

*TRINIDAD AND TOBAGO RASTAFARI UNITED*  
*THE FREEDOM FIGHTER*  
*JUNE 2006*



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# RASTAFARI SPEAKS



**"As We have always noted in the past education is the key to the success and development of Our people and We urge all to strive for higher education. On its part, Our government has never ceased from encouraging or contributing its share."**

*HIM HAILE SELASSIE : INTERNATIONAL LITERACY DAY*

**"Education is the key to success for every citizen, who is expected to serve his country with the dictates of the time. this service will be more fruitful if it is backed by education."**

**"Mankind, be it in past, present of future, has always been judged not by color, or creed, but by the wealth of its knowledge. It is only through learning and knowledge that one can give valuable service of benefit to a country, and it is with this in mind that We have always urged and encouraged the young and the adult to learn. "**

**"As We have said in the past, the fight against ignorance calls for global efforts. "**

**"This is the age of competition, irrespective of the fields of activities, and calls for dedication, Everyone, regardless of his age, should strive to learn. It would be inconceivable for a person to appreciate the meaning of life and living itself without education. It would even be impossible for a person to utilize his God-given gifts."**

**Antigua Rastafarians to petition Parliament to legalise ganja  
Saturday, November 27, 2004  
ST JOHN'S, Antigua (AP) –**

Leaders of Antigua's Rastafarian community said yesterday that they would petition Parliament to legalize Marijuana, which they use in religious rituals.

Hundreds of people have signed the petition, which they plan to present to lawmakers next week, said King Franki, chairman of the Ras Freeman Foundation for Unification of Rastafari. Franki on Thursday led about 400 Rastafarians in a peaceful march through St John's, the Antiguan capital.

It was unclear whether the measure could muster enough support to be discussed in the Caribbean country's Parliament. Lawmakers have traditionally frowned on such proposals.

**"The time has come for Caribbean Community (members) to act together and decriminalize marijuana,"** said Chanlah Codrington, deputy speaker of the Antigua House of Representatives.

But top criminal lawyer John Fuller said Codrington was in the minority. "This is a very conservative Parliament. There is no way they will consider it," he said.

Rastafarianism emerged in Jamaica in the 1930s out of anger over the oppression of blacks. Adherents revere the late Ethiopian Emperor Haile Selassie and say that, as the descendants of slaves, they should recover their African roots.

In 1997, a judge in Antigua ruled that Rastafarianism is a religion and that its practitioners are entitled to protection under the law.

Antiguan Rastafarians petitioned the government to legalize marijuana in 2000, but their petition was ignored. Marijuana is illegal in all 15 Caribbean Community countries.

In Antigua, fines and prison terms for offenders are left to the judge's discretion.

There are 25 inmates convicted of marijuana offences among the 184 inmates at Her Majesty's Prison, the country's sole correctional facility.

There are an estimated 700,000 Rastafarians in the world, most of them among Jamaica's 2.6 million people. About 2,000 Rastafarians live in Antigua, which has a population of 70,000.

In 2003, a Jamaican government commission recommended the legalization of marijuana. Lawmakers never acted, saying legalization might entail loss of their country's US anti-drug certification.

Countries that lose it face economic sanctions.

**As Solomon says, physical distance cannot be a barrier to love. Likewise, the distances among your respective countries have been abolished by the proximity of your hearts. *HIM HAILE I SELASSIE I***



## Speaking to I Sistren Fight for Self By EmpressGong

Blessed Love spreading worldwide to the Womb of Man!

Blessed Love in the name of the Most High Creator!

In the Name of the Mother above and below, inside and out; as we hear, see and feel Her!

Holy Holy JAH Rastafari! Menen I!

Sistren I speak to you with a heart filled with Love and Compassion.

I am deeply concerned about our worldwide welfare as Individuals and as Sistren in Faith and works. It is I desire to express to you how much I pray to see us Rise above all that ails us and keeps us in emotional, physical and mental bondage.

It seems as if the path of a wombman will forever be a bittersweet journey.

It appears that no matter where our feet trod, InI are bound not only by our Joys, but our sorrows and hardships. InI are in a global fight for the right to determine and BE who we are. We are fighting to be free of definitions, classes, vanity, patriarchal laws and rules, debt, racism, sexual harassment, domestic violence and disease. InI are fighting for the ability to LIVE and embrace the Lives we were granted at birth.

Everywhere I turn I see desperation and struggle: I see the murderers of the Wombman Self. I see that Wombmen are the victims of their own ability to Love unconditionally. That ability to Love without borders pushes InI to accept things and events that kill a piece of us each and every time they come around. And it's that same ability to Love that begs InI to stay and fight...and be defeated. Obesity, anorexia, tumors, hair loss, acne, low self-esteem, alcoholism, drug abuse, sex addiction, self-inflicted bodily harm, mental illness, emotional stress, hypertension, high blood pressure, heart attack, stroke...the list goes on Sistren. Are these the rewards of Love? Should they be the Joys of motherhood, marriage, sisterhood, friendship, business? The answer is simply ABSOLUTELY NOT!

But yet still they are InI reality.

Sucking the energy. Dimming the glow. Eroding the personality, the spirituality, the Identity, the Individuality, the value, the worth of... She, Her, Me, I. I Woman, I Womb of Man, I Sister, I Friend, I Wife: who are these Beings besides vessels of worry, pressure, guilt, unease, illness, unhappiness, desperation? Do you remember the other half of you that is Happy, Joyful, Successful, Healthy, Content, Full-filled? Do you remember how to womanifest such characteristics all on your own? Do you remember how to make your heart beat for only you?

It is time that you do.

The hardships InI endure daily are not reasons to pollute our Selves, waste away and die!

Of course I am not saying to act like nothing is wrong. I am not encouraging my Beloveds to shun responsibility and become selfish and un-caring. I am not pushing you to pretend that Life is perfect, or to refuse to work through every experience as it comes. Neither am I saying to pack up, run and never look back.

But I ask you: If things are unstable at the core how are they to be balanced in the periphery?

Things will continue to remain in a state of chaos if InI are not willing to first re-activate the power of and in the Wombman Self. InI must empower our own Selves if we are to re-chart our destinies and seek resolve with our Loved Ones, colleagues etc. The sad truth is that the ones we cherish the most are partly responsible for our bondage by their actions and words. That is why I deem it necessary to never let Wombman Self- Empowerment be an effort to change others, but rather the key to weathering the storm without crashing into darkness.

Our duty is to keep the Wombman Self A-live so that there is always possibility and hope for humankind.

InI are creation and re-creation in thought, word and deed. But InI must BE before we can Inspire.

That is why I am urging you I Sistren, to **FIGHT!**

*Continued on page 11*

**REMEMBERING OUR HOLOCAUSTS- PSYCHOLOGICAL & MENTAL SLAVERY, THE  
BARBADOS EXPERIENCE.**

*Ras Iral Jabari*

REMEMBERING OUR HOLOCAUSTS

Slave Trade, Slavery, Apartheid,  
Colonialism and New Forms of Genocide.

The focus of our response to this subject will be with respect to the resulting psychological and mental damage through which slavery and colonialism have affected our brothers and sisters even until this present era.

The island of Barbados, which had never changed hands from the British colonizers, became a tropical laboratory for the subtle brain-washing of our Afrikan antecedents. In 1710, Codrington College in the parish of St. John, was established as the leading theological institution in the Eastern Caribbean. Its clergy allowed the teaching of reading and writing to their slaves from an early stage of its inception. This, coupled with the teaching of a Caucasian image being portrayed in most statues and paintings at their churches created a sense of cultural contradiction as well as self-denial by our forefathers.

In the early 18th century, there is reference to the white Barbadian plantation owner, William Lynch, who was so successful in his strategies of divisiveness among his servants and slaves in the parish of St. George that he was invited by the planters of the Carolinas in the United States of America to implement his devious schemes there also. His infamous speech of 1712 still rings in our ears in which he instructed his fellow slave-owners to instill fear, envy and mistrust in their human chattel, He claimed that his method of division could be used by family members or overseers and would be effective even after 300 years (2012). He stated, "Don't forget, you must pitch the old black vs the young black males, and

the young black male against the old black male. You must use the dark slaves against the light skinned slaves. You must use the female vs the male and the male vs the female. You must have your servants and overseers distrust all Blacks but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us." Eventually, in 1816, when Barbados experienced one of its most renowned slave rebellions, many slaves of the plantations in the vicinity of the Codrington Estate did not even feel inclined to become involved in the uprising even though the conditions and opportunities to press for emancipation from slavery were favorable. Let us not forget that at this period in European history, the British had become convinced that, as Granville Sharp and William Wilberforce agreed, the time for the emancipation of slaves had come to fruition since they had been Christianized and hence qualified for their freedom. In the wider Caribbean however, folk religions emerged resulting in retentions of ethno-cultural expression by Afrikan descendants in the diaspora thus maintaining a connection with our own deities. In Jamaica, for example, the Rastafari elders have always contended the reason for Jamaicans, who were of Afrikan descent, evolving into what we now call the Rastafari Movement, was mainly because they had rejected the accepted theologies and religions of the day that promoted a more Euro-centric concept of Christianity. The black man and woman had suffered enough as far as respect for themselves was concerned and how their race had contributed to the development of civilisation worldwide. They had lost their identity and were more comfortable associating themselves with

REMEMBERING OUR HOLOCAUSTS- PSYCHOLOGICAL & MENTAL SLAVERY, THE BARBADOS EXPERIENCE.

*Ras Iral Jabari*

western values.

The crowning of an Ethiopian monarch, Emperor Haile Selassie I on King David's throne on November 2nd 1930 therefore began a healing process in the minds and psyches of blacks in the diaspora who yearned for a realistic African God-head to direct their spiritual energies towards.

Returning to Barbados, it must be noted that the island consisted of 212 different denominations of the Christian faith even just a few years ago. The case of Trinidad and Surinam, for example, was not the same with the existence of diverse religious \_ expression which certainly exposed our Afrikan descendants to the plethora of Oriental cultures and spirituality. The result of all of this post-slavery trauma has resulted in many Barbadians having great difficulty in acknowledging their Afrikan heritage. These black-skinned, predominantly well educated , Barbadians, as well as those who are classified as working-class and grassroots, still avoid discussing subjects associated with race, Afrika,discrimination,identity etc. They have more confidence when white Barbadians are involved in their business ventures. They abhor working for black employers. In the hotel industry, they prefer if they did not have to serve black visitors. These are but a few of the grim realities of the effects of psychological and mental devastation on our brothers and sisters who have until this day suffered the throes of the post-slavery traumatic syndrome. Let's pray that better days are coming. *Peace and Love, Ras Iral Jabari*

References. The Sociology of Slavery --Orlando Patterson---2. A History of Barbados ---Hilary Beckles -- 3. Chanting down Babylon --- Murrell, Spencer and McFarlane



**TRINIDAD & TOBAGO:**  
**In the 1940s, a Garveyite bishop named Edwin Collins set up what he said was a legitimate Coptic church under the Patriarch of Alexandria.**  
**Trinidad is an Ethiopian Orthodox church success story.**

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**Sylvia Pankhurst's Interviews, and Correspondence, with Exiled Emperor Haile Sellassie (1936-40),  
Part – 1** By Richard Pankhurst<sup>4</sup>

During his exile in Britain, my mother, Sylvia Pankhurst, had a number of interviews, both private and public, with the exiled Ethiopian Emperor Haile Sellassie. Several appeared in her weekly newspaper "New Times and Ethiopia News", published in England.

Because the exiled ruler and my mother lived in different parts of England: he in Bath, in the west of the country, and she in Woodford, on the eastern outskirts of London, they also occasionally corresponded by post.

Records of these talks, and letters, of over sixty years ago, have acquired some historical interest. I will therefore publish a selection of them in the next few issues of Addis Tribune.

A First Letter to the Empress

The first of these letters was actually written prior to the Italian Fascist invasion, and was addressed not to the Emperor, but to his consort, Empress Menen. It was a sisterly communication despatched, on 30 July 1935 (two months before the invasion). Responding to a message the Empress had addressed to the women of England, my mother, a former suffragette, wrote as a friend of Italian freedom, who believed that the freedom of Italy, which Mussolini had usurped in 1922, could be regained only by the defeat of Italian fascist arms. She informed the Empress that many Italians were opposed to the impending invasion of Ethiopia. Referring to Carlo Rosselli's Paris-based Italian Anti-Fascist organization, Giustizia et Libertà, i.e. Justice and Liberty, with which she was personally closely associated, she observed: personally closely associated, she observed:

"The projected Italian attack on Abyssinia is entirely without justification, and violates the fundamental principles of international law... The best Italians, both in Italy and the millions of refugees now in exile, are opposed to the threatened war. Immense numbers of Italian men and women desire that, if, unhappily, the conflict actually takes place, a defeat rather than a victory for the Italian armies shall result, for they earnestly hope that the Fascist tyranny will thereby be brought to an end. Those who oppose the war can make no manifestation of their opinion in Italy, because, at the least sign of dissent

..., they are immediately placed in goal, as many hundreds of people have already been..., neither free speech, nor free press, nor the right to organize a public meeting, is permitted in Italy today."

Emperor Haile Sellassie

"Nevertheless, it should be known", she added, "that there is a movement, underground in Italy, but open amongst Italian refugees all over the world, which takes Justice and Liberty as its device, and is working unceasingly for a change in the Italian Government and the inauguration of a new order. which will establish friendly relations with Abyssinia ..., and... undo the evils wrought by the Fascist State".

The Emperor in Jerusalem

The next letter, this time to the Emperor himself, was written on 12 May 1936, immediately after the Fascist occupation of Addis Ababa, and while he was in exile in Jerusalem. She wrote as editor of her newspaper New Times and Ethiopia News, which she had founded a week or so earlier. It was, she noted, "brought out in this hour of crisis to uphold the sovereignty of Ethiopia, the Covenant of the League of Nations and the defence of the smaller powers against aggression by the great".

In this letter she offered her "deep sympathy", which was "shared by millions of British citizens for you and your country".

"I desire", she continued, "to express also a profound gratitude, which I know is shared by a multitude, for the great stand you have made on behalf of international justice throughout the appalling conflict to which your brave country has been subjected. I assure you, with a deep sense of responsibility, that we will continue to struggle, with all possible energy, for the annulment of the Fascist victories and the complete vindication of the Ethiopian cause".

EAST INDIAN INFLUENCE IN THE PANYARD INDIAN ARRIVAL IN THE PANYARD

By Terry Joseph  
Sunday Express  
May 24, 1998

It is bad enough that the Indian contribution to the development of the steel orchestra has so often been under-rated, but what is infinitely worse, is the misguided view that pan is an African thing. Indeed, the very Indian population has fuelled the devaluation of its own input by cowering to African claims of exclusivity in any discussion about the origins and development of pan.

Africans have jealously embraced pan as part of their culture and frequently limit any mention of the Indian input to only the latter-day shining lights (most notably Jit Samaroo). Indians, under the perception that they were diluting their own heritage, have not been vocal about their achievements in this area either, making for a near-complete obfuscation of the facts.

Influential Indian religious leaders have also indicated to their followers that pan-playing and education were mutually exclusive concepts, and since pan cannot accomplish sruti, an integral part of their music (which sometimes requires quarter-tones in tremolo), the instrument was foreign to their aesthetic.

The thrust at that time was to ensure that if government attempted to introduce a pan-in-schools Programme, it would have to also consider supplying an equal number of harmoniums to the classrooms.

The Indian community, therefore, also saw pan as African, and a seven-year-old girl, who had the temerity to attempt a bhajan on a tenor pan, was publicly admonished by her elders.

But history is difficult to hide. Fact is, Indians arrived in the panyard since the 1930s and have been there ever since, fully involved in the development of the modern steel orchestra, to an extent that may shock large constituencies on both sides of the ethnic divide. Some of their direct inputs still serve as benchmarks in pan's evolution.

Nestor Sullivan, better known as manager of the Pamberi Steel Orchestra, but himself a tireless researcher of pan history, last October delivered a lecture at Trinity College in Hartford, Connecticut, on "East Indian Influence in the Steelband Movement in Trinidad and Tobago", which documents some astonishing truths.

While admitting that his work was by no means the definitive piece on the subject of Indian involvement in pan, Sullivan identified several key figures among the hundreds of Indians who have been involved with pan over the past 60 years. One of his more striking discoveries is that some Indian families have actually produced more than one pan icon. Although Bobby Mohammed became a legend in the 1960s with his band Guinness Cavaliers, his brother Selwyn was, at the same time, the resident arranger of what is now the Amoco Renegades. San Fernando also produced the Lalsingh boys, and San Juan boasted Lol and Jack Bactawa, while of all the most unlikely places, Couva gave us the Zackarali brothers.

Sullivan notes as well that since steelbands in the early days were strictly community-based organizations, those villages, which were predominantly Indian, perforce, produced its pannists from that grouping. Princes Town, Rio Claro and Tunapuna produced steelbands whose membership was virtually all-Indian.

Jimmy Bridgenarine, leader of Golden Dukes and subsequently Curepe Scherzando, was, up to the time of his death in 1987, one of the stoutest defenders of the steelband (and the Curepe community). Bridgenarine's role is seen by Sullivan as "not only pivotal to the development of Curepe Scherzando", but to the steelband movement during the 1970s.

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EAST INDIAN INFLUENCE IN THE PANYARD INDIAN ARRIVAL IN THE PANYARD

By Terry Joseph  
 Sunday Express  
 May 24, 1998

The Samaroo Jets, originally an orchestra comprised exclusively of members of an Indian family, has evolved into the most travelled steelband in the history of the instrument. In existence for over 30 years, all members of the Jets are full-time professionals and musically literate. The band has also enjoyed the longest-running steelband contract, playing as house band at the prestigious Hilton Hotel for more than 25 years. An entire section of the Sullivan paper is devoted to Samaroo, whose work with Amoco Renegades has produced a stunning hat trick of Panorama wins, among the record nine times he has taken the band to the top of the national standings. It

is noteworthy that the Renegades panyard is located in the patently urban African setting of Lacou Harpe in Port of Spain. Speaking to the Sunday Express, Sullivan explained that in areas like St. James and San Juan, the ethnic mix delivered bands comprising equal numbers of Africans and Indians. "And a kind of cultural cross-fertilization also occurred," Sullivan said.

"Bobby Mohammed's influence is among the more striking examples," Sullivan said. "It was his creative use of the bass pans that won the national title for Guinness Cavaliers in 1965 and 1967, causing bands from north Trinidad to follow that style, in the hope of improving their chances." Sullivan added that Mohammed created an impact never before experienced in pan, and did not limit his resulting victories to Panorama. The Cavaliers were also successful in steelband music festivals, and the band toured extensively in the wake of those successes.

He added: "Another Indian arranger, Steve Achaiba, led Hatters to winners row in 1975, and later South Stars to glory at the national level as well, taking the revolution started by bobby in the sixties, well into the next decade. Also operating at creative decision-making levels at that time was Henry "Bendix" Cumberbatch, an Indian arranger from San Fernando's Antillean All Stars, who took that band to several Panorama final during the 1970s. Sullivan, who is currently doing a research assignment on popular Caribbean culture for the University of South Florida, took his work one step further, to look at the results of social integration and the work of Anthony Williams and Roland Harrigin.

Williams, who led the Pan-Am North Stars to several Panorama wins, introduced a major change in the design and structure of the tenor-pan. His "spider-web" design forms the basis for today's fourths and fifths tuning patterns, and gave the instrument a leap in the quest for standardization. Harrigin is the preferred tuner for some of this country's top steelbands, including Phase II Pan Groove, Pamperi and current Panorama champions, the Arima Nutones. He is also master-tuner at Panyard Inc., the world's most sophisticated pan manufacturing company in Akron, Ohio.

But some of the examples of social integration are even more curious. Unlike Samaroo, Dudley Rouffe was an Indian-born and bred in the heartland of urban Port of Spain. He became leader of what is now Carib Tokyo, a band from John John, the heart of Orisha country. Rouffe not only led Tokyo, but also became a respected community leader, passing on the mantle to his son, who now represents the band in North America. **The view that pan is an African thing with a few Indian interlopers is, therefore, fundamentally inaccurate.** Although the feeling first surfaced in the 1970s in the wake of Black Power agitation), with no move to dispel the perception coming from Pan Trinidad over the years, the players and those who are most passionate about the instrument and its music are least troubled by ethnic considerations. It is they who will tell you that pan is not exclusive to any ethnic group, but belongs to Trinidad and Tobago.

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**Speaking to I Sistren**  
**Fight for Self**  
 By EmpressGong

**FIGHT FOR SELF!**

Give that UN-CON-DITIONAL LOVE TO YOUR WOMBMAN SELF!

It is time to put on the Strength and Shield of the ALL-MIGHTY and get into Warrior Stance!

**FIGHT!**

Fight for Me, I, She, Her, We!

Never give up oh Queens and Empresses.

Be Fearless I Princesses and Dawtas.

For YOU hold the Power that Iniversally manifests the Nature of God, the Light of this world and the Balance of all things seen and unseen.

Holy Emmanuel I Selassie I Menen I JAH RASTAFARI!

Bless!

EmpressGong

DELILAH ON DE LOOSE

Caught in Delilah's web of deceit, many Rastafari Idren and Sistren are sitting on the sidelines awaiting execution by her beauty. She has many promises and gifts for the weak of heart, if you fall prey to her charms; the payment is your soul. She is disguised in self righteousness, skillfully moving her coco-cola figure amongst I n I, her delicacies are sweet in your mouth but bitter in your belly, destruction of I n I livity is her goal. She does not care if you are man or woman, as long as she gets her way.

Delilah has taken away the integrity and discipline of the Rastafari Idrens who no longer see beauty and integrity in upfull Rastafari women; they will sell their souls for a "taste" of Delilah's charms, lying and cheating their way into her open arms, disrupting the royalty of their houses, dismantling the Rastafari nation at its core.

She has come with strange philosophies of religion and the word of the cross in Jesus name, , even disguising herself as Rastafari, preaching Christianity, confusing the children of H.I.M. sucking them into her web of religious harmony.

Many Rastafari women are discarding their royal garments for the apparel of the whore, wearing tighter garments than even the Babylonian women do.

**Delilah continued:**

The people no longer have the patience to grow their locks naturally, so they resort to the barber salons to twist them.

Many Rastafari Idren no longer find comfort in word sound of HIM, so they run to Delilah for her sweetness, upfull Rastafari Sistren have hidden bodies in royal garments, and so my idrens turn to the whore for physical pleasures, in so doing, have sold their souls for the wine of Babylon, idrens no longer find iditation in herb so many of them have turned to alcohol, this I have witnessed. The time has now come for the sorting of the wheat and the chaff. Delilah is on de loose.

Isaiah 3: 16-26

Moreover Jah saith, because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.

Therefore, Jah will smite with a scab the crown of the head of the daughters of Zion, and Jah will discover their secret parts.

In that day, Jah will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.

The chains, the bracelets, and the mufflers.

The bonnets and the ornaments of the legs, and the headbands, and the tablets, and the earrings.

The rings and the nose jewels.

The changeable suits of apparels, and the mantles, and the wimples, and the crisping pins.

The glasses, and the fine linens, and the hoods and the veils.

And it shall come to pass, that instead of sweet smell, there shall be a stink, and instead of a girdle a rent, and instead of well set hair, baldness, and instead of a stomacher a girding of sackcloth, and burning instead of beauty.

Thy men shall fall by the sword and thy mighty in the war.

And her gates shall lament and mourn, and she being desolate shall sit upon the ground.

Isaiah 4: 1-2

And in that day seven women will take hold of one man, saying, we will eat our own bread and wear our own apparel only let us be called by thy name, to take away our reproach.

In that day shall the branch of Jah be beautiful and glorious, and the fruit of the earth shall be excellent for those that are escaped of Israel.

TRINI PATOIS / SLANG

(A)  
Aye-yah-yie...An expression of anticipation or pain, etc.

(B)  
Bligh...To give a break.....let pass  
Back chat...Insolent response, especially from a child to an adult  
Bad-John.....A bully or a really tough customer  
Broughtupsy...Showing that a person was properly brought up, decorum

(C)  
Cheups (Steups)... A noise made by sucking your teeth  
Chinkee...Very, very small  
Chook... to stab  
Chupidee...A foolish person  
Coki-eye...Cross-eyed

(D)  
Dan-dan...Any sharp looking outfit  
Dress rong...Move over  
Drevait (dree-vay)...Wayward person who likes to knock about

(E)  
Eh-eh...No, no way, oh no  
Ent...I agree, I know!

(F)  
Fall out...To stop speaking with someone or to terminate a friendship  
Fed up...The state of being bored  
Flim...Film  
Foukie (foong-key)...Foul-smelling odour

(G)  
Goin' orf...Someone who appears to be going out their mind, acting strangely  
Gun talk...Fighting words, to threaten verbally

(H)  
Harden...Disobedient

(I)  
I eh payin' tax fuh mih mout?...I could say anything I want  
In ting...To be involved in current activity

(J)  
Jeez-an-ages...Used for any reason where an outburst is appropriate  
Jook...To stab at anything  
Joutah...Ones germs, bacteria  
Jus so?...Just like that?  
Jus so...Out of the blue

(K)  
Ketch...Catch  
Klim...Any brand of powdered milk

(L)  
Lef dat...Leave that  
Lick dong...To accidentally hit someone or something  
Like ting...To be somewhat mischievous  
Liming...(noun) A wild word for any social event (cinema lime, pub lime, party lime etc) (verb) the art of enjoying oneself alone or with company  
Long eye...A person who is envious of the possessions of others  
Look nuh!...An expression of annoyance

(M)  
Maco...A person who minds other people's business for gossip.  
Macocious...A person having the trait of a maco  
Maga...Very thin, skinny  
Mama Yo!...Expression denoting shock and surprise  
Matter Fix...Everything is well organised  
Mouth'er...A boaster  
Much up...To pamper, to butter up

(N)  
Nastiness...Expression of disgust applied to a good-for-nothing person  
Never see come see...Someone who has recently been exposed to something new and who overdoes it to ridiculous proportions  
Ning ning...Tired eyes  
No-wherean...A person who does not have any fixed place of abode

(O)  
Obzokee...Awkward in appearance, bent or twisted out of shape  
Oh geed!...An expression used when an offensive smell arises  
Oh gorm man!...Expression used when frustrated  
Oh shimps man!...These are all expressions denoting shock, surprise, indignation and admiration  
Own-way...Stubborn person

(P)  
Papa yo!...Exclamation of surprise  
Pissin' tail...A person of no class or importance  
Po-po...Very small child, baby  
Prim-prim...Disgustingly proper and formal

TRINI PATOIS / SLANG

(Q)  
 Quenk...An irritating person  
 Qualey...Withered, dried up  
 (R)  
 Raff...To grab suddenly  
 Ragadang...Broken down  
 Ram-cram...Packed to capacity  
 (S)  
 Skinnin'yuh teet'...Grinning  
 Skin up yuh nose...To turn up ones nose at anything  
 Sometimeish...Moody  
 Strimps...Shrimps  
 Swell up yuh face...To look angry, to pout  
 (T)  
 Tot-tots...Female breasts  
 (U)  
 Umpteen...Plenty of anything  
 (V)  
 Vampin'...An offensive smell  
 Vaps...To suddenly behave excitedly or in a strange manner  
 (W)  
 Wajang...A roudy, uncouth person  
 Warap...A very weak mixture  
 Whappen?...What's the matter with you?  
 (Y)  
 Yampee...Mucus, found in the corner of the eye  
 You an all?...You too?  
 You so...People like you  
 (Z)  
 Zug-up....A rough and uneven cutting of anything

Spirituality

The Lion of Judah has prevailed  
 Haile Selassie I, Elect of God  
 King of Kings of Ethiopia

The temple of the most high begins with the human body, which houses our life, essence of our existence. Africans are in bondage today because they approach spirituality through Religion provided by foreign invaders and conquerors. We must stop confusing religion and spirituality. Religion is a set of rules, regulations and rituals created by humans which were supposed to help people grow spiritually.

Due to human imperfection religion has become corrupt, political, divisive and a tool for power struggle. Spirituality is not theology or ideology. It is simply a way of life, pure and original as was given by the Most High. Spirituality is a network linking us to the Most High, the universe and each other. As the essence of our existence it embodies our culture, true identity, nationhood and destiny. A people without a nation they can really call their own is a people without a soul. Africa is our nation and is in spiritual and physical bondage because her leaders are turning to outside forces for solutions to African problems when everything Africa needs is within her. When African righteous people come together, the world will come together. This is our divine destiny.



STRIKERS VILLAGE: A TRIBUTE TO BUTLER

By Louis B Homer  
 South Bureau  
 Sunday Express  
 Section 2  
 June 13, 1999

Strikers Village is another 'place in time' which bears more than memories of the struggle of the laboring class. Much of the evidence though has been consumed by the ravages of time, leaving only a few to tell the story of a tireless journey by hundreds who had marched from Port of Spain to Point Fortin in 1947, and needed a place to rest.

As the night fell they were forced by circumstances to find a resting place.

They had lost the battle but won a home for life. With just a few remaining to tell the story no wonder the village was renamed New Village, after all the bushes were cut and all stumbling blocks removed.

The people who settled there in 1947 were loyal supporters of labor leader, Tubal Uriah 'Buzz' Butler, who had organized a strike by workers against the foreign owned oil company called United British Oilfields of Trinidad (UBOT).

The strike was aimed at getting better working conditions for workers, while it sought to bring about full employment to the unemployed. The strike began on December 19, 1946, but by the middle of January 1947 the workers had started to return to their jobs without achieving their objectives.

But even in the face of defeat the villagers did not abandon their leader but have enshrined his memories in the form of a concrete statue standing proudly in what is called Butler Park.

This monument of Butler, with a lantern in his right hand and a Bible in the left, is located at the entrance to the village where some 2,000 persons live on lands to the east of the Borough of Point Fortin and north of the Old Southern Main Road.

Samuel Waldron, 72, one of the remaining few who had accompanied Butler on the journey for better working conditions, and later emerged as a self-taught concrete sculptor, was responsible for the monument.

"The statue represents the light and life of a man who had given his life for the workers. He will always remain in the hearts of the people," said Waldron.

Two other persons who were on the march are Mother Lorna Thomas 87, and Aubrey Gabriel 79. Gabriel said the journey took two days, which included stops on the way. "When we reach here we was so tired, and Butler told us 'stay here' and nobody could move all you".

And so they stayed on the 50-acre block of uncultivated lands then owned by

UBOT. They were not allowed to pass through the company lands to get to the Point Fortin village. Their only entrance and exit was the Old Southern Main Road. "If we had to go to Point we had to go quite to Cap-de-Ville and then come up," said Gabriel. He recalled that some of the first settlers were Miss Pope Henry, then Miss Rita came, and afterwards Miss Lorna Thomas, (now Mother Thomas), then Miss Pope. Mother Thomas, a native of Grenada, said she was living near the cemetery in Point Fortin and when "the police and soldiers come to move me I went to Butler and he tell me to come up here and don't move," she said. The early pioneers described the area as "bushy, no water, plenty snakes, and plenty Shouter Baptists." Butler himself had a tent in the village in which he held church services and baptisms for entry into the Shouter Baptist faith. Today the village has emerged from the past and is now a growing village with some 30 modern houses built by the National Housing Authority with financial assistance from the Inter American Development bank. These houses have given new character to the village. The old ones are still there to tell the story of who came first, who left for greener pastures, and together they join the past with the present, continually building a new community on the struggles of those who labored together in vain to shut down an oil refinery at Point Fortin.



THE MARCUS GARVEY AND UNIA PAPERS PROJECT



“De people an dem say dat labor day in Trinidad is ah joke,” - “ah only saying wah deh tell meh”- “an how de labor day celebrations is like ah carnival” “ooman an man wineing like jouver mornin”- “bacchanal fuh so”- “ah tink ah shoulda shut meh mouth”- “well, all yuh done know how de critics an dem stay”- “dey say, de labor leaders an dem chupid fuh so, dey want tuh tun Fyzabad in ah big park”- “yuh ever hear dotishness so?”- “look leh meh hush, meh mouth does done get meh in worries”- “dey say all the labor parties marchin by demself, no mo unity”- “Butler mus be tuning in he grave”- “an tuh make matters worse, de Prime Minister only spening money, like it goin outa style”- “idren!” dat is wha de critics an dem say- “dey say, Manning only locking up people”- “ and dey say, is time Panday go back in de cane fiel”- “dey say de chief justice tink he is God” “boy!”- “corruption fuh so in Trinidad”- “dem critics ent easy”- “dey say, de police buy ah blimp to help with crime, de critics say de blimp cyar fly”- “ den dey tun an tell meh, dem rasta ooman only wearing span-dex and showing dey ..hmmmm.... Look lemme hush meh mouth” - “breddaman, ah tell yuh, it ent easy in Trinidad”- “bacchanal fuh so” lord have mercy....



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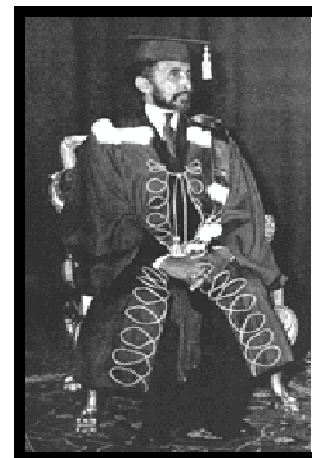
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### Therapeutic uses of Neem

Medical properties of Neem have been known to Indians since time immemorial. The earliest Sanskrit medical writings refer to the benefits of Neem's fruits, seeds, oil, leaves, roots and barks. Each of these has been used in the Indian Ayurvedic and Unani systems of medicines.

#### Freedom from disease

Neem provides an answer to many incurable diseases. Traditionally Neem products have been used against heat-rash, boils, wounds, jaundice, leprosy, skin disorders, stomach ulcers, chicken pox, etc. Modern research also confirms Neem's curative powers in case of many diseases and provides indications that Neem might in future be used much more widely.

#### Properties of Neem

Since ancient times, neem has been associated with healing in the sub-continent of India. A large number of medicinal, cosmetics, toiletries and pharmaceuticals are now based on neem derivatives because of its unique properties. Bark: Neem bark is cool, bitter, astringent, acrid and refrigerant. It is useful in tiredness, cough, fever, loss of appetite, worm infestation. It heals the wounds and is also used in vomiting, skin diseases and excessive thirst. Leaves: According to Ayurveda, Neem leaves help in the treatment of vatic disorders (neuro muscular pains). Neem leaves are also reported to remove toxins, purify blood and prevent damage caused by free radical in the body by neutralising them. Neem leaves are reported to be beneficial in eye disorders and insect bite poisons. It treats Vatik Disorders ( neuroand muscular pains ) Fruits: Neem fruits are bitter, purgative, antihemorrhoidal and anthelmintic in nature. Flowers: Neem flowers are used in vitiated conditions of pitta ( balancing of the body heat ) and kapha ( cough formation ). They are astringent, anthelmintic and non-toxic. Seeds: Neem seeds are also described as anthelmintic, antileprotic, antipoisonous and bitter in taste. Oil: Neem oil derived from crushing the seeds is antidermatonic, a powerful anthelmintic and is bitter in taste. It has a wide spectrum of action and is highly medicinal in nature. Mixture: Five parts of Neem tree ie. Bark, Root, Fruit, Flower and Leaves together are used in diseases of blood. It is also used in vitiated conditions of excess heat, itching, wound, burning sensation in body and skin diseases.



**TTRU**

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