

CARIBBEAN HISTORY- CORE

GLOSSARY OF TERMS

SLAVE RESISTANCE

CSEC Caribbean History: A Glossary of Core terms, people and events of the Caribbean Past

The CSEC Caribbean History syllabus consists of a Core of *ten topics* and *nine* Themes that cover the extent of Caribbean history from the arrival and settlement of the region by the indigenous people, to the formation and establishment of Independent Caribbean nation-states that arose from centuries of European colonisation and oppressive systems of labour.

The Core topics include the following:

- ❖ The Indigenous Peoples of the Americas
- ❖ The Europeans
- ❖ The Economic Revolution and the coming of enslaved Africans
- ❖ Slave Resistance
- ❖ Emancipation and Apprenticeship
- ❖ The coming of the Chinese, Europeans (Madeirans, Germans, French), Indians and Africans
- ❖ The Establishment of the Peasantry, 1838 to 1900
- ❖ The United States' influence in the Caribbean
- ❖ Popular Protests in the 1930s
- ❖ Movements towards Independence *and Regional Integration* up to 1985.

The Themes are arranged in Sections from **A to C** and include the following:

- ❖ Section A
 - The Indigenous People and the Coming of the Europeans
 - Caribbean Economy and Slavery
 - Resistance and Revolt
- ❖ Section B
 - Metropolitan Movements Towards Emancipation
 - Adjustments to Emancipation, 1838-1876
 - Caribbean Economy, 1875-1985
- ❖ Section C
 - United States in the Caribbean, 1776-1985
 - Caribbean Political
 - Caribbean Society 1900-1985

SLAVE RESISTANCE

- Measures used to control enslaved Africans.
- Forms of resistance by males and females.
- Maroons: origins and achievements.
- The causes of the major slave revolts (Haiti 1781 - 1804, Berbice 1763, Barbados 1816, Demerara 1823, Jamaica 1831) and the reasons for their success or failure.

KEY TERMS

- **Abeng** – abeng (cow's horn) was used by the Jamaican maroons to communicate with each other. The sound of it warned the others about enemies coming near their communities. The term "abeng" is Akan in origin.
- **Accompong** – a maroon community in Jamaica, established in the Cockpit county.
- **Affranchis/mulatto** – someone who had white and black parents. Mother could be black and the father white or vice-versa. Also referred to as "gens de couleur." Originally, a French legal term for an "emancipated slave" which was later applied to the "mulattos" or "gens de couleurs" in a derogatory manner. The mulattos/gens de couleurs were persons who had white and black parents. In slave plantation society, the mother was however usually black or coloured.
- **Barbados Slave Codes** – laws made by the Barbados Assemblies to regulate enslaved Africans and their use in the colony.
- **Black Jacobins** – Name given to the fighters of the Haitian Revolution. The name of CLR James, 1938 book.
- **Boukman** – he organised a meeting in August 1791 with his fellow enslaved Africans in St Domingue which included a voodoo ceremony. There they planned to stage a revolt. He led the attack of enslaved Africans against whites in August 1791.
- **Bush Negroes** – term used to describe Maroon settlements in Suriname. They were divided into the Saramaka, Ndjuka, Paramaka, Boni, Kwinti, Matwaris and the Cotticas.
- **Cimarron** – Spanish word meaning "dweller on mountain top".
- **Cockpit Country** – hilly area with rivers and valleys in western Jamaica that was home to Maroon communities (Accompong) in Jamaica.

KEY TERMS

- **Code Noir** – laws made by the French government to regulate the use of enslaved Africans and their relationship with their masters and others in the empire.
- **Cultural Resistance** – resistance used by Africans whereby they practiced their African culture which was forbidden. They played drums, used African religious practices, herbal medicines, words, and names. A form of resistance used by enslaved Africans whereby they continued to practice aspects of their African culture which had been forbidden by their white masters. They played drums, practiced some aspects of African religion, used herbal medicines, used African words, names etc.
- **Deficiency Acts** – laws drafted for British colonies to reduce the ratio of whites to blacks in the colonies. Planters were encouraged to employ whites. Ships were given exemption from port duties when they brought in 30 or more whites into the colony. e.g. Jamaica 1672 and 1703.
- **Deficiency Men** – Whites who came into the Caribbean as a result of the Deficiency Laws to improve the ratio of whites to blacks. Some came as indentured servants to work on plantations.
- **Guerilla Warfare** – military tactics often used by the Maroons against the whites. The Maroons used unconventional war tactics such as staging surprise attacks, setting traps and using camouflage.
- **Gynecological Resistance** – a form of resistance used by enslaved African women whereby they used their female anatomy (body) to escape the system of slavery. They often delayed weaning of infants to delay their time off at work. Women faked menstruation issues and exaggerated pregnancy symptoms.
- **Insurrectionary Resistance** – violent resistance used by enslaved Africans. Enslaved Africans were known to damage property, kill whites and take part in revolts.
- **Iron masks** – these iron masks were placed on enslaved Africans heads as a punishment for crimes. The masks did not have any opening for their mouth.
- **Jacobins** – French leaders who ruled revolutionary France from November 1792. They were known to be radicals against the monarchy and nobility.
- **Malingering** – strategy used by enslaved Africans whereby they worked or moved slowly to do a task.
- **Manumission** – the purchase of an enslaved African's freedom. The owner of an enslaved African granting his or her freedom.

KEY TERMS

- **Maritime Marronage** – enslaved Africans left their masters by crossing the waterways (rivers, ocean, coast etc.)
- **Marronage** – the act of an enslaved African leaving or “running away” from their master's place or place of work without permission.
- **Martial Law** – during emergencies or war, governments suspended regular laws and took authoritative control in the country/colony. The national security forces were often used.
- **Nanny Town** – Windward Maroon community in eastern Jamaica. Named after the famous female Maroon leader Nanny.
- **Non-conformists** – in Caribbean history this referred to individuals or groups who did not belong to the traditionally established European churches i.e. the Roman Catholic and Anglican Churches. Some examples of Non-Conformists were the Baptist, Moravians, and Methodists.
- **Non-insurrectionary** – measures used by enslaved Africans that were against the laws and regulations. This included malingering, giving negative responses and African cultural practices. Prolonged and non-violent methods used by the African enslaved to resist the system of slavery. Examples included malingering, feigning illnesses (pretending to be ill), arguing with authority, etc.
- **Paternalistic** – fatherly attitude towards someone. Some masters treated their enslaved Africans humanely.
- **Petit marronage** – enslaved Africans left without their master's permission with the intention of returning. This was usually on an individual basis. Enslaved Africans left plantations to visit relatives or to escape punishment. This refers to an individual or small group of enslaved Africans who escaped from their plantations for a short period (few hours, days, or a few weeks) with the intention of returning. The motive for running away was usually to visit relatives or escape punishment.
- **Petit Blancs** – These were the poor whites in enslaved societies. Some were small farmers, shop owners, craftsmen. Regardless of their economic status they were above all blacks in the society.
These were the poor whites in French slave societies. Some were small farmers, shop owners, craftsmen. Despite their economic status, they were placed above all blacks in society on the basis of their white colour.

KEY TERMS

- **Psychological control** – tactics/strategies used by the whites to control the enslaved Africans that/in order to make made them feel inferior as a person. Whites racist attitudes to blacks. White resistance to African culture. Strategies used by the whites as a means of making the enslaved Africans feel inferior about themselves. This included racist attitudes towards all things originating in Africa and the African people.
- **Sabotage** – enslaved Africans willfully destroyed their master's property. Examples of sabotage occurred when enslaved Africans broke parts of equipment or burnt farm/plantation produce.
- **Satire** – making fun of and ridiculing. Enslaved Africans often used songs while working or in their meetings to mock. Mimic and ridicule whites.
- **Siete Partidas** – laws to regulate the use and treatment of the enslaved Africans on the Spanish colonies made by the Spanish in Spain that was applied in their colonies.
- **Trelawny Town** – Maroon community in Cockpit County, Jamaica situated in the west of the island.
- **Weaning** – the process of gradually removing an infant from its dependence on breast feeding for sustenance.
- **Alexander Pétion** – Mulatto President of southern Haiti from 1807-1818. Haiti was divided following Dessaline's death. Pétion in the south and Christophe in the north.
- **Atta** – enslaved African who was a leader during the Berbice 1763 Rebellion. He later became Governor.
- **Bella** – Maroon chief in Dominica. He was a leader during the Maroon war of 1785.
- **Bussa** – African-born enslaved African ranger in Barbados. He led the Barbados Rebellion of 1816.
- **Chatoyer** – Joseph Chatoyer was a leader in the First (1769-1773) and Second Carib (1795-1797) War in St Vincent against the British. He died in battle during the Second Carib War.
- **Cudjoe** – the leader of the Leeward Maroons in the 1780's. He developed a strong military organisation within the Maroon community. He signed the treaty with the British authorities in March 1739. The treaty gave his Maroons freedom in exchange for the promise to return new runaways.

KEY TERMS

- **Dutty Boukman** – he organised a meeting in August 1791 with his fellow enslaved Africans in St Domingue which included avodoo ceremony. There they planned to stage a revolt. He led the attack of enslaved Africans against whites in August 1791.
- **Duvalle** – the leader in the Second Carib War (1795-1797) in St Vincent. Black Carib Chief who became the leader of the Second Carib War after the death of his brother, Chatoyer in St. Vincent.
- **Henri Christophe** – Black Haitian ruler who took over leadership from Dessalines in 1807. He ruled the north of Haiti until his death in 1820.
- **Jacko** – Maroon leader in Dominica who led his maroons in the wars against the whites.
- **Jean Jacques Dessalines** – Haitian ruler (emperor) from 1804 to 1806. He led a successful campaign against the French in St Domingue. He declared Haitian Independence in 1804.
- **Kofi/Coffy** – leader of enslaved African revolt in Berbice in 1763.
- **Le Clerc** – General Le Clerc was sent by Napoleon in February 1802 to St. Domingue. His mission was to restore slavery and take back the land for France.
- **Napoleon Bonaparte** – French military leader who became Emperor of France in 1804. He sent troops to retake St Domingue and capture Toussaint.
- **Rev. Henry Bleby** – White Baptist preacher in Jamaica. He was captured, beaten and tarred by a white mob because of his alleged involvement in the Jamaica 1831 Christmas Rebellion.
- **Rev Thomas Burchell** – White Baptist preacher in Jamaica. He was jailed with Knibb because of his alleged involvement in the Jamaica 1831 Christmas Rebellion.
- **Louis XVI** – King of France from 1643. He was the King during the French Revolution until he was killed in 1791.
- **Makandal** – a voodoo practitioner and runaway. He encouraged enslaved Africans to poison their masters with his herbs between 1753 and 1758 in St. Domingue. He was caught and burnt alive on 20th January, 1758.

KEY TERMS

- **Nanny** – leader of the Windward Maroons in Jamaica. She had strong organisation skills and was known for her special powers.
- **Nanny Grigg** – an enslaved domestic woman who became a leader in **the** Barbados 1816 Revolt. She brought information to the enslaved Africans that they were to get their 'free papers' before the revolt started.
- **Quam** – one of the leaders of the Demerara revolt of 1823. He was an enslaved African who was a deacon in John Smith's chapel of the London Missionary Society.
- **Quao** – military captain of the Windward Maroons. He led many battles against the whites until his death during the First Maroon War (1730-1740).
- **Riguad** – leader of the coloured forces in the south during the Haitian Revolution. He assisted Toussaint in defeating the English and Spanish out of St Domingue. Conflict with Toussaint led him to leave the colony and go to France.
- **Samuel 'Daddy' Sharpe** – charismatic, Baptist leader from Croydon Estate St James, Jamaica. He led 60,000 enslaved Africans in Jamaica's Christmas Rebellion of 1831.
- **Sonthonax** – French Commissioner sent to St Domingue in 1792. He supported the mulattoes and included them in the local Assembly.
- **Toussaint L'Ouverture** – freed African who became leader of the Revolutionary forces in St Domingue. He led victorious battles against the Spanish, British and French. He abolished slavery and declared himself Governor for life in 1801.
- **Vincent Ogé** – Free coloured in St Domingue, who led an initiative in 1790 to give mulattoes in St Domingue the same voting rights declared in the French National Assembly in 1790. He threatened violent action. He was caught in Santo Domingo when he tried to flee and was executed.
- **William Knibb** – White Baptist preacher in Jamaica. He was jailed because of his alleged involvement in the Jamaica 1831 Christmas Rebellion.

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