



AFRICAN DIASPORA HERITAGE TRAIL

Officially Designated a UNESCO Slave Route Project



BERMUDA

feel the love



Danny Glover

CONFERENCE CHAIRMAN

The African Diaspora Heritage Trail (ADHT) plays an extraordinary role in the world, especially with regard to issues around social integration. In terms of integration, we have integration of ideas, integration of the movement of people and the integration that results when cultures merge. The trails are both tangible and intangible and require thoughtful preservation. Disciplines range from museums to cuisine, ecology to music, history to architecture, conflict resolution to community development.

The ADHT is a way of informing people and inviting them to do something more than just visiting. It is also a way of adding to the quality of life of the host community. Travel allows us to embrace this sense of who we are and what our relationship is to our past.

As chairman of the ADHT Bermuda Conference I welcome you to this extraordinary island and hope that you enjoy the Trail which is now officially designated a UNESCO Slave Route Project.

**For recommended tours, please refer to
inside back cover of this brochure**

*All Bronze Plaques and Sarah (Sally) Bassett statue
created by Bermudian sculptor, Carlos W. Dowling*

*For more details about the bi-annual conference,
please visit www.adht.net*

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Commissioner's House, Royal Naval Dockyard

All those with an interest in African Diaspora Heritage Trail history will find the **exhibit on slavery** at **Commissioner's House** at the Bermuda Maritime Museum, in the Royal Naval Dockyard, essential viewing which should not be missed. With facts, figures and disturbing artefacts, this enlightening display follows the chilling history of Bermuda's ancestors.

The trans-Atlantic slave trade route, its effect on history and Bermuda's place in the African Diaspora are examined in a two-room exhibit.

Artefacts recovered from shipwrecks, such as cowry shells, glass beads, restraints and weaponry may be seen, as well as other items from excavations and private collections.

These artefacts tell the story of slave life in Bermuda and how it was affected by the Island's economy – from toiling in the tobacco and onion fields to becoming skilled shipwrights, sailors, carpenters and pilots.

Bermuda Maritime Museum, Royal Naval Dockyard, open daily from 9.30 A.M. to 4.30 P.M., except Christmas Day, admission \$10. Bus Routes 7 or 8

Cobbs Hill Methodist Church

Cobbs Hill Methodist Church is the oldest existing Methodist building in Bermuda which was built by the free Blacks and slaves of Warwick Parish. To construct the one room church, they laboured in their free time and often at night. The Hon. James Christie Esten, Chief Justice at the time, made it possible for a piece of land to be released for the slaves' building, which was completed in 1827.

Edward Fraser, a slave from Barbados, was a popular preacher who encouraged the slaves to work together as the church was constructed block by block of Bermuda stone from local quarries. Fraser was freed a year after completion of the church and became a Methodist missionary, travelling to England and the West Indies.

The church is located on Moonlight Lane, named to commemorate the labouring of the free Blacks and slaves as they built the house of worship in the moonlight. Today the congregation includes descendants of the slaves who built the church almost two centuries ago.

The church is open for Sunday Service at 9.30 A.M. and all are welcome. Located on Cobbs Hill, off Middle Road or Ord Road, Warwick. Bus Routes 2 or 8



Enterprise Landing Site, Barr's Bay Park

In early 1835, a raging storm in the North Atlantic drove the American cargo ship **Enterprise** off course, as she made her way from Alexandria, Virginia to Charleston, South Carolina. After 21 days at sea, the vessel put in to Bermuda for provisions, where the fate of her human cargo was to change forever.



Local Customs officials refused to give clearance to the ship, now stocked with food and water, until a ruling was made regarding the status of the slaves on board.

Unlike the United States of America, slavery had been abolished throughout the British Empire the previous year.

As word spread throughout the Island that 78 slaves were being held captive on board, a movement was quickly mobilised to free them. Spearheaded by the Young Men's Friendly Lodge, a writ of Habeas Corpus was obtained from the Chief Magistrate. He contested in court that the ship was in violation of Bermuda's laws.

As reported by *The Royal Gazette* newspaper, the slaves landed at Barr's Bay Park in the City of Hamilton, welcomed with a cheer by an immense crowd. They appeared before the Chief Justice in a courtroom overcrowded by concerned locals, to declare whether they wanted to continue to Charleston to be sold, or to take up residence in Bermuda, and become free. All but one woman and her five children chose to remain on the island. Shelter was provided by the Worshipful William M. Cox in one of his storerooms in Hamilton, while the Friendly Society helped them to integrate into the Bermuda community.

Today, Bermuda is home to the descendants of the freed slaves of the *Enterprise*, thanks to bad weather and the quick actions of free Blacks who cared.

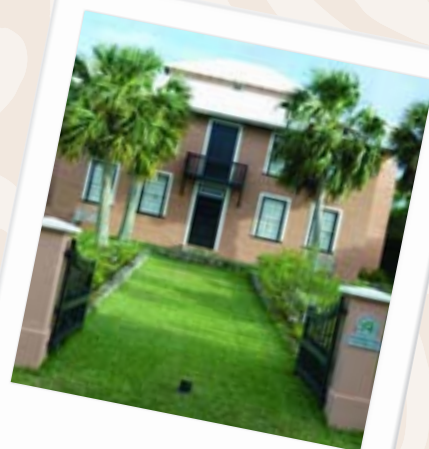
Barr's Bay Park, Front Street, City of Hamilton.

Verdmont Historic House Museum & Vermont Cottage

Bermuda's slaves helped to build this elegant house with its extensive estate. Slave labour would have maintained it for about 125 years before emancipation took place. John Dickinson, who built the house in the early 1700's, owned six slaves. They were lodged in the outroom and buttery. The men were probably labourers, whilst the women tended the house and kitchen. **Verdmont Cottage** was originally the kitchen building, noticeable by the oversized chimney, and there is evidence of a similar sized building opposite on the east side of the house. These buildings were most likely slave quarters; however, the total number of outbuildings surrounding the house and their uses are unknown.

Near the end of the century, during the time of Thomas Smith, the number of slaves at Verdmont rose to a total of fourteen; these included Bacchus, Daniel, Mell, Joe, Rachel, Sue, Marian and seven children. Mell was listed away at sea serving on board merchant ships and privateers. The last person born into slavery at Verdmont may have been Geoffrey. He was five years old on the eve of emancipation in Bermuda, 1st August, 1834.

Today **Verdmont** is owned by the Bermuda National Trust and the main house is open to the public. However, Verdmont Cottage, the former kitchen, which stands to the west of the house is a private residence and not open to the public.



**Verdmont Historic House
Museum, Collector's Hill, Smith's.
Open Tuesday through Saturday, 10 A.M. to 4 P.M.
Admission \$5 adults \$2 students. Bus Route 1**

Jeffrey's Cave, Spittal Pond

Escaping bondage was no easy feat on an island of 21 square miles, but many slaves made a bid for freedom despite the slim chance of success. Newspaper advertisements warning against runaway slaves appeared in *The Royal Gazette* and rewards were offered for information or the return of an escapee. Warnings were posted against hiding or employing such a slave, which was against the law.

Most slaves headed for the parish they previously lived in or for St. George's in the hopes of boarding a ship. In spite of advertised rewards, slaves helped their fellow slaves to run away and hide.

One successful absconder named Jeffrey eluded his master for weeks. When it was determined that he must have escaped on a ship, the search was abandoned. His owner then noticed the strange behaviour of one of the female slaves who disappeared on several occasions at sunset carrying a small package. He followed her as she walked through the woods to the rocky shoreline on the south shore and noted her destination. The master then retraced his steps the following day. Jeffrey's freedom came to an end when he was discovered in a well-concealed cave, his home for over a month.

Today this cave still bears his name.



Spittal Pond Nature Reserve,
South Road, Smith's Parish. Free admission. Bus Route 1

Lost At Sea Memorial



Bermuda's economy in the 18th and 19th centuries relied heavily on the sea, and many slaves and free Blacks lived their lives on the open ocean as whalers, fishermen and pilots. Black Bermudians travelled the world

as crew on board merchant sloops and privateer ships, some never returning home having been swept overboard during storms or while working in the ship's rigging.

Long whale boats set off with six oarsmen and a harpooner in search of passing whales, a lucrative but treacherous catch which provided oil, bones and "sea beef". Often whale boats capsized, with crew members losing limbs and even their lives. As an example of such a tragedy a whale boat belonging to the Southampton Whaling Establishment, a Black organization, capsized and lost crewman Henry Taylor in 1840.

The pilots of the Island were no less at risk, for squalls and gales could appear quickly and blow them off shore, never to be heard of again. Pilot William Knights and his crew of six were last seen in February 1856, hoisting sails and heading after a barque which had appeared at the west end of the island. A search was taken, to no avail, and a few days later the empty boat washed up on shore.

'FIGUREHEAD', the memorial to Bermudians Lost at Sea created by Bermudian sculptor Mr. Bill "Mussey" Ming, is located in Great Head Park, St. David's. It was unveiled on 5th November, 2005, by HRH The Duke of York, KCVO, ADC. Bus Route 6

St. George's Historical Society Museum

Life in early Bermuda can be seen at the Mitchell House, located on the corner of Featherbed Alley and Duke of Kent Street, which dates from around 1731. It is today home to the **St. George's Historical Society**, founded in 1922 to save the property. At times used as a school house, hotel and tavern, in the 1840's the Mitchell House was

owned by Isabella and William Archer, one of the town's most successful Black couples who owned their own slaves.

William Archer arrived as a slave from Dominica and married Isabella Budd, a free woman in 1826. Four years later he was

freed by the merchant who owned him. The couple ran

The Gun Tavern, a successful business frequented by sailors and soldiers who were stationed in town.

The odd sight of a jail house window can be seen on the Featherbed Alley side of the museum and is a reminder of one of the restrictions placed on free Blacks and slaves. The plaque next to the window quotes the inscription written in jail by Methodist missionary, John Stephenson who was imprisoned in 1800 for preaching to slaves. Undaunted, he continued teaching the gospels through his prison window.

The museum is open April to December, Monday through Friday, 10 A.M. to 4 P.M. and January through March Wednesdays only, 11 A.M. to 4 P.M. Admission \$5, children \$2. Located on Duke of Kent Street, St. George's. Bus Routes 1, 3, 10 or 11



St. Peter's Church

In the heart of the Town of St. George, a UNESCO World Heritage Site, is **St. Peter's Church**, the oldest Anglican Church in continuous use in the New World and one of the key sites in Bermuda's African Diaspora Heritage Trail. The church and its graveyard still bear witness to the impact of slavery on the community and the church.

The first settlers to Bermuda arrived in 1612 and a church was one of the first public buildings to be erected on the site still occupied by what later was named St. Peter's Church. Within four years, under the rule of the Bermuda Company this became the first English colony to import indentured Blacks.

By 1698, almost a third of the 1,124 inhabitants of the Parish of St. George were Blacks, many having been brought from Africa as slaves. As the slaves and their descendants became Christians they were entitled to Christian burial in the church graveyard. The western extension to the original graveyard, probably added in the latter half of the 1600's, was set apart for the segregated burial of Blacks, whether free or enslaved.

As in other Bermudian churches, a gallery was built at the western end of the church in the early 1700's, so that Blacks, both slaves and free, could attend services. Access to this gallery was by a separate doorway at the northwest corner of the church.

On display in the church is a copy of a page of the baptismal register for 1834, with a line drawn at the beginning of August. Blacks baptized after emancipation on 1st August no longer had to be entered as either slave or free.



St. Peter's Church is open from Monday to Saturday, 10 A.M. – 4 P.M. Sunday service is at 11.15 A.M. and all are welcome. Located on Duke of York Street, St. George's. Bus Routes 1, 3, 10 or 11

The Bermudian Heritage Museum

Bermuda's only Black history museum was founded in 1994 and gives the visitor insight to a range of accomplishments by Black Bermudians with unique displays and artefacts highlighting the Island's cultural and social history.

Housed in the Samaritan's Building, the initials over the front door stand for the Independent Order of Good Samaritans & Daughters of Samaria, one of the many lodges and friendly societies formed after the emancipation of slaves in Bermuda in 1834. **The Bermudian Heritage Museum** has exhibits on the Friendly Societies, Black nurses, Cup Match and the *Enterprise*, an American slave ship (see page 4) blown off course to the Island in 1835.

Bermudian personalities in sports and music are recognised at the museum, plus the descendants of Native American slaves, including the stories of the slaves, Mary Prince and Sally Bassett. Photographs and uniforms are on display, as well as cedar carvings on loan from private collections.

The museum is open Tuesday through Saturday, 10 A.M. to 3 P.M. Admission \$4, donations accepted. Located at the junction of Duke of York Street and Water Street, St. George's. Bus Routes 1, 3, 10 or 11



Joseph Rainey Exhibit at Tucker House Museum



The Tucker House Museum, a Bermuda National Trust property, is located on Water

Street in the town of St. George, Bermuda's first capital founded in 1612. This 18th century building houses the **Joseph Hayne Rainey** exhibit in its kitchen.

Here, his portrait and several of his speeches, given during his term in the U.S. House of Representatives, can be found.



In 1862, when Confederate authorities began to draft free Blacks to work on Charleston's fortifications, Joseph Rainey seized the opportunity to escape to Bermuda with his wife Susan, aboard one of the blockade runners who were operating out of the old town during the American Civil War (1861–1865). The Raineys settled in St. George's where Susan set up business as a seamstress and Joseph opened a barbershop in the kitchen of Tucker House. Alongside the Museum runs Barber's Alley, so named in Rainey's honour.

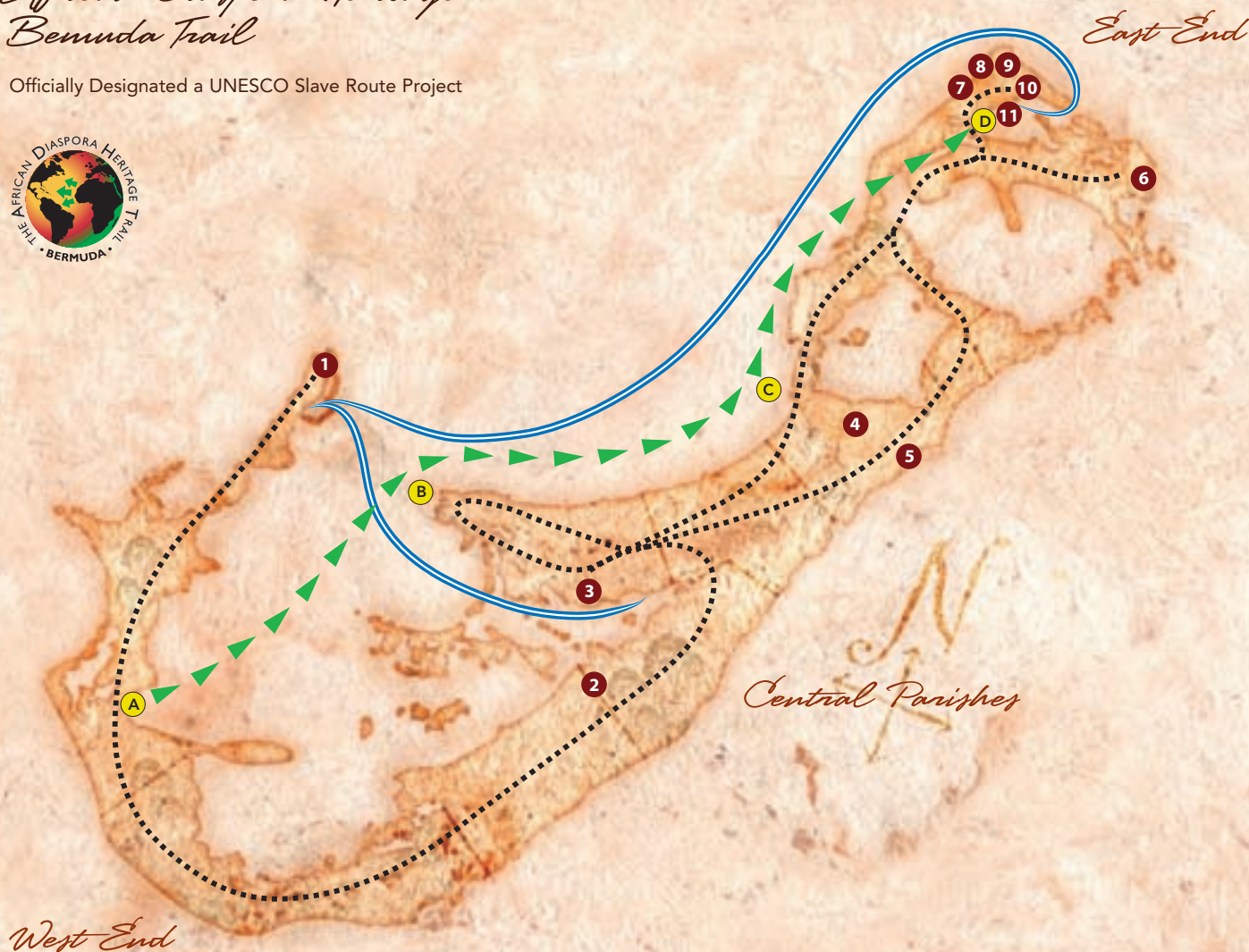
Rainey also became a member of the Alexandria Lodge 1026 of the Grand United Order of Oddfellows, one of the island's Black lodges. Returning to America in 1866 at the end of the Civil War, he impacted American history by running for public office in South Carolina and became one of the first Black Americans to be elected to the U.S. House of Representatives. In 2003, a portrait of Joseph Rainey was hung in The Cabinet Building in Washington, DC.

This story fittingly entwines, once again, two strands of Black history binding Bermuda and its nearest neighbour.

Tucker House Museum. Open Monday through Saturday, 10 A.M. to 4 P.M. Admission \$5 adults, \$2 students. Located on Water Street, St. George's. Bus Routes 1, 3, 10 or 11

African Diaspora Heritage Bermuda Trail

Officially Designated a UNESCO Slave Route Project



- Bus Route
- ==== Fast Ferry Route
- ▶▶▶▶▶ 17th Century Boat Route to St. George
- (A) Somerset Bridge
- (B) Cobbler's Island
- (C) Gibbet or Gallows Island
- (D) Stocks Point

Please refer to the Bermuda Department of Tourism Handy Reference Map for a modern day guide to the Island.

- 1 Commissioner's House
- 2 Cobbs Hill Methodist Church
- 3 Barr's Bay Park
- 4 Vermont Historic House Museum
- 5 Jeffrey's Cave – Spittal Pond Nature Reserve
- 6 Lost at Sea Memorial
- 7 Pilot Darrell Square
- 8 St. Peter's Church
- 9 St. George's Historical Society Museum
- 10 Bermudian Heritage Museum
- 11 Joseph Rainey Exhibit at Tucker House Museum

Pilot Darrell's Square

When the emancipation of slaves took place in Bermuda in 1834, almost half of the Black Bermudians in the Town of St. George were free. This included the family of **Pilot James Darrell** who stands out as the first documented free Black Bermudian to purchase a house on the island.

The job of the pilots was very important due to Bermuda's treacherous reef line. Some of the most respected pilots, like Darrell, were slaves. He so impressed British Vice Admiral George Murray with his skill in guiding the flagship *HMS Resolution*, that Murray requested the slave be granted his freedom. On the death of his master, the pilot was purchased by Governor James Crauford and freed in 1796.

Admiral Murray later established the King's Pilots and Darrell was one of the first to be appointed. His house may be found amongst the alleys of St. George's on the recently named Pilot Darrell's Square. It is still owned by his descendants.

Located on Silk Alley, St. George's.
Bus Routes 1, 3, 10 or 11



Additional Historical Sites

"OFF THE BEATEN TRAIL"

These sites will enhance your visitor experience should time permit while on a guided tour:

SANDYS PARISH

Whipping Post

A cast iron post leaning at an acute angle, located on Bob's Valley Lane, reputed to be a whipping post for slaves.



Ely's Harbour

Is contained by three islands, with two harbour entrances. In 1851, the Bermuda built ship the *Minerva* was discovered drifting and deserted with no sign of her crew. The ship's journal revealed that she had been sailing far out in the Atlantic, bound from Bermuda to Africa on a voyage that had commenced two years earlier. Mystery surrounds how the ship could return to her home port on her own.



Watch House

The Act for the Establishment of a Civil Watch in these Islands (1789) enacted that "watch-houses" be erected in every parish, "for the reception of all slaves that shall be found Delinquents within the said Parish". The old Somerset Watch House was built circa 1816 and is located on Somerset Road, just before Scour Hill.



WARWICK PARISH

Slave School House and Church

Built by the congregation of St. Mary's Anglican Church, Warwick. This building is located west of Burnt House Hill, on the Middle Road in Warwick.



Old Warwick Graveyard and Monument

This graveyard for slaves and others located on the eastern side of Warwick Post Office and shaded by the immense rubber tree, was paved over several years ago and the monument remains.



Adapted from the Department of Community and Cultural Affairs 2005 Emancipation Programme, written by Mrs. Shirley L. Pearman.

PUNISHING SLAVES

A common form of punishment throughout the slavery period was whipping, and we can find examples of cruelty in historical documents. Mary Prince describes the horrible beating of “a French Black called Hetty” who was “stripped quite naked, notwithstanding her pregnancy...tied to a tree” and flogged so hard with both “whip and cow-skin” that the death of both she and her unborn child were the result. Mary Prince also describes her own experience: “To strip me naked – to hang me up by the wrists and lay my flesh open with the cow-skin, was an ordinary punishment for even a slight offence”. Winslow Manly Bell states that some of the old Bermuda slave masters’ “inhuman ways were equal to those practiced by many planters in the Southern States before the Civil War”. He records the crippling of a female slave named “Old Bett” who was punished “by being held up by the thumbs”.

PLACES OF EXECUTION

Crimes of a more serious nature invariably incurred the death penalty. There were several places of execution of slaves, two of which have survived nearly untouched:

Cobbler's Island

This island, off Spanish Point and near Hog Fish Beacon, has been revealed by the historic record to be another place of execution used in the 17th century – allegedly for crimes committed in Sandys Tribe. A gibbet was set up on the island in the 1600's by order of Governor Josias Forster.

Negro slave, Cabileeto, was executed at **Cobbler's Island** in November, 1656. He was found guilty of playing a major role in a “plot and conspiracy against the English to destroy them.”

Another negro slave, Black Peter, was executed at Cobbler's Island in 1664 for stealing a boat from Hogg Bay. The memorandum for

his execution further stated that his head was to be “severed from his body” and fixed upon a spike on the island to the terror of all other slaves.

Gibbons or Gibbet Island

In 1681, an Indian slave by the name of John was sentenced to be “executed at or by the gibbet at the Flatts’ mouth” for the attempted murder of his master. After his execution, he was “there to have his head cut off, and quartered” and “the head and quarters put upon pales at such remarkable places as the Sheriff shall think fit...” **Somerset Bridge** (A), **Cobbler's Island** (B), **Gibbet Island** (C) and **Stocks Point** (D) were the selected places, and give an indication of the transportation route (by boat) used in the 17th century. (Please refer to map on page 12)

In January 1754, a negro slave named Quash, was sentenced to be executed on “Gibbon's Island at the mouth of the Flatts in Smiths Tribe”, for the violent murder of his master, John McNeil, on the shore of the Harrington Sound. Quash was sentenced

“to be Hanged by the Neck until you are Dead...”. However, according to historian Winslow Manley Bell (1920), the tradition is that Quash “was hung in chains” on what is now known as Gibbets Island. “He was so tightly bound as just to be able to turn his head sufficiently to eat the flesh off his arms as far as he could reach with his teeth, and thus starved to death. His body hung there in chains until his bones fell on the earth below, while the birds built nests in his skull... As late as 1898, the rusty chains were still to be seen”.

Gibbet Island can be viewed from the Railway Trail on either side of Flatt's Inlet, Smith's Parish. Bus Routes 10 or 11



Sarah (Sally) Bassett



The historic record gives us an example of the horrors of whipping and execution of slaves, in the life and death of infamous mulatto slave, **Sarah (Sally) Bassett**, who was owned by the estate of Mr. Francis Dickinson (blacksmith) of Southampton Parish.

Her Whipping Research by local historian Dr. Clarence Maxwell has revealed the terrible whipping to which she was sentenced

in January 1712, for allegedly uttering threatening words to John Jennings, also of Southampton. The sentence was that she be “publicly whipt throughout Southampton Tribe ... by the Constables of that Tribe; She receiving three lashes well laid on her naked Back at the End of every thirty paces from the West End of the said Tribe to the East End of the same.” According to Dr. Maxwell: “Well over 100 lashes would have landed on her back”, and “the repetitive tearing” of her flesh would have left her entire back raw and bloody, callousing over time into ugly physical and psychological scars.

Her Execution On 1st June, 1730, eighteen years after her public whipping, Sally Bassett was on trial again, this time for the alleged poisoning of her granddaughter's owners, Mr. & Mrs. Thomas Forster of Sandys Parish and another slave of the Forsters, named Nancy. (An interesting connection made by Dr. Maxwell is that Sarah Forster, nee Jennings, was the daughter of John Jennings who she had allegedly threatened in the 1712 incident). A number of witnesses were rounded up to give evidence against the elderly slave – including her granddaughter, Beck, as well as a recovering Sarah Forster! When asked if she had anything to say, the court record states she responded cryptically, “I never deserved it”. In pronouncing their guilty verdict, the jury valued her at one pound, four shillings and sixpence! (This was standard legal procedure accompanying guilty verdicts of slaves, as the owner or estate had to be reimbursed for the loss of their ‘investment’). On 5th June, 1730, the Chief Justice pronounced the following sentence: “It is the Judgment and sentence of this Court, that you Sarah Basset the prisoner at the Barr be return’d to the prison from whence you Came and from thence you are to be Convey’d to the place of Execution where a pile of wood is to be made & provided, and you are there to be fasten’d to a

sufficient Stake and there to be burnt with fire until Your body be Dead. And the Lord have mercy on your Soul”. Governor J.H. Lefroy (1870's) estimated the date of her execution to be “about” 7th June, 1730.

While on route to the place of execution, amongst clamouring spectators, Bermuda folklore describes a spirited Sally as exclaiming loudly, “No use you hurryin’, there’ll be no fun ‘til I get there”! Local lore also described the day of her execution as an inordinately hot day – such a day still being referred to as “a regular Sally Bassett day”! Legend persists, that our national flower, the *Bermudiana*, grew out of her ashes. Some scholars believe that the actions of Sally Bassett may have been connected to a poisoning conspiracy to overthrow the regime of

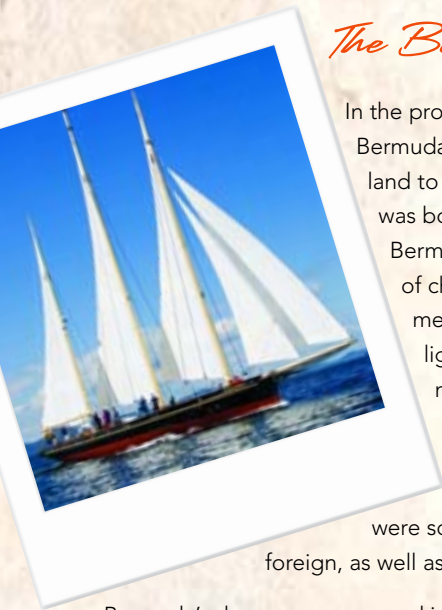


Sally Bassett being led to her fate Illustration by Al Seymour Sr.

African and Native American slavery in Bermuda, although it is possible she had a more personal motive, such as revenge against the Jennings family, a response to years of abuse and/or the desire to protect her granddaughter.

Dr. Maxwell has connected her use, in this case, of the manchineel plant and other poisonous substances to the tradition of ‘Obeah’, having its roots in the Akan culture of West Africa.

Although there are conflicting stories about the site of Sally Bassett's execution, popular tradition (traced back to the mid-1800's) has placed the tragedy at the foot of Crow Lane in Paget, just outside the City of Hamilton. New research, however – involving a fresh review and analysis of the historical records – may reveal a different location. While burning at the stake was a sentence for witchcraft in America and parts of Europe during the 17th and 18th centuries, in British law of this period it was the standard sentence for women found guilty of ‘petty treason’ – defined as the murder (or attempted murder) of a husband by his wife, or of a master or mistress by their slave or servant. Sally Bassett is the only woman in Bermuda, on record, to have been sentenced to death by public burning for this crime.



The Bermuda Sloop

In the prosperous early 1700's, when Bermuda's economy shifted from land to sea, the **Bermuda Sloop** was born. Fast, sleek and built from Bermuda cedar, it was the vessel of choice for privateers and merchants. Cedar timber was light, resistant to rot and did not shrink, making it instantly usable. Replanting as they felled, shipyards along the Island's north coastline were soon producing sloops for foreign, as well as local, markets.

Bermuda's slaves were engaged in all aspects of the ship building trade and were frequently leased to other builders for work on vessels, then retained as crew. With less room for cargo, the Bermuda Sloop's speed allowed traders to ship fresh produce and other goods rapidly to distant markets around the globe. Privateers used its speed in their pursuit of slower, heavily laden foreign ships, with an extra crew on board to sail their "prize" full of goods home, the privateer continued on its quest.

In 1719, with Bermuda law now restricting the number of White mariners on board a ship to six, most crews were made up of slaves and free Blacks. More than 300 'slave mariners' were recorded in local shipping by the early 1800's. By 31st July, 1834, the eve of Emancipation, one in three Blacks were already free. In the maritime hub of St. George's, one in two slaves was free, their freedom having principally been bought through their maritime trades ("marine arts"). Black Bermudian mariners were known worldwide for their skill and agility in all things maritime, and were noted in 1784 by Frenchman Jean Crevecoeur, as also being particularly adept at handling their masters' business matters.

The "*Spirit of Bermuda*" is modelled on an early 19th century schooner design evolved from the 18th century Bermuda Sloop. *Spirit* stems from Bermuda-built sloops-of-war used in the War of 1812, as well as the 'Slave Patrol' responsible for arresting 'slavers' in the Caribbean and off the West African coast. Foreign sailors called them "Mudians" or "Ballyhoos" because their long bowsprit and low raked look resembles the Ballyhoo gun fish.

The Narrative of Mary Prince

There are few written records anywhere of the horrors and indignities experienced by Black slaves. Remarkably, one of the best known was written by a Black Bermudian slave, **Mary Prince**. *The History of Mary Prince: A West Indian Slave Narrative* was published in London in 1831. Its contents penetrate deep into the heart of the 'peculiar institution' of slavery and chronicles Mary Prince's personal odyssey from servitude to freedom. A disturbing and vivid portrayal of hardship and of the ultimate triumph of the human spirit over adversity, it played an important role in the campaign for the abolition of slavery throughout Britain's colonies.

Mary Prince was born in Bermuda at Brackish-Pond, (the old name for Devonshire Parish) and was taken to Turks Islands where she worked in the salt ponds, incurring "dreadful boils" on her feet and legs. She was later taken to Antigua and then on to England, where she gained her freedom.

Native American Ancestry



Just as there are Black Bermudians with Black American slave ancestors, there are other families who can trace ancestral relationships to various **Native American** tribes.

From the middle of the 17th century, significant numbers of Native American captives were sent to Bermuda and sold on local auction blocks. One American historian notes that among these captives was the wife of a Pequot chief 'sold in Bermuda like many other Indian captives'.

Over the years, these men and women became integrated into the local community to the extent that by the beginning of the 18th century, Bermuda was home to many descendants of the Mohican, Narragansett and other Native American tribes. This is especially true of St. David's Island.

The gentleman pictured is Jacob Minors, a legendary pilot thought to have descended from a Native American captive. Mr. Minors died in 1875 at the age of 84, leaving behind several St. David's descendants. He is featured in the slavery exhibit at the Bermuda Maritime Museum in the Royal Naval Dockyard.

The Annual Cup Match

After Emancipation on 1st August, in 1834, various celebrations, including picnics and marches, were held over a period of many years to commemorate the anniversary of freedom. Foremost among the organisers of these activities were the Friendly Societies and Lodges, which were operated by Blacks and dedicated to the welfare and advancement of Bermuda's Black population. Bermuda's premier event on the cricket calendar, the **Annual Cup Match**, evolved from the efforts of two Orders of the Friendly Societies, one based in St. George's, the other in Somerset.

In 1902, the first match was played over three days in Somerset. Today, the competition is a two-day public holiday that not only generates tremendous enthusiasm among Somerset and St. George's supporters, but holds the entire population of the Island and many of our overseas visitors enthralled.

The Annual Cup Match, held on the Thursday and Friday before the first Monday in August, is a cultural feast. It is Bermuda in microcosm, with cricket, food, fashion and music wrapped up in two days of pure fun and enjoyment. The first day of Cup Match, Thursday, is officially designated as Emancipation Day.



Gombey Dancers

You may, when travelling about Bermuda, hear distant drumming and high-pitched whistles. These sounds herald the **Gombeys**, a troupe of masked dancers wearing colourful costumes, elaborate peacock headdresses and capes decorated with ribbons and scores of bits of mirrored glass. Other trappings, like hatchets and bows and arrows, owe their influence to Native American slaves sold in Bermuda in the 17th and 18th centuries.

The Gombeys are thought to have been principally derived from an African custom, and their appearance in Bermuda dates back to the 18th century, where they are referred to as "the Gumba".

The Gombeys (the word "Gombey" itself is thought to be derived from a Bantu or Akan word meaning "drum"), appear at odd times and holidays throughout the year, particularly on Boxing Day, New Year's Day and Easter.



These masked dancers (the masks may well have been used to conceal the identities of the dancers from slave owners) zestfully portray biblical and other stories as they make their way through the streets. The dancers are followed by a band of drummers. Deep-throated kettledrums set the time, while snare drummers weave a complicated rhythm for the dancers to follow.

Bringing up the rear of the Gombey "crowd" are men, women and children captivated by the distinctive rhythms as they dance to the language of the drum. The Gombeys are a vivid cultural symbol, the artistry of their dance brought on slave ships from native soil, kept alive during slavery and now blossoming in freedom.

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RECOMMENDED SELF-GUIDED TOURS

1/2 Day Tour

The Town of St. George. Visit the five sites of the ADHT on foot. To enhance your experience we suggest staying for the "historic re-enactment of public punishment of Bermuda's early years" at 12 noon in King's Square on Wednesdays and Saturdays .

One-Day Tour

Although this tour can be done in the reverse order, we recommend that you begin your day on page 2.

Take the fast ferry from the Royal Naval Dockyard to St. George's. Visit the five sites of the ADHT on foot (pages 8, 9, 10, 11, and 14).

Return on the fast ferry or take the number 1, 3, 10 or 11 bus to Hamilton.

Please consult with bus and ferry schedules.

Two-Day Tour

Day One as above.

Day Two

Take a bus, taxi or moped and visit the Central Parishes of the ADHT (pages 3, 4, 5, 6, and 7).

Personalised Tours

Tours available (period costume optional).

For tours of the Town of St. George, please contact the St. George's Foundation at 441-297-8043; for tours of other areas of the ADHT Trail, contact the Bermuda Department of Tourism at 441-292-0023.



Blue Flag Taxi Drivers are knowledgeable ADHT tour guides.

Bermuda

Bermuda Department of Tourism
Global House, 43 Church Street
Hamilton HM 12
Bermuda
Tel: 441 292 0023

While in Bermuda, for more information and assistance on attractions, activities, nightlife and public transportation, please refer to your hotel concierge or your nearest **Visitor Information Centre**, conveniently located in the City of Hamilton, Town of St. George and the Royal Naval Dockyard. You are also welcome to call the office of the Bermuda Department of Tourism.

For more information or to book a Bermuda vacation, call or visit:

1.800.bermuda
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