



2016

Two Entries in the Dictionary of Caribbean and Afro-Latin American Biography

Ana B. Rodriguez Navas

Loyola University Chicago, arodrigueznavas@luc.edu

Recommended Citation

Rodriguez Navas, Ana B.. Two Entries in the Dictionary of Caribbean and Afro-Latin American Biography. Dictionary of Caribbean and Afro-Latin American Biography, , : 204, 388-389, 2016. Retrieved from Loyola eCommons, Modern Languages and Literatures: Faculty Publications and Other Works, <http://dx.doi.org/10.1093/acref/9780199935796.001.0001>

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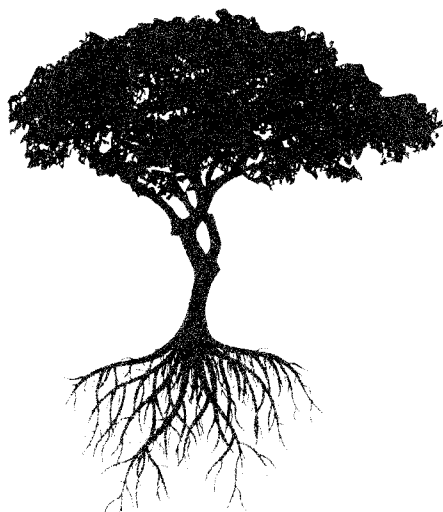
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Dictionary of
**Caribbean
and Afro-Latin
American Biography**

FRANKLIN W. KNIGHT
and HENRY LOUIS GATES JR.

Editors in Chief

VOLUME 1: ABDU-BYNO



OXFORD
UNIVERSITY PRESS

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Published in the United States of America by
Oxford University Press
198 Madison Avenue, New York, NY 10016.

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Preface and Introduction © 2016 by Franklin W. Knight and Henry Louis Gates Jr.

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Library of Congress Cataloging-in-Publication Data
Dictionary of Caribbean and Afro-Latin American biography /
Franklin W. Knight and Henry Louis Gates Jr., editors in chief.
volumes cm

Includes bibliographical references and index.

9780199935796 (set) - 9780190614393 (vol. 1) - 9780190614409 (vol. 2) - 9780190614416 (vol. 3) -
9780190614423 (vol. 4) - 9780190614430 (vol. 5) - 9780190614447 (vol. 6)

1. Blacks—Caribbean Area—Biography—Dictionaries.
2. Africans—Caribbean Area—Biography—Dictionaries.
3. Blacks—Latin America—Biography—Dictionaries.
4. Africans—Latin America—Biography—Dictionaries.
5. Caribbean Area—Biography—Dictionaries.
6. Latin America—Biography—Dictionaries.

I. Franklin W. Knight. II. Henry Louis Gates Jr.

F2191.B55 D53 2016

920.0092/09729 B2015024366

1 3 5 7 9 8 6 4 2

Printed by RR Donnelley
in the United States of America
on acid-free paper

with the new liberal economic and political trend. Even though Baquero appealed this decision, it was upheld and supported by other political parties.

Embittered, he retired from political activity in 1803. According to the historian Lyman Johnson (1987), the author of an investigation into Baquero's guild activities, Baquero either died or left Buenos Aires before 1810, because he is not listed in that year's census.

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FLORENCIA GUZMÁN

Translated from the Spanish by
Kate Adlena Cronin

Baquero, Gastón (1914–1997), Cuban poet, journalist, and essayist, is widely reported to have been born in the far eastern town of Banes, Cuba, in 1918, although the researcher Ana Gloria González Ochoa argues convincingly that he was actually born in Havana in 1914. Baquero was initially raised in poverty by his Afro-Cuban mother, and subsequently brought up and educated by his father. He displayed early literary talent, publishing his first poems and articles while still a teenager. After earning degrees in agronomy and the natural sciences from the University of Havana, Baquero turned to writing in earnest, and during the 1950s he became one of Cuba's most influential columnists, public intellectuals, and men of letters. He is today chiefly remembered for his poetry, much of it penned during his lengthy exile in Spain, and is placed among the most important Cuban poets of the twentieth century.

Initially affiliated with José Lezama Lima's *Orígenes* group, Baquero published his first collections of poetry, *Poemas* and *Saúl sobre la espada*, in 1942. Between 1942 and 1943, he founded the magazine *Clavileño*, and in the 1950s served as editor-in-chief of the influential conservative newspaper *Diario de la Marina*. An influential public figure, in 1952 he was appointed to Fulgencio Batista's Consultative Council, a body created to replace the Cuban

Congress. Although he subsequently distanced himself from Batista, Baquero was a fervent opponent of the Cuban Revolution—an antipathy reciprocated by revolutionary leaders, with Ernesto “Che” Guevara referring to Baquero as the “spokesman of reaction.” In March 1959, shortly before the closure of *Diario de la Marina*, Baquero fled Havana under the protection of several foreign diplomats.

Entering exile in Madrid, Spain, Baquero reaffirmed his past support for Franco's government, but he never achieved the same level of public prominence that he had enjoyed in Cuba. Working as a critic, columnist, and professor, Baquero was a lifelong advocate for building bridges between Cubans on and off the island. Similarly, much of his intellectual life in Spain focused on bringing attention to Latin American writers, and on fostering connections between the culture of the two places.

During his exile, Baquero redoubled his efforts as a poet, producing notable collections such as *Poemas escritos en España* (1960), *Memorial de un testigo* (1966), and *Poemas invisibles* (1991). In his refined, cosmopolitan, and erudite poetry, he frequently grapples with “the great racial and cultural *mestizaje*” sparked by the *descubrimiento*, and argues for an outward-facing and sweepingly inclusive view of a “Euro-Afro-American culture.” Still, Baquero was uncomfortable with most negrista representations of black people and culture, which he found inauthentic and possibly racist. In works such as his “poemas africanos,” Baquero sought instead to highlight what he called the “magnificent” spirituality of African culture.

Baquero's poetry was suppressed in Cuba for three decades after his exile, and had little impact in the broader Americas, perhaps due to his unfashionable political allegiances. Still, Baquero won respect in Spain, and his work began to circulate more freely in Cuba after the mid-1990s. He died in Madrid on 15 May 1997.

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ANA RODRÍGUEZ NAVAS

Barauda (fl. 1790s), wife of Joseph Chatoyer, the leader of a guerrilla war of resistance against British occupation on the Caribbean island of St. Vincent. Chatoyer appears in the historical record under

With Argentina's political opening and return to democracy in 1983, but before President Raúl Alfonsín (1983–1989) condemned the racist apartheid regime in South Africa, organizations in Argentina devoted to African causes gained in strength and deepened their political and social ties to African nations. In April 1987 the president of Cape Verde, Aristides Pereira, visited Argentina with his wife. Along with other *paisanos*, Dos Santos participated in the talks held at the Casa Rosada, Argentina's official house of government, as well as the Cape Verdean president's tour through the streets of Avellaneda and Dock Sud, where many Cape Verdeans had settled. One street in the latter neighborhood was renamed "República de Cabo Verde" on the occasion of the president's visit. Finally, Dos Santos received at his home in Bernal Oeste the minister of Guinea-Bissau, various Cape Verdean authorities, and Cape Verdean students who were receiving training in civil aviation under the auspices of the United Nations. He would carry out his duties as consul until his death on 30 June 1991.

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MARÍA CECILIA MARTINO

Translated from the Spanish by Andre Pagliarini

D'ou Ayllón, Lino (1871–1939), Cuban journalist, politician, and officer in the Cuban Liberation Army, was born on 23 September 1871 in Santiago, to a Spaniard involved in colonial commerce, Lorenzo D'ou Calderón, and a black woman, Bárbara Ayllón. He received from his father a careful and largely European education, and later studied at the University of Havana. His marriage to *mulata* schoolteacher Francisca Arce yielded a son, Max D'ou Arce, who became a dentist. D'ou referred to himself as "Bárbara's son," in tribute to his black roots, and in his political activity and journalism sought to expose black inequality, and to integrate black people into all aspects of Cuban life.

In the early 1890s, D'ou became involved with the Directorio Central de las Sociedades de Color, a black civil rights group. In July 1895 he joined the rebel forces in the Cuban war of independence,

serving as an aide to General José Maceo and achieving the rank of lieutenant colonel.

After the war, D'ou remained active with black civil rights groups, and in 1908 he was elected as a conservative to represent Oriente Province in the House of Representatives. D'ou served until 1912, becoming a vocal critic of the system of racial quotas for congressional representatives, which he saw as a means of limiting black political influence. D'ou was an early patron of the Partido Independiente de Color (PIC), the black political party, and wrote for its newspaper *Previsión*.

When the PIC was outlawed in 1910 by the Morúa amendment, which banned the formation of political parties based on race, D'ou proposed a complementary amendment banning white racist organizations. His measure failed to win support, and he subsequently distanced himself from the PIC. In mid-1912 he was one of several black politicians to sign a petition condemning the rebellion launched by the PIC.

D'ou's most lasting impact derives from his work as a journalist, which constitutes an important record of the place and perception of black Cubans in the early republic. Writing in regional and national newspapers, he sought to highlight black contributions to Cuban public life, and to counter what he called the "white void"—the white media's failure to cover the achievements of black Cubans.

Prejudice, rather than racial inferiority, was the root cause of racial tensions, D'ou suggested. He claimed that the "concept of slavery still lives in the atmosphere" of Cuba (D'ou, 1983, p. 21), but saw prejudice as deriving more from social class than from race. As historian Alejandro de la Fuente notes, D'ou was one of several black public figures of the period who distinguished between well-born, educated blacks and more "primitive" or "low" people. "Neither all whites nor all blacks are the same," D'ou wrote in 1916, adding that he aspired to "the equality of the good people, the conscious and responsible ones, those with a decent household, those in the arts and the liberal professions" (Fuente, 2001, p. 154).

To demonstrate the heterogeneity of black society, D'ou wrote a number of vignettes about notable Afro-Cubans such as Juan Gualberto Gómez and Juan Travieso. In these works, he emphasized positive qualities intended to generate good will toward Afro-Cubans, such as equanimity and evenness of temper, and argued that the Cuban black race—far from being a "rebellious clan" or "unchained horde"—had in fact "demonstrated absolutely that it fulfills its civic duties" (D'ou, 1983, pp. 20–21).

Though he called for black Cubans to downplay cultural practices that might feed racist stereotypes, D'ou also fought to place Afro-Cuban culture on an equal footing with European culture. Both a Freemason and a member of the Abakuá (a Cuban secret society founded by Afro-Cubans in Havana in the 1830s), in a 1935 radio broadcast, D'ou described the Afro-Cuban secret society as the moral equal of any Masonic or religious order. He also traced an equivalency between Catholicism and Santería, most notably in a 1939 essay in which he decried the exclusion of black Cubans from the church, and noted that many white people practiced Santería.

D'ou fought fiercely against the encroachment of American cultural influences, especially against the more pernicious forms of racial prejudice he perceived in US society. "For us black Cubans, the neighbor to the north... is the race that lynches," he wrote in 1930 (D'ou, 1983, p. 27). In Cuba, by contrast, D'ou believed, blacks had earned full social equality through their wartime struggles. He insisted that equality in Cuba was not something granted by generous whites, but rather something won by blacks. "To give back is not to cede," D'ou famously remarked (Fuente, 2001, p. 32).

That pride and fundamental belief in the equality of black people guided D'ou's work throughout his life and remain his lasting legacy. He continued to be a well-known and active figure in Havana political and literary circles until his death in 1939.

[See also Maceo González, Jose.]

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ANA RODRÍGUEZ NAVAS

Douglas, James (1803–1877), fur trader and British colonial governor in Canada, was born on either 5 June or 15 August 1803 in Demerara, British Guiana,

now Guyana. He was the second of three children and the younger son of John Douglas, a merchant from Glasgow, Scotland, and the "Creole," almost certainly a free colored woman, Martha Ann Ritchie, later surnamed Telfer (?–1839?). The two were never married. Genealogical research suggests that Martha Ann Ritchie was born in Barbados. Ritchie and her mother were both slave owners until slavery was ended in 1834. His father married in 1809, but moved Douglas and his siblings to Scotland, where he attended preparatory school in Lanark and learned French. Douglas and his elder brother Alexander then went to Canada, where they were apprenticed to the North West Company, which soon merged with the Hudson's Bay Company—both were fur-trading concerns. Moving westward, he reached the Pacific Coast for the first time in 1826. By early 1828 he was determined to leave the fur trade, but a salary increase convinced him to stay. On 27 April 1828 he married Amelia, the half-Indian daughter of William Connolly, chief factor (colonial administrator), according to the customary law. In 1837 the marriage was consecrated by the Church of England in a ceremony at Fort Vancouver. They had thirteen children, of whom one boy and five girls survived.

After his transfer to Fort Vancouver, where he worked as an accountant in 1830 under Dr. John McLoughlin, superintendent of the very large Columbia Department, he rose steadily, becoming chief trader in 1835, acting on behalf of McLoughlin in 1838–1839, and rising to the position of chief factor in 1839. He was intent on two things: elevating moral standards—for example, by eliminating slavery among the Indians—and opposing American influence in the area. He proved a skilled negotiator with both the Russians in Alaska and the Indians. Having founded Fort Victoria in 1843, in 1849 he moved the company's main operation there after the boundary between Oregon and Canada had been set at the 49th parallel. Although not appointed governor of Vancouver Island in 1849, he became its second governor in 1851. There was some opposition to this appointment, which allowed him to remain as chief factor of the company while he served as governor.

Douglas believed that such opposition resulted from land policy: unlike in Oregon, there were no free grants and the price per acre was high. When Vancouver Island became a British Crown colony in 1859, ending all Hudson Bay Company rule, he became its first governor. Before that he had noted American miners were operating on the mainland and he had taken decisive action to secure the mainland for Britain. New Caledonia became British