

THE PRIMER ON THE PEOPLE CALLED

GARIFUNA

the things you have always wanted to know!



I. MYRTLE PALACIO

THE PRIMER ON THE PEOPLE CALLED

GARIFUNA

the things you have always wanted to know!

I. MYRTLE PALACIO

June, 2024

Sisi Hati, 2024

DEDICATIONS

Editor:

Lucy Zuniga

Design:

Nyah Morgan
I. Myrtle Palacio
Delmer Tzib

Photographs:

Ereba making process, Pen Cayetano painting
Abeimahani: Isani E. G. Cayetano (public domain)
Arumahani: Isani E. G. Cayetano (public domain)
Cover page: I. Myrtle Palacio
Back page: I. Myrtle Palacio

© Copyright JUNE 2024
I. MYRTLE PALACIO

PRINTED BY PRINT BELIZE LTD.

TABLE OF CONTENTS

Prologue	1
The Amerindians.....	3
To St. Vincent.....	3
The Africans to the Americas.....	4
Trans Atlantic Slave Trade—Middle Passage.....	4
St. Vincent.....	6
Formation of a New People in the Caribbean—The Kalinago	6
Settlement of the French Among the Kalinago.....	8
Encroachment of the English	9
The “Carib War” 1795 to 1797.....	10
Post St. Vincent.....	11
Belize	12
The Settlers	12
The Missionaries and the Garinagu.....	14
Formation of a New People in the Settlement—The Creoles	15
Garinagu.....	17
In the Settlement.....	17
Functioning Under Crown Colony.....	19
Advocacy.....	20
Independent Belize.....	22
Garifuna Cultural Practices.....	24
Language.....	24
Music and Dance.....	24
Food.....	25
Cultural Attire.....	26
Garifuna Spirituality	26
Contributions to Nation Building.....	29
References Cited.....	30

LIST OF TABLES

Black Carib Survivors 1796 to 1797	Table 1	32
Supplies Provided by the British for Roatan	Table 2	32
Carib Names Recorded on Arrival in Honduras	Table 3	33
Garifuna Surnames in Cristalles (Trujillo), Honduras, 1982	Table 4	33
Tribute to Garifuna Teachers	Table 5	34
Chants		35
Ereba Making Process.....		37

LIST OF MAPS

Amerindians through the Bering Strait	Map 1	40
South America to the Lesser Antilles	Map 2.....	40
Islands of the Lesser Antilles Showing St. Vincent	Map 3.....	41
Triangular Slave Trade Route	Map 4.....	41
Slave Trade Route—Volumes	Map 5.....	42
Slavers packed with people—Women 13” of space	Map 6.....	42

LIST OF LEGAL DOCUMENTS

Resolution Signed November 16, 1941	Legal Doc 1.....	43
SI #726 Making November 19th Public and Bank Holiday	Legal Doc 2.....	43
SI #17 of 1975—Name change of Stann Creek Town to Dangriga	Legal Doc 3.....	43

FOREWORD

“Until lions have their own historians, the history of the hunt will always glorify the hunter.”

This booklet replaces “*The First Primer on the People Called Garifuna*”, which was published and shared in 1993. As research increases, new and factual data are literally unearthed. So is the case with this study. It’s a People’s story, from enslavement and indigeneity to Kalinago and Garinagu.

The new and updated Primer is the outcome of secondary or library research through an extensive literature review and narrative analysis. For that, I have provided a list of references. Identifying as Garifuna and as a member of the community, I applied the Feminist Standpoint Theory and the Theory of Indigenous Anthropology, as both research techniques empower the researcher to investigate one’s own. I maintained an emic perspective throughout and remained sympathetic to the Garinagu, a viewpoint that may be a novel undertaking in the literature on ethnicity.

While this story is a scholarly product, it is written and presented in a popular brochure format and includes photographs for easy reading. The booklet holds a detailed account, a complete history of the Garinagu. The story places the Garinagu in the environment and climate in which they survived to live. As a result, it also brings out the story of Belize between 1799 and 1981.

Lastly, the brochure is dedicated to my grandchildren: Nyah, Dominic and Aniki. Also it is gifted to the youths of this beautiful Jewel of ours...that they may find themselves!

Itara luba

J. Myrtle P



PROLOGUE

Kalinago/Kalipuna—NOT Carib **Garinagu/Garifuna—NOT Black Carib**

The term “Carib” was applied to Native Indians of the Caribbean Islands by Spanish colonizers who perceived them as “wild” and as “savages”. Peter Martyr first documented the term in his 1555 report and was reinforced in the accounts of Raleigh in 1595. Raymond Breton, a French Jesuit missionary, reported that the Native Indians introduced themselves as Kalipuna or Kalinago and not “Carib”.

This booklet will use Kalipuna and Kalinago and not “Carib”, so as to demonstrate and support a People’s self-identity. Awareness of identity is intrinsic to human empowerment and development.

Over time and after arrival in Trujillo, the people began to identify as Garifuna/Garinagu, which is an offshoot of Kalipuna/Kalinago. They never identified as “Carib”.

In 1975, the terms Garifuna/Garinagu gained currency and legitimacy and replaced the Anglo expression “Carib”. Initiated by a group of Garinagu in Belize, the word is a way of expressing identity in a people’s own language. Self-identity was one of the areas of advocacy by the leaders at the time. The legitimization process has since extended to all Garifuna communities in Belize, the Atlantic coast, and to St. Vincent and the Grenadines.

Concepts/Glossary of Terms

Garifuna is an adjective, a descriptive word; for example, *Garifuna people* or *Garifuna food*.

Garifuna is also used as a noun, in singular form; for example, *Garifuna nuguya* or *I am Garifuna*.

Garinagu is a noun in plural form referring to the people; it does not describe.

Ancestral spirits or *Áharigu* are spirits of persons from whom one has descended. *Áharigu* is noun plural, *Áhari* is noun singular

Dabuyaba is the Ancestral house, it’s not a temple

Buyei (singular) and **Buyeinu** (plural) or Spirit medium (s)

Colonialism is a system of occupying and taking political control over other countries and placing Settlers there.

Slavery is a system intended to dominate, suppress and exploit Peoples. Enslaved peoples were not seen as human beings but as human commodity to be bought, sold and exploited.

Christianity is a belief in the worship of one spiritual being, God

Animism is a belief in innumerable spiritual beings, ones *Áharigu* or Ancestral Spirits—a perspective of many Indigenous Peoples.

Research Methodology

The methodology used for this study was executing a secondary or library research. An extensive literature review and narrative analysis on the work of the several authors was conducted. There is a list of references at the end of the booklet. Identifying as Garifuna and as a member of the community, I applied the Feminist Standpoint Theory and the Theory of Indigenous Anthropology, as both research techniques empower the researcher to investigate his/her own. Being an insider, I understand the nuances of the culture to offer distinctive perspectives where necessary. I am sympathetic to the Garinagu, and maintained an emic perspective throughout, as one with lived experience of the Garifuna culture. This viewpoint may be a novel undertaking in the literature on ethnicity.



Porong

THE AMERINDIANS TO THE NEW WORLD

St. Vincent

Amerindians discovered the New World when they crossed the Bering Strait from Eastern Asia about 30,000 years ago (Map 1). Those who came to the Caribbean made their way from Alaska reaching South America around 15,000 BC (Gullick, 1976). They migrated from the tropical forests of the lower Orinoco in northern South America, travelling through these islands by canoe around 1200 AD (Map 2). The Amerindians were agriculturists, known to be Arawak-speaking Saladoids, and included the Taino, Arawak, Kalinago, and Bayabou. They were also skilled in their unique styles of pottery making. Over the years, they moved apart and formed varying groups of peoples throughout the many islands. Consequently, on the arrival of the Europeans in the Eastern Caribbean, most of the Lesser Antilles and parts of Puerto Rico, Trinidad and Tobago, were populated by Amerindians (Map 3).

The ancestors of the first Vincentian peoples were the Arawak and Kalinago, who were constantly raiding each other. The Kalinago were dominant and had an abundance of female captives, whom they often encouraged to cohabit. Over time, the offspring of this inter-ethnic mixing, whose mothers were predominantly Arawakan, identified as Kalinago. All children were nurtured by their Arawakan mothers and learnt their mothers' tongue. Before puberty the male youth went to live with their fathers for further development in the cultivation of skills in boat making, hunting and fishing. They were also acculturated to their fathers' language which is Kalipuna. Hence, there is a slight distinction between the language of the male and that of the female. For example, the word for I or me in the male language is *au*, and *nuguya* is female. This is the same presently.



The Kalinago were a peaceful people and lived in complete control of St. Vincent and Dominica for over 400 years, undisturbed by the European conquests and colonization around them. In St. Vincent, they formed four subgroups: Maniragana, Oureana, Baiera and Sabaina. They were fiercely individualistic, with chiefs emerging mainly in time of war. They were adept in ceramics, basketry, wood and stone carving; and continued with their farming, fishing, and hunting. Their agricultural cultivation included cassava, the staple food; as well as yams, potatoes, peanuts, and beans. Most favoured meats were crabs and manicou.

The first encounter with Europeans was with a French priest, Fr. Anbergeon, who came to St. Vincent to spread the gospel around 1635. He was later joined by another priest, Fr. Genimu. The French priests made little impact on the lives of the Kalinago. Other French came from Martinique and remained to take advantage of the agricultural potential of St. Vincent. They quickly established trade relationships with the Kalinago.

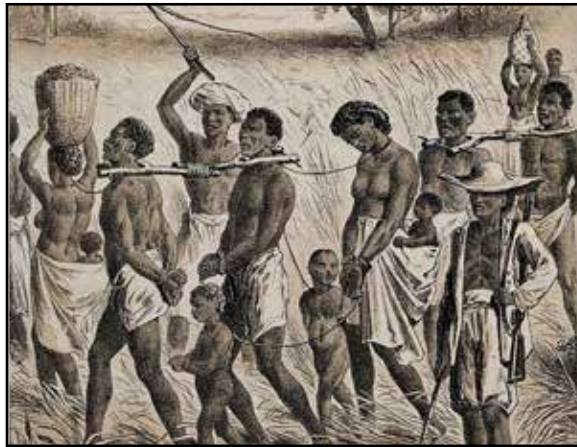
AFRICANS TO THE AMERICAS

Transatlantic Slave Trade—Middle Passage

Europeans established a system of slavery based on the idea that certain people, black people, were enslavable, so Africans were targeted. The history of slavery in the Americas began with the Transatlantic Slave Trade—the Europe to Africa to America trade route across the Atlantic Ocean (Map 4). People from West Africa were robbed of their freedoms, dehumanized, then hijacked on to ships as Enslaved peoples by Europeans—British, Spanish, and Portuguese. The purpose, to be used as free labour in sugar and cotton plantations in the Americas.

From 1525 to 1866, 12.5 million Africans were transported in boats as human cargo to the Americas. British slavers from ports such as Liverpool and Bristol went to West Africa and exchanged guns, wine, and textiles for African peoples (Map 5). From there, the African peoples were taken through the “Middle Passage” to the Americas, auctioned off, and forced into slavery. The “Middle Passage” was the most dangerous part of the journey due to the high waves. They were branded, then shackled together into cramped spaces below deck—13 inches wide for women and 23 inches wide for men (Map 6). The roof was only 4 ft. high, making it impossible to stand upright. Some were stark naked, eating and sleeping where they defecated. Women and men were raped in the process. The stench in over 100 degrees of heat below deck was horrendous. Some 2 million died on the way from

rampant diseases such as dysentery, malaria, yellow fever, small pox, and from extremely poor physical conditions. The sick and the dead were thrown overboard for insurance purposes.



The journey from Europe to Africa to the Americas formed the shape of a triangle, hence the name Triangular Slave Trade. Of those Enslaved Africans who survived the journey, some 60% came to Central America and the Caribbean, 35% to South America, and 5% to North America (Map 4). Some 80 shiploads of Africans brought by Spaniards to the Caribbean between 1631 and 1635, 85% or 64 came from Angola. History records two successful slave revolts on the boats, Little George in 1730, and Feliz Eugenia in 1812. Both vessels were commandeered by the enslaved Africans who steered their way back to Africa. A third revolt on La Amistad in 1839 failed as the boat arrived in America but was later sent back to Africa. The act to abolish the Transatlantic Slave Trade was passed in 1807, and emancipation of slavery for all British colonies was granted in August 1838.

***12.5 million West African lost their freedom to slavery.
2 Million died on the journey to the Americas.***

***Slavery was purposefully cruel and dehumanizing,
tantamount to a massacre.***

***Slavery caused a near annihilation of African
institutions, customs, religious beliefs and practices in
the Americas.***

ST. VINCENT

Formation of a New People in the Caribbean—Black Kalinago

According to the French missionaries who first met them, Youroumayn, meaning “Spirit of the Rainbow”, was the name given by the Amerindians to St. Vincent. St. Vincent is located in the Lesser Antilles, along with other neighbouring islands such as Barbados, Dominica, St. Lucia and Martinique (Map 3). Most of these islands were quickly colonized with the exception of St. Vincent and Dominica. The Colonizers imported slave labour to these colonized islands for sugar cane production, Barbados being the first. Work on the plantations was hard, and the Enslaved peoples underwent harsh treatment. Many died of diseases, while others ran away. The Europeans found the mountainous nature of the terrain of St. Vincent and Dominica too challenging to maneuver and kept away. The Kalinago along with the French newcomers lived without any disturbance from the Colonizers for a very long time.



Research verified two sources of the arrival of Africans to St. Vincent—1. Enslaved peoples from nearby islands, primarily Barbados, came at different times and routes; 2. Captives from raids on the nearby islands by the Kalinago themselves, who absorbed them into their society. The island’s thickly wooded and mountainous environment was an escape route from enslavement, and the flow of runaway Enslaved Africans to St. Vincent was continuous.

By 1646, the presence of Africans in St. Vincent was documented by Armand de La Paz as “all Indians and some negroes...” By 1700, the Africans were well

established and had mixed with the Kalinago. According to Labat, a French priest, “This is the centre of the Carib Republic: the place where the savages are most numerous—Dominica not approaching it. Besides the savages, this island is also inhabited by a very great number of fugitive negroes, for the most part from Barbados, who were facilitated in escaping from their masters” (Bolland, 1977).

Sources of Africans to St. Vincent:

1. Enslaved peoples from nearby islands, primarily Barbados, came at different times and routes.

2. Captives from raids on the nearby islands by the Kalinago themselves.



The offspring of the union between the Enslaved Africans and the Kalinago on St. Vincent were labelled black, as in “Black Caribs” by the Colonizers. Their inter-ethnic mating created two groups of peoples on St. Vincent. Those mixed with Africans, were labelled Black Kalinago and those not mixed as Yellow Kalinago. They coexisted with the French who had settled there. Also, they assimilated each other’s cultural symbols—from the Kalinago, the Amerindian spiritual concepts and rituals; agricultural methods such as cultivation of bitter yucca; and development of cassava farming. The language is Arawakan based, with some influences from the French and West Africans. Ancestral celebration was West African. Also strong parallels in spiritual beliefs with the Bantu was identified, including the process of

the transition of “*iuani*” (soul) after death to *Sairi (Seiri)*. The burial of the dead was Amerindian—in a round hole about four feet in diameter and six feet deep. The body was propped up in a squatting position. Also Black Kalinago adopted the custom of the Yellow Kalinago of flattening the skulls of the little children. They tightly squeezed their heads between two pieces of boards, resulting in the foreheads being flat. This was to differentiate their children from those of the Enslaved peoples, brought in by the French. They complemented each other with skills in hunting, fishing, and boat making.

The Black Kalinago were an amalgam of two peoples in the Caribbean, Enslaved Africans and Amerindians who called themselves Kalinago.

Therefore, Garinagu are descendants of Indigenous peoples and West African peoples.

Settling of the French Among the Kalinago

In 1700, a dispute between the Black and Yellow Kalinago, about encroachment on lands, led to the intervention of the French, and through the help of the Governor of Martinique, divided the island into two sections. The western half went to the Yellow Kalinago and the eastern to the Black Kalinago. The arrangement suited all parties including the French, who had quietly moved into the Leeward side of St. Vincent. They had cultivated indigo, cotton, cacao; raised livestock, and were trading with nearby French islands. The French suggested the division, as access from the western coast facilitated ease of movement for trade with the French in Martinique and St. Lucia. The French practiced small scale diversified farming and worked continuously to entice the Kalinago, at the same time expanding their landholdings on the island. The Yellow Kalinago always maintained closer ties with the French settlers as they saw them as protectors, trade partners, and suppliers of spirits (wine).

The most obvious impact of the French presence on the Black Kalinago was the language, taste in wine instead of rum, and the latter’s adoption of counting numbers and French names. Black Kalinago carried names such as Pierre Gateau, Taussé, Laimont, Guerin, Anselm, Thuriau, Laline, Bruno, Chatoyer, and Jean Baptiste.

Encroachment of the English

The English believed they had legal rights to St. Vincent via royal grants and treaties—Charles I granted it to the Earl of Carlisle in 1627; on Carlisle's death, Charles I granted it to Lord Willoughby; then in 1672, long after his death, St. Vincent was given to Sir John Atkins. In 1686, Colonel Edwin Stede sent Captain Temple to stop the French from obtaining wood and water in St. Vincent. In 1708, an attempt by the British at colonization was made, but they were driven off by the Kalinago with the support of the French. After 1713, by the Treaty of Utrecht, the British attempted explorations on St. Vincent, but were unsuccessful in establishing a colony due to the aggression of the Kalinago with the help of the French. By a royal grant in 1722, George I gave St. Vincent and St. Lucia to the Duke of Montague, which gave the legal impetus to the British for ownership, even though the island was occupied by the Kalinago.



An agreement was then made among the European Nations to define the terms of possession for the islands. So the Treaty of Aix la Chapelle of 1748 declared St. Vincent, Dominica, Tobago, and St. Lucia to be neutral. However, this agreement was formally rescinded in 1763, and St. Vincent, Dominica, Tobago, Grenada, and the Grenadines went to Britain. That same year, by the Treaty of Paris, the islands of St. Vincent, Grenadines, Dominica, Tobago, and Grenada were ceded to the British; and Guadalupe and Martinique reverted to France along with St. Lucia. Later, the efforts by the British to colonize St. Vincent escalated due to its agricultural potential for sugar cane plantations. Between 1764 and 1770, a commission under the chairmanship of Sir William Young was sent out to survey, sub-divide, and sell land. English settlers began pouring in from North America,

Antigua, and Barbados. This proved disruptive to the Kalinago land tenure system, as well as to the French settlers who practiced small scale farming. In their own self-interest, the French remained allies with the Kalinago.

The Kalinago's system of land tenure was a communal one. Each family grouping had its own territory, whose boundaries were delineated by the island's numerous rivers. The family groupings were the Kalinago of Grand Sable, of Massarica, of Rabacca, of Macaricaw, of Byera, of Coubamarou, of Yambou, of Colonaire, of Cramacrabou, and of Owiawarou. Each territory had its own chief, and a chief of chiefs emerged when the Kalinago were on the warpath. The Chief of Chiefs during this period was Joseph Chatoyer. The advent of the English was not only a change of their land tenure system but also a psychological one. When faced with the horror of the dispossession of their homeland, they easily united under the tactics of guerrilla warfare.

Due to escalating tensions caused by the encroachment of the British into St. Vincent, by 1772, there was open warfare between them and the Kalinago. The British were now seriously contemplating eradicating the Kalinago from St. Vincent altogether and considered sending them back to Africa or anywhere far away. In a letter dated April 12, 1772, the Earl of Hillsborough told the Governor of St. Vincent "...if necessity demand the removal of Charibs, you do take up such vessels as can be procured to serve as transport for conveyance of them to some unfrequented part of the coast of Africa or such adjacent island" (Gullick, 1976). In 1779, a Kalinago/French alliance retook control of the island during a war that France declared against Britain. St. Vincent was returned to Britain in 1783.

The "Carib War"—1795 to 1797

Kalinago resisted encroachments by the British to extend colonial settlements through all the periods of hostility mentioned above. The final war was the "Carib War" of 1795 to 1797. The Kalinago made an alliance with the French Mulatto revolutionary, Victor Hugue. Hugue reinforced them from his stronghold in St. Lucia with food supplies, ammunition, and men. The stakes for the French were much more than St. Vincent as France was undergoing massive internal changes. The British were concerned with Hugue's intervention as this was shortly after the successful slave revolt of August 1791 in Haiti. On the night of March 14, British forces comprising the local militia and some "negroes" stormed the Kalinago's encampment on Dorsetshire Hill. A vigorous skirmish ensued, with the Kalinago supported by the French forces, and some Africans—led by Chief Joseph Chatoyer.

Chatoyer was killed in a sword fight having challenged Major Leith, a trained army officer to a duel. The Kalinago were eventually subdued, and they surrendered June 10, 1796. At the surrender, the French were accorded the standard treatment for prisoners of war and were deported to Guadalupe and Europe. Some were allowed to stay after vowing allegiance to the British. The Kalinago had to surrender unconditionally. When they did not immediately comply, their farms, canoes, homes, and stores were destroyed.

By October 1796, some 4,195 Black Kalinago, 44 slaves, and 102 Yellow Kalinago were captured, removed from St. Vincent, and sent to Balliceaux (Gonzalez, 1988). A number of Yellow Kalinago were returned to St. Vincent. By March 1797, some 2,400 or 85% had died of malnutrition and diseases (Table 1). On March 3, 1797, under the supervision of Maj. John Wilson of the Seventh West India Regiment, they commenced boarding to leave Balliceaux. On March 11, 1797 only 2,248 men, women, and children survived to set sail out of the Lesser Antilles to Roatan in a convoy of 8 ships, commanded by Major John Barrett on the Flagship HMS Experiment (Gonzalez, 1988). They brought with them food supplies, seeds for planting, ammunition and cloth, among other necessities (Table 2). Over 200 persons died on the way and only 2,026 arrived in Roatan on April 12, 1797. The list of the names of those who arrived shows that they had adopted French names (Table 3). In Roatan, they met other African peoples primarily from Haiti brought in by the Spanish.

Post St. Vincent—Arrival and Settlement

Within four months of arrival to Roatan, primarily due to the barren nature of the terrain, the majority of the Black Kalinago (1,465 or 75%) had moved on to Trujillo. They arrived in Trujillo on September 23, 1797. In Trujillo, they met French Negroes and some “free blacks” from Grenada. Between 1799 and 1800, they were journeying back and forth between Trujillo and the Settlement, working in transporting contraband goods and as wood cutters. Some remained in the Settlement. They survived by diplomatically playing both colonizers, Spanish and British. For example, on May 14, 1799, they helped to defend Trujillo against British attacks; while at the same time being employed as wood cutters by the British.

After 40 years of intense movements, the Black Kalinago had established 20 communities around the Bay of Honduras from Stann Creek to Black River in Honduras—a permanent presence in Central America. They identified in the

Central American region as Garifuna/Garinagu, while the Colonizers still referred to them as “Black Caribs”. The reason for the change from Kalinago to Garinagu is partly due to regional evolution in pronunciations. The term Garifuna/Garinagu will be applied in the remaining sections. A surname change from French to Hispanic was also observed (Table 4) and continued to the present.

BELIZE

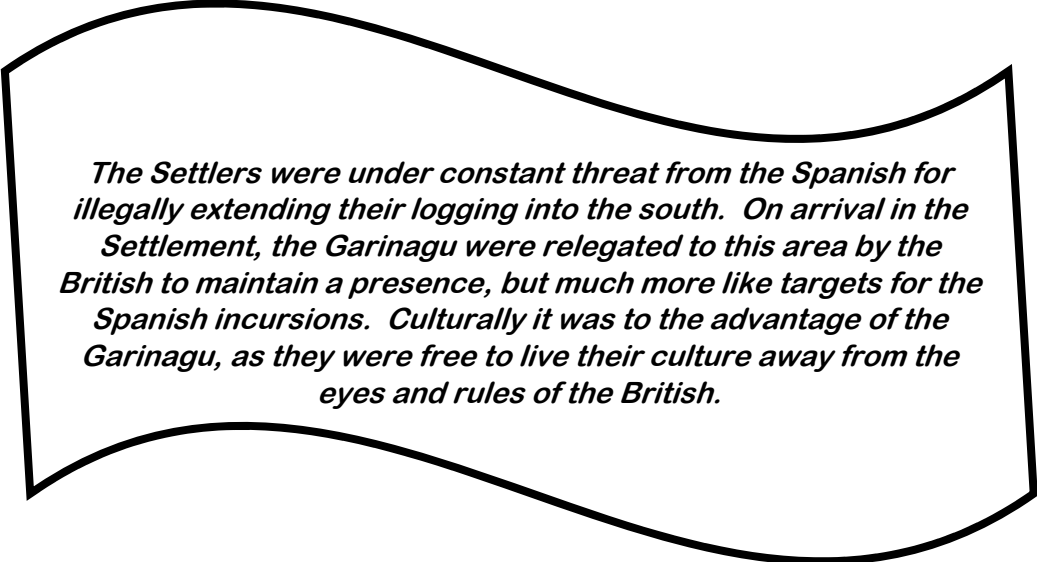
The Settlers

In 1600, the area of present day Belize was a part of Spain’s possession in Central America and the Caribbean. The Settlers in the Settlement were British buccaneers and pirates called Baymen, who began to settle around the Belize River. As piracy became illegal, they embarked on making money from selling logwood. According to Captain Nathaniel Uring, who came for logwood cargo in 1720, “I had very little comfort living among these crew of ungovernable wretches, where was little else to be heard but blasphemy, cursing and swearing” (Bolland, 1977). The number of Settlers increased causing competition for logwood locations; and, in 1760, the British brought in law and order in the form of “Burnaby’s Code”. These were not only articles and regulations for law and order but also for collecting taxes. The Treaty of Paris in 1763 gave Britain the right to cut logwood, but the Spanish continued to maintain sovereignty over the territory. In 1765, the Settlers formed a Legislative Body called the Public Meeting to govern the affairs of the Settlement. It took another century (1871) for the Settlement to become a Crown Colony. In 1862, the Settlement was declared a Colony called British Honduras.

18th Century England and Spain were constantly at war on the question of sovereignty, and the Settlers were frequently threatened by the Spanish, who were asserting their sovereignty. For example, on September 15, 1779, war broke out and the British settlement was abandoned. The Spanish took over George’s Caye, where the Settlers resided with their families. Captured Settlers and Enslaved persons were marched to Merida, Cuba, and Roatan, until peace was restored in 1783. The Treaty of Versailles, September 1783, allowed the British Settlers to continue the log wood cutting, with the Spanish maintaining sovereignty. In 1784, the Settlers appointed the first Superintendent of the Settlement and later petitioned the British government to secure further concessions and extensions.

The 1786 Convention of London between Britain and Spain permitted logwood and mahogany extraction only to the Sibun River in the south—not for agriculture, nor

fortification of any sort. In return for the concessions made by Spain, Britain was to give up all other settlements in the area. The Convention also provided for Spanish Commissioners to examine the settlement twice yearly. However, the Settlers ignored the territorial restrictions imposed by the Convention. They continued to cut logwood and mahogany further south of the Sibun to Deep River up to 1799 and early 1800s to “Stand Creek”. By 1806, this activity had reached the Rio Grande north of present day Punta Gorda. By 1814, there were Settlers in the Moho River south of Punta Gorda. Before the next decade had passed, Sarstoon River, the present southern boundary of Belize, was occupied by the Settlers. Population of the Settlement in October 1790 was as follows: Whites 261 or 10%, Free people of colour 371 or 14%, and Slaves 2,024 or 76% (Bolland, 1977).



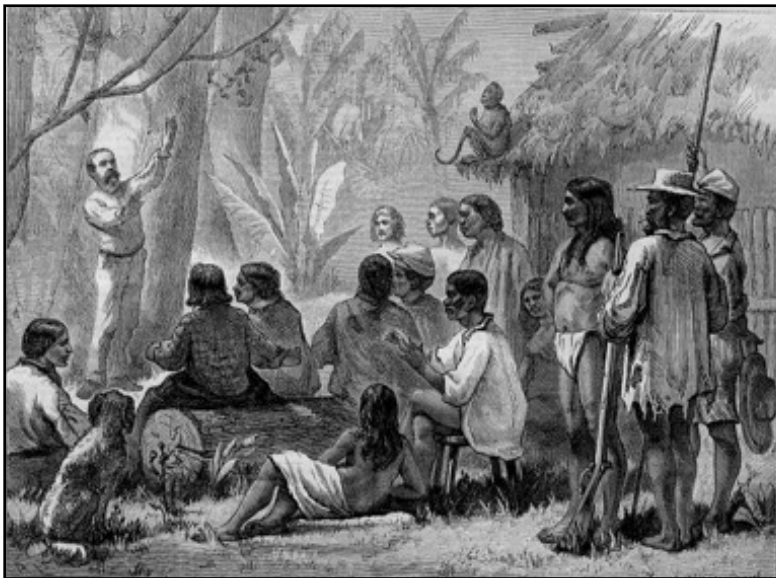
The Settlers were under constant threat from the Spanish for illegally extending their logging into the south. On arrival in the Settlement, the Garinagu were relegated to this area by the British to maintain a presence, but much more like targets for the Spanish incursions. Culturally it was to the advantage of the Garinagu, as they were free to live their culture away from the eyes and rules of the British.

In 1799, when the Garinagu arrived to the Settlement, they encountered the British, who had deported them from St. Vincent for their lands. At the same time, the British were in need of workers and a presence in the south, an area they illegally occupied, as it was under the jurisdiction of the Spanish. The Garinagu, who were looking to establish themselves, were dependent on wage labour as skilled workers. They were allowed to remain and work in the Settlement, but were relegated to live in the south. As a result, the Garinagu may have been targets of the Spanish incursions into the area. However, one major benefit of being far away was that they were able to live their culture despite the rules against such in the Settlement. This was the socio-political climate within which the Garinagu had to maneuver to survive in the Settlement.

The Missionaries and the Garinagu

Along with the Settlers, the Missionaries were also bent on the devaluation and suppression of the African and Amerindian cultural heritage in the name of Christianity. Their spirituality and ancestral rites were under constant attack, and the dances were publicly condemned by the Methodists as “lewd dancing”. The intent was to suppress and then eliminate their beliefs and practices and replace them with Christianity. French Missionaries first encountered the Kalinago in St. Vincent, but they made no impact on them, due to their independent nature. The presence of Jesuits in Trujillo was more impactful on the Garinagu.

In the Settlement, Christian missionary was monopolized by Anglicans until 1822, then Baptists and Methodists in 1825. St. John’s Cathedral in Belize City was built in 1812 using the labour of Enslaved peoples. The first Franciscan priest arrived in 1832 and the English Jesuits in 1851. By 1856, the Roman Catholic churches outnumbered the Protestant churches everywhere, except for Belize Town where the Anglicans prevailed. The Methodists were pioneers in the north and south and quickly opened schools to educate the African peoples. They worked out a compromise with the Catholics that male offspring were to be Christianised by the Methodists and the females by the Catholics. Females had significant influence and contributed to the quick spread of Roman Catholicism.



By 1887, Catholicism had spread even further south to Punta Gorda and to rural areas of the country. The Roman Catholics also opened schools and specialized in teacher education. The first two Garifuna teachers were Cirilo Guterrez from Punta Gorda and Mr. Arzu from Barranco (1892). The Garifuna teachers were at that time employed to spread Roman Catholicism, first in the wilds of Toledo District and later to very remote areas of the country. In these villages, they not only served as school teachers but also performed duties as catechists. They gave religious instructions, conducted burial service, and taught the church doctrine. However, to execute these duties, the Garifuna men had to remain in these villages for months at a time, thereby leaving their families and home communities leaderless.

There is the story of Mr. Andres Enriquez, who as a young man was hired to teach in San Antonio, a remote Maya village (Enriquez, 2017). This was 1907, and there were no roads, so it took two days to arrive at his destination. He walked all the way, while the priest who accompanied him rode a horse half of the way, until even the horse could not penetrate the swamps and bush to go further. The track was in poor condition; travellers were forced to wade in deep swamps, cut branches, cross fallen trees, stumps and roots. The living quarters was a tiny thatch-roofed hut with mud floors and a hammock to sleep in. Mosquitoes were prevalent, and the lack of a proper diet made him very ill. He claimed that none of his first five children were born alive because of the health hazards of living in such remote areas. The monthly salary of \$8.00 was not prepaid but invariably rewarded at the end of the term when he returned to town.

Evangelizing by the Methodists in Stann Creek was in 1828; there they opened schools and trained teachers and preachers. In the same manner as the Roman Catholics, those trained teachers and preachers were employed to spread Methodism. However, they did not expand into the rural wilds of the country as did the Roman Catholics, and they left glowing reports of the locals. The Methodists like the Roman Catholics primarily trained men. Among the first trained teachers and preachers were Captain Beni and later his son Santiago. A third trained preacher and teacher was G. A. Nunez, who also assisted with burial services and lead socio/political endeavours in the community.

Formation of a New People in the Settlement—The Creole

The earliest reference to African peoples in the Settlement appeared in a 1724 Spanish missionary's account. They were brought in primarily as slave labour to extract timber, first logwood and then mahogany. The principal sources of British

slaves to the Settlement were Jamaica and Bermuda. They were Enslaved peoples from around the Bight of Biafra, the Congo, and Angola. The tribes were Eboe, Ashantee, Nango, Mongola, and others. Some came to Belize as “free blacks”, after being disbanded from the West India Regiment, which existed since 1795 to defend Britain’s interest in Caribbean Colonies. Also in 1836, some 459 African peoples liberated from Spanish and Portuguese slave ships landed and remained in the Settlement.

The census of the late 1700s indicated a mixing of Africans, whether enslaved or “free persons”, with Settlers, giving birth to the Creoles. The term “Creole” originated from the Spanish word Criollo meaning “native of the locality”. It gained currency in the Settlement in reference to being non-Amerindian or non-Asiatic. The British introduced a strict racial hierarchy, whereby the Creoles were empowered to enjoy a level of privilege above that of the other Black peoples, but below that of the Settlers (Grant, 1976). It was a well devised social system of “divide and conquer”, including pitting Peoples against each other. This placed a disproportionate balance for opportunities in socialization among the other Black peoples.

The Creoles were forced to acculturate and assimilate the culture of the Colonizer to the detriment of their African heritage. It resulted in the sanitization of their African heritage. Ethnic identification, African cultural practices, institutions, customs and religious beliefs were made illegal. Obeah was legally condemned as sorcery, punishable by death, and enforced by a regulation passed in 1791. Drumming or using any other such instruments were prohibited after 9 p.m. and was never allowed on Sundays. That cultural loss is still painfully obvious to present day as Peoples endeavour to retrieve their stories.

Besides the Creoles, there were four other groups of African peoples in the Settlement by 1800 namely—Garinagu, “Free Blacks”, “Free” persons of colour, and Enslaved persons. These groups worked for the Settlers, including participating as labourers in the logwood/mahogany camps. However, there is very little to no reports on their intermingling. Invariably they are treated separately in the literature.

GARINAGU

In the Settlement of Belize

The Garinagu were present in the Settlement from 1799 as wood cutters; they were also employed to move goods for both the Spanish and British. Reports are that 150 Garinagu were living and working there for wages primarily in logging by 1802. They were treated with extreme suspicion. An 1811 legislation decreed that Garinagu found in the Settlement after dark, without the permission of the Superintendent, were to be punished or deported. Through a Legislation of July 6, 1812, a fine of 50 pounds sterling was to be levied on anyone hiring a “Carib”. However, after the abolition of slavery in 1807, labour became scarce. Highland Indians did not survive well on the coast, and the Miskitos and other lowland Indigenous Peoples could not be persuaded. Garinagu, being skilled wood cutters and incomparable smugglers, were clandestinely hired. For political reasons, they were tolerated to remain in the southern part of the country, which was still under Spanish jurisdiction and subject to incursions by the Spanish.

The mass movement of the Garinagu to the Settlement was in 1832. Two factors lead to this mass movement—the spread of cholera in the area and fleeing from the repercussions of being on the losing side of the battle between Manuel Jose Arce and Francisco Morazan. Manuel Jose Arce became the first President of the Federation of Central American States in 1825. He was overthrown by Francisco Morazan in 1829 (Bolland, 1977). Arce and his followers attempted many counter-revolutions against Morazan where the Garinagu figured prominently. In 1832, Arce’s three allied revolutionary armies simultaneously attacked the government forces of Morazan. The Garinagu at Trujillo fought in all three forces, being encouraged by Arce’s followers to rebel in an attempt to re-establish Spanish rule. The fighting started on March 26 and ended on September 13. Morazan’s forces were eventually victorious at Omoa on September 13, and Arce’s rebels were accused of treason. Fearing for their lives, the Garinagu fled en mass to Mosquitia and the Settlement at Punta Gorda and Stann Creek.

1840 Caste War of Yucatan brought three groups of peoples as refugees to the north of the Settlement—Yucatan Maya, Spaniards and Mestizo. This doubled the population.

By 1850, the Garifuna population had grown considerably to 1,000 in Stann Creek, 400 in Punta Gorda. They were also in the villages of Sibun Creek, Seven Hills, Lower Stann Creek and Jonathan Point, all totalling 2,200 or 10% of the population. Legislation in 1855 provided that location titles be granted to all living in Stann Creek undisturbed since 1840. Although the Garinagu qualified, only the Settlers were so recognized. The law made the Garinagu squatters and susceptible to dispossession at any time by large proprietors. The reason given by Surveyor



J.H. Faber was, “It is generally known that Caribs are of an erratic and nomadic disposition and for the slightest reason they will immediately emigrate to another part of the coast and there form the nucleus of another settlement” (Bolland, 1977). Faber’s motive was to advance the strategy of the Colonial powers in ensuring that the Garinagu are not self-sufficient, so as to remain a continuous labour supply for their mahogany works. The population count of 1860 showed approximately 2,300 persons of Garifuna descent, and approximately 25% had mixed with other groups, particularly Creoles and ‘Indians’ (Cosminsky, 1984).

The Garinagu laboured in the mahogany camps along with other blacks whether “free”, Creole, or Enslaved peoples. Often women and children accompanied the men to the mahogany camps, much to the chagrin of the Methodist missionaries, who noted in their report: “...many of the Charibs old and young and of both sexes, we only see three out of twelve months...” (Bolland, 1977). The men all worked

under the same harsh conditions and laws. A Master and Servant Bill was passed to enforce an arrangement of Advance System of payment whereby wages were used to buy goods from the employers, so labourers were doubly indebted to the employers.

Functioning Under Crown Colony

The Garifuna men had a reputation as warriors (military powers) and seafarers. They were also skilled in boat making and handling of canoes in all types of weather and waters. They became paid soldiers particularly with the Spanish. They were also recruited by both the Spanish and British to move consumer goods, arms and ammunition, and escaped slaves all along the coast. The dugout canoes, called the “Carib Craft” and made by the Garinagu, were a popular means of transportation. These were distinguished from the Miskito “Pit Pan” by shape. Women contributed by selling fowl, pigs, cassava starch, coconut oil and dried fish. They also worked in cohune oil plants and as domestics.

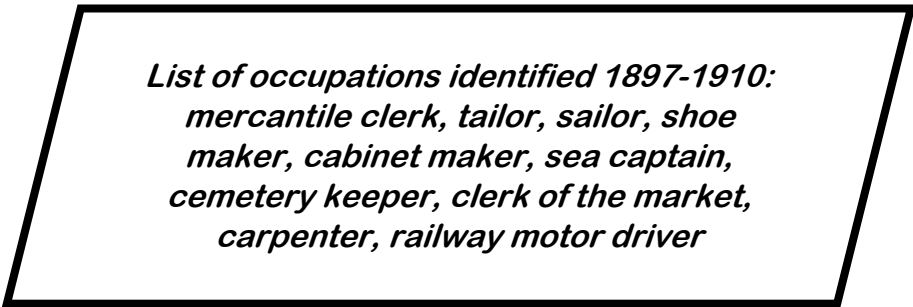
***British Honduras became a Crown Colony in 1871
with a formal constitution called the Legislative
Council.***

The Garifuna monopoly on small scale private transportation lasted from 1825 to 1870, when the number of private boats increased to accommodate the banana fruit trade by the Southern United States (US). The bust in the harvesting of wood came around 1898 due to the availability of cheaper Asian wood. The United Fruit Company in 1899 was loading bananas in Livingston and Puerto Cortes; Tela in 1901; and Trujillo in 1911; and in 1924 the Standard Fruit and Steamship Company took over. The Garinagu sold fruit as well as their labour on the docks, on the railroad, machine shops, and on the plantations. Working on the boats, some of the men travelled to the US with the cargo and back to Trujillo as cooks, skilled seamen, and loaders.

In the late 1800s, men were employed as teachers and spreaders of the Gospel with the Methodist; and, as early as 1907, employed as teachers and catechists by the Roman Catholic Church to teach and evangelize in the extreme remote areas of Toledo and other parts of the country. Between 1904 and 1914, men were recruited to work in the construction of the Panama Canal; some remained and became

permanent residents of Panama. Also between 1939 and 1945, men were attracted by the World War II (WWII) effort and travelled to Scotland. They performed support roles such as digging trenches, building roads, loading ships and trains, and gun emplacements; they were also stretcher bearers.

Research identifies a list of occupation between 1897 and 1910 as the following: rubber bleeder, shop keeper, labourer, pupil teacher, first alcalde, mercantile clerk, tailor, sailor, shoe maker, cabinet maker, sea captain, cemetery keeper, clerk of the market, carpenter, contractor, railway motor driver, and planter. The Alcalde system set up by the British was not successful primarily due to the individualistic nature of the people. The first alcalde for this period was Benito Guerrero.



***List of occupations identified 1897-1910:
mercantile clerk, tailor, sailor, shoe
maker, cabinet maker, sea captain,
cemetary keeper, clerk of the market,
carpenter, railway motor driver***

Advocacy

Garinagu were in the forefront of Garveyism as supporters of the United Negro Improvement Association (UNIA) movement founded by Marcus Garvey of Jamaica in 1914. The main objective of the UNIA was to achieve black nationalism through the celebration of African culture and history. Its membership expanded to the US, the Caribbean, and Africa. Mr. G. A. Nunez, a Methodist teacher and preacher, was president of the local chapter of the UNIA. They were also involved in the Labour and Unemployment Brigade of 1934, led by Antonio Soberanis. This movement was formed to protest the conditions of the working class countrywide. Lastly, one Captain Beni's ascendency to magistrate of the village of Stann Creek was seen by the Methodists as a diplomatic move for the Garinagu. This "political authority having been granted to him by Major General Allen Hampden Pyre, then Governor of the Colony who appointed him magistrate of the village", (The Centenary Number of the Methodist Record—The Wesleyan Methodist Magazine of the Honduras District", page 9 and under the caption "STANN CREEK").

***1911 Town of Belize became a
municipality, SI #18***

Garinagu were vanguards in the evolution of Belize's governance advocating for improved democracy through the suffragette movement and the workers' unions. In the first two Parliamentary elections after adult suffrage, 1954 and 1957, the Garinagu, through the election of Nathaniel Cacho (1954) and David McKoy and Faustino Zuniga (1957), were leaders in governance. Nathaniel Cacho represented the Stann Creek constituency (1954), David McKoy the Stann Creek constituency (1957), Faustino Zuniga the Toledo constituency (1957). In 1954, Catarino Benguche contested the parliamentary election for the Stann Creek constituency. In 1957, Max Arzu and Lem Benguche contested the Stann Creek constituency and Bernard Avilez the Toledo constituency. It is noteworthy that this level of participation in government by Garinagu continued until the election of 2022 after 70 years of electioneering.

Through Peoples' agitation, the Constitution was amended to allow for Universal Adult Suffrage in 1951. Prior to then, peoples from the working class were not qualified to vote or run for election, due to stringent qualifying factors based on land ownership and financial earnings. The constitutional changes allowed for the broadening of democratic participation. Hence, the 1954 Parliamentary election, known as the first "free election", was a turning point in the evolution of governance in Belize where the rank and file were legally qualified to vote. The Garinagu were leaders in the move towards this change.

Constitution amended in 1951 to allow for Universal Adult Suffrage. The rank and file were eligible to vote for the first time in 1954.

Belize attained full internal self-government in 1963 with a new constitution called the National Assembly. Ten years later in 1973, the name change from British Honduras to Belize came into effect.

Other areas of advocacy and mobilization included:

- The Garinagu in Dangriga embracing refugees of the 1931 hurricane from Belize City
- Championing for a day to recognize the contributions of the Garinagu through the efforts of CJ Benguche, TV Ramos, and Mateo Avaloy (Legal Doc 1)
- November 19th became a public and bank holiday in the Stann Creek District in 1943 (Legal Doc 2) and countrywide in 1975
- November 19th declared a public and bank holiday (day itself), much like Christmas and Independence Day, SI #17 dated August 22, 1975 signed into law by Gov. Posnett (Legal Doc 3)
- In 1975, the name Stann Creek was changed to Dangriga, as advocated by the people themselves
- In 1975, the name Black Carib changed to Garifuna/Garinagu
- On May 18, 2001, the Garifuna language, dance, and music were proclaimed “Masterpieces of Oral and Intangible Heritage of Humanity” by the United Nations Educational, Scientific and Cultural Organization (UNESCO)

Independent Belize

Garinagu, like other peoples in Belize, were inserted into a society which was heavily impacted by the Colonial economy through the mahogany camps, and influenced, among other things, where Peoples reside in the country. By the early 1900s, Belize had formed a clear geographic map by ethnic groupings, resembling a checkered regionalism. One compelling outcome of political independence is the opening up of the country to other opportunities in the wake of economic and political developments. The social organizations that kept Peoples apart before independence were disappearing with the narrowing of geographic distances, causing exposure to others through migration. By Independence of 1981, Garinagu were an integral part of the new and independent Belize’s human fabric not only as teachers and labourers, but also as entrepreneurs, farmers, members and leaders of the security forces, leaders in religious orders, members of the public service, educators and managers of educational institutions, and as professionals in several fields including law, accounting, and medicine.



Migration from village communities started after the boom of sugar in the north and the bust of citrus and rice in the south with movements to the north of the country. It escalated in the 1980s, to Belize City and out of the country to the US. The 1990s saw the Garinagu fast evolving into an urban people, when some 23% or nearly one quarter of the population moved away from seaside village communities to reside in Belize City (Palacio, 1995). Economic reasons and the pursuit of higher education have been largely attributed as the primary causes of out migration. Research has placed the out migration of Garifuna people to the US from as early as 1945 but only for short periods at a time. Since the 1980s, the move has become permanent; they are raising families and maintaining homes there. In Dangriga two out of three persons in a household are either in the United States or in the process of leaving (Palacio, 2002).

The presence of the Garinagu as a percent of Belize's population has been declining from 7% to 6.6% to 6.1% to 4%, between 1980, 1990, 2000 and 2022 census periods respectively. Besides out migration, another reason demonstrated for this decline is a change of ethnic identity due to inter-ethnic mating. The offspring of inter-ethnic mixing have a choice in how they wish to identify ethnically. This is very prevalent particularly between the two black groups (Creole and Garinagu), whose offspring share the same phenotype and have no physical differences. They are not distinctly visible relative to other groups, to objectively define ethnic identity (Palacio, 2002). This prevalence can be gleaned from the population statistics of the 2022 Census and is the new reality in post-independent Belize.

GARIFUNA CULTURAL PRACTICES

Language

The Garifuna language is Arawakan based, with some influences from the French, and includes some West African terms. The counting system demonstrates some borrowing from the French language; for example, *aban, biama, sisi, sedu, wedu*. Also per Douglas Taylor, some words such as *hudu* (crush) and *mutu* (people) are West African; one is Yoruba and the other Bantu. It is a written language with dictionaries. The first dictionary by the “Carib Language Group” was completed in the 1950s by a group of Garifuna male teachers, under the leadership of John Stochl, S.J. In 1991, “Conversemos en Garifuna” was published by Salvador Suazo of Tegucigalpa, Honduras. A community endeavour by the National Garifuna Council (NGC), led by Roy Cayetano, published “The People’s Garifuna Dictionary” in 1993. Since then there have been other efforts to publish more dictionaries, short stories, and the New Testament in Garifuna. While the language is not spoken in the homes as much as in the past, there is hope for continuity through the youths who have demonstrated their interest via their attraction to the lyrics of the Garifuna music.

Music and Dance

The music is primarily drums (Pg. 36). A base called *segunda* and the *primero* are used together for each genre, matching each specific dance: *punta, hüngühüngü, wanaragua, pia manadi, sambai, charikanare and chumba*. These are secular music and dances used at social events. *Wanaragua* and *punta* are influences from the African heritage. *Wanaragua*, known as *Johncunu* in some parts of the Caribbean, was first seen in Jamaica around 1774 and later in North Carolina. In Belize *Wanaragua* is danced in December around Christmas holidays and on January 6, *Dia del Rey (diaray)*. There are *Wanaragua* songs with lyrics in Creole; it is believed that this phenomenon was due to interactions of peoples in the mahogany camps. One such example is, “*What a pritty wire waist gal Sunday mawnin aye Warrin Aye*”. The *sambai* in recent years has been embraced by the Creole people as a part of their heritage, which is more evidence of earlier inter-ethnic connections. *Berusu* is a genre that traditionally used guitar only. It has been popularized as *paranda* and is a dance with drums, guitars, *sisira*, and now turtle shells. For each genre, songs are led by a “Caller” followed by a response (call/response). There are chants with no musical accompaniment, such as *abeimhani* by women and *arumahani* by men (Pg. 35). The *wanaragua* and the chants are gender specific.



Food

The meat was traditionally fish, due to residing in close proximity to the sea. The starches are from home grown food items, such as plantain, banana, cassava (bitter and sweet), *afoo* and other yams. *Marumaruti* and *ereba* (cassava bread) is made from bitter cassava which is grated, strained, sifted, and then baked (Pg. 37). *Hudut* is a dish from boiled and pounded green plantains or *afoo*, served with a *lasusu* of *falumou* (coconut milk), *tikini*, or *dunou*. Other dishes made from plantain or banana are *darasa*, *tapou*, and *bundiga*. Sweet cassava is eaten boiled as a side dish or grated to make *dani* or plastic pudding. The beverages are *hiu* from bitter cassava, *sahou* from grated sweet cassava, *pulali* from flour, *gungude* from dried green banana, *gurentu/letu* from ripe plantain with coconut milk (*günbuledu*), *lalis* made from breadfruit, and *pinule* from corn. Coffee (*gafe*) is made from roasted yamma bush (*hägüra haü*) seeds (Pg. 39).





Cultural Attire

Garifuna dress is demonstrated by women's wear. The material was of a checkered colour print material. The style is in two pieces, either a skirt (*gudu*) with a dress (*gounu*) or a skirt with a blouse (*chegidi*). The skirt can be gathered or in gore style with four to six pleats about six inches from the hem. The blouse (*chegidi*) is fitted at the waist and gathered or pleated from the waist to the hip area. It carries buttons down the opening in the front. The dress (*gounu*) carries three buttons in the front. Both blouse (*chegidi*) and dress (*gounu*) are decorated with a bishop in the front and back. Both outfits are worn with a head tie knotted at the back of the head. Present day fashion is of Ankara type material, with creative West African style skirts and dresses. The men now wear dashiki styled shirts also of Ankara type material. Dashiki is not specific to the Garifuna male dress. It is a style borrowed from the Black conscious movement of the 60s, which is recently popularized by the Ankara/West African fashion (Pg. 36).

Garifuna Spiritualism

Spiritualism is a belief system whose distinguishing feature is that spirits of the dead residing in the spirit world communicate with the living. Communications between the living and the dead are hallmarks of Christianity and Animism.

Christianity is a belief in the worship of one spiritual being, God. Animism is a belief in innumerable spiritual beings, the *Áharigu* or Ancestral Spirits. Belief in innumerable *Áharigu* is a perspective common to many indigenous cultures. Ancestral spirits or *Áharigu* are spirits of persons from whom one has descended. They are voluntarily reciprocated, placated, venerated, appeased or *amaliha*, not worshipped. The belief is based on lineal kinship and the cultural practices of nurturing or *agüriahani*. It is a reciprocal relationship of parent to child, then child to parent. It is an obligation that is honoured even after death.

Communication occurs in dreams of the Ancestral Spirit, or when one enters into a trance and takes on the persona of an *Áhari*. Interpretations of occurrences in the trance and also of the dreams are clarified through séances by a *Buyei*. *Áharigu* are celebrated through various rituals, which are invariably incorporated into one's day-to-day existence and includes singing, dancing, and sharing of food. There are four specific rituals offered to the *Áhari* and include sharing of food, chants, and drumming. These are listed below.

- *Amuñadahani* is the rite of bathing the dead.
- *Elémusuruni* or the shorter version *Lemesi* is a memorial church Mass
- *Dagágüdou* or *Adágaragüda* or *Adágaragüdüni* is an offering of food to Ancestral Spirits and need not be a formal occasion
- *Edeweihani* means to give away, to share. The term in English is libation.

When the obligations to the *Áhari* are overlooked, then the *Áhari* may as a last resort demand a formal process of appeasement called *adügürahani*, and the family must prepare for a *Dügü* ceremony. It is by far the most elaborate and time consuming process in dispensing of one's commitments to the *Áharigu*. The contextual meanings in *Dügü* are identified in its nine rites, the lyrics of the *ügulendu* songs, and the mood created by the music. *Dügü* is sacrosanct, a ceremony which is the authority system rooted in the spiritual health of the Garinagu. It consists of nine highly structured rituals, whose opening and closing rituals recognize the importance of upholding kinship, through the *Áfunahoutian* and the *Malí* ritual, as central to the healing process. The former demonstrates the significance of nurturing an obligatory reciprocity of parent-child-parent relationship through sharing. The *Dügü* is conducted in the *Dabuyaba* (Ancestral House) and led by the *Buyei*. The musical instruments played in the *Dabuyaba* are three huge *segunda* drums and the *Buyei's sisira* (shaka). The dance and songs are called *ügulendu*. The genre is *ügulendu*.



Garinagu have embraced Christianity and assimilated aspects of Christian belief systems into Garifuna spiritualism. Christian images, such as the cross and statue of the Virgin Mary placed on an altar in the *Dabuyaba*, form part of the evidence of a fusion of this belief system with Garifuna Spiritualism. Others include encouragement by the Buyei to attend church service before a *Dügü*, and prayers at food offerings to the *Áharigu*.

CONTRIBUTIONS TO NATION BUILDING

The Garinagu were here hands on in every facet of the evolution of Belize!

- *From slavery to emancipation*
 - *From Settlement in 1799 to Crown Colony in 1871*
 - *To Internal Self-Government in 1963*
 - *To BELIZE in June 1973*
 - *To Independence in 1981*

They were at the frontline in the development of Belize's governance, advocating for a broadening of democracy through the adult suffragette movement and workers' unions. This led to the first "free election" of 1954.

The Garinagu educated Belize and were instrumental in spreading Roman Catholicism. The experiences of Mr. Andres Enriquez in 1907 and the poem by Mr. Alfonso Cayetano (Table 5) give credence to this contribution. Hence the reason for a day for Belize as the beneficiary to celebrate them, a day called GARIFUNA SETTLEMENT DAY on November 19th.

ITARA LA! ~~ ITARA LIAN!



LIST OF REFERENCES

- Antoine, Jewel. 2019. "The Impact of Mass Deportation of Migration on Garifuna Cultural Identity"
- Bernard, H. Russell. 1994. Research Methods in Anthropology Qualitative and Quantitative Approaches. Sage Productions
- Bock Herman. 1978. "African and American Elements in the Language and Culture of the Lesser Antilles and their Repercussions".
- Bolland O. Nigel. 1977. The Formation of a Colonial Society: Belize from Conquest to Crown Colony. John Hopkins University Press.
- Bolland, O. Nigel. 1987. "Systems of Domination After Slavery: The Control of Land and Labour in the British West Indies after 1938." Comparative Studies in Society and History. 23(4), 591-619. Cambridge University Press.
- Bolland, O. Nigel. 1988. Colonialism and Resistance in Belize: Essays in Historical Sociology. University of the West Indie Press.
- Breton SJ. Rev. Fr. Adrien le Breton SJ. (1662-1736). "The Caribs of St. Vincent: Historic Account of Saint Vincent the Indian Youroumayn the island of the Karaÿbes". Edited & published by the mayreau environmental development organization, with an introduction by Fr. Robert Divonne
- Brindley, Rev. J. R. 1916. "To Commemorate the JUBILEE of Wesley Church, Belize" The Clarion Pres. Belize, BH.
- Cain, E. E. 1932 Cyclone! Being an Illustrated Official Record of the Hurricane and Tidal Wave Which Destroyed the City of Belize (B.H.). London: Arthur H. Stockwell, Ltd.
- Cosminsky, Sheila, and Emory Whipple, 1984. "Ethnicity and Mating Patterns in Punta Gorda.", Belize." Black Caribs: A Case Study in Biocultural Adaptation. (115-131). New York & London: Plenum Press.
- Crawford, Michael H. 1984. BLACK CARIBS: A Case Study in Biocultural Adaptation. Plenum Press New York and London.
- Crawford, Michael Ed. "A Case Study in Bio-cultural Adaptation". Current Developments in Anthropological Genetics Vol 3. Black Caribs
- Enriquez Jeremy A. Ed. 2017. To Educate A Nation: Autobiography of Andres P. and Jane V. Enriquez.
- Gonzalez, Nancie. 1969. Black Carib Household Structure. University of Washington Press.
- Gonzalez, Nancie L. 1988. Sojourners of the Caribbean: Ethno genesis and Ethno history of the Garifuna. The Board of Trustees of the University of Illinois.
- Grant, C. H. 1976. The Making of Modern Belize: Politics, Society, and British Colonialism in Central America. Cambridge University Press.

Gullick CJMR. 1976. Exiled from St. Vincent: The Development of the Black Carib Culture in Central America 1945. Progress Press, Malta.

Hill, Patricia. 1990. Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment. Unwin Hyman.

Kirby, I. E. and Martin, C.I. 1972. The Rise and Fall of the Black Caribs.

Le Breton SJ., Rev. Fr. Adrien (1662-1736). 1998. "Historic Account of Saint Vincent the Indian Youroumayn the island of the Karaybes". Model Printery Ltd. Kingstown. St.Vincent and the Grenadines

Palacio, Joseph O. 1981. "Food and Social Relations in a Garifuna Community". Diss. University of California, Berkeley.

Palacio, Joseph O. 2005. The Garifuna: A Nation Across Borders. Essays in Social Anthropology. Cubola Productions.

Palacio, Myrtle I. 1990. "Do they Have Anything in Common? Patterns of Overlap Between the Garifuna and Creole of Belize." Paper presented at the "tercer Encuentro De Intellectuales, Chiapas, Mexico. Tema: La Identidad y Relaciones Intellectuales Entro Centro America y Mexico. Chiapas, May 12-15.

Palacio Myrtle I. 1993. "The First Primer on the People Called Garifuna. Belize: Glessima Research and Services Ltd".

Palacio Myrtle I. 1995. "Redefining Ethnicity: The Experience of the Garifuna and Creole in Post Independent Belize". In Partial Fulfillment of the Requirements for the Degree of Master of Science in Urban Studies. University of New Orleans. 1995

Palacio, Myrtle I. 2002. "Dangriga BZ or USA: Outmigration of a Garifuna Community in Post-independent Belize". Paper presented at SPEAR Conference,

Table 1

Black Carib Survivors at Different Points in the Deportation, 1796-97

	<u>Men</u>	<u>Women</u>	<u>Children</u>	<u>Total</u>
Captured and taken to Baliceaux, July 1796 – February 1797	1,004	1,779	1,555	4,338
Embarked, March 11, 1797	722	806	720	2,248
Landed, Roatan, April 12, 1797	664	1,362	a	2,026
Landed, Trujillo, September 23, 1797	496	547	422	1,465
Still at Roatan, October 17, 1797	83	70	53	206

Source: "Sojourners of the Caribbean", Nancie L. Gonzalez, pg. 21

a—Women and children not counted

Table 2

***Supplies Provided by the British for the Use of the Black Caribs
on Roatan, 1797**

<u>Item</u>	<u>Amount Shipped</u>	<u>Amount Landed</u>
Flour	169,344 lb.	150,864 lb.
Farine	14,175 lb.	11,000 lb.
Biscuits	42,640 lb.	43 casks
Beef	12,200 lb.	800 lb.
Jerked Beef	45,410 lb.	17,000 lb.
Salt Fish	106,940 lb.	41,749 lb.

Source: "Sojourners of the Caribbean", Nancie L. Gonzalez, pg. 40

***Partial List**

Other items listed are: For planting—Indian & guinea corn, Pidgeon pease, Sweet potatoes, Yam plants, Ocre & Pepper seeds, Casada plants.

Food stuff: sugar, cocoa, oatmeal, rum.

Other: Osnaburghs (cloth), Fishing tackle, griddles, graters, Tools, Muskets, Ammunition, Gun powder, Balls

Table 3

***Carib Names Recorded on Arrival in Honduras**

Captains	Females	Males
Athelet	Reine	Juan Pierre
Babiar	Margueritte	Louis
Bruno	Rozales	Dominique
Duvale	Victoire	Valantin
Etienne	Marie	Mathiu
Huayaba	Suizane	Joseph
Jean Pierre	Engelique	Jean Louis
Juan Baptiste	Binas	Frouques
Sambula	Francoise	Modeste
Satulle	Therese	German

Source: "Sojourners of the Caribbean", Nancie L. Gonzalez, pg. 66

***Partial List**

Table 4

***Garifuna Surnames in Cristalles (Trujillo), Honduras, 1982**

Alvarez	Arana	Avila
Ariola	Arzú	Araus
Baltazar	Bonilla	Bátiz
Benedit	Bermúdez	Bernárdez
Calderon	Cáliz	Cacho
Contreras	Castro	Chimilio
Flores	Franzua	Figuroa
Gotay	Guity	González
Lacayo	Lambert	Loredo
Reyes	Ruiz	Sambolá
Suazo	Zapata	Velasquez

Source: "Sojourners of the Caribbean", Nancie L. Gonzalez, pg. 67

***Partial List**

TABLE 5

A Tribute to Garifuna Teachers

“A Tribute to Garifuna Teachers” is a poem by Mr Alfonso Cayetano that describes the conditions under which Catholic teachers worked in educating Belize and promoting Catholicism. The following are excerpts from the poem.

“Wherever a Union Jack Flag was erected in British Honduras, Garifuna teachers went like brave soldiers to establish schools. Garifuna teachers and pioneers enlightened and tilled the fertile minds of our Belizean children. You left your comfortable homes to serve the rural areas of Belize. You and your families lived in substandard housing. You waded in belly deep swamps to get to your teaching post. You were cut off from regular Belizean life to teach in labyrinth areas of Belize. Your family was deprived of medical attention because of the Remote areas of Belize. Your family members were bitten by mosquitoes, horse flies, scorpions, rats, bats and poisonous snakes. Your wives and children became sick and mentally ill. Some died from dehydration and were buried in those villages. Garifuna educators and pioneers paid the ultimate price with their lives to educate Belize. Garifuna teachers and pioneers traversed the rough sea, forded flooded rivers and explored virgin jungle to nurture the brains of our Belizean children. Garifuna teachers and pioneers were transferred from north to south and from east to west of Belize. Garifuna teachers and pioneers, you made tremendous sacrifices. Your work in the six districts of Belize was perilous. For the education of Belize, you abandoned your families, relatives and friends. You have been to Go To Hell Village, now called San Lucas. You climbed the hills of San Benito Poite which were infested

***CHANTS**

(Pics by Isani E.G. Cayetano)



Abeimahani—Chanting by women



Arumahani—Chanting by the men



Cultural Attire —
Skirt and blouse as in blue: *Gounu* (dress) and skirt as in the pink



Drums — Garawoun, Primero and Segunda with sisira (shaka)

EREBA MAKING PROCESS

*Public domain

** (pics of Pen Cayetano's paintings)

*** I. Myrtle Palacio



*Cassava plant with tubers



** Grating of the cassava tuber



*** Cassava tubers—harvested, peeled and washed



** Straining the grated tuber



**** Sifting the grated strained cassava to make cassava flour**



**** Baking the cassava flour for Ereba**



***Cassava Flour**

Finished products:



*****Left: Marumaruti, a thicker version of Ereba**



***Right: Ereba**

FOOD

*Public domain

**I. Myrtle Palacio



**** Child beating plantain for hudut in a hana (mortar)**



**** Tikini Lasusu**



***Hudut in Falumou lasusu**



*** Bundiga with fish and conch**

MAPS



MAP 1 AMERINDIANS through the Bering Strait

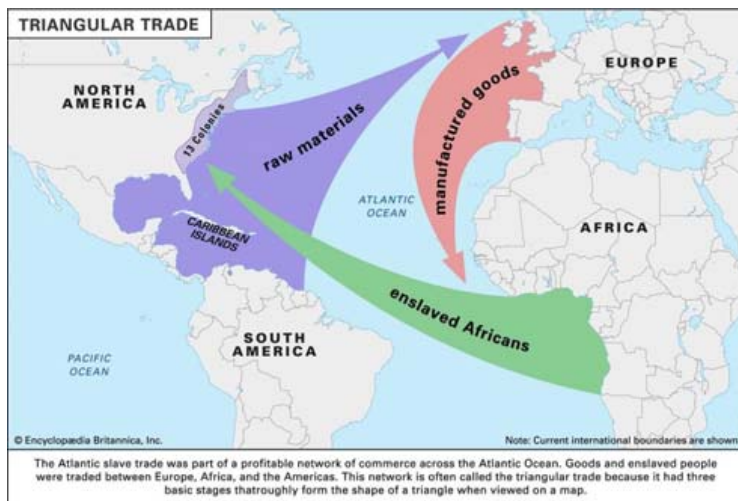


MAP 2 South America to the Lesser Antilles



MAP 3

Island of the Lesser Antilles—Showing St. Vincent and the surrounding Islands

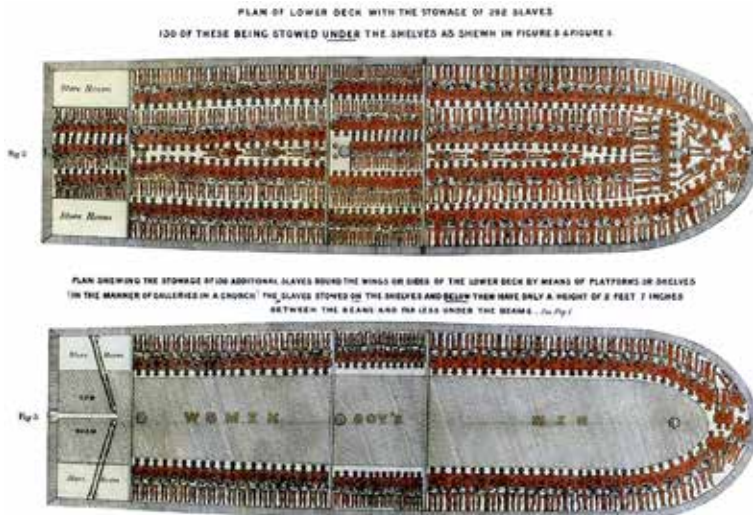


Map 4

Triangular Slave Trade Route—Europe to Africa to Americas



Map 5 Slave Trade Route—Volumes



Map 6 Slavers packed with people—women 13 inches & men 23 inches

LEGAL DOCUMENTS

***Belize Archives and Records Service**

****National Heritage Library**

Stann Creek
19th Nov. NOVEMBER, 1941

The People of Stann Creek,
G.P.

On this day we commemorate the settlement of the Town of Stann Creek by our forefathers in the nineteenth century.

Our forefathers and eighteen years ago, separated with the approval of the then Dominions Ordinance after acquiring their independence from Spain, they renounced their slaves or bonds of liberty and servitude.

It is indeed an extraordinary coincidence that this spirit when they fought a protracted war for what they regarded as inclusion in their island homes in the Latin America - and also after acquiring their independence from Spain, they renounced their slaves or bonds of liberty and servitude.

The Caribs, one of the most helpful peoples - the world, and possessing as they do this valuable ability, it is not to be wondered at that they were the principal prisoners in the settlements of the Atlantic coast of Spanish Honduras and all of the Colony extending from Spanish CAME to Guatemal and the Southern frontier.

In recognition of and gratitude for the contribution to the settlement of Stann Creek the Caribs at a Public Meeting held on the nineteenth day of November 1941 one thousand nine hundred and forty one adopted a Resolution - copy of which is attached for transmission to His Excellency the Governor for the information of the right Honourable the Secretary of State for the Colonies to commemorate this event on the nineteenth day of November in each year; on this day one hundred and eighteen years ago, according to tradition, the pioneers landed on this shore. He respectfully desires that you be good enough to recommend to the Governor-in-Council that this day be declared a Public Holiday.

We express our unwavering loyalty to His Majesty the King and our gratitude for the liberty and security of life and property we had enjoyed and are enjoying under the British flag.

Yours obedient Servant,
THOMAS W. RAMOS
KARINA RAMOS
G. S. DOMINGUEZ
On behalf of the Carib People Stann Creek

RESOLUTION

Resolved in this sense for liberty and Security our forefathers in the year of Our Lord one thousand eight hundred and forty one incorporated to British Honduras a Public provision in the settlement of British America in the Indian Dependencies and, according to tradition, settled the Town of Stann Creek and, therefore at a Public Meeting held at the said Town of Stann Creek on the nineteenth day of November one thousand nine hundred and forty one it was unanimously agreed that the anniversary of such settlement be commemorated as it is traditional that in recognition of and gratitude for the contribution made to the Colony in the settlement of this part of the Colony of British Honduras one-hundred and eighteen years ago, on this day of November in each year and that a copy of the Resolution be recorded in a special document and preserved for the benefit of our posterity by the people of Stann Creek.

THOMAS W. RAMOS
KARINA RAMOS
G. S. DOMINGUEZ
Stann Creek 19th Nov. 1941

Dangriga

No. 171



BELIZE
No. 17 of 1975

LONDON,
B. N. FOSNETT,
Queen's Printer,
22nd August, 1975.

AN ORDINANCE to change the name of the Town of Stann Creek to Dangriga and to make amendments to the laws consequential thereto.

Enacted 30th August, 1975.

BE IT ENACTED by the Queen's Most Excellent Majesty, by and with the advice and consent of the House of Representatives and the Senate of Belize, and by the authority of the laws as follows:-

- This Ordinance may be cited as the **DANGRIGA ORDINANCE, 1975**.

Short Title

Legal Doc 1

*** RESOLUTION signed November 16, 1941
By Mateo Avaloy, TV Ramos & CJ Benguche**

Legal Doc 3

****SI 17 of 1975—Name change of Stann
Creek Town to Dangriga**

HONDURAS GAZETTE

No. 726. M.P. 1508/43.

Belize, 13th November, 1943.

**PUBLIC AND BANK HOLIDAY IN THE
DISTRICT OF STANN CREEK.**

It is hereby notified that, under the provisions of the Public and Bank Holidays Ordinance, Chapter 113 of the Consolidated Laws, 1924, His Excellency the Governor has appointed Friday the 19th day of November, 1943, to be observed as a public and bank holiday in the District of Stann Creek in commemoration of Stann Creek Settlement Day.

By Command,

A. WOLFFSOHN,
Acting Colonial Secretary.

Legal Doc 2

****SI No. 726 Making 19th November a Public and Bank holiday**

