



**MK:** Yeah, you can consider it, but Maroonage has taken on all kinds of forms. It's not just people running away and setting up their own... Some of those communities right on the ridge in the front of plantations and interacting with some of the people. And some of the people went far distances and set up very complicated societies and stuff. So the type of Maroonage is dependent upon demography, history, the type of plantation and was the type of monocrop that was being raised, and how people fed themselves, what kind of transportation was available.

**TFSR:** It's kind of attesting to the adaptability of people.

**MK:** Oh, yeah, they adapted. They were all over if you study Maroonage, they were in Mexico, and across the islands, the big islands, they have substantial populations in the hinterlands, like in Haiti and the Dominican Republic, and, of course, in Cuba, and Jamaica. In Haiti, that was Hispanola, and after slavery was over, a lot of those people just simply took over the land in the Caribbean and grew crops to feed their families. And that's why in places like Trinidad and Guyana, they had to import plantation labor. So the black people who were slaves developed their own autonomous communities. They grew crops on their own, no monocrops. So if you wanted a monocrop labor force, they had to go to inland and get that. That's why he has an in the population in Guyana and Trinidad, coming out of that type of relationship with labor with capitalist mercantile agricultural laborers.

**TFSR:** Is the nature of the writing that you're doing right now on indigenous populations about what might be understood as social ecology of... to put that term onto what communities were experiencing and living? What's the topic?

**MK:** Well, the two examples that I'm using to do some detailed writing, the Fort Mose experience and Spanish experience in northeastern Florida. How the Seminoles evolved from this interaction. And how the Creek Seminoles where the creeks came from autonomous, complicated, hierarchical society. Do you know anything about anthropology and archaeology in St. Louis, upper Mississippi, and middle Mississippi areas? Have you heard of Cahokia?

**TFSR:** Yes, Kevin Tucker writes about Cahokia. He lives right outside of it. So I've heard it referenced.

**MK:** In that connection, I've talked about how Cahokia, which was a hierarchical kind of society, and people look at the big leaders in Cahokia, but I was trying to explain how Cahokia... People left Cahokia, people didn't like it. That's why the Creeks were fleeing Cahokia and that's why they migrated down the Mississippi

