



elites could neither control, nor use, to increase their power; thus the 'trash' label. And later the hillbilly label and imagery were used to similarly isolate those runaways who moved into the southern Appalachian mountains to also escape their former indentured status. Both segments were staunch enemies of the imperialists and colonists, who many times allied with Africans and Amerindians, also fugitives from enslavement. At times, these three groups formed tri-racial Maroon communities. At other times, they were firmly allied, though living separately – except in the case of the Amerindians and Africans who mixed freely. Consequently, from the 17th century until the abolition of slavery in the U.S., there were also Maroon communities in areas stretching from the pine barrens of New Jersey, down the east coast to Florida, and in the Appalachian mountains and later to migrate to Mexico's northern border regions. The best known (but little studied) ones were those that occupied the dismal swamp of Virginia and North Carolina and the Seminoles of Florida, which contrary to popular belief have never been an Amerindian tribe, but instead – from their beginnings – an ethnic group made up of Africans and Amerindians who came together to form the ethnicity: just like the Boni Maroons were formed in Suriname.

All of this replicated the decentralized organizing forms of the Maroons in Suriname and Jamaica. And although their political histories fall short of them winning and maintaining the degree of autonomy achieved in Suriname or Jamaica, the descendents of the Seminoles in Mexico and the U.S. still fiercely guard their communities against the Mexican and U.S. governments: in Florida they're recognized as a semi-autonomous tribe, and the Africans (Seminole negroes) in Oklahoma, Texas and Mexico also distinguish themselves from their neighbors – while calling Blacks in the U.S. 'state negroes.' According to New Afrikan nationalist cadre from the U.S. who have worked around them, the African Seminoles never considered themselves citizens of the U.S. like African-Americans do.

Finally, the legendary history and present posture of the people of the Southern Appalachians – in still refusing to fully integrate into the fabric of the U.S. – rests more on a forgotten history of their ancestors' struggle to remain free from any servitude or domination, than they or we understand. Instead, we've adopted the bourgeoisie myth about them being hopelessly backwards and ultra-racist, although in reality true hillbilly culture and practice is really isolationist and independent, reflecting the autonomist spirit of their ancestors.

Haiti

The history of Haiti provides an excellent laboratory in which to test my thesis. What would become the country of Haiti was once known as San Domingo or

