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The Newsletter of the Barbados Genealogy Group

Connections



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"A forum for family researchers in Barbados and the diaspora to stay connected through news, articles, tips and tricks."

BGG Objectives

- Encourage and promote family research.
- Foster communication, cooperation, mentorship.
- Educational talks, discussions and workshops.
- Share resources.
- Develop presentation skills.
- Advocacy in family research.
- Provide encouragement and support to young people in researching their family history.

Mission Statement >>>

"To inspire and encourage Barbadian-related family history research and to foster the development of individual and shared identities."

**VISION 2020:
WE GATHERIN'**

The Prime Minister of Barbados, the Honourable Mia Mottley, launched her vision for an all-inclusive Barbados homecoming which has been entitled "Vision 2020: We Gatherin' ". This initiative seeks to encourage Bajans living abroad to return home to help contribute to the development of their homeland. Each parish has been allocated a month for parish activities aimed at building community spirit. This also provides the opportunity for Bajans by birth, descent, or choice to celebrate, participate and invest in events and projects across the entire island. The "We Gatherin" programme will start in the northern parish of St. Lucy in January 2020 and move to another parish each month where icons, social life, food and whatever unique features of the parish will be showcased.

The return of Bajans from overseas will present an ideal opportunity for genealogical research. Family interviews and visits to agencies such as the Department of Archives and the Barbados Museum & Historical Society are all in order. However, returning Bajans should seek, wherever possible, to gather as much information as possible from overseas relatives and resources. This should include names of foreparents; place of burial, marriage and birth, as well as, year and age at burial and marriage, etc.

WE GATHERIN'
BARBADOS 2020

BAJAN GARVEYITES (Part 2)

A number of Barbadians played important roles in the Universal Negro Improvement Association (UNIA) and its conventions or were otherwise noteworthy in the international affairs of the movement.

Barbadian-born Clifford Bourne served as a UNIA banker, high chancellor and treasurer and head of the Guatemalan UNIA. In February 1920, Bourne established the first UNIA branch in the Central American country of Guatemala. He became the president of that branch and was elected UNIA commissioner for Guatemala and British Honduras (now Belize) by Garveyites in those countries. The UNIA branch was instrumental in launching a worker's strike against the United Fruit Company which resulted in that company giving in to the demand of workers for higher wages.

Rabbi Arnold Josiah Ford was the musical director of the UNIA. Ford, who was born on 23 April, 1877 to Edward Thomas and Elizabeth Augustine Ford, studied music theory with another Barbadian Dr. J. Edmeston Barnes of London and joined the musical corps of the British Royal Navy in 1899. He served in Europe during World War I and played with James Reese Europe and his military band while stationed in France. Ford, a black Jew, orchestrated most of the pageantry for Garvey's convention ceremonies and further contributed to the organisation by writing the song "Ethiopia". This became the "Universal Ethiopian Anthem" and was required to be sung at every UNIA gathering. Having adopted Judaism long before joining the Garvey Movement, he carried the title of Rabbi



Rabbi Arnold Josiah Ford

and was the head of the Beth B'nai congregation from which about 600 joined the UNIA. Not only was he responsible for the musical affairs of the organisation but he also co-wrote the handbook of rules and regulations for the African Legion and created guidelines for the Black Cross Nurses.

James Benjamin Yearwood was an assistant president general and secretary general of the UNIA. He was one of many Barbadians who was involved in the construction of the Panama Canal. After its completion he worked on a banana plantation in that country. While working on the plantation, a white man insulted him with a racial slur, which led to them having an exchange of words. Unknown to Yearwood, this man was the plantation owner. He was so impressed with Yearwood's courage and literacy that he hired him to tutor his children. Yearwood's courage and boldness led him to become a leader among the workers in Panama and he later formed a protective association for British Commonwealth Blacks in

Central America which later became part of Garvey's UNIA.

J.C. St. Claire Drakes was an international organiser for the UNIA. Prior to joining the UNIA Drakes was a noted civic leader in Pittsburgh, Pennsylvania. He worked with civil rights leader William Monroe Trotter and accompanied him to Washington for the historic meeting between Trotter and President Woodrow Wilson which, unfortunately, ended in a shouting match. Drakes was initially unwilling to join the UNIA, however, a visit to his homeland Barbados in 1923 resulted in a change of mind. While in Barbados he became concerned about the plight of his countrymen and was impressed with their display of devotion to Garvey. From this visit he saw the connection between all black people and the relevance of Garvey's internationalism. Drakes was made the president of the UNIA's Liberty University, which he ran for three academic years.

Lionel Winston Greenidge was a member of the New York Division of the UNIA. He turned to Garveyism as a defence against racial slurs and as an outlet for his anger over the racial discrimination he encountered while living in New York. Greenidge later travelled to Brazil during the early 1920s to work as an electrical engineer.

PROMINENT BAJAN SURNAMES

By the 18th century (1700s) certain surnames were dominant among the elite members of Barbadian society. These persons dominated the Assembly and were appointed to the Council; they also filled posts in most civic institutions and were lawyers, doctors, clergymen and established plantation owners. Many members of this elite group were able to trace their ancestry to the frontier years of the 1630s and 1640s and were suspicious of those who were unable to or were newcomers. These persons were proud of their English ancestry and held firmly to what they considered English values and systems of public protocol, yet still they were proud to proclaim their Barbadian origins.

The surnames of prominent members of society, as identified by Hilary Beckles in the book “A History of Barbados: From Amerindians Settlement to Caribbean Single Market”, are as follows:

Adams	Dottin	Hothersall	Powell	Walters
Alleyne	Ford	Husbands	Rous	Waterman
Applewhaite	Frere	Jordan	Salmon	Weeks
Beckles	Gibbes	Lyte	Salter	Yeamans
Best	Gibbons	Maycock	Skeete	
Bishop	Gittens	Maynard	Terrill	
Braithwaite	Haynes	Osborne	Thornhill	
Carrington	Hinds	Peers	Walker	
Cumberbatch	Holder	Pinder	Walrond	

WEBSITE

chronicle barbados

Centre for Barbados Studies in History and Genealogy



The website <https://sites.rootsweb.com/~brbwgw/> is a website which can be useful for Barbadian genealogical research. The website, designed and maintained by Terri England, is entitled, “Chronicle Barbados” and is described as the centre for Barbados studies in history and genealogy. On this website you can find several tabs at the top which take you to various links. The Homepage of the website includes an early map of Bridgetown and provides a brief historical description of

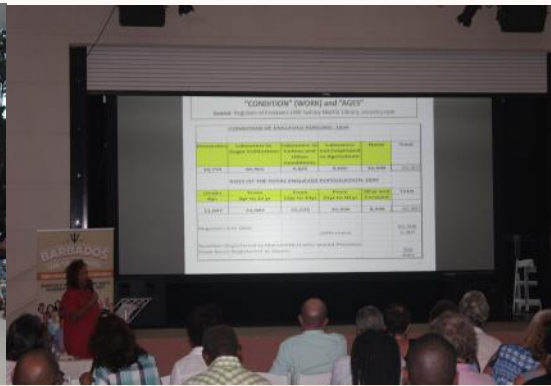
the island. The Reference tab takes users to a table entitled “Reference Center” which contains information about the various places which hold information, links to various websites containing manuscripts, papers and prints with historical information; timelines for Barbados and Caribbean history; and forums and message boards pertaining to genealogical research. The “Public” tab provides a table with links to various information, which include census records for the year 1679/80,

eminent planters of the year 1673 and landholders for the year 1630-1644. The “Images” tab provides links to several maps of Barbados and Bridgetown. The tab “This & That” provides links to the transcription of two letters: one entitled “George Fox Letter Quaker 1671 (Letter)” and the other entitled “Thomas Chalkley Letter Quaker 1724 (Letter)”. It also includes a link to a transcribed account of slavery which was written in 1926 and an online book regarding the buccaneers of America.

BGG ACTIVITIES...

GROUP MEETINGS

Marcia Nurse presented at the Group Meeting on Wednesday, May 15th. Her presentation, entitled “Journey to the Ancestors”, offered attendees insights into the extensive data available to persons conducting genealogical research. Online data was presented regarding Nurse’s maternal family surnames Thornhill and Cobham. The presentation sequence allowed listeners to follow the sources for extracting, analyzing, cross-referencing and compiling data into a narrative reflective of the periods 1805-1924. Marcia encouraged persons to discover, analyze and document their findings beyond a ‘family tree’ and into the realm of a ‘legacy document’.



Linda A. Bowen was the featured speaker for the Group Meeting held on Thursday, July 8th . Her presentation entitled, “A Glimpse into the History of the Ward Family of Barbados and Mount Gay Rum” took attendees through the annals of the Ward family. Linda looked at the origins of this family, provided some early history pertaining to the Ward family, and she showcased the many ways in which the Wards contributed to the development of



Barbados, including putting Mount Gay Rum on the international map. Her presentation was well attended with many members of the Ward family and their descendants, as well as members of the St. Lucy Parish Independence Committee in attendance.



BUS TOUR

On Saturday, June 15, 2019 members and friends of the Barbados Genealogy Group set out from the Barbados Museum & Historical Society on a bus tour through northern St. Michael and St. James. This was the 7th in a series of bus tours organised by the Group, which, starting in 2015, aimed at providing the social context for family history by immersing the Group into the places our ancestors lived, worked, went to school or otherwise interacted. Historian Trevor Marshall provided animated and at times hilarious commentary, ably assisted by historian Dr Patricia Stafford.



The first stop on the tour was Quaw's Quest at the Cave Hill Campus of the UWI. Opened in 2013, this monument commemorates the life of Quaw Williams, who was enslaved in Barbados from age 13 until his manumission at age 37 and who later became the first black sexton at St. Stephen's Anglican Church. Professor Emeritus Sir Woodville Marshall met the Group at the site and presented a short talk on Quaw, as well as the space that became the home of the campus. At least two persons in the Group mentioned family connections to the Mount Plantation, which was one of the properties acquired.



On leaving the university, the tour continued up Hind's Hill, through Husbands, Hall's Village, Prior Park and Hoyte's Village for the next stop at St. John-the-Baptist Anglican Church. There, the group was greeted by the sweet rhythms and gyrations of drummers and a Mother Sally from the Haynesville Cultural Group. Some even tried a 'ting.'

Meanwhile, in the church, which was graciously put at our disposal by the Priest-in-Charge Rev. Wayne Kirton, historian Morris Greenidge and Dr Hartley Richards updated the Group on their current project. This seeks to research and document the cricketing talent produced within the wider Holders Hill area, as well as the family connections and social history of the district.

The bus next travelled through Holders Hill, Molyneaux Road, Holetown, Trents, Greenwich, Orange Hill, Baywoods and Sion Hill, en route to the lunch stop at Chris' Place in Rock Dundo, St. James. At Holetown, we got to hear of the Lascelles Family, which owned several plantations in the area and viewed the site where Ossie Moore, the famous Barbadian folk character, actually lived.



In Baywoods, we heard about the Buccaneer Friendly Society, which was established in 1949 and ceased operations sometime in the 1970s. At one time the second largest friendly society in Barbados, it is now memorialized in Buccaneer Terrace. We also passed Apes Hill Polo Club which has an interesting history that is not well known. Dr Stafford recounted the story of Thomas Parris, a member of the Puritan family that owned Springhead, who left the plantation to his nephew's son Samuel in 1673. Samuel became a cleric and moved to Salem, Massachusetts, where he achieved notoriety as a leading prosecutor in the witch trials of 1692/3 which led to the deaths of twenty-five people by hanging, dying in jail and in one case being crushed to death for refusing to plead.

After lunch, the Group journeyed to the next stop at St. James Parish Church via Gibbes, Carlton, Crick Hill, Mount Standfast and Porters. At this historic church, the oldest consecrated ground in Barbados, the Group was treated to a talk and tour by members of the church's tour guide corps.

At St. James, Marcia Nurse, another member of the Group, presented a talk on some of the surnames historically associated with St. James. Such surnames are noteworthy when researching one's family's ancestral presence in the Pre- and Post- Emancipation periods. Sources used for the information include the *Slave Registers* and *Voters' lists* from the late 1800's.



On the return trip, we travelled through Holetown, Paynes Bay, Fitts Village and Prospect before a brief stop at Batts Rock. Unfortunately, time did not allow us to disembark. Patrons however got a glimpse of the burial area for Cholera victims and patients from the Lazaretto. The bus then returned to the Museum via Spring Garden Highway, now the Mighty Grynner Highway, Fontabelle, Broad Street, Bay Street and the Garrison.

QUEEN QUET

The Librarian of the Shilstone Library, Harriet Pierce, mounted a genealogy-related display for the visit of Queen Quet of the Gullah/Geechee Nation at the Barbados Museum and Historical Society on Friday, June 21, 2019. Queen Quet's first visit to Barbados, from June 21-23, 2019, celebrated the historical links between Barbados and the Gullah/Geechee Nation. Links that were forged through the Transatlantic Slave Trade, commodification of crops such as sea island cotton and of course cultural heritage.



Fisherman's Day

On the invitation of the St. Peter's Parish Independence Committee, the Group participated in the inaugural Fisherman's Day celebration at Speightstown on Saturday, June 29, 2019. The Group was represented by Harriet Pierce, who mounted a display and made a presentation to attendees.



Using the Slave Registers

by Dr. Patricia Stafford

The Slave Registers of former colonial dependencies 1813-1834 can be useful when trying to identify the origins of enslaved ancestors. They are available on the following site, but you first have to open a free account: ancestry.co.uk/search/collections/britishslaves/

This is not a straightforward process unless you know the name, age and plantation on which your ancestor lived and only want to know which job s/he did in 1817. Otherwise you will need time, patience and **the Hughes/Queree Plantation Files** available at the Archives; because of copyright issues they are not available online.

Although the Registers are divided into parishes the owner's name is given, but only occasionally the name of the property – hence the need for Hughes and Queree who hopefully can identify where the owner is situated. Some owners left their Attorneys to make returns; again, sometimes the Hughes /Queree papers or occasionally, plantation records can help. BUT, especially in Bridgetown, many owners had no real property. BEWARE, if the owner is a free person of colour or a free black person, (FM or FN) their name will appear at the end of the alphabetical letter. e.g. Fuller, a white person would come before Fergusson, a person of colour. The index may find you several possibilities, as few enslaved people had surnames; many enslaved people were baptized as adults and no age was given, so it is useful to find a burial record as these usually give an age for the deceased. Once you pull up an image, you may have to use the back arrow to go to page 1 of that series of images to find the parish in which the individual lived and that can be several hundred pages!

The Barbados Legislature was slow to accede to the demands of the Colonial Government in this matter, so Barbados has no registers until 1817. 1817 and 1820 give name, sex, colour, employment, age, country of birth (usually Barbados or Africa) while those for 1823, 1826, 1829 and 1832 only give increases and decreases of numbers of slaves owned, so are less useful. The final year, 1834, gives the same details as 1817, but instead of individual occupations, e.g. blacksmith, cattle keeper, it only gives domestic, or labourer.

The African Narrative of the Trans-Atlantic Slave Trade

By Natasha Bynoe

For most people of the African diaspora our historical narrative often stops in the era of slavery. As a genealogist and researcher one question that I am asked is 'What happened in Africa? How did our ancestors end up at the ports and castles?' In the history books, the historical narratives begin at the ports and castles. Therefore, it is crucial to understand the various dynamics that facilitated the operation of the slave trade—From the people in charge, to the middlemen, to the merchants— Much is written on the plantation owners and their history, but what about the Africans?

Yes, it is true the African diaspora does come from civilized and developed kingdoms such as the Great Zimbabwe in the south to Ghana Empire in the northwest. Africa has had developed societies that promoted nationhood, a greater expression of freedom, and human rights. It is important to know the names of the various ethnic societies that were affected during the slave trade. To name a few: in Senegambia Walo Kajor, Wolof; in Sierra Leone Sape, Susu, Baga, (interior), Sulimana, Tembe, Kuranko, ConCho; in the Windward Coast Gouro, Dan, Anyi, Senufo, Fulani (interior), Bete, Dan Goura, Kong, Baule; in the Gold Coast in the



Author at Elmina Castle in the female dungeons

Interior – Paskalik of Timbuktu, Songhay, Gurma, Mossi, Mamprussi, Dagomba, Gonja, Akan, Fanti.

Many people were taken from the various societies mentioned, by way of kidnapping, inter-ethnic wars, and tributaries. For example, the Asante demanded a yearly quota of captives acquired by wars and conflicts. Some captives were absorbed into the Asante Kingdom as slaves and warriors, others were sold to various slave masters who traversed various slave routes within West Africa.

Most routes were in existence since the Arab slave trade, as the trade developed new sites were created for various purposes such as slave baths, slave markets, and encampments. Captives travelled for thousands of miles by foot and river in Benin, Nigeria and other West African countries. It is important to know the names and location of these places because it is one step closer to understanding the process of social death and genealogical isolation our ancestors have experienced. And, we continue to experience as their descendants. Take time to learn about Tchamba – a slave market in Togo, Patawal – Cameroon, Ruins of Loropeni – Burkina Faso just to name a few.

UPCOMING EVENTS

Group Meetings

Sep 18th: Open Session

**Nov 21st: "Solving the
Mystery of Major Peebles"
Dr Sharon Marshall**

Workshop

**Sept 21st:
"Using FamilySearch.org"**

Bus Tour

Nov. 23rd: Christ Church

**The next newsletter is due in
January 2020. We welcome
your submissions. Please
contact :**

library@barbmuse.org.bb

NICKNAMES

One of the problems that can be encountered while conducting genealogical research is finding a nickname instead of the given name of an ancestor in a record. Some nicknames are shortened forms of official names and can be easy to decipher, while others bear no resemblance to official names and can leave researchers clueless. The following are a list of nicknames and the official names they represent.

Amy = Amanda, Amelia	Helen = Eleanor	Peggy = Margaret
Andy = Andreas, Andrew	Issy = Isabella, Isadora	Rich = Richard
Alf = Alfons, Alfred	Jack = John	Rick = Eric, Frederick, Patrick, Richard, Roderick
Ben = Benjamin, Ebenezer	Joe = Joseph	Rita = Clarita, Margaret, Margarita
Bertie = Albert, Gilbert	Kate, Kitty = Katherine	Ron = Aaron
Betsy = Elizabeth	Larry = Lawrence	Sally = Sarah
Bill = William	Lou = Louis, Louise	Sam = Samuel
Carol = Caroline	Lucy = Lucille, Lucinda	Shirley = Charlotte
Cathy = Catherine	Maggie, = Margaret	Sue = Susan, Suzanne
Cindy = Cynthia, Lucinda	Mamie = Margaret, Mary	Ted = Edmund, Edward, Theodore
Cissy = Cecilia, Clarissa	Molly = Mary, Martha	Tony = Anthony, Anton
Daisy = Margaret	Nancy = Ann, Anna, Agnes, Frances	Tracy = Theresa
Dave = David	Ned = Edmund, Edward, Norton	Vicki = Victoria
Dick = Richard	Neil = Edward, Cornelia	Winnie = Edwina
Effie = Euphemia	Ollie = Oliver	
Elsie = Elizabeth	Pat = Martha, Matilda, Pa- tricia, Patrick	
Fanny = Frances, Veronica	Patsy = Patricia, Matilda, Martha	
Flora = Florence		
Gabby = Gabrielle		

(Taken from <https://www.familysearch.org/wiki/en/Tradition->)

The Barbados Museum & Historical Society was established in 1933 by an Act of Parliament. It is housed in historic buildings which were originally used as the military prison of St. Ann's Garrison. The Shilstone Memorial Library is a research library. It is open Monday to Friday and every 2nd and 4th Saturday from 9am – 1pm.

Contact Harriet Pierce, Librarian for further information.

Address: St Ann's Garrison, St Michael, Barbados.

Phone: 1 (246)538-0201

Email: library@barbmuse.org.bb



BGG Executive:

NAME	ROLE
Harriet Pierce	<i>Facilitator</i>
Dr. Patricia Stafford	<i>Deputy Facilitator</i>
Marie-Claire Lyder	<i>Secretary</i>
Nicholas Mayers	<i>Information Officer & Editor</i>
Angela Skeete	<i>Education Officer</i>
Betty St. John & Lynda Lewis	<i>Floor Members</i>