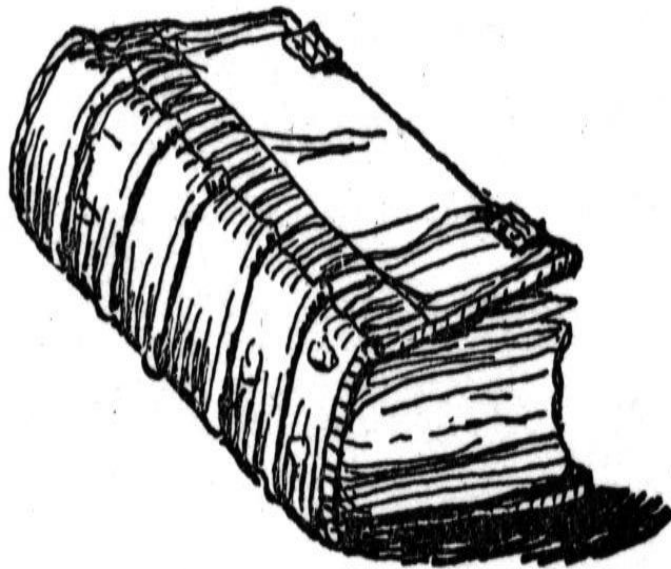
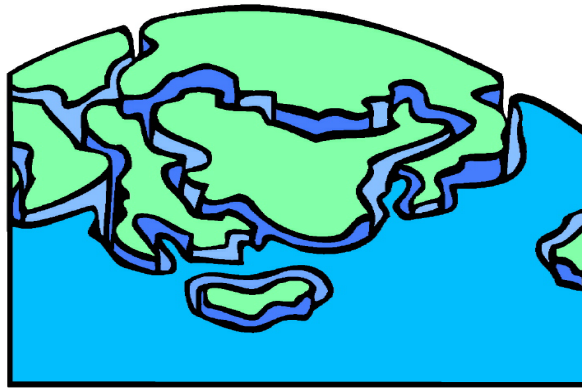


# *Stories that Teach*

*By*  
*Beverley Bucknor*





# *Stories that Teach*

Black Christian Perspective of Life Lessons

## **Introduction**

The incredible impact of a great story compares with the impact of great music. It is riveting. It is educational; it is emotive, and it is entertaining. From the time the earth was created, God came to share, to teach, to talk with Adam and Eve. He made provision for communication to continue between Himself and His creation after sin. He taught using stories. He also taught through His prophets, and His Written Word, the Bible. History and moral instruction were originally delivered to give impact and worded in such a way that it remains memorable.

Stories may be called the heartbeat of any society. They were the custom of each civilization. In ancient cultures, stories taught the community its history and its traditions. They were used to convey caution when inappropriate behavior was exhibited. It is interesting to note that some stories were based on a true occurrence and some were entirely the creation of the storyteller. All were delivered orally and were to be memorized by the listeners. Some of these stories are called parables because they relate to specific Biblical themes.

You will be reading stories that originated in the African, African American, and Caribbean cultures. The activities in this unit will review as well as show how to use the stories for various purposes.

Why should you study these stories? They help you to understand a little of the history of specific ethnic people. They sometimes convey the background to their way of thinking. They also have an entertainment factor. It is important to recognize that there are differences in the way the world looks at the mysteries of origins and life situations. You will see that the characters in a story from one country are also used by another country. This occurred because of slavery. Stories traveled with the people across land and across oceans.

This unit is intended for the upper grades.



## African Stories

There are quite a few spider stories. Some of them are about Anansi. There are some stories in which Anansi is depicted as human. As you will see, Anansi is cunning and tries to outwit various characters. However, there is always a lesson to learn.

### HOW SPIDER OBTAINED THE SKY GOD STORIES

(This story is told by the Ashanti tribe.)



Kwaku Anansi, the spider, once went to Nyankonpon, the sky god, in order to buy the sky god's stories.

The sky god sneered, "What makes you think that *you* can buy my stories?"

The spider answered and said, "I know that I will be able to buy them!"



The sky god stated, “Great towns and people have come to buy these stories, but were unable to. Now you, who do not have a master or have great value have come and you say that you are able?”

The spider asked, “What is the price of the stories?”

The sky god said, “They will only be sold for Onini the python, Osebo the leopard, Mmoatia the fairy, and Mmoboro the hornets.”

Anansi replied that he would bring at least one of each and would also include his old mother, Nsia the sixth child in the bargain.

The sky god said, “Go and bring them then.”

The spider returned home and sought out his mother to tell her all about his bargain.

Anansi consulted with his wife, Aso, saying, “What is to be done to get Onini the python?”

She instructed him, “You must cut a branch off a palm tree, and cut some string-creeper as well. Then bring them.”

Anansi did just that. When he returned with the items, his wife ordered him to, “Take them to the stream.”

So Anansi took them; and as he was going along he said, “It’s longer than his is, it’s not so long as he; you lie, it’s longer than he.”

A short distance away, the spider saw his quarry and said aloud, “There he is, lying yonder.”



Now, the python overheard the imaginary conversation then it asked, “What’s this all about?”

To which the spider replied, “Is it not my wife, Aso, who is arguing with me that this palm branch is longer than you, and I say she is a liar.”

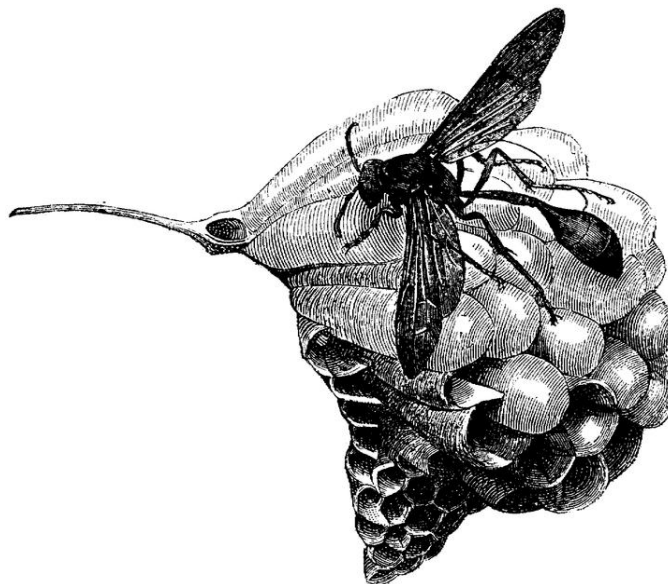
The python, Onini said, “Bring it, and come and measure me.” Anansi took the palm branch and laid it along the python’s body. He told the snake to stretch himself out. The python did what he was instructed to do. Anansi took the rope creeper and quickly wound it around Onini. The rope creeper made a ‘nwene’ sound as it was wound around the python.

When the spider came to the snake’s head he said, “Fool, now I shall take you to the sky god and receive the sky god’s tales in exchange.”

So, Anansi took him off to Nyame, the sky god. He said, “I have touched it with my hand; there remains what still remains.”

Anansi returned home and told his wife what had happened, saying, “There remains the hornets.”

His wife told him to look for a gourd, fill it with water and seek the hornets. He went off through the bush. He heard the buzzing sounds they made and spied them just ahead hanging from a limb. The spider poured out some of the water he was carrying and sprinkled it over the hornets. He then poured the rest over himself and cut a leaf off the plantain tree to cover himself.



He then spoke to the hornets. “As you can tell the rain has come, it would be better for you to enter my gourd so that the rain will not beat you. I have provided shelter for myself with the plantain leaf.”

Of course, the hornets were grateful and said, “Thank you Aku, we all thank you, Kwaku.” Then all the hornets proceeded to disappear into the gourd, shrom!

Kwaku Anansi was joyful. He covered his mouth, and exclaimed, “What fools! I have you, and I am taking you the sky god in exchange.”

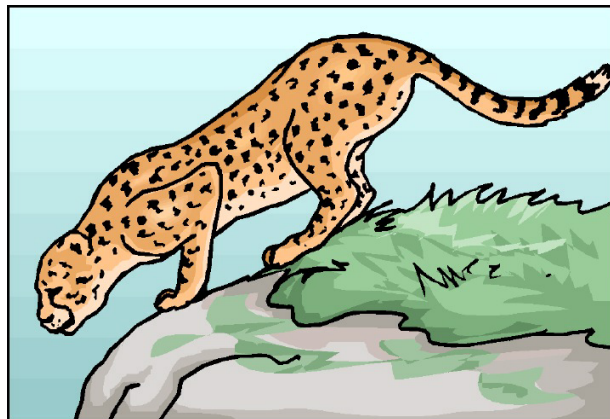
When he took the gourd filled with hornets to the sky god, the god stated, “I have touched it with my hand; there remains what still remains.”

So once again, the spider, Anansi, returned home and stated to his wife, “There remains the leopard, Osebo.”

His wife, Aso, told him to “Go and dig a hole.”

The spider interrupted her and stated, “I know, I know, that’s enough!” He took off to the bush to look for leopard tracks. When he found them, he dug a deep, deep pit, covered it over, and returned home. Anansi was so excited, he could hardly sleep. He got up just before dawn when the outside shapes looked like silhouettes. He traveled to where he dug the pit. Sure enough, he found a leopard trapped in it.

The spider said to it, “Little father’s child, little mother’s child, I have told you not to get drunk. It is to be expected that you would fall in a pit if you are intoxicated.” The cunning spider continued, “If I were to get you out and on the next day when you saw me or a member of my family you would catch us.”



The leopard said, “No, no, I would not do such a thing!”

Anansi proceeded to get two sticks and cut them to the right sizes. Then he returned to the pit and instructed the leopard to, “Put one of your paws here and the other there.” Osebe, the leopard, followed the directions and proceeded to raise himself out of the pit when Anansi lifted up his knife and struck him in the head, gwam! The poor leopard fell once again into the pit, flam! The spider got a ladder to descend into the pit to get the Osebe out.

Anansi exclaimed, “Oh, what a fool, I am taking you to exchange for the stories of the sky god. When he got to the sky god, he lifted it up and gave it to Nyame who stated, “I have touched it with my hand; there remains what still remains.”

On the way back home, Anansi set to thinking about how he was going to catch a fairy, Mmomatia. He decided that he would carve an Akua’s child, which was a black flat-faced wooden doll. After forming the doll, he extracted some sticky sap from a tree and painted the dolls with it. Next, he made pounded yams called eto. He placed some in the doll’s hand and put the rest in a brass bowl. Then, he tied a length of string to the doll’s waist and placed it at the foot of the odum tree where it was said that the fairies liked to play.



After waiting a while, Anansi heard the sound of fairies flying over his head, ‘streesch.’ A Mmomatia descended and approached the spider.

“May I have some of your mash?” the fairy asked the doll. Anansi pull the string to allow the doll’s head to nod, yes. The fairy turned to her companions and stated that the doll had agreed to share some of her mash. The others encouraged her to eat. The food tasted so good. The fairy thanked the doll, but it did not reply.

The fairy turned to her sister and stated, “The doll did not reply.” The sister told her to slap the doll in its crying place. She slapped the doll, but wait, she could not move her hand. It was stuck! The sister fairy told her to take the other hand and slap the doll once again. The other hand was now stuck!





“My two hands are now stuck,” said the fairy. She was instructed to push the doll with her stomach, now she was really stuck. Anansi came out of hiding and tied her up.

He said, “What a fool! I have got you now and I will take you to the sky god in exchange for the stories.” He took her to his home.

The sixth child, who was also Anansi’s mother, was visited by her son. He informed her that he was taking her to the spy god along with the fairy as he had told her a few days earlier. He took both of them to the sky god and reminded him of the promise he had made about the purchase of the stories.

The sky god called all his elders together and placed the matter before them stating, “Great ones have come and were not able to buy the stories but Kwaku the spider has paid the price and stated for these. I have received the leopard, the python, the hornets, the fairy and even his mother the old woman. We must praise him for his achievements.”

“Eeye, eeye,” they replied. Anansi was asked to step forward.

“Kwaku, you have my congratulations. You have fulfilled all that you stated you would do. Now take the sky god stories, well done. We shall tell no more stories of the sky gods, we will call them spider stories.”







**Activity**

A. Choose the statement that best fits the main idea of the story.

- 1. \_\_\_ What one prizes can be gained at any cost.
- 2. \_\_\_ When you give something personal you get what you want.
- 3. \_\_\_ The wisest one gets the prize.

B. State what you consider to be the lesson in this story.

---

---

---

---

C. Why did Anansi go to his wife for advice?

---

D. What characteristics does the real spider have that compares to the characteristics of Anansi in the story?

---



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Anansi Webbing

Directions: Reread the story, **How Spider Obtained the Sky God Stories**, and then complete the following worksheets.

The Setting
Characters: _____
Place: _____

The Problem
_____
_____

The Goal
_____
_____

Event 1 _____
Event 2 _____
Event 3 _____
Event 4 _____
Event 5 _____
Event 6 _____
Event 7 _____

The Conclusion
_____
_____



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## ***Anansi Webbing – Key***

Direction: Reread the story, **How Spider Obtained the Sky God Stories**. Then complete the following worksheets.

**The Setting**

Characters: Anansi, his wife-Aso, sky god, python, leopard, hornets, fairy, Anansi's mother

Place: somewhere in Africa's bush land

**The Problem**

How can Anansi purchase the sky god's story?

**The Goal**

Anansi will become the owner of the story.

Event 1 Anansi meets with the sky god

Event 2 Returns home to plan his strategy

Event 3 Seeks and captures the python

Event 4 Seeks and captures the leopard

Event 5 Seeks and captures the hornets

Event 6 Seeks and captures the fairy

Event 7 Arrests his mother and takes her with the fairy to complete the transaction

**The Conclusion**

Anansi completes the successful purchase of the sky god's stories.



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Character Development Weave

Directions: Imagine that you are weaving the story and you want to reveal the characters. You will need to skim the story, **How Spider Got the Sky God's Stories**. Complete the following table.

CHARACTER	EVENT	WHAT HE SAYS OR DOES CONCERNING THE EVENT	WHAT THIS REVEALS ABOUT THE CHARACTER
Anansi			
Wife			
Spy god			
Fairy			



## The Leopard, Goat, and Yam

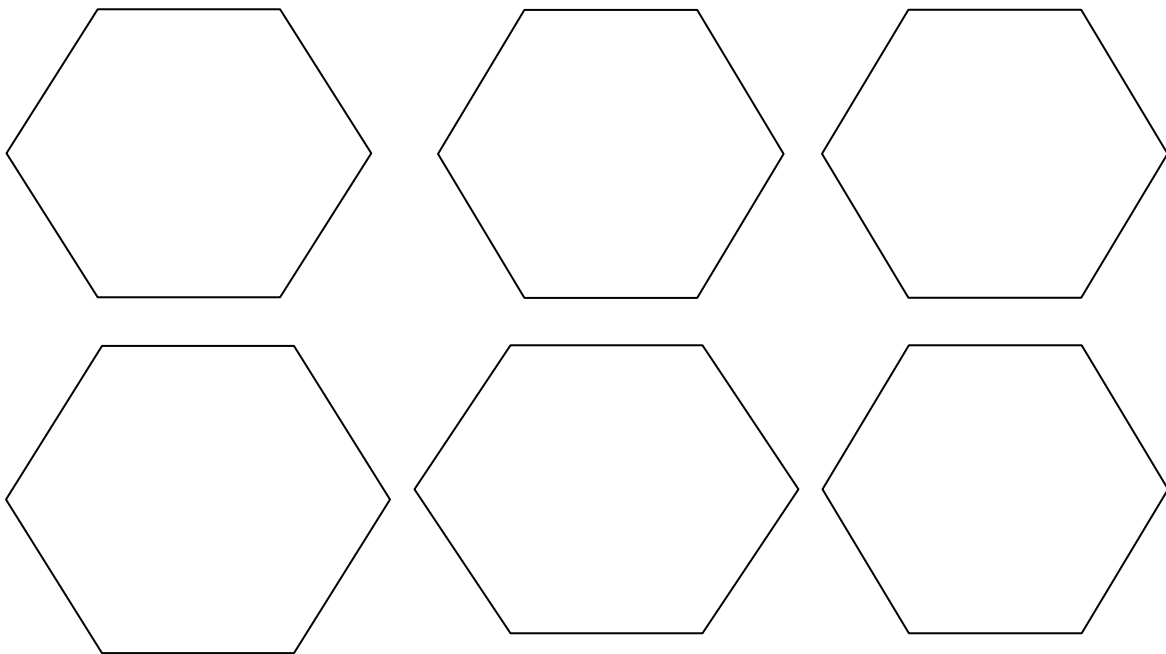
(This story is from the Hausa tribe in Africa.)

Mbotu was running away from his village with all he possessed in the world. All he had was a leopard, a goat and a yam. He came to a river where there was only one boat. It was so small that he could take only one of his properties with him at a time. He had a leopard, a goat and the yam!

What a dilemma! How could he get all his possessions to the other side? If he left the yam with the goat; the goat would eat it. If he left the goat and the leopard; the leopard would eat the goat.

What did he do? He took the goat over first and then the yam. He returned with the goat and ferried the leopard to return a fourth time for the goat.

Directions: Retell the story by filling out the sequence frames.



## Leopard, Goat, and Yam - Key

(This story is from the Hausa tribe in Africa.)

Mbotu was running away from his village with all he possessed in the world. All he had was a leopard, a goat and a yam. He came to a river where there was only one boat. It was so small that he could take only one of his properties with him at a time. He had a dilemma. How could he get all his possessions to the other side? If he left the yam with the goat; the goat would eat it. If he left the goat and the leopard; the leopard would eat the goat.

What did he do? He took the goat over first and then the yam. He returned with the goat and ferried the leopard to return a fourth time for the goat.

Directions: Retell the story by filling out the sequence frames.

Mbotu is  
running  
from  
home.

He came  
to the  
river.  
There was  
one boat.

He devised a  
strategy so  
that he could  
safely  
transport his  
possessions  
to the other  
side.

He took the  
goat over  
with the  
yam.

He took the  
leopard over  
with the  
goat.

He took  
the goat  
over a  
fourth  
time.



# Why the Hare Runs Away

(This story is told by the Ewe tribe in Africa)

The earth was parched, so parched that it was very hard. The dew could not be formed. Even the animals from the earth had suffered from thirst. There was a famine all over the land. The animals decided to set up a council.

They deliberated for many hours trying to answer, "What should we do to keep from dying of thirst and of hunger?" They finally decided that each animal would cut off the tips of its ears and render the fat from them. The fat would be collected and sold. The proceeds of the sale would go to purchase a hoe and to dig a well in order to get water.

"Let us cut off the tips of our ears, came the response." Each animal fulfilled the agreement that was made except, for the hare. He refused.

"Well! Well," thought the astonished animals. They did not say anything aloud. They continued to extract the fat, collected it and sold it for a hoe.

When they returned with the hoe, they proceeded to dig a well in the dry bed of the largest lagoon. At last, they found water!

"Now we can drink away our thirst," they said.

The hare had not stayed around to help, but when the midday sun shone brightly in the sky he made his way to the well carrying a calabash.

As he walked along, the calabash dragged and bounced along the ground and of course made much noise. It clanged and clanged and clanged and clanged. The animals who were watching by the lagoon heard the din and were frightened.

They questioned each other, "What is that sound?" The noise came closer and closer. It was terrible! They decided that they were not going to stay around to find out what caused the noise. They ran!

Of course, the hare was pleased and was able to drink as much water as he could take in. Then he filled up his calabash and even had time to go down into the well and take a bath. As a result, he muddied the water.

The next day, all the animals returned to get water, but alas, the water was muddy. "Oh no," they cried, "someone has muddied our water. He has spoiled our well."



“We will get a dummy-image and cover it with bird lime.” When the middle of the day came, they went to hide in the brush near the lagoon.

“Clang, clang, clang, clang!” What was that awful sound again? It was getting closer and closer. The animals were careful not to make a sound. They saw the hare.

He approached the image. He did not think that anything or anyone was hiding in the brush. He saluted the image. It said nothing. “Watch out, I will slap you,” shouted the hare to the image. It did not respond, so he slapped it and his right hand stuck in the bird lime.

“Ow, Ow,” he cried, “I’ll kick you with my feet you foolish thing.” He did, and now his feet were stuck. He could not get away. He desperately wanted to run.

The animals leapt out of their hiding places and ran towards the hare and his calabash.

“Shame on you! Shame on you!” they cried in unison. “At first, you agreed to cut off your ears and when it came to your turn, you refused. Now you came to muddy our water?”

They took whips and fell upon the hare. They beat him until he was nearly dead. “We should really kill you for what you have done to us, but run. Run and keep on running.”

Since that time, the hare does not leave the grassland, and it usually runs away quickly.







## How Frog Lost His Tail

(This story is told by the African Sukuma Tribe)



He was miserable as he sat in his muddy home on the edge of the water hole. I am ugly, he thought. I have a huge dark mouth and scary bulging eyes. He looked at himself. I am fat. In fact, he thought he looked like a seeded potato, and on top of that, he had no tail!

Frog despaired when he saw the forest and savanna animals visiting together at the watering hole just before sunset each evening. They would swish their tails and jeer at him because he was so ugly. He decided to go to the sky god. He begged the god to improve his appearance. If you can't do everything, but one thing, wise one, give me a tail.

"You may have your tail if you will attend to my request. You must guard my special well that never dries up."

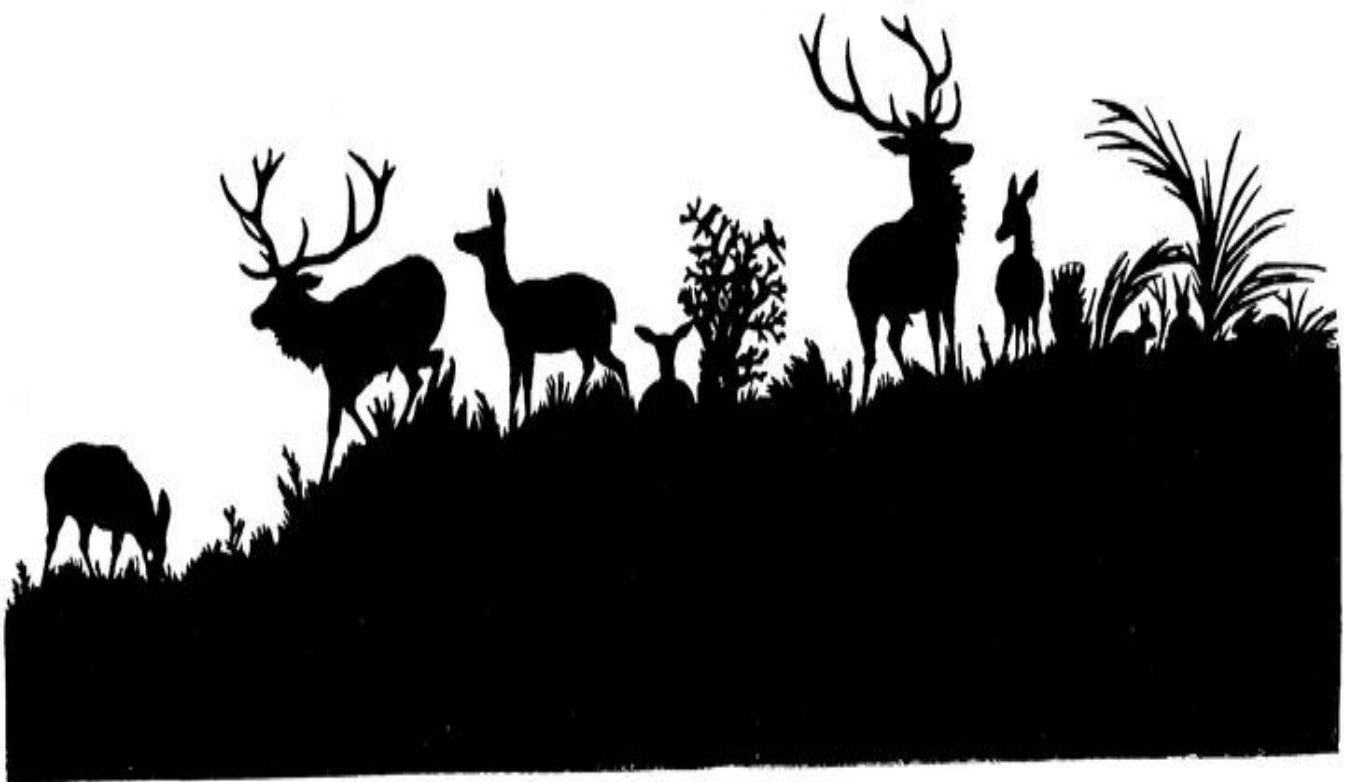
Frog quickly replied, "I agree to guard your well closely. Now, please give me a tail!"



Now that he had a tail, he preened and hopped around for joy outside his new home beside the special well. He became obnoxious, and bossy. He behaved as though he was better than any other animal, and became more unbearable when all wells except the special one he was guarding dried up.

When the weak animals crawled to his well in search of water, he would shout the question, "Who is coming to this muddied well? Go away, go away! The well is dry; there is no water here!"

In his far away land, the sky god heard of frog's bad behavior. He thought that it would be good to pay a visit to see what frog was doing. He disguised himself and quietly approached the well and received the same rude behavior from frog. The sky god was appalled. He was so angry that he shook in anger. He decided that frog would be punished. Frog's tail was taken away, and he lost his new home when he was sent away from the well.





## The Rich Man and the Poor Man

(This story is told by the Akamba tribe.)

This story took place a long, long time ago in one of the villages of Akamba. There were two men who were neighbors. One was poor and the other was rich. Of course the poor man worked for the rich man and they became the best of friends. It happened that a famine came to the land. Many people began to suffer because there was no food or water. Each man tried to provide for his family. Due to the troubles, the rich man forgot about his friend, the poor man. The poor man begged the rich man for help. But the rich man angrily sent him away. He continued to beg for food.

“I do not want to see you again at my door begging for anything. I have to provide for my family. I have given you scraps from the little that I can forage for my wife and kids, and now I cannot share even that with you because that is all I have left to help my loved ones. You should provide for yours! Don't ever come back to my house.”

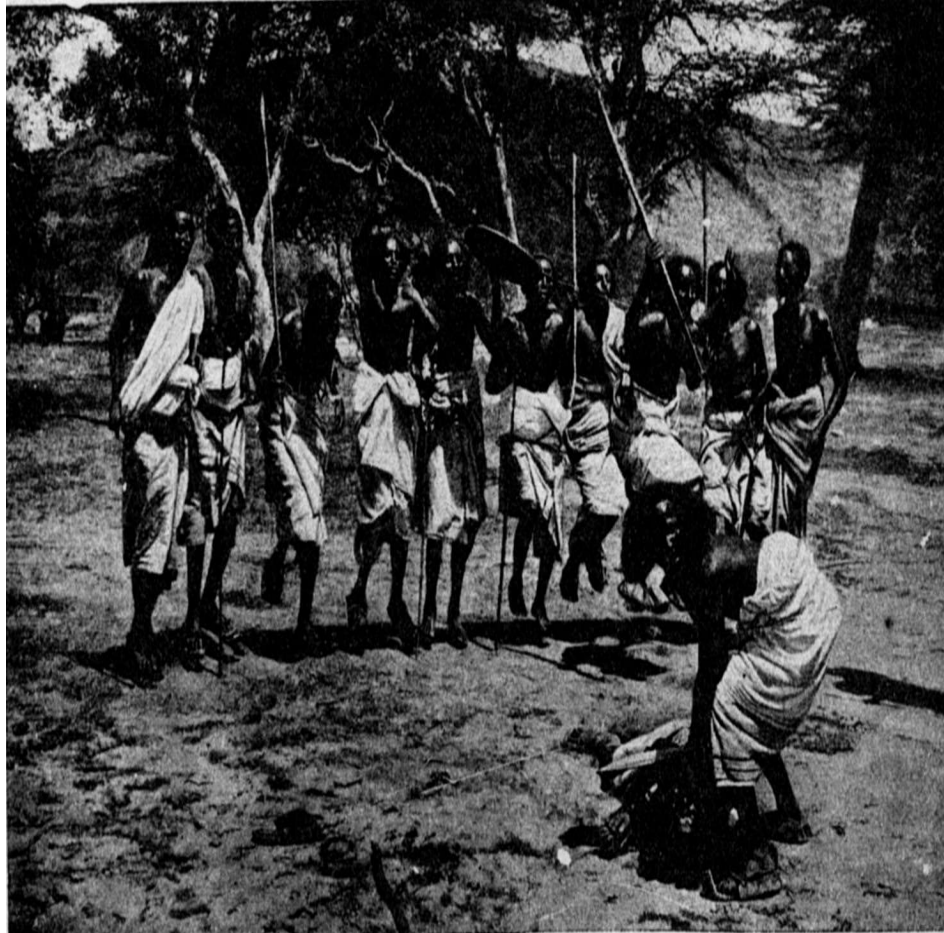
The poor man decided to go to the village where he may glean from the leftover food and grain of the residents. While he was foraging for something to eat, a man took pity on him and gave him some maize. He was so happy. He took it home and gave the corn to his wife who cooked it. Alas, his wife had no seasoning for the food. She had no meat, or salt. The poor man told his wife that he would go to his neighbor and see if they were cooking soup that day. As he got closer to the house, he smelled a sweet smell. He went home to get some of the maize and returned to sit outside against the rich man's wall so that he could smell the good food while eating his maize. When he had eaten, he returned home.



A few days later that week, he saw the rich man walking towards the village. He told him that he had rested near his house so that he could enjoy the scent of the food while eating his meal.

This made the rich man very angry. He believed that his food had tasted bland because the poor man had smelled his food.

In fact, he said, “You took the good taste from my food and now you will pay for it. I will make sure that you pay because I will take you to court and file a case against you. The judge will decide!”

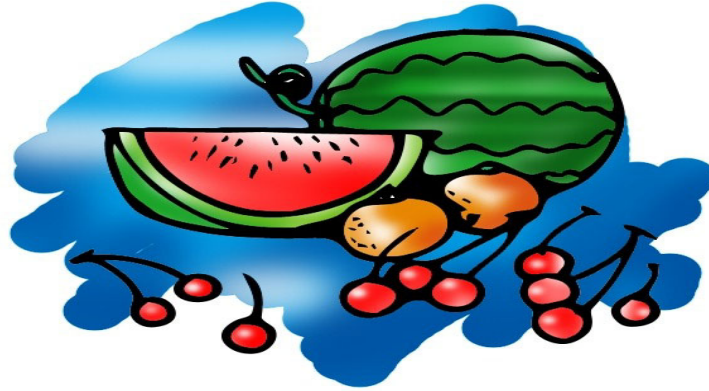


The case was taken to the local court and the judge ruled that the poor man pay the cost by giving a goat to the rich man in restitution for eating the sweet smell of the rich man’s food. The poor man was distraught. “How can I pay with a goat? I do not own one!” The judge gave him some time to make the payment.

While on the way home, the poor man met a wise man. He was also the local speechmaker. He him told what had happened. The wise man decided to help him. He was given a goat and told to keep it until he returned from his trip.

The appointed day for the payment had arrived. The town’s people were excited. They accompanied the judge to the rich man’s house to see what would take place. The wise man was among the group. He asked some of the people standing near him, why they were making so much of the whole situation.





The judge replied, "This man took the sweet smell of the rich man's food away from him. He has to repair the offense by giving him a goat."

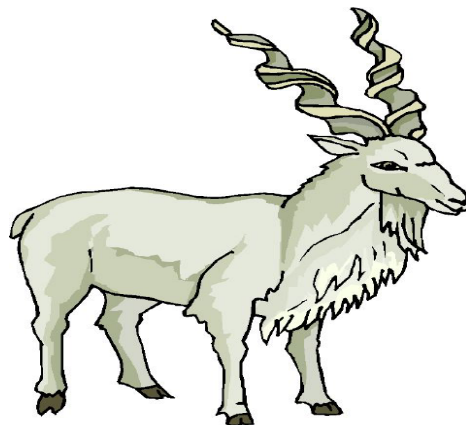
The wise man requested of the onlookers, that he be allowed to give another solution to the problem. They agreed.

The wise man continued, "A man who steals must return only as much as was taken, not more, not less."

The people asked the wise man, "How could the poor man repay the price of taking the scent of sweet smelling food away?"

"I will show you," replied the wise man. He faced the rich man and directed him, "I will hit this goat and I want you to take its bleating sound as it cries following the hit. You are not to touch the poor man's goat because he did not touch your food."

He hit the goat and it bleated. Then he told the rich man to take the sound of the goat as payment for the smell of his sweet smelling food.



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Telling Stories

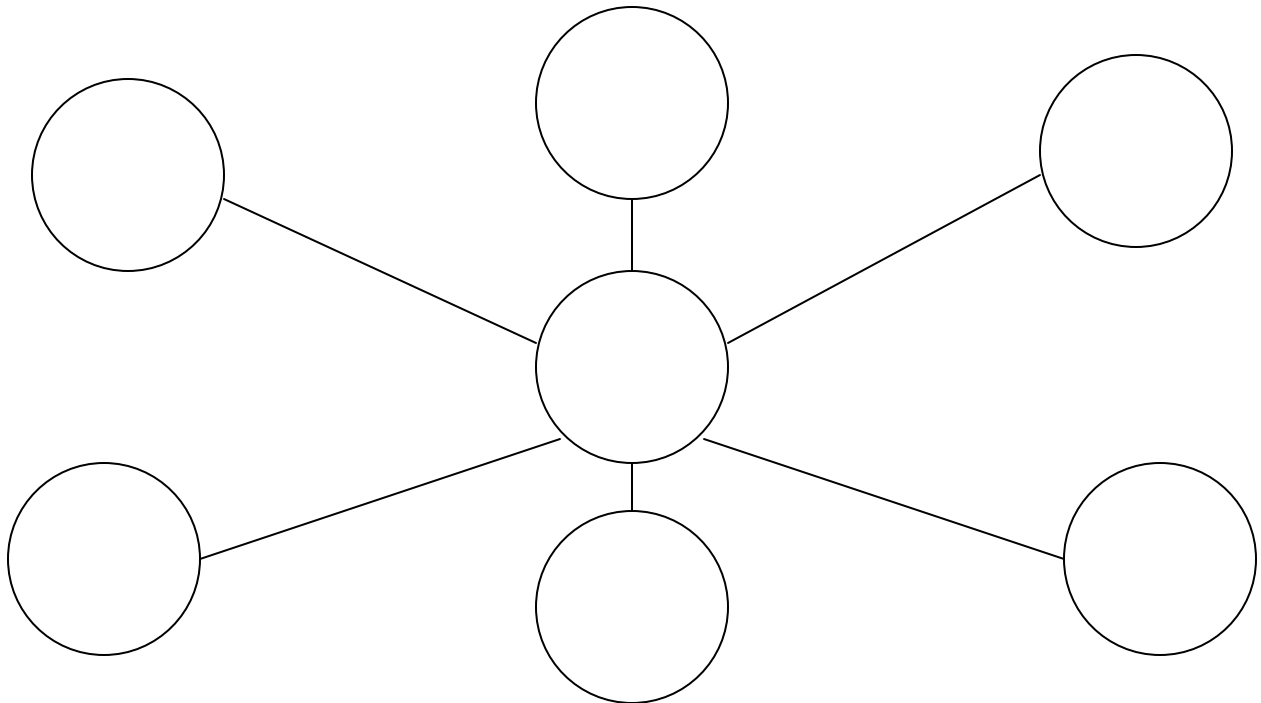
Part of the joy of stories is the storyteller’s interpretation of the plot. As in the original delivery, these stories are to be shared orally. The storyteller will adapt the story to suit the audience. They must tell it with expression and allow the voice, hands, and facial expressions to give texture to the presentation.

Use a clear modulated voice that projects when speaking softly and/or quickly. Make eye contact with your audience.

How does one adapt a story to tell, for instance, at church for children’s service during the Divine Hour? First, select a story that is short and has a strong moral message. Use a Bible concordance to help you find and select a relevant text for the story. If the story has speaking animals, try changing the characters to human beings. Give them names that you are familiar with. The situation in the story must be relevant to the audience’s age level. Adapt the plot by making the story simple. Eliminate violent actions in the story and change conflict to a situational account. Use expressions and language that are appropriate for church and school aged children. Have a friend, classmate, or family member read and critique your adaptation of the story. Practice telling the story in front of a mirror. When you feel comfortable about your delivery of the story; practice in front of friends and or family members.

### Activity

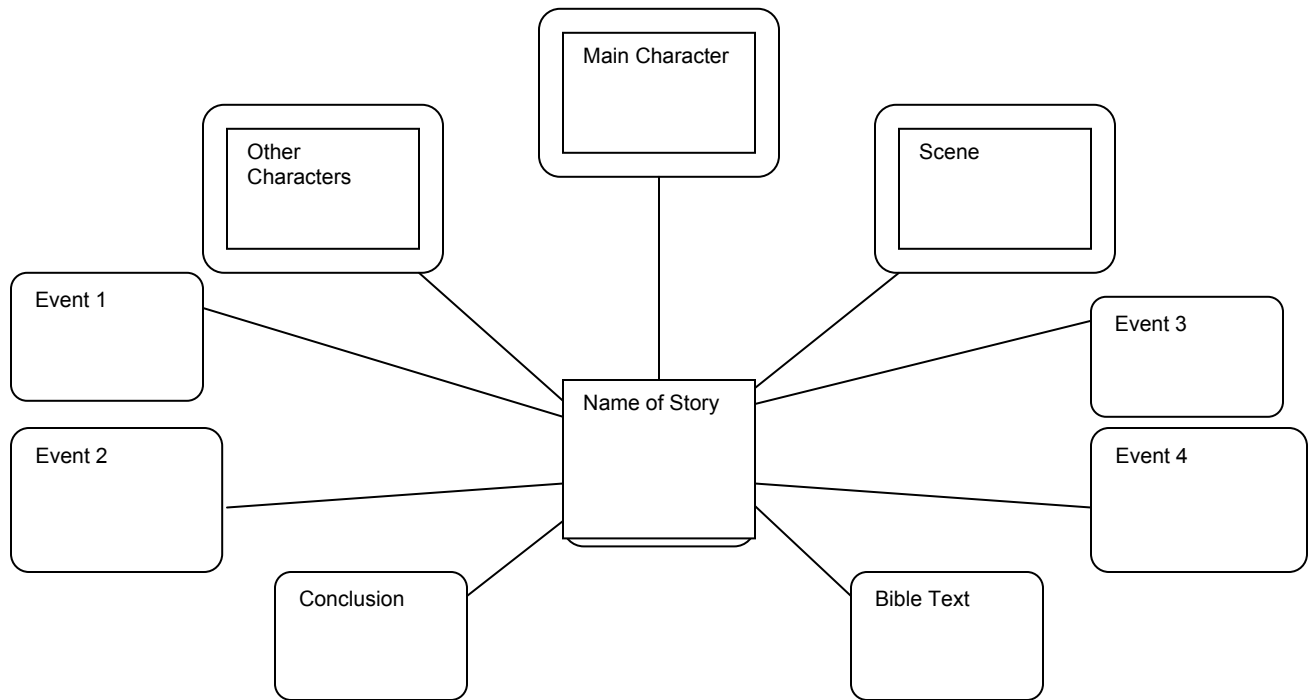
Directions: Below is a story map that you will fill in about a story or tale that you have read in this unit or in another publication. After completing this map, you will need to convert a story for use in church by mapping it out on the web on the following page.



Name: \_\_\_\_\_

Date: \_\_\_\_\_

# Converted Story Plot



After you have completed the two plots, you will need to write the story. Remember, not to make the plot too complicated or too long. Your listening audience will have a short attention span.





Name: \_\_\_\_\_

Date: \_\_\_\_\_

# Story

Title: \_\_\_\_\_

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

\_\_\_\_\_



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Charting the Discussion

Direction: Work in small groups and discuss what you have concluded about African folktales. What do they have in common? What scenes are used in their stories? Are the themes similar? What Bible story could you compare them with?

African Stories

<b>Differences</b>	<b>Similarities</b>	<b>Themes</b>	<b>Biblical Stories</b>
1.			
2.			
3.			
4.			
5.			



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## What Do They Mean?

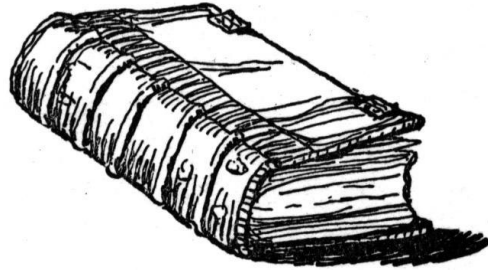
Directions: Use a dictionary and look up the meaning of each of the following words as used in the context of this section of the unit. Write the definition, then a sentence, and a synonym for each word.

#	Vocabulary	Definition	Sentence	Synonym
1.	Render			
2.	Parched			
3.	Deliberated			
4.	Astonished			
5.	Calabash			
6.	Din			
7.	Impact			
8.	Restitution			
9.	Modulated			
10.	Appalled			
11.	Riveting			
12.	Sneered			
13.	Miserable			
14.	Character			
15.	Ethnic			
16.	Inappropriate			
17.	Glean			
18.	Forage			
19.	Convey			
20.	Emotive			
21.	Intoxicated			
22.	Maize			
23.	Unbearable			
24.	Despaired			



Name: \_\_\_\_\_

Date: \_\_\_\_\_



## What Can We Learn?

Directions: Read the following statements and choose the story that matches each.

- A. \_\_\_\_\_ Wisdom combines with experience and strategy to solve problems successfully.
- B. \_\_\_\_\_ Give all to get all.
- C. \_\_\_\_\_ When, someone cheats, success is temporary.
- D. \_\_\_\_\_ Solutions can usually be found to a problem.
- E. \_\_\_\_\_ Success is momentary when wishes are achieved.
- F. \_\_\_\_\_ Friendship is fleeting when one's family is at risk.
- G. \_\_\_\_\_ This story tells about the origin.
- H. \_\_\_\_\_ The story highlights strategy.
- I. \_\_\_\_\_ This story is about wisdom.
- J. \_\_\_\_\_ This story is about avoidance of wrong behavior.



# Stories of the African American People



IN THE PROMISED LAND.

The following section of this unit highlights the Black American stories. The first narrative begins with the removal of a group of people from their homeland and forcefully taken to a strange country. Think about this while you read the story and you will begin to understand why these stories were important to these people.

## The People Who Could Fly

A long, long time ago, they were captured, chained, and herded into ships. They did not know where they were headed. All they knew was that freedom had ended. Their dignity was in tatters. They were treated less than the animals they had cared for back in their homeland.

The trip across the sea was a nightmare. The claustrophobic space in the belly of the ship smelled of human excrement, unclean bodies, rotting flesh, fear and anger. What was going to happen to them? Would they ever see their family again? Why were they captured? Why did some of their own people sell them as slaves? Why, Why?

Upon landing in this strange country, some were separated from their families and forced to stand naked or near naked before the white man and sold like cattle. It became apparent that the black man was money to the white man. When they went to the farms they worked in the fields. There was some resistance. Some did not want to work so they were killed. When



whipped by the overseer, some wrested the whip away and in turn, whipped the master. Of course they were killed.

Life was unbearable—the rage, the anger, seemed to consume some of the slaves. They rebelled by running away. Some were caught, but it didn't deter the desire for freedom, for Africa. Their need to return to Africa resulted in numbers of slaves deciding to walk home. Tragically, they even walked in the ocean. It was said by the slaves that no one knew whether they were successful in their quest or whether they drowned. It did not matter because they were free!

A story was created in South Carolina that specifically referred to one ship load of Africans. Among the slaves was the son of a village wise man. He, just prior to his capture, had completed the study of the mysteries of his village and their beliefs. This slave carried these secrets to the New World.

It was a hot, scorching day. A young pregnant woman succumbed to the heat and fainted. The overseer saw her fall and proceeded to demand that she get up and resume her work. He threw water in her face and ordered her to get up in addition to calling her a derogatory name. Suddenly, he used the whip in his hand and slashed it on her back. The woman screamed in pain, then tried to get back on her feet.

The slaves in the field stopped working to watch what was happening. They were threatened to resume work or expect punishment. They attended their work. The young man was making his way towards the woman when she collapsed a second time. The white man continued to whip her. The lashes were so severe that her body lifted off the ground after each impact. Her screams were so hard to hear. The young slave managed to reach her side. He whispered something in her ear. Then, she whispered to the person nearest to her and so it went. One by one a message was passed around the field to each of the slaves.





Another slave suddenly fainted and the white man turned in the direction of that person and rode towards him. Suddenly, the young wise man shouted “Now!” then uttered some words in his secret language. The person who had fainted gradually rose from the ground while moving his arms as though they were wings. It is said that he flew up into the sky and was not seen anymore.

The overseer looked at the other slaves in the field. They were not watching him. They stared off into the distance with small smiles on their faces. The white man demanded to know who had shouted out. Their silence was mutual. A few minutes later, the young pregnant woman fainted again. The overseer rode hard towards her. Just before he reached her, she lifted her hands and waved them like wings. She was seen flying into the sky to be seen no more.

By this time, the overseer had seen the young man who had shouted out. He raised his whip to hit him when the young man shouted, “Now! Now! Everyone! Now!” He uttered some strange African words and all in the field lifted their arms and flew away. It is said that they flew back to Africa.

The slaves believed that one day the strange words would be remembered and uttered and everyone would fly to freedom and leave the misery, the suffering, the fear, the longing for freedom behind.

In Christianity, we believe that when Jesus, our Messiah returns, we will be caught up with Him in the sky to live in heaven for a thousand years. The reality of Jesus supersedes any other story and any earthly mystery.



## What's in the Crib?

He crept up to the pigpen. He looked around to see if anyone was watching him. He wanted a pig. The old massah had enough. He would not miss one of them. The pig would be good for several meals.

John reached for the pen gate, opened it, then closed it. He did not want the pigs to get excited. If only they would not make a sound. Ah, there's the one that always came to him.

"Come, come little piggy. Come to John," he said. The pig approached him and John quickly grabbed him. He hurried out of the pen and looked around as he was locking the pen gate.

As he was on his way home, he saw his master in the distance. He was nervous. Did his master see the pig or was he looking for something else? John returned home without incident.

Shortly after he returned home, he saw his master enter the path leading to the house. What should he do? A baby's crib was in the corner of his kitchen, so he decided to place the pig in it. Then, he covered it up with a blanket and began to rock the pig to sleep.

There was a knock on the door. John invited his master in. The master stated that he had come for a visit.

"What is wrong with your baby?" asked the old master.

John answered, "I think that the baby has the measles."

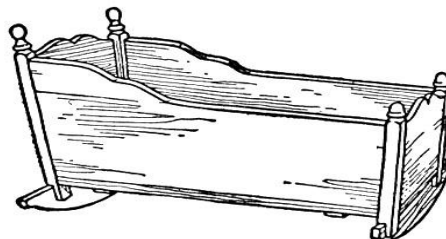
"Let me look at him."

John quickly stated, "You can't; the doctor said that he should not be disturbed or the covers taken off because that will cause the measles to reenter the body and kill him."

The old master stated, "That is not my problem John, I want to see him!"

He proceeded to pull the blanket off the pig.

John immediately said, "Now, if that baby turns to a pig, I am not to blame."





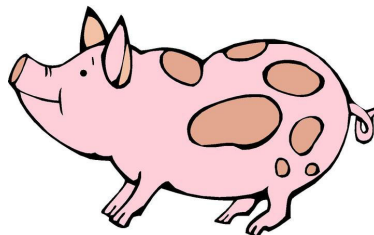
Name: \_\_\_\_\_

Date: \_\_\_\_\_

## What's In the Crib? - Activity

Directions: Answer the following in sentence form.

1. Why is it that when we are caught in an act of deceit, some of us do not admit to it and we continue to lie?
2. What lesson did John learn that day?
3. Do you think that his master could trust him?
4. What would you have done if you were his master? Fire him? Allow him to keep the pig? Why?
5. Think of another title for this story. Write it in the space below.



## Your Barn is Burning, Master

This story took place at a plantation in Brunswick County, North Carolina. It was during the time of slavery and this particular plantation owned more than three hundred slaves. The master was old and he had some older slaves who had worked for him for many years. One of these slaves was called Old Tom. Tom wanted to be the best and wisest slave. So he pretended to be able to read his master's mind when it came to giving daily work orders to his fellow slaves.

When his master met with the slaves each morning to give instructions, Tom would rush ahead and state what his master intended to say. This surprised the Old Master. Eventually, he allowed Tom to give the daily work orders. The Old Master also pondered how Old Tom was getting the information.

Now, Old Tom has another goal besides wanting to be the wisest slave on the plantation. He wanted to sleep in a real bed in the master's house instead of sleeping on a quilt in his cabin. This was the reward for the slave who was the most indispensable to the master. Tom had dreamed of this for most of his life. He was tired of working hard and wanted an easier life that would be realized if he got a room in the big house.

How was Tom getting his information? He would quietly, crawl under the master's house at night when the old man was talking to his wife about the day and what he wanted to do the next day. After a week of foretelling what his master would do, he was granted his wish. He would get his own room and sleep in a real bed. Another bonus benefit would be that his work would be significantly reduced. What a glorious day for Old Tom!

It was during the winter that the Old Master, when speaking with his wife, decided that he would test Old Tom to see how smart he really was. Tom was called to talk with his master. When he entered the room, he saw his master and his wife seated in front of the fire. The Old Master asked Tom, "What is that?" as he pointed to the fire.

Tom replied, "That's a fire, sir."

"No," said the master. "That's a flame of evaporation."

The family cat passed in front of the fire.



“Tom, do you know what just walked by in front of the fire?”

Tom answered, “Why, that’s the old cat, master.”

The master stated, “That’s a high-ball-a-sooner.”

Tom was agitated. Why all these questions? What was the Old Master trying to do? He walked over to the window and was looking out; when the Master joined him there.

“Tom, what are you looking at?”

He replied, “I’m looking at that haystack over there.”

“That is not a haystack, Tom,” stated the old man. “It’s a high tower.”

Tom was not feeling very well by this time. He was tired and worried. Was his master going to send him back to the cabin? What were these questions all about? He sat in a chair near the window to take his shoes off. He was preparing to walk up to his attic room and he did not want to track the dirt from outside on the carpets.

The Old Master pointed to Tom’s shoes and asked, “What are those?”

Tom said, “Those are my shoes.”

“No,” said the master; “Those are called tramp-tramps.”

The master pointed to his bed which could be seen through an open door. “What is that, Tom?”

“It’s a bed, master.”

“No Tom, it’s not. That is a flowery stage of ease. I am going there right now. I need a rest. We have a very busy day tomorrow.”

The master and his wife went to bed. Tom checked the doors and windows before he went up to his attic room. He had just settled down to sleep, when he heard the cat yowl. Tom jumped out of bed and looked out the window. The cat was on fire. It ran toward the haystack, and set it on fire.

Tom started yelling to his master. He called, “Master, Master, get up, get up out of your flowery stage of ease and put your tramp-tramps on because the high-ball-sooner has run through the flame of evaporation and set your high tower on fire.”

The master did not respond. He had heard Tom and laughed as he stated to his wife, “Tom is a smart slave. He is talking that Latin up there.”

Old Tom called again and repeated his message several times. His master laughed and told his wife that Tom was quite a smart person because he had learned the Latin so easily.



Finally, when Tom saw that his master was not paying attention to the grave situation, he yelled, “Master, you had better get up out of that bed of yours, put on your shoes, go outside, and put out that haystack that’s on fire. Your cat started it. If you don’t, the farm is going to burn down soon.”

**Activity**

Answer the following in sentence form.

- A. Who was the smartest in this case? The Old Master or Old Tom?
- B. What personality traits would you assign to Old Tom and the Old Master?
- C. Who do think gained the most from this experience? Why?
- D. What do you think the Old Master learned?
- E. What do you think Old Tom learned?
- F. What lesson could you draw from this story?
- G. Imagine that you were in Old Tom’s place, what would you have done to get a room in the Old Master’s house?



## The Tar-Baby Story



This story is considered to be an Uncle Remus lesson.

The wily Brer Fox was up to something again. What was that contraption called that he had made. I believe that he called it a tar baby. He was busy at work mixing tar and turpentine which he painted on the tar baby. He took the tar baby and set it down in the middle of the main road. Then he found a hide out in some bushes at the road's edge. He did not have to wait long. Brer Rabbit was jauntily hopping along. As he hopped he made the sound, whippity-slippity, slippity-whippity.

Fox lay low unseen behind the bushes. Brer Rabbit hopped up to the tar baby.

"Good morning to you," he said. "What nice weather it is today."

The tar baby did not respond. Brer Fox lay low in the bushes.

"Are you OK?" asked Brer Rabbit.

The tar baby did not say anything. Brer Fox slowly winked his eye even though he could not be seen by Brer Rabbit.



“What’s the matter with you? Are you deaf?” shouted Brer Rabbit. “If you are deaf, I can holler louder.”

Tar baby was quiet and Brer Fox lay low.

“You are such a stuck up person. I m going to teach you how to be polite if it is the last thing I do,” warned Brer Rabbit. The tar baby said nothing. Fox chuckled silently to himself.

“I’m going to teach you how to talk to respectable folks. If you don’t take off that hat and tell me good day, I will burst you wide open,” said Brer Rabbit.





Brer Fox continued to lay low and the tar baby remained silent. Brer Rabbit continued to talk to the tar baby for a while and got more and more angry. Suddenly, he drew back his fist and punched the tar baby on the side of its head. His fist was stuck and he could not pull loose. Tar baby remained silent and Brer Fox lay low.

“You had better let me go, or I’ll knock you again,” complained Brer Rabbit.

He reached back with the other hand and hit the tar baby again. Well, what do you know? His fist stuck.

“Turn me loose. Turn me loose,” pleaded the rabbit. Tar baby said nothing and Fox lay low. “If you do not free me, I will kick you,” said Brer Rabbit.

Now both feet were stuck, and tar baby said nothing while Brer Fox lay low. Brer Rabbit couldn’t understand what had happened to him. He threatened to butt tar baby with his head. He butted it, and can you guess what happened? He was truly stuck. What could he do but call out to any one that was traveling near by.

Brer Fox decided to leave his hide-out and casually walked up to Brer Rabbit with an innocent look on his face.

“Hello, Brer Rabbit! What’s up? You seem to be havin’ a little difficulty.”

He could not help himself, he had to laugh. Just looking at the rabbit stuck to the tar baby was the best joke he had in a while.

“I hope that you will sit to dinner with me, Brer Rabbit. I have some tasty roots and leaves for you to eat. I’m not taking any excuse for an answer,” said the Fox.

The more he looked at the rabbit the better he felt. In fact, he was feeling mighty good about what had happened to Brer Rabbit.

“Well, I guess I got you this time. You have been causing much grief and all these pranks that you have done to me have given you much to strut around the area about. You think that you are in charge of all the animals around here. You’re not the boss! You’re always sticking your nose into everyone’s business. Now, who asked you to talk to this tar baby? Who caused you



to be stuck where you are? Nobody! Now there you are. I am fixing up a wonderful stewpot with you as my main course,” challenged Brer Fox.

Brer Rabbit was feeling very stupid and very humble at this time.

He said, “I don’t care what you do to me, Brer Fox, just do not throw me in the briar patch. Roast me, Brer Fox. Please, don’t throw me in the briar patch.”

“It’s too much trouble to kindle a fire,” mused the fox, “I’ll just have to hang you,” he concluded.

“Hang me as high as you choose,” said the rabbit, “Just don’t throw me in the briar patch.”

Brer Fox looked around, “I haven’t got any string; I think I’ll just have to drown you.”

“Drown me as deep as you please, Brer Fox, only please, don’t throw me in the briar patch,” pleaded Brer Rabbit.

“Well, there is no water near by, so I suppose I will have to skin you,” said Brer Fox.

“Oh, skin me, take my eye out, tear out my ears, cut off my legs, pull out my tail hair by hair, Brer Fox; but, please don’t throw me into the briar patch,” implored the rabbit.

Of course, Brer Fox was still angry with Brer Rabbit. He wanted to hurt him, so he decided to throw him into the briar patch. He picked up the tar baby with the attached rabbit and threw them into the briars. There was much noise and fluttering in the bushes. Brer Fox stood nearby to see what would happen. Silence! Who was calling to him up on the hill? There was Brer Rabbit sitting cross-legged as smug as ever while combing out the tar with some wood chips. Brer Fox was angry. He knew that he was once again outwitted by Brer Rabbit.

He heard Brer Rabbit singing in the distance, “Bred and born in a briar patch, Brer Fox, bred and born in a briar patch!”





Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Metaphors

Metaphors are often used in writing to give a new twist to the original meaning of a word. In other words, a term is changed from the object it is in reality to a new object. For example:

Just before the storm broke out; the wind began to howl like a wolf.

The wind shrieked and whistled through the tunnel.

The flower danced and swayed to the rhythm of the wind.

Direction:

Write a metaphor for the following words.

#	WORD	METAPHOR
1.	LEOPARD	
2.	RABBIT	
3.	PIG	
4.	ORCHESTRA	
5.	CLASSROOM	
6.	HARE	
7.	SPIDER	
8.	PARROT	
9.	GUINEA FOWL	
10.	SURF	
11.	WATERFALL	
12.	GULL	
13.	WAGON	
13.	WHEEL	
13.	VARYING	
14.	HARE	



## The Made-up Word

Brer Rabbit looked around his home one day and saw that he was short of help. He thought he'd run down to the watering hole at sunset and bribe some animals to work for him.

The sun was beginning to set, when he decided to visit the watering hole. He stuffed enticing food in his pockets and shoulder bag.

He walked up to some of the animals and dangled the food in front of them.

"Come to my home for supper tonight," he invited. "I have prepared a wonderful feast for you. As you can see, I have some of your favorite foods here. There is more delicious food for you to enjoy."

Brer Rabbit invited them inside his shed. He pushed them inside and locked the door. The animals were very unhappy because they were tricked by the rabbit.

Someone inside the shed shouted, "Hey, Brer Rabbit, where is the food you promised us? We will promise to work for you if you feed us."

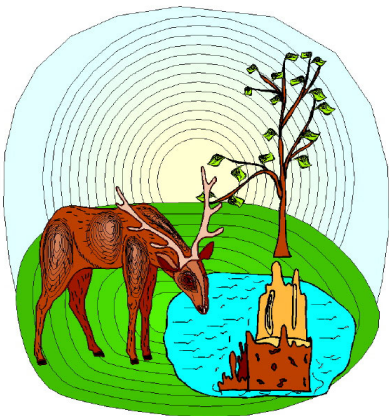
After thinking about the matter for a few minutes, the rabbit said, "Ok, I agree. I'll get some food for you."

The foods in his pockets and shoulder bag were a small price to pay for getting much needed help. Brer Rabbit opened the door, and before he could share the food, the animals pushed him down and ran away.

The rabbit was not happy to be outwitted.

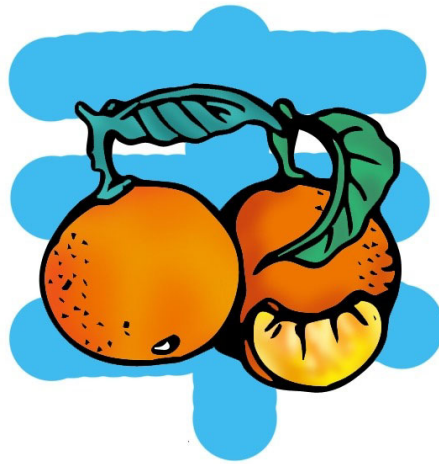
Another voice called out and asked. "Hey Brer Rabbit, you had some trouble today. What are you going to do? Will you be able to get the help you need?"

His reply was, "Unh, Hunh." From that time on that's the way we say "Yes" when we do not want to talk.



# Stories of the Caribbean

The following stories come from the countries of Haiti, Jamaica, and Puerto Rico. These countries have acknowledged their African traditions of story telling. The ones that you will read are popular in their culture.



## The Magic Orange Tree (As told in Haiti)

The house was supposed to be filled with joy at her birth, but there was much sorrow. Her mother had died minutes after she was born. Her father grieved for his loss, but he loved his little girl.

A few years later, he decided that it was time to marry. The girl was excited. Would this woman be a mother to her? Would she love her and listen to her when she needed help?

Alas, the woman that married her father was cruel and mean. Some days the girl would not get any food because her stepmother would not allow it.

One day she come home from school and saw three oranges left on the dining room table. The smell was tempting; she was hungry... She took an orange, peeled it, and savored the textures and flavor as she slowly ate it. That orange was so good. She decided to eat the second and then the third ones. Then she heard her stepmother enter the house.



The stepmother looked at the table and asked, “Who has taken the three oranges I left on the table?”

The girl did not answer.

The stepmother continued, “Well, I guess that that person had better say some prayers at this time, or they will not be able to say them later.”

The threat frightened the girl so much that she ran away from home. She ran so hard that she ended up at her mother’s grave. All night she prayed and cried, begging for help. She was so exhausted that she fell asleep on her mother’s grave.

Early the next morning she was awakened by the sun. When she stood up to stretch, something dropped from her skirt to the ground. She bent down to look. It was an orange pit. Suddenly, before her eyes the pit sank into the ground and a shoot sprang up. The girl watched in awe. She knelt down and sang:

“Oh orange tree,  
Grow and grow and grow.  
Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree.  
Stepmother is not my real mother,  
Orange tree.”

The tree grew. It grew to the height of the girl. She sang:

“Orange tree,  
Branch and branch and branch.  
Orange tree, orange tree,  
Branch and branch and branch,  
Orange tree,  
Stepmother is not my real mother,  
Orange tree.”

The many branches began to grow and intertwine with each other. The girl sang:

“Orange tree, orange tree,  
Flower and flower and flower,  
Orange tree, orange tree,  
Flower and flower and flower,  
Orange tree,  
Stepmother is not my real mother  
Orange tree.”





Pretty white flowers covered the tree. Then soon they began to fade and small buds appeared in place of the blossoms. The girl continued to sing:

“Orange tree, orange tree,  
Ripen and ripen and ripen,  
Orange tree, orange tree,  
Ripen and ripen and ripen  
Orange tree  
Stepmother is not my real mother  
Orange tree.”

The oranges ripened, and the tree was filled with beautiful orange and gold oranges. The girl danced around the tree. She was so happy that she began to sing again:

“Orange tree,  
Grow and grow and grow,  
Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree,  
Stepmother is not my real mother,  
Orange tree.”

When the girl looked, she saw that the tree had grown too high. It had reached the sky. The branches were far beyond her reach. What could she do? She decided that since she sang



words that the tree seemed to respond to, she would sing another set of instructions. So she sang:

“Orange tree, orange tree,  
Lower and lower and lower,  
Orange tree, orange tree,  
Lower and lower and lower,  
Orange tree,  
Stepmother is not my real mother,  
Orange tree.”

The orange tree lowered itself to her height. She picked the choicest fruit and took them home. As soon as she placed them on the kitchen table the stepmother walked into the room and seized them then began to eat them. She ate all of the oranges.

“Tell me, little girl,” she said, “Where did you find those delicious oranges?”

The girl did not want to tell her. The woman grabbed her wrist and twisted it.

“Tell me, you foolish girl!”

The girl led her stepmother through the woods to the place where the orange tree stood. The girl began to sing:

“Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree,  
Stepmother is not my real mother,  
Orange tree.”

The tree began to grow towards the sky. The stepmother was distraught. She wanted those oranges. They tasted so good. She pled and begged the girl to tell the tree to lower itself. She decided that flattery would get the girl to do what she wanted.

“Please tell the orange tree to stop growing. If you do this, you will be my own special daughter. I will always give you as much food as you need. You will never starve again.”

The girl began to sing:

“Orange tree, orange tree,  
Lower and lower and lower,  
Orange tree, orange tree,  
Lower and lower and lower,  
Orange tree,  
Stepmother is not my real mother,  
Orange tree.”

The tree began to lower its height. When it came to the stepmother’s height, she leaped on it and very quickly climbed up onto the higher branches. She ate the oranges as she climbed



from branch to branch. The girl realized that the stepmother's intent was to eat all the oranges. Most of them were already eaten. What could she do? She sang:

“Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree,  
Stepmother is not my real mother,  
Orange tree.”

The orange tree grew and grew and grew and grew.

“Help!” squealed the stepmother as she rose into the sky. “H-E-e-e-L-P!”

The girl sang loudly to the tree. “Break! Orange tree, break!”

The orange tree began to creak, followed by the sound of snapping. The tree broke into many pieces. The stepmother was also broken into many pieces.

The clever girl searched among the branches for an orange pit. She found one and carefully planted it. She sang softly once more to the tree:

“Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree, orange tree,  
Grow and grow and grow,  
Orange tree,  
Stepmother is not my real mother,  
Orange tree.”

The orange tree grew to the girl's height. She picked some of the fruit and took them to the town center to sell them. The people were surprised that the oranges were so sweet. They purchased all of her oranges.

Every market day, she would pick the oranges and take them to her stall to sell. One day a woman went up to her and asked her if she would give one of the oranges for free.

The girl replied, “Oh no, I could not do that. I have been through so much to get this fruit!”





## The Smart Parrot

(As told in Puerto Rico)

In a town in Puerto Rico lived a man and his parrot. This parrot was very unique. He could speak Spanish in a Puerto Rican accent. Yet, there was one word that it could not say, and that was the name of the town in which it lived. The town's name was 'CataZo.' The master tried all manner of techniques to teach the parrot how to say the name of the town in which it was born.

On a particular day, a man from San Juan was passing by the house and heard the parrot. He tried to buy the bird, but of course the master, at first, refused the offer. Now, the owner of the bird badly needed some money and eventually he agreed to sell the parrot. During the negotiations, the owner told the man from San Juan that there was a word that the parrot could not say. The man stated that it did not matter; he would purchase the bird anyway.

"I will be able to teach the parrot to say 'CataZo,'" stated the new owner.

He took the parrot to its new home in San Juan. There, the owner immediately set to teaching it to say 'CataZo.' He tried and tried to no avail; the parrot would not say the word. The owner became angry and lost his patience when it was apparent that the parrot was not going to utter the word.





“What is the matter with you, you silly bird? Why can you say everything, but the word CataZo? If you do not say CataZo, I will kill you!”

The man continued to train the bird, but was not successful when it came to it speaking the word ‘CataZo.’ He resorted to threatening the bird again and again. It seemed that the bird was like a stonewall when it came to uttering the word. It was in frustration after hours of fruitless practice that, one day, the man threw the bird in the chicken coop, which housed the hens intended for eating.

“You are not worth the trouble and are beneath the level of the chickens; so therefore, I’ll finish you just like I end the lives of the fowl.”

That very day the parrot was thrown into the coop it saw that there were four hens inside that were designated to be eaten the following Sunday.

The next morning the man opened the coop to take the birds out to prepare them for the Sunday meal. He was astounded by what he saw. The parrot was surrounded by the four dead chickens.

The parrot stood in front of one of the birds screaming, “Say ‘CataZo’ or I’ll kill you! Say ‘CataZo’ or I’ll kill you!” The chickens could not say ‘CataZo’ so the parrot had to kill them.

The man looked at the scene then he began to laugh.

“This time I was certainly fooled by a parrot,” he chuckled.

He prepared one of the chickens for dinner that very night and considered that he had a fine meal. He never called the parrot names again.

He always stated, “A wise master knows a smart servant.”



## Greed Chokes Anansi

(As told in Jamaica)

A long time ago, Anansi lived in a country that was ruled by a queen with special abilities. She decreed that anyone who spoke that word 'five' would die. She did not want anyone to use the word because it was her secret name.

Along came Bruda Anansi. He was considered to be clever and was also very hungry. There was a famine in that country at the time and Bruda Anansi decided that he would build a new house near the river where everyone in the area came to get water. As he began to prepare the land for his home's foundation, he would call out to anyone collecting water.

"Hey man, I beg you, tell me how many yam hills you see I have here? You see, I'm having trouble with my counting today."

Secretly, he was wondering when someone would count from one to five, then fall down dead. He would then take the body, corn them in his corning barrel then eat them. He wanted to prepare a pantry of food for famine times and times of plenty.

Anansi finally finished his new home and planted his yams. Along came Ma Guinea Fowl.

Anansi, seeking opportunity, called out, "A beg you, Missis, how many yam holes you see me have dare?"

The Guinea Fowl went to sit on one of the yam hills and began to count. "One, two, three, four, and the one me sitting on, Bruda Anansi."

"Oh, cho" fussed Anansi while sucking his teeth, "I thought you could count. You just can't count right!"

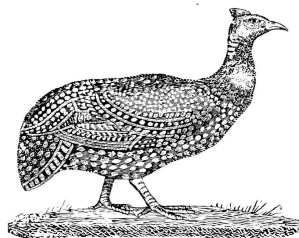
The Guinea Fowl moved to another hill and began counting again. "One, two, three, four, and the one me sitting on, sah!"

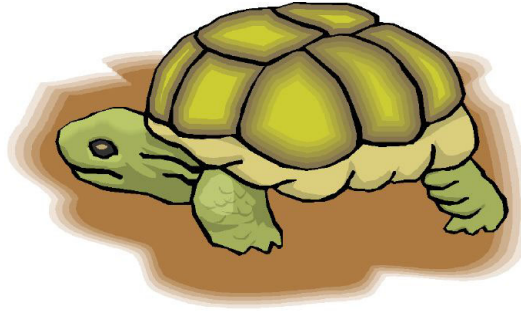
"You can't count at all, fowl, cho!" complained Anansi.

Missis Guinea Fowl asked him, "How you count, then, Bruda Anansi?"

"Why, one, two, three, four, FIVE...!" Anansi fell down dead. Guinea Fowl ate him up!

Who was the wisest one, Anansi or Guinea Fowl?





## Bye-Bye

(As told in Haiti)

The birds decided it was time to leave Haiti and fly to New York. Turtle was lamenting the fact that he could not go. He did not have wings.

The pigeons heard Turtle's concern and they felt sorry for him. "Turtle," said one of them, "I'll take you with me. You must follow my instructions very carefully. I'll hold one end of a stick in my mouth and you will hold onto the other end. Do not for any reason let go. If you do, you will fall in the water."

It was time to begin the journey, the pigeon took one end of a stick and Turtle took the other end. Turtle was excited as he was lifted in the air. The air was cooler and it was great to see so many wonderful things from up above. Up, up they flew, over the land and in the direction of the sea.

They were nearing the ocean, when Turtle and Pigeon saw a group of animals on the shore. They had gathered to wave goodbye to the birds who were leaving. It was almost simultaneously that they noticed Turtle being assisted in the air by Pigeon. The animals stopped waving and they started to talk at once.

"Look at them! Look, Look!" they shouted to each other. "Look at that, Turtle is going to New York. Can you imagine? Turtle is going to New York!"

Turtle was so pleased to hear fellow animals talking about him that he called out the one English word he knew:

"Bye-bye!"

Ooh lah lah! Turtle had opened his mouth to speak; as he let go, he fell into the sea.

To this day, the animals say that that is the reason there are so many pigeons in New York and why the turtle remained in Haiti.





Mango fruit

## Common Sense

(As told in Jamaica)

A long, long time ago, Anansi sat thinking under a mango tree. He wanted to collect all the common sense in the world and keep them for himself. He thought that he could make a lot of money and acquire plenty of power because people around the world would come to him for advice. He would charge a hefty fee for his advice.

Anansi began to collect and collect up all the common sense that he could find and put them in his huge calabash. He would search and search for more common sense, but could not find any more. He made sure that his calabash was tightly closed and he looked around for a place to hide his treasure. He found a very tall tree and decided that its highest branches would be a good place to hide his treasure. He thought that nobody else could reach it.

How would he get the calabash up to the highest branches in the tree? He decided to tie a rope around the neck of the calabash and tied the ropes' two ends together then hung the rope around his neck so that the calabash lay against his tummy. He began to climb up the trunk of the tree, but the calabash was preventing him from getting to the top quickly. He was so focused on his task that he was startled to hear a voice burst in laughter below him. When he looked down, he saw a little boy balancing on an exposed root of the tree.

The boy stated, "What a foolish man, you are! If you want to climb a tree facing the trunk, why don't you put the calabash behind you?"

Well, you can imagine, Anansi was vexed. Who was this child to tell him, a grown man, that big piece of common sense? He thought that he had collected all the common sense in the world. Anansi took off the calabash, threw it down and broke it into many pieces. Of course, the common sense scattered out, and was taken by the breeze to all corners of the world. Everyone got a portion of common sense. However, no one got it all! We have Anansi to thank, because he made it happen.



Decorated calabashes



# Lessons from Nature

“Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Philippians 4:6, 7

## The Varying Hare



Unlike the hare in a previous story, the Varying Hare/Snowshoe Rabbit is able to exhibit flexibility in the face of danger. Survival was on the mind of the snowshoe rabbit of this particular time one winter day. The winter had been too long and cold. The previous conditions of summer and the fall had been the driest in many a year. The water level was very low in the swamps. As a result plant growth was stunted. There was half the usual amount of snow. The hare and snowshoe rabbit population was dwindling. The bobcats and owls were making them the target for meals.

The doe, as the female is called, sensed that she was in trouble. She was expecting a little one. She had to find food for herself and the offspring. Was she strong enough to deliver the young one? The food reserves in her body were gone. She was weak and had lost weight. The embryo was about three weeks old. Due to the doe's body, an unusual function takes place. The embryo stops growing and is reabsorbed within her system. This allows the adult female to concentrate on survival until the conditions are right for her to carry a young one.

“Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they are unclean unto you.” Deuteronomy 14:7

The tamarack tree is a favorite food to the hare. This tree is a deciduous conifer. The needles will turn a gold-yellow in the fall. The needles do fall shortly after they turn color. The tamarack grows in swampy areas and spreads its roots wide and not deep. The root span may be measured wider than its height. Its roots may only reach to a one-and-one-half-foot depth. When the hare feeds on this tree its flesh as meat takes on a very unpleasant taste. The hare is also considered to be a poor source of nutrition. Native Americans used to say that they were “starving on rabbit” when other game was unavailable for consumption.





## Amaziah

Reference: II Kings 14:1-11; II Chronicles 25

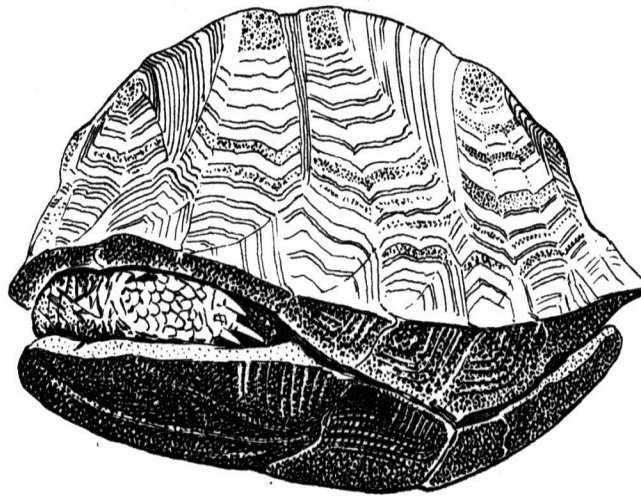
He was twenty-five years old when he ascended the throne following his father's assassination. He determined that he was not going to repeat the mistakes that his father had made. However, he held a deep bitterness in his heart that prevented him from exhibiting flexibility. He decided to avenge the death of his father. He ignored that fact that his sire had conspired against and committed the murder of God's prophet. Amaziah did not show any remorse for what his father had committed. He wanted revenge.

To conduct his evil deed, he hired 100,000 soldiers from allied neighbors. God's prophet warned him not to do what he had planned. He knew that the man of God spoke the truth. However, he was more concerned about his incurred expenses. The prophet assured him that God would supply more than he would lose.

Amaziah sent home the hired troops, but allowed his own troops to continue with the plans he had made. When they returned home victorious, God's prophet rebuked him and asked why he had to bring back heathen gods that were to be worshiped, and therefore defile God's people.

When the King of Israel advised him that he should not go into battle, he ignored his advice and returned home defeated. He was assassinated just like his father.





## The Box Turtle

"It is neither good to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21

Can a turtle set aside privileges which may weaken it? This little animal is called a terrestrial because of its tendency to spend more of its time on land than in the water. It is considered to be the clumsiest of all the turtles. It is not a good swimmer. It can easily overeat which can result in diminished defense when facing danger.

The box turtle likes the woodland area and fields which include ponds, brooks, and streams. It is most active in the daytime and because it is a cold-blooded animal, the sun is most important. The turtle's comfort temperature is between 55 to 60 degrees. To keep from overheating, it burrows a cool place in the ground or finds shelter under leaves and logs.

Now, there are times when the turtle is vulnerable to danger. This occurs shortly after it eats. One of its favorite foods is the blackberry. On this particular occasion it was seen to be feasting on the fruit which was at its peak. Suddenly, there appeared two piercing black eyes directly in front of it. The turtle did not sense immediate danger even when the raccoon began to poke and prod its body. The turtle's shell is hinged on the underside. This allows the turtle to pull itself into the shell and close itself in the shell without exposing its body. However, on this occasion when it pulled itself inside; it had some difficulty because the food inside was not completely digested. It tried to hold the shell together and endure the investigation of the raccoon. This struggle went on for a while. It became impossible for the turtle to remain inside because it was suffocating. It eased the shell open a little. That was enough to allow the raccoon access, and that was the end of that box turtle's life.

Enduring unto the end is a concept the turtle needed to exercise.

"These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after its kind." Leviticus 1:29



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## What's the Truth?

In the story 'Bye Bye' the subject of the story was the turtle. In the description of the Box Turtle as viewed in nature, similarity in characteristics can be seen between the real and the imaginary creatures. List those similarities below.

What are the similarities between the box turtle and the turtle in 'Bye Bye?'

<u>Similarities</u>	
1.	_____
2.	_____
3.	_____
4.	_____
5.	_____
6.	_____

In the Bible, there are characters who tried to conform but could not maintain their stance.

Name a character in the Old Testament and one in the New Testament. Briefly outline their story and what made them change. What happened to them?

Old Testament

New Testament

_____	_____
_____	_____
_____	_____
_____	_____





Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Seeing Similes

Similes compare one object to another. They are a figure of speech that highlights the comparison of two very different things. You will find that the words 'like' and 'as' are usually found in similes.

The sound of the wind moving through the leaves was like the sound of the sea.

When Gillian woke up, she was as hungry as a lion.

Directions: Complete the following to make your own simile.

1. Amaziah was as stubborn as \_\_\_\_\_.
2. Brer Anansi was as wily as \_\_\_\_\_.
3. The leopard runs like a \_\_\_\_\_.
4. The heat was as \_\_\_\_\_.
5. The aircraft carrier was as big as \_\_\_\_\_.
6. The snore was as loud as \_\_\_\_\_.
7. The spring blossom looked like \_\_\_\_\_.
8. The gazelle leaped like a \_\_\_\_\_.
9. The kite soared like a \_\_\_\_\_.
10. The parrot was as smart as \_\_\_\_\_.
11. The fence was as rickety as \_\_\_\_\_.
12. The opera singer screeched like \_\_\_\_\_.



## Orchestrating an Agreement

There was a dispute among the Jews and the early Christians during the Apostle James' leadership in Jerusalem. The dispute concerned the purchase of meat for individual needs. Apparently, the Christians were buying their meat from the pagan temple stalls. This meat was the best in quality and price. The Christian Jews protested the transaction because the meat originated from a defiled place.

A council meeting was organized for the dispute to be settled. Each side had the opportunity to state their case. One man sat and listened attentively. When he felt that the appropriate time for him to speak was at hand, he stood to address the audience.

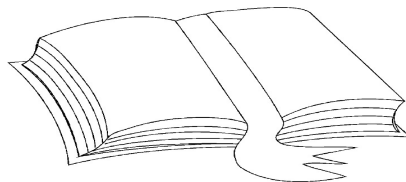
In verses 13 – 22 James stated;

“Men and brethren, hearken unto me: Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as written, after this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. Then it pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, and Silas, chief men among the brethren...”

James' conclusion was written in a letter and sent to the Christians in the early churches. They were waiting for it and needed to know that the leaders of the church had reached a unanimous decision.

The conclusion of the meeting meant that the Christian Jews and Christian Gentiles could once again meet and break bread together in harmony.

Christ came to this earth to bring the world, this earth, back in harmony with God and what He had originally created for humanity.



## Bembix Wasp

### Deuteronomy 7: 20

**“Moreover the Lord thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed.”**

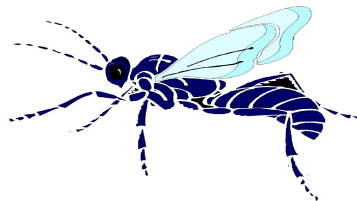
In the Bible, when the word hornet is used, it usually included the wasp. The city called Zoriath means hornets.

The bembix wasp is found in hot sandy areas. It makes its home by burrowing below the hot, dry layers of sand to the lower areas where the ground is cool and moist. If the wasp builds in a shady sand dune it may only dig its nest about eight inches deep. If the sand dune is larger and unprotected, the wasp will dig deeper to form its nest where the sand will not erode due to destructive storms, and the intense heat of the day.

After the site has been selected for the nest, the bembix wasp creates a series of shallow pits. Then, it digs a tunnel at a slight angle to the top surface of the sand dune. Perhaps, as scientists suggest, the pits will determine if the tunnel will be structurally sound and not cave in. This is not the true tunnel. However, the wasp digs the true burrow at an angle to the preliminary one. Then, a nursery is dug leading off from the end of the second one. Finally, the preliminary burrow will be plugged with the excavated material from the true tunnel.

When the female lays its egg, it loosely seals the chamber and stands guard at the entrance for up to two days. She then goes to the surface to catch flies for the larva. She lays the flies in a row from smallest to largest so that the larva can eat its way to the entrance of its nursery. Periodically, she returns to the nursery chamber and tidies the remains of the partially eaten fly, and then encases the remains at the back of the chamber. Finally, when the larva is ready to produce its cocoon, the female leaves the chamber for good. The cocoon is made of a combination of sand grains and the silky excretion that comes from the larva. The combination of materials is like cement, and it is virtually indestructible.

After the wasp emerges from the cocoon, it finds its way to the surface. It is somewhat wet, so it has to dry its wings before it can fly. When the wasp takes its first flight it immediately performs an intricate sequence in the air. Many of the male wasps will join together to perform their own unique choreography which is called the ‘sun dance’ that attracts the female to mate and begin the cycle again.



## Poems that Teach

There are poems that tell stories. Poems that teach, express feelings about life and the mysteries of life. In the Bible, the psalmist David created many word pictures that teach; that comfort, and ones that even lament the woes in life.

The following hymn expresses origins:

### **This Is My Father's World**

This is my Father's world,  
And to my listening ears,  
All nature sings and round me rings  
The music of the spheres.  
This is my Father's world,  
I rest me in the thought  
Of rocks and trees, of skies and seas,  
His hand the wonders wrought.

This is my father's world,  
The birds their carols raise,  
The morning light, the lily white,  
Declare their Maker's praise.  
This is my Father's world,  
He shines in all that's fair;  
In the rustling grass I hear him pass,  
He speaks to me ev'ry-where.

This is my Father's world,  
O let me ne'er forget  
That tho' the wrong seems oft so strong,  
God is the Ruler yet.  
This is my Father's world,  
Why should my heart be sad?  
The Lord is King, let the heavens ring;  
God reigns, let the earth be glad.

By Maltbie Babcock



# *Songs and Poems of the Black Experience*

Negro spirituals were passed around the Black American community orally until the Civil War. A few white officers who headed the black regiments in the Union army took up the charge to write what they heard their men sing. **Slave Songs of the United States** was the first written publication of these songs. It was published in 1867. The popularity of the Black American music increased when the Jubilee Singers, from Fisk, became a promotional music group and traveled around the United States and Europe. Since that time many music scholars and musicians have researched and written down the songs, and folk music of the slaves.

Some of the rhythms in Black American music originated in Africa. There is a strong beat and a message in most songs and poetry. Many of the Black American songs referred to freedom. They used religious music to their own interpretation. Heaven was sometimes synonymous with going back to Africa. However, the stories and songs in Africa referred to weather conditions, their religious beliefs, and property. West Indian songs and stories centered on their life such as the weather, personalities, food, and love of their land.

The following songs sketch life in an African village. These songs may be used for a school program. Begin part one with the *Before Dinner* song and follow with the *Congo Lullaby*. Part two shows the drought season is on and the villagers are worried. The song *Rooster Chick* refers to a popular African story about the Rain Cow who lives in the sky. At times, in her sympathy for the human plight during famine, she would run across the clouds thereby causing them to release the rain. The third part concludes with a celebration that the rains had fallen. The songs *Saturday Night* and *The Zulu Warrior* bring the program to an end.



# African Poetry

## Before Dinner

Translated by Carol Hart Sayre  
A Belgian Congo folksong

First we go to hoe our garden, ya, ya, ya, ya,  
Then we pound the yellow corn, ya, ya, ya, ya,  
Now we eat, come gather around the campfire, ya, ya, ya, ya.

Next we carry jugs of water, ya, ya, ya, ya,  
Then we stir our pots of mush, ya, ya, ya, ya,  
Now we eat, come gather round the campfire, ya, ya, ya, ya.



## Congo Lullaby

Translated by Carol Hart Sayre  
Belgian Congo folksong

Yo, Yo, yo, yo, yo,  
Yo, Yo, yo, yo,

Mwana, dear, now do not cry;  
Soon will come your tata:  
Food he'll bring you by and by  
And perhaps a bata.

Yo, Yo, yo, yo, yo,  
Yo, Yo, yo, yo, yo.



## Rooster Chick

Translated by Charles O'Neal

Rooster chick, rooster chick,  
See with one eye, Hm\_\_  
Rooster chick, rooster chick,  
Earth very dry, Hm\_\_

Speak to the Rain Cow,  
Speak with your crowing,  
Say to the Rain Cow,  
River's not flowing,  
Rain Cow grazing in the sky,  
Give us milk or soon we die!

Rooster chick, rooster chick,  
See with one eye,  
Mealie lands dry.



## The Zulu Warrior

I kama zimba, zimba zayo,  
I kama zimba, zimba, zee,  
See him there, the Zulu warrior,  
See him there, the Zulu chief  
Chief, chief, chief.

I kama, zimba, zimba, zee,  
Chief, chief, chief, chief  
Ghee kama lioh  
Ghee, Wah!  
Shout!





## Saturday Night

A Nigerian Folksong

Ev'rybody likes Saturday night,  
Ev'rybody likes Saturday night,  
Ev'rybody, ev'rybody, ev'rybody,  
Ev'rybody, ev'rybody,  
Likes Saturday night.

Ev'rybody likes Africa,  
Ev'rybody likes Africa,  
Ev'rybody, ev'rybody, ev'rybody,  
Ev'rybody, ev'rybody,  
Likes Africa.

### Activity

Plan a program using the African songs above. Write a short skit in the form of a story that includes the songs. Then perform for your classmates or school.



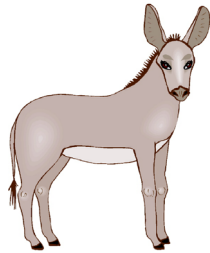


# West Indian Poetry

## Tangaleo

A West Indian folksong

Tangaleo (tch, tch)  
Come, little donkey, come;  
Tangaleo (tch, tch)  
Come, little donkey, come  
My donkey walks, my donkey talks,  
My donkey eats with a knife and fork;  
My donkey walks, my donkey talks,  
My donkey eats with a knife and fork.



## Oh Island in the Sun

As sung by Harry Belafonte

Oh, island in the sun,  
Yield to me by my Father's hand.  
All my days I will sing God's Praise  
Of your forest, waters, and shining sands.  
Oh, island in the sun  
Yield to me by my Father's hand.



# *African American Poetry*

Laurence Dunbar was a black poet who wrote about the black experience. Some of his work has been put to music, such as the poem below.

John W. Work was the department chairman of the Fisk University music department in Nashville, Tennessee. He was also the director of the famous Fisk Jubilee Singers.

## **Just Whistle a Bit**

By Laurence Dunbar and John Work

Just whistle a bit if the day be dark and the sky be overcast;  
If mute be the voice of the piping lark, why, pipe your own small blast.  
And it's wonderful how o'er the gray sky track the truant warbler comes stealing back;  
But why need he come, for your soul's at rest,  
And the song in the heart, ah! that is best.  
Just whistle a bit if your heart be sore,  
'Tis a wonderful balm for pain.  
Just pipe some old melody, o'er and o'er, till it soothes like summer rain.



## Don't Stay Away

O Brother! Brother! O Brother  
Don't stay away  
Don't stay away  
For my Lord says there's room enough  
Room enough in the heaven for us all.  
My Lord says there's room enough, so don't stay away  
Don't stay away.

O Sister! Sister! O Sister  
Don't stay away  
Don't stay away  
For my Lord says there's room enough  
Room enough in the heaven for us all.  
My Lord says there's room enough, so don't stay away  
Don't stay away.





## Trampin'

I'm trampin' trampin',  
 Tryin' to make heaven my home;  
 I'm trampin', trampin'  
 Tryin' to make heaven my home;

I've never been to heaven  
 But I've been told  
 Tryin' to make heaven my home  
 That the streets up there are paved with gold  
 Tryin' to make heaven my home

Sometimes I'm up, Sometimes I'm down,  
 Tryin' to make heaven my home  
 Sometimes I'm almost to the ground  
 Tryin' to make heaven my home

Sometimes I'm up, Sometimes I'm down  
 Sometimes my soul feels heaven bound  
 Tryin' to make heaven my home

I'm trampin' trampin',  
 Tryin' to make heaven my home;  
 I'm trampin', trampin'  
 Tryin' to make heaven my home.



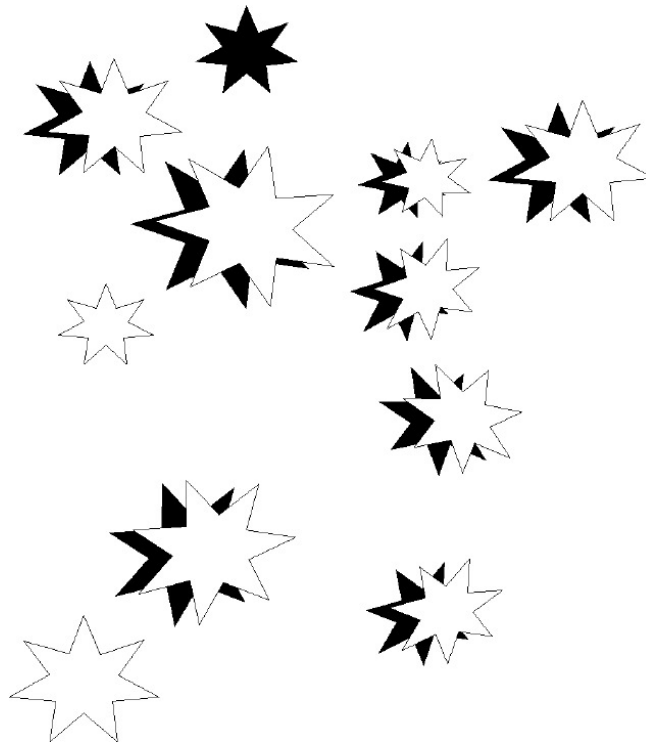
## My Lord, What a Morning

My Lord, what a morning,  
My Lord, what a morning,  
My Lord, what a morning when the stars begin to fall

You'll hear the trumpet sound to wake the nations underground,  
Looking to my Lord's right hand,  
When the stars begin to fall

You'll hear the people cry to wake the nations underground,  
Looking to my Lord's right hand,  
When the stars begin to fall

My Lord, what a morning,  
My Lord, what a morning,  
My Lord, what a morning when the stars begin to fall.





## King Jesus Built Me a House Above

King Jesus built me a house above,  
King Jesus built me a house above,  
King Jesus built me a house above,  
It was built without a hammer or a nail.  
It was built without a hammer or a nail.  
It was built without a hammer or a nail.

King Jesus built me a house above,  
King Jesus built me a house above,  
King Jesus built me a house above,  
An' He built it on Jerusalem Lane,  
An' He built it on Jerusalem Lane,  
An' He built it on Jerusalem Lane.

I want my brother to walk with me,  
I want my brother to walk with me,  
I want my brother to walk with me,  
To walk down Jerusalem Lane,  
To walk down Jerusalem Lane,  
To walk down Jerusalem Lane.

Name: \_\_\_\_\_

Date: \_\_\_\_\_



## Finding the Rhythm

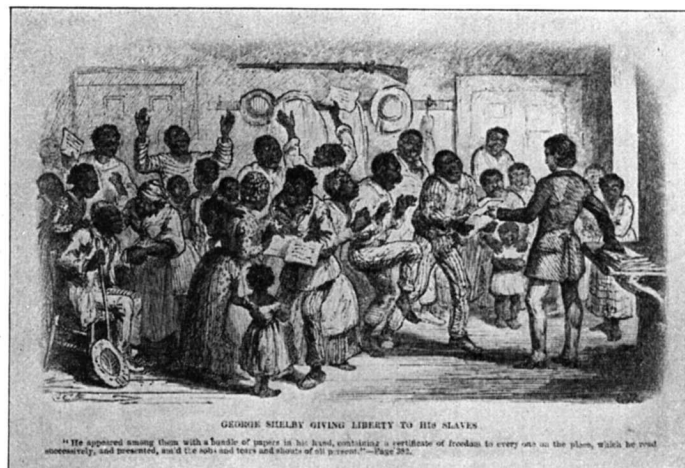
The poetry that you have read uses words to convey more than their definitions. Words can create moods through their specific sounds and rhythms. One of the techniques used by poets is called onomatopoeia.

This may be a big word, but it simply means words that imitate what they name. There are words in this unit that would be classified as onomatopoeia. Look at the following examples:

Sneer, bleat, screech, drip, buzz

### Activities

1. Choose five words from the unit and five from other written material then make a list of them. Illustrate at least two of them to emphasize their meaning.
2. Work with a group. Study the poetry in this unit in terms of its rhythm. Then, choose a poem and create rhythms that will compliment the poem when it is read aloud. Perform your creation before your class.
3. Work with a group and play the following game. Choose a word similar to the following. State the word and instruct a person in the group to recite as many words that rhyme with the designated one. When a person becomes 'stumped for words,' go to the next until the rhymes are exhausted. Assign points for the ones that win the round.





## *Foods That Delight the Palette*

The study of cultures would not be complete without the investigation of foods. Telling stories while planting, cooking and eating are part of most societies.

In Africa, North America and the Caribbean certain foods are eaten that are common to all. The peanut, the pumpkin, corn, green leafy vegetables, and potatoes are just a few of these foods. You will be given a few recipes that you may try whenever you choose.

Try any or all of the following recipes to get a taste of something different and delicious.

### **Roti –Caribbean**

### **Peanut Soup-African and African American**

### **Potato Salad-African American**

### **Home Greens-African, African American, Caribbean**

### **Plantain Chips- African, Caribbean**

### **Mango Medley-Caribbean**

### **Ginger Beer-Caribbean**

The following recipe is called *roti*. It is a dish that was derived from an East Indian dish. Indians that immigrated to South America and the Caribbean adapted their cooking to the black cuisine. It is simply a flatbread called *chapati* with flavorful vegetable or legume filling encased inside.





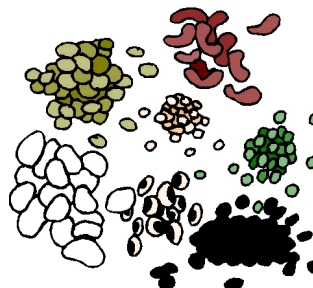
# Roti

Ingredients	
Filling	Chapati-bread
2 cups Split peas	3 cups All purpose flour
2 tsp Salt (or to taste)	3 tsp Baking powder
¼ tsp Turmeric	¼ tsp Ghee (clarified butter or margarine)
2 tsp Cumin	Vegetable oil for frying
1/8 tsp Chili powder (optional)	Makes: 5 servings

**Method:**

1. Rinse the split peas and put them in a saucepan filled with water. Add half of the salt and turmeric.
2. Bring the peas to a boil and cook for 10 minutes. The peas should be half cooked.
3. Drain the peas and put them in a food processor or blender to form a powder.
4. Add the cumin and chili to the mixture and set aside.
5. Sift the flour, salt and baking powder into a mixing bowl. Mix in the ghee or margarine until well blended.
6. Add small amounts of warm water a little at a time until the soft dough is formed. Knead this dough for about 5 minutes.
7. Pull small amounts of the dough and form balls. Then set them to one side on a floured board.
8. Flour your hands and flatten each of the balls into thick circles.
9. Put 1 or 2 tablespoons of the split-pea mixture into the center of each circle.
10. Close the dough over the filling by turning the edges of the circumference toward the middle. Make sure that the filling is sealed inside.
11. Roll the roti with a floured rolling pin on a floured surface. Make sure that you keep the shape in a circle. The diameter should be about 5 inches and thickness at ¾ inch.
12. Brush the top of the roti with oil, then turn them oiled side down on a hot griddle.
13. Cook the roti for 3 minutes. Brush the top with oil and turn it over. The roti should be cooked and lightly browned on both sides.
14. Remove them to a clean dishtowel. Wrap them to keep them warm.

**Note:** This is a good food that may be used as a snack or part of lunch.



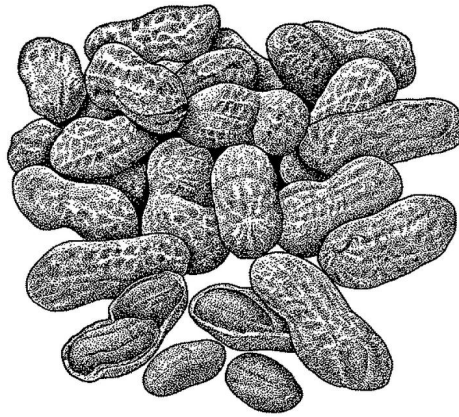
# Potato Salad

INGREDIENTS	
7 medium potatoes-steamed and diced	1 Tbsp salt
1 medium onion-finely diced	1 Tbsp turmeric
1 small red pepper-finely diced	1 ½ cup mayonnaise-sandwich spread
1 small green pepper-finely diced	½ Tbsp mustard
2/3 cup celery-finely diced	1/3 cup nutritional yeast-optional
½ cup pickled relish	<i>8 servings</i>

## Method

1. Prepare all the ingredients
2. Mix them together.
3. Chill then serve.





## Peanut Soup

This recipe is one of many enjoyed in African and African American cuisine. It is sometimes called ground nut soup.

Ingredients	
1/4 cup butter or margarine	3 3/4 cups chicken flavor stock
1 onion-grated	1/2 cup crunchy peanut butter or
1 celery stick-chopped	2 1/4 cup coarsely ground peanuts
1 garlic clove-crushed	2 cups milk
1 sprig fresh thyme-chopped	Pinch of cayenne pepper
1 tbsp all purpose flour	1/4 green bell pepper, seeded and chopped
	4 servings

1. Melt the butter/margarine in a large saucepan over a low temperature.
2. Add the onion, celery, garlic, and thyme and sauté till browned. Keep stirring.
3. Continue stirring the flour and stock.
4. Stir in the peanuts or peanut butter and allow the stock to simmer for 10 minutes.
5. Reduce the heat then add salt, pepper and milk. The soup needs to simmer for another 15 minutes.
6. Garnish with the chopped green pepper.
7. Serve hot.

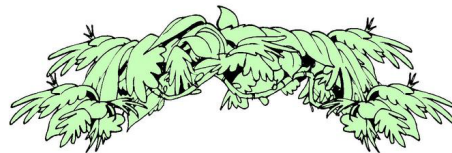


## Home Greens

Ingredients	
A bunch collard or other greens	1 cup water
2 medium onions-cut in rings	2 medium tomatoes
1 medium eggplant –finely chopped	½ cup oil
2 tsp garlic-finely chopped	Salt – to taste
	6 servings

### Method

1. Wash and shred the greens.
2. Put the oil, water and eggplant in a large skillet or medium pot with the greens and cook for 12 minutes.
3. Sauté onions then add tomatoes in a separate skillet.
4. Add the garlic and salt to taste.
5. Stir the greens in with the sautéed vegetables.



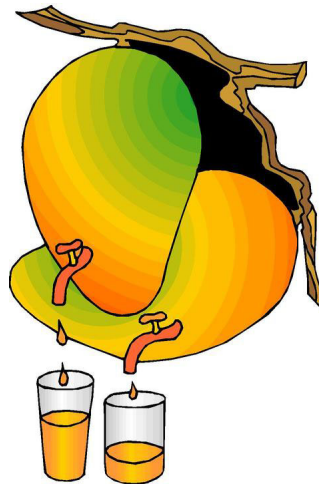
## Plantain Chips

Ingredients	
4 green plantains	Salt
½ lime	Vegetable oil –frying
	6 servings

### Method

1. Peel the plantains.
2. Slice the plantains in circles or on the diagonal to form ovals.
3. Squeeze the lime juice into a shallow bowl.
4. Dip the plantain in the lime juice then allow them to drain.
5. Season with salt.
6. Heat the oil in a large skillet.
7. Place the plantains in the skillet and turn them until they are crisp golden on each side.
8. Drain on a paper towel and serve when cool.





## Mango Medley

INGREDIENTS	
1 large ripe mango	Peach sherbet –to taste
5 ice cubes	Ginger ale
Sugar to taste	4 servings

### Method

1. Cut the flesh from the mango. You may want to save 4 slivers for decoration.
2. Place the rest of the flesh in a blender or food processor with the crushed ice, sherbet. The consistency should be smooth when blending is complete.
3. Add sugar if it needs a sweeter taste.
4. Add ginger ale.
5. Decorate glass with the slivers of mango.
6. Serve immediately.

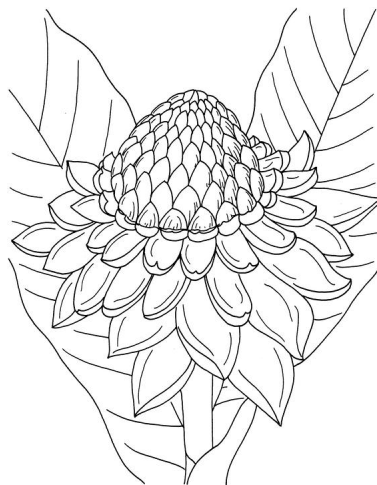
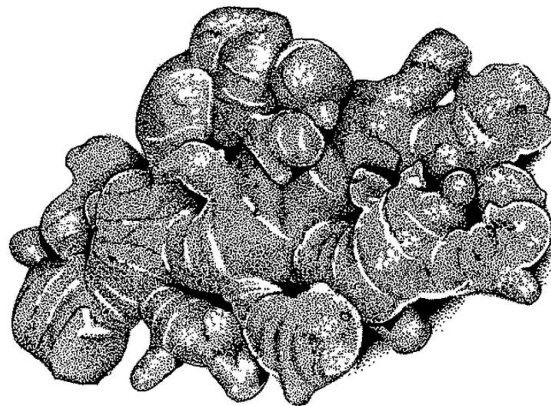


## Ginger Beer

INGREDIENTS	
6 oz fresh ginger root	4 cups sugar
1 lemon or lime	2 ½ quarts water
3 whole cloves	
4 oz West Indian sorrel-optional	6 servings

### Method

1. Wash the ginger root and slice thinly. You may place the ginger root between two clean old dishrags and pound it with a hammer.
2. Combine the ginger root, lime juice, cloves, and sorrel in a large saucepan. Bring to a boil and allow the mixture to simmer for one-half hour to an hour.
3. Allow to cool, then strain the liquid and sweeten to taste.
4. Bottle the ginger beer and leave them in the refrigerator.
5. Serve with ice.



Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Summing Up the Recipe

Directions: Solve the following problem. You need to plan for a reception following a storytelling event. However, the recipes you are using are not the amounts for a group of twenty-five people. How would you change the Potato salad, Plantain Chips and Ginger Beer recipes to make enough for twenty-five people?

Use the grids below to make changes to the amount for each ingredient in the recipes. Keep in mind that you always make more portions than the number of guests. Some may want doubles.

1.

<b>Plantain Chips</b>	<b>Servings</b> _____

2.

<b>POTATO SALAD</b>	<b>SERVINGS</b> _____

3.

<b>GINGER BEER</b>	<b>SERVINGS</b> _____

Name: \_\_\_\_\_

Date: \_\_\_\_\_



## Planning for Company

Directions: You are to plan for an afternoon of storytelling for a lower grade class or small group. Plan the menu using some of the recipes above. Decide on a theme for your storytelling. Use the following guide to help you.

Theme: \_\_\_\_\_

Scripture: \_\_\_\_\_

This should carry the main thought of the program.

How many stories will be told? \_\_\_\_\_

Title: \_\_\_\_\_

Title: \_\_\_\_\_

Bible Story: \_\_\_\_\_

Concluding Summary: \_\_\_\_\_

Host: \_\_\_\_\_

Storyteller: \_\_\_\_\_

Storyteller: \_\_\_\_\_

Menu: \_\_\_\_\_

\_\_\_\_\_

Venue: \_\_\_\_\_

Guest List: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Note: Plan with your theme in mind. You may want to work with a classmate or group.





## WORK CITED

\_\_\_\_\_ : **Character Sketches**; Oakbrook, Illinois: Rand McNally and Company, 1983.

Cole, Joanna: **Best – Loved Folktales of the World**; New York; A Division of Random House, Inc., 1982.

\_\_\_\_\_ : **Holy Bible – Original African Heritage Edition, KJV**; Nashville, Tennessee: The James C. Winston Publishing Company, 1993

Le Blanc, Beverley: **The Complete Caribbean Cookbook**; Edison, New Jersey: Chartwell Books, 1996.

\_\_\_\_\_ : **Soul Vegetarian Cookbook**; Washington, D.C.; Communicators Press, 1992.

White, Ellen G.: **The Complete Published Ellen G. White Writings-CD ROM**; Silver Spring, Maryland: Ellen G. White Estate, Inc., 1998.

Yolen, Jane, ed.: **Favorite Folktales From Around the World**; New York: Random House, Inc., 1986.

