

[00:21:32.15]

Q:...tell me who you are...where you're from, and profession...

[00:21:50:13]

Dr Gill: [laughter] very interesting question, thank you. I'm Doctor Cadrin Gill, the consul general of St. Vincent Grenadines in the United States, um...my jurisdiction comprises the entire Western United States...I came here to the United States in nineteen sixty five, did my undergraduate work in Columbia University, New York and [crosstalk]

[00:23:21.25]

Q:...los angeles clinic...

[00:23:24.24]

Dr Gill: yeah, so I came here and finished medical school in nineteen seventy...seventy six, and I did my internship in...Long Branch, New Jersey...and then I...traveled west...as the saying goes, go west young man, so I came here in nineteen seventy seven...did my residency and fellowship at Martin Luther King hospital in Central Los Angeles, then I took a year off, went around the world to see... to make sure of what is wrong...and I came back in nineteen eighty one and um...set up my practice here in Central Los Angeles...

Q: what does it mean to be consul general...

[00:24:14.07]

Dr Gill: Okay...I'm...the...I'm very grateful to the Prime Minister to...to appoint me into this position and um...my function basically is to promote the island of St. Vincent or Grenadines, and to showcase my island to the world, to place it on the map of the world...and...to promote tourism, trade and all things that has to do with my own land, St. Vincent, Grenadines...

Q: you are Carib?

[00:24:52.06]

Dr Gill: I was born in the...village of Sandy Bay...that is the...that is supposed to be the headquarters of the...of the Garifuna...um...Garifuna civilization, at this time...St. Vincent was the headquarters of the Garifuna civilization, in the...the eighteenth and eighteenth century and um...but now, Sandy Bay...and the other villages are part of the...the Garifuna um...situation at this time, Sandy Bay, Owia, Fancy, Greggs, Owes Bank and other villages in the island of St. Vincent that has the Carib...concentration of the Garifuna population, there are other areas of St. Vincent that do have um...elements of the Garifuna population...so, I would say that...you know, everybody, I would say that...um...in those circumstances, Sandy Bay, Owia, Fancy, Owes Banks, Greggs, and other parts of...they're the mains [sic] areas where you have a concentration of the Garifuna [stammers] descendants...

Q:...how did you know growing up that you were?

[00:26:12.05]

Dr Gill:...we call ourselves Carib, because we were from the beginning, since I know myself, I...I...since I understand that dynamics of life, etcetera, we were known as Caribs...[crosstalk]

Q: Did you call each other Caribs?

[00:26:27.00]

Dr Gill: We never called...that is...something, that is something that was institutionalized, we knew we were Caribs. We were born in Sandy Bay, or Fancy, and we know...from the time that we are becoming self aware of who we are, we were Caribs...but as far as the history, the culture, all those things, I did not become aware of until later on as a matter of self...self, um, searching and education and etcetera, etcetera...

Q:...what happened in the village that was specific to Carib?

[00:27:11.19]

Dr Gill: Well, we were very, we were very isolated. [clears throat] we call the...above the dry river and it was a very isolated community when I was growing up, in the nineteen...I don't want to give my age, but I will say it [laughter] ...in the...in the fifty years [laughter] when I was growing up there...it was um quite an isolated community and we were separated...from the rest of the island by [stammers] a river called Rabaka...Dry River...and um, it was called a dry river for a very ironic reasons...it could be bright and sunny, and for...and the river would come down all the sudden...and what...when I...became aware that it was...it was a rain forest in the interior, and the...with the rain...all with other parts of [inaudible] in the [inaudible] but in the mountains where the green forest is located, it'd be raining, you know, tremendously and...you had the river coming down in the middle of bright sunny day [laughter] so...and there was sometimes where this river had some very um...its a very...how would I say...it has some very bad memories [clears throat]..

Q: What?

[00:28:30.23]

Dr Gill:...I remember quite clearly that it was certain people in the...in the village, they were pregnant, ladies who were pregnant, and um...they...they had some complications for pregnancy, from breach...breach pregnancy, etcetera, etcetera...complication pregnancy, and they were unable to get to the hospital...in...Georgetown or Kingston, and they perished, people died as a result...the river...and...people...sometimes people try to cross the river...and...they die, directly...we had an indirect death because of communication, unable to cross the river, and there were also people that died directly, when they tried to cross the river, they were killed...washed to the ocean, washed away...so that's a very traumatic experience for me, and I'm so grateful from the Prime Minister for building that bridge...linking the...linking the rest of the island [stammers] the dry river, it was a phenomenal achievement, a quantum leap I would say, from when I was growing up in the nineteen fifties...

Q:...as a child...what did your parents or grandparents say about their Carib ancestry...didn't use the word Garifuna...

[00:29:55.22]

Dr Gill:...no they use the word Caribs, that was what we used...[clears throat] my parents um...they said we were Caribs, you know, we are Caribs, and um...this is the whole country, this whole land, we had some bad luck...you know...and um, we had some bad luck and...there were certain um...I would say...some very...derogatory connotations, um...reference to the Caribs, and I think that could be attributed to the...um...the mentality, colonial mentality at a particular time in history where we were colonialists, and the history that we learned that um...that the British who are there and they conquered the Caribs, and they had some a lot of derogatory terms about the Caribs, that they were

cannibals, etcetera, etcetera. And because of those connotations that we were ascribed to...they...my parents were...you know, a little bit shy of saying much, because of the...of these connotations that were perpetrated by the...by the British. But as time goes on, there was...there was a...safe change from other people...but those things happened as I was growing up...you know, when we...so we were self...apart from the [stammers] geographic separation...there was a cultural separation, isolation of the people...not very much aware of who they were...who they are...

[00:31:27.19]

Dr Gill:...at a particular time because of the stigma...the educational system was not geared to that process, or geared to educate them as to the history, the proud history...where its only as I...as time went on that I was made aware of who we are...

Q:...cultural differences? food, language, dress?

[00:31:55.08]

Dr Gill:...mostly in the mind, we dressed like other...like the other people and um, we had some...we had some...a bit of cultural difference, we had the um...the cassava they call...cassava baking, and um...there were certain words as I grow older, that the...Garifuna connection was there, for example, there's a word called Tumule Water, that is after you...make the cassava, you squeeze it, you grate it...and then you squeeze the juice out, the juice is called Tumule Water, and then as time went on, as I began to learn the history and the...the language, Bumale...is the word that they use...in Central America, so the connection was there, so I was able to make that linguistic connection. fascinating...

Q:...

[00:32:50.20]

Dr Gill:...yes...

Q:...anything else?

[00:32:52.17]

Dr Gill:...and Um...we were...we were...we were, despite the fact of the...derogatory, we were a proud people, you know, we [stammers] integrity matters, you know...and um...but...the stigma was very difficult to overcome...

Q:...film about rupture...

[00:33:15.19]

Dr Gill:...yes...

Q:...rupture of Garifuna culture...

[00:33:21.01]

Dr Gill: hm mmm...

Q:...from those who left...

[00:33:27.28]

Dr Gill:...yes...

Q:...rupture and repair...

[00:33:31.04]

Dr Gill:...[stammers] I call...I call it the renaissance, we are [stammers]...embarking on a threshold of renaissance of the Garifuna civilization...

Q:...

[00:33:41.03]

Dr Gill:...sure [crosstalk]

Q:...first...

[00:33:44.11]

Dr Gill:...okay, [crosstalk] the rupture...

Q:...what do you mean by renaissance?

[00:33:51.21]

Dr Gill:...well the renaissance, is I think...the renaissance from my perspective, is...what we are trying to create now, we are trying to go back toward history and to learn from the past and to recreate our culture or language and all things that has to do with Garifuna...Garifuna experience...not only in St. Vincent, but in the...Diaspora, in Central America, Honduras, Belize, Guatemala, Nicaragua...

Q:...in Diaspora its much stronger...

[00:34:45.04]

Dr Gill: [crosstalk] [stammers]

Q:...

[00:34:46.01]

Dr Gill:...excellent point...well the [crosstalk]

Q:

[00:34:50.29]

Dr Gill:...yes, excellent [crosstalk]

Q:...

[00:34:52.17]

Dr Gill:...yeah, excellent point [clears throat]...we are very [stammers] its an ironic situation, when the...when the exodus occurred, in seventeen ninety five, ninety seven I think it was, ninety seven...with the death of um, Chatoyer, King Chatoyer...Chief Chatoyer...the...after a series of wars, first Carib war, Second Carib war, etcetera, etcetera...remember these people were fighting for twenty five years, started in nineteen...seventeen ninety two, when the first carib war started and

um, under the leadership of um, Jean Baptiste, and then his successor, Joseph Chatoyer and Duval, and young Chatoyer, etcetera, etcetera, there's a history and after these series of wars...and they...they had already defeated the French. And when they defeated the French, the French respected them so much...they were fighting against a common enemy...[stammers] who was the British and um...when Chatoyer died in seventy ninety five, in the fourteenth of March seventeen ninety five and [inaudible] the war continued for two more years under the leadership of Duval...and also Chatoyer's son...Chatoyer, the young orator...Chatoyer the Orator, and...the...they fought against the most...brilliant of the English hierarchy...um...military hierarchy...

[00:36:35.03]

Dr Gill:...Nelson...Abercrombie [sic]...these men, these Garifuna fought against the...the...the creme de la creme of the British empire for twenty five years...what I...what I think is also very important...this whole...drama...is that at the same time, when the colonies of North America were fighting for their independence against the British, in seventeen...seventy two...seventy five, etcetera...the Caribs were fighting for their independence, and what happened...the colonies of...in the Caribbean, were extremely important for the British empire, because they produced products that were very exotic, that were not produced in North America, for example, spices, rum...all...you know, ginger, other things, that were unique to the Caribbean Islands and the tropics, so they were extremely important, so what happened is that the British realized the significance of Sty. Vincent...they sent a whole regiment of soldiers to St. Vincent, in seventeen seventy four I think it was...and they came to St. Vincent to fight against the...Garifuna, the Caribs...so we can infer, from that particular event, that...they Garifuna were indirectly instrumental in helping win the American war of [stammers] of independence...

[00:38:16.14]

Dr Gill:...so we have a vested interest in the United States of America, and I think that's a very crucial point to recognize...

Q:...because forces were diverted?

[00:38:29.16]

Dr Gill:...were diverted to St. Vincent...

Q:...say that...

[00:38:34.00]

Dr Gill:...the British forces...

Q:...say it again...

[00:38:35.15]

Dr Gill:...yeah...

Q:...

[00:38:36.04]

Dr Gill:...yeah, the British forces in the North American theatre of war, were [stammers] were diverted to St. Vincent to help quell the revolution, the war of independence in St. Vincent...

Q:...

[00:38:56.25]

Dr Gill:...Duvale...

Q:...brilliant...

[00:39:00.04]

Dr Gill: [crosstalk] brilliant military [crosstalk] strategists...

Q:....

[00:39:05.04]

Dr Gill:...what they...what they [crosstalk]

Q:...

[00:39:10.05]

Dr Gill:...okay [clears throat]...Chatoyer was the commander in chief, paramount chief...and Duvale was his second...and...during the...the...the last phases of the war...last phase of the war, Chatoyer was...he led...he led the leeward side of the island, and Duvale led the windward side of the island, and they had...they had planned very meticulously to converge on a place called Dorchester Hill...overlooking St. Vincent...overlooking Kingstown, so Chatoyer arrived first in Dorchester Hill, and...the...the battle...continued day and night...and eventually on the fourteenth of March, seventeen ninety five, Chatoyer was...was killed under mysterious circumstances...we don't know whether he was...was assassinated or what happened...to this very day, we...we are unable to find his body...and that's a mystery that we have to solve sometime in the near future, but the body...of the...person...I think it was...his name was [inaudible] um, Leath, Captain Leath, he was the person allegedly responsible for the death of our Chief, Joseph Chatoyer...

[00:40:41.25]

Dr Gill:...and his body is buried in the...Anglican church in Kingstown...

Q:...

[00:40:50.25]

Dr Gill:...sure...

Q:...video of his grave...

[00:40:54.20]

Dr Gill:...yes...

Q:...

[00:40:56.02]

Dr Gill:...so this was one of the mysteries we have to find is, where of a leader...Joseph Chatoyer, where is he? And its very unusual...its very...its very...cause I surmise these things all the time, if...Chatoyer was killed and the British...I think they have a...a tradition of parading your defeated

hero in the streets, you know, here is...here's evidence of his death...we don't know...so that's a mystery that has to be solved some time...

Q:...spoke many l languages?

[00:41:38.15]

Dr Gill:...they...they...

Q:...

[00:41:40.23]

Dr Gill:...exactly...the Caribs...the...the...caribs...um, you know, they were very...they were very independent, they...I don't even believe that Columbus ever set foot on St. Vincent, he probably sighted the island, but I don't think he ever set foot here, because of the independence and the...of the Caribs...the French were the first to come in and establish relationship and they tried to conquer the island, they were defeated and if you can't win them, you join them...so the Caribs [stammers] the Caribs intermingled with the French and they spoke fluent French...in fact [clears throat] some of the language of the Garifuna language, there is some element of French in the language, for example...um...a word like...Boitibinafe...like in French we say a bon mati...that's good morning...so I was able to make that linguistic connection between the French connection there, and the Garifuna...Boitibinafe...bon mati, as we say...and the other words that have a linguistic connection with...with the French, so the Caribs were very...very adept, very linguistically adept [stammers] so they spoke French, English, and also their language too...and because of that, they were able to...

[00:43:12.16]

Dr Gill:...they were able to um...have alliances and they developed an element of warfare called guerrilla warfare, that is something that was very unique before...before...before um...before these wars, the Caribs would...they would...you know, they would hide themselves, and because um...because of their numbers, they would be able to...to um...to...sabotage all operations and they created guerilla warfare, and it is something that...that is something that we have to credit them for...

Q:...can you imagine what was life like?

[00:44:14.02]

Dr Gill:...yeah...[stammers] [crosstalk]

Q:...

[00:44:19.06]

Dr Gill:...yes...my belief is that um...can I give you...just...just divert a little bit...

Q:...

[00:44:28.06]

Dr Gill:...about the...about the um...the advent of the um...the Africans...

Q:...

[00:44:35.10]

Dr Gill:...I'll give you the background of that...[clears throat]...the recorded history...states...that there was a ship, a Dutch ship that was carrying African...Africans...mark me, they were not [sic] slaves, there were Africans on this ship, they were going to Cuba...on a Portuguese ship, or a Dutch ship, and according to history, there was a ship wreck, between Bequia and St. Vincent, and the Africans who were aboard swum ashore and intermingled with the indigenous Caribs, the Yellow Caribs, that is according to history. That history was written about the hunters...there's an African tale that says when history is written by hunters, and when its written by the lions, its a different version altogether. I'm going to give you the version of the lion...who were the Caribs, okay. My version, and I have no evidence to...but this is my version, there was a mutiny on board the ship...the crews were killed...and...they landed in St. Vincent, and the Caribs welcomed them as brothers, the Yellow Caribs. That's my version.

[00:46:05.06]

Dr Gill:...The second version is that the Caribs realized of...realized this nefarious trade of black people, of Black Africans, and they were very extremely independent and freedom loving people band they hated this trade and they went with their canoes, went on the ship, killed the crew, freed the Africans and brought them as brothers...that's the second version. The third version is that there was some entertainment with women...and they came aboard...entertained the crew, and they did something and killed the crew and freed the Africans, that's the third version, it is a very inconsistent as far as I'm concerned, that if...when I...when I read history of the slaves trade, that these men, or women, were chained in the bottom of the ship, now, if there's a ship wreck, they would all die...it is very logical to me...you know, if you're shipwrecked, everybody dies, and especially these men who were in chains, so something mysteriously happened...that...which we have to do some forensic history to determine exactly what transpired. So...

[00:47:28.19]

Dr Gill:...and I believe that St. Vincent...or Yurumein, as we call it, is an extremely fertile island...it grows...trees, its very fertile, its fertile, the soil is extremely fertile and it grows all types of fruits and stuff like that, so I can imagine, before the arrival of Europeans how verdant...the island was large trees where they can build canoes, huge canoes that can travel from [stammers]...so I, from my perspective...I said that I have no historical, any forensic evidence, but I believe that St. Vincent was the headquarters of the Garifuna and the carib civilization in the early part of the...early part of the sixteenth and seventeenth centuries, because of its...the fertile nature of the island, the trees that grow...that were able to um...to...make the um...canoes that travel back and forth in different islands, very verdant...fish, and foods and all types of tropical things were there to sustain the life of the Caribs...

Q:...became a hub for other slaves...

[00:48:39.09]

Dr Gill: exactly [crosstalk]

Q:...can you speak...

[00:48:41.05]

Dr Gill:...that was the Mecca [crosstalk]

Q:...



[00:48:43.02]

Dr Gill:...sure...

Q:...

[00:48:47.13]

Dr Gill: [laughter]

Q:...

[00:48:54.03]

Dr Gill: but as I mentioned [crosstalk] go ahead...

Q:...

[00:49:00.10]

Dr Gill:...go ahead...

Q:...

[00:49:03.28]

Dr Gill:...okay...good [crosstalk] I'm very enthusiastic [crosstalk] ...it is something that I...always wanted to, you know, to express...um...

Q:...Mecca

[00:49:15.07]

Dr Gill:...yes. I believe that St. Vincent was the Mecca of freedom and...I'm sure word spread that the Mecca, St. Vincent...if you want freedom, you go to Yurumein, so all the...[stammers] all the [stammers] escaped slaves from the plantations in the neighboring islands flock to St. Vincent, to boost the population of St. Vincent...

Q:...how population grew...

[00:49:53.26]

Dr Gill:...yeah that is the part of it...the population, and its very...also very interesting that...St. Vincent is probably the only island in the Caribbean that experience...a very short period of slavery because the Garifuna were continuously fighting [laughter] ...and there was no stability...okay...seventeen ninety five...and the...slavery was...um...slavery was abolished in the [stammers]...in the...eighteen thirty...so it was about thirty years [laughter] that we had any real...if you want to look at it...thirty, thirty something years when they had true freedom, true peace...because we were continuously waging war against the British...

Q:...

[00:50:47.13]

Dr Gill:...yes...very short period...of really true...[stammers]...slavery...[crosstalk] okay because the island was not [stammers] the island was only conquered in seventeen ninety five...and all the lands...[stammers] all were decimated, Caribs were killed off like flies, and um so St Vincent is very

unique in the historical framework...

Q:...other foment , Haiti...

[00:51:15.21]

Dr Gill:...exactly [crosstalk] and what is very interesting is that...the...revolution started in St. Vincent, in seventeen ninety five...and...further than that...and I believe, I have no evidence, but you can surmise, you can speculate that word spread that here was an indigenous people called the Garifuna that defeated the English and also defeated the French previously, and gave inspiration to Toussaint in...in...in Haiti, Toussaint L'overture and um...other leaders here, to form the...the...first black independent nation in the western hemisphere, Haiti...I am just saying that there was inspiration from St. Vincent to Haiti [stammers] because the...the Haitian revolution started after the revolution in St. Vincent...and also [crosstalk] ...what is...what I speculate, too, is that during the exodus, some of the...[stammers]during the exodus, they...the ship, they experiment...to other ships, landed in Jamaica with provisions...and they probably...as I said, before, this is a summary, they inspired the Maroons...of...Jamaica...to rebel against the British...so...the...I'm trying to make all these connections...

Q:...

[00:52:50.03]

Dr Gill:...sure...

[00:52:51.14]

[End DVD Clip]

[00:54:33.29]

Dr Gill:...how's the reception?

Q:...

[00:54:36.20]

Dr Gill:...wonderful...

Q:...

[00:54:37.01]

Dr Gill:...how is the voice [crosstalk]

Q:...

[00:54:39.13]

Dr Gill:...good...good, good...

Q:...about exile...from Baliceaux to Jamaica

[00:54:53.13]

Dr Gill:...yeah, what the...in seventeen ninety seven when they were exiled from...um, from the [stammers] transshipment from Valletso...and with the ship experiment...apparently, they landed in Jamaica to take up provisions...it was a very, very long trip to central America, and word had probably spread that the Garifuna rebelled and fought against the English for over twenty five years, and this incident, this...this...um...this...this...this warfare probably inspired the Maroons in Jamaica to take up arms against their colonial masters...just a summary...just...so my inferences from history, historical inferences...

Q:...black, yellow carib, etcetera...explain...

[00:56:39.25]

Dr Gill:...excellent question. I believe...that...the Caribs never make any distinction of who they are. They welcomed the Africans as brothers and sisters...and...there might have been some differences but when there was an issue or something, they united to fight against the common enemy, and that's what they did with the [stammers] the British and the French, and um...

Q:...when British exiled the caribs they exiled black caribs, not yellow...

[00:57:22.29]

Dr Gill: They exiled some of the yellow caribs too, some of the yellow caribs were [stammers] were exiled. That...that is something that we...if you were to look in [stammers] in Central America, there were probably more black Caribs than yellow ones...

Q: Why?

[00:57:47.15]

Dr Gill:...well, because...because...the welcome, the...the...the...St. Vincent was the Mecca of all these...runaway slaves, they...the...intermarriage, etc., etc...so...and...the Garifuna...when I speak with them, there are no distinctions between black and white, they call themselves Garifuna, they never said, I'm a black carib, a yellow carib, that word is something...I believe again, I said before there's evidence that...part of the English tragedy in fighting warfare is to divide and conquer and I think they probably used the term to pit one group against the other group. But I don't think there was any distinction between the yellow and the black caribs, they called themselves, the Caribs, whether you're black and white or Garifuna, and that's the term, the most appropriate term, I'm a Garifuna. I'm not a black carib, a yellow carib, I'm one person, one entity...and I...

Q:...discomfort?

[00:58:54.13]

Dr Gill: there...[stammers]...there's a little discomfort in the area, but from my perspective and there may be other differences among our people, but I think the differences outweigh our common...our common history, our common endeavors and our common civilization...

Q:...were you called yellow or black?

[00:59:18.13]

Dr Gill:[stammers] [crosstalk]

Q:...

[00:59:19.11]

Dr Gill:...[crosstalk] [stammers] that was never...[crosstalk] that was never...we just called ourselves Caribs. And there are all types of people in our village, we had black people, yellow people, and there was no [stammers] we just...there was no distinction, we were all Carib...[stammers] if you're from north of the dry river, you're carib...okay...that is, that is...that is very crucial...as long as you said you...you...you are derived, you are born...north of the dry river, you are automatically a carib, and that is very fascinating, they never mention any distinction...from when I was working...from my experience, you had black friends, and you know whatever, there was no distinction with all...we had some problems with people coming into the village, we were very...somewhat, you know...protective of our [stammers]...village...

Q: explain?

[01:00:16.00]

Dr Gill:...you know we didn't like people...[inaudible] we were very distrustful of some people because of...the...of our history...because we were betrayed, we were, you know, somewhat...we were deprived of our...of our...of our heritage, so that...that created a certain amount of distrust, you know...cause here we were a defeated people, and um, because of the colonial mentality, we were...we thought that we were cannibals and etc...so we were somewhat...um, somewhat um...mistrustful of people coming in...and...contaminating our...[inaudible] but coming in and creating problems for us...in the very...in the very beginning, but things have changed...

Q:...my experience...

[01:01:02.05]

Dr Gill: hm mmm...

Q:...

[01:01:03.20]

Dr Gill:...yes...

Q:...people told me not to go to north of island...you're not welcome...1980

[01:01:31.16]

Dr Gill:...hm mmm...

Q:...

[01:01:34.17]

Dr Gill:...fascinating...fascinating...

Q:...local gossip...

[01:01:39.15]

Dr Gill:...yes...

Q:...

[01:01:46.08]

Dr Gill: I understand...

Q:...that's how I eventually connected with Garifuna...

[01:02:12.05]

Dr Gill:...yes...

Q:...rupture of your heritage...

[01:02:18.07]

Dr Gill:...complete ethnic cleansing...and I will call that the essence of ethnic cleansing, so in seventeen ninety seven after the [stammers] when the exodus occurred...our brothers...who left...there were five thousand that was exiled to Baliceaux, and that is sacred ground for us, Valletso is a sacred piece of land in Yurumein and it should be violated and...there were five thousand, as I said before, five thousand who were shipped to there, and I think about two or three thousand died...they were...they refused to be exiled from their beloved Yurumein, they refused and they committed suicide, they threw themselves off the cliffs and committed suicide, and that's sacred ground for us, sacred as...as the heavens, and...so when the ship...when that ship left, the British, after that...after that...after the...what do you call...I want to call...after the holocaust [laughter] ...I would say, use a term that is very um, quite potent, after that holocaust, the English set a decree, talking about the rupture now...the English set a degree [sic] you who have...you remain in Yurumein, you should not speak the language of the Garifuna, you should not practice their culture...

[01:03:52.29]

Dr Gill:...any remnant of the Garifuna civilization, of the Carib civilization should be completely wiped out from your memory, that was some...that was a very devastating...time...in the history of the world...here it is a proud of people, completely wiped out...no history, no knowledge, nothing at all, you were just a defeated people, no language, no culture, despite the fact that occurs, there were elements that remain, seek remains in the village, cause the older people, they were able to speak some of the language and also part of the dance but it was so [background noise]...it was so remnant [background noise]...

[01:04:38.13]

Dr Gill: [on phone] yeah...tell him to leave the package for me there...what I'll do... ..yeah, just leave it there, okay, bye...

[01:04:58.23]

Dr Gill:...yeah, so...

Q:...it was devastating...older people that did dancing...anything around moonlight?

[01:05:14.08]

Dr Gill:...exactly. They were called Anansie Stories...that they were talk stories, and I never heard any of the other islands before, they were stories that people would gather around in the moonlight and they would tell stories, of...

Q:...can you tell me one?

[01:05:32.08]

Dr Gill:...an Anansie story, I think it was...

Q:...I know them...

[01:05:34.13]

Dr Gill:...yes, and um...you know, there was so many...and it...everyone has a...it has er, um, a meaning, it has a moral to it...and...um...I was always fascinated with stories, and I don't remember well...but I'm trying to remember one right now, and um...its such a long time ago, cause I left the village when I was about eleven years old...

Q:...where?

[01:06:03.28]

Dr Gill:...I went to Kingston, to um...to the main city to study...so I left at a very early, but I knew...but I used to...I'd go back you know...on holidays, so I...I was...very much involved in the culture, but eleven years old, I left...but I knew...what's going on, because you know, every holidays I go back home, okay...it was extremely difficult for me [laughter] to get to the city...in the nineteen fifties, to get from Sandy Bay, to um...Kingston, takes me um, at least four hours to get to the...to the city. But getting back to the rupture, the rupture...so after the exodus of my brothers, who went to central America, we were forbidden, under...under the pain of death, not to speak the language, don't practice culture, no...no element of the Garifuna civilization, so we were left as a people who was...with no...nothing to hang onto...but I believe...that was a blessing in disguise. When our brothers and sisters left to central America, they preserved the culture, the experience, intact...and...I want to commend them for preserving our history...

Q:...how does it make you feel when you see living Garifuna culture?

[01:07:30.17]

Dr Gill: [crosstalk] oh I [crosstalk]

Q:...

[01:07:34.16]

Dr Gill:...it makes me feel [crosstalk] ...

Q:...

[01:07:36.18]

Dr Gill:...sure, go ahead...

Q:...

[01:07:40.16]

Dr Gill:...sure...[inaudible]

Q:...seeing others practice culture

[01:07:47.27]

Dr Gill:...when I see the Garifuna...dancers and the culture, and the language and interaction, it makes me feel very proud that our culture is still alive despite all these years of separation...

Q:...easier to live in LA than St. Vincent?

[01:08:15.04]

Dr Gill: Oh...I feel a somewhat...a sense of camaraderie [sic] with my, with my...Garifuna brothers and sisters who live in Los Angeles, we have a...we have a very warm relationship, very, very warm and...communal relationship and I'm very proud of that...

Q:...you're lucky in a sense...

[01:08:40.25]

Dr Gill: I'm very fortunate to live in a city like Los Angeles where we have a large population of...my Garifuna brothers and sisters, where we can communicate and exchange ideas, and whatever I can do to assist them, you know, renaissance, I am a soldier to fight in that battle [laughter]

Q:...how do you reintroduce culture?

[01:09:13.12]

Dr Gill:...well, well...[stammers]...[crosstalk]

Q:...

[01:09:16.16]

Dr Gill: [clears throat] sure...

Q:...repair...

[01:09:17.27]

Dr Gill:...yes, hm mmm...from my perspective and other people have other ideas, is that seeing that the Central Americans...the Diaspora in central America, have preserved the culture intact, if there's somehow we can send emissaries to...have workshops to educate our people in Yurumein...mainly in Sandy Bay, Orwee, Fancy, Greggs and all that...other parts of the Garifuna settlements...that would be one way to...to...um, to enhance the renaissance of the Garifuna civilization and send people to teach the language to the people, not only of St. Vincent, not only...of [stammers] not only of other Garifuna settlements, maybe through the whole island, because...the island, I...my perspective...I believe that we all are...people who live in...St. Vincent, we all ought to honor the Garifunas, that's what I think...and we all, you know...they're the blood of Chatoyer, that soaked the soil of St. Vincent and we have eaten from that soil and I think that...you know, people might not [stammers] might not agree with me...but I'm very inclusive...you know, we had...we had a very exclusive history but...I'm very magnanimous...the blood of Chatoyer soaked the soil of Yurumein...and we have eaten from that soil...

[01:10:50.29]

Dr Gill: And I think that we...you know, we can...call ourselves Garifuna...that may be heretical, but you know...

Q:...love the metaphor...

[01:11:02.05]

Dr Gill: [laughter]

Q:...are there any specific programs, language being introduced in education?

[01:11:24.19]

Dr Gill: I believe [crosstalk] that...there is a renaissance, there is a gentleman...this...Adrian...Dr. Adrian Frasier and very astute historian. And I think he's done some great work in preserving the history of the island and I'm not sure if there's any...any um...any...any kind of a...any program in teaching the history and language...I'm not sure of that, but I think that would be very good if we can...if we can institute the history of the island, of the Garifuna in particular and maybe speak the language, have someone to teach the language in schools, I think that will be just...just phenomenal...I heard that in...in...in Belize, they're doing that, so there's some element of that going on in Belize...

Q:...have you talked with Ralph Gonzalez about this/

[01:12:22.05]

Dr Gill: [crosstalk] [stammers]

Q:...

[01:12:23.16]

Dr Gill: [crosstalk] the Prime Minister [crosstalk] I want to commend with him...he is an extremely instrumental in the Garifuna civilization, and the...[stammers] the Caribbean civilization in total...and...he's probably one of the first [stammers] ministers to recognize the importance of the Garifuna people in St. Vincent, he is very instrumental in fostering the history, the culture, the language and all elements of the Garifuna civilization, I want to commend him for that...

Q:...

[01:12:55.15]

Dr Gill: [crosstalk]...as a matter of fact, about two years ago, we...he hosted a...or um...what do you call...he hosted a meeting...[stammers]in St. Vincent...I accompanied a group of people from the Diaspora, from...New York, Central America, to recognize our thirty years of independence and the Prime Minister was extremely instrumental in being an extremely good host, he...we had a van...with the...um...[stammers] ex ambassador, his [stammers] Excellency...um...Ellsworth John...he was very instrumental, we had a van...took us all parts of the Garifuna communities, it was fascinating, and um...to describe the trip to you...is...its heartbreaking, I was on the...I was on the plane with the Garifuna who...they were the first time...they were coming...and...I...I was coming...I was on the plane with them...from Barbados...you understand the geographical situation? So I met 'em in Barbados, the whole group. And our brothers and sisters from the Diaspora, sang...from Barbados...to St. Vincent, in Garifuna, they were singing in Garifuna [stammers] interalia...and everyone was wondering who are these people? Okay, and when they saw this beautiful island emerging, when we reached the airport, they kissed the ground and some cried...



[01:14:38.26]

Dr Gill:...to see their homeland...it was an experience that I would always remember, they come back to the homeland Yurumein, they left two hundred...over two hundred years ago...and as we travel through the island and we see the beauty of the island, we understand why we fought so ferociously to preserve our independence...its fascinating...

Q:...

Dr. Gill:...yes...

Q:...

Dr. Gill...yes...

Q:...

[01:15:17.13]

Dr Gill:...yes...

Q:...

[01:15:22.11]

Dr Gill:...yes...

Q:...

[01:15:29.08]

Dr Gill:...okay...

Q:...

[01:15:50.20]

Dr Gill:...sure...

Q:...Honduran dance group...said they felt disconnect...

[01:16:26.26]

Dr Gill:...tragic [crosstalk] ....tragic [crosstalk]

Q:...very saddened by it...

[01:16:30.06]

Dr Gill:...tragic...

Q:...how can you make the connection?

[01:16:56.21]

Dr Gill:...I have some ideas [clears throat]...and I hope these ideas will work...I believe that if there is...tremendous amount of education...to teach them the history of...our people, and they would

develop an appreciation...my knowledge is not as deep as their knowledge, but I have some understanding, and because of my knowledge, I feel extremely proud and I can connect with them...you know, when I speak the language of the Garifuna, I think I'm speaking the language of my ancestors, when I say something like [Garifuna Language] which is good morning, in Garifuna, I think that my ancestors are here with me, that I'm speaking their tongue. When I say, [Garifuna Language] they hear me. When I say, um...[stammers] [Garifuna Language]...which means, I'm a Garifuna and I'm proud of it...they hear my voice, they hear the language. I'm not speaking in French, or English, but I'm speaking in the language of my ancestors, who've passed this knowledge down to me...and if our people, in the settlements, in Sandy Bay, Owe, Fancy, can understand the history of our people...

[01:18:44.13]

Dr Gill:...how proud we were, how we fought so much for independence, how we contribute so much towards civilization. To inspire...the Haitian revolution, to inspire the...the Maroons of Jamaica, to be part of the American Revolution, to be part of this whole world culture, if they were able to recognize how significant we were in the world history, I believe they will have much better understanding...history of who they were and who they can be. And I believe the [stammers] renaissance, it might be very difficult, and very arduous but I think in the [inaudible] and I understand my brothers when they went back there, because there's a sense of apathy sometimes that exists, they don't understand the connection. But I think it...education...that...will probably help...

Q:...archives in London...

[01:21:00.05]

Dr Gill:...uh huh...

Q:...map

[01:21:07.09]

Dr Gill:...uh huh...

Q:...1776...

[01:21:07.09]

Dr Gill: I have the map...

Q:...

[01:21:08.21]

Dr Gill: [crosstalk] I have that map...

Q:...who bought what property

[01:21:16.29]

Dr Gill:...yes...

Q:...you have that?

[01:21:18.03]

Dr Gill: No I have a...[stammers] a map that after a series of wars there was a treaty between the English and the Garifuna, and the northern section of the island, from Rabock River [crosstalk] way back and the whole northern section of the island belong to the [crosstalk] exactly...[crosstalk] and they [crosstalk] violated the treaty, its on the map [crosstalk] ...they violated the treaty big time [crosstalk] okay, I have that map...

Q:...

[01:21:43.10]

Dr Gill:...yes...

Q:...young man who went to London to do the research...

[01:21:49.00]

Dr Gill:...yes...

Q:...do you know who he is?

[01:21:50.11]

Dr Gill: [stammers] A Garifuna? A Carib [crosstalk]

Q:...

[01:21:53.04]

Dr Gill:...okay, I might know him...I might know him...

Q:...

[01:21:58.23]

Dr Gill:...yes...

Q:...

[01:21:58.08]

Dr Gill:...hm mmm...so go ahead, continue. I'm ready to roll again [crosstalk] I'm...

Q:...

[01:22:05.14]

Dr Gill:...oh yes...

Q:...repair, coming home...

[01:22:09.06]

Dr Gill:...yes [clears throat]

Q:...

[01:22:25.20]

Dr Gill:...understandable...

Q:...

[01:22:30.26]

Dr Gill:[crosstalk] I think its [crosstalk] ...I believe its um...[stammers]awareness, I would say that [stammers] awareness, awareness, a sense of awareness, you're not aware...

Q:...what reception do you get in Sandy Bay?

[01:22:47.07]

Dr Gill:...[stammers][crosstalk]

Q:...

[01:22:56.18]

Dr Gill: Hmm...um...what I...what I do...I um...through my relatives, my sisters and brothers who are there, they were...they're...you know, I made them aware of what's going on, so they're able to...to transmit some of the knowledge. So via, you know, proxy, because when I go there, I go [stammers] you know, because of my time constraints, I [stammers]...would wish when I retire to go back and do some more work...at least teach the language, I have to...master it myself, and then be able to at least teach the language and some of the culture, but I think if there is a program to teach them who they are...

Q:...

[01:23:51.05]

Dr Gill:...oh, I tell them of the [stammers] of our culture, I tell them of how many...the wars we fought, um the...the role we played in world history, etcetera, etcetera...

Q:...to your family?

[01:24:05.16]

Dr Gill: My family, yes...

Q:...

[01:24:09.13]

Dr Gill:...[stammers] they would um...you know, they would...they understand and they will try to impart as much as possible [inaudible] but I think we need a...a systematic educational process, you know, not only in the settlements, but throughout the whole island, to recognize the...because I said before, the blood of Chatoyer soak the soil, and we should understand, because he...and I want to...I want to commend the Prime Minister, Dr. Ralph Gonzalez, he was the first prime minister to recognize Chatoyer as our first national hero, and that is a tremendous...a quantum leap...

Q:...one person at a time...

Dr. Gill:...yes...

Q:...

[01:25:01.21]

Dr Gill:...we talk, we talk...we talk sometimes...

Q:...

[01:25:05.24]

Dr Gill:...not [stammers] when I go back there, you know, we talk...when he comes here, we, you know, we have discussions...my, my...joke with him that I'm a direct descendent of Chatoyer...and that I have royal blood that flows in my veins, this is just a joke...[laughter] ...I...I don't have any evidence [stammers]...[laughter] but Chatoyer was a great [inaudible] he had six wives [laughter] even more than that, so, who knows...so just a joke...its a joke that we have...I have royal blood in my veins [laughter] I'm the son of the great chief...its a joke, common joke we have together...

Q:...

[01:25:47.23]

Dr Gill:...[stammers]

Q:...

[01:25:53.11]

Dr Gill: [laughter]

Q:...

[01:25:58.21]

Dr Gill:...my...exactly...my cheekbones, my eyes, etcetera, etcetera, you know...but [stammers] on another...another historical vignette...is that there were other chiefs, prior to Chatoyer...they were...Jean Baptiste, I think he preceded Chatoyer, and there was Dufon...there was Emmanuel...but Chatoyer was the one who emerged as a paramount leader and Duval...we don't know what happened to Duval...that's some...that's another mystery, if he was...if he came with the exodus, if he was [inaudible] he stayed in St. Vincent...that's another mystery that we have to...that we have to resolve...what happened to Duval...because he was a magnificent, a great strategist...

Q:...what are you reading?

[01:26:51.26]

Dr Gill: Well, I did my own research, I did my own research, I read books and stuff like that, different kind of books, by different authors and stuff like that, and um...cause I've been fascinated from um...as soon as when I went to...cause...the history of the Garifuna were extremely...it was two, maybe two or three lines...you know, in the...you know, in the history...there was a...a teacher, Duncan, wrote a good history, the history of St. Vincent and the Grenadines, and he wrote the history about the wars, etcetera...but as far as the exodus was concerned, there was not much of it...as a matter of fact when I was growing up...I always felt, I've always wondered what happened to the exodus...it was always something that really troubled me...

[01:27:35.18]

Dr Gill: I said what happened to my brothers and sisters who left in seventeen ninety seven...you know, and when I...when I...when I look...when I read history...they say, they were in...um...in Belize, they were all great teachers, that's what I heard. They all...they speak different languages. But I didn't hear...there was no depth...that's what...I...I always wondered, it was a mystery to me, what happened to those brothers? I thought they all just died off like flies, you know...but when I realized that they're alive and well, it was something that was extremely fascinating, that they were there and they maintained that culture and that language and that civilization, and that spirituality, so intact...it was fascinating...

Q:...how do you feel to be amongst them?

[01:28:21.11]

Dr Gill:...oh, its just a...its like a spiritual experience...

Q:...

[01:28:26.25]

Dr Gill:...yeah [stammers] it makes me feel, part of a larger...a larger entity, a larger cosmos...

Q:...

[01:28:37.23]

Dr Gill:...here in Los Angeles, and when I visited...Belize, and when I visited, I was in Honduras last year and it was fascinating, I traveled to a lot of Garifuna villages and it was extremely fascinating...as a matter of fact, some villages, way, way out in the interior...life existed just as it was in Sandy Bay, it was amazing, there were some parts in the...in um...in Honduras that I visited and the people, you know, they'd go to the fields and stuff like that, and you know...they're cassava [sic]...and it was like...I was in Sandy Bay. It was fascinating...

Q:...did you see your mother making it?

[01:29:25.09]

Dr Gill:...oh yeah, we made our cassava...that was our...that was our...staple, we had [stammers] cassava...we bake it, we do all the things, that was...that remained intact, that was never touched, and the cassava is a fascinating um...bread...um, food...it never spoils...okay, when the Garifuna would carry their [stammers] do their...um...expeditions...they would have a cassava, it never rots, there's a natural preservative in that cassava, and I have a lot at home myself, when I'm hungry and when [stammers] starvation...you know, I can go to buy cassava, buy cassava in storage and...and its there, never rots, fascinating...so I would like to...to...to try to extract that preservative that's there, natural preservative, and get it or maybe sell it, who knows...[laughter] ...but the cassava, that...that...never left...that was there, we grew cassava on my...my...my little farm that we had, cassava and...um, different fish, we lived near the ocean, we'd cash our fish, fresh fish and stuff like that...

Q:...did others make cassava?

[01:30:40.23]

Dr Gill:...oh yes, I think that they...I think that tradition is widespread throughout the island, I

think...but I know it is very, very common in Sandy Bay, where I grew up...Cassava bread and Farine and stuff like that, flour...

Q:...anything else?

[01:31:19.18]

Dr Gill:...sure you come back anytime, and I will do...whatever lies within my power to propagate our history, our civilization, our culture, I will do it...it is part of my mission, when I pass on to the great beyond, I know that I made a...very little contribution to preserve our civilization and I think it was a great civilization that we had in [stammers] in Yurumein...and, not to mention to, that there are other...a place called Dominique...

Q:...

[01:31:55.24]

Dr Gill:...yes, we are there...in a settlement...[crosstalk]

Q:...

[01:31:59.12]

Dr Gill: of the [crosstalk]

Q:...

[01:31:59.23]

Dr Gill:...Carib settlement, right [crosstalk]

Q:...pirates of the Caribbean...

Dr. Gill: yes...

Q:...controversy...

[01:32:08.11]

Dr Gill:...there was a controversy...they...they um...they depicted it...

Q:...

[01:32:19.26]

Dr Gill:...okay...

Q:...

[01:32:20.03]

Dr Gill:...the whole story, okay...

Q:...

[01:32:24.10]

Dr Gill:...okay...the first...version, the first...the first um...the first part, I think there were three series...there was four...[stammers]three or four [crosstalk]

Q:...

[01:32:38.05]

Dr Gill:...films, the first film...

Q:...

[01:32:40.24]

Dr Gill:...Pirates of the Caribbean...yes...and I don't know what is...maybe this is um a legend or not, whatever it is, um...what I heard...maybe its true, I don't know whether its true, I just hear, you know, from hearsay, is that when Disney decided to make the film, they went to the Caribbean, naturally, Pirates of the Caribbean, they've got to go to the Caribbean, so they were looking for a sight to film this movie, and um...I think they went to different parts and they were not very satisfied and they were coming back to the states, and they were...I don't know [stammers] a small plane, a helicopter, whatever their transportation was, they saw this beautiful island, verdant, lovely island of the Yurumein, where ancestors lived for thousands of years in peace and harmony, they saw this...said, what is that...they said let us land here...[laughter] they landed in St. Vincent, and they said this is a perfect place for this movie, and I'm sure they made negotiations with the government, etcetera, etcetera...and the first one I loved...I liked it, the first one...

[01:33:49.05]

Dr Gill:...and...the other...the other [stammers]...the other ones...I think the second one was okay too...I think the third one was one that was the...[stammers]they depicted our people in a derogatory fashion and I...I didn't like that. But there was controversy in Dominique...about, you know, you know, there was some friction among the Garifuna people there, and I had some [stammers] you should not depict, you know, we have enough negative history already, why do you want [stammers] why do you want to depict us as cannibals and stuff like that, so I had some...I had some reservations about that particular thing...

Q:...could you do anything?

[01:34:37.25]

Dr Gill: Um...you know, when I spoke with the...other Garifuna here, they were very, very upset about the kind of movie, and um...we were going to do...but I said, no, listen, I was able to calm the waters a little bit...let's try, you know, its because I know there's an economic situation that exists, etc...much more complicated picture and it was not a simple, straightforward [stammers]...and because as I said, you know, let us...you know, let us...its a movie, and its all...you know, make believe, and...so...the history...the [stammers] perpetuation of this derogative thing was very disturbing to me...but because of the economic situation, etcetera, etcetera, you know, I said, let's make peace, that was all...

Q:...

[01:35:25.14]

Dr Gill:...yeah, that was, that was [stammers][crosstalk] because...yeah...



Q:...

[01:35:31.10]

Dr Gill:...um [crosstalk]

Q:...you're a doctor

[01:35:39.19]

Dr Gill: [laughter] ...well, you know, I love what I do, you know...this has been my passion for many, many years, and um, you know, I work in central los angeles, among the very disadvantaged people, and um...you know, our African American brothers, and our Hispanic brothers and sisters and I do my best to heal them and do the best I can...and I enjoy what I'm doing, and I hope to continue to do what I'm doing...its a labor of love. There's challenges, you know, with medicine, here and there...but um...

Q:...many Garifuna?

[01:36:21.15]

Dr Gill:...I do have...do have quite a few Garifuna, who come and...visit me as patients and I...we talk the language, we see [Garifuna Language] you know, we talk the language...and...when we hear from St. Vincent...[stammers] much more delighted and I'm delighted too, to make that connection with our people, so it is a very joyful occasion...

Q:....

[01:36:52.05]

Dr Gill:...yeah, right so...

Q:...

[01:36:55.22]

Dr Gill:...right so...because...[inaudible] [stammers]...Yurumein has a very mystical connection...the word Yurumein...when you say the word, it like tears forth from the eye, its such a...that's the homeland, that's where they were exiled from, you know...and...they want to make the connection and I admire them for that...

Q:...

[01:37:23.13]

Dr Gill:...yes, some of my...you know...talking about the Garifuna Diaspora in general...

Q:...

[01:37:27.23]

Dr Gill:...and my patients...yes...

Q:...

[01:37:30.05]

Dr Gill:...right...

Q:...

[01:37:31.10]

Dr Gill: Yeah...we...I get emotional, too, you know, we talk about the you know, the connection, you know, that they are...we are one people...you know...[laughter] they could be my brothers [laughter] or my sisters...you know, who knows? you know...I say, yeah, the blood of Chatoyer is there...I wonder what...we are...somewhat related in my blood, you know...so it is quite a very interesting experience, you know...so...but I have a lot of work to do, I wish I had more time...you know, I would like to do some forensic work...I'd like to go see where that ship[stammers] allegedly sank between Beckwe and St. Vincent, you know...I'd like to go to the...some of the [inaudible] of war in sty. Vincent, where...where the battles were fought between, the...between the English and the Garifuna...I'd like to do some more archeological, archeological work...picking up some, you know, some implements...where there are [inaudible] of war, I'm sure there are probably skeletons there, I'm sure there are artifacts of war...a lot of things that must be done, so there's a lot of work to be done. I'd like to go to the...to the um...archives in France and see what was written about archives in um...in...England, see what...see what the [inaudible] a lot of work to be done...you know, so much to do...[laughter]...

Q:...

[01:38:46.19]

Dr Gill:...oh yes, some historical forensic work to be done, [stammers] forensic [stammers] some historical forensic work...

Q:...

[01:38:59.19]

Dr Gill:...yes, [crosstalk] and I believe in the renaissance, the renaissance will take us to another level of our civilization...

Q:...

[01:39:09.26]

Dr Gill:...yes, that spirituality and I see that in my brother...last night...with that...with that dance...you could see the spirituality there...with the...um...the Dugu...fascinating...spiritual connection...

Q:...

[01:39:26.25]

Dr Gill:...that is what...exactly, that's correct...we have to reconnect that spirit, we have to see how that...how the spirit of our ancestors can flow...in the minds of our people...and that is what...that is a missing element...let the spirit flow...let it flow...let the language, they can seep in that language and that culture [crosstalk]

Q:...

[01:39:54.29]

Dr Gill: [laughter]

Q:...

[01:40:06.04]

Dr Gill:...yes...yes...yes...yes...

Q:...

[01:40:11.19]

Dr Gill:...that's the missing link there...yeah...and I think we can do it...I think if we can preserve our history for over two hundred years, and...um...you know...I know that we have technology which we can use as an instrument...with um...with the internet and all these...modern technology, we can [stammers] I'm very hopeful, I'm a prisoner of hope, that we can perpetrate our history...

Q:...

[01:41:22.06]

[End Interview]

**TAPE 516 & 517 / DR CADRIN GILL**

Interviewed at Fort Charlotte, Kingstown, St Vincent

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A: we're gonna talk a little bit about, about, we're gonna start out jumping right into the story of the French. I don't have enough coverage of the French. What role did the French play in the history of the Garifuna here in St. Vincent?

01:20:26 Dr.G: very important question. I think the French were the first colonizers. They came to the island first and they made an impact on island, they tried to colonize the island however the Caribs, they were defeated by the Caribs. And because they were defeated by the Caribs they say if we can't beat them them. So they became allies of the Caribs during the colonial wars. The evidence of the French being here you can see there are several names of certain parts of the island that has a French origin. For example (Chateaubelair), which is one of the towns. Then you have (Baroulie) another French name. Then you have (Petite Bordell), then you have the highest mountain it's called (Soufriere) which is also French. And all the names (Petite Bordel), several evidences of the French influences in the island.

02:40:10 A: so that was before the English even arrived it was French here?

02:47:13 D: yes

02:49:08 A: Um what did the French want to do here?

02:54:12 D: the French wanted to; there aim was to colonize that was the objective to colonize the island. And they wanted to have a plantation, producing tropical products, etc., etc. But they were not very successful. I think after they were defeated by the Caribs they created an alliance with them. You can live and let live and I think that was the arrangement they had between the Caribs and the French.

03:24:16 A: what was going on between the French and the English at this same time, that they were coming here?

03:29:29 D: right, at the same time they say, colonial history they were vying for colonial dominance in the Caribbean. And they were searching for colonies in the Caribbean so there was this conflict between the French and the English. And you know there were certain parts of the Caribbean that has French, for example Martinique a French island. And there is always connections Martinique and St. Vincent also St. Lucia. St. Lucia was in the hands of the French for a long time. And that was very important as far as Carib history is concerned. Because St. Lucia is very close to St. Vincent about twenty miles north of St. Vincent, So you can see the back and forth connection. So, but the objective of the French was naturally colonization. But they met fierce resistance from the Caribs and I think the colonial ambitions were thwarted.

04:32:01 A: uh huh, ok you said that the French, the St. Lucia only twenty miles from here so given that what kind of back and forth went on between the French and the

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04:48:27 D: that is very, very crucial because it was a French island and the French were allies of the Caribs, there was constantly back and forth bringing supplies, troops, etc., etc., To St. Vincent.

05:05:17 A: who brought the troops to St. Vincent?

05:06:24 D: the French, the French brought the troops to assist in helping the Caribs against the English. The French brought troops and supplies and logistics to assist the Caribs in fighting the English.

05:36:11 A: ok that was good, and then the, I'm sorry trying to think if there's anything else I need to know about the French.

(off camera scholar speaks) Do you want to talk about when the French came in 1718 or 19 and they tried to take over the island. That story about one of the first stories about the black vs. the yellow Caribs. You know they said that what the colonial records say anyway is that a group of Caribs told the French that they wanted to drive out the Africans that had come you know on the shipwreck. So that's why the French came over. The French they misinterpreted, that they thought this was their chance to take over all of St. Vincent. So they landed all these troops, but when they landed, the Caribs supposedly invited them, they sided with the Africans and they defeated the French.

06:50:16 D: ok that very important, that's a very important fact. That is a very crucial fact; it's a very crucial incident in the history of St. Vincent and the Grenadines. Um, the French were invited to St. Vincent and there was allegedly friction between the black Caribs and the yellow Caribs, I don't really subscribe to that normally, I think they were all Caribs that's what they were called. And I think the word black and yellow an invention of the colonizers to divide and conquer. Saying that the French were invited is some kind of intrigue, to drive out the black Caribs to say. But whenever there is a common enemy, the Caribs became a united force to fight common enemy. Because it is not logical that you were invited here, the yellow Caribs were brought here, real Caribs brought the Africans. Allegedly from the shipwreck, were welcomed etc. etc. it is very illogical that they are gonna fight against the people who helped you and assisted you in your misery. so there might be as a family conflict with in the family but whatever, when there is a common enemy. So the French were deceived, deception you are very correct.

08:26:21 A: and so there has been a lot of discussion about black yellow and red Caribs can you comment of that?

08:34:09 D: my comment is that the Caribs never called themselves, they never distinguished between (phone rings)

08:48:03 A: ok so can you comment on what I'm trying to say here is there's been a lot of discussion about all these different tribes of the Caribs, but over the course of this conference we've really

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come to see that there may not have, that there might not have been those divisions. So can you talk about that?

09:06:11 D: So, Yea Um, these, when I read the history of the documentation of the colonies who were here, they really, they say Caribs, it was only may be later on that they probably use the word. (distraction, stop)

9:52 DG: So we were talking about the distinctions yellow black whatever their pigmentation is. When I read the documents, they always say Caribs and sometimes they spell it C H A R I B S, Charibs, Caribs and there was no, in the very early time, there was no distinction among the family. You were Carib whatever pigmentation you were a Carib. And I believe that the distinction came in later on and I think it was a ploy of the colonizers merely the English to say black and yellow. So I think they are just artificial terms that has been used by the colonizers to divide and conquer. Divide and conquer and the word Garifuna that also another new word that came into the picture. Kalinago the word that was given to the yellow Caribs it means peaceful. (Asibone) is another term that has been used and the Kalinago's it means peaceful people.

11:10:07 A: so you just that this term was given to the yellow Caribs so you yourself are making this distinction?

11:19:02 D: um explain to me what you're doing?

11:23:29 A: well you just said that the yellow Caribs were called the Kalinago, so in your mind you still use the term yellow Carib and Black Carib?

11:36:10 D: no, I don't from my perspective I don't use the word black and yellow, I just say Caribs and Garifuna that's a new term. I use it sometimes; I don't know how appropriate it might be. Um I rarely use black carib, I don't use that I say Caribs or Garifuna, which might be which is a combination of the yellow and the black. And I think that that may be an inappropriate term but the Kalinago were the original Amer-Indians which came from the boroughs of the Orinoco river. Those were the original Kalinago's. so um may be if I do some more research on the word Garifuna,

12.17 that might be a happy medium to united the two people. but I prefer the word Caribs that from my perspective is an inclusive term. Because the Caribs themselves whether they were black or yellow, or whatever color they were, they called themselves Caribs, even in central America they called themselves Caribs. And they were called black Caribs from my understanding, when I speak to the folks from central America they were called Caribs. And the word Garifuna is a word that comes in recent terminology. So we have to reconcile ourselves with these terminology. Um, Amer-Indian, simboni, Kalinago, black Caribs, yellow Caribs all these terminology. We have to formulate an entity how we can describe ourselves.

13:10:11A: as the child growing up in sandy bay how did you Identify yourself and how did others identify?

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13:18:19 D: they identify themselves as Caribs there was no distinction there, there were many, there were different types of people living in the village. There were people of black pigmentation, people of yellow pigmentation, different types and we never made a distinctions within these. The term black Caribs was when I reading the history, that's when I read in the history. But as far as the village itself was concerned, there was no distinction among the people, black yellow whatever it is we were just Caribs.

13:48:13 A: What village was that?

13:49:14 D: Sandy Bay village in St. Vincent Grenadine's. that was the headquarters, the largest concentration of indigenous people of the island of St. Vincent Grenadine.

14:07:21 A: so when you were growing up did you have much knowledge about yourself as a Carib? And if so how did you learn about yourself?

14:12:16 D: there was not much knowledge because as we have said in the past that after the war in 1797 that the Caribs quote quote Caribs there was no black no yellow whatever it is, whatever it's called Caribs. After the war in 1797, two years before Chatoyer was killed the 14<sup>th</sup> of March and Duvallier continued the war for two more years. And there was a surrender,

14:50 one of the stipulations of the surrender was that the Caribs, some of the Caribs were to be shipped out, exiled to central America and they were shipped to Baliceaux where there was countrymen there. Where they spent about three months, where almost half of them died. There was about 5000 shipped to, approximately to Baliceaux about 2-3000 died there, or committed suicide. And the ones who remained where shipped to Rotan in central America and then they migrated to Honduras where there's the largest concentration of the Caribs from St. Vincent or the Kalinago or Garifuna from St. Vincent

15:38:11 A: but you are a descendant of those who were not exiled?

15:41:17 D: I am a descendant of the Caribs who were not exiled to central America. And one of the stipulations of the treaty of the ones who remain that they should not practice the language. Should not adhere to any element of the culture, such as dancing, music and the folklore any element of the Carib civilization. That should be, one of the stipulations, if you wanna stay here, remain in Yurumein you have to adhere on the pain of death.

16:29 You have to adhere to those stipulations or we may ship you out too. So that was the reason there was no history in Sandy Bay, no history of dance etc.etc. there were very rudimentary elements of the language for example I knew a very very old lady that knew a few words. For example, key the word cat is called (Messu) and she remembered that word and the same word when I speak to my colleagues in central America the word (messu) still exists. That is the extent; it was extremely rudimentary remains of the language. there are some elements of the food that still

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exists, for example, the cassava, cassava exists and um that was the extent of the food and the language.

17:30 But there was no history; the history that I earned was from books. The books that were written by, first book that I read, in reference to the history of the Caribs way by the history of St. Vincent by a person called Ebenezer Dunkin. That I read while I was in school it talks about the different, the wars, the first carib wars the second carib wars etc, etc. and that was the extent of my knowledge of Caribs and we were somewhat, because of the colonial mentality. The colonials the ones, who lived here, were British subjects in the 19, before independence. They were brought up as Englishmen so we had the English mentality. And they, because the English mentality persisted it came over to regard the Caribs as cannibals and all the derogatory terms that has been used for them. It has only been recently that the paradigm has changed to recognize that these were bonefied heroes who protected the island.

18:43:23 A: so what was it that prompted you to look beyond Dunkin?

18:54:03 D: I believe I was very curious as a youngster and I say there must be something that existed before, existed, this not all my history. So what I tried to do was get some information what they say in the book was that the Caribs were exiled to central America, and in my opinion what I thought was that these people were lost, I thought that they were lost. They were probably intertwined and mingled in the communities where they were exiled and there were no trace I thought it was extinct altogether.

19:36 It was a revelation when I came to Los Angeles, and when I told them that I am from St. Vincent. It was like a light bulb that opened up and they were extremely fascinated that I were from St. Vincent Yurumein, that word Yurumein is sacred in the history of diaspora and they start speaking in the language. And they had a misconception that all the people, all the folks in St. Vincent were all Garifuna, were all Caribs or Garifuna or whatever is politically correct at the time. But they were able to speak the language, the dances and the whole paradigm of the civilization and that was it. That prompted me to look a little further into the history, the culture, the dances the traditions of the diaspora.

20:40 And also to, I also was very interested in the American Indians in the Indians in south American and also the American Indians because my people they said we were Indians. So I had some kind of connection with the American Indians because of their history. I also went back and look into the history of the Mezzo Americans, the Inca civilization and I said because its blood you know it's something, we are not really lost people. these people in a origin had a civilization too. In mezzo America: the Mayas the Incas, so there were not that people that disenfranchised there is something in our genetic makeup. We had some history some kind of background, some civilization that existed.



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21:35:19 A: ok so do you remember the very first Garifuna that you met and what that interaction was like? Can you recall that very first interaction? That you as a Vincentian met the first person you know who was Garifuna was an exiled brother, do you remember that?

22:02:21 D: It was

22:07:17A: the question is do you remember the very first time when you met a person of Garifuna decent and how did you feel and what was that interaction like?

22:148:15 D: I remember the first time and that person was from Belize. I remember the first time I met a Garifuna of carib whatever politically correct. That he felt I could speak the language of the ancestors and he was extremely surprised that I didn't know a single word. And he was somewhat disappointed and it was quite an experience. So I made a desperate, at that particular moment I try to make a desperate attempt to at least learn some of the language. And from this meeting I attended several, every meeting that has anything, any relevance to the carib events, I try to attend them. But their conception that everyone in St. Vincent Garifuna or Carib.

23:32:07 A: so then, you went to Baliceaux this trip and you were interacting with a lot of people. what struck, sorry I'm a little confused, what struck me about our interview in LA what really blew my mind was that you as a medical doctor take care of people from central America who are of Garifuna decent. How emotional that must be for you.

24:03:04 D: that is extremely heartwarming and emotional because these are my people. and they come to me and I can speak a little bit of the language since then. I can speak, and I will speak to them when they come to me. I will greet them in the language, I would say (Bête enaffe) (ittiy beangue) and they would be, they would continue the conversation in Garifuna. I would try my very best to respond, as best I can. But they just light up it's such an amazing experience that here they are and we reconnect again thru physical via medical tradition and our culture and things of that. It is something that is amazing.

25:04:17 A: and who are these people?

25:06:20 these are my people exiled from Yurumein. These are my patients yea my patients who are Garifuna or Carib or Kalinago whatever we wanna call them. They were my patients and it's very rewarding to take care of them cause I can relate to them. And their very culture fashion because the kind of food that they eat for example cassava or its call (Yoruba) that is the kind of food that I ate when I was a youngster, so I know exactly what their talking about. In America, we call it cultural competence because you understand the culture of the people that you're dealing with. Or so that's another element of the interaction with this group of, my brothers and sisters who are now living in the LA area.

26:14:04 A: so you went to Baliceaux was that your first time to Baliceaux?

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26:20:20 D: that was my first time in Baliceaux

26:23:23 A: How come? As a child, you didn't hear about Baliceaux?

26:27:10 D: I heard about Baliceaux as a child. No, no, no, no, I know of Baliceaux of my history, my geography but I didn't understand the significance of Baliceaux, I know of it, I know of all the grenadine islands but include mystique, Bequia, Cannowan island etc. etc. Baliceaux I didn't realize how significant it was in all the history of our people.

26:58:04 A: you mean when you were living on St. Vincent?

27:00:01 D: when I was living on St. Vincent I didn't understand, I know vaguely I heard about it but the significance did not come into the picture till recently when people talk about the exile to Baliceaux. And so it is something that has taken more of an importance as time goes on.

27:15:24 A: so how did you feel when you went on this trip to Baliceaux, what was your, tell me about the trip.

27:24:24 D: it was physically and emotionally exhausting. ok from the physical point of view it was extremely difficult to have access to the island. So I could imagine in those in 1791 how it must have been. And that is from the physical point of view. And then the emotional point of view, to when I landed and I see how inhospitable the terrain was.

28:09 I've wondered how in the world can people live on this barren island what is it in them that made them survive? I took the opportunity to go around the island I walked quite a bit around the island. May be its very symbolic as I was walking thru the forest thru the scrubs I got a few scratch marks and I left some of my blood. Very symbolic I think may be the ancestors designers such my blood and scratch marks and I have them right here on my arm, these are almost healing right now. But some of my blood was spilled on Baliceaux. So I think it was very symbolic that this happened to me, and so the thing that struck me how is it that they can live, what, what, how did they make it? Very interesting to is that one of the gentlemen showed me something like a little prison, like the remnants of a prison that was there. I don't know if you guys saw it, it was like some rubles of a prison. And he said that this was a part of the internment that was there. Yea he showed me one of the

29:35:07 A: as a Vincentian from Sandy Bay, given your history and given the fact that you didn't even know about this place, so much as a child growing up, until you went on Baliceaux and here where these Hondurans and these Belizean descendants to the carib. And oh you weren't there actually cause there was a whole ceremony.

30:30:04 D: there was a whole ceremony, but I decided I wanted to, I want to have an experience I decided to go off and see exactly what it is, so I broke off from the crowd. I should a got back earlier but I toured the island, I walked around the island. I don't know whether I saw bones I don't know

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whether they were human bones or not but I didn't want to be sacrilegious and take a bone, but I saw remnants of bones. May be animals I don't know what they were, but I walked around the island.

31:06:09 A: So did you have specific thoughts about the people from Honduras and Belize who were there.

31:11:28 D: I thought they were amazing, I thought they were very ecstatic because in the dream, in the traditions of their grandfathers and grandmothers, the stories come down from their ancestors about Chatoyer and what is very interesting in the diaspora the name Chatoyer is revered among all of the diaspora. The word Chatoyer is like magic to them some mythical figure that exists in their minds and this is fascinating.

31:50:05 A: why do you think that is?

31:51:18 D: because of his leadership, because he was the one they remembered. After the diaspora they remembered this great leader....that's very important however, from my perspective there were other extremely significant leaders such as John Baptiste and if you were to go to Sandy Bay a lot of people the last name is Baptiste its fascinating. Ok as a matter of fact my grandmother was a Baptiste. Ok but in 90% or 80% of the village, they are French Baptist or (Lavea) So

32:34:23 A: so why did Chatoyer emerge as a leader, explain why he was the chief of chiefs?

**32:40:21 D: I think he was a linguist he was able to speak French, probably English and his native language. And he was a great commander, he was a strategist and I think he was elected by all the local chiefs and led the battle against the English.**

33:01:25 A: what do you mean he was a strategist?

33:02:22 D: he was a strategist because he fought; the war was carried on for almost 25 years from 1772 as a matter of fact and carried on till 1797. So there was a long period of warfare. And one of the longest battles that they fought. An so as a matter fact he was able to devise guerrilla warfare , and I think for that is maybe that was the first time guerrilla warfare was formed. Because it wasn't in a conventional war it would probably decimated many years ago. Most guerrilla wars go on for a long period of time, even in the present day history. We have guerrilla warfare going on for many, many, many years, and I think that's what they fought. That was the kind of warfare that was carried out by the particular, a lot of guerrilla warfare.

33:59:29 A: can you imagine Chatoyer interacting, what was his relationship with the French?

34:03:14 D: I think his relationship with the French was quite friendly because your enemy the saying is, the friend of my enemy is my friend, something that goes to say, maybe I won't debate. So the English, the enemy of my enemy is my friend, that is correct. So the enemy was the English. So

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we allies and we gonna fight together. I also believe too there was a period of the French revolution that things were going on this equality system was going at a particular point. And I think that that must have been motivated the French to be allies with the Caribs, there was a good relationship with them.

34:58 As I said before there were several chiefs there were John Baptist, there was (dufray), there was Tousaint there was thunder and there was Emanuel and there was Duvallier. People don't stress Duvallier I think he was a great strategist. We don't know much about him but there are certain parts of St. Vincent have the name Duvallier and there's a place called Chatoyer. And I think we should name Sandy Bay, not Sandy Bay but Chatoyerville that's my political take on that.

35:39:05 A: so at the same time all this resistance was going on there was the American independence. so try to make it very clear you had the French who were allies with the Caribs fighting, the British. So can you just say that really clearly, then then explain a little about what else was going in the Caribbean, the American revolution, how are the carib wars associated with these other wars?

36:21:00 D: The French after being defeated by the Caribs became the allies; as a matter of fact, they respected the Caribs so much that they fought under the leadership of Chatoyer . Now at the same time this war was going on in 1774-1776 etc.etc. that same particular area the American, the 13 colonies of America were fighting for independence. The colonies that were in the tropics, in the Caribbean these colonies produced some very exotic products such as ginger, spices, tomato, nutmeg. The colonies in the tropics for example in the Caribbean they produced very exotic and very rare products.

37:20 That were extremely important for the English the Europeans, sugar cane, all these things. Now in America the climate is very similar to England. So the products were very different. So the colonies in the Caribbean were extremely important for British trading. So what happened the English during the American independence war, English recognized the significance of St. Vincent and the Grenadines. That dispatched two regimens to fight against the Caribs in St. Vincent

38:26 the English took two regiments from north America to fight the Caribs in St. Vincent and the Grenadines. And we can infer from that incident that the Caribs of St. Vincent somewhat indirectly assisted in the American war of independence. So they played a role not only locally but internationally.

39:12:11 A: Do you know much about Victor Hugh you know anything about him? We talked about him at the conference he was in St. Lucia and Guadalupe

39:23 ( scholar off camera ) he came in 1794 to Guadalupe to liberate and emancipate the slaves. To change Guadalupe from a royalist government to a free republic. He emancipated the slaves and my understanding is that he then, he called the Caribs he said that they were his friends and that they

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were loyal allies. And he sent some troops from Guadalupe in 1795 to St. Vincent to help the Caribs in the war.

39:58:50 D: Victor Hugo?

(scholar) No Victor Hugh ....he was a Frenchman?

40:00:28 (scholar) : Victor Hugh he emancipated the slaves in Guadalupe and he formed a new army of white Frenchmen and free blacks. And part of this army came to St. Vincent in 1795 to fight because Chatoyer asked him too, asked for help for assistance.

A: So can you say Chatoyer went to Guadalupe to get help from the French? You don't have to say Victor Hugh if you don't want to. Went to Guadalupe to get help as well both the French and the free blacks came fought with the Caribs against the British.

40:56:01 D: Chatoyer went or sent emissaries to Guadalupe to get assistance from the Frenchmen, the white Frenchmen and the freed slaves to come to St. Vincent to assist in the war of liberation.

41:18:15 A: that's good ok and there was a war going on in Haiti

41:28:12 D: very interesting and I will try to make the connections here; there was a liberation war that was going on in Haiti around the same time. And this is speculation and it could be that the French in Haiti heard about the indigenous people who had defeated the French. So I believe it gave them inspiration to rise up against the French. Toussaint L'Ouverture was I think the leader of that rebellion and they defeated the French.

42:06 And I believe they got inspiration from the Caribs of St. Vincent and the Grenadines. Here is a people, people who are indigenous can defeat these white Frenchmen we can do it too. And I think that inspired them, and also very important too that I was able to recall was that during the exodus, the ship Experiment, which is one of the ships that took the Caribs to Rotan. They landed in Jamaica for provisions and allegedly escaped and inspired the Maroons in Jamaica to create a resistance against the British. And the maroons were part of the you know where they were.

43:00:19 A: so really there were like these fires I visualize so talk about how you can visualize all these explosions all over.

43:11:21 D: Yes, there were all these flairs of independence, and the flames, these flames were ignited by the Caribs of St. Vincent and Grenadines. So it has an international flavor, which includes the war of independence, the Maroons, the Haitian revolution etc.etc. and also there is some influence among the neighboring islands, what it was being said was St. Vincent was the mecca of freedom. And when there was an uprising against the slaves, against the colonial masters the escaped slaves they came to St. Vincent, they be welcomed by the Caribs.

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43:57 So we do have this interisland connection with St. Vincent. And it is also important that there are some names that St. Vincent has and the other islands have that are very similar for example, (Eustis) names like Valentine, names like the British names. And I think they were derived from British colonies. And there were as we know the slaves derived their names from the colonial master. So names that are in St. Vincent they have the similar names in the neighboring islands of St. Vincent so there was this interisland connection with St. Vincent.

44:50:09 A: Very good, I think that covered that point very well. The only other thing I would like to get from you, I want to talk a little bit more about Chatoyer basically there's a section in the rough cut where I have to come in and say Chatoyer was respected by the people, you know he was well respected by the people all over. And then he met Leif in an ambush and was killed. So how do I want to say that? What's your theory about how Chatoyer died?

45:44:13 D: well my theory of what has been said of his death, the theory of Chatoyer death paramount chief is right honorable Chatoyer, the circumstances surrounding his death are shrouded in mystery. I want that statement here, in 1795, there were two fronts (Duvall) I think was on the leeward front and Chatoyer was on the windward front. And they planned to meet in Dorchester hill and capture the town of Kingstown, what it was called then. Apparently, Chatoyer arrived first and the battle ensued between the Caribs and the English. At midnight on the 14<sup>th</sup>, allegedly Chatoyer was slain, as a set of the circumstances shown that it's still mysterious. They have several theories as to what transpired. One there was a hand-to-hand battle with Chatoyer and Leif, and in that situation, he was killed.

47:25 I have a different version, my version you have a strong guy a leader and a hand-to-hand battle with an Englishmen. I'm sure that Chatoyer would have overpowered him. If there was a sword fight, a battle with weapons that may be the English has an advantage with the weapon with the sword. Whether he was shot we don't know, we only know that he was killed.

47:53 The other theories we have is that there was an ambush, was ambushed on the 14<sup>th</sup> and what is very interesting in many, many circumstances when your overcome, when you overcome your enemy from the English they will take your body and parade your body around. So here Chatoyer he's dead he's no longer, he'll never walk the earth again. as recently, someone said that ok he will never walk the earth again here is his body. And they would parade his body around for everyone to see, that never occurred. So the mystery that is existing right now, is where is the body of Chatoyer we don't know. We know where Leif is buried, we don't know, that is part of the mystery and area surrounding Chatoyer.

48:54:28 A: and so today, there's a lot of we just went to the church, you wanna speak to how the English are proudly memorialized

49:01:08 D: Yes, I recently visited the Anglican church, which was built in 1720 that is the very very early period of colonization. And it is very striking to see a lot of plaques were all English governors,

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lawyers, members of hierocracy, they was present in the Anglican church. And there is no mention, which is probably logical, of Chatoyer indigenous people they were all English colonists, governors, etc. etc. but no mention of the indigenous people.

49:48:03 A: ok thank you. Is there anything else? Can you think of anything else, I think we covered most of everything. Is there anything else you would like to add?

50:10:22 D: what I, what it is ,is maybe speculations and I think we covered some of them already. In reference to the shipwreck, would you want, I think you know about the circumstance, do you want me to

50:22:19 A: you did mention that but um part of the confusion that since people have been watching this film. part of the confusion, or some of the questions that I've had was ok so first of all if they were all exiled who are the people left on St. Vincent. and how, you know and what happened, what is the current population of St. Vincent are they descendants if they are black, most people from here are black where'd they come from? If all the people would have been black Caribs has been exiled how do we have a black population on St. Vincent today?

51:02:21 D: well my version of that situation, of that incident or that particular explanation of what transpired is that I'll go with the shipwreck, or alleged shipwreck in 1635 I think it was. Allegedly, 1635 they think when the shipwreck occurred and the ship was carrying Africans. A Portuguese ship was carting Africans to Cuba. And it is very important to realize they were not slaves. They were Africans and according to the ship records, according to the story, the ship, shipwrecked and the Africans were below were chained. How in the devil in the world could chained people swim ashore? It doesn't make sense. There different theories and I have some theories to. That there was a mutiny in the ship the Africans killed the crew and freed themselves and swam ashore, all of whatever they used a boat to swim ashore.

52:17 Whatever that's another, that's a theory that's logical other theory that is quite prominent is that they, the Caribs people have freedom. They love freedom like they love the air. The freedom was so important in their lives and anyone who was searching for freedom they were able to assist them. Apparently, they probably saw this, as they heard of this nefarious trade slavery, and they realized that this ship had black people in there and they went ashore and they went on board the ship, slayed the crew, freed the Africans not slaves.

52:57 Brought them ashore as brothers, you're my brothers you are freedom seekers and we're gonna welcome you to our island As free men, second theory. Third theory, is that the women who was aboard the ship, this is for, from the woman's perspective, they the crew had a habit of the woman entertaining them, the men of the ship. And something transpired they probably killed the crew and freed the Africans that were below.

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53:32 So those are certain theories the shipwreck theory, is somewhat, is somewhat there's also there are also speculations that the Africans were here before, here in the island of St. Vincent. I don't have any evidence to that effect, I know that there were Africans in mezzo American the meccas etc.etc. you can look at the features and see that they were African origin. I know of that but as far as Africans being the, in the island of St. Vincent, I don't have any, it's a possibility, but I don't have any evidence to that effect.

54:07:29 A: so one of the things that came up at the conference is the theory that the shipwreck was a myth.

54:20 ( scholar) The theory of the shipwreck was a colonial myth. The main purpose of it was to disenfranchise the Caribs because the British and the French could say that the black Caribs were really Africans who shipwrecked on St. Vincent. They could say that the black Caribs are not really indigenous to the island or not native to the island. And therefore had no legal claim to the land of St. Vincent. So that shipwreck story basically was a myth to justify the British takeover of St. Vincent and to make them, to delegitimize the Caribs claim to the land.

58:18:04 D: you talking about the black, we all know that indigenous people they have a claim to the land we know that we

58:22:51 ( scholar off camera ) the shipwreck story in the British minds proves that the Caribs are not indigenous,

(A) : anybody of that African decent was not indigenous, that they were not indigenous and therefore couldn't claim rights to the land. so if Africans were shipwrecked they became black Caribs they weren't really indigenous.

55:57:02 D: but if you're sure that, there was I'm sure, I know that there was intermarriage with the Amerindians and the Africans that came aboard. And in America you know if these an ounce of Indian in you, whatever it is the portion of blood in you, that you claim to be Indian. There's a certain percentage, so I'm sure that most of the Africans who came aboard who they inter, they married to the indigenous people and they must have some element of claim. So that's my legalistic, my view, in reference to being disenfranchised. Because there was intermarriage a significant amount of intermarriage among the indigenous people and the Africans who were here, who came aboard. When, what, wherever they came from, what is a shipwreck or whether they came as slaves or whatever it was that they had their, some element of legitimacy because of the intermarriage existed between the two people.

56:55:10 A: so once the people were exiled the Garifuna, the Caribs, exiled how did the black population regenerate here on

57:09:00 D: well there was slavery, slavery existed on St. Vincent ok but the slavery



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A: how many years did slavery exist

57:20:17 D: well we had full-blown slavery existed from 1797 until 1830 when there was emancipation, ok but there was slavery before that time. There were Africans who were brought here as slaves, some by the French I think it were, some maybe by the English, prior to. But the slavery that was practiced here was not as probably as ruthless as it was in other islands because they were constantly fighting these indigenous people, even prior to to the event of the French. They were constantly fighting against the colonizers. Ok so whatever slavery existed here it was because they had to divert their attention to fighting the indigenous people. so, it was not probably as brutal as is was supposed to be.

58:23:18 A: so the British had to divert their attention from slavery?

58:25:14 D: exactly, the British had to divert their attention from slavery to fight the Caribs. So that's another interesting fact, interesting phenomenon in the history of St. Vincent

58:4:14 A: so can you say there's only a thirty-year period?

58:45:25 D: I think it was from 1797 that's 3 years so that's about thirty-three years of full blown slavery that was here. because the emancipation from English colonies was 1830. So 1797 when the war was over, that's three years, so that's thirty-three years of full blown slavery, prior to that the English had to divert their attention in fighting the Caribs. So we didn't have that um that harsh and that type of stuff.

59:22:09 A: so can you explain how, what during those years of slavery, the British brought what 18000 I don't know how many but they but they brought more slaves. More Africans over so the descendants of those are the Creoles that live here today. Can you explain that?

59:39:23 D: exactly yes prior to 1797 I'm sure that the French had some slaves and the English brought some slaves here. and they the creoles as they say, that are now living in St. Vincent and the Grenadines.

A: say it one more time....

Scholar: Before 1797 there were thousands of slaves, the French and the British, in 1763 there were between 2 and 4000 French slaves. And then the British brought several thousand more in 1795

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A: 00:00:00

In addition to the descendants of the Caribs, there's also descendants of slaves; of African slaves. That were imported here, that were brought here, by both the French and the English. [Yes]

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G: [Yes] 00:29

In order to account for the large population of people of African decent, to St. Vincent and the Grenadines, they were brought here as slaves by the French, prior to the wars (the Caribs against the English), the English brought a significant amount of Africans to work on the sugar plantations. The descendants of those French slaves and the Africans that the British

brought here account for a large population of the people of African origin, or Blacks, or Creoles, that live in St. Vincent or the Grenadines.

A: 01:44

So today in St. Vincent there is a large population of, the population is mostly Black...most of the population, if they aren't Carib, they are descendants of the African slaves.

G: 02:02

The majority of the Black people here, who are not descendants of the Caribs, are descendants of the African slaves brought here by the French and the English. (02:14)

[clarifying the topics....Andrea talks...Dr.Gill decides to clarify]

G: 03:15

The reason for the discrimination, that existed with the settlers of the African slaves. this colony was a colony of England and they were taught the English system. There was no Vincentian history per-say. And they were brought up as English people, they were citizens of the British Empire, that's what they were called. And consequently, their mental frame of reference was England; I am a British subject, and consequently the British wrote all this history of how, of derogatory terms toward the Caribs.

03:56

So they adopted that system of thinking, of colonial mentality. And that was the origin of the ostracization that existed because of the English mentality. And its only recently, after independence, that people trying to find out 'Who themselves?', 'What happen?'. You know, independent people, 'We need heroes, we need people'. There were people here living before...before we were brain washed. Okay. That's what happened. People of the Colony were somehow brain washed. [They] have this mental...mental slavery, that existed among them, so now that has been transformed now into nationalism. We are a Nation. We are People. We no longer throw off the , all the change in the British Empire. We need to have a national identity of who we are. And we begin searching through history, and we embracing our history in its true perspective.

A:00:05:00

So coming back...we are almost done [G: don't say that, I love it...so...]....

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I have two questions actually. (05:44) My question is, okay, you've been back here, how long since you've been to St. Vincent. How long since the last time you were here on St. Vincent?

G: 05:49

Okay, I was here in 2009. I was here with the guy from the coalition. The members from NY, and some members from Central America. And I came there to celebrate thirty years of independence, I think it was in June or July in 2009.

A: 06:16

So do you see much of a difference from your last trip to this trip? And if so, what kind of differences among the mentality of the Caribs here on St. Vincent?

G:06:27

Okay, what I see, there is a sea of change as far as the people in general. What I'm a little concerned about, (its very sensitive but I'll say it anyways), the people of Sandy Bay, who has...that village has the largest concentration of indigenous people, and I'm sure if you search deep, you may be able to find one, maybe one or two, pure Amerindian People. If you were to search...They are not taking a significant role in the whole process of renaissance. That bothers me a little bit.

7:28

[A: explain what you mean by that.]

They are not playing a more critical role...even though I am from Sandy Bay, I have to come from thousands of miles away to represent. But there has to be some one from the indigenous people from Sandy Bay, someone, I'm sure there are people of stature that can say something about our civilization. I'm sure there are people educated, people more knowledgeable than I am. I'm some-what of a foreigner coming from all these years, coming from LA. So I'm sure there are indigenous people coming from in that community that has something to say, and I'm a little concerned about that. If we can reach out to those people, and create some sort of a coalition and merging,

08:27:

because you don't want to create dissension, because you know here we are. We are the people you are celebrating. **We are the embodiment of the struggle.** We are left out from this whole drama and that bothers me. A little bit. I'm sure people are trying to reach out to them. I don't know what their reasons are, what ever the consequence are. But I think there should be much more re-apportionment through these people of that community.

A: 08:57

And you said they're not being, that they aren't out in the public? Where have you seen...who is representing them? And who is talking for them?

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G: 09:09

Well I don't see anyone. I've not seen anyone yet. The two gentlemen who was with the painting, Mr. Sardo and Mr. Francois Two gentlemen were at the Balliceaux event pilgrimage, and there were two gentlemen at the wreath laying ceremony. The ones with the spears and the loin cloths. They were representative of Sandy Bay, I don't see an indigenous spoke-man/person from Sandy Bay that might be taking part in the proceedings. That's a little...I'm sure there's people there. People that come from there, that might want to say something, maybe a representative of a particular district. I hope that we can correct whatever discrepancies that may exist in that overlook or whatever it is.

A:10:29

So, that's a good point....for your information I have gotten Sardo and other people to talk, and they will be talking on the film....What do you think of the conference in Yurumein House?

G: 10:57

I think its a beginning, that if...

A: [what is a beginning?

G: the beginning of the Garifuna House. [start again]

(00:11:11)

I think that the Garifuna House is a very important beginning in reclaiming our history, our culture and our heritage. And if its done in the right way, with out being hi-jacked with elements that have a different agenda, like .... problems. So we need to be very inclusive about what transpired in that particular paradigm. The word is inclusiveness. In all elements of the Garifuna or Carib civilization.

A: 11:52

One thing that Zoila talked about, they want to do workshops in the communities...its very difficult for people to say that they attended the conference, its very difficult for the conference to go to the communities because of logistics.

[G: 12:11 I understand that]

A: They were thinking about doing workshops in the communities in alternative years, rather than just doing the conference.

G: 12:21

I think that's a very good approach, I think that's the beginning of embracing the local communities, and if that could be implemented in the future, I think that's a very good thing. Now you mentioned, we talked about having the celebration, we can alternate different Garifuna communities, not have it in one area, but have it in maybe Greggs, Sandy

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Bay, maybe .... and ..... And integrate the celebration, because some people might feel left out, slighted, and what we can do, they could have local people from [Owia, Sandy Bay, Greggs etc], and have local communities to elect/select places/alternate the conferences/work-shops. Or at least have something going on in those indigenous communities. And because of logistics, hotels etc, you cant have a conference in those areas. Maybe the community centers could be a way of having the conference. When I look at the population/the participants of the conference, its a possibility that we have community centers that are able to accommodate that amount of people, so I think it is possible that it could be done.

A:13:46

Okay well thank you.....cut aways...oh I know what we have to talk about! We are at Fort Charlotte!

A: where are we? Whats this place?

G:14:32

....It is extremely ironical, paradoxical, that this interview is taking place in a very historic part of St. Vincent and the Grenadines. Where we have paintings depicting the history, the culture, and this was a fort that was designed to fight against the Caribs. And I will show you elements of that situation, where the guns, they're not pointed to the sea, they are pointed inwards, inwards to the land where there was warfare between the English and the Caribs. I will show you those guns. So we are very fortunate to be at this historical venue, to have this interview where the blood of my fore-fathers has been spilled here. And if we were to look around, there are paintings depicting the elements of our history. (15:55)

A:lets walk around.

Clay oven/pot

Paintings

Window

two guys walking and talking to a woman

cannon

doorway

cannon

Dr. G sitting

G:18:40

After the exodus to Central America, the Caribs played a significant role in the liberation movements in South America. After the exodus to Central America in 1797, the Garifuna or Caribs continued to place a very significant role in the liberation movements in the western hemisphere.

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19:11

It is alleged that Simon Bolivar came to Roatan, Central America. to recruit troops. He heard about these fierce warriors, recruited his troops to fight the liberation wars in South Amer. and there's also another caveat, that when there was a war between Honduras and another one of the neighboring countries, and the Garifuna's were in the armies, and the Garifuna's or Caribs from Honduras, they speak the Garifuna language and as a result, when they spoke the Garifuna language they couldn't understand what was being said, the communication was very similar to when the Japanese, in the WWII, when they recruited Indians using the native language of... I think it was the Navaho language being spoken and they couldn't understand the code and the same thing happened despite all these things it played a role in the theaters of war because of the linguistic skills using code messages and no one understood, whatever country was fighting they couldn't understand what they were saying and so we continued to be a significant force to be reckoned with despite circumstances.

20:46: walking around grounds w/ Andrea, Dr. Gill and Dr. Julie Kim

G: we are now in Fort Charlotte, one of the areas that the English constructed for the protection of the island. And it is quite significant that most of the guns are pointed towards the inland area. There is a cannon and as we work further up they are pointed when they are towards the inland area, they are not pointed towards the sea, it's pointed inland.

The Caribs would be storming the fort and the cannons would repel them.

The Caribs were accustomed to the terrain....they could climb hills and....

22:04:

JK: they almost took the hill

A: They almost took the hill?

G: yes, good, good.

JK: If they had ever taken this hill the English would have lost the war

G: Exactly

JK: so the English were dead set on defending this hill and unfortunately the Caribs never made it all the way up.

A: so you want to say that?

22:26

G: yes, the English were hell bent to keep this strategic location in Fort Charlotte, had the Caribs overwhelmed the English on this particular spot, history would have been different.

JK: ....

G: As a matter of fact we can go up here and I will show you....

Walks up the hill and camera watches him climb up the hill

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24:35:

This location is very important it is very strategic location during the wars between the Caribs and the English. If you were to look at these cannons they are pointed inward, you can imagine hoards of Caribs coming down from the hills and these guns are pointed against them, as you walk around they are not pointed to the ocean, but they are pointed inland,

If, now we are going around to Kingstown, if

25:36:

We are looking at the capital Kingstown, and the English were localized in this area, If the Caribs had conquered this particular spot and the advantage of the cannons, if they would have conquered Kingstown and the history would have been different, so this is a very strategic location and if you were to look further you can see Dorchester hill where the antennas are, that is where paramount chief was killed in 1795. So you see these particular areas are extremely strategically important on a military point of view

26:56: The Caribs would have aimed the guns at Kingstown and probably conquered the city, captured the city, would have occupied, through the British out.....no exile no nothing, all free men, very crucial (windy)

29:04: There is like a little moat down here. There is a gutter here. Well fortified eh?

30:44: JK: There's letters from the British, I read a lot of letters where they say they almost took the fort, thank goodness they didn't take this .... Etc. ([Julie Kim is going to send us some letters we might be able to put in sketchbook?](#))

31:12:

G: what role did the slaves play in this rebellion, here it is people fighting for their independence, it would be only natural that they would have come and sided with the Caribs to overthrow the English

JK: some did

G: yes some did .

31:38: JK, I think the majority of the British slaves did not side I don't understand why

G: That is also something very intriguing, why didn't these people side with independence, why the slaves didn't rise up given the opportunity to rise up, good opportunity to rise up against the English and throw them off because you had allies unlike any other island that existed that is something we have to reconcile. Among ourselves, there were a lot of slaves and if they rise up things would have been different.

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G: My speculation is that they were very loyal to the British?

JK: one is that when the Caribs first started the war the first thing they did was to burn the sugar plantations they killed some of the masters and they also killed many of the British slaves, because it seems like they thought the slaves were on the side of the British even from the beginning of the war

It's interesting because the British kept trying to figure out actually many British after the war would come up with these explanations why the slaves stayed loyal?

....lot of talk of why in England one reason is that the slaves were more British and adopted the prejudices of their masters and the Caribs more French....

33:39 G: why the slaves in the American Revolution in 1776 didn't go over to ...I am sure there were a lot of them that came over and fight with the American revolutionaries, that's another important fact because there were a large amount of slaves in America and if they were to, if they banded themselves together and fight against the British maybe the war wouldn't have lasted so long, who knows?

34:16: we are looking at Bequia

A: where is Baliceaux?

G: Baliceaux is a little further back, you can see it from here, let me ask these folks down here, I think that is Baliceaux see this island here, that is probably Baliceaux and the other one is Battoquia

37:44

G: so we are verifying the geographical terrain... we are looking at Bequia, this very large island, as we go left, Battaquia and further left, Baliceaux, there is a small one in the middle, Battoquia and Baliceaux.

39:49

There were British warships in this whole harbor that was protecting Carib insertions by the ocean, easier to protect the sea, but the land where Caribs camouflaged and difficult to protect, the maritime wall was not very important.

Original blocks, maybe slave labor, just rocks

43:21:

G: one of my roles in the United States particular in LA, is the honorary consul general of St. Vincent and the Grenadines in LA and my jurisdiction includes the entire western united states and I work on behalf of our government to promote trade, tourism, and all aspects of interests in St. Vincent and the Grenadines in the Western United States and I am very happy to play that role and I also interact with the Garifuna community to promote cultural interaction.



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