

GUYANA FOLK

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And Culture

175TH ANNIVERSARY OF

INDIAN ARRIVAL IN GUIANA

COMMEMORATION SEASON 2013
"LIVING IN PEACE,
HARMONY,
TOGETHERNESS
AND AMITY
TO BUILD A
STRONGER
GUYANA"

Photograph: The Andrew Jeffrey Facebook Collection

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LETTER FROM THE EDITOR

It is with great pleasure that we present the May edition of the Guyana Folk Festival online magazine.

Last month we highlighted some ensuing issues relating to the garbage accumulating in the city of Georgetown and its environs.

We received mammoth responses and we understand that steps to 'Clean up Guyana and Nice up Guyana' are afoot to alleviate the problem.

This month, we celebrate and remember the role and often unheralded responsibilities of mothers on Mother's Day. This is not the only day on which we should pay tribute, but rather every day should be Mother's day. Significantly, the nurturing role of motherhood is also ably carried out in our society and community by those who are not biologically connected, but play a prominent role as mentors, teachers, surrogates, counselors, care givers and role models in so many of our lives that tend to go unnoticed. In this issue we recognize all mothers, but particularly those who have been victims of sexual assault, as eloquently documented by Francis Quamina Farrier.

Domestic violence is a problem that extends beyond the family, including the workplace, where it compromises the dignity and safety of employees.

I take this opportunity to congratulate the Republic of Guyana in commemoration of its 47th Independence Anniversary on May 26. The Guyana Cultural Association of New York joins all Guyanese in honoring this historic event that charted a course for self-governance and development of the land of our birth.

The Guyana American Heritage Foundation in New Jersey, in conjunction with The City of East Orange, will celebrate this special occasion at the organization's 6th annual Flag Raising ceremony on Friday May 31, 2013 at 44 City Hall Plaza, in East Orange New Jersey. The Golden Arrowhead - Guyana's colorful flag - will be raised under the patronage of the Honorable Mayor of New Jersey Robert Bowser. The ceremony will run from 5:00p.m. to 8:00 p.m. President of the Guyana American Heritage Foundation Lady Ira; Allison Butters-Grant, Executive Secretary; Treasurer Carl Fraser, and Sandra Harte will host all in attendance. The Cultural Heritage Foundation will be recognizing the 150th anniversary of the City of East Orange and Caribbean Heritage month, honoring the Guyana 2013 Soca King, Jumo Primo.

This month (May 5th.) we remember and commemorate the arrival of Indians in Guyana marking 175 years of their presence 1838-2013. This celebration coincides with the GCA motto for this year 'Sacrifice, Hope, Togetherness.' - see Dr. Cambridge's article on page 4.

The deadline for the Godfrey Chin prize for heritage journalism applications is now extended to September 2013. Please make your submission early.

Congratulations to the Overall Festival Champion of the Guyana Musical Arts Festival Kathleen Thompson-Henriquo who previously won in the Dramatic Poetry, Verse Speaking & Vocal Solo Categories. She edged out Majek Fingers Drumming School who won the Choral & Instrumental Group Championships.

We at GCA are overwhelmed by your responses from our past editions and we can honestly say we are inspired by the many thought provoking comments. Thanks to so many of you for taking the time to respond, and for sharing your great insights, concerns and critical views. Indeed, your suggestions and recommendations are highly appreciated. This is the perfect time to let you know that interacting with you through this literary medium is a great joy and we always welcome your comments and support as we forge forward.

We hope that you enjoy the diverse collection of articles on some recommendations to alleviate the garbage situation in Guyana; our summer camp 2013; the ultimate winner of the Guyana Music Arts Festival, the story behind the Scotsman Alexander Alexander, and many other interesting features.

Our website www.guyfolkfest.org, our Face Book page and this newsletter will keep you informed about all of our upcoming events such as the Summer Heritage camp, the Awards Ceremony, the Literary Hang, Kwe Kwe night, Family Fun Day and the Symposium.

Edgar Henry, May Editor



47th INDEPENDENCE ANNIVERSARY

THE 175TH ANNIVERSARY OF THE ARRIVAL OF OUR INDIAN ANCESTORS

Vibert Cambridge, Ph.D.



Scene from skit depicting the arrival at Plantation Highbury, May 5, 1838. The skit was presented during program to commemorate the 175th anniversary of our Indian ancestors at Plantation Highbury on May 5, 2013.

It would appear that the goal of the partnership that organized the commemoration of the 175th anniversary of the arrival of our Indian ancestors was to have a nationwide program of activities. This included opportunities for the recognition of struggles and achievements; a conference organized around the theme “Living in peace, harmony, and togetherness and amity to build a stronger Guyana”; several melas; “Nrityageet 34”; and an international concert featuring Alka Yagnik and Udit Narayan—“super-hit Bollywood playback singers.” I attended events in Georgetown; Albion, Corentyne; and Highbury, East Bank Berbice.

The conference held at the National Convention Center can be considered an important moment in Guyanese contemporary social and cultural history. Unlike the sentiments of separation that undergirded C. R. Jacobs’ (president of the British Guiana East Indian Association) speech

during the conference for the centenary of the arrival of our Indian ancestors in Guyana (1938), the overarching sentiment of the 175th anniversary conference was finding solutions for the great Guyanese challenge of race relations. Mohamed Rafi’s “We are one” was the “sound-track” for the conference.

The melas were popular. These alcohol-free events brought fun and education to communities in Berbice, Demerara, and Essequibo. Families played arcade games (traditional and electronic), and women and girls adorned their hands with delicate mahindi art. There were opportunities to enjoy the cuisine of our Indian heritage—from Bhalamlatcha and Seven Curry on a lotus leaf to Georgetown’s emerging neo-Indian cuisine, influenced by restaurants such as Maharaja Palace on Sheriff Street.



The Indian Arrival monument in the Indian Memorial Garden, Church and Camp Streets, Georgetown, Guyana

Photographs- Vibert Cambridge

The melas connected with my memories of the fairs and other public entertainment of yesteryear—the League of Colored People’s fairs, Bill Roger’s Promenade Garden Scholarship fun fairs, the May fairs with the maypole plaiting, and thing ... They allowed community groups to celebrate the sacrifices, contributions, achievements, and global connections of Guyana’s Indian ancestry through the performing arts.

Performances included folk and classical Indian dances. Musicians showcased the variety of musical genres that are present in the soundscape of Guyana’s Indian heritage—bhajans, raag, taan, Bollywood, hip hop, chutney, chutney soca, chutney dance hall, and chutney gospel.

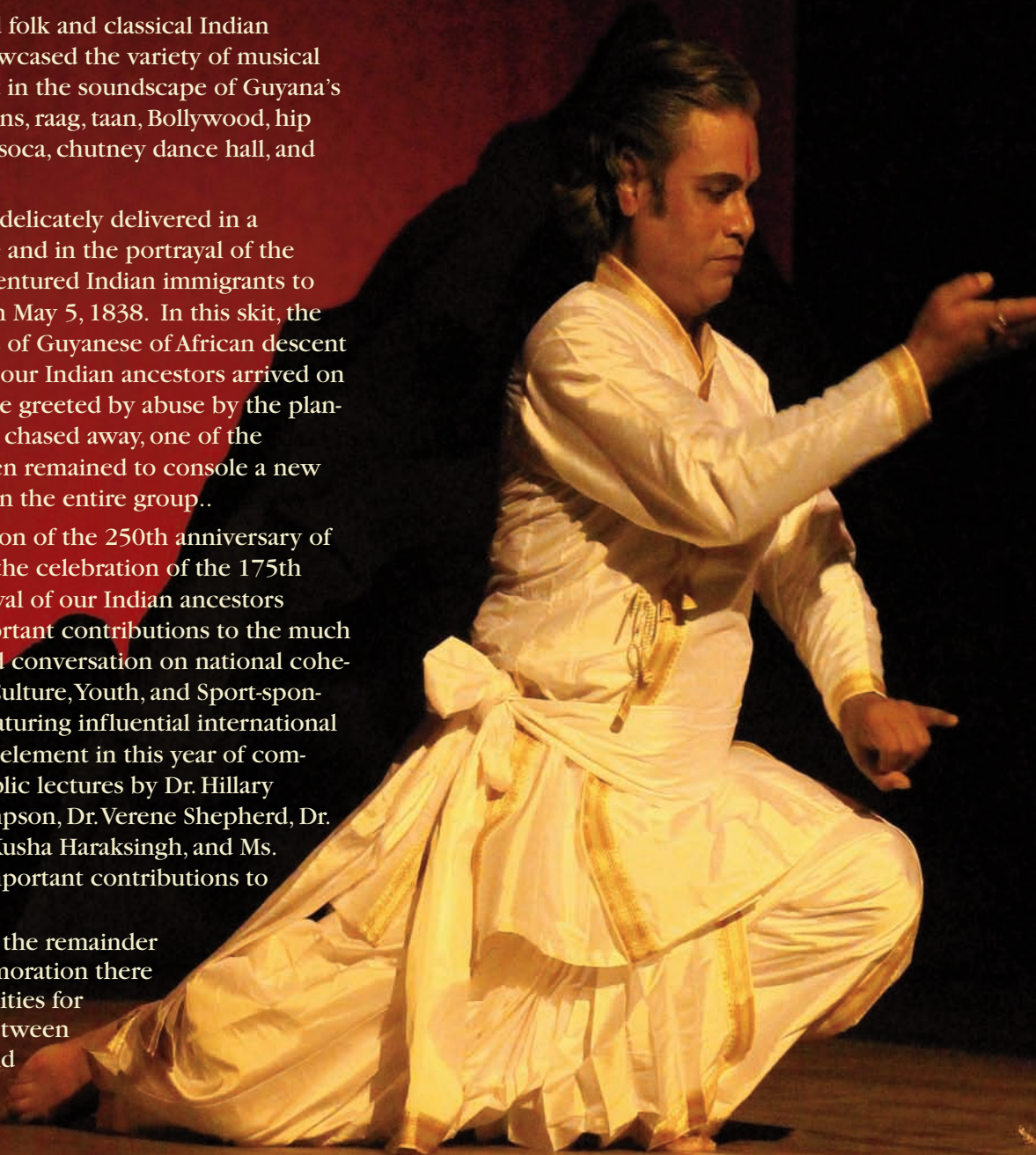
The spoken word was delicately delivered in a Qwawalli performance and in the portrayal of the landing of the first indentured Indian immigrants to Plantation Highbury on May 5, 1838. In this skit, the still enslaved ancestors of Guyanese of African descent watched as the first of our Indian ancestors arrived on the plantation and were greeted by abuse by the plantocracy. Despite being chased away, one of the enslaved African women remained to console a new arrival and by extension the entire group..

Like the commemoration of the 250th anniversary of the 1763 Berbice War, the celebration of the 175th anniversary of the arrival of our Indian ancestors might have made important contributions to the much needed evidence-based conversation on national cohesion. The Ministry of Culture, Youth, and Sport-sponsored lecture series, featuring influential international scholars, was a central element in this year of commemoration. The public lectures by Dr. Hillary Beckles, Dr. Alvin Thompson, Dr. Verene Shepherd, Dr. Brinsley Samaroo, Dr. Kusha Haraksingh, and Ms. Gaiutra Bahadur are important contributions to this conversation.

It is hoped that during the remainder of this year of commemoration there will be more opportunities for deeper engagement between Guyanese of African and Indian heritage.

There is a crying need to understand and to celebrate our many areas of commonality.

175TH ANNIVERSARY OF THE ARRIVAL OF OUR INDIAN ANCESTORS



Performance by dance tutor at the Indian Cultural Center during Nrityageet 34 at the National Cultural Center, May 4, 2013

Nrityageet 34

The Melas allowed community groups to celebrate the sacrifices, contributions, achievements, and global connections of Guyana's Indian ancestry through the performing arts.



*The National Dance Company during a performance in Nrityageet 34
at the National Cultural Center, May 4, 2013*

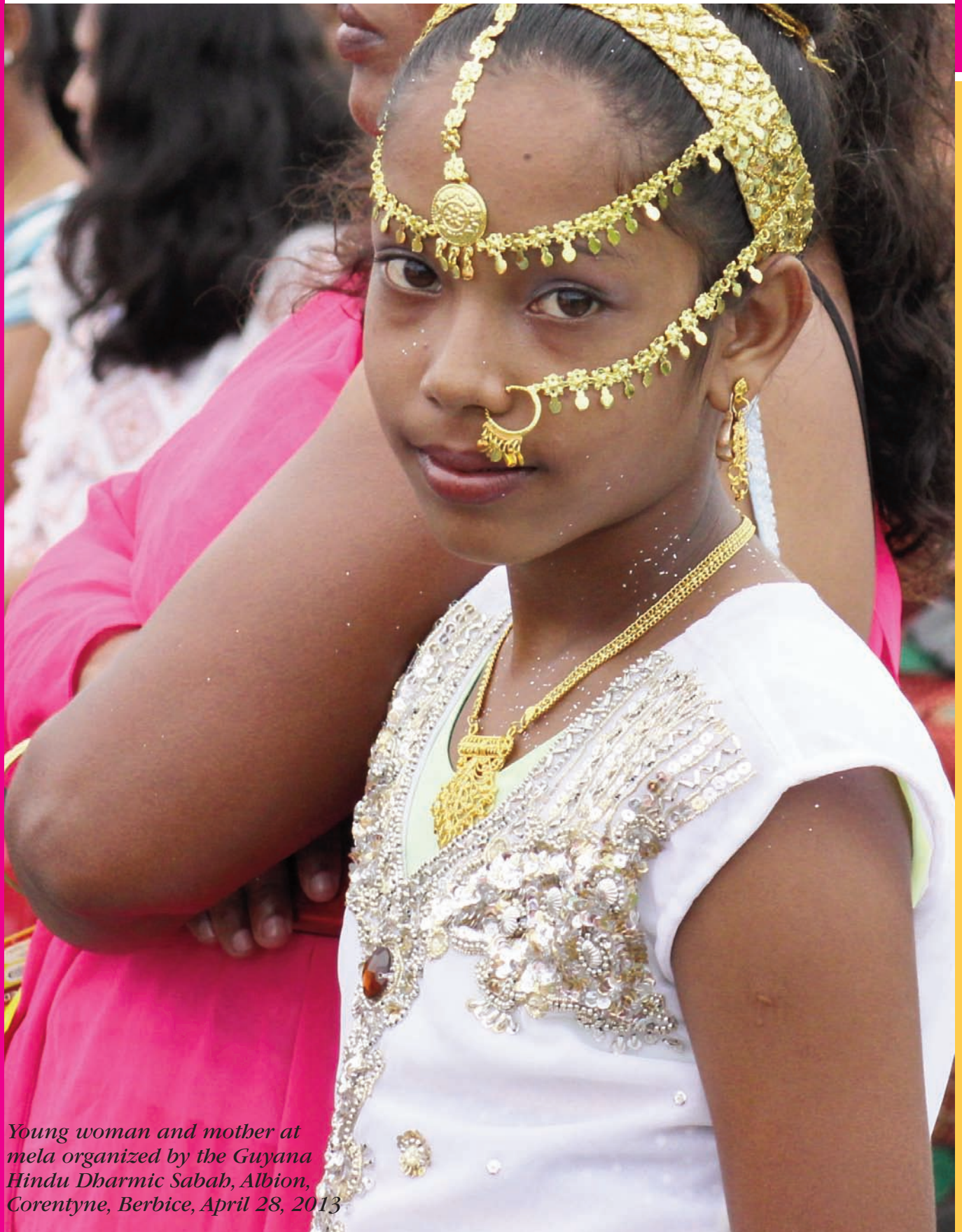
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Dancers from the Guyana Hindu Dharmic Sabha during the mela at Albion, Corentyne Berbice, April 28, 2013



Dr. Seeta Shab with the Nadira and Indrannie Shab Dance Troupe at the mela at the Indian Memory Gardens, Camp and Church Streets, May 1, 2013

Photographs- Vibert Cambridge



Young woman and mother at mela organized by the Guyana Hindu Dharmic Sabah, Albion, Corentyne, Berbice, April 28, 2013

175TH ANNIVERSARY OF INDIAN ARRIVAL IN GUIANA

Today, many poor, destitute and homeless persons in Georgetown sleep at nights on cardboard on the concrete pavements adjacent to stores.

It is not the first time that it has happened. It occurred many years ago. And one man, a Scotsman, dedicated his life, at that time to making life easier for them. His name was most peculiar. It was Alexander Alexander.

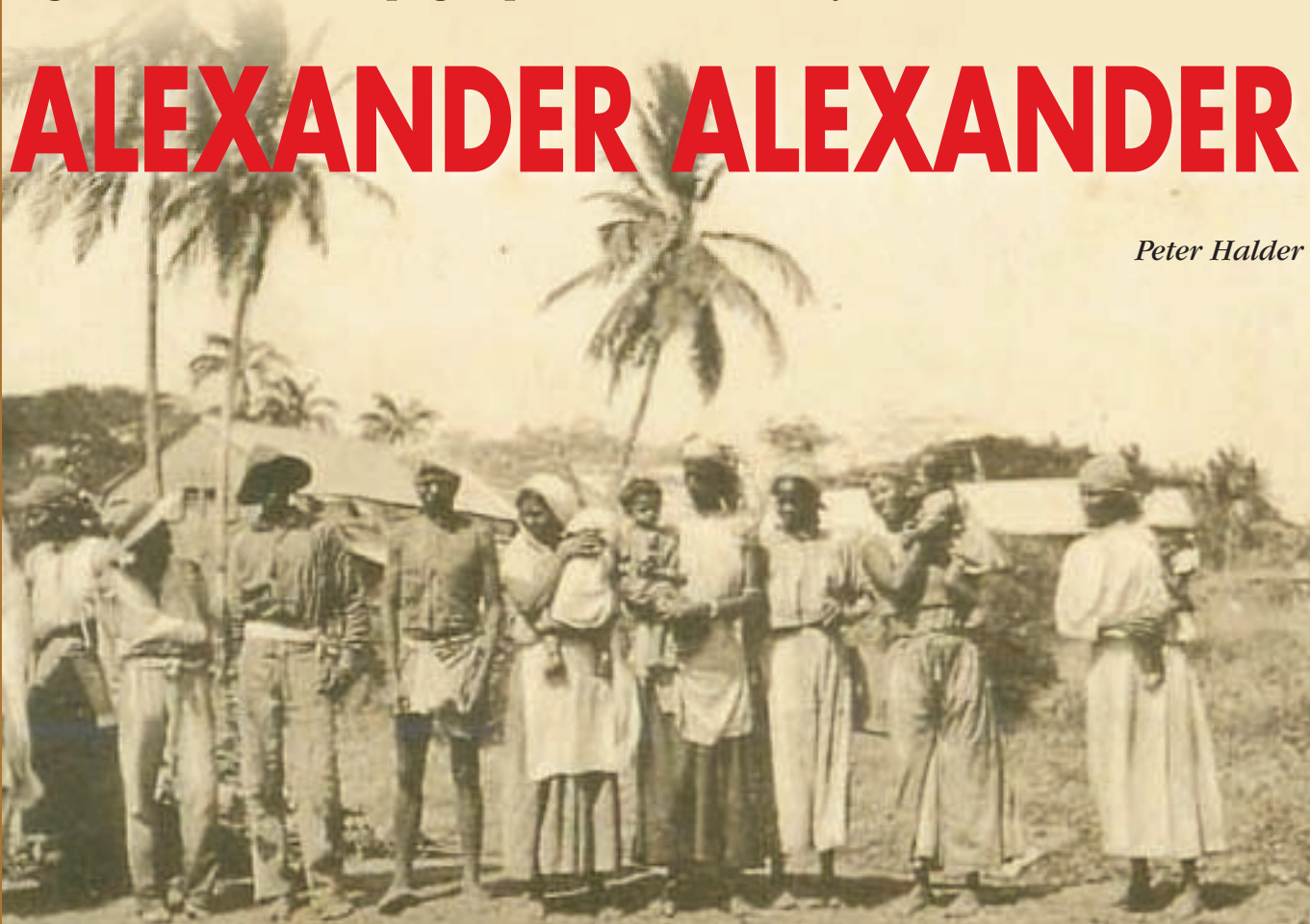
Alexander Alexander was born in Scotland. Fed up with life there, he decided to seek his fortune and future in one of the many British colonies. He chose British Guiana.

In the 1800s, there were many opportunities for good jobs on sugar estates and in public administration. Sugar was the main industry and economic activity in British Guiana.

Alexander Alexander obtained a good job as the Manager of a factory at a sugar-cane plantation at Aurora, Essequibo. Although he held a senior position, for one reason or another he was not very happy. After five years, he took his long vacation leave and returned to Scotland. While there, he became infatuated with and decided to join the Salvation Army, a charitable organization devoted to helping the poor, destitute and needy in the London slums.

ALEXANDER ALEXANDER

Peter Halder



HE OPENED THE FIRST SOUP KITCHEN IN BRITISH GUIANA FOR INDIAN IMMIGRANTS, IN KINGSTON, ON BROAD STREET AND ON AMERICA STREET.

Alexander Alexander

Alexander had become acquainted with many Indians who were having a difficult life. In 1896, with what money he had, he opened the first Soup Kitchens in Kingston, on Broad Street and on America Street to provide meals and subsequently opened a night shelter for the homeless to sleep, at a cost of a penny a night. He also leased the Sugar Estate Manager's house at La Penitence and set up a Home and a School.

Peter Halder

He returned to British Guiana and resumed his job at Aurora. It was a shock but delight to everyone to see him on the job wearing his blue Salvation Army uniform. He resigned in 1896 to dedicate his life and energies to helping the poor, the destitute and the homeless.

During the time he had worked on the sugar estate, he developed a special concern for immigrants from India. The first of indentured immigrants arrived in British Guiana on 5 May 1838. Alexander had become acquainted with many Indians who were having a difficult life. First of all, work was not available for everyone, and when it was not, they went to Georgetown in search of employment, slept on pavements and cooked there as well.

Alexander decided to do something about it. With what money he had, he opened the first Soup Kitchen in Kingston to provide meals. Each meal cost a penny. Meals were substantial and included roti and dhal. Coffee was also available and sold for a cent a pint. It was also sold on carts which traveled around the city daily. Some 90 gallons of coffee were sold daily. He subsequently opened a night shelter for the homeless to sleep at a cost of a penny a night.

The pavement people were at first suspicious and had to be practically forced to make full use of the services Alexander provided.

The Scotsman became a changed man as well. He gave up his European clothes, began wearing a dhoti and walked around bare feet. He changed his name to Ghurib Das (servant of the poor) and earned the nickname "Coolie" Alexander. He also became a vegetarian.

In due time. Soup Kitchens and Shelters were also set up on America Street and on Broad Street. It is believed that Alexander later donated all to the Salvation Army which by then was firmly established in Georgetown. He also leased the Sugar Estate Manager's house at La Penitence and set up a Home and a School.

The Salvation Army was at that time divided into two Divisions - a West Indian Division and an East Indian Division. Captain Teckleperry headed the former. Alexander Alexander, aka Ghurib Das or "Coolie" Alexander, was in charge of the latter.

The man from Scotland made a significant contribution to the plight of many Indians, who had migrated to British Guiana or were family members of indentured Indians.



Photographs: Andrew Jeffrey
(Source: Silvertorch)

Marriages in the Logie Lines

IN THE CEREMONY THAT EVOLVED ON THE PLANTATIONS THE DOLA AND THE SHADI RITES WERE FUSED IN THE DEVELOPMENT OF A CEREMONY THAT BECAME WIDELY USED.

Dale Bisnauth, deceased

If we combine the observations of Immigration Agents, Henry Gladwin, H.L. Straker and W. Crawford, it will be possible to reconstruct a Hindu marriage ceremony of the 1890s. The ceremony was elaborated upon as time went by, but the basic structure has remained the same.

It was the parents of the parties concerned who first of all decided that their children should be married to each other. A Pandit (or priest) was then consulted as to an auspicious day for the celebration of the nuptials. Then, by the ceremony of HALDI, the LAGAN (date) was fixed.

On the day of the wedding, the bridegroom was taken in procession to the bride's parents' house and conducted to a tent specially erected for the wedding. In due time, according to Straker, the



(From Andrew Jeffrey's collection of photographs)

Guyana Cultural Association of New York Inc. on-line Magazine

Marriages in the Logie Lines.

bride “being shrouded in thick folds of muslin or variegated hues and patterns” joined him and the ceremony commenced in the presence of the bride’s relations, invited guests and the bridegroom’s BARIST or party.

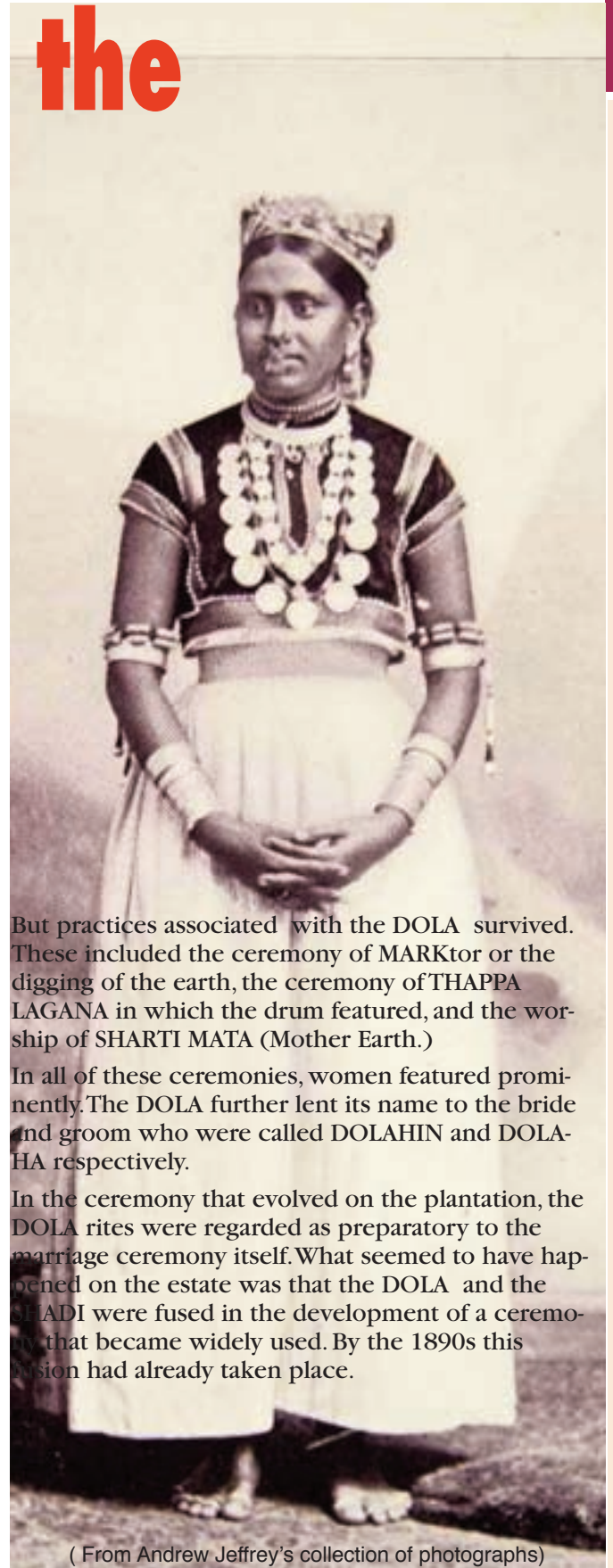
The ceremony lasted for hours. During this time, the bride and groom sat in a square marked out in the center of the tent in front of the ceremonial fire. In front of them, sat the officiating Brahmin pandit.

Gladwin continues, “The Pandit reads passages from the saved books, and offers a prayer that the DEOTAS will witness the union and bless it with happiness and make it fruitful. The father of the bride gives her to the bridegroom with appropriate words, and the garments of the couple are knotted together; they then make a circuit of the bamboo a stated number of times, and returning in their seats, the bridegroom touches the head of the bride with SENDOOR.

The application of the SENDOOR (a vermillion powder) to the parting of the bride’s hair was the climax of the ceremony; it was also the first time, perhaps, that the bridegroom glimpsed his future wife’s face as he raised the purdah covering her face, to apply the SENDOOR.

The ceremony outlined resembles the SHADI ceremony of a caste of Northern India of those times. Another caste marriage ceremony was the DOLA. In the DOLA, the marriage ceremony took place at the bridegroom’s residence to which the bride came on the day before the ceremony. Her coming was marked by an attitude of humility befitting a party importuning marriage on behalf of a poor girl.

In British Guiana, because of the scarcity of suitable girls for marriage, there was a little need for a father to importune on behalf of their daughters; consequently, the DOLA was hardly practised.



But practices associated with the DOLA survived. These included the ceremony of MARKTOR or the digging of the earth, the ceremony of THAPPA LAGANA in which the drum featured, and the worship of SHARTI MATA (Mother Earth.)

In all of these ceremonies, women featured prominently. The DOLA further lent its name to the bride and groom who were called DOLAHIN and DOLAHHA respectively.

In the ceremony that evolved on the plantation, the DOLA rites were regarded as preparatory to the marriage ceremony itself. What seemed to have happened on the estate was that the DOLA and the SHADI were fused in the development of a ceremony that became widely used. By the 1890s this fusion had already taken place.

(From Andrew Jeffrey’s collection of photographs)

14 REGISTER FOR GCA CARIBBEAN HERITAGE SUMMER CAMP

GUYANA CULTURAL ASSOCIATION OF NEW YORK INC./GUYANA FOLK FESTIVAL

CARIBBEAN HERITAGE SUMMER CAMP



FLATLANDS REFORMED CHURCH

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3931 KINGS HIGHWAY, BROOKLYN, NEW YORK

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Caribbean Heritage Summer Camp



Sponsorship invited from organizations & individuals

The GCA Caribbean Heritage Summer Camp for 2013 will be held at Flatlands Reformed Church, 3931 Kings Highway, Brooklyn, NY. Another GCA program open to all members of the community, the camp is sponsored again by the NYC Department of Youth and Children Services through the initiative of Matthieu Eugene and Jumaane Williams, members of the NYC City Council. These six week service to the children of Brooklyn and other boroughs is amply supported by Pastor, Rev. Paul Glover, and the Consistory of Flatlands Reformed Church who have provided the excellent Activity Building and the grounds for this effort in collaboration with a faith-based organization and a not for profit cultural association. Additional support is provided by Guyanese alumni, and village and other not for profits groups as well as individuals committed to the cause.

The camp for 2013 will run from Monday, July 8 through Thursday, August 15, from 9 to 3pm Monday through Thursday. It is open to children 5 through 12 years old.

Early registration was on Friday, May 24 at Flatlands Reformed from 6 to 9 pm. Part of the evening was dedicated to the inaugural meeting of the GCA/Flatlands Reformed Family Advocacy Group.

A registration fee of \$5.00 and a modest fee of

\$25.00 per week per child is charged for the camp. Scholarships are available.

The camp will use its internship program again this year. The program will include an expanded STEM unit that will pervade all its other offerings, in particular, a video art experience. This latter will be led by the well-known artist Damali Abrams. In addition, in keeping with its successful practice over the years and its continued improvement, the camp will be served by Edgar Henry (Music); Verna Walcott-White (Dance); Juliet Emanuel (Literacy); Claire Goring (Art Matters); Maurice Braithwaite (Performance) and Muriel Glasgow (STEM), among others. Also invited to lead workshops are Roy Brummell (Folk/STEM); Ron Bobb-Semple (Theater); Keith Proctor, Hilton Hemerding (Music); Alexander Betton-Haynes (STEM); Ashton Franklin (Book Production); Donna Walcott-Mitchell (Culinary Skills); Akoyaw Rudder and Winston "Jeggae" Hoppie (Drums) and Yvonne McCallum-Peters (Writing). This camp is a literacy based experience.

A tour of this landmark facility that serves as the premises for the Camp will be led by Rev. Paul Glover.

For more information please call 718 209-5207.

GUYANA FESTIVAL OF MUSICAL ARTS, 2013

My Night at the Championships

Margaret Lawrence

The Christian Brethren Assembly Choir cond. by Maureen Newton

The Musical Arts Festival Inc. in collaboration with the Ministry of Culture, Youth & Sport, The Guyana Music Teachers' Association and the Woodside Choir, MS, presented the 17th Biennial Musical Arts Festival from April 29 – May 4, 2013 at the National Cultural Centre and the Regency Suites.

I have a love-hate relationship with Music Festivals, because inasmuch as I love Musical Arts, I am quite limited in performance but enjoy listening to a good rendition. The word "Music Festival" conjures up memories of being trained by the inimitable (and persevering) Ms. Edith Victorine Pieters, AA to sing a duet

"O Tell me Pretty River", with classmate Dawn Profit and a solo (can't remember the name of the poor song that I murdered). Unfortunately I could only attend the Championships on the final night of the Festival, so I went to Regency Suites with great expectations, especially having enjoyed thoroughly, the 15th Biennial Festival Championships at The Bishops High School.

The night was an enjoyable one with various levels and standards of entertainment and results, some of which I did not support, but in the end Guyana won because of the great talent that was celebrated.

FESTIVAL OF MUSICAL ARTS



Majek Fingers Drumming School

The inclusion of the Class – Ethnic Music: Drumming was innovative and took cognisance of this vibrant art form that links our cultures.

The night was an enjoyable one with various levels and standards of entertainment and results, some of which I did not support, but in the end Guyana won because of the great talent that was celebrated.

The inclusion of the Class - Ethnic Music: Drumming was innovative and took cognisance of this vibrant art form that links our cultures. The enthusiastic Orlando Primo and Majek Fingers Drumming School were awarded with the respect due as musicians. They won the Instrumental Solo and Choral & Instrumental Group Championships respectively.

I still cannot understand how the Christian Brethren Assembly Choir conducted by Maureen Newton lost the Choral Championship with their excellent rendition of "A Canon of Praise". I really loved The Guyana Police Force Small Group which had the audience swaying in fond appreciation of their "Tango For Band" & "Italian Festival" conducted by Insp. Mathew Joseph with trumpeter L/Cpl 18736 Anthony Trim. Inwardly I called for a return to the Sunday concerts on the Seawall Bandstand.

Mrs. Kathleen Thompson-Henriquo was adjudged the Overall Festival Champion with her excellent dramatic poetry and verse speaking with "The Quality of Mercy"



Orlando Primo , Instrumental Solo Champ being presented with his trophy from Dr. Erv Janssen



Festival Champion Kathleen Thompson-Henriquo receives trophy from Dr. Erv Janssen of the Lutheran Church of Tulsa, Partners Prog.

FESTIVAL OF MUSICAL ARTS



My Night at the Championships

Margaret Lawrence

Guyana Police Force Small Group cond. by Insp. Matthew Joseph

(Merchant of Venice - Shakespeare) & "Columbus from his after deck" (The Emigrants-Edward Kamau Brathwaite). Kathleen's versatility was evident when she sang "Send In the Clowns". She is a humble, simple and talented product of a creative family led by the playwright Rev. Thompson of St. Andrews Presbyterian Church. She recalls her brother, David, shining at "Teensville" and "In Search of a Star" while she was the "mousey" one at St. Margaret's. Her foray into drama were happy days with her sister, Ann, when they took their toys to Sunday School on the front steps. Ann would do the roll call and Kathleen would respond for each toy in a different voice. Of course the home concerts were occasions for "dressing up" with an unusual assortment of clothes.

St. Margaret's offered sound voice training while Queen's College and ISCF Bible Club gave Kathleen opportunities to experiment with drama and music. The Thompson family's tradition of participating in every Music Festival ensured that she was appreciative of the Performing Arts and in fact she missed those years when there was no Festival. Kathleen entered 4 classes in the 2013 Festival because she had "some time on her hands" and persevered even though she became employed during her training, some of which was facilitated by Dramatist/Musician Rosamund Addo.

Kathleen's selections were chosen because of the significance of their message and contribution to Theatre. She was a little disappointed in the standard of verse speaking and dramatic poetry. Having paid much attention to her costume and props, Kathleen thought that participants could have used these tools to their advantage as well.

Surprised but pleased at being presented the Overall Champion Trophy, Kathleen will be volunteering her skills to encourage and train youths for the next Festival.

Festival Director, David Dewar, deems the Festival a success because of the level of youth participation but acknowledged that the seniors need some encouragement. He is particularly proud of The Diamond Drummers, comprising deaf and dumb youths and the rare find of a 13yr old bass singer from Tutorial High School. It is also likely that the operations 18th. Biennial Music Festival will be computerised.

The Adjudicators were Dr. Joyce Jonas, former Senior Literature Tutor, University of Guyana and Examiner of English Literature for The Caribbean Examinations Council, Ms. Marilynda Lynch, musician and alumna, Oral Roberts University & Mr. Donald Ryan Adjunct Piano Professor, Oral Roberts University.

HIGHLIGHTS FROM THE GUYANA MUSICAL ARTS FESTIVAL 2013

Mrs. Elsie Croal - Festival Coordinator

The Guyana Musical Arts Festival, 2013 was held from April 29 to May 4, 2013 at two locations, the National Cultural Centre and the Regency Suites Hotel. Three sessions were held at the National Cultural Centre and eight at the Regency Suites Hotel. The main supporter of the festival is the Ministry of Culture, Youth and Sport. The Minister Dr. Frank Anthony is the Patron of the Festival. The other partners are the Lutheran Church of Tulsa, The Guyana Music Teachers Association and The Woodside Choirs M.S. Other contributors were from the business community who are very supportive of the cultural development of the country.

Scope

The event was a success, especially the Children's Classes. There were 206 entries in the Children's Classes and 76 in the Adult or Open Classes. This is most heartening as GMAFI's aim is to see full cultural development and participation by all of Guyana.

Participation

- Contestants came mainly from Georgetown, Region 4 - (East Coast), Region 2 - and Region 10.
- Students from nursery schools, primary schools, secondary schools, and private schools entered various classes.
- Three Church choirs entered various classes. Other groups such as the Ministry of Culture Youth and Sports Steel Orchestra Ensemble, the Guyana Police Force Small Group, the Otishka Drummers and the Majek Fingers Drumming School, also took part in the proceedings.

Highlights

- The participation by schools from outside of Georgetown was most encouraging - the Region 10 Regional Choir took part and entries were received in several Classes from Annandale Primary and Secondary Schools, Bladen Hall Secondary, President' College and Golden Grove Primary and Secondary.
- The Georgetown Schools, as usual, participated in the festival along with a number of Private Schools, many of whom took part for the first time. A notable winner was Success Elementary School, a new school, which gained several prizes in the Primary School Choirs, Action Songs Primary Schools, Folk Songs Primary Schools also claimed the Children's Choral Championship.
- The Region 10 Choir placed first in the Class for Mixed Voice Choirs.
- Annandale gained prizes in the Folk Songs Secondary School Class, the Action Song Primary Schools Class, and the Secondary School Choral Speaking Class.
- Drumming has come into the limelight. This year



Judges: R-L: Prof. Donald Ryan, Ms. Marilyn Lynch, Dr. Joyce Jonas & Festival Coordinator Ms. Elsie Croal, Elaine Murray, Festival Committee member.

the festival had participation from many drumming schools. These included the Otishka Drummers, the Hebrew Family of Guyana, the Majek Fingers drumming school and the Diamond Special School Drummers. The Diamond Special School, a group of differently abled children participated not only as a group but many of them did solo items. The winner of this class was Sherika Ramlachana.

- In the effort to continue the promotion of music in schools, in addition to the trophies that were presented to winners at the Final Championship Sessions a recommendation was made by the Ministry and adopted, that schools would be awarded prizes that would assist in the development of music programmes in the schools. A survey on the musical needs of those schools which gained prizes has been conducted and special prize giving ceremony will therefore be held shortly at which the schools will be presented with their prizes. These will include musical instruments, DVDs and interactive training programmes in music.

- The Overall Festival Champion for 2013 is Kathleen Thompson Henriquo who was awarded first prize in three Classes - Verse Speaking, Dramatic Poetry and Vocal Solo - Songs from the Shows - Ladies Voices.

- A new Class for composers was won by Lianne Williams Dewar. Persons were asked to compose an original composition on Bird Sounds of Guyana and written for performance as an instrumental piece and/or a vocal solo with instrumental accompaniment. The prize for this class was given by Dr. Vibart and Dr. Patricia Cambridge.

A HERBAL REMEDY FOR EVERY AILMENT

FOR BILIOUSNESS:

Pear Leaf, Zeb Grass, Coryla, Neem, Bitter Tally, Carrion Crow Bush, Sand Bitters.

POST NATAL CLEAN-OUT:

St. John Bush, Inflammation Bush, Gully Root, Mini Root, Wild Black Pepper, Cow Foot, Maran, Man Piaba, Woman Piaba, Coryla, Sand Bitters, Neem, Bitter Tally, and Broad Leaf Thyme.

BACK PAIN:

Kapadula, Sarsparilla, Granny Back Bone, Locus Bark, Cooper Bark, Monkey Ladder, Devil Dulla, Kackshun and Iron Weed.

HYPERTENSION & SKIN DISEASES:

Bird Vine, Black Sage and Bread Fruit Leaf for hypertension, and for skin diseases, a concoction of Neem, Bitter Tally, Carrion Crow, Money Bush, Coryla, Physic Nut Leaf.



Guyanese and the use of alternative medicine

Do you remember August holidays and the “clean-out” we all endured just before school re-opened? Senna, leaves or pods was a ‘must’, Cascara if you were unlucky, 5-Oils: a nasty mixture of castor, olive, peppermint and two other oils that should be happily forgotten, followed by half an orange which your parents imagined would ‘make it taste better?’

Guyana and Guyanese can be justifiably proud that medical science from the more ‘developed’ societies has exploited many of Guyana’s natural resources in the manufacture of drugs and medicines. Curare is a poisonous substance obtained from the plants of Guyana’s rain-forests, which is used in anesthetics and antidotes for snakebites.

Guyanese used herbs, flowers, bark, roots and fruits as bush medicine long before alternative medication became known to Europe and North America. For colds, diabetes, heart ailments, frigidity, blood pressure, and liver problems – many ailments could be cured using bush remedies.

It is time that we paid more attention to the medicinal and other values of our plant materials known and unknown, and conducted our own research. In these days of easy communications via e-mail, Facebook, Linked-in and countless others, we hear constantly of the newly? discovered uses of what to us are fairly common plants. Our ancestors knew the value of these plants decades ago but Western scientists are now re-discovering these facts and distributing (or otherwise, since some information was simply kept under wraps) the information so that manufacturers can profit from their potions! We are merely the purchasers of the products! How sad!

As our e-mails remind us constantly, quite ordinary fruits and vegetables have now been found to have medicinal value and various parts of these plants are also sold by the brothers. A few of the more commonly sold ones are Carilla, Ochro, Parsley, Soursop and Tamarind.



SWEET BROOM
(*Scoparia dulcis*) Laxative

This herb is common in both Guyana and Surinam and is used here as a laxative, for what are called ‘woman troubles’, usually those related to either the absence of or difficult or painful menstruation, and also for fever and diarrhea.



NEEM (*Melia azadirachta*)
Bitters for the blood

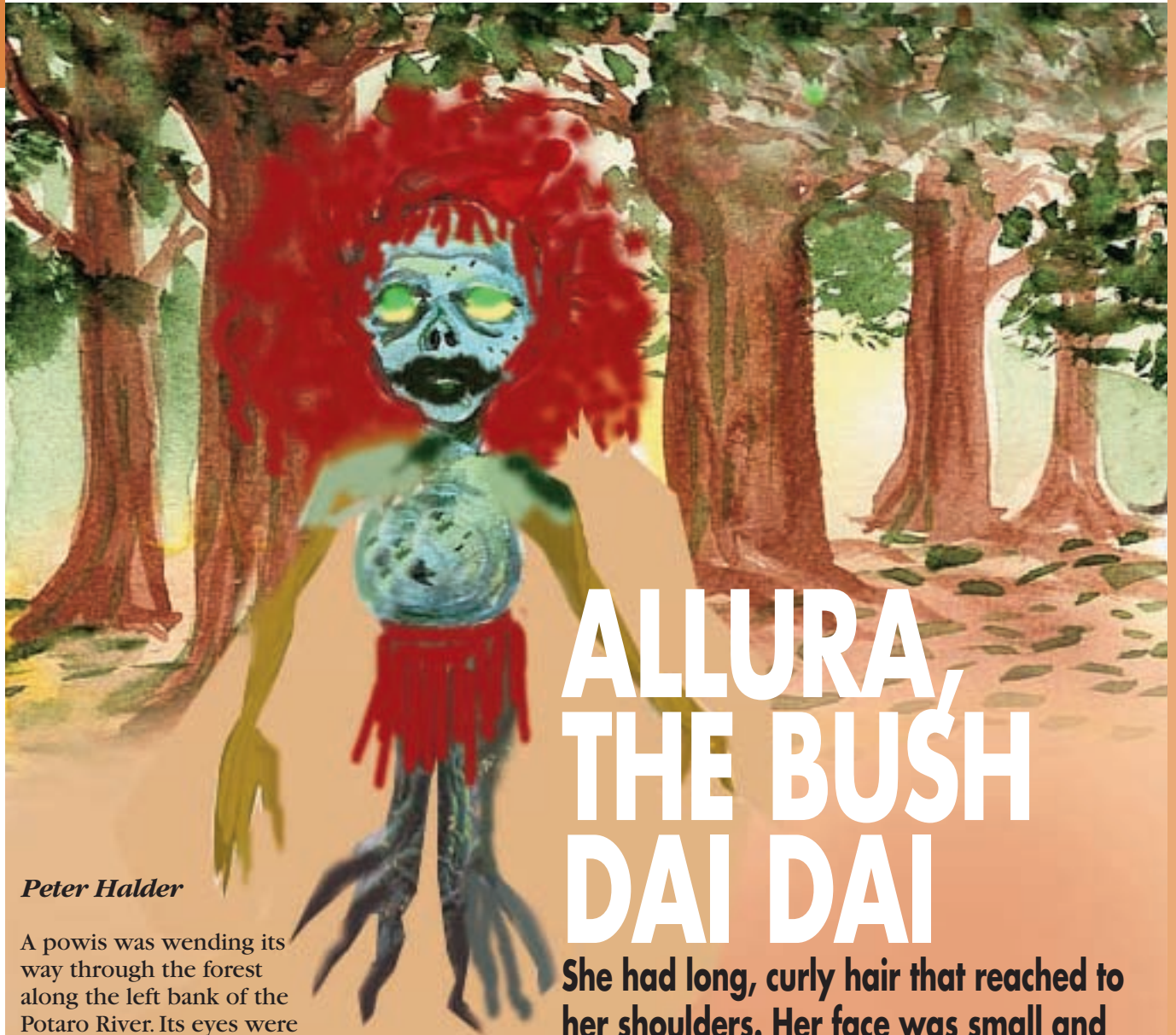
Neem is a very ornamental tree and must have been brought to Guyana by Indians who migrated here because of its enormous range of medical uses. This tree also produces valuable timber but to date it has remained a back-yard tree valued for the medicinal uses. The leaves are popularly sold as a

remedy for cleansing the blood but in other countries it has been used for a wide range of maladies such as ulcers, diabetes, worms, asthma, hemorrhoids and even leprosy.



ZEB GRASS (*Tradescantia elongata*) Biliousness

Zeb grass use is common in Guyana and Surinam. In Guyana infusions are recommended for the treatment of fever and biliousness but in Suriname it is also used to treat warts, hair loss and high blood pressure.



Peter Halder

A powis was wending its way through the forest along the left bank of the Potaro River. Its eyes were focused on the ground looking for food. It stopped suddenly and raised its head. It looked at the wide trunk of a large greenheart tree. It scampered quickly away in the opposite direction, scared by what it saw.

From behind the tree stepped a female creature that would have startled and terrified more than the powis.

She was the epitome of ugliness. She was brown-skinned, short and stout. She had long, curly hair that reached to her shoulders. Her face was small and round and made hideous by two large, green bulging eyes with no eyebrows. Her nose was small and wide and her lips were thick.

ALLURA, THE BUSH DAI DAI

She had long, curly hair that reached to her shoulders. Her face was small and round and made hideous by two large, green bulging eyes with no eyebrows. Her nose was small and wide and her lips were thick. Her ears were large and oval shaped but the tops were pointed. Her arms were long and reached past her knees. Her fingers were short and fat and instead of finger nails, she had claws.

Allura, The Bush Dai Dai

Peter Halder

Her ears were large and oval shaped but the tops were pointed. Her arms were long and reached past her knees. Her fingers were short and fat and instead of finger nails, she had claws. Her legs were built like two wallaba posts, with bumped knees and ankles. Her thighs were thickly muscled and her toes, short, fat and splayed from walking barefeet. Instead of toenails, she had claws. She had a bulbous tummy and small, round, outthrust breasts. At her back, just above her waist, was a tail similar to that of a black jaguar. It was curled and bushy at the end and did not touch the ground. She wore a black jaguar skin loin cloth around her waist. Her face wore a constant snarl. She was a Jungle Jumbie, called by the Amerindians who lived in the interior of Guyana, Bush Dai-Dai. She lived in a cave under a hill about twenty yards to the west of the green-heart tree. Her mother was of the Akawaio tribe. She was raped by a Kanaima, a black evil spirit which lived in the forest. The Dai-Dai was conceived in human form from the rape but was a Bush Spirit.

The Jungle Jumbie was in heat and hungry. She was on her way to satisfy both needs.

Earlier in the morning, the Dai-Dai had changed into an eagle and flew over the forest. She heard a lot of noise to the east in the direction of the river. She flew over the area and saw a dredge shoveling gravel from the bottom of the river. On the bank of the river a large sieve. The gravel from the dredge was cast into the sieves. There were two men on each side of the sieve who sifted it and every now and then would give a shout and display gold nuggets. The nuggets were put in a large Cow and Gate milk powder tin. She looked further around and saw four tents in which the gold miners slept. She noticed one was fair-skinned, of mixed face and well-muscled. He is my pick for tonight, she told herself. She flew around and around until she saw him leave the sieve and walked towards a tent which was at the edge of the forest. She nodded her head with pleasure and a gourmet delight

and flew back to her cave.

The Dai-Dai, in her normal form, walked slowly through the forest to the edge where she knew the tent of her choice was. She took her time because she wanted to arrive there just after dusk. She timed her walk perfectly.

Arriving at the edge of the forest, the Jungle Jumbie stopped. She wanted to be sure that the tent really belonged to the miner she had selected. She stood still, took her index finger, spat on it, and used it to mark a circle on her forehead. She spat on her finger once more and drew two lines, meeting at an angle at the circumference of the circle. She raised her head and stared at the top of the hill where she lived. She whispered in a language of her Kanaima father and repeated it, "change me into a bush toad." She was instantly changed into one.

The big, fat, ugly, dark toad, its back decorated with bumps and its green eyes bulging, hopped to the side of the tent, pushed its head under the flap and peeped inside. It was the right tent. She returned to the forest. There she performed the transformation ritual again, using the toad's long tongue. "Change me into a most beautiful woman," she asked. On this occasion, a mist appeared around the toad and, after several minutes passed, a beautiful woman stepped out of it.

The selected victim, Teddy Croft, pulled the flaps of the tent apart and peeped out, intrigued and perhaps, lured by the female voice. He had not seen a woman for months. When he saw her in the light of the gas lamp from inside the tent, he nearly fell. Never in his whole life had he ever seen such a beautiful, alluring and sexy woman.



Allura, The Bush Dai Dai

Peter Halder

“Hello,” he said, “isn’t it too late to be walking about the jungle filled with ravenous and savage beasts and reptiles.”

“I don’t believe you are a beast or a reptile but I bet at the sight of me you may be emotionally ravenous. My name is Allura, meaning alluring and filled with pleasure. I live in a troolie palm hut across the river and I have often seen you working on the river dredge and at your mining sieve. I am not married. I never was. I became attracted to you like a piece of steel to a magnet and decided to come and visit you after work. I thought maybe we can find common ground to end the loneliness that surrounds our two lives and partake in the emotional rhapsody of life in which two become one and together we journey into the physical paradise and joy of life and living,” the temptress replied, choosing her honeyed words with care from reading his mind.

“Since you insist I won’t resist. So come into my tent, my beloved. Show me the charms that you possess. Let my eyes feast on the Garden of Eden of your body. Share with me the nectar of your kisses and lead me to the fulfillment of my utmost desire,” said the beguiled Teddy.

In the tent, the pair savagely tore off the clothes they wore, embraced each other like two wrestlers in a prize fight and began to make love with total abandon. They lay panting on the “common ground” of the tent but as they looked at each other body and into each other’s eyes, lust regained its fervor and they continued their assault on ecstasy.

It was all over in a while, the second time taking longer. Soon Teddy was fast asleep and snoring. The Dai-Dai was not. Satisfied from the sounds of her lover that he was fast asleep, she put the fingers of both hands around his neck and strangled him to death. She then took a knife and sliced open the back of the canvas tent. Repeating the transformation ritual, she changed into a giant werewolf with giant fangs and teeth. She sank them into the dead man’s shoulder and pulled him through the back opening and into the forest. Effortlessly, the mighty jaws of the werewolf dragged its victim to her cave where the Dai-Dai lived. Sitting on its haunches, the ritual was repeated and the Bush Jumbie resumed her Dai-Dai form and sat, legs crossed on the grassy ground. Her eyes gleamed as she viewed the naked body in front of her, her mouth watered and her teeth grated with hunger. She set about eating her human flesh dinner slowly but with gusto. When only the skeleton remained, she arose and pulled in to the river and threw it in.

The Bush Dai-Dai returned to her cave. She lay on a mattress of dried troolie palm leaves spread out on the ground. Before she fell asleep, she smiled and whispered, “One down and three to go. What would I do without mining camps and timber grants in the forest? Sex and male humans are my nature and I must do what I have to do to live.”



A Love Poem

T. Eric Matthews

*The arrow of your loving pierces my heart
 My heart's blood washes the far shores of your mind
 I am shaken, shaken to the very foundations of my being
 Your teeth, like pearls of love, flay me
 My skin is stripped, I am laid bare
 My flesh is your flesh; your soft tongue is a spear, an assagai
 I am gored, I bleed red; Red is the color of my love for you
 Your fingers are gentle drumsticks on the pulse of my heart
 Your hands are firm and gentle on the skin of my drum
 The rhythm of my life is yours, my spirit dances for you
 My heart is the song;
 your loving is the melody*

ABOUT THE POET:

T. Eric Matthews, a Guyanese and former teacher with New York City Public School System, resides in Fairburn, Georgia.

MA, NANI, AUNTIE, NENEN, BHOWJIE: WOMEN AND LIFE'S CHALLENGES

As a male person, I will never know how it feels to be a mother, more so to bear a child who was conceived as a result of a sexual assault.

To be the mother of such a child is not only a challenge but also an emotionally traumatizing and socially debilitating experience. The ideal condition of becoming a mother is to be in love with the one who fathers the child and to enjoy a close relationship with the offspring, representing core family values and kinship structure. The mother of a child, who is the result of a rape, endures a horrific experience, finding it difficult to demonstrate unconditional love and affection because of the haunting memories that lingers in her mind. The aftermath of such trauma vacillates between complete emotional collapse and measured resilience, depending on community awareness and response, and level of support from significant others.

Invariably, family support and counseling is required to help her cope and effectively nurture that off-spring who started life's existence under inconceivably violent circumstances. The fact that a mother ruefully conceives under such conditions and has to subsequently care for an infant as it grows day by day is a constant nostalgic unpleasant recall. She would have to be physically and mentally strong to live with the daily atrocities life has to offer, given those conditions.

Please permit me to relate one such incident which occurred two decades ago when a victim of rape was a cover up tale. At that time I produced a weekly Radio Series entitled "The Eighty Plus Club" on Guyana Radio. In that era I encountered women from all walks of life, who were mothers from a cross section of the Guyanese six raced community and also from practically every Caricom country, the USA, Canada, Australia and New Zealand. Some of these mothers were in their teens, others in their forties.

There was one interview that stood out when I was visiting Wapishana, South Rupununi Savannah. What I observed in that community, is the way mothers spoke of their children, who by then were parents and sometimes even grandparents themselves.

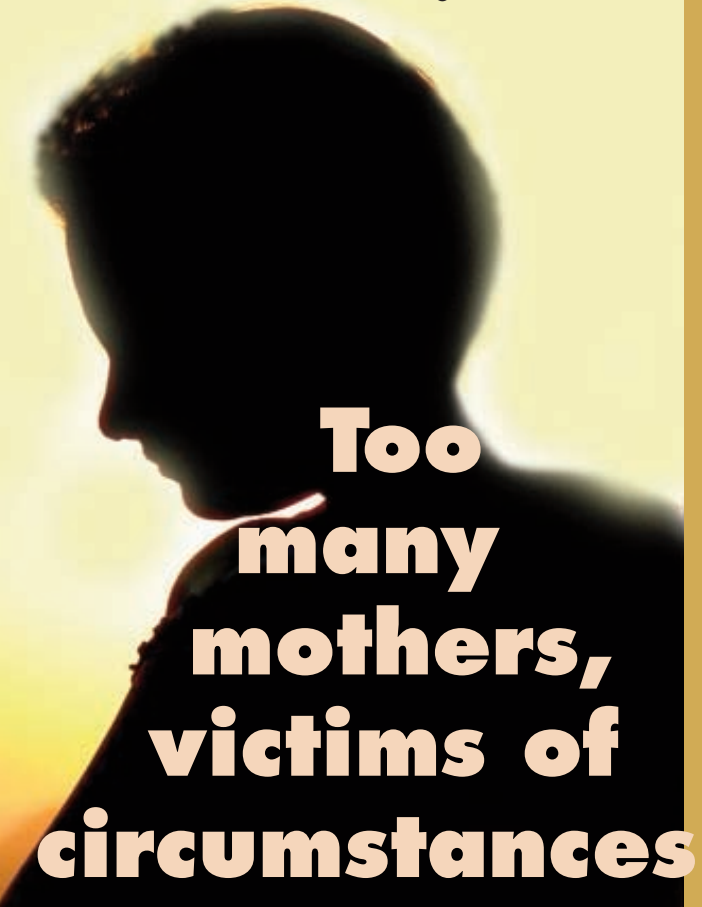
For most mothers, their children, regardless of age, are always juvenile to them. As I interviewed the mothers for my "The Eighty Plus Club", they would sometimes reminisce about the birth of their children, and on a few occasions, the conception. Among my interviewees was Mama May (pseudonym), a dedicated school teacher who discussed her first pregnancy after being sexually assaulted at age 22. Her story goes back to the early 1900s when there was no protection for young female teachers from sexual advances.

Mama May told me that the Headmaster locked her in his room one afternoon and "had his way" with her. She conceived and her teaching career ended. The Headmaster did not take responsibility for fathering the child, even though he would make 'gifts' to her to help her out. In the eyes of the public, he was the generous benefactor

and no one knew the identity of the child's biological father. Mama May kept the 'family secret' from everyone. She told me that she did eventually inform her son when he was "a big man" after the Headmaster had died. But she never revealed it to anyone else, until that interview with me, at the age of 92. As Mama May related the traumatic experience, tears were cascading down her wrinkled cheeks, albeit 70 years later. As I was leaving, her Caregiver said: "Mr Farrier, I heard her tell you that she was raped. I was with her all these years and she never told me about that!" Of course I was surprised and wondered why she confided in me.

The reality and moral of this case is that rape is not only physically violent, but also dehumanizing and psychologically devastating, causing shame, denial, clinical depression and self-doubt. It scars a woman for life, especially when it results in her becoming a mother. Mama May's tears were symptomatic of a Post Traumatic Stress Syndrome, which can last a lifetime. The emotional pain was with her 70 years later. Domestic violence is still prevalent in various ethnic communities and the workplace, where employees are vulnerable to sexual advances. Unfortunately, violent sexual assault on women, one of the many tools of perennial gender oppression in our region, has not until recently, been given serious attention. I am certain that there are other women who could attest to similar tales. There is much work to be done, since too many mothers even today are victims of like circumstances.

Francis Quamina Farrier



**Too
many
mothers,
victims of
circumstances**

'Glamour Girl' Dorothy Ivy Roth is now a centenarian...

she remembers dancing the Foxtrot at the Portuguese Hall and at the Assembly Hall



"Well I'm a 100. Imagine that ..." exclaimed the glamorous girl, who happily said that in her earlier days, she had many boyfriends and did not pass up on the "drinks." However, that lifestyle did not inhibit Dorothy Ivy Pile-Roth from attaining the coveted age of 100. She celebrated the milestone with a simple ceremony on April 29, 2013.

The niece-in-law of the late Walter Roth, after whom the famous museum was named, does not see herself as a role model but as someone from which young people can learn a few key principles.

Though the meek yet humorous Roth experiences challenges with her hearing and sight, she still managed to sit with Kaieteur News for a candid interview.

Born on April 29, 1913 at Plantation Tuschen, she is the daughter of Emma Maria De Lapara and Joseph Ernice Pile who produced 12 children during a long lasting marriage.

As she took a stroll down memory lane, she spoke about her husband, Walter Jerald Roth whom she remembered to be sweet, caring and a fine looking gentleman. But suddenly, she took a detour from reality and told Kaieteur News with much vigor *"Don't fatigue me with that anymore."*

In her still bubbly spirit, Mrs. Roth said that she wished she could still have her favourite drink *"Rum and ginger or Rum and coke"* but sadly she has no other choice but to settle for a plain old *"I-see cream soda."*

As the corners of her lips turned into a glowing smile, she said, *"Oh my! How I loved icing cakes and planting flowers when I was 20. Though I have no children I am content with my life. It is filled with countless beautiful*

moments."

She recalled those golden days of her youth when she did the foxtrot at the Portuguese Hall and the Assembly Hall. Once again she exclaimed that those were sweet memories but *"Don't fatigue me with that anymore."* Members of the Uncle Eddie's home along with some distant relatives who visited her on the special occasion, told Kaieteur News "She is a woman filled with much history. She is a celebrity in our eyes and not to mention what a diva she was in her youth. Her dressing was sophisticated. She was envied by the very best as she lived a high class life and is known to be a personal friend of Janet Jagan. *"She is very frank. Many people do not know that the porkknockers in the Guyana Museum were actually made by her. She made them out of balata and the bats she made from limes that she sliced in half and turned the two halves inside out."* However, the outspoken centenarian did inform this newspaper that she still reminisces about her many lovers.

With a light chuckle she stated, *"Oh my, I have had so many lovers, I really don't know where to start. But I have a secret; I was in love with a guy overseas named Estorga. I loved him dearly. He has my heart."*

Moreover, when asked what is her advice to young girls she said, *"These young girls always wearing some tight up clothing. They give no mystery. But they don't listen to old people like me. But don't bother me about that anymore."*

RYHAAN SHAH'S

"WEAVING WATER"

GUYANESE ARTIST
BERNADETTE PERSAUD
PROVIDES COVER ART
FOR BOOK WHICH
FOLLOWS THE
FORTUNES OF
SEVERAL
JAHAJIS WHO
MADE THE
LAST
CROSSING
FROM INDIA
IN 1917, ABOARD
THE SS GANGES



Photograph of Rybaan Shah by Dwayne Hackett.

Ryhaan Shah's second novel launched in London

Carl Hazlewood

Guyanese artist, Bernadette Persaud, has provided the cover art for “Weaving Water”, Ryhaan Shah’s second novel, which was released on Monday (May 20th) by Cutting Edge Press, London, UK. Both writer and artist live in Guyana.

The novel follows the fortunes of several jahajis who made the last crossing from India in 1917 aboard the SS Ganges. A baby, Neela, born aboard the ship grows up to move through the events that unfold. She is a link with beliefs that go back to ancient times and a source of strength for all that the jahajis face in their new home.

“Weaving Water” is written as a mythical tale of triumph and defeat, of heroism and struggle, as the characters face social upheavals, and the political turmoil that has marked the Guyana landscape.

Shah says that the idea for the central character, Neela, came from a friend who told her about her grandmother who was born aboard one of the last ships to bring indentured labourers from India to Guyana, and whose birth certificate stated: Born at sea.

“I thought: a baby girl born at sea and with no ties to the earth. It was magic, and the story was woven, so to speak, from that central magical idea,” Shah says.

The novel is available immediately as an ebook at [amazon.com](https://www.amazon.com). The print edition will follow shortly.

The photograph for the book’s jacket was done by Dwayne Hackett.

Shah’s third book, *“A Death in the Family”*, will be published by Cutting Edge Press in July.

Her first novel, *“A Silent Life”*, was published in 2005 by Peepal Tree Press, and won the Guyana Prize for the Best First Book in 2007.





HOMEMADE TOYS

ENCOURAGED CREATIVITY, CHALLENGED OUR RESOURCEFULNESS & STIMULATED OUR INVENTIVENESS

Godfrey Chin deceased: GuyFolk Magazine 2008

**SCAVENGED AND SCROUNGED FROM DISCARDS
AND WASTES AROUND THE HOUSEHOLD**

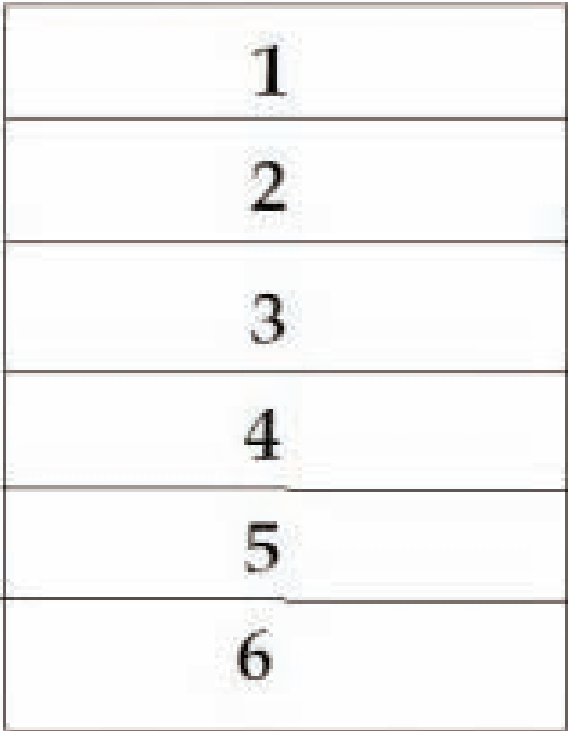
THE HISTORY AND RULES OF PLAYING HOPSCOTCH, CORRECTLY

Hopscotch (Pronounced hop-sko-ch) has been played by children in the streets, schools an gardens for decades, however, most of the time, people jst throw the stone and hop. It seems that very few people know the actual RULES for hopscotch. This hub will not only show you how to play hopscotch, but will tell you about its history, give you tips to help you win, help you choose the perfect stone to play with and tell you what hopscotch can do for your health!

The History of Hopscotch

Hopscotch started in ancient Britain, during the early Roman Empire. Original hopscotch courts were used for military training and were over 100 feet long. Roman foot-soldiers would run the course in full armour and field packs to improve their foot-work. Roman children then made smaller imitations, added a scoring system and so hopscotch was creat-ed.

Below is the old layout of the hopscotch court:



Hopscotch In Other Countries

In France, Hopscotch is called "Marelles", "Templehupfen" in Germany, "Hinkelbaan" in the Netherlands, "Rayuela" in Argentina, , "Pico" in Vietnam and "Ekaria Dukaria" in India.

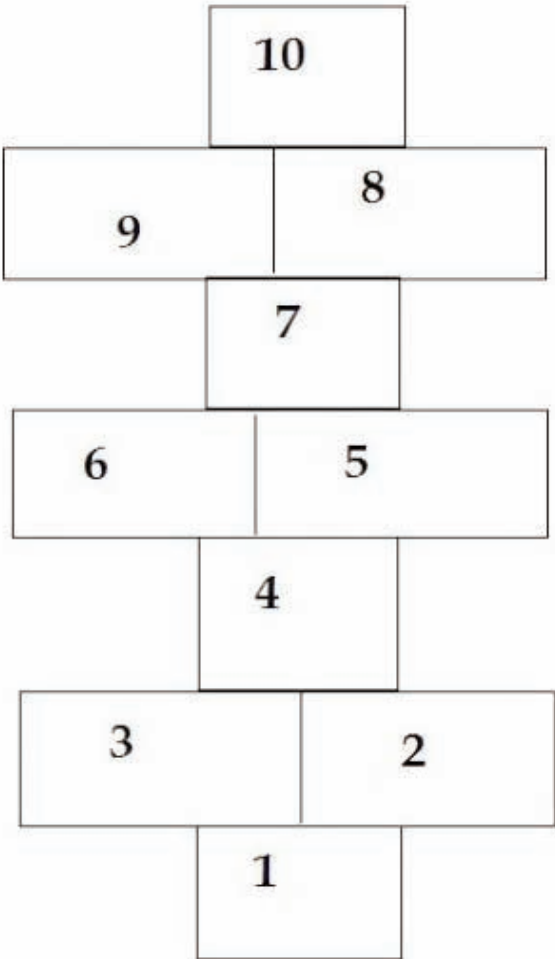
The English term Hopscotch comes from the word "hop" which means "to jump" and "escocher", which is a French word meaning "to cut".

What Do You Need To Play Hopscotch?

1. Chalk (or a stone that leaves white marks on pave-ment)
2. A stone for each player

AND THATS IT!!! SIMPLE!

What Does a Hopscotch Court Look Like?





TAW TIME PLAYING MARBLES

There was a time in Guyana, more particularly when it was British Guiana, when most boys played marbles, or pitched marbles, or pitched taw. All those expressions mean the same thing.

There were many varieties of taw, but the most popular in Guyana were one-hole and three-hole taw. The boys played for buttons – the type sewed on to clothes. Typically, each player would stake ten buttons, which were laid out on the ground. In three-hole taw, three holes would be dug in the yard, at home, at school, in the street or even in mud somewhere. The holes could be in a straight line and at some distance from each other. The challenge was to take your marble or taw, aim it at the first hole from one side, roll your taw into it; stand at the second hole and roll your taw into the third hole; turn around, stand at the third hole and going back roll the taw into the second hole, and then into the first hole. The player who could do that would be a champion and would take away all the buttons at stake. Problem is, that would be rare. Often, it is difficult to make the first hole.

Many factors determined the course of the game. One is the kind of marble. Sometimes, but rarely, little glass marbles like those used in checkers were used. There were other glass marbles twice the size of the checkers marble or larger. These larger marbles are now collectors' items. There were also the homegrown marbles such as the accouri seed, the kuru seed, and the awara seed – all of them seeds of a palm trees grown mostly in the interior of the country. Occasionally, there were also the iron marbles, ball bearings that dads got from the sugar estate foundry for their boys. These however could be dangerous.

The playing area was also a factor. The more level the land was, the better one could direct the taw. Was the hole large or small? Was there a gradual slope towards the hole or was it abrupt? How far apart were the lines? These were all factors. The most important asset however was a straight and steady hand.

During the game, as players tried to get from one hole to the other, the spectators cheered their favorites and jeered the others. The game allowed for a player to use his taw to

hit an opponent's taw as far as possible from the hole he is trying to reach. The player could also roll his marble near his opponent's marble and if it comes within one hand-span of it, the opponent could be penalized.

There were a few types of one-hole taw. In one of them, called "bouncing", a hole was dug near to a tree trunk. The boys would then keep bouncing the taw against the tree trunk and catching it, unless they felt that the bounce would allow it to land perfectly in the hole, in which case, they would let it fall. If it fell into the hole they won.

Jummin' (pronounced "JOO-min") was also done. This is hitting one taw with another. In one instance, one player's marble was set up on a mound and the other player would then aim and, with the swing of the arm, hit it as hard as possible. Some taws were so hard they caused the other taws to crack or break apart. Players would therefore carefully choose the palm seeds they used and carefully and lovingly dressed them – smoothing the two ends into as near a perfect circle as possible.

Gam is another game of taw, often played with the kuru seed.

In America, boys talked about "shootin' taw." Numerous kinds of games were played using marbles, some of them quite different from the Guyanese games. It seems that in many parts of the world, boys love to play marbles.

When did boys play taw? Whenever they could.

Schoolwork was sometimes left undone and errands were interrupted or even forgotten because of taw. Many boys came to grief because they were so engrossed in the game that they didn't do what they should have done. They were jummin' instead.

A pastor of a church in New Jersey tells that, as a boy, he got so caught up with pitching taw that he failed to get home from the store in time with an item his grandmother needed to prepare dinner. She taught him a lesson. At dinnertime, he uncovered his plate only to find nothing but two marbles sitting there. It was a painful reminder that taw time should be the right time. But boys have always found it hard to remember.

Silver Torch

PLASTICS AND THE GARBAGE CRISIS

We cannot think of garbage without thinking of the products we consume in plastics.

Muriel Glasgow

The April edition of the On-Line Magazine highlighted the challenges Guyana (and other countries) face as they grapple with the safe and final disposal of garbage, the majority of which seems to be in the form of discarded plastic, particularly in the form of bags and bottles. We cannot think of garbage without thinking of the products we consume in plastics.

The Earth Policy Institute reported that the health of the planet is affected by the amount of water consumed in plastic bottles. Billions of people globally use (more than 41 billion gallons (154 billion liters) annually. Bottled water is not necessarily healthier than tap water. It can be 10,000 times more expensive than gasoline, when transportation and packaging are taken into account as bottled water produced on one continent is consumed on another.

The United States is listed as the world's biggest consumer of bottled water, about 7 billion gallons (26 billion litres) annually. Mexico has the second highest consumption rate, followed by China and Brazil. Meanwhile, in many developing countries, tap water is either unavailable or unsafe, making bottled water a better option, but not too many people can afford to buy the amount needed. Hence the reuse of the bottle with tap water!

Tons of Plastic

Even when bottled water is safe to drink, the packaging can threaten environmental health. Worldwide, some 2.7 million tons of plastic are used to bottle water each year, according to the Environmental Protection Index (EPI). About 86 percent of plastic water bottles in the US become garbage or litter, according to the Container Recycling Institute in Washington, D.C. To quench Americans' thirst for bottled water requires more than 1.5 million barrels of oil annually to make the needed plastics, enough to fuel some 100,000 U.S. cars for a year, according to an EPI executive. Moreover, manufacturing plastics use up about eight percent of world oil production.

About 300 million tons of plastic is produced globally each year. Only about 10 percent of that is recycled. Of the plastic that is simply trashed, an estimated 7 tons ends up in the sea each year, where it breaks down into smaller fragments over the years. The tinier the pieces, the more easily they are swallowed by marine life. (One study found that fish in the North Pacific ingest as much as 24,000 tons of plastic debris a year).

Because plastic is inexpensive, lightweight and durable, it

is used in almost every industry. However, because it is light and cheap, there is a lot of it and due to its so durable, it does not "go away." Plastic accumulated over half a century is still out there.

Environmental impacts of plastic

Plastic is not biodegradable. It has a footprint of about 400-1,000 years. Even burying it deep within the earth does not keep it from impacting the environment. Plastics are the primary product in landfills; chemicals contained in them eventually seep down and contaminate ground water.

To prevent plastic from getting into the environment in the first place, individuals and companies have

to assess their own plastic footprints, not only to raise awareness of the problem but to prompt individuals and organizations to change their consumption patterns. This could be done by reducing wasteful use, by collecting, reusing or recycling plastic trash; and by stepping up the use of recycled plastic or of more easily biodegradable materials. Some companies have already made progress here: Electrolux, for example, has introduced a range of vacuum cleaners that are made from recycled plastic;



PLASTICS AND THE GARBAGE CRISIS

Muriel Glasgow

Coca-Cola has devised a plastic bottle that also contains plant-based materials, etc.

The plastic most commonly used is polyethylene terephthalate (PET), which is derived from crude oil. To help alleviate environmental harm from PET, some companies are adopting a more eco-friendly bottling alternative. For example, one company is using a bottle made from a biodegradable plastic derived from corn which is expected, with the right conditions, to disappear in 75-80 days.

Technological advances may soon influence the processing of plastic trash, being petroleum based, into fuel with access to a reliable supply of plastic waste.

Given its durability and adaptability, it is said that plastic should be treated as a reusable rather than a disposable commodity. Reusing and recycling plastics are fast becoming entrepreneurial activities globally. Innovating the production process as shown earlier can produce a more biodegradable plastic going forward.

Some recommendations to alleviate the garbage situation in Guyana:

- ***Institute a water and sanitation education program to influence effective sanitation behavior;***
- ***encourage the population to help manage the garbage load in their homes through the use, reuse and recycling of plastics;***
- ***establish recycling programs from which young entrepreneurs can learn how to recycle and refashion plastics;***
- ***develop a public/private partnership to address the management of garbage at the community and municipality levels.***

Source - Scientific American; National Geographic News; Environmental Health News

CHUCKLES CORNER

Edgar Henry

35

Mothers Day

A proud mother of five told her kids she wanted to be treated very special on Mother's day and she needed to be pampered; so the kids bought her some diapers.

The Professor

A Guyanese professor at the University of Guyana embraced a new controversial concept on the "Relativity Theory." The professor was very eager for people to grasp his proposal that he gave the same lecture at every forum in order to gain recognition and also to attract the eyes of graduating students across the country. The professor was a very busy person and he had the same chauffeur for approximately ten years. The association engendered a closeness and camaraderie between them. One evening as the Professor was being driven home a conversation ensued. The professor told him that he had to make a speech the following day to the 2013 graduating class. The chauffeur asked if he could make the presentation on his behalf. Of course the professor objected and was somewhat surprised at his request explaining the importance of it. The chauffeur insisted and told the Prof that he heard his presentation so many times and at so many different functions that he was well versed and was very knowledgeable on the topic. With some hesitation the Prof agreed. The following day the Prof dressed as the chauffeur and the Chauffeur wore his best suit to make the presentation. The chauffeur presented a fantastic speech that warranted a standing ovation. He also handled the question and answer segment admirably. However, the very last question baffled the chauffeur to which he responded. "That question is so simple and elementary I will defer it to my chauffeur who is sitting over there at the back of the auditorium."

THE GODFREY CHIN PRIZE FOR HERITAGE JOURNALISM ENTRY FORM

Reporter's name: _____

Reporter's e-mail address: _____

Publication: _____

Work address: _____

Work phone: _____

Home address: _____

Home phone: _____

Title and short description of article/articles submitted. (Description should be concise.)

Publication

Date/dates: _____

Description of the reporting effort involved including any special obstacles in obtaining information as well as the impact of the articles on the public interest (such as public actions). Limit to 300 words if possible. If needed, attach a separate sheet.

***Mail five completed entry forms with
five copies of the submission to:***

The Godfrey Chin Prize for Heritage Journalism
c/o Guyana Cultural Association of New York, Inc.
1368 East 89th Street, Suite 2
Brooklyn, NY 11236, USA

SUBMISSION DEADLINE SEPTEMBER 30, 2013

Vibert Cambridge

The annual Godfrey Chin Prize for Heritage Journalism, administered by the Guyana Cultural Association of New York, Inc. was established in 2011 and is inspired by Godfrey Chin's indefatigable efforts to preserve, promote, and propagate Guyana's rich cultural heritage and creativity.

The prize has been established to encourage and reward writers whose published works promote an understanding and appreciation of the diverse strands of Guyanese heritage and contributes to celebration of the common histories that unite the people of Guyana.

The prize (a total of US\$1000.) will be divided between First, Second and Third placed authors — and it will be awarded to the entry that best embodies the spirit, intellect and wit of Godfrey Chin.

Submissions are invited from Guyanese media professionals working in Guyana or in the Guyanese diaspora.

ENTRY GUIDELINES:

- All submissions must have been published in a Guyanese newspaper or magazine or on the newspaper or magazine's Web site during the 2012 calendar year. Web-based news organizations that follow a strict code of journalistic ethics and publish original reporting on a regular basis may also submit entries. No broadcast-only entries are allowed.

- Entries may include a single story, a related series of stories, or up to three unrelated stories. Columns and editorials are eligible. Individuals are encouraged to submit their own entries.

- In case of a series, at least half the individual stories must have been published during the contest year (2012).

- Entries should be submitted in five copies, each with a completed entry form.

SEND ENTRIES TO:

The Godfrey Chin Prize for Heritage Journalism

*c/o Guyana Cultural Association
of New York, Inc
1368 East 89th Street, Suite 2
Brooklyn, NY 11236
USA*

The date appearing on the newspaper or magazine will determine the entry's eligibility in the contest year.

The judges shall have discretion as to whether there shall be honorable mentions in addition to the winner(s).

The judges' selection of the winner will be final and not subject to review by the Board of Trustees of the Fund.

Winners in any one year will be eligible for future awards without restriction.

All applications for the 2013 Godfrey Chin Heritage Journalism Prize must be post-marked by September 30, 2013.

INTERNATIONAL EVENTS

38
3 May

World Press Freedom Day - with the theme "Safe to Speak: Securing Freedom of Expression in All Media" on its 20th anniversary in 2013. The Media have the opportunity to celebrate the fundamental principles of press freedom; assess the state of press freedom throughout the world; defend the media from attacks on their independence; pay tribute to journalists who have lost their lives in the line of duty.

8-9 May

Time of Remembrance and Reconciliation for Those Who Lost Their Lives during the Second World War

The UN General Assembly declared 8 or 9 May as a time of remembrance and reconciliation. The choice of day depends on Member States and their national recognition of days of victory to pay tribute to all victims of the Second World War. Source:

<http://www.un.org/en/events/remembranceday/>

12 May

International Nurses' Day

Since 1965, the International Council of Nurses (ICN) has celebrated this event on 12 May, the anniversary of the birth of Florence Nightingale. ICN distributes the International Nurses' Day Kit for use by nurses everywhere. National Nurses' Week is also celebrated between 6-12 May. Source:

http://en.wikipedia.org/wiki/International_Nurses_Day

13-15 May

International Telecommunications Week (ITW) -

Companies and delegates meet annually at this signature event of the Telecommunications Community to network and promote their business and services. Guyana Telephone and Telegraph (GTT) is stated to be among the 2013 participants. Source: <http://www.un.org/en/events>

13-15 May

International Conference on Forests for Food Security with a focus on exploring policy options and the role of technology on the impact of forests, trees on farms and agroforestry on food security and human nutrition, especially in developing countries.

15 May

International Day of Families - 2013 theme is "Advancing Social Integration and Intergenerational Solidarity" and is observed worldwide. The UN prepares background information on the family for use by Governments, the UN system, including the regional commissions, and UN Information Centres and NGOs. An annual message of the Secretary-General is prepared for wide distribution. Source:

<http://www.un.org/en/events/familyday/>

17 May

World Telecommunication and Information

Society Day (formerly World Telecommunication Day) annually helps raise awareness of the Internet and other information and communication technologies (ICT), their impact on societies and economies, as well as of ways to bridge the digital divide. Source:

<http://www.itu.int/en/wtisd/Pages/about.aspx>

19-27 May

21st African Union (AU) Summit - the theme is "Pan Africanism and African Renaissance". Source:

<http://uncsd.iisd.org/events/21st-african-union-summit/>

21 May

World Day for Cultural Diversity for Dialogue and Development provides an opportunity to deepen our understanding of the values of cultural diversity and to learn to live harmoniously. In a grassroots campaign "Do One Thing for Diversity and Inclusion" you can participate in the events through a dedicated Facebook Page - <https://www.facebook.com/DoOneThingforDiversityandInclusion>

22 May

International Day for Biological Diversity, to increase understanding and awareness of biodiversity issues. Biodiversity is the source of the essential goods and ecological services that constitute the essence of life for all. Source: <http://www.cbd.int/ibd/2005/default.shtml>

24 May

Day of "Vesak" - Day of the Full Moon is the most sacred day to millions of Buddhists around the world. It was on the Day of Vesak two and a half millennia ago, in the year 623 B.C., that the Buddha was born. It was also on the Day of Vesak that the Buddha attained enlightenment, and it was on the Day of Vesak that the Buddha in his eightieth year passed away. The General Assembly, by its resolution 54/115 of 1999, recognized internationally the Day of Vesak to acknowledge the contribution that Buddhism, one of the oldest religions in the world, has made for over two and a half millennia and continues to make to the spirituality of humanity. Source:

<http://www.un.org/en/events/vesakday/>

29 May

International Day of United Nations Peacekeepers who, since 1948, have been helping the international community through Member States, host countries, UN partners and regional organizations to address global threats to international peace and security. It is an occasion to salute the 120,000 peacekeepers serving in 17 missions in some of the world's most volatile and dangerous environments. This Day is also a time to mourn fallen peacekeepers. So far, nearly 3,000 "Blue Helmets" have died devoting their lives to peace. This year the Day highlights the global partnerships that help sustain UN Peacekeeping and make it the success that it is. Source: <https://www.un.org/en/events/peacekeepersday/>

MAKIN' STYLE MAGAZINE NY LAUNCH

SUNDAY, JUNE 2, 2013

95 Halsey Street

(Corner of Nostrand Avenue), Brooklyn, NY

5.00 - 9.00 p.m.

THE BISHOPS' HIGH SCHOOL N.Y. TRI-STATE ALUMNI ASSOCIATION International Food Bar

ST. JOHN'S EPISCOPAL CHURCH GROUNDS

133-04 109th Street

South Ozone Park, NY 11420

June 22, 2013

1.00 - 7.00 p.m.

Adults - \$25.00

Children - \$10.00 (12 & under)

THE CITY OF EAST ORANGE AND
GUYANA AMERICAN HERITAGE FOUNDATION
GUYANA 47TH INDEPENDENCE ANNIVERSARY

FLAG RAISING & CULTURAL PRESENTATION

FRIDAY, MAY 31, 2013: 5.00 - 8.00 P.M.

EAST ORANGE CITY HALL

44 CITY HALL PLAZA, EAST ORANGE, NJ

Allison Butter-Grant - 973 223 9165

Lady Ira - 973 951 9898

IMPRESSIONS DANCE THEATRE INC.

11TH ANNUAL DANCE RECITAL

LIGHTS CAMERA DANCE

THE JOURNEY CONTINUES

SUNDAY, JUNE 30, 2013 4.00 P.M.

JAMAICA PERFORMING ARTS CENTER

153 -10 JAMAICA AVE.

CORNER OF JAMAICA AVE & 153RD STS.

ADULTS \$25 CHILDREN \$15

FOR INFO CONTACT VERA WALTOTT-WHITE

{347} 432 2856/ {718} 374 3782

ATLANTIC CRICKET CLUB

Breakfast of the Champions

Saturday June 8, 2013

9.00am to 12.30pm

St Gabriel's Church

331 Hawthorne Street Brooklyn

D.J Cracker

Adults \$20; Children \$10

Contact :-Leslie (Tulu) Lewis 347-554-4268

THE NEW YORK TUTORIAL SUPPORT GROUP INC.

Spring Fling Dance

Friday, June 21, 2013;

10:00 pm – 3.00 a.m.; DJ Hannah

St. Gabriel's Church Hall,

331 Hawthorne Street, Brooklyn, NY 11225

Contacts: J. Callender (347) 564-0678; Dale Edinboro (347) 563-0847; J.

Grannum (718) 735-9186 & other C/Tee members

JOB FAIR

Thursday, June 6, 2013

Public School 375

46 McKeever Place

(b/w Sullivan & Montgomery Sts.)

11am - 3pm

Bring Resumes and Business Attire is strong recommended.

For more information call, (718)284-4700

Sponsors: Council Member Darlene Mealy, State Senator Eric Adams,
Well Care, Brooklyn Chamber of Commerce Youth America