

THE RAWLINGS, WELLS
AND STEED FAMILIES
OF
NEVIS & ST KITTS
&
BERMUDA

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INTRODUCTION

This publication is organized in two parts: 1. The Rawlins/Rawlings, Wells, Jones, Laurence, and Lewis families of St Kitts and Bermuda, and 2. The Steed, Turner, Trott, Tuzo and Smith families of Bermuda. The manuscript began back in the 1960s-70s, with much of the family genealogy provided by Laurence 'Larry' Rawlings of Ontario, Grace (Steed) Rawlings and her sisters in Bermuda, and by Aston Francis in New York. More was added later based on information provided by Cheryl (Rawlings) Iris of Bermuda, and Dr. Lawrence Rawlings of St Kitts.

In more recent searches, I discovered that the Rawlings family married in St Kitts into a Wells/Jones family, formerly of Wales. There was much detail found in various records, due to certain infamy of the Wells family in St Kitts. This greatly expanded the Rawlings genealogy.

The History of Nevis, St Kitts and Bermuda, and the History of Slavery in those islands are included to give context to the lives lived by the Rawlings and Steed families. Reference to the terms 'coloured,' and 'free-coloured,' etc., although distasteful today, are used in the historical context that applied at the time.

The surname of the St Kitts white plantation owners was always spelled Rawlins in the records. The black Rawlings genealogy of this manuscript started out spelled Rawlins in the records. It changed to Rawlings in more recent generations. Tracing the family was made easier because the Christian name Augustus/Augusta is repeated in multiple generations of the Rawling Family. And, the Christian name Laurence/Lawrence has come down through several generations of the Rawlins/Rawlings family, from the ancestral surname of Ethel Elizabeth Laurence who married a Rawlins.

In Bermuda, the Steeds of modern times spell their surname as Steed. The original white family who settled in Bermuda spelled their surname as Stede.

The publication can be downloaded for free on my website at <http://www.booksbygwen.ca> (left hand side of the Home page.)

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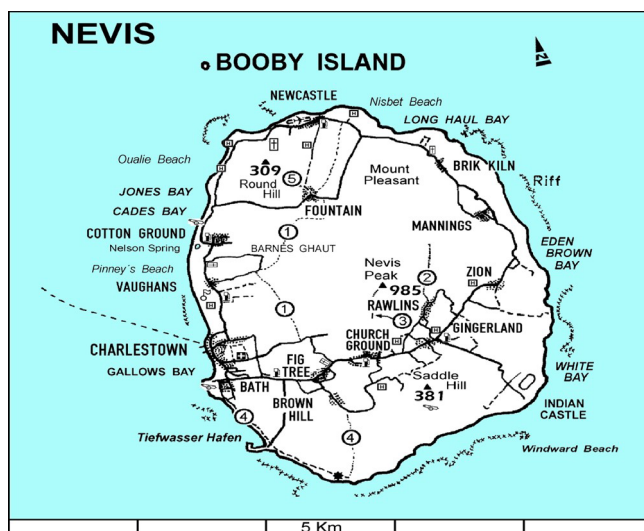
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PART I:
RAWLINS/RAWLINGS,
WELLS,
LAURENCE,
LEWIS
of
ST KITTS, NEVIS, and BERMUDA

The ancestry of all the black Rawlin(g)s, Wells, Laurence, and Lewis families of St Kitts and Nevis came out of slavery. As commented by Nellie Eileen Musson, “*The Strength of the tree is in its roots.*”¹ For that reason, I have chosen to cover some of the history of Nevis and St Kitts, and the history of slavery in those two islands first, to give some context to the black Rawlings, Wells, Laurence, and Lewis genealogy which follows the history. The Rawlins/Rawlings family, that is the subject of this manuscript, descends from those particular surnames, and through the Wells family have some Welsh DNA.

1. HISTORY OF NEVIS



Nevis consists of 36 square miles. It is volcanic, with one central high peak of 3,200 feet, strewn with boulders. Nevis and St Kitts are within sight of each other, with Nevis to the south of St Kitts, separated by a three-kilometer channel known as ‘The Narrows.’

Nevis was first settled by natives called Ciboney as early as 3,000 years ago, followed by the Taino about 800 A.D., followed by the Caribs. From about 800 A.D., the indigenous people of Nevis belonged to the Leeward Island Amerindian groups popularly referred to as Arawaks and Caribs. They were a complex mosaic of ethnic groups with similar culture and language. Dominican anthropologist Lennox Honeychurch traces the European use of the term "Carib" to refer to the Leeward Island aborigines to Christopher Columbus, who picked it up from the Tainos on Hispaniola. It was not a name the Caribs called themselves. ‘Carib Indians’ was the generic name used for all groups believed involved in cannibalistic war rituals. The Amerindian name for Nevis was *Oualie*, land of beautiful waters. The structure of the Island Carib language has been linguistically identified as Arawakan.²

¹ Mind the Onion Seed: Black Roots Bermuda, Nellie Eileen Musson, Parthenon Press: Nashville, Tennessee, 1979, p. 122.

² Wikipedia: Nevis

- 1628: Warner, who was the leader of the handful of white settlers on St Kitts, allowed Anthony Hilton, along with 80 other settlers of St Kitts to resettle on Nevis. Hilton and the other 80 white settlers were joined by another 100 settlers from Barbuda. A list of the names of the 80 who came with Hilton exists.³ The surnames listed did not include any Rawlins, Wells, Laurence or Lewis. For the first 20 years or so, the main crops grown were tobacco, indigo, and ginger. Initially, the labour force was made up of indentured servants shipped from England and Ireland. They cleared the forest and grew tobacco and cotton. Some 30 of them gave up and moved on to Tortuga. Nevis remained British from 1628 onward, although attacked by France repeatedly.
- 1640: Nevis received 640 people from St Kitts. When planters began arriving around 1640, they switched over to growing sugar cane, initially using indentured white servants from Ireland
- 1690: In 1690, a massive earthquake and tsunami destroyed the city of Jamestown, Nevis. So much damage was done to it that the city was completely abandoned. It is claimed that the whole city sank into the sea. Since then, the land moved over at least 100 yards to the west. Anything left of Jamestown would now be under water, near Fort Ashby. The capital was moved to Charlestown.
- 1707: A hurricane of 1707 did further damage to Nevis. It would be 80 years after 1707, before Nevis reached its sugar production of 1704.
- 1835: A hurricane of 1835, followed by a drought of 1836-1838, and a fire of 1837 devastated Nevis. Sugar prices dropped due to production in other parts of the world where costs were cheaper, so that by 1842, Nevis saw a decline in its population as workers fled the island. Those fleeing were unwilling to make a living share-cropping on Nevis, whose soil was being depleted by natural disasters, and by erosion on its steep hillside plantations. Many planters moved to St Kitts and elsewhere at this time.
- 1843: In 1843, several earthquakes struck Nevis.
- 1853: A cholera epidemic in 1853-54 killed 800 people.
- 1871: In 1871, there were about 90 sugar plantations on Nevis. Fifteen of these were purchased by, T Graham Briggs, a Barbados proprietor, who was the richest man in the West Indies, as follows:
- | | | | | |
|------------|-------------|---------------|-------------|--------------|
| Hamilton's | Stony Grove | Tower Hill | Round Hill | Old Windward |
| Shaws | New River | Coconut Walk | Golden Rock | Fothergills |
| Australia | Old Manor | Indian Castle | Morgans | Douglas |
- 1912: All the sugar mills on Nevis were centralized into one sugar mill at Golden Rock, which produced all the sugar from all of the Nevis estates.

³.Caribbeana, being Miscellaneous Papers relating to History, Genealogy, Topography and Antiquities of the British West Indies,' edited by Vere Langford Oliver, M.R.C.S., Vol II, Mitchell Huges and Clarke:London, 1912.

2. SLAVERY IN NEVIS

1648: The change from growing tobacco to growing sugar cane required a much larger labour force, than could be provided by white indentured servants. Nevis switched over to importing African slaves. The first slaves were brought to Nevis by Dutch merchants.

The importation of African slaves to St Kitts and Nevis began as follows:

- from 1626 The Compagne de Saint Christophe, for the part of St Kitts owned by France.
- from 1640 by Dutch Merchant Slave Traders
- from 1665 The Compagne de Saint Christophe was replaced with the French West India Company
- from 1672 to 1750 by the British Royal Africa Company
- from 1750 by The Company of Merchants Trading to Africa (independent British traders)

1672: Beginning in 1672, Charlestown, Nevis became the slave market of the newly formed British Royal Africa Company, making it advantageous for Nevis and St Kitts Planters.

1678: The population of Nevis was about 8,000, of which half were black slaves. Given that Nevis was always a British Colony, the initial groups of slaves from 1640 to 1671 would have come in with the Dutch Merchant Slave Traders (vs French slave traders). However, the majority of slaves would have come in from 1672 onward with the British Royal Africa Company. As papists, the Irish indentured servants, now no longer needed, were sent to Montserrat.

NEVIS POPULATION ESTIMATES

<u>Year</u>	<u>White</u>	<u>Free Coloured</u>	<u>Slaves</u>
1628	150	0	0
1678	4,000	0	4,000
*1708	1,104	0	3,570
1725	1,500	0	6,000
1756	1,118	0	8,380
1780	1,000	?	9,000
1812	500	600	9,200
1834	400	1,700	8,800

*The reduction in the number of slaves in 1708 was as a result of deaths from an attack on St Kitts by France in 1707, followed by a major hurricane in the same year.

In 1680, there were reports of runaway slaves hiding in the woods near the top of the Nevis volcano.

In 1725, Nevis suffered a serious drought, and it became necessary to bring in drinking water from Montserrat and Guadaloupe. Some of the slaves died. The surviving slaves struggled to survive on ever decreasing food and water. By September 1725, there was talk of a planned slave rebellion on Nevis. Rumours circulated among the whites, and a supposed revolt that never got off the ground was quickly quashed. Several slaves associated with the rumours were executed, whether guilty or not.

In 1731, two newly arrived Coromantee slaves, William and Daniel, from the Gold Coast of Africa hung themselves shortly after arrival on the Stapleton Estate in Nevis.

1740s: Gaining Freedom

Former slaves started to be seen in the parish records of Nevis and St Kitts as 'free coloureds' in the 1740s.

There were several ways in which a slave might gain freedom. On their day of rest on Sundays, skilled workers, such as masons and carpenters, could hire themselves out. By gaining money over time, they could buy their freedom. Sometimes, masters would free their slave mistresses, and the children of such unions, often via the masters Last Will and Testament. Sometimes, favourite household slaves who had served the master's family for a long time were freed in the master's Will. When freed, such mistresses and other household favourites were given an annual allowance, and a small plot of land. The State raised taxes from plantation owners, to cover the cost of military protection of the Islands from foreign invaders. One of the ways that such monies were raised was by charging a tax on each slave owned. If a slave became non-productive in some way, such as through some disability or old age, they were sometimes freed, in order to avoid paying tax on them. They most often had no means of supporting themselves off the plantation, because of the rigid structure of society, and so they stayed in place, and were given rations of clothing and food.

In the 1766 Will of Thomas Williams of Nevis, he stipulated that his great niece, when she reached 21 years of age, was to release from slavery a mulatto woman, Sarah Williams, with a £15 annuity for life. Further his executors were to free Williams' slaves Pern, Ivose Ami, her child Cotteen. Anne and Nanny Cotteen were to receive £5 annually until age 21. William's great niece was to take Cotteen under her care until age 21. Pern was to receive annually 100 pounds of muscovado sugar, £15 annually, and also land of 3 acres for his life. Thomas William's executors were to build for Pern, a house of 12 feet by 10 feet. Pern was to allow Evose and her child Cotteen, Ann and Nanny to build themselves houses on his land. Slave Scipio was to receive two half barrels of pork yearly, 100 pounds of muscovado sugar, and a barrel of molasses yearly. A slave named Fun was to receive 100 pounds of muscovado sugar yearly. Williams also instructed his executors not to allow his slave Margarite, the reputed wife of Scipio, to work in the fields.⁶ No such generosity was found in the Wills of the Rawlins planters of St Kitts and Nevis, despite the obvious miscegenation that occurred on their plantations, holding a number of slaves of mixed white and black parentage.

1780: By 1780, the Nevis population had grown to 10,000 of which 90% were black. Due to the hard-working conditions, most field slaves only lived for 8 to 12 years. By the 18th century, two-fifths died within a year of arrival.

1807: The Mountravers Estate in Nevis was bought by Edward Huggins. To control his slaves, he used spiked iron collars, whips, and chains. He is known to have shot one slave. Two other slaves, chained together, committed suicide by jumping into a cistern. Nine other unexplained slave deaths occurred under his watch. On one day alone, his much too young son, Peter Thomas Huggins, who was overseer, meted out 2,386 lashes in the public square to 9 male slaves and 10 female slaves, including one pregnant female, ranging from 47 to 291 lashes per slave.⁴

4. 'Montravers Plantation, Nevis, West Indies,' by Christine Eickelmann and David Small, 2010, University of Bristol, at <https://seis.bristol.ac.uk/~emceee/> (Montravers was Pinney's Estate)

This incident in the public square was watched by a number of Nevis slave owners, including **William Laurence, Attorney**. No one took any decisive action to stop this over-the-top brutality. The Huggins family dealt out their cruelty with impunity.⁵ Later, in 1825 Peter Thomas Huggins was in joint ownership of the Ward Estate in Nevis with **William Laurence**.

Abolishment of the Trade in Slaves

In 1807, Britain abolished the slave trade, meaning no more slaves could be purchased by British traders in Africa or be transported to British colonies in the Caribbean. This meant that Britain's Caribbean plantations could only acquire slave workers through the natural growth of their slave children, or by purchase from another local plantation.

In 1829, an Act was passed that applied to Nevis (but not to St Kitts), to the effect that the separation of slaves from their families was prohibited.⁶ (200 years too late!)

1834: The end of slavery in all the British Islands. All slaves were to be freed, and their former owners received compensation from the British government for each slave claimed. St Kitts was the only colony of Britain, that in 1834 converted their slaves to 'Apprenticeship,' a new name for slavery.

Those who survived slavery were the strong ones in spirit, and perseverance. The injustices of slavery left inter-generational trauma (now known as PTSD), for centuries, although many did not let it stand in their way, leading to high achievements, and successful lives. They may have moved on, but they will never forget what happened to their forbears.

Slave Surnames

The black Rawlings/Rawlins, Wells, Laurence, and Lewis surnames are tied through slavery to the white plantation owners of the same surname. When a slave gained his or her freedom, to become a "*free coloured*," if freed before 1834 emancipation, or if freed at emancipation in 1834, they usually kept the surname of their last owner. I have seen instances in the records where slaves were recorded by one surname, which changed to match their new owner's surname when they were sold on from one plantation to another. Indeed, on the Mountraver Estate owned by the Pinneys in Nevis, when they purchased slaves from other plantations, they even changed the slaves' Christian names to reflect their own sensibilities.

The nature of slavery in Nevis was much the same as that described further on for St Kitts.

5. 'Montravers Plantation,' Part 2, Chapter 4, *The Enslaved People*, Christine Eickelmann, July 2011.

6. Caribbeana Vol VI

1622: In 1622, St. Kitts became a British possession, with the arrival of an English group of settlers led by Thomas Warner. They settled in what later became known as St Thomas Middle Parish. They came to build wealth by exploiting the natural fertility of the island. They grew tobacco, and had no slaves. On arrival, they were met by the Kalinago Chief Tegreman, who allowed them to live on the island, although regrets soon set in. In 1625, Warner returned to St Kitts with more settlers, and was accompanied by Master John Fealty, an Anglican Minister. He would have been the first Anglican minister to serve in the West Indies. St Thomas Anglican Church occupies the site of the first Anglican Church in the West Indies. The first building would have been made of wood and designed to hold a few English settlers. Changes were made to it over the years to allow for a larger congregation and to rebuild after hurricanes and earthquakes. Rev. Fealty's sermons reflect a man who was trying to encourage good relations between the colonists and the Kalinago community on the island. In one of his sermons, he declared:

“Our religion must as much teach the Savages what we obey, as our precepts whom we obey. Our religion must be as well clad in Sinceritie, as our Strength in courage that so these ignorant infidels observing our religious conversation may joyne us in a happy Resolution.”

1626: 120 of the Kalinigo were killed by the British, and the following day 2,000 were massacred at Bloody Point. Most of the surviving Kalingo were expelled to Dominica. A few remained but control over the island passed completely into British hands.

Villages in St Thomas Middle Parish became known as Vambelle, Middle Island, Conyers, Franklands, Godwin's Ghaut, Half Way Tree, Lamberts, New Guinea, Old Road Town, and Verchields. The largest town in the parish, with a population near 2,000, is the historic Old Road Town, the first settlement founded by the British in the Caribbean, established in 1623. The town was protected by Charles Fort. The parish capital became the village of Middle Island, the location of the tomb of the founder of the British colony, Sir Thomas Warner. St Thomas Middle Island was one of the parishes where several plantations managed and owned by the planter Rawlins family were located.

1625 From 1625 to 1665, St Kitts was shared between France and Britain. The island was shared by Thomas Warner's settlers from England, and D'Esnameuc's settlers from France.

1640s: All the West Indies converted to sugar and the importation of Indentured Servants from Ireland began in earnest, although Irish and English indentured servants may have been brought in earlier for the production of tobacco.⁸

1665: St Kitts became a Dutch possession
1666: St Kitts became a France possession
1678: St Kitts was shared by the British and French
1713-1780: St Kitts became a British possession
1781-1782: St Kitts became a France possession
1783-to independence – St Kitts was a British possession

8. “At the Corner of Genealogy and History: St Kitts Land Grab,” at <http://cornerofgenealogy.com/st-kitts-land-grab/> published Aug. 2018. Retrieved Feb 1, 2019.

The French and the British both occupied areas of Saint Kitts at various times in the island's history. The two countries divided the land between them in 1627, with the French given the north end (Capisterre) and the southern area (Basseterre), while the British claimed the middle section. They periodically fought over their shares for the next 150 years, until the British finally secured the entire island in 1783. By the Treaty of Utrecht of 1783, all of St Kitts was ceded to Britain. This led to the British takeover of French owned land. French Protestants felt that their lands shouldn't be confiscated, as they had allied with the Protestant British against the Catholic French and Irish. A French protestant Kittitian named Stephen Duport formally complained to the British crown about ongoing tensions and land disputes:

“Several Irish and French Papists residing in the English part of that Island when the first war with France broke out in 1689, did fly from their habitations into the French quarter, took up arms and assisted the French in the reduction of the Island against your Majesty’s subjects, whereof many suffered thereby in their lives and estates, and at the reconquest of the said Island by your Majesty’s forces retired out of the same into the French Colonies, where they resided and continued to act in open rebellion, after which your Majesty’s Chief Governor for the time being and others since, did make grants of the said rebels’ lands and plantations as being forfeited by their rebellion to such of your Majesty’s faithful subjects as did distinguish themselves in the defense and reconquest of the Island... many of the said rebels have return’d to the Island, claimed their former lands and plantations, and some of them recover’d the same from the late possessors and behave themselves there in such insulting daring manner and threats that your Majesty’s faithful subjects are much disturbed thereat and will probably occasion some considerable disorder if not timely prevented - Prays for H.M. speedy relief.”

Some of the British in power had other thoughts on how to dispense with the French plantations. The Council of Trade and Plantations pushed this agenda to Queen Anne's government:

“...the settling of that Island will very much tend not only to the advantage of the inhabitants and trade thereof, but also to the increase of your Majesty’s Revenue by the 4½ per cent. there, and the customs here. And, therefore we humbly offer that the same be done as soon as conveniently may be. We have been inform’d the French part of that Island does contain about 30,000 acres in all, whereof about 25,000 are good and proper for sugar canes, the rest being only fit for cattle. As to the properest method of settling the said French part, we humbly offer that it seems to us most for your Majesty’s advantage that the same be sold outright to the highest bidder...”

Some estates were apparently granted back to former French owners. A contingent of Kittitian landholders complained about this action, saying that they had invested time and effort on land forfeited by the French, and pleaded:

“We pray H.M. directions that the French may either pay to us the value of their improvements, or that we be allowed a reasonable time to reap our labour... Otherwise many poor people whose labour on the ground is the whole support of their families will be reduced to misery and want, and all of us extremely impoverished, and must with regret see people from the other Islands (whose estates have less felt the ruin of war purchase away the sweat of our brows, etc.”

It's no wonder that these factions were all competing for land in St Kitts. By the mid-1700s, St Kitts was the richest British colony per capita, due to its rich soil, the high prices paid for sugar cane products, free labor provided by enslaved Africans, and a plantocracy composed of a small number of wealthy sugar estate owners.

Hurricanes

St Kitts and Nevis were struck by a number of destructive hurricanes over the years. It can be imagined that the sugar cane crops were destroyed, and that lives were lost. Among the hurricanes found in the records (incomplete) were the following:

1642: 23 Dutch vessels sank in St Kitts

1650: 28 ships sank in Basseterre Bay

1652: 4 or 5 ships loaded with sugar and tobacco sank

1667: St Kitts was a French possession, ruled by Governor M Laurent. The English had Basseterre harbour heavily blockaded when a hurricane thoroughly devastated the island and destroyed much of the French and British fleets.

1668: A hurricane struck St Kitts and Nevis. Near 1,000 people were killed.

1670: A hurricane struck St Kitts and Nevis on August 16 and 17. According to Governor Warner's report, the native Amerindians could tell when a hurricane was coming 3 or 4 days in advance, but Warner did not know how they figured this out. It was undoubtedly because of the subtle changes in sea swells and waves hitting the beaches, which come in advance of a hurricane for several days.

1733: In St Kitts, the ships 'Fane' frigate, a New England ship carrying sugar sank at Spanish Town. The topsail vessels, 'Dorset' by Capt. Ellis, 'Nassau,' 'Stapleton,' 'The Ancient Briton', and 5 other ships were driven on shore at Basseterre. A ship from Philadelphia was driven on the rocks at Bel-tache, Sandy Point. A schooner sank between St Kitts and St Bart near the Naggs Head.

1747: 14 ships loaded with sugar sank at St Kitts.

1785: 5 vessels were driven ashore and lost at Deep Bay

1775: There were 68 sugar plantations in St Kitts, one for every square mile. The outlay of expenses to start up a plantation was enormous, and could only be accomplished by the very wealthy, who were mostly absentee landlords of England. However, within a few years a plantation could yield a fortune in the sale to Europe of sugar, molasses, and rum. Production innovations led St Kitts to be the world leader in sugar cane cultivation.

1845-46: A census of St Kitts for 1845-46 indicated the following:

People attending Church of England – 1,932

People attending other churches - 12,170

Children in day school – 1,824

Children in Sunday School – 2,947

People living in post-emancipation villages – 5,671

1848: St Kitts:

59 estates, operated by 27 resident owners, with 7,000 acres in cane

67 estates operated by managers of absentee owners, with 9,700 acres in cane

23 estates not operating

Totals: 126 estates operating, 16,700 acres in cane

1853-1854: 3,900 people died of cholera in St Kitts

1874: There were 74 steam driven sugar mills on St Kitts.

1883: The Federation of St Kitts and Nevis gained its independence, but remained a part of the British Commonwealth. At this time, all the sugar cane plantations on both islands were nationalized.

4. SLAVERY IN ST KITTS

The Origins of St Kitts and Nevis Slaves

The importation of African slaves to St Kitts and Nevis began as follows:

- a. from 1626 The Compagne de Saint Christophe, for the part of St Kitts owned by France.
- b. from 1640 by Dutch Merchant Slave Traders
- c. from 1665 The Compagne de Saint Christophe was replaced with the French West India Company
- d. from 1672 to 1750 by the British Royal Africa Company
- e. About 1705, Mr. van Belle of Holland acquired 3 estates in St Thomas Middle Island, St Kitts. He brought with him about 120 slaves from his plantations in Curacao and Suriname in the Dutch West Indies. These slaves had been acquired from Spanish slave agents.
- f. from 1750 by The Company of Merchants Trading to Africa (independent British traders) One of these independent traders was a William Wells Sr. We will hear much about him later on.

1626: The French brought 50 slaves to St Kitts.

1635: The French had between 500 and 600 slaves on St Kitts.

Beginning in 1672, Charlestown, Nevis became the slave market of the newly formed Royal African Company's business of selling slaves brought in from Africa, making it advantageous for Nevis and St Kitts Planters.⁹

In all, it is estimated that 20 million slaves were sold out of Africa. Approximately 1/4 of these went to the West Indies. Initially, slaves came from within 30-60 miles of the African west coast, but with time they were brought from as much as 150 miles inland, and toward the end of the slave trade, slaves were captured from 600 miles into Kano in Nigeria. African kings from the Kingdom of Dahomey and their warriors conducted night raids into the interior and collected slaves from other tribes. The slaves were put in chains, led to the coast and sold to the factors at the factories in exchange for European goods. The majority of slaves were captured from Dahomey, Senegal, Gambia, Guinea, Angola, Ghana, and Sierra

9. 'Montravers Plantation, Nevis, West Indies,' by Christine Eickelmann and David Small, 2010, University of Bristol, at <https://seis.bristol.ac.uk/~emceee/> (Montravers was Pinney's Estate)

Leone-Mandingoes who could read Arabic and recite the Koran, and became household slaves, Liberia, Ivory Coast, Ghana-Koromantyn who were active, and courageous, Eboes from Togo and Benin, Nigeria, Cameroon and from The Gold Coast- the Papaw tribe used for field work. Plantation owners had learned which slaves to buy at market based on misguided ideas of each African tribes' qualities, learned from pamphlets, and magazines, such as *Gentleman's Magazine*. It was considered best to buy slaves from various different countries, thus splitting up men and women from their country's kinsmen.¹⁰

British slave ships from Bristol and Liverpool, sailed from a number of ports along the west coast of Africa. It is likely that perhaps up to the 1790s slaves came from the countries in Africa from which the slave ships sailed. However, probably by the 1790s, a shortage of available slaves living in the port countries made it necessary to collect slaves from countries further inland. By 1790, African Chiefs were paid as follows for each male slave brought to the coast: 96 yards of cloth, 52 hankerchiefs, 1 large brass pan, 2 muskets, 25 kegs of powder, 100 flints, 2 bags of shot, 20 knives, 4 iron pots, 4 hats, 4 caps, 4 cutlasses, 6 bunches of beads, and 14 gallons of brandy. Slaves could be obtained by purchase, auction debt, legal seizure or by gift. The price of a slave depended on demand. Throughout the 17th century children sold for £8, women from £10 to £20, and able-bodied men for around £26.

1666-67: France captured and blockaded other islands, such as Montserrat and Antigua. 5,000 people from those islands fled to St Kitts, bringing their slaves with them.

In 1670-71: More migrants along with their slaves arrived on St Kitts from Barbados, due to a dreadful winter there. Some of them later moved on to Jamaica, uprooting their slaves again.¹¹

ST KITTS POPULATION ESTIMATES

<u>Year</u>	<u>White</u>	<u>Free Coloured</u>	<u>Slaves</u>
1626	?	0	50
1635	?	0	550
1678	1,897	0	1,436
1720	?	0	7,321
1745	?	0	19,174
1756	2783	0	21,891
1805	1,800	198	26,000
1812	1,610	1,996	19,885
1826	1,860	2,500	19,525
1830	1,600	3,000	19,000
1834	2,000	?	19,700

 10. 'Montravers Plantation, Part 2, Chapter 4, *The Enslaved People*,' Christine Eickelmann, July 2011.

11 'Caribbeana being Miscellaneous Papers relating to History Genealogy, Topography, and Antiquities of the British West Indies,' Volume II, edited by Vere Langford Oliver, M.R.C.S., Mithell Hughes and Clarke: London, 1912.

Given the disproportionate number of slaves to whites, in the late 1700s, early 1800s, it took the British Army to keep the slaves under control, and to search the hills for deserters. Ironically, one of Gwen Barry's ancestors, Hugh Hogg I, was in that British Army in St Kitts.

1678: A full census was taken of all the inhabitants of St Kitts in 1678. The white men were recorded by name, and all the other inhabitants were recorded by sex, and country of origin. The number of slaves were also included, only as a summary, without names, in each parish. There were no white Rawlins, Wells, Laurence or Lewis families included in the 1678 census.

The following is a summary of the census totals:

ST KITTS CENSUS 1678 BY PARISH				
<u>Parish</u>	<u>White Men</u>	<u>White Women</u>	<u>White Children</u>	<u>Negros Great & Small</u>
St John's Capisterre	61	37	65	237
Sandy Point	158	112	201	181
Cayon	81	143	?	233
Half Way Tree	70	37	64	138
St Thomas Middle	121	106	195	158
Trinity, Palmetto Point	117	69	98	220
Nicola Town	87	36	40	269
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TOTALS	695	539	663	1436

Total population was 3,333. The slaves were 550 men, 500 women, and 186 children.

Slave Occupations

99% of slaves worked on sugar cane plantations. Typical occupations included field hand, mechanic, boiler, distiller, driver, cooper, carpenter, mason, and watchman. Others were employed as cattle keeper, mule keeper, sheep keeper, gardener, and coachman. In the master's house they were cooks, nurses, nannies, personal maids, butlers, footmen, storekeepers, house cleaners, washerwomen, and seamstresses.

Treatment of Slaves

Generally, in St Kitts and Nevis, like on plantations throughout the Caribbean and the USA, the treatment of slaves was harsh. Their very existence was how their owners turned a profit in tobacco and sugar. Slaves could be traded, gifted, sold, and split up from their families without notice. On sugar plantation islands, slaves outnumbered their white owners and estate manager's families. Plantation owners were advised to treat their new slave arrivals very strictly in the first year, so that early leniency wouldn't lead to loss of control later.¹²

 12. "Reading the rebels: currents of slave resistance in the eighteenth century in the British West Indies," Natalie Zacek, School of History and Classics, University of Manchester, at: archives.history.ac.uk/history-in-focus/slavery/articles/zacek.html

Various Acts and Laws were created on how slaves could be treated, designed in order to keep production and profits high. It was all about financial profit, not humanity. Laws were enforced with punishments that included brute force. The overseer on each plantation was responsible for enforcement and punishments. Owners were often absentees, and the overseers had free reign. Punishment ranged from hanging if you were a runaway and got caught, or 39 lashes of a cart whip for lesser felonies. Slaves were provided with food, clothing and housing, but the housing was crowded and substandard. However, there were some plantation owners who were more charitable than others, as long as it didn't interfere too greatly with profit.

1790s: The first St Kitts slaves were given their freedom, (manumission) beginning about the 1790s, and were probated and recorded in the Registry of Deeds from 1800 onward. Some slaves freed prior to 1800, who could not provide proof of their freedom, were sold back into slavery by the State.

1797-1817: Between 1779-1817 there was a Moravian Meeting House in Basseterre. In that period, they baptized 3,180 adult slaves and 1,434 child slaves. In 1830, they conducted 12 slave marriages.

1800: The first Church of England schools for slaves and free coloureds opened.

c1813: Joseph Franklin, who was born of free parents, came to St Kitts from St Eustasius, and worked as a shoemaker at Old Road Town. He got in a dispute with **Dr. John Rawlins**, the manager of the Verchild Estate. Rawlins horse-whipped and cart-whipped Franklin so badly that the marks remained for weeks. Franklin took out a warrant against Rawlins. None the less, Franklin was jailed. The case became a 'cause celebre' among free coloureds in St Kitts, who were aided by white lawyers. Franklin was freed from jail. The case came to the attention of the abolitionists in Britain, and the government, as an example of the crude thinking of the white planters of St Kitts. Material surrounding this case was submitted by the St Kitts Governor James Leith to the Earl of Bathurst at the Colonial Office in London.

c1815: Stedman Rawlins (white) was President of the Legislative Council of St Kitts. He had a nephew, **Dr. John Rawlins**, who was the manager of the Verchild Estate. Dr. Rawlins was fond of horse-whipping slaves on the estate.

1816: 36% of the slave population were under age 10.

1817: St Kitts began registering all their slaves' vital statistics for the first time, (baptisms, marriages, burials).

1817: From 1810 to 1818, **Rev. William Henry Rawlins** was the Estate Manager of Hutchinon's Estate, St Kitts, on behalf of his uncle Henry Rawlins. In 1817, the estate had 178 slaves. Rev'd William Henry Rawlins had ordered the driver to flog a man called Congo Jack. Badly beaten, Congo Jack died on the same day, 5 September 1817. Contrary to legal requirements, his body was buried on the plantation without being examined by a doctor. Later it was exhumed. Rev'd Rawlins was put on trial for murdering Congo Jack. Convicted for the lesser offence of manslaughter, he was sentenced to three months

imprisonment in the jail in Basseterre and fined £200 currency, which equaled the cost of one skilled slave.

- 1818: The same **Rev. William Henry Rawlins** (son of Stedman Rawlins's II's brother John Rawlins), flogged a runaway slave to death. The coroner's jury deemed the cause of the slave's death to be "*a visitation from God.*" Rev. Rawlins was Curate of St Ann's Parish, Sandy Point, St Kitts.
- 1820s: There was a proliferation of schools for free coloureds and slaves run by missionaries and churches, especially in Basseterre. School masters earned approx. 60 pounds per year, which was at the top of the economic/social scale of blacks at that time. (Except for the few free coloured plantation owners who had slaves, and for the merchant-trader class of a select few.) Free coloureds of the merchant class often owned from 1-7 house slaves, or artisan slaves whom they hired out to augment their income (blacksmiths, masons, and carpenters etc.).
- 1826: Among the 2,500 free coloureds in St Kitts in 1826 were 80 prominent men.
- 1830: The Methodist Church of Basseterre had a membership of 54 whites, 401 free coloureds and 394 slaves.
- 1830: The C of E church in Basseterre had a membership of 181 whites, 621 free coloureds and 739 slaves.
- 1834: Prior to 1834, there were 80 prominent Free Coloured men in St Kitts. Ralph Cleghorn was one of the leaders. He was born in St Kitts and educated in England. He married a creole woman from St Kitts and as a result, inherited 15 slaves whom he manumitted in 1832, and induced his wife's sister to free her slaves. In 1833, he had been appointed as Aide de Camp to the Governor of the Leeward Islands. Edward Edmeade, also known as Jedikiah Kerie Edmeade owned 56 slaves in 1828. Charles Berkeley was appointed Aide de Camp to the Governor of the Leeward Islands in the 1820s. Samuel Cable was Editor of the *St Christopher Advertiser* in 1834. Other free coloureds who owned slaves prior to 1834 were Marie Nicholson, Mary Ottley, John Berkeley, Edward Osborne, George Wattley, Nicholas J. Lynch, Frances Phipps, Francis Blake, Richard Challenger, Terence McMahon, John Queely, Anthony and Alfred Tapshire, Clarison Tyson, and as early as 1763, William Priddie.
- 1834 Emancipation was converted to an apprenticeship system on St Kitts. The system was slavery continued under a different name. St Kitts was the only British Colony that did not free its slaves on 1st August 1834 Emancipation Day.

Slave Resistance

Resistance by slaves to their conditions began right from the start of slavery in St Kitts and Nevis. Records of various felonies abound. Records included theft of food -usually from a neighbouring property, burning down the master's house, or his outbuildings and destroying machinery on the property to impact production on the estate, poisoning members of the master's family, or otherwise murdering members of the master's family, and running away. On St Kitts, between 1740 and 1746, thirty-eight slaves were executed for felonies. And of course, the perpetrators of some felonies were never caught, which in some cases led to an innocent being punished, in order to set an example for the others.

Runaway slaves were considered property of significant value. They were considered to have '*stolen themselves*.' If caught they were executed to set an example, and their owner was compensated according to the slave's value. All the advantages lay with the slave owners. They made the rules under which slaves lived and died. They enforced the rules with the power of both law and brute force. There were the whips and guns, and all the authority of state, church, and credit. In the case of Rawlins slaves, several of their white Rawlin's masters, including a Rawlins clergyman, were involved in the murder and brutal punishment of their slaves.

The rebellions and felonies committed by slaves in whatever form, showed strength of spirit and ingenuity, despite knowing the consequences if caught.¹³

In 1737, a shipload of slaves arrived at St Kitts on the ship 'Prince of Orange.' A slave-translator was sent on board to give instructions to the new arrivals. As a joke, they were told that once they reached a plantation their eyes would be gouged out, and that they would be eaten. The new arrivals jumped into Basseterre Harbour, and 33 of them drowned.¹⁴

Most slaves came from African tribes that were self-sufficient units. In Africa, tribes had been at war with each other for centuries, and the victor captured and enslaved people from the losing tribe, to make use of back home. They were familiar with warfare, the politics of war, internal politics, slavery, and tribal life. These were well-informed peoples. However, the plantation owners in St Kitts held all the cards, and held them so tightly, that the slaves had to be creative, in what forms of resistance or damage that they chose to inflict.

The Betto Douglas Case of Slave Resistance

1810s-20s: The bravest form of resistance to slavery came from those slaves who attempted to fight injustice through the courts. Such was the case of the mulatto slave Betto Douglas, whose case became a 'cause celebre' among abolitionists in England. Betto was born in 1772 of a white father and a slave mother. She was most likely born on the Douglas Estate at St Peter's, Basseterre (also known as the Pensez-y-bien Estate) owned in 1714 by Col. Walter Douglas, or on the St Thomas Middle Parish estate owned by his son, John Douglas, who inherited it from his brother Robert Douglas, who died in 1780. (Source: historicstkitts.kn/places/douglasestate) One of the Douglasses, or one of the Douglas's overseers, was the likely father of Betto Douglas. In either case her surname would still have become Douglas. Note: In the copious documentation available on the Betto Douglas case, none gives any indication of who her parents were, but the above theory is a likely, although unproven, scenario.

At some point, Betto found her way onto the Romney Estate, St Thomas Middle Parish, St Kitts. The Romney family were absentee landlords living in England. The estate overseers were John Julius, John George Goldfrop, in 1794 Rev. William Davis, and in 1817 Richard Cardin. It would seem that Betto had been a favourite slave either of the Douglasses or the Romneys, as she lived in her own small house, with her two children Cleisby and Sawney Frazer, but still worked on the Romney estate.

13. 'Montravers Plantation, Part 2, Chapter 4, *The Enslaved People*,' Christine Eickelmann, July 2011.

14. The King's Candlesticks – Julius Family Tree, at thekingscandlesticks.com/webs/pedigrees/691.html

In the early 1810s, Betto asked that her children be freed. Goldfrop wrote a favourable letter to Lord Romney, who in turn agreed to Betto being manumitted, with no mention of her children. However, a new overseer Rev. Davies replaced Goldfrop as overseer, and no action was taken to free Betto. Rev. Davies was not the kindest of overseers. About 1810, the Hon John Julius, President of the St Kitts Council sought the persecution of Rev. Davies for the murder of a female slave. The jury of Julius' peers found Davies not guilty.¹⁵

Soon after 1817, Cardin, the next overseer, tasked Betto with the care of his children. One day Betto's own son suffered an injury, and Betto left Cardin's children in the care of one of Cardin's older daughters. Cardin was so upset that he put Betto out for hire. (Source: Wingfield and Romney Estates at historickitts.kn/places/wingfield-and-romney-estates) He also began charging Betto three-and-one half dollars per month to cover the costs of her house and food. Cardin indicated that she could earn the money by any method that she desired, be it legally, or by thievery or prostitution. Betto was unable to earn enough money to pay the monthly fee, and was frequently in arrears. About 1824, at the age of 52, with her payments in default, Cardin had Betto placed in the stocks for 6 months, 20 hours per day.

In 1825, Betto filed a complaint against Cardin with the St Kitts Court over her unfair and cruel treatment, and over the lack of action on her manumission, and that of her children. The magistrates, including **Stedman Rawlins III**, considered her complaints frivolous, on the grounds that she could not prove that she had been in the stocks for precisely 6 months. Their deliberations never went beyond the stocks issue. No witnesses were called in her defense, yet several could have supported Betto's claim, including **Dr. John Rawlins** who was the Romney estate physician. And, he did not come forward of his own volition. The general feeling among most whites was that Betto's case was frivolous. She lost her case in the Court, on the grounds that her complaint was frivolous. Consequently, Cardin had Betto locked in the stocks again, for another 6 months.

In 1827, Betto appealed to the Colonial Court in London, only to be turned down again, on the grounds that she had damaged the reputation of Cardin. **William Wharton Rawlins** reiterated his agreement with Cardin's views on the matter. In 1827, the journal *Anti-Slavery Reporter* began covering Betto's case and the injustice of her treatment before the courts. In 1830, The Female Society for the Relief of British Negro Slaves collected money to try and buy Betto's freedom. They were refused by the Lord Proprietor. *The Anti-Slavery Record* also took up Betto's case in 1832. Betto was finally granted manumission in 1833, just three months before the British Abolition Act passed in Parliament.

In St Kitts today, Betto Douglas is viewed as an icon of personal bravery, and of those who resisted slavery and fought for their emancipation. Her story has been featured in the National Museum of St Kitts and Nevis. The St Kitts collection of historical and genealogical records has been renamed in her honour, as 'The Douglas Archives.'¹⁶

15. Wikipedia, and 1827 *Anti-Slavery Reporter*, Harvard College Library, and The Douglas Archives.

16. Wikipedia, and 1827 *Anti-Slavery Reporter*, Harvard College Library, and The Douglas Archives.

1822: Forty free coloureds on St Kitts provided a petition to the legislature, outlining grievances against their treatment.

Nancy Stories¹⁷

I first learned of Nancy Stories from Doreen Crick (nee Alleyane, or Allen), an author born in St Kitts, and now living in Halifax, Nova Scotia. Nancy Stories were brought to the plantations of St Kitts and Nevis by slaves from West Africa. The stories originated in Ghana. They are the cultural mythology equivalent of the Scandinavian Thor, and the Celtic Mythologies of Ireland. Slaves in the West Indies and the US, told these stories in the evenings, and often wove secret messages into them to warn slaves of impending dangers. They also sang them in the fields. Because the slaves knew these stories, they could easily recognize the warnings or news embedded in them. The stories changed over time to reflect changing conditions on the plantations. They gave hope to the slaves. These tales are being lost by the younger generations in the West Indies.

Stories about a spider-god, Anansi or Ananse, were first told in Ghana by the Ashanti people. They were not written down but recounted from generation to generation. Gradually the stories grew and spread across Ghana and then all around West Africa. In Ghana they are called ‘Anansesem,’ meaning spider tales. West Africans originally considered Anansi to be the creator of the world. He often acted as a go-between for humans in their dealings with the sky god Nyame, and he supposedly persuaded Nyame to give both rain and the night to people. Anansi is one of the most popular of the animal tricksters in the mythology of West Africa, and is often called Kwaku or Kweku Ananse. Kweku means Wednesday, the day the spider-god’s soul first appeared. In some stories Anansi is the son of Nyame, the sky god, who becomes so annoyed with his son’s mischief and trickery that he turns him into a spider. Some West African stories tell that Anansi was the creator of the world. In many stories he is a go-between for the humans and the sky god, Nyame.

Anansi is a spider, but he is also a person. Sometimes he is seen as wise and even thoughtful to humans. He is generally portrayed as clever, with words as well as deeds. However, he is more often a trickster, with few scruples, who uses his wit and cunning to get an advantage over animals which are bigger and stronger than himself. His stories show him as often selfish and even cruel. Sometimes he will help other creatures, but only when it suits his own purposes. Anansi generally uses his victims’ habits and ways of life to trick them into situations in which he is able to achieve what he wants. His stories are popular, despite his doubtful character, because he often outwits creatures who are larger or stronger than he is. People like to identify with stories where the ‘little person’ defeats power and might (think of the popularity of David and Goliath), where they show the skills which are needed to survive in a hostile world.

17. ‘Anansi Brings Stories to the World : Myths and Legends’:
<http://myths.e2bn.org/mythsandlegends/origins11717-anansi-brings-stories-to-the-world.html>

The stories of Anansi and his exploits, of his ability to trick and defeat creatures more powerful than himself were extremely important and popular. Anansi symbolized rebellion and the stories could give both hope and pride to enslaved people in their struggles to survive and their fights for freedom. Within Africa, there are wandering trickster spirits who bring change and quarrels. There are also many animal tricksters who, like Anansi, are small and relatively helpless. Hares and tortoises are also popular African trickster characters who outwit bigger, fiercer animals to get what they want. A well-loved story tells of Hare tricking an elephant and a hippopotamus into clearing a field for him.

Abolition of Slavery

On 1 August 1834, Britain abolished slavery in all its colonies. In February 1835, an inventory of the number of slaves on each plantation was conducted, to provide documentation for financial compensation to the slave owners. These lists were usually carried in the local newspapers of the time. St Kitts planters were reimbursed £329,400 by the crown, for 19,700 slaves. This represented on average £17 per slave, although the value differed based on the slaves' production value. Compensation payments began in 1837.

In 1837, the British government borrowed £20 million to compensate slave owners in Britain's colonies. The loan amounted to a massive 40 percent of the Treasury's annual income or about 5 percent of British GDP. The loan was one of the largest in history. It was only in **2022** that, according to the Treasury, British taxpayers finished paying off the debt which the British government had incurred in order to compensate British slave owners in 1837. Abolition meant their profiteering from human misery would come to an end. Not a penny was paid to those who were enslaved and brutalized.¹⁸ From 1837 to 2015, the taxes paid by British taxpayers, including UK resident descendants of former slaves of St Kitts, Nevis, and Bermuda unwittingly repaid some portion of the loan. But, the loan did give St Kitts slaves their freedom.

Post Emancipation-Apprenticeship System in St Kitts

1834-1838: As per the British Emancipation Act of 1833, all British slaves were to be freed on August 1, 1834. Their masters were compensated by the British government with a price set per slave for compensation. In 1834, in St Kitts emancipation was converted to an Apprenticeship System. Under this system, the slaves were required to purchase their freedom by working 45 hours a week for the same master, without wages, for a period of 4 to 6 years. The rest of the time, the slaves could work on their own, or hire themselves out to whomever they chose. This was nothing more than slavery by another name. St Kitts was the only British colony to use the Apprenticeship Program.

Slave resistance to the Apprenticeship System was swift. There were riots, destruction of property, and passive resistance, where whole gangs of slave field workers put down their tools and walked away. Their cries of protest could be heard, as "*They would give their souls to hell, and their bodies to the sharks.*" Others merely said, "*Me free; no bind; no work.*" Many slaves deserted into the mountains, and others fled to Basseterre. The slaves of 12 or 14 estates went on strike on the same day, throwing down their hoes with a loud huzza. The free coloureds supported the slaves, and found that the white planters closed ranks and refused to purchase goods from the businesses of the supportive free coloureds.

18. Tax Justice Network, 'Britain's Slave Owner Compensation Loan, reparations and tax havenry,' by Naomi Fowler, published 9 June 2020 at taxjustice.net/2020/06/09/slavery-compensation-uk-questions/

Shortly before the Apprenticeship system was put into force on 1 Aug 1834, Earl Romney had freed all of his 300 slaves. A few other planters attempted to do the same thing after the Apprenticeship System was in place. They were reminded by the island's Council, that it had the authority to use other laws, or invent new ones to prevent planters giving freedom to their slaves. Freedom from Apprenticeship was thwarted at every turn.

The British military in St Kitts, and a naval force from Antigua were sent in to hunt down the runaway slaves. Martial Law was declared. By Aug 18, 1834, the revolt was quelled and Martial Law was lifted. A handful of the ring leaders were punished, and 3 guilty slaves were sent to Bermuda. The rest of the slaves went back to work. They did not receive full emancipation until 1838.¹⁹

The first town of freed slaves in St Kitts was Saddlers village, set up on the abandoned Saddler estate. The land was rented from Mr. Parsons. The demise of St Kitts and Nevis sugar cane production began with the abolition of slavery in 1834. The final blow for small plantation owners came in the 1850s with Europe's beet sugar industry, which undersold Caribbean sugar cane. Markets for Caribbean sugar cane largely dried up. What plantations remained after the 1850s, were consolidated, and bought up by investment companies, in order to make a profit from plantations of a larger scale.

1880s: Descendants of slaves in St Kitts were becoming doctors, lawyers, teachers and elected officials.

1890s: Many young black men left St Kitts to work on plantations in Cuba.

1904-1914: Many other black men went to build the Panama Canal. This included No. 2.1. Robert 'Bobby' James Rawlins, who returned to Nevis, and married in 1919 to Laura May Webb. Those who returned brought knowledge of better working conditions and exposure to trade unions that they had found abroad.

During the depression of the 1920s-30s, there was a move among blacks to set a minimum wage of \$1 per day. In St Kitts, a union was formed called 'The Workers League.' In 1932, union representatives from all of the island met in Dominica to discuss British government neglect of the islands in a time of serious depression. The chairman of the conference was Cecil Rawle, a public figure in Dominica. They wanted the islands to have self-government. In 1934, local strikes and riots started against low wages and lack of self-government in all the smaller islands. Riots were started by the trade unions and by other organized groups of workers. The riots in St Kitts were the worst, with a high death rate from these riots, killed by the police in the process of disbanding the rioters. Many men fled St Kitts at this time, including Arthur Rawlings and his brother St John Rawlings. They fled to Bermuda, as did a number of other young men. As a result of the riots and a subsequent Royal Commission, one million pounds sterling was set aside for all the islands to improve the situation. Yet St Kitts did not gain universal suffrage until 1950.

2016: The population of St Kitts and Nevis was 54,821, of which 93% were of African descent.

19. 'Emancipation and Revolt in the West Indies: St Kitts, 1834, Richard Frucht, *Science and Society*, Vol. 39, No. 2, Summer 1975, pp.199-214, Guilford Press, retrieved Jan 27, 2022 on JTSOR.

13. GENEALOGY OF THE WHITE RAWLINS FAMILY OF ST KITTS & NEVIS

In order to sort out the myriad of Rawlins Estates, the following family tree of the white Rawlins is helpful, as all the Rawlins estates belonged to branches of the same Rawlins family. The family tree covers up to emancipation of 1834.²⁰ Those Rawlins for whom records have been found of miscegenation or of mistreatment or suspected mistreatment of slaves are in bold type.

A. Henry Rawlins I, died 12 Aug., 1733, married 1st Elizabeth, and 2nd Ann. First appears in St Kitts records in 1713. Their children:

1. Henry Rawlins II, born 1724, d c1781 (married Mary Hill Brotherson). No children.

2. Stedman Rawlins I, born 1725, died 1788 (married Mary Johnson). His children:

2.1. Stedman Rawlins II, born c.1755, died 1793 (married Elizabeth Taylor).

While manager of Conyers Estate, St Kitts, Stedman Rawlins II receives a letter from the estate owner Conyers in England. Conyers expressed concerned about the mistreatment of slaves on St Kitts. In September 1783, Stedman Rawlins II replies to Conyers in England, “Give me leave to assure you I know not of any such planter, & I wish to avoid such Inhuman treatment being laid to my Charge, as any man whatever.” Then in November 1783, in his routine report to Conyers, Stedman Rawlings II feels the need to report that “. . .as for the working Negroes better never went into a field, & a very orderly set... they shall want for no indulgence in my power to make their lives as happy & as comfortable as their situation will allow them to be.” At the time, Stedman II was only 28 years old. Was he protesting too much?

In his Will, probated in 1796, Stedman II left £15 per annum each to his two mulatto children Mary and Ann French.

Stedman Rawlins II’s children by Elizabeth Taylor:

2.1.1. The Honourable Stedman Rawlins III, born 1783, still living in 1840.

Hon. Stedman Rawlins III became the Governor of Saint Christopher (1816). He owned the Crab Hole plantation in St Thomas Middle Island Parish.

In 1826, he was one of the magistrates that ruled against slave Betto Douglas’ complaint of cruelty, returning her to her master after he had kept her in stocks for 6 months (1826).

In 1837, Stedman Rawlins III was charged with the selling of criminal slaves, even after the slave trade had been abolished.

20. *Caribbeana*, Vol. 5, pp. 98, 99, 100.

2.1.2. Henry Rawlins born 1791

2.1.3. Joseph Rawlins born 1792

2.1.4. William Wharton Rawlins died 1840.

William Wharton Rawlins expressed his agreement that Betto Douglas' case was frivolous, and that she had damaged Richard Cardin's reputation. Cardin was overseer of the Romney Estate in St Kitts.

2.2. John Rawlins 1757-1800 (married Sarah Johnson Hart) From 1781 until his death in 1817, he owned the Johnson Estate, at Trinity, Palmeto Point, after which the estate was left to his wife. I suspect that this is the Estate on which our Rawlins family were slaves, but no proof. Children:

2.2.1. Rev. William Henry Rawlins b 1785, d 1840 (married Elizabeth) Rev. Rawlins was Curate of St Ann's Parish, Sandy Point, St Kitts.

From 1810 to 1818, Rev. William Henry Rawlins was the Manager of Hutchinon's Estate, St Kitts, on behalf of his uncle Henry Rawlins. Rev. W. H. Rawlins ordered the driver to flog a slave named Congo Jack. Badly beaten, Congo Jack died on the same day, 5 September 1817. Contrary to legal requirements, his body was buried on the plantation without being examined by a doctor. Later it was exhumed. Rev'd Rawlins was put on trial for murdering Congo Jack. Convicted for the lesser offence of manslaughter, Rawlins was sentenced to three months imprisonment in the jail in Basseterre and fined £200 currency, which equaled the cost of one skilled slave.

One year later in 1818, the same Rev. William Henry Rawlins flogged a runaway slave to death. The coroner's jury deemed the cause of the slave's death to be "a visitation from God."

2.2.2. John Hart Rawlins born 1795, died 1840. (married Martha Hart Wilson)

2.2.3. Stedman Rawlins born 1789.

2.2.4. John James Rawlins born 1790. In 1831, John James Rawlins was the manager (not the owner) of the Johnson Estate, at Trinity, Palmeto Point. In 1831 the estate had 80 slaves.

2.2.5. Richard Rawlins born 1792

2.3. Henry Rawlins born 1761 (married Elizabeth Wilkes) (see Nevis) Children:

- Stedman Rawlins b 1782, baptized 1784.

- Henry Rawlins b 1784

- William Henry Rawlins b 1788

- John Rawlins born 1789

- Worthington Rawlins born 1790

3. Richard Rawlins, born 1764 (married Elizabeth Maillard). Children:

3.1.Stedman Rawlins b 1789

3.2.Dr. John Rawlins b 1790

Dr. John Rawlins, born 1790 was only 23 years old in 1813 when he was manager/overseer of Verchilds Old Road Estate, on behalf of his first cousin No. 2.1.1. Stedman Rawlins III. In 1813, Joseph Franklin, who was born of free parents, came to St Kitts from St Eustasius. He worked as a shoemaker at Old Road. He got into a dispute with Dr. John Rawlins, the manager of Verchild's Estate. Rawlins horse-whipped and cart-whipped Franklin so bad that the marks remained for 12 days afterward. Franklin took out a warrant against Rawlins. None the less, Franklin was jailed. This case became a cause among free coloureds in St Kitts, who were aided by white lawyers. Franklin was freed, and the case came to the attention of the abolitionists and hence to the government in Britain, as an example of the crude thinking of the white planters of St Kitts and elsewhere. Material surrounding this case was submitted by St Kitts Governor James Leith to the Earl of Bathurst at the Colonial Office in Britain. About 1815, Dr. John Rawlins, was still the manager of the Verchild's estate in St Kitts.

Dr. John Rawlins was also the physician serving Romney's estate in St Kitts. He failed to come forward on his own volition to testify in support of Betto Douglas' court case for injustice and mistreatment.

3.3.Richard Rawlins b 1792

4.Joseph Rawlins, born 1768, married Frances Ann Georges. Moved his family from St Kitts to Baltimore, Maryland.

5.Elizabeth Rawlins b 1762

6.Ann Rawlins b 1764

Joseph Rawlins born c1720s, died 1792 in the USA.

Given the paucity of data available, it might be assumed that the above incidences of maltreatment of slaves, and miscegenation were not the only such incidents on Rawlins' estates. They chose to appoint their kin as estate managers at much too young an age for such responsibility. Estate managers were known to be more brutal than the actual owners of the estates.

14. THE WHITE RAWLINS ESTATES – NEVIS & ST KITTS

RAWLINS ESTATES – NEVIS

ST THOMAS LOWLANDS PARISH

LADY BAWDON & SHARLOWE ESTATES

1696: Lady Bawdens Estate and Sharlowe's or Sherlow's Estate, St Thomas Lowlands Parish, Nevis –

Henry Rawlins I, owner of a moiety of both plantations. This is the first appearance of the large Rawlins planter family on Nevis. This is the same Henry Rawlins I who also owned plantations on St Kitts.

1696: Henry Rawlins I is on the Association Oath Roll of British Plantations in Nevis.

In the will of Henry Rawlins I, dated 11 Jan. 1709, he refers to “*his moiety of Lady Bawdens Estate, and Sharlowe’s Estate, St Thomas Lowlands Parish, Nevis.*”

A recent archaeological study was made of Henry Rawlins I’s estate on Nevis.²¹

1707-08: On Nevis, Henry Rawlins I’s plantation was made up of 1 white man, 1 white woman, 12 white children, 12 negroe men, 19 negroe females.²² This was a very small estate, given the small number of slaves indicated.

ST GEORGE PARISH, NEVIS

MOUNT SION/SYMOND ESTATE

This estate was owned by Elizabeth Rawlins, the wife of No. 2.3. Hon. Henry Rawlins who probably died around 1817.

THE WHITE RAWLINS ESTATES - ST KITTS²³

The records that follow are those of white Rawlins planter families. They owned many estates, from one end of St Kitts to the other. And, they had a large number of slaves, suggesting large sugar cane works. The earliest records for the white Rawlins in St Kitts were for Henry Rawlins I in the year 1713. He is the same Henry Rawlins I who owned plantations in Nevis. In all of the records, they are spelled Rawlins, vs Rawlings. All of the slaves on estates owned by white Rawlins, took the surname Rawlins when they were emancipated in 1834, unless some earlier surname had stuck.

Rawlins slaves may have started out owned by another estate as early as the 1670s, and then were bought later by a Rawlins for his own estate. Some Rawlins slaves were bequeathed on a Rawlin’s master’s death to his children, or on marriage to a son or daughter who was started on a plantation of their own.

Rawlings slaves up to emancipation in 1834 could have been split up from the original Rawlins plantations, which had been purchased by Henry Rawlins I and his children.

21. “Searching for the 17th Century on Nevis: The Survey and Excavation of Two Early Plantation Sites,” in *The Early Colonial Settlement and Landscape of Nevis and St Kitts: Studies in Historical Archaeology of the Eastern Caribbean*, 1, Robert A. Philpott, Roger H. Leech, Elaine L. Morris: Archaeopress Publishing Ltd.: Oxford, 2021.

22, *Caribbeana*, Vol. 3., ‘Inhabitants of Nevis, 1707-08,’ p. 174.

23. Centre for the Study of British Slavery, University College, London, at uci.ac.uk/lbs/estates, retrieved 15 Nov

Most of the Rawlins' plantations were in St Thomas Middle Parish, with a few other plantations scattered around St Kitts and Nevis. St Thomas Parish is on the west side of St Kitts, about halfway between Old Road Town and Brimstone Hill. All of the following Rawlins estate owners belong to the same family.

PARISH OF ST MARY, CAYON

In 1713, Henry Rawlins I was taken into custody by the Provost Marshal re certain lands at Cayon he had taken possession of illegally.

Aug 22, 1717, London: Letter from John Smith to the Lords Commissioners for the Plantations "*on behalf Of Henry Rawlins now residing in St Christopher and having no lands there I humbly propose to purchase parcel of land in Basseterre quarter bounded on the N.E. with the Canada Hills and at the S.W. with a silk cotton tree marked with 3 cutts [sic] at the head with an old Trench and at the foot with the common path leading to Basseterre Town, containing about 70 acres, paying £5 per acre.*"²⁴

BASSTERRE, FRENCH QUARTER

ESTATE NAME UNKNOWN

As a result of the British reconquest of the French Quarter of St Kitts (Basseterre), between 1773 and 1775 the British Crown sold 100 lots to English planters in Basseterre, St Kitts. Henry Rawlins I purchased one lot of 5,807 sq. feet for £43.

ST PETER PARISH, BASSETERRE

MORNE ESTATE: Stedman Rawlings II owned the Morne Estate, up to 1793. As per his Will proved in 1796, the estate was inherited by his son, the Honourable Stedman Rawlings III. At the time of emancipation in 1834, it was owned by Stedman Jr. There were 173 slaves on the estate in 1817. At the time of emancipation in 1834, there were 127 slaves claimed for compensation.²⁵

CHRIST CHURCH PARISH, NICOLA TOWN

HARRIS ESTATE: In 1722, Henry Rawlins I and his first wife Elizabeth owned the Harris Estate. In 1822, it was owned by Stedman Rawlins Jr., who had 131 slaves. In 1834, it was owned by Stedman's widow, Sarah Ann Rawlins, who claimed compensation for 42 slaves. The rest were dispersed elsewhere.

24. (Search on St Kitts).

25. *Caribbeana*, Vol. 5, p. 161.

ST JOHN PARISH, CAPISTERRE

HARRIS ESTATE:

From 1754 to 1817, the estate was owned by Joseph Rawlins Sr., who died in Baltimore, Maryland. From 1817-1828 it was owned by the Hon. Stedman Rawlins, consisting of 238 acres. It was sold out of Rawlins hands in 1828, with 125 slaves.

STONE CASTLE ESTATE

The owner up to 1817 was John Rawlins, with 203 acres. In 1822 it passed to John Hart Rawlings, who claimed compensation in 1834 for 113 slaves.

ST PAUL PARISH, CAPISTERRE

NEWTON GROUND ESTATE:

In the Dec 19th, 1802 burial of Elizabeth Rawlins, she is recorded as the infant daughter of "*Richard and Elizabeth Rawlins from his estate called 'Newtons.*"

MOUNT PLEASANT & WHITE GATE ESTATE:

1797-1834, The estate was owned by Joseph Rawlins I of Baltimore, consisting of 400 acres. In 1834 at emancipation, his estate claimed compensation for 277 slaves.

TRINITY PARISH, PALMETTO POINT

JOHNSON ESTATE

In the baptism record of 11 Apr. 1754 of Stedman Rawlins II, his parents are recorded as *Stedman Rawlins [I] and Mary, at Trinity Parish, Palmetto Point, St Kitts*. Source: *Caribbeana*, Vol. 5, Register of Trinity, Palmetto Point, St Kitts, p. 191. The estate consisted of 176 acres.

In a burial record of William Morgan of August 1798, he is recorded as "*from John Rawlins Esquire's Estate, Palmetto Point.*" (John Esquire, son of Stedman Rawlins I)

It was still owned by John Rawlins until 1822, and then by his wife, Sarah Johnson Rawlins (nee Hart). In 1828, it passed to John Hart Rawlins, who claimed compensation for 165 slaves in 1834. John Hart Rawlins is #2.2. in the above genealogy of the white Rawlins. **Of the many estates in St Kitts owned by the Rawlins family, this is the most likely estate where the earliest black Rawlins of this study was born into slavery. He was married on this Johnson Estate, died on this estate, and some of his children were born there.**

WEST FARM ESTATE

1817 owned by Stedman Rawlins

1828 Stedman Rawlins, a Trust Estate, with 97 slaves.

ST THOMAS MIDDLE ISLAND PARISH

HUTCHINSON ESTATE:

In his Will of 1788, Stedman Rawlins I mentions that “*I have lately contracted for the purchase of property from Benj. And Tho. Boddington for the purchase of estate called ‘Hutchinsons.’*”²⁶

By 1810, the estate was owned by Henry Rawlins, who was acting Governor of the Leeward Islands in 1815.

THE WALK ESTATE

c1750-1788, Stedman Rawlins I owned the Walk Estate, in St Thomas Middle Parish, as per the Will of his son, Stedman Rawlins II:

Will of Stedman Rawlins (II) of the island of St Christopher proved 20/10/1796. Under the will he left an annuity of £600 p.a., 'any six negroes' of those he possessed at the time of his death and £1000 to his wife Elizabeth Taylor Rawlins. He left annuities of £15 p.a. to two 'mulatto' children Mary and Ann French; he left £5,000 to his daughter Ann Taylor, and £5,000 each to any other surviving children. He said that his estate called The Walk, which he had bought of his father Stedman Rawlins, was indebted to Alexander Coats for £10,000 and a further £20,717 1s 3d to John Taylor, and he instructed that all his estates pay off that debt. [The two slaves Mary and Ann French awarded money, probably meant that they were illegitimate children of Stedman Rawlins II.]

In 1788, Stedman Rawlins II purchased the Walk Estate from his father, who died in 1788.

Will of Stedman Rawlins (II) of the island of St Christopher proved 20/10/1796. Under the Will he left his son William Wharton Rawlins the estate called The Walk. In 1834, William Wharton Rawlings claimed compensation for 312 slaves.

ROMNEY ESTATE

Will of Stedman Rawlins (II) of the island of St Christopher proved 20/10/1796. Under the will he left his lease to his son Stedman Rawlins III, of the Lord Romney and Timothy Earle Estate. [St Thomas Middle Island Parish]

26. *Caribbeana*, Vol. 4 Supplement, ‘Register of St Thomas Middle Parish,’ p. 52.

JOHN POGSON ESTATE

Will of Stedman Rawlins (II) of the island of St Christopher proved 20/10/1796. Under the will he left his lease of John Pogson's estate to his son Stedman Rawlins. Pogson owned a number of estates on St Kitts, so it is not certain which one was leased by Stedman Rawlins II, but it was most likely one in St Thomas Middle Island Parish.

CON PHIPPS ESTATE

Will of Stedman Rawlins (II) of the island of St Christopher proved 20/10/1796. Under the Will he left his son William Rawlins, a plantation leased from Constantine Phipps, in St Thomas Middle Island Parish.

DRY HILL ESTATE

Will of Stedman Rawlins (II) of the island of St Christopher proved 20/10/1796. Under his Will he left Dry Hill Estate and the enslaved people on it in St Thomas Parish, Middle Island to his son William Wharton Rawlins.

GODWIN ESTATE

In a burial record of Aug 5, 1790 for Mrs. Elizabeth Cooke, she is recorded as from "*The Godwin Estate of Stedman Rawlings Esquire.*"²⁷ [St Thomas Middle Island Parish, Stedman Rawlins II]

CONYERS ESTATE²⁸

Before having estates of his own, Stedman Rawlins II cut his teeth as an estate manager, in difficult times. He was Manager of Conyer's Estate from 1773-1778. John Conyers was an absentee owner of the Conyers Estate, near Brimstone Hill, St Thomas Middle Island Parish, which he acquired in 1773 in his marriage settlement. The estate was managed on his behalf by Stedman Rawlins II, (born c1755) as per the following correspondence, associated with the takeover of St Kitts by France. The following entries show the difficulties experienced by British Planters during the French takeover.

Letters to John Conyers in England, and papers concerning his West Indies estates (1779-1785):

1779: *'Inventory of Sundry's on the Estate of John Conyers Esq. taken the 15th of February 1779 St.Kitts.'* It includes lists of named slaves fit for service, those doing light work, children, infirm and invalids.

²⁷.*Caribbeana*, Vol. 5, p. 163.

²⁸.*Caribbeana*, Vol. 4 Supplement, 'Register of the Parish of St Thomas, Middle Island,' p. 51.

1782: Letter from Charles Caines, junior, 24 February 1782 and received on St. Kitts in April, referring to Conyers loss of crops due to the French encampment on his estate following the French invasion near Brimstone Hill. Referring to his own estate, Caines reported '*A great loss attended the estate by the absconding of the major part of the negroes from the day the French came & landed, to a week after the capitulation. . .and many have not yet appeared.*'²⁹

1782: Letter from Stedman Rawlins, St. Kitts 20 May 1782, concerning losses incurred during the siege.

1782: '*List of Negroes & Stock belonging to the Estate of J[ohn]n Conyers*'. Lists by name 38 men, 35 women, 10 boys at work, and male and female children, with deaths since 80 to 82' , 31 July 1782.

1782: Letter from Stedman Rawlins, St. Kitts 28 August 1782, '*Many betts [sic] were laid in the Month of June, that wee sho[u]ld shortly have been British Subjects Again, as the troops were at Antigua, but to our great Disappointment, they were Disembarked for St. Lucia, and nothing Attempted here for our Relief.*' '*Altho the times are so bad, tis Absolutely Necessary to Strengthen yr Estate with Negr'es, the Gang is small at best*'

1782: Letter from Stedman Rawlins, St. Kitts 15 November 1782, informing Conyers that due to the losses from the damage done to the estate during the siege there is only a small crop of sugar and the estate is in debt.

1782: Copy letter to John Conyers from Charles Caines, junior, of St. Kitts, 26 November 1782, advising him that '*your estate very deficient in Negroes*'

1782: Copy letter from Stedman Rawlins, St. Kitts 30 November 1782, detailing how bad the situation is on the island and complaining that compensation has been set by those not directly affected so that no recompense will be paid for damage to young canes for the following year's crop and there will be obligation to pay a tax of 40 shillings per head on the slaves.

1783: Letter from Henry Rawlins, St. Kitts 11 March 1783, advising him of shipment of 10 hogsheads of sugar from Conyers estate and advising him to plant the upper parts of his estate due to the prevailing dry weather

29. 'Legacy of British Slave Ownership,' University College, London, retrieved at <https://www.ud.ac.uk/lbs/> and Essex Record Office (England), Ref: D/DB D8 at http://seax.essexcc.gov.uk/Result_Details.aspx?DocID=320597

1783: Letter from James Gordon, Antigua 29 April 1783, stating his reluctance to visit the islands, *".. While the French have possession of them .. as I go to arrange money matters, & the French Governors are apt to protect those who are unwilling to pay their debts"*.

1783: Letter from James Gordon, Antigua 8 June 1783, still on the island as the evacuation has not taken place and advising him about the tax on absentee landlords " *our Assembly here has passed an Act that will fall heavy upon the proprietors...who are absent...It is to impose a tax of £60 upon every 30 negroes unless you keep a white overseer for every 30 negroes...it is found that the tax...will be sufficient for the current expenses of the Island. I am in hopes the Council will reject the Act, but first, it will be incumbent upon the proprietors... who live in England, to have it rejected by the king..."*

1783: Letter from James Gordon, Antigua 26 June 1783, valuing Conyers slaves at £1600 and advising that they be rented out for 7 years. *'...there will be a demand in the Southern Islands for Negroes & I think if they are carried off this Island, the Title will not be much inquired into a public sale may answer...'*

1783: Letter from Stedman Rawlins, St. Kitts 4 July 1783, acknowledging Conyers' wish to sell the estate but has little hope of success, but warning him of high expenses if it is not sold

1783: Letter from Henry Rawlins, St. Kitts 21 July 1783, advising him of the imminent despatch of Conyers' crop on the Brig Josephus and the state of affairs on the island *"... the French have destroyed all their fortifications on Brimstone Hill, but I have been told this day that Monsieur de Frenze our Governor at present, says he means to fortify the Hill again, if he does not hear in a week or two of the definitive treaty being sign'd, if he puts his t[h]reats in execution it must ruin the Island"*

1783: Letter from James Gordon, Antigua 5 August 1783, advising him of an offer by a gentleman from St. Vincent who wishes to purchase Conyers' slaves.

1783: Letter from Lachlan Grant, acting as substitute for James Gordon, Antigua 10 August 1783, stating that the slaves on the estate are currently rented out for £200 a year to Mr. Ireland and agreeing that they would be better removed to Conyers' plantation on St. Kitts and the Antigua estate rented out to Mr. Batt, a tradesman.

1783: Letter from Stedman Rawlins, St. Kitts 30 September 1783, recording the arrival of 51 slaves from Antigua on 25 September but that only 31 were of any use as fourteen were superannuated and six were children. Rawlins states that the St. Kitts estate was only producing 50-60 hogsheads of sugar a year, and extra slaves had to be hired by the day to achieve this. With the slaves from Antigua he estimates that the

estate will produce 80-90 hogsheads a year, and eventually 100 hogsheads. Refers to letter from Conyers concerning planters treating slaves inhumanely Rawlins writes *'Give me leave to assure you I know not of any such planter, & I wish to avoid such Inhuman treatment being laid to my Charge, as any man whatever.'*

1783: Letter from Stedman Rawlins II, St. Kitts 23 November 1783, advising that he hopes to send 80 hogsheads of sugar and that all the slaves are well *'except Jacob who has a very bad sore on his leg, John & Lucy two children who are very sickly'* and *'as for the working Negroes better never went into a field, & a very orderly set... they shall want for no indulgence in my power to make their lives as happy & as comfortable as their situation will allow them to be.'*

1783: Extracts from letters from James Gordon, 28 February - 10 August 1783 including details of the destruction caused by the hurricane to the Drews Hill Plantation, (see also D/DW T18-19) 1772, with case concerning removal of Conyers' slaves from Antigua to St. Kitts.

1784: Letter from John Conyers, dated Mount Street 2 May 1784, to Joseph Eyre of Christ's Hospital asking him to speak to Mr. Brograve on his behalf about the West Indies estates. He states that he does not wish to keep them and *I 'am sure that they have been lately a great curse to my happiness and I am this year £700 the Worse for them....'* The estate was worth £20,000, but he would accept £18,000 to be rid of it.

1785: Account of losses on the Conyers' estate during the siege of Brimstone Hill, St. Kitts

1758-1793: Lease of land (6 acres) in St. Thomas, Middle Island, St. Christopher between Hon. James Verchild and his wife, Penelope, of St. Christopher, to William Mathew of London, 1758.

VERCHILDS 'OLD ROAD' ESTATE

Baptized at Verchild's St Thomas Middle Island, 10 Nov 1783, Ann Rawlins, a free mulatto (born Apr. 11, 1783). So, a white Rawlins freed his illegitimate mulatto child. In 1783, Old Road estate was not owned by a Rawlins, but one might have been the manager at this time.³⁰ This was probably Stedman Rawlins II.

30. *Caribbeana*, Vol. 4 Supplement, 'Register of the Parish of St. Thomas Middle Island Parish, p. 18.

In the will of Stedman Rawlins II (proved 1796), he said he had 'lately' purchased an estate from Hon. James Verchild that had been in possession of Thomas Maitland." And so, the Verchild Estate was purchased from Thomas Maitland by Stedman Rawlins II, with mortgages of £28,500 held by Thomas Maitland. The estate was also known as 'Old Road Estate.' As per the Will of Stedman Rawlins II, on his death in 1793, he left the Old Road Estate to his son, the Honourable Stedman Rawlins Jr. (III). Stedman Rawlins III was still living in 1840.

Dr. John Rawlins, born 1790 was only 23 years old in 1813 when he was manager of Verchilds Old Road Estate, on behalf of his first cousin No. 2.1.1. Stedman Rawlins III. In 1813, Joseph Franklin, who was born of free parents, came to St Kitts from St Eustasius. He worked as a shoemaker at Old Road. He got into a dispute with Dr. John Rawlins, the manager of Verchild's Estate. Rawlins horse-whipped and cart-whipped Franklin so bad that the marks remained for 12 days afterward. Franklin took out a warrant against Rawlins. None the less, Franklin was jailed. This case became a cause among free coloureds in St Kitts, who were aided by white lawyers. Franklin was freed, and the case came to the attention of the abolitionists and hence to the government in Britain, as an example of the crude thinking of the white planters of St Kitts and elsewhere. Material surrounding this case was submitted by St Kitts Governor James Leith to the Earl of Bathurst at the Colonial Office in Britain. About 1815, Dr. John Rawlins, (nephew of Stedman Rawlins II) was still the manager of the Verchild's estate in St Kitts. He was known to be fond of horse whipping slaves.

About 1815, Stedman Rawlins III was President of the Legislative Council of St Kitts. In the mid-1820s, missionary accounts of St Kitts include Hon. Stedman Rawlins as a member of HM Council on St Kitts.

"Hon. Stedman Rawlins (son of Stedman Rawlins II) is shown as the owner of Verchilds in 1817 and 1822, then giving way by 1828 to Gertrude Rawlins, known to be the wife of Hon. Stedman Rawlins III.

"1822: Return of the Honorable Stedman Rawlins Esq, owner, 305 slaves; returned by William Phipps, manager."

"1825: Return of Stedman Rawlins, owner, 298 slaves."

"1828: Return of S. Rawlins Jr, receiver and manager of the Verchild's estate of Stedman Rawlins, owner, 303 slaves. St. Thomas, Middle Island."

A gravestone in the Old Burying Ground, Halifax, Nova Scotia, Canada reads: *Sacred to the memory of [No. 2.1.1.] the Hon Stedman Rawlins, III, President of His Majesty's Council of the Island of St. Christopher who died May 31, 1830 in the 47th[?] year of his age.*³¹

"1828: Returned by William Wharton Rawlins for Gertrude Rawlins, owner; 10 enslaved people were received by gift from Stedman Rawlins." Gertrude was the wife of The Hon Stedman Rawlins III.

"1831: Return of Stedman Rawlins, owner, 298 slaves."

31. <http://www.depts-live.ucl.ac.uk/lbs/person/view/2146645415>

“1832: Stedman Rawlins, owner; this list predates the entry by Gertrude Rawlins showing the enslaved people she received under a decree of the Court of Chancery and by the direction of Baillie; it also shows that 37 enslaved people were confiscated to the Crown, and 84 were transferred to W Williamson.”

“1832: Return of Gertrude Rawlins, owner; returned by Stedman Rawlins, registering capacity not given; 62 enslaved people were received from Stedman Rawlins under authority of a deed from Baillie and others in October.”

“1832: 96 enslaved people were received from Stedman Rawlins under decree of Court of Chancery; 157 enslaved people were transferred to Adlam and others in trust; and 22 enslaved people were retained by Gertrude Rawlins. This return is followed by another return by Stedman Rawlins concerning the same group of enslaved people.”

“1834: Return of Horatio Adlam, George M. Tapshire, and Stedman Rawlins, trustees in possession; 157 enslaved people were transferred from Gertrude Rawlins in trust as mentioned in a deed.” Note: 1834 was the year of emancipation, when slaves became ‘apprenticed’ to their owner, and not freed.’

CRAB HOLE ESTATE:

Hon. Stedman Rawlins III, born 1783, died 1830, became the Governor of Saint Christopher (1816). He owned the Crab Hole plantation in St Thomas Middle Island Parish. Rawlins was one of the magistrates that ruled against slave [Betto Douglas](#)'s complaint of cruelty, returning her to her master after he had kept her in stocks for 7 months (1826). Rawlins was the President of His Majesty's Council on St. Christopher. Missionary accounts indicate that he encouraged missionaries to preach to the slaves in the President's hall. In 1827, Rawlins became the acting Governor of St. Kitts. He was charged with the selling of criminal slaves, even after the slave trade had been abolished.

He went to Halifax, Nova Scotia and died there being buried in the Old Burying Ground (1830). Rawlins's obituary reads that he was at St. Christopher, *"where he was much respected. He had recently come to this country [Nova Scotia] in the hope of restoring his constitution, debilitated by a long residence in the West Indies."* **32**

SAINT ANN PARISH, SANDY POINT

SOMERSALL ESTATE:

In a burial record of 3 Feb 1797, Elizabeth Rawlins, daughter of Richard and Elizabeth Rawlins, *“from his Estate called ‘Somarsalls, Sandy Point.’* Richard Rawlins was the brother of Stedman Rawlings II.

PUMP ESTATE:

From 1817-1829, the owner was Worthington Rawlins. From 1829 to 1834, the owner was John Rawlins, who claimed compensation for 102 slaves at emancipation time in 1834.

32. *Caribbeana*, Vol 4 Supplement, ‘Register of St Thomas Parish, Middle Island,’ p. 52.

At one time or another, members of the Rawlins family owned 20 estates on St Kitts, and managed and leased several others. In the process, they owned 1,500 plus acres, and 1,000 plus slaves all surnamed Rawlins (most not related to each other). They owned at least 8 estates in St Thomas Middle Island Parish, with the rest scattered between a number of other parishes.

15. GENEALOGY OF THE WHITE LAURENCE FAMILY OF NEVIS³⁷

They are included here because one of the black Rawlings married into a black Laurence family.

1. Samuel Laurence I, carpenter, m Sarah. There 2 children:

1.1. Samuel Laurence II, baptized 24 Dec 1720 at St George's Parish, died before 1802, and wife Ann Laurence. Ann was the owner of Clifton Estate in 1802. In 1779, Samuel Laurence Jr. and Edward Laurence were granted administration of the effects of Samuel Laurence Sr.

Child:

1.1.1. Samuel Laurence III, and later Attorney, d 1826, married in 1800 to Sarah Hendrickson, b 1771, d 31 Dec 1823. Owners of Lowlands Estate, St Thomas Lowlands Parish in 1802, owner of Stoney Hill Estate, St George's Gingerland in 1807, owner Clifton Estate, St Thomas Lowland Parish in 1812. Children:

1.1.1.a. John Hendrickson Laurence Sr. married 1829 to Fanny Pemberton, both of Gingerland Estate, St George's Parish.

1.1.1.b. Ann Laurence m 1825 to Lockhart Gordon Jr., Collector of Customs for Nevis.

1.1.1.c. Frances Laurence m 1820 to John Woodley.

1.1.1.d. Samuel Laurence IV

1.1.1.e. Edward William Laurence

1.1.1.f. James Laurence, was manager of the estates of his late father after 1826.

1.1.1.g. Rev. John Henderickson Laurence, was a minister on Scarborough, Tobago, married Lucy Stanley of Nevis.

1.1.2. William Laurence Esq, Attorney, owner of Wansey's Estate in 1809, owner of Farm Estate in 1817.

1.2. Edward Laurence bapt 18 July 1731 at St John's Figtree, son of Samuel and Sarah Laurence.

LAURENCE ESTATES - NEVIS

In the records, the surname is sometimes spelled Lawrence, and sometimes Laurence. There were no Laurence families living in St Kitts.

ST THOMAS LOWLAND PARISH

CLIFTON ESTATE

On or before 1802, the Clifton Estate in Morton's Bay was purchased by Ann Laurence. The estate, in St Thomas Lowlands Parish, consisted of 188 acres, and 56 slaves, and was purchased from Sir Gillies Payne.³³

About 1812, Samuel Laurence I either purchased, or inherited the Clifton Estate from Ann Laurence, who owned it in 1802.

In 1817, it was owned by Samuel Laurence, with 179 slaves, with 19 of them belonging to Frances Woodley and Ann Laurence.

In 1822, the estate was owned by Samuel Laurence.

In 1828, the estate was owned by Samuel Laurence, deceased, and now in the possession of James Laurence, manager, appointed by William Laurence Esq, the Rev J. H. Laurence, and John Woodley. In the 1834 Return of the Heirs of Samuel Laurence by James Laurence, included 150 slaves claimed for compensation. Nine of the slaves were transferred to Tobago.

STONEY HILL ESTATE, GINGERLAND

1720s: Samuel Laurence, carpenter and wife Sarah had several children baptized at Gingerland. Samuel Laurence married about 1800 to Sarah Hendrickson. About 1807, Sarah inherited Gingerland Estate from her brother John Hendrickson, thereby becoming a Laurence Estate. Samuel Laurence died in January 1826. The children of Samuel and Sarah Laurence were: John Hendrickson Laurence, Anne Laurence (married in 1825 in Nevis to Lockhart Gordon Jr. Esq.), Frances Laurence, Samuel Laurence II, and Edward William Laurence. They may also have had a son James Laurence, who managed Samuel Laurence I's estates, after Samuel's death in 1826 until Emancipation of the slaves in 1834.

1812: Samuel Laurence I acted as an attorney for Pinney's Estate, Nevis. Samuel Laurence I was a member of Nevis Council.

LOW'S ESTATE

In 1812, Samuel Laurence may have purchased Low's Plantation, from Rev. James New, who died in 1810.

SHEPPARD'S LAND ESTATE

Samuel Laurence I purchased this estate about 1812.

33. 'Clifton Estate, Nevis: An Account of Absence and Ambition,' by David Small and Christine Eickelmann, 2016 and 2017, University of Bristol website: <https://wwwseis.bristol.ac.uk/~emceee/cliftonhistory.pdf> and <https://www.ucl.ac.uk/lbs/estate/view/3116>

MORTON'S BAY ESTATE

On 24-25 July 1817, Samuel Laurence I purchased the Morton Bay Estate and all its slaves for £14,000 from the Williams Family. Morton's Bay was later owned by William Laurence, Esq., Attorney.

The estates of Clifton, Lows, Sheppard's Land, and Morton Bay were contiguous estates, which consisted of 578 acres in total.

'1817: "*An alphabetical list and return of all the Negro and other Slaves now resident on the Estate belonging to or in the lawful possession of Samuel Laurence. Given in by me this fourteenth day of July one thousand and eight hundred and seventeen, Sam Laurence*"

This was a list, by Christian name, of Samuel Laurence I's slaves on his estates of Lowland, Clifton, and Sheppard.

The Christian names of slaves would likely have been given to each slave by a previous plantation owner, before Samuel Laurence purchased these estates. Some planters gave the slaves African names, and others did not. Those who did not die before 1834, probably lived to see themselves emancipated, and one of them is undoubtedly the ancestor of Ethel Laurence (married Lucas Rawlins). However, there is no name on the slave list that would be an obvious ancestor of Ethel Laurence.

Some of the Christian names on the 1817 list, both male and female, are associated with the West African custom of naming children after the day on which they were born - so Quasheba and Beneba for girls born on a Sunday or a Tuesday, and Cudjoe and Quamina for boys born on a Monday or Saturday. Yaw is a specifically Ashanti name, from what is now modern-day Ghana, meaning born on a Thursday.

Surnames were not often recorded in the lists of plantation slaves in Nevis or in St Kitts, but they were considered to have the same surname as the plantation owner. Slaves were bought and sold regularly, and as they moved from one plantation to another, they took on the surname of their new owner.

Emancipation in 1834, resulted in the slaves taking on the surname of their last owner, except perhaps for those slaves who have been given their freedom in some earlier period, under a different owner.

As for Samuel Laurence's terminology in describing the race of his slaves, those on the 1817 list were described as:

- 'Mulattoes,' who were persons of one white and one black parent. Usually, the mother was black.
- 'Sambos,' who were persons of one black and one mulatto parent.
- 'Mestees,' who were persons of mixed race, especially if mostly white in ancestry, appearance and culture. This would have resulted from the repeated white parentage of a mulatto, then the mulattos child etc. over several generations.

The list of 176 slaves included:

- 86 males, aged 8 months to age 65, of which 39 were dead before emancipation in 1834. Eight of the more elderly had been born in Africa.

- 90 females, aged 3 months to age 90, of which 31 were dead before emancipation in 1834. Seven of the more elderly had been born in Africa.

- There was a good deal of miscegenation going on, as 15% of the slaves were described as either mulatto, or sambo, or mestee.

-Only 10 out of 176 slaves were age 60 or older. This is probably in part because they did not survive the hard work they were subjected to over many years, and partly because some may have been given their freedom, if too feeble to work, in order to avoid paying tax on them.

1834: Shortly after Emancipation of 1834, the bankers Bosanquet Anderson took control of all 4 of the contiguous estates of the late Samuel Laurence I. His estates were heavily mortgaged to the bankers. Further, most of the Crown Awards money awarded for each slave emancipated in 1834 also probably went to the bankers, vs to the Laurence family.

After Emancipation, workers were in very short supply, and sugar prices plummeted around the same time. As a consequence, a number of plantations went bankrupt, with new buyers hard to find.

On Emancipation in 1834, the slaves on Samuel Laurence I's former estates probably kept the surname Laurence.

1836, 15 Feb: As a result of Emancipation of 1834, Rev. John Hendrickson Laurence of Nevis (son of Samuel Laurence I) was awarded £22, 14 sh., 9 d for one slave.**34**

1887: All four former contiguous estates of Samuel Laurence I were sold for £1,600, about 1/10th of what Samuel Laurence I had paid for Morton's Bay alone.

ST GEORGE PARISH - NEVIS

PALMETTO POINT ESTATE - NEVIS

1667-68: Charles Lawrence, English, living in St George's Parish, Palmetto Point, Nevis.**35**

1707-1708: Elizabeth Lawrence, Nevis household consisted of 3 white males, 4 white females, 4 white children, 7 male negroes, 7 female negroes, and 11 negroe children.**36**

1743: Mary, daughter of Nicholas Lawrence baptized, St George's Parish, Nevis.**37**

WÄNŒEYS ESTATE, NEVIS (Later known as the Belmont Estate)

1809: It was owned by William Laurence, Esq., Attorney

34. 'Legacy of British Slave Ownership,' University College, London. *Caribbeana*, Vol. 2, p. 75

35. *Caribbeana*, Vol. 3, p. 175, 'List of Inhabitants of Nevis and Number of Slaves, 13 March 1707-08.'

36. *Caribbeana*, Vol. 2, p. 303.

37. *Caribbeana*, Vol V.

FARM ESTATE, NEVIS

1817: It was owned by William Laurence, Esq., Attorney

WARD ESTATE, NEVIS

1817: It was owned by William Laurence, Esq., Attorney, and had 283 slaves.

1825-1828: William Laurence was in joint ownership of the Ward Estate with Peter Thomas Huggins -the former overseer of Mountravers Estate, Nevis, who treated his slaves so brutally. Laurence and Huggins' attorney was the infamous Richard Edward Cardin, of the Betto Douglas mistreatment case on Lord Romney's estate in St Kitts. William Laurence was an onlooker at the group whippings in the public square of slaves from the Mountravers Estate, meted out by Peter Thomas Huggins.

16. THE WHITE LEWIS FAMILIES OF ST KITTS & NEVIS

They are included here as one of the black Rawlings married a black Lewis.

LEWIS RECORDS - NEVIS

The Lewis families of Nevis do not appear to have owned any estates. They were of the merchant class.

1678 Census, Nevis: (Caribbeana, Vol III):

-Mrs. Grace Lewis and 2 white children in the household.

-William Lewis, in the Division of Colonel Bridgwater, for the protection of the Island of Nevis, no slaves

-William Lewis in Captain Robert Hammon's Division for the protection of the island of Nevis. William Lewis' household included his wife, (white), and 3 white children. No slaves.

-Noah Lewis, in Captain Edward Earl's Division for the protection of the Island of Nevis

1687: John Lewis was a witness to the Will of Nathaniel King of St John Fig Tree, Nevis.

1689: In the Will of Joseph Lloyd, merchant of Nevis, He left £150 on completion of his apprenticeship to "*my kinsman John Lewis, who now lives with me.*"

1689: The Will of 21 Dec 1699, probated 9 July 1701 of John Lewis, merchant of Nevis. In his Will, he mentions his sister Elizabeth, his father Thomas Lewis, his kinswoman Grizell Lloyd (dau of James Lloyd of New England), Sarah Morris (dau of John Morris who was formerly John Lewis' overseer), and he left the rest of his Will to Henry Lloyd, merchant of Bristol, who was his executor.³⁸ In his Will he makes no mention of a wife, or children.

1707-08 Census Nevis

-John Lewis

-John Lewis

38.Caribbeana Vol III.

On 12 June 1757, John Tush married at St John Fig Tree to Ann Lewis.

On 8 July 1759, Mary Lewis, wife of John Tush, was buried. Her name was likely Mary Ann Lewis.

On 27 Aug 1759, William Lewis Tush was baptized at St John Fig Tree, wife of John Tush. His mother must have died in childbirth. Source for above 3 records:**39**

LEWIS RECORDS - ST KITTS

The Lewis persons below may be relevant to Ethel Laurence (married Lucas Augustus Rawlins), because Ethel Laurence's mother was a Lewis. However, while there were Rawlins and Lewis families living in St Thomas Middle Island Parish, there were no Laurence families living in St Kitts. The Laurence planter families lived in Nevis.

1668: John Lewis is in the 1678 Census at Christ Church, Nicola Town, St Kitts.

1707-1708 Census St Kitts:

-John Lewis, age 28, [born c1679-1680], 1 white male, 1 white female, 2 white male children. No slaves.

-John Lewis, age 39, [born c1656-1657], 2 white males, 2 white females, 2 white male children. No slaves.

-Thomas Lewis, age 50 [born c1657-1658], 1 white male, 2 white females, 1 white male child. No slaves.

c1709: Jonathan Lewis, died 15 Dec 1769, upwards of age 60 [ie born before 1709].**40**

c1704: Mrs. Lewis died 13 Aug 1803 at Cayon, age 99 [born c1704].**41** Mrs. Lewis may have been the wife of Jonathan Lewis of Cayon, born before 1709.

1744: Captain Stephen Lewis, his man Richard Morgan, St George's Parish, St Kitts.**42** "*His man,*" probably refers to the Captain's servant. All military officers had one.

1745-1756: Baptisms at St Thomas, Middle Parish, St Kitts, of the following children of Thomas Lewis, and his wife Maria:**43**

- born 1745, Ann Lewis (married at St Thomas, Middle Parish in 1764 to John Hatch).**44**
- born 1750, Benjamin Richard Lewis
- born 1752, Joseph Lewis
- born 1756, Susannah Lewis

1750: Mrs. Lewis, widow of Jacob Lewis, died 11 March 1792, age 42 at Cayon, St Kitts**45** [born c1750].

39. *Caribbeana*, Vol I.

40. Cayon Diary, St Kitts, *Caribbeana* Vol III.

41. *Ibid.*

42. *Caribbeana*, Vol 1, p. 355.

43. *Caribbeana*, Vol. IV a, pages 10-13.

44. *Caribbeana* Vol. IV a, p. 29.

45. Cayon Diary, *Caribbeana* Vol III.

1782: Burial at St Thomas, Middle Parish, Thomas Lewis Sr.**46** (probably the father of the Thomas Lewis above)

1792: Buried at St Thomas, Middle Parish, Thomas Lewis from the Road Town. **47** (Probably the Thomas Lewis, husband of Maria above)

1792: Burial at St Thomas, Middle Parish, Thomas Lewis, base child of Margaret Godwin.**48**

1795: Marriage at St Thomas, Middle Parish, Thomas William Lewis and Frances Scotton.**49**

1796: Baptism of William Henry Lewis, son of Thomas William and Frances Lewis.**50**

In the 1762 Will of John Manning of St Kitts, he left his sword and his pistols to George Lewis, Gent. In the Cayon Diary, St Kitts, George Lewis died 1 May 1787 at Cayon.

1807-1814: Baptisms at St Thomas, Middle Parish of the children of John Lewis and his wife Rebecca.**51**

- Mary Lewis, bapt. 1807
- Margaret Lewis, bapt 1814

46. Caribbean, Vol. IV a, p. 49.

47. Caribbeana, IV a., p. 51.

48. Ibid.

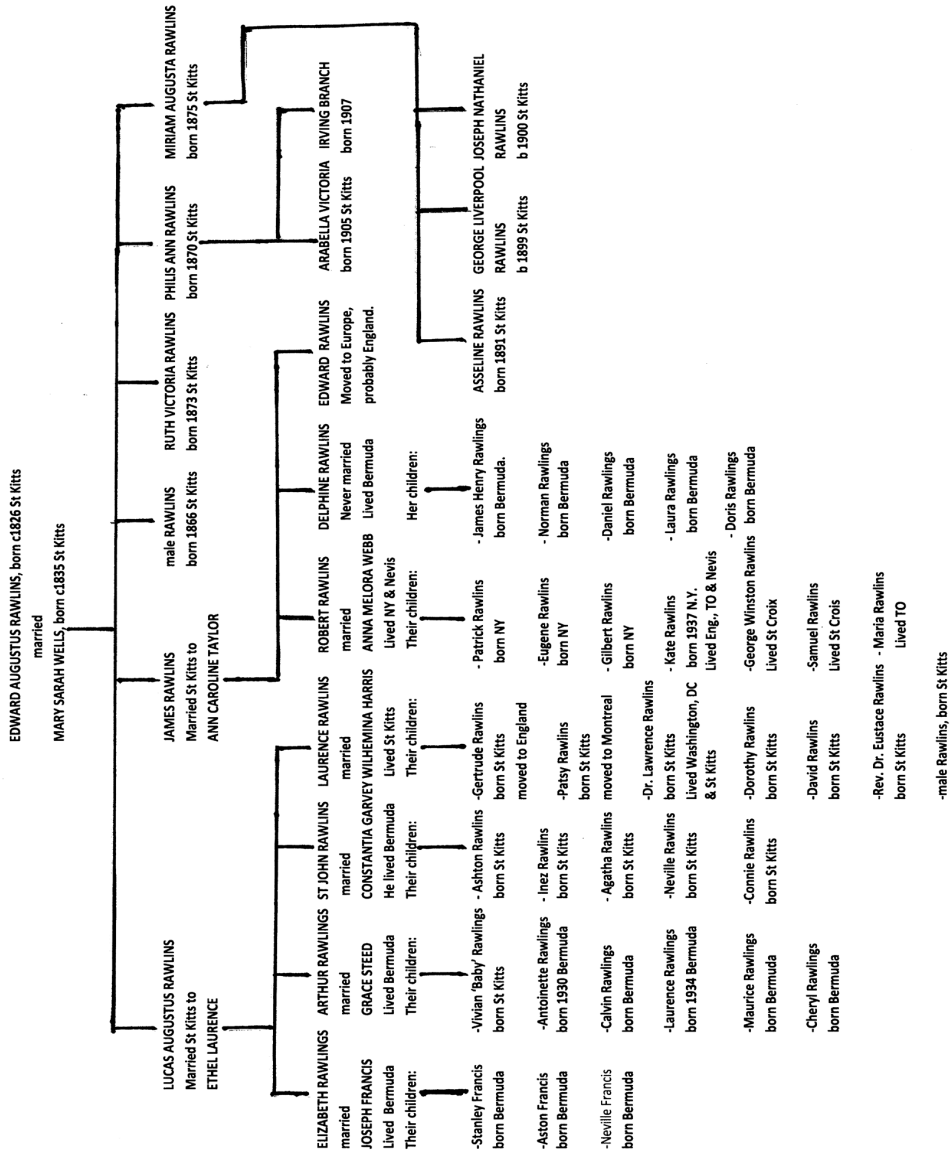
49. Caribbeana, Vol. IV a., p. 31.

50.54 Caribbeana, Vol. IV a., p. 22.

51. Caribbeana, Vol. IV a., pp. 24, 25.

THE BLACK RAWLINS/RAWLINGS & WELLS GENEALOGY OF ST KITTS, NEVIS & BERMUDA

(Begins next page)



Those identified in the following account with the source ‘Civil Registration’ were obtained via “Saint Kitts and Nevis, Civil Registration Records, 1859-1932” database, FamilySearch at [https://www.familysearch.org/ark:/](https://www.familysearch.org/ark:/ Search on Collection: Birth, Marriage & Death, Saint Kitts and Nevis, Civil Registration 1859-1932, page 138.) Search on Collection: Birth, Marriage & Death, Saint Kitts and Nevis, Civil Registration 1859-1932, page 138.

The origins of this black Rawlins/Rawlings family may have been in Trinity Palmetto Point Parish, St Kitts, on the Johnson Estate, owned by the one of the white Rawlins family. The black Rawlins family lived and died on the Johnson Estate, and some of their children were born there. The white Rawlings ownership of the Johnston Estate follows:

Johnson Estate

1754	Owned by Stedman Rawlins I, 176 acres, where son Stedman Rawlins II was born.
1798-1822	Owned by John Rawlins (d 1817), brother of Stedman II. Estate manager James Blair, 177 slaves.
1822	Owned by Sarah Johnson Rawlins, (nee Hart) widow of John above.
1828	Owned by John Hart Rawlins, son of John and Sarah Rawlins.
1834:	John Hart Rawlins claimed compensation for 165 slaves.

It is worthy of note that in 1834, the British Government took out an immense loan to pay plantation owners in all the British colonies a fee for each of their slaves that were being emancipated. The loan was finally paid off in full in the year 2023, (repeat 2023 is not a typo). Tens of thousands of black people of colonial St Kitts, and of all the other British Caribbean colonies emigrated to England in the early 1900s and beyond. They have been paying taxes in England ever since, and some of that tax money was used to pay off the loan, which went to the former owners of black slaves in all the colonies. The pay-off of the loan was not publicized by the British Government. It took a news reporter in England to dig up the dirt.

HEAD OF THE FAMILY

The family is traceable, because the Christian name **Augustus** was repeated in the family up to the most recent generations.

EDWARD AUGUSTUS RAWLINS, born c1826 in St Kitts, (possibly on the Johnson Estate, Trinity Palmetto Point). He died 20 Jan. 1906, age 80, at Trinity Palmetto Point. Death registered 20 Jan. 1906 (Civil Registration). The names of his parents are unknown. He was likely born into slavery, as the white Rawlings plantation owners on their death beds, rather than free their slaves, willed them, along with their many plantations to their children. This was the case for the family of John Hart Rawlings (2.2.) and his descendants of the Johnson Estate, Trinity, Palmetto Point in the preceding genealogy of the white Rawlins family.

EDWARD AUGUSTUS RAWLINS would have been freed by the British Emancipation Act of 1834 at the age of 8 years. However, he would likely have remained on the Johnston Estate Trinity, Palmetto Point with his parents, given the Apprenticeship Program instituted in St Kitts after emancipation. He married c1858 to **MARY SARAH WELLS**, born c1835, died 26 Aug 1920, age 85, death registered at Trinity Palmetto Point, St Kitts (Civil Registration).

According to Grace (Steed) Rawlings of Bermuda, Edward Augustus Rawlings used to slaughter cattle, and in those days, they went to such work in top hat and tails. Mary Sarah Wells most certainly came

from the Vambell Estate, St Thomas Middle Parish, St Kitts. There were no other Wells families in St Kitts, than that of the Honorable William Wells Sr. at Vambell, and there were no Wells families in Nevis.

Peter van Belle from Holland moved to St Kitts sometime before 1705. He brought with him his personal possessions, and about 120 of his slaves from his part ownership of the Brandenburg plantation in Curaçao and another plantation in Surinam in the Dutch West Indies. This begs the question: Did his slaves speak Dutch? His slaves in the Dutch West Indies had been acquired from a Spanish Slave Trading Company. They whole party landed at Old Road Town, St Kitts, which was 4 km from his newly purchased St Kitts Estate, ‘van belle.’ The plantation initially consisted of 453 acres near Sandy Point, which was actually in St Thomas Middle Island Parish. It grew over time to 550+ acres, taking in the Vanbelle Estate, the New Guinea Estate, and the Chalk Farm Estate, all referred to as the Vanbelle Estate. It included 220 acres in cane. His estate surrounded Brimstone Hill, and went down to the sea at Sandy Point. Over time the title of the VanBelle estate was corrupted and was referred to as the ‘Vambell Estate.’

In 1765, the Vanbelle/Vambell estate was sold to William Wells Sr. (1730-1794), of a wealthy family of Cardiff, Wales. William Wells Sr. arrived in St Kitts about 1746. He started out as a slave trader on St Kitts, before his purchase of the Vambell Estate. The estate purchase usually included the resident slaves. This begs another question: Did his Dutch speaking slaves have to now learn to speak English or Welsh? At the time of his death in 1794, William Wells’ Vambell estate had 113 slaves. In 1771, William Wells Sr. purchased the Fahie & Orton Estate in St Paul Capisterre Parish, St Kitts, of 248 acres. He also owned New Guinea and Chalk Farm estates, which by then were all part of the Vambell Estate. In the 1763 Will of a Mr. Samuel New of Nevis, he refers to “*William Wells, who also holds lands of me in Nevis.*”⁵² This record implies a lease, rather than a sale. And, it begs the question: Did the estate’s slaves surname change from New to Wells?

William Wells Sr. married in St Kitts to Elizabeth Taylor, the former wife of Nicholas Taylor of St George, Basseterre. Elizabeth died in 1758 or 1759. Their only surviving child, Elizabeth, married John Taylor, a colonist of Nevis. William Wells Sr. did not remarry, but had 6 or 7 known children by different house slave women on his Vambell estate.⁵³

The following is the genealogy of five generations of the Wells family, including at least six illegitimate children by William Wells’ house slave women. **Those of the Wells family, in bold type below, are the direct maternal Wells ancestors of all the Black Rawlins/Rawlings of this publication (of St Kitts and Bermuda).**

52. Caribbeana, Vol VI, p. 116.

53. Caribbeana, Vol VI, p. 116.

THE WELLS FAMILY OF WALES & ST KITTS

*GEN = Generation

<u>*GEN</u>	<u>BORN</u>	<u>CHILD'S NAME</u>	<u>FATHER</u>	<u>MOTHER</u>	<u>NOTES</u>
1	c1664	Nathaniel Wells Sr.	unknown	unknown	Lived in Llandough, Glamorgan Parish, Wales. Married in 1687 at Cardiff, Glamorgan to Joane Jones
2	1690	Nathaniel Wells Jr.	Nathaniel Sr.	Joane Jones	Baptized St John's C of E, Cardiff, Wales. Was a C of E Minister at St Dochdwy's Church, in Llandough. (Source: Family Search.org)
3	1730	William Wells Sr.	Nathaniel Wells Jr.	unknown	Born Cardiff, Wales. Came to St Kitts c1749, and first worked as a slave trader. Died 1794 in St Kitts. Married Elizabeth Fenton Taylor, her 2 nd marriage. She died c1758 or 1759 in St Kitts.
4	c1750	Elizabeth Wells	Wm Wells Sr.	Elizabeth Fenton	Married a Taylor of Nevis Baptized 1783. In his Will of 1794, Wm Wells Sr., Betsy was awarded £150 p.a. and a lump sum of £2,500. Betsy married Perron Wells (male). Both Betsy and Perron were freed in 1794.
4	c1765	Elizabeth 'Betsy'	Wm Wells Sr.	House slave Perrin (female)	
4	1775	William Wells Jr.	Wm Wells Sr.	House slave Name unknown	Baptized 1783, (Source: Caribbeana, Vol IV). Died before 1794, as he is not mentioned in his father's Will of 1794.
4	1777	Grace Wells	Wm Wells Sr.	House slave unknown	Baptized 1783. Freed 1794.
*4	1779	Nathaniel Wells	Wm Wells Sr.	House slave Juggy	*More on them further on.
4	c1780	Ann Wells	Wm Wells Sr.	House slave mulatto Sue	Baptized 1783. In 1794, Wells Sr.'s daughter Ann was awarded £150 p.a. and a lump sum of £3,500
4	c1783	Mary Ann Wells	Wm Wells Sr.	slave Sarah Freed 1794	Baptized 1783. In 1794, Wells Sr.'s daughter Mary Ann was awarded £140 per annum, and a lump sum of £1,000 (£83,360 in today's money).
5	c1835	Mary Sarah Wells	unknown	Sarah above	Married c1858 to Edward Augustus Rawlins.

In his Will of 1794, William Wells Sr.⁵⁴ also freed:

- house slave Hannah and left her with £60 p.a
- house slave Gotto and left her with £20 p.a.
- house slave Kate, (Juggy's sister), was awarded £20. p.a.
- Wells' "Mulatto man" Simon was awarded £20. p.a.
- House boy Fill was awarded £20. p.a.
- Well's Driver Christian was awarded £20. p.a.
- Well's Driver Teaster was awarded £20. p.a.

It is curious that all of William Wells Sr.'s above slave children were not baptized in Wells' home parish of Middle Island. Rather, they were baptized on 3 March 1783 at the C of E of Trinity, Palmetto Point. In his Will, William Wells Sr. refers to each of his slave children as "*my natural daughter.*"

As for William Wells Sr., he must have been conflicted as a person. He was a slave trader in St Kitts for a number of years. And, he owned at least 146 slaves on his Vambell Estate. It was common practice all over the Caribbean for plantation owners to have liaisons with their slaves, especially with house slave women. Wells had children by at least 6 of his house slave women. He held all the power. His house slave women could not say no to such liaisons, and they were surrounded by him in the house, day and night. And yet, he was sentimental, and dedicated to each of his slave lovers in their turn, as well as to their children. He freed his slave lovers and their miscegenated children in his Will of 1794, making each wealthy in their own right. His Vambell Estate was awarded to his slave child Nathaniel. He launched Nathaniel on to glory and much wealth in Wales. This was unheard of among most plantation owners on St Kitts. Wells also awarded money to other slaves, who worked closely with him. He seems to have either behaved in this way as a good Christian man, (after all, Wells was the son of a minister), or out of guilt at his misbehaviour. Indeed, he named his illegitimate son Nathaniel after William Wells Sr's brother Nathaniel, father Rev. Nathaniel, and grandfather Nathaniel. This was certainly not the typical pattern of plantation owners in St Kitts. Yet, he could have set his slave lovers free much earlier than his death in 1794, but he did not.

ABOUT WILLIAM WELLS SR. AND SLAVE JUGGY'S ILLEGITIMATE CHILD NATHANIEL

Nathaniel Wells was born in 1779, and baptized in 1783. He was named after William Wells Sr.'s brother Nathaniel, father Nathaniel, and grandfather Nathaniel. In his Will of 1794, William Wells Sr. refers to Nathaniel and his mother as "*my Natural and Dear Son Nathaniel Wells, whose mother is my woman Juggy, and who is now in England for his Education.*" In 1789 at the age of 10, Nathaniel was freed and sent to England by his father to be educated.

In 1794, on the death of his father William Wells Sr., Nathaniel inherited his father's 4 plantations and their slaves, and money estimated at £200,000. (Today's value approximately £30 million).⁵⁵ In William Wells Sr.'s Will of 1794, he left Nathaniel's mother- house slave Juggy £60 p.a.

54. William Wells Sr.'s Will:

https://www.nationalarchives.gov.uk/pathways/blackhistory/work_community/docs/will_wells.htm

55. "Nathaniel Wells rise from slavery to slave owner" – BBC News, at <https://www.bbc.com/news/uk-wales-33690383> retrieved Nov 13 2021. And 'From slave to slave owner. How Nathaniel Wells rose to become Britain's first black high sheriff in 1818' -Face 2 Face Africa at <https://face2faceafrica.com/article/from-slave-to-slave-owner-how-nathaniel-wells-rose-to-become-britains-first-black-high-sheriff-in-1818> , retrieved 13 Nov 2021.

In 1802, Juggy was living under the name Joardine Wells, on College St., Basseterre in her own house, with 2 slaves of her own, named Cuffy and Venus. ‘Juggy’ Wells died in 1811 in Basseterre. In his Will of 1794, William Wells Sr. also freed Juggy’s sister Katherine.

In 1801, Nathaniel’s Vambell Estate in St Kitts had 146 slaves. As an absentee owner of four St Kitts plantations, Nathaniel Wells left the running of the plantations to on-site managers. Nathaniel never returned to St Kitts. His manager at the Vambell Estate was Edward Hynes O’Brien in 1817, Michael O’Loughlin in 1822, and John Benjamin Waterson in 1824. In 1828, Nathaniel Wells sold the Vambell plantation to Waterson. Soon after 1834, the Vambell plantation became the property of James Ewing and Co., and remained such until the 1880s. But, Nathaniel kept one of his St Kitts plantations.

In 1802, now come of age in Wales, Nathaniel freed Katherine’s partner Peter Bowrey, along with some of Nathaniel’s slave relatives on the plantation. About 1802, Nathaniel purchased Piercefield House in Chepstow, South Wales for £90,000, and later increased the size of his manor to 3,000 acres.

Nathaniel married twice, and had 20 children (10 by each wife). He became the first black person in England and Wales to become a magistrate, County Sheriff, and Deputy Lieut. Of Monmouthshire, Wales.

In 1834 when slavery was abolished, Nathaniel made a claim for compensation of 83 slaves, and received £1400, 9s, 6p in compensation.



NATHANIEL’S PIERCEFIELD HOUSE, CHEPSTOW, MONMOUTHSHIRE, WALES

On his death in 1852, Nathaniel divided all his assets between his 20 children, thus breaking up a massive fortune into many pieces. Today, his Piercefield House in Wales is an abandoned ruin, on the site of a horse race course. And, Vambell Estate is currently on the market for 18 million+ euros, long gone from Wells ownership.

Now back to the genealogy of Edward Augustus Rawlins and Mary Sarah Wells.

The children of EDWARD AUGUSTUS RAWLINS and MARY SARAH WELLS, the grand-daughter of plantation owner William Wells Sr. and his slave Sarah Wells are as follows: 1. Mary Elizabeth, 2. Lucas Augustus, 3. James, 4. male, 5. Philis Ann, 6. Ruth Victoria, and 7. Miriam Augusta. as follows:

1. MARY ELIZABETH RAWLINS born 13 May 1849 at Trinity, Palmetto Point. Father Edward Augustus Rawlins, mother Mary Sarah Wells Rawlins. Birth Registered 11 Jun 1849 (Civil Registration). Mary Elizabeth's mother Mary Sarah Wells was born c1835, in which case she would have been 14 years old when her daughter Mary Elizabeth Rawlins was born. In 1849, at the time of this birth, Edward Augustus Rawlins was aged 23. The child was likely born out of wedlock, as it is unlikely that a minister would have allowed a marriage at her young age of 14 years. It is curious as to how Edward Augustus Rawlins, age 23 and Mary Sarah Wells, age 14 met each other, as they were from different estates. Perhaps, they met at a market, or a dance. It is likely that Edward Augustus Rawlins and Mary Sarah Wells married a year or two before 1863, when their next child was born.

2. LUCAS AUGUSTUS RAWLINS, born 16 Oct 1863, birth registered 25 Oct 1863 at Trinity Palmetto Point, St Kitts, father Edward Augustus Rawlins, mother Mary Sarah Wells Rawlins (Civil Registration). Lucas Augustus Rawlins married 19 May 1892 in Saint Kitts to ETHEL ELIZABETH LAURENCE (Civil Registration). Ethel's parents are unknown, but her mother is thought to have been a LEWIS, according to Grace Steed Rawlings of Bermuda. According to Robert 'Bobby' Rawlings of Nevis, Lucas Rawlings was the School Master at Fig Tree, Nevis for a time. According to Grace Steed Rawlings, Lucas was a School Master in St Kitts. Based on the fact that Lucas Augustus Rawlins was born in St Kitts, he must have met Ethel Laurence, while working in Nevis. There were no Laurence plantations in St Kitts, but they had a number of plantations in Nevis. It can be noted that the Christian name of Laurence (sometimes spelled Lawrence), and Ethel have come down through several generations of the Rawlings family, named after Elizabeth Ethel Laurence.

According to the birth locations of their children, Lucas and Ethel lived in the following locations, possibly in connection with Lucas' occupation as a School Master:

- Between 1892 and 1897: Trinity Palmetto Point, St Kitts
- Between 1898 and 1900: Saint Thomas, Middle Island, St Kitts
- In 1902: St James Parish, Windward, Nevis
- Between 1905 and 1908: Saint John, Capisterre, St Kitts
- Sometime after 1908: Basseterre, St Kitts

In Basseterre, Lucas and Ethel lived in a large stone house on Church Street. Both are buried in Basseterre, C of E cemetery, St Kitts. They kept their own stable of ponies. They also kept pigs and fed them watermelon as fodder. Ethel Elizabeth (Laurence) Rawlins had diabetes, and as a result, in later years she was blind. She had two sisters who were nuns in Dominica, possibly at Norwood Convent. Edward George Rawlins, a white plantation owner in St Kitts had a daughter who was Mother Superior of the Norwood Convent in Dominica c1890s

There is a Will record of 1800-1812 listed for an “*Ethelbert Laurence of St Kitts.*”⁵⁶ The actual Will is not included in the source. Ethelbert is a male Christian name, and is most likely a white person, as the 1800-1812 records were not yet being recorded for slaves, except for their Christian name in lists of plantation slaves. However, there is also a possibility that Ethelbert was a ‘free coloured,’ who had amassed sufficient funds to warrant having a Will. This male Ethelbert Laurence would be of Elizabeth Ethel Laurence Rawlins’ grandparent’s generation.

Lucas Augustus Rawlins and Elizabeth Ethel Laurence had 14 children. Ten of them died at birth, or in infancy. Some of those who died were born with one extra finger.

The 14 children of Lucas Augustus and Elizabeth Ethel (Laurence) Rawlins were 1.1. Elizabeth, 1.2. Arthur James, 1.3. Edward John Evangelist (St John), 1.4. Laurence **Augustus** (Acro), 1.5. male, 1.6. Lillian Ynella Ethel, 1.7. Marion Alicia, 1.8. Edward **Augustus**, 1.9. Albert Charles, 1.10. Thophilus **Augustus** Combermer, 1.11. **Ethelred** McDonald, 1.12. unknown, 1.13. unknown, 1.14. unknown. Numbers 1.5. to 1.14 died in infancy. It is in the following generation that the surname seems to have changed from Rawlins to Rawlings. Lucas and Elizabeth Ethel Laurence Rawlins’ children follow:

1.ELIZABETH ‘LIZZIE’ RAWLINGS born 5 Oct 1893, birth registered 23 Oct 1893 at Trinity Palmetto Point, St Kitts, father Lucas Rawlins, mother Ethel Lawrence (Civil Registration). Elizabeth died 1955 in Bermuda. She married JOSEPH FRANCIS. Their children:

1.1.STANLEY FRANCIS born Bermuda, died 1975 in Bermuda. Married in Bermuda to AUDREY PLACE. Children of Stanley:

- a.Patricia Francis m ‘Junior’ Archibald Dean
- b.Roger Francis, never married
- c.Tom Millet, an illegitimate child of Stanley Francis, presumably by a Millet woman. Tom Millet married May .

1.2.ASTON FRANCIS born 21 Oct 1928 in Bermuda, died 28 Dec 1969 in New York City. He died when working on his car in a garage. The car slipped out of gear and he was pinned against the garage wall. Funeral services by John Hussite Moravian Church of Brooklyn and buried at Rockville Cemetery, Long Island, NY. He married first to MILLICENT SWAN in Bermuda, and he married 2nd to LEONA MAXWELL of New York City. Aston and Leona lived in Jamaica, Long Island, NY. Gwen and Laurence ‘Larry’ Rawlings of Toronto visited them in NY in 1968, and Leona visited us in Toronto in 1970. Aston’s children by Swan were:

- a. Dennis Hassel, born before Stanley Francis married.
- b. male Francis, died young
- c. Bryant Francis
- g. June Francis
- h. Calvin Francis

56. *Caribbeana*, Vol. 3, p. 119, ‘List of Wills Proved in PCC from 1800-1812,’ #609, Adderley, year 1800.

1.3.NEVILLE FRANCIS, born Bermuda. He is said to have fathered 52 illegitimate children.

2.AARTHUR JAMES RAWLINGS, born 7 Feb 1898 in St Kitts, birth registered 20 Feb 1899 at Saint Thomas Middle Island, St Kitts, father Lucas Rawlins, mother Ethel E. Laurence (Civil Registration). Arthur died Sept 1964 of stomach cancer in Bermuda. He married in Bermuda to GRACE ANTOINETTE KINGDON STEED, born 5 April 1908 in Bermuda, died 15 June 1990 in Bermuda. Both are buried at St John's Cemetery, C of E Cathedral, Hamilton, Bermuda. They lived on Glebe Rd, Pembroke East. Grace was the daughter of Joseph Weston Steed and Anne 'Annie' Mary Louise Turner. Joseph Steed died of a heart attack. Anne 'Annie' Turner Steed had diabetes. I met Annie in Bermuda around 1968. For Grace Steed's ancestry, see Part II.

When a young lad in St Kitts, Arthur Rawlings used to drive his sister Elizabeth by horse and buggy to 'fancy classes,' and piano lessons. Since he had to wait for his sister, he took the piano lessons too. Arthur Rawlings came to Bermuda from St Kitts about 1925. He had been involved in union riots in the nationalized Sugar Cane factory of St Kitts, which caused a number of those involved to flee St Kitts. Arthur headed for New York, but ended up in Bermuda. He was a tailor for elite Trimminghams's store, Hamilton, Bermuda. Arthur was Choir Master of St Monica's Mission and was also Choir Master of the 2nd Division at the C of E Cathedral in Hamilton, Bermuda, taking over from his brother St John Rawlings. The children of Arthur Rawlings and Grace Steed are as follows:

2.1. ANTOINETTE ELVENA LOUISE RAWLINGS b 18 Feb 1930 in Bermuda, died 28 Nov 2005 in Bermuda, married WALTER ALGERNON SINCLAIR HARFORD, deceased, son of Algernon Sinclair Harford. Antoinette and Sinclair lived on Footpath Lane, off St Monica's Rd, Pembroke East, from where Sinclair operated a laundry business. Antoinette was a primary school teacher all of her working life. She graduated from Teacher's College in Ottawa, Ontario, and stayed with me (Gwen) in Toronto a few weekends while in school in Ottawa. Antoinette had diabetes, and Alzheimer's disease. Children:

2.1.1.Lynne Antoinette Harford b 23 Dec 1956, m Sinclair Woolridge of Bermuda, died 2024. Both are University graduates, who lived in Burlington, Ontario. Lynne and Sinclair graduated from the University of Guelph. On their return to Bermuda to live, Lynne held several executive positions in the Life Insurance Business. From Dec. 2012 to July 2018, Lynne was a Bermuda Senator, and Junior Minister for Health & Seniors and Public Works. She is currently CEO of the Bermuda Cancer and Health Centre. No children.

2.1.2.Valita Harford, b 7 March 1960. Lives in Bermuda. Married Craig Simmons, then divorced, and Valita returned to her maiden name Harford. Children:

-Kumi Lawrence Eugene Harford b 11 Dec 1978, d 2009. Child:

-Knaledge Kumijah Milano Harford b 13 Feb 2008 in Bermuda.

-Jakai Tyrone Kirk Harford b 30 Dec 1982. Child:

-Chanz Kumi Elijah Tear b 27 Dec 2015

-Tahira Sanch Bria Antoinette Simmons b 16 May 1993. Child:

-Kiile Amya Kamari Pearman b Oct 18, 2016.

2.2.CALVIN GEORGE RAWLINGS b 21 Aug 1931 m CAROLINE STOWE. Lived North Shore, Pembroke East Bermuda. Both are deceased. Child:

2.2.1. Patrice Rawlings. Born Bermuda, 24 Jan. 1964. Patrice graduated from University in the US and returned to Bermuda. Children:

2.2.1.a.1 Khylais Rawlings b 1987.

2.2.1.a.2. Robert J. Rawlings b 1993

2.3.LAURENCE 'LARRY' EUGENE RAWLINGS b 11 July 1934 in Bermuda, m 1st to DOROTHY PATTERSON of Toronto, m 2nd in July 1967 in Montreal to GWENDOLYN JANET EVANS, and m 3rd to JENNIFER MARSALES. Laurence was born with an extra finger on one hand, a trait that descended through both the Rawlings and the Steed lines. In the late 1950s, Laurence graduated from Technical School in Toronto, specializing in architectural drafting. At the time of his graduation, AVRO had scrapped production of the Arrow Aircraft and hundreds of draftsmen in Toronto were laid off, hence Laurence did not work in the drafting field in Canada. He and his first wife Dorothy moved back to Bermuda for a few years, where Laurence worked for an architectural firm, then they returned to Toronto.

Gwen and Laurence lived in Toronto, Windsor, Ontario, and Montreal. Laurence worked for Hertz Rent-A-Car in the early 1960s, then as Manager of a Budget Rent A Car office in Windsor, Ontario, then in 1967 as Fleet Manager at Hertz Rent A Car in Montreal during Expo 67. From 1968, he was part owner and manager of two branches of Budget Rent a Car in Toronto, and then for Budget in Niagara Falls and St Catherine's, Ont. (Gwen later married to Daniel Barry of Halifax, Nova Scotia.) Gwen was in the RCAF 1960-63 as a Weather Observer at CFB Trenton and CFB Greenwood, then spent 21 years in Meteorology with the Canadian Government in Toronto, Windsor, and Montreal. She retired from the Federal Government in 1996 as Deputy Chief of Staff, Navy HQ, Halifax, Nova Scotia, in the field of Human Resource Management. Gwen is the author of this manuscript.

Laurence and Jennifer lived in St Catherine's, Ontario, later moving to Welland, Ontario. They had no children together. Jennifer has 2 children, Deron and Jason by her previous marriage to Marsales. Children of Laurence Rawlings:

By Dorothy Patterson:

2.3.1. Paul Scott Rawlings b 23 Dec circa 1965. Lived in Toronto with his mother.

By Gwen Evans:

2.3.2. Laura Grace Rawlings b 25 March 1971 in Toronto. Laura lives in Halifax, Nova Scotia.

2.4. MAURICE ARTHUR LEROY RAWLINGS b 8 May 1946, d 2024.

Maurice was an accountant in Bermuda. Child:

2.4.1.a. Maurice Damon Lorenzo Masters, born Bermuda, 4 March 1974. Mother is Anita Masters. Anita died 18 Jan 2022.

2.5. CHERYL ETHEL MARIE RAWLINGS b 10 Aug 1948, m 19 Sept 1971 in Bermuda to LLEWELLYN 'Plus' EVERSLEY IRIS, b 5 Nov 1946. Plus Iris has some form of dementia. They live on Glebe Road, North Shore, Pembroke East, Bermuda. Cheryl worked in the Foreign Exchange Dept, Bank of Butterfield, Hamilton, Bermuda. Llewellyn's mother was surnamed Iris and his father was surnamed Minors. Children:

2.5.1. Marshall Arthur Llewelyn Iris b 1 June 1974, m 14 July 2022 at Blue Mountains, Ontario to Jennifer Minors. Marshall is a college graduate of Prince Edward Island, Canada. Children:

- Ahzaire Keano Iris-Burrows, b 7 March 2007 (by Nikeisha Burrows)

2.5.2. Marvin Eversley Samuel Iris, b 7 March 1979. Not married as of 2021. Marvin graduated from college in the US, specializing in refrigeration. Child:

- Samoy Imari Iris b 16 Aug 2001, mother Ronnell Lawrence

2.5.3. Melesia Cheryl Dorothy Iris, born 22 Jan 1984 in Bermuda, m March 2020 in Barbados to Kamal Clarke, born Barbados. Kamal has three daughters. Melesia and Kamal are expecting their first child in April 2022. Melesia is a Policewoman in the Computer Crime section of the Bermuda police force.

2.6. VIVIAN 'Baby' RAWLINGS, born circa 1930s or 1940s in St Kitts. She was an illegitimate child of Arthur Rawlings from one of his return visits to St Kitts. In 1969, Vivian was working in a grocery store in Basseterre, St Kitts.

3. EDWARD 'JOHN' EVANGELIST RAWLINGS, born 27 Dec 1906, birth registered 8 Jan 1907 at Saint John Capisterre, St Kitts, father Lucas Rawlings, mother Ethel Lawrence (Civil Registration). In Bermuda, he was referred to as St John Rawlings. He moved to Bermuda in the 1920s along with his brother Arthur Rawlings, because of the sugar cane factory riots. John was choirmaster of St

Monica's Mission and of the 2nd Division choir at the C of E cathedral in Hamilton Bermuda. He died in 1966 in Pembroke, Bermuda. He married on 1 Aug 1928 in St Kitts at age 20 to WILHEMINA CONSTANTIA GARVEY, age 19. She was born 1908, died 1995, dau of Thomas Garvey and Marion Morris. When St John first moved to Bermuda, he stayed with some Lewis relatives in Happy Valley, Pembroke, Bermuda.

(Information on the following branch of the family was obtained in part from the Morris/Garvey Family Tree on ancestry.com, submitted by Sean Wharton. I sent Sean Wharton a message on 23 Nov 2021. No reply received to date.) Their children:

3.1.JOHN ASTON RAWLINGS, born 5 Jan 1929, birth registered 14 Jan 1929 at Saint George, Basseterre, St Kitts, father Edward Rawlings, mother Wilhelmina Garvey (Civil Registration). Aston married SARAH FRAZIER. Aston or Ashton was Sr Health Inspector in Nevis in the 1960s. Lived Nevis. Died 2016. Gwen and Laurence 'Larry' Rawlings visited Aston and his wife and children in Nevis in 1969. They had about 5 or 6 children:

3.1.1.GLYN BROWN b April 1959 in Oxford, Oxfordshire, England
(by Gloria Archibald) (according to Sean Wharton) The rest of John Aston Rawlins children below are by Sarah Frazier.

3.1.2.ANTHONY RAWLINGS, born Nevis. Anthony won a Canadian International Development Agency scholarship in Management Studies, in Canada, graduating with an Associate's degree, Management, A (First Class). He is currently Administrative Officer at the Social Security Appeal Board, in St Kitts. Gwen and daughter Laura Rawlings met Anthony for the second time about 2016 at the home of Dr. Lawrence Rawlings in St Kitts.

3.1.3.ERROL RAWLINGS. Met for the second time in 2016 at the home of Dr. Lawrence Rawlings in St Kitts.

3.1.4.KAREN RAWLINGS b 10 March 1965 in Basseterre

3.1.5.living RAWLINGS

3.1.6.living RAWLINGS

3.1.7.KENNEDY RAWLINGS

3.1.8.ELROY RAWLINGS

3.1.9.GEORGE RAWLINGS

3.2.INEZ RAWLINGS, born St Kitts, d 19 Sept 2011, married SAMUEL ROBERTS. They had 6 children.

3.3.AGATHA RAWLINGS, born St Kitts

3.4.NEVILLE RAWLINGS, born St Kitts, died St Kitts in a motorcycle accident

3.5.CONSTANCE ELFLORA RAWLINGS, born 20 Sep 1930 at Saint George's Parish, Basseterre, birth registered 29 Sept 1930, father Edward Rawlings, mother Wilhelmina Garvey (Civil Registration). Children:

- 2.1.3.1. Clyde Rawlings b 9 March 1955. Had 3 children.
- 2.1.3.2. Muriel Rawlings b 29 Oct 1956. One child.
- 2.1.3.3. private Rawlings (as per Sean Wharton)
- 2.1.3.4. private Rawlings (as per Sean Wharton)

3.6. LAURENCE AUGUSTUS 'Acro' RAWLINGS, born 8 Apr 1905, birth registered 19 Apr 1905 at Saint John Capisterre, St Kitts, father Lucas Rawlins, mother Ethel Laurence (Civil Registration), married WILHEMINA HARRIS. Laurence was Head Chemist in a sugar cane factory in St Kitts for many years. He was also a world class cricketer, known by the nickname 'Acro' (short for acrobat). He is mentioned in James Michener's book *Caribbean*, published in 1989. He visited for one month in 1967 with Gwen and Laurence 'Larry' Rawlings in Montreal. We saw him again in 1969 in Road Town, Tortola, where he was working at a warehouse on the waterfront. Laurence visited his brother Arthur's family in Bermuda several times in the 1960s, and when in Bermuda, he also stayed at the home of 'Mincy' Rawlings. Laurence was blind near the end of his life. He died 9 Dec 1992, and is buried in Springfield Cemetery, Basseterre, St George's Parish, St Kitts (Civil Registration). The following is a brief description of Laurence Rawling's accomplishments in the world of cricket, and elsewhere.

THE ST KITTS NEVIS OBSERVER, 4/1/2016

(Source: <http://www.thestkittsnevisobserver.com/2007/03/09/letter1a.htm>)

To: The Editor (no author's name given)

HAIL TO GREAT KITTITIAN CRICKETERS

*The mention of "Warner Park" on Victoria Road, Basseterre, St. Kitts and soon to be venue for some of the Cricket World Cup matches, will help us recall the games and names of Kittitian "Greats." Some of these were Paget Berridge, **Lawrence "Acro" Rawlings**, Austin Eddy, Calvin Wilkin, Len Harris, George McMahon and others. These cricketers helped St. Kitts experience the glory days of local and Leeward Islands cricket. What excitement! What unforgettable events! These heroes made us so proud; their portraits deserve to be displayed in the Cricket Hall of Fame.*

Personal profiles of two Kittitian cricketers, Paget Berridge and Lawrence "Acro" Rawlings, are outlined in the Mutual Improvement Society Publication, The Reporter, in January, 1963. The underlying purpose for publishing these profiles is to share the idea that cricket experience, personal background and personal qualities must all combine for a cricketer to gain selection as a great model. Lawrence Rawlings was an enthusiastic, dedicated player. His experience is summed up thus:

(1926 1951) Selected and played cricket for St. Kitts, represented St. Kitts for 25 years. Rawlings' agility and somersaults as a spin-bowler and fielder entertained the spectators who loudly cheered and named him Acrobat or Acro for short.

A close analysis of all the data, provide guidance and a source of inspiration for aspiring young cricketers. Educational background: Berridge and Rawlings showed that both men were apt learners. They achieved academically and showed early signs of leadership.

Rawlings attended the St. Kitts - Nevis Grammar School and graduated with a Senior Cambridge Certificate majoring in Math. Because he assisted with the teaching of Algebra, he was exempted from paying school fees. Two of the junior students included the late D. Lloyd Matheson OBE, later historian and Education Officer, and the druggist, William A. M. Seaton.

Rawlings in his employment, was adaptable, responsible, and or a quick problem-solver. Lawrence Rawlings' versatility was exemplified at a fixed place of employment. He was employed at the St Kitts Sugar Factory at the chemist office at \$20.00 per month working 12 hours per day for two years. Perhaps it was an act of fate catapulted him to chief chemist. The chief chemist was hospitalized for two weeks; and Rawlings acted. In his personal profile he states: "those two weeks were two of three record weeks of sugar production in the history of the industry. Three years later another chemist was employed but he was relieved of his position by Management two months before the end of the crop – I was again called to act for that period. As a result, I became the next chief chemist." Rawlings "Acro" thought that his quick action saved the life of Robert L. Bradshaw, the young machinist, who during the lunch hour, had fallen on a glass window thus severing the right tendon at the wrist. Rawlings had quickly made a tourniquet, thus restricting the loss of blood. Bradshaw later emerged leader of the Working Class and head of Government. Lawrence "Acrobat" boasted that he had contributed to the course of history. Worthy of note is the two cricketers' Influence in the Community. The two long-playing cricketers found time for self-development: "the edification of self and promotion of healthy, intellectual and cultural influence in the community" objectives of the M.I.S. Paget Berridge and Lawrence Rawlings served as long standing, active members of the society and held leadership positions. The knowledge and experiences gained must have laid the foundation for the success in wider fields.

As a member of the M.I.S., Rawlings was Secretary, Treasurer, Vice-President and President; Chairman of 50th Anniversary Magazine and presented on behalf of M.I.S. a gift of a maternity bed and basinet to the Maternity Ward of the Cunningham Hospital.

Conclusion

There were two long-playing Kittitian Cricketers. Paget Berridge (1925 to 1949) and Lawrence "Acro" Rawlings (1926 to 1951).

Their chief characteristics revealed are:

- 1. consistency*
- 2. dedication*
- 3. the ability to apply knowledge and skills*

Cricketing Aspirants therefore learn:

Just to use a Bat and Ball

Is just not all

to achieve a name

In Kittitian Hall of Fame

Laurence and Wilhelmina Rawlins' children were:

3.6.1.GERTRUDE RAWLING^S, born St Kitts. Lived in England. Gertrude was a Librarian. She may have moved to Montreal in the 1970s, and later to Etobicoke, Ontario.

3.6.2.PATSY RAWLINGS, born St Kitts, married LEROY BUTCHER. Patsy was a Registered Nurse and they lived in Montreal. Gwen and Laurence 'Larry' saw Patsy on several occasions when we lived in Montreal in 1967. Children:

- TANYA BUTCHER
- EBORAH BUTCHER
- ISA BUTCHER

3.6.3.Dr. LAWRENCE RAWLINGS, born St Kitts. Married LYNGRID. Lawrence was a heart surgeon in Washington, D.C. Retired to St Croix, then to Mahogany Run, St Thomas, US Virgin Islands (USVI), and later moved home to St Kitts, where he was consulting surgeon at the St Kitts Hospital in 2016. Gwen and daughter Laura Rawlings met him in his home on 'millionaire's row' in St Kitts in 2016. Children:

- LAWRENCE RAWLINGS, lived in St Thomas, USVI, and now lives in Florida. Gwen Rawlings Barry spoke to Lawrence II on the phone briefly when on a Caribbean Cruise in St Thomas in Feb 1998.

-LISA RAWLINGS
-LAUREN RAWLINGS
-unknown RAWLINGS
-unknown RAWLINGS

3.6.4.DAVID W. RAWLINGS, born 1 March 1948, St Kitts. David is a lawyer in Basseterre, St Kitts, admitted to the bar in St Kitts in 1986. He graduated from the University of the West Indies in 1971 with an Honours BA degree. In 1984 he graduated from the Hugh Wooding Law School, Trinidad (LLB), and in 1986 (LEC). He was employed as an Economist in the Industry Promotion and Evaluation Unit of the Eastern Caribbean Common Market Secretariat. Gwen and Laura Rawlings met him in 2016 at the home of his brother Dr. Lawrence Rawlings.

3.6.5.DOROTHY RAWLINGS. Dorothy is the oldest child. She is married to KENNETH MARTIN, a St Kitts Member of Parliament. They have three children. Gwen Barry and her daughter Laura Rawlings met Dorothy and Kenneth in St Kitts in 2016.

3.6.6.Reverend Doctor EUSTACE RAWLINGS. Lives in St Kitts.

3.6.7.male RAWLINGS, born St Kitts, died in St Kitts in an explosion in the Sukan Cane Factory.

4.male RAWLINS, born 1 Nov 1892, birth registered 2 Nov 1892 at Trinity Palmetto Point, St Kitts, father Lucas Rawlins, mother Ethel Laurence (Civil Registration), died in infancy.

5.LILLIAN YNELLA ETHEL RAWLINS, born 3 Apr 1895, birth registered 8 Apr 1895 at Trinity Palmetto Point, St Kitts, father Lucas Rawlins, mother Ethel Lawrence (Civil Registration), died 22 Aug 1895 at Trinity Palmetto Point, St Kitts, age 0, father Lucas Rawlins (Civil Registration)

6.MARION ALICIA RAWLINS born 9 June 1896, birth registered 19 June 1896 at Trinity Palmetto Point, St Kitts, father Lucas Augustus Rawlins and Eliza Elizabeth Lawrence (Civil Registration). Died in infancy.

7.**EDWARD AUGUSTUS RAWLINS**, born 11 Dec 1897, birth registered 11 Dec 1897 at Trinity Palmetto Point, St Kitts, father Lucas A. Rawlings, mother Ethel Lawrence. (Civil Registration). EDWARD AUGUSTUS RAWLINS, died 3 Apr 1898, mother's name Ethel Rawlins. (Civil Registration) He was named after his grandfather.

8. ALBERT CHARLEY RAWLINS born 21 May 1900, birth registered 4 June 1900 at Saint Thomas, Middle Island, St Kitts, father Lucas Rawlins, mother Ethel Elizabeth Lawrence (Civil Registration). Albert Charles Rawlins died 25 Apr 1901, age 0, at Trinity Palmetto Point, St Kitts, father Lucas Rawlings. (Civil Registration)

9. THOPHILUS AUGUSTUS COMBERMER RAWLINS, born 13 Oct 1902, birth registered 27 Oct 1902 at Saint James, Windward, Nevis, father Lucas Rawlins, mother Ethel Rawlins (Civil Registration). Died in infancy. The only reference found for the name Combermere comes from Stapleton Cotton, 1st Viscount Combermere, who was part owner of the Stapleton Estate 1822-1834 in St Peter's Parish, Basseterre, with 227 slaves emancipated in 1834.

10. ETHELRED McDONALD RAWLINS, b 9 July 1908, birth registered 28 July 1908 at Saint John Capisterre, St Kitts, father Lucas Rawlins, mother Ethel Laurence (Civil Registration). Died 30 Oct 1908 at Saint John Capisterre.

11. unknown RAWLINS, died in infancy.

12. unknown RAWLINS, died in infancy.

13. unknown RAWLINS, died in infancy.

JAMES RAWLINS born St Kitts, married in St Kitts to ANN CAROLINE TAYLOR. James was a brother of Lucas Augustus Rawlins who married Ethel Elizabeth Lawrence. The children of James and Ann Caroline:

-ROBERT 'Bobby' JAMES RAWLINS born St Kitts in 1887, married 15 Oct 1919 at Fig Tree Church, C of E, St John's Parish, Nevis to ANNA MELORA WEBBE (Civil Registration). Note: Anna Melora gave me her name as LAURA MARY WEBB. (This church has since been destroyed by fire, and the records were also destroyed.) Robert went to Santo Domingo before his marriage. He also worked on construction of the Panama Canal. He returned to St Kitts and married Laura in Nevis. They arrived in New York City on 19 Aug 1927 on the ship 'Dominica.' In his arrival record at New York, Robert James Rawlings is described as age 37, born Nevis, 5 feet, 7 inches in height, wife Laura.⁵⁷

They returned to Nevis on retirement and bought a coconut plantation in St John's Parish, Nevis. Some of their sons operated a general store on the property in Nevis. Laurence 'Larry' and Gwen Rawlings visited Robert and Laura in Nevis in 1969. It was Robert and Laura who gave us his Rawlings family's info. Robert was still living in 1979, aged 93 years. Their children were:

-PATRICK RAWLINS born 24 Oct 1923 in N.Y. City, married 30 March 1949 at St Cyprian's Church, NY City to LUCILLE HARRIS, born Atlanta, Georgia. Patrick's father in marriage record was Robert Rawlins, mother was Laura Rawlins. At the time of the marriage, Patrick was a Radio Technician.⁵⁸ Their children:

-Anthony Rawlins, born NY

-Patrick Rawlins Jr, born NY

⁵⁷.New York, US, Arriving Passenger and Crew List, 1820-1957, on ancestry.com

⁵⁸.Marriage record: New York, US, Episcopal Diocese of New York Church Records, 1767-1920, on ancestry.com

-EUGENE RAWLINS married DELORES 'DELL' DANIEL. They lived in England. They had six children, as follows:

- Ava Rawlins
- Robert Rawlins, died young
- Trevor Rawlins
- Debra Rawlins
- unknown Rawlins
- unknown Rawlins

-GILBERT RAWLINS married YVONNE 'EVEN' LIBURD. Lived Nevis. Children:

- Jessica Rawlins
- Dawn Rawlins

-KATE RAWLINS born 1937, married CHARLES 'ORIEL' CLAXTON of St Kitts. Charles was a civil engineer. They lived in England, then Toronto where they were living in the 1970s, and then back to St Kitts. Children:

- Tracy Claxton, born 1964 in London, Eng
- Dwayne Claxton, born 1973 in Toronto

-GEORGE WINSTON RAWLINS born in 1935, married MAVIS RICHARDSON. They were living in St Croix, USVI in the 1960s. Children:

- Paula Diana Rawlins, born 1969
- Robert Ashley Rawlins, born 1975

-SAMUEL RAWLINS married BLANCHE PEEBLES. They lived in St Croix, USVI in the 1960s. Children:

- Svern David Rawlins
- Sheri Dana Rawlins

-MARIA RAWLINS, born 1946, married KEN EVELYN. They lived in Toronto in the 1960s. Children:

- Julie Shawntel Evelyn
- Lyle Evelyn

-DELPHINE RAWLINS, born St Kitts. Never married. Moved to Bermuda in the 1940s. Delphine's children:

-JAMES HENRY married MYRTLE McHARDY. James was a tailor in Bermuda. No children of their own. They adopted:

-Brenda Minors, m a Blankendahl

-NORMAN RAWLINS. Lived Bermuda

-DANIEL RAWLINS married GLORIA JENNINGS. Lived Happy Valley, Bermuda. He was a trumpeter. Children:

- Hollis Rawlings
- Joanne Rawlings

-LAURA RAWLINS married SAMUEL HODGSON. Lived Bermuda. Children:

- Pearline Hodgson
- Lucille Hodgson
- Elsie Hodgson

-DORIS RAWLINS married a SMITH. Lived Bermuda. Children:

- Dawn Smith
- unknown Smith

EDWARD RAWLINS, moved to Europe in the 1920s, and lost touch with his brother Robert 'Bobby' Rawlins.

(male) RAWLINS born 10 Apr 1866, birth registered 18 Apr 1866 at Trinity, Palmetto Point, St Kitts, father Edward Rawlins, mother Mary Sarah Wells (Civil Registration)

PHILIS ANN RAWLINS, born 22 Apr 1870, bap 2 May 1870 at Trinity Palmetto Point, St Kitts, father Edward Augustus Rawlins, mother Sarah Wells (Civil Registration). Children:

-Arabella Victoria Rawlins b 14 March 1905, birth registered 7 Apr 1905 at Saint Thomas, Middle Island, St Kitts, mother Phylis Ann Rawlins, no father's name given. (Civil Registration). Arrabella Victoria Rawlins emigrated to New York City on 2 June 1922 on the ship SS. Guinea, arriving at Ellis Island on 8 June 1922, domestic, African Black, nearest friend or relatives in St Kitts: Uncle Joseph Phipps of Old Road, and Frederick Rawlins. Her final destination was New York City.⁵⁹

-Irvine Branch Rawlins, born 5 Jan 1907, birth registered 5 Feb 1907 at Saint Thomas, Middle Island, St Kitts, mother Philis Ann Rawlins, no father's name given.

RUTH VICTORIA RAWLINS b 2 Nov 1873 at Trinity Palmetto Point, father Edward Augusta Rawlins and Mary Sarah Mills [sic] Rawlins. Birth registered 9 Nov 1873. (Civil Registration)

MIRIAM AUGUSTA RAWLINS, born 21 Nov 1875, birth Registered 1 Dec 1875 at Trinity Palmetto Point, St Kitts, father Edward Augustus Rawlins and mother Mary Sarah Wells (Civil Registration). Children:

59.Family Search.org Migration. New York Passenger Arrival Lists (Ellis Island), 1892-1924.

-Asseline Rawlings (female), born 3 Jun 1891, Birth Registered same date at St George, Basseterre, mother Miriam Rawlins, no father's name given. (Civil Registration)

-George Liverpool Rawlings born 3 Feb 1899, birth registered 11 Feb 1899 at Trinity Palmetto Point, mother Miriam Rawlings. (Civil Registration), died 3 June 1899, death registered at Trinity Palmetto Point, St Kitts, mother Miriam Rawlings (Civil Registration)

-Joseph **Nathaniel** Rawlins b 17 Dec 1900 at Trinity Palmetto Point, mother Miriam Rawlins. Birth registered 29 Dec 1900. (Civil Registration)

OTHER RAWLINGS OF BERMUDA (Relationship to the previous family unknown.)

Four brothers and sisters living in Bermuda as follows:

1. Churchill Winston Rawlings, married Ora Beach. Children:
 - Winston Rawlings
 - Margaret Rawlings
 - June Rawlings
 - Helen Rawlings

-
1. Reginald Rawlings
 2. Lorraine Rawlings married John Daryl
 3. Walter Rawlings

Mincy Rawlings of Happy Valley, Bermuda. Wife's name not known. Children:

1. Laurence Rawlings married Rosalind Caines. Laurence was a policeman in Bermuda in the 1970s. Lived Somerset, Bermuda.
2. Charles Rawlings
3. June Ann Rawlings married a Lambert

Note: Laurence 'Acro' Rawlings of St Kitts stayed at the home of Mincy Rawlings while on a visit to Bermuda in the 1960s.

Two Lewis brothers and one sister living in Bermuda were in some way related to the Rawlings of St Kitts and Bermuda. They were:

1. Lillian Lewis, married Charles Francis. Lillian died c1970 in Bermuda. They lived in Deepdale. Their 8 children:

- 1.1. Arnold Francis, a lawyer in Bermuda, married twice. His 2nd wife was Ann King.
- 1.2. Charles Francis
- 1.3. Oscar Francis, d 1993, married Hyacinth Young. Their children: Valette m Derick Burrows, and Deborah
- 1.4. Randolph Francis married Thelma Ratteray

1.5. Vincent Francis married 3 times. His 1st wife was Sonia Robinson. Vincent moved to Cambridge, Ontario.

1.6. Irene Francis married a Cameron. Child: Neville Cameron.

1.7. Louise Francis married a Godwin. He was a carpenter. They had no children.

1.8. Glenda Francis, married Gilbert.

2. Hubert Lewis married Carol Masters

3. Nellie Lewis, married Cyril Joell. She was still living in Bermuda in 1975.

4. Percy Lewis, living on Roberts Ave., Devonshire, Bermuda in 1980.

END OF PART I – RAWLINS/RAWLINGS, WELLS, JONES, LAURENCE/LAWRENCE, and LEWIS of ST KITTS & NEVIS

PART II

THE FAMILIES

OF

STEED, TURNER, TROTT, TUZO, and SMITH

OF

BERMUDA

1.HISTORY OF BERMUDA



The ancestry of all the black Steed, Turner, Trott, Tuzo, and Smith families of Bermuda came out of slavery. I have chosen to place information about slavery first, so it can be kept in back of mind, as context of the family's genealogy. As commented by Nellie Eileen Musson, "*The Strength of the tree is in its roots.*"⁶⁰

The genealogy of the black families which are the subject of Part II of this manuscript are Steed, Turner, Trott, Tuzo, and Smith, who were at one time, slaves of white families by the same surnames. The earliest records found for the white families, most of whom owned land in multiple parishes, are as follows:

1629 - Robert, George, Samuel, and Sir Thomas Smith

1660s - Sons of Perient Trott of England

1660s -Turner

1714 - Tuzo from Pennsylvania

Early 1700s - Steed from England

60.Mind the Onion Seed: Black Roots Bermuda, Nellie Eileen Musson, Parthenon Press: Nashville, Tennessee, 1979, p. 122.

In 1609, about 150 English travelers aboard the Virginia Company ship *Sea Venture*, on route to the colony of Jamestown, Virginia, were blown off course by a hurricane and shipwrecked at Bermuda, which they named the Somers Isles for their leader, Sir George Somers. Most of the voyagers did reach Jamestown the following year on two new ships built locally, but the shipwreck marked the beginning of Bermuda's permanent settlement, as three persons from the ship *Sea Venture* remained in Bermuda to settle.

In 1612, a Charter was granted to the Virginia company to settle Bermuda. Sixty settlers landed in July 1612, made up of a few wealthy men, and indentured white servants recruited from London slums and jails, and a few single women.⁶¹

1612-1615: 600 settlers from England arrived in nine ships. The first African slaves arrived in Bermuda in 1612. Bermuda was the first colony of Britain to import slaves.

For the next seven decades, Bermuda struggled to find a viable economy. With its limited land area, it settled mainly on the exportation of ambergris and cotton. Slaves were not essential to the growing of cotton. That work was done mainly by white indentured servants. By the 1680s, the fertility of the soil was near depletion, and it could no longer compete with Virginia's cotton.

In 1615, Bermuda's total population was 1,600.

From the 1630s to the 1810s, Bermuda mined salt in the Turks and Caicos Islands. Salt was essential for preserving meat and fish, and became an important Bermuda export. In 1819, Turks and Caicos became part of the Bahamas, and Bermuda's salt mining came to an end.

Beginning in the 1630s, Bermuda was a centre for privateering. At first, they did not have ships of their own, but rather sailed on British privateers operating out of Bermuda. By 1740, about 15 Bermuda-built ships operated as privateers. In the early years, they concentrated on capturing Spanish ships in the Caribbean, making this the source of Bermuda's early slaves. During the American War of Independence, British privateers based in Bermuda captured 114 American ships between 1777 and 1781, and another 130 American ships were captured in 1782. During the War of 1812, Bermuda privateers captured 298 American ships. After 1812, privateering came to an end, partly because of the buildup of the naval base in Bermuda. The Admiralty's dependence on privateers was no longer important for the island's defense.⁶²

1648: The population reached 4,000.

1660: The practice of indentured whites from Ireland and Scotland was stopped, as most had worked off their 7 years of servitude.

1680s: Irish and Scottish political prisoners were sold into servitude and transported to Bermuda.

61. Britainica.com.

62. Wikipedia.

- 1690s: Bermuda's economy turned mainly to the sea, and slavery became important for every aspect of a seafaring colony. The Bermuda elite became invested in such enterprises as privateering, shipwreck salvaging, raiding of other islands, rum running, fishing, shipbuilding, and salt-mining in the Turks and Caicos Islands. These elites became known as Bermuda's 'Forty Thieves,' made up of old white families of merchants, bankers, lawyers, and others who owned or controlled much of the island's economy, and dominated its politics.
- 1691: The population reached 6,248.
- 1815: The colonial capital was transferred from St. George to Hamilton Town

1. SLAVERY IN BERMUDA

Origins of Bermuda's Slaves

Slaves could be obtained by purchase, auction, debt, legal seizure or by gift. The price of a slave depended on demand. Throughout the 17th century black children sold for £8, women from £10 to £20, and able-bodied Black and Caribbean Indian men for around £26.

- August 1616: Plantain, sugarcane, fig, and pineapple plants were imported along with the first Indian (probably Carib), and the first Negro, making Bermuda the first English colony to use enslaved Africans.
- 1619: Between 50 and 60 slaves on route from Angola were captured by an English privateer on a Spanish ship bound for Mexico. The English ship left 29 of the slaves in Bermuda, where they were sold locally.⁶³
- c1622: Twenty slaves were brought in as surplus from Virginia. These would have been Africans, born in Africa. They were brought in to bring up treasure from sunken ships, and for their expertise in growing cotton. One slave was put in charge of experiments for growing tropical and sub-tropical plants.⁶⁴
- By 1632: Governor Richard Wood brought in 25 slaves, most likely Indians and Africans, captured by English privateers from the Spanish in the Caribbean. They bore Spanish names and taught the Bermuda planters how to grow tobacco in the Spanish manner. They were more aptly described as creoles, than Africans, although some of them were likely born in Africa.⁶⁵
- 1644: Captain William Jackson brought in many Africans (creoles), and Indians captured from the Spanish. In 1644, he brought from Massachusetts a small band of Pequot native Americans, who had been warring against the colonies of Massachusetts, and were captured. They were sold off on St Davids' Island and in St George Parish. Not much later, a group of Mohican native Americans were shipped to Bermuda by the Dutch Governor of New York.

63.Heywood & Thornton, 7, in Black History in Bermuda Timeline Spanning 5 Centuries, at <https://www.humanrights.bm/wp-content/uploads/2020/09/Black-History-Timeline-Bermuda-CURB-September-2020.pdf>

64.Slavery in Bermuda, James E. Smith, Vantage Press.

65.Maritime Masters and Seafaring Slaves in Bermuda, 1680-1783, Michael J. Jarvis, University of Rochester: c2002.

They too were sold on St David's Island and in St George's. The Pequot and the Mohicans had been dire enemies in America for hundreds of years. The two groups immediately were at each other's throats in Bermuda.⁶⁶

- 1646: The Governor of Bermuda requested that 19 native American women be brought to St Georges, to pacify the Pequot and Mohicans. Instead, these 19 women were acquired from the West Indies, and were thought to be Caribs. They were rejected by the Pequot and Mohican men.⁶⁷
- 1647: Captain Preston and others brought 30 or 40 native American slaves to Bermuda, (probably Pequot).
- 1657: Several slaves arrived on the ship 'Loyalty' from Barbados. (African origin)
- 1660: Thirty-two slaves arrived from Barbados on the ship 'Elizabeth and Ann.' (African origin)
- 1661: The Irish led a failed attempt, with the help of slaves, to kill off all the whites of Bermuda's establishment. As a consequence, they were banished to St Davids Island. It was beneath the white establishment to marry indentured servants, or their descendants, and so some of the indentured servants married slaves, and Pequot Indians of St Davids Island and St George's Parish.
- 1664: 30 to 40 Pequot and Mohegan native Americans were shipped to Bermuda from the Plymouth, Massachusetts Colony.
- c1665: Captain John Wentworth attacked a Dutch Plantation on Tortola, Virgin Islands, and carried off 70 slaves to Bermuda.
- 1670-76: Fifty negroes were brought in and sold for £15 each.
- 1678: Captain White of St David's Island brought in 80 (some say 50 or 60) Pequot Indians from the Massachusetts Bay Colony, captured in King Philip's War.
- 1684: The Governor complained that Bermuda had twice the number of slaves that it needed.
- 1703: In July 1703, a ship of the Royal Africa Company, commanded by Daniel Johnson Jr. arrived in the Turk's Islands with a shipload of slaves. Part of the slaves were shipped on to Bermuda for Johnson Jr's father, and for Captain Tucker, both of Bermuda.
- 1775: Slave ship from Callebar, coast of Guinea, Africa brings 75 slaves to Bermuda.
- 1783: Another ship from Callebar leaves a handful of slaves in Bermuda.
- 1784: From 1784 onward, slave population increase was largely by internal growth.
- 1815: American slaves who had fought on the side of the British in the War of 1812 in Canada and the US were promised their freedom. 1,215 of them were shipped to Bermuda, but Bermuda did not want freed slaves, so they were shipped on to Nova Scotia, along with a number of Bermuda's free blacks. This included one black Steed from Bermuda, whose name can be

66. 'Bermuda's Pequots,' Van Wyck Mason: *Harvard Alumni Bulletin*, 1924.

67. Ibid.

found on a cairn, dedicated to the former residents of the black settlement in Africville in Halifax, that was demolished by the government in 1968, in order to build a bridge across the harbour. They were resettled nearby in a new housing development.⁶⁸

1820s: An account of slave sources dated in the 1820s, showed that 40% of imported slaves had originated in Africa, with the majority of the rest having come from privateering and purchases in the West Indies, and Pequot native Americans from Massachusetts.⁶⁹

1821: The average number of slaves held per owner was between 4 and 6 slaves.

1835: Bermuda slave owners claimed compensation for their slaves freed by emancipation in 1834.

In summary, slaves in Bermuda came from Virginia (Africans), Spanish and Dutch colonies through privateering, Barbados by purchase, Africa by purchase, and Pequot and Mohegan native Americans transported from Massachusetts, Mohican native Americans transported from New York, and a handful of Caribs from the West Indies. Most white households owned a few slaves, with the most held by any one owner amounted to about 30 slaves. Most Bermudians held less than 10 slaves.

Population of Bermuda

1629: 2,500 whites and 300-400 slaves

1684: 4,152 whites and 1,737 slaves.

1712: 3,514 Blacks and Indians

1721: 4,849 whites, and 3,517 Blacks and Indians.

1749: 5,290 whites and 3,980 Blacks and Indians

1770s: Blacks represented 47% of the population

1821: 5,242 blacks, including freed slaves. Number of whites unknown, but slightly more than slaves.

1833: 4,297 whites, 4,169 slaves, and 1,286 free blacks. (First year blacks were in the majority)

The Nature of Slavery

During the slavery period up to 1834, Bermuda slave owners and government laws were at times strict, and even cruel, and at other times they were more lenient. As slaves became more numerous, nearly equaling the number of whites, government laws were introduced to keep the slaves, and free blacks under control. From 1834, with the emancipation of slaves, segregation was supported by law and codified in culture for the next 137 years. The wealthy white establishment, made up of mostly early settler families, were determined to keep their economic and political power forever, by whatever means required.

Bermuda, a lone island some 600 miles off the coast of North Carolina, developed much differently than in the US or the Caribbean, and the nature of slavery was also different as a result. Bermuda is a small island of about 20 square miles, without extensive land for plantations. Wealthy land owners in Bermuda held about 15 acres or less, and at most 16 slaves. By the 1650s, only one or two slaves were included in most households. Bernhard estimated, based on a sample of Wills and Inventories between 1663 and 1707, that about 80% of white heads of households owned slaves in small numbers, and that included slave children.⁷⁰

68. Beneath the Clouds of the Promised Land - The Survival of Nova Scotia's Blacks, Vol II, Bridglal Pachai, 1991.

69. A Comparative Approach to Slave Life in Bermuda, 1780-1834, Thesis, Margaret M. Bellhorn, Dept of Anthropology, College of William and Mary: Virginia, 1992.

70. *Slaves and Slaveholders in Bermuda, 1616-1782*, Virginia Bernhard: Columbia, Missouri: University of Missouri Press, 1999.

Tobacco was grown and a profit made. Initially the labour on tobacco farms was done by indentured white servants brought in from England, Scotland and Ireland. They were indentured for 7 years, after which they were freed from servitude. In 1661, the Irish indentured servants took part in a rebellion, resolved to kill the establishment whites on the island. The rebellion failed, and the Irish were sent to live on St David's Island. No more Irish were brought in after 1661. For generations, they were ostracized by the white establishment, and so most married black and native American slaves. (Grace Steed Rawlings descends from John Thomas Turner (white) b c1850, thought to be of Irish descent of a former indentured servant. Turner married a mulatto, Jane Frances Trott. She came from St David's Island. Grace Steed Rawlings was also thought to be of Pequot descent. It's a good bet that her Pequot ancestry came from the Turner -Trott marriage.) The indenture system's importance ceased by 1668, after which black slaves became the labourers on land and sea. By 1722, the soil was no longer arable, and the competition from larger and superior tobacco farms in Virginia became too great.

1774 Michael Jarvis calculates that between 1670 and 1774 at least 87% of white households owned slaves.⁷¹

In 1676, the importation of slaves to Bermuda was banned, as there were too many on the island already, that could be gainfully employed. But it seems that the white Bermudians could not resist, as slaves were still being imported until at least 1783. In 1676, the very small number of freed blacks and mulattos were ordered to leave Bermuda, or face being re-enslaved. Despite this over-population of slaves, few sold any of them off. Most remained with the same owner and his descendants until emancipation in 1834.⁷²

In 1684, the Governor complained that Bermuda had twice the number of slaves that it needed. Once a family acquired a slave, no matter how unneeded, they would not part with them until death. With time, no one could sell a slave, as there were already too many on the island, with too much idleness.

By the 1690s, opportunities for profit turned to the sea, for ship building, fishing, whaling, privateering, shipwreck salvaging, island raiding in the Caribbean, diving for turtles, and salt mining in the Turks and Caicos Islands. Hiring out of their skilled slaves became commonplace for the elite owners of these seafaring ventures. Slaves retained only one-third of the wages that they earned. Salt was an essential ingredient for making cheese, butter, and preserving meat and fish. Salt was mined by white Bermudians on Turks and Caicos. While they were mining, the sloops with their slave sailors that had carried the miners went off on privateering expeditions. Bermuda sloops also fished as far away as the Grand Banks of Newfoundland. The Pequot native American slaves proved themselves best at sea, rather than labour on land.

Bermuda's fleet had grown from fourteen vessels in 1679 to sixty sloops, and six brigantines in 1700. In the 1700s, Bermuda had a fleet of between 70 and 120 sloops on the water, and one in every five slaves was a sailor.

71. Bermuda Timeline Spanning 5 Centuries.

72. A Comparative Approach to Slave Life in Bermuda, 1780-1834) MA Thesis, College of William and Mary: Department of Anthropology, Virginia, 1992.

By the 1740s, 25% of the slaves were sailors, and in some cases they made up 99% of the sailors on board a ship. (Source: Maritime Masters and Seafaring Slaves in Bermuda, 1680-1783, Jarvis). The sloops were built of Bermuda cedar, considered the best wood for shipping, because cedar was as strong as American oak, yet weighed only two thirds as much. Long-lasting due to its resistance to marine organisms, the cedar also had the advantage of being readily used for ship building, and the trees were even planned as such while still growing. Using enslaved and free labour and year-round construction, a 30-ton sloop could be built in three to four months. Bermudians also adopted a reforestation policy, with cedar groves cultivated as long-term crops, and passed down to future generations as dowries or inheritances.⁷³

Smith, in 'Slavery in Bermuda,'⁷⁴ provides an extract from *Lettres d'un Cultivateur American*, written in 1784 by Jean Crevecoeur. In his *Lettres*, Crevecoeur comments on the skill of Bermuda's black sailors:

"The great number of these vessels [Bermudian sloops] are manned by negroes, a race of men long since refined not only by their stay on this island [Bermuda] but by education that they have received from their masters. They aid in building ships and afterwards sail them to the islands where they are preferred above other boats for navigation and smuggling. Their ability as shipbuilders and sailors, the punctuality with which they direct the business of their masters, and bring home their vessels is indeed a truly edifying sight. I have seen several of these black managers [of Bermuda] at the tables of the rich Jamaican planters, treated with all the consideration which their intelligence and faithfulness merit. . .

By 1710: Slaves were doing most of the vital work on land and at sea.

In 1728, an import duty was levied on all new slaves being brought to Bermuda, as a way of curbing the influx.

In 1802, the advent of steam ships largely ended ship-building in Bermuda. In 1812, privateering ended, as a British Naval base was established on Bermuda, and the need for privateers to keep enemies at bay was no longer of importance. However, during the course of the American War of 1812 between the US and British Canada, Bermudian blockade runners captured 298 American ships.

In the age of sailing ships, Ship Pilots, under double-reefed topsails going at 8 knots or so, needed expert knowledge of the many reefs, and intricate channels that extended a considerable distance from land, as well as nerve, and quick eyesight. They were piloting ships the size of British naval Men O War vessels, and ocean-going transport ships. Several Smiths of Bermuda were early pilots. Later they were piloting steam ships.⁷⁵ Some black and mulatto pilots had the right to hold apprentices. In 1825, the *Bermuda Gazette* reported on a pilot ship that got blown out to sea. Its Captain was a black man, -a King's Pilot. There were 3 other black men on board. They spent a fortnight in gales, before they were able to return safely home.⁷⁶

In 1807, the British abolished the trading and importation of slaves to British colonies. Bermuda's future slaves would have to come from internal growth.

73.Wikipedia.

74.Slavery in Bermuda, James E. Smith, Vantage Press.

75.Mind the Onion Seed, Musson.

76.Heritage, Kenneth Robinson.

In 1810, construction began on the British Naval Dockyard on Ireland's Island. It was built with slave labour, hired out by their masters. The masters were paid by the government. A list of dockyard workers of 1823 included 164 black men and 3 white men.

For the entire slave period in Bermuda, the majority of female slaves were domestics.⁷⁷

Slave Occupations

Shipwrights, sail makers, sailors, pilots, fishermen, whalers, carpenters, masons, sawyers, blacksmiths, coopers. Hiring out of these skilled slaves became commonplace for their owners, with slaves retaining only a third of the income from hiring-out.⁷⁸ Others were farm hands, gardeners, and the typical jobs of domestic house servants -washing, cleaning, cooking, seamstress, tailor, and nannies.

Treatment of Slaves

In order to control the movement and economy of slaves and free blacks, and in response to rebellions, the government passed a never-ending series of laws, including the following:

- 1623: The Bermuda Assembly has the notoriety of passing the earliest set of laws anywhere in the British Colonies to control blacks. The act was titled 'An Act to Restrayne the insolences of the Negroes.' The Act forbade blacks to buy, sell or barter or exchange tobacco or any other produce without the consent of their masters.
- An Act "against the ill keeping of the ferrie" made it illegal to row anyone between Bailey's Bay and St. George's on Sunday. Those who were caught committing this crime would be whipped. Since many blacks used this crossing to earn extra money, this law had the effect of further limiting the amount of financial freedom enjoyed by free or enslaved blacks in Bermuda.
- 1626: 'Chattel Slavery' was established in Bermuda... with the decree of Governor Henry Woodhouse's Council that the offspring of any slave mother was to be considered a slave, and to be treated as a chattel to be owned by the mother's master, or to become property of the Bermuda Company."⁷⁹
- 1663: Miscegenation was prohibited. (Bermuda Timeline).
- 1664: Proclamation by the Governor that all able-bodied free Negroes were to leave the islands immediately, with a return to slavery being offered as an alternative.⁸⁰
- 1674: Orders mandated that slaves straying from their premises, wandering at night without permission, or the gathering of two or three slaves from different tribes, be whipped. Watchmen were appointed for the purpose. Any blacks deemed free were required to become slaves again or leave the island. The importation of additional slaves was also banned.

77. A Comparative Approach to Slave Life in Bermuda, 1780-1834, Thesis, Margaret M. Bellhorn, Dept of Anthropology, College of William and Mary: Virginia, 1992.

78. Wikipedia.

79. Robinson, 312, in Black History in Bermuda Timeline Spanning 5 Centuries, at <https://www.humanrights.bm/wp-content/uploads/2020/09/Black-History-Timeline-Bermuda-CURB-September-2020.pdf>

80. Smith, p. 54.

- 1687: A law was passed prohibiting the baptism of blacks, both free and slave. (Bermuda Timeline).
- 1690: An Act to Prevent Buying and Selling or Bargaining with Slaves.

- 1698: An Act to prevent the stealing of oranges and other fruit with slaves being severely whipped on the naked back throughout the parish where the crime took place.⁸¹ [Three lashes at every 30 paces].

- 1704: The Governor of Bermuda forwarded a draft Act for the control of slaves, to the Colonial Office in London. The Colonial Office's initial reply, before rejecting the Act in its entirety:

*“ . . . And whereas you have sent us an Act to prevent the insolence of negroes, wherein there is a clause for castration, we do not think it fit that part of the Law be executed, there being no doubt that by your next you will hear it is repealed.”*⁸² [The proposed Act was repealed by London in its entirety.]

- 1705: Following a period of unrest, all free Negroes, mulattoes, and Indians, were forced to leave.⁸³

- 1705: An Act for the security of the subject, to prevent the forfeiture of life and estate upon killing a Negro.⁸⁴ [Protecting slave owners from death or Loss of property if they killed a slave].

- 1743: An Act to Prevent Buying, Selling or Bargaining with Negroes and other slaves.⁸⁵

- 1755: An Act stating that striking a white person could result in death, loss of an ear or ears and banishment.⁸⁶
- 1761: The Council and Assembly enacted legislation to banish free Negroes and mulattoes from Bermuda.

- 1761: An Act for the speedy Tryal of diverse Slaves, (etc.) charged with Conspiracy and Rebellion as well as such other Crimes Intent to Take Away the Lives of the White Inhabitants of these Islands & to Overturn & Totally Subvert the Government Thereof.⁸⁷

- 1762: A Watch Law is passed. Any slave not found of a night in the place where he or she should be would receive 100 lashes.⁸⁸

81. Smith, p. 303.

82. Heritage, Robinson, p. 292.

83. Smith, p. 68.

84. Robinson, p.2, in Bermuda Timeline.

85. Smith, p. 84.

86. Packwood, p.p. 132-133, in Bermuda Timeline.

87. Robinson, p.2, Bermuda Archives, Statute of Laws 1620-1952.

88. Bermuda Timeline.

- 1764: An Act for better Government of Negroes, Mulattoes & Indians, bond and free; and for the more effectual punishing Conspiracies and Insurrections of them.⁸⁹ The Act referred to poison plotters masquerading their designs as administrations of medicines.⁹⁰
- 1766: The Bermuda Board of Trade declared that with the exception of capital punishment, moderation must be practiced in the correction of slaves. “*Under no circumstances would it tolerate any mutilation or inhumane severity. . . contrary to all Christian laws.*”⁹¹ [Who was to decide what “*inhumane severity*” meant?]
- 1779: An Act to prevent Negroes, Mulattoes or Mustees [an individual one-eighth black), whether Bond or free, from retailing any goods, while wandering up and down throughout these Islands.⁹²
- 1789: An Act for the Establishment of Civil Watch was instituted. It required white males over the age of 21 to perform watch duty. A watch of 3 men was to take place between 9 pm and daybreak. Any slaves out at these hours without a ticket from their master were to be apprehended by the Watch.⁹³ There were several complaints expressed in a local newspaper that this Act was not being sufficiently enforced.
- 1806: An Act was passed to ‘Regulate the Emancipation of Slaves and to disable Free Negroes and Persons of Colour from Being Seized of Real Estate.’ Through this act, blacks were not allowed to own property, or to inherit it.⁹⁴
- 1806: An Act was passed imposing duties upon free Negroes and free persons of colour exercising certain of the mechanics trades. The intent of this Act was... a counteraction to the dominance which black men held on carpentry, joinery, coopering, masonry, shipbuilding and other ‘mechanic arts’ – as is evident from the fuller introductory preamble which read:

“An Act for granting Bounties to white person and imposing duties upon Slaves exercising certain of the Mechanic Trades.” “Whereas the black population of these Islands, has of late years increased, and is increasing, in a manner very injurious to the welfare of this Community; and whereas it is thought expedient to adopt all such proper and practicable measures as may be calculated to diminish the relative proportion of the black to the white population....” Robinson, 13, in Bermuda Timeline.⁹⁵

It is evident from the above proliferation of government Acts, that the whites were having trouble controlling their slaves and free coloureds. It might be observed that most of the above Acts pertaining to slaves and free coloureds in Bermuda were designed to restrict their movement, their economic well-being, and to limit the population of coloured persons on the island. Other Acts related to cruel punishments were mostly enacted in response to slave rebellions, and acts considered as crimes, such as adultery, based on religious thinking of the time. That is not to say that other forms of cruel treatment did not take place.

89. Robinson, 2.

90. Maxwell, 164 in Bermuda Timeline.

91. A Comparative Approach to Slave Life in Bermuda, Bellhorn.

92. Packwood, 119 in Bermuda Timeline.

93. A Comparative Approach to Slave Life in Bermuda, Bellhorn.

94. Packwood, 120, in Bermuda Timeline.

95. Packwood, 120, in Bermuda Timeline.

The year 1632 was the first record found of miscegenation, with the birth of a mulatto child, Sarah.

In 1651, John Turner of Devonshire Parish was assigned a miscegenated mulatto named John, to serve as an apprentice. Turner was to keep John as an apprentice until he reached 28 years of age, to bring him up in the fear of God, and provide him with all the necessities. At age 28, John was to be freed, and provided with two suits of clothing.⁹⁶ It was common to apprentice mulatto children of a white man. John Turner was probably the father of the mulatto child John.

In 1652, Black Moll, a female slave of Mr. Leacraft, was found guilty of theft of a considerable number of household goods, and was sentenced to death. However, Bermuda was short of executioners at this time, and Black Moll was given the option of executing another person, in lieu of her own death. She was Bermuda's first black executioner. In the same year, a black slave of John Young was sentenced to death for stealing a piece of red cotton valued at three shillings. On the advice of Council, his life was prolonged on the condition that he become common executioner. These 2 cases were perverse in the extreme.

In 1658, a group of Bermuda's prominent whites petitioned the Governor and his Council. They suggested that putting the recent arrival of a group of Pequot native Americans into slavery would bring the wrath of God down on Bermuda and its inhabitants. They asked that they be freed, and that no more be brought in. However, when they discovered that the freedom of their Pequot slaves, and those of others, would not result in compensation to them, they changed their minds.⁹⁷

The authorities considered adultery, and having children out of wedlock to be a deadly sin. Theft and blasphemy too were not tolerated. In such cases, white settlers, indentured Irish and English servants, and black and Indian slaves alike were equally and severely punished, including whippings, and brandings. Those found guilty of adultery could be branded with the letter 'A,' for adultery and 'B' for blasphemy, 'T' for theft, and 'R' for rascal or rogue.

In 1661, Margaret, an Irish woman of Devonshire, was convicted of adultery and sentenced to be branded, while the Indian man who was involved with her was punished with 39 lashes. In 1670, a slave named William Peaslie had a child by a white woman, Judith Porter of Hamilton Parish. They were publicly whipped in the church yard after evening service, as punishment.⁹⁸

In the 1700s, due to there being more Blacks and Indians on Bermuda than could be gainfully employed, freed slaves in particular were often given six months to leave the island for any other British location of their choice, or be transported back into slavery in a British island in the Caribbean. Undoubtedly, this did not apply to freed slaves working in seafaring trades, as they were essential to Bermuda's economy.

In 1730, black Sally Bassett was the last woman burned at the stake in Bermuda.

96. *Heritage: Including an account of Bermudian Builders, Pilots and Petitioners of the early post-Abolition period 1834-1859*, by Kenneth E. Robinson, MacMillan Education Press, Berkeley Educational Society, 1979.

97. *Slavery in Bermuda*, James E. Smith.

98. *Bermuda's Pequots*, Mason, 1924, *Harvard Alumni Bulletin*.

There was a hesitation to baptize slaves, due to a superstition that if baptized they would be freed (by God). This superstition persisted even down to emancipation. But it did not stop zealous clergy from baptizing them, probably most particularly in the case of Methodists clergy. In 1756, Alex Richardson baptized 146 slaves, and in 1757 he baptized 377 slaves.⁹⁹

The early Pequot arrivals seemed to favour relationships with “*the buxom black maidens that the Dutch and Spanish traders brought in from the West Indies.*” Illegitimacy, even among slaves was severely punished. The early Pequot favoured in marriage African slaves from the Ivory Coast. Because of the few slaves per household, it was necessary to marry someone from an adjoining property. This presented a problem, of who had ownership of the children of such marriages. The Bermudian’s came up with a solution. Because the mother would be incapacitated from work during her pregnancy, her first child went to her owner. The second child went to the father’s owner, the third to the mother’s owner, and so on. This created intricate kinship relations between slaves of St David’s Island and St George.¹⁰⁰

In 1781, Nancy, the daughter of Rebecca Bean of Pitts Bay Road, Pembroke was a free black.

In 1782, the Bermuda privateer ‘Regulator’ was captured by the US Navy off the coast of Massachusetts. The Regulator’s crew consisted of 70 black slaves and 5 whites. The local justices offered all the slaves on board the Regulator their freedom. Every one of the slaves declined the offer, and asked to be sent back to Bermuda. Their reasons were perhaps partly because slavery in Bermuda was not so bad for them; they valued their ties to family, and didn’t want to give up opportunities to share in the booty from privateering. On privateers, the slaves were given between 1/3 and 1/2 of the booty gained, divided among them. They were also entitled to some of the items that they captured, and were allowed to sell such goods in Caribbean ports. This required them to be literate, numerate, and capable of assessing market value of the booty which they were selling. With the money that they made, rather than using it to buy their freedom, most used the money to buy creature comforts. The potential financial gain that came from privateering, discouraged few from running away. However, slave sailors who held important positions on shipboard, reverted to mere sailors when they landed at home in Bermuda. In 1821 ship’s registers, there were 47 Bermuda-born mulattos, who were probably sailing with white fathers, and half-brothers.¹⁰¹ In the records, it is apparent that a number of pilots, especially those designated as King’s Pilots were freed well before emancipation. In 1796, a slave for most of his life, James “Jemmy” Darrell was granted his freedom at the age of 47 because of his outstanding skills as a pilot. He was one of Bermuda’s first King’s pilots, as well as the first known black person to purchase a house.¹⁰²

The Pequot native Americans proved to be treacherous, quarrelsome, and resistant to work in the fields. However, when they sent them to sea on whaling ships, they proved to be very good whalers. And so, the Pequot gained some freedom from constant supervision on land from their masters.

99.Heritage, Robinson, p. 307.

100.‘Bermuda’s Pequots,’ *Harvard Alumni Bulletin*, Mason.

101.Maritime Masters and Seafaring Slaves in Bermuda, 1680-1783, Michael J. Jarvis, University of Rochester: c2002.

102..Bermuda Timeline.

Mason found an account in the records, referring to Lambs and Minors men who about 1875:

“ . . .thought nothing of pursuing a school of whales thirty or forty miles out into the Atlantic. . .boldly attacking a whale which might have given pause even to a Nantucketer. Even today, [1924] most of the Pequot descendants gain their living as sailors, fishermen, and boat builders -and none build finer boats than the St Davids’ Islanders. It is perhaps ironic that red-skinned Bermudians serve as pilots and guide great liners safely in through the reefs, which formed such an effective prison for their ancestors.”¹⁰³ [This would suggest that the Lambs and Minors might descend from the Pequot.]

Seafaring and ship building were trades that required a good deal of cooperation and intercourse between master and slaves. Bermuda’s slave sailors generally knew well the men with whom they sailed. Social relationships on land were transferred intact on shipboard. A tight knit community of island-born slaves were extensively related by kinship by 1700. They were highly attuned to European ways, having grown up in households where the racial breakdown was more or less even. Constant interaction between blacks and whites was the norm. Black and white children grew up in the same households, and played together. Slaves were few in number in most households, and so lived in white family’s house, rather than in separate quarters, except for the few larger slave owners, who had a slave dwelling next to the owner’s house, with 15 resident slaves at most. Both the owner’s house, and slave quarters were built of thick limestone walls, that kept the occupants cool in summer, warm in winter, and better protected from hurricanes than their West Indian and American counterparts.¹⁰⁴ According to Bellhorn, excavations of slave houses, found a good deal of bone china, decorated creamware and pearlware, and porcelain.

Over several centuries, Black and Indian slaves were hired out by their owners to work on various government projects, such as the building of churches, schools, fortresses, houses, furniture, and the British dockyard on Ireland’s Island. Their owners were reimbursed by the government for the service of their slaves.

A letter appeared in the Bermuda newspaper on January 23, 1796, commenting on the latitude allowed to the Blacks:

“There is a most shameful scope given here now to the negroes, so much so that we believe that in a little time we may have reason to repent it. Their balls (sanctioned, we are informed, by the magistrates in the fullest latitude) held twice or thrice a week (not only in St Georges but throughout Bermuda) are sumptuously provided with turkeys, pigs, hams, fowls, wine, brandy, and every other matter in taste. At one entertainment, we are authorized to say, there were 15 fine turkeys set on the table, nearly as many pigs, five quarters of veal, 24 fowls etc. etc., with plenty of wines, brandies and other liquors. Their dresses at these balls exceed those worn by any of the whites on similar occasions. Where or how they procure these matters, must be solved best by those who encourage them. . .”¹⁰⁵

¹⁰³.Bermuda’s Pequots, Mason, 1924.

¹⁰⁴.Maritime Masters and Seafaring Slaves in Bermuda, Jarvis.

¹⁰⁵.Smith, Slavery in Bermuda, p.ps. 117-118.

1798: A slave, Mary Prince, was sold within a few months of turning 12 years of age:

*“Mary was sold at an auction in Hamble Town [Hamilton], Bermuda, along with her younger sisters Hannah and Dinah. Her younger brothers were not sold that day... A different slave-owner purchased each girl. Captain John Ingham purchased Mary for GBP57 Bermudian currency. He was her third slaveowner. ... Captain Ingham and his wife, Mary Ingham, were cruel slave-owners who flogged their slaves as an ‘ordinary punishment for even a slight offence. Mary Prince and the other Ingham slaves were subjected to torture.”*¹⁰⁶

In juxtaposition to MacFayden’s account of the Mary Prince affair, two white authors have made quite different observations about how Bermuda’s slaves were treated. The following are the somewhat overstated, if naïve, generalized conclusions of Bernhard and Lloyd.

Bernhard characterizes Bermudian masters as:

*“. . . generally responsible and concerned about their slaves’ well-being. In a diversifying economy they recognized the value of skilled, acculturated, and literate slaves and presided over a rather loose, easygoing system of control. “From one end of Bermuda to the other, slaveholders of ordinary means as well as the affluent recognized and approved of slave marriages, often named slave children for themselves or for members of their families, usually bequeathed slaves to relatives, avoided breaking up slave families, sometimes manumitted individuals, and almost never sold them.”*¹⁰⁷

In 1828, Lloyd, a British governess, described the paternal nature of the Bermudian master:

*“The character of the Bermudians is kind and humane, and their slaves enjoy many secular advantages of which the poor in our country [England] are frequently destitute. To the enslaved Negroe all the wants of nature are amply supplied. He is, under every contingency, clothed, fed, and attended in sickness, at the master’s cost. The ancient laws of slavery, odious and merciless as they are, are never enforced against him, and instances of domestic or private cruelty are . . . almost unknown.”*¹⁰⁸

Lloyd further commented, “I am sorry to observe the extraordinary vanity of dress displayed by some of the black women,” and also noted that “they will make any sacrifice to gratify their love of finery.”

Mirianna Steed of Bailey’s Bay, Hamilton Parish, born in 1792, became a free black, and was the daughter of Christopher and Margaret Steed of Bailey’s Bay. Mirianna married Benjamin Hill, who came from a long line of free blacks and Bailey’s Bay boat builders. Miriana Steed Hill and family grew onions, and shipped them to the West Indies in ships built by her husband and in-laws. Mirianna died in 1897 at age 105. (Source: Mind the Onion Seed, Musson.)

106. Dr. Margot Maddison MacFayden www.maryprince.org

107. Slave and Slave Holders in Bermuda, Bernhard.

108. Sketches of Bermuda, Susette Harriette Lloyd.

In 1823, Kitt (Christopher) Steed, a black free man and fisherman of Hamilton Parish, was sufficiently capable at his calling to have acquired certain ‘personal estate and effects,’ including a small house and a parcel of land, recently purchased, as well as several other parcels that he already owned.¹⁰⁹ [This is probably Christopher Steed (Marianna’s father).]

It would appear that there were few schools for black children much before the 1820s, when 3 slave schools were opened in Hamilton Parish, one at St Mark’s Church in Flatts, and one at St Davids’ Island, which was a large building, containing separate classrooms for coloured children and for white children. These were schools operated by the Church of England. In 1827, Bishop Inglis of Nova Scotia consecrated nine churches and ten burial grounds, and confirmed 118 whites and 104 black persons. Inglis returned to Bermuda in 1830 when he confirmed 419 black and white persons, and in 1835 when he confirmed 662 black and white persons.¹¹⁰ The Methodists also opened schools for coloured children, probably much earlier than the C of E schools.

While slaves and their descendants mainly stayed with the same owner family for centuries, a few slaves who were skilled craftsmen were being sold off in the 1820s. Free blacks often bought their own property, afforded by hiring themselves out as skilled craftsmen and women.

1811 An Anglican day school for blacks opened in St. George’s.¹¹¹

1825 A “regular system” of education to instruct blacks was adopted which had a distinct religious bias. (Bermuda Timeline). Cobbs’ Hill Methodist Chapel, built by slaves in the moonlight between 1825 -27, was consecrated. It was built on land given to them by [Judge] James Christie Esten.¹¹²

July 18, 1825: The Bermuda Recorder newspaper was started by Messrs. R. Rubain, D. Augustus, H. Hughes, M. Martin and A. B. Place as a “newspaper in the interest of the coloured people of Bermuda.” Closed 12 July 1975 by then owner Sir John Swan.¹¹³

On Jan 28, 1827, an Amelioration Act was passed, and a number of black persons were issued Certificates of Good Character, allowing them to undertake certain civic duties. The list of those receiving such certificates in St George’s parish included 4 free Smiths (2 women and 2 men) and 1 Smith slave, 3 free Trotts including one woman, and 1 free Tuzo female. In 1832, the Vestry of Sandy’s Parish in reviewing the merits of providing a Certificate of Good Character to a slave of the parish, reminded the committee, that even with such a certificate:

“Always provided that no Slave shall be admitted, either in any criminal or any civil suit or action, to give evidence or be examined against his or her owner, or the wife or children of his or her owner, or against any person having any interest whatever in, or control over such Slave, and that no Slave shall be admitted to prove any Deed or Instrument in writing.”¹¹⁴

109.Mind the Onion Seed, Musson.

110.Atlantic Canada to 1900 – A History of the Anglican Church, by Thomas R. Millman and A. R. Kelley, Anglican Book Centre, Toronto.

111.Bermuda Timeline.

112.Robinson, 4, in Bermuda Timeline.

113.Bermuda Timeline.

114.Heritage, Robinson, 293

1834: With emancipation of all slaves looming for Aug 1 1834, in an act of pure mercenary greed, throughout the early summer of 1834 the Bermuda Royal Gazette advertised a number of slave auctions. Southern plantation owners in the US were offering several times more per slave than the British Crown had agreed to pay Bermuda slave owners in compensation for their soon-to-be freed slaves. Oral history relates that, ships anchored off the north shore were waiting to carry their human cargo away from the Island and away from approaching freedom. Free blacks and white abolitionists fought the traders and many hid slaves or helped them escape.**115**

Smith, in ‘Slavery in Bermuda,’ concludes that:

“Bermuda, because of its insular position and because of conditions which were peculiar to the colony, evolved a form of slavery which differed markedly from slavery as it developed in the plantation colonies of the British West Indies, and it can be argued, with some degree of conviction, that, Bermuda’s slaves were treated more humanely than most of their counterparts in other British-held territories.”

However, as pointed out by Smith, *“There can be no excuse for the moral injustice inherent in a system which condoned the ownership of human beings.”* Bermuda slaves were tightly controlled, and denied certain privileges, such as payment for work done, freedom of movement, and the political capacity to seek justice. The treatment of slaves was harsh at times, and generous at other times. The hours were tedious, farm labour and construction work were hard, and life at sea was often dangerous. The upside is that Bermuda produced many slaves skilled in a wide variety of trades that they could use after emancipation. They made use of those skills in spades.

Resistance to Slavery

A revolt in 1656 resulted in executions and banishment of free blacks. In 1661, an aborted slave and Irish indentured servants’ conspiracy resulted in punishments, banishments and a nightly Watch being maintained to restrict movement of slaves. A 1664 revolt was stopped early. A slave revolt of 1673 was put down early. Certain conspirators were branded with the letter ‘R’ for rogue, had their noses slit, and/or were whipped. A revolt of 1681 resulted in five executions. A Jamaican slave named Tom was deported in 1682, when his rebellious plot was divulged by two other Bermudian slaves.**116** In 1718, a slave conspiracy is feared due to *“Negroe men... grown soe very impudent and insulting of late that we have reason to suspect their rising [sic].”* Multiple slave conspiracies known as “the poisoning plots” ended in 1730 with the burning of Sally Bassett at the stake.**117**

115.Musson, 57, 59.

116.Wikipedia.

117.Bermuda Timeline.

In 1761, a slave conspiracy was uncovered. Over half of the black population laid plans for a bid for freedom and to kill their slave masters. Six slaves were executed, including a female slave, Nancy. Runaway slaves were also fairly common. However, they were not hard to find. Most left to visit a separated family member or friend elsewhere on the island. In 1825, there was a notice in the Bermuda Gazette about a runaway slave who was a carpenter, belonging to a Frith. The slave was particularly well-known in St George's. In the 1820s, there were a number of notices in the newspapers, requesting that certain slaves, (for example a tailor, a house carpenter, a sail-maker, and several masons), not be hired, as they did not have permission to leave their owners. The Pequot slaves were described as quarrelsome, and refused to work in the fields.

Emancipation

Prior to Emancipation of 1834, Robinson indicates that 1,286 slaves who were still living in 1834, had been freed at some prior point.¹¹⁸

On August 1, 1834, all slaves in the British colonies were freed (except for St Kitts, where their owners put them under apprenticeship (another word for slave). Under the terms of emancipation, freed slaves could not be evicted, and were to be paid a wage. Some undoubtedly stayed with the same master, doing the same work. Others struck out on their own to set up business, and get on with free living. By 1834, slavery in Bermuda had outgrown its usefulness. With the loss of ship building and privateering in the first decade of the 1800s, and with no significant agriculture, more and more slaves became idle. They had become an economic drain on their owners. There was no hue and cry about the end of slavery in Bermuda's newspapers of the time.

In Feb 1835, each slave owner submitted his claim for compensation. Those claiming in Bermuda, had their claims reported in the *Bermuda Bulletin* in Feb 1835. The names of slaves were not given, only the total number per slave owner by name. Approximately 90% of all slave owners held less than 15 slaves, with most holding between 3 and 6. Approximately 10 proprietors held 30 slaves or more. The following is a summary of the number of slaves that owners claimed for compensation, as per the *Bermuda Bulletin*.¹¹⁹

PARISH	NUMBER OF SLAVES CLAIMED IN 1835
Sandys	770
Southampton	403
Pembroke	719
Warwick	472
Pagets	969
Smiths	349
St Georges	483
Hamilton	498
Devonshire	237

Total	4,900

118. *Heritage: Including an account of Bermudian Builders, Pilots and Petitioners of the early post-Abolition period 1834-1859*, Robinson.

119. <http://www.rootsweb.com/~bmuwgv/bermuda.htm>

In January 1835, a reminder was placed in the Bermuda Gazette to the effect that individual owners had until the 1st of March 1835 to make their claim for compensation. Each claim was to be submitted to Bermuda's Assistant Commissioner for Compensation. Each claimant was to provide the owner's name, the number of slaves being claimed, and the Parish where the slaves were resident. The Assistant Commissioner submitted the claims to the *Bermuda Gazette*, and they were published on various dates in February 1835.¹²⁰ The following are some of those where the black Steed, Tuzo, Trott, and Smith families lived. No claims were found for Turner.

<u>Owner</u>	<u>Number of Slaves</u>	<u>Parish of Slaves Residence</u>
Robert Steed	8	Hamilton
Catherine Trott	5	Hamilton
Susan Trott	3	Hamilton
John S. J. Trott	6	Smith's
William S. Trott	6	Smith's
Thomas S. J. Trott	4	Smith's
Sarah Trott	3	Smith's
William J. Trott	2	Smith's
Thomas W. Smith	6	Smith's
James Tuzo	1	Pembroke
James Tuzo	1	Pembroke
Thomas S. Tuzo	11	Pembroke
Thomas S. Tuzo	1	Pembroke
Thomas S. Tuzo	2	Pembroke
Thomas S. Tuzo	5	Pembroke

Post-Emancipation

The established authorities wasted no time, in passing restrictive laws against Bermuda's freed slaves. As they were being freed in 1834, the government passed a Voting Act, which included crippling methods, in already rigid voting matters, serving on juries, and standing for elections. Blacks could not rent or own properties reserved for whites.¹²¹ As soon as blacks appeared to be gaining economically, more new laws were introduced to hold them down.

1835 February 11: A ship named the 'Enterprise' carrying 78 American slaves bound for South Carolina from Alexandria, Virginia, reached Bermuda after experiencing stormy weather and diverting to Bermuda for repairs. A Black Bermudian Mr. Richard Tucker, President of the Young Men's Friendly Institution, applied to the Supreme Court for a writ of habeas corpus to have all the slaves released, of which 72 of the 78 slaves were released, with a mother and her 5 children choosing to remain on board.¹²² Given that the white authorities did not want more blacks in Bermuda, this was an unusual turn of events.

¹²⁰*Bermuda Gazette*, at Bermudian Genealogy & History, Bermuda Gazette, at <http://www.rootsweb.com/~bmuw/gw/bermuda.htm>

¹²¹ 'Negroes Dressed in Insolence: Boycotts, Black Muslims, and Racial Uprisings,' in *Black Power in Bermuda, Contemporary Black History*, Quinto Swan, Palgrave MacMillan, New York, 2009, p. 11-12.

¹²² Bermuda Timeline.

1836: Lane School is opened, one of the first two schools established for newly-freed slaves by the Anglican Church.**123**

1842: An Act to encourage [white] emigrants coming to these Islands from the United Kingdom. (The first post-Abolition endeavor to increase, instantly, the relative size of the white population was launched. This encouragement for emigrants lasted until 1979.**124**

1849: The first Portuguese labourers arrived from Madeira on The Golden Hind. White employers who were importing the labourers received a subsidy from the government. Thereafter impoverished people from Madeira and the Azores continued to arrive in the colony, brought in as cheap labour to compete with the recently emancipated Black Bermudians, effectively holding down wages for all. For nearly 100 years the Portuguese were viewed as non-white and lived in working-class neighborhoods alongside Black Bermudians; they worked together, worshipped together, became friends and intermarried. Many Portuguese children attended small, one classroom black schools as they were not allowed to attend white schools.**125**

1853: On 10th January about thirty boys, the majority black, became day students at St. Paul's College, Hamilton. St. Paul's, a non-segregating institution for the education of Bermudians and students from the West Indies, had the support of an imposing array of English noblemen and Church dignitaries, including the Archbishop of Canterbury. The venture, however, was violently opposed by a number of influential white Bermudians and had to be closed in 1856.**126**

1881: There were only 800 registered voters in Bermuda, a statistic which underscored the fact that the franchise was restricted to a privileged few.**127**

1897: Berkeley Institute opens with 27 pupils, one of whom was white. (Bermuda Timeline). On October 6th, 1897, the first meeting of the Berkeley Education Society was held at the home of Samuel David Robinson on Princess Street. A subsequent meeting was held one week later and from this meeting The Berkeley Institute was formed. The founders comprised of Samuel David Robinson, Joseph Henry Thomas, Richard Henry Duerden, William Henry Thomas Joell, Eugenius Charles Jackson, Charles William Thomas Smith, William Orlando F. Bascome, John Henry Jackson, Samuel Parker Sr., Samuel Parker Jr. and Henry T. Dyer. United in their quest to provide the opportunity for Black Bermudians to receive a high school education, the founders proudly established The Berkeley Institute and its doors were opened on September 6th, 1897 at Samaritan's Hall.**128**

123.Bermuda Timeline.

124.Robinson, 218.

125.Bermuda Timeline.

126.Ibid.

127.Ibid.

128.Ibid.

1920: A group of private investors of Bermuda, London, and New York was incorporated. Their mission was to expropriate all the land of the black settlement of Tucker's Town, in order to build the Mid-Ocean Club and the elite Castle Harbour Hotel for American tourists. Despite many petitions of the local residents, expropriations displaced 400 Black Bermudians – mostly free black pilots, sailors, fishermen, shipbuilders, and small farmers, who had been on the land for 6 generations . *“In such a society, the outcome was a foregone conclusion, with black folk understanding all too well they had little choice but to sell. Thereafter the story of Tucker's Town's Free Black community, now home to the rich and famous, disappeared from Bermuda's history and by the mid-50s Tucker's Town's roads disappeared from Bermuda's “handy-maps” to discourage curious visitors.”*¹²⁹

1920: The Governor instructed the Commissioner of Police to recruit white police officers from the UK. The feeling being that the island's police should not be predominantly black. (Bermuda Timeline). Up until that time the island police were predominantly black except for a senior officer who was usually from the UK. This led to the increased ‘whitening’ of the then named Bermuda Police Force, which broke down relationships between the police and Black Bermudians due to increasing racial profiling by the police, the legacy of which continues today.¹³⁰

1925: Sandys Secondary School becomes the second school to offer a secondary education to black students. Like the Berkeley Institute, it was privately funded by Black Bermudians who realized that one secondary school to educate blacks was insufficient.¹³¹

1942: The U.S. Vice Consul in Bermuda noted, the *“attitude of the ruling class, composed exclusively of merchants and landowners who effectively control the legislature... may be summed up in such expressions as, “We may have to give the negro equal political rights, but we keep him so poor it makes no difference.”*¹³² The Parliamentary Committee on Emigration issued a report noting that due to overpopulation, the Government should look for places where black Bermudians could emigrate.¹³³

1946: Dr. Gordon noted that only 7% of the population could vote and there were more votes cast than actual voters because a property owner could vote in every parish where he owned land, with elections being held over several days to enable voters to travel to where they owned land. Dr. Gordon said the system gave the *“monied classes a distinct and definite control over the election results.” “When even whites complained about disenfranchisement they were told that the land requirement was necessary to keep political power among Whites.”*¹³⁴

1953: Dame Lois Browne-Evans becomes the first woman and the first black woman to be called to the Bermuda Bar. The Select Committee on Race Relations found segregation to be an economic and social necessity. The Committee decided that black doctors should continue to be prohibited from practicing in the King Edward Hospital; black nurses would be given separate living quarters; the hiring of blacks in the civil service positions should be kept to a minimum, and schools would remain segregated.¹³⁵

129. Winfield, The Presence of White Privilege; McDowall, Trading Places, in Bermuda Timeline.

130. Bermuda Timeline.

131. Ibid.

132. High, 119, in Bermuda Timeline. 142 Bermuda Timeline.

133. Swan, 17, in Bermuda Timeline.

134. Ibid. p. 1.

135. ‘Negroes Dressed in Insolence: Boycotts, Black Muslims, and Racial Uprisings,’ in Black Power in Bermuda: Contemporary Black History, Quinto Swan, Palgrave MacMillan, New York, 2009, pp. 11-12

1953: Guyanese Legislator, Sir Edwin McDavid, CMG, CBE, was refused *accommodation* in a white Bermuda hotel, while on his way to London to be knighted by Queen Elizabeth. Even Eric Williams, Premier of Trinidad and Tobago, and Grantley Adams, Premier of Barbados were refused entry to white hotels in Bermuda.**136**

1959: The Theatre Boycott – Desegregation was peacefully achieved in just over 2 weeks by the anonymous ‘Progressive Group.’ Flyers were distributed saying June 15 was the start date of the boycott, and by July 2nd theatre owners announced the end of segregated seating. Desegregation in restaurants and nightclubs were also announced, but not in hotel accommodation. The Progressive Group’s identity remained hidden for 40 years, due to fear over consequences, e.g. mortgages pulled, financial ruin, unemployment, etc.**137**

1950s-60s: Church of England churches had separate seats for whites and coloureds, with the coloureds often relegated to the balcony, or held their services at different times on Sundays. Sunday schools were also separate. There were two separate choirs. St Mark’s C of E Church did not amalgamate their choirs until the mid-1950s, and St Marks did not amalgamate its Sunday schools until about 1963.**138**

1962: A law passed making it illegal for restaurants to deny service to blacks.**139**

1963: The Parliamentary Election Act introduced Universal Suffrage for all Bermudians, whether they owned property or not, but raised the minimum voting age to 25.**140** The freed slaves of 1834 had to wait another 30 years to gain voting rights in 1963, but it was a major victory.

In the late 1960s, the unemployment rate was only 1 or 2 percent. Several studies have reported overemployment, with some workers holding several jobs. While blacks were financially much better off than blacks elsewhere, they still saw a vast discrepancy between their situation and that of whites. Younger blacks, particularly, contended that they are kept in unskilled jobs while “expatriate” British and American workers are brought in to fill higher paying positions.**141**

From the late 1960s onward, blacks and whites exchange friendly greetings on the street, although they still, for the most part, live in separate societies.**142**

136. Bermuda Timeline.

137. St Marks Parish Church, Smith’s Parish, 1656-1986, W. S. Zuill, 1986.

138. Bermuda Timeline.

139. Ibid.

140. *The New York Times*, Dec 9, 1977, ‘Tenacious Island Pondering a Fragile Future,’ at:

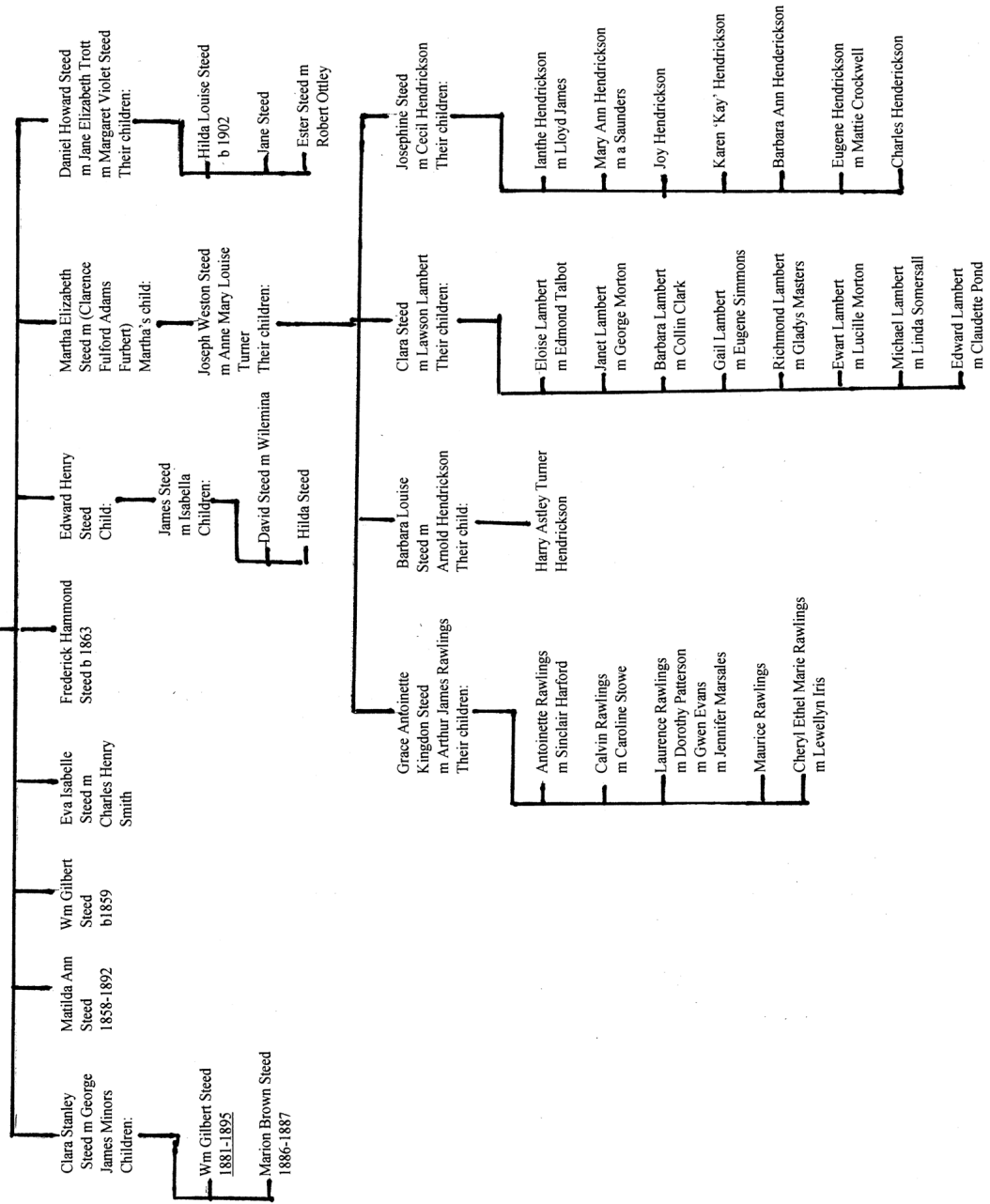
<https://www.nytimes.com/1977/12/09/archives/bermuda-tenacious-island-pondering-a-fragile-future-the-talk-of.html>

141. Ibid.

142. *19th Century Church Registers of Bermuda*, A. C. Hollis Hallett, Juniperhill Press, Bermuda. A.C. Hollis Hallett’s Bermuda Parish Registers at: <https://bermudaconstructionafetycouncil.files.wordpress.com/2021/05/19th-century-church-registers-of-bermuda.pdf>

STEED TREE

WILLIAM HENRY STEED c1831-1907
 married JANE ELIZABETH TUZO c1829-1881



BLACK STEED GENEALOGY

Some of the following information on the descendants of William Henry Steed was initially based on interviews with Grace Steed Rawlings, and her sisters in the 1960s and 1970s, with further information provided by Grace's children, Antoinette, Laurence, and Cheryl. Other records were found in various publications, and on line at ancestry.com and familysearch.com. Birth registers are kept by the Registrar General's Office, Hamilton, Bermuda, beginning in 1866. Both C of E and Wesleyan Methodist Church Parish Registers are held in the Bermuda Archives. A source for parish registers for the C of E, Methodists and Presbyterians for the period 1810 to 1813 can be found at: *19th Century Church Registers of Bermuda*, A. C. Hollis Hallett, Juniperhill Press, Bermuda, available at: <https://bermudaconstructionssafetycouncil.files.wordpress.com/2021/05/19th-century-church-registers-of-bermuda.pdf>

WILLIAM 'HENRY' STEED I, b c1831 Hamilton Parish, died 17 Nov 1907 at Pembroke Parish, Bermuda, age 76 years. He married 29 May 1855 in Hamilton Parish to JANE ELIZABETH TUZO, b c 1829. She died 23 Aug 1881 in Paget, age 52 years. At the time of their marriage, both were of Hamilton. In the baptism record of one of their children, William Henry Steed I is listed as 'coloured.'

William Henry Steed I's occupations:

1859	carpenter	as per baptism record of his son, William Gilbert.
1863	carpenter	as per baptism record of son Frederick.
1868	carpenter	as per baptism record of son Edward Henry.
1881	shipwright	as per marriage record of his daughter, Eva.
1895	labourer	as per marriage record of his daughter, Clara.
1908	labourer	as per 2 nd marriage of son Daniel Howard.

William Henry Steed I had long black curly hair. When he died his burial pillow was stuffed with his own hair. He died 4 months before his grand-daughter Grace Steed Rawlings was born. Henry was born with an extra finger on one hand, a trait that has been inherited in subsequent generations of the Steed family. It is thought that the Steeds originally came from St David's Parish. The children of William Henry Steed and Jane Elizabeth Tuzo were 1.Clara Stanley Steed, 2.Matilda Ann Steed, 3.William Gilbert Steed, 4.Eva Isabelle Steed, 5.Frederick Hammond Steed, 6.Edward Henry Steed, 7.Martha Elizabeth Steed, and 8.Daniel Howard Steed, as follows:

1.CLARA STANLEY STEED, bapt 15 June 1856 at Hamilton Parish, father William Henry Steed, labourer, and Jane Elizabeth Steed. She m 3 July 1895 at Pembroke Parish to GEORGE JAMES MINORS, a carpenter by trade. On their marriage record, Clara's parents are listed as William Henry Steed, coloured, labourer, and mother Jane Elizabeth Steed. Clara and George James Minors are buried at St Johns Cemetery, Pembroke, Bermuda. They raised Anne 'Annie' Mary Louise Turner from age 7. Annie later married Clara's nephew, Joseph Weston Steed. Children of Clara, prior to marriage:

i.WILLIAM GILBERT STEED, private baptism on 24 Aug 1881 at Paget, d 27 Jan 1895, age 13 years.

ii.MARION BROWN STEED born 17 Nov 1886 in Pembroke Parish, bapt. 8 Feb 1887 at Pembroke Parish, mother Clara Stanley Steed. No father listed. Marion died 9 Feb 1887, age 9 weeks in Pembroke Parish. (A. C. Hollis Hallett, *19th Century Church Registers of Bermuda*, Juniperhill Press, Bermuda, p. 660.)

2.MATILDA ANN STEED bapt 2 May 1858 at Hamilton Parish, father Henry, mother Jane. Matilda Ann was buried 20 Dec 1892, age 35 years, at St John the Evangelist Churchyard, Pembroke Parish. Never married.

3.WILLIAM GILBERT STEED bapt 4 Dec 1859 at Hamilton Parish. On his baptism record, father recorded as Henry Steed, carpenter, mother Jane Steed.

4.EVA ISABELLE STEED bapt 5 May 1861 at Hamilton Parish, father Henry, carpenter, mother Jane Elizabeth, both of Hamilton Parish. Eva Isabelle Steed m 2 June 1881 at Paget to CHARLES HENRY SMITH of Devonshire, b c 1854. On their marriage record, Eva's father is listed as Henry Steed, shipwright. Charles Henry Smith is listed as age 27, son of Charles Henry Smith.

5.FREDERICK HAMMOND STEED, bapt 20 Sept 1863, father listed as Henry William Steed, carpenter, and mother, Jane Elizabeth Steed, both of Hamilton Parish. Frederick never married.

6.EDWARD HENRY STEED II, bapt 30 Apr 1865 at Hamilton Parish, father Henry Steed, carpenter, and mother Jane Elizabeth Steed, both of Hamilton Parish. Moved to the USA. Child:

6.1.JAMES STEED m ISABELLA, bc 1885, d 1976 aged 101 years. Child:

-David Steed m Wilamena. Children:

-Dudley Steed m a Webb. They moved to Toronto, Ontario.
-Eugene 'Gene' Steed
-Hilda Steed

7.MARTHA ELIZABETH 'Baby' STEED, bapt 17 May 1868, died 1946 at Pembroke East, Bermuda, m 21 June 1899 in Pembroke Parish to CLARENCE FULFORD ADAMS FURBERT, widower of Hamilton Parish.¹⁷⁰ Before her marriage, Martha had purchased considerable land in the area of Government House, Glebe Rd and St Monica's Road in Pembroke, Bermuda. She saved the money from her home dress-making business, to buy the land. Among her properties which were later inherited by her son, Joseph, and in turn by Joseph's daughter, Grace Steed Rawlings This included 3 lots with houses on Glebe Road, 2 lots with houses on St Monica's Road, and one large lot by Government Gate, which was a large field of several acres with no house. It became commonly known as Pig's Field, as locals raised their pigs on the lot. Several other properties of Martha's were inherited by her other grand daughters, Barbara Steed, and Josephine Steed. Martha and Clarence lived on Martha's land on St Monica's Road. A Furbert relative of Clarence's squatted on one of Martha's lots on Glebe Road for more than 20 years, thus gaining title to it. Martha owned a small grocery store at one time in the house where Clara Steed Lambert later lived. Child of Martha Steed prior to marriage:

7.1.JOSEPH WESTON STEED, born 28 June 1884 at St Monica's Road, Pembroke, bapt. 1 Oct 1884 at Pembroke Parish, mother Martha Elizabeth Steed. No father listed in baptism record. Joseph Weston Steed m circa 1907 to ANNE 'Annie' MARY LOUISE TURNER b 16 Jan 1888 at Blue Hole Hill, Bermuda, d 1968 at St Monica's Rd, Pembroke East, Bermuda. Joseph was not a Furbert child. It is not known who his father was. Joseph died of grief on the same day in 1946 as his mother. Joseph was born with an extra finger on both hands. Joseph and Anne are buried at St John's C of E Cemetery, Hamilton, Bermuda. Anne 'Annie' Mary Louise Turner was the daughter of John Thomas Turner and Frances Jane Trott. Annie's mother Frances Jane died when Anne was 6 weeks old. Until age 7, Annie was raised by her white Turner grandparents. Anne's father died when Anne was 7 years

old. From age 7, Annie was raised by Clara Stanley Steed and husband George Minors. This is how Annie came to marry Clara's nephew Joseph Weston Steed. Annie was near white in complexion and features. Annie and Joseph Steed lived in Pembroke East, Bermuda, St Monica's Rd. Children of Anne 'Annie' Mary Louise Turner and Joseph Weston Steed:

7.1.1.GRACE ANTOINETTE KINGDON STEED born 5 April 1908, bapt 14 June 1908 at Pembroke Parish, father Joseph Weston Steed, carpenter and Ann Mary Louise Steed. d 15 June 1990 of cancer, m ARTHUR JAMES RAWLINGS b 7 Feb 1898 in St Kitts, British West Indies, and died Sept 1964 of cancer in Bermuda. Grace's first school teacher was a Mrs. Withers, who taught school in her house. As a teenager, Grace helped to teach school. She was also a seamstress. They lived on the North Shore, Pembroke East Bermuda. Both are buried at St John's Cemetery, C of E Hamilton, Bermuda. Arthur Rawlings came to Bermuda from St Kitts in the late 1920s. He had been involved in large scale union riots in the Sugar Cane factories of St Kitts in the 1920s, which caused 100s to flee St Kitts at the time. Arthur headed for New York, but ended up in Bermuda. He was a tailor for Trimminghams's, Hamilton, Bermuda. Arthur was Choir Master of St Monica's Mission and was also Choir Master of the 2nd Division (Black Choir) at the C of E Cathedral in Hamilton, Bermuda, taking over from his brother St John Rawlings. (Arthur was the son of Lucas Augustus Rawlings, and Elizabeth Ethel Laurence of St Kitts. Ethel's father's surname was Laurence, who married a Lewis in St Kitts.) Lucas was Headmaster of a school in St Kitts. Lucas and Ethel had 14 children of which 10 died at birth, and several were born with an extra finger on one hand. The children of Grace Steed and Arthur Rawlings were, all born in Pembroke East, Bermuda as follows:

7.1.1.a.ANTOINETTE ELVENA LOUISE RAWLINGS b 18 Feb 1930 in Bermuda, died 28 Nov 2005 in Bermuda, married WALTER ALGERNON SINCLAIR HARFORD, deceased, son of Algernon Sinclair Harford. Antoinette and Sinclair lived on Footpath Lane, off St Monica's Rd, Pembroke East, from where Sinclair operated a laundry business. Antoinette was a primary school teacher all of her working life. She graduated from Teacher's College in Ottawa, Ontario, and stayed with me (Gwen) in Toronto a few weekends while in school in Ottawa. Antoinette had diabetes, and Alzheimer's disease. Children:

-Lynne Antoinette Harford b 23 Dec 1956, m Sinclair Woolridge of Bermuda. Both are University graduates, who lived in Burlington, Ontario. Lynne and Sinclair graduated from the University of Guelph. On their return to Bermuda to live, Lynne held several executive positions in the Life Insurance Business. From Dec. 2012 to July 2018, Lynne was a Bermuda Senator, and Junior Minister for Health & Seniors and Public Works. She is currently CEO of the Bermuda Cancer and Health Centre. No children.

-Valita Harford, b 7 March 1960. Lives in Bermuda. Married Craig Simmons. When they divorced, Valita returned to her maiden name Harford. Children:

-Kumi Lawrence Eugene Harford b 11 Dec 1978, d 5 Dec 2009. Child:

-Knaledge Kumijah Milano Harford b 13 Feb 2008 in Bermuda.

-Jakai Tyrone Kirk Harford b 30 Dec 1982. Child:

-Chanz Kumi Elijah Tear b 27 Dec 2015

-Tahira Sanch Bria Antoinette Simmons b 16 May 1993. Child:

-Kiile Amya Kamari Pearman b Oct 18, 2016.

7.1.1.b.CALVIN GEORGE RAWLINGS b 21 Aug 1931 m CAROLINE STOWE. Lived North Shore, Pembroke East Bermuda. Both are deceased. Child:

-Patrice Rawlings. Born Bermuda, 24 Jan. 1964. Patrice graduated from University in the US and returned to Bermuda. Children:

- Khylais Rawlings b 1987

- Robert J. Rawlings b 1993

7.1.1.c.LAURENCE 'LARRY' EUGENE RAWLINGS b 11 July 1934 in Bermuda, m 1st to DOROTHY PATTERSON of Toronto, m 2nd in July 1967 in Montreal to GWENDOLYN JANET EVANS (The author of this manuscript), and m 3rd to JENNIFER MARSALES. Laurence was born with an extra finger on one hand, a trait that descended through both the Rawlings and the Steed lines. In the late 1950s, Laurence graduated from Technical School in Toronto, specializing in architectural drafting. At the time of his graduation, AVRO had scrapped production of the Arrow Aircraft and hundreds of draftsmen in Toronto were laid off, hence Laurence did not work in the drafting field in Canada. He and his first wife Dorothy moved back to Bermuda for a few years, where Laurence worked for an architectural firm, then they returned to Toronto.

Gwen and Laurence lived in Toronto, Windsor, Ontario, and Montreal. Laurence worked for Hertz Rent A Car, in the early 1960s, then as Manager of a Budget Rent A Car office in Windsor, Ontario, then in 1967 as Fleet Manager at Hertz Rent A Car in Montreal during Expo 67. From 1968, he was part owner and manager of two branches of Budget Rent a Car in Toronto, and then in Niagara Falls and St Catherine's, Ont. (Gwen later married to Daniel Barry of Halifax, Nova Scotia.) Gwen was in the RCAF 1960-63 as a Weather Observer at CFB Trenton and CFB Greenwood, then spent 21 years in Meteorology with the Canadian Government in Toronto, Windsor, and Montreal. She retired from the

Federal Government in 1996 as Deputy Chief of Staff, Navy HQ, Halifax, Nova Scotia, in the field of Human Resource Management. Laurence and Jennifer lived in St Catherine's, Ontario, later moving to Welland, Ontario. They had no children together. Jennifer has 2 children, Deron and Jason by her previous marriage to Marsales. Children of Laurence Rawlings:

By Dorothy Patterson:

-Paul Scott Rawlings b 23 Dec circa 1965 in Toronto. Lived in Toronto with his mother.

By Gwen Evans:

-Laura Grace Rawlings b 25 March 1971 in Toronto. Laura lives in Halifax, Nova Scotia.

7.1.1.d.MAURICE ARTHUR LEROY RAWLINGS b 8 May 1946. Maurice was an accountant in Bermuda. Child:

-Maurice Damon Lorenzo Masters, born Bermuda, 4 March 1974. Mother is Anita Masters. Anita died 18 Jan 2022.

7.1.1.e.CHERYL ETHEL MARIE RAWLINGS b 10 Aug 1948, m 19 Sept 1971 in Bermuda to LLEWELLYN 'Plus' EVERSLEY IRIS, b 5 Nov 1946. They live on Glebe Road, North Shore, Pembroke East, Bermuda. Cheryl worked in the Foreign Exchange Dept, Bank of Butterfield, Hamilton, Bermuda. Llewellyn's mother was surnamed Iris and his father was surnamed Minors. Children:

- Marshall Arthur Llewelyn Iris b 1 June 1974, m 14 July 2022 at Blue Mountains, Ontario to Jennifer Minors. Marshall is a college graduate of Prince Edward Island, Canada. Child:

-Ahzaire Keano Iris-Burrows, b 7 March 2007 (by Nikeisha Burrows)

-Marvin Eversley Samuel Iris, b 7 March 1979. Not married as of 2021. Marvin graduated from college in the US, specializing in refrigeration. Child:

-Samoy Imari Iris b 16 Aug 2001, mother Ronnell Lawrence.

-Melesia Cheryl Dorothy Iris, born 22 Jan 1984 in Bermuda, m March 2020 in Barbados to Kamal Clarke, born Barbados. Kamal has three daughters. Melesia and Kamal are expecting their first child in April 2022. Melesia is a Policewoman in the Computer Crime Section of the Bermuda police force.

7.1.2. BARBARA LOUISE 'Dolly' STEED b 15 Nov 1910, bapt 8 Jan 1911 at Pembroke, father Joseph Weston Steed, carpenter, and Mary Louise Steed.¹⁷³
Barbara Louise m ARNOLD HENDRIKSON. Children born Bermuda:

- child died at birth
- Harry Astley Turner Hendrickson m Jean, from Jamaica.
- Children:
 - Kevin Hendrickson
 - Nigel Hendrickson
 - Gareth Hendrickson

7.1.3. CLARA STEED b 9 Nov 1912 m LAWSON LAMBERT. Children all born Bermuda:

-Eloise Lambert m Edmon Talbot. Their children:

- Eddie Talbot
- Collin Talbot
- Graham Talbot
- Gregory Talbot
- Melaney Talbot

-Janet Lambert m George Morton. Child:

- George Morton

-Barbara Lambert m Collin Clark. Children:

- Mark (Stoneham) Clark
- Colleen Clark

-Gail Lambert m Eugenio Simmons. No children.

-Richmond Lambert m Gladys Masters. Children:

- Lawson Lambert
- Jennifer Lambert
- Joanne Lambert

-Ewart Lambert m Lucille Morton. Children:

- Tamu Lambert
- Aguila Lambert

-Michael Lambert m Linda Somersall. Children:

- Michelle Lambert
- female Lambert

-Edward 'Eddie' Lambert b 23 Dec, m Claudette Pond. Children:

- Eddie Lambert
- Deloris Lambert b March 1971
- Leah Lambert
- Mia Lambert

7.1.4. JOSEPHINE STEED b 1917 m CECIL HENDRIKSON. Children all born Bermuda:

-Ilanthe Hendrickson m Lloyd James. Children:

- Tim James
- Angela James
- Phillip James
- Sonya James
- Geoffrey James

-Mary Ann Hendrickson m a Saunders. Child :

- Heather Saunders

-Joy Hendrickson was a nurse in England. She returned to Bermuda.

-Karen 'Kay' Hendrickson. Children:

- Elizabeth
- Ann

-Barbara Ann Hendrickson

-Eugene Hendrickson m Mattie Crockwell. Moved to Canada. Children:

- Kim Hendrickson
- Debra Hendrickson
- ? Hendrickson

-Charles Hendrickson. Child:

- female Hendrickson b 1976

8. DANIEL HOWARD STEED, bapt 4 Feb 1872 at Paget, m 1st on 23 Nov 1904 at Hamilton Parish to JANE ELIZABETH TROTT of Hamilton Parish, bapt 18 Dec 1881 at St George Parish, d 14 Nov 1904, age 22 years and 9 months, dau of Benjamin Trott, mason, and Maria Trott. Daniel m 2nd on 20 Dec 1908 at Hamilton to MARGARET VIOLET STEED b c 1880, at Crawl, Hamilton, daughter of Eldon Steed. At the time of his 2nd marriage in 1908, Daniel was listed as a labourer. Daniel is listed as Daniel Harvard on

his baptism record and on his 1st marriage record. He is listed as Daniel Howard on his marriage record to Margaret Violet Steed.

In 1835 at emancipation time, the white Trotts claimed compensation for slaves as follows:

- Catherine Trott, Hamilton Parish, 5 slaves
- Susan Trott, Hamilton Parish, 5 slaves

Children of Daniel Howard Steed by Jane Elizabeth Trott, and by Margaret Violet Steed:

Child by Margaret Violet Steed prior to marriage:

8.1.HILDA LOUISE STEED bapt 15 Aug 1902 at Hamilton

Children of Daniel Howard Steed: (by which wife is not known)

8.2.JANE STEED, never married. Children:

- Nelson Steed
- male Steed

8.3.ESTER STEED m ROBERT OTTLEY. Ester and Robert divorced. They lived on the North Shore of Bermuda, and had 7 children, but only the names of 3 are known:

- Caroline Ottley
- Robert Ottley, he was an electrician, who was electrocuted at age 18.
- Lois Ottley, never married. Child:

-Donna Ottley.

OTHER STEEDS

It is thought that the Steeds were in some way related to a Steed family of St George's, Bermuda as follows:

Henry Steed m Julia. Child:

- Henry Steed m May. (This might be May Darrell m at St Georges to Henry Thomas Steed in the 1900s.) Henry and May lived in St George Parish. Children:
 - Alex 'Cocky' Steed, a well-known Bermuda cricketer of the 1900s.
 - William Steed
 - Eric Steed
 - 2 other children

It is though that the Steeds were related in some way to the following family:

JANE STEED, m RUFUS SIMMONS. Child:

- ANN SIMMONS, b circa 1915, worked in the June Anne Clothing store in Hamilton, Bermuda in the 1980s. She married 1st to a PEARMAN and m 2nd to a ROSEWARN.

ETTA STEED m a JONES

female STEED m a TALBOT. Child:

-HENRY TALBOT m LILLIAN ONLEY. They lived at Marsh Folly, Bermuda. Children:

- Henry 'Junior' Talbot m 1st to Alice De Silva and m 2nd to Brenda Wilkinson Burrows.

-Glenda Talbot m Richard Kelland

-Gladys Talbot m 1st to Hubert Smith and m 2nd to ?

-Jackie Talbot

-female Talbot m Earl Darrell

It is also thought that the Steeds were in some way related to the following Fox family of St David's Parish, as follows:

'Mama Dollie' (possibly a Steed?) m a Fox. Child:

- Granville Fox m Etoy Millet. Child:

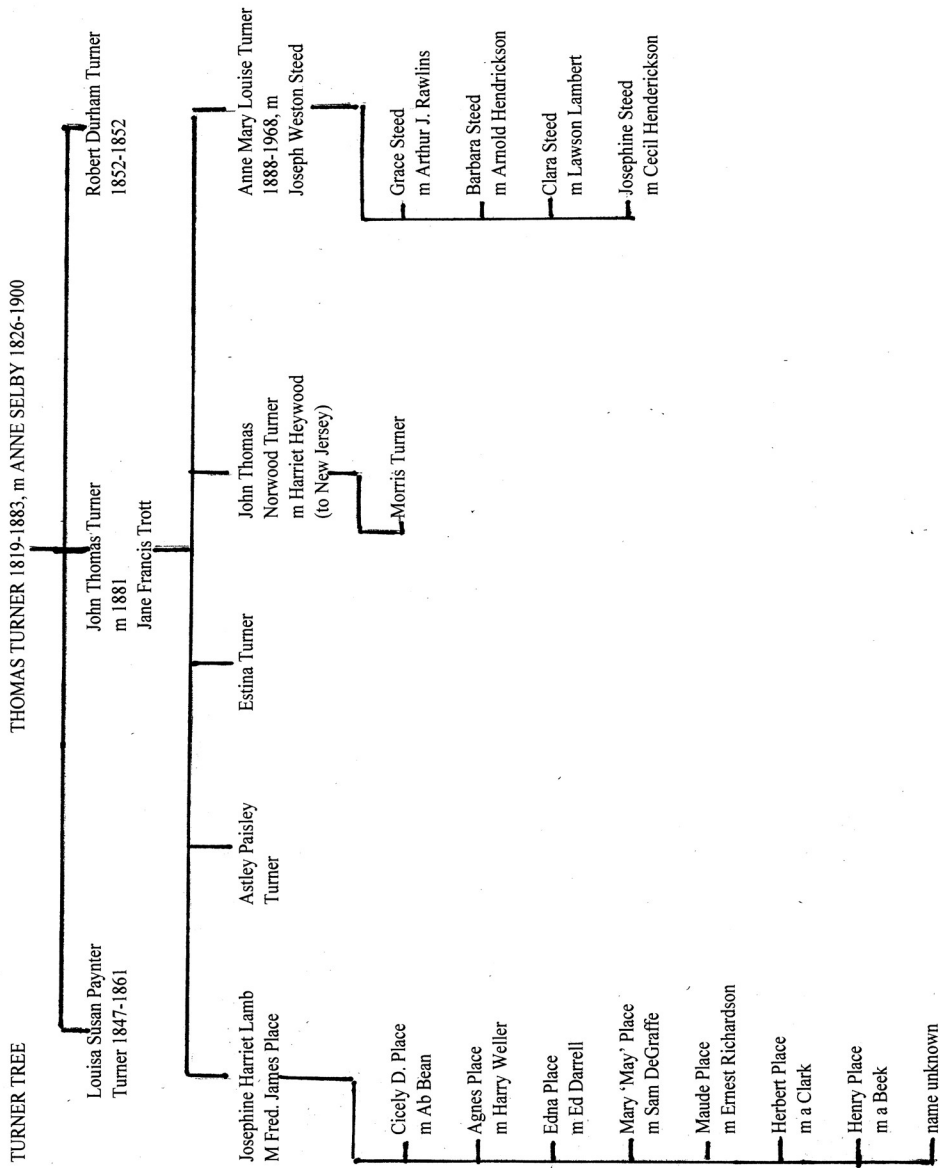
- Harry Fox m Cora Davis. (Dau of Cecille Davis) Child:

- Wayne Fox who was living in Toronto in the 1970s.

The earliest white Steed records found for Bermuda begin in 1726 with a juror in the Court of Assizes, and with others as land owners in the later 1700s.

END OF STEED GENEALOGY

TURNER GENEALOGY BEGINS NEXT PAGE



TURNER GENEALOGY:

C of E, Methodist, and Presbyterian records are from: 19th Century Church Registers of Bermuda, A. C.Hollis Hallett, Juniperhill Press, Bermuda, at:

<https://bermudaconstructionsafetycouncil.files.wordpress.com/2021/05/19th-century-church-registers-of-bermuda.pdf>

1. THOMAS TURNER, (white), [b c1819], buried 21 Dec 1883 in Hamilton Parish, age 64 years.**143** He married ANNE SELBY [b c1826] (maiden surname not known), (white), who was buried 25 Feb 1900 in Hamilton Parish, age 74 years.**144** They had 3 known children: 1.1. John Thomas Turner, 1.2. Robert Durham Turner, and 1.3. Louisa Susan Paynter Turner, as follows:

1.1. JOHN THOMAS TURNER I (white) (b c 1850?), buried 3 May 1896 in Hamilton Parish,**145** married in Hamilton Parish on 28 April 1881 to JANE FRANCES TROTT.**146** Jane Frances Trott was born 4 Dec 1863 in Hamilton Parish, a mulatto, daughter of Benjamin Trott and Jane Anne Smith. So, if Jane Frances Trott was a mulatto, it might be assumed that her father Benjamin was white, and her mother Jane Ann Smith was black. Benjamin Trott was born 1 Aug 1841, son of Mentor and Mary Trott of Hamilton Parish. Jane Frances Trott Turner d 5 March 1889 in Hamilton Parish, age 27. Hallett, p. 282.**147** John Thomas and Jane Frances Turner owned land where they lived at Grotto Bay, Blue Hole Hill, Bailey's Bay, Bermuda. It is not known when or who the land was sold to, however, the land went out of Turner hands shortly after John Thomas' death in 1895. In the 1900s, Grotto Bay Park, which included the old Turner land, was sold to the Bermuda Government by a Mr. Lightbourne. The Lightbourne family originally owned the property next to the Turner land. The parish church for Bailey's Bay is Holy Trinity C of E. Children of John Thomas Turner and Jane Frances Trott Turner:

-Astley (or Ashley) Paisley Turner was the son of John Thomas Turner by a previous marriage.

-Estina 'Tina' Turner, was the daughter of John Thomas Turner by a previous marriage.

-Josephine Harriet Lamb b circa 1875-1878, died age 91 about 1966-69. Josephine was the illegitimate daughter of Jane Frances Trott and a Mr. Lamb of St Davids Island, Bermuda, before Jane's marriage to Thomas Turner. Josephine married Frederick Place of Bermuda. Their children:

1. Maude Place m Ernest Richardson
2. Herbert Place m a Clark
3. Henry D Place m a Beek
4. one other child

143. Hallett.

144. Ibid.

145. Hallett, p. 282.

146. Hallett, p. 254.

147. Hallett, p. 254.

-JOHN THOMAS NORWOOD TURNER II, bapt 25 Apr 1886 in Hamilton Parish, father John Thomas Turner, farmer and Jane Frances Turner [neeTrott],**148** d 22 Feb 1979 Newark, New Jersey, m Harriet Heywood. They moved to Newark, New Jersey, and were still living in 1976. John was a child of Thomas and Jane Turner's marriage. Child:

-Morris Turner, lived in the USA, probably New Jersey and married an American. He had 3 sons, names not known.

-ANNE 'Annie' MARY LOUISE TURNER b 16 Jan 1888, bapt 18 Feb 1888 in Hamilton Parish, father John Thomas Turner, farmer, mother Jane Frances Turner [nee Trott].**149** Anne Mary Louise Turner d 1968 at Pembroke East, Hamilton Parish, Bermuda, buried at St John's C of E Cemetery, Hamilton, Bermuda, m circa 1907 to JOSEPH WESTON STEED, b 1884, d 1946, buried St John's C of E Cemetery, Hamilton, Bermuda. Anne was a child of Thomas Turner and Jane Frances Trott's marriage.

Annie's mother Frances Jane (nee Trott) Turner died when Anne was 6 weeks old. Until age 7, Annie was raised by her white Turner grandparents, Thomas and Anne Selby Turner. Annie's father died when Annie was 7 years old. From age 7, Annie was raised by Clara Steed and George Minors. This is how Annie came to marry Clara's nephew Joseph Weston Steed. Annie and Joseph Steed lived in Pembroke East, Bermuda, St Monica's Rd. Children of Anne 'Annie' Mary Louise Turner and Joseph Weston Steed:

-Grace Antoinette Kingdon Steed b 5 April 1908, d 15 June 1990, m Arthur James Rawlings, born St Kitts.

-Barbara Steede b 15 Nov 1910 m Arnold Hendrikson

-Clara Steede b 9 Nov 1912 m Lawson Lambert

-Josephine Steede b 1917 m Cecil Hendrikson

1.2.ROBERT DURHAM TURNER, [b c1852], (white) buried in Hamilton Parish on 12 Oct. 1852, age 2 months.**150** [son of Thomas and Anne Selby Turner]

1.3.LOUISA SUSAN PAYNTER TURNER [b c1847] (white), buried in Hamilton Parish on 11 Aug 1861, age 14 years.**151** [dau of Thomas and Anne Selby Turner]

END OF TURNER GENEALOGY

148. Hallett, p. 237.

149. Hallett, p. 237.

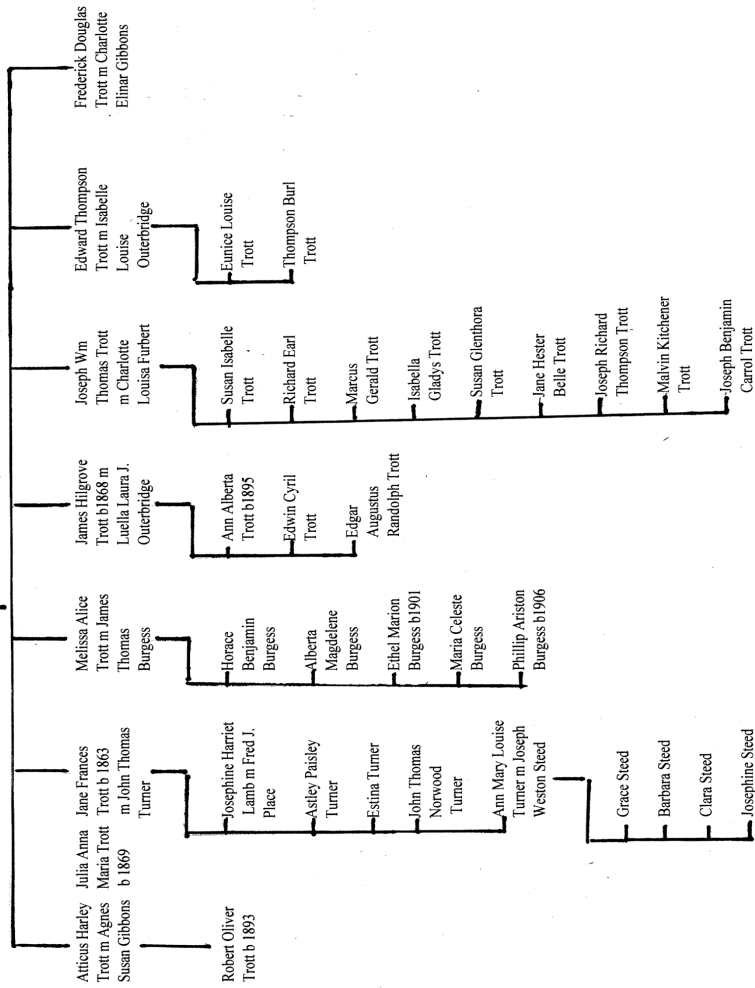
150. Hallet187

151. Hallet

TROTT TREE

THOMAS TROTT m JANE

BENJAMIN TROTT b 1841 m JANE ANN SMITH b 1839



TROTT GENEALOGY

C of E, Methodist, and Presbyterian Parish Records are from *19th Century Church Registers of Bermuda*, A. C. Hollis Hallett, Juniperhill Press, Bermuda, at:

<https://bermudaconstructionsafetycouncil.files.wordpress.com/2021/05/19th-century-church-registers-of-bermuda.pdf>

1. THOMAS TROTT, labourer of Hamilton Parish, m JANE

1.1. BENJAMIN TROTT bapt 1 Aug 1841 in Hamilton Parish, son of Thomas Trott, labourer, and Jane Trott.**152** Benjamin, a carpenter, married on 7 July 1859 in Hamilton Parish to JANE ANN SMITH.**153** Jane Ann Smith was b 1839, bapt 20 Oct 1839 at age 4 months, in Hamilton Parish (No parents' names are listed in her baptism record, as per Hallett's publication.). Children:

1.2. ATTICUS HARLEY TROTT, bapt 6 Nov 1859 in Hamilton Parish, father Benjamin, labourer, mother Jane Ann.**154** Atticus Harley Trott married 28 June 1888 in Hamilton Parish to AGNES SUSAN GIBBONS.**155** Child:

1.2.1. ROBERT OLIVER TROTT, bapt 10 Feb 1893 in Hamilton Parish, father Atticus, farmer, mother Agnes Susan Trott.**156**

1.3. JULIA ANNA MARIA TROTT, bapt 20 April 1862 Hamilton Parish, father Benjamin, carpenter, mother Jane Ann.**157**

1.4. JANE FRANCES TROTT bapt 4 Sept 1863 in Hamilton Parish, a mullato, father Benjamin, carpenter, mother Jane Ann Smith.**158** Jane Frances Trott d 5 March 1889 in Hamilton Parish at age 27, buried 5 March 1889 in Hamilton Parish.**159** Jane married 28 Apr 1881 in Hamilton Parish to JOHN THOMAS TURNER, born Smith's Parish, d 3 May 1896 in Hamilton Parish.**160** John Thomas Turner was a farmer. So, if Jane Frances Trott was a mulatto, it might be assumed that her father Benjamin was white, and her mother Jane Ann Smith was black. Benjamin Trott was born 1 Aug 1841, son of Mentor and Mary Trott of Hamilton Parish. Jane Frances Trott Turner d 5 March 1889 in Hamilton Parish, age 27. Hallett, p. 282.**161** John Thomas and Jane Frances Turner owned land where they lived at Grotto Bay, Blue Hole Hill, Bailey's Bay, Bermuda. It is not known when or who the land was sold to, however, the land went out of Turner hands shortly after John Thomas' death in 1895. In the 1900s, Grotto Bay Park, which included the old Turner land, was sold to the Bermuda Government by a Mr. Lightbourne. The

152 Hallett, p. 233.

153 Hallett, p. 253.

154 Hallett, p. 235.

155 Hallett, p. 253.

156 Hallett, p. 236.

157 Hallett, p. 235.

158 Hallett, p. 235.

159 Hallett, p. 282.

160 Hallett, p. 282.

161 Hallett, p. 254.

Lightbourne family originally owned the property next to the Turner land. The parish church for Bailey's Bay is Holy Trinity C of E. Their children:

1.4.1. JOSEPHINE HARRIET LAMB, b 1877 in Warwick Parish. She was an illegitimate child of Jane Frances Trott by John Lamb, before Jane's marriage to John Thomas Turner. Josephine died age 91 about 1966-69. Josephine married 18 March 1897 in Christ Church Presbyterian, Warwick Parish to FREDERICK JAMES PLACE b 1874 in Warwick parish, the son of Henry Robert Place. Josephine was a domestic servant, and Frederick was a carpenter in 1899. Children:

i. HERBERT ROLAND PLACE, bapt 2 Apr 1899 in Warwick Parish, father Frederick James Place, carpenter, mother Josephine Harriet.¹⁶² Herbert Roland Place married a Clark.

ii. CECILY D. PLACE m AB BEAN

iii. AGNES PLACE m HARRY WELLER

iv. EDNA PLACE m ED DARRELL

v. MARY D. 'May' PLACE m SAM DeGRAFFE

vi. MAUDE PLACE m ERNEST RICHARDSON

vii. HENRY D PLACE m a BEEK

viii. one other child

1.4.2. ASTLEY PAISLEY TURNER was the son of John Thomas Turner by a previous marriage, or Astley was illegitimate.

1.4.3. JOHN THOMAS NORWOOD TURNER bapt 25 Apr 1886 in Hamilton Parish (by John Thomas Turner and Jane Frances Trott).

1.4.4. ANN MARY LOUISE TURNER b 18 Feb 1888 in Hamilton Parish, (by John Thomas Turner and Jane Frances Trott), m JOSEPH WESTON STEED, bapt 1 Oct 1884, son of Martha Elizabeth Steed. Children:

i. GRACE ANTOINETTE KINGDON STEED, b 5 April 1908 in Pembroke Parish, bapt 14 Jun 1908, m ARTHUR JAMES RAWLINGS, born St Kitts.

-BARBARA LOUISE STEED b 1910, m ARNOLD HENDERICKSON

-CLARA STEED b 1912, m LAWSON LAMBERT

-JOSEPHINE STEED b 1917, m CECIL HENDRICKSON

1.5. MELISSA ALICE TROTT, bapt 16 Apr 1865 in Hamilton Parish, father Benjamin, carpenter, mother Jane Ann.¹⁶³ Melissa Alice Trott married 30 Apr 1896 in Hamilton Parish to JAMES THOMAS BURGESS. Children:

162. Hallett, p. 830.

163. Hallett, p. 235.

-HORACE BENJAMIN LITTENFIELD BURGESS, bapt 11 Oct 1896 in Hamilton Parish, father James Thomas Burgess, farmer, mother Melissa Alice Burgess.**164**

-ALBERTA MAGDELENE BURGESS, bapt 3 May 1898 in Hamilton Parish, father James Thomas Burgess, farmer, mother Melissa Alice Burgess.**165**

-ETHEL MARION BURGESS, bapt 6 Jan 1901 in Hamilton Parish, Father James Thomas Burgess, labourer, mother Melissa Alice Burgess.**166**

-MARIA CELESTE BURGESS, bapt 28 Feb 1904 in Hamilton Parish, father James Thomas Burgess, labourer, mother Melissa Ellis [sic] Burgess.**167**

-PHILLIP ARISTON BURGESS, bapt 15 July 1906 in Hamilton Parish, father James Thomas Burgess, mother Melissa Alice Burgess.**168**

1.6. JAMES HILGROVE TROTT, bapt 1 March 1868 in Hamilton Parish, father Benjamin, carpenter, mother Jane Ann.**169** James Hilgrove m 20 Dec 1894 in Hamilton Parish to Luella Laura Jane Outerbridge.**170** Children:

-ANNIE ALBERTA TROTT, bapt 22 Dec 1895 in Hamilton Parish, father James Hilgrove Trott, farmer, mother Luella Laura Jane Trott.**171**

-EDWIN CYRIL TROTT, bapt 2 Apr 1899 in Hamilton Parish, father James Hilgrove Trott, farmer, mother Luella Laura Trott.**172**

-EDGAR AUGUSTUS RANDLOLPH TROTT, bapt 19 May 1901 in Hamilton Parish, father James Hilgrove Trott, labourer, mother Luella Laura Trott.**173**

1.7. JOSEPH WILLIAM THOMAS TROTT, bapt 14 Oct 1870 in Hamilton Parish, father Benjamin, carpenter, mother Jane Ann (Hallett, p. 235). Joseph William Thomas Trott married 25 Nov 1897 in Hamilton Parish to Charlotte Louisa Furbert.**174** Children:

164 Hallett, p. 204.

165 Hallett, p. 204.

166 Hallett, p. 204.

167 Hallett, p. 204.

168 Hallett, p. 205.

169 Hallett, p. 235.

170 Hallett, p. 253.

174 Hallett, p. 236.

-SUSAN ISABELLA TROTT, bapt 29 Nov 1897 in Hamilton Parish, father Joseph William Trott, farmer, mother Charlotte Louisa Trott.

-RICHARD EARL TROTT, bapt 12 Feb 1899 in Hamilton Parish, father Joseph William Trott, farmer, mother Louise Isabella Trott.

-MARCUS GERALD TROTT, bapt 20 May 1900 in Hamilton Parish, father Joseph William Trott, labourer, mother Charlotte Louisa Trott.**175**

-ISABELLA GLADYS TROTT, bapt 9 Nov 1902 in Hamilton Parish, father Joseph William Trott, labourer, mother Charlotte Louisa Trott.**176**

-SUSAN GLENTHORA TROTT, bapt 23 Oct 1904 in Hamilton Parish, father Joseph William Trott, labourer, mother Louisa Charlotte Trott.**177**

-JANE HESTER BELLE TROTT, bapt 8 Apr 1906 in Hamilton Parish, father Joseph William Trott, labourer, mother Charlotte Louisa Trott.**178**

-JOSEPH RICHARD THOMPSON TROTT, bapt 28 Feb 1910 in Hamilton Parish, father Joseph William Trott, labourer, mother Charlotte Louisa Trott.**179**

-MALVIN KITCHENER TROTT, bapt 18 June 1911 in Hamilton Parish, father Joseph William Trott, labourer, mother Charlotte Louisa Trott.**180**

-JOSEPH BENJAMIN CARROL TROTT, bapt 20 July 1913 in Hamilton Parish, father Joseph William Trott, mother Charlotte Louisa Trott.**181**

1.8.EDWARD THOMPSON TROTT, bapt 18 May 1873 in Hamilton Parish, father Benjamin, carpenter, mother Jane Ann.**182** Edward Thompson Trott married 3 March 1898 in Hamilton Parish to ISABELLA LOUISA OUTERBRIDGE.**183** Children:

175 Hallett, p. 236.

176 Hallett, p. 236.

177 Hallett, p. 236.

178 Hallett, p. 236.

179 Hallett, p. 236.

180 Hallett, p. 236.

181 Hallett, p. 237.

182 Hallett, p. 237.

183 Hallett, p. 237.

-EUNICE LOUISE TROTT bapt 21 Aug 1898 in Hamilton Parish, father Thompson Edward Trott, farmer, mother Louise Isabella Trott.**184**

-THOMPSON BURL TROTT, bapt 2 Sept 1900, father Edward Thompson Trott, labourer, and Isabella Louisa Trott.**185**

1.9.FREDERICK DOUGLAS TROTT, bapt 21 March 1875 in Hamilton Parish, father Benjamin, carpenter, mother Jane Ann.**186** Frederick Douglas Trott married 10 March 1900 in Hamilton Parish to CHARLOTTE ELINAR GIBBONS.**187**

1. TUZO

I have been unable to find the parentage of JANE ELIZABETH TUZO b c1829, m 1855 to WILLIAM HENRY **STEED** b c1831 Hamilton Parish.

The white Tuzo family came to Bermuda from Philadelphia sometime after 1714, and settled in Pembroke Parish. From this family, the following claimed compensation for slaves at emancipation time in 1834:

Captain James Tuzo b 1781 Hamilton, d 1855 Hamilton, Pembroke Parish, m Susannah Butterfield George 1790-1823. James' executors claimed compensation for 4 slaves of Pembroke in 1834, and the same James Tuzo, guardian of Mary A. Tuzo claimed compensation for 1 slave in Pembroke in 1834.

Thomas Stowe Tuzo II, b 1781 Hamilton, d 1871, m Esther Muriel Stowe, dau of Joseph and Elizabeth Stowe. Esther died 1874 in Millbrooke, Pembroke Parish. They claimed compensation for 11 slaves of Pembroke at emancipation time in 1834.

Henry Haffey Tuzo 1790-1849, m 1817 Elizabeth Betsy Ingham, dau of John Ingham and Mary Albuoy, m 2nd in 1830 in Quebec to Anna Maria Atkinson. Henry Haffey Tuzo claimed compensation for 2 slaves of Pembroke at emancipation time in 1834.

184 Hallett, p. 135.

185 Hallett, p. 254.

186 Hallett, p. 236.

187 Hallett, p. 236.

2. SMITH

I have been unable to find the parentage of Jane Ann Smith b 1839, who married in 1859 to Benjamin Trott in Hamilton Parish. She appears in Hallett's publication as baptized in 1839, but no parents' names are included in the record.

In 1663, the white Smiths owned or rented the following lots in Bermuda:

<u>Owner</u>	<u>Location</u>	<u>Acres</u>	<u>Renter</u>
Sir Thomas Smith	Pembroke Parish	24	(sold to Mrs. Trimingham)
George Smith	Pembroke Parish	48	
Robert Smith	Smith's Parish	24	
John Halstead	Somerset Island	28	Mr. Samuel Smith
John Halstead	Ireland's Island	7	Mr. Samuel Smith

END OF PART II

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All VI volumes can be found at the Digital Library of the Caribbean:

<http://www.dloc.com/UF00075409/00003/citation> However, this version is awkward to manoeuvre around the pages.

Or alternately, they can be found in the Allen County Library, Pennsylvania as follows: (and are much easier to read) Note that there is an Index at the end of each volume, except where noted otherwise.

- Volume I: <https://archive.org/details/caribbeanbeingm01oliv/page/n4>
- Volume II: <https://archive.org/details/caribbeanbeingm02oliv/page/n4>
- Volume III: <https://archive.org/details/caribbeanbeingm03oliv/page/n4>
- Volume IV a: Registers of St Thomas Middle Parish, St Kitts: (Supplement to Vol. IV)
- Volume IV: Miscellaneous Papers (No Index)
<https://archive.org/details/caribbeanbeingmv6oliv/page/n6>
- Volume V: <https://archive.org/details/caribbeanbeingmv5oliv/page/n4>
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