



**JOURNAL
OF THE
VIRGIN ISLANDS
ARCHAEOLOGICAL
SOCIETY**

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**NUMBER 4
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THE VIRGIN ISLANDS ARCHAEOLOGICAL SOCIETY

Founded and incorporated, January 1974, at St. Thomas, U.S. Virgin Islands as a non-profit, scientific organization.

The object for which this corporate society is formed is to bring together those persons having a serious interest in archaeology, history and related studies; to explore, excavate (under the aegis and direction of the Territorial Archaeologist of the government of the U.S. Virgin Islands), chart and study the cultures of primitive peoples who once inhabited our Islands; to publish the Society's findings; to communicate with other archaeological and historical societies and disseminate knowledge acquired through such activities.

Membership in the Society is open to all persons having an abiding interest in the objectives of the Society and who adhere to the Society's Code of Ethics.

MEMBERSHIPS

Life	\$150
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Except for Life Membership, all dues are annual and fees are to be paid in U.S. currency.

All Members are entitled to cast a vote and to receive one copy of the Journal as issued.

Application for Membership to the Society and Subscription to the Journal, and all general correspondence: Jean McCluskey, Executive Secretary, P.O. Box 7788, St. Thomas, V.I. 00801. For information regarding the St. Croix Chapter, Alisa M. Penso, P.O. Box 165, Kingshill P.O., St. Croix, V.I. 00840; Tel. 772-3918.

Manuscripts, (drawings, charts, maps, photographs) submitted to the Society's Journal shall be in the English language, typewritten and doubled spaced; and shall become the property of the Society unless return is requested and accompanied by a self-addressed, stamped envelope. All correspondence deemed suitable for publication should be sent via air, certified mail: Kenneth C. Dick, Editor, High Road, Star Route, Vessup Bay Estates, St. Thomas, U.S. Virgin Islands, 00801. The Society cannot guarantee publication of unsolicited articles and reserves the right to reject and/or edit all articles, in the best interests of the Society.

Copies of the Society's Journal or Journals will be sent, free of charge, to all members not in arrears. (One copy per Membership).

SOCIETY MEETING DATES: the 3rd Thursday of each month, 8 p.m. at the Society's headquarters, Havensight Road, St. Thomas.

VIRGIN ISLANDS ARCHAEOLOGICAL SOCIETY



**Number Four
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Journal

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SOCIETY JOINS COALITION

The Virgin Islands Archaeological Society joined with the V. I. Conservation Society for a Coalition Meeting on 26 February 1977. We searched the community for organizations interested and involved in preserving and enriching the cultural life of our islands and in promoting a quality existence for those people who live here. Surprisingly, a list of more than 40 such private organizations and a dozen governmental agencies was produced. The Coalition Committee is currently preparing a resource document listing all of these organizations and their interests as well as Officers and contact information.

Any person who is interested in receiving a copy of this document, or would like to submit an entry should contact either Mr. Arthur Watres, V. I. C. S., Box 4187, St. Thomas, U.S. Virgin Islands 00801 or Mrs. Katheryne Kay-Willock, Administrator, V. I. Archaeological Society, Box 7783, St. Thomas, U. S. Virgin Islands 00801.

Mr. Charles Tilton said in his opening address to the Coalition: Like every American community, we have a wealth of good things which we have enjoyed and taken for granted. But we know that if our descendants are to know and enjoy a quality existence, we have a large task before us to defend, preserve and enrich the best that natural creation and man have produced. We have a further task of instilling an appreciation and an understanding of these good things in the minds and the hearts of the young people. A civilization can last and thrive only as long as the eyes of the people are open to its glories."

"The groups represented, constitute this community's highest commitment to a quality existence.....Though it appears that we represent a vast array of interests, our larger goals are identical, and where we find consensus, we can exert powerful force for reforms and initiatives for public good.....Recognition of the fact that the boundaries of cultural interests are arbitrary, we must not obscure our immense shared interests. Let us consider how we can increase our capacity for service by cooperative effort."

The Coalition Committee will meet on 23 April 1977 at the V. I. Archaeological Society Headquarters at 10 AM. We wish to accept any comments or further information that can be provided.

BIOGRAPHICAL NOTES

Gary S. Vescelius is Territorial Archaeologist for the U.S. Virgin Islands. A graduate of Yale and the University of Michigan, he has taught archaeology at the City University of New York and the University of Illinois, and has been associated as a researcher with various other universities and a number of museums and foundations. He has done archaeological fieldwork in Peru, Mexico and many parts of the continental U.S. as well as in the West Indies. His areas of special interest are the prehistory of the Central Andean and the Caribbean regions, human ecology, the application of statistical techniques to the solution of archaeological problems, and dating methods (radiocarbon, in particular).

Kenneth C. Dick was born in Sheepshead, New York: Historian, sinologist and Egyptologist, his field experience in archaeology ranges from Central America, to the Middle East and China. His special interests are in the prehistory and Ptolemaic Dynastic Period of Egypt. His forte is pyramidology. As one of the founders of the Virgin Islands Archaeological Society, he has become involved in the study of Pre-Columbian and Columbian toponymy of the Caribbean Islands and Cays. He is the author of three published books and numerous articles.

Katheryne Kay-Willock has been employed by the United States Government of the Virgin Islands as an Archaeologist for the last three years. As one of the founders of the Virgin Islands Archaeological Society, she has maintained an active interest in conservation, education and 'public archaeology'. A graduate of Arizona State University, her areas of special interest are in West Indian prehistory, insular adaptation, osteology and archaeological ceramics. She has done archaeological fieldwork in the Dominican Republic, Puerto Rico, Vieques, the U. S. Virgin Islands, the British Virgin Islands and Antigua as well as in the Southwestern United States.

EDITOR'S NOTE

Line drawings submitted for future publication in the JOURNAL should be on Strathmore two-ply plate-finish Bristol board. Photographs must be black and white glossy prints only, preferably 6"x10". Whenever possible, manuscripts should be camera-ready; typescript margins should be kept within 6"x10" (including page numbers) giving a finished type size page for 25% reduction. Special Note: Typescript should be IBM 12-point Courier style complete with diacriticals, italics, brackets and footnotes.

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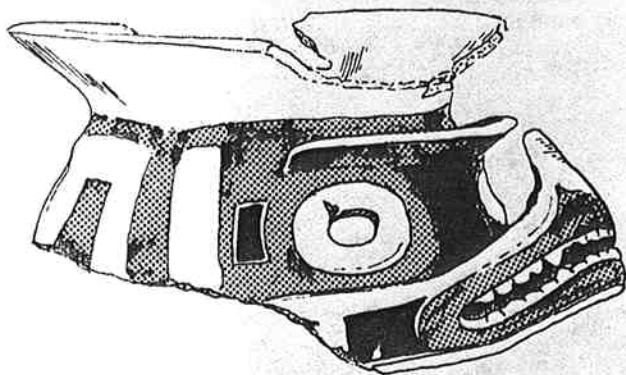
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ARNOS VALE RIVER, ST. VINCENT, WEST INDIES

Another exciting new discovery has been made by Mrs. Janet Wall of Union Island which is the subject of an article by Mrs. Katheryne Kay-Willock entitled ANIMISTIC ART IN THE ANTILLES. This drawing was made from photographs provided by Mrs. Wall and was executed by Mr. Norman A. Willock. The photographs show a rather large pot, approximately 12 inches across: the flared rim, with a heavy "eyebrow" or "shade" ledge over the eyes which open into the vessel. The mouth is also hollowed out or open and has distinctly modeled teeth set in a protruding jaw which is slanted upward to a horn-like snout. This may be only a section of a larger vessel, the top of a "stand". It is very finely modeled, incised and painted in three colors: red, black and a whitish-buff.

ABORIGINAL AND EARLY SPANISH NAMES
OF SOME CARIBBEAN, CIRCUM-CARIBBEAN ISLANDS AND CAYS

By Kenneth C. Dick

The Leeward (*Sotavento*) Islands which run from Guadeloupe to St. Croix were named "leeward" because the Spaniards practiced sailing to their leeward. All of these islands were said to have been inhabited by, or, in power of Caribs.

The Carib-cannibal tradition began at San Salvador (Watlings Island) on October 12, 1492, when Cristóbal Colón (Christ-bearer; colonizer) first stepped on "American" shores. These peaceful natives, and in fact all whom Columbus encountered in his First Voyage, belonged to the so-called Taino culture of the Arawak language group. The Arawaks, an Amerind people, came out of various places in South America, probably by way of Peru, Ecuador, Guiana, Colombia, Venezuela and Trinidad some two to three thousand years ago. The name Arawak first appears in literature in the late 1500's. Juan López de Velasco noted the presence of people who called themselves "Arawak" on the Guinea Coast. Cohane writes: "The name by which people called, and still call, themselves, a blending of two names that reigned supreme in England and Ireland and across Europe, and around the Mediterranean, in Asia, Africa and South America was-ARAWAK: Awak, or Awa and Ok."*

Columbus inquired of the natives (no doubt in sign language) on San Salvador (to whom he gave the name *Lucayas*) from whence came the enemy who warred upon the *Lucayas*, stealing their women, plundering and committing man-eating atrocities. The *Lucayas* indicated directions to the West (Florida?) and to the South. Columbus heard the oft repeated word *caniba*, or *canima*, or, *caribals*, which to him sounded like *cannibales*. To the Spaniards, all hostile natives were henceforth dubbed *Caribes*. De Cuneo speaks of both "the Caribs and Indians" as if there was a marked racial distinction. In 1503 *Carib* was made the official designation of hostile Indians subject to capture and sale. De Rochefort wrote that "the island (Carib) natives called themselves *Calinago*, which is the name for the men, and *Calliponan*, which is that of the women, collectively they call themselves *Oubao-Bonon* 'inhabitants of the Islands', and by other native tribes as *Cofachites*; these people came from the Haven of Caribana (Florida?); the Spaniards imposed the name *Caraibes* on many Indian tribes of the mainland (South America); the insular Caribs believed that they descended from the tribe *Calibites*".**

*Cohane, J.P. *The Key*, Crown, N.Y., 1969.

**De Rochefort, Charles. *The History of the Caribby Islands*, London, 1666.

Thomas Jefferys in his *West Indies Atlas* (1773) introduced the designation "Caribbean Sea" that was to become standard on maps though not adopted in Spanish lands. The entire Caribbean area came to be known as *Islas y Tierra Firme* ("islands and mainland") which was referred to by the English as "The Spanish Main". This became *Islas y Tierra Firme de las Indias* or in English the equivalent of The West Indies (the Caribbean Sea and Circum-Caribbean area).

The first people to be called "Indians" were those who occupied the Greater Antilles: Cuba, Haiti, Puerto Rico, Jamaica.* Cuba, the largest island in the Antilles, together with some 1634 other islands, offshore islets and cays comprise the West Indies. By the Treaty of Paris, 1898, Spain relinquished Cuba to the U.S. in trust for its inhabitants and ceded Puerto Rico and the "Spanish Virgin Islands" to the U.S. (Puerto Rico, Vieques, Culebra and adjacent cays). Two islands were purchased by the U.S. which were omitted in the treaty.

The derivative use of the term *Antilles* is rather complex. The names *Antillia* and *Antilles* long antedate Columbus. *Antillia* was believed to have been a large island in the Atlantic, some 850 leagues west of and about the size of Portugal which, according to the Ruysch chronicles and Portuguese myths, was the refuge home for King Roderick (last King of the Visigoths in Spain), along with seven Christian bishops and their following who fled Portugal after a battle with the Moors in the eighth century and who peopled seven cities on that "island".

Toscanelli wrote to Columbus saying that *Antilia*, Island of the Seven Cities, was on the way to Japan, the mythical *Antillia* that so many Portuguese and French navigators had sought in vain. *Antillia*, also *Antela*, *Atilhas*, *Antiglia* is shown on the Becarrio map of 1435; the Pareto map of 1455; the Benincasa map of 1482 in which *Antillia* is probably Cuba and *Reylla* is probably Jamaica, yet other notable maps, for example, Giraldi 1426, Valsequa 1439 and Fra Mauro 1459 show nothing of *Antillia*, while Caneriu's map of 1502 names the large West Indies group *Antilhas del Rey de Castilla*. According to Behaim, a Spanish vessel in 1414 sighted the "island". Martyr in his *Decades of the New World or West India* in narrating the discovery of Cuba and Hispaniola: "it seemeth that both these and other islands adjoining, are the islands of *Antillia*". It was generally assumed, both in Portugal and France, that Hispaniola, the Island of Seven Cities, was *Antillia* and the pearl of the Antilles. Hence, the names *Las Antilhas* and *Les Antilles* for the West Indies.

*Lovén, Sven. *Origins of the Tainan Culture, West Indies*, Göteborg, 1935.

Ever since Vincenzo Formaleoni called attention to the delineation of Antillia in Bianco's map of 1436, as indicating some knowledge of "America", there have been those to urge claims of a large island in the great western sea.

Humboldt hypothesized that the name *Antillia* was derived of *Al-Tin*, Arabic for "the dragon". The Pizigoni map of 1367 cites Arabic experience in proof of dragons rising from the depths of the sea and snatching the crew from on board. Antela, the version on the Laon globe, is identical with the name of Lake Antela of northwestern Spain. Humboldt admits that Antillia may be readily resolved into two Portuguese words *ante* and *illa* ("island"). *Illa* is the old form of *ilha* found in many maps that either way would be pronounced *illia*, that *Ante-illia* would naturally be slurred into "Antillia" meaning the "island out before" or, more correctly, "the opposite island" (opposite Portugal).*

Ever since 1503, almost without exception, every chronicler, historian and anthropologist recording accounts of Indians eating their enemies, has repeated the etymology *Carib*. Unscientifically, Columbus had introduced the longest lasting misnomer in Western hemisphere history, and present day historians continue using the language and culture classification *Carib*. If there did exist warlike peoples by that nomenclature, then surely they were made up of many sub-cultures as were the Arawaks. No less an authority than Douglas Taylor writes: "This island Carib...must be considered belonging to the Arawakan family".** Numerous theoretical treatises have been published tracing the migration of the Arawaks but scarcely anything concerning the so-called Caribs, whether red or black, and referred to as the last migrants in the chain from Tobago to the Virgin Islands. There is no documented record of Carib Indians having inhabited St. Thomas, or St. John, U.S. Virgin Islands. Who were their progenitors in the main stream? And question of questions: What people erected the huge megaliths on the plateau of Greencastle Hill, Antigua, possibly to be dated c. 3000 B.C.?, a site that was only discovered in 1930.

We should consider that clusters of peaceful peoples, when enslaved or pushed to the limit of endurance, can and do become rebellious. The Spaniards in their greed for gold and slaves, the conversion of "pagans" to Catholicism being a last weak excuse, subjected the Indians to degradation and death. Anyone of them who so much as raised a spear in defiance was automatically labeled "Carib" and doomed for extinction. That some aborigines were given to anthropophagy is not unique.

*Babcock, W.H. *Legendary Islands of the Atlantic*, Research Series #8, American Geographical Society, N.Y., 1922.

***International Journal of American Linguistics* 20, pg. 4, 1954.

The eating of human flesh is a widespread custom, going back into early history and found among peoples on most continents, and is still practiced in parts of New Guinea, Africa, Melanesia, Polynesia, New Zealand, Australia, Sumatra, Borneo, and in various tribes in North and South America. Human flesh appears on the markets of famine areas of China. Cannibalism occurs among the fringe cultures as a need for food; as part of a tribal drama, animism, deism, sacrifice to the gods, spirit fetishism, totemism, filial piety, social justification; for psychological and magical purposes; mythological mechanisms involved in apostasy; therapeutic values; to assimilate the strength and wisdom of the person eaten. The complex symbolism of the Eucharist is here relevant. It appears as religious motifs in many myths and legends. Some tribes eat only relatives--fathers do not eat their own children, but mothers do. Anthropologists have made it a distorted history of motive. Evidence is insufficient to support a single simple explanation of this custom. But whatever the attribution, it is a subject that needs a great deal more study. With regard to the Carib eating human flesh Fewkes comments: "There is evidence that the Carib has been maligned".*

Etymology of toponyms of the pre-Columbian Antilles abounds with perplexities even when one knows something of the languages involved: Ignéri (pre-Caribbean Arawak) Cabre, Taino, Ostione, Ciguayo (sub-Arawakan), Arawak, and Cibuney (variously Cibuney, Ciboney, Siboneye, Sibaney) who were referred to as "stone people" because they lived in caves. The Cibuney inhabited Cuba, Western Puerto Rico and portions of Haiti. Rouse cites evidence of Cibuney culture in the Lesser Antilles: "They were the original inhabitants of the West Indies".** The Tainos inhabited western Puerto Rico and Española; the Arawaks, Jamaica and Trinidad, and the last of the migrants--the "Caribs", the chain from Tobago to the Virgin Islands and possibly as far West as Vieques. Sauer strongly suggests that Cibuney, along with Taino and sub-Taino, should be dropped as an ethnic term. The Spaniards knew that common speech and habits extended from the Bahamas to Puerto Rico and Jamaica in contrast to the great diversity on *Tierra Firme*. Sauer points out that the misnaming comes from incorrect translation by Bishop Las Casas in his *Apologetica Historia* who, for want of a better nomenclature for neglected slave groups, called these MesoIndian inhabitants "exbuneyes", which led Lovén to assume that another sub-culture was meant for the predecessors of the Arawaks. Sauer believes that the prefix "ex"

*Fewkes, J.W. *The Aborigines of Puerto Rico and Neighboring Islands*, Government Printing Office, 1907.

**Rouse, Irving B. *Handbook of South American Indians*, Julian Steward, ed., Smithsonian, Washington, D.C., 1963.

was an error of transposition for "ci".*

Rouse makes a precise statement: "Today, to the best of my knowledge, there are no sites clearly identified with historically documented occupation". To which Haag adds: "This applies for the entire Antilles from Trinidad to Cuba. The Carib people of Dominica and the black Caribs of the Bay Islands of Honduras, have preserved only fragments of even their Carib language. Nothing else of the culture is still viable".** Rouse suggests a proper procedure would be to avoid ethnic terms such as Arawak and Carib when labeling pre-historic remains "except where we have documentary to that effect".

Attempts to discover some common language pattern amongst these primitive peoples has not met with much success. Farabee lists the Macusi, Waiwa, Waiwe, Parakutu, Chikena, Katawi, Wakeri, Apalii, Porokoto and Azumara as (mainland South American) tribes all having the same word for "water"--tuna, yet having no other words common to their vocabularies.*** The spoken language of these tribes depends largely upon intonation, as does the spoken language of the Chinese. In addition, there are endless variations of the languages and pronunciations. Hoff writes: "With the exception of the glottal stop and the voiced glottal fricative *h* all the consonantal phonemes have two allophones, a pallative allophone and a non-palatized allophone".**** There are literally thousands of dialects and offshoot languages of other Circum-Caribbean tribes which emanated out of Central and South America and very possibly as far away as from some islands of the Pacific whose peoples touched the western shores of Central America. The mid-Caribbean archipelago had acted as convenient stepping stones for reaching all parts of the Antilles. We know from goods exchanged and the methods of refining and casting of metals that far flung tribes were in contact with aboriginal West Indians. There is even speculation that Jomon pottery from Kyushu, Japan (c. 3600 B.C.) was the forerunner of pre-Columbian Amerind pottery found at Valdivia, Ecuador (c. 3200 B.C.).*****

The earliest evidence of man in the Circum-Caribbean area is found at Muaco, Cucurucho and Taimi Taima, Venezuela, at

*Sauer, Carl Ortwin. *The Early Spanish Main*, California Press, Berkeley, 1966.

**Haag, W.G. *The Identification of Archaeological Remains with Ethnic Groups*, Proceedings of the Second International Congress, Barbados, 1967.

***Farabee, W.C. *The Central Caribs*, Vol. X, Anthropological Publication, Univ. Penn., 1924.

****Hoff, B.J. Van Het Koninklijk Instituut, The Hague, 1968.

*****Olsen, Fred. *On the Trail of the Arawaks*, Univ. Oklahoma Press, Norman, 1973.

just under 15,000 B.C.*

In his seventh *Decade*, Peter Martyr wrote that the Lucayas Islands (later to be called the Buhama or Bahama Islands (originally a British grant to Sir Heath in 1629) were the "useless" islands from which it was proper to ship natives to places where they could be worked as slaves. These islands, states Martyr, were the first part of the New World to become completely depopulated (starting during the time of discovery of Florida by Ponce de León in 1513). The Lucayans who were clearly Arawak were transported in large numbers to serve as pearl divers in the Gulf of Paria and to work in the mines of Hispaniola. In less than one generation some six million native peoples perished; within one hundred years of Columbus' landing they became extinct in the Antilles.

In passing, it might be noted that the first Negroes from Africa were brought to the Antilles in 1511. By the mid 1600's in the West Indies there were nearly as many white slaves as black. During depressed periods a white indentured worker, almost without monetary value, was lower than the lowest Negro slave and could be purchased for a hoghead of salt. As late as the mid 1800's, in Jamaica, a white slave could be bought for a hundredweight of Guinea corn. "When want of labor began to be felt in the colony of the U.S. Virgin Islands, traffic in slaves was encouraged by King Christian V of Denmark who purchased in Africa from the King of Acquaban the two forts of Frederiksborg and Christianburg on the Gold Coast of Africa."** The Aquabamos slaves were from a tribe who were warriors and noblemen of Africa, slave holders, not slaves in their own land. With rare exception, slaves coming from Africa had been slaves at home, born in slavery, bred for it by a long line of "accustomed" slaves. The Negro invented the institution of slavery, demanded it by submitting to it, something the black ruling class learned through satisfying demand for blacks reduced to slavery.

Since aboriginal tribes did not arrive in the Indies at any given location all at one time but came in a series of overlapping waves, each wave brought with it an admixture of cultural and lingual changes, depending, of course, upon their contacts and affiliations with other peoples along the migratory routes. Naturally, such diffusion makes it impossible to go back over the past centuries to identify some of the original place names, thus, we are compelled to rely upon the few reference sources which have been preserved. Records of early explorers in the Caribbee Islands and their chroniclers are

*Rouse, I., and Cruxent, J.M. *Venezuelan Archaeology*, Yale Univ., New Haven, Conn., 1963.

**Zabriskie, L.K. *The Virgin Islands of the United States of America*, G.P. Putnam, N.Y., 1918.

sometimes confusing and contradictory. For example, statements made by Ferdinand Columbus are not always reliable. As for later historians, the same might be said of Samuel E. Morison. But to begin at some point is what is important, even though this disquisition be superficial. When new data become available, we can always amend. Perhaps such challenge may appeal to others having this narrow interest in Caribbean island toponymy.

The major fountains of data stem largely from old maps such as those of Juan de la Cosa, 1500; Andrés de Morales, the first geographer to make a map and description from field observation of any part of the New World, *El Mapa Más de la Isla de Santo Domingo*, 1508; the mappemondes of Cantino, 1502, the oldest of European maps showing America,* if the La Cosa map is not truly of a date prior to 1502; the Vespucci, 1526; the Diego Ribero, 1529; the Alonso de Santa Cruz, 1536; an anonymous map in the *Archivo Historica Nacional* and lithographed by Marcos X de la Espada in 1877; from the writings of several imposing Spanish chroniclers: Peter Martyr (Pietro Martire d'Anghiera), *De Rebus Oceanicis et Norvo Orbe*, 1516, which was the first account of the discovery of America; Oviedo (Gonzalo Fernández de Oviedo y Valdés), *Historia General y Natural de las Indias Occidentales*, 21 volumes partially published 1535-1847, in completed form 1851-1855; Las Casas (Bartolomé de), *Breve Relación de la destrucción de las Indias*, 1522, first printed in 1875-76, perhaps the most important historical source relative to Columbus' discovery of the New World; Bernáldez (Andrés), *Historia de los Reyes Católicos*, covering the period of Spanish history from 1488 to 1513, finally published in 1856; Annriquez (Pedro) with Columbus on his Second Voyage, mentions the order and names of the islands as discovered. Also of importance are the chronicles of Dr. Diego Alvarez Chanca, Michele de Cuneo and Melchior Maldonado whose account is the basis of Martyr's in his *Decades of the New World*.

Pertinent Spanish records having lacunae, we must look further to the annals left by French and Spanish missionaries such as Dutertre, R.P. Labat, Fray Raymond Breton (*Dictionnaire Caraibe Francais*, 1665), Fray Ramón Pané, and lesser known Franciscan and Catalan friars. We might also include such works as *The Voyage of Robert Dudley, Earl* (1594-5) Hakluyt Society, Lichenstein, 1899; Lucien Adams' *Dialectes, de la Famille Caraibe*, 1893; Adams and Le Clerc, *Grammaire Caraibe*, 1878; the vocabularies of Brasseur de Bourbourg; D.G. Brinton's *Arawak Language of Guiana*; the treatises of Coll y Toste of Puerto Rico, and Bachiller y Morales of Cuba.

**Mundus Novus* or "America" applied solely to the southern hemisphere. The northern hemisphere was known to the Spaniards only as "Florida".

PRESENT NAME

Alta Vela

Anegada ("flooded land")

Anguilla ("eel")

(Anguilla, Sombreira and Enegada, in letters patent, 1620, were given by the King of England to James Hay, Earl of Carlisle.)

Antigua ("ancient")

EARLY SPANISH NAME

Alto Velo C.C. ("High Veil")

Santa Maria la Antigua C.C.

ABORIGINAL NAME

Anegada

Malliouhana F.R.B. (Carib)
("Place of Water")

Otiadli F.R.B.

Waladli F.R.B. (pre-Arawak)
Waradli D.N. (Carib, "fish oil island". The Caribs came here to fish for turtle and shark for medicinal and lighting oils.)
Warikad D.N. ("subdue", "rape", the island so often raided from Dominica to obtain women.)
Yaramaqui F.C. (Arawak)
("Dagger Tree Islands")
Arubeira F.C.

Aruba

Isla de Brasil C.C. (Claimed for Spain in 1499 by Ojeda)

Bad Luck

Isla de Malhado C. de V.

Barbados

Isla de los Barbudos F.C.

("Bearded fig trees")

Sea Captain John Powell was first to land on this island, 1625

Barbuda ("long beard")

Dulcina

Ouahomoni F.R.B. ("Heron Island")

Bastimientos

Baque

Beata

Bequia

Berique (old French maps only, Columbus thought the peninsula in the Gulf of Paria was an island. Some French maps show it as an island.)

Bermuda

Isla de Bastimientos F.M.
("Isle of Provisions")

Baque

Madama Beata C.C. ("Blessed Lady")
Sancta Chaterina L.C.

Bekuya or Bek (from old maps only)
Berique

Isla de Graciosa C.C.

Las Islas Bermudas (discovered in 1505 by Juan Bermúdez {vermudes}; called Isla La Garca by early writers after his ship. For a while the English changed the name officially to Somers Islands.)

Bimini

Blanca, or Blanquilla

Boca del Toro

Bonacca (one of the Bay islands, Ruatan, Utila, Barbarat)
Bonaire

Isla de Beimini P.M. (variously Beniny, Beiminj)

El Martinet C.C. ("The Martlet")

Boca del Toro S.C. ("Mouth of the Bull")

Isla de Bonassa C.C.

Isla de Palo Brasil
("Isle of dyewood trees")

Guanaja or Guanaca

Bonjaj

<u>PRESENT NAME</u>	<u>EARLY SPANISH NAME</u>	<u>ABORIGINAL NAME</u>
Brass (Inner & Outer)	Las Islas de Bias (from sailing directions)	
Camanoë		Camanoë
Cannouan		Cannouan S.L. (the name of the turtle from which Indians obtained lighting oil - Van der Plas)
Caracol	El Caracol C.C. ("The Snail")	Chacachacare
Carriacou		Carriacou
		Karikakuati F.R.B. ("It is rugged")
		Karaua F.R.B. ("Drumbeat")
Caymans (Little Cayman & Cayman Brac. Appeared on 16th century charts as Las Tortugas {"Turtle Islands"} F.C.)	Caiman ("crocodile")	
Cayo Moa Grande	Cayo Moa Grande C.C.	
Coche		Coche
Conception	Concepción C.C.	
Congo Cay	Lanceolate ("Shuttle Island") or Cayo Congo ó Lovango Chico	
Cow and Calf	Tenera y La Vaca	
Cozumel	Cozumel J. de G.	
Crooked Island	La Isabela C.C.	Cuzamil ("Land of the Swallows")
		Samaot L.C.
		Samoet F.C.
		Saomete S.M.
		Cuba C.C.
Cuba ("cask")	Santiago C.C. La Isla Juana C.C.	Colba S.M.

Cuba {continued}	Fernandina F.C.	Guahatabeyes S.L. ("dwellers of the mountains")
Cubagua	Curiana ("Cockroach")	Cubagua
Culebra	Culebra ("The Snake")	Couloubera C. de R. (Carib)
Curacao	Isla de Gigantes C.C. (Morison states that Columbus discovered Aruba, Bonaire & Curacao, but Russel-Harris claims that Curacao was discovered by Alonso de Ojeda in 1499.)	Curacoa ("Bitter")
Desecheo	Desecheo ("rejected")	Chicheyo
Desirade	La Deseada F.O. ("The Desired")	
Dog Island	Isla del Perro	
Dominica	Sancta Dominica C.C. (Charis, in Latin.)	Ouaitoucoubouli F.R.B. Caire S.M. (Carib) Ceyre F.C. Quaris D.A.C. Wytukubuli ("fire-Heaven" thought to mean Sirius) D.N. Kamukali ("ghost or spirit") D.T. Iti A. de O.
Eleuthera	Galana P.M. Isla de Ciguateo P. de L. El Escudo C.C. ("The Shield")	Uvita
Escudo de Veragua (escutcheon of Veragua, Duke and grandson of C.C.)	El Falcon C.C. ("The Falcon")	
Falcon	Cocoloba	
Fish Cay		

PRESENT NAME

French Cap
Flanagan
Florida Keys

Goat
Gonave
Grand Bahamas
Great Corn
Great Inagua

Grenada

Guadeloupe

Guanabo
Guanaja

EARLY SPANISH NAME

Cayo Francés ó de Aves ("Bird Cay")
Cayo Consejos ("Council Cay")
Los Martires P. de L.
("The Torments")
Isla Cabra C.C.
Isla de Gonave C.C.
Tera Beimini P.M.
Grande del Maiz

La Concepción C.C.

La Asuncion L.C., and named
Ascension by Juan de La Cosa
of Santa Maria, first voyage

Sancta Maria de Guadalupe C.C.
(sometimes "Gadalupe").

According to Oviedo, the
first words heard by the crew
of Columbus upon landing in
Guadeloupe were: "Taino!",
Taino! = Peace!, Friends!"

Isla de Guanabo

ABORIGINAL NAME

Guahaba

Babeque
Babeneque
Baneque
Veneque

Cama'one, Camahogne F.R.B.

Kamahuya ("thunderbolt, the tribe of
Kamahuya Caribs lived in Grenada
and the Windward Islands, some
18,000 of them").-Vasquez

Turuqueira F.C.

Caloucaera F.R.B.

Caracueira S.L.

Kerkeria or Quigieri S.M.

Kalevut (Piri Re's map, 1513)
Kalewat S.M.

Guanaha

Haiti or Hayti

La Isla Española C.C.

(Latinized by Martyr into

Hispaniola - "The Spanish

Isle"). Haiti, like Santo

Domingo, is a recent divi-

sion of Hispaniola.

Huerta

Isla de Huerta C.C.

("The garden")

Huevas

Isla El Delfin C.C.

("The Dolphin")

Isle of Pines

Ebengelista, Evangelista J.de L.C.

Isla Mujeres

Isla de Mujeres F. de C.

("Isle of Women")

Jamaica

Sant' Jago M. de C.

also Sant'Iago or Santiago

("St. James" was tried for

Jamaica but was not adopted.)

Xamayca (Arawak)

("Isle of Springs")

Martyr wrote it as Jamaica in his

Decades, 1511, and Jamaica it has

remained.

Lamahich M. de C.

Yamaye (Las Casas thought the Indians

meant this name for Yucatan.)

Jardin de la Reina

Los Jardines de la Reina C.C.

("Flower garden of the Queen")

La Sola C.C.

El Romero ("The Pilgrim")

La Granja ("The Farm")

Las Mulatas ("Mullato Wenches")

Leduck Cay

Islita Borgem

Pequeña de Maiz

Little Corn

PRESENT NAME

Little St. Thomas
Long Island (Bahamas)
Los Frailes ("The Friars")
Los Testigos ("The Witnesses")
Lovango (Awango) Cays
Lovango, Congo, Mingo
Margarita
Mariagalante
Marigot
Martinique
Mayreau (one of 600 islets of
the Grenadines between St.
Vincent and Grenada
Mona
Monos ("monkeys")
Monte Cristi (one of the
Seven Brothers Islands)
Montserrat

EARLY SPANISH NAME

San Tomás Chico
Fernandina C.C.
Las Guardias C.C.
Los Testigos C.C.
Lovango Grande, Chico, and
Media
Isla de Margarita C.C.
("Isle of Pearls")
Santa Maria la Gallante C.C.
Marigot
Martinino C.C. ("Isle of Women")
Madanina P.M.
Matremino F.C.
Mayero
Mona C.C. ("pretty")
Cabo Bato C.C.
Monte Christi C.C.

Santa Maria de Monserrate C.C.

ABORIGINAL NAME

Guarionex
Cabagua
Tulukaera S.L.
Aichi F.R.B.
Iouanacaera F.R.B. (Arawak)
("Iguana Island")
Ouabo F.R.B. (Carib)
Amona
Alliouágana F.R.B. (Carib)
("Island of the prickly bush")
Ayiugana F.R.B. (Arawak)
(a plant for which we have no name)
Alliou = Aloe?

Navassa

Navis

Navassa C.C.

Originally named as San Martin
by C.C., shortly thereafter
renamed Nuestra Senora de las
Nieves ("Our Lady of the Snows")
Neibes A. de S.C.

Pelican Cay (Northernmost of the U.S. Virgin Islands)

Providencia

Puerto Rico

Islotillo Bajo y Penascoso
("Low & Rocky Islet")

Isla de Providencia

San Juan Bautista C.C.
("St. John the Baptist")
Columbus first called it
"Carib"-and in that island
Carib".

Baneque (Lucayan/Arawak) C.C.
*Borinquen (Tainan)
Ybuemoín F.R.B. (Carib)
Burichena P.M.
Borinquen C. Y T.
Boriquen, Buriquen, Burenquen
Burunquen D.A.C.

The earliest map we have of Puerto Rico which appears in the second volume, Atlas of Alonso de Santa Cruz, *Islario General de Todas las Islas de Mundo*, 1510-1520, first published in 1541, the island of San Juan is designated Sanivan (Isla de San Ivan?). Ponce de León, in 1509 named the city on the north side "San Juan de Puerto Rico", the change of names between the capital and the island took place in 1521 whereby the latter was henceforth known as Puerto Rico ("Rich Port") on official Spanish maps. Largest of the Spanish Virgin Islands it was acquired by the U.S. in 1898.

*Luis Vaez de Torres wrote that the aboriginal name of Borinquen is made up of: Bo=man or master; ri=valor, force; n=of them, of the; gue=the earth; n=final sign of the plural; "Land of valiant masters", "Fatherland of Powerful Men".

Rat Cay

Isla y Rota

Rat Island

La Amiga C.C.

PRESENT NAME

Ragged Islands

Redonda ("Roundabout")

Rum Cay

Saba

('Sabath?')

Saba Cay

Sacrificios

Saintes, Les Isles

Salvador (Watlings)

(The name Watlings Island
first appeared on John
Thornton's chart of the
Bahamas in 1700)

San Andres ("St. Andrew")

Saona

Savana or Green Island

St. Barthelemy

Santo Domingo

(like Haiti, a recent political
division of Hispaniola)

EARLY SPANISH NAME

Las Islas de Arena C.C.

("Sandy Isles") "Sea", "Sister",
"North", "South", and "Nurse".

Santa Maria la Redonda C.C.
("St. Mary the Rotund")

Santa Maria de la Concepción C.C.

San Cristobal C.C.

Isla de Montalvan

Isla de Sacrificios A. de H.

Todos los Santos C.C.

Sant Salvador C.C.

("Holy Saviour")

San Andres

La Bella Saonese C.C.

La Isla Cabrita ó Savana

Santo Domingo B.D.

ABORIGINAL NAME

Ocanamainrou F.R.B.

Siba ("rock or stone") S.I.

Ciba (Arawak) S.I.

Amonhana ("cotton") F.R.B.

Caaroucaera ("island of the parrot
with long feathers") S.I.

Guanahani C.C. ("Iguana")

Adamoney

Wanaloa S.I.

Ouanalao F.R.B.

Oudouton-Timani C. de R. (Carib)

Quisqueya ("vast country")

Nhibonam F.R.B.

St. Croix

variously--Crux Santa,
Sainte Croix, Santo Cruce,
Santa Cruz, Santa Cruz,
Santa Croix

Santa Cruz C.C.

("Island of the Holy Cross")
Uninhabited from 1695 to 1733

Cibuqueira G. de O. (Arawak)
("Men of the Stony Land")
Libuqueira G. de O.
Tururuqueira F.C.
Ayay P.M.
Iahi F.R.B.

There is much confusion amongst the early chroniclers as to the aboriginal name for St. Croix. Oviado cites Cibuqueira and in several other instances as *Libuqueira*, perhaps a copyist's error.* There is further lack of clarity as to just which island bore the name *Ayay*. McGuire lists it as *Agay*; Breton as *Ahi-Ai*; Martyr as *Ay Ay*; Chanca as *Aye Aye*; still other sources as *Iaha*. Chanca says that *Cibuqueira*, *Libuqueira* and *Turuqueira* are all Guadeloupe: "There are three islands which is (sic) called *Turuqueira*, the other which we first sighted, called 'Ceyre' and the third called 'Ayay'." (These islands have been identified as Guadeloupe, Maria Galante, and St. Croix. But *Turuqueira* and *Ayay* have also been taken to be the two islands which together form Guadeloupe, while *Ceyre* was actually Dominica. *Ceyre* is no doubt the same island as *Quaris*?) Continues Chanca: "At *Cibuqueira* there are two other islands in this group, *Ceyre* and *Aye Aye*. These peoples are all the same and some travel north to other islands up to 150 leagues away." (Columbus used four different measurements of nautical miles to equal one league--1.5, 2.89, 3.5 and 3.18.) It would seem that Chanca at that time was off the island of Maria Galante and had observed Guadeloupe (*Basse Terre*) as *Turuqueira*, Grand Terre as *Ay Ay* and Dominica as *Ceyre*. Which then is *Ay Ay*? Grand Terre or St. Croix? If one is to be influenced by Morison then Nevis was *Ay Ay*, but there is too much evidence against this assumption.

{Figueredo, Alfredo E. *Journal of the VIAS*, Number 2, 1975}

St. Eustatius

Sancta Anastasia C.C. (In 1635

the Dutch called it Nieuw
Zeeland but later Anastasia
which they stabilized into

St. Eustatius. Sir Francis

Drake called it Estazia in a
sound imitation of its
aboriginal Indian name.)

Yuastajes

Alwa ("cashew") D.N.

Aloi F.R.B.

PRESENT NAME

St. James Islands

EARLY SPANISH NAME

Los Dos Santiagos

("The Two St. James")

St. John, V.I.

San Juan

Isola de Sant Xoan P.M.

St. John was named by early Spaniards who settled for awhile in La Bahfa Pequña de la Santa Cruz (The Little Bay of the Holy Cross) now Cruz Bay, as distinguished from La Bahfa Grande de la Santa Cruz, or Great Cruz Bay. The Spanish were followed on St. John by maverick Englishmen, who translated San Juan into St. John; then the Danes translated it to St. Jan and the Americans back to St. John. On Thomas Jefferys' map of 1794 it appears as St. John's.

St. Kitts

(St. Christopher)

San Jorge C.C.

(Columbus' sailors referred to it as La Isla Gorda, "The Fat Island")

St. Lucia

Santa Lucia C.C.?

Llamaiga F.R.B.

("Fertile Isle")

St. Martin

San Martin C.C.

Iouanaloea (Arawak)

("The place of the Iguanas")

Hewanorra (Carib)

Walichi S.L. ("Island of Women")

Sulauiga (Sheetjens, "Land of Salt")

Oualichi F.R.B.

Saint Thomas

(off N. Coast of Haiti)

Marigot C.C.

Saint Thomas, V.I.

Aburakeiru

(questionable)*

Santo Tomás

Sancto Thomé

*Aburakeiru, Malliagonikieru are two names that appear on an old, unsigned, undated map in the British Museum, London. It is not clear exactly to which of the islands the name is to apply. Both names appear next to the islands of St. Thomas and St. John.

ABORIGINAL NAME

Malliagonkieru (questionable, see note under St. Thomas, V.I.)

St. Thomas, V.I. {continued}

There seems to be no historical record as to who named St. Thomas, Virgin Islands. During Columbus' second voyage to the New World, after sailing northward from St. Croix, Morison claims that the bargues and lighter caravels maneuvered through Necker Island Passage and squared away down through the channel named later after Sir Francis Drake while the *Mariagalante*, *Gallega*, *Colina* and the bulk of the fleet jogged along south of Virgin Gorda, Salt, Peter, Norman, St. John and St. Thomas Islands; all seventeen vessels rendezvousing at sea, southwest of St. Thomas on November 18, 1493 en route to what is now Anasco Bay, Puerto Rico. Fairbank* is in strong disagreement with Morison, stating that it would have taken longer than two days to tack against seas and headlands from the area of Pillsbury Sound to Anegada and back to the rendezvous point southwest of St. Thomas; that the heavier ships stayed at anchor and when they did go on to Puerto Rico they anchored in the Bay of Aguadilla or the Bay of San Francisco (otherwise known as Aguada Antigua) and not in Anasco Bay. Drake in 1595; Cumberland in 1598; Hendrick in 1625; and Ponce de León in 1512 all anchored in the Bay of Aguadilla. Some authorities say Columbus sailed the North, not the South, Coast to Puerto Rico.

To the best of our knowledge, Columbus made no landing on St. Thomas or St. John, nor did he anchor in any cove, bay or harbor of these two islands. Though the log of his Second Voyage has been lost, the originals were, in part, written into history by a number of his contemporaries like Martyr, Oviedo, Juan de la Cosa, Ojeda, Diego Columbus, Ferdinand Columbus, Chanca and Las Casas, but without mention of Columbus having explored or named these particular islands. Columbus simply bestowed one name for the entire archipelago: *Archipiélago de las Virgenes*.

There is mention (but without documentation) in the *Geographic Dictionary of the Virgin Islands of the United States*, Special Publication #103, U.S. Coast and Geodetic Survey, 1925, James W. McGuire: "the name of the three islands (St. Croix, St. Thomas, St. John) were bestowed by Columbus himself...the smaller cays were named by the Buccaneers". Even the latter part of this quote is not wholly true. The American Geographical Society; Library of Con-

*Fairchild, Miles H. *Debated Headlands, Cristobal Colon's Second Voyage, and Puerto Rico*, Sutcliff Press, Hato Rey, Puerto Rico, 1973.

PRESENT NAME

EARLY SPANISH NAME

ABORIGINAL NAME

St. Thomas, V.I. {continued}

gress; U.S. National Archives and Records Service; Natural Resources Branch; Navy and Old Army Branch - Military Archives Division; Civil Archives Division; the national archives of Britain, Portugal, Spain, Germany, France, Italy, Netherlands, Denmark, the Vatican, fail to reveal the name of St. Thomas, much less which Europeans first set foot upon it. The Dane, Erik Nielsen Smidt, a sea captain, traded in the Indies in 1660 and came to what is now St. Thomas for the last time on February 25, 1663 (some records show July 1, 1665 and March 30, 1666) with a small contingent which included Jensen Slagelse, a Lutheran minister among the first colonists brought from Europe to take possession of the island for Denmark. At that time the island was simply referred to as "An island of the Danish West Indies". Smidt failed to establish a Danish colony except for raising a flag on Smidtsberg and starting a fort. Bluebeard's Castle Tower was built in 1689 and was provided with a breastwork of thick Gri-Gri planks at the top for protection of the lookout. This area was known and referred to as Smidtsberg by the first official governor of the Virgin Islands.*† Knox conjectured that five Frenchmen made their way from St. Croix to "Crab Island" (Vieques) and thence to St. Thomas in 1647 but the details have not been handed down to us. The Dutch made an abortive attempt to settle St. Thomas in 1657; it was held by the English in 1667. The Dutch West India and Guinea Company, not the Danish crown finally colonized the then unoccupied island of St. Thomas in 1672; the Company being sole owner and ruler of the Danish West Indies comprising St. Thomas and St. John. The Brandenburger Trading Company was admitted in 1685. In 1755 the King of Denmark acquired the companies' rights and assumed full control. (St. Croix had been bought from France in 1733.)

There are those who conjecture that St. Thomas may have been named by early religious settlers. John the Second sold into slavery those Jewish immigrants who still remained in Portugal. Children under fifteen were taken from their parents and in 1493 sent to the St. Thomas Islands (São Tomé e Príncipe, off the west coast of Africa) to be reared as Christians.

*Larsen, Jens P.M. *The Virgin Islands Story*, Muhlenberg Press, Phila., 1950.

†q.v. Westergaard, W.C. *The Danish West Indies 1671-1917*, Macmillan Co., N.Y., 1917.

Other Jews were sent to Brazil. São Tomé was later occupied by the Dutch from 1641 to 1644. There has been speculation that some of the Christianized Jews from São Tomé and Brazil later reached St. Thomas, West Indies. But speculation is not documentation. The Catholics did not arrive in St. Thomas until 1701 (in St. Croix in 1647); the Sephardic Jews in 1654; the Lutherans in 1666; the Dutch Reformists in 1667; the Moravians in 1732. The island had its name long before these dates. When Smidt (or Schmidt) arrived on St. Thomas the island was unoccupied (some reports have it that there were four Indians, one with a wooden leg). I received a personal communication from John L. Anderson, author of *Night of the Silent Drums*, undocumented reference that St. Thomas was named in honor of the patron saint of a revered Dutch sea captain named Thoma (given name not stated), that virtually all of Thoma's male descendants for several generations were sea captains--a Claes, several Jacobs, a Samuel, a Hermanus, a Hendrich, a Pieter, most of whom had slave women for mothers. In later years, "Thoma" gradually became "Thomas", and, of course, there are now many Thomas families scattered throughout the islands.

One of the early descendants of Captain Thomas, named Jacob, was born in Leiden but obviously had colored blood in his genes. In the late 17th century he moved to St. Thomas, then went to Tortola, and finally to St. John where he resided at Brown's Bay (originally Bryne's Bay named for an earlier Englishman). He set up a *pied-à-terre* there, long before the Danes took over St. John and established a dark-skinned family, visiting there between voyages.

Two of Captain Jacob Thomas' daughters, Elisabeth and Maria, stayed at Brown's Bay alone after the Captain's death, and married planters who came in later under the Danes. Elisabeth was the wife of Peder Krøyer who got Brown's Bay by marrying her, and Maria married Pierre Castan, a Huguenot French rake who established a plantage up the gut from Krøyers. Both wives and Krøyer died, with their children in the slave rebellion of 1733-34. One of Castan's slaves was Bolombo, a king of the Adampe tribe in Africa who became a *bomba*, or slave driver, on the Suhm plantage at Coral Bay, and one of the chief instigators of the rebellion. Bolombo envisioned taking for his Queen, Beffru, an African princess also of the Adampe tribe, and a female slave of Peder Krøyer, to rule his own kingdom of St. Jan.

PRESENT NAME

EARLY SPANISH NAME

ABORIGINAL NAME

St. Thomas, V.I. {continued}

In checking with the Municipal Record-Office in Leiden we find several Jacob Thomasz (i.e. Jacob son of Thomas) had been born there in the 17th century but there is no record of any of them having departed for the Indies. Perhaps the answer might some day be found in a log of some privateering expedition. According to Harisse, by 1504, there had been twenty-seven known expeditions to the Indies: between 1506 and 1549, from Spain alone, 363 ships cleared for the Indies. Regrettable is the fact that many of the early records of the Virgin Islands were destroyed by former Virgin Islands Governor John D. Merwin because of "lack of storage space".

After all the pros and cons we are forced to come to the conclusion that Christopher Columbus must have named St. Thomas if only for the reason that this island's name appears on a map in the Royal Library, Copenhagen, Denmark, dated 1513 and signed Bartholomaeus. This seems to be the earliest known map on which the name St. Thomas is set down. Presumably it is the work of Bartolomé Columbus or Bartolomé de Las Casas (whose only source of data was from Columbus).

St. Vincent

San Vincente C.C.

Iouloumain F.R.B. ("rainbow")

Seven Brothers

Santa X. Tobal J. de I.C.

Yslas Quatro Hermanos C.C.

(Columbus counted only four islets.)

Shark Cay

Tiburón

Sombrero

Sombrero

Sula Cay

Cayo de Sula ("Gannet Cay")

Urupaina S.I.

Soldado

El Gallo ("The Cock")

Thatch Cay, or Teyer Cay,

Cayo Verde ("Green Cay")

Deck Island

There are numerous cays and islands named Green, Grass,

Goat, Thatch and Buck.

Tobago

Tavaco F.C.
also Cobaco ("tobacco")
Belaforma C.C. ("Beautiful")
Tabaguo R.D.
Isla Verde P.M.
Isla de Mayo V.Y.P.

Aloubaéra F.R.B.
Urupaina S.L.

Tortola ("Turtledove")

Tortuga

Isla de la Asumpcion C.C.
Isla de la Tortuga C.C.
("Isle of the Turtle")

Guanei (Bologna map, 1516)

Trinidad

("Trinity")

La Ysla de la Trinidad C.C.

Chafeibe F.R.B.

Caili S.L.

Cairi S.W.R. (Arawak)

("Land of the Hummingbird")

Turtle Dove Cay

Two Brothers

Utila

Uva ("Grape")

Vieques ("Crab Island")

La Cucaracha ("The Cockroach")

Dos Hermanos Islas

Utila

Quirivi

*Gratiosa

(Graciosa S.M.)

Santa Ursula A.T.

Beyeque A. de S.C.

Boroqui A.B.

Burignen R.P.L. ("Island of Crabs")

Bque to Bieque to Vieques

*re: Gratiosa or Craciosa--no map or chart ever used this name prior to Morison's map and certainly not for Bieque or Vieques. La Isla de Gracia was not an island. It is questionable that there was an actual island of Graciosa, possibly it was Bequia in the Grenadines. The following are just a few names for Vieques: Baran - Italian map of Maggiola, 1519; Bejej - Portuguese map of Santa Cruz, 1541; Boreque - Portuguese map of Diego Hanen, 1568; Beig - Italian map of Juan Reizo a Oliva, 1591; Bieque - Dutch map of Jacobez, 1621. The spelling Boroquen, Burequen, Boriquen does not begin to appear until after 1629.

PRESENT NAME
Virgin Islands

EARLY SPANISH NAME

ABORIGINAL NAME

Archipiélago de las Virgenes C.C.
Las Once Mil Virgenes P.M.
("Eleven Thousand Virgins")
Columbus' crews counted 46; there
are 67 U.S. and 48 British
Virgin Islands
Spanish- *Las Islas de las Virgenes*
French - *Iles des Vierges*
Danish - *Jomfruøerne*
German - *Jungfern-Inseln*

In 1520 João Fagundes used the name Onze Mil Virgenes for a group of islets off the Newfoundland Coast. Also in 1520 Magellan named a peninsula south of the Magellen Strait in honor of St. Ursula and the Eleven Thousand Virgins.

Virgin Gorda

Virgin Gorda ("Fat Virgin")
John P. Knox says that Columbus
named this island "Santa Ursula".
Bizgigorda A. de S.C.

Water Island
Waterlemon Cay

Isla de Agua
Cayuello Acantilado
("Steep Little Cay")

Whistling Cay
Zorobaro

Cayo Bajel ("Ship Cay")
Isla Colon

KEY TO ABBREVIATIONS USED

A.B.	Andrés Bernáldez	F.M.	Ferdinand Magellen
A. de H.	Antarro de Herrara	F.O.	Fernández Oviedo y Valdés
A. de O.	Alonso de Ojeda	F.R.B.	F. Raymond Breton
A. de S.C.	Alonso de Santa Cruz	G. de O.	Gonzalo de Oviedo
A.T.	Aurelio Tió	J. de L.C.	Juan de la Cosa
B.D.	Bernal Diaz	J. de G.	Juan de Grizalba
C.C.	Christopher Columbus	L.C.	Bartolomé de las Casas
C. de R.	Charles de Rochefort	M. de C.	Michael de Cuneo
C. de V.	Cabeza de Vaca (Alvor Núñez de Vera)	P. de L.	Ponce de León
C. y T.	Coll y Toste	P.M.	Peter Martyr
D.A.C.	Dr. Diego Alvarez Chanca	R.D.	Robert Dudley, Earl
D.C.	Diego Columbus	R.P.L.	R.P. Labat
D.N.	Desmond V. Nicholson	S.C.	Sebastian Cabot
D.T.	Douglas Taylor	S.L.	Sven Lovén
F.C.	Ferdinand Columbus	S.M.	Samuel E. Morison
F. de C.	F. Hernandez Córdoba	S.W.R.	Sir Walter Raleigh
		V.Y.P.	Vicente Yañez Pinzón

ANIMISTIC ART IN THE ANTILLES

Katheryne Kay-Willock

The term 'primitive art' legitimately applies to the art of the Pre-Columbian Antillean peoples, not because that art is unsophisticated, but because its makers believed that their ancestors lived in a primitive mythological age, and they sought to reaffirm, perhaps reawaken, that reality by re-presenting it in their art. When depicting that reality, when men lived as equals with animals and mythic beasts, Antillean artists did more than express complexity; they depicted transformation.

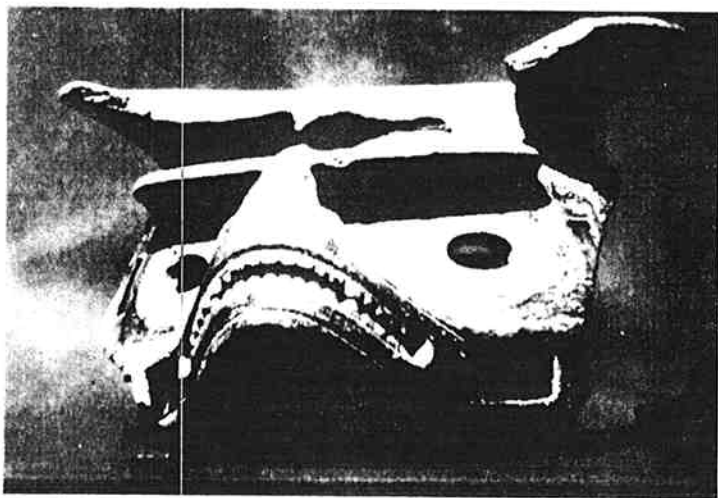
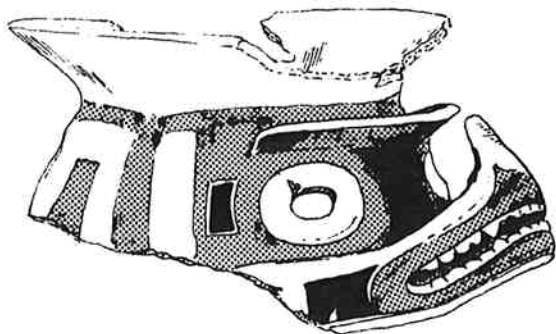
The legends and myths recorded by the Spanish Chronicles are rich with accounts of animistic transmutation, but this has been the single most difficult feature for anthropologists and archaeologists to understand. To comprehend this art we must join technology with facets of social organization, connected to symbolism and the arts, and analyzed in terms of human creativity and adaptation.

An excellent case in point is illustrated here. It is a unique and extremely exciting piece that was found and reconstructed by Mrs. Janet Wall of Union Island, near St. Vincent, in the Lesser Antilles. The specimen was discovered in November of 1975 and Mrs. Wall reported on it and furnished the accompanying photograph while visiting the Virgin Islands in April of 1976. It came from approximately the same site described by the late Ripley Bullen as Arnos Vale, however, this piece was found literally in the Arnos Vale River itself, some two or more feet below the water level. Mrs. Wall has subsequently reported finding additional fragments of the vessel bottom and she believes that they constitute what she calls a "stand" on which the head rests.

Collectors inherently approach these pieces directly, usually judging them in terms of their inherent qualities. However unscholarly, this approach has resulted in superb collections of Antillean art. Archaeologists seem to be preoccupied with processes, not drama; concerned with only relationships, not being. We see aboriginal art as a variant of the material culture and use it to answer questions about evolution and diffusion. Characteristically, we leave it to other specialists to show an interest in the art's social or psychic aspects.

Anthropologists like to say that the study of aboriginal art begins with the question: "What did this are mean to the people for whom it was originally intended?" Yet this is precisely where our methods betray us, often leaving us in possession of technical descriptions void of feeling.

In failing to look further, we sell this art short. There are other masterpieces of Antillean art of the highest order throughout the Caribbean. The people of the Antilles guarded them, knew them and needed them. Seen on their own terms, they can be recognized. They stand out, as does this beautiful piece. It is with heartfelt thanks that we commend and congratulate Mrs. Wall on her superb discovery in the hope that we will be hearing much more about the Arnos Vale River of St. Vincent.



A BIBLIOGRAPHY OF VIRGIN ISLANDS ARCHAEOLOGY

By Gary S. Vesceľius

For some time now, I have been compiling a general bibliography of Caribbean archaeology, and it is my hope that it will be possible to publish that bibliography in its entirety sometime in the fairly near future. It will be a bulky document, however, for it already includes some 1700 titles even though it is still incomplete; and many of the listings will be irrelevant to anyone interested primarily in the archaeology of the Virgin Islands. Under the circumstances, I have also been putting together a much shorter bibliography--one dealing exclusively with the Virgin Islands, and one short enough to be published in this journal. In this article, I shall be presenting the results of that particular project.

By and large, the archaeological literature on the Virgin Islands is dismal stuff. Over the years, the islands have received a good deal of attention from professional archaeologists, and amateur collectors have been active on St Croix and, to a lesser extent, on St Thomas as well; but most of the fieldwork has been of poor quality, few of the collections have ever been properly analyzed, and hardly any decent reports have been published on the results of the research. A substantial amount of information, some of it very important, remains buried in field notes, manuscripts, theses or other documents not readily accessible even to a specialist. On the other hand, it could be argued that a large part of the material that has been published ought to have been consigned to the wastebasket to begin with.

We are confronted, then, with a literature which is generally second- or third-rate, and a considerable portion of which is virtually worthless. Nevertheless, anyone with a serious interest in the history of the Virgin Islands should be acquainted with it, notwithstanding its defects. I have attempted, therefore, to assemble a fairly comprehensive list of references. I am reasonably certain that the list, in its present form, covers practically all of the published sources, and most (though by no means all) of the unpublished ones as well. It is, at any rate, a much fuller list than any that has appeared to date, and though it is not perfect it seems worthwhile to make it available without further delay.

It should be emphasized that this is a list of works dealing more or less directly with the *Virgin Islands*. Works on West Indian archaeology in general, or on the archaeology of neighboring islands such as Puerto Rico or the

Lesser Antilles, have been rigorously excluded, regardless of their importance, except in those few instances in which they happen to contain a substantial amount of incidental information on the Virgin Islands themselves. On the other hand, however, being firmly convinced that no one should attempt to delve into the local archaeological literature without having done at least a bit of reading on Caribbean archaeology in general, I would like to suggest a few basic essays that could be read profitably by someone having little or no previous acquaintance with the subject.

The best available surveys of the ancient Antilles as a whole are Irving Rouse's "Prehistory of the West Indies" (*Science*, 144: 499-514, 1964) and the first part of Gordon Willey's chapter on "The South American Tropical Lowlands", in Volume 2 of his *Introduction to American Archaeology* (Englewood Cliffs, NJ: Prentice-Hall, 1971). Both accounts are badly out of date, but there is nothing better to be recommended. For sketches of the historic Indians and their cultures, Rouse's articles on "The West Indies" in Volume 4 of the *Handbook of South American Indians* (Bulletin 143 of the Bureau of American Ethnology, Washington, DC, 1948) are the best ones with which to begin, but they ought to be read in conjunction with Carl Sauer's *The Early Spanish Main* (Los Angeles & Berkeley: University of California Press, 1966).

Janusz Kozłowski's *Preceramic Cultures in the Caribbean* (Zeszyty Naukowe Uniwersytetu Jagiellońskiego, Prace Archeologiczne, 20, Krakow, 1975) ranks as the best available treatment of its particular subject, but, having been published only recently--and in Poland, at that--it is not readily available here in the Virgin Islands. In "Early Man in the West Indies" (*Scientific American*, 221{5}: 42-52, 1969), Rouse and the Venezuelan archaeologist José Cruxent deal with the same topic, but their treatment of it is already seriously outmoded in a number of respects.

The basic document on ancient Puerto Rico continues to be Volume 18 of the New York Academy of Sciences' *Scientific Survey of Porto Rico & the Virgin Islands*. It contains not just one, but three, major monographs: Froelich Rainey's *Porto Rican Archaeology* (1940), J. Alden Mason's account of his work in Utuado and elsewhere (published in 1941), and Rouse's *Porto Rican Prehistory* (1952). Even though 25 years have elapsed since it was issued, the latter study still ranks as the best existing review of its subject. Ricardo Alegría's paper "On Puerto Rican Archaeology" (*American Antiquity*, 31: 246-249, 1965) is a useful supplementary source, but a very brief one.

A substantial amount of information on West Indian archaeology--and on that of the Lesser Antilles in particular--can be found in the *Proceedings of the International Congress for the*

Study of the Pre-Columbian Cultures of the Lesser Antilles; but Louis Allaire's *Vers un Pr  histoire des Petites Antilles* (Fond St-Jacques, Martinique: Centre de Recherches Cara  bes de la Universit   de Montr  al, 1973) is the best available introductory account of the archaeology of the islands to the east and south of the Virgins. Henry Petitjean Roget's *Contribution a l'Etude de la Pr  histoire des Petites Antilles* (1975) is also well worth reading, but it is expensive, hard to obtain, and even harder to digest.

Marcio Veloz Maggiolo's *Arqueolog  a Prehist  rica de Santo Domingo* (Singapore: McGraw-Hill Far Eastern Publishers, 1973), and his more recent (and still incomplete) *Medioambiente y Adaptaci  n Humana en la Prehistoria de Santo Domingo* (Santo Domingo: Universidad Aut  noma de Santo Domingo, 1976-) contain a great deal of useful information on the archaeology of Hispaniola, as do the *Bolet  n del Museo del Hombre Dominicano* and the *Revista Dominicana de Arqueolog  a y Antropolog  a*. For Cuba, the best single source is *Prehistoria de Cuba*, by Ernesto Ta  fo and Estrella Rey (La Habana: Academia de Ciencias, 1966). It is badly outdated in many respects, however.

A number of useful papers on Antillean archaeology can be found in the *Proceedings of the First Puerto Rican Symposium on Archaeology*, edited by Linda S. Robinson, Agamemnon Gus Pantel and myself, and published in 1976 by the Fundaci  n Arqueol  gica, Antropol  gica e Hist  rica de Puerto Rico (San Juan).

Though they are attached politically to Puerto Rico, the islands of Vieques and Culebra belong, in every other sense, to the Virgin Islands, and are treated as such in this bibliography.

The bibliography is divided into three principal sections: a list of "Modern Works", a much shorter one entitled "Selected Chronicles", and an "Acronymic List of Serial Publications and Their Publishers". In order to save space, I have made extensive use of acronyms, the meanings of which are spelled out in the latter section. In references to journals or other periodicals, the number immediately following the appropriate acronym is the volume number. Parenthetical numbers are those of subdivisions of particular volumes. Numbers following a colon are those of specific pages. In references to the proceedings of congresses, such as the International Congress of Americanists or the International Congress for the Study of the Pre-Columbian Cultures of the Lesser Antilles, the system works somewhat differently, in that the number immediately following the acronym refers to the session and the parenthetical number (if any) to a particular volume of the proceedings of that session. Thus, for example, the entry "ICA-P, 41(3)" should be read as "Volume 3 of the *Proceedings of the Forty-First International Congress of Americanists*."

A dagger (†) denotes an unpublished work, while an asterisk (*) identifies one in limited circulation (unlikely to have had a very broad initial distribution, but possibly available on request). In the case of an unpublished document, the last part of the entry refers to a place where a copy of it is known to be on file, or to the agency under whose auspices it was produced. Copies of many of the unpublished documents cited in this bibliography are available for consultation at the National Park Service's Visitors' Center in Cruz Bay, St John; at the NPS office in Fort Christiansvaern, in Christiansted, St Croix; or at the Office of the Territorial Archaeologist, in Charlotte Amalie, St Thomas.

Section 1 of the bibliography includes references to works on all aspects of local archaeology, historic as well as prehistoric, but I have not attempted to list the titles of books or articles on colonial architecture, antiques or the like. Nor have I made an effort to annotate the entries. Most of the listed titles are quite explicit. Of those that are not so explicit, I might note that Stewart 1939 deals with some skeletal remains from Water Island, off the south shore of St Thomas (the same remains reported by Buxton, Trevor & Julien 1938 and by Trevor & Julien 1938); that Vescelius 1975a deals mainly with faunal remains from sites in the Virgin Islands; and that Vescelius 1976a contains an interpretation of the radiocarbon dates for the Virgin Islands.

In Section 2, I present a short list of some of the early chronicles in which references to the Indians of the Virgin Islands are to be found. It should be emphasized that, though some of those accounts are very long, none of them contains more than a few pages of information on the Virgin Islands, and some of them contain far less than that. Under the circumstances, it is worth noting some specific page references, namely: Chanca 1930: 34-38, Cuneo 1963: 212, Geraldini 1893: 296-299, Las Casas 1951: 355, Oviedo 1959: 34-35, Ponce & Santa Clara 1972: 150, Syllacio 1963: 237-238. It should also be emphasized that most of the cited chronicles are available in more than one edition, but that I have made no attempt to list all of the published versions. Finally, I should point out that there are a good many other historical works in which some mention is made of the Indians of the Virgin Islands, but that I have limited myself to listing only those major accounts that date from the XV or XVI centuries, when there were still Indians living on the islands.

A good many articles on the archaeology of the Virgin Islands are currently in press or about to go to press. Though I have listed a few of those articles (e.g., Ubelaker 1977a, 1977b and Vescelius 1975a, 1976a) as manuscripts, I have elected in other cases not to list them at all, because of uncertainties regarding their titles or other details.

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ACRONYMIC LIST OF SERIAL PUBLICATIONS AND THEIR PUBLISHERS

AAAS	American Association for the Advancement of Science (Washington)
AAq	<i>American Antiquity</i> (Washington: SAA)
AOU	American Ornithologists' Union (Washington)
Auk	<i>The Auk</i> (Washington: AOU)
BAAS	British Association for the Advancement of Science (London)
BAE-	Bureau of American Ethnology (Washington)
AR	<i>Annual Reports</i>
BdAE	<i>Biblioteca de Autores Españoles</i> (Madrid: Ediciones Atlas)
CERAG-	Centre d'Etudes Regionales Antilles-Guyane (Fort-de-France)
BLRA	<i>Bulletin de Liaisons et Recherches Archéologiques</i>
CRI	Caribbean Research Institute, CVI (St Thomas)
CVI	College of the Virgin Islands (St Thomas & St Croix)
GSP-	Geographical Society of Philadelphia (Philadelphia)
B	<i>Bulletin</i>
GT	<i>Geografisk Tidsskrift</i>
GVI/	Government of the Virgin Islands of the United States
BL&M-	Bureau of Libraries & Museums (St Thomas)
I	<i>Information</i>
OTA-	Office of the Territorial Archaeologist (St Thomas)
B	<i>Bulletins</i>
HS-	Hakluyt Society (London)
P2	<i>Publications</i> (Series II)
ICA-	International Congress of Americanists ¹
P	<i>Proceedings</i> ²
ICSPCLA-	International Congress for the Study of the Pre-Columbian Cultures of the Lesser Antilles ³
	<i>Proceedings</i> ⁴
IT	<i>Illustreret Tidende</i> (København)
KNOS-	Kongelige Nordiske Oldskrift Selskab (København) ⁵
AT	<i>Antiquarisk Tidsskrift</i>
M	<i>Mémoires {de la Société Royale des Antiquaires du Nord}</i>
MAI-	Museum of the American Indian{-Heye Foundation} (New York)
IN	<i>Indian Notes</i>
IN&M	<i>Indian Notes & Monographs</i>
Man	<i>Man</i> (London: RAI)
Nature	<i>Nature</i> (London: Macmillan)
NMK-	Nationalmuseet {Danish National Museum} (København)
A	<i>Arbejtsmark</i>
B	<i>Bog</i>
S(ER)	<i>Nationalmuseets Skrifter</i> (Ethnografisk Raekke)
NPS	National Park Service (US Department of the Interior)
NYAS-	New York Academy of Sciences (New York)
SSPRVI	<i>Scientific Survey of Porto Rico & the Virgin Islands</i>

- RAEH- *Revista de Arqueología y Etnología* (La Habana)
 2 *Segunda Epoca*
- RAI Royal Anthropological Institute {of Great Britain
 & Ireland} (London)
- RCC- {Reale} Commissione Colombiana (Roma)
 RDS *Raccolta di Documenti e Studi*
- RDAA *Revista Dominicana de {Arqueología y} Antropología*
 {e Historia} (Santo Domingo: UASD/FH)
- RGS- Royal Geographical Society (London)
 J *Journal*
- Science *Science* (Washington: AAAS)
- SA *Scientific American* (New York)
- SAA Society for American Archaeology (Washington)
- SCMC St Croix Museum Commission (Christiansted)
- SI- Smithsonian Institution (Washington)
- E&FW *Explorations & Field-Work*
- Today *Today* (Bethesda, MD: Martin Marietta Corporation)
- UASD/ Universidad Autónoma de Santo Domingo (Santo Domingo)
- FH- Facultad de Humanidades
- CHS *Colección Historia y Sociedad*
- UPR- Universidad de Puerto Rico (Río Piedras)
- JA *Journal of Agriculture*
- USNM- United States National Museum (Washington)
- B *Bulletin*
- P *Proceedings*
- VIAS- Virgin Islands Archaeological Society (St Thomas)
 Journal
- WJ *The Weekly Journal* (St Thomas)
- WLBf- William L. Bryant Foundation (Orlando, FL)
- AS *American Studies Reports*

¹Congrès International des Americanistes, Congreso Inter-
 nacional de Americanistas, Internationale Amerikanisten-
 kongress, Congresso Internazionale degli Americanisti.

²*Actas, Actes, Akten, Atti, Comptes-Rendus, Verhandlungen.*

³Congrès International d'Etudes des Civilisations Pré-
 colombiennes des Petites Antilles.

⁴*Comptes-Rendus.*

⁵Royal Society of Northern Antiquaries, Société Royale des
 Antiquaires du Nord.

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