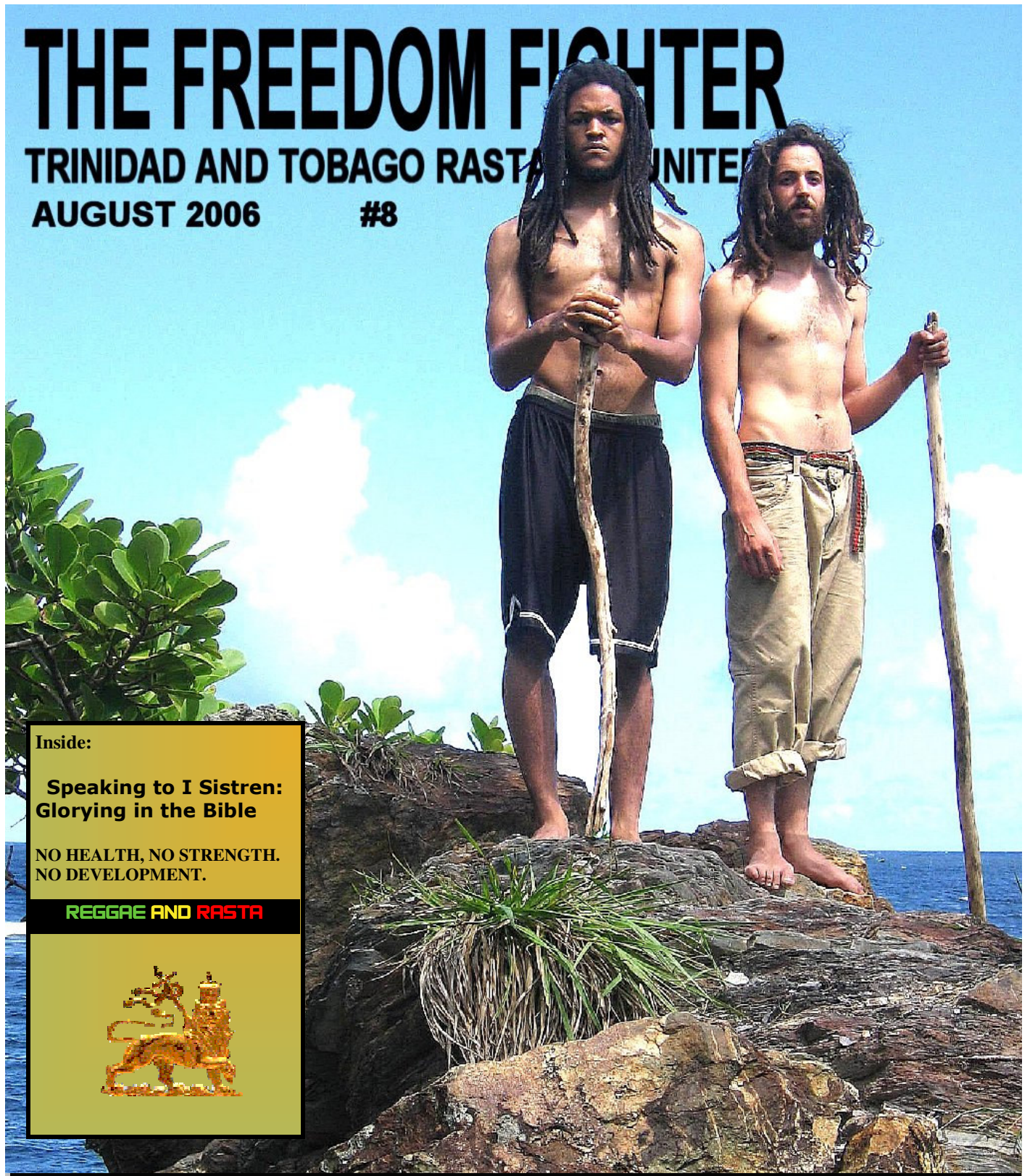


THE FREEDOM FIGHTER

TRINIDAD AND TOBAGO RASTA UNITED

AUGUST 2006

#8



Inside:

**Speaking to I Sistren:
Glorying in the Bible**

NO HEALTH, NO STRENGTH.
NO DEVELOPMENT.

REGGAE AND RASTA



Until Bigotry, Prejudice And Malicious Inhuman Self- Interest Is Replaced By Understanding,
Tolerance and Goodwill, Until Then, There Will Be War..... *H.I.M Haile Selassie 1st.*

The Peoples Newspaper

Cover Art— *Ras Ravin-I*

Cover Photo—
Ras Kwame Briggs

Design and layout—
Ras Ravin-I

Writers—
*Ras Jahaziel /
Empress Gong / Dr. Lance
Seunarine/ Ram Ehrlic*

Edited By-
*Ras Ravin-I
Ras Jahaziel*

Photographs—
Ras Kwame

Art Work
*Ras Ravin- I
Ras Jahaziel*

H.I.M Photos—
TTRU Rastafari Archives/

*All artwork are copyrighted,
and is the property of
Ras Jahaziel and Ras Ravin-I
Duplication or copying is
strictly prohibited
© 2005*



IN THIS ISSUE :

Page 2— Ads / Credits
Page 3— Rastafari Speaks
Page 4— No Health, No Development
Page 5— No Health , No Development
Page 6— Omega Frontline /
Page 7— Omega Frontline /
Page 8— Omega Frontline /
Page 9— Rasta and Reggae
Page 10— Rasta and Reggae
Page 11— Rasta and Reggae
Page 12— The Black People of India
Page 13— Ras Jahaziel—The Revelator
Page 14— Nyahbinghi Creed
Page 15— Pic
Page 16— People in the Spotlight

FROM THE “ROARING 70’S BY
ZENO OBI CONSTANCE:

**A new force was emerging among the grassroots
of Trinidad and Tobago. From the poverty
stricken hills of
Lavantille to the folk centered
communities of Cedros and
Charlotteville came the rhythms of
Reggae and the rise of Rastafari.
Many of the brothers and sisters who had been
influenced by the events of the early and mid
seventies were now the sons and
daughters of Jah Rastafari.**

“Learning and profound knowledge nurture noble
character and impart wisdom. The family unit and
educational establishments have great responsibili-
ties in these endeavors for they are the basis of na-
tional progress and prosperity”.
***His Imperial Majesty speaks on
“THE VALUE OF EDUCATION”***



RASTAFARI SPEAKS

Speech to University of West Indies

"Vice-Chairman and Distinguished Guests. I feel deeply honored this afternoon for the fact that the University of the West Indies has conferred upon me the degree of Doctor of Laws Honoris Causa.

"The history of the Ethiopian people is long, and in this history which became Christian the earliest, the early education of Ethiopians was based on Christian teachings and the Bible. "Although the university and the responsibility of the educators in the centuries past was slightly different from what we have at present, nevertheless the Christian Ethiopians have carried forward the idea of unity of our people. Our Christian forefathers have brought education and have expanded it in our country. These have become the basis and the explanation in part for the maintenance of independence by the Ethiopian people so many thousands of years.

"At that time universities of their own nature and professors did exist, thus the learnings that were started in churches, learnings that were always dedicated upon the idea of GOD, spread in Ethiopia and this has helped to make Ethiopia free.

"Although we are now quite proud of our Christian heritage we must also stress that Ethiopia is the modern state. That in Ethiopia there is religious tolerance. Religious tolerance has been practiced in Ethiopia for decades. This is precisely why the unity of our people has become time tested. This is partly why the Ethiopian people have defended themselves against foreign aggression.

"But the times have changed and even the purpose of education has altered. It has become necessary for the Ethiopian people to turn their attention toward the establishment of modern educational institutions. At first we were not able to do this without help. It has become necessary for me to send students for studies to foreign countries. Secondly, even before the invasion we had commenced the important task of establishing primary and secondary schools in numbers for the millions of Ethiopians. Our efforts in this direction as is well known have been interrupted by aggression against our peaceful people.



NO HEALTH, NO STRENGTH. NO DEVELOPMENT.

By Dr Lance Seunarine

I want to thank the Rastafari Corporation, the Boboshanti, and the Binghi House of Siparia, Ras Ravin, Ras Jag and the Trinidad and Tobago Rastafari United (TTRU) for making this gathering a success. Before I continue with my presentation, I want to thank my brother Terry for flying in to help us with the health Clinic; I want to thank my niece for assisting in the distribution of free reading glasses. I want to thank my daughter Imani for also making this trip to assist in the presentation on Domestic Violence. I want to thank my wife Gladys and the Bridal Cottage for donating several pairs of glasses to the eye glasses program. I want to thank Sister Ichel and her daughters for demonstrating how we can remain physically fit at all times. For the American contingent, I want to say in Kiswahili Asante Sana . For all those who forwarded to make this a success, Misgana -- Thank you.

This lecture is important to me for today two months ago, I lost my friend, no my brother to Diabetes and the carelessness of the staff at the San Fernando General Hospital . What was to be a simple changing of bandage, turned out to be fatal to my friend and brother Max Ferguson. Fergie left a mentally challenged son named Carlos and a seventeen year old name Brian. I want you all here to know that Brian has stepped up to be the father of Carlos. He is my Man-child. INI and my brother Ken serve as surrogate fathers me, long distance from America, and my brother Ken who lives in Point Fortin. My wife Gladys also serves as his surrogate mother.

Selassie I, Our father has often said that without health there can be no education and no economic development. So today, I want to address some of the conditions that presently exist in Africa . In Africa , 20,000 die per day (NYT 2/27/05); Malaria kills 2,000 people a day. It requires \$ 6 billion to eradicate this disease

world wide. It is responsible for approximately 1 million deaths per year. One dose of quinine cost 55 cents; it costs \$1 for a mosquito net; it costs \$5.95 to spray a mosquito net with a life span of 5 years; it costs \$10 per household to coordinate inside spraying annually. A death sentence has been pronounced on 1.8 million Ugandans. The equivalent amount of nets has been approved by Global fund and it has not arrived due to government mismanagement. According to Celia Dugger a NYT reporter, The US AID Agency earmarked 1% of the agencies budget for medicine; 1% for insecticides, and 6% for nets. In other words, 92% went for research, and administrative costs. We know that DDT SPRAYED IN STAGNANT WATER CONTROLS THE SPREAD OF Malaria. This can be easily accomplished by hiring local people to spray and distribute the nets. The fight against Malaria cannot be won unless Rastafari become intricately involved in this drive for total eradication. The fight must have a strong commitment from Rastafari, for we are the most likely group that will repatriate to Africa .

For the Mother land, the cost impact from Malaria is enormous. Emperor Selassie I informed us in 1958 that Malaria could be contained for \$58 million; today, the cost has skyrocketed to \$12 billion annually; In Swaziland and South Africa , both have been successful in curtailing its spread where the death toll is now 5 per 1000 compared to 66 per 1000 in 1999. So in 7 years, there has been a drastic improvement. In 1980 in southern and eastern Africa , 1 in 5 children under 5 years died due to this disease; in 1990 the ratio was 1 in 3.



TRICAN BOOKS
 PO Box 1016
 PORT EWEN, NY 12466
 (845) 338-1572
TRICANBKS@AOL.COM
WWW.TRICANBOOKS.COM

NO HEALTH, NO STRENGTH. NO DEVELOPMENT.

By Dr Lance Seunarine

In Mozambique :

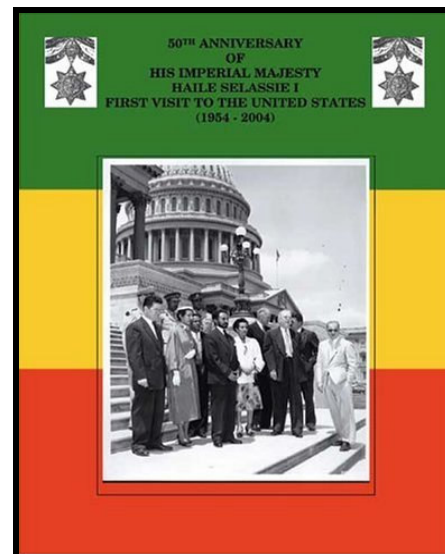
- Â· 40% of its malaria infected patients were out patients
- Â· The impact on Malaria in Mozambique is costly to its GNP-- it is scaring away tourist.
- Â· free nets are given out
- Â· House to house spraying of DDT is undertaken throughout the country.
- Â· A joint venture between British, Australian and local business equal \$2.6 million to eradicate Malaria.

Here is another killer!

According to Dr. Silinick President Elect of the Diabetes Federation, Diabetes kills 230 million people world wide with China leading with 39 million in the age sets 20 and over; India has 30 million infected or approximately 6% of its population. In America , over 250,000 die per year. In the Caribbean , it is estimated that 12% -20% of its population suffers from Diabetes. While Type Two affects predominantly older people, studies have shown that it affecting younger people. In Trinidad , there are cases reported as young as 11 years. It is a silent killer that can be with you for over twenty years before it is discovered. Diabetes attacks your kidneys, your liver and can cause blindness. I had TWO uncles who became blind and who eventually die from this disease. The US government believes that by 2026 there would be 350 million people suffering from diabetes. Death toll is expected to increase by 25% in the next decade. In some countries like Mozambique , the cost of insulin infections are astronomical where people are walking death/ zombies knowing quite well that in one year they will die. In Mali , it is estimated that they will live up to 30 month before dying. While Type I Diabetes is genetic, Type two can be controlled by exercising and eating properly. Diabetes is controllable by the way you control your obesity. Now mark you, I am not telling you to become a Twiggy or a Cindy Laupin; but you must exercise, Maybe we can have Sister Ichel and the Watotos teach you some fundamentals so that you can stay fit and well armed until her next visit; you must reduce your salt intake, stay away from trans fat (Pizza Hut and Kentucky Fried chicken are two prime examples) and eat Roti with Channah and not eat pigs feet and souce. Now we all know that Rastas don't eat meat, but there are some of us here who do eat meat. **If you eat well, and exercise, you can live to a ripe old age. Especially of you buy the food from Ras Shawn.**

Finally, my idrens I would be loathe if I did not speak about Darfur and the atrocities that have been taking place there. There has been a mass exodus of over 2 million of its people to the neighboring countries. The death toll is estimated at 160,000 to 450,000 and the janjaweed or the Sudanese Liberation front should be held responsible; we, too, must share the blame for we have remain silent as Africans murder Africans. We must speak out against this atrocity that is killing and maiming our brothers and sisters. We cannot have another Rwanda "Never Again. Give thanks, Blessing and Irie

Brother Lance Seunarine.



50th Anniversary Of His Imperial Majesty Emperor Haile Selassie: First Visit To The United States 1954-2004

by Ras Nathaniel

**# Paperback: 148 pages
ISBN: 1412037026**



Speaking to I Sistren: Glorying in the Bible

"We in Ethiopia have one of the oldest versions of the Bible, but however old the version may be, in whatever language it might be written, the Word remains one and the same. It transcends all boundaries of empires and all conceptions of race. It is eternal."

- H.I.M Emperor Haile Selassie I

Blessed love to the collective Rastafari mansions spread across the four corners of Mama Earth! One love to all Rastafari Idren regardless of race and nationality! Holy Emmanuel I John Marcus I Selassie I Menen I JAH Rastafari! Glory be to the Father and to the Son and to the Holy Mother (One) of Iratation!

Before I took on the livity and meditation of Rastafari in fullness, I was (and still am) a militant Pan-Afrikanist. Attending a multicultural university in Canada stirred a deep passion for exploring I lost Afrikan culture, 'racial politricks' and Black socioeconomic stereotypes. I was driven to discover I true identity which I knew had to be more than a plantation-bred bi-racial background. I painfully realized that all I knew of I Caribbean culture implied an Afrikan root, but that root only seemed to produce European ideals. . Moving to Canada served only to solidify this unacceptable reality. I Caribbean and Afrikan colleagues at university perpetuated Europe's culture of slackness and exploitation of human capital and assets. For a while I too was shamefully sucked into this livity. Aesthetic beauty (permed hair, colored contact lenses, French-tipped nails) and brand-named possessions were our first loves. Only a very select few from the Motherland were devoted to displaying their native traditions.



In I gut I felt like something was seriously wrong with the images of people of color. Since I was already paying through the nose for I education, I decided to pursue a joint-major degree that would allow I to also take up Afrikan Studies. I was thirsty for some form of Blackness in I university experience and discovered that *not even* the Afrikan courses had Black professors. Despite it all, I resolved to incorporate Afrika 'past and present' into I assignments and class discussions whenever possible. By final year I was devoted to learning about Rastafari in an effort to bring spirituality into I life. I also took the challenge of presenting the Rastafari Identity to I classmates so as to address the negative stereotypes of Rastafari, and the misconceptions of our livity. In retrospect I do believe I overall mission was successful, but I lacked a key element in seeking and defining the Identity of Rastafari.

I lacked an appreciation of the Holy Bible. From my early days I went to I family's Anglican Church every Sunday as was my mother's rule. I was baptized, confirmed, and knew Bible stories through children's books. But I never picked up the Bible and read it for I own religious enlightenment. I never even desired to be a Christian dedicated to a man I was disconnected from, a white man named 'Geezus.' When I turned 18 my mother gave I an 'out' and I stopped attending church all together. And despite I search for Afrocentric spirituality throughout university, I still could not make Iself study the Bible because I had learned of its history in I Motherland: to divide and rule, eradicate and conquer.

However, as Jah will womanifested and I was chosen to become a Righteous Dawta of H.I.M and Empress Menen; I knew that eventually I would have to shed my inhibitions, contempt and sinful habits. I would have to trust and glory in the Bible as I Lord God and Goddess do. The time came to seek the Biblical good that was masked by Satan, just as I did when I sought to know the *true* value and worth of Afrika. I put aside I militancy (for a time!) and humbly turned to the Word sound power of H.I.M to provide the overstanding, strength and encouragement I desperately needed.

Speaking to I Sistren: Glorying in the Bible

"And I might say for myself that from early childhood I was taught to appreciate the Bible and my love for it increases with the passage of time. All through my troubles I have found it a cause of infinite comfort.

'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' Who can resist an invitation so full of compassion?"

- *H.I.M Emperor Haile Selassie I*

Now at this point in I journey I can safely say that Jah Jah never failed I. I was guided to under/Inner/overstand that neither pan-Afrikanism nor Rastafari are passages of segregation and disrespect. Rather they are explorations for the familial commonality of (wo) mankind that exists due to the power and presence of JAH in the hearts of all flesh. H.I.M's Word (and thus Livity) transcends (wo)manmade races and class structures linking together those hearts of Righteous standing. I submit to H.I.M's Biblical and 'Emperial' Words because they have proven to be the spiritual force perpetuating the Rastafari Livity by way of Ethiopia's virtuous ancestry.

So now as I reflect on the Rastress I know that she is a Wombman of the Word in flesh *and* Spirit. She is a melting pot of all that constitutes her King and Queen. Therefore, her 'Emperial' Identity is grounded not only in pre-European Afrikan traditions, but in the laws and ordinances of the Holy Bible. I and I see truth in this because many texts of the Bible have beginnings in the ancient scrolls, events and hieroglyphs of ancient Kemet and Ethiopia. They are of the same source - as is the nature of Life. As Rastafari, the Levitical Laws, the Ten Commandments and the Nazarite Vow (to name a few) are crucial to InI meditation and practice. I and I know now that these tenets were born in the Cradle of Civilization despite how Imperialist Europe has tarnished their purpose and worth for all nations and races today.

In an attempt to collectively glory in the Bible, I offer to I Sistren a list of Biblical passages (KJV). The following have helped I to gain an under/Inner/overstanding of the character of the Rastafari Empress; and how her appearance and behavior are identifying features of her Righteousness and virtue. It is I belief and joyful conviction, that the instruction of His Majesty has served I greatly in defining the Rastafari nation's purpose for Iself, the Afrikan bloodline and all peoples stretching forth to God.

- THE TEN COMMANDMENTS
 - Exodus 20:3-17
- THE NAZARITE VOW
 - Numbers 6:2-8
- LEVITICAL LAWS & ORDINANCES
 - Cutting of flesh, marking of skin, cutting beard or hair - Lev. 19:27-28 & 21:5
 - Consumption of blood of flesh - 19:26; 17:12 & 17:14
 - Idol worship - 26:1 & 19:4
 - Sabbath - 26:2; 19:3; 19:30 & 23:3
 - Unlawful lusts - 20:13; 18:6; 18:19; 18:22; 18:23 & 20:15-16
 - Stealing & lying - 19:11
 - Respecting God's name - 19:12
 - Baring a grudge - 19:18
 - Clean & unclean meats - Chapter 11
 - Separation of women due to issue of blood - 15:19-20; 15:25 & 15:28
- Purification of mothers after birth - 12:2-5
- 7 THINGS THE LORD HATES
 - Proverbs 6:17-19 & 6:23
- RULES OF DIVINE WORSHIP/(UN)COVERING THE HEAD
 - I Corinthians 11:4-7
- OF WOMAN & MAN
 - I Corinthians 11:3; 11:8-9 & 11:11-12
 - I Peter 3:1-7
 - Colossians Chapter 3
- Ephesians Chapter 5
- CHRISTIAN DUTIES
 - Ephesians 4:25-27 & 4:29-32 -
 - I Thessalonians 5:16-22 -
 - Colossians 3:8-10 & 3:12-15 -
 - II Timothy 2:16 -
 - I Timothy 2:8 -
 - Titus 2:11-12 -
 - Romans 12:9-15 -
 - James 1:18-22 -
 - I Peter 2:1-2; 2:17 & 5:6-7 -
 - II Peter 1:5-7 -
- A VIRTUOUS WOMAN
 - Proverbs 31
 - I Timothy 2:9-10
 - I Peter 3:3

Continued on page 8

- FAITH
 - Hebrews 11:1; 11:3 & 11:6
 - James 2:17-18; 2:20-24 & 2:26
 - I Peter 1:7-9
- THE KINGDOM OF JAH DWELLS IN THE TEMPLE OF RIGHTEOUSNESS
 - I Corinthians 3:16-17; 3:23; 4:20; 6:9-11; 6:14; 15:49-50 & 15:54
 - II Corinthians 5:1 & 6:16
 - Romans 9:4; 9:6 & 14:17-18
 - St. Matthew 6:33
- CASTING AWAY SIN/DEATH FOR NEWNESS OF LIFE (EVERLASTING LIFE)
 - Romans 6:4-5; 6:9; 6:12; 6:22-23; 7-14 & 8:2-6
 - II Corinthians 7:1; 5:17 & 5:21
- I Peter 1:23
- THE TEMPLES OF RIGHTEOUSNESS ARE ABOVE THE LUSTS OF FLESH
 - Romans 10:5; 10:10-11; 12:1-2; 13:14; 14:17-18 & 14:21
 - I Corinthians 6:15-17; 6:19-20; 9:11 & 10:31
 - Galatians 5:16-17; 5:22-26 & 6:8
 - Ephesians 4:22-24
 - I Peter 1:14-16
 - I John 2:15-17

Naturally, the contents and context of this list could be interpreted in different ways by the individual readers. Therefore I will say to the Sistren that I message for the children of Haile Selassie I is to glory in H.I.M's Bible, H.I.M's Word, as He did; *despite all the reasons we find not to*. In Rastafari there are many mansions but we must strive to maintain a common ground/foundation for InI livity. Rastafari Livity should always Identify Emperor Haile Selassie the First and Emress Menen, and therefore should be rooted in the Word that was (wo)manifested in flesh and made Righteous in Spirit.

I call on all Princesses, Emresses, Queens and Dawtas of the Most High to Glory in the Bible. As every Wombman steps out of her gates into the sphere of Babylon let her carry such magnificence as her shield. Let her Righteousness shine as a ray of Menen's light for all in her path. Let her family be comforted with the knowledge that she is the epitome of all that is Pure and Right as ordained by the Word of God. I pray that I words are acceptable in Jah Rastafari's holy sight as I speak to I Sistren.

Honour all Sistren. Love the Sisterhood. Fear God. Honour the King.

One Perfect Love in H.I.M.

EmressGong

**“DE ROARING 70'S
By Bro. Valentino. 1986**

**Remember when Black people was denied
The privilege to work in dem banks
You forget who gave you this advantage
But to NJAC you should say thanks
Remember when white faces
Used to hold the top positions
So let us give all thanks and praise
To the 70' revolution**

**Trini have a funny way of forgetting
Their history to them like it doh mean nothing
The history that went down here in the 1970's
As doh it never was today in the 90's
But doh care how they try to tarnish
These historic memories
I will always remember the roaring 70's**

**Tell them to teach the children
About this piece of history
21st of April
The year of our lord 1970**

**Remember Basil Davis and Guy Harewood and Bro Val-
entine
Beverly Jones, Brian Jeffers and the others
Whose lives went down the line
I wonder if these people
Gave their lives for a hopeless cause
And for their deaths all those responsible
People the verdict is yours**

**A lot of men lived fast and died young
In this most historic decade
When Randy B used to come to town
With his Flying Squad on parade
The emphasis was on education
And when the young folks got too bright
The same institution
Turn around and out they light**

**Tell them to teach the children
About this piece of history
21st of April
The year of our lord 1970**



REGGAE AND RASTA

By Ram Ehrlich.

This is the first in a series of articles on the subject of reggae music. This month we begin to look at the connection between reggae music and Rastafari, and why the man in the street might think they're the same thing.

In the world outside the Caribbean, it seems that reggae music and Rastafari faith are often seen as identical, or that reggae is a part of/ product of Rastafari culture. While there is a deep and complex connection between these cultural streams, the oversimplified idea that they are the same is a misconception.

No doubt, the likely source of the confusion is Bob Marley's international fame. Other artists, like Desmond Dekker, Jimmy Cliff and Prince Buster paved the way in the sixties for reggae's emergence and acceptance worldwide. But none of them could quite match Bob Marley's charisma and the impact of his 1973 debut on the world stage -- nor did any of them fully project the image or culture of Rastafari. Notice however, that the title of the first international reggae hit (#7 on the US Top 40) in 1969 by Desmond Dekker is "Poor Me Israelites".

Bob Marley had been turned to the faith by the elder Mortimer Planno, who saw in Bob (already a rudeboy star in the Caribbean and England as one of the Wailers) the perfect vehicle for spreading the message of Rastafari across the world through music. Planno, among others, prepared him accordingly. And they weren't wrong -- Marley quickly surpassed all of his expectations, becoming an international icon and an ambassador for reggae music, the Rastafari faith, Jamaica, African freedom struggles, —————>

even the herb. Marley's image was so powerful that he eclipsed all the other Jamaican artists emerging internationally around the same time, including successful former band mates Peter Tosh and Bunny Wailer. So powerful in fact that when Bob passed on in 1981, the world said "reggae is dead."

Reggae of course was not dead, but no roots artists including Burning Spear, Dennis Brown, Black Uhuru or Gregory Isaacs (all Rastas) seemed able to fill the void on their own, at least on the foreign market. Very quickly, world interest in reggae and distribution of the records declined. Unfortunately, the end result is that the average person outside of the Caribbean probably can't name many other reggae artists besides Bob.

In the years just before Marley passed, due to the outside pull of his worldwide popularity, many reggae artists longed to "crossover" and tried hard to follow in his footsteps. Foreign record companies, especially Island/Mango and Virgin willingly obliged. The companies would send talent scouts on expensive junkets to Kingston to sign up artists, hoping to duplicate or cash in on Bob's success. There was a pressure to "be Rasta". It was even said at the time that if you didn't have dreadlocks you couldn't get a record contract. Many artists desperate for success climbed on the bandwagon, adopting the Rasta image and content for their music.

For many true Rasta artists, their time had simply come: by 1976, for older and deeper historical reasons, Rastafari was stepping to the forefront of Jamaican mindset, and was definitely projecting itself through the broader culture of reggae music, though probably this strong shift towards Rasta would have **occurred eventually, even without a music scene**. Since the fifties, local music had always been a strong cultural forum and daily newspaper for the society (as in Trinidad and elsewhere.)



BY RAS JAHAZIEL
FOR MORE INFO VISIT
www.rastafarivisions.com
OR CONTACT RAS JAHAZIEL @
919-244-5808 in Garner, NC.

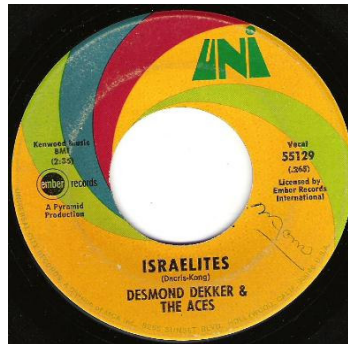
REGGAE AND RASTA

Sadly, just as Rasta dominance over Jamaican consciousness was reaching heights, it would all quickly go down by the 1980 election in a hail of violent reactionary gang warfare, imported bullets and cocaine smoke, all due to worse than usual polytricks and poverty. Marley's death in May of the following year blighted the music scene even more. Even though Jamaican music of the eighties seemed to turn away from spiritual themes and take on a colder, more gangster lean towards slackness, **the Rasta image of reggae still remained firmly in place on the foreign market.**

Despite these declines during the post-Marley period, reggae would continue to affect music around the world, eventually taking its place as a Grammy category beside blues, rock, R&B, jazz, Latin and other mainstream genres as an established and respected form of music. Not until the early 1990s, after morphing from reggae to dancehall around 1985, would Jamaican music fully regain its strong worldwide popularity and position of influence. Newer sounds and different ambassadors have emerged: Sizzla, Capleton, Sean Paul, Shabba, Buju, Shaggy etc.

Today, if the sales statistics are any indication, it's as if Bob never departed: his album "Legend" has held a permanent place on the Billboard Top 100 Albums chart since its release. Growing sales of his other records and Marley merchandise far outstrip Bob's financial achievements during his own lifetime. And thanks to studio technology, Marley is still on the scene, singing duets with artists who weren't even born yet when he passed on.

We have seen some the reasons why it was and still is easy for those outside the Caribbean to mistake reggae and Rastafari as being identical. **Questions remain: what is the fuller story on reggae music and what is Rasta music? How did Rasta faith and Jamaican music overlap as they evolved? What led to the high position of reggae music and Rasta thought in late seventies Jamaica? ?** A great deal of mostly accurate material has been written on these subjects, so we will not attempt to do it all here. Next we'll start to trace these cultural cross-currents in more detail.



Greetings once again:

This is the second in a regular series of articles about reggae music. Last time we dealt with dispelling certain myths surrounding reggae music and its connections to Rastafari. We highlighted the misconception (outside the

Caribbean) that reggae music is pure Rasta music or entirely the product of Rastafari culture, and attempted to explain how this misconception came about.

The history of Jamaican popular music's development shows that, at every stage and from the beginning, Rasta culture has always made significant contributions, but that the music was developed by all sorts of people and cultural influences, both Jamaican and foreign, which had nothing to do with Rastafari. At the end of our last installment, we posed the question, among others, "what is the fuller story on reggae music and what is Rasta music?" Unfortunately, due to space limitations this month, we'll only be able to scratch the surface of this topic, to be continued next month.

To address these questions, it is first necessary to set the stage by exploring the nature of Caribbean culture in general. Caribbean culture is the result of different cultures, most of them imported (mostly by force) and not indigenous to the area, mixing together in a wildly complicated process of cross-fertilization. It can be thought of as a complex fabric and, like fabric, the result of multiple strands of cultural traditions cross-woven into a greater whole. In the same way, each Caribbean island tends to have its own distinctive culture which is also the result of different ethnic traditions weaving themselves together into a new hybrid fabric over time. This phenomenon occurs on multiple levels: language, race, music, cuisine, agricultural methods, architecture, etc.

To address these questions, it is first necessary to set the stage by exploring the nature of Caribbean culture in general. Caribbean culture is the result of different cultures, most of them imported (mostly by force) and not indigenous to the area, mixing together in a wildly complicated process of

REGGAE AND RASTA

cross-fertilization. It can be thought of as a complex fabric and, like fabric, the result of multiple strands of cultural traditions cross-woven into a greater whole. In the same way, each Caribbean island tends to have its own distinctive culture which is also the result of different ethnic traditions. Trying to disentangle and trace back all these cultural threads continues to be the subject of much painstaking research. The informants who perhaps could have easily solved these mysteries, had anyone bothered to ask them at the time, have been dead for hundreds of years, and the threads themselves have changed a great deal by being interconnected and influencing each other over centuries, a process that is ongoing today. Added to this, is the nature of smaller island cultures, where information and cultural trends tend to spread quickly and undergo a high degree of recycling. Just as it seems an older tradition has nearly died out, it springs back to life in a new form, usually mixed with another newer tradition. This tendency has been observed and well documented not only in the Caribbean, but in other areas of the world like Indonesia, particularly the island of Bali.

Thus, in the course of Caribbean cultural research, it seems that every answer unlocks twice as many questions or presents twice as many contradictions. There usually emerges a set of simplified, convenient theories which become the “official” and widely accepted explanations for what is going on culturally. While these “official versions” are usually “true” in essence, it usually turns out on closer inspection that they are only a fragment of a greater, more complicated truth.

The origin of pure Rasta music and reggae music is no exception. For reggae music the “official” story usually reads: “Jamaicans listened to 50s R&B records broadcast on Miami radio stations, and in attempting to imitate it they turned the beat around, and presto, ska music was born, which turned into rock steady, which became reggae which was invented by Bob Marley.” Partially true, but skewed, simplistic and hardly the whole story.

Let's touch on pure Rasta music, or what is known today as nyahbingi music. A specific style of drumming and song, nyahbingi music can be thought of as pure Rasta music because it is essentially a form of Rastafari worship and prayer at meetings (groundations), and is rarely played by non-Rastas. Its origins can be traced back to the very birth of the faith in the early 1930s, nearly two decades before the dawn of the Jamaican recording industry.



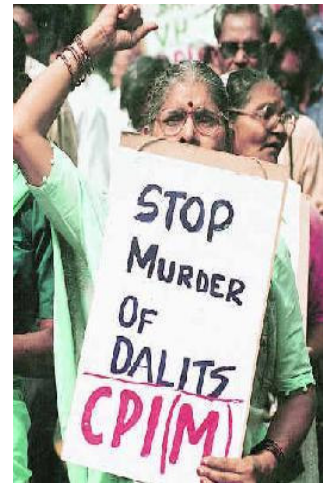
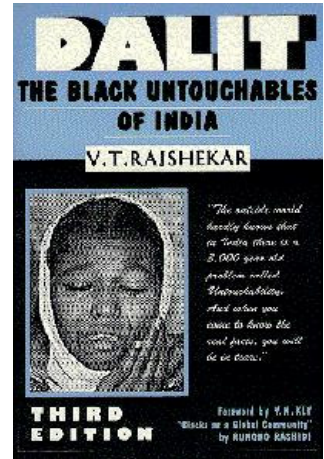
THE BLACK PEOPLE OF INDIA

The boundaries of the ancient Ethiopian kingdom of Cush, stretched as far as India which was known as the Indus Kush and its people the Dravidians or Dalits are well defined and documented as **Africans**.

Dr. Cheikh Anta Diop stated that:

"There are two well-defined Black races: one has a black skin and woolly hair; the other also has black skin, often exceptionally black, with straight hair, aquiline nose, thin lips, and an acute cheekbone angle. We find a prototype of this race in India: the Dravidian. It is also known that certain Nubians likewise belong to the same Negro type...Thus, it is inexact, anti-scientific, to do anthropological research, encounter a Dravidian type, and then conclude that the Negro type is absent."

The contributions to human development made by Africans and African descended peoples in India have been **deliberately** overlooked by European and Indo-European scholars, not that we need their approval to design and contribute to human growth. European greed designed and carried out horrendous atrocities from since the dawn of modern history. Their desire to control the economy of the world supersedes the desire to leave the Iration of Jah Rastafari as it was created.



The Caucasians used the term Abyssinian or Negro in describing the people found in India for they resembled the Africans in their culture and custom.

I-n-I have been the victims of subjective living and genocidal extermination by the Caucasians since the beginning of modern humanity. The African race consists of the Aborigines of Australia, New Guinea, Bangladesh and Eastern India, the Dravidians of India, Sri-Lanka, and all of the African continent and its Diaspora in the western hemisphere.

Herodotus said, "There are two great Ethiopian nations, one in Sind (India) and the other in Egypt".

Ras Jahaziel The Revelator

Clarifying The Concept Of "Spirituality"

What Is Rasta Spirituality?

RAS JAHAZIEL

As a people who have been THE WHITE MAN'S PROPERTY for so very long, we have grown accustomed to searching for "GOD" through other people's eyes. If it is not the white man's eyes, it has been the Arab's, the Chinese or the Indian's eyes. This idea that "spirituality" means soaking up the White man's, the Indian's, the Chinese or the Arab's ideas, is all part and parcel of our own degraded sense of self-hood.

When we rediscover and resurrect an appreciation for ourselves as THAT UNIQUE PEOPLE OF CREATION WHO HAVE BEEN BLESSED WITH THE WOOLEN CROWN OF HAIR, we will find a greater link with the God that we have been seeking so vainly for so very long. It is only within our own image that we as a people will find our God. Never through any other people's eyes.

Any people that view God through another people's eyes will always remain CULTURALLY SUBSERVIENT to that other people. Because culture and spirituality are not remote from each other, it means that such cultural subservience will entail spiritually crucifying OUR TRUE GOD-HEAD and preferring BARABBAS instead.

Under the influence of such FOREIGN SPIRITUALITIES, we have often become ideologically divorced from our own unique history which in itself carries a certain HISTORICAL IMPERATIVE. It is this historical imperative which characterizes The Rastaman's brand of spirituality.

Because of the influence of such history, DEVIL and GOD are demystified. HEAVEN and HELL are no longer HERE-AFTER and OUT OF-WORLDLY, and THE AFRICAN HOLOCAUST is conceptualized as the Black man's main lesson book in the college of TRUE BLACK SPIRITUALITY. It is BLACK SPIRITUALITY without an apology, for it must be seated within a particular cultural and historical framework, distinguished from all that was picked up in the super-market of intellectual consumerism.

CHAPTER SIX FROM THE BOOK OF JAHAZIEL:

MIND CONTROL ON THE PLANTATION

In the same way that he trained animals by giving them TREATS when they obey, THE SLAVER trained his slaves in THE ART OF COMPROMISE, and the skill of HOW TO BOW AND BEND, and how to keep silent until the Slave Master tell you when. They were rewarded and given "PROMOTION" for faithfully obeying the Slaver's rules and not behaving "TOO BLACK," They were encouraged to go to Church and talk about heaven, BUT NEVER TALK ABOUT AFRICAN LIBERATION.

MAINTAINING CONTROL OF STOLEN PROPERTY required that the Afrikan be made to believe that the white man is more civilized and he always knows best, so you can't go wrong when you quote him and let him do the thinking for you. Blacks internalized the belief and are still guided by it today, that DETERMINING WHAT IS WHAT is something best left to WHITE EXPERTS alone, and it is wiser not to have your own opinion, but wait and hear what the white man has to say ...because he always knows best. If he tells you that poison is good for you and labels it with some big words that you can't pronounce, then drink it down with confidence like if it is blessed by the lord. If he tells you that a certain medicine is bad, then hate it and scorn it, even if your people had been using it for centuries before coming to know the white man. This belief and trust in the white man's advice is what ran THE AFRICAN BUSH DOCTOR disastrously out of business.

THE OWNERS encouraged their slaves to read the same book all the time, over and over again, and MEMORIZE it, and BELIEVE it, and UNDER-stand it the way the Teachers of White Christianity VISUALIZED IT, INTERPRETED IT AND EXPLAINED IT TO THEM. White Christianity is making millions of dollars today by writing books which EXPLAIN the Bible but never any denouncing the years of RACIST THEOLOGY which have created black inferiority.

Continued next month...

NYAHBINGHI CREED

**Princes and Princesses must trod out of Egypt,
Ithiopians now stretch forth their hands to Haile Selassie I, JAH Rastafari
O' Haile Selassie I of Ithiopia, I an'I Ivine Majesty, Thy Irits come into I to
dwell in the parts of righteousness.**

Lead I an'I, Help I an'I to forgive that I an'I must be forgiven

Teach I an'I love, loyalty on earth as it is in Zion

**Endow I an'I with thy wise mind, knowledge and overstanding to do Thy
will,**

Thy blessing to I an'I O JAH. Let the hungry be fed, the naked clothed,

The sick nourished; the aged protected, and the infants cared for

**Deliver I an'I from the hands of I an' I enemies that I an'I must prove
fruitful in these perilous days**

When I an'I enemies are passed and decayed

In the depths of the sea, in the depths of the earth or in the belly of a beast

Give I an'I a place in thy Iverliving Kingdom

Through the Power of the Kings of Kings, Lord of Lords,

**Conquering Lion of the Tribe of Judah, Elect of Himself and Light of This
World,**

I an'I Ivine Majesty, Emperor Haile Selassie I, JAH Rastafari

First I-ncient King of Iration

**JAH art the Alpha and the Omega, the Beginning Without End, the First
and Forever,**

The Protectorate of all human faith and the Ruler of the Iniverse

Thou art the only High Priest of the Order of Melchisedek,

Who Liveth and Reigneth Foriver.

**I an'I hail to our JAH and King Emperor Haile Selassie I, JAH Rasta-
fari !!**

Almighty I, JAH Rastafari, Great and Thunderable I, JAH Tafari! !



**H.I.M HAILE SELASSIE I
KING OF KINGS—LORD OF LORDS
CONQUERING LION OF THE TRIBE OF JUDAH
ELECT OF GOD
LIGHT OF THE WORLD**

IN THE SPOTLIGHT



Empress Ruth Auyhahn Gabriel

Empress Ruth Auyhahn Gabriel, born Shaniqua Henley, was born on the beautiful island of Tortola in the tranquil British Virgin Islands. The only girl of three siblings, Empress Ruth was born to defend the cause of the Black race and humanity on a whole. She sought to find the truth of who she truly was and what her purpose for life was. In the process of this soul seeking, she found her rest in Rastafari and her salvation in Quadamawi Haile Selassie the first. In 2004, she collaborated with Empress Sarai Ikembe Divinity to launch the V.I. Roots Dawtas “The Vizionary”. The vision of this newsletter is to uplift, promote and educate readers about Rastafari levity. This project is currently meeting its intended goals. In April of 2006, Empress Ruth welcomed the joy of her life into this world, Prince Ayinde Amdi Gabriel Vanterpool. Empress Ruth is an educator and uses her spiritual influence to encourage herself and others to meet their goals through the power of Haile Selassie the first.



Empress Sarai Ikembe Divinity

In 2004 she became Co-Iditor of a Rastafari Newsletter called “The Vizionary” which is published online every month and sold to brethren and sistren within the B.V.I. and other Caribbean Islands. A lady on a mission, she has let her light shine in many ways for all to see. Sista Sarai feels that she was placed on this Earth for a reason and a mission that she would fulfill to please the Most High. She has been an active member within the development of the Rastafari Community in Tortola and is very serious, committed, diligent and livicated when it comes to the work of Rastafari; and has taken a step forward and made an effort to bring about progress, inity and togetherness. She is currently enrolled in the H. Lavity Stoutt Community College where she is majoring in Teacher Education.



Trinidad and Tobago Rastafari United, Inc.— P.O. Box 124, Port Ewen, NY 12466
www.aiyamar.com - e-mail: fyzorasta@yahoo.com