

Good afternoon, I don't know how much of the cake left but mek a gwaan eat piece more still. (he is speaking with Jamaican creole also)

I going really narrow down Bob Marley still, cause I see some people really widen out Bob Marley like yu know them want create a new bob Marley pon a level but we know a kind of Bob Marley whey a lot of people seem to want to move him away from. Like separate him in three in one and one in three that kind a thinking. Like Paul, there is dis man in the Bible name Paul who dominate the new testament, him write these letters to these people and people reading these letters five hundred years, 200 years, 2000 years after and really believe sey is dem him talking to. So dem kind of internalise some letters that was not meant for them. So what happen is Paul write these letters to the Romans to the Corinthians, to the Galatians and 400 years after and 2000 years after Black People read it and sey wait, Paul know whey me a do. Is like yu know him mek you get almost guilty. When is really is fass yu fassing in a man letter really, cause him never really write the letter fi yu read it. You know him write the letter to a specific people; to the Romans. The Romans this is what you musn't do this is what you doing, this is what yu not suppose to do. I as a African read it now, move it out of the realms of Romans and sey bwoy is me Paul a talk to, when is not really me.

So we go to Bob Marley now, because we going pick up from where, Mr. Martin tek off, yu know, di idea of Marcus Garvey. Marcus Garvey is the forerunner of everything whey you see a gwaan right yasso now in terms of Pan Africanism, in terms of even how Rastafari shape the perspective because Ras Tafari who was Haile Selassie before he was the Emperor of Ethiopia, had links with Marcus Garvey. As we hear Tony Martin sey that Haile Selassie, I mean as Ras Tafari he was like an emissary all over. He was doing work in England, and he was widely traveled doing the work of the Empress in that time an Empress named Zawditu. So Ras Tafari was really at work before he was the Emperor of Ethiopia that is why the movement, Rastafari rather than Judaism. I is a Rastafarian rather than a Haile Selassian. Because Rastafari the movement, developed not from 1930 when Haile Sellassie was crowned, but from the magus, the man Ras Tafari. So it started to shape itself in the person of Ras Tafari and then now validated itself through the crowning of Haile Sellassie, of Ras Tafari into Haile Sellassie. So we have to understand that there is a group of people before 1930 who was recognizing the magus before he became King of Kings, he was the King. There is a group of people that was recognizing him as Ras Tafari, and then it continued over into him being Haile Sellassie. But it didn't change the name, it didn't change the name when he was Haile Sellassie. Now why am I saying this is because there is a lot of people who wonder how is it that Rasta and even Bob Marley recognize Africa so much and recognize the need for African redemption but emphasize a book like the bible. Because, if you hear the language of Bob Marley is really biblical. If you hear the language of the Rastaman, the word Babylon in its own self is a place in Iraq we know that. And it seh Babylon, the only reason why Babylon is a wicked place is because some guys, the Jewish guys dem write and seh Babylon wicked. Babylon was overloaded wid peer black people, is black people build Babylon. But you know tribalism as we sey and some Jewish guys depending on who writing the history. The Jewish guys dem sey Babylon enslave

Address by Mutabaruka

www.africa-unite.org

dem so dem sey Babylon wicked. So di Rastaman use dat terminology, through inspiration, not information. Cause it very important that we understand inspiration, information. Cause sometimes inspiration lead to superstition if you don't have the information. And what music does, and what Bob Marley music does and most reggae artist do today is draw from information to inspire them. So even though there is no credence given to education, because education is not what it is all about, it's information. It's information dat you gather that you draw from that inspire you and a person without information will never be inspired. So if, a one don't just say bwoy God inspire me and him write a thing like Africa Unite. Dis have to come from some information that was presented or dat what he was listening to around him. So he gathers from those information and is inspired to write. Now Rastafari, was inspired through the information presented through the Marcus Garvey movement, because it is the people from in the Marcus Garvey movement that became Rastafarians. Is not some people outside. Is people in the Marcus Garvey movement that started to develop this idea of the King of Kings of Rastafari. And [because] the only thing in that time dat was there to inspire them and to be used as a weapon or a tool to validate what they was saying was the bible. So even though the bible was not speaking to the Rastaman at the time; he was called upon to validate his way of life and his understanding of life. So he used the only book that was presented to him at the time and that was the bible, because in the Marcus Garvey movement there were more Christians there than Christians could offer.

So most of the people dem in the Marcus Garvey move was Christians and was relying on a Christian outlook to validate what they were all about. So when Marcus Garvey come and talk about, you know, seek God through Ethiopia, and for those of you who read the philosophy and opinions ['The Philosophy and Opinions of Marcus Garvey'], if you aware that Marcus Garvey mek a differentiation between worshiping God, if the white man worship God, mek him worship through his eyes, if the Jews [then through their eyes] and him separate the different Gods and him say the Black man, though late it might be must worship God through Ethiopia. Now whether him talking about Ethiopia as a totality in the Land mass as Africa or that geographical location in Ethiopia, a lot of his followers recognizing Rastafari started to look to Ethiopia for that redemptive force that redemptive energy. So Marcus Garvey maybe directly or indirectly pointed to Haile Selassie, to Rastafari as a redeemer to his Christian followers. Because when Marcus Garvey [had] the link with Rastafari and Rastafari was even helping in the movement of black people and also giving aid to the different liberation movement he was not Haile Selassie; he was Ras Tafari. So at dat time before 1930, there is a lot of people in the Garvey movement that was searching for that redeemer and it came bout whether indirectly or directly because Marcus Garvey says worship God through Ethiopia. So in 1930 when Haile Selassie was crowned King of Kings Conquering Lion of Judah a lot of these same Marcus Garvey people start to circle the bible and start to see all these titles and these names that refer to Christ in the second coming and dem sey ahhh wha dis? We find something yasso now. So dese Christian minded people looking in revelation and seeing the Lion of Judah, looking in revelation and seeing the King of Kings start to put two and two together and sey but if Marcus Garvey did done tell we sey look through Ethiopia and now ina 1930 we see dis man crown and him have all di titles,

that is suppose to usher in the second coming of this Christ, A mus him dis. Dis is a logical deduction whether wrong or right.

And we not teking the side now even though is Rasta; we want to open the mind now. Whether wrong or right is a logical deduction if you were searching for Christ as the King of Kings, the Conquering Lion of Judah and in 1930 your leader who you love dearly, Marcus Garvey, says look to Ethiopia, is desso you mus look inna fi God; inna through your spectacle to Ethiopia, and in 1930 you see these things happen. More than likely you a go sey bwoy right now I wonder if a God dis. I wonder if a di man who a go redeem black people. You have a man name [Leonard] Howell, who really did declare that. Him declare sey yeh we redeemer come now yu know, fi get we from white people the devils and all these things cause at dat time, di original persons who originated this idea that Haile Selassie was the return messiah was seeing Europe as satanic government and it was not only these people also but even the seventh day [Adventist] them, the same time Farad in the black Muslim manifest himself and the black Muslim dem sey God manifest in the person of Farad through Elijah Mohammed. Is the same 1930s that they also came up with this idea that the white man was the devil. Is the same concept came out of the Marcus Garvey movement that separated the people dem who was now going to be called Rastafarians as oppose to the Marcus Garveyites. They now started to separate themselves and sey black man redemption has come through this person that is crowned Haile Selassie the first, King of Kings, Conquering Lion of Judah, Light of the World. So is a whole movement start. But at first them never call themselves Rastafarians at the first them call themselves the Howellites. Because it was Howell the man Howell, who started them on the track of this separating themselves from the evil of European domination. Them never even used to talk bout Babylon, them used to talk bout white supremacy and the devil. The devil being in the person of Europeans. That is how strong the language was at the time.

So it started to develop now into a movement where in order to validate this experience that was coming now a lot of man start to turn to the bible to validate all that was taking place so now the crowing of Haile Selassie you could a look inna di bible and see it. The destruction of Babylon you coulda look inna di bible and see it and the persecution of black people you could look inna di bible and see how dem persecute the Israelites dem in the bible. So the Rastaman start to tek unto himself this biblical aura, and started to live out that aura of bible. So you will find that man start to walk with rod like Moses you know and wrap himself and even the original Rastas never have no locks, but locks come in to play and when it start come into play the Rastaman start to validate it even through the bible to. So he use the bible as his post, dat everytime him do something him sey but it inna di bible. Him use the bible because there was no other book dere coulda guide him and if him was to throw weh di bible him woulda haffi deal wid him livety. And him livety was so mad to the wider public dat you couldn't explain dat livety to Jamaican people, you couldn't explain why a man woulda a want don't comb him hair inna Jamaican public but if you tell him sey in *Numbers 6*, it tell you dat when a man tek a law, a vow of the Nazarene, him should let no razor come upon him head, or if you could tell him sey but Samson had seven locks upon him head and it is in di bible den him woulda sey oh! him see whey you a sey. And if you tell him sey bwoy right now you nah eat

Address by Mutabaruka

www.africa-unite.org

meat and all dem thing deh through your livety him nah go accept dat. But if you look inna di bible and tell him sey look here now when God made the Earth and give all the green herbs for meat and all these things, him sey oh! I see. So him start to quiver into him consciousness when him hear you start to talk from a perspective of what him see as validation.

So di Rastaman keep using dis ting and it comes out in the music of Bob Marley. Most of the music that you hear Bob Marley sing, it has some reference, biblical reference. Because dat biblical reference is embedded in the Rastaman in order to validate his existence in Babylon and I know that if him did not have to validate that existence in Babylon him woulda be one a di maddest man in earth. An when a sey mad man I don't mean mad in the terms of *Bellevue*. I mean jus outcasted to the level. Because we remember, Rastaman made the greatest statement in black consciousness, and dat statement was to say dat him have a black heart. Now dis is defiance of everything dat you know biological, chemical and everything. Fi a group of people come up inna Jamaica and sey my heart black, dat is di wickedest ting you can sey. Because everybody know sey black is evil, black is dis and black is dat. You know anytime you want cuss somebody you sey yu black and ugly and di devil black everything black. So fi we as people come up inna Jamaica and sey dat them heart black is a total defiance dat is beyond any comprehension. How can you say you heart black? And dis now leave a stigma pon di Rastaman in Jamaican. Because people, you like di boogiemans, di Rastaman was like di boogiemans in Jamaica, you know ochra, most likkle pickney nuh like ochra, if yu want yu pickney eat ochra tell dem sey di Rastaman gwey come tek you whey if you don't eat you ochra. Right away you pickney jus nyam dat ochra cause him nu want di Rastaman come tek him way. Dem used to say black heart man going sacrifice you. I remember distinctly traveling in a bus where I used to live in Spanish Town and a likkle bwoy was at the window edge and di likkle bwoy put him hand out a di window and di madda sey tek in yu hand before di Rastaman chop it off. Dis is di stigma dat was on di Rastaman.

So Bob Marley give a voice almost like a churchical voice to di Rasta out dere. Because di Rasta never have no church, di Rasta never have no newspaper, dem never have no radio, dat was a no no. So what happen now is dat di music dat was created by di oppressed not di Rasta, di music, dat was created in di ghettos of Jamaica dat was dealing wid oppression of young people in di ghettos started to shape itself into a propaganda tool for Rasta. Because when Bob Marley started to sing him wasn't a Rasta, him was a rude bwoy gun youth, want gun fi shoot people and all dem ting deh, rude bwoy dis and rude bwoy dat. Man in Trench Town used to tell him sey him can't sing dem tune deh, but him keep singing it.

Dere is a song name 'One Love', dat white liberals take it to make you feel because it is sung over and over again, because di Wailers cover their [own] songs more dan any other group of Jamaicans dat cover their songs. While other people cover foreigners' songs, di Wailers sing over dem songs in di different genre of music. From ska to rocksteady from rocksteady to reggae, you will have 'One Love', which is di song, dat, I don't know which Jewish guy mek it di song of di millennium, but 'One Love' is a song talking about di plight of youths inna Trench Town, di ghetto yout dem inna Trench Town, whey Bob Marley a sing. Bob Marley listen[ed] to Curtis

Address by Mutabaruka

www.africa-unite.org

Mayfield, and di Impressions, *people get ready cause di train is coming*, and artistically weave in Curtis Mayfield song into his own song 'One Love', lets get together and be alright, for an anthem in di ghetto. And it was first done in Ska. Long before you hear all these music of Bob Marley music college is talking whey dem sey bwoy 'One Love', oh what a beautiful [song], it's so humanitarian and dese things. Dat song was talking about black yout inna di ghetto and it become internationalized to mean oh one love everybody want to feel joyful because you know when you sing 'One Love', it don't tell you sey Bob Marley a sing sey *Babylon system is a vampire im feel like bombing a church*. Cause you see if you start to tell people sey Bob Marley sing '*feel like bombing a church*' it don't sound proper. For a man who is talking about one love, lets get together and be alright, fi go really sing a song sey *I feel like bombing a church cause you know di preacher is telling a lie*, it sound so contradictory. Dere is song name 'Black Progress' by Bob Marley where im condemn white supremacy, in di song. I would advise dat a whole heap a you if you can find those songs, 'Black Progress', where Bob Marley is almost sounding like James Brown and him singing bout black progress we need black progress and den him sey no white supremacy no white supremacy. A defiant song against white supremacy. 'Talkin' Blues', when Bob Marley say, *I feel like bombing a church because I know dat di preacher is lying*. These songs is songs of defiance dat come out of Bob Marley relationship wid Rastafari inna di ghetto. Dat even though when Bob Marly was singing dese rude bwoy songs him used to siddung monsgt man and man who did a smoke herb and a chant Rastafari and a read bible and him get converted into di conscousness. And in getting converted into di consciousness him music tek onto itself Rastafari doctrine. And dis is what Bob Marley songs is talking about you know it's talking about a Rastafari worldview. How Rasta see di world.

And we understand di Pan Africanist connection because as I will say dat Rastafari is really a Pan Africanist movement, is a black liberationist movement with a spiritual nucleus. We understand di Pan Africanist consciousness, but if you listen to Bob Marley, Bob Marley sey watch ya now, mi a Rasta you know first. As a matter a fact mi remember a one a sey mi no inna African ting you nuh, me a Rasta. Haile Selassie a mi fada and anywhey mi fada deh a desso mi waan be. So right away we si di almost fundamentalist, dem word deh wi nuh really want use dem nowadays, but is a likkle word wi can use. Is like a Rasta, Bob Marley is a Rasta. That is the first thing you hear inna Bob Marley voice him is a Rasta. Bob Marley a sing bout how Rasta see tings, and dis view whey Bob Marley have is Rasta. Dere is a bredrin by the name of Mortimer Planner, whey we can't leave out when we talk bout Bob Marley, we can't leave out Mortimer Planner inna a di whole ting. Is dem man deh him siddung wid, and start to develop dis Rastafari world view, where now we see people trying to separate Bob Marley the musician from Bob Marley di Rasta. You see bwoy we love Bob Marley you know, we love Bob Marley but is Bob Marley di musician dem love. But dere would be no Bob Marley di musician if dere was no Bob Marley di Rasta. So we can't define Bob Marley in di context of black liberation, humanitarian without search and find out what is Rastafari. What is it that Bob Marley saw in Rastafari dat lead him or lead people to believe dat he is dis humanitarian, he is dis Pan-Africanist. What is it in Rastafari dat is projecting or that is projected on dis man dat today he is now seen as like a beacon of hope for di oppressed. Not di black oppressed again you know di oppressed. Whether is Bosnia,

Address by Mutabaruka

www.africa-unite.org

Palestine and right now dem don't even want mek him gwaan inna Africa again ya now because dem kinda a ease him out a di African ting now you know. People sey oh but his fada was a white man you know and all dese thing dem start fi tell you all dese things fi direct your course. Mek you feel like rahtid you know a true yu know, and you have dis agony now of trying to figure out, bwoy you know sey maybe if Bob Marley neva brown dis and dis and dat and dat wouldn't happen. So you kinda lose track, so maybe one hundred years you hear sey Bob Marley was a white man; Bob Marley was really a white man you know, den you don't see him features? Because di more dem draw him is di more him features change. A good example of dat is going to Ethiopia. When you go to Ethiopia and you look at the walls of the Cathedrals you see di difference di changes in the paintings when di Ethiopian government call in some Greeks and some Italians to paint the walls. Di essence of di Ethiopian look is lost into di Greek and Italian way of seeing things. So di more you bring Bob Marley into the light is di whiter him get. And dis is really a danger, dis is a danger because, when we start to – dats why I sey I'm going to narrow down my ting – when we start to depict Bob Marley as a humanitarian, and we who is Rasta sey him is a black liberation person, everybody sey yeah but you can bring di black ting into it you know. You must understand sey Bob Marley is talking for all of us. I no see dat. Bob Marley a talk bout Rasta business and African people business. As a matter of fact Bob Marley sey black people a Rasta you know but a tru dem nu know dat but you see now, you see if dem nuh accept dat, dem a go go down same way you know. Bob Marley a sey dese things. So you can see how him view dis ting ya.

People a listen to songs whey rework. A lot of di songs dem dat is popular right now mongst di so called wider [audience] you know di world, you know di festival people dem who go to festival and tings. A lot of dese songs was done in ska when Bob Marley never even know which part di airport deh, in Jamaica inna di ghetto. When Bob Marley worldview was not as exposed. When di inspiration and di information was coming from di Rasta man inna di ghetto. Because dere was no other information dere to get. Bob Marley have never had no information to get more dan from di man dem who him a siddung wid a smoke herbs with. So all him information whey him get, it inspire him to write some songs about Rasta based up offa his perspective. And if it neva hit inna ska dem sing it over inna rocksteady. And if it never hit inna rocksteady dem come sing it over inna reggae. And a white guy just tek it and just mek it big pon a label name Island, Chris Blackwell and den now it just become a worldview. So Rastafari now, is not really a black liberation movement again you know it for people who is spiritual...

Di Roman is something we don't really want identify with still, but because we see something inna it, or we were forced into it we become dat. Rastafari now, you have a white man sey him is a Rasta and him sey, di part of Rasta dat him like is di spiritual part dat him tek out. But you have people who gravitate toward dat spiritual part and when me as a Pan-Africanist and man who a sey a Africa me a deal wid come and sey Rasta a black liberation, a man a sey bwoy Mutabaruka you too narrow. You can't just narrow it down to black liberation you nuh hear Bob Marley sey until di philosophy; dat is not Bob Marley words, dat is Haile Selassie words. And mek we examine what Haile Selassie was saying when him say 'Until di philosophy, dat hold one race superior and di other inferior' – what is di philosophy dat hold one

Address by Mutabaruka

www.africa-unite.org

race superior and di other inferior? White Supremacy, Racism. And him sey *until*, di key word because him keep repeating it *until*, and if you want to know when is di *until* you look down at di bottom of di song and him sey 'we Africans will fight, we Africans'. Cause Haile Selassie don't just sey tings, him choose him words carefully, especially when him a talk in front a white audience. Which is dat him was doing when him was saying dis ting. Him sey 'we Africans will fight if it is necessary because we are confident'. So when we talk about Africaness and di liberation and we nah sey spirituality is a colour ting you know anybody can tek up any spiritual ting, you can be a Buddhist, it no matter, you know you may can be dis and dat we no matter but is Rastafari now, you know black people. Bob Marley, Bob Marley a sing dis ting through inspiration through Rastafari, and him a sey *black man redemption wooo*. I never go a festival and hear dah song deh play yet. Neva inna mi life, I neva go a festival a reggae festival and hear a man sey yeah man *black man redemption woooo no need no need to get jumpy*.

Yes so when you hear, listen to Bob Marley song dem. It have a spiritual nucleus wid a black liberation outlook and it is supposed to free black people first. Because it not dat it is not for di world you know. Because hear what Haile Selassie sey again, Haile Selassie says 'when African righteous people come together the whole world will come together'. African righteous people Haile Selassie talk bout dat because Haile Selassie denounce religion and Haile Selassie sey dat religion was something dat man create fi mek man be more spiritual but through di divisiveness of man, religion has become divisive and corrupt. But spirituality is something dat is very important to black people. So inna di end of di speech Haile Selassie sey 'when righteous African people come together di whole world will come together'. So we as black people who a search fi identity, why we have di wickedest and di worst position inna earth, if we can't unite ourselves a useless fi go talk bout unite di whole world. Because di man sey you haffi go clean up you yard fuss you know, look bout yu family fuss and it will tek care a di nation and ting. So we can't a jump out di place and, white people don't sing songs about uniting black and white people. White people don't sing dose songs. Di only song I have eva heard a white man give him hand to and is not him write it is 'Ebony and Ivory'. Paul McCartney and Michael Jackson talking about di keys on di piano, how dem come together ina harmony. Dat is a beautiful thing and would hope dat dat would happen. But until dat day Bob Marley reiterated, we Africans will fight. Some people a wonder now, den Bob Marley a African? Listen to whey him sey, 'we Africans', him reiterate it all di time, 'black man redemption no need no need to get jumpy', im sey 'Rasta man live up!', 'Babylon system is a vampire sucking di blood of di sufferers', 'Get up stand up stand up fi you right' –di only ting wid dat is dat is Peter Tosh write dat and no body nuh give Peter Tosh credit fi dat, just like di *four hundred years*, whey di bredrin jus mention, 'Four Hundred Years' [is a] Peter Tosh song. Dere is a time when Bob Marley wouldn't sing yu 'sick and tired of yu ism skism trying to go to heaven in Jesus name', him sey sick and tired of yu ism skism trying to go to heaven in ism skism. Peter Tosh come and sey yu sick and tired of yu ism skism trying to go to heaven in Jesus name. So it just come back round and Bob Marley say it because dere was a obstruction inn im way at di time fi a say Jesus ism skism because him was, [a part of] because a di Twelve Tribe. So because Twelve Tribe was a talk bout Jesus Christ inna di personality of Haile Selassie when Bob Marley come join Twelve

Address by Mutabaruka

www.africa-unite.org

Tribe and Bob Marley sey you sick and tired of di ism skism, him couldn't go sey trying to go to heaven in Jesus name because dem woulda ban him. Dem would sey how you come a talk bout Jesus and you know sey a Jesus we a talk bout. A Peter Tosh come sey dat and later down when everyting get bummy Bob Marley come sing it. So you wi have song now whe sey 'yu sick and tired of di ism skism trying to go to heaven in Jesus name, we know and we understand almighty God is a living man'. Dem words a indelible words.

Repatriation is Africa for Africans, those at home and those abroad. We a narrow it dung yu know, we a narrow it dung. We nu so brad you know we a narrow it down but we understand di broadness a di ting you know. But you see true we a follow now di Rasta perspective and Haile Selassie perspective now and Bob Marley perspective now because we a look through di eyes now. When Bob Marley get inspired now, cause I get inspired di same way. Is Rasta man inspire I come sey whey I a sey yasso now. So I a listen to di Rasta man and di Rasta man a look pon Iya Bingi, Nyah Bingi, you know wha Iya bingi mean? Death, death yu know, death. How di righteous people a talk bout death. You know di Iya Bingi is a secret order dat when yu go dere and you see fire a bun and man a jump round fire and a sey Fire Bun! You feel sey is you im a talk to, and is nat you necessarily but tru im a send out di message, a hear a man a white guy write a magazine deh a little book deh dat from California deh a talk bout Nyah Bingi, and dem a define now Nyah Bingi. But im a put it inna di context of humanitarianism. Nyah Bingi is nat a humanitarian ting, it is death to black and white oppressor.

As a matter of fact di Italians during di time when dere was dis big war taking place in Africa where, like yu know inna di fifties I think, di Mau Mau uprising, Jomo Kenyat uprising and his ting. Di Italians sent out a propaganda machinery dat seys dat dere is dis man dis King in Africa who is saying dat he is going to eliminate white people under a secret society called di 'Nyah Bingi Society', di 'Nyah Bingi Order'. And dis order dat was not know as a Nyah Bingi order, but from Uganda di Anonyahs, which is supposed to be di invoking of a female spirit, di Anoniyahs, a female spirit whe dem chant round di fiyah and bun di fiyah and dem talk bout anyting whey evil, dem throw it inna di fiyah, wordical dem bun [burn] it inna di fiyah. Dis is what di Nyah Bingi pick up. Di Nyah Bingi pick dese tings even through di revivalism inna Jamaica di pocomania inna Jamaica, dem pick up certain little attributes of tings even di sanky whey sing, di Rasta man switch it round. Di identity of di Rasta man is so unique and so peculiar, dat even di word whey dem throw di Rasta man him tun it round fi suit him own self, and people a sey a ism dat, him sey as ism ye ye. We *Iver* whey you a sey we nu *over* we nuh *understand* whey you a sey we *overstand*. People sey overstand, wha dat? But im a sho you sey him understand di English language to di point whe him can tun it round and mek it mek more sense inna di context a whey him a sey. So years ago when we sey Irie, everybody sey a wha kinda language dat? Now you have all radio station inna Jamaica name Irie.

So it was a semantics at dat time you know, but is not semantics again, because di Rasta man has been able to almost inna him mental capacity to evaluate himself in a society dat wouldn't accept him. He has been able to tumble and I don't know if you want call it spiritually reverse di psychology of a certain black people dat dem

Address by Mutabaruka

www.africa-unite.org

demself become Rasta and don't even know. You have whole heap a people inn Jamaica whey when a whole heap a Rasta man sey you a Rasta yu know but a true yu nu know. Is dat possible dat a man can be a Rasta and don't know? And you have a man whey sey bwoy right now, like Carolyn sey she is a Rasta but she don't have on har uniform. See, so you have a whole heap a people, who within di Rastafari connect dem can understand it you know, dem understand di Rastafari ting, even di language, even di food. I remember one time dem used to sey Rasta, unnu going dead, unnu nah nyam salt, and nowadays everybody have high blood pressure dat Jamaica dem a stop eat salt. Doctor tell dem fi cut down on di salt intake yu know. Di Rasta man did done nah nyam salt long time, him sey him nah nyam nutting with eye. We a look pon him and now everybody want to tun vegetarian. See di livity of di Rasta man has become mainstream, di locks. Who would have known, who would have known twenty years ago dat you would see a locks man a read news pon CNN, or have a billboard with a locks man a advertise some soap or some powder or some something. Rasta man become mainstream now, and it become mainstream inna a very strange way because we still don't have no school, we still don't have nuh church, we still don't have nuh university, and most a di books dem dat is written about Rasta is nat Rasta write it. But we have somting name propaganda machinery through music and dat is what di importance of Bob Marley now. Because Bob Marley has been able to use di voice of di Rasta man and project it into di earth right now dat people write in newspaper, [and] inna magazine dat Judaism, Christianity and Islam, in its first seventy years had not had di influence on di world dat Rastafari has on di world in its first seventy years. Dat is really saying much. Dis is a group of people dat don't create no war wid no other nation – and we know every other religion a create war wid other people – you know di Christian dem always a kill dese likkle Muslim dem, di Muslim dem look like dem wan kill back di Christian dem now, di Jewish people dem round deh a wait pon Jesus fi come, di Rasta man dem kotch back yasso now and jus a mek music and everybody a sey dem a Rasta, Rastafari.

I mean you go some place whey you hear bout Rasta is unbelievable. One a mi bredrin go inna di Himalayan mountains and him sey di monk come inna di Himalayan a two cassette him have up inna di Himalayan mountains, di Beetles and Bob Marley. You a sey wait inna di Himalayan mountains Rasta whe di monk a do wid Bob Marley, a mean you can see di Beetles you know cause maybe him was a like a old time hippie, go convert and tun monk inna di Himalayan mountains. But a Bob Marley cassette you nah expect dat. Dem put a Bob Marley performance inna rocket and sen it gaan up inna di sky dat it going come back a earth one thousand years after, what is di reason fid dat? Fi show something of di people dem in dis time. Dat is saying a lot yu know. Dem mek Bob Marley song, album – mus some Jewish guy do it to, 'Exodus' because it sound Jewish, 'Exodus', you know 'movement of Jah people' you know – you mean you can relate to dat as a Jew you know. So it have to be di number one album of di Millenium! Dat wouldn't be my number one album of di millennium but den who is me? 'One love' wouldn't be my number one tune of di century but who is me again? You nu see it because is dem a go define di whole context a Bob Marley now. So we a sey now, inna Africa Unite and we a go close now, inna Africa Unite, it may too early fi sey it but we a go sey it now, we haffi reclaim Bob Marley as a Pan-Africanist, African Liberator, and a Rasta Man. We haffi claim dat we caan hide dat. Because you see if we nuh say it now, when dem start to

Address by Mutabaruka

www.africa-unite.org

write di books dem or when dem start to project Bob Marley out dey pon walls and posters and all dem ting deh you going wonder is who dat, if is John Lennon or is Bob Marley. Dat dem going go tell we, so we haffi give thanks fi science and technology dat we have tape, cd and all dese ting is not like di bible where is hearsey, cause most a di ting write inna di new testament a peer hearsey, but we have Rita Marley who used to sleep wid him still alive, we have Bunny Wailer who used to sing wid him still alive, we have a whole heap a people who used to smoke herbs wid him and cook fi him still alive whey we know sey dem people deh can talk di ting how it go, nat through nu guess wha, you want see when Bob Marley was seven him used to do dis and do dat, no hearsey business dat a *Mathew, Mark, Luke and John*. Dis a our epistle yasso now whey we haffi go write dat when di world accept Bob Marley dem don't tek out di Rasta outta him, or don't tek out di blackness outta him and put in someting name humanitarianism. Because we understand humanitarianism, Marcus Garvey talk bout dat, Marcus Garvey go meet di head a di Ku Klux Klan. We know bout di humanitarian ting. We know bout di colour of a man skin nat no significant dan di colour of him eyes, we know bout DNA and we know bout di word I and I where dere is di spiritual connection between everyone. But dere is a fight going on, dere is a battle to be won, and dere is a struggle dat must continue. And until we can see Africa Unite, a so we haffi hangle it. Rastafari.

