

# Historical and Archaeological Society The Museum of Antigua and Barbuda

“Knowledge to be of any Value must be Communicated”

HAS Newsletter No. 150

July, August, September 2020



## In this Issue...

### **Cassava Bread**

By Janice Augustin, Page 1,2

### **The First Generation of Teachers, Page 3**

### **Freeman's Village/Freemansville, Antigua, W.I**

By H.D. Anderson O'Marde , Page 4,5,6,7

### **Did you know about irons....**

By Janice Augustin Page 7,8

### **Antiguan Head wrap Traditions and Practices**

In Honor of Keithlyn Smith  
By Desley Gardner ,Page 8

### **Booby Alley and Its Environs**

H.D. Anderson O'Marde , Page 9,10

### **The Library Building. St. John's Antigua Page 10,11**

### **What's Happening around the museum**

Page 12, 13, 14

### **Acquisition , Page 15**

### **Gift shop Ads, Page 16**

### **Message from our Chairman**

Page 17

## **Cassava Bread**

By Janice Augustin

Cassava Bread is sometimes called Cassava Flat Bread or Cassava Crackers., depending on the Caribbean island. It is made from the processed cassava flour of the bitter cassava root.

Cassava is also known as manioc or yucca. This is not to be confused with YUCCA, a flowering plant. Cassava was first thought to originate from the South American forests where the indigenous people are still using it as a staple source. It was later traced to Africa, Asia, and other tropical places. It is rich in starch like yam, plantain, and potato.

To make cassava bread, the **bitter cassava root** is first peeled, washed, and grated. Then all the toxic juice is squeezed in a matapee. The result is a dry, coarse flour. This is baked on a flat pan to make the cassava bread.



Peeling the bitter cassava

Cassava bread has a nutty taste and a chewy texture.

*(Continued on page 2)*

# Cassava Bread

*(Continued from page 1)*

In Haiti on the north side, the flour is mixed with grated coconut, thus creating Coconut Cassava Bread.

In other islands, the grated coconut is mixed with sugar and spices, cooked to form a paste, which is spread between two pieces of cassava bread to make 'quinches'.



Grating the Cassava



Pounding the Cassava Meal



Extracting the Poisonous juice with the Matapi



Sifting the Cassava meal



Baking the Cassava Bread



Turning over the Cassava Bread



Sun Drying the Cassava Bread on Thatch Roof

Photos: Courtesy of the Walter Roth Museum of Anthropology, Guyana.

## Board of Directors

Walter Berridge  
*Chairman*

Reg Murphy  
*President*

Janice Augustin  
*Secretary*

Natulya Lawrence

Avril Hector

Susan Lowes

Janice O'Keiffe

Desley Gardner

Chris Waters

*Members*

Dame Louise Lake-Tack  
*Honourable Member*

## Museum Staff

Michele Henry  
*Curator*

Debbie Joseph  
*Gift Shop Attendant*

Myra Piper  
*Library Researcher*  
*Data Entry Clerk*

Lisa Francis  
*Museum Attendant*

Lisa Charles  
*Assistant Library Researcher*

Mary Johnson  
*Heritage Education Tour*  
*Guide*

*Museum Attendant*

Rebecca Gomes  
*Assistant Library Research*  
*Attendant*

Suzanne Henry

Nicola Hill

Sherma Kirby

*Cleaners*

Mark Philip

Alex Stewart

*Digital Collection*

*Management Technician*

## The First Generation of Teachers

1809 A Moravian missionary, Mr. Newby, came to Antigua, but he was not allowed to pursue the EDUCATION of the slaves. After a while he kept an evening school "in a secret way". (T & K:18).

1812 Mr. Charles Thwaites, one time employee at HM's Naval Yard at English Harbour, was often invited with his lay preacher wife to attend Wesleyan services at Lyon's Estate.

One Sunday when no service was being held they noticed an old black man, Henry Cochrane by name, preaching and teaching slave children. This gave the Thwaites the idea of finding teachers on other estates in the neighborhood to do the same. Next year, one Sunday when services were not being held, at Lyon's Estate, the Thwaites decided to hold a meeting of teachers and their children.



This is an impression of Emancipation Day in Antigua, by E.T. Henry. August 1st 1834, 30,000, enslaved African/Antiguans were "freed" .

So many people turned up that it was decided to build a schoolroom halfway to English Harbour where the Thwaites lived, on a gentle rising ground covered with smooth green grass open to the sweet breezes of Willoughby Bay. Vigo Blake, the head man on Blake's Estate told the Thwaites that if they could obtain permission from the proprietors of the estate, he and his fellow slaves would build a schoolroom on that spot... So it was then, that on May 29th 1813, the

FIRST SCHOOLROOM was opened in the West Indies for the purpose of teaching slaves.

It was 44' by 16' wide and it was roofed with the trash of sugar cane, and the bare earth floor was covered with a tarpaulin. This newly built house was soon called BETHESDA by Mrs. Thwaites, as it was a place of mercy to both young and old. It was not long before one or two houses were built near by ... such was the origin of today's village. (Horsford 1856: 201 et seq).

### REACTIONS TO THE COMING OF FREEDOM

1826 "The slaves are unsettled at the coming of Freedom. CC:379) The morale of the slaves in Barbuda is poor". (CC:329).

1827 Codrington was advised to sell Barbuda as a home for "liberated Africans". (CC:346).

1829 "The Slaves are behaving better they are coming round to a sense of duty". (CC:384). "The slaves long used to idleness, dissolute manners and suffered to be insolent". (CC:386).

Codrington, negro farrier in Barbuda asked his owner, Sir William Codrington, whether he could buy his freedom. (C 4).

**“Knowledge to  
be of any Value  
must be  
Communicated”**

## Freeman's Village/ Freemansville, Antigua, W.I

By H.D. Anderson O'Marde

Field research Officer– Department of Culture  
- September, 2020

Undoubtedly, one of the most challenging of difficulties to any society is the absence of written documentations regarding its history. In some cases, there may be some historical data to be found as folklore, -traditional local stories, orally passed down in the community and within the country. However, this method of preserving data has its shortcomings as, over a period of time, such stories may be embellished in order to make the chronicles appear more interesting while some details may become lost and forgotten. Another weakness with this type of record-keeping is that verbal accounts are usually left to the individual's interpretation. Then, there is the unfortunate circumstance where some people in authority do not subscribe to the notion that collecting and preserving data for posterity is either necessary or valuable. Those who decide to collect such data in the field, are demeaned, perceived with suspicion, and regarded as wasting time. Endorsing people with such mentality can only spell doom and the continued loss of our history. Consequently, in like manner, we will also lose our cultural identity.

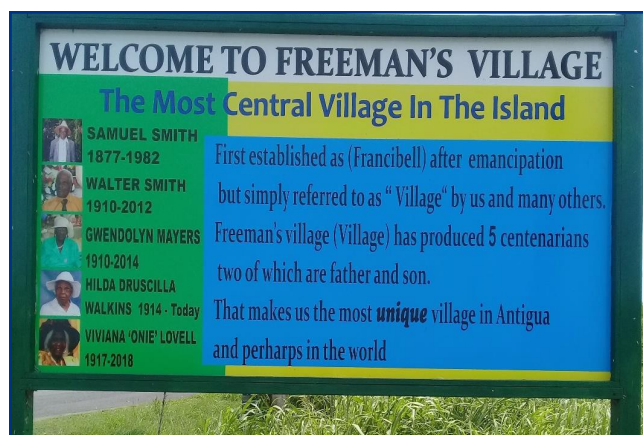
It is said that if one plotted the length and breadth of the island of Antigua, at its very centre, one would find "Freeman's Village". Generally speaking, the residents of that community are convinced that this is an indisputable fact. Much has been made regarding that coveted distinction; to the point where it had been posted on welcoming signs erected at the entrances to the village. One such sign remains at the eastern entrance and exhibits bragging rights for the community. It boldly declares that Freeman's Village is "The Most Central Village In The Island".

While some residents claim that Freeman's Village is the precise centre of the island, it must be remembered that it is small, land-locked and shares boundaries with other communities. A shift of a degree or two can make a big difference.

The pin-point of that mystery seems to lie on the border of Belle View Estate along with another miniscule neighbourhood called, "Stony Hill", and of course, Freeman's Village.

Travelling eastwards, on the right-hand side of the main thoroughfare, at the point where those three communities converge, there appears to have been an inscribed monument. This was supposed to identify, with clear-cut accuracy, the specific central spot in the island. However, that no longer exists although the tales prevail. Numerous hours of intense searching for that monument amongst the dense foliage and brush have been fruitless. Similarly, no photographs can be found to support this allegation.

In addition, a particular tree called the "Bareback Tree" (Baobab) (*Adansonia Digitata*), is also deemed to be the marker of the exact centre of the island. Considered to be the oldest tree in the island, that tree still remains, and can be found approximately one hundred yards away from the spot where the monument is said to have been seated. It is located on Belle View estate. It appears more likely that the centre of the island is located at the western border of Freeman's Village, which is shared with the eastern boundary of Belle View Estate and the boundary of Stony Hill Lane.



Welcome sign at eastern entrance to village

Another of the mystiques associated with that community is the claim that the village got its name after the abolishment of slavery. Initially, Freeman's Village was known as, "Francibell". This information also appears on the welcome sign. (*The variant 'Franchie Bell' appears on page 54 of Sir Keithlyn Smith's book, "To Shoot Hard Labour"*).

(Continued on page 5)

## Freeman's Village/ Freemansville, Antigua, W.I

(Continued from page 4)

It is further said that after emancipation, some of the former slaves moved into that area and each of the men began to proudly declare, "Now, I am a free man". Hence, the area became known as Freeman's Village.

Records at the Antigua Museum shows that prior to the abolition of slavery in 1834, Freeman's Estate was in existence. In 1779, Arthur Freeman's plantation contained 360 acres and was given to Marmaduke Robinson. The Freemans were absentee landlords, and it is not known if the plantation was given to Robinson to manage or lease.

Following emancipation, which finally came on Friday, August 1st, 1834, (when 29,000 Antigua slaves became free), free villages started to appear in out-of-the-way places such as the south-western hills of Antigua. The Antigua slaves were the first to be emancipated in the British West Indies, for Antigua was the only island in the Leeward Islands to by-pass the four-year apprenticeship period suggested by Britain.



The 5 centenarians produced by Freeman's village  
(Of Note, it should read, Hilda Druscilla Watkins.  
Source: Lynette Nicholas)

"Some planters sold plots of land to their labourers, as at Liberta. Many villages were named using words connoting "freedom"; Freetown, Freemansville and Liberta are examples". (Source: *Museum of Antigua and Barbuda*)

This fact helps to propagate the allegation that the name, "Freemansville" was coined as a result of the pride felt by the earliest villagers. Some will dare to say that it is merely coincidental that the former owners of the nearby plantation, "Freeman's Estate" shared a major part of their name with their next door neighbour, "Freemansville".

"By 1852, Freeman's Lower contained 365 acres and was owned by Inigo Thomas, a Member of Parliament and absentee slave owner who was awarded compensation with his brother-in-law for the Lower Freeman's estate, and claimed as tenant-for-life the Winthorpes Estate (#56) and the Galley Bay Estate (#30). The compensation for these two estates was paid to Inigo's son, Freeman Thomas. Born Inigo Freeman, the son changed his name to Thomas in 1789 after inheriting the Thomas family's English estates at Ralton, in Willington, and Yapton, in West Sussex". (Biography of *Inigo Freeman Thomas*)

It must be noted that there were four estates in close proximity, in that section of the island. Of course, all were sugar plantations. There was Bellevue to the west of Freeman's Village; Freeman's on the northern side; Sanderson's on the east and Jonas on the south-eastern side. It is known that the former slaves, after their emancipation, continued to work on the plantations.

The plantation owners, un-accustomed to dealing with a labour force of freed men and women, did everything possible to destroy the emerging independent life of the former slaves. The workers were treated with as much cruelty as before.

There is also an assertion that the village was among the first in this country to be established by emancipated slaves. This proclamation has been proven to be true.

(Continued on page 6)

## Freeman's Village/ Freemansville, Antigua, W.I

(Continued from page 5)

“Following the 1834 abolition of slavery, Freemansville became the second village to be established in Antigua”, (*Source: The late Sir Keithlyn Smith, on page 54 in his book “To shoot Hard Labour”*). It was first established as “Francibell” / “Franchie Bell”. Eventually, its name was changed. (“*Freemansville Village*” appears on *Shervion’s map of 1852*). In 1890, Freemansville consisted of a Methodist Church and 12 houses. (*Source: The late Sir Keithlyn Smith, on page 56 in his book “To shoot Hard Labour”*).

“By 1840, there were nearly 30 villages around Antigua. These villages grew rapidly after the disastrous earthquake of 1843, because the planters did not want to rebuild accommodation on the estates since the labourers did not want to live there. They wanted to be free and independent of the planters, so they would be better able to bargain for their wages”. (*Source: Museum of Antigua and Barbuda*)

It was about this time that plantation owner Freeman, imported camels to work on his estate. Date palms (*Phoenix reclinata*) were brought with these animals as fodder. The camels found Antigua much damper than Africa’s deserts, and they died as a result of hoof disease. The date palms survived and that is why there are so many in the area. However, due to the conditions in Antigua, the palms do not bear the fleshy and juicy type of dates we commonly know. (*Source: Museum of Antigua and Barbuda*)(*Source: ‘Place, Names of Antigua and Barbuda’ by the late Desmond Nicholson*).

As indicated on the welcoming sign, erected at the eastern entrance of the village, Freeman’s Village lays claim to being “The most unique village in Antigua and perhaps in the world”. The reason for this brazen claim is also indicated on the sign-board, “Freeman’s Village has produced five (5) centenarians, two of which are a father and his son”.

Itemized on the list of centenarians are **Samuel Smith**, born in 1877, lived until his 105th year.

He was best known as “**Papa Sammy**” and was the protagonist of Sir Keithlyn Smith’s best-selling book, “*To shoot Hard Labour*”. He joined his ancestors in the year 1982.

Also included on that elite and exclusive list is **Walter Smith**, the son of Samuel “Papa Sammy” Smith, was born in 1910 and lived until 2012. This father and son portrayal of extreme longevity is the factor which contributes to the conclusion that Freeman’s Village is the most unique village in the nation.

**Gwendolyn Mayers** was born in the same year as Walter Smith, but lived until approximately two years after him. She passed on in the year 2014.

In 1914, in the region of four years after Walter Smith and Gwendolyn Mayers were born, **Hilda Druscilla Watkins** entered into this world. In her 106th year of life, “she now resides in Canada”. (*Source: Lynette Nicholas, past president of Freeman’s Village Community Group*)

Around three years after Hilda Watkins was born, Freeman’s Village saw the birth of their fifth centenarian. **Viviana ‘Onie’ Lovell** began her life in the year 1917 and was called to glory in 2018.



Fruit and leaves of the “Bareback Tree”,  
Belle View Estate

(Continued on page 7)

## Freeman's Village/ Freemansville, Antigua, W.I

*(Continued from page 6)*

Today, whether it is because of the numerous names, their origins and variations; whether it is because of the claim to be the central village on the island; whether it is because it is purported to be one of the first villages established in this island; or whether it is the fact that 5 centenarians have been produced there, including a father and his son, Francibell / Franchie Bell / Freemans Ville/ Freeman's Village remains as a special place to most of us.



“Bareback Tree” (Baobab) (*Adansonia Digitata*) on Belle View Estate



Huge, Gnarled Girth of trunk of the “Bareback Tree”, Belle View Estate

(Photographs provided by and remain property of H.D. Anderson O'Marde)

### BIBLIOGRAPHY:

*Sir Keithlyn Smith – “To Shoot Hard Labour”*  
*Ingio Freeman Thomas -- “Biography of Ingio Freeman Thomas”*

*Desmond Nicholson – “Places, Names of Antigua and Barbuda”*

### APPENDIX:

*Museum of Antigua and Barbuda*

*National Archives of Antigua and Barbuda*

### INTERVIEWS AND ORAL SOURCES:

*Lynette Nicholas: Past President of the defunct “Freeman's Village Community Group”*

## Did you know about irons....

By Jan Augustin

Photos are of items in the Museum of Antigua & Barbuda

Ironing without the benefit of electricity was a hot and arduous task. About a thousand years ago, the Chinese began to use hot metal to iron cloth. Pans filled with hot coals were pressed over cloth that was stretched tight. People in Northern Europe used stones, glass, and wood for smoothing. In the late Middle Ages, blacksmiths in Western Europe started to forge smoothing irons, called flat irons.

By the 17th century, flat irons had made their way to the Caribbean. They were heated by hot coals or on a stove. The handles had to be wrapped with thick cloth to protect your hands. Irons had to be kept immaculately clean, sand-papered, and polished regularly, then lightly greased to avoid rusting.

One type of flat iron was the “sad iron.” Sad Irons were really flat irons, but bigger and heavier--the old word “sadiron” meant dense and heavy. The handles on the sad iron were removable and therefore stayed cooler than the handles on the smaller flat iron.

*(Continued on page 8)*

## Did you know about irons....

*(Continued from page 7)*



Flat iron sad iron

“Goose” or “Tailor Goose” irons were so called because of the goose neck shape and the hissing sound that the hot iron made on dampened cloth. Experience helped you decide when the iron was hot enough to iron but not so hot that the cloth would be scorched. A well-known test was to spit on the hot metal. Hot coals could be put inside the base or “box” to keep the iron hot for a little while longer.



Goose Neck Iron

## Antiguan Head wrap Traditions and Practices

In Honor of Keithlyn Smith

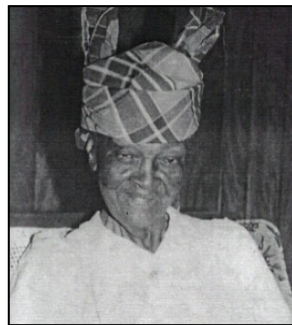
By Desley Gardner

Head wraps, head ties, head scarfs, tie heads or whatever you may call them, this notable piece of attire has adorned the heads of many Caribbean women, an identifiable fashion that has its roots in African tribes, plantation society, and even post-emancipation traditions. The complex and extensive history of this small article of clothing is rather intriguing and the cultural legacy is infinite.

In *Symbol of Courage: Reflections of an Antiguan Patriot*, Keithlyn B. Smith’s focal persona Aunt Dood not only shares an autobiographical account of her life in Breaknock but provides

details of the vibrant socio-cultural elements that existed within her small community. One intriguing element was the poetic names for the different head wrap styles, each communicating a different message to those who could decode it. Here are some of the names for these head wrap styles:

- The War Head Tie
- The Victory Head Tie
- The Hammer Head Tie
- The Henkercha Tie
- Talk to Heat or Listen to Self Head Tie
- On the Spree Head Tie
- The Clipper Head Tie



War Head Tie



Hammer Head Tie



Victory Head Tie

According to Smith, “The War Head Tie was worn by a woman who was indicating that she was in serious conflict with another woman who was holding on to her man. Nothing short of war would be declared to bring him back into her arms.” A woman would wear a Victory Head Tie when she was victorious over another woman, while a woman would wear a Hammer Head Tie when one family was victorious over another. The winner would boast, “Them get the hammer.” (Keithlyn B. Smith, *Symbol of Courage: Reflections of an Antiguan Patriot*, 2006, pp. 47, 48, 49).



## Booby Alley and Its Environs:

H.D. Anderson O'Marde

Field Research Officer, Ministry of Culture:

August, 2020

There was a time when yellow fever was running rampant throughout the island of Antigua, almost annihilating the entire military settlement at Fort Shirley Heights, near the Nelson's Dockyard. Hundreds of soldiers died at the military settlement and things became so ominous and dreadful that the sailors and soldiers had to be buried in the sand on the beaches and the soft areas surrounding them. It became obvious that a cemetery was necessary.



Mr. Anderson O'Marde

The space that was eventually chosen to become the graveyard was a location in the lower Point Area, in the city of St. Johns. The demarcation was Wilkinson Cross Street on the eastern side; Mariner's Lane on the western side; Dickenson Bay Street on the northern side; and North Street on the southern side.

That area holds special historical values for the people of this nation and should be revered for what it means to our society.

It was in that cemetery that King Court and his conspirators used to meet and plot to overthrow the white plantocracy, which had them enslaved. It was there that they drank the 'Damnation Oath' of "Death to the white Man". For their efforts, those revolutionary forefathers were all executed. However, it seems as though their spirits still exist in that area and their determination is as vibrant today as it was then.

It was eventually determined that that low-lying, swampy area was not the ideal choice for a cemetery as there were incidents of coffins floating in flood waters when there was heavy rainfall. Subsequently, the cemetery was relocated to number ten cane field plot at the Gambles Estate.

The original cemetery gave birth to dwelling houses that accommodated the poorer and more down-trodden within our society. Black descendants of slaves were allowed to settle in the unwanted, swampy and unhealthy area. It was prevalent with mosquito-borne diseases. Today, it remains densely populated, with inter-connecting alleys, in a maze-like fashion, running through its length and breadth. The area became known as 'Booby Alley'.

Despite the poverty stricken families that resided in that area, and the deprivation that they suffered, there emerged a people who have made considerable contributions to our nation, especially in the spheres of politics and culture. They have always exhibited their African heritage; portrayed their African culture, and have been instrumental in shaping our history and determining the direction of our nation.

The 1918 riot was conceived and took form from this area. The attack was divided into two separate sections; one moving up St. George's Street while the other went up North Street and proceeded upward along Newgate Street. The intention was to challenge the colonial authorities at 'Ram's Kiddy Corner'. That riot was short lived as many of the rioters were shot down and arrested. This rejected area had produced the spark and ignition for black revolution and had provided fearless energy for the people of this nation.

Out of this area, came the backbone of The Antigua Trades and Labour Union. It was from this union that the Antigua Worker's Union was born. Both of these unions have contributed considerably to the working class of this nation. It is from these two trade unions that separate political parties were formed, and subsequently, have been instrumental in shaping all of our governments.

The invaluable contributions made to our culture and our cultural products, occasioned by residents of this area, can never be denied. This was the area where the 'Monkey Band' started. This was where the suppressed cultural traits of our African forefathers persevered and burgeoned into some of our nation's pillars of our culture.

*(Continued on page 10)*

## Booby Alley and Its Environs:

*(Continued from page 9)*

It was in Booby Alley that the African drums and the dancing of the 'Mo-ko Jumby' raised their heads and defied the suppression that was being forced on our forefathers. This was the area that produced the 'House Coat Bands' which entertained the masses during the Christmas seasons.

That area has always been replete with people blessed with creative and innovative talents. Located on Mariner's Lane was Townsend's blacksmith shop. In Mr. Townsend's yard there was an abundance of scrap iron, along with bits and pieces of metal. The men from the area resorted to making use of those pieces of scrap iron and, combined with their strong African heritage where rhythm is a part of us, they formed our first iron band. This was called Hell's Gate Iron Band, as the "raucous din" was viewed as akin to the sound that could only be expected to emanate from the gates of hell. Of course, as was to be expected, the iron band was not permitted to play in certain areas. A 'No Play Zone' was created so that the ghetto youths from Booby Alley had to keep away from the isolated upper middle-class blacks and the whites on the island. From the corner of Newgate and Thames Streets, up to Market Street, down to the bridge at the corner of South Street, was the region designated as the 'No Play Zone'. Eventually, the iron band persevered and evolved into the 'Hell's Gate Steel Orchestra'.

Having heard reports of the steel band in Trinidad, the youngsters from that area began a quest towards creating their own. After experimenting with pan building for some time, Hell's Gate Steel Orchestra emerged, becoming the first steel band in the country. Hell's Gate Steel Orchestra has made us all proud as the band has gone on to accomplish feats far above anyone's expectation. Hell's Gate Steel Orchestra has defied all odds and has established itself as a true and valuable component of our cultural identity. The band has been recognized as the product of consummate innovators by being the first in many aspects relating to steel band, both here and the international community. The abundance of talented and skilled pan players within

the Hell's Gate Steel Orchestra was sufficient to withstand fragmentations, which saw some of its members moving away and forming two separate steel bands; the 'Harmonite's Steel Orchestra' and the 'Super Stars Steel Orchestra'. Hell's Gate Steel Orchestra's tenacity is so fierce that they still exist and are the current national steel band champions.

From the bowels of that swampy area, there has ensued, a people who have proven that they deserve better recognition for the significant contributions made by them and their fore-parents. Boasting a history brimming with positive achievements, the residents of Booby Alley must be complimented. They must also be assisted with raising their standard of living, starting with better housing. Fortunately, a person blessed with compassion, has stepped up to the plate. Our Prime Minister, the Parliamentary Representative for that neighbourhood, has committed to improving the squalid and cramped conditions under which they still exist. In addition, we can only hope that the astronomical contributions which have been made by the earlier residents of that area will not be swept into the dust-bin of history. As part of the beautification process, a plaque commemorating some of the residents who have made positive influences to the inscrutability and mystique of Booby Alley, should find a place in a position of prominent and permanent display. There must be a determined pledge to preserve the history, the efforts and the contributions made to this nation by the people of Booby Alley and its environs.

## The Library Building. St. John's Antigua

In the Leeward Islands, as early as 1830, a library had been inaugurated in St. John's as a private venture, the object being "the gradual formation of a permanent library of general literature and the establishment of a reading room". The members were elected by ballot and after subscribing for ten years, the library became free of further subscription.

*(Continued on page 11)*

## The Library Building. St. John's Antigua

*(Continued from page 10)*

On 5th July 1839, the Library Society was incorporated by an act of legislature as library and reading room, of which the secretary was Thomas Nicholson.

The great earthquake of 1843 damaged the building, but by 1854 it had been revived and was taken over by the Government as the Public Library. The Registrar of the Court House in 1861, Mr. Warwick P. Hyndman, had given some of his land to the Holberton Hospital and to the Public Library.



1900's building

In 1967 the Governor appointed trustees of the library who made rules for its management. The library and contents were regarded as trust property. In 1932 there were 7,543 books in stock for the 132 subscribers. 16,365 books were loaned during the year.



Photo courtesy Anthony Gonsalves Collection

The staff consisted of a chief clerk, an assistant clerk and a messenger. In late colonial times a small section was devoted to the display of archaeological and other artifacts, as for example a model sugar estate and 1914 German machine gun. (The model sugar plantation was refurbished by the late architect Eric Smith) now on display at the Museum . The building also housed the Treasury on the ground floor.

In 1974, when an earthquake damaged the building, the books were moved to a temporary location on Market Street. For the future, the building will be featured in the Silston Library and later in the rehabilitation of lower St. John's.

*Preserving the  
past, Enrich the  
Future*

# What's Happening Around the Museum

## Staff Workshop

The Museum mounted a creative therapy workshop for staff. Staff chose to work in cement to create vases and other items. It was a most rewarding day, filled with laughter and fun.



*(Continued on page 13)*

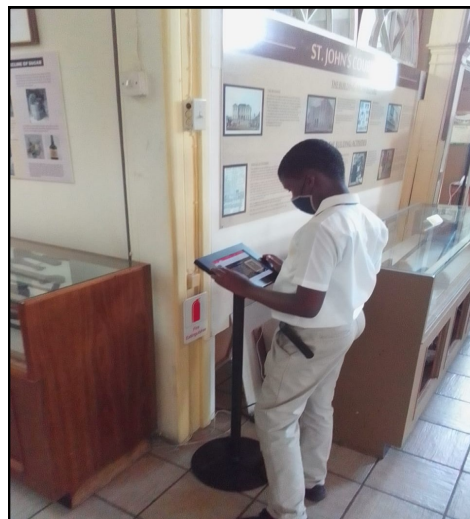
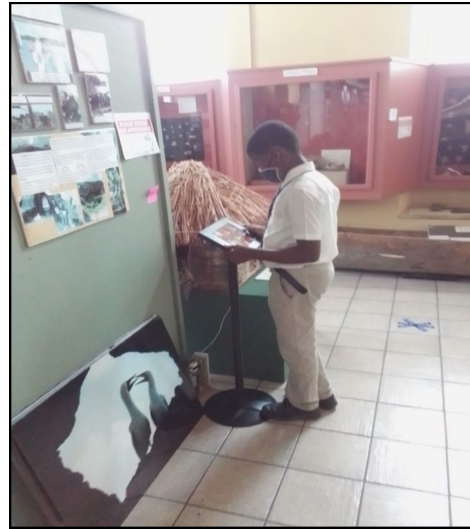
## Upgrades

CIBC signage. They are now a proud partner with the Museum. Thank you CIBC .



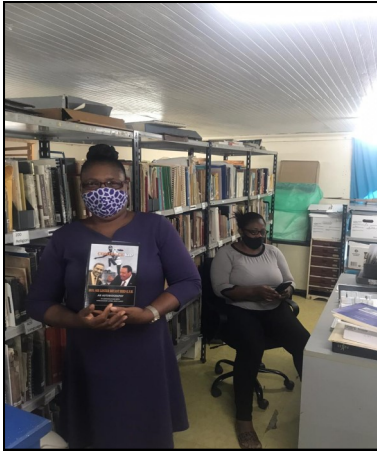
## Visitors

Its always a great pleasure to have the students visit our museum.



# Donation

Sir Lester Bird donated copies of his memoir, "The Comeback Kid" to members of staff, who took time out to read a few pages, during their hectic schedule of developing virtual projects. Each department is charged with developing virtual projects for our website, in collaboration with Dr. Susan Lowes and digital technicians.



Rebecca and Lisa-Research Dept.



Lisa one: Gift shop/welcome attendant



Alex: Digital Technician



Debbie; Gift shop/ Welcome Attendant



Mary ; Heritage Educator



Alex : Digital Technician

## Acquisitions..

Special thanks to Daniel R. Coquillette, Reporter, Committee on Rules of Practice and Procedure, Judicial Conference of the United States. Mr. Coquillette donated to the Museum Research Library two publications entitled '*On the Battlefield of Merit*' and '*The Intellectual Sword*'.

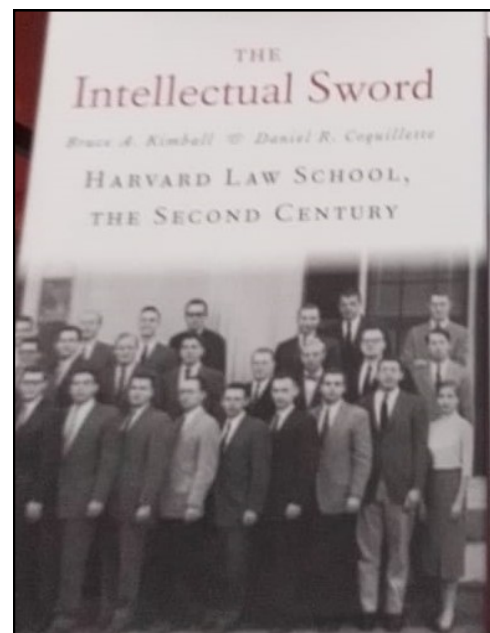
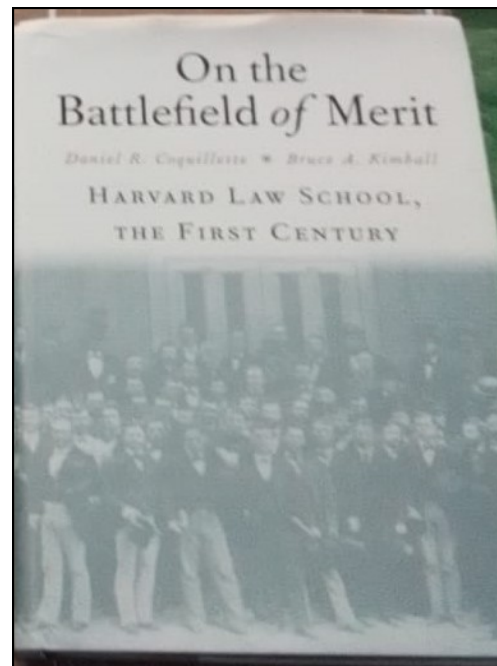
### *Letter from Mr. Daniel R. Coquillette*

As I am sure you are aware, the Founder of Harvard Law School in Cambridge, Massachusetts, was an Antiguan, Isaac Royall (1719-1781). He and his father owned a major sugar plantation in the Pope's Head region of Antigua until 1738. His will established the Royall Professorship at Harvard, which exists to this day. It was the first university-endowed professional chair in law in America, and Harvard is the oldest professional law school in America.

In 2017, Harvard will celebrate the Law School's Bicentennial, an event which is very likely to involve the School's most distinguished alumni, including the President of the United States, Barack H. Obama, Class of 1991, the Chief Justice of the United States, John G. Roberts, Class of 1979, and four of the nine Justices of the Supreme Court of the United States, including Elena Kagan, Class of 1986, the first woman to be Solicitor General of the United States. It is interesting to note, as Isaac Royall was a slave holder, that the institution he founded has graduated some of the most distinguished African-American lawyers of American history, including George Lewis Ruffin, Class of 1869, the first black judge in American history, Archibald H. Grimké, Class of 1874, an escaped slave who became Consul to Santo Domingo and one of the Founders of the NAACP, Charles Hamilton Houston, Class of 1923, crusader against segregation and instrumental in the career of Thurgood Marshall, William Henry Hastie, Jr., Class of 1920, Governor of the U.S. Virgin Islands and the first black judge. of the U.S. Courts of Appeals, William T. Coleman, Jr., Class of 1943 , the first black Cabinet Minister of the United States, Clarence Clyde Ferguson,

Class of 1951, the first black United States Ambassador, and Reginald Lewis, Class of 1968, major philanthropist and the only African American to have a building named for him at Harvard. And now, of course, the President of the United States himself.

I am the director of the Harvard Law School History project, charged with writing a new Bicentennial History of the Harvard Law School for the bicentennial events. I want to be sure Antigua's part in this great story is fully and accurately included.



Available at the Museum Store. Call 462-4930/1469 to order  
We do curbside pick up. \$40.00EC..Your support is needed

*Shipwrecks & other Marine Disasters  
in Antigua & Barbuda by D.V. Nicholson*  
*"What lies beneath"*



**209** Antigua Wrecks  
**148** Barbuda Wrecks

*Love your History?*  
Come to the Museum of Antigua & Barbuda, Long St. to get your copy

*Forts & Fortifications  
in Antigua & Barbuda by D.V. Nicholson*

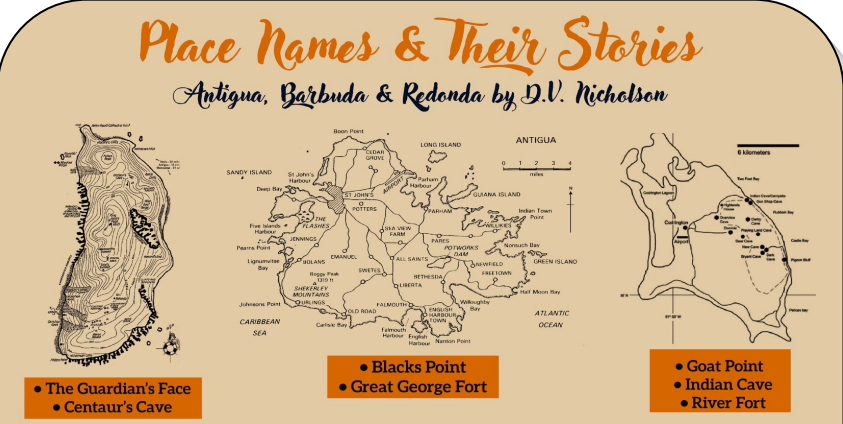


**55** Forts including minor Fortifications

- \*Fort Charlotte
- \*Fort Cuyler
- \*Fort Byam
- \*Fort Hamilton
- Minor Fortifications
- \*Neck of Land
- \*Piggs Point
- \*Reef Guard
- \*Soldiers Gut

*Love your History?*  
Come to the Museum of Antigua & Barbuda, Long St. to get your copy

*Place Names & Their Stories  
Antigua, Barbuda & Redonda by D.V. Nicholson*



- The Guardian's Face
- Centaur's Cave
- Blacks Point
- Great George Fort
- Goat Point
- Indian Cave
- River Fort

*Love your History?*  
Come to the Museum of Antigua & Barbuda, Long St. to get your copy



The Historical & Archaeological Society Newsletter is published at the Museum quarterly in January, April, July and October. HAS encourages contribution of material relevant to the Society from the membership or Other interested individuals

Tel/Fax: 268-462-1469, 462-4930 E-mail: [museum@candw.ag](mailto:museum@candw.ag) Website: [www.antiguamuseums.net](http://www.antiguamuseums.net)

# Historical and Archaeological Society

JULY, AUGUST, SEPTEMBER 2020 HAS NEWSLETTER, No. 150

## MESSAGE FROM OUR CHAIRMAN

Dear Members and Friends of The Museum of Antigua and Barbuda,

Culture never stops, and it is crucial that museums keep going too, especially in the face of COVID-19. *“Museums are more than just places where humanity’s heritage is preserved and promoted, they are also key spaces of education, inspiration and dialogue. At a time when billions of people around the world are separated from one another, museums can bring us together”* . . . noted Ernesto Ottone R., Assistant Director-General for Culture of UNESCO.

We at the Museum of Antigua and Barbuda are facing these challenges. Our revenue lines have all but disappeared, but we managed to set up Covid hygiene protocols, maintain our collections, service our machinery, keep our security and WIFI systems and welcome the few visitors with what little we have. But we need your support.

Covid19 has allowed us to adopt innovative ways to bring the museum to you, virtually. Our staff are working on developing Power Point visuals of our collections and exhibitions, and a website for children is in the works. Dr. Susan Lowes has upgraded our website. Please log on to [www.antiguamuseums.net](http://www.antiguamuseums.net) to view it. We welcome your feedback and comments.

Here is how you can help the Museum of Antigua and Barbuda. **FUBI** is a locally owned company, similar to PAY-PAL. They have used their expertise in online payments to build a platform for businesses of all sizes to start accepting payments for their goods and services in a few, quick, simple steps.

**FUBI** will allow the members and friends of The Historical Society/Museum of Antigua and Barbuda to receive payments for goods and services, accept donations and continue generating revenue while accommodating our membership and maintaining social distancing protocols for your safety. We hope you will share this information with the Antigua and Barbuda diaspora.

Please visit [www.antiguamuseums.net](http://www.antiguamuseums.net) to find the FUBI button. There you will be able to update your membership, donate and make payments for items at gift shop. Help us to keep preserving the past to enrich the future in the new normal.

Thank you,  
Walter Berridge  
Chairman  
The Historical Society/Museum of Antigua and Barbuda

\*\*\*

Join HAS! Discover & Preserve Antigua & Barbuda’s Heritage

TO BECOME OR REMAIN A MEMBER OF THE SOCIETY, FILL IN & SNIP OFF. Mail to P.O. Box 2103, St. John’s Antigua.

NAME:.....

ADDRESS:.....

TELEPHONE: (H)..... (W).....

E-MAIL:.....

SIGNATURE:.....

DATE:.....

| CIRCLE MEMBERSHIP |   |
|-------------------|---|
| CATEGORY          |   |
| Individual        | \$ 50 EC/\$ 25US<br>(Mailing included)  |
| Student           | \$ 15 EC                                |
| Family            | \$ 100 EC/\$ 45US<br>(mailing included) |
| Life              | \$ 500 EC/\$ 200US                      |
| Business Patron   | \$ 500 EC                               |