

J A M A I C A

TANGIBLE *and* INTANGIBLE

Heritage

SO MUCH TO TELL



Vivian CRAWFORD

JAMAICA'S TANGIBLE AND INTANGIBLE HERITAGE: SO MUCH TO TELL

Vivian Crawford

GraceKennedy Foundation
2021

Published in June 2021
by the GraceKennedy Foundation
73 Harbour Street, Kingston
Jamaica, West Indies
Telephone: (876) 922-3440-9 Ext. 3540/1

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ISBN: 978-976-8041-45-6

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GraceKennedy Foundation

The GraceKennedy Foundation (GKF) was established in 1982, in celebration of the company's 60th anniversary. Its aim is to be a world-class corporate foundation driven by its mission to support its parent company, GraceKennedy, as a corporate citizen, by creating environmentally sustainable programmes, promoting healthy lifestyles and increasing access to education. This is accomplished primarily through the provision of grants, tertiary scholarships, the operation of a food bank for university students, diaspora activities, the funding of the Executive-in-Residence at the Mona School of Business and Management and a Chair in Environment at The University of the West Indies, Mona, a number of environmental and sustainability activities, and the Annual Lecture Series.

The COVID-19 pandemic which overtook the world in 2020 has left many of us uncertain of the future, even as we attempt to rebuild our lives. We at the GraceKennedy Foundation decided to use this year's lecture as an avenue of reflection. Our Lecturer, Vivian Crawford, Executive Director of the Institute of Jamaica, will explore Jamaica's Tangible and Intangible Heritage. The lecture shares stories of our past to explain what has remained in the present. It highlights the tangible representations in the form of buildings and other structures, artefacts, historic papers, and historic places. It also examines traditions that have remained as testimony to knowledge gained from our ancestors. In addition, it highlights our natural heritage through sites such as the Blue Mountains and Dunn's River Falls. We hope this lecture will offer hope for the future as we reflect on the resilience and strength of the spirit of Jamaica.

Since 1989, the GraceKennedy Foundation has used its lecture series to engage the Jamaican public, both locally and in the Diaspora, to promote discussion and debate on relevant topics affecting Jamaican society. This is the second time that the lecture will be presented completely virtually and that we will be producing only an e-book. The recording of the lecture will be available on GraceKennedy's YouTube channel and the e-book will be available free of cost at www.gracekennedy.com, in the hope that the lecture's reach will extend beyond those present at its virtual delivery.

We are confident that the lecture will become an invaluable resource for all who seek a deeper understanding of our heritage. The Foundation, as always, welcomes and looks forward to your comments.

Caroline Mahfood
Chief Executive Officer
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Copies of the Lectures are available online at www.gracekennedy.com.

The GraceKennedy Foundation Lecture 2021

Foreword

The GraceKennedy Foundation Lecture Series has evolved over the years to take on new, innovative forms of presentation. In 2021, we are not only meeting virtually for the second time but are departing from the conventional mode of delivery by using film and storytelling, which reflects the unique character of our speaker, Vivian Crawford. He is a man known by many Jamaicans as a skillful storyteller, one who is proud of his Maroon heritage, a cultural guru steeped in the traditions of our beloved Jamaica. He not only provides us with the text that follows but he brings to life the written word through filmed interviews by Maxine McDonnough – his topic: “Jamaica’s Tangible and Intangible Heritage: So Much to Tell.”

Vivian Crawford, imbued with a deep sense of our heritage, conveys for us what it means to be Jamaican, how important history is to an understanding of who we are, and how critical it is for us to preserve our culture for future generations. Vivian grew up in Moore Town, a Maroon settlement located in the rugged land of the Blue and John Crow Mountains of Portland, Jamaica – an area comprised of 100,000 acres of tropical rainforest, designated by UNESCO in 2015 as a World Heritage Site. His birthplace forms part of the natural and cultural heritage of Jamaica, a sanctuary recognized both for its biodiversity of endemic species of flora and fauna and for its place in history as a shelter and settlement of Taínos and Maroons.

His lecture is infused with stories of his childhood, with tales told to him by descendants of Nanny – of how she walked the long trail from Portland to Accompong in St. Elizabeth to tell her

brother, Cudjoe, not to sign the peace treaty, not to trust the words of the British enforcers. He shares memories of his maternal grandmother who told him about the trek of sixty miles through the mountain passes, from Moore Town to Kingston, in 1891, to attend the Jamaica Exhibition.

Vivian Crawford has devoted his adult life to promoting an appreciation for and preservation of our cultural heritage. As Executive Director of the Institute of Jamaica – a post he has held for 17 years – he has contributed significantly to the development of arts and culture. Among other initiatives, he has effected the restoration of Liberty Hall, a museum dedicated to the legacy of Marcus Garvey. Another of his proud achievements was raising funds to erect a plaque, as part of the Sites of Memory Programme, to commemorate the August 1838 reading of the Emancipation Declaration from the steps of the Old King's House in Spanish Town. He also impacts the development of arts and culture in Jamaica through his membership on boards and committees of institutions dedicated to the protection of cultural heritage: the National Library of Jamaica, Jamaica National Heritage Trust, Jamaica Library Service, Jamaica Archives and Records Department, Council on National Reparation, and others. He has worked beyond the shores of Jamaica to have our heritage gain world recognition by UNESCO. He helped frame a submission to the United Nations to have the music of the Moore Town Maroons inscribed on the List of the Intangible Heritage of Humanity – formally proclaimed in 2003.

We are proud and honoured to have Vivian Crawford as our GraceKennedy Foundation Lecturer, the thirty-third in a series of distinguished persons who have shared their knowledge on subjects of political, economic and social importance to Jamaica and the Caribbean.

Vivian Crawford has been duly recognized for his work. In 2002, he was granted the Abeng Award in recognition of his contribution to Maroon heritage; in 2009, he was awarded the Mico University Gold Medal for an outstanding graduate and key musician; in 2011, he received the Gleaner Honour Award for Culture and in 2012, the Caribbean Community of Retired Persons Jamaica 50 Living Legacy Award. He is a recipient of Jamaica's national honour, the Order of Distinction, and of the Governor General's Achievement Award.

Vivian Crawford's work has helped place Jamaica's culture and heritage on the world stage. One of the missions of the United Nations Educational, Scientific and Cultural Organization (UNESCO) is to identify, protect and preserve cultural and natural heritage that is considered to be of outstanding value to humanity. This mandate is embodied in an international treaty, the Convention Concerning the Protection of the World Cultural and Natural Heritage, adopted in 1972. In addition to the music of the Moore Town Maroon, UNESCO inscribed Reggae music on the Representative List of the Intangible Cultural Heritage of Humanity in 2018. On the nomination list for 2021 is Revivalism, Religious Practice of Jamaica.

Heritage, tangible and intangible. Vivian Crawford, through dramatic storytelling and the written text, takes us on a journey that showcases the rich mosaic of Jamaica's cultural and natural heritage – our birthright and legacy. Through his selections and descriptions, we learn where we have come from and what is worth preserving for posterity. We come to realize, without the shadow of a doubt, that these are irreplaceable sources of life and inspiration.

Tangible heritage – the material traces of our history that are significant to us and to humanity – “provides an excellent means

of sharing and celebrating our history”, Crawford tells us. He believes that we are often unaware of the significance of what we see around us. Through the lecture, he wishes to “open our eyes”, to realize “the wealth and diversity of our heritage”. He details for us sites and artefacts that reveal the origins of peoples that comprise our cultural heritage: the indigenous Taíno, the Spanish and British colonizers, and those from African countries, forcibly shipped as enslaved persons across the Atlantic for a period of over 300 years.

We learn of the craftsmanship and culture of the Taíno people by viewing pictures of ancient artefacts such as the Birdman and the rain god, Boiyanel. He details for us historical sites like Abeokuta in the parish of Westmoreland, steeped in traditions of the Yoruba people of West Africa. We are taken on tours of original Spanish settlements such as Oristan (presently Bluefields) in Westmoreland, and of Sevilla la Nueva (presently St. Ann’s Bay) in the “Garden Parish” of St. Ann. We are reminded of the haunting days of slavery with glimpses of Hope and Greenwood Estates, and of the horrific tales of the slave ship Zong. He discloses the hidden treasures and landmarks of the City of Kingston such as: Mico University College, the Kingston Parish Church, and the Ward Theatre. We are transported to the natural heritage site of the Blue and John Crow Mountains where he relives his memories of childhood and reveals his intimate knowledge of Maroon heritage. We are reminded of the emancipation of our people, of their resilience in the fight for freedom, when he tells us of free villages – Sturge Town, Mount Horeb, Bethel Town and others – which stand as legacies of the work of Baptist missionaries who established land independent of control by the plantations. So much to tell by a man whose passion for culture leaves us wondering how much more there is to learn about our own history.

Intangible heritage – traditions and living expressions of our history passed down through the generations – is fragile, Crawford tells us; perhaps more difficult but no less important to safeguard than tangible cultural and natural heritage. The oral traditions of Jamaica, its rituals, its language and music, and the store of knowledge embodied in these practices comprise our intangible heritage. They are “often linked to tangible heritage”, Crawford tells us, to include “the products of training: for example, craft pottery and furniture”.

Our lecturer and storyteller leads us to appreciate the artistry of our traditional crafts, of basketry, straw plaiting, and of pottery by masters like Cecil Baugh. We are lured by descriptions of the culinary delights unique to Jamaica, of jerk, which originated with the Taíno, and of the Bussu soup of Portland – touted as an aphrodisiac – a delicacy among the Moore Town Maroons. We hear the sounds of African goatskin drums, of the digging songs of slavery, and reggae, its music enshrined as part of the global Intangible Culture of Humanity. He instills in us a pride for the rich heritage of Rastafarianism, a world religion, with its unique characteristics of lifestyle, food, language and rituals; he extols the accomplishments of renowned reggae artist, Robert Nesta Marley, who proclaimed himself a Rastafarian. He includes the work of Louise Bennett-Coverley, and poems by Claude McKay and Marcus Mosiah Garvey – icons of our literary heritage.

Vivian Crawford has raised our consciousness of who we are as a people. He has brought home to us the uniqueness of Jamaica and left us with an awesome sense of how precious our heritage is. He has impressed upon us the need to understand our history and to protect it for future generations.

Jamaica is a Small Island Development State (SIDS) and is recognized as such by the United Nations. UNESCO has called upon the international community to support SIDS in “designing and implementing their own innovative cultural policies to strengthen heritage.” It acknowledges that the cultural and natural heritage of Jamaica and other island states are particularly vulnerable and that each of us has a part to play in a programme of action for sustainable development.

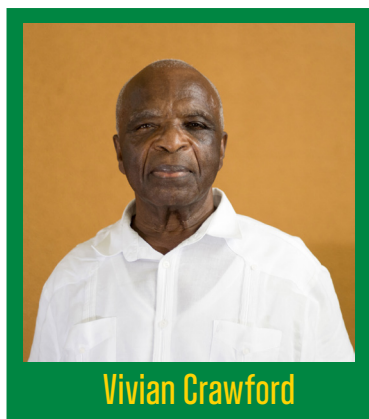
This is part of our mandate as a corporate foundation. Our mission is to support our parent company, GraceKennedy in its role as a corporate citizen. In its 99-year history, GraceKennedy has gained a unique national stature and recognition for its commitment to Jamaica. Through its foundations, it supports community development, education, the environment, health and sports.

This year’s lecture has re-affirmed our commitment to the importance and development of the cultural and natural heritage of Jamaica – “our legacy from the past, what we live with today and what we pass on to future generations” (UNESCO).

Group CEO, Donald G. Wehby, is often quoted as saying, “Jamaica is the greatest country in the world.” This year’s presentation has brought us closer to seeing this.

Thank you for your lecture, Vivian Crawford, and thanks also to Caroline Mahfood (CEO, GraceKennedy Foundation) and her team for their creativity and hard work in its production.

Fred Kennedy
Chairman, GraceKennedy Foundation
June 2021





The Lecture

ABSTRACT

How many Jamaicans are aware of what UNESCO (the United Nations Educational, Scientific and Cultural Organization) designates as mixed sites? What has been the role of flora and fauna in facilitating the survival of people? Those who have travelled to Trafalgar Square in London – do you think they are aware of a woman in Port Royal who nursed Lord Nelson back to perfect health? Who was the Jamaican from East Street for whom the largest statue of a woman of African descent was unveiled in London? How many UNESCO Declarations have been accorded to Jamaica? From which country is the world's most recent religion? What is the connection to Jamaica of the poem "How do I love thee?" What impact for good is Jamaica contributing to the world? – music, sports, cuisine, academia?

Our story should be told over and over again, lest we forget!



INTRODUCTION

History and Heritage: The Connection

A people without the knowledge of their past history, origin or culture is like a tree without roots. **Marcus Garvey**

Until the lions have their own historians, the history of the hunt will always glorify the hunter. **African Proverb**

Much has been written and said about the heritage of Jamaica but every day another missing piece from the quilt is found and the story must be told. Although our motto is “Out of Many, One People”, for the majority of Jamaicans our story is an academic exercise undertaken to pass an examination and then – out of sight! This lecture and the accompanying presentation seek, in part, to respond to the words of Sir John Huggins, a former Governor of Jamaica, in his message for the inaugural publication of the *Jamaica Historical Review* in June 1945: “No one can understand the present or plan for the future unless he knows how the community in which he lives came into being.”

Sir Philip Sherlock, a former Vice Chancellor at The University of the West Indies, stated that while a student at high school, he enquired of his headmaster why, as students, they could not be exposed to some West Indian history, to which the headmaster replied, “Boy, you have no history.” But what is history? The word history has two meanings. Everything that has happened in the past is history. History is also what is documented or recorded about the past, in books, articles and other media. But we cannot know everything that has happened in the past. Most of it is lost to us. What we can know is what is recorded in some form.

I grew up in a deep rural community – Moore Town, Portland – where our revered ancestor, Nanny, secured the freedom of my ancestors. I was told by the descendants that Nanny was apprehensive about the terms of the Treaty and walked from Moore Town to Accompong, in St. Elizabeth, stopping at Scots Hall in St. Mary on the way, to tell her brother, Cudjoe, not to sign the Treaty because they did not understand the language in which it was written. The Treaty included a clause that stated “that all negroes taken since the raising of this party by Captain Cudjoe’s people shall be immediately returned” (*Laws of Jamaica*, A.D. 1739). Nanny anticipated the words of modern writer, Thomas Waiste, “The large print giveth but the small print taketh away.” In that Treaty there were conditions that demanded that runaway enslaved people should be returned!

History and heritage are connected. Heritage is what remains of the past in the present, having been passed down; and what remains does so in different forms. Heritage may be described in different ways and we need to understand these different ways so that we can see how they are interconnected.

In 1945 after the Second World War, 37 countries signed a charter creating the United Nations with the objective of creating world peace. UNESCO (United Nations Educational, Scientific and Cultural Organization) was established as an agency of the United Nations with the mission of contributing to “the building of a culture of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information” (UNESCO Office of the Envoy for Youth n.d.). At the World Heritage Convention in 1972, the varying definitions used by different agencies to describe monuments were reconciled. UNESCO adopted the Convention for the Protection of the World Cultural and Natural Heritage which identifies cultural heritage and natural heritage as the main categories of heritage.

Cultural Heritage

Tangible Cultural Heritage refers to: buildings, monuments, fortifications, books, works of art, artifacts, archaeological sites, cities, villages, manmade works or mixed works of nature and humanity (UNESCO 2002). Another way of looking at tangible cultural heritage is to consider what is movable and what is immovable. Paintings, sculpture, coins and manuscripts are movable heritage while immovable heritage includes monuments and archaeological sites. Shipwrecks, underwater ruins and cities are aspects of underwater cultural heritage.

Intangible Cultural Heritage refers to the “traditions and living expressions that are transmitted from one generation to the next” (Canadian Commission for UNESCO 2019). “[It] comprises the cultural, traditional and popular experiences of communities that are handed down by tradition either orally or by means of gesture. They include languages, stories and tales, music, dance, the martial arts, festivities, medicine and traditional pharmacopoeia, culinary

arts and specific crafts and skills such as tool-making and house building” (UNESCO 2002, 26).

Natural Heritage

UNESCO identifies Natural Heritage as:

- Physical and geological formations: forests, islands, lakes, caves, and mountains.
- Biological formations: Habitats of endangered plant and animal species, coral reefs, tropical forests, and wetlands.
- Natural sites, for example, natural parks.

Mixed Sites

There are also sites designated as Mixed Sites, which encompass elements of both cultural and natural heritage.

Both tangible and intangible treasures are endangered and must be protected. Intangible cultural heritage is important, generally, in promoting tolerance and peace, fostering community and individual well-being, and promoting human rights and sustainable development (Canadian Commission for UNESCO 2019). As this category of heritage cannot be touched, it stands at greater risk of disappearing if deliberate efforts are not made to preserve it. As such, UNESCO created the Convention for the Safeguarding of the Intangible Cultural Heritage in 2003. Jamaica ratified this convention on September 27, 2010. There are also special conventions that cover treasure hunting for underwater shipwreck, illicit imports and exports, and repatriation of objects.

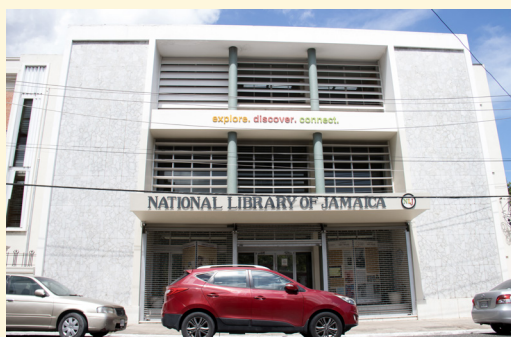
The artefacts of a country form part of its tangible heritage and in 1970, UNESCO, by the Convention of Paris, amended in 1995, provided for the return of cultural treasures to their country of

origin. Jamaica has requested the repatriation of two objects housed at the British Museum. These are Taino artefacts, Boinayel and Birdman. This request remains outstanding. By letter dated April 23, 1981, Mr. J.A. Stevens of the British High Commission in Jamaica stated, “there are 137 Taino artefacts identified at the British Museum and the list is incomplete because there are unidentified specimens from Jamaica in the collection.”

Preserving, Protecting and Recording Jamaica's Heritage

Several agencies play a role in preserving and protecting Jamaica's tangible heritage and identifying, recording and collecting information on its intangible heritage. The Jamaica National Heritage Trust is responsible for the declaration of Jamaica's tangible heritage in the form of buildings, sites and monuments. The National Environmental Protection Agency (NEPA) protects the environment from irrational development. This Agency has responsibility for “[m]anagement of species, habitats and ecosystems; protected, watershed, and marine coastal areas management; wild fauna and flora protection, rescue and relocation” (nepa.gov.jm/agency-profile). As such, NEPA has responsibility for protecting the natural heritage of Jamaica.

The Jamaica Archives and Records Department (JARD) is the department responsible for the preservation of records of ministries, agencies and government boards, with a focus on unpublished records. The divisions of the Institute of Jamaica record, preserve and make information available on the flora, fauna and tangible artefacts on Jamaica. These divisions are the: National Museum of Jamaica, Natural History Museum of Jamaica, African-Caribbean Institute of Jamaica/Jamaica Memory Bank, National Gallery of Jamaica. There are two departments that also fall under the Institute of Jamaica: the Jamaica Music Museum and Liberty



National Library of Jamaica,
10 East Street, Kingston

Hall: The Legacy of Marcus Garvey. The National Library of Jamaica focusses on the published expressions of the people of Jamaica and external records associated with Jamaica. Two agencies which

work to highlight Jamaica's intangible heritage are the Jamaica Cultural Development Commission (JCDC), with the responsibility to “unearth, showcase and preserve” the intangible heritage of Jamaica, and the Jamaica Memory Bank, set up by Dr. the Hon. Olive Lewin, which undertakes the collection and documentation of Jamaica's folk music and conversations about the past. While these agencies preserve and protect tangible and intangible heritage, it is recognised that there are tangible, movable objects in the possession of individuals and families, as is the case around the world.

This Lecture ...

This lecture focusses on the tangible and intangible heritage of Jamaica; mixed sites will also be covered. The artefacts, traditions and practices highlighted in this Lecture represent a small part of the tangible and intangible heritage of Jamaica and are drawn from all periods of known occupation of the island beginning with the Taíno people.

Two things ...

- For a list of heritage sites in Jamaica see: <https://jis.gov.jm/information/jamaica-heritage-sites/>.
- The entries listed in Chapters 1 and 2 are in alphabetical order.

1

TANGIBLE AND MIXED HERITAGE

This chapter focusses on the tangible heritage of Jamaica, highlighting some well-known sites, and buildings as well as some lesser known locations. It also spotlights the early inhabitants of Jamaica, the Taíno, through their carvings. The chapter also highlights the flora and fauna of Jamaica, elements of our natural heritage, bearing in mind that cultural (that is, tangible and intangible) and natural heritage are sometimes intertwined. Parts of the story of the island's occupancy – pre-Columbian, settlement, colonization and independence – are reflected in this chapter and people identified in relation to their contribution to our heritage.

ABEOKUTA

Abeokuta in Westmoreland is approximately 45 minutes from Negril in Waterworks district. It was once part of Dean's Valley Estate. It was named after Abeokuta in Nigeria and the word means “under the rock.” This was the home of the Nago people in Jamaica:

... the Nago ... people ... claim direct descent from the Yoruba slaves that were brought to Westmoreland. Abeokuta in Waterworks, also known as “Abekitta” and “Beokuta”, is believed to be the ancestral home of the Nago people who were able to retain, amidst slavery, Yoruba attitudes toward the upbringing of children, as well as Yoruba cooking and eating styles. Up until the 1970s older residents of Abeokuta knew Yoruba words and songs that were sung at death ceremonies – such as set-ups on the ninth and 40th night following a person’s death – and other events where their ancestral spirits were invited. (Phillips-Grizzle 2015).

Following flood rains in the 1970s, the members of the community dispersed to other areas (Lewin 2000).

It is believed that the swimming pool at Abeokuta is Jamaica’s oldest swimming pool – 71 feet long, 47 feet wide and the depth of the water is 4–10 feet. The water that replenishes the pool is transmitted via an aqueduct that is a quarter of a mile long. A health, heritage and ecotourist attraction is currently located at Abeokuta.

It should be noted that the first black man to become an Anglican Bishop was Samuel Crowther (1809–1881) from Nigeria, of the Yoruba tribe, and Jamaican archdeacon Lennon from Mocho, Clarendon (1886–1964) was a missionary in Nigeria (1920–1951). The relationship between Jamaica and Nigeria continued beyond slavery, into today.

AQUEDUCT. HOPE

Aqueducts are a very visible and obvious reminder of our past of forced labour, dotting the landscape in areas where sugar was the dominant crop. Very few remain functional, but remains may be seen at Bushy Park (St. Catherine), Long Lane (Stony Hill) and in the

Papine-Mona area of St. Andrew. Aqueducts “provided the water that irrigated the fields and turned the mills” (Francis Brown 2000, 47). In the case of the Hope Aqueduct:

The Hope Estate was named after its first owner Major Richard Hope – one of the officers in Cromwell’s army which took Jamaica from the Spanish in 1655. Later, the property fell into the hands of Roger Elletson whose family owned it for some time. In 1752, a private bill was passed “to enable Thomas Hope Elletson, Esquire to take sufficient quantity of water for turning mills for grinding sugar, out of the Hope River.” Work commenced on this soon after the passing of the bill. Near the end of the aqueduct is a plaque inscribed: Hope Aqueduct A.D. 1758.

The brick structure, which is really a channel supported by columns with arches between them, runs north to south and is still used today by the Water Commission. The Hope Aqueduct was declared a national monument by the Jamaica National Heritage Trust on January 6, 2005 (http://www.jnht.com/site_hope_aqueduct.php).

BATH

This is the name of the mineral spring (The Bath of St. Thomas the Apostle), in the district in St. Thomas six miles north of Port Morant in which it is located, on the banks of the Plantain Garden River; Bath is also the name of the botanical gardens located there. The mineral spring was named after Bath in England as a link with the mineral water. According to Senior (2003), the mineral spring was discovered about 1695 by a runaway enslaved man by the name of Jacob, whose leg ulcers were cured by the water. He reported the benefits of the spring to his master, Colonel Stanton. Water huts were built by 1696 to accommodate visitors who began to flock to

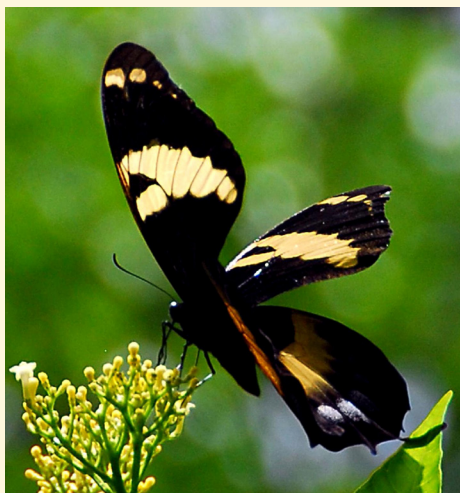
the spring for its healing benefit. The owner sold the property to the government in 1699 (457 h for £400). A corporation was formed in 1731, the town laid out roads, buildings and a hospital which later became the courthouse when visitorship declined.

Bath is recognized also for its botanic garden, established 1779, the second oldest botanical garden in the Western Hemisphere after St. Vincent's (1765). The first Superintendent was Dr. Thomas Clarke, "Practitioner in Physic and Surgery", who came as Superintendent in 1777. Many plants were first introduced there including the breadfruit, jackfruit, croton, jacaranda, and bougainvillea. The breadfruit plant was introduced to Jamaica in 1793 from Timor and Tahiti to feed the enslaved people, who at first were afraid of it and so did not eat it.

BLUE AND JOHN CROW MOUNTAINS

The Blue and John Crow Mountains were inscribed in UNESCO's listing of World Heritage Sites for its natural and cultural heritage (a mixed site) in 2015. The UNESCO Declaration places the Blue and John Crow Mountains in the category of the Canadian Rocky Mountain and the Galápagos Islands, a province of Ecuador. The region is Jamaica's highest mountain range at 2,556 m at the peak and is composed of rocks dating back 140 million years and is the oldest in Jamaica of volcanic convulsion beneath the sea.

The area spans the four eastern parishes of St. Andrew, St. Thomas, Portland and St. Mary and is comprised of 26,252 hectares of rainforest. It is described as "part of the 78 most irreplaceable protected areas for the world's amphibians, birds and mammal species and includes endangered species of flora and fauna." There are 1,357 species of flowering plants in this protected area, 254 of which are endemic to Jamaica.



Giant Swallowtail Butterfly,
which is endemic to Jamaica

Among the fauna are the yellow-billed parrot and the giant swallowtail butterfly, which is the largest in the Western hemisphere. The area is also the residence for migratory birds, one of the largest habitats in the Caribbean. The John Crow Mountain is associated with the vulture *cathartes aura*, known as John Crow,

because of the abundance of the birds there. The expression “John Crow” is also used as a curse word in Jamaica.

The two mountain ranges are separated by Jamaica’s largest river, the Rio Grande and One of the peaks is named Catherine, after Catherine Long, the first woman to reach the peak in 1760. There are 13 species of mammals, 101 birds (32 endemic), 13 amphibians (12 endemic), 20 reptiles (18 endemic) and 8 species of fish.

The Blue Mountains provided shelter for the Maroons when they were hiding from the British. Indeed, the British regarded their mission as accomplished when Nanny Town was destroyed in 1754. The Blue Mountains are memorialised in R.M. Murray’s poem, “The Song of a Blue Mountain Stream”. Murray was also Jamaica’s first Rhodes Scholar.

The Song of the Blue Mountain Stream

R.M. Murray

In a cleft remote where white mist float
Around Blue Mountain's peak,
I rise unseen beneath a screen
Of fog clouds dank and bleak.

I trickle, I flow to the hills below
And vales that lie far under.
From babblings low I louder grow
I shout, I roar, I thunder.

With ice cold waves I gently lay
The echoes as I wander
I gloom and glide 'neath mountain pride.
I murmur and meander

Through fern arched dells
Where fairy bells and violet scents the air
While called above the soft blue dove
Our lone voice solitaire.

And here I crash with silver flash
Over a mighty crag
And the echoes ring
As I headlong fling

The trees are downward dragged
Till last I pour with deafening roar
A mountain stream no longer
O'er vales below and seaward flow
A river broad and stronger.

Source: A.J. Newman and Phillip M. Sherlock, *Caribbean Readers*
Book 3, London: Ginn and Company, 1956.

BLUEFIELDS, WESTMORELAND

Bluefields was one of three Spanish settlements in Jamaica. The others were Seville (Sevilla la Nueva) in St. Ann and Spanish Town (St. Jago de la Vega) in St. Catherine. The Spanish named Bluefields “Oristan” after a town in Sardinia, which Spain then ruled. What is now Parottee in St. Elizabeth was originally named Oristan but the Spanish transferred the name to Bluefields. The location offered safe anchorage and the water supply was abundant. The pirate Henry Morgan, who later became Governor of Jamaica, sailed from Bluefields in 1670 to sack Panama City.

The English naturalist, Henry Gosse (1810–1888), lived at a Bluefields house owned by a Moravian pastor between 1844 and 1845. Gosse scoured the hills to observe and document the birds of Jamaica, bringing worldwide attention to our birds. Gosse wrote about the river at Bluefields in which mullet (a type of fish), crayfish (janga) and crabs were to be found.

Among the outstanding people associated with Bluefields is Winston Hubert McIntosh (Peter Tosh) who was born in Grange Hill in 1944 but grew up at Belmont. Along with Bob Marley and Neville O'Reilly “Bunny Wailer” Livingston, Peter Tosh made a difference to Jamaica’s popular music. Tosh died in 1987 and his mausoleum is located at Belmont, Bluefields. His song “Jah Is my Keeper” was performed at Canterbury Cathedral November 2019 at the consecration of England’s first African–Jamaican woman Bishop, Rose Hudson Wilkin.

COCKPIT COUNTRY

The Cockpit Country is about 1,300 km square spanning the parishes of Trelawny, St. Elizabeth and St. James. The mountains are conical in shape because of the limestone formation and weathering over millions of years and because there is not much

surface water, there are numerous caves. The Black River, Great River and Martha Brae have their sources there. Like the Blue and John Crow Mountains, the area is home to endemic flora and fauna. Because of the density of the vegetation, this was a haven for the Leeward Maroons led by Captain Cudjoe. A sought-after community for visitors is Flagstaff, near Maroon Town, St. James, once occupied by British soldiers. The Cockpit Country is now the subject of a controversial “to be or not to be” for bauxite mining.

DEVON HOUSE



Devon House.
Courtesy National Library of Jamaica

Any visitor will notice the imposing house, known as Devon House, which is the central building on the complex at the corner of Trafalgar and Hope Roads in Kingston, well known today for its ice cream store

and shops. This house was the private residence of George Stiebel (1821–1896), recognized as Jamaica’s first black millionaire, and has features of Georgian architecture. Stiebel made his fortune in Venezuela from gold mining and returned to Jamaica in the 1870s. Built in 1881, the house remained in the family until 1923. Servants’ quarters were once located where the shops are currently located and the bakery is located on the site of the former kitchen of the house. The House was acquired for the nation in 1967 and in 1990 was declared a national monument by the Jamaica National Heritage Trust.

DUNN'S RIVER FALLS

One of Jamaica's most popular natural attractions, this waterfall is located in St. Ann and is 183 m high. The falls “are characterized by clarity, unending flow and swift descent, punctuated by rapid cascades and waterfalls which pour directly into the Caribbean Sea” and have been designated a heritage site (<https://jis.gov.jm/information/jamaica-heritage-sites/st-ann-heritage-sites/>).

DISCOVERY BAY

On May 6, 1494, Christopher Columbus landed here as Europe's first “tourist”. This town was originally called Puerto Seco or Dry Harbour and the name was changed in recognition of the association with Christopher Columbus. The jury is still out as to whether Columbus landed first at Rio Bueno, where there was fresh water.

ENDEMIC FLORA AND FAUNA

Endemic refers to that which is peculiar to a region. Where I am from in Jamaica I like to refer to a plant, *Blakea iransiveras*, and its impressive flower, as being found nowhere else on earth. In our childhood our name for it was “cup and saucer”. With regard to flora, Campbell (2010) states that “Jamaica has over nine hundred endemic species



Portlandia platantha, which is endemic to Jamaica

of flowering plants and research has shown that over three hundred of these are trees. Many of our endemic trees are extensively used by local farmers, loggers, and charcoal burners.

The overutilization of some trees will eventually lead to depletion and ultimately extinction. Generally, there is a low awareness of the importance of trees as well as tree identification skills.”

The Dolphin Head Mountain in Hanover has, to date, 23 endemic plants, and a voluntary group has been formed by the community to preserve the area. It is amazing that a country the size of Jamaica should have such a large number of flora and fauna. According to Senior (2003), scientists attribute this to the fact that Jamaica emerged as an island 10–15 million years ago and has never been connected to any other mass.

Early documentation of the flora and fauna of Jamaica was undertaken by Dr. Hans Sloane who arrived in Jamaica on December 19, 1687 as doctor to the Duke of Albemarle (Christopher Monck 2nd Duke of Albemarle), the new Governor. Dr. Sloane was apprehensive about accepting the offer to come to Jamaica which was then considered “a death sentence” because of the diseases that could be contracted. His interest in medicinal herbs from the Western hemisphere was compelling and so he accepted the appointment. Following the death of the Duke in 1688 Sloane returned to England with approximately 800 objects of natural history as well as full-size drawings of plants, birds, fruits and fishes which he found impossible to preserve. Reverend Moore, a local artist, assisted with coloured crayons (Vendryes 1945).

Dr. Sloane was appointed secretary to the Royal Society in 1693. His *A Catalogue of the Plants of the Island of Jamaica*, published in London in 1696, was an early record of the plants of Jamaica. In 1707 Dr. Sloane published *A Voyage to the Islands Madera, Barbados, Nieves, St. Christopher and Jamaica with the Natural History of the Herbs and Trees, Four-footed Beast, Flies, Birds, Insects, Reptiles etc*,

of the *Last of Those Islands*, a valuable record of the flora and fauna of Jamaica upon which future studies would rely.

Montague House, formerly Sloane’s home and now the home of the British Museum, was acquired for the Sloane Collection. I had the privilege of seeing an image of chocolate leaves taken from Jamaica by Sloane at a conference at Frenchman’s Cove, Portland, organized by Jamaican, Ian Foster, Sloane activist, in 2009. Sloane’s Jamaican connection includes the introduction of chocolate (cocoa) to Europe, which led to the creation of the Cadbury’s brand.

Flora and Fauna of Jamaica

Flora	Indigenous Species	Endemic Species	Endemic Percentage
Bromeliads	60	22	36.7
Orchids	230	60	26
Ferns	579	67	11.5
Cacti	20	10	50
Palms	10	7	70
Grasses	200	1	0.5

Fauna	Indigenous Species	Endemic Species	Endemic Percentage
Rotifers	211	21	10
Land Snails	514	505	98.2
<i>Grapsidae Crabs</i>	9	9	100
Jumping Spiders	26	20	76.9
Fireflies	48	45	93.8
Butterflies	133	20	15
Ants	59	6	10.3
Amphibians	22	22	100

Reptiles	43	33	76.7
Shore and seabirds	39	1	2.6
Land birds	67	30	44.8
Bats	21	2	9.5
Other mammals	2	2	100

Source: Natural History Division, IOJ, 2002

FALMOUTH

Falmouth is the capital of Trelawny, which was separated into a parish from the eastern part of St. James in 1770 and named after the then Governor Sir William Trelawny. Falmouth became the capital in 1790. This was land acquired by Hercey Barrett who had been given large tracts of land in 1655 as a member of the expedition of Penn and Venables who captured Jamaica from the Spaniards. Barrett's descendant was Elizabeth Barrett-Browning, the English poet who wrote the poem "How do I love thee? Let me count the ways." Barrett donated the land for the site of the parish church which was built in 1799 and extended in 1842; it is today the oldest building in the parish. Sugar played a significant role in the development of the parish and of Falmouth; by 1800 the town was a major port from which rum and sugar were exported and it prospered for about 50 years (Buisseret 1996). Falmouth had running water before New York and their newspaper, the Falmouth Post, had subscribers in England. David Lindo (1833–1889), a Jewish merchant and self-taught chemist, introduced anaesthetics in the extraction of teeth.

Falmouth is the town in Jamaica that has best maintained the features and ambience of the past, evident in the Georgian architecture still visible in some buildings in the town. Buildings of historic interest include the parish church, the courthouse, Knibb

Memorial Church, named after the Baptist missionary, William Knibb, and the police station (Senior 2003).

FIREFLY

The name of a house built by Sir Noel Coward, English playwright, actor and composer, who occupied it from 1956 to 1973 and is buried in the yard. The name is from the species of fireflies (Lampyridae) found in Jamaica. Graham Payne who inherited it on Coward's death, gave it to the nation. The property is owned by the Commissioner of Lands and the house is now leased by Chris Blackwell whose mother had sold the property to Noel Coward. It was at Firefly that Coward wrote the novel *Pomp and Circumstance*, the comedy *South Sea Bubble* and the musical *Ace of Clubs*. He also painted many paintings while there.

The house is now a museum which houses Coward's art studio, paintings, typewriter, some correspondence and a bust of Coward. Nearby is a stone hut that belonged to the pirate Henry Morgan (Baker 1996).

FLAT BRIDGE

This is the name of the bridge over the Rio Cobre in St. Catherine which was built by enslaved workers. The exact date of construction of this heritage site is not known but it was in place by the 1770s. The bridge is one of the oldest in Jamaica and as the name indicates, it is flat. The bridge is of three spans and is supported by two piers and two abutments. On this bridge, the solution to two drivers "buck-up" while crossing the bridge came only in 1998 when traffic lights were installed.

FREE VILLAGES

Free villages were part of the solution to the problem of accommodation for formerly enslaved people after the abolition

of slavery in 1834. Planters, who had lost the free labour they were accustomed to under the system of slavery, wanted to continue to benefit from the labour of the formerly enslaved while tying accommodation to working for a specific estate or plantation. Funds raised in England by missionaries were used to purchase land which was sold to now freed men. Baptist missionaries, especially, accelerated this concept and the first free village was established in Sligoville, St. Catherine, in 1835, with the support of Rev. J.M. Phillippo of Spanish Town Baptist Church. Phillippo bought 25 acres for £100 and sold lots of quarter acre each for £3 to free people. The first person to buy a lot was Henry Lunan.

Other free villages include Sturge Town, Clarksonville, Buxtonville, Wilberforce and Harmony Vale (St. Ann); Mount Horeb (Hanover), Bethel Town (Westmoreland), Mount Carey (St. James) and Islington (St. Mary).

GOOD HOPE ESTATE

Good Hope Estate in Trelawny was established in 1742 by John Tharp (1744–1804), once said to be the richest man in Jamaica, and after whom Tharp Street in Falmouth is named. The great house which was built about 1755 has examples of Georgian architecture. One of the rooms has the original owner's bathtub and upper basin in which water was heated. The coach house is now restored as a villa (Baker 1996). The old slave hospital was converted into a chapel in 1836 when the estate was sold. One of the owners closed the chapel and in 1905 the chapel bell was sold to the Falmouth Parish Church.

GREENWOOD GREAT HOUSE

Greenwood Great House in St. James highlights the legacy of the Barretts of Wimpole Street, London. The original owner of the plantation was Hercey Barrett, a member of the expedition of

Penn and Venables which captured Jamaica from the Spanish. He was given a land grant of 84,000 acres by King Charles II and sugar was produced on the plantation where at one time there were 2000 slaves. When Hercey Barrett returned to England his cousin Richard Barrett remained in Jamaica, becoming Speaker of the Assembly, Custos of St. James, and a judge. Richard Barrett built Greenwood Great House in 1790 for entertaining and holding receptions. He was a cousin of the Moulton-Barretts of Cinnamon Hill and therefore related to the poetess Elizabeth Barrett Browning whose great, great, great, great grandfather was Hercey Barrett. The house survived the 1831 Christmas riot because of Richard Barrett's policy towards the enslaved.

The kitchen was separate from the main house as a precautionary measure against the spread of fire. The covered walkway between the kitchen and the house was described as a "whistling walk"; the enslaved could not steal the food they carried to the dining room as it is impossible to chew and whistle.

Today, Greenwood is preserved for visits and the museum is sought after because of the priceless collections, including musical instruments, that can be seen there. The highlight is a piano made by Broadwood for King Edward VII, a gift for his wife Queen Alexandra. Broadwood had also built a piano for Beethoven. The original library is also located there and contains some rare books, one published in 1689. It also includes first editions of Charles Dickens' *Dombey & Son*, a 1626 map of Africa and a mantrap for runaways.

"Do not destroy monuments; they are the evidence." – Professor Sir Geoffrey Palmer.

HIGHGATE HOUSE, SLIGOVILLE

Highgate House, now in ruins, is in Sligoville, St. Catherine, the location of the first free village (see entry under FREE VILLAGES), and was built by Sir John August O'Sullivan, Provost Marshal of Jamaica (1825–1871). Near the great house is the ruins of a chapel, St. John's Anglican Church, built in 1840 under Sir John. Sir Charles Metcalfe, Governor of Jamaica (1839–1842) described the house, a summer retreat for Governors of Jamaica. Frank Cundall in *Historic Jamaica* quotes the Governor as saying, "If climate were everything I should prefer living in this spot to any other that I know in the world."

INSTITUTE OF JAMAICA BUILDING



The Institute of Jamaica's main building,
12-16 East Street, Kingston

Although the Institute of Jamaica is more associated with its intangible contribution to nation building, the location is also significant. It was originally a boarding house known as Date Tree Hall. One of its

visitors was Prince William (the Sailor Prince) who later became King William the fourth and was the first Royal visitor to Jamaica. Prince William had visited with Admiral Nelson in the latter part of the eighteenth century. His portrait can be seen at the entrance to the Institute of Jamaica. In 1859, while in exile, Faustin Soulouque, deposed Emperor of Haiti, lived for a while at Date Tree Hall.

Subsequent to serving as a lodging house, the building served as a public library and housed the Royal Society of Arts and Agriculture, the latter closed in 1873 due to financial difficulties.

In 1879 the Institute of Jamaica was established by Governor Sir Anthony Musgrave for the Encouragement of Literature, Science and Art.

KINGSTON

On June 7, 1692, Port Royal, the commercial capital of Jamaica and the island's life centre, known as “the wickedest city in the world”, notorious for pirating and buccaneering, was destroyed by earthquake. On July 22, 1692, the island assembly created the town of Kingston on 200 acres of land known as Colonel Barry's Hog Crawle, purchased from Sir William Beeston, then Governor. The first known resident was a woman, Mrs. Ann Louder, and it was at her house in 1693 that lots were drawn in order for the Council to decide on assigning lands to settlers. Kingston Harbour was the scene of forced disembarkation of our African ancestors from the seventeenth century until the last ship, the George, arrived from Liverpool on February 17, 1808.

- Kingston was declared a parish in 1693 with Colonel Peter Beckford as its first Custos and Edward Yeamans the first Town Clerk of the Vestry.
- The Kingston Parish Church, Kingston's oldest church, was erected at the site of the present church before 1699, the date of the oldest tomb
- In 1755 the capital of Jamaica was moved from Spanish Town to Kingston and 1758 moved back to Spanish Town because the citizens protested

- 1776 saw the building of Kingston hospital and in 1887 an addition of Victoria Jubilee Lying-In Hospital (not “line een”)
- In 1802 in the reign of George III, Kingston was granted a charter, the first Mayor elected, Custos John Jacques, and the word “City” used
- In 1818 Simon Bolivar wrote his famous Jamaica Letter (Carta de Jamaica) at Raphael Poysas lodging house, at the corner of Princess and Tower Streets. He outlined a strategy for the liberation of a number of Latin American countries
- In 1845 on November 21, railway service was introduced from Kingston to Spanish Town
- In 1907 earthquake and fire which changed the face of the city
- In 1961 the National Stadium was built
- In 1962, Jamaica’s Independence and subsequently transformation of Victoria Park in the 1970s to St. William Grant Park
- In 2015 the Simon Bolivar Cultural Centre located in the heart of downtown Kingston was handed over to the Institute of Jamaica on April 2

MICO UNIVERSITY COLLEGE

The Mico schools, established through a trust fund from the Lady Mico Charity, were founded in 1834 to educate former enslaved people. The school in Jamaica included a teacher training department, which became the emphasis of its operations and which continues today. The school was first located on Hanover Street in Kingston. The building on Marescaux Road was erected in 1896. It was wrecked by the earthquake of 1907; rebuilt in 1909,

destroyed in June 1910 and rebuilt as we know it today, in 1911. Mico's contribution to Jamaica's development through its training of teachers has been facilitated within the walls of these impressive buildings. Buxton House is among the buildings at Mico declared a heritage site.

NANNY TOWN

Nanny Town was the headquarters of the Windward Maroons in the Blue Mountains in the early decades of the eighteenth century. It was named after the leader, Nanny, and was a haven for runaway enslaved people. My ancestors told me that eventually, one of the enslaved persons betrayed the code of existence and led the British to the site. They undertook several attacks until the town was destroyed in 1734. What remains of Nanny Town is a stone wall. Excavations at the site have yielded artifacts which are now located at the National Museum of Jamaica. Colonel Lumsden of the Charles Town Maroons reminded us at a conference that when we condemn Maroons for betrayal we should remember also how they were betrayed and in fleeing from their village had to leave crying children behind where they perished. My ancestors told me that "true form Maroons do not eat goat's flesh, because they gave us away when we were in hiding". Six boys from Jamaica College were lost in their search for Nanny Town in the 1930s, and this created islandwide concern. A relative of mine from Cooper's Hill told me as a child, that the boys were found by a Mr. Shelton, a farmer, the smoke from whose property the boys saw. One of the boys, Douglas Hall, became Professor of History at The UWI, Mona. In 1967 on a similar trip from Jamaica College, six boys were lost.

NEWCASTLE

Newcastle today serves as a military training school, having been established in 1841 as an alternative base to Up Park Camp for

soldiers to escape yellow fever. It was said that sending soldiers from Great Britain to Jamaica was a “death warrant”. Field Marshal Sir William Gomm, Commanding Officer of the British Forces in Jamaica, after many submissions, succeeded in the establishment of the camp.

OLD KING'S HOUSE, SPANISH TOWN



Façade of Old King's House, Spanish Town

When I joined the staff of the Institute of Jamaica in 2000, I recommended to the Council the need for a Site of Memory programme and, without hesitation, the Council agreed.

The idea occurred to me while on a visit to the People's Museum in Spanish Town where, for me, Jamaica's most important legislation, the declaration of Emancipation, was read on August 1, 1838. The physical appearance was not befitting of the significance of the site. I thought the memorial plaque should be by public subscription which would highlight public participation and recognition of the significance of the site. Permission was sought from the Ministry of Finance to seek public support for the erection of the plaque. The request was not approved because we could not make requests on behalf of the government. I launched a public appeal nevertheless because I saw that the Junior Centre, built in 1940, was erected partly by public subscription. Contributions towards this plaque would be in keeping with what happened with the Junior Centre. The first contribution was made by Mr. Egerton Chang.



Rodney's Memorial, Spanish Town

The plaque was unveiled in Heritage Month in 2001, on October 19. Mr. Everest Harding, then Assets Manager of the Institute of Jamaica was the contractor for the project and Miss Anne Hubbard, then Education Outreach Officer at the Institute of Jamaica, prepared the words on the plaque.

Both Emancipation Square, where the proclamation was read, and Rodney's Memorial, have been declared heritage sites.

RIO NUEVO

This is the place near Ocho Rios where, in 1658, a decisive battle with the Spaniards sealed the British ownership of Jamaica three years after the capture of the island by the British. Although Spain had initially surrendered there was guerrilla warfare under the leadership of fifth generation Jamaican, Don Cristobal Arnaldo de Ysassi, who had been appointed titular governor by Spain. Juan de Bolas, who was formerly enslaved under the Spanish, betrayed Ysassi and facilitated the attack of the British. The English Governor, Edward D'Oyley, established a camp on the opposite side of the Spanish camp and sent a little boy under the guise of "testing the depth of the water". The young messenger was to offer peace, during which time he launched a feint attack. While the Spanish were concentrating on that attack his soldiers sneaked up to the fort from the rear (Baker 1996) killing 300 Spaniards and taking 100 prisoners. Not more than 50 Englishmen died.

A plaque was unveiled at the site in 2009 by the Jamaica National Heritage Trust as follows:

On this ground on 17 June 1656 was fought the battle of Rio Nuevo to decide whether Jamaica would be Spanish or English. On one side were the Jamaicans of both black and white races, whose ancestors had come to Jamaica from Africa and Spain 150 years before. The Spanish forces lost the battle and the island. The Spanish whites fled to Cuba and the black people took to the mountains and fought a long and bloody guerilla war against the English. This site is dedicated to them all.

ROCKFORT

Forts played a critical role in the English settlement of Jamaica. They were erected for the protection of the ports of the island. Rockfort is visible on the journey to and from the Norman Manley International Airport (NMIA). The 1692 earthquake that levelled Port Royal left the eastern part of Kingston and the Kingston Harbour vulnerable to attack with the threat being from attack by the French under the command of Admiral Ducasse in 1694. The area was first fortified in 1694. In 1753 and 1755 the Assembly voted funds to properly protect the fort. “Rockfort had two bastions which mounted 21 guns and a small powder magazine and other equipment of war necessary for defence. A small battery of six guns was also a part of the defence of Rockfort. The eastern end of the fort had a draw-bridge which helped to provide security” (http://www.jnht.com/site_rockfort.php). The fort was last manned in 1865 due to the events at Morant Bay. A mineral bath, built after a mineral spring was identified in 1907, is located beside the fort.

SCHOOLS, TEN OLDEST HIGH SCHOOLS IN JAMAICA

Which is the oldest high school in Jamaica? Is it the date of the foundation of the school or the date it began operation that

determines this? I have used as a guide the first date mention of the following schools.

Manchester High School: Foundation 1694 from the will of Raines Waite (1650–1699) of the Vere Free Schools Trust. Manchester was separated from Vere into another parish in 1814 and the school was opened in 1861.

The Manning's School: Foundation 1711. Commenced operations 1738. The Thomas Manning Building, erected 1915, was declared a heritage site in 1999 (*Gleaner* 2021).

Jamaica College: From the will of Charles Drax, 1721. Opened in 1802 in St. Ann. In 1806 moved to Walton in Moneague, St. Ann and renamed Jamaica Free School. In 1883 it merged with Jamaica High School as Jamaica College, at which time it moved to Kingston. The school reopened at its current Hope Road location in 1885. Some of the buildings at the Hope Road location have been declared heritage sites.

Wolmer's Schools: Began operations in 1729.

St. Jago High School: Foundation by Peter Beckford in 1735. He was the first Jamaican to matriculate from Oxford University. He was Speaker of the House and President of the Assembly. He left 2000 pounds to found a school. Francis Smith, a former Custos, left 3000 pounds in his will of 1730 and the school started as Beckford and Smith in 1869. Cathedral High School was established in 1897 by Archbishop Enos Nuttall; named Cathedral High School in 1900. In 1954 Beckford and Smith joined with Cathedral High School. The merged school was named St. Jago High School.

Rusea's School: Foundation 1764

Titchfield High School: Foundation 1785

St. George's College: Established 1850

Munro and Hampton schools: Foundation 1856. Both are heritage sites

Immaculate Conception High School: Established at East Queen Street in 1857. Later moved to Duke Street but destroyed by fire 1937. Moved to current premises in 1940.

Sources:

Lewin 1962.

The Official Newsletter of the Alliance of Jamaican Alumni Associations, Toronto, Canada, Spring, 2012.

Jamaican Heritage Sites <https://jis.gov.jm/information/jamaica-heritage-sites/>.

ST. PETER'S CHURCH, PORT ROYAL

Port Royal in its heyday was described as “the wickedest city on earth”. The church, the fifth at this site (Senior 2003), was built in 1725–1726 after its destruction by the earthquake of 1692, and after fires in 1703 and 1721. The floor is paved with original black and white tiles. (Seems it was the practice then; refer to Westminster Abbey and some colleges at Oxford and Cambridge). The organ loft was erected in 1743 and highlights woodwork of the period. Perhaps the most outstanding monument in the church is that to Lt. William Stapleton of HMS Sphinx carved by Louis Francois Roubiliac, a well-known sculptor in England. In attempting to fire a cannon, Stapleton was killed at the fort in Port Morant when it exploded. He died “8th May 1754 in the 28 year of his age.” Worshippers at the

church could have included Admiral Horatio Nelson (1758–1805) who served in 1777.

Perhaps the best-known grave in the church yard is that of Lewis Galdy (1659–1739) a French Huguenot (Protestant) immigrant who in the earthquake of 1692 was swallowed up and miraculously saved, as the tombstone reads: “Here Lyes the Body of Lewis Galdy, Esq. who departed this life at Port Royal the 22 December 1739, aged 80. He was born at Montpelier in France but left that country for his Religion and came to settle in the island where he was swallowed up in the great earthquake in the year 1692 and by the Providence of God was by another Shock thrown into the sea and miraculously saved by swimming until a boat took him up. He lived many years after in great Redemption, beloved by all who knew him and much lamented at his death.” He had been church warden at the church but according to Cundall, Captain Lawrence Archer in his book *Monumental Inscriptions of the British West Indies* (1875) stated that, “Mr. Galdy probably exaggerated the circumstances of his escape, especially as there was no one left to contradict his statement.” Cundall further argued that Galdy did not write his own epitaph, and that in the earthquake of 1907 there were many escapes almost as miraculous as Galdy’s. Galdy had been buried at Green Bay in 1739 and his tomb was transferred to St. Peter’s Church in 1953 to facilitate viewing by Queen Elizabeth II during her visit to Jamaica.

Port Royal is included on UNESCO’s Tentative List of World Heritage Sites. UNESCO describes it as “unique among global cultural heritage sites”, being “the only authentic sunken city in the Western Hemisphere”. It is classified as a catastrophic site because it was destroyed by a natural disaster and “in the act of the destruction, was preserved *in situ*”.

Specific sites which have been declared heritage sites are Fort Charles and the Giddy House.



For more on the interesting story of Port Royal, its destruction and the justification for its inclusion on this list, see <https://whc.unesco.org/en/tentativelists/5430/>.

SEVILLE

Seville in St. Ann is among the first cities established in the New World by the Europeans. For Jamaica, it is the site where four cultures interacted – Taino, Spanish, Africans and British. Four years after Columbus left Jamaica in 1504, Seville, then known as Sevilla la Nueva (New Seville) which later became known as Sevilla d'Oro, was established by the Admiral's son and successor Diego and was in existence for 25 years. Jamaica's first Governor, Juan de Esquivel, and 70 colonists, arrived from a visit to Hispaniola with cows, horses, sheep, pigs and domestic fowl. The settlement, which remained the capital until 1534, was comprised of 15 acres, brick-paved streets, a fort, church, sugar mills and a wharf where the first African slaves were brought to Jamaica. The site was not successful because of malaria hence the relocation to Spanish Town.

As an English settlement, the first great house at Seville was built by Richard Hemming; his grandson built the present house in 1745 on the site of the original seventeenth century one. The last owner was Henry Smallwood Hoskins who, before his death in 1915, arranged for the property to be put in the hands of the Administrator General of Jamaica. He and two of his three sisters are buried there in a small burial plot on the grounds of the great house. It is now owned by the Jamaica National Heritage Trust. (JIS, <https://www.facebook.com/JISVoice/photos/this-great-house-in-st-ann-parish-dates-from-the-english-period-of-the-historic-/10156956810121457/>).

The first Christian church in Jamaica was established at Seville by the Abbot Peter Martyr who commissioned a structure where two churches of wood and stone were built before; they were destroyed by fire. Carvings from the new church are in the collection of the National Museum of Jamaica and the National Gallery of Jamaica. Edward Long, the historian, gave an account of Sir Hans Sloane's description of the church:

The church was not finished ... There were two rows of pillars within and above the place where the altar was intended were some carvings under the end of the arches. Over the gate and beneath a coat of arms was a Latin inscription: 'Peter Martyr of Angheira an Italian citizen (of Milan) chief missionary and Abbot of this island member of the Council of the Indies first raised from its foundations, with brick and squared stone, this edifice which formerly was built of wood and hence destroyed by fire.

The stone bearing this inscription was found in the 1950s at the present day slaughter-house in St. Ann's Bay and is now at the National Museum of Jamaica. The walls of the church were demolished in the 1940s to be used for building the present church.

The Institute of Jamaica, in association with the Roman Catholic Church, has begun the process of preparing signage to highlight this site.

SKULL POINT, MILE GULLY, MANCHESTER

James Knight, an enslaved man, worked on the Lyndhurst Estate near Grove Place in Manchester. The work of Moravian missionaries was rejected by most slave owners who thought the enslaved were beasts of burden and should not be treated as humans. Mr. Knight was "caught" teaching his colleagues "to say their prayers". He was

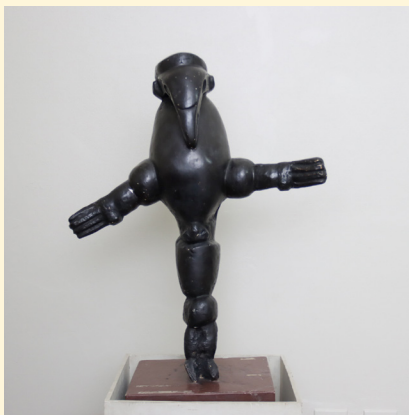
therefore a “wanted man” and when he heard that he might be killed, he fled the estate. His supervisors heard that he was hiding in Comfort Hall and he was pursued but he heard and fled Comfort Hall. The site where he hid is now St. Simon’s Church. He was caught in Black River and beheaded; his head was put on a pole and his captors marched from Black River to Mile Gully and displayed the head for all to see what would be punishment for teaching others to “say their prayers”. The spot is today called “Skull Point” and is beside Mile Gully Police Station. This story was told to me by a descendant of James Knight, Rt. Reverend Dr. Alfred Reid, former Anglican Lord Bishop of Jamaica and the Cayman Islands, on his maternal side.

The St. Elizabeth Diocese held a Diocesan Festival in 2020. One of the causes expected to benefit from the proceeds of the festival was the erection of a monument to Knight on the grounds of the Mile Gully Anglican Church. Knight is described as the “first Christian martyr” (O’Connor-Dennie 2020).

TAÍNO CARVINGS (Originals located in the British Museum)

The Birdman

Carved from a solid piece of heavy and hard dark wood, and having a high polish, the “birdman” stands upright and is close to 35 inches high. It has the head of a long-billed bird and the body of a human male. Bands or bracelets are carried around the knee and upper arm, and these probably represent the cotton bandages that the Taíno characteristically wore on their arms and legs. The Birdman is symbolic of Taíno art and of how they represented the supernatural world in forms that were familiar to them. Thus birds, whistling frogs, iguana and other animals common in the Greater and Lesser Antilles were used to represent the spirit world.



Replica of the carving known as The Birdman. Courtesy National Museum of Jamaica, Institute of Jamaica

The British Museum might have acquired the object between 1799 and 1803. Professor Handler reported: “In 1803 the following notice appeared in *Archaeologia* (vol. 14 p. 269), the Journal of the Society of Antiquaries of London: April 11, 1759. Isaac Alves Rabello, Esq. F.A.S. exhibited to the Society Three Figures, supposed to be of Indian Deities, in wood found in June 1792 in a natural cave near the

summit of a mountain called Spots, in Carpenter’s Mountain in the parish of Vere, in the island of Jamaica by a surveyor in measuring the land. They were discovered with their faces (one of which is that of a bird) towards the east.”

Boinayel

The heavy rains are brought by Boinayel, “Son of the Grey Serpent”, the grey serpent being an analogy for the succession of dark rain clouds that roll across the sky in the middle months of the year. Boinayel alternates with his twin Marohu who brings clear skies between the rains. During different times of the year, the twin gods are masters and harbingers of distinct periods of sustained, fairly stable weather but with the approach of the rainy season, the alternation between the realm of Boinayel and Marohu can be sudden, taking place several times in one day. Boinayel and Marohu are often depicted together; almost in the manner of Siamese twins. But Boinayel as the bringer of the rains after a long dry



Replica of Boinayel, the bringer of rain.
Courtesy National Museum of Jamaica,
Institute of Jamaica

season, is often depicted and worshipped alone. Zemis of these twin gods are frequently hewn from wood.

Source: National Museum of Jamaica, “Treasures of the Ancestral Spirits, An Exhibition of Jamaican Stone Artifacts in Commemoration of Jamaica’s 50th Anniversary of Independence,” Institute of Jamaica 2012.

TRAFALGAR HOUSE

Trafalgar House stands behind the British High Commission on Trafalgar Road in Kingston and was built on lands originally called Trafalgar Pen, known before as Snow Hill Pen. This was part of lands given to Colonel Henry Archbould who was on the expedition of Penn and Venables to capture Jamaica from the Spanish. Sir Nicholas Lawes, who was stepson of Colonel Archbould, inherited the property and was Governor of Jamaica between 1718 and 1722. He died in 1731. This was the governor who introduced coffee to Jamaica, first planted at Temple Hall (named after his second son). Eventually the property was acquired by Benjamin Mariott Perkins. Perkins died in 1825 and his widow, Sarah Perkins, married Joseph Gordon, the father of national hero George William Gordon. By 1857 the property was acquired by the Hon. James Henry McDowell, who was Custos of St. Andrew. McDowell died in 1892 and in 1895 his widow Catherine sold the house with 56 acres to the Secretary of

State for War, the property thus coming into the possession of the British government. Some of these lands were sold to the Church of God in Jamaica and this is the location of Ardenne High School. From 1895 to 1962, Trafalgar House was the official residence of the senior British Army officer in Jamaica.

The 1907 earthquake destroyed the house which was rebuilt in 1911. Visitors to the house have included: The Duke and Duchess of York, later, King George VI and Queen Elizabeth (1927), Princess Anne while on honeymoon (1973).

In 1957 three-quarters of Trafalgar Park was sold to the government for a housing estate. Only 12 acres now remain. In 1962 the property was sold to be the residence of the British High Commission in Jamaica and is owned by the UK.

Sources: Senior 2003; Reid 1985.

TRANSPORTATION

Donkey: Donkeys carried loads and only when there was no load would a person ride the donkey.

Horse: Although used to draw carts, to own one was a sign of prestige because this was at one time a means of transportation for the privileged. The description is usually, “on a high horse.”

Mule: Like the horse, used to draw carts and is “a beast of burden.”

Buggy: Built like a chariot or a coach, with four wheels, this was usually used by the middle and upper classes. This was drawn by one horse and the driver was called a coachman. Up to four people could be accommodated in a buggy. It was very popular at weddings and there is a Jamaican saying, “buggy without top”, which is used to describe one who is a pretender. The Honourable Louise Bennett

Coverley (Miss Lou) also sang a song referring to a buggy:

“Di Buggy Bruk”: https://www.youtube.com/watch?v=Gvf1-g6_us4.

Dray: This was a cart on four wheels but with no covering, usually drawn by three mules. This was intended to carry bulk load. The mules had shades beside their faces so that they looked straight ahead and at night there was a lantern by the driver’s side of the dray.

Cart: This was a smaller version of a dray, usually drawn by one mule and used to transport the load and the passenger.

Train: Rail service was introduced in Jamaica in 1845 and was the first to be introduced in the British colonies as well as being the first open to traffic outside of Europe and North America (http://www.jnht.com/railway_stations.php). The journey then was from Kingston to Spanish Town. The most tragic train crash in Jamaica was at Kendal, Manchester, September 1, 1957, where 175 people were killed and four hundred injured. In 1879 the line was extended to Ewarton, in 1894 to Montego Bay and in 1896 to Port Antonio. Railway service was discontinued in 1992. The train connected rural towns and villages across Jamaica, enabling the distribution of produce and other economic transactions. Railways station buildings are today in various stages of disuse; however, several are in the Jamaican Georgian architectural style, such as those at Anchovy, Appleton, Balaclava, Cambridge, Catadupa, Kingston, Linstead, Spanish Town and Williamsfield. For a complete list see: http://www.jnht.com/railway_stations.php.

Tram Car: This was the main means of transportation in Kingston from 1876–1948. Trams were first drawn by mules along steel rails, the mules having bells around their necks to announce their approach. In 1898 the West India Electric Company was established to accelerate the process of improving transportation.



Tram car on the Constant Spring line.
Courtesy National Library of Jamaica

The tram was well patronized after the initial fear of being shocked by electricity (Senior 2003). The Honourable Louise Bennett's first acclaimed poem was about riding in the tram car.

Buses: These were introduced to facilitate the growing demand for transportation and this forced the tram out of business in 1948. The early buses were commonly called “chi-chi buses” because of the sound made when the brake was released.

UNIVERSITY OF THE WEST INDIES, THE CHAPEL

Who would have thought that what was an abandoned sugar warehouse at Gales Valley in Trelawny, built in 1799, would factor in the building of the University Chapel at Mona? In 1955 Princess Alice, Countess of Athlone, Chancellor of The University of the West Indies, and the last surviving granddaughter of Queen Victoria was visiting the



The Chapel, The University of the West Indies,
Mona Campus

Gales Valley area in Trelawny and suggested to the owner of the estate that the building could be restored as a chapel at The University of the West Indies. The warehouse was dismantled and each stone numbered and moved to Mona. Part of the cost of transportation was undertaken by Sir Francis Kerr Jarrett, Custos of St. James. An anonymous donor from Canada gave C\$40,000. The architects were from England – Norman and Dawbarn; Contractor Engineer was A.D. Scott of Olympia Hotel, Papine, fame. The name of the owner of the warehouse, Edward Morant Gale and the year 1799 can be seen along the northern side of the chapel. The cornerstone was laid in 1956 by Sir Hugh Foot, the Governor of Jamaica. The first service was held in the chapel 22 June 1959 and the building was dedicated on February 14, 1960.

The Interior: Materials were contributed by countries served by the University. Belize, then British Honduras, supplied mahogany for the pews. Guyana, then British Guyana, since separated from The UWI, supplied the green heart wood for the flooring of the steps leading to the gallery. Barbados donated the baptismal font of coral limestone carved by Karl Broodhagen. Jamaica provided the land and the sunken panels with the coats of arms and seals of the countries as well as those of the Chancellor and the Earl of Athlone, her husband, who was the Chancellor of London University with which UWI was affiliated until 1965. These coats of arms and seals were carved by noted Jamaican sculptor, Alvin Marriott. Jamaica also provided the hardwood for the pulpit. The East window of stained glass was donated by Princess Alice.

On the Sunday night Princess Alice fell on her way from reading the lesson at the Commemoration Service, I was the nearest person on the choir to her and I forgot about the protocol of not touching a Royal as “help in need” took precedence. I have been one of the organists at the chapel since 1966.

WARD THEATRE



Ward Theatre.
Courtesy National Library of Jamaica

The Ward Theatre was built in 1912 as a gift to the city by Hon. Charles James Ward, Custos of Kingston, following the destruction of a former theatre at the site by the earthquake of 1907. Hon C.J.

Ward was the “nephew” in the company J. Wray and Nephew. This is the fourth theatre on the site since 1775. The first was the Kingston Theatre which was destroyed by fire. The second, the Theatre Royal, 1838, was rebuilt in 1897 but destroyed in the earthquake of 1907 and rebuilt in 1912.

The Ward has 830 seats; the auditorium is on three levels: Parquette, Dress Circle and Gallery. The Ward was synonymous with the annual pantomime from 1941. However, because of the poor state of the facility as well as the surroundings this event ceased to be held at the Ward in 2002. The theatre was also the setting for many civic activities over the years including the launch of the People’s National Party in 1938 and the Jamaica Labour Party in 1943, as well as Marcus Garvey’s public meetings.

Many local and overseas performers have graced the stage of the Ward Theatre:

Lois Kelly Barrow Miller, Fae Ellington, Garth Fagan, the Jamaican Folk Singers, Leonie Forbes, Henry and Greta Fowler. Charles

Hyatt, Rex Nettleford, National Dance Theatre Company, Mapletoft Poulle, Oliver Samuels, Madge Sinclair, Willard White. Overseas performers include the Australian National Ballet, Marion Anderson, Dance Theatre Company of Harlem, Ballet Nacional de Cuba, European Community Chamber Orchestra, Alicia Markova, Paul Robeson, Arthur Rubenstein.

Sources: “Restoring the Ward Theatre.” Published to Commemorate the Centenary of the Ward Theatre 2012; Senior 2003.

ZONG MEMORIAL

In December 2007, the Institute of Jamaica unveiled a plaque in Black River, St Elizabeth, to commemorate what is regarded as tragedy of human to human. The event marked the 200th anniversary of the abolition of transatlantic slavery, and as Paul Williams writing in the *Daily Gleaner* of December 31, 2007 stated, “something very evil and sinister happened in the Atlantic Ocean.”

The Zong was the name of a slave ship that sailed from Accra, Ghana (then the Gold Coast), in Africa, with 442 enslaved people on board on August 18, 1781. After taking drinking water at St. Torrie, the ship continued its journey across the Atlantic Ocean. On September 6 when the crew realized that water was inadequate because they had not taken enough, 133 of the enslaved people were thrown overboard and according to maritime law, cargo cut off at sea to save the remainder was eligible for compensation through insurance. Each person was worth £30. If they died on land there would be no compensation. Of the 133 thrown overboard at night, according to Professor Michelle Faubert from the University of Manitoba, Canada in a ceremony at Black River in August 2016, one of the enslaved men climbed up on a rope and lived to tell the

story, in addition to reports by Olaudah Equiano, a freed African living in England.

Granville Sharp, who fought against enslavement and after whom a district in St. James, Jamaica, is named, wrote to the Admiralty condemning the Zong massacre as “the most inhuman and barbarous murder” and called for an end to slavery. No criminal charges were laid against the crew because the judge said that the water storage was inadequate, but the insurance company should not pay because the cargo (slaves) had been thrown overboard for a justifiable reason. The ship’s owners claimed compensation for the loss of enslaved people. The insurers refused to honour the claim in court. The jury ruled in favour of the owners because maritime insurers regarded enslaved people as cargo. The case was re-tried by the Earl of Mansfield who said that the jury in the first case was guided by the absolute necessity to throw them overboard to save the remainder of the crew and cargo although evidence had proven that it had rained and there was adequate water.

The story of the Zong will never disappear.

2

INTANGIBLE HERITAGE

Intangible heritage is sometimes linked to tangible heritage as the products of training or observation and creativity are sometimes tangible – for example, craft, pottery and furniture. Intangible heritage includes gestures and movements which, if not captured on some form of media or taught to successive generations, is lost to us. Intangible heritage is therefore always at risk. It is in our intangible heritage that our resilience is on full display, as this is how we show the extent of our creativity in areas such as cooking, dance, music, speech, art, craftworks and the use of herbs to heal and give care. The culture and heritage of groups such as Maroons and Rastafari have contributed significantly to the overall heritage of Jamaica and these aspects of Jamaica's heritage are highlighted in this chapter.

CRAFTS

While the objects described here are tangible, the skills required to make them are intangible, passed on through observation or training and easily lost if not taught or used.



Baskets such as this one were used to carry foodstuff to and from the market.

Basket-making has served functional purposes in Jamaica dating back to the Taíno. According to Senior (2003), “Offerings of cake and cassava bread were carried to the Zemís in baskets

and they served another ritual purpose, to hold skulls and bones of dead ancestors that were sometimes kept in huts” (47). Senior notes that, “Basketry and straw plaiting were also important skills among the African Jamaicans who produced baskets as well as bed mats, ropes and wicker chairs for their personal use, for the plantation, and for sale in the markets” (47). Although not as popular today, baskets continue to be used and are also used for decorative purposes. Mats also continue to be made, adorning doorways and living rooms in Jamaica. Shrimp baskets continue to be used, as well as lobster baskets. Hamper baskets on donkeys, carrying coconuts, are a rare sight today, but you may just be fortunate enough to see one!

Pottery

By far the best known ceramic pot in Jamaica is the “yabba”. A versatile earthenware vessel of West African origin, the yabba was used for storing water, for cooking and for serving food. In more recent times it has been used for mixing the batter for cakes and is also now more used for aesthetic purposes. Jamaica’s master potter, Cecil Baugh, is said to have learnt the craft from traditional yabba-makers in Kingston (Senior 2003). “The ceramic heritage of Jamaica



Yabbas in different sizes

includes work by the Taínos (AD 500–1600), the Africans, the Europeans (Spanish and later British) and what is regarded as a syncretic style, a combination of European and African traditions” (524). More evident today are clay flower pots, sold at flower shows and by itinerant pot-makers.

Coal stoves

Also called coal pots, although they did not originate in Jamaica or the Caribbean, these stoves are widely used even today in case of the unavailability of gas or kerosene. They are also used for cooking or roasting foods such as breadfruit. These pots are made of cast iron.

CULINARY SPECIALTIES

While some foods which were once popular and associated with Jamaica – such as pepperpot – are no longer popular, others have remained favourites and continue to grow in popularity. The origins of some foods such as the bammy and jerk can be traced back to the Taíno people. Some foods have gone international while still being identified with Jamaica, such as jerk and Jamaican patties. Here, we highlight a few foods, including items that are associated with specific parishes.

Bammy



Bammies: traditional and cocktail sizes

Made of cassava, bammies are flat round cakes, of varying sizes. Today, there are cocktail bammies, wafer bammies, and traditional sized bammies. The bammy was a staple food of the Taíno people and is believed to be the earliest prepared food in Jamaica. “Bammy played its part in conquest and empire-building as it became a staple in provisioning of ships of the

conquistadores travelling to and from the Spanish Main. Much of it probably came from Jamaica which, during Spanish times, served as a provision depot. In the early days of English settlement, cassava bread continued to be part of the diet of sailors because of its excellent keeping qualities. It was also the bread of the early settlers.” The method of bammy-making in Jamaica follows the method used by the Taíno and other native American people (Senior 2003, 37).

Busu or Bussu (*Neritina virginea*)

An edible freshwater shellfish (mollusc) found in rivers in the parish of Portland, such as the Rio Grande and Swift River. It is popular as a soup, considered an aphrodisiac, and gives its name to a food festival held in the parish.

God-a-mi (*Sicydium plumieri*)

Found in fresh water at the mouth of rivers that have a stony

substrate. “The adults reach about 10cm total length fully grown, and spawn in the upper reaches of stony clear water streams like those in Portland, St. Ann, St. Mary, and most north coast rivers with high altitude headwaters or sources. So they are common (or used to be) in Portland rivers such as Buff Bay, Spanish, Rio Grande, & Swift rivers. On the south coast they were found by me in eastern rivers such as the Yallahs, and Johnson rivers in St. Thomas. In the rainy season they spawn. The fertilised eggs are swept downstream and into the mouths of clear fast-flowing rivers and streams where the young congregate in large numbers (thousands of nearly transparent fishes (measuring about 3 cm). They remain in the sea close to shore for about 3 months” (Aiken 2021). They are also known to live in the Cabaritta River in the parish of Westmoreland.

These fishes are too small to be scaled. They may be curried and eaten with rice, used in soups or in “rundown” (a coconut sauce). They are also known to be sun-dried, then fried or cooked with rice (Aiken 2021). Folklore has it that the fish is so named because when God believed he had named all the animals in the world the tiny fish appeared and called out to God. God asked “A who dat?” The fish replied, “God, a mi.” This fish is also known in St Lucia and St Vincent, where it is called “twi-twi” or “tri-tri”, respectively. Climate change, rainfall reduction and deforestation have affected the population of this fish in Jamaica (Aiken 2021).

Ital

A dietary style which emerged from the lifestyle of the Rastafari community, which excludes meat and emphasises the consumption of natural, organic or “living” foods – without artificial ingredients. Such a diet uses an abundance of fruits and vegetables as well as ground provisions. Salt is excluded from the diet; fresh herbs are favoured for seasoning food. As it is in the case of jerk, the ital dietary style is recognised internationally.

Jerk

Today jerk is understood to be both a method of cooking and a seasoning combination for meats, consisting of salt, hot peppers, pimento and other condiments. Originally, the meat most associated with jerk was pork, dating back to the practice of the Maroons who used the method for preserving meat. According to Senior (2003), “[j]erking in Jamaica for a long time continued to refer to the practice of smoking or drying meat to preserve it.” She also noted that the Maroons may have learnt this method from the Taíno but developed their own techniques for seasoning and cooking. Traditionally, the meat was cooked over a wooden spit (the wood preferred being pimento for the flavour it imparted to the meat) or in a covered pit lined with stones. Chicken and other meats are jerked today (lamb, goat) and vegetables are also seasoned with jerk seasoning. Boston in the parish of Portland is closely linked to jerk.

Jamaica has contributed this cooking method and seasoning to international cuisine as both the method and the seasoning are known and used around the world. Emerging from the jerking method and seasoning is the “pan” chicken, also seasoned with jerked condiments, grilled in oil drums cut in half, over coals.

Food festivals

Food festivals are sometimes held to highlight foods and ingredients identified with Jamaica in various parishes across the island. For example, Busu and Jerk Festivals have been held in Portland. A Yam Festival has been held in Trelawny and a Curry Festival in Westmoreland.

EDUCATION

It was at the Anglican Church Hall on Monk Street in Spanish Town that the Jamaica Union of Teachers was formed on March 30, 1894

by Mr. Wilfred Bailey. By 1937 when Mr. Bailey wrote a book on the history of the Jamaica Union of Teachers (JUT), 45 of the Union's objectives were achieved including, the abolition of the system of payment by results based on one day inspection, compulsory attendance at schools, the establishment of infant schools and training of infant teachers, raising of the school-leaving age to 15, acquisition of property at 94 Church Street, and persistently denouncing every attempt made to curtail educational privileges for our people, and insistence on the proper moral training of children. The successor union to the JUT, the Jamaica Teachers' Association, continued to advocate for advancements in education and in these ways, teachers have contributed to our educational system.

Through our teacher training institutions such as the Mico College, our children have benefitted from the knowledge and skills of trained teachers who have ensure that younger generations reach their potential. The expansion in access to secondary and later tertiary education has enabled Jamaican to make their mark in many fields of endeavour, both nationally and internationally, thus enhancing Jamaica's reputation. In schools, children learn about our history, perform folk songs and dances, and celebrate our heritage.

HOSPITALITY AND CAREGIVING

As lodging-house keepers and servants during slavery and after, African-Jamaican women were known for giving care. Some were trained in the use of herbs and were called doctoresses. Although not trained in European medicine, from inside their lodging houses, they performed nursing functions, their services being especially valuable to seamen and soldiers in need of care, as well as visitors to the island such as Cynric Williams (in 1823), who

reported that he stayed at a particular lodging house for medical care and that he was advised to eat only at that lodging house because of his health issues. At times, the lodging house was the only place where medical care was available (Kerr 1991). Visitors to Jamaica also noted the hospitality accorded to visitors at planters' houses, with or without letters of invitation, which was the norm.

Three outstanding Jamaican women who cared for the sick, two in Jamaica and the other both in Jamaica and outside of Jamaica, were Couba Cornwallis, Sarah Adams (Mullins) and Mary Seacole.

Couba Cornwallis (died 1848), lodging-house keeper of Port Royal, restored Lord Nelson to health. In 1780 Lord Nelson went on an expedition to Nicaragua, intending to reach the Pacific Ocean via the San Juan River and Lakes Nicaragua and Leon. The expedition was unsuccessful resulting in a number of casualties and Lord Nelson was "on the verge of death." By the time he returned to Jamaica he was poisoned and had a high fever when he was taken to Couba's lodging house. Eventually, he retired to Admiral Parker's country residence in Cooper's Hill, St. Andrew. While at Cooper's Hill, Lord Nelson wrote to Kingston businessman Hercules Ross, "Mr. Ross, what would I give to be at Couba's lodgings at Port Royal." He also wrote to his friend, Captain Locker, about Couba's hospitality. Lord Nelson introduced Britain's Prince William (Sailor Prince) later King William IV, who visited Jamaica with him, to Couba. Prince William was so grateful for her remedies that he shared this experience with his wife Queen Adelaide. Queen Adelaide sent an expensive gown to Couba who refused to wear it, stating that she should be buried in it. It served as her shroud (Hill 1855).

Sarah Adams, also a black woman, was matron of the naval hospital at Port Royal. Hill (1855) described her as having a kind and gentle

disposition and noted that she took care of the “officer-boys” who needed care. She died in 1849.

In June 2016 the first statue of a black woman in the United Kingdom was unveiled on the grounds of St. Thomas Hospital, London. In 2004, at the initial launch of 100 Great Black Britons, Mary Seacole (1805–1881) was named the Greatest Black Briton of all time. Since 2005, her portrait has hung in the National Portrait Gallery, London. In 1805, Mary Seacole



Bust of Mary Seacole.
Photo courtesy National Museum of Jamaica,
Institute of Jamaica

was born at 10 East Street, now the site of the National Library of Jamaica. She was a skilled doctress who, before heading for the Crimea, had treated the sick in the cholera epidemic of 1850 in Jamaica and afterwards in Panama. She distinguished herself in the Crimean war 1853–1856 where her skills as a lodging-house keeper and healer or doctress were combined to take care of wounded British soldiers at her British Hotel. Her service proved to be invaluable. In 2020 she was honoured with a memorial in the form of a statue in England, “The United Kingdom’s first honour to a black woman.” In Jamaica there is a Hall of Residence named in her honour at The University of the West Indies and a building at the Nurses Association of Jamaica Headquarters, also in Kingston. A bust of Mary Seacole is also in the custody of the Institute of Jamaica.

It was in 2004 that efforts were begun to identify the birthplace of Mrs Seacole. Mrs. Eppie Edwards, then Deputy Librarian of the National Library of Jamaica, undertook the research in time for a ceremony which was to be held before the end of 2005. Eventually, Mrs. Edwards confirmed that the very space from which she was undertaking the research, at 10 East Street, the location of the National Library of Jamaica, was the birthplace of Mary Seacole. This was formerly Blundell Hall. The ceremony was held on November 21, 2005. In the *Daily Observer* of July 23, 2008, I made an appeal for her remains to be reinterred in Jamaica.

MUSIC

Jamaica's musical expression is wide and varied, influenced by European, African and other cultures. Enslaved Africans made their own percussion instruments, with the drum dominating, for communication, entertainment, religious and healing purposes. The drum remains a key instrument in the music of Jamaica, different types of drum being fashioned among different groups across the island. Traditionally drums were made by local drum-makers, some being made of goat-skin. This skill is now rare as factory-made instruments are widely available (Senior 2003). Drumming continues to be a significant element in the music of the Rastafari which is an integral part of Jamaica's music heritage (see under RASTAFARI).

Folk

A significant aspect of our intangible heritage is folk music, the traditional music of African Jamaicans, which entertains, comforts, helps in community-building and offers support in time of need. Work songs are sung at community support activities (such as Day for Day and Morning Sport) where community members give mutual assistance at no cost in activities such as planting, reaping

crops and building houses. At nine-nights and other death-related ceremonies in some parts of the island, music such as dinki-mini and gerreh are still performed, accompanied by dancing. For social and recreational activities music celebrates occasions such as Christmas and other events. Our folk music has been collected by agencies such as the Jamaica Memory Bank and performed by groups such as the Jamaica Folk Singers and the National Dance Theatre Company. Jamaica's festival movement over the years has served to introduce folk music to Jamaicans through performances across the country.

Samuel Felsted

As regards classical music, Jamaica's first classical composer was Samuel Felsted (1743–1802), whose parents were from England. Felsted was born in 1743 and was exposed to excellent educational opportunities because of his skills in art, music, poetry and botany. Felsted may have been taught to play the organ by Samuel Patch of Kingston and John Raymond of Port Royal. He was an organist at St. Andrew Parish Church until 1783 and succeeded the organist of Kingston Parish Church who could have been Samuel Patch.

Felsted is remembered for his Oratorio, "Jonah", which he composed while he was the organist at St. Andrew Parish Church. This is believed to be the first Oratorio composed in the New World. Mrs. Valerie Facey, a member of the St. Andrew Parish Church, in 1990 introduced the Diocesan Festival Choir (the oldest Choral group of its kind in Jamaica, 1923) to the work which was often performed at St. Andrew Parish Church with Cecil Cooper, the tenor soloist, as Jonah. I was a member then of the choir and I have Felsted's other known work, "Six Voluntaries for the Organ", which I sometimes play.

Frederic Hymen Cohen

Sir Frederick Hymen Cohen (January 29, 1852–October 6, 1935) was born at 90 Duke Street, Kingston, to Frederick and Emily Cohen nee Davis. He was taken to England at 4 years old. He was a distinguished musician and published his first operetta, *Garibaldi*, at age 8. In 1896 he was appointed conductor at the Liverpool Philharmonic Society and also of the Halle Orchestra and the Handel festivals at Crystal Palace. He received honorary doctorates from Cambridge and Edinburgh in 1900 and 1910 respectively and was knighted in 1911. He returned to Jamaica in February 1929 and was presented at the Institute of Jamaica and performed at the Ward Theatre (Brown 2016).

Kingston Choral Union

Long before our popular musicians undertook international tours and brought fame to Jamaica our first tour group, Kingston Choral Union, led the way. The group was formed in 1882 from various church choirs in Kingston under the leadership of Mr. Thomas Ellis Jackson, the conductor. The choir was invited to Britain by Sir Alfred Jones (1845–1901), a Welsh ship owner and President of the Liverpool Chamber of Commerce who had several financial interests in Africa. In 1901 he was appointed Knight Commander in recognition of service to Africa and Jamaica. The request to Sir Alfred was made by Jamaican James Johnston, then member of the Legislative Council of Jamaica, who while travelling to England noticed that they were not aware of creative activities in Jamaica. The group, all black members, toured England 1906–1907. The repertoire included classical and Jamaican folk music. The group performed in Bristol, Liverpool, Swansea, Worthing, Whitby, Bridlington, Wrexham and Ennis in Ireland.

Members of the group were:

Mr. Thomas Ellis Jackson, *conductor*

Sopranos:

Miss Ambrosine Lawrence – mezzo soprano

Miss Adeline McDermott – best soprano in Jamaica at the time

Contralto:

Misses Connie Coverley, Evelyn Gordon

Tenors:

Mr. Louis Drysdale, Mr. J.T. Loncke (a Guyanese)

Basses:

Mr. Carlton Bryan (Popular as a singer of comic songs), Mr. J. Packer Ramsey.

The pianist was Henry Nation.

Mr. C. Lipscombe Barnes was pianist and organist

Source: <http://thefamousjamaicachoir.weebly.com/who-were-they.html>.

Reggae

In November 2018, UNESCO designated reggae music an intangible cultural heritage (<https://www.npr.org/2018/11/29/671996688/unesco-designates-reggae-as-intangible-cultural-heritage>.)

Influenced by the earlier Jamaican genres of ska and rocksteady, reggae music originated in Kingston, Jamaica, in the 1960s. It was, and continues to be, seen as the voice of the oppressed, as artistes sing about poverty and inequality as witnessed in the social and economic conditions experienced by the majority of Jamaicans. The music gained popularity in Britain, North America and Africa and has spread beyond those regions to be recognized the world over and to be performed by musicians and artistes on all continents. Among the pioneers of reggae music are Toots and the Maytals, Bob Marley and the Wailers and Jimmy Cliff. Although reggae has its roots in protest and the search for justice, “lover’s rock”, the “softer”

side of reggae, emerged and became popular internationally through artistes such as Beres Hammond. The music is closely associated with the Rastafari community, with many artistes being of the Rastafari faith and with similar concerns for the poor and oppressed. Carolyn Cooper notes that, “Fusion with other genres was an inevitable consequence of the music’s globalization and incorporation into the multinational entertainment industry” (<https://www.britannica.com/art/reggae>).



For further reading: <https://www.britannica.com/art/reggae>.

MAROON HERITAGE

Professor Barry Higman, in the foreword to *Maroon Heritage: Archaeological, Ethnographic and Historical Perspectives*, stated, “Maroons have never been marooned in the sense of being, lost cast up in some isolated desolate place without networks to the wider world. They have always been in the world and of the world. An acceptance of this past and present interactive relationship is essential for the future preservation of Maroon heritage as well as the study of Maroon people and their history” (1994, vii).

Our Maroon communities at Moore Town (Portland), Scot’s Hall (St. Mary), Charles Town (St. Mary) and Accompong (St. Elizabeth) are repositories of indigenous knowledge that has come down through time. Much of this knowledge is unwritten, passed down by word of mouth, by observation and by apprenticeship. Rituals, knowledge of cooking for special occasions, music and drumming, herbal cures and means of communication are all part of the intangible heritage of the Maroons of Jamaica. Maroon heritage includes:

Communication

“Jamaica’s first cell phone”: long before the cell phone the Maroons used the abeng to communicate. Nanny is said to have strategically allowed the British to capture an abeng blower so that she could learn their secrets. The sound could be used to:

Communicate distress – I remember when my brother went to the field and did not return home, having fallen ill. The abeng was sounded and the villagers went in search of him

At the meeting place – “safu huss”

Fanfare – on Christmas Eve when the first bus or truck arrived from Port Antonio market

Call to bush or clean up the village – at Easter, August or Christmas

Music

In 2003 UNESCO declared the music of the Moore Town Maroons to be part of the intangible heritage of mankind. Only 26 such other declarations had been made at that time.

Dispute resolution

Long before the police force, peace management schemes were established where elders settled disputes.

Warfare

Camouflage and guerrilla warfare are world famous. Such strategies were used by the Maroons during the wars waged against the British, which ended with the signing of peace treaties.

Herbal medicine

The knowledge and work of Maroons in this area is well documented. At Moore Town, members of the community who are

skilled in the use of herbs for healing are able to identify and offer herbs for various ailments. Traditionally, healers have been guided by observing what animals eat to determine what is poisonous. They have been taught that “bush” is not to be picked or harvested after dark as the wrong one may be picked in the dark. Healers are also aware that herbs are to be used in odd numbers; 3 or 5 are to be used for drinking for any ailment for potency reasons, while for healing baths (for fevers, and so on), more than 5 may be used. Community members also have basic knowledge of herbal cures.

Taxes

Maroons do not pay land tax in any of the communities.

Ritual cooking

At Accompong on January 6 each year, designated male cooks prepare ritual meals for the ancestors using foods eaten by the Maroons at the time of the war with the British (eighteenth century) – plantain, yam, fowls, pig. No goat is used and the food is not cooked or eaten with salt (McKenzie 2021).

Cuisine

Jerk is associated with the Maroons and is now world famous. See CULINARY SPECIALTIES.

RASTAFARI

The world's most recent religion is Rastafari. Believers in Rastafari point out that it is more than a religion, however; it is a way of life, affecting all aspects of life. The founder of the movement, Mr. Leonard Percival Howell, was a charismatic leader born in Crooked River, Clarendon. Following extensive travels abroad Howell settled in Trinityville, St. Thomas where he was in conflict with the government because of his teaching of black pride. Upon

the coronation of Haile Selassie in 1930 as Emperor of Ethiopia and convinced by Garvey's words "Look to Africa", Howell and his followers believed Haile Selassie was the reincarnated Redeemer who would redeem the black person. Rastafari is rooted in the experience of African Jamaicans and Rastafari lifestyle or "livity" emphasises being in balance with nature, which includes the wearing of dreadlocks, a natural hairstyle, and eating "ital" food. Rastafari beliefs and practices have wielded much influence around the world, particularly in music, ital food, the use of marijuana or ganja as a sacrament and the dreadlocks hairstyle. In 2000 the BBC declared Bob Marley's "One Love" the song of the century and *Time* magazine declared Marley's album *Exodus* the album of the millennium.

Ganja

Rastafari believe that ganja is a link with God: Psalm 104:14 – "He causeth the grass to grow for the cattle and herb for the service of man." By smoking the "herb" (ganja) they believe they acquire wisdom and therefor create a link with God.

Politics

They do not regard themselves as part of the political movement.

Lifestyle

As it relates to food, vegetarian (ital) food is eaten and Rastafarians abide by rigid dietary rules (see under Culinary specialties). Tobacco is avoided.

Ceremonies

Reasoning: A meeting where ganja is smoked while discussions take place about current issues. An honoured person "lights" the "herb", says a short prayer and the "chalice" is passed around

clockwise except in a time of conflict or unrest in the community when it is passed counter-clockwise.

Grounation: This is regarded as a holy day derived from Nyabinghi, believed to be an order of ancient militant blacks, Eastern African belief to end oppression.

Symbols

The Lion: Symbol of Haile Selassie, the Lion of Judah and Haile Selassie are seen as reincarnations of Jesus.

Red, Green and Gold: Red symbolises blood that was shed, green is the colour of the land and gold the colour of the sun (life) prosperity.

Dreadlocks

Justification in Leviticus 21:5 – They shall not make baldness upon their head nor make any cuttings of the flesh.” Samson was a Nazarite who had “seven locks”.

Language

Rastafarians argue that their African language was denied them during slavery and English is imposed. Consequently, they have modified the language:

I and I: the first I is God and the second is the individual, which is acknowledging God.

Zion – Paradise of Jah or Ethiopia

Livication – used for dedication because they associate “ded”-ication with death.

Ital: derivative of vital and associated with Hebrew dietary laws.

Overstanding: *Instead of understanding* – one is placed in a better position

Irie: (pronounced eye-ree) refers to acceptance, positive

Downpression: Meaning oppression, pressure, to put down.

Music

Rastafarians have made significant contributions to Jamaica's musical heritage and continue to create and innovate in this field. Reggae music, which had its beginning in Trench Town, an inner-city community, is associated with the movement. Among the outstanding reggae musicians are Bob Marley, Peter Tosh, Bunny Wailer, Dennis Brown, Toots and the Maytals, Freddie McGregor, The Itals, Mikey Dread and Black Uhuru. The first reggae record on the Rastafarian theme was "Bongo Man" by Little Roy in 1969.

Nyabingi chants: Nyabingi is an East African movement of the 1850s–1950s which opposed British imperialism. The music is played at worship meetings referred to as grounations. There is chanting, dancing and drumming.

Drumming: Drumming is associated with the movement as this is a symbol of African ancestry. It is said that "Jah's" spirit is revealed through the drums.

Burru: Burru drumming was made popular by Count Ossie of the Mystic Revelation of Rastafari, a Rastafarian musical ensemble.

THE SPOKEN WORD

This is a significant aspect of our intangible heritage as Jamaicans have expressed themselves in different forms, using their words and voice to convey their history, heritage, values, joys and sorrows throughout the centuries. Storytelling and poetry are fused in the works of Miss Lou, and music and poetry are fused in dub poetry, all forms highlighting the creativity in our expressive culture. Proverbs

and sayings convey values and attitudes, using the characteristics of plants, animals and the environment to teach lessons. Below we highlight a few of the people and the forms they have used to contribute to our oral expression.

Jamaican Patois

Jamaican Patois, also called Jamaican Creole, is mainly a spoken language which has its base in English and in West African languages. The language is spoken mainly in Jamaica as well as among Jamaicans in countries such as Cuba, Costa Rica and Panama to which Jamaicans migrated in search of work in the late nineteenth and early twentieth centuries, and among communities of Jamaicans in North America and the United Kingdom.

As it relates to our heritage, proverbs and sayings have perhaps been delivered in Jamaican Patois for the longest period of time. Once frowned upon, the use of Jamaican Patois in literary works has grown in acceptance since the writings of Claude McKay over 100 years ago, followed by the works, both written and spoken, of the Honourable Louise Bennett-Coverley, who played a significant role in activism towards the acceptance of the language. Her efforts paved the way for dub poetry (see below) in the 1970s as well as for its use in films (for example, *The Harder They Come*), children's books and novels. In 2012, the Bible Society of the West Indies undertook the translation of the New Testament into Jamaican Patois. Jamaican music – reggae, dancehall – is sung in Jamaican Patois.

Poetry

Dr. the Honourable Louise Bennett-Coverley (September 7, 1919–July 26, 2006) made the greatest impact on the recognition of the Jamaican language in the twentieth century. A trained

dramatist, she studied at the Royal Academy of Dramatic Art on a British Council scholarship in the 1940s. Through her writing and performance of her poems, stories as well as folk songs, “Miss Lou”, a language activist, raised the level of acceptance and appreciation of the Jamaican language among Jamaicans. Her work showed that patois was valid for literary expression. Miss Lou wrote about the everyday life experiences of Jamaicans in a humourous way. Her work has influenced the work of generations of poets, writers and storytellers to use Jamaican language in their works and her works continue to be performed by Jamaicans at home and abroad. Her name is also remembered in connection with Randolph “Ranny” Williams for their performances in annual pantomimes. They also performed together in a radio show, the “Lou and Ranny Show”. Miss Lou received many honours and awards for her work including the Norman Manley Award for Excellence, the Order of Merit (2001), Musgrave medals (Silver and Gold), and an Honorary Doctor of Letters from The UWI (1983). She also received the Honorary Degree of Doctor of Letters from York University, Canada, in 1998. The square in Gordon Town near to her former home is now named in her honour.

Claude McKay (1890–1948) was born at James Hill, Clarendon. Before leaving Jamaica he had published two books of poetry in dialect, even book Louise Bennett began her work with the Jamaican language. His works on Jamaica were *Gingertown* (1932) and *Banana Bottom* (1933) and posthumously, *My Green Hills of Jamaica* (1975). His poem “If We Must Die” (1919) is one of his better known poems in Jamaica, recited by school groups over the years. He authored many other works of both fiction and non-fiction and was a key figure in the Harlem Renaissance, a period of revival of intellectual and cultural expression of African-Americans in Harlem, USA. The high school at the place of his birth is named after him.

Jamaica's Diaspora Poem at Christmas

Flame Heart

Claude McKay

So much have I forgotten in ten years.
So much in ten brief years! I have forgot
What time the purple apples come to juice;
And what month brings the shy forget-me-not.
I have forgot the special startling season
Of the pimento's flowering and fruiting;
What time of year the brown doves brown the fields
And fill the noonday with their curious fluting.
I have forgotten much, but still remember
The poinsettia's red blood red in warm December.

I still recall the honey-fever grass but cannot
Recollect the high days when
We rooted them out of the ping-wing patch
To stop the mad bees on the rabbit pen.
I often try to think in what sweet month
The languid painted ladies used to dapple.
The yellow by road mazing from the main
Sweet with the golden threads of the rose apple.
I have forgotten – strange – but quite remember
The poinsettia's red, blood red in warm December.

What weeks, what months, what time o' the mild year
We cheated school to have our fling at tops?
What days our wine-thrilled bodies pushed with joy
Feasting upon black berries in the copse?
Oh some I know, I have embalmed
The days even the sacred moments
When we played all innocent of passion uncorrupt
At noon and evening in the flame heart shade
We were so happy, happy – I remember
Beneath the poinsettia's red in warm December.

Marcus Garvey also wrote poems, two of which are included below. They both recall our history of enslavement.

Freedom's Noble Cause 1834–1934

(Provided by Professor Rupert Lewis, Garvey scholar)

Behold the day, a cent'ry old,
When fathers' cares were lifted off:
No more, as chattels to be sold,
On block on farm, on ship or wharf.

The sins of other men had made
The world a living hell these days:
But even as all sin do fade,
The curse is gone, true freedom says.

Profound regret we manifest
That slavery brought us here:
But God has done for us the best,
And kept us in His kindly care.

And now we rise as children new,
To fight battles fresh and keen:
Our people, then, were sad and few,
But now the millions can be seen.

Good Buxton fought for us the fight
With Knibbs, Wilberforce, Clarkson, too:
They saw the awful, dreary night
That shadowed us, of darkest hue.

The hearts of England, called they out,
Good Christian men, as they did prove:
No stone unturned was left about,
To ease us from the hellish grove.

A century of histories
Has brought us salving, trusting laws;
And so we bless their memories,
And sing for freedom's noble cause.

Centenary's Day

A hundred years have passed and gone,
And we are toiling still abroad;
But we are not dismayed, forlorn,
Nor hopeless of redeeming God.

Our fathers bore the stinging lash
Of centuries of slavery's crime;
But we are here without abash,
For we shall win in God's good time.

We wish no evil, harm or hurt,
To those who kept us down so long;
We join with them in ways alert,
To guard good freedom's happy song.

To Afric's shore we're bound again,
In freedom's glory won at large;
In thoughts we claim a just bargain,
To sail in liberty's fair barge.

The world is conscious now of wrongs
To us the sufferers had done;
But now to each, who claims, belongs
The truth, the light of God's own Son.

We wish to live in peace alone,
And bless all men for goodness' sake:

We praise the Lord on Glory's throne;
To Him our Altars we do make.

Source: Tony Martin, ed., *The Poetical Works of Marcus Garvey* (USA: The Majority Press, 1983), 113–114.

Centenary's Day

Marcus Garvey

Melody by Vivian Crawford
Score produced by Ashley Pennycooke

A hun - dred years have passed and gone. And we are toil - ing still a - broad_

5
_ But we are not dis - mayed for - lorn nor hope - less of re - deem - ing God.

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A hun-dred years have passed and gone.
And we are toil-ing still a-broad But we are not dis-mayed.
For-lorn nor hope-less of re-deem-ing God.

Dub Poetry

Dub poetry is a performance style of poetry which emerged in Jamaica in the 1970s. Among the early dub poets were Oku Onuora, Linton Kwesi Johnson, Jean “Binta” Breeze, and Mutabaruka. This form of poetry is most times used to express political and social commentary and incorporates music: “Musicality is built into dub poems, yet, dub poets generally perform without backing music, delivering chanted speech with pronounced rhythmic accentuation and dramatic stylization of gesture. Sometimes dub music effects, e.g. echo, reverb, are dubbed spontaneously by a poet into live versions of a poem. Many dub poets also employ call-and-response devices to

engage audiences" (*Wikipedia*, https://en.wikipedia.org/wiki/Dub_poetry). Many poets have been inspired by this form of poetry which is recognized internationally.

Proverbs and Sayings

Most of our ancestors were not exposed to formal education but they developed very powerful sayings which they used to teach values and attitudes and how to build interpersonal relations. Some of my favourites are:

Exercise caution

If monkey gwine buy trousers him muss know whey him gwine put him tail

Tie yuh toe before it cut (Be careful what you say so that you don't get into trouble)

John Crow seh him nuh work pon Sunday. If yuh t'ink a lie kill yuh mawga (skinny, emaciated) cow

Ratta (rat) look 'pon the sharer. Ratta seh him nuh waan no tea. Why? Puss was sharing the tea! (Told to me by my cousin Mrs Ethelreen Crawford Thompson)

Child rearing

If yuh cyaan hear, yuh wi feel

Baffan (clumsy) pickney run when there is fire (Shared by my brother, Hawthorne)

Mi nuh bring (birth) grand-pickney (grandchildren); mi bring pickney (Shared by my mother)

Interpersonal relationships

Tan an' see nuh spoil dance, interference does (Don't rush into things; it's better to wait sometimes)

Howdy an' tenky nuh bruk no square (Showing good manners does no harm)

Crab seh, nuh trus' no shadow after dark because every shadow is a man an' every man is a rascal (The reason for the crab's fear is that crab hunting is done at night)

Not every shut-eye is sleep

Nobody nuh shake empty tree (Need beckons)

Is not for want of tongue why cow nuh talk (Silence is golden)

Mawga (skinny, emaciated) cow a pasture ah bull mooma (mother)
(Don't underestimate people because of their appearance)

Chip-chip (a tiny bird) seh if him walk any heavier the world wi' sink
(Do not be too caught up with yourself)

In Summary ...

This lecture has explored aspects of Jamaica's tangible, intangible and mixed heritage, highlighting some well-known as well as some little known locations and artefacts ranging from the earliest known period of occupation to the present. The lecture showed the interconnectedness of history and heritage while pointing to significant events in Jamaica's history. The lecture noted the risk of loss of both tangible and intangible heritage if care is not taken to preserve, record and pass on knowledge and skills and showed how our intangible heritage demonstrates our resilience as our words, ideas, voices and actions propel us forward each day. We hope you will be encouraged to explore our country's history and heritage and be guided by them.

Indeed, so much to tell ...



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