



**April 2017**

**Issue #3**



**In This Issue**

**Gun & Drug Violence In Trinidad**

**If You Care To Know** **Women Of Strength** **Abi Reggae**  
**Conversation With Ravin-I** **Dis Festival** **No Pay**



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### QUESTION TO THE READERS

\* WHAT ASPECT OF THE STRUGGLE  
INFLUENCED YOUR LIVITY THE MOST?

\*WHAT GIVES YOU SATISFACTION  
ON YOUR TROD?

\* WHAT WOULD YOU CHANGE IF ABLE?

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UPCOMING ISSUE I



**CALABASH E-MAGAZINE  
EDITOR IN CHIEF  
KATRICE "IRIE TREE CEE" BEEPATH**

## EDITOR NEWS & NOTES

"The free exchange of support and ideas is an  
essential condition to world understanding  
and equally to world progress."  
- Haile Selassie I

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### COVER DESIGN

RAS RAVIN-I / KATRICE BEEPATH

### LAYOUT

RAS RAVIN-I / KATRICE BEEPATH

### GRAPHIC DESIGN

RAS RAVIN-I / KATRICE BEEPATH

### CONTRIBUTING WRITERS

JUMANA SATIVA OMARI / RAS RAVIN-I  
IJAHNYA CHRISTIAN / BONGO JOE  
MALCOLM "JAI" KERNAHAN  
RAS FLAKO

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"Our people  
live and work  
peacefully,  
by being  
God-fearing,  
but the enemy  
is trying to  
devastate the  
wealth of  
the country  
and destroy  
our family in  
the name of  
modernization"

H.R.H. EMPRESS  
MENEN WOIZERO  
QUEEN OF QUEENS







*The following is a continuation of Malcolm "Jai" Kernahan's article from the March 2017 Issue of the Calabash E-Magazine. This article focuses on the elements that formed gang warfare and the responses given in relation to the social & class struggles that then, and even now, have yet to be resolved in Trinidad & Tobago.*

The National United Freedom Fighters (NUFF) led by then 20 year old Brian Jeffers of Bay Road, St James, and 21 year old Guy Harewood of Boissierre Village No. 1 mobilized several other young people in their Communities to strike back against the violent intrusion on the blocks. Other Units of NUFF were soon to be established at Fyzabad, San Juan, Tunapuna, Rio Claro, Curepe, Laventille, Diego Martin, Petit Valley, Point Fortin, Santa Flora etc. The activities of NUFF represented a qualitative change from the violence the country experienced during the gang riots in the 1950s & 1960s. NUFF violence was directed against Big Business and the State Armed Forces and not the poor and the underclass.



**MALCOLM "JAI"  
KERNAHAN**

It is necessary to mention here that with the emergence of the 1970 Mass Movement, the Government of the day hastily passed laws to make it illegal to parade on the Streets during the Carnival period displaying any type of fake military apparatus. These laws effectively put an end to Military Portrayals eg; Soldiers in Fake Combat gears, North American Red Indians with fake tomahawks and shot guns, Zapata Revolutionaries, or any other type of presentations in which fake weapons, deemed offensive by the State, were to be displayed. The working class was therefore debarred from expressing their feelings against the oppression against State inflicted violence, which we are sure would have been acted out on the Streets at post 1970 Carnivals. It is clear that these portrayals were banned to avert theatrical impact on an already militant population, rather than in defense of National Security. In fact it is most ironic that the same State which banned these Militant Carnival Street Portrayals was incapable, over the years, to stop the spread of the destructive Drug and Gun trade and the violent sub-culture which has taken hold of our country today and have claimed thousands of lives, not forgetting the number of people maimed by gunfire.





However, it would seem that the Central Intelligence Agency (CIA), the Official caretaker of our "Democracy" and other local and foreign forces hostile to change, initiated by the masses, didn't take lightly to NJAC organized Street protests, the defiant stance of a section of our Armed Forces and the emergence of NUFF. If not, then there is no logical explanation for the sudden appearance of a flood of synthetic drugs on our Streets. Mandrax, Lilly 45, Roarer and ICI pep pills and a dangerous intoxicating type of Compressed Columbian marijuana found their way on nearly every block in Trinidad & Tobago. Thousands of young unemployed people who were ardent supporters of the 1970 Mass Movement were targeted. Hundred of disillusioned activists were soon to become drug pushers and junkies; a pattern reminiscent of what took place in the United States after the Black Power revolts in the 1960s. It is an open secret that drugs were used to pacify the militant members of the Black Panthers during the period mentioned above.

By the year 1971, the sniffing of cocaine, although not yet widespread, was introduced for the first time in urban working class communities, along with LSD and Sunshine - two then popular US drug. The "pushermen" were now seen as the new role model, taking the place of the "Rebel Soldier", the NJAC area Committee Chairman, or the "Block Militant". A parallel local MAFIA type organization with obvious links to large international drug suppliers was now visible. This organization was deliberately set up to compete with the militant NUFF for the minds and hearts of the unemployed; the inducement being money and drugs. This marked the introduction of the Drug Trade into working class Communities and the beginning of organized crime. In 1973 — 1975 with the tacit support of this organized underground MAFIA, which had close links with the Police, the NUFF ranks were eventually infiltrated. Fifteen members were hunted and killed in combat and a further 20 or so were thrown in jail on criminal charges during the period mentioned above. Among those killed were Brian Jeffers and Guy Harewood, two young leaders of the Movement.

**“WITHOUT DIGNITY THERE IS NO LIBERTY, WITHOUT JUSTICE THERE IS NO DIGNITY, AND WITHOUT INDEPENDENCE THERE ARE NO FREE MEN”.**

**PATRICE LUMUMBA**





## **THE CONSOLIDATION OF THE DRUG & CRIME MAFIA**

In 1976, another militant outfit of young unemployed disillusioned youth emerged on the National scene. Several of these youths were part of the 1970 Mass Movement and were in fact admirers of NUFF. They had a burning desire to carry on with the revolutionary activities started by NUFF. This group, which had never declared a name, had established links with several working class urban and semi-urban Communities. It was also evident that the group had established a sort of base in the Mayaro Community. Unfortunately, without a clear ideological perspective, they were destined to be the pawns of the newly established and growing Drug Mafia, which supplied them with guns. As night will follow day, this outfit soon degenerated into an ordinary bandit gang. Facing social isolation, they soon turned their guns on the very said people whom they had pledged to liberate. During the height of their military campaign an aged farmer in Mayaro was robbed of his shot gun and brutally murdered in cold blood. This group was also responsible for several other ghastly murders, including that of a Security guard at Charles Candy Co. Limited in San Juan.

The group's reign of terror was brought to an end between the period 1978 to 1980 when the majority of its members was killed. You may recall the summary execution of gangsters like Russel Sammy (alias "Brothers"), Patrick Ravello, Trevor Herbert, Terry Walker, Michael Balesco and a few front line members of this outfit by the then Commissioner of Police, Randolph Burroughs and his infamous Flying Squad. I think what was so sad is that these 'brothers' died thinking that they were in fact revolutionaries.

There were no new "organized resistance" against the Government during the period of 1980 to 1985, but there were the emergence of two notorious gangs operating in North Trinidad - a group of Rastafarians operating out of Harpe Port of Spain by the name 'The Company' and "The Young & Restless" of Maloney, in East Trinidad. The activities of these gangs were concentrated on raiding cocaine and marijuana blocks. This period saw an increase in the cocaine trade at the block level. By mid-1995, the activities of both gangs had ceased, apparently due to the counter activities of the Dole Chade new para-military outfit. Over these years, Dole Chade had amassed considerable wealth to emerge as one of the largest and more established drug dealers at the block level in Trinidad & Tobago. However, there were a few spectacular freelance "blue collar criminals" roaming the country around the same period mentioned above.



Two well known characters were Kenneth Garraway and David Charles (alias 'Daniel Ling'). Both men were shot and killed at Morvant just after Charles was released from prison on bail somewhere around 1984 (you would also recall that our then esteemed Commissioner of Police, Mr. Randolph Burroughs, was arrested in 1986 for the Conspiracy to Murder of both men in 1986, when his name figured prominently in the "Scott Drug Report"). There was also the notorious King brothers, Aldwyn and Dereck, who took on the job to raid the blocks of the established drug pushers who had almost taken total control of the domestic drug market (at the block level). Aldwyn met his death at the hands of the Police and it was believed that the "Big Drug Lords" took a hit out on Dereck who was executed after leaving the San Fernando General Hospital, where he sought medical attention after a previous shooting encounter. We need to be reminded of the "Scott Drug Report" of 1985 in which the names of prominent persons in T&T were mentioned. In fact, several top ranking Police Officials (who were later vindicated by our Courts) were suspended as a result of this report. As with everything else in sweet T&T, this Report was expertly swept under the CARPET and that was it. I think it is called "The Rule of Law", which means that the Lawless dictates how the laws are enforced.

### **THE EMERGENCE OF THE JAAMAT AL MUSLIMEEN**

In 1985, or there about, the Jaamat Al Muslimeen came onto the National scene after the prominence given to their leader, Yasin Abu Bakr, following his imprisonment as a result of a Court Matter involving their land dispute. The Jaamat began mobilizing errant working class youths around Islam. In order to understand the circumstances surrounding the rise of the Jaamat Al Muslimeen, one has to go back to the 1970's. It is a fact that another feature of the 1970 Mass Movement was the opening up of the "Special Works" Programme to side track and make Null and Void the work being done by NJAC in the main. The Programme was never intended to provide sustainable employment.

**“THE DAY WILL COME WHEN HISTORY WILL SPEAK. BUT IT WILL NOT BE THE HISTORY WHICH WILL BE TAUGHT IN BRUSSELS, PARIS, WASHINGTON OR THE UNITED NATIONS...AFRICA WILL WRITE ITS OWN HISTORY AND IN BOTH NORTH AND SOUTH IT WILL BE A HISTORY OF GLORY AND DIGNITY”. PATRICE LUMUMBA**






With the opening up of this Programme, a Head Office was set up at Sea Lots, Port of Spain to manage a Regional Network of projects through out the length and breadth of Trinidad & Tobago. This Head Office of the then "Special Works" department was staffed by Secondary School graduates, many of whom were militant followers of the then Mass Movement. The Work Crews on the outside were again staffed with young unemployed rank and file members of the Mass Movement. I also need to state that in 1970, persons who were associated with the gang riots of the late 1950's and mid 1960s were given positions as Tare Foreman, Area Supervisors, Supervisors etc. In fact with the emergence of the Special Works Programme, the activities of the then "Crash Programme" was discontinued.

In 1974, the Programme underwent a name change. It was now officially referred to as the Development and Environmental Works Division (DEWD). The workers under this new department formed themselves into a Bargaining Unit of the National Union of Government Federated Workers (NUGFW). As a result of being unionized, workers won the right to regular status and therefore were entitled to sick leave, casual leave, annual vacation, and maternity leave for women. In addition, all workers (temporary & regular) were compensated for public holidays.

# FASIMBAS

## AFRIKAN VANGUARD DUB SOUND

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IF I AIN'T PLAYING LIBERATION MESSAGE  
FOR AFRIKAN BLOOD PEOPLE  
THEN I AIN'T DOING ABSOLUTELY NOTHING  
WORTH OF RESPECT AND CONSIDERATION.  
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## A CONVERSATION WITH RAVIN-I

*This following is a continuation of an interview series with Ravin-I that shares part of his life story in Trinidad from the 1960's—70's. This account tells of the "Black Power Days", demonstrations, the efforts of the National United Freedom Fighters against the post-colonial powers, Rasta livity & Haile Selassie I visit to Trinidad amongst other topics of interest. To read the last installment of this interview, find it in the March 2017 Issue of the Calabash E-Magazine. Visit <http://www.tricesbaby.com/archives/3041> to download issues from our former publication, the Wisemind E-magazine, to read from the beginning ...*

*Continued from March 2017*

### **CALABASH : Were you also harassed by the Police?**

**RAVIN—I:** Oh yeh, dat go widout sayin. Yeh, dey used tuh just see yuh walking on de road, yuh eh doing nuthin buh walking, yuh eh have no weed an just so de police going on dey way, dem see yuh, ah man doh even have tuh say ah word dey will stop and terrorize yuh, and all ah dem asking yuh question at de same time. Yuh cyar even answer, an if yuh do answer, dey will clout yuh up like some lil kid, embarrass yuh, rub yuh dong, sometimes dey used make yuh take of yuh pants and jump up an dong tuh see if anything will fall out yuh ass...

Lemme tell yuh dis... one night ah was liming by meh Idren, we was reasoning and burning some herb yuh know... all ah sudden some people coming runnin dong de walkway toward we... is de police... all kinda question... Now dem fellas just see light thru the fruit trees dat was plant on de whole front ah the yard... so de lil house was quite dong in de back... Dey look along an dy doh see nuthin outa de ordinary, den dey want tuh know if we smoking weed... Nobody was smoking any weed while dem was dey... so one ah de Idren say... "No...buh de policeman say he smelling weed"...Den de Idren say ..."Yeh we was smoking"....So den de police tell him, "So why yuh lying an say how yuh ent smoking?"... De Idren say... "Well ah not smoking ..yuh see me smoking weed?"... De police get vex boi... every body start to kinda half smile, even de police dem was smiling... So de talk stop...now de police want tuh start some fight talk... typical Trinidadian police behavior... So dem dem leave buh not without de usual threats...





## A CONVERSATION WITH RAVIN-I

Anyway... about midnight ah decide tuh go home... Ah reach ah lil track going thru de lagoon... so ah decide tuh stay on de road... De grass thru de lagoon was wet an me in meh lil flipflops... nah... while ah going up de road ah meet ah youth who tell me..."Ras... de police just gone up by yuh road... so be careful"... So ah reach me road and turn, an as ah turn ah see de police driving up de hill... so I just keep walking... Dem fellas drive dey jeep right up tuh meh side an stop, jump out an push meh up on de vehicle, I had ah guitar on meh shoulder an ah pack ah Bambu rolling papers in meh pocket... One ah dem grab meh hair an wrap it round he hand an pull meh head backwards while two ah dem was holdin both ah meh hands against de jeep while de odder one was searching meh... wen de man find de pack ah papers... What! He jump up... de man slap meh across meh face... one lil skinny ass Indian fella... an den take out he gun and hit one hard gun butt and bust meh head... so I say tuh him..."By yuhself yuh wouldn't even tink about doin dat!"... Den dey tell meh tuh run, ah say, "Ah not runnin no way, all yuh will have tuh kill meh while ah walkin"... I start talking loud to alert any one ah de neighbor who might be still waking... yeh... one light come on in front ah house... Ah old lady push she head out she window and say..."Aye boi wha all yuh fightin for so late?"... Place get quiet, buh de police was driving slow right by my side an coming in closer to walk meh dong in de drain.

**CALABASH :** Have you heard of something called "The Dread Act" in Trinidad?

**RAVIN—I:** Yeh, ah hear some propaganda bout dat. People was saying how de government was going tuh pass some law tuh cut off mankind hair, all who had locks an long hair, buh ah doh tink dat woulda stick. Dey say dat is how it is in Dominica, dem man up dey was getting some heat from dey government, buh in Trinidad dey was doing dat to Rastas , buh ah never hear of no official word coming from de government about it, dat is all ah know.

***BLACK CONSCIOUSNESS IS AN ATTITUDE OF THE  
MIND AND A WAY OF LIFE, THE MOST POSITIVE  
CALL TO EMANATE FROM THE BLACK WORLD FOR A  
LONG TIME.  
STEVE BIKO***





## A CONVERSATION WITH RAVIN-I

**CALABASH :** So after all that you moved to the U.S?

**Answer:** Yeh, in de middle 80's.

**CALABASH :** Where in de US did you go?

**RAVIN—I:** Ah went tuh Massachusetts, ah reach Boston in de nighttime, an meh old man pick meh up an bring meh tuh he house.

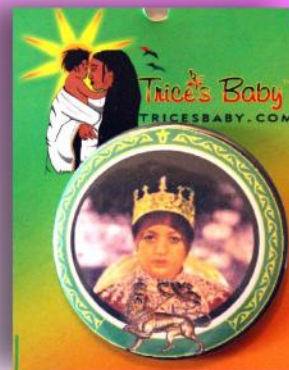
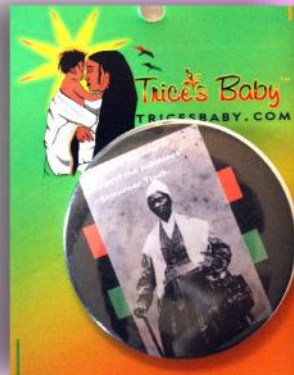
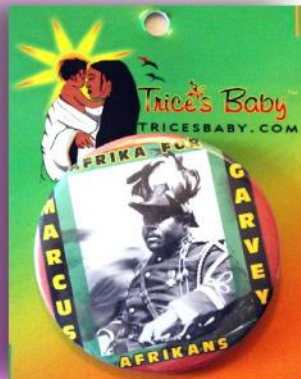
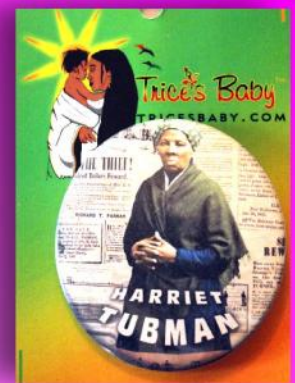
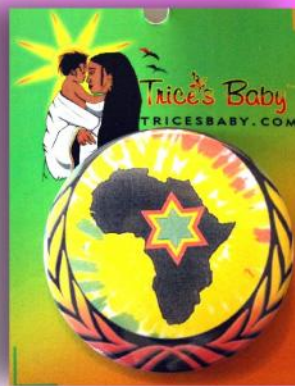
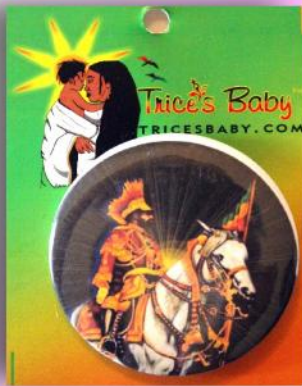
**CALABASH :** So what did you do, I mean, after arriving in the United States?

**RAVIN—I:** Well, ah think ah want tuh stop answering your questions at dis point, we will have tuh do it again sometime, an thank yuh fuh even considering meh fuh ting.

**THE GREATER PART OF THE WORLD'S  
POPULATION STILL LIVES IN ECONOMICALLY  
BACKWARD COUNTRIES AND THE LIFE IT LEADS  
IS CONSEQUENTLY CHARACTERIZED BY HUNGER,  
DISEASE AND OTHER SIMILAR PROBLEMS.  
GLOBAL PEACE AND SECURITY CAN ONLY BE  
PERMANENTLY SECURED IF ALL PEOPLE OF THE  
WORLD POOL THEIR RESOURCES TOWARDS THE  
COMPLETE ERADICATION OF MAN'S COMMON  
ENEMIES – IGNORANCE, HUNGER AND DISEASE...**

**- HAILE SELASSIE, NOV 2<sup>ND</sup> 1962**





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# IF YOU CARE TO KNOW

Psalm 14  
King James Version (KJV)

**14** *The fool hath said in his heart, There is no God.  
They are corrupt, they have done abominable works, there is none that doeth good.*

<sup>2</sup> *The LORD looked down from heaven upon the children of men,  
to see if there were any that did understand, and seek God.*

<sup>3</sup> *They are all gone aside, they are all together become filthy:  
there is none that doeth good, no, not one.*

<sup>4</sup> *Have all the workers of iniquity no knowledge?  
Who eat up my people as they eat bread, and call not upon the LORD.*

<sup>5</sup> *There were they in great fear: for God is in the generation of the righteous.*

<sup>6</sup> *Ye have shamed the counsel of the poor, because the LORD is his refuge.*



**Ras Flako Tafari**

**A**ges have passed and knowledge has been handed down from generation to generation. Those who have eyes to see will see, and have ears to hear will hear. The desolate and desperate will be blinded by hatred whereas the rich and famous will build treasures that gather dust.

Measure your life journey by the scale of Ma'at, which is the concept of truth, balance, harmony, law, morality, and justice.

Who will stand and say I am blameless? Who will stand and say I am perfect?

Measure your heart and mind against the laws of nature. Let truth and fairness be your indicator. Only then you know if you're at the pinnacle, the edge, or the crossroad.

The society is power driven, and the gods of the earth stake their claim on the land, its occupation or ownership. Now we want justice - the people cry, the scales read punishment and mercy. When there is injustice who will avenge the avenger? "Where is God?" The people ask, "Is he asleep?"

# IF YOU CARE TO KNOW

Earthbound souls will remain rebellious and defiant for power, the taste of pleasure is only temporary, it is driven by heat and adrenaline, the mystic of life will search for knowledge from the past that leads to the future. When caged birds fly, where will they go if their wings are clipped?

The blueprint is available for Rastafari traditions and livity, only the strong will survive, its not an easy road. No barriers will hold the faithful, all stumbling blocks must be pushed aside. It's mind over matter.

Once there was a time when all Rastafari was ostracized from all levels of society and within a century, Rastafari is Global. Who is mightier than Jah Rastafari!

The sage has spoken. The Patriarch and Matriarch have spoken. The immortal, invisible dwells in all flesh. Why gaze at the sky? Why vain sacrifices? Why live without a purpose? It's cause and effect in this joy of living. Let Jah Rastafari be your guide in times of good and plenty, or hardships and sorrow.

Jah Rastafari is for Iver  
Guidance and Blessings  
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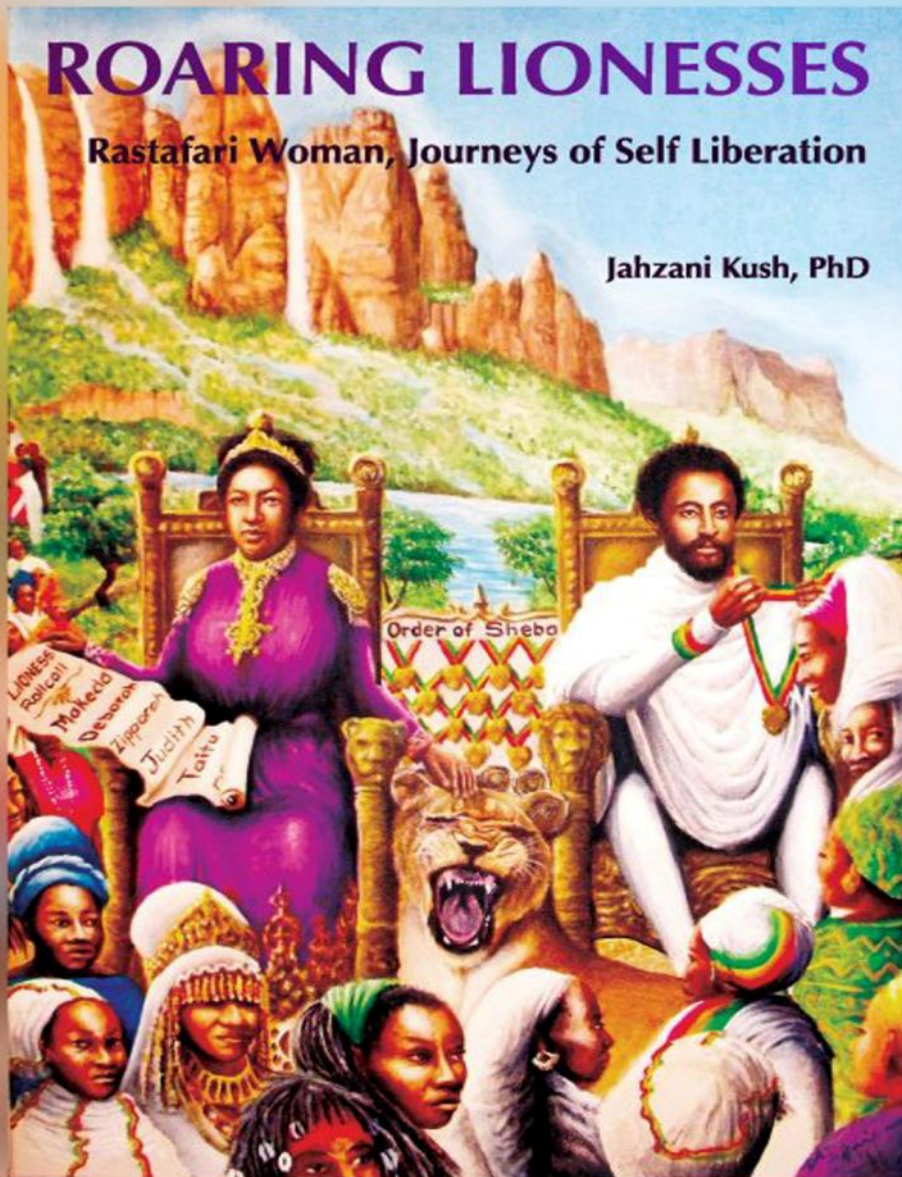
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# ROARING LIONESSES

Rastafari Woman, Journeys of Self Liberation

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THEN ONE OF THE ELDERS SAID  
UNTO I, "WEEP NOT! BEHOLD THE  
LION OF THE TRIBE OF JUDAH, THE  
ROOT OF DAVID HAS PREVAILED TO  
OPEN THE SCROLL AND TO LOOSE ITS  
SEVEN SEALS."  
REVELATIONS 5:5



"LET US NOW, AS WE PLAN FOR THE  
COMING YEARS, SET OUR GOALS TOO  
HIGH; LET US DEMAND MORE OF  
OURSELVES THAN WE BELIEVE WE  
POSSESS."

H.I.M. HAILE SELASSIE I

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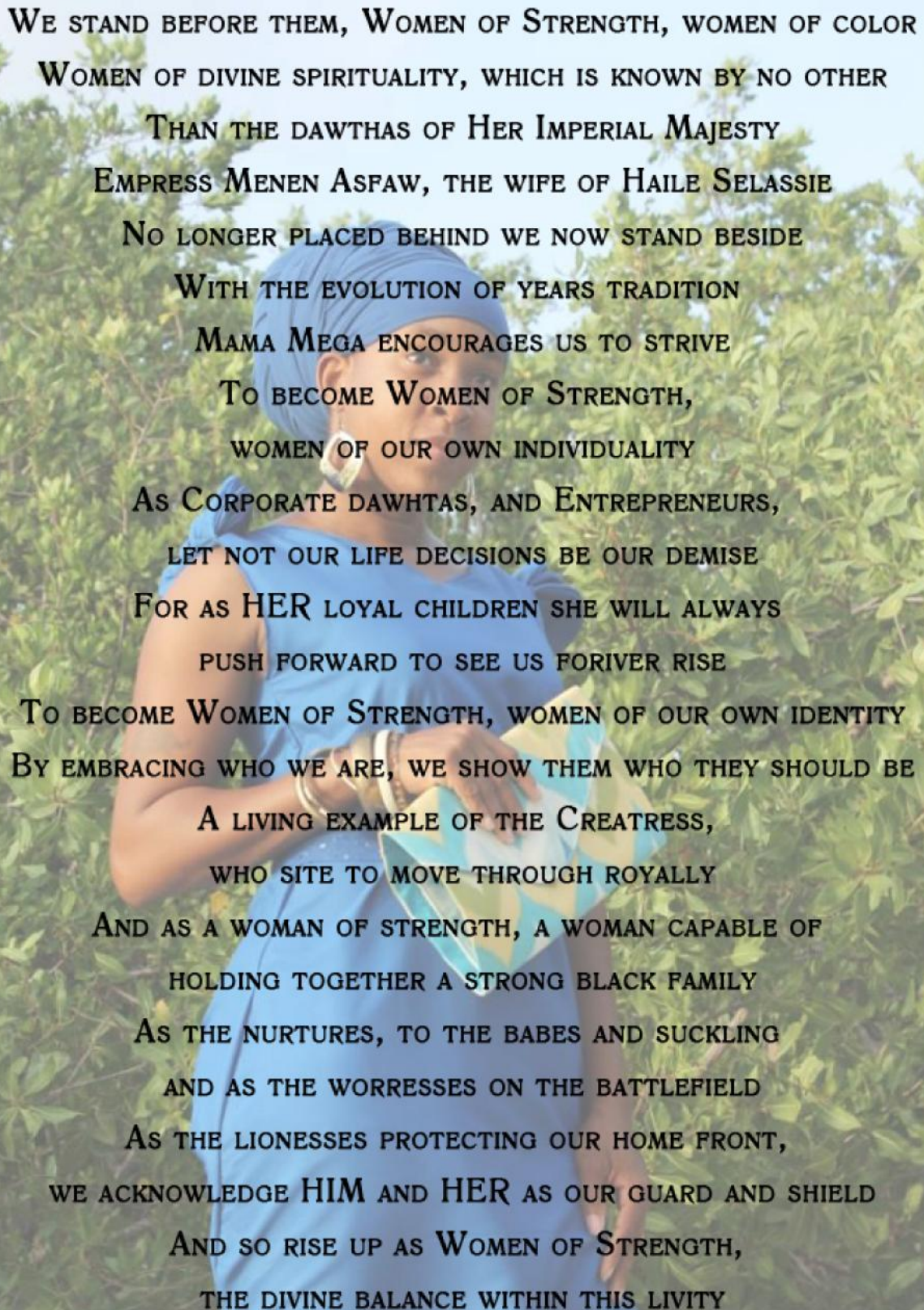
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# WOMEN OF STRENGTH

POETRY BY EMPRESS JUMANA SATIVA OMARI



WE STAND BEFORE THEM, WOMEN OF STRENGTH, WOMEN OF COLOR  
WOMEN OF DIVINE SPIRITUALITY, WHICH IS KNOWN BY NO OTHER  
THAN THE DAWTHAS OF HER IMPERIAL MAJESTY  
EMPRESS MENEN ASFAW, THE WIFE OF HAILE SELASSIE  
NO LONGER PLACED BEHIND WE NOW STAND BESIDE  
WITH THE EVOLUTION OF YEARS TRADITION  
MAMA MEGA ENCOURAGES US TO STRIVE  
TO BECOME WOMEN OF STRENGTH,  
WOMEN OF OUR OWN INDIVIDUALITY  
AS CORPORATE DAWHTAS, AND ENTREPRENEURS,  
LET NOT OUR LIFE DECISIONS BE OUR DEMISE  
FOR AS HER LOYAL CHILDREN SHE WILL ALWAYS  
PUSH FORWARD TO SEE US FORIVER RISE  
TO BECOME WOMEN OF STRENGTH, WOMEN OF OUR OWN IDENTITY  
BY EMBRACING WHO WE ARE, WE SHOW THEM WHO THEY SHOULD BE  
A LIVING EXAMPLE OF THE CREATRESS,  
WHO SITE TO MOVE THROUGH ROYALLY  
AND AS A WOMAN OF STRENGTH, A WOMAN CAPABLE OF  
HOLDING TOGETHER A STRONG BLACK FAMILY  
AS THE NURTURES, TO THE BABES AND SUCKLING  
AND AS THE WORRESSES ON THE BATTLEFIELD  
AS THE LIONESSES PROTECTING OUR HOME FRONT,  
WE ACKNOWLEDGE HIM AND HER AS OUR GUARD AND SHIELD  
AND SO RISE UP AS WOMEN OF STRENGTH,  
THE DIVINE BALANCE WITHIN THIS LIVITY



# DIS FESTIVAL

POETRY BY BONGO JOE

FESTIVAL TIME IS HERE AGAIN  
AND WE SINGING SONGS WITH A NOT SO SWEET REFRAIN  
BECAUSE A LOT OF THE LYRICS ARE VERY VULGAR  
AND THE DANCES NOT UPLIFTING TO OUR CULTURE  
SO DIS FESTIVAL WE COME TO CLEAN IT UP  
AND DIS FESTIVAL WE COME TO CONSCIOUS UP  
AND DIS FESTIVAL WE COME TO ROYAL UP

SO RATHER THAN TELL DE WOMAN TO MOVE IT FAST  
AND TELL DE WOMAN TO SHAKE HER RARSE  
AND TELL DE WOMAN TO SPIN IT ROUND  
AND TELL DE WOMAN TO GO RIGHT DOWN  
DOWN, DOWN, 'TIL SHE TOUCH DE FLOOR  
AND WHEN SHE TOUCH DE FLOOR, GO SOME MORE

DIS FESTIVAL TIME WE COME TO AWAKEN DE SLUMBERED MENTALITY  
AND DO DE DANCE WITH PRIDE AND DIGNITY  
AND DIS FESTIVAL TIME WE COME TO CONSCIOUS UP  
DIS FESTIVAL TIME WE COME TO ROYAL UP  
AND AS WE CELEBRATE OUR RESISTANCE TO SLAVERY  
WE GON MAKE WE ANCESTORS PROUD OF WE

AND OUR MOTTO SHALL BE: MUCH LOVE, RESPECT, AND HONOUR  
MUCH LOVE TO OUR SISTER AND BROTHER  
CAUSE IF WE DON'T LOVE ONE ANOTHER  
WE BOUND TO PERISH IN THE DIASPORA  
MUCH LOVE RESPECT AND HONOUR  
MUCH LOVE TO OUR MOTHER AND FATHER  
CAUSE IF WE DON'T LOVE OUR MOTHER AND FATHER  
WE BOUND TO PERISH IN THE DIASPORA

SO AWAKEN YOUR SLUMBERED MENTALITY  
AND DO DE DANCE WITH PRIDE AND DIGNITY  
EMBRACE YOUR AFRICAN ROOTS AND CULTURE  
AND SHOW MUCH LOVE FOR ONE ANOTHER

AND LET THE MOTTO BE LOVE, MUCH, MUCH, LOVE  
AND LET THE MOTTO BE RESPECT, MAXIMUM RESPECT  
AND LET THE MOTTO BE HONOUR,  
CAUSE WITHOUT LOVE, RESPECT, AND HONOUR  
WE BOUND TO PERISH IN THE DIASPORA.

# NO PAY

**YUH EVER GO TUH WORK  
AN HEAR DEM SAY, YUH ENT GETTING PAY TODAY?  
AH ALWAYS USED TUH SIT AN WONDER WHY,  
PEOPLE WHO HAVE JOBS DOES CRY,  
SOME AH DEM SAY, LIFE TOUGH,  
DE MONEY NOT ENOUGH,  
DE PEOPLE DEM SAY,  
DE PEOPLE SAY, NO PAY!**

**DE COST AH LIVIN GETTING HIGH,  
RICE AN PEAS DEY CYAR BUY,  
WHILE DE GOVERNMENT OFFICIALS FLYING HIGH,  
COME ELECTION TIME, DEY COME AROUND  
WALKING DE VILLAGE GROUND,  
ON DE STREET, GREETIN AN HUGGIN EVERYBODY DEY MEET  
TELLIN YUH ALL DE TINGS DEY GO DO  
TUH MAKE YUH LIFE SWEET,  
KISSIN BABIES AND PETTIN DOGS  
STOP BY DE RUM SHOP, AN DRINK UP YUH GROG  
NO PAY!**

**MAKIN PROMISES DEY DOH KEEP  
AN WE ACTIN LIKE WE ASLEEP,  
WE MUS BE SHEEP  
ALL AH DEM LIVIN IN BIG MANSION,  
WHILE SOME AH WE LIVE IN AH TIN PAN,  
THESE JOKERS RETRENCHIN DE WORKERS,  
TEN DAYS BRIBERY,  
JUST DE OTHER DAY AH HEAR DEM SAY  
NO PAY!**

**PLENTY PEOPLE GOIN TUH WUK EVERYDAY  
DEY LIMIN ON DE JOB,  
AN WEN WEEKEND COME,  
DEY MAKE NOISE FUH DEY PAY,  
WAT AH DAY IN TRINIDAD  
DE WHOLE DAM ISLAND GOIN MAD.  
CRIMINALS TAKE OVER,  
GUNS AND DRUGS HAVE POWER,  
DE GOVERNMENT CYAR HOLD DE ORDER.  
AH TINK IS TIME DEY MOVE OVER.**

**ROBBERY AN MURDER IS DE DAILY ORDER  
NO WUK, NO PAY,  
MAN JUST ROBBIN AN KILLIN DEY BRODDER,  
AND THIEFING FROM DE PENSIONER,  
SO YUH GONE TUH WUK TODAY... AN DEY SAY... NO PAY!!**

© RAVIN-I



# Save The Date 6/17/17

The Shashamane Foundation, Through the Grace of The Most High, Presents Our

*17th Annual Fundraiser Dinner and Fashion Show*

Saturday June 17th 2017

INFO: (310)213-2818 or (202)590-9000



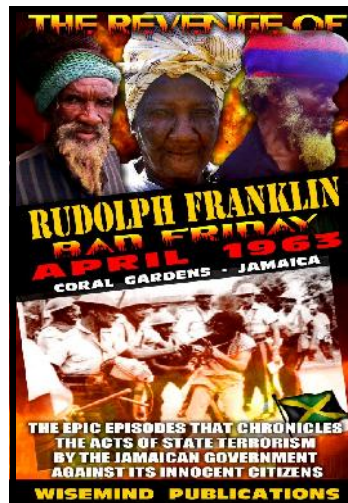
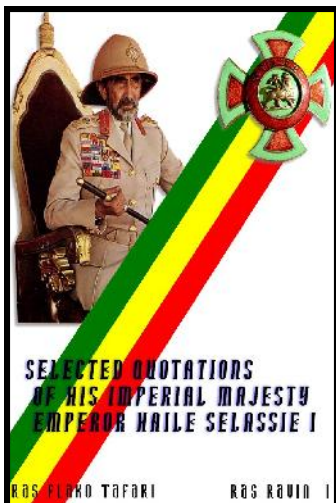
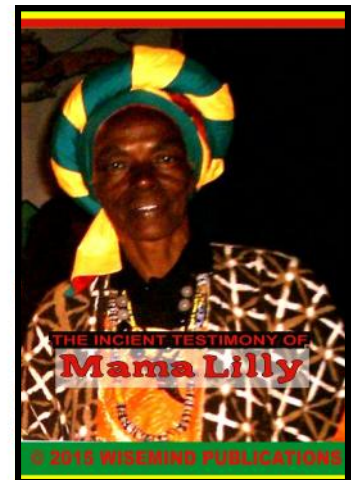
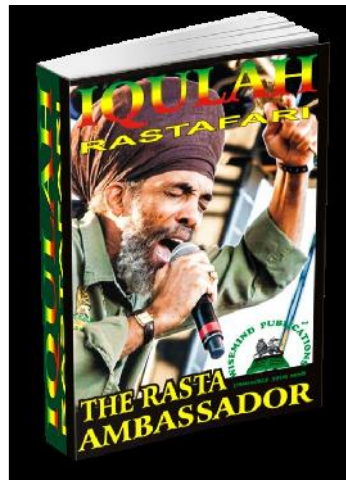
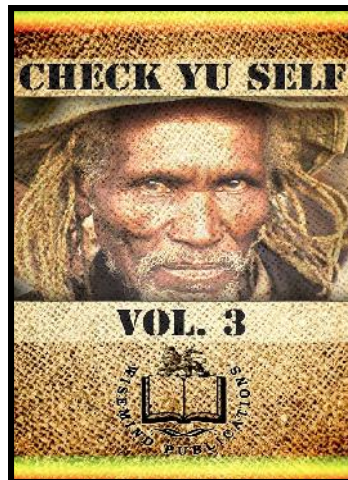
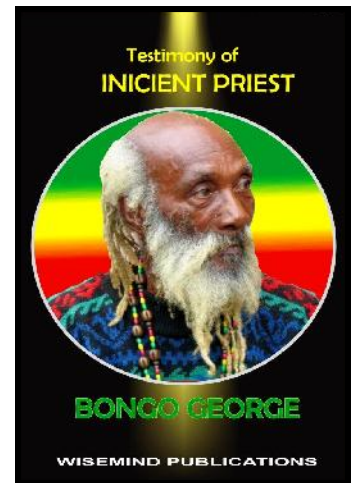
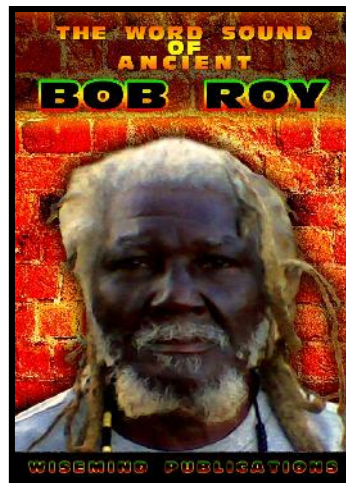
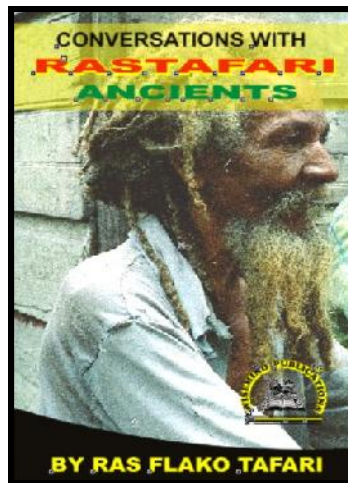
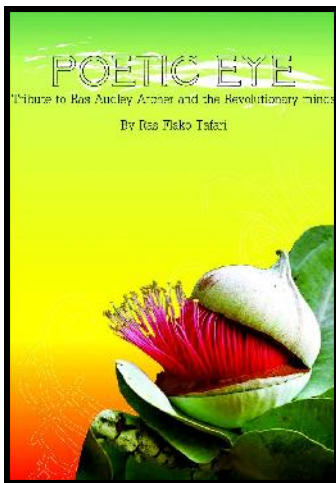
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# ABIREGGAE 2017: WORD SOUND IN SONG

## ABIREGGAE 2017: WORD SOUND IN SONG

*'One good thing about music, when it hits you feel no pain...'*

**R**eggae music is certainly the heavyweight champion in the ring for the third time from April 6-9, 2017 in Abidjan, the capital of the West African coastal country of Cote d'Ivoire. Those who speak English call it the Ivory Coast and it takes little imagination to know why.

At the opening ceremony of AbiReggae 2017, it was a joy to hear about the therapeutic and transformative music, given to world civilization by the island of Jamaica. It was a particular joy, not because there was a high presence of Rastafari (no pun intended), but more so because it was a recognition being articulated by politicians, other officials, scholars and experts; and mostly so because there were so many young people in the room. I could not help noting the stark simplicity of the ites, green and gold backdrop – the word reggae, a lion and a ganja leaf.



**MAMA IAHYNA  
CHRISTIAN**



**MR. MOUSSA DOSSO**

The festival is the brainchild of the Honourable State Minister, Mr. Moussa Dosso, who deserved his standing ovation, and AbiReggae continues to have strong government backing as well as corporate sponsorship. Both the Governor of Abidjan and the Minister of Culture gave testimony to the government's consciousness of the power of reggae music. They spoke of human rights and dignity and justice, with the Governor declaring that we are all Rastafari. They spoke of reggae music as having the power to transform humanity, to heal historic traumas and, of course, its liberation quality.

A panel presentation on Reparations followed the opening ceremony and was moderated by Lazare Ki-Zerbo of Burkina Fasa with the esteemed Congolese historian Elikia M'bokolo interrogating the history. The other panelists were Jamaican world citizen, Mutabaruka, and Dr. Desta Meghoo, resident in Ethiopia but who recently acquired Ghanaian citizenship. Dr. Desta opened with Bob Marley's 'Slave Driver', followed by disturbing graphics of the crime against humanity when Africans were traded across the Atlantic and ended with the beautiful video shot in Ethiopia, of Pressure Bus Pipe's 'A Lion is a Lion'. It was a thought-provoking presentation, highly appreciated by the students present.

# ABI REGGAE 2017: WORD SOUND IN SONG



**DR DESTA MEGHOO, IJAHNJA, EMPRESS MERE JAH**

Muta challenged the authorities on the basis of being in the country, with his passport in the hands of the police for the purpose of granting an entry visa, when he was already in the country. He proposed putting an end to visa requirements to enter Africa for those who were forcefully taken away and challenged Cote d'Ivoire to take this step. The panel acknowledged that all Africans needed freedom of movement.

Having been invited to participate for the third consecutive year, I am again experiencing that special feeling of meeting up with family both from home and abroad, on the African continent. Evoking even stronger emotions are the beautiful, larger than life photographs of well-known Nyahbinghi Ancients who have journeyed with the ancestors. The example of these ones chosen to share the mystic revelation of Rastafari is nothing short of inspirational and by their presence AbiReggae is especially blessed.

My contribution is on Day 2, as a panelist on Rastafari, moderated by Inl Illustrious Ambassador, Mere JAH. We both expect the indomitable Queen Mother MOSES, to turn it up a notch when she arrives. Personally, I think it is a blessing to witness U Roy in action at AbiReggae 2017 and I know some patrons have come to see Ijahman Levi. The other acts I really want to see is the Chinese reggae band, Long Shen Dao and the Turkish reggae band Sattas. Where else in Africa could I get such richly diverse offerings but at AbiReggae? Off to take an afternoon nap so that I actually get to see them all.

**IJAHNYA CHRISTIAN**

**(SUBMITTED TO THE CALABASH)**

**APRIL 6, 2017**



**SIS IJAHNJA, MUTABARUKA, THIRD WORLD  
@ ABIDJAN'S REGGAE FEST 2016**





P. By  
Simachew  
Mesfin-2009  
Lalibela



