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The one criticism I offer is one noted by the author himself. While Huffman used an advisory committee of Native Americans to review his research, he did not employ participant fact-checking. Participants' review of their transcripts provide a means of error correction as well as acknowledging and respecting individuals as experts on their own experiences. As Huffman notes, there has been a long history of exploitative and/or inaccurate studies done about Native Americans. Providing the Native American educators the opportunity to more fully participate in the research reporting process may also help to alleviate the concerns about non-Native scholars doing research about Native American issues.

These criticisms aside, I believe *American Indian Educators in Reservation Schools* is a valuable contribution to the literature and the dialogue about Native American education. It provides a window into ongoing issues that are out of view to so many of those located outside of tribal communities.

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The Black Carib Wars: Freedom, Survival and the Making of the Garifuna.
By Christopher Taylor. Oxford: Signal Books, 2012. 224 pages. \$55.00 cloth.
\$35.99 ebook.

The Black Carib Wars is an exciting new monograph that will appeal to scholars and students of history and anthropology, as well as anyone with an interest in Caribbean history and culture. In this book, author Christopher Taylor presents the most cohesive, engaging, and well-researched account of Black Carib history published to date. Based on extensive archival research in Britain, France, and St. Vincent, this volume delves into the origins of the Garifuna people, historically known as the Black Caribs.

The Garinagu (plural of "Garifuna") possess a fascinating history of resistance, perseverance, and the pursuit of liberty. Their story begins on St. Vincent in the Lesser Antilles, where they emerged as a distinct cultural group in the early-eighteenth century out of the commingling of indigenous Island Caribs and West Africans. The Garinagu are unique among African-Caribbean people, as the Africans who contributed to the making of the original Black Carib community were escaped slaves—maroons—and thus were autonomous, free people. From the beginning, Black Caribs made a concerted effort to differentiate themselves from enslaved Africans in language, culture, dress, and physical appearance, and into the present day, any association with slavery has been self-consciously omitted from the Garifuna historical narrative. Indeed,

upon interacting with Black Caribs during the eighteenth century, Jesuit Priest Jean-Baptiste Labat observed that “There are no people in the world so jealous of their liberty, or who resent more the smallest check to their freedom. . . . They laugh at us for obeying and respecting our rulers, and say that we must be their slaves, and that since we allow them to give us orders we must also be cowards” (24). Even today, the adage “We Were Never Slaves” is at the core of *Garifunaduáü*, or “Garifuna consciousness.”

Taylor’s book certainly highlights the limitless spirit and strength of these proud people. The Black Carib story is an incredible example of an indigenous community’s efforts to oppose European military powers and the evangelizing of French Jesuit missionaries, who “for nearly fifty years off and on . . . had worked diligently to win Carib souls for Jesus. But by any measure it was one of the most spectacularly unsuccessful efforts in history” (33). The Black Caribs were important political agents in the Lesser Antilles during the seventeenth and eighteenth centuries, during which time they established trade with European settlements on St. Vincent and nearby islands, entered into written treaties with both France and Britain, and fought valiantly to defend their land, living up to their reputation as skilled martial strategists and warriors.

In 1797—after decades of near-constant skirmishes with European forces, weakened and struggling after the death of their great leader, Chatoyer—approximately 5,000 Black Caribs surrendered to the British and were taken to the tiny island of Baliceaux to await their fate. Six months later, nearly half of this group had perished due to an epidemic, possibly typhus or yellow fever. In April 1797, just over 2,000 Black Caribs were deported from St. Vincent on a small fleet of British ships, and deposited on the island of Roatán, Honduras. From there, small groups of Garinagu migrated north through Nicaragua, Honduras, Guatemala, and into Belize. Today, Garifuna communities still thrive in each of these countries, and it is in small, mostly seaside villages that the Arawak-based Garifuna language, as well as the music, dance, culinary, and spiritual practices of the Black Carib forebears are kept alive.

This volume touches on all aspects of Black Carib life in St. Vincent, from political involvement and warfare tactics to agricultural and hunting practices, the construction of dwellings, and Black Caribs’ role in the market economy of the Lesser Antilles (tobacco and silk-grass fishing nets were their chief exports). References to Black Carib spirituality, social structure, material culture, and musical practices are also sprinkled throughout the text. While the book’s narrative sometimes moves from one subject to another rather quickly—with one paragraph focusing on a particular battle and the next examining the Black Caribs’ fishing habits, for example—readers can easily locate topics of particular interest by consulting the book’s index.

The Black Caribs Wars offers a comprehensive glimpse into a culture and historiography which, until relatively recently, remained shrouded in much uncertainty and hearsay. Until the mid-twentieth century, Garifuna was an entirely oral language. Hence, the Garinagu have transmitted their story orally for generations, passing along historical truth as well as some falsehood. And of course, any writing by Europeans during the colonial period must be carefully analyzed and parsed for prejudices and ulterior motives. Therefore, the work of confirming or denying the popular historical narrative has been long and difficult, and Taylor's book, with its excellent fact-checking, historical analysis, and attention to all aspects of Black Carib life, is a great contribution to this endeavor.

This historical analysis of the Garifuna narrative is one of the principal objectives of *The Black Carib Wars*, and Taylor succeeds in addressing all the "main points" of the story. In chapters 1 and 2, Taylor addresses the tenacious (and false) declaration that the Black Caribs were a cannibalistic people, and the controversial claim that the first Africans were brought to St. Vincent by Island Caribs, who took them as their own slaves. Chapter 1 also examines the (partially true) claim that the Black Carib community developed, in large part, because of wrecked slave ships offshore from St. Vincent, from which Africans escaped to the island. Chapters 3 to 6 explore in detail the political clout and agency possessed by the Black Caribs during the eighteenth century, fleshing out the complex relationships between Black Carib leaders and European officials such as Sir William Young. The book's penultimate chapter explains the demise of the Black Caribs: how and why, after years of warfare, they surrendered to the British. Finally, Taylor offers a brief sketch of the Garifuna settlement of Central America and closes the book with a glimpse into the state of Garifuna culture today.

Previous work on Garifuna history and culture has been carried out mainly by anthropologists, and thus, most publications are more ethnographic in content. Douglas Taylor's *The Black Caribs of British Honduras* (1951) focuses on a particular Belizean Garifuna village, and Virginia Kerns's *Women and the Ancestors* (1983) looks closely at the role of women in religious ritual. Nancie Gonzalez's seminal *Sojourners of the Caribbean* (1988) offers rich anthropological analysis, organized by topic (chapters focus on language, work patterns, and ancestor ceremonies, among others) along with some excellent historical discussion. The edited volumes *Wild Majesty* (1992) and *Colonial Encounters* (1992) offer much insight into the historical interactions between indigenous Caribbeans and Europeans. Christopher Taylor adds an important volume to this corpus on Garifuna history by offering a wholly historical, focused look at the Black Caribs of St. Vincent.

In addition to the volumes mentioned above, there exist some excellent publications on present-day Garifuna culture that would act as a wonderful complement to Taylor's book. For reading on Garifuna spirituality in Central America and the United States, see Paul Christopher Johnson's *Diaspora Conversions* (2007), or ethnomusicologist Oliver Greene's articles on Garifuna music and traditional spirituality (1998, 2002). Belizean Garifuna anthropologist Joseph O. Palacio has published a plethora of articles on Garifuna oral histories, culture, and society, as well as the edited volume *The Garifuna: A Nation Across Borders* (2006), and anthropologist Mark Anderson's *Black and Indigenous* (2009) discusses grassroots activism in Honduran Garifuna communities.

In 2001, UNESCO proclaimed Garifuna language, dance, and music a Masterpiece of the Oral and Intangible Heritage of Humanity, and since that time, Garifuna music, history, and culture have enjoyed increasing international attention. For those readers whose ears are searching for new music, check out the lilting melodies and irresistible rhythms of the songs that inspired Taylor to write *The Black Carib Wars*: Andy Palacio's internationally acclaimed album *Wátina* (2007). *Laru Beya* (2011) by Aurelio Martinez, the compilation album *Paranda* (Stonetree Records 2000), or the Garifuna Collective's *Ayó* (2012) are also wonderfully evocative albums that encapsulate the creative, vibrant spirit of the Garinagu. Reflecting the author's background in journalism, *The Black Carib Wars* reads like a good story, and perhaps the best way to experience this book is to put on some good Garifuna music, open the cover, and settle in.

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Bringing Our Languages Home: Language Revitalization for Families. Edited by Leanne Hinton. Berkeley: Heyday, 2013. 264 pages. \$20.00 paper.

The heart of this book consists of thirteen autobiographical essays on teaching endangered or "sleeping" languages in the home. The authors are neither linguists nor, in most cases, language teachers, but rather individuals and families who have been through the teaching process and are now ardent advocates. Sometimes, however, overinfatuation with traditional languages carries them away. For example, Margaret Noori writes that Anishaabemowin can use but a single word to refer to the interconnected water system formed by five lakes, while English must name them individually (Huron, Ontario, Michigan, Erie, and Superior), but she fails to consider that the term *Great Lakes* may capture the same concept.