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00:26

A: Alright, tell me a little about yourself. Where you are from, tell me a little bit about your family. How many brothers and sisters What are your parents' names? Tell me about yourself.

Nixon: My name Nixon Luis. I'm from Sandy Bay. Siblings are 5. I have one brother and 3 sisters. My mom name is Litha Lewis. My Daddy name is Asi Luis They are direct descendants of the Garifuna people. The Carib people, as the Spanish call it, but our tradition, our people call ourselves the Kalinago people.

1:04:

The K people actually are the story of the people who came from the Orinoco basin, the Orinoco River. The Orinoco River and they sailed on the Orinoco River and up the Caribbean Sea somewhere between the 12<sup>th</sup> and 13<sup>th</sup> century. They actually were looking for more greener pastures, for food and a better way of life. because of the warring factions within the Oronocco basin, they keep moving. People were seafaring people so they keep moving. They actually came about. The carib people actually were the first original people who actually gave birth to the Garifuna people. And by me saying this, the story goes on.

2:05

They journey of the G. people is the something that I also teach in London and the story as we put together pieces is that in the 13<sup>th</sup> century a group of African people who were traveling from Mali – I can't exactly remember the King's name now, but he had actually put an expedition of 2000 canoes traveling from Mali traveling to the West. And the actually came down to the Atlantic and to the Caribbean where they were mingling and met with the Carib Kalinago people telling our people and they actually born a new race of people,

2:53

the Garifuna people who actually lived with the Kalinago people which the Spanish call Carib. Really because it was a term for cannibalism because the word Carib in Spanish meaning cannibals, eating people and them kind of stuff. Actually as the story unfold itself by putting pieces together from story told by other people you know is a story that is very intriguing. Anybody who come across this story they have an instant a rush from this story. This story join lots of people It's not a story that when you hear it, you want it to stop. It's a story that draw you in. The story draw in lots of people.

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A: So, today you know there is some discussion these days about whether to use the word or I know there is confusion about using the word black carib, carib, kaminigo, garifuna. I hear all four words and I know it's confusing. It's confusing to me. Is it confusing to you?

4:36

Well, lots of people will find it very confusing because of the fact that to get to the story and the truth of the story you would find lots of different "meets." And different story from other lines of people. the story. You would hear the British version, you would hear the French version and you would hear the island people version and between these versions, you would hear the name the Black Caribs. You would hear the caribs. You would hear the Kalinago and you would hear the Garifuna. You know but all basically meaning, meaning the same people. You understand? It's just that basically it's the birth of another from one which is the Garifuna from one from the Kalinago from Africa from both the kalinago people.

A: so, what do you call yourself? When you talk to people outside,, Hello, I'm.?

5:36

N: OK, me I am you know Columbus the Spanish descent Carib when you say Carib I know it's related to when you say Kalinago, I know it's related to. When you say Garifuna, I know it's related to. Because I am basically the first. You know the Carib people, the Kalinago people were the first. Then the African and the Kalinago became the Garifuna. And then the Garifuna you know they live among the Kalinago People. So that the Kalinago were the people who had the concept when they coming in. and when they come in to the island, there were lots of scholars who basically were doing their thesis in London land some of them had never come to the Caribbean before.

6:26

They were doing history thesis and they were writing their thesis the black caribs because the color of their skin was a little bit higher brown than the Kalinago and then the Spanish would write the "caribs" meaning the they are cannibals. they were eating people and things like that and so the Sp. Version the caring the caribs which the Eng. later called they called the cheribs which is spelled charibe. and the Spanish somewhere around the line Carib, the Carib you know and it all tells a story and everybody who tells a story, they find a name. because they didn't know how to relate to them or how to identify them as such.

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So if I was doing my thesis and I say Black carib. Immediately my thesis will have story about the Black carib, black carib and when a student study my thesis, he would continue with that the black caribs, the Black Caribs. The Spanish side would be Caribs. You know.

A: so, when you were growing up, when you were growing up, how were you referred to?

7:40

N: Well, we were referred to as the caribs in a very derogatory way. The caribs, they were cannibals, they were warlike. They were stupid. They all limbs of evil. we were being called. I guess there was a teaching there was deliberately by the British I would say because of the fact that our country was then colonized by the British.

8:08

The teachers who were teaching school were teaching from the British perspective. And many of the history that they were teaching was that were along the lines they were portraying heroes like, Christopher Columbus, John Harkins and lots of those pirates. They were portrayed as heroes you know while on the other hand they were portraying the Black people who were living among us as slaves. They came from Africa. And they were slaves on the plantation. On the other hand they were teaching that the Caribs were cannibal that they were warlike and that they were fierce people.

A: O.k., so when you were in school, as child did you learn anything in school, did you learn anything about your personal history? Please tell me what you learned about yourself.

9:00

N: What we learned basically was from the British perspective. And um and lots of our own teachers even our own, Carib, Garfuna, Kalinago were actually teaching us that we K, Ca people were cannibals. We were fierce. We were warlike. You know to that extent. And most anyone teaching us o.k., we fought against the British and we lose the war.

9:40

No history concerning this troubles, the fight and the resistance of the Kalinago people. Really. We were more teach about slavery and um the plantation and people coming from Africa and ships packed like sardines. And John Hawkins, the great pirate and the Buccaneers. And those kind Of stories. There was no extent story about our own people and the fight and the resistance against those people who colonized us.

A: o.k. that's very good. Thank you. Can you tell me specifically and instance, when you were young do you remember being discriminated against and if so, can you give me a

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specific instance like something that happened to you personally and how did that make you feel?

10:39

N: I think the most recent was 1979 when the volcano erupt. when lots of our people during the evacuation period. As soon as lots of our people reach Georgetown they were like "eh,eh, Caribs runnin' wild" Soufriere coming again , Soufriere boil ...and it was so derogatory and they were runnin, stupid Caribs runnin' like two hours after they actually had run more than the Caribs. They were runnin' from the volcano. Yea, that was one of the last major incidents during 1979 event eruption. That was very harsh when lots of people were transporting our people from Northern side here.

11:28

Crossing the river when we reach George Town going down is everybody, "the Caribs runnin' wild" you know and to that extent ,

11:37

but many times when you walk the street in Kingston you quick to point out and lots of people take it as the derogative and "why", you know, but to me today I take it as a plus,

11:51

When I cross the street and they say "aee, Carib! ," you know hay, because the facts has come to light, you know, and now many many people who living in Kingstown now probably migrate from this area during the 1971 volcano eruption and later down 79'. And even before that there's so much people who find themselves in certain position now they very openly now even than they were before, to know that they are Kalinago decendants, they are Garifuna

12:26

A: you grew up in Sandy Bay, was that a protected environment here in Sandy Bay

12:32

From what my grandfather then told me back then there was a people kind of a niche together much more there was um this kind of keeping that kind of tradition in terms of keep in terms of keeping themselves together as a niche race as a different race of people they weren't much mix among the Kalinago people they were

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13:03

Kalinago people were strict, back into the early 50's and 60's you know you could hardly find a mix between. There were guys between the villages especially my great grandfather Barsinal Sutherland

13:22

A: do you remember them telling you stories?

My grandfather used to tell us stories about fighting that they would have it, other people would try to come in the village, black man come into the village to have a fight resist and fight (??) that's what they were taught by the British when they separate them they thought Black people were bad they were slave they taught them and they were fighting then

13:53

There was a fight between Sandy Bay people, Kalinago people and outside race. In the 50's and 60's

A: in the other video you talked about your grandfather and the life he had, work and work on land, did he pay for land? How did that work?

14:43

Well the story that my grandfather told me, he were telling stories....when um ..the British exiled the Garifuna people the remainders had fled, some fled to Greggs, and some pushed back as far as Owia and Fancy and an area up in the mountains called Diamond. That's where our people ended up and so

15:19

but there were people who didn't run up to Diamond, they remained in an area called Magum (sp??) just before you pass Overland, they were actually...after the lands were sold in England (those) who bought the lands bought the people who were living on the lands at the time. Those who remained here on the land they were asked to work as plantation workers for 3 days, you know, they were working to (be able to) live on the land.

15:54

you work 3 days you remain living on the land and the other 2 days you work to get something to go buy for food or whatever you know. Those people living in Markum (sp)

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they were the ones who really put under that kind of pressure but people living in Diamond were living as free people.

A: so the ones living on the lands didn't get paid in any way?

16:17 : no they were actually working probably 3 days...those 3 days is for you to stay on the land, to live on the land, and the other 2 days you work I will give you something to eat that's what the arrangement probably worked at that time

A; so the three days they working on the land was sort of their rent?

16:38: Right, for keeping occupying the lands.

A: so they were renting the lands that were actually their lands?

N: there was some agreement from people who bought their lands from them , although they were living on the lands the lands belonged to them , the sold off the land in England as an auction sale, (he) who bought the land in England then sold the land back to some plantation owners ...they actually take the people who they bought on the land one time and then make an agreement with them off they own land that you work with me 3 days to stay on the land and then 2 days you get something to eat.

17:26 A: ok I understand (not really) some went to Balliceaux but some did not.

N: there are some of them they didn't catch. End up in the mountain in Greggs and some end up in the mountain in Diamond.

A: so the British with all their soldiers ....

17:54 N: I think they manage to hide themselves and you know until the abolition of slavery. Then there was no more slavery back in them times so people begin to live back in society as you will say but they were very skeptical still, they were living but keeping on the edge all the time

A: so how much time between the time they were exiled, and the time slavery ended?

18:23 N: I think um 1797 and 1833 that would have been roughly around 36 years? Yeah, but the slave trade ended in 1804 the trading of slaves would have stopped and I think that is the same time Haiti get its independence

A: can you say they hid in the mountains for 30 years.

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19:21 we can say that really, they hid in the mountains of Greggs and in the mountains of Diamond for about 30 years until the abolition of slavery they live on the edge until they mesh themselves back into society.

A: once slavery ended then what happened?

19:47 N: Then came the period of indentured servant. Where they bring people from India to work on the plantations and with whatever Africans who were here during slavery time, after they freed them so some of them went back to work on the plantations still but this time earning a living and um many of our people too find themselves meshing in society and working as part of that, some were free people who were farming fishing and hunting they never anticipate to work on any plantation as such

20:33 A: Where did the black people of St. Vincent today come from?

20:58 N; many of them actually after the black caribs or Garifuna were exiled, then those plantation owners then begin to bring in slaves. Although there were slaves here, there was always a struggle between those that was here and the Garifuna people .... a lot of them runaway and join the Garifuna people fighting as free men there was always trouble between the plantation owners and the Garifuna people

21:48 there was a civil war going on during that period of time. And I could remember in my research in London there was one plantation owner who was wrote the Governor, then back Sir William Young stating in order for them to work the lands, fertile land, this rich land, and gain a benefit from it, They would have to do something for it, because there was constant fighting, there was burning of fields burning a things, people were constantly fighting and struggling because of the plantation coming in , cutting more land taking their land and things and so on and they were fighting there was a struggle between these people and Garifuna people.

22:30 N: so actually in that letter he wrote that ok it's either we the people, the plantation go or either these people go so actually in 1775 he wrote that letter, 2 years before they exiled the people. That letter were written to Sir William Young stating that we need to get rid of these people here. Because these people here causing trouble. So they actually decided that they were going to get rid of these people by any means and any cause and they actually bring in more metal then and they bring in more men and ...

23.13: although they were fighting 25-year guerilla warfare since 1762 to 1797, there were constant fighting during this period of time.

A: many were exiled?

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23:38 N; yes, some escaped. Because there is no record no history called fact to say that the other chief Duvallier was ever captured. There was no account of where Duvallier went. Even myself I have gone, I don't know maybe now I have to go to France, in some museum or archive in France to get more information because Duvallier being a French name you probably would find much more information. There is no account you could only here of Chatoyer and um, his chief advisor who was actually on the ship who were taken to um, TV Ramos, who was on the ship and then taken to Roatan.

24:24 They didn't know he was Chatoyer chief advisor. And he was the guy that pull the people together on Roatan and get them organize themselves and went to mainland Belize. TV Ramos he was the chief advisor to Chatoyer, he end up in Belize. He was on that ship with one of Joseph Chatoyer daughter

A: Why didn't the British let everyone die on Balliceaux? Why go to the expense of exile?

24:56 N; There is a story that go around that um the British had paid the Americans 5 Million dollars to assist in exiling the Garifuna people. They actually use American ships to guide these Garifuna people from Balliceaux to Jamaica coast and then to .... There were actually a payment of \$5million to the Americans from the British to help exile and vanish these people.

A: why

N; I don't know the question still remain why, why did the Americans stand and ....they were already an independent nation but the question still remain why everybody ask why the British didn't kill them and then exile....but their intention all along was to kill them, was to get rid of these people completely

26:10 there were stories going around that there was going to be putting white line in flour in Balliceaux, they actually give them white lime in flour to eat in Balliceaux so they were actually killing them slowly, were actually poisoning them . Whether these is facts I don't know , but in your research you would find little stories now and again about these kind of things that happen. Their intention was to get rid of these people but they were so resilient that they have to find another way.

26:44: They can't just kill all of them so without the world go unseen

A; tell me more about how the culture died, did everything die

27:17 N: I think everything didn't really die, certain things that remained, certain things that they hold onto you know, certain foods like that to an extent

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A: what foods?

N; like the cassava , the plantain and things like that and so. That's how the cassava which is the main source the main staple food for them they actually had hold onto that the baking of it and the way how to do it, things like that and so that actually had remained with them, the fishing the hunting they had keep these things really

27:58 because today we still find lots of Kalinago people are skillful fisherman and hunters and farmers to an extent. Lots of woman back in those days too they were actually doing the farming and today you will still find Garifuna woman, Kalinago woman doing farming, I don't know if it something that they actually took up on their self but these are some of the the things they actually keep still.

28:26 A: how did they lose their language?

N: the language was lose because after the British had take hold of the land, and those of slavery and those who mingle back into society there was one village called Old Sandy Bay there were a few people who were speaking the language still but not fluent, they were forbidden to speak it when hey were in crowds, they weren't even allowed to walk as crowds. If one were walking here, they were spreading out if they were don't work so there were no really kind of interaction so to speak like using their own language

29:10 N: And when they were taught English and even today we can't even speak English properly, it's a broken thing. We were taught by the English you know. My grandfather told me a story that his grandfather were beaten when they were walking together even when they were walking in crowds in the street, they would separate them.

29:37 They were actually telling a story there was this guy who were riding on the horse coming through the village and separate them the children couldn't play together, they scattering them they running and things like that and so . If they want to communicate they have to go in the bush or something like that .... so lots of them were so frighten they don't even want to speak their language to their children. And then lots of them die with it, they never really pass it on to the children.

30:08 A; what about traces of other stuff like music, dance or ritual in the home you can trace back to Garifuna?

N: not really you know.

A: what is being done to reintroduce the culture

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30:42 N: well in 2001 we had a very famous Belizian artist, Pen Cayatano, who came to ST. Vincent with a very good friend of mine Amara Chatowa, he's a Vincentian living in London

44:37

N: We welcome these conference, these conference basically should be happening where the Kalinago, Garifuna ancestors come from. These conference not supposed to be held in town, they supposed to be held in Greggs, in Rose Bank in Sandy Bay where the people live where we know what's going on. Why bring our ancestors, our brothers and sisters from Belize and Honduras and all over the world for this conference and have the conference in Kingstown? You know what I mean, these conference needs to be in touch with the people. Doesn't matter how many people you bring for the conference, these people won't feel the same, you have to connect with the people ( for now?) well now, we home we in St. Vincent we belong to this place here, we mingle with our people. Things like that aren't so we kind of welcome this conference but it's emphasis too much in Kingstown.

45:37: conference need to come out in our villages where the Kalinago people live. Yeah.

A; Are you going to go to the conference?

N: I don't know if it is an open invitation but I don't think I will be able to make it. With a special invitation.

A; were you invited?

N; no, I wasn't invited

A; It's in the paper

N; yeah and on the radio and things an open invitation but I will not be able to make it financially you know. It's three days, you gotta pay 3 days up and down

46:10 A; pay what?

N; your transportation from Sandy Bay to town, 3 days on the street, if you want to attend the conference for 3 days then you have to find the money from your own pocket. I guess so and you probably have to find something to eat so that's no good for people in this area for a conference in Kingstown. There's a cost to it, if I want to make a contribution to it ( the conference) then I have to find money involve in the conference.

46:49: A; what about nationally? How do you feel about National Hero's Day?

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N; well we were actually the first set up people fighting for it. For March 14<sup>th</sup> declared National Hero's day and to the extent we were marching from Kingstown, Sion hill to Dorchestire hill , we did national youth council many years before 2001 when it declare National Hero's day. I think 1997 we actually start celebrating it.

47:25N; National Hero's day in Sandy Bay we start putting off our own rally, we actually start about 3 or 4 years before it declared National Hero's day to celebrate it as national hero's....

A: so is there going to be a celebration in...

N; Sandy bay this year?

A; yeah

47:42 N; no, I think the celebration will be taking place in Fancy. There is a group of farmers in Fancy they call Farmers Group, who actually for the past 5 years now been celebrating it over there. We actually had stopped celebrating it about 4 or 5 years, we actually.... because of funding really, we actually....With the minister of tourism who used to sponsor some funds... tourism and culture, back then around that time , 4 years ago in fact they actually had split the money that they put in the Sandy Bay rally and they put half the money in a rally in Fancy the same day. So we felt necessary, if you split the money in two rally in one, basically one area, Fancy's just a couple of miles (overhead?) you know what I mean, celebrating National Hero's Day that ain't making any sense. You know what I mean, so we actually cut out the rally we say everything go Fancy.

48:50: but I don't know, we ...one of these days we might eventually decided to have something back in our massive rally or really building up strong getting people coming in from Belize, Honduras and things like that and so, there was a connection there where we were actually involved with people coming in and performing for us

A; is there anything else you would like to add?

49:31: N; I would like basically the day when we could really speak our language

I would really like the day come when we could speak our language. I know today as Kalinago people, Carib people, Garifuna people you know whatever terms you may want to say, that we have this sense of pride that we could dance our dance on the street, that we could talk our talk, our language we could sing our songs, our traditional songs, our traditional tongue, that our children could play games in our language, you know what I mean, I welcome that day.

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50:31 I welcome the day when we could bring all this together and once and for all see ourselves as a tribe of people, a tribe of people, the Kalinago people, you know what I mean, the ancestors of the Garifuna people, you know what I mean, when we come together,

I had a friend Pen who once told me I come to St. Vincent not as a black guy, you know, as a Garifuna man, but I come to seek my ancestors, the Kalinago people say it's from there my people come from the Kalinago people.

Pen emphasis on the Kalinago very strong. He all put the Kalinago people first. Because he know that's where the Garifuna people came from. And I would like one day when we stop separating ourselves the Kalinago and Garifuna people and see ourselves as a nation of people especially our ancestors, Joe Chatoyer, DuVallaier, they see this island as Yurumein, as nation of people, they actually sign a treaty of 1773, a nation of people they sign as a nation, only nation alone sign treaty. And when the Garifuna people sign treaty they sign it as a nation.

52:02: and I would like the day when those who were exiled and those who were living here would see ourselves as a nation of people. Garifuna nation, Kalinago nation, Yurumein our homeland and the day when we start speaking our language again. That's my dream, when our children could call one another in Garifuna when they could sing songs in Garifuna you know when they see themselves as a nation of people. No separation, there were no black caribs, there were no yellow caribs, there were no Caribs, there were no Kalinago, there were no Garifuna there were one nation Yurumeinain people

52.43: And I would like to see the day when we recognize that, unless we recognize that it wouldn't mesh, the fire wouldn't come together. Have to first recognize that we are a nation of people and we have to stop separate ourselves so, the Kalinago are the ones who produced the Garifuna. They must know that, they must know the Kalinago are the ones who then came the Garifuna people. Until they recognizing that we aint' reaching no way. The fires got to mesh together, the fires separating too much.

53:23 cutaways of his hands & feet

wife listening what he is saying, another cutaway

son looking and running under table

roosters

wife near doorway

kids outside playing with cricket paddle etc.