Pioneer America Society
35th Annual Meeting
Bridgetown, Barbados
October 12-16, 2003

Schedule of Events

**Sunday, October 12th:**
3:00-4:30 p.m.  Registration & packet pickup – Amaryllis Hotel
4:00-5:00 p.m.  PAS Reception -- Sea Shell Room, Amaryllis Hotel
5:00-6:00 p.m. “Barbadian Architecture” address by Dr. Henry Fraser – Sea Shell Room, Amaryllis Hotel
7:00-9:00 p.m. PAS Board Meeting -- Sea Shell Room, Amaryllis Hotel

**Monday, October 13th:**
7:15 a.m. to 8:00 p.m. “An Introduction to the Physical and Cultural Landscapes of Barbados”

**Tuesday, October 14th:**
8:00-9:30 a.m. Registration & packet pickup – Amaryllis Hotel
8:00-9:40 a.m. Paper Session I: Sea Shell Room, Amaryllis Hotel
9:40-10:00 a.m. Coffee break
10:00-11:40 a.m. Paper Session II: Sea Shell Room, Amaryllis Hotel
12:00-1:15 p.m. Lunch & PAS business meeting – Amaryllis Hotel
1:15-2:00 p.m. Lunch Address – “From Barbados to the Cape Fear: Archaeological Findings” Dr. Tom Loftfield – Sea Shell Room, Amaryllis Hotel
2:00-3:40 p.m. Paper Session III: Sea Shell Room, Amaryllis Hotel
3:40-4:00 p.m. Coffee break
4:00-5:40 p.m. Paper Session IV: Sea Shell Room, Amaryllis Hotel
6:30-8:00 p.m. Awards Banquet – Sea Shell Room, Amaryllis Hotel
8:00-9:00 Keynote Address: -- “Influences of Caribbean Architecture on North America” Dr. Jay Edwards – Sea Shell Room, Amaryllis Hotel

**Wednesday, October 15th:**
8:00-9:40 a.m. Paper Session V: Sea Shell Room, Amaryllis Hotel
9:40-10:00 a.m. Coffee break
10:00-11:40 a.m. Paper Session VI: Sea Shell Room, Amaryllis Hotel
12:15-6:30 p.m. Field Trip # 2: Walking Tour of St. Ann’s Garrison and downtown Bridgetown, beginning with a unique Bajan lunch at the Savannah Hotel  (included in cost of field trip)

**Thursday, October 16th:**
9:30 a.m.-6:30 p.m. Field Trip # 3: “Chattel Houses, Plantations, Signal Stations, and Sugar Factories”
SPECIAL EVENTS
2003 PAS Conference, Bridgetown, Barbados, October 12-16, 2003

Opening Reception and Lecture: Sunday, October 12th, Sea Shell Room, Amaryllis Hotel, Hastings, Christ Church. This informal reception beginning at 4:00 PM will include a special slide-lecture on the “Architecture of Barbados” presented by Dr. Henry Fraser, a renowned local expert on the island’s built environment.

PAS Board of Directors Meeting: At 7:00 PM Sunday, following the reception and lecture, the annual PAS Board of Directors meeting will be held in the conference room (the Sea Shell Room), Amaryllis Hotel.

Field Trip # 1: Monday, October 13th, 7:15 to sunset. “An Introduction to the Physical and Cultural Landscapes of Barbados.” Buses will leave the conference hotel (the Amaryllis Beach Resort) promptly at 7:20. This all-day trip will cover the length and breadth of the island, highlighting its interesting topography along the route. Speightstown features the Arlington House (example of a “single” house, à la Charleston, SC). St. Nicholas Abbey (ca. 1656) is one of two Jacobean houses on the island, the other being Drax Hall, which is our last stop in the afternoon. Morgan Lewis Sugar Mill (windmill) is our last stop before lunch, which will be at the picturesque Atlantis Hotel in Bathsheba. Then on to St. John’s Church with its magnificent views from the ancient cemetery perched high on the cliff overlooking the East Coast. Highlights of the afternoon will be Codrington College, Sunbury Plantation House (ca. early 1700s), and Drax Hall (ca. 1653). The evening meal is on your own at Oistins, the traditional fishing village on the South Coast.

Paper Sessions: All day Tuesday, October 14th, and Wednesday morning, October 15th. All six paper sessions will be held in the Sea Shell Room, Amaryllis Beach Resort Hotel.

Lunch, PAS General Meeting, and Lecture: Tuesday, October 14th, 12:15-2:00 PM. Amaryllis Hotel. Lecture topic: “From Barbados to the Cape Fear: Archaeological Findings,” by Dr. Tom Loftfield, University of West Indies, Cave Hill, Barbados.

PAS Awards Banquet: Tuesday, October 14th, 6:30-9:00 PM. Amaryllis Hotel. Keynote address: “Influences of Caribbean Architecture on North America,” by Dr. Jay Edwards, Louisiana State University.

Field Trip # 2: Wednesday, October 15th, 12:15 to sunset. “A Walking Tour of St. Ann’s Garrison and Downtown Bridgetown.” After a group buffet lunch (included as an integral part of the field trip) at the historic Savannah Hotel, Dr. Karl Watson will lead us on a narrated walking tour of St. Ann’s Garrison, the Parade Grounds, the Barbados Museum, and the “George Washington” House (Bush Hill). Then, it’s on to Bridgetown, across the Chamberlain Bridge, beneath Independence Arch, by the Careenage, Lord Nelson’s statue, and into the heart of the bustling commercial district. We will see the Parliament Buildings, St. Michael’s Cathedral, Swan Street, the Bridgetown Synagogue and Jewish Cemetery, and several streetscapes of traditional Bajan housetypes, including...
the chattel house.

**Field Trip # 3:** Thursday, October 16th, 9:30 a.m. to sunset. “Chattel House, Plantations, Signal Stations, and Sugar Factories.” This field trip bus trip will take us north from Bridgetown to Tyrol Cot, the home of Sir Grantley Adams, the first Premier of Barbados. On the grounds of Tyrol Cot is an excellent example of the traditional chattel house. We will also stop at the Portvale Sugar Factory and Sir Frank Hutson Sugar Museum, Francia Plantation, Gun Hill Signal Station, and Dukes Plantation (site of an early stone slave house).

**BARBADOS: A Brief Historical Geography and Architectural Heritage**

*Field Trip Guide*

Prepared by W. Frank Ainsley

for the

35th Annual Conference of the

Pioneer America Society

October 12-16, 2003

**Brief Itineraries for the Field Trips:**

**Trip # 1** “Introduction to the Physical and Cultural Landscapes of Barbados” Monday, Oct. 13th

7:20 am  Buses leave the Amaryllis Beach Resort Hotel
8:30-9:15  Arlington House in Speightstown
9:30-10:30  St. Nicholas Abbey
10:45-11:30  Morgan Lewis Sugar Mill
12:00-1:15  LUNCH at Atlantis Hotel
1:45-2:30  St. John’s Church
2:45-3:15  Codrington College
3:40-4:20  Sunbury Plantation
4:45-6:00  Drax Hall
6:30-7:30  DINNER at Oistins (on your own)

**Trip # 2** “Walking Tour of St. Ann’s Garrison & Downtown Bridgetown” Wednesday, Oct. 15th

12:30-1:30  BAJAN BUFFET LUNCH at the Savannah Hotel
1:30-5:45  Walking tour of downtown Bridgetown led by Dr. Karl Watson

**Field Trip # 3** “Chattel Houses, Plantations, Signal Stations, & Sugar Factories” Thursday, Oct. 16th

9:30 am  Buses leave the Amaryllis Beach Resort Hotel
10:00-11:00  Tyrol Cot Heritage Village
11:15-12:30  LUNCH (on your own) Weiser’s Beach Bar & Restaurant, Brandons Beach
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<tr>
<td>12:45-1:45</td>
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<td>3:00-4:00</td>
<td>Portvale Sugar Factory and Sir Frank Hutson Sugar Museum</td>
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<td>4:10-6:00</td>
<td>Dukes Plantation</td>
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Geographic Facts:

Area: 430 sq. km (166 sq. miles)  21 miles long by 14 miles wide
Population: 265,000 (with a population density of 1,595 per square mile)
Location: 13 degrees 10 minutes N, 59 degrees 32 minutes W—the easternmost of the Caribbean islands
Highest Point: Mount Hillaby at 336 metres (1,116 feet)
Parishes: Barbados is divided into 11 parishes—Christ Church, St. Andrew, St. George, St. James, St. John, St. Joseph, St. Lucy, St. Michael, St. Peter, St. Philip, St. Thomas

Geomorphologic Evolution of Barbados:

The island of Barbados lies near the junction of two tectonic plates—the Atlantic and the Caribbean plates. This weak fissure in the earth’s crust set the stage for the string of undersea volcanoes which continually erupted to form the island arc of the Lesser Antilles, including the volcanic islands of St.Lucia and St.Vincent that lie about 90 miles west of Barbados. However, Barbados is not of volcanic origin. Soil and clay deposits were carried seaward by the powerful currents of the Orinoco River (in present-day Venezuela), and were deposited as layers of clays and shales on the ocean floor just east of the tectonic boundary. For millions of years, coral grew in profusion on the sea floor, and subsequently the dying coral left deep deposits of coral limestone under the surface of the Atlantic.

Beginning approximately one million to 750,000 years ago, tectonic forces slowly elevated a segment of coral seabed above the surface of the ocean. This created the 300-foot thick coral cap that covers most of Barbados. On some parts of the island, primarily the Scotland District of St. Andrew, the coral cap has been completely eroded away, leaving exposed the rugged hilly landscape that shows the folded and twisted sedimentary layers of shale and clay strata below. The coral cap has also been fissured by powerful tectonic upheavals, leaving the island as it is today—with a 600-foot cliff on the eastern coast (Hackleton’s Cliff) and a ridge running down the West Coast. The emergence of the island in stages has left at least two coral terraces that encircle the island, and have left such maritime formations as seastacks high and dry and well above present sea level (example is at Pie Corner in the northeast).

Dissolution of the coral limestone cap through thousands of years has created some extensive limetone caverns in the central part of the island (Harrison’s Cave, Cole’s Cave). Also the fissures in the coral cap have led to the formation of over one hundred miles of “gullies” (Sailors Gully, Jack-in-the-Box Gully, Whim Gully). Some of these gullies reach depths of 200 feet and are densely vegetated. They are shady and humid, and contain ferns, mosses, hanging vines, and plants with aerial roots. Welchman Hall Gully, formerly part of Harrison’s Cave system, is a good place to see such plants like the bearded fig tree with its curtains of aerial roots cascading toward the ground. The Portuguese discoverers of the island were fascinated with the roots of the bearded fig tree and thus named the land “Isla de Los Barbados,” meaning the “Island of the Bearded Ones.”

At the northernmost point of the island is rocky and rugged—a coastline of coral cliffs, where the Atlantic and the Caribbean meet. During hurricanes and strong winds, blowholes scattered across the rocky northern area will erupt with geyser-like sprays of water. When the ocean pounds into underground caves and fills them with water, the pressure is released when it explodes through the land. To the east, the ocean remains turbulent; to the west, it begins to calm, and the jagged cliffs disappear. The west coast is the Caribbean side, where the coastline remains elegant and attractive, with long beaches of fine sand and coconut palms and casurina trees. It is a coast of much agriculture—from the sugar estates to small tenant farms. And of course, the west coast is also the location of many of the world-class plush hotels, golf courses, and resort developments.

The east (Atlantic side) is less developed and ruggedly beautiful. Here are the steep hills of the Scotland District. The east side is generally more wooded, with a few patches of the native tropical forest that once covered most of Barbados (Turner’s Hall Woods, Foster Hill Wood, and below Hackleton’s Cliff). Hackleton’s Cliff was formed by tidal erosion of the coral cap when sea levels were much higher.

The southeast coast is flatter, with small bays or “pocket” beaches nestled below the present coral cliffs (Bottom Bay, Cave Bay, Cranes Beach). It is generally more arid, and because it faces the open Atlantic, it is cooled by the constant trade winds. There are many sugar estates in this region, and even a few oil wells (a la the underlying sedimentary deposits).
The southwest coast is much flatter and is the metropolitan hub of the island—Bridgetown and its suburbs. About half of all Bajans live here in the parishes of St. Michael and Christ Church. The rest live in smaller communities—the old plantation villages that usually contain a church, a cluster of chattel houses, and a rum shop. Many of these villages hug the crest of steep ridges, a legacy that began when the workers’ houses were built on the steep ridges to save the more level ground for sugar production.

**Amerindians and the Coming of the Europeans:**

The first settlers on Barbados arrived around 1600 BCE when the Arawaks, a group of peaceful hunter-gatherers, set up villages after island-hopping through the Caribbean. The more aggressive Caribs (another tribe of hunter-gatherers) annihilated the Arawaks around 1200 CE and inhabited the island. But when the first English colonists landed on the island, the only welcome they received was from a herd of Portuguese hogs. Scholars theorize that the Carib Indians died of an epidemic, or else that the Spanish settlers gathered them off the island and pressed them into slavery. Despite their absence, the Amerindians’ influence remains on the island through their artifacts and the sounds of modern language. For example, the Amerindian *huracan* translates to hurricane and *guayaba* has evolved into guava.

When the Portuguese arrived in 1536 they found an abandoned island of trees and numerous wild pigs. It is from this landing that the name Barbados evolved. The Portuguese did not stay. In 1625, Captain John Powell landed near modern-day Holetown to claim Barbados for England in the name of King James I. The settlement started in earnest on Feb. 17, 1627 when 80 English settlers and 10 African slaves made their home on the west coast around Holetown. Sir William Courteen, a London merchant, funded the initial settlement with £10,000. The first settlers kept modest lives. They planted crops such as tobacco, cotton, ginger, and indigo, but they also raised their own food, including yams and cassava. Many of the early settlers were the misfits of English society: gamblers, kidnappers, political refugees, etc. Younger or second sons of wealthy English families also came to Barbados to claim land, money, and a chance at starting a life of their own. Often, they worked as indentured servants for two to ten years. Indentured servants performed most of the work rather than slaves.

The unscrupulous Earl of Carlisle (whose name is memorialized in Carlisle Bay) succeeded Courteen when in 1629 he convinced James I to grant him control of the Caribbean—popularly know as the “Great Barbados Robbery.” Carlisle sent his own group of settlers to the southern end of Barbados, where they established the city of Bridgetown, carving it out of the swampy land they found. Feuding between Carlisle and Courteen factions sapped the island’s economic vitality and the 1630s became known as “the starving time.”

In 1637, a Dutchman, Pieter Blower, brought sugar cane to Barbados. The colonists initially used the cane for making rum, but they began to refine the juice into crystallized sugar by 1642. The sugar industry spread across the entire island, transforming every piece of arable land from tropical rainforest to cane fields. The plantation owners began importing many more African slaves to work on the plantations, and the black-white ratio soared. Not only were more Africans brought onto the island, but the number of small-time white planters decreased dramatically as they found they couldn’t compete with the large plantation owners. By the 1650s, Barbados had become one of Britain’s wealthiest colonies.

**Home Rule and Slavery:**

Barbados was always closely tied to her mother country—so closely, in fact, that she was known by various nicknames such as “Little England” and “Bimshire.” Despite these close ties, the islanders began to argue for home rule, but their political sway remained small. Slave rebellions also tended to be less serious than on other Caribbean islands because Barbados maintained a heavy police force and because there was nowhere to run. Unlike Jamaica, which still had forests, where runaway slaves could hide in maroon settlements, almost all of Barbado had been cultivated to optimize sugar output. Rebellions did transpire in the late 1600s, but the nature of their protest changed as the 1700s evolved. The Africans slowly became native-born or creolized rather than imported. The plantation owners believed that the creolized slaves were more “trainable” than the newly imported Africans, and they gave the island-born slaves more liberties as a result.

British Parliament officially abolished the slave trade in 1807. To guard against illegal importation, Parliament required the Barbadian planters to register their slaves. The plantation owners were furious: they believed the bill threatened their self-government. When slaves heard rumors about the controversy, they misinterpreted the events and thought the uproar was over the question of freeing them. A slave revolt, commonly
known as *Bussa's Rebellion*, erupted in 1816 when the slaves’ living conditions were better than ever. The revolters—free mulattos and slaves—had met at weekend dances for months to plan. They set fire to cane fields in St. Peter the night of April 14, 1816. Police and plantation owners stopped the revolt only after one-fifth of the island's sugar crop had been destroyed. 176 slaves died in the uprising, and another 214 were executed. Because of the revolt, the British Parliament granted Barbados the right to pass its own slave registry bill, a step toward self-rule. Slavery itself was abolished in 1834—and, even then, it passed with little fanfare.

For four years after emancipation, the slaves were required to participate in an apprenticeship program that had largely tied the freed slaves to the plantations where they once worked for free. When the apprenticeship program ended on August 1, 1838, the newly-freed Bajans celebrated in the streets. The transition to complete emancipation was simple and bloodless, though the problems with a small wealthy leadership class and a large black labor force would take over a century to resolve. Certain laws kept the emancipated slaves fairly quiet, docile, and immobile, but not everyone simply accepted the events. Samuel Jackson Prescod, son of a slave mother and white father, championed the cause of freedom, justice, and equality. He became the first non-white member of Barbados's Parliament in 1843. He also helped found the Liberal Party, whose following included small landowners, businessmen, and mulatto and black clerks.

In 1878, when faced with the option of joining a Confederation to unite the British Colonies in the Caribbean, Barbadians refused. Primarily, they said they didn’t want to lose the chance at self-rule; but they also refused because they worried that the black population would emigrate away, and that the island’s economy would crumble as a result. Many black Bajans did leave between 1850 and 1914, many to help build the Panama Canal. Around this time, Barbados’s economy did face collapse as they competed with other countries in the sugar industry.

In 1937, the anger and frustration erupted into riots sparked by Clement Payne’s influence. Payne advocated the formation of trade unions by speaking publicly in Bridgetown. He inspired the Bajans to such depths of passion that the authorities deported him July 26, 1937. But crowds of Bajans gathered to protest his deportation. The riots that broke out lasted three days, starting in towns and spreading quickly to rural areas. The anger and frustration at a government ruled by such a small percentage of the population was finally beginning to erupt. Various politicians worked to equalize the black and white Bajans. Grantley Adams became a leader and spokesmen for a mass-movement from 1938-1945. He helped found the Barbados Labour Party and demanded fair labour laws. Slowly, the island prepared for independence.

The question of confederation with the rest of the Caribbean islands arose again, and Adams represented Barbados in the coalition. But the movement never gained enough momentum, and it dissolved in 1962—only four years after it began. Earl Walton Barrow succeeded Adams in the Barbadian government as Prime Minister. Barrow supported a very liberal party and put the finishing touches on preparing the island for independence, which came November 30, 1966. Again, the transition to new status proceeded smoothly. Despite independence, the island remained very British and conservative in style for several decades. But Barbados has been working at preserving its own unique culture in the past decade or so. One aspect of that preservation can be seen in the Bajans’ enthusiasm for the recently rejuvenated Crop Over Festival. Crop Over began during the days of plantation society as a way to celebrate the end of the sugar cane harvest.

**Architectural Images of Barbados:**

As one approaches Barbados, one sees for the first time the blue-green Caribbean Sea against the white sand beaches, and beyond to the brown and green hills, dappled white and pink with coral stone and wood buildings, roofed in grey shingles and red clay tiles, one begins to anticipate the excitement of this land. For this tiny island is an architectural delight of old and new, of elegance and simplicity, of history and tradition preserved and repeated through the years. This is a land of Jacobean and Georgian buildings built with coral and ships’ ballast—of planters’ Great Houses, Victorian homes and wooden chattel houses of the average Bajan, trimmed in gingerbread fretwork—of sophisticated hotels and their manicured lawns—of the open spaces of the golf courses, the cricket pitches, the polo field and the Garrison Savanna. It is the home of movie stars, cane cutters, the aristocracy, the artisan and the fisherman. It is a blend of people, style and structure. It is Barbados.

In the early 1600s, as land was cleared for sugar cane, primitive stick-and-brush shelters gave way to wattle-and-daub dwellings with thatched roofs of grasses, sugar cane, or palm fronds. Buildings had “lemonade
walls” consisting of a mixture of lime, molasses, and water. Coral stone from quarries was plentiful, and many early slave huts had thick coral walls and thatched hip-roofs.

It was the British who came with the long and narrow medieval buildings, the Georgian, the Jacobean and the Victorian designs. It was unbroken British conservatism that led to consistent uniformity, to balance and harmony, without the more flamboyant influences of the Spanish, French and the Indian Ornamentation so typical of other islands in the Caribbean. It was the wealth of sugar that built the great plantation homes, solid structures of coral rock, furnished with mahogany, standing now as a heritage of grandeur. It was the Barbados natural coral limestone, cut out of the terraces of the ancient sea cliffs, that became the distinctive building blocks of the stately homes, setting Barbados apart from its neighbors with their mostly wooden buildings in the Caribbean style. It was the Caribbean climate of wind, rain and heat, that led to gable roofs, the big open verandas, the low hurricane resistant rectangular shapes, and the sturdy shutters of the sash and jalousie windows. And it was history and tradition, a people set apart, unbridled privilege and pride, that mined the coral stone, carved the wooden bannisters and cast the terra cotta tiles to lay the framework of this heritage. It was a past, rich in tradition and history that influenced all that followed it.

**St. Nicholas Abbey** in St. Peter and **Drax Hall** in St. George two of the oldest buildings in Barbados, both built in the 1650s, stand as proud examples of the Jacobean tradition. Drax Hall, is the oldest surviving Jacobean mansion in the Western Hemisphere. Only three of these mansions exit in the Western World, and it is Barbados’s good fortune to have two of these treasures. The only other remaining Jacobean structure is Bacon’s Castle in Virginia.

In the seventeenth Century Georgian architecture predominated the Caribbean and many Barbados plantations, homes and buildings were designed in this style. The British Garrison stationed here in 1780 carried out an extensive building program of Georgian and Palladian style. They built the Hastings Hospital (now Pavilion Court) as well as many barracks and residences at the Garrison. These Georgian buildings with their grand Palladian staircases, majestic arcades and pediments have influenced all Barbadian architecture, from the great plantations, to the simple **chattel house**.

The Victorian period became incorporated into the tradition of Barbados rather than standing on its own. Sash and jalousie windows were alternated on the buildings’ facades in perfect proportion. The open verandas were decorated with carved wood tracery and the window parapets were trimmed with filigree, which diffused the light and cast patterns of shade into the sheltered rooms. Victorian frills were adopted in the design of the chattel houses.

Chattel houses are fairly small, often brightly-colored homes that can be dismantled and moved. Their mobility ("chattel" is a piece of moveable property) was highly valued by plantation workers who didn't own the land on which their houses sat. Without much notice, a worker could be fired and ordered off the land where his or her house sat. It was more economiscal to dismantle the house—its four wall sections, two roof sections, and a floor section—and take it to a new location rather than to build another. To this day, many chattel houses have loose stone foundations instead of poured concrete blocks as a way of maintaining their mobile character. Each house has a steep roof with short eaves to lessen the impact of hurricanes. For windows, old chattel houses have shutter-like jalousies that can be opened for circulation or closed against hurricanes. Modern houses, however, tend to have glass windows instead. The chattel house could be expanded in size by building a second or third or even a fourth one behind and connected to the first. The rear one usually had a shed roof. This arrangement of the successive gable roofs gave rise to the term “sawtooth cottage.” Another feature common to chattel houses is corrugated metal siding. Bajans use it for roofing, to add on a single room, or as fencing around their plot of land. On the island, it's common to find entire neighborhoods full of corrugated metal siding, chattel houses, and chickens. The chattels were simple structures but the workmanship and design show remarkable dedication. The tiny chattel house, often skillfully replicate the details of the grandest villas. Ornate fretwork, carved wood banisters and miniature jalousie windows decorate them in fine proportion. They attest to the character and the pride of Barbadian, and to their sense of respectability and worth.

Following is a portion of an article by Dr. Trevor A. Carmichael entitled “Barbadian Architecture: A Practical Aesthetic:”

“Since settlement in 1627, Barbados has developed a wide range of housing styles, but connected to such a degree that there is a clearly discernible Barbadian housing architecture. Its forms are reflected in the modest slave hut whose architecture has flowed into the chattel house and large wall structures - a phenomenon restricted to the
parishes of northern St. Peter and St. Lucy where there was the least productive land in the eighteenth and
nineteenth centuries. The chattel house in turn was to influence the larger chattel homes of districts such as
Belleville and Strathclyde, as well as some of the smaller plantation homes such as “Frenches” in St. George, which
like the chattel, grew in stature by the addition of increasingly more rooms.

The original slave hut is virtually extinct although one may still find the occasional abandoned hut. More
prevalent today is the chattel house, a post emancipation structure which has many Caribbean counterparts and
remains a distinctive indigenous style. The chattel house is distinguished by its wooden structure facilitating easy
mobility from traditionally rented land with a central front door derived from the principles of sophisticated
European architecture and one window on each side of the door. It represents a study of architectural symmetry. A
two-sloped gable or four-sloped hip roof with a flat “shed” roof at the back of the house for the kitchen represented
the basic structure. Jalousies, derived from earlier European architecture, were incorporated in chattel houses and
acted as hurricane shutters for glass paned sash windows and as coolants for the house. A feature which separates
some of the Barbadian chattel houses from their Caribbean counterparts is the single porch in front of the
entranceway.

The verandah is the dominant feature of West Indian architecture and, although basic to the eighteenth
century Barbadian Georgian buildings, it worked its way into the later more sophisticated chattel homes. Often a
break in the slope of the roof will indicate that the porch or verandah has been added to a simpler home as the
household revenue increased. The verandah combines the functional and the aesthetic and it is part of the house and
the environment. It allows someone to greet passers-by, chat with them, while still being able to deny them the
intimacy of the house. As a transition space, it also affords protection and still allows the space to be shared
according to activities and time of day. It can also protect from bad weather. This dominant verandah motif has
transcended all housing forms within Barbadian architecture, including the Georgian style plantation houses and the
1970’s, Oliver Messel designed, West Coast holiday homes.

Elements of the chattel house and the Georgian style Plantation House nevertheless remain as crisscrossing
currents not only between themselves but other forms as well. It is naturally evident in the larger wooden homes
which developed with the expansion of Bridgetown not only in to Belleville and Strathclyde, but also to Hastings,
Black Rock, Spooners Hill and Belmont Road. Essentially Palladian inspired, the houses in these districts
represented, like the chattel house, a symmetrical façade with a central entrance porch. Unlike the chattel house,
they, however, also contained a grand double staircase taking visitors to the reception rooms on the first floor. Many
of these buildings have gone out of residential use and have become attractive and functional conversions as
offices.”
Field Trip #1 “An Introduction to the Physical and Cultural Landscapes of Barbados” Monday, Oct. 13th

7:20-8:30 am BE ON TIME! Leave the Amaryllis, drive up West Coast through Holetown to Speightstown

Speightstown is a typical West Indian village, with attractive wooden houses, shops and old churches. This little village was the port that Ayscue could not take, when dispatched by Cromwell to quell the insurrection in Barbados in 1649. The Barbadians were loyal to Charles 1, and would not accept Cromwell as their protector. For six months Ayscue’s concentrated attacks on Speightstown were repelled by the small forts along the shore.

Speightstown, known as “Little Bristol,” has an Old World sense of place. Old shop houses line the main street; perhaps one of the more significant is the three-story building on Queen Street. This is “Neal Roach and Sons, Pharmacy.” Its two-foot thick walls were built with bricks brought as ballast on a Bristol schooner.

8:30-9:15 am Arlington House in Speightstown

Arlington House, the oldest property in Speightstown, also known as Little Bristol, on the west coast of Barbados, is an extremely rare survivor of a unique type of building which evolved from English late medieval precedents. Subsequently, this building type developed in such English cities as Bridgetown and Charleston, South Carolina. The three-story house is built of coral limestone and rubble masonry walls, which are over two feet thick. Many examples of such single houses and shops are shown in a 1695 engraving of Bridgetown, Barbados by S. Copen.

Arlington House, like the other single houses, is tall and narrow, and has a bell-cast roof. The narrow gable-end facade fronts onto the street and has a front door that once gave access to the ships chandlers on the ground floor. The second floor was devoted to the principal family rooms of the house. The bedrooms were on the third, or top floor. A fine surviving wooden staircase on the south side of the building has turned balusters and various molding profiles that suggest that they date to the Wren period, i.e. mid to late 17th century. This would be consistent with the other evidence for a 17th century date including doorway designs and some architrave moldings. A fine decorative cornice of plaster and wood in what was probably the sitting room on the second floor almost certainly dates to around 1750 when an exactly similar design was used on a main sitting room and formal dining room in St. Nicholas Abbey, Barbados.

The house had a second floor verandah or gallery around three sides. A stone staircase gave access to the verandah and to the main front door of the house. Thus the store and the family residences had separate entrances. The structural woodwork of the house is of several periods and the species include the tropical hardwoods lignum vitae, greenheart and purpleheart and a resinous hard pine closely related to the pitch pine.

From the evidence of repaired and replaced roof timbers, the house has survived some major hurricanes, but many of the roof timbers finally fell victim to subterranean and arboreal termites. The property has recently undergone major restoration work, so that the building can be used by the Barbados National Trust. Over 1,000 CINTEC grout injection anchors were specified since they were ideal both to stabilize the massive masonry walls, and to tie down the roof structure and secure it against the powerful upward, or suction forces associated with hurricane force winds which have been known to exceed 200 m.p.h. in the Caribbean. During testing of the anchors, pull strength of up to 4,000 lbs was achieved. The average pull out strength of the anchors was in excess of 3500 lbs.
9:15–9:30 am  Drive to St. Nicholas Abbey
9:30–10:30 am  St. Nicholas Abbey

Constructed in 1658 by Benjamin Berringer, St. Nicholas Abbey is one of only three Jacobean houses in the Americas. With no religious connection at all, the name of this great house is an amalgamation of the owners' ancestral British home, St. Nicholas parish near Bristol, and Bath Abbey nearby. It has curved Dutch ogee gables, finials of coral stone, and beautiful grounds. The first floor is fully furnished with antique period furniture and portraits of family members. Fascinating home movies, shot by the current owner's father, record Bajan life in the 1930s.

St. Nicholas Abbey has a massive Dutch chimney and four fireplaces. Fireplaces in a tropical setting! Style influences must have been extremely strong! The two front rooms are paneled with now extinct West Indian cedar. There is an ornate Chinese Chippendale staircase and a separate kitchen. On the grounds are several outbuildings, including a bath house, a lavatory, stables and saddle rooms, and the ruins of the syrup factory, the windmill, and a watermill. The 420-acre estate still grows sugar cane.

An interesting tale surrounds the history of the Abbey. Apparently Colonel Berringer's wife Margaret was involved in an extramarital liaison with their neighbor Sir John Yeamans. Berringer was either poisoned or killed in a duel by Yeamans. Ten weeks later, Sir John married her and in 1670 the couple left with some Barbadian colonists for Goose Creek, near Charleston, South Carolina where he later became governor of the settlement.

10:30–10:45 am  Drive to Morgan Lewis Sugar Mill

As we drive along the avenue of mahogany trees we come to a great panoramic view over the Scotland District from the crest of Cherry Tree Hill. This will be a quick photo stop.

Don’t be surprised if you pass a cow grazing in the median (or on the side) of some of the island's busiest highways. Because many Bajans don't have much land of their own, it's a more-or-less accepted practice for people to "tie down" their cows wherever the grass is. The Bajan leads the cow out in the morning, ties a heavy rock to the cow's horn by a long rope, and leaves the animal till nightfall. The cow eventually provides meat (and sometimes milk, if the owner breeds the cow) for a Bajan family at a lower cost than buying the meat at market.

10:45–11:30 am  Morgan Lewis Sugar Mill

The only surviving sugar cane crushing mill in the Caribbean testifies to the importance of the industry that arose in the 1600s. This Dutch-style windmill (ca. 1776) shows the influence of the Dutch Jews who immigrated here from Brazil and pioneered in the cultivation and manufacture of sugar. Since the sugar-producing economies prospered due to slave labor, the preservation and interpretation of the mill offers an opportunity for profound historical and cultural reflection. Accelerating deterioration of the fabric of the mill, caused by a confluence of agents—rain, wind-blown salt water, infiltration of ground water, vegetation encroachment, and termites could have brought about the complete disappearance of the Morgan Lewis Sugar Mill. However, listing as a World Heritage Monument in 1996 called attention to the accelerating deterioration of the eighteenth-century mill and as a result, had an enormous effect.
on the future of this important landmark. As a result of listing and initial grants totaling $50,000 from World Monuments Fund, the Barbados National Trust was able to raise all of the funds needed to repair the windmill and its mechanical equipment. The Morgan Lewis Sugar Mill has been one of the most successful projects of the World Monuments Watch program.

What is the importance of rum? There are two schools of thought when it comes to the origin of the word “rum.” Some contend it is derived from the botanical name of sugarcane, *saccharum officinarum*, from which rum is produced. Others believe the word originated among the planters of Barbados, where it reputedly was called “rumbullion.” Regardless of how its name arose, the importance of rum to Barbados cannot be underestimated. Rum is made by distilling fermented sugar and water. This sugar comes from the sugar cane and is fermented from cane juice, concentrated cane juice, or molasses. Molasses is the sweet, sticky residue that remains after sugar cane juice is boiled and the crystallized sugar is extracted. By 1850, Barbados had about 500 active sugar mill plantations and close to 500 windmills. Today the island boasts 1,600 rum shops, or about 10 per square mile.

Nearly every village on the island has at least one rum shop on the street corner where the locals go to gossip, play pool or darts, and discuss politics—“politricks” according to Bajans. The rum shop was (and still is) a central institution in village life. The Rum Shop served as a meeting point for society's more colorful members. It is often seen as a common ground, where people from all walks of life can meet and feel the pulse of society, exchange ideas and refresh themselves. If you want to experience real Bajan culture, visit the rum shops and talk.

11:30 am-12:00 noon **Drive to Atlantis Hotel, Bathsheba**

This drive along the Queen Elizabeth Highway is one of the most exciting drives on the island. First on our left we see the beach known as Cattle Wash Beach, and off to our right is the steep hilly mass of Chalky Mount. This is the site of the Potteries—a series of villages high on the clay ridges, where local craftsmen are famous for their traditional ceramic clay artifacts, perhaps most authentically represented by the “monkey-pot.”

Finally we approach Bathsheba and the “Soup Bowl” where the Atlantic crashes over treacherous reefs on to the rugged and beautiful coast. This is one of the most photographed coastal scenes in the world. As we approach Bathsheba, notice the small pastel-colored houses clinging to the chalky cliffs that rise above the Atlantic. Bathsheba is a small fishing village. Instead of working in the calmer Caribbean waters, these fishermen battle the Atlantic’s fury with its strong undertows and threatening rocks. Swimming in Bathsheba is dangerous at best and not recommended for visitors to the island. Yet this area is a magnet and a challenge to surfers from everywhere.

12:00-1:15 pm **LUNCH at Atlantis Hotel (included as part of field trip)**

1:15-2:30 pm **St. John’s Church**

This classic Gothic church, built in 1836, replaced the previous church that had been destroyed by a hurricane in 1831. The 1831 hurricane caused massive damage all over Barbados. There is a breathtaking view of the east coast from St John’s Parish Church. The church’s cemetery contains the grave of Ferdinando Paleologus, a possible descendant of the Byzantine Emperors, and whose family was driven out of Constantinople by the Turks.
Codrington College is named after its benefactor, Christopher Codrington, who died on Good Friday, 1710. In his will he had left to the Society for the Propagation of the Gospel two estates. One of the purposes of the bequest was that there should be maintained a number of professors who should be obliged to teach medicine, surgery and divinity. After some delay - the result of legal disputes - the erection of the College got under way in 1715. The buildings were not completed until 1743, economic depression, drought and other difficulties having caused further delays. The architectural style is Italian Renaissance with the triple-arched open portico. This “triple arch” motif became an important influencing element in Bajan vernacular architecture. As one drives around the island, one will see the triple arch showing up even on the small corner porches and entrances to the modern concrete block, plain houses of the countryside.

The College was officially opened on September 9th, 1745. For a long time the College provided a general education, which included philosophy and divinity. It served to prepare young Barbadians for entry into the two Universities in England - Oxford and Cambridge. The College has produced many persons who made their mark in teaching, law, medicine, the civil service, as well as in the Church. Since 1955, following the establishment of the University of the West Indies, the College has concentrated on Theological Studies. Beginning in 1989, the College expanded its offerings into post-graduate study. It is beginning with limited work in Biblical Studies and in Church History. The College has become a depository for archival material on the churches in the West Indies. Its microfilm collection includes the records of the Society for the Propagation of the Gospel, The Church Missionary Society, the Baptist Missionary Society, and the Presbyterian Church of Trinidad and Grenada. It is hoped that in due course the College will add other collections.

Most interesting at Codrington College is the Principal’s House (or Lodge) that was built much earlier than the college. It was the home of Christopher Codrington—the original Great House of the sugar plantation. The unique entrance porch has stone arches and stone pillars that are built into each other.

Sunbury Plantation House (ca. 1660s), located in the tranquil St. Philip countryside is a living monument to plantation life of bygone era, painstakingly restored and refurbished after a fire in 1995. Featuring exquisite mahogany furniture, objects d'art and rare Caribbean collectibles donated by numerous patrons, the house has been returned to its original grandeur. The original builder and owner was Matthew Chapman, an Irish/English planter. He was related to the Earl of Carlisle and through this association, was granted lands in Barbados. The name Chapman appears in the first map of the island in 1638. Matthew and his wife Isobella had eight children—two of whom married into Quaker families. The Quakers owned much land in the parish of St. Philip.

Chapman's Plantation was re-named Brankers after its second owner until 1763 when it was sold to James Butler Harris and his wife Elizabeth. Elizabeth was the granddaughter of Matthew Chapman. It was during Harris's ownership that the bell in the Bell House was erected. To this day it stands with the name “James Butler Harris
1766.” After the death of Mr. Harris, the estate was purchased by John and George Barrow. The Barrow family lived at Sunbury from 1775 until 1835. For the first few years the Plantation was nicknamed Brothers but it was soon renamed Sunbury after their home in Kent, England. John Henry Barrow planted the first teak tree at Sunbury in 1799. He also planted a grove of 300 mahogany trees, the first to be introduced to the island. Over one third of these trees remain today. In 1835 John Barrow emigrated to Newfoundland and the brothers Thomas and John Daniel bought the 413-acre estate. The Daniels were absentee proprietors who owned many plantations on the island as well as a fleet of ships for transporting their sugar. Thomas Daniel was a great friend of the notorious Sam Lord of Sam Lord's Castle. Sam Lord spent many an evening dining at Sunbury and when Lucy, Sam Lord's wife, fled the island and returned to England it was probably in one of Thomas Daniel's ships. Thomas would also transport alimony for Lucy and her child from Sam.

In 1896, a Scotsman, Alistair Cameron, came to the island to work in shipping with Mr. Daniel. Alistair purchased the estate and married Daniel's niece, Laura Susannah Roope. Alistair and Laura had five children - four daughters and one son. Their son died at an early age in the 1930s. There were no offspring of the Cameron girls. The main Sunbury House was divided from the estate and sold to Mr. and Mrs. Keith Melville. The rest was sold to Geoffrey Armstrong. The Melvilles, both keen horse lovers, started their horse drawn collection of buggies and carriages many years ago. What began as a hobby grew into a most comprehensive collection of antiques and artifacts of a bygone era.

The main house features quoined corners, a water catchment situated on the west side of the house is dated 1788 suggesting that this was the date that the roof was replaced following damage in the 1780 hurricanes. A survivor of innumerable hurricanes, Sunbury boasts walls of approximately 2 feet 6 inches thick. Flint and other hard stones not indigenous to Barbados were brought over from England and used in the construction of the walls. The sash windows are protected by jalousies on the outside and storm shutters on the inside. In the event of a hurricane, the whole house can be quickly closed up. The house suffered a disastrous fire on July 24th 1995. The furniture that was destroyed by the fire was replaced by part of the Harold Bowen collection as well as with many items made available for purchase by numerous Barbadian families.

Sunbury House now possesses one of the country's superior collections of antiques. The cellars, originally used for storing yams and other root vegetables grown on the plantation, now house a unique collection of antique carriages, the largest collection in the Caribbean, as well as many items used in the domestic life of the plantation. In the extensively landscaped grounds are more fine authentic examples of old carts and machinery used in the last century to cultivate the land.

4:20-4:45 pm Drive to Drax Hall
4:45-6:00 pm Drax Hall

It is generally believed that Drax Hall was built by the brothers William and James Drax in the 1650's. The brothers built Drax Hall as one of the earliest and biggest sugar properties in Barbados. James Drax is often credited with first cultivating sugar cane on the island after it was introduced by the Dutch. They were a wealthy and well-connected family that had a special love for Barbados. There were others like them, for Barbados prospered with sugar and its plantation owners held considerable influence at home and abroad.

Located in St. George Valley, the 878-acre Drax Hall Estate has been a major center of employment and settlement for as long as sugar has been grown in Barbados. The names of many villages on the island are the names of the plantations they were once part of. For example, Drax Hall Estate includes the villages of Drax Hall Hope and Drax Hall Green.
A long narrow driveway goes from Highway 4 to Drax Hall itself. Dr. Henry Fraser and Ronnie Hughes have written in *Historic Houses of Barbados*: “There is a length of copper guttering at Drax hall that bears the date 1653, but this does not prove the date of the present house. The copper drain pipe may have been used originally on an older house and reused on a later house if rebuilding occurred. Architecturally, however, Drax Hall is typically Jacobean, a stately English manor house in a tropical setting. It has steep gables, corner finials, casement gable windows, and an exceptionally fine Jacobean staircase and ornately carved hall archway of mastic wood. The all firmly suggest a pre-1700 date.”

The following excerpt from the 1972 book, *Sugar and Slaves: The Rise of the Planter Class in the English West Indies, 1624-1713* by Richard S. Dunn describes the transition from subsistence farming to the era of the planter elite:

“On the morning of July 1, 1631, Sir Henry Colt sighted the craggy eastern coast of Barbados (less than a mile away) for the first time... he was aboard the Alexander... which had embarked from Weymouth, England forty days earlier. The Alexander stayed two weeks in Barbados and took in some passengers and a cargo of fustic (a dyewood) and tobacco. The English had occupied the island for only 4 years, and their plantations were raw and straggling. ‘For to confesse truely all the Ilands that I have passedy by and seen unto this day, not any pleaseth me soe well’... many subsequent visitors would echo similar comments.

The island was full of wild hogs, delicious to eat, which the planters were slaughtering at a terrific rate. They caught fish in their nets, and some of Colt’s fellow passengers went fishing at midnight. Colt liked the stewed Turtle. ‘The taste is between fish and flesh of veale.’ What struck him most forcibly was the exotic tropical vegetation: ‘The palmito tree carryes his leaf like a ladyes skreen fann, or peacocks tayle, the fruit like a cabbidge but better.’

Colt had many things to say about the planters on Barbados. He found them a quarrelsome, drunken, and idle set of young men. Encouraged by the planters, he increased his mealtime liquor intake from 2 to 30 drams! He said the Alexander was continually overrun by servants who came on board hoping to escape the island or at the least to avoid laboring in the fields. It took a full day to clear all visitors off the ship before they could set sail. Colt claims that in 10 days, he never saw any man work in Barbados... they were clearing the land as the Indians did, by slashing and burning, and it shocked Colt to see charred tree trunks, weeds and brush, and desolate stumps 6 feet high standing or lying in the fields.

Richard Ligon, who first visited Barbados in 1647, found the island much better planted than Colt did. But the fields were only partially cleared, with provision crops planted between the boughs of the felled trees, and he still could not travel around much because of poor roads and impassable thickets and gullies. ‘For as we passed along near the shoar the Plantations appear’d to us one above another: like several stories in stately buildings, which afforded us a large proportion of delight.’ Ligon lived in Barbados for 3 years (until 1650). He drew a map... the earliest we have of Barbados. His map identifies 285 plantations by name of owner. These hug the leeward shore... a few are in the St. George valley but none on the central plateau... the windward coast (East Coast) and the interior hills and ridges were inaccessible in his day.

All the early settlers complained about the insect life, the stinging gnats and the black ants, the woodlice (termites?), the mosquitoes and cockroaches. They were a little less concerned about the lizards and land crabs... and were even fond of the whistling frogs, pelicans and turtle doves. The early colonists slept in hammocks like the Indians, to gain some protection from the insects.

Initially the Barbadians showed little sign of developing a planter elite. They operated a subsistence economy and made no great wealth until the introduction of sugar. The change from tobacco to sugar occurred rapidly in Barbados between 1640 and 1643. James Holdip and James Drax are credited with the leading roles in starting the new industry. The Dutch from Pernambuco [a state in Brazil], supplied both the canes, knowledge, slaves and equipment to get the industry going. Just how crude the early planters lifestyle was before the introduction of sugar can be seen from their estates. A Captain Ketteridge had 5 white servants, a Negro slave and 6 hundred acres, yet his total household furniture consisted of an old chest, 6 hammocks, some empty barrels, a broken kettle, an old sieve, some battered pewter dishes, 3 napkins and 3 books.
Here is a graphic description of the change in Barbadian planters fortunes, as recorded by Henry Whistler, a visitor to Barbados in 1655: ‘This island is one of the richest spots of ground in the world and fully inhabited. But were the people suitable to the island, it were not to be compared. . . . The gentry here doth live far better than ours do in England. They have most of them 100 or 2 or 3 of slaves who they command as they please. Here they may say what they have is their own. And they have that liberty of conscience which we so long have in England fought for, but they do abuse it. This island is inhabited with all sorts: with English, French, Dutch, Scots, Irish, Spaniards (being Jews), with Indians and miserable Negroes born to perpetual slavery, and their seed. These Negroes they do allow as many wives as they will have; some will have three or four, according as they find their body able. Our English here doth think a Negro child the first day it is born to be worth five pounds; they cost them nothing to bring up, they go always naked. Some planters will have thirty more or less about four or five years old. They sell them from one to the other as we do sheep. This island is the dunghill whereon England doth cast forth its rubbish. Rogues and whores and such like people are those which are generally brought here. A rogue in England will hardly make a cheater here. A bawd brought over puts on a demure comportment, a whore if handsome makes a wife for some rich planter. But if plain, the island of itself is very delightful and pleasant. . . . The people have a very generous fashion that if one come to a house to inquire the way to any place, they will make him drink, and if the traveller does deny to stay to drink they take it very unkindly of him.’

The premier sport in the island, after sex, was heavy drinking . . . one evening a patient of Dr. Sloane's managed to down eight quarts of Madeira before he collapsed into a stupor. At first there were practically no women on the island. . . . the inhabitants were mostly young males. . . . as the island ‘developed’ more women were brought over, and since they outlived the men . . . the female population soon outnumbered the males.”

6:00-6:30 pm Drive to Oistins

Oistins is a fishing town on the southern coast. For centuries, Bajans have gone to Oistins to buy fresh fish: dolphin, shark, barracuda, snapper, flying fish, etc. Women selling from stands on the roadside call out "Fish! Fish!" and the price for customers who may have come on foot or by bus. The fisherman can be found near the shore, cleaning boats and fixing nets, or out on the ocean doing their daily work. They often get up before dawn to bring in a big catch, and they'll gather fish both in nets and on lines. After a long day, they pass their catch off to the vendors who do the work of selling the catch, about 70% flying fish and 25% mahi mahi.

The warm waters around Barbados abound with silvery-blue flying fish. When the fish run plentifully, they sell very cheaply--sometimes 8 for a dollar. This plentiful, inexpensive natural product has become something of a staple for Bajans and visitors alike. Many Bajans serve cou-cou with the flying fish. Cou-cou is made from cornmeal and okra.

An interesting historical event occurred in Oistins. The Treaty of Oistins was negotiated and signed at The Mermaid Tavern in Oistins in Barbados in 1652. The Barbadian planters of the day had not supported Oliver Cromwell in his policies and he sent a fleet to subdue the upstarts. The Barbadians repulsed them. Out of this standoff between the Barbadian planters and the Cromwell government in England came the Treaty of Oistins. The treaty contains a clause that reads “That no taxes, customs, imports or excise shall be laid, nor levy made on any of the inhabitants of this island without their consent in a General Assembly.” This principle was adopted by the 13 American colonies in 1773 when they dumped 342 chests of tea, on which the British had imposed a tax, into Boston Harbor—an event known as the Boston Tea Party. This concept of “No Taxation without Representation” was subsequently included in the American Declaration of Independence in 1776. A careful reading of the two documents would reveal that about half of the Treaty of Oistins has been incorporated into the American Declaration of Independence.

6:30-7:30 pm DINNER at Oistins (on your own)

There are many local vendors here along the waterfront where you can purchase a meal or if you prefer, just a “cutter.” (A cutter is a French roll, known as a salt roll, with a slice of meat, ham, fried egg, or cheese inserted. Here at Oistins, it’s a flying fish cutter.) BE SURE TO HAVE CASH TO PAY THESE LOCAL VENDORS!!

7:30-8:00 pm Return to Amaryllis Beach Resort
Field Trip # 2 “Walking Tour of St. Ann’s Garrison & Downtown Bridgetown”
Wednesday afternoon, October 15th

12:30-1:30 pm  **BAJAN BUFFET LUNCH at the Savannah Hotel (across the street from the Garrison Parade Grounds)** (included as part of the field trip)

If you are interested in local architecture and heritage, you will love dining at The Savannah Hotel! Although major renovations have been done on the property, GEMS of Barbados has tried to preserve as much of the historical ambiance as possible. Originally, the main building consisted of two adjacent houses, but the easternmost building is the one of major architectural interest. It is lavishly built, largely of English ballast bricks, on a long, narrow plan, with the central hallway and double balconies, exactly like the single houses of Charleston, South Carolina. Its ornate cast-iron balconies are reminiscent of New Orleans and are of North American design but the massive door hinges used throughout resemble the British Garrison buildings.

1:30-5:30 pm  **Walking tour of the Garrison Area and downtown Bridgetown**

Dr. Karl Watson of the University of West Indies, Cave Hill Campus, will lead us on this four-hour narrated walking tour, with dozens of stops and Karl’s fascinating tidbits and stories about each one. Incorporated in the following section of this guide are colorful descriptions of the walking tour provided to me by Karl. We will begin at the Garrison, the collective name for St. Ann’s Fort and the Savannah, which is the parade ground. A British garrison was permanently assigned here from 1694 to 1906. The Savannah contains a playing field (used for soccer and rugby) and a racetrack. The former British Regiment guard house is capped by a cupola tower.

From the Garrison, Karl will take us by a late eighteenth century house that is being restored on the corner of Chelsea and Bay Street (Bush Hill, sometimes referred to as the George Washington House). Then we go by the Roman Catholic Cathedral; this will allow us to see some fine Garrison era buildings, including the Savoy that is now in ruins. On to the Martineau House on Bay Street, that has just been very successfully restored. (This is the house where the Barbados Labour Party was started and where Marcus Garvey held his meetings when he came to Barbados in the 1920s). Then on to Nelson Street, which is a decayed late eighteenth/early nineteenth century street, once upper middle class, now part of the red light district. From there, we continue across the O’Neale Bridge to see Spry Street, St. Michael’s and All Saints Anglican Cathedral (1789), the Masonic Lodge (once Harrison College in 1740’s) and the Central Bank.

Next we go through Moll’s Alley with its few balconied buildings onto Palmetto Square with its fine view of the Public Buildings, across Roebuck Street, up Magazine Lane to the Synagogue and 17th century graveyard. Bridgetown is home to one of the two oldest synagogues in the Western Hemisphere. The first Jewish settlement in Barbados was in 1638. The first settlers were Jews from Recife, Brazil who, fleeing religious prosecution, came here upon learning of Oliver Cromwell’s granting of religious freedom to Jews. The original synagogue was destroyed in 1831 and the present one was built on the same site in 1838. Due to a steady decline in the Jewish population the synagogue fell into disrepair at the beginning of this century. A new influx of Jewish residents began in the 1930s and it is the descendants of these settlers who began the massive restoration of the synagogue. Once again this beautiful building is home to religious services.
The variety of businesses found in Bridgetown—from the government-oriented Parliament, to the street vendors selling coconuts and yams, to the Rastafarian artists selling their work—represents a portion of the rich texture of lifestyles found juxtaposed next to each other on the island. Temple Yard has a Rastafarian street market.

We walk next to the Montefore Fountain, Public Library (the first free library in West Indies built with Carnegie funds), the late 17th century Town Hall/Goal (Jail) (now Supreme Court), past first Fire Station (mid 19th century) on to the 17th century Nicholls House with its Dutch curvilinear gable (this is the oldest building in Bridgetown). Continuing on down James Street, past the Methodist Church, we emerge onto Suttle Street (another decayed early 18th century street) with its interesting shops. There we will meet Miss Hester, a St. Lucian small shopkeeper, who travels between Barbados and St Lucia selling special herbs, tree bark (i.e., mauby that is used to make a drink or bois bande, the local equivalent of Viagra). She also sells a few choice examples of clay pots made by Arawak descendants in St Lucia, using the traditional coil method. For the discerning, this is a great opportunity to acquire a truly rare, traditional folk item before they are discovered by the mass producers.

From there we walk to the Georgian St Mary's Anglican Church, the currently being restored “New” Town Hall (19th century), and the soon to be restored Jubilee Gardens. This is part of the Bridgetown redevelopment effort. Then on to the Cumberland Street area with its memories of the late 18th /19th century free colored women hotel keepers, such as Rachel Pringle Polgreen. From here we walk up St. George Street (old Canary Lane) past the magnificent Barbados Mutual Building (Victoriana at its best, proclaiming the potency of the British Raj).

We cross Hincks Street with its nineteenth century warehouses to the wharf and the new board walk, just glancing at the Georgian 18th Century DaCosta’s Warehouse (now sadly altered, but retaining a whisper of its former beauty), past the clumsily restored Spirit Bond (at least it wasn’t demolished!), with a quick stop to look at the Outer Careenage, and the wooden Dry Dock opposite, the last of its kind in the world, hopefully to be restored.

Bridgetown is located on the island’s southwestern tip where the Constitution River flows into the sea. The city was founded on July 5, 1628 when the settlers noticed a bridge from the ocean -- upon closer inspection, they found it was a handmade, abandoned Amerindian bridge. The lure of a safe harbor (what is now known as the Careenage) made Bridgetown their settlement choice even though the land nearby was swampy. The unhealthy conditions promoted by the swamps soon led to unhealthy living conditions and deadly outbreaks of cholera, but the settlers remained at the site regardless. Although hurricanes and fires have repeatedly devastated Bridgetown, the city today is a busy, bustling town.

The Careenage is actually an arm of the sea that stretches inland. Bajans named the “river” Constitution River. In past years, merchants used the Careenage's calm water as a place to dock their ships and load/unload merchandise. Bridgetown used to be a busy place with men and women carrying heavy bunches of bananas, boxes of mangoes and avocados, barrels of rum, etc. Today, the Careenage appears much quieter, though small craftsmen still harbor their boats here. Sailors bring their crafts here to flip them over, scrub the barnacles from the bottom, and re-paint the wood.

We go next to the recently renamed National Hero's Square (the old Trafalgar Square) and its bronze statue of Lord Nelson, with its attendant debate over colonial landscapes versus post independence landscapes. Lord Nelson visited Barbados on June 4, 1805. The Barbadian government erected the statue in 1813 (which predates the statue in Trafalger Square in London by 36 years) to commemorate Lord Nelson's death. But people have petitioned since 1833 to have the statue taken down; the calypso singer “Mighty Gabby” even sings, “Take down Nelson and put up a Bajan Man.” People continue to ridicule the statue. A dolphin fountain shares the square with the statue. The fountain commemorates the introduction of running water to Barbados in March, 1861. But it wasn’t until recently that most of the lower class citizens got water pumped directly to their house. Sometimes, the fountain has been turned off in an attempt to conserve the island’s limited resource of fresh water. A war memorial also adorns the square to honor those Bajans who fought in WWI and WWII. From here we can see the front facade of the neo- Gothic Public Buildings.

Finally, we cross the Swing Bridge (Chamberlain Bridge), where we will see Fairchild Street on the left, the place where the cholera epidemic of 1854 started which killed some 20,000 Barbadians or close to one quarter of the island’s population in three months. Here, we also see the Independence Arch and Cavan's Lane and the Pierhead, once the site of the barracoon of the Royal African Company that had the contract to supply slaves via Barbados to Venezuela.
6:00 pm Shuttle bus will leave from the Pierhead near Independence Arch at the Chamberlain Bridge and return to the Amaryllis Beach Hotel

If anyone wants to remain in downtown Bridgetown for dinner, entertainment, or for any other reason, you do not have to take the shuttle bus back to the Amaryllis at 6:00 pm. You can stay at late as you desire, but you will be responsible to make it back to the hotel on your own. This field trip officially ends at 6:00 pm! There are buses and taxis available if you do not want to walk back. **JUST BE SURE THAT YOU LET ME KNOW SO THAT I CAN TELL OUR SHUTTLE BUS DRIVER!!**
Field Trip # 3 “Chattel Houses, Plantations, Signal Stations, & Sugar Factories”
Thursday, October 16th

9:30 am    Buses leave the Amaryllis Beach Resort and drive to Tyrol Cot
10:00-11:00 am  Tyrol Cot Heritage Village

This historic house was once the home of Sir Grantley Adams, leader of the Bajan independence movement, and was the birthplace of his son Tom, the second Prime Minister of Barbados. The Palladian-style house was built in 1854 of native coral stone. We will tour the home and view the Adams’ beautiful antiques and other artifacts. The adjacent four-acre estate has been turned into a “heritage village,” representing life in a Barbadian town circa 1920.

The development of Tyrol Cot Village in the grounds of Tyrol Cot was to establish a craft center and an added tourist attraction for the Barbados National Trust. Research for this project included photographic surveys of numerous chattel houses throughout the years, many traditional details have been faithfully reproduced in the village, which includes a slave hut, blacksmith’s shop, rum shop, as well as various chattel houses. During Barbados’ period of slavery, the planters were required to provide their slaves with a place to live. Often, this constituted nothing more than a small shack or stone building where entire families would live. Some slave huts, such as the one here at Tyrol Cot, remain on the island, though they are largely unused and in disrepair. This slave hut is complete with the utensils made of calabash and rags on the ground that children would have used for beds.

Blacksmiths, potters and craftsmen work in these former chattel houses, and you may buy their wares.

11:00-11:15 am  Drive to Brandon’s Beach

11:15 am-12:30 pm  LUNCH (on your own) Weisers Beach Bar & Restaurant, Brandons Beach
You should probably have CASH available!

12:30-12:45 pm  Drive to Francia Plantation
12:45-1:45 pm  Francia Plantation

Built in 1913, this a elegant plantation house of both European and Caribbean style is located on a hillside with terraced gardens and overlooks the St George Valley. Francia Plantation was built by Rene Mouraille, a successful Brazilian farmer of French descent who married a Barbadian woman. The eclectic house combines Barbadian coral stone craftsmanship, Brazilian wood paneling, and an unusual recessed entrance portico and balcony. Windows have double Demerara shutters. It is a designated property of the Barbados National Trust. Owned and operated by descendents of the original inhabitants, this traditional Barbadian home is still owner-occupied. The antique furniture, including a marvelous 19th century mahogany dining table, enhances the many rooms. Francia also contains a magnificent collection of antique West Indian maps, including a 1522 map of the West Indies. You are encouraged to look around the terraced tropical gardens and orchards.

On the wooded hillside just below Francia, you might catch a glimpse of some green monkeys. The green monkeys found in Barbados originally came from Senegal and the Gambia in West Africa approximately 350 years ago. About 75 generations have occurred since these monkeys arrived in Barbados and, as a result of environmental
differences and evolution, the Barbados monkeys today have different characteristics than those in West Africa. There are presently between 5,000 to 7,000 monkeys in Barbados and these are found mainly in the parishes of St.John, St.Joseph, St.Andrew and St.Thomas, where much natural vegetation and woodlands still exist.

1:45-2:00 pm  Drive to Gun Hill
2:00-2:45 pm  Gun Hill Signal Station

Plantation owners built a system of six signal stations across Barbados in 1818-1819. The stations were tall enough to allow someone inside to see out over the island’s relatively flat land, and they were placed at strategic locations around the island so each station could always be seen by at least one other. In that way, the plantation owners were able to monitor the land between and to communicate with each other via signal lanterns and flags. Signal stations in other districts could hear about a slave uprising, the arrival of a ship, an impending attack, or an upcoming Council meeting. When people began using telephones for communication, the signal stations became obsolete. The last signal station was closed in 1887. The National Trust restored the Gun Hill facility in 1983.

Sitting at 700 feet above sea level, the Gun Hill Signal Station was built in 1818. Gun Hill is built of coral stone and red brick, and contains the signal tower, two bedrooms, and a kitchen. Gun Hill was also used as a convalescent home for British soldiers and their families. In 1868, Capt. Henry Wilkinson and four military laborers carved the 7 foot coral stone lion on the hillside below the signal station from a single limestone block. The inscription reads: “It shall rule from the river to the sea, and from the sea to the ends of the earth.”

The gardens at Gun Hill offer a sweeping panoramic view across the streamless St. George Valley and Christ Church Ridge to the south coast.

2:45-3:00 pm  Drive to Portvale Sugar Factory and Sir Frank Hutson Sugar Museum
3:00-4:00 pm  Portvale Sugar Factory and Sir Frank Hutson Sugar Museum

This museum is a permanent record of how sugar was produced in the eighteenth and nineteenth centuries. The museum now stands as a tribute to Sir Frank Hutson, who with assistance from the Barbados National Trust, collected the items in the museum. The history of sugar cultivation and production is displayed here. The restored “boiling house” was opened in 1987 when the distinguished engineer was 91 years old. Visitors will see a model windmill and taste “sling” and molasses, both of which are by-products of the manufacturing process. The museum is open throughout the year but if you visit during the cane reaping season (February to May), you may also tour the factory and can compare the machinery of previous times with the modern machinery of the Portvale factory. The Sir Frank Hutson Sugar Museum is a Barbados National Trust property

4:00-4:10 pm  Drive to Dukes Plantation
4:10-6:00 pm  Dukes Plantation

Dukes is a working sugar plantation located at the crest of a coral terrace about 7 miles north of Bridgetown. It is owned by Eddie and Vanassa Edgehill. On the property is a stone bridge which crosses over the road cut up the coral terrace and connects the plantation house to the farm buildings. Also on the property is a deteriorated early stone slave house which we will see briefly. Dukes was featured in a BBC video—The Story of English. Here is the excerpt, “Caribbean Creole” pp. 203-207, from the book, THE STORY OF ENGLISH (1986) by Robert McCrum, Robert MacNeil, and William Cran, that accompanied that BBC special series:

“At the same time, down in the islands of the Caribbean, the arrival of first the Whites, and then the thousands of Black slaves caused an extraordinary transformation of the region’s social and linguistic geography: the making of Caribbean creole. In retrospect, it is as though the Caribbean was a vast language laboratory. The tiny Carib and Arawak Indian population, once native to the region, speaking their own languages, and influencing Spanish with words like cannibal that have finally passed into English, were savagely obliterated. In their place, creolized forms of the invading European languages have emerged. Into the fertile and sugar-rich islands came Whites and Blacks in unequal proportions to exploit their potential, the former speaking English, French or Spanish, the latter a mixture of African languages and English, or perhaps even Portuguese, pidgin. From this meeting of Europe and Africa emerged Caribbean English that is the next link in the chain that makes up the family Black English.
Some aspects of the English that is spoken within the arc of the Windward and Leeward Islands still remain little known. . . . We find that the Caribbean, despite an appearance of uniformity, is fragmented in other ways. Each island has its own strong loyalties and traditions. Even the islands of the former British West Indies are not a federation, either politically or linguistically. Cuba and the Dominican Republic are Spanish; Haiti is French; Trinidad, the birthplace of the novelist V. S. Naipaul, is heavily influenced by Spanish, French creole, and immigrant Indian traditions. The most English of the islands are Antigua, Jamaica, and above all, Barbados, whose eastern shores face across the ocean towards Africa.

Sometimes called Little England', Barbados was settled in the 1620s. The island owes its prosperity to the development of the sugar industry in the 1640s and the settlement of slaves from the west coast of Africa to work the plantations: it was the First main port of call for the slave ships. It is said that the unruly slaves from the least domesticated tribes were progressively shipped up the claw of the West Indies, until they finally reached Jamaica. In any case the Barbadians - or Bajans as they are sometimes called - still have a reputation for well-spoken respectability, and Bajan creole is much closer to Standard English than Jamaican creole. The Caribbean writer George Lamming is a Barbadian whose first novel, in *The Castle of My Skin*, explores the subtle relations between Blacks and Whites in Barbados. He describes the similarity of Black and White Barbadian speech:

One of the curious things about Barbados is that given the same region … there is great proximity in accent, and intonation between Black and White…. If I hear a voice next door…. I would recognize that was a Barbadian speaking. I would not be too sure at first hearing whether that was a White Barbadian or a Black Barbadian. Lamming has his own summary of the mixed roots of Barbados: There will certainly be an element of Irish and Scots and English, greatly influenced of course by the African syntax and vocabulary which has been brought here.

Lamming can remember from childhood some of the Africanisms that survive on the island: You speak of people who are making a *bassa bassa*. A *bassa bassa* is a Twi word, but what it really means is a noise . . . Teachers would use that. Don't make any *bassa bassa* in this classroom.

Barbados itself, barely twenty-one miles long, is still almost wholly devoted to sugar, which, next to tourism, is its main income. The plantation boundaries remain much as they always have. To the north of the capital, Bridgetown, stretches a long plain on which there are many plantations dating back to the 1640s, fringed with hills and majestic royal palms. Much of the fertile ground is devoted to sugar cane. One such hilly plantation is Dukes, about ten miles from Bridgetown. The earliest map (published in 1657 by Richard Ligon, shows a Duke Plantation though it is not clear if the reference is the same. Dukes—which is still worked for sugar—is owned by Eddie Edgehill and his wife Vanessa. Both can trace their ancestry back to the first settlement of the island. Their story (and the story of the Black workers on their estate) expresses much of the Caribbean experience and the development of the English language.

The Edgehills are White. Vanessa and Eddie have two sons, a White estate manager, and several Black servants. From the top of its hill, Dukes itself has a fine view of much of Barbados, including Bridgetown. Many of the locals have worked for what they call “Edgehills” for many years. The sugar fields are sown and harvested in a four-year cycle, with “cropover” occurring in May of each year. The Black workers who have devoted their lives to working on Dukes include three old men with special memories of the old days: Winston Daniel (known as “Sir Winston”), Leslie Barker (known as Michael) and Garfield Ford. . . . The old men, talking among themselves in the fields, use a Caribbean creole that is difficult if not impossible for a Standard English speaker to follow. Their boss, Eddie Edgehill, can not only follow what is being said, but quite naturally uses the same language. “On the plantations you tend to speak a simple and rather plain language and it’s broken English sometimes. You do this for the purpose of getting them to understand you better. You get into the habit of using words and phrases which are not strictly correct but they influence your language, and you end up speaking what we call Bajan.”

Eddie Edgehill has a great loyalty to his native variety of English. And like all the inhabitants of the West Indies, he can distinguish one islander from another: “I don’t think that speaking in Bajan is an incorrect way. I just use it as a different way. You know, we talk of islanders coming from Trinidad, or people coming form other islands as speaking another language altogether. They’re speaking English but they’re putting different stresses, as they do in places like Jamaica. Bajans themselves sometimes don’t understand it although they’re not far away from that particular country.”
He has no difficulty in recognizing the African roots of some Caribbean English: “White Bajans are certainly influenced by Africans, by the Black people, and vice versa of course.” Eddie Edgehill notices a feature of his own speech habits that is not unusual for anyone who has to communicate with a different variety of English: “I become more of a Bajan as soon as I’m talking to my brothers, or people in the field, or Michael in the plantation. But when I’m sitting at a professional desk I’m slightly more English.”

6:30 pm    Drive south to Hastings and return to Amaryllis Beach Resort