

Historical and Archaeological Society The Museum of Antigua and Barbuda

“Knowledge to be of any Value must be Communicated”

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The History of Tobacco Pipes in Antigua

By Dr. Reginald Murphy

The tobacco plant is native to the Americas. It was used in a variety of ways by the Native peoples long before the Europeans arrived. It was introduced to Europeans by the early colonists, including Sir Walter Raleigh, and its addictive properties led to its instant popularity and to a demand for more.

Pipes with small bowls for smoking tobacco were soon developed and, like most cultural objects, changed in form and style over time. Because these changes were documented, they can be used to date the time of occupation on specific site—what archaeologists call relative dating.

In general, the earliest tobacco pipes had small tulip shaped bowls and thick stems, like the pipes at the bottom of the picture. These pipes, which date from the mid to late 17th century, had a wide bored hole down the length of the stem from the bowl to the tip of the long suction tube or mouth insert.



By the 18th century, tobacco pipes had bigger, more erect bowls, with smaller diameter stems and smaller bore holes, like the pipes on the upper right in the photograph. Some pipes of this period had ornately decorated bowls with different themes, as can be seen in the pipes on the left.

In Antigua, the earliest pipes were found during archaeological excavations at Betty's Hope, Warner's Estate in Piccadilly, Shirley Heights, and English Harbour. Red clay pipes, believed to have been made in Jamaica, have been found at Warner's and at Betty's Hope but they are rare, with not enough recovered to allow for detailed study.

Camels– In the Caribbean?

By Sue Evan-Wong

‘I never knew we had camels in the Caribbean’ and ‘How widespread was the use of camels in the Caribbean during colonial times?’

These remarks came up quite frequently when I gave talks about the book I published in 2019 - *The Cornish in the Caribbean*¹ - and spoke about the use of camels by the mining companies working the El Cobre mines in Santiago de Cuba during the mid-19th century. Coincidentally, the camels imported by Dr. Willis Freeman to work on his estate in Antigua featured in recent issues of the *Has Newsletter* (No. 149² and No.150³).

So where did these camels come from ?

Documentation shows that they came from the Canary Islands, an archipelago that lies off the coast of northwest Africa⁴.



Phoenicians, Arabs, and Turks all tried unsuccessfully to subjugate and colonise the indigenous Guanche people of the Canary Islands, but it was the Spanish who, between 1402 and 1496, succeeded. From about 1405 Spain began to introduce camels to the islands, bringing the Dromedary (*Camelus dromedarius*) - also known as the Arabian, or one-humped camel – and importing them from the nearby coast of Africa⁵.

The dry sub-tropical climate suited the animals so well that, within about 200 years, there were many thousands of camels in the islands, and the colonial government began to see that their large camel population had export potential as a means of transport. In about the middle of the 16th century they were sent to Peru - to one of Spain’s most valuable colonies, and much later to Brazil, Venezuela, and Bolivia.

The first attempt to export Canary camels to the Caribbean came towards the middle of the 17th century, when some were sent to **Barbados** where they were used to transport materials on and between the island’s sugar estates.

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Camels– In the Caribbean?

(Continued from page 2)

The traditional transport animal was the small, hard-hoofed breed of donkey, known as Assinagoes, which were bred on the Azores, a group of islands belonging to Portugal, which lie in the Northern Atlantic.

¹Appleby, Sue. *The Cornish in the Caribbean: From the 17th to 19th Centuries*. Kibworth Beauchamp: Matador, 2019. (Available in the Museum Gift Shop.

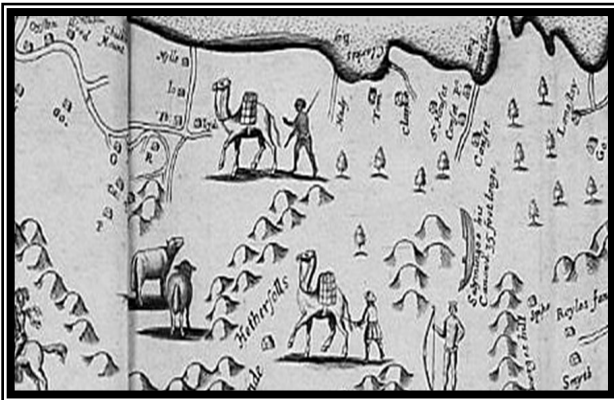
²Historical and Archaeological Society. Museum of Antigua and Barbuda. 'History of Freemans Village'. *HAS Newsletter*, p.8 (No.149, April-June 2020).

³O'Marde, H.D. Anderson. 'Freeman's Village/Freemansville, Antigua, W.I'. *HAS Newsletter*, p.6 (No.150, July-September 2020).

⁴Information about the camels on the Canary Islands is largely taken from: Wilson, R.T. and C. Gutierrez. 'The One-Humped Camel in the Canary Islands: History and Present Status'. *Tropicultura*, pp.288-298 (Vol 33, No.4).

⁵Morera, M. *La Tradicion del Camello en Canarias*. Las Palmas: Patronato de la Casa de Colon, 1991, pp.167-204.

The camels were as sure-footed as the donkeys on the hard, coral-based tracks lining the edges of the cane fields and could carry much heavier loads than the donkeys, so they were considered a valuable addition to the local livestock. Camels even appear in the map of Barbados in Richard Ligon's *A True and Exact History of the Island of Barbados*, published in 1657⁶:



Ligon writes:

'... camels... are very useful beasts, but very few will live upon the island: divers have had them brought over, but few know how to diet them.

Captain Higginbotham had four or five, which were of excellent use, not only of carrying down sugar to the bridge [Bridgetown], but of bringing from thence hogshead of wine, beer or vinegar, which horses cannot do, nor can carts. A good camel can carry 1600 lb weight and can go the surest of any beast.⁷

But problems with disease and finding an appropriate diet meant that the camel population of Barbados was unable to flourish. They rarely lived for longer than a few years, did not breed, and soon disappeared from the island.⁸

Somewhat later, camels went from Lanzarote - the easternmost large island in the Canaries chain - to **Jamaica**. The date of their arrival is uncertain but, by 1774, Cornishman Edward Long was writing in the third volume of his *History of Jamaica* that they had been on the island long enough to have been successfully bred locally. He writes:

'The animals were originally bred here, with a view of carrying sugar and rum to the market instead of mules. Great expectations were formed from this project, as the camel was known to be far more docile and tractable and equal to bear much heavier burden; but upon trial, it appeared that the roads were much too rocky for their hoofs, that the hills were too steep and that nature had designed them only for extensive and level sandy deserts. They answer no other purpose here at present, than that of terrifying people, travelling the roads and causing overturn of carriages now and then.

The humanity of their owners preserves them from extinction, though at the hazard of many a man's neck. The young ones are said to be good meat and often used by the inhabitants of those countries where they are more common, but the epicures of Jamaica have not yet thought it proper to introduce the Asiatic dainty into their bill of fare. They attain hair in their growth; and some advantage might doubtless be found by shearing their hair; at present they are the most useless animals belonging to this island.⁹

⁶Ligon, Richard. *A True and Exact History of the Island of Barbados*. Indianapolis: Hackett Publishing Company, 2011, p.58.

⁷Ibid., p.58.

⁸Watts, David. *The West Indies: Patterns of Development, Culture and Environmental Change Since 1492*. Cambridge: Cambridge University Press, 1987, pp.198-199.

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Camels– In the Caribbean?

(Continued from page 3)

Long seemingly knew little of the nature of the camel, which becomes stressed easily and, given their large size and weight, can be hard to handle: an adult is about 6.5 feet (2 m) tall at the shoulder and weighs between 880 to 1,325 lbs - 400 to 600 kg¹⁰. Useful or not, the Jamaican camels survived for at least 50 years but, like their counterparts on Barbados, eventually succumbed to disease – in this case to the effects of skin infestation by the burrowing jigger flea (*Tunga Penetrans*).

Camels were sent to the French colony of **Saint Domingue** (present day Haiti) in the 1750s, where they were used on the sugar estates, but here - as in Barbados and Jamaica - they failed to reach their potential as a valuable addition to the local sugar economy as: ‘they scared the horses and would not reproduce.’¹¹

In 1767 John Pinney, the owner of Montravers Estate on **Nevis**, imported six camels in an effort to find an alternative to using horses for transport, and camels were used on Montravers and other estates for over 23 years. In 1778 he brought in four more camels – quite an investment at a cost of £234 - to work his mills.¹² Detailed documentation concerning the Nevis camel population has yet to be researched – as is the case for the other camel-importing Caribbean islands - although in Nevis there is a record of ‘2 pairs of camel crooks and 3 camel breakers’ imported in 1783, and of the importation of provisions for camels between 1780 and 1790.¹³ The remains of the camel barn built on Montravers Estate can still be seen.

Tobago imported camels in 1800. The late 1700s had seen a growth in the export of sugar and other export produce from the island, which was taken by boats onto waiting ships from every suitable bay along the coast. But the lack of serviceable roads to transport the goods down to the coast hindered the enterprise and the camels were used by at least one planter in the hope of providing a more efficient means of transport.¹⁴

A little later, as mentioned at the beginning of this article, Dr. Willis Freeman imported camels to work on his estate in **Antigua**. Perhaps aware of the problem planters living on other islands had previously experienced in meeting the animal’s dietary requirements, he also imported date palms (*Phoenix reclinata*) to be grown as animal fodder. As camels have tough rubbery lips, they can eat such items such as cacti, and thorny branches, so they might also have enjoyed browsing on the candelabra, (*Cephalocereus nobilis*), or the prickly pear (*Nopalea cochenillifera*) cacti, and the cassie bushes (*Acacia farnesiana*) that grow everywhere in Antigua. But, unfortunately, the Antiguan climate was too damp for them; their feet - soft wide-spreading pads designed for walking on desert sand - developed foot rot, and they did not live long. Unlike the camels, the date palms survived and can still be found, especially around Freeman’s Village although, as the palms also prefer dry conditions, they are unable to produce the bunches of date fruit that are harvested from trees which grow in the desert.¹⁵

⁹Long, Edward. *The History of Jamaica or General Survey of the Ancient and Modern State of the Island*. Vol.3. London: T. Lowndes, 1774, p.898. Accessed 13 January, 2021, https://repository.library.northeastern.edu/downloads/neu:m0410b139?datastream_id=content

¹⁰IFAD. *The first woman camel farmer in North Africa: Imen’s story*. Accessed 15 January, 2021, <https://www.ifad.org/en/web/latest/story/asset/42204816>.

¹¹McClellan, James E. *Colonialism and Science: Saint Domingue and the Old Regime*. Chicago: University of Chicago Press, 2010, p.33.

¹²Watts, David. *The West Indies: Patterns of Development, Culture and Environmental Change Since 1492*. Cambridge: Cambridge University Press, 1987, p.547.

¹³Meniketti, Marco G. *Sugar Cane Capitalism and Environmental Transformation: an Archaeology of Colonial Nevis, West Indies*. Tuscaloosa: University of Alabama Press, 2016, p.95.

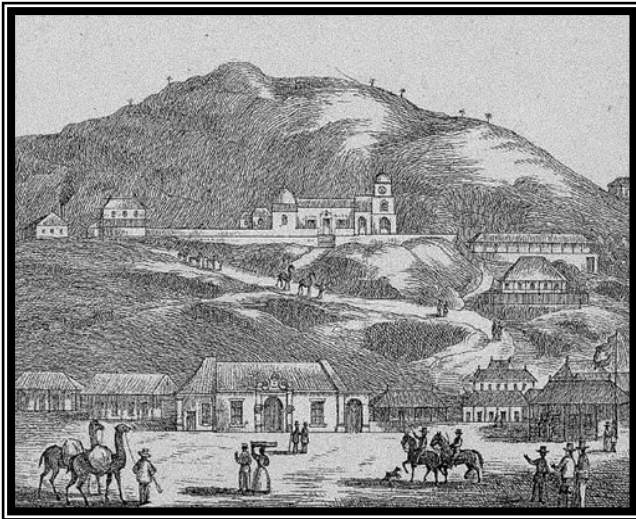
¹⁴Yawching, Donna. *Who’s Who and Handbook of Trinidad and Tobago*. Port-of-Spain: Inprint Caribbean, 1991, p.37.

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Camels– In the Caribbean?

(Continued from page 4)

In **Cuba** camels, along with horses and mules, were used by the El Cobre mining companies during the mid-19th century. They transported the partially refined copper ore down to the harbour at Santiago de Cuba for shipment to the smelting furnaces in Wales, and then carried machinery and supplies back up to the mine. You can see the camels at work in this 1853 engraving of Santiago de Cuba.



David Turnbull, the British abolitionist and writer, visited the El Real de Santiago mine at El Cobre in 1838 and remarked that the overloaded and downtrodden horses and mules would survive much better if they:

‘Possessed the prudence or the instinct of the camel, which teaches it to lie down when overloaded, and refuse to proceed until its burden is so reduced to make it compatible with its strength.’¹⁶

By 1841 there were about 70 camels in use at the El Cobre mines and, after a railway was completed to run between the mines and the harbour in 1843, they were put to use on the sugar estates.

As we have seen, camels were not unusual additions to the livestock of the islands during the colonial era but, due to a lack of local expertise as to their diet and care, and their unsuitability for use on islands that were much wetter and more mountainous than their Canary Islands origin, the importation of camels to the Caribbean was not, in the long term, successful.

Today, camels have made a modest comeback in Jamaica where, at Prospect Plantation in Ocho Rios, visitors can enjoy a camel safari and plantation tour.¹⁷

¹⁵O’Marde, H.D. Anderson. ‘Freeman’s Village/ Freemansville, Antigua, W.I’. *HAS Newsletter*, p.6 (No.150, July-September 2020).

¹⁶Turnbull, David. *Travels in the West. Cuba; with Notices of Porto Rico and the Slave Trade*. London: Longman, Orme, Brown and Green, 1840, p.13.

¹⁷Prospect Plantation – Ocho Rios. Accessed 15 January, 2021, <https://jamaicans.com/prospectplantationochorios/>

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MUSEUM HUMOUR



BOOK REVIEW

Garrote: The Illusion of Social Equality and Political Justice in the United States Virgin Islands

An Annotated Exposition on the Plight of Non-US Eastern Caribbean Nationals Domiciled in The United States Virgin Islands
By H. Akia Gore, Ph.D.

This publication joins the list of mandatory reading for all citizens of the Caribbean interested in their history. Indeed, from the perspective of a secondary school teacher, it can form part of a Caribbean course or unit in a course including references

such as: From Columbus to Castro; The Caribbean: the genesis of a fragmented nationalism; In the Castle of My Skin. The use of the words ‘illusion’ and ‘plight’ in the title and sub-title respectively, prepare the reader for an



annotated exposition of the horrendous treatment meted out to persons from the Eastern Caribbean who went to work in the US Virgin Islands. This treatment is all the more shocking because these workers contributed to the development of the US Virgin Islands which had too small a population to effect growth, and secondly, the perpetrators were Caribbean people. The word ‘garrote’ was used as derision for Eastern Caribbean nationals in the US Virgin Islands.

Although these workers began to arrive in the 1940’s, the author concentrates on the period 1970 – 2009.

With 33 chapters, 78 references, and 135 index entries, the book can confidently be used as a source of information for both teachers and students. Each library in secondary schools should have a copy, as well as each of the tertiary institutions on the island. Indeed, the entire Eastern Caribbean, and other CARICOM territories should have copies of this book in their libraries and bookstores.

Edmund Burke, the Irish statesman and philosopher (1729-1792) said, “Those who don’t know history are doomed to repeat it.” Dr. Gore in publishing this book clearly accepts this statement. He declares his two main objectives early in the book as:

- a) Adding to the sparse knowledge;
- b) Reminding those who might find it convenient to forget that the rights and privileges presently enjoyed by the immigrant community were earned and not handed to them on a “silver platter”.

In keeping with these objectives, Dr. Gore is systematic and thorough in his account of the relentless deprivation suffered by Eastern Caribbean nationals in housing, education, and health services. The most traumatic experience is described in Chapter 17, The Big Round Up, when Eastern Caribbean nationals were brutally set upon in the middle of the night in their homes, on the streets during the day, and at their places of employment. Men, women, and children were held in jails under inhuman conditions while waiting for days to be herded on to planes, and then dumped in Antigua which became responsible for transporting non-Antiguans to their island homes. Indeed, knowledge is sparse about these events, and Caribbean citizens, especially young people, need to know about them.

Eventually, after almost 40 years of suffering abuse and hardship, ‘aliens’ in the US Virgin Islands began to experience improved standards of living.

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BOOK REVIEW

Garrote: The Illusion of Social Equality and Political Justice in the United States Virgin Islands

(Continued from page 6)

New legislation offered fair terms and conditions to immigrant workers, and also to those who had been resident for years, as well as their children. Slowly, immigrants began to play a role in local politics and to win seats in the legislative body. The long, hard task has begun to make E Pluribus Unum, a reality. It is a work in progress.

J. Augustin

Director Historical & Archaeological Society

Museum AnuBar.

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Antigua Naval Dockyard, UNESCO World Heritage March 8th Project

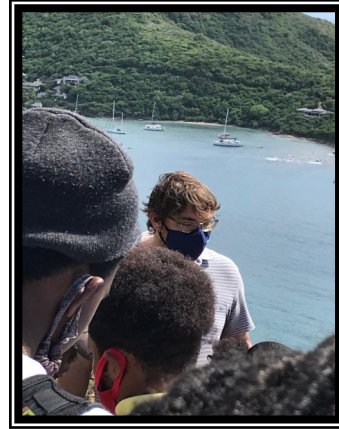
The 8th of March Project seeks to uncover the daily lives of the enslaved and free Africans who lived and labored in the Dockyard and the surrounding areas in the 18th & 19th century. Our focus is to demonstrate the continuous cultural landscape linking the modern population of St Paul's Parish and Antigua to the skilled laborers in the past through research, interpretation, and educational outreach. The goals of the project are to establish an accessible genealogical database for the community to search and contribute to family research, build Antiguan capacity through educational opportunities, and commemorate the enslaved and free individuals who made the Dockyard possible.

A key part of the 8th of March Project is research into the Middle Ground area of English Harbor. The Middle Ground is the first identified African settlement in Antigua, where the inhabitants formed their own community away from the plantations. In the narrow valleys, enslaved and free Africans built homes, tended to gardens, and raised families.

Even before Emancipation, the community had a school, a grocer, and several chapels. As part of the 8th of March Project, the Middle Ground is considered an African landscape.

We are developing walking tours and new interpretation so that everyone can learn and understand this important cultural space.

For more information, please go to <https://www.nationalparksantigua.com/eight-march-project/>



Images are of a tour of the Middle Ground with the Antigua State College Cambridge Art Class with Mr. Mark Brown, November 2020.

Governor Baldwin & Greencastle Hill

by Irvin Baptiste.

As related to him by his brother Denfield 'Motion' Baptiste.

Governor Baldwin was born on 1st March 1899, the son of former British Conservative Prime Minister, Stanley Baldwin. He was Governor of the Leeward Islands from 1948-1950 and was someone who touched the hearts of many Antiguans and Barbudans. He resided at Government House in St. John's and on his return to Antigua on the 25th of March 1949, after a trip back to the UK, 1800 Antiguans greeted him with excitement and love.



Lord Baldwin did not always find favour with the elite class at the time and it was the opinion of many that Governor Baldwin was recalled because of his socialist views on his multiracial inclusiveness.. He died in 1950 at Mile End Hospital in England at the age of fifty-nine. He showed a love for the steel band that was just being developed by the poor people in this country and sponsored Red Army, Hells Gate and Brute Force steel bands, allowing them to perform in Government House and in village events. He also invited some of the ordinary people to functions at Government House, unheard of before.

Governor Baldwin also had a dream to solve the age-old problem of water shortage in Antigua so that the people in the villages would have water and the farmers in the fields could grow their produce. In Governor Baldwin also had a dream to solve the age-old problem of water shortage in Antigua so that the people in the villages would have water and the farmers in the fields could grow their produce.

Governor Baldwin also had a dream to solve the age-old problem of water shortage in Antigua so that the people in the villages would have water and the farmers in the fields could grow their produce. In his quest to do so he paid for Mr. Claude Bell from Jamaica to carry out a search for underground wells and water sources. Antigua has always suffered a shortage of water and a book written by Col. Samuel Martin, "*An Essay Upon Plantership*", owner of the 605 acre Green Castle Estate in the 1760's, attests to this. He also wrote about the many problems at that time, how one should plant and grow sugar cane for the best yield etc., which was a manual followed by the planters for many years later. (copy held by the Museum of Antigua & Barbuda) This was the son of the Maj. Samuel Martin who was murdered by his slaves for denying them a holiday on Christmas day.



Governor Baldwin socializing with workers 1949

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Governor Baldwin & Greencastle Hill

(Continued from page 8)



Greencastle water colour painting —
Museum of Antigua and Barbuda



When Governor Baldwin died he had requested that his ashes be returned to Antigua and that he be interred on top of Green Castle Hill. (Photo by Petra Williams)

In the nearby village of Golden Grove, there were three young adventurous boys who used to enjoy going to Green Castle estate and the surrounds. They would journey on their donkeys to look for mangoes, to go fishing and just explore as boys were wont to do. They were David (aka 'Soxman'), William Hilroy Lewis (aka 'Godfather', Choba') and Denfield Baptiste (aka 'Motion', 'Crazyman') with only Motion still alive to tell the tale today.

The boys were between the ages of 9 and 13, and on this particular day they rode their donkeys – Soxman owned "May", Motion "Take it Easy" and Choba "Spooky Boy" – and were on their way home from Dunnings where they picked some mangoes called Gistantinee. They heard the sound of a steel band coming from below Green Castle hill and rode over to investigate. They found Hells Gate steel band playing and several British officials gathered who approached them as if they were God sent. They asked if the boys on their donkeys could take an iron chest filled with ashes up to the top of the hill. Today, we call anyone who carries the dead pall bearers, so the three boys became the pall bearers for the Governor's ashes that day. All three boys had used their shirts to tie up the mangoes so were shirtless, but that did not matter because they were getting the hard task of taking the iron chest up the ragged terrain to the top of the hill. 'Take it Easy', the donkey belonging to Denfield 'Motion' Baptiste was the donkey chosen to carry the chest with the ashes of Governor Baldwin. The British provided a cloth to spread on the donkeys back so the chest could rest properly and the boys set off with the British contingent to the strains of Hells Gate Steel Band. The song they played was composed for the occasion and was called "Baldwin must come back". Based on the information from Stafford Joseph who now holds some of Hells Gage history, the band which the members used to carry the pans on suspended straps around their necks so were mobile. Even the bass drum, which was just a single one at that time, has now moved to three drums on legs or wheels.

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Governor Baldwin & Greencastle Hill

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“Choba”

Dr. Reg Murphy’s father was contracted to build the tomb and he awaited the party at the site on top of the hill and remained to seal the tomb after the chest had been interred. Green Castle hill is about 550ft, so using the donkey as transportation definitely assisted the British men and the three boys were each paid a shilling (1/-) for the job. This may have been quite a bit in 1958, but Choba and Motion both felt that the job was worth more than that. This event was kept as a secret from their friends and families for many years until Motion released the telling of this historic event. Based on what Denfield said, it was most important to spend the shilling in their pockets before anyone found out. They used some to watch an Audie Murphy motion picture in the popular Deluxe Cinema called “To Hell and Back”. They sat in the Pit with their punch soda and the famous hot bread butter and cheese.



“Soxman”



“Motion”

Later they spent a few pence at Miss Mullin’s shop in Golden Grove village but were careful enough not to cause her to ask them about the money. One shop-keeper located outside the village was smart enough to question the boys about the whereabouts of the money, but luckily she did not know their parents to make an enquiry.

Members of Hells Gate steel band were: Eustace Manning Henry, Percy Nesbitt, Thomas Tom Daniel, Samuel Jacobs, George Williams, Walter Motto Bloodman, Dennis Nunny Byam, Rupert Pappy Mussington, Cecil Spoiler Phillip, Bruce Fundoo Bloodman, Clarence Shervington, George Nugget Joseph, Rupert Fella Parker and Byran Tom Silcot.

Antigua Lost Villages Part 1

By Dr. Susan Lowes

Did you know that there are a number of villages in Antigua that no longer exist? Some simply disappeared as people moved on but some disappeared when the inhabitants were forced to leave because of government development plans. Three examples of forced removal are Hyndman’s Village, in St. John’s; Winthorpes, where the airport is now; and Hamiltons, in the Bendals area.

Hyndman’s Village

In 1914, a dispatch from the Governor of the Leeward Islands reported on the removal of a “slum” on the end of St. John’s called Hyndman’s Village. In the dispatch, the Governor said that the plan was to create a small village at Clare Hall. However, he admitted that this had not been done by the time the village was “removed” so he was not sure where the residents went.

But where was Hyndman’s Village exactly? It doesn’t appear on any maps, including early maps of St. John’s.

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Antigua Lost Villages

(Continued from page 10)

An Act to Establish a Board of Health in 1863 placed Hyndman's Village at the top of Dickenson Bay Street, bounded by Cross Street on the west and the Rectory grounds on the south—where Premier Beverages is now. The village seems to have gotten its name from Warwick Hyndman, who in the early 1800s owned a house just across the street from Government House.

By the 1920s, the only house left was owned by the Piggott family, who lived directly across from the top of Dickenson Bay Street and refused to move when the rest of the villagers were ousted. A member of the family who grew up in that house was outraged that it anyone could have called the area a "slum." The name was still in use in the 1950s, when Alfred Powell McDonald received a Certificate of Title to half an acre that was described as a portion of Hyndman's Village.

The photo below, from the British National Archives, has been used repeatedly to show the "slum" that Hyndman's Village supposedly was. However, at close look at the series of photos in the collection shows that the label on the photo is actually St. John's Street and that the entire series of photos of different streets in St. John's are all labeled "Hyndman's Village." This seems to have been an error on the part of the National Archives.

So although we know where Hyndman's Village was, it probably did not look like this photo and it does not seem that it was a "slum" after all.

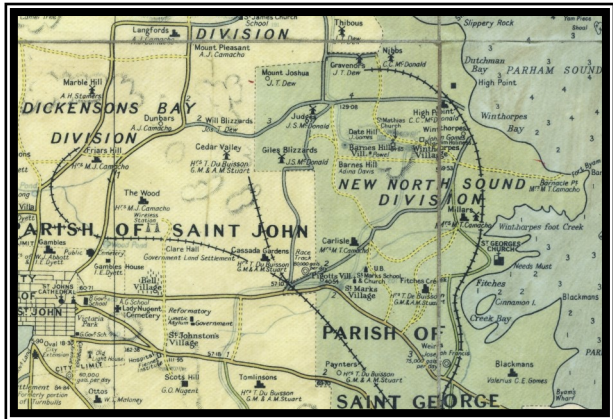
Here is a link to the set of "Hyndman's Village" photos:

<https://images.nationalarchives.gov.uk/assetbank-nationalarchives/action/quickSearch?CSRF=Ng8zWTRkhfR7JEMGIJ0I&newSearch=true&quickSearch=true&includeImplicitCategoryMembers=true&keywords=antigua+Hyndman%27s+Village>



Winthropes Village

When the U.S. Army arrived in Antigua to build a base in early 1941, they wanted an extensive tract of land for an Army Air Base. Much of the land they wanted was canefield, scrub, and marsh, but it also included the village of Winthropes.



The villagers were told they had to leave. They at first resisted, even though the Americans promised them a model village, with well laid-out roads, a school, a cemetery, and a good water supply.

After a while, however, the village elders decided it would be in their best interests to begin negotiations with the government and the problem became where to move them.

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Antigua Lost Villages

(Continued from page 11)

The Anglican minister at St. George's Church, not wanting to lose a large portion of his flock, suggested Fitches Creek, but the villagers maintained that it was too swampy. The government suggested land in other parts of the island, but the villagers were adamant that they were "northerners" and had to stay in the north.

As the negotiations dragged on, the Americans, anxious to begin construction and increasingly impatient with the villagers, went ahead and built a perimeter fence around the entire base. All the villagers, including children, were issued passes, which they had to show whenever they wanted to leave or return. As Mary Geo. Quinn put it, "We were prisoners in our own land."

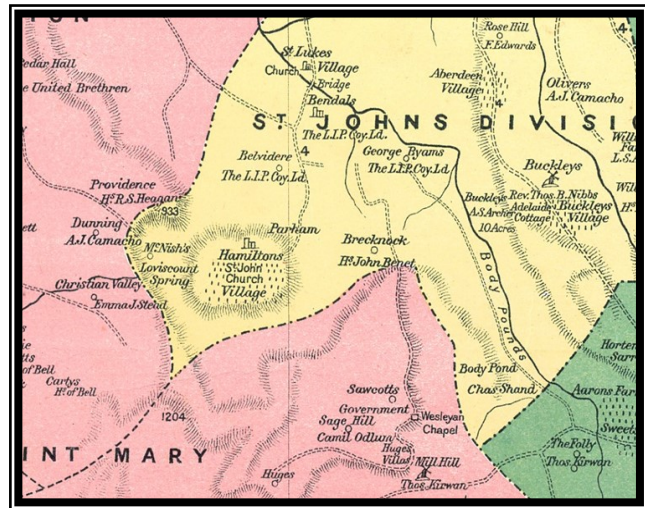
The villagers chafed under the restrictions and relations became increasingly tense. The Americans tried intimidation, sending bulldozers to drive through the villagers' front yards and mow down their gardens. Worn down, they finally agreed to move to an area just west of Barnes Hill, onto the cotton estates of Blizzards and Thibou-Jarvis that the government bought from the Shouls.

Now the struggle became what to name the village. The government had a number of suggestions, mostly old English village names, and was rudely dismissive of the villagers' suggestion that it be called, it seems entirely appropriately, New Winthorpes. In the end, however, New Winthorpes it was.

Hamiltons

According to Desmond Nicholson, Hamiltons was established by freed slaves immediately after Emancipation in 1834. The name comes from the 250 acres granted in 1679 to Captain John Hamilton. A map from 1775 shows a single windmill and a set of houses marked as

belonging to the Reverend Hamilton, Esq. An 1891 map (below) shows a large village—in fact, the largest village in that part of the island, much larger than All Saints. The map also shows a church called St. John.



In 1950 Antigua was hit by two successive hurricanes, Baker and Dog (called locally Cat and Dog) and the village was completely destroyed. Dog was the equivalent of a Cat 5 and at the time was the strongest hurricane to have ever hit Antigua. Most of the villagers were moved to Emmanuel so that a dam and could be built where the village had been. As the map shows, the village was surrounded by hills, which made it an excellent spot for catching water, and the reservoir was one of largest in Antigua at the time. The remnants can still be seen if you hike up from the road that runs from John Hughes to Bendals.

Sources:

Hyndman's Village: Information from the British National Archives, the *Leeward Islands Gazette* for 13 March 1952, and Walter Berridge, with thanks.

Winthorpes: Condensed from Susan Lowes, *The U.S. Bases in Antigua and the New Winthorpes Story*, <http://antiguahistory.net/the-us-bases-in-antigua.html>

Hamilton's: Information from Desmond Nicholson, *Place Names in Antigua and Barbuda*, and Keithlyn Smith, *Symbols of Courage*. With thanks to Myra Piper at the Museum of Antigua and Barbuda for research help.

Muse News

Thank you Hamish Watson

In 2015 when Lawrence Gameson and Douglas Luery completed the restoration of the four Antigua sugar locomotives, The pretty ladies needed a home, until the Betty's Hope Estate was secured.

The location suggested by Douglas Luery, was the courtyard of the former St. John's Court-house/Museum of Antigua and Barbuda. but a significant amount of funds were need to transfer the ladies from the Government workshop to the Mu-seum in St. John's.

We were told that funds were secured and the ladies would be moved at night, September, 2016..Who was our gracious benefactor ? A beaming Hamish Watson appeared with the crew, and watched as each lady was lifted over the fences, and rested in a safe area in the courtyard for residents and visitors to enjoy and learn about the industrial sugar heritage of the island.

The locomotives became a part of our "Heritage in your hands" schools project. Children clamber up the steps to ride the choo choos. Thanks to the late Hamish Watson, benefactor, member, and avid supporter.

Did I mention, he loved to bar tend at our functions, he made a mean rum and gin-ger. We will miss Hamish. Thank you for all that you have done for the Museum.



Excited faces on the trains



(Continued on page 11)

Thank you Hamish Watson

(Continued from page13)



NEW MEMBERS

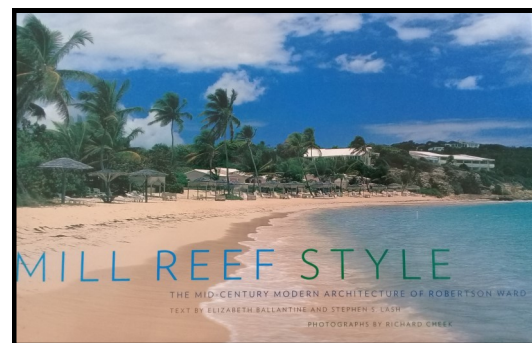
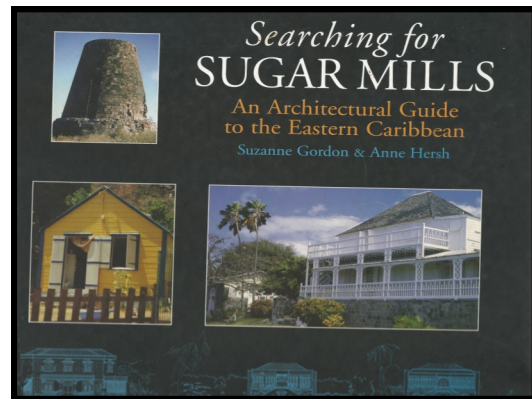
The Historical and Archaeological Society & Museum of Antigua & Barbuda would like to welcome our newest member:

**Mr. David Liggins
Mrs. Victoria Ryan
Mr. Gareth Williams**



ACQUISITIONS

Special thanks to Mrs. Agnes Meeker for donating to our Research Library two publications, *'Searching for Sugar Mills, An Architectural Guide to the Eastern Caribbean'* by Suzanne Gordon and Anne Hersh. The other publication is *'Mill Reef Style; The Mid-Century Modern Architecture of Robertson Ward'*, By Elizabeth Ballantine, Stephen Lash and Richard Cheek.



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 Website: www.antiguamuseums.net

Historical and Archaeological Society

JANUARY, FEBRUARY, MARCH HAS NEWSLETTER, No. 152

Florence Bell, Life Member graciously made a donation to our collections storage and photo lab.

Thank you Florence, for the much needed items.



Stay connected for further information, by visiting our Facebook page, *The Museum of Antigua and Barbuda*.

Also visit our website www.antiguamuseums.net to update your membership and make donations. Thank you for your membership and donations.

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

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