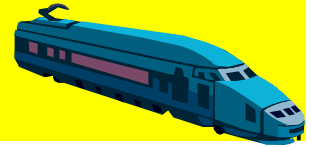


*Mashramani Greetings
on the occasion of Guyana's
43rd Republic Anniversary*

February 2013

BUXTON-FRIENDSHIP *EXPRESS*



FEBRUARY SALUTES CUFFY, MASH & BURNHAM

2013 Milestones

- **Berbice Rebellion (250)**
- **Demerara Revolt (190)**
- **Slave Emancipation (175)**
- **East Indian Arrival (175)**
- **Chinese Arrival (160)**
- **Forbes Burnham's Birth (90)**
- **Buxton Scholarship Act (90)**

Two hundred and fifty years ago, a group of courageous slaves in Berbice, who resolved to end the subhuman bondage of African people, started the journey to freedom which we celebrate today. On the 23rd day of this historic month (February), we pay homage to our national hero Cuffy (Kofi) and his fellow martyrs for their sacrifice.

Also on this day, forty-three years ago, the Co-operative Republic of Guyana was born. The Nation will mark this milestone with "**Mashramani**" celebrations—the annual commemorative festival which reportedly derived its name from an Arawak word meaning: "*Celebration after hard work, successful endeavour and achievement.*"

On the 20th February, one of the men who undoubtedly helped to mould the new nation would have celebrated his 90th birthday, had he lived. Linden Forbes Sampson Burnham, who founded the People's National Congress, first led the country in gaining Independence from Great Britain on May 26, 1966 and later in founding the Republic on February 23, 1970.

Burnham served as the country's Premier from 1964, and as the first Prime Minister following Independence in 1966. With the passage of a new constitution, Forbes Burnham became the first executive President, a position he held until his death on August 6, 1985, at the age of 62.

MASH MADNESS

This year's Mashramani festivities in Buxton kicked off with a "Mash Launch" at Jarvis Lawns on February 2nd by Moey's Buxton-Foulis Mash camp. On February 16th, residents of "Snake Alley" (Winifred Gaskin Street, between Public Road and Barnwell Street) held their road tramp and Soca party, reportedly sponsored by the Gordon family.

The community is now gearing up for its own March Madness which will begin on March 3rd with Imogene's Costume Float Parade. This will be followed by Ojembo Pompey's Mash on March 10th. The celebration will wrap up on March 17th with Moey's Mash & Soca Bacchanal, which promises to be "Epic".



Buxton Mash 2010

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250th Anniversary

The BERBICE SLAVE REBELLION

From the African Cultural Development Association (ACDA):

....February 23, 2013 marks the 250th anniversary of the renowned Berbice Slave Rebellion that immortalized Cuffy (Kofi) and to a smaller extent Atta, Akara and Accabre. The Berbice Slave Rebellion lasted for 10 months and marked the first serious attempt by a large group of enslaved people to win their freedom in Guyana. It was also the first organized attempt to win freedom and to call for "shared governance" in the entire American continent. Hopefully, Cuffy's historical letter to Governor Van Hoogenheim will be read by all school children during 2013. Cuffy's letter stated:

"Cuffy, Governor of the Negroes of Berbice, and Captain Akara send greetings and inform Your Excellency that they seek no war; but if Your Excellency wants war, the Negroes are likewise ready. Barkey and his servant, De Graff, Schook, Dell, Van Lentzing and Frederick Betgen, but more especially Mr. Barkey and his servant and De Graff, are the principal originators of the riot which has occurred in Berbice. The Governor (Cuffy) was present when it commenced, and was very angry at it. The Governor of Berbice asks Your Excellency that Your Excellency will come and speak with him; don't be afraid but if you won't come, we will

fight as long as one Christian remains in Berbice. The Governor will give Your Excellency one half of Berbice, and all the Negroes will go high up the river, but don't think they will remain slaves. Those Negroes that Your Excellency has on the ships, they can remain slaves.

The Governor greets Your Excellency."

From the Museum of African Heritage:

The Berbice Slave revolt was the first major revolt in the territory which we now call Guyana. It was as result of the angers and frustration of the slaves from the treatment they received at the hands of the planters coupled with the shortage of food supplies.

Motivated by the Bush Negroes of Suriname who had secured their freedom from the Dutch in 1761, the slaves of plantation Magdalenburg on February 23, 1763 took up arms against their masters. Governor Van Hoogenheim reacted quickly to the news of the rebellion, but was handicapped by the small number of soldiers in the colony and could not do much to stem its spread.

By March it had spread to many other plantations in Berbice during which the slaves attacked and looted many plantations and killed several whites in the process. More importantly they took control of Fort Nassau which at the time was key to the Colony's survival. Led by

**MUSEUM OF
AFRICAN HERITAGE**

It is a non-profit institution, created by the Government of Guyana to collect, preserve, exhibit and research art and artifacts relating to Africa and the African experience in Guyana, and to disseminate this knowledge through its outreach programme.

The museum is located at Barima Avenue, Bel Air Park, Georgetown.

Cuffy who appointed himself Governor, the slaves demanded that Berbice be partitioned so that the Whites stayed on the Coast and the Blacks in the Interior of the Colony.

Cuffy's sympathetic approach to the Governor and the lack of commitment on the part of the slaves cost them victory during the rebellion. Van Hoogenheim used this sympathy to stall them on the decision of the partition until British reinforcements arrived. During the ten months the revolt lasted, its leadership changed hands several times and Cuffy at the inevitability of defeat killed his close followers and committed suicide.

This revolt is symbolic to Guyana's history because it demonstrated the slaves courage to free themselves of the oppression of slavery.

MILESTONES TO FREEDOM: RESISTANCE, RESOLVE EMANCIPATION & ENTREPRENEURSHIP

From the time they found themselves trapped in a life of perpetual enslavement, our African foreparents employed various means of resistance to free themselves and succeeding generations from the system of oppression. This year, we commemorate two important milestones of the resistance movement which paved the road to the abolition of slavery—the 1763 Berbice Rebellion and the 1823 Demerara Revolt.



The 1763 Monument (Cuffy Statue) standing in the Square of the Revolution Georgetown

The late Philip Moore, renowned artist, won an open competition to create a monument in honour of the 1763 Rebellion at Plantation Magdalenenburg in Berbice. The Monument, which was sculpted and unveiled May 23, 1976, rests on a plinth designed by local architect Albert Rodrigues. It is adorned with five bronze plaques that represent "Seeking Inspiration", "Uniting the people", "Destroying the enemies", "Control", and "Praise and Thanksgiving".

Cuffy (Kofi) is believed to have been born in Kumasi, the capital of the Ashante kingdom, which was part of the Akan family of nations. His mother was from the Ekoona clan. He was the husband of two wives and father of fifteen children, a widely travelled trader, a compound elder and well respected councilor in his home village. Kofi was captured in his native West Africa and sold into slavery. He was brought to Berbice where he worked as a house slave before leading the renowned 1763 Berbice Slave Rebellion and suffering death.

(Part of this information came from "Kofi Baadu Out of Africa", a publication by the late Dr. Walter Rodney.)

History tells us that with Emancipation 175 years ago came liberty and the opportunity for the freed slaves to start new lives. From their accumulated savings during the apprenticeship period, they engaged in a system of entrepreneurship, investing in land purchase and competitive farming. These achievements constitute the theme of the Buxton Heritage commemoration this year which will be held in New York and Guyana.

The celebration will commence with a Soiree in Brooklyn during the evening of June 15. It will feature a magnificent Drum Parade, Libation, Salute to our Elders, Komfa, Kwekwe, Shanto, Poetry and Dance. In

honour of the Arrival of East Indians (175 years ago) and Chinese (160 years ago), some of their ethnic dishes along with a Creole cuisine will be served.

In Buxton, there are plans to add a culture-inspired Pageant and Gala, an Emancipation Festival, a Documentary Film Show and an Art Exhibition featuring Landmarks and Legends of the village to the usual list of Heritage Week activities. The High Achievers' Tour for successful Grade Six students will take them to East Berbice along the sites of the 1763 Rebellion and landmarks in the town of New Amsterdam. The week of activities will begin on 25th July.

July 25 — August 2, 2013
Landmarks & Legends Art Exhibition
Senior Citizens Party
Emancipation Pageant & Gala
Commemoration Church Service
Future Leaders' Culture Camp
High Achievers Tour to Berbice
Cultural Extravaganza
Campfire & Libation
Emancipation Festival
Community Cleanup / Beautification
Documentary Film Show
Village Symposium

BLACK HISTORY MONTH 2013

Making Black History Awareness Last All Year

The month of February is designated "Black History Month." During the month we celebrate the achievements of our ancestors and their contributions to civilization that made life better for us. The celebration takes various forms in schools, churches, and communities throughout the United States of America and several Caribbean countries. For instance, in Antigua and Barbuda the month long celebrations begin with a "Black Awareness Concert" on the first of February at all secondary and some primary schools. Next, every Friday students are allowed to wear African attire of their choice to school. Finally, some secondary schools hold a Heritage Day; others hold Black History Pageants; and at others, students display their art and craft talents, and recapture the experience of our ancestors as enslaved people.

Black History Month activities are a major event in the life of a school child in Antigua and Barbuda. Their involvement in the planning and execution of all the events enable them to learn that our ancestors who stood on the auction blocks were mighty kings and queens who made tremendous contributions to civilization. This gives them a great sense of pride and motivates them to improve their performance in school and love for their country. In Guyana, this phenomenon does not exist. It gives way to Republic/Mashramani celebrations.

The celebrations of Black people's contributions to humanity, civilization and world progress should not be restricted to the shortest month

of the calendar year - February. According to Cela 2000, changing the lens through which we view black history has become absolutely necessary. The current trends of globalization make it imperative for Black people worldwide to unite and acknowledge the interdependence of our struggles. The struggle for Black liberation and the salvation of all oppressed people necessitate a reconfiguration or removal of the geographical boundaries in order to encompass all who struggle for the rights and justice of the oppressed; hence, the need for Black History Month celebrations to become a part of school children's educational experience in Guyana.

The reconfiguration of the celebration of Black history may be done in two ways. Firstly, the celebration of Black history can be expanded to include all Africans in Africa and the Diaspora. The celebration of Black history must not be the task of African-Americans only, because the history of Black people predates the introduction of enslaved people to the Americas. The history of Black people is the history of the African continent; it is the history of Antiquity; it is the history of the world's earliest civilization. So, Black people throughout the world, from our great past to our present, form part of it regardless of their place of residence, as the struggles of our people are globalised.

Secondly, the limitation placed on celebrating Black history may need to be reviewed. Harnois 2005 stated that the celebration of our history must not be limited to one month yearly, for history affects our

PARIS COLUMN

by Rennie Parris

present and future attitudes. Shabazz 2005 claimed that celebrating Black history all year will motivate children to excellence in life.

The celebration of Black history throughout the year may be done in schools and at home. Codjoe 1995 wrote that the education process largely ignores the contributions of Black people to world civilization, and is full of negative perceptions of Black people and their culture. The Caribbean Examinations Council's History syllabus features a smattering of the history of Africa and Africans before they were kidnapped and brought to the Caribbean to fill the needs of a slave economy. Great emphasis is placed on the historical significance of the oppressors of the enslaved Africans. Eric Williams (Capitalism and Slavery) and Walter Rodney (How Europe Underdeveloped Africa) may become required reading for current candidates for the Caribbean Examinations Council History Studies.

This imbalance in the study of Caribbean History may be updated to include the study of the issue of reparations. However, until these relevant changes to the Caribbean Secondary School History Syllabus are made, it may become mandatory for all secondary school students to pass a course in African History before they graduate.

According to Harnois 2005, the home and the community are black

(Continued on page 5)

BLACK HISTORY

MAKING AWARENESS LAST ALL YEAR

(Continued from page 4)

history resource centres. There are several materials and tools in the home and the community that may be used to provide Black history lessons for children. For instance, as parents review their photo albums with their children they could discuss the events that were going on in the country or their community at the time. In addition, parents can point out several items in the home and the community which were invented by Black people. As they go driving they could tell them that the **traffic lights** were invented by Garrett Morgan; when they visit fast food places, they could tell

their children that the **french fries (potato chips)** they eat were invented in by George Grum; the **cell phone** was invented by Henry Sampson; the **clothes dryer** was invented by George Samon; the **refrigerator** was invented by John Stonard; the **elevator** was invented by Alexander Miles; the **ironing board** was invented by Sarah Boone; the **telephone system** was invented by Glanville T. Woods; the **lawn mower** was invented by John Burr; the **electric lamp** in the home was invented by Lewis Latimer; the **dust pan** was invented by Lloyd Ray, the **comb** was invented by Walter Sammons; the **pencil sharpener** was invented by John Love; **foot-**

wear shapers – the laser – was invented in the USA by Jan Matzeliger of Suriname. What about Elijah McCoy, Ben Carson, Mark Dean, and Jadega Buxton?

The discussions of Black inventions may serve to close the generation gap. As these discussions progress, a glowing relationship between parents and children may be established and children will be motivated to become responsible and strive for excellence in all their endeavours. Children may become hooked on the unheralded heroes of Black history and become self-motivated and stimulated to create profiles of unsung heroes of Black history and culture.

....Rennie Parris

US BLACK HISTORY MONTH

Theme for 2013

AT THE CROSSROADS OF FREEDOM & EQUALITY:

The Emancipation Proclamation & The March on Washington

Commemorating two events that changed the course of the US nation:

*The 1863 (January 1) Emancipation Proclamation Decree by President Abraham Lincoln declared that all slaves in confederate States then at war with the Union "forever free".

*The 1963 (August 28) March on Washington where Martin Luther King, Jr. delivered his famous "I have a dream" speech from the steps of the Lincoln Memorial, noting the Emancipation Proclamation gave hope to Black slaves.



We are inviting young girls, at least 20 years old, to participate in

Miss Guyana Emancipation Queen Pageant

to be held on

Saturday, July 27, 2013

Tipperary Hall, Buxton, ECD

Contestants will be judged on

Poise, Personality, Talent

Culture-inspired Fashion wear, Style

Prizes will be awarded to winners.

Application Forms can be downloaded from:

www.buxtonguyana.net/EmancipationPageant2013

Submission Deadline: April 30, 2013

Contact Address & Telephone Number:

GUYANA

Buxton Restoration Committee

c/o Patsy Moses
Middle Walk
Friendship, ECD

E-mail: patsy@buxtonguyana.net
Phone: (592) 274-0052 / 648-7751

USA

Buxton Heritage Group

c/o Lorna Campbell
454 Vermont Street
Brooklyn, NY 11207

E-mail: lorna@buxtonguyana.net
Phone: (718) 342-0040

R_x WOES AT BUXTON CLINIC

KAIETEUR NEWS ARTICLE—

Wednesday, February 20, 2013

Several elderly persons were yesterday forced to leave the Buxton Health Centre to purchase their prescriptions elsewhere, as there was no Pharmacist present to give them their doses. Kaieteur News, in responding to complaints, learnt that this is a usual scenario at the health facility, since the lone pharmacist had not been doing his job as is expected. Persons complained that even if the pharmacist does show up, he does not work the amount of hours that he is supposed to. A few senior citizens who remained at the health centre explained that on some occasions, the doctor himself would issue medication to patients. However,

"BUXTONIANS LAMENT DENIAL OF HEALTHCARE

-cite

*Pharmacist's absence,
limited supply of drugs
among worries."*

there are days when the doctor's workload is too much and he is unable to do so. This would cause a great deal of unease to particularly the seniors who would then have to go elsewhere and purchase their much needed drugs. "I didn't feel well, so I come hoping that the dispenser gon be here. But is when the doctor done see me then I hear that the pharmacist ain't come to work again. This getting too much...now I can't get my heart tablet today," one woman said.

In addition to this, Kaieteur News understands that the centre has not yet received drugs for 2013. The medication is therefore limited. When contacted yesterday, Minister of Health, Dr. Bheri Ramsaran, stated that while he is aware of an overall issue of the tardiness of workers across the country, he had not received any complaints of the Buxton Health Centre not receiving drugs for this year. He opined that it may very well be the same delinquent pharmacist who had not contacted the Ministry to put in the claim for the drugs. Ramsaran promised that he will look into the matter.



In the Kaieteur News photo above, a group of patients waiting to be seen by the doctor while, at right, is a photo of the Buxton Health Clinic which was largely reconstructed by the Washington, DC-based group, Jaybees International.



DR. JOHN FREDERICKS

28th March, 1927—15th October, 2012

Dr. John Fredericks was a scion of the largest East Indian family in Buxton/Friendship.

He was a third generation descendant of Indian indentured immigrants from Gorakhpur in Uttar Pradesh of undivided India. His paternal great grand parents were Satyajiwan (Sajiwan) and Phulia Sawh who were taken to colonial Guiana in the 1890s. They were believed to have been indentured to either Non Pariel, Lusignan or Chateau Margot sugar estate in Demerara. Satyajiwan and Phulia settled in Buxton Front soon after their terms of indenture had expired. They settled at the corner of Buxton Middlewalk North & Old Public Road where a concrete bridge over Buxton west sideline dam continues to the village Pumping Station at Friendship Front still stands. The children of the McEwan (Cap'n Boase & Teacher Brucie) family now live in the location on both sides of the Middlewalk road.

Rambhajan Sawh also known as John Fredericks, John Frederick Bhajan, Bhajan Fredericks or Bhajan Sardar, was like his parents Satyajiwan and Phulia Sawh, a trader and shopkeeper of the Hindu Vaisya (entrepreneurial/mercantile/commercial/banking) community. Numerous members of this large family lived at Buxton Front. Many who died in the village and some who died elsewhere were buried or their "ashes" were interred in the village cemetery at Buxton Front.

John's father, Joseph Fredericks (Uncle Jack) owned and operated a Rice Mill at Dundee, Mahaicony. Joseph's father was the eldest son of Satyajiwan and Phulia Sawh. His birth name was Rambhajan Sawh.



He converted to Christianity and assumed the name John Frederick Bhajan. He died at Buxton Front and was buried in Buxton Front Cemetery. His children and their children were all known and called or referred to with Fredericks or Bhajan as their surnames or with Roopchand, Ramkissoon, John or Persaud as their surnames.

Some of the very well known high profiled descendants of Satyajiwan and Phulia Sawh were/are Charles Ramkissoon Jacob, Snr., Businessman of C.R. Jacob and Sons Ltd of Georgetown, Guyana and London, England, Trade Unionist President of the Manpower Citizens Association (MPCA), Legislator and President of the British Guiana East Indian Association (BGEIA); his sons Frank Ramkissoon Jacob, Barrister at Law and politician and Charles Ramkissoon Jacob, Jnr., Optometrist, politician and Minister of Finance in the 1961-1964 Government of the People's Progressive Party (PPP); Fielden Marcellus Surjballi Singh, Barrister at Law, politician, parliamentarian, Leader of the United Force (UF), Minister of Works and Hydraulics and Leader of the Opposition, Paul Edward Fredericks,

By Rampersaud Tiwari

Dr. John Fredericks, who was born at Buxton on 28th March, 1927, passed away on 15th October, 2012 at the age of 85. He had practised Medicine for many years at St. Joseph's Mercy Hospital. Kingston, Georgetown.

He was the husband of Madeleine Fredericks; father of Stella Vieira, Odile Fredericks, Marie-Helene Fredericks, Françoise Meyer and the late Dr Jean-Marie Fredericks.

Dr. Fredericks was laid to rest at the Buxton Cemetery on 22nd October, 2012, after a funeral service at the Catholic Cathedral of the Immaculate Conception, on Brickdam, Georgetown.

Chief Labour Officer, Barrister at Law, and Secretary of the Sugar Producers Association (SPA); Compton Chanderballi Singh, Chief Labour Officer, Roman Catholic Bishop Benedict Ganesh Singh, Patrick Sewnarain Roopchand, Barrister at Law; Clyde Roopchand, Civil Servant/Projects Consultant and Planner; Rev. Samuel Seeram Ramotar, Rev. Edward Ramnarain Latchman, Lutheran Pastors; and Anthony Martin Fredericks, Sworn Land Surveyor, Legislator and Owner/Director of Mc Doom Lumber and Sawmilling Company. Teachers, policemen, soldiers (army and naval), leaders in agricultural, forestry and fishing enterprises were/are also members of this family. Two grandsons of Charles Ramkissoon Jacob Snr., were Guyana Scholars.

[Sources Buxton-Friendship In Print and Memory: Reverend Samuel Seeram Ramotar \(dec'd\) and Reverend Edward Ramnarain Latchman \(dec'd\).](#)

VILLAGE SPOTLIGHT: PLAISANCE

The village of Plaisance spans about 505 acres and is situated approximately six miles from Georgetown on the East Coast of Demerara. Bound to the West by Goedverwaging, to the East by Better Hope, to the South by the Water Conservancy Canal and to the north by the Atlantic Ocean, this village is very popular.

President of the Plaisance Dorcas club, Beryl Adams-Haynes noted that in 1842, 65 freemen pooled their money and bought the 12-hectare estate for \$39,000. An initial payment of \$15,000 was made, and the rest paid off in three installments at six-month intervals. At the time of the purchase, Plaisance had all of its buildings in fairly good condition; and a couple of mules are also said to have been thrown into the bargain. In earlier times, the village was actually owned by a Frerichman who had placed it under cotton cultivation. In 1832, Plaisance became the property of A and J Waterschodt, who used it as a private cattle farm.

"The new proprietors of Plaisance soon ran into difficulty in maintaining the village's roads and canals. In 1849, after the front dam broke and put Plaisance under water for a few days, the villagers petitioned Governor Henry Barkly for some form of municipal organisation for the village. As a result, Plaisance became the first communal village "to acquire a constitution that was enforceable by law and designed," as Barkly himself expressed it, "to serve as a model for extending to other communities similarly circumstanced the advantages of local self taxation." (Young, 1958) Plaisance was also one of the first villages to be drawn into Sir Francis Fincks's scheme for village administration, embodied in Ordinances No. 1 and No. 31 of 1868. Fincks eventually expended the sum of \$29,784, mainly for the purchase of a powerful drainage pump. The village now falls under the Plaisance-Industry Neighbourhood Democratic Council in the Denerara Mahaica Region. In that

year, the population consisted of 2,595 Creoles and 755 others (many of them Portuguese).

From the time of the purchase, the residents of Plaisance sought to sustain themselves by planting ground provision and other cash crops, and on a large scale cultivated sugar cane. The backlands had an abundance of fruit trees. The villagers were offered \$25,000 by the white planters to cut down the fruit trees and plant sugarcane, which when harvested was sold to the sugar estates. Some families continued to cultivate their land and supplemented their income by working on nearby sugar estates. The villagers were engaged mainly in rice farming, pig rearing and planting of ground provisions. Shovel-men were employed by the estate to keep the canals and trenches clean. Ground provisions planted in the backlands and greens and vegetables grown in the kitchen gardens, were sold at the street market.

In the 1950s, Plaisance had an abundance of tradesmen - carpenters, cabinet makers, gutter smiths and many teachers and headmasters. There were a few small cottage industries, three bakeries, three coconut factories producing oil and copra, one factory making mattress from coconut fiber, several shops selling groceries, cake shops and stores selling cloth and accessories. This provided employment for some young women in the village. Winston Burnett, a resident who has been living in the village for more than 40 years, noted that the area was very different back then. "In my time there were no busses, cars were the main mode of transportation and they brought you up to the train-line. The cars could not go any further because there were large bricks along the road," he said. As a stallholder at the market for more than 22 years, Burnett reminisced about the selling in the past. "The rent was about \$60 during that

This is the first of a new feature on Villages purchased and developed by formerly enslaved Africans. This article, "Village Focus", was compiled by Ms. Secota Thomas and published by ["plaisanceonline"](http://plaisanceonline.com) Our thanks to them!

time and there were no stalls in the middle only trays. It was not this big either but later they added on a piece in the front and now there is an addition part of the market on West Road."

Another resident, Oscar Rose, noted that when he came to Plaisance to live, back in the late fifties, a lot of things were different. "The roads back then were filled with burnt brick and at times they would even put pieces of tree trunks to fill it." He added that there was no potable water but that villagers were able to get clean, clear drinking water from a trench in Prince William Street. He remembers that there were two places that people would converge for market. "Just in front of the present market there was a big tamarind tree where people would sell on trays and then there was an afternoon market on Prince William Street where Kissoon bakery is presently," he said. The children in those days were described as simple and decent dressers. "Those children were not so taken up with fashion; they paid more attention to dressing neatly no matter how poor they were. Their uniforms were below the knee, the boys wore brown yachting that were called bush Clarks while the girls wore white," he added.

(Continued on page 9)

PLAISANCE: *French word meaning "Pleasantness"*

(Continued from page 8)

Hardly any farming is done in the village these days, and where most of the sugar cane was cultivated has now become a squatting area. Freed African slaves set a high priority on education and soon established themselves as teachers, lawyers, nurses, priests and other professionals. Like religion, education was a means of social mobility, personal development and community enlistment. Over the years the academic standard of villagers improved, which was undoubtedly due to the teachings by the churches and the schools. Throughout the village, schools were held in church buildings. The main churches had schools attached to them which were funded by their overseas bodies. The first school in Plaisance was St. Paul's Anglican which started in 1859 (this school is still in existence). Zoar Congregational Church established a school in 1885 in the church building. This school went out of existence due to the reduction in attendance. The St. John's Roman

Catholic School catered mainly for children who attended the Catholic Church. This school was considered to be one of the better schools because it was run and maintained by the Convent. There was also the Wesleyan School (Plaisance Methodist/Plaisance Primary).

After Independence, all schools were taken over by the Government. The market is now located just off the new highway, and to the north of the Public Road is a garment factory. Plaisance also has its own bakery, numerous small shops and a thriving minibus service. The village is well known for its churches. Just a few meters from the public road is the St. Paul's Parish Church of the Anglican Diocese, next to which lies the school formerly run by the parish. The history of the church dates back to 1830. A Coffee Logie (New St Paul's Anglican Church) was leased for 7 years. The building was refurbished in 1832: one half was taken to Beterverwagting and Bethel Congregational Church was constructed. The other

half constructed Zoar Congregational Church in Plaisance. Off the highway, just behind the market, also lies the beautiful building that houses the St. John the Baptist Catholic Church. Close to the church is the St. John Bosco Boys' Orphanage. This edifice stands in the adjoining grounds to the St. John's Bosco Orphanage and the Convent of the Sisters of Mercy. It is situated north of the old railway line and is adorned by shrines with towering statues. St. John Bosco Orphanage was established in 1879 by Father Luigi Casati, an Italian Jesuit Priest. The Orphanage is run by the Order of Sisters of Mercy which was founded in 1831 by Sister Catherine McAuley from Dublin, Ireland. In 1894, the Order of Sisters of Mercy came to Guyana. In 1902, the first Sisters came to Plaisance and over the past 100 years 34 Sisters have worked at the orphanage. The orphanage has the capacity to accommodate 40-55 boys between the ages of 3 to 16 years.

Another very important church in the community is the Zoar Congregational Church, which is located close to the new highway. In the churchyard stands a monument, upon which is inscribed information on the history of both the church and the village, including the name of the Village's first Chairman, Vessingen Bumbury, who was appointed after the Plaisance District Ordinance was passed in 1892. After the dismantling of the Coffee Logie in 1847, half of the building was used to construct Zoar Congregational Church and this church was where the freed slaves worshiped. This historical building is located on Prince William Street, north of the old railway line and stands on the original site. In the churchyard a monument was erected to commemorate the 65 freed slaves who bought Plaisance. A plaque with their names inscribed is on the monument. This building still maintains some of its original features. To date Plaisance has three nursery, two primary, and one community high school.



Picture, taken 1885, showing group of workers near the rectory of St. Paul's Anglican Church, Plaisance.

Photo, courtesy of Brodnax Moore— "Mr. Broddy / Photostream"

QB COLUMN: DEFINITION OF A BUXTONIAN

By Dr. Clayton Quintin Bacchus

Excerpt from upcoming book : "*Buxton, A Village of Resilience*"

"Being a Buxtonian is not a hallow cliché or a tired expression or even an abstract concept. Being a Buxtonian is much more than mere obscure artificial delineations. Being a Buxtonian is an elite privilege. Being a Buxtonian is a tradition. It is a mission. It is a dynasty!"

There are always clamorous debates over who is a Buxtonian and who is not. What is not in dispute, however, is that Buxtonians, as a group, are only one of a kind. Without a doubt, these Buxtonians do possess a set pattern of personality traits that mirrors none. This exceptional bunch of happy warriors has that peculiar, mystical aura that others do not – and what's even more fascinating is that these Buxtonians know they have it.

The import of this uniqueness is what makes Buxtonians so radically different from their counterparts. The forces that shape this idiosyncrasy can easily be traced to the many coalescing cultural influences. Almost always, Buxtonians confidently and conveniently grab on to this ancestral legacy. The role this rich heritage has played on how and why Buxtonians self-regulate the way they do must never be ignored. Generation upon generations of that cultural blending has produced this incredible "good oddity".

Clearly, embroiled in the DNA of every Buxtonian is a great sense of being gracious, generous, and good-humoured. Another commendable asset is their knack to recognize what is best for the good of Buxton. There are many other groups or villagers who may possess these same qualities, but the difference with Buxtonians is the way they expend those qualities to boost Buxton.

To define a Buxtonian, it is always a hard-pressed process. Many years ago, you were deemed a Buxtonian if you claimed that you drank "Company wata". Saying you drank that "Company wata" was not just a ploy to prevent prosecution/rejection; instead, it was a symbol show to true kinship to Buxton. That anomalous

standard to determine one's affiliation to Buxtonian is no longer in use. The reason is simple - the company trench is now a cluttered reservoir and the water is no longer potable. However, what has not changed is the unswerving spirit of Buxtonians.

Right now, Buxton is undergoing a process of continuous change. But, one thing they cannot change is being 'Buxtonian'. Even those who are trying to redefine Buxtonians by hurling negative labels and manipulating the truth have failed. In the end, Buxtonians will be defined by their will to succeed amidst the many challenges and conflicts they have to face daily.

Just remember, a Buxtonian is a special person. A Buxtonian is not simply someone who lives in Buxton. A Buxtonian is not solely someone with undeniable roots in Buxton. A Buxtonian is not just someone who only claims to be a Buxtonian whenever the loaded expression of "Bux'n people 'tap train" is announced. A Buxtonian is not only someone who basks of being a Buxtonian when he or she is in the company of Buxtonians. Being a Buxtonian is not a hallow cliché or a tired expression or even an ab-

stract concept. Being a Buxtonian is much more than mere obscure artificial delineations. Being a Buxtonian is an elite privilege. Being a Buxtonian is a tradition. It is a mission. It is a dynasty!

Many non-Buxtonians would love to trade places. I have seen many non-Buxtonians asserting that they were Buxtonians - all because they love what Buxton represents. But the truth of the matter is that you cannot fake being a Buxtonian. You know a Buxtonian when you see one. All over the world, Buxtonians would stand out because they would stand up - sometimes to their detriment. Despite the deleterious consequences of being a Buxtonian, a diehard Buxtonian will continue to transparently embrace allegiance to Buxton.

By pursuing a sense of community, dignity and loyalty Buxtonians hold on to the covenant of collective survival. For Buxtonians, cooperation is valued above competition and conceit. Buxtonians hold true to those ideals - virtues of the ancestral tradition. Believe it or not, these intrinsic values are not only ingrained in the psyche of every Buxtonian, but they are also stimuli in shaping who we are—Buxtonians.

BSC ORGANIZING SECRETARY

Dear Editor,

I have just read the January [2013] issue of the Buxton-Friendship Express and like so many others, I hasten to say 'Welcome Back' and ask, 'where have you been?'. My attention is drawn to paragraph 3 of the caption, 'Buxton United Sports Club' and wish to state/correct that I, Colin Garnett was the first Organizing Secretary of the said club. If it was an oversight on your part, I ask that the error be corrected.

In closing, let me wish our newsletter a much longer life this time around.

Colin G Garnett.

EDITOR'S RESPONSE:

Mr. Colin Garnett is indeed the first person who was duly elected to serve as the Organizing Secretary of Buxton Sports Club, a forerunner of today's Buxton United Sports Club. Mr. Roderick Huntley was elected to the position of Sports Organizer/Co-ordinator. We regret the error.

Where have you been?

Thanks for asking. Many others have similarly queried, and we take pleasure in this opportunity to explain.

The primary aim of this newsletter is to maintain a necessary link between the home village and the Buxtonian diaspora. Producing this publication, a Facebook page and web site are all voluntary undertakings by a very small group of us. We devote a lot of time and personal funds not only to these initiatives, but also to meeting other essential needs in the community. When a key member of our team, a very hardworking and benevolent contributor, left the group just over a year ago, it affected our operations immensely, and we needed time to reorganize. The interruption took much longer than we had anticipated, but this was exacerbated by another development. Our publisher was called away to attend to a pressing assignment and no replacement was found.

We understand the importance of operations like this to any community and regret any inconvenience the interruption might have caused our supporters and other readers.

Looking forward to your continued interest and support!

We are seeking

DONATIONS AND SPONSORSHIP

In aid of this year's

BUXTON-FRIENDSHIP HERITAGE WEEK

Programme & Events

IF YOU ARE INTERESTED IN HELPING

Please Make Your Cheque / Money Order Payable to

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Feel free to give us a call if you have any questions or concerns.

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Charting a new Development Path

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2013

July 25th — August 2nd

Buxton, ECD

Guyana

MILESTONES TO FREEDOM:

Resistance, Resolve, Emancipation & Entrepreneurship

Let the Drums Roll
The Story Must Be Told
Let the Music Play
Freedom Is Here To Stay!

Buxton Soiree

SATURDAY, JUNE 15, 2013

from 6:00 p.m.

BROOKLYN, NEW YORK

(Venue will be announced later)

Commemorating

250TH ANNIVERSARY OF THE BERBICE REBELLION
190TH ANNIVERSARY OF THE DEMERARA REVOLT
175TH ANNIVERSARY OF THE EMANCIPATION FROM SLAVERY
175TH ANNIVERSARY OF THE ARRIVAL OF THE EAST INDIANS
160TH ANNIVERSARY OF THE ARRIVAL OF THE CHINESE
90TH ANNIVERSARY OF THE BUXTON SCHOLARSHIP ACT
IT'S OUR HISTORY, LET'S HONOUR IT!

Join us for an Evening of Conversation, Music, Food & Dance

Featuring

An Incredible Cast of Supreme Drummers & Performers

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Poetry * Shanto * Dance

Delicious Creole, Indian & Chinese Cuisine

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IT'S OUR CULTURE, LET'S CELEBRATE IT!