



PUNCH LADLE OF
CHATOYER, THE CARIB CHIEF

PRESENTED TO
THE WEST INDIA COMMITTEE
BY

Joseph Chatoyer and the Garinagu Education Pack

This education pack is designed to teach you about the island of St. Vincent, the **Garinagu** and Joseph Chatoyer. The Caribbean is home to a diverse array of people, who can trace their origins to countries from all over the world and together they developed their own unique **Creole** society that defines the **West Indies**. Look for the meaning and explanation of orange words in the Glossary.



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The History of St. Vincent

St. Vincent is an island in the **Caribbean**. To the native peoples of the Caribbean, the island was known as *Hairouna*, which means 'the land of the blessed'. Its modern name comes from the myth that Christopher Columbus sighted the island on 22nd January 1498, the feast day of St. Vincent of Saragossa, although it is known that Columbus was, in fact, in Spain at this time. The island was inhabited by Caribs, a native people of the Caribbean from whom the region takes its name.



A few European settlers tried living on the island in the 1600s, including French **missionaries**, but the first major attempt to **colonise** the island was not made until 1719 when the French established the town of Barrouallie on the island. St. Vincent then became a British colony when it was given to the British as part of the agreement, known as the Treaty of Paris, in 1763 at the end of the **Seven Years War**. The island of St. Vincent was a colony of the **British Empire** for centuries until independence on 27th October 1979. Today St. Vincent forms part of the country of St. Vincent and the Grenadines. The monarch of the UK is also monarch of St. Vincent, and the country is part of the **Commonwealth of Nations**.

The Garinagu and Kalinago

The Garinagu (Single: Garifuna) are a people who originated in St. Vincent. Their earliest origins are shrouded in a certain mystery, but it is generally agreed that a ship, carrying slaves from Africa, was shipwrecked near St. Vincent and the captives escaped and managed to reach the island, where they settled. The date of this is uncertain, but is possibly as early as 1635. Exactly where in Africa they came from is unknown for certain, but many say it was the Bight of Benin. They eventually met and merged with sections of the Carib population that lived on the island, resulting in the creation of a new culture that carries aspects of both the African and Carib cultures. Their origins led them to be called ‘Black Caribs’, as opposed to the ‘Yellow Caribs’; those of pure Caribbean descent who were called the **Kalinago**.



Kalinago travelling in a canoe

In the Garifuna language, the island of St. Vincent is *Yurumein*, meaning “*the beauty of the rainbows in the valleys*”. Again, the exact history of the relationship between the Kalinago and Garinagu is uncertain, but it is clear that they came into conflict. As a result, the Kalinago ended up living largely on the western side of the island, whilst the Garinagu lived largely in the east. The numbers of the Garinagu swelled, in part due to the arrival of escaped slaves from nearby Barbados, who were able to travel to the island in rafts and canoes due to strong currents.

The French and British and St. Vincent

The first Europeans to settle on St. Vincent were the French, between 1710 and 1720, although they had apparently launched attacks against the Kalinago in the 1650s. We know that there was a French Jesuit Priest living on the island at the beginning of the 18th century, who had been sent there many years earlier to try to convert the Garinagu to Roman Catholic Christianity. He had almost no success. The French also tried to launch a military expedition of some 500 volunteers from Martinique against the Garinagu in 1719, but it was swiftly defeated, thanks to the Garinagu's use of the dense jungle terrain and the French succumbing to disease. Many claim that the French came at the invitation of the Kalinago, to protect them against the Garinagu with whom they clashed.

An agreement, made by Britain and France in 1660, stated that St. Vincent was to be neutral, an arrangement that was often ignored. However, Britain was granted the island under the terms of the Treaty of Paris 1763 at the end of the Seven Years War. Britain had already made a claim to St. Vincent in the early 1600s, when King Charles I granted it to the Earl of Carlisle, even though the island had not been settled by the British. Other claims of sovereignty were also made by King Charles II and King George I, although again Britain was not in possession of the island. However, neither the Kalinago nor Garinagu were part of the discussions that led to the treaty, or had agreed to the terms of the treaty.



King Charles I

Joseph Chatoyer

Despite being the National Hero of St. Vincent, little is known about Joseph Chatoyer. His surname means 'the shining one' in French and his original name seems to have been Satuye. He was clearly a leading Carib chief before and during the First Carib War and was one of the chiefs who signed the treaty with the British in 1773.

From the few historical sources we have about him, we know he had family, including, at one point, five wives, as well as several sons and at least one daughter. He also owned a small plantation himself, with slaves that worked on the **plantation** and grew cotton. Between the conflicts, he was an esteemed guest in many of the British settlers' homes, and he also seems to have received gifts from them, including a valuable sword that he apparently later used in the Second Carib War against the British.



He is remembered for his military actions against the British, and today is the National Hero of St. Vincent. 14th March was chosen as National Heroes Day, as this was the day that Chatoyer was said to have died, although we know now it was, in fact, the early hours of the next day. After a long period of public consultation, Joseph Chatoyer was the only candidate to be recognised as a National Hero. For over 27 years, he led his people in peace and war, and is considered by many to be the father of Vincentian independence, despite his death almost 200 years before St. Vincent and the Grenadines gained its independence from Britain.

The First Carib War

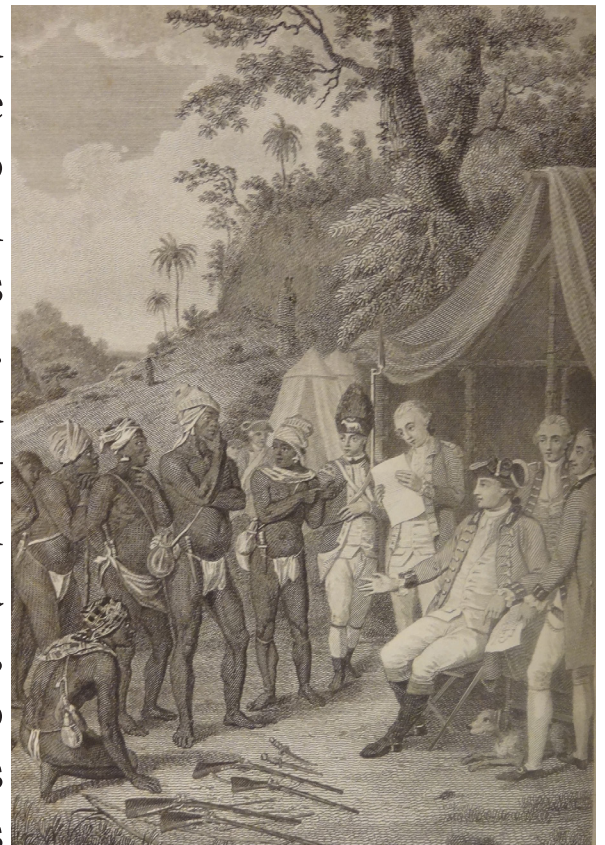


A medal given to British soldiers who fought in the First Carib War

The First Carib War between the British and the Garinagu broke out in 1772, although tensions had begun in 1769. The British colonists were not happy with the raids that the Garinagu launched on their plantations and other properties. The Garinagu were not happy with the British trying to take over more and more of the land on the island and attempting to build roads through their territory. British envoys to the Garinagu and Kalinago met with Chatoyer, who

informed them that he did not recognise the authority of the British King George. The Garinagu even took some British soldiers hostage for a while. Eventually, at the request of the Land Commissioners, the British Government decided to send an army to subdue the Garinagu.

The British Army, although they had superior military might and more soldiers, were unable to conquer Carib lands, thanks to the Garinagu's skilful use of the mountainous, jungle terrain as a defence. Matters reached a stalemate. Public opinion in Britain also turned against the War, and the Government therefore ordered General William Dalrymple to make peace. Eventually a treaty was signed between the two sides, which set out which lands belonged to the Caribs and included a series of terms that they had to follow, as well as a series of protections for them.



Negotiating the Treaty

The treaty between the British and the Caribs

1. *All hostile proceedings to cease; a firm and lasting peace and friendship to succeed.*
2. *The Charaibs shall acknowledge his Majesty to be the rightful sovereign of the island and domain of St. Vincent's: take an oath of fidelity to him as their King; promise absolute submission to his will, and lay down their arms.*
3. *They shall submit themselves to the laws and obedience of his Majesty's government, with power to the Governor to enact further regulations for the public advantage as shall be convenient. (This article only respects their transactions with his Majesty's subjects, not being Indians, their intercourse and customs with each other, in the quarters allotted them not being affected by it.) And all new regulations to receive his Majesty's Governor's approbation before carried into execution.*
4. *A portion of lands, hereafter mentioned, to be allotted for the residence of the Charaibs, viz. from the river Byera to Point Espagniol on the one side, and from the river Analibou to Point Espagniol on the other side, according to lines to be drawn by his Majesty's surveyors, from the sources of the rivers to the tops of the mountains; the rest of the lands, formerly inhabited by Charaibs, for the future to belong entirely to his Majesty.*
5. *Those lands not to be alienated, either by sale, lease, or otherwise, but to persons properly authorized by his Majesty to receive them.*
6. *Roads, ports, batteries, and communications to be made as his Majesty pleases.*
7. *No undue intercourse with the French islands to be allowed.*
8. *Runaway slaves in the possession of the Charaibs are to be delivered up, and endeavours used to discover and apprehend the others; and an engagement, in future, not to encourage, receive, or harbour any slave whatever: forfeiture of lands for harbouring; and carrying off the island a capital crime.*
9. *Persons guilty of capital crimes against the English are to be delivered up.*

10. *In time of danger to be aiding and assisting to his Majesty's subjects against their enemies.*
11. *The three chains to remain to his Majesty.*
12. *All conspiracies and plots against his Majesty, or his government, to be made known to his Governor, or other civil magistrates.*
13. *Leave (if required) to be given to the Charaibs to depart this island, with their families and properties, and assistance in transportation.*
14. *Free access to the quarters allowed to the Charaibs, to be given to persons properly empowered in pursuit of runaway slaves, and safe conduct afforded them.*
15. *Deserters from his Majesty's service (if any) and runaway slaves from the French, to be delivered up, in order that they may be returned to their masters.*
16. *The chiefs of the different quarters are to render an account of the names and number of the inhabitants of their respective districts.*
17. *The chiefs, and other Charaibs, inhabitants, to attend the Governor when required for his Majesty's service.*
18. *All possible facility, consistence with the laws of Great Britain, to be afforded to the Charaibs in the sale of their produce, and in their trade to the different British islands.*
19. *Entire liberty of fishing, as well on the coast of St. Vincent's, as at the neighbouring keys, to be allowed them.*
20. *In all cases, when the Charaibs conceive themselves injured by his Majesty's other subjects, or other persons, and are desirous of having reference to the laws, or to the civil magistrates, an agent, being one of his Majesty's natural born subjects, may be employed by themselves, or if more agreeable at his Majesty's cost.*
21. *No strangers, or white persons, to be permitted to settle among the Charaibs, without permission obtained in writing from the Governor.*

22. *These articles subscribed to and observe, the Charaibs are to be pardoned, secured, and fixed in their property, according to his Majesty's direction given, and all past offences forgot.*

23. *After the signing of this treaty, should any of the Charaibs refuse to observe the condition of it, they are to be considered and treated as enemies by both parties, and the most effectual means used to reduce them.*

24. *The Charaibs shall take the following oath, viz.*

We A.B. do swear, in the name of the immortal God, and Christ Jesus, that we will bear true allegiance to his Majesty George the Third, of Great Britain, France and Ireland, King, defender of the faith; and that we will pay due obedience to the laws of Great Britain, and the Island of St. Vincent's; and will well and truly observe every article of the treaty concluded between his said Majesty and the Charaibs; and we do acknowledge, that his said majesty is rightful Lord and Soveriegn of all the Island of St. Vincent's, and that the lands held by the Charaibs are granted through his Majesty's clemency.

On the part of his Majesty,

W. DALRYMPLE

On the part of the Charaibs.

Jean Baptiste.

Dufont Begot.

Boyordell.

Dirang.

Chatoyer.

Douncre Baramont.

Lalime, Junior.

Broca.

Saioe.

Francois Laron.

Saint Laron.

Anisette.

Clement.

Bigott.

Simon.

Lalime, Senior.

Bauamont.

Justin Bauamont.

Matthieu.

Jean Louis Pacquin.

Gadel Goibau.

John Baptiste.

Lonen.

Boyudon.

Du Vallet.

Boucharie.

Deruba Babilliard.

Canaia.

The Ladle of Chatoyer

This ladle is the only known artefact to be associated with Joseph Chatoyer. As the ladle is engraved 'Chatoyer 1773', it is believed that it was gifted to the British Army during part of the negotiations at the end of the First Carib War. The bowl of the ladle is made from a thin coconut shell and is unique amongst artefacts from the Caribbean. Although ladles made from Caribbean coconut, used to serve punch and other drinks, were popular and fashionable items in the eighteenth century, this one is unlike any other, due to clearly African style patterns and decorations, either being **Yoruban** or **Benin** in origin. This supports the tradition that the Garinagu's ancestors came from the Bight of Benin. Carved punch ladles were usually carved in Europe, with European-style patterns. Much of the ladle's history is unknown, but it eventually came into possession of a Mr. MacGregor Frame, who donated it to the West India Committee over a century ago.



The Second Carib War

The impact of the Peace Treaty of the First Carib War did not last long. The peace treaty was found to be lacking by both sides. Many Garinagu were displeased that their chiefs had made peace with the British, whilst the settlers, who had no part in the negotiations, believed that the treaty terms were too generous to the Garinagu. Tensions began to develop again, with settlers still desiring Caribs lands, and the Garinagu occupying some of the land that had been given up to the settlers by the treaty. The Caribs opted to side with the French when the latter invaded St. Vincent during the **American Revolutionary War** and they forced the British to surrender control of the island. When the island was returned to Britain at the end of the war, peace reigned again, and there were no known reprisals against the Garinagu; they were 'pardoned' by the British, despite breaking the treaty.

For over ten years, peace seemed to have finally arrived between the Garinagu and the settlers, who traded with one another, and Garinagu chiefs were honoured guests in the houses of leading **planters**, such as Sir William Young. However, by 1795, tensions had once again risen, with both sides accusing the other of breaking the terms of the treaty. The Garinagu accused the British of occupying land that belonged to them, whilst the British accused the Garinagu of encroaching upon their property. In 1795, when France and Britain were already fighting each other in the French Revolutionary Wars, the Garinagu attacked, supported by the French. Although the Garinagu were initially successful, British reinforcements, led by General Abercromby, were able to turn the tide and defeat them.

The death of Chatoyer

Joseph Chatoyer died early on in the war, during the early hours of the morning of 15th March 1795. The Garinagu and their French allies had occupied a position on Dorsetshire Hill. In response, the British made a sneak attack under the cover of darkness, which succeeded in taking the Garinagu and French forces by surprise. The whole incident appears to have taken less than 15 minutes. It is said that Chatoyer was killed in single combat with Major Alexander Leith, an officer in the St. Vincent **militia**, who was originally from Scotland. This was confirmed months after the event.

Chatoyer's death was a great blow to the Garinagu and their French allies, but they continued to fight on. Eventually, however, the British were able to win, thanks to Abercromby's reinforcements, and the St. Vincent Black Corps, a military unit made up of specially trained slaves, that strategically destroyed the Garinagu's provision grounds. This, in addition to preventing communication with their French allies, meant that the Garinagu were cut off and their food supplies ran low, forcing most of them to surrender.

The Garinagu had hoped that they would be able to negotiate another peace treaty with the British, but this time it was decided to exile them from the island of St. Vincent, once and for all.



A medal given to the St. Vincent Black Corps, showing a winged figure of Victory standing over a defeated Garifuna

After the war

In the aftermath of the war, the vast majority of the Garinagu, amounting to over 4,000, were **exiled** from St. Vincent to the nearby island of Balliceaux, where many died due to disease and poor nutrition. They were later transported to the island of Roatàn off the coast of Central America; only about half the number who had been banished had survived.

Some of the Garinagu and most of the Kalinago remained on St. Vincent and continued to fight against the British for a time. In 1805 those that remained were granted a pardon and were granted lands near Monte Ronde. The majority of those who remain on St. Vincent lived around Sandy Bay, near La Soufrière volcano in the north of the island. The eruption of the volcano in 1902 resulted in the deaths of many, particularly amongst the Carib peoples, but the descendants of the survivors continue to live on the island to this day.



Life in Central America

From Roatàn, the Garinagu were invited by the Spanish to live in their colony at **Trujillo** in modern Honduras, receiving assistance in return for accepting Spanish authority. They accepted and almost 1,700 Caribs were taken from Roatàn to Trujillo. Over time, they spread out up and down the nearby coast and further inland- becoming farmers, that supplied the majority of food to the Spanish colony. Their numbers rapidly increased, accounting for 64% of Trujillo and the surrounding towns' population by 1823. Eventually, many chose to settle in what is now Belize, including Chatoyer's daughter Gulisi. Gulisi, amongst others, took great care to pass down the history and culture of their people to their children. Garinagu language, music, food and dance is now recognised by UNESCO as part of humanity's **intangible** culture. Today, approximately 24,000 Garifuna live in Belize, with a further 200,000 in Honduras and a further 130,000 now live across the USA, particularly in New York and Houston. Communities can also be found in Great Britain.



Garifuna language

The Garifuna language is the product of many different cultures merging. Almost half of the language comes from the **Arawaks** (45%), whilst the next biggest contributor is the Carib language (25%). There are also strong French (15%), English (10%) and Spanish (5%) influences on the language. It is a gendered language, with the majority of the masculine terms coming from Carib, whilst the feminine words come from Arawak, reflecting the old practice of the Caribs retaining the language of the conquered Arawaks that was used solely by the women of their communities. The African contribution to the language is not in the words themselves, but in how they are pronounced.

Words and phrases

Hello – Maburiga
Good morning - Buíti binafi
Good afternoon - Buíti ranbá weyu
Good night - Buiti guñoun
How are you? – Ida biangi?
My name is ... - ... niri bai
I'm from ... - ... wa kek
What is your name? – Ka biri?
Thank you - seremei
Yes – Ayi
No - Ino
Goodbye – Ayóu
I don't understand – Úwati
gunfarándaná

Numbers

1. Aban
2. Byama
3. Ürüwa
4. Gádürü/Gadu
5. Seingü
6. Sisi
7. Sedu
8. Wedu/Widü
9. Nefu
10. Disi

Activity

Quiz

- Q1. What is the singular of Garinagu?**
- Q2. What was the name of St. Vincent before Christopher Columbus came to the Caribbean?**
- Q3. What British King first laid claim to St. Vincent?**
- Q4. In what year did the Garinagu sign a treaty with the British?**
- Q5. What was Joseph Chatoyer's original name?**
- Q6. What is Chatoyer's punch ladle made out of?**
- Q7. Where did Joseph Chatoyer die?**
- Q8. Where were the Garinagu first exiled to?**
- Q9. In what country do most Garinagu live today?**
- Q10. From what language did feminine terms in the Garinagu's language come?**

Activity

Wordsearch

H Q T S M D S Q L D W H W M H Y T V X W
 J X P Z L E I T H E C A S T R S G R V A
 D P T J B Z P R Y S L A V E S R C K V K
 J M X R U C R H K A L I N A G O V Z Z E
 G D L W U H Y J Q M F L P O U Y Q X W L
 R I C P K J A C I G A R I F U N A I L A
 O D D E L J I I H P W W X H V U Z E H D
 Y E W R P X J L S A V U D X I X T X Z L
 U Z K Y Q T I T L K T H O Y S V E I U E
 L M R I H T V R H O G O H G X A L L M J
 I R P N V Y H E E S C H Y A N T I E D V
 W Q E X V N S A Y U R U M E I N G I M G
 N C Z D X I P T N P H B H C R R L Y O Y
 K H H G X W N Y D U A E J F A I O L B Q
 A G Z Z O B P C Z P B L F C W R D U E U
 P L A N T E R T E Z V I R Y U Y I M N V
 G D S H E N V E Y N V Z G E H O F B I A
 C O Z G U L I S I K T E B A T U J T N S
 U G R O A T A N M I L I T I A N C Y S H
 Z D M O G X F E Z J T G H R T G A U W A

Ladle

Garifuna

Kalinago

Planter

Roatan

Carib

Chatoyer

Gulisi

Trujillo

Hairouna

Young

Treaty

Leith

Yurumein

Vincent

Militia

Benin

Slave

Belize

Exile

Activity

Complete the timeline

Write what significant event happened in each year in the boxes provided to complete the timeline.

1719

1773

1635

1763



A Garinagu family



Chatoyer's Ladle

The crater of La Soufrière in peaceful times



1795

1805

1902

1776

A Map of Kingstown and the surrounding islands



Activity

Complete the sentence



1. The African Ancestors of the Garinagu came from _____.

2. The Garinagu's music, language and _____ are recognised by UNESCO



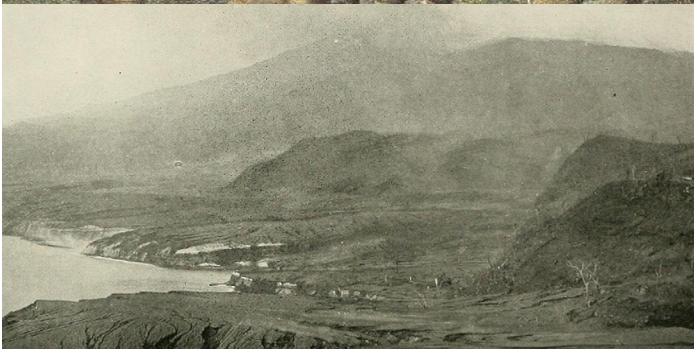
3. Many Kalinago chose to leave St. Vincent and travel to _____.

4. Chatoyer's _____ is made from a coconut.



5. The Garinagu were allied with the French settlers on _____.

6. After Roatàn, the Garinagu settled in _____.



7. No _____ were allowed to settle amongst the Caribs without permission.

8. The Garinagu were allied with the _____.

Use the following words to complete the sentences

Benin

Martinique

Dance

Strangers

Trinidad

Honduras

French

Ladle

Glossary

American Revolutionary War: 1776-1783 When the 13 British Colonies in North America went to War with Britain, eventually leading to the creation of the United States of America. The American Revolutionaries were aided by some of Britain's European Rivals, notably the French and the Spanish who waged war against Britain in, amongst other places, the Caribbean.

Arawak: A Precolumbian culture from the Caribbean. They were conquered by the Caribs about 300 years before Columbus arrived in the Caribbean. Their language survived through their women, who were kidnapped by Carib men.

Benin: The Benin Empire or Kingdom, sometimes called the Edo kingdom, flourished in what is now southern Nigeria. It is most famous globally for the sculptures known as the Benin bronzes. It is distinct from the modern Republic of Benin.

British Empire: The collection of countries and colonies around the world that were once ruled by Great Britain.

Caribbean: The Caribbean Sea is a region in the Western Atlantic Ocean, which meets the coasts of North, Central and South America. It is notable for its tropical climate and has almost 7,000 islands. The name Caribbean comes from the name of the Carib people who live in the region.

Colonise: To settle and live in a new place and claim control over it. These places are called colonies.

Commonwealth of Nations: An association of 56 countries from around the world. Often just referred to as the Commonwealth.

Creole: A society or person descended from different cultures, usually African and European, that evolves in a new location and is unique to that place.

Exile: Being expelled from your home country and not allowed to return, for reasons of punishment.

Garinagu: A creole tribe that came into existence from a mixture of Africans and native Caribbean peoples. The Garinagu first emerged on the island of St. Vincent, but can now be found in many locations around the world, particularly in Central and South America. The term for a single member of the Garinagu is Garifuna. Garifuna is also the name of their language.

Intangible: Something that had no physical substance, and cannot be touched or held, but nonetheless exists.

Kalinago: The native name for what used to be called 'yellow' Caribs. One of the native peoples

of the Caribbean Sea, whose ancestors are believed to have first reached the islands by travelling north from South America. The geographical name Caribbean is derived from the word Caribs. Caribs still live in the Caribbean, primarily on Dominica.

Militia: A military force that is raised from the civilian population of a state or country and serves only in times of crisis, as opposed to a regular standing army.

Planters: Planters were the people who owned and ran plantations. Caribbean society at this time was a plantocracy, a social structure with the planters at the top.

Seven Years War: A conflict between various European countries, including Britain, France, Spain, Austria, Russia, Portugal and several different German states, as well as between their colonies and allies around the world, including in the Caribbean. Fought between 1756 and 1763, it was ended by the Treaty of Paris 1763

Trujillo: A city on the coast of Central America in what is now Honduras, founded by the Spanish in 1524. Named after the town of Trujillo in Spain.

Yoruba: An ethnic group from West Africa with their own distinct culture, largely found in the Republic of Benin, Nigeria and Togo. The places in which they live are sometimes collectively referred to as Yorubaland.

West Indies: Another name for the Caribbean sea and the countries that can be found there. The name comes from the belief that Christopher Columbus had sailed around the world to India, before the truth was known in Europe.

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