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B

BOOK TWO.

Anglican Bishop. Advice for Easter :-
"Trust in His redeeming blood,
And try His works to do."

CS Lewis
"Next to the holy sacrament itself there is nothing more sacred than human life".

Thursday March 12th's conversation with Mrs. Maharaj contd.

Mr. Maharaj's father advised him never to have friends, and he follows this assiduously. The fear of being exploited by friends is intense. But, his father urged him to always do all he can do help any and everyone. He said, "If you can ever be of service to anyone, then you must do it." This, I think, forms the basis of his character. He will go to any amount of trouble to be of service.

Mr Maharaj's father used to tell his children marvellous stories

His marriage has not been a success. His wife and children (six of them) live in San Fernando, whilst he lives in the paternal house with his brothers, their wives and families. This situation brings to mind the Tulsi home in a house for Mr. Biswas. Mr. Maharaj works in the oilfield (at Pointe-à-Pierre), and supports his wife and children fully. Nearly all his spare time is spent in and around the Temple in San Fernando, attending Gita, and Sanskrit classes, and assisting Mr. Ramcharrag in SSDM.

Twice He spoke about Mrs. Persad and the fat Mr. Maharaj whom we met in the temple. Both are very wealthy! Mrs Persad has a business on High St, and Mr. Maharaj has lots of money, including a race horse which won the Gold Cup. To look at these two you would never imagine that they were wealthy. Their clothes are identical to those of their poorer friends. But Mr. Maharaj has a certain air of comfort about him, and he does come to temple in a huge chauffeur-driven car. Mr. Maharaj seems very fond of and friendly with Mrs. Persad. He is deeply impressed by her kindness to him, and her selfless service of others, especially since he regards her as being in every way his superior.

Mrs. Persad heads a group of women Hindus

who make it their business to see that all Hindu festivals, no matter how small, are observed. She has invited us to her house to talk - and we agree with Mr. Maharaj that she is a charming woman. Mr. Maraj is the financial pillar of Hinduism in San Fernando. He told us that he has a good knowledge of Hindi - and so, for sure, has Mr. Maharaj.

Mr. Maharaj spoke, too, about the social behaviour of negroes and Indians. He clearly regards creole social habits as lax, particularly with regard to sexual habits, and he sees this as a great gulf between the two groups. He will clearly do everything possible to protect his daughter against seduction. This is a typically Hindu attitude towards women. It is even worse than Victorian English attitudes.

I must note, too, that Mr. Maharaj has a wonderful way of expressing himself. He has had very little formal education, yet he speaks with imagination and clarity. No matter what it is he is speaking about, that subject always comes to life as he speaks. He doesn't realise it, but he must be a very clever man, and certainly a very wise one.

It seems that the E. Indians in Esperanza, where Mr. Maharaj lives, are hoping to build their own temple in the near future. Mr. Maharaj thinks that his brother, Harry, will put up most of the money. Harry is a staunch member of the Sanatan Dharma & is, I think, on the executive. He is, on his own admission, a supporter of the Bhadase Maharaj faction.

Mr. Maharaj told us that both he & Ramsamooj are poor Indians: both earn about £12. per week. Mr. Maharaj is also expecting to contribute something to the upkeep of his brother's

family while that brother is out of work. The brother is about 45 & it is very difficult to find regular employment at that age. Mr. Maharaj has recently sent to India for two books. One is an annotated version of the Gita. One second a translation, with notes, of the Ramayana, by the famous Max Muller.

Mr. Maharaj still does not rule out the possibility of his becoming a pundit, but if he did become one he would still keep his regular job at Texaco. He did not take the sacred thread when he was 12, largely because he did not feel that he could live up to the requirements of a pundit. He does so, however, without compulsion.

Mr. Maharaj is hoping one day to take a holiday outside Trinidad. But he will not be going to the beaches of Granada or Tobago. Instead he would like to go to Surinam to see E. Indian culture there: he understands that E. Indians have retained their culture there to a very high degree. (He would like to take a lady friend with his brother & his wife)

Mr. Maharaj has invited us to a wedding in S.F. on the 12th April. It is being given for his daughter by Mr. Ramnath Maharaj.

I should here note that Mr. Maharaj is familiar with the families of Mr. Ramnath Maharaj & Mrs. Persad Maharaj - although he regards both as being his social superiors. So they are in a creole class classification. But they are all Brahmins. Is this significant? Certainly, Mr. Maharaj values the friends he has met through the Siwala & he would not give them up if a temple was built at Esperanza. In fact

of India

the Maharaj's friends are almost exclusively associated with the Swala: & certainly all, outside world are E. Indians. When the Maharaj was a young man he was v. friendly with a Negro who was older than him. Eventually he realised that the Negro wanted to use him to get to know Indian girls. So the Maharaj slowly bore the friendship. The Maharaj describes himself as a trusting person: he was very naïve - even when he married at the age of 24. (He is now 42).

Saturday March 14. I went with Lena to a tea-party and fashion show, given by the Red Cross at the Maharaja Bolvl, in aid of their proposed new convalescent home. My impressions are scanty. The tea party and show could well have taken place in England, and was of course solidly supported by the middle class upwards. Tea was traditionally English with the addition of one or two West Indian cocktail-party-type savouries. At first the people there were predominantly white. I'm sure that nearly all the Pointe à Pierre whites must have turned out in force. Then there was a huge group of almost whites, fewer browns and only a handful of really dark people. As the afternoon went on, more and more Indians appeared, presumably for the fashion show. Of these about half a dozen more saris. Many of the models in the tiny tots and teenagers' ranges were East Indian. They make good models as they are mostly tall, slim, and have lovely black long hair. I had to leave before the adult models appeared.

Eileen Appleton (wife of Clayton) (and a very creolized East Indian) came with us, as did Mrs.

Winford. Both were, needless to say, impeccably dressed. It is safe to say that nobody attended the function who could not afford the very latest European styles in clothes. Infinitely less well-groomed and chic were the whites. But conversation in our group was awful. Mrs. Appleton and Mrs. Winford in particular spent their whole afternoon commenting on, and mostly criticizing the dress and figures of all the other women there, many of whom were their good friends. Several times a catty remark was whispered about someone, and when a few minutes later this person greeted them, they were all sweet as sugar. I think that Eileen Appleton has a dangerous tongue. She is a striking woman with a strangely discontented look on her face. She made several very complimentary remarks about my dress and appearance, but I am sure this she will have had plenty of disparaging remarks to make in private. There are too many women's groups here. It is a bad thing as it certainly breeds a sort of hen mentality. Mrs. Person, Mrs. Smith etc!! And how they think they are socially tops! Women here, I suspect, are very independent and in that way emancipated, but they sadly lack the depth and broadness of mind that education should produce. In short, they have stuck at about Woman and Woman's Own mentality.

Of the compère I will say little. She was a confident woman with a ceaseless flow of shitty nonsense about nothing at all. This made her an excellent compère, and a popular one. I must confess that she brought some life into the show, and managed very well to put audience and models at their ease. It turns out the she is Humming Bird herself, of Guardian fame! The clothes modelled were good, modern and imaginative - just the sort of stuff you expect to see at a fashion show. It was an experience, but I was really very glad when

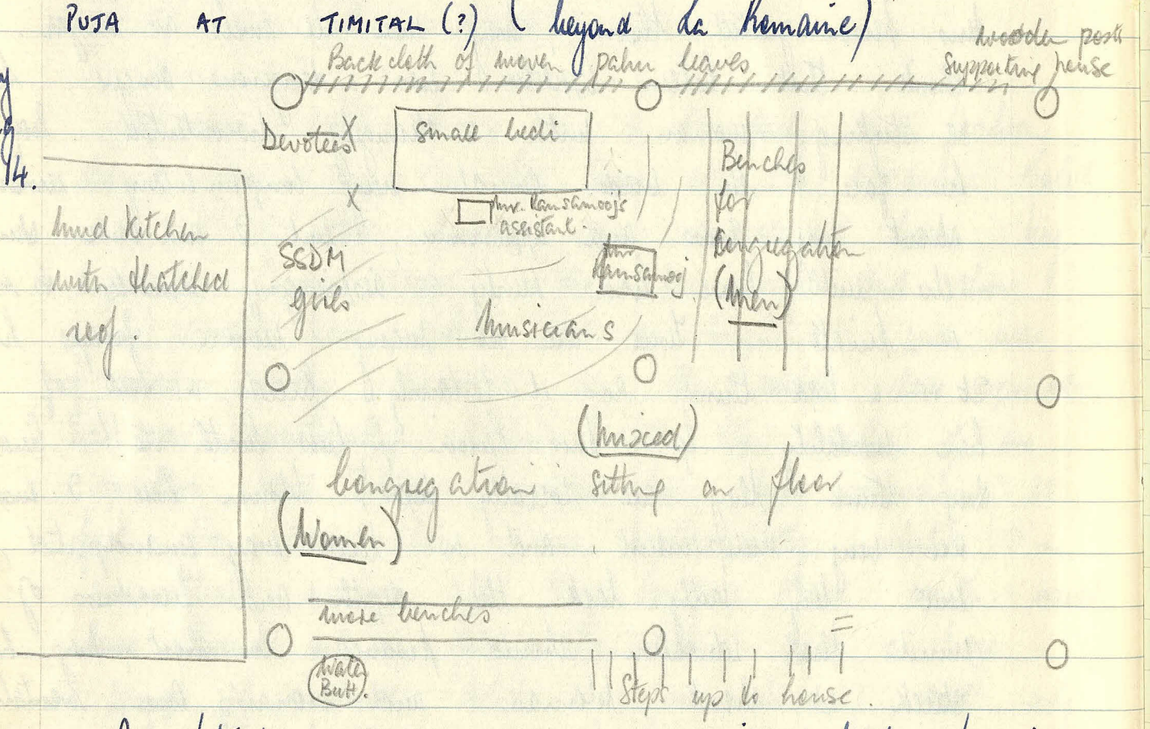
Jean Minchell

it was time for Bolin to collect me. I must point out that the hall was packed to capacity for the show, a sharp contrast with the emptiness for the plays a few nights ago. Background music was provided by a white?, certainly almost white group of musicians - playing guitars etc. just like the Beatles. They had a very good light negro singer with them. I bet they (Red Cross) made a lot of money out of the whole affair.

ST FRANSIC

PUJA AT TIMITAL (?) (beyond La Romaine)

Saturday evening March 14.



On Saturday evening we went with Selfless Service Divine Mission out into the countryside beyond La Romaine. This puja, its setting etc. were infinitely more rural than last week's. We had been led to believe that we were to witness a village puja, but I think that it was organized largely by the family under whose house it took place. The people were very friendly, but much poorer than those of the week before. Many of the women again looked old and ragged, whilst the younger people were smartly,

or certainly less poorly dressed. There was one family in particular there. A daughter sat by me and pointed out her sisters and brothers, all of whom were dressed in clean unpretentious clothes. Her mother, on the other hand, wore an old blouse and skirt that was patched and had clearly been laundered hundreds of times, and she wore an orhani. The girl was fascinated by my short hair, and told me that Indian girls are not allowed to cut theirs as it is regarded as very ugly!

Before the actual ceremony got underway, the pundit from Princes Town got up and said a few welcoming words, explained what we were to witness, and asked people to be as disciplined as possible. He spoke first in English, then in Hindi for the benefit of the older Indians present. He is a young man, very chubby, but ~~very~~ modest, well spoken and kind. Apparently he works in a dry goods' store in ~~Princes Town~~ San Fernando, and is vice-president of SSDM. (It was a function performed by two SSDM groups this week, La Romaine and Corinth).

Kalliyaran

The actual ceremony was short, and we did not get onto the Havan, or sacrificial part as adequate preparations had not been made. Instead, everyone who wished was invited (again by the pundit, not Mr. Ramsamooj) to come up to the altar and perform the aarti, whilst Hindu hymns were sung in the background. This involves picking up a brass plate, in the centre of which is a lighted dia surrounded with flowers. This must be moved round five times in front of the image of each particular god. Here in Trinidad the most popular image is that of Krishna. One by one therefore people came up and performed the aarti. I noticed that some also moved it round above the heads of Mr. Ramsamooj, his assistant, and the congregation, as if asking for God's blessing on everyone.

not adhered to

It is perhaps worth recording that, when the hundit invited people to go forward and perform the aarti, he also ~~asked~~ stated that those who do not worship God in this way should worship Him in silence where they sat.

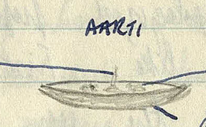
The puja came to an end with two sermons preached by Mr. Sookoo, and another man from La Romaine. Both addressed the audience in English, though the second read and spoke a little Hindi. Mr. Sookoo spoke for too long in my opinion and his talk was too abstractified. In essence he was making an appeal to the people to hold onto Hinduism. Hindus here are very worried by those who are blackmailed into leaving their religion in order to get a better job eg. in order to teach in a Presbyterian school. Mr. Sookoo himself is a case example of a Hindu who is teaching in a Presbyterian school.

The second sermon was, I'm sure, more appealing to the people. We were all tired and could hardly listen to argument, but we could take in a story. The second preacher told the story of Krishna, comparing his birth and youth with that of Christ. Both were born in a situation of oppression where the life of the young child was in danger. He was a formally heavily educated man with a marvellous turn of phrase. He held his audience spell-bound, and delighted the Hindi speakers by reading from the Prem Sagar. The pundit had intended preaching a short sermon in Hindi, but it was too late to do so, and several people were asleep by the end of sermon 2. In order to waken them up we had another rousing hymn.

During the puja I had a good look around me. We were very near to cane fields, and away to

one side of the house the sky was aglow, where the men were burning the trash. Men and women kneeled to sit separately for the puja, as they do in the temple (see diagram). Lots of children were there, and the young ones soon dropped off to sleep in a mother's or father's arms. As they lay on the ground, covered with a small wrap. One grey haired lady, sitting against the kitchen wall was quite imperturbedly breast feeding her young baby to keep it quiet. The strange thing was that she looked far too old to be still having babies. Another of the women, half way through the puja hopped off for a quick smoke round by the entrance to the kitchen. Throughout men and women occasionally would stand up, take a breather and come back again. Until last week there was no electricity in the house, so that the whole scene was lit up with an oil lamp, suspended from the floor beams of the house. Every now and then someone had to come and pump more oil into it!

just feeding - just fucking



(This dish is also brought round for the collection. Having put your coin inside you cup your hand over the flame, then bring them up to your face).

We were introduced after the puja to several of the people there. One old man, aged about 63, said that he had come from India at the age of three. As he was so young when he left he had no memory of it at all, and surprisingly enough, had no idea which part of India he was from. The old man from India was most talkative and he told us that he still likes smoking ganja. His friends were somewhat askance and warned him against it, but he remained confident that, if smoked only in moderation, it can do no harm.

After this we were taken upstairs into the house

proper for a meal. Before I mention the meal I must say a word or two about the house. It had been built only very recently, entirely from local products. The tall posts on which it stood were made of tree trunks. The rest was made of wooden planks, unpainted inside of course, but very clean and pleasant. Perhaps the most interesting feature was the kitchen, a mud building with a thatched roof. Mrs. Mahabir told us that wattle walls are first of all put up, then plastered with fine mud. The final effect was charming and completely smooth and firm. The floor under the house was made of a similar sort of mud mixture, which is carefully prepared and smoothed on time and again, giving the floor a concrete-like finish. The whole building had clearly been most carefully constructed.

This week we had our meal in truly Indian fashion. Not only were there no knives, forks, spoons, but no table and chairs. Everyone apologized profusely, but we were delighted to see what it was like. First of all all the armchairs were taken from the room, and various rugs and covers lain down on the floor where we were to sit. Then each one of us, sitting round the outside of the room, was handed a large balisier leaf to use as a plate. The balisier, by the way, is the P.N.M. slogan. This delights the D.L.P. who say that they agree it's a beautiful plant, but it bears no fruit! Before we started eating a girl came round with a bucket and a bowl of water. On turn we held our hands over the bucket and she ladled fresh water over them. We rubbed our hands, and a towel was handed round to dry them on. Then food was served. We had rice, roti with peas in it (~~that~~ dal roti) salad, pumpkin mayonnaise, a bean mixture etc. Again it tasted hot, but very appetizing. When we had finished this and our

glass of water we again washed our hands. As members of the SSDM group we had our meal in the house. Down below everyone else was being offered the same food, apart from the children who were still fast asleep on the ground.

I don't know whether there was any lavatory in the house. Mrs. Mahabir told us that East Indians are beginning to "have sewage in the house, but they don't like it!" They still prefer to have a separate kitchen in many cases. How very different from the modern creole attitude*, where they have several bathrooms and lavatories per house, and the English idea of having the kitchen as close as possible to the dining room. * I am of course comparing rural Indian with urban creole; hardly a fair comparison!

As we drove home through the dark deserted sugar country we passed a group of men squatting on a bridge, playing some dice game and drinking by the light of a small fire! Mrs. Mahabir was on fine form on the way home, and spoke about the way in which calypsonians love to poke fun at the East Indians in the calypsos. We heard some in this vein in the tents this year too! She was particularly amused by the calypso which tells of an Indian jumping up in his dhoti. Unfortunately the dhoti was loosely tied, and as the man jumped it dropped to the floor. At once, an American tourist, seeing this, dropped his pants! We were surprised that Mrs. Mahabir told this tale in front of women - but we were, of course, tickled by it. Mrs. Mahabir said that he wore dhoti until about three years ago.

21,341 words

Sunday March 15th.

I went to the service at the Siwalea by myself because Gillian had to make preparations for our visit to Port of Spain. The service followed the

Monday March 16. [One of Mr. Bhattacharya's pupils asked him what colour Christ was. He replied,

"My daughter, I do not know what colour he was. All I know is that he is now white. He is like a statue that has been whitewashed so many times that people have forgotten its original colour."]

usual pattern except that all the children were asked to go up to the images of the gods to perform aarti. Almost all of them did, although a group of teenage boys did not. Again I was impressed by the voluntary segregation of the sexes that takes place in the Temple. The women, & most of the little girls (& just a few of the little boys) sit at the front & on the left hand side. It is the same at Mr Battacharya's lecture. The hard core of men is always on the right & left back of the Shivala.

Mr Ramsamooj's address was again very good. On the first Sunday we heard him he talked about the first 2 mantras of the puja

'Let us be saved together, let us be heard together & united & strengthened together too. Let us not be jealous of each other.'

On the second Sunday he talked about worship & idols as symbols, as means & not as ends.

On this occasion Mr Ramsamooj told the story of the Saddhu who helped the religious man as he sat in his trance. The thief had already passed him by, thinking him too slow for the trade: the drunk had assumed he could not hold his liquor. The moral is that

the world appears to you in the guise in which you want it to appear!

After the service we went with Ena to will Ena Hercules' at St Augustine. I was very surprised to see how many E. Indians there were at Curepe etc. On our journey down the E Main Rd that afternoon we passed the big Moslem Mosque, the HQ. of the Sanatan Dharma Mahasaba & Bhadase Maharaj's house. The latter, it appears, had a reputation as a gang leader & thug in the Chaguanas area.

Other guests at the Hercules' magnificent new house were Mr Cyril Braithwaite & his wife & his stepson, a doctor at the San Fernando general hospital. Mr Braithwaite is an alderman of the borough of San Fernando. He works as stores controller at Texaco; his wife runs an expensive clothes shop in the arcade; & he also manages a small plantation for a friend. He was offered the rank of alderman to entice him on to the Council. The borough council is entirely P.N.M.. Opposition from the D.L.P. & Independents has been eradicated. Consequently a clique in the party can control affairs - sometimes to the embarrassment of other councilors, who must be fellow travellers or quiet. It seems that many people now hope that the D.L.P. will get some seats at the forthcoming election. Mrs. says that if the opposition knew what he knows about the P.N.M. they could rest the P.N.M.!

Last year Mr Braithwaite went to Africa - Sierra Leone, Ghana & Nigeria.

During lunch an argument developed with

kitchen between Will & Mr Braithwaite. The former, who is very English, was saying that the West Indies has no equivalent of Shakespeare. Mr Braithwaite was, however, championing Sparrow, saying that he was symbolic of the new country, & truly Trinidadian.

Eventually the topic got round to colour. This was the first time that I had ever heard it discussed by the middle classes in the West Indies. Will said that when at school they used to end the day with "Lord, lighten our darkness we pray thee" it had a special social ~~so~~ significance for them. Mr Braithwaite said he went to a catholic school & never said "Lighten our darkness". But, as Will said, he did pray to a white virgin!

Will, even the cynic, said he could never ~~see~~ forsee colour not playing an important part in the social structure of Trinidad. All dark men choose lighter wifes: – "You did" he said to Braithwaite. B. chuckled & said 'So did you'. Both agreed. Meyton son, the doctor said that it was up to people in important positions to change this. Will said 'You see that Gillian (his daughter) is very impressed by you & Gillian: she is already saying that she wants a white mummy & a white husband. And she will hear nothing inside or outside the house to change this.' I knew all about this but tried to point out that it was just a childish fantasy. Will urged "No! No! this is quite fundamental." This is the renowned

white, or European pics. It is also very significant that all Ena's friends are very kind to us, white people! (Lloyd Braithwaite has something to say about this.)

The conversation then moved onto E. Indians. Will say that there are only 3 non-Indian barristers ~~or lawyers~~ in San Fernando. And one (anchored) of them is married to an E. Indian & is accepted by the E. Indian lawyers. Harry Peeran is obviously regarded as one of the great Indian noveaux riche show-offs. He talks money & income-tax dodges. When we met him he told us that his father had come to Trinidad in 1903. He has visited his father's younger brother – about 60 miles north of Delhi – & sends him about $60 bwi. per month. He says that the poverty there is unbelievable. Mr Peeran's father left a wife in India & she was taken by a younger brother.

There is obviously very great antagonism between E. Indian & Colon, although I have heard Ena say that 'we admit anyone to our circle providing they are of the right social rank.'

At St Augustine we also met a Terry Bates & his wife. He could pass as white in England, & she is very fair, with straight hair but with a slightly broad nose.

Sat. March 14. – Continued: – At Ena's suggestion I went down to Cowa with Warner to look for the man who had been hit the back of the car (Stafford Montenegro). Warner legailed me with his tales. He is a dongle is is related on his

father's side to the Lahamut's, the owners of the gas stations. His mother is a Spanish Creole, she brought him up in Siparia. When he was small he used to get a great deal of fun in going to the church of La Divina Pastora & collecting money thrown under the floorboards by the Indian women. The money was thrown with the first scalp-locks of male children on Holy Thursday - Good Friday.

Warner's father owns a small coconut plantation of about 50 acres. He worked there for a while when he left the Catholic secondary school. Then he worked on the roads as a line painter & went to sea, working on the Gun down to B.G. (He must be about 30 yrs old).

He was on leave at Carnival time one year & met his wife, who was a nurse. She became pregnant & he married her (1958) (I never find she offside!) Warner then worked ~~for~~ as a paraffin salesman ~~then~~ about 2 years ago (1962) started to drive the van for Grell's. Warner's wife still works as a nurse, although they have 3 children (All boys: Warner likes to think that his name will be continued). They have a servant.

Unlike his wife, Warner is frequently offside! Sometimes he takes a girl down to the beach in his hire taxi - never letting on that he is married. He usually goes with Negro girls - of a lower rank than his! But although Warner regards this as the normal pattern, he did say that his first duty was to see that his home

does not suffer - especially financially!

Warner obviously dislikes E. Indians: he says this is due to their rejection of him because he is illegitimate & half-negro. His wife, for example, is Negro, & so are all his friends. This is the reverse attitude of that adopted by the E. Indian taxi-driver who took me down to Cross-Crossing one afternoon. He lived on the road to Princes Town & was very distrustful of Negroes. The village has too many Negroes for his liking. But as a taximan he depends on the patronage of all races, so he has to be pleasant to everyone if he is to make a living! (cp Race & Economics)

Tuesday March. 17.

At 6 p.m. Mr Maharaj called for us & we went down to Mrs Persad Maharaj's house at the Corner of Rushworth & Prince of Wales Streets. We met there Dr Haricharan & his doctor wife, Mrs Maharaj's daughter, Mrs Maharaj's daughter Polly (a schoolteacher) & Biny Maharaj, Mrs Maharaj's husband's elder brother.

Dr Haricharan is from B.G. & met his wife while they were studying medicine in India. It appears that the university fees there are very low & this is an inducement to study there. Dr Haricharan said that there is quite a lot of T.B. & typoid here, although social disease in the urban areas is fairly well under control. (cp water supply) I was interested to hear that abortion is so common & that prosecution follows so rarely.

Mrs Persad maharaj's house is made of concrete (with a brick-like pattern) marked into it & has been painted pink. On the street side it is shaded by a broad verandah. The furniture in the sitting room is very comfortable. The boomerang-shaped settee is quite unusual — & so is its pink covering, threaded as it is with black! The wall in the sitting section of the room is covered with Hindu religious pictures of Shri Radha Krishna, Hanuman, Shiva, & Rama & Sita. Copies of these pictures can be bought anywhere on High St in San Fernando. The most outstanding piece of furniture was the hand wash basin which was fixed to the wall separating the dining and sitting room to the kitchen.

Mr Maharaj, Polly, Gillian & I sat down to eat. None of us used cutlery although knives & forks were laid for the 4 of us. Our food consisted of rice, curried mutton, salad, potato, mango (pickle), pears, pumpkin & dahl (roti). Mr Maharaj was, I think, rather unhappy about the mutton, although he took some & cannot fault it seeing how I ate it. Her ally had been Christ. Dr Harrichsingh), but Mrs Persad maharaj had to press it upon Mr Maharaj, & Gillian said he looked very pained when he drank it. Mr Benj Maharaj came in & had supper. He lives next door & said that that his younger brother, Mrs Persad maharaj's husband was next-door, at his mother. Mr Benj refused the beer that was brought to him, although

I suspect that his refusal was for our benefit & that of Mr Maharaj! I should note that we ate mutton, not beef!

Mr Benj's father came to Trinidad from Benares (Kashi ji) in about 1893. As soon as his indentured work was over he came to live in Rushworth St — very near to where Mrs Maharaj lives today. In those days Mr Benj's parents have worked in the canefields that stretched right up to Rushworth street. Later Mr Benj's father got a small coconut property. In 1934 Mr Benj's elder brother opened the small store on High Street which is still run by Mrs Persad Maharaj, Mr Benj's husband. Mr Benj, who was a tailor by trade, moved into the Cinema business in about 1938, & since then has made a small fortune. Mr Benj claims that there is not a single cinema that he can think of in Trinidad that is not owned by an Indian.

He gets 150 dollars per week — without his race horses!

Mr Benj is about 56 years old. He is almost bald, very fat in a Humpty-Dumpty way, & of rather dark complexion. I understand from Miss Rampat that his wife is very fair indeed. They have no children, but Mr Benj has 2 outside children by a coloured woman. Mr Benj now describes himself as retired, although his income is reported to be about $300 per week. (He gave $5000 for the building of the Divali Fair.) He is a great race-horse owner & at Christmas won the Governor's Cup. He owns about 6 horses.

Mr Benj claims to be in charge of Dharma

Mr Benj reads & speaks Hindi & goes to Bhagwats to their translations of the readings. He is obviously willing to appear a very devout Hindu.

A temple seems to have been on the site of the Siwala for the last 13 years. There is also a corrugated iron structure that served as a temple still standing on Prince of Wales St. The Temple is ~~[illegible]~~ run by a registered committee: they also erected the Ganandi statue. They have leased 3 lots from the St Madeleine Sugar Co at peppercorn rent for 99 years. The Co. employs a large number of E. Indians & their support for the temple is felt to be a form of repayment for services rendered. Mr Bunj claims that the area S. of Rudworth St was taken up by people who had moved in from the country parts to ensure an education for their children. The company sold land at about $20,000 per acre & bought fresh land for cane at approximately one-tenth this price.

Mr Bunj also frequents the Hindu Temple in St James, P.of S. They are very well organised & publish a monthly programme of their activities. Mr Simboonath Capildeo, the politician, gives a Gita Class. He is recognised as the best Trinidadian Sanskrit scholar. Both Mr Maharaj & Mr Bunj seem to have no real answer to the competition from Christianity. I have already recorded Mr ~~Bunj~~ Maharaj's pessimism. But both regret the fact that conversion means severance from Hindu & Indian traditions.

Mr Bunj & Mrs Persad Maharaj should constitute an avoidance relationship & he certainly remained in the background *

* We asked Mr. Maharaj about this later, and he confirmed that there is an avoidance relationship between the two.

throughout & her elder daughters served Mr Bunj at table.

On last Saturday evening Mr Maharaj had told me how the P.N.M. had ~~[illegible]~~ wooed the Moslems (cp. Miss Donawa). On a previous occasion he had told me that Mr Gopi tried to use the Siwala for P.N.M. purposes (hence the M.Bt.).

While the T.V. was on Mr Maharaj was quite ill at ease. We were watching a mushy story in the Dr Kildare series. Many of the shots were taken on the sea shore & involved love scenes or scenes showing a girl in a bathing costume. Mr Maharaj was painfully embarrassed. I asked him several questions & then began to tell him about Klass's work in Felicity. He says that Felicity is well-known as being very Indian. It has only 1 negro ~~[illegible]~~ & he is acculturated. I asked him whether he had heard of the word Panchayat. To my surprise he said yes. It appears that they have now disappeared, but Mr Maharaj attended them with his parents when he was a small boy. Leading members of the village were elected to the Panchayat & they sat privately to decide on personal issues (adultery etc) & in public, when the issues were public. They aimed at setting a high standard of public morality etc & were courts of justice, outside the law, but binding on Hindus.

Tuesday March 17. Evening with Mrs. Persad Maraj continued.

I spent most of the time talking to Polly, one of Mrs. Maraj's daughters. She wears Western dress most of the time, and saris on special occasions. On the whole she finds them very hot for this climate. In spite of her Western appearance she considers herself to be part Eastern and part Western, superficially Western but mentally and spiritually Eastern. Although she has rejected Hinduism (and in fact all religion as a result of her experiences in Ireland), she stressed that she is deeply influenced by Hindu thought and philosophy. She cannot speak Hindi, and understands very little. Her sister Dolly, on the other hand, speaks fluent Hindi. She learnt it when studying in India. Polly studied French, ~~German~~ Geography and English (General degree) at Trinity College, Dublin. She has been back in Trinidad only a very short time, and is still feeling déraciné. To begin with she finds that racial antagonism has increased enormously since about 1956. Above all, she finds the majority of people have very superficial values, with too much emphasis on the "physical". Throughout the evening she kept stressing this word physical. By it she meant to point out the stress on sexuality, the importance of beauty especially in women, the accent on smartness, modernity etc., and at the same time the complete rejection of moral and spiritual affairs. It was clear that she feels very strongly and bitterly about this.

She chose to study in UK because educ. system here completely diff. - had same standards - idea of required.

I asked her what she thinks about caste. She did not say what she felt, but told me that both her parents have always impressed upon their children that caste is not important, that it is more important to be a good Hindu. Polly however, feels that in spite of their protestations her parents

are very aware of caste, and of the fact that they are Brahmin.

Most of the older children have had some sort of further education. Dolly is a doctor, Polly and another sister are teaching, and three others are at present studying in the U.K. (One reading law at St. Andrews, one at L.S.E, and another at a polytechnic, preparing for university). Their father is financing them all. He pays tuition fees, a clothes allowance, and £30 per month in addition. Clearly the family has money. They have 3 servants - one washer, a cook, and a nanny.

He pays supporting 5 at one time!

Mrs. Persad Maharaj married at the age of 9. She has ten children, of whom the youngest is a boy of 10. Polly teaches in a denominational School in Francis Town, and one of her sisters teaches at Naparima Girls' College, San Fernando. Polly finds Trinidadians narrow minded, particularly where education is concerned. There are only two respectable professions here, law and medicine (see Naipaul, The Middle Passage). All visitors to the Persad Maharaj household are greatly impressed by Polly's doctor visitors, but make no comment about the two school teachers! Polly considers Naipaul very cynical, but she insists that there is no room for him, or any other creative writer, or artist in Trinidad as it is now.

As already stated, she considers that there is far too much emphasis on fashion, beauty and marriage for women. Nowadays only girls who have had hardly any education have marriages arranged for them. Polly said she and her friends wanted certainly to choose their own husbands. But she stressed that Indians still adhere very much to their old ways. Her father is unquestioned boss in the family: no one would think of questioning what he says. Indian women in the street will rarely walk side by side with their husband, instead they walk

behind, or slightly behind ep. Dr. and Mrs. Takahashi. There is growing among Indians an unnecessary conflict between those who have education, and those who have none. All too often young men and women return from their universities abroad and reject the ordinary people among whom they grew up. (cp. English working class boys & girls who win education use it to the middle classes, and thus frequently reject working class values). Polly considers that educated people who make others feel inferior are in fact betraying their education.

She likes the informality of the English way of life (in particular the absence of a huge gulf between rich and poor. America, Sweden and Trinidad are all far too materialistic. In the case of both Trinidad and Sweden, it is largely because they are so influenced by the American way of life. Polly was something of a beatnik at university, and this gave her much satisfaction though she would never dare mention it to her parents. She regards beatniks as important, because they are making a serious protest against conventionality, middle class hypocrisy etc.

barracks-people of class intelligent

All the Persad Maharaj children, or certainly the older ones, are legally speaking illegitimate. Polly says that she has illegitimate stamped on her birth certificate, and she had great difficulty explaining to an English landlady that her parents were in fact married by Hindu rites (under the bamboo), but not by civil rites. Before she left for England and ~~Toronto~~ Ireland her father had to sign an affidavit, to prove that he was in fact her father.

She spoke too of the problem of teaching rural Indians correct English. (and if they are to get on educationally, they must be able to speak and

write it). The problem is made even greater, in that, for the most part there is no tradition of reading in the families. It is, apparently, difficult teaching them how and why to start. She thinks that Hinduism has missed the boat in Trinidad in that it failed to appeal during the last 20 - 30 years - which is precisely when it should have been gathering strength. Polly finds no consolation in Christianity. Her experiences among the Irish catholics have led her to believe that Christianity is bigoted, narrow-minded, and in the West Indies, snobby. She mentioned the Anglican church of St. Pauls as being particularly snobby. She thinks that, outwardly at least, Methodism and Hinduism have much in common. She feels too that it is a great shame that there are so many conflicting ways to God, (This is an opinion which we have heard expressed many times by Indians here), for in the end they all tend to lose sight of God.

Polly said that most of the wealth in Trinidad used to be in the hands of Indians but that now it is much more evenly distributed between Indians and blacks. She, like most Indians, feels that preference is given to negroes in all government posts.

She reckons that whilst Trinidadians have a choice between local and imported goods, they will always choose imported, because they are convinced they will be better. — even when this is clearly not the case. She finds it quite crazy that chocolate, cocoa (in its edible form), orange squash and sugar all go off to England or America to be refined, then come back as expensive products. Her father imports glass and electrical goods from America and Western Germany. English goods in this field are not very good. He also imports cheap cloddy stuff from

Hong Kong. Needless to say these things sell well.
Her mother makes it her business to observe Hindu festivals in the temple. In particular she organizes prayers at full moon. Unfortunately she can find no support from the younger Generation. This fits in with the general trends — a hard core of middle aged and old people are fervent in their religion, yet even their own children have no interest in it. Polly Maharaj is very interesting to talk to, and is eager to tell all she can. She is intensely aware of the Indian in modern Society.

Saturday March 14 — Points from conversation with Merle.
Like many Indian girls she loves to talk about wearing sari. I asked her whether her creole friends resented her wearing a sari, which is after all Indian dress, not Trinidad Indian dress. She replied that they all admire it. Although she wears sari only for special occasions, she always wears it when travelling abroad. Although she didn't say so I believe that this is part of a general desire to pass as a real Indian. Indians in Trinidad may perhaps be mocked when they cling to their oriental ways, but who's to tell when they are abroad, whether they are from India or Trinidad. Merle likes her contacts with India: her sister is going to India later in the year, and Merle intends to send one of her finer saris with her sister so that it can be laundered properly! She abhors the old Indian custom of having marriages arranged. When she marries she intends to choose her own husband. (But of what caste? Will it be her own caste? Will she be influenced by father's wishes?). Merle thinks that some sort of birth control will have to be introduced in Trinidad.

She herself would not like to have a large family. cp. Miss Ramsamooj and Miss Ramkisoon who both want a small family — say 2-3 children. As Miss Ramsamooj says — you can give 2-3 a chance, but when you have 10 or 11 it is a struggle just to keep them clothed and fed, never mind taking an interest in them at school etc. Mr. Sigoolan Maharaj's daughters who are also members of a large family expressed the same opinion. Their mother, who was present at the time made no comment; but she certainly made no attempt to justify large families. Merle eats meat — but not pork and beef.

Wednesday March 18 — Conversation with Perl Rampat.
Perl spoke a lot about Indians and negroes. She lives in a village in which negroes and Indians live side by side (Boxinth), but she could think of no example of a negro/Indian marriage. She is a firm believer that in marriage one must looks for one's own race — Indian for Indian, and negro for negro. But she was by no means as vehement in her antagonism towards and Indian/Chinese, or Indian/White marriage. We pushed her further, and it seems that her antagonism is largely physical. She does not like the kinky hair of the negro, nor does she like their dark colour. This question of colour applies to Indians too. Her sisters are much fairer than she is, and she clearly regards her own darkish complexion as inferior. (Her father had fair skin, her mother is darker). Pushpi used to express the same attitude towards colour. She claimed that Indians are very aware of colour — they admire a light skin and European features. Pushpi claimed that this was an important consideration in choosing a husband or wife for one's child. Perl said that some negro/Indian marriages take place on the sugar

estates. NB Perl told us that Mr. Binej Maharaj's wife is very light.

Perl's views are very old-fashioned, and particularly so with regard to the younger generation and morality. She has never in her life been to a public dance. But she is modernish in that she agrees that most marriages are not arranged nowadays, tho' some fathers still look for a husband for their daughters. I wonder if Perl & Miss Ramsamooj will ever marry. Miss Ramsamooj is 23 now, and Perl must be in her 30's. They, and many of their generation must find themselves in an odd position. Both have received little formal education, and both work largely from home. Perl is a seamstress, and Miss Ramsamooj helps at home, and works as a seamstress. She hopes to go to Canada later this year. But Perl has no father or brother to arrange marriage for her, and Mr. Ramsamooj is not likely to arrange a marriage for his daughter. On the other hand neither of these girls really goes and mixes with eligible young men. In this respect their circumstances can be compared with Heather and Winifred Sharples. I think that, unless their situation changes radically they will not marry.

NB. Rosalind Ramsamooj married Todad Roy shortly after arrival in England. Daughter aged 2 in 1968.

Social distance

Avoidance relationships - cp. Mr. Binej Maharaj and Mrs. Persad Maharaj. In joint family the eldest son becomes father cp. Maharaj household. Mr. Ramsamooj is head of the household in which he and his family live with his brother and his family. Mr. Ramsamooj is the elder of the two.

Joking relationships with ~~[illegible]~~ wife of elder brother - these 2 now disappearing.

Sexes Mr. Maharaj (Bram) does not know the names

of the girls in the SSDM group, although they all regularly go out together on Saturday evenings, and meet in the temple during the week. He never addresses a word to them unless he has to, but he is always friendly and respectful. Mr. Ramsamooj never refers to his daughter or his sons by their christian names; it is always "the girl" or "the boy". Likewise his daughter never addresses her father as "father". This may be due to the closeness in age (44 and 23). Mr. Maharaj in his most intimate moments refers to me as Mistress Robin, but normally it is Mistress Clarke.

NB. Perl's apparent discomfort when Robin drove her to get a taxi on Coffee St. cp. attitude of Victorian spinster in England - but this all due to a different ethos.

Occupational pluralism

Warner - works as a taxi driver, and drives for Grells.
C Braithwaite - Texaco, shop and manager of estate.
Perl - dress maker, learning tailoring, helps in mother's parlour at home. NB. This food parlour belonged to her mother even when her father was alive.
Mr. Ramsamooj - electrician, sort of pundit etc. etc.!
Mr. Ramsamooj's brother - Mc Linearney and taxi.
Harry Lal - odd jobs for about 6 different households throughout week.

Wednesday March 18 In the evening Mr Ramsamooj brought four ~~[illegible]~~ friends from La Romaine who attend the Sanskrit Class with him. One of them, Mr Ramsamooj, has given the sermon at St Francis last Saturday. They wanted to talk religion & the one woman with them refused a drink on behalf of the guests so that the discussion should not be disrupted. They all seemed to be acutely aware of their lack of formal education. The woman was really v. independent & un-Indian (see above).

Talking about faith-healing Mr Ramsamooj said that some people went to a doctor who Obeah man + could not tell who had caused them. Mr Indrani Waman also passed an scorn on this.

Mr pope represent Mr Coor of progressive Hinduism owned many ancient to lend us books of a religious nature.

After the La Romaine people left Mr Ramsamooj started to tell us about his Yoga practice. He performs his puja at 12 a.m + frequently does with virtually no sleep. He started S.S. Om. Mere 10 years ago now has 14 or 15 actual groups. Mr Ramsamooj is president for society + they have Sunday classes + have a small library service. Mr Ramsamooj takes a puja in Corinth on Sunday mornings before he comes to San Fernando. They use a small bamboo + corrugated iron shelter that was put up when Mr Bhattacharya gave a Gita lecture. They are hope to be able to build a proper Temple there.

Mr Ramsamooj is a man of immense resources + ability. He is a poet + song writer, + translator, + he showed me a very nice card he made to send to friends at Diwali. It has a very nice verse inside.

Mr Ramsamooj is not of the priestly caste. Mr Maharaj told us that he is an Arian. He has been taking the services on Sundays at the San Fernando Temple for the last 2 or 3 years. Some time ago a Brahman in St. wrote a letter to other St. Brahmans saying that he thought that it was wrong that the services should be conducted by a non-Brahman

an other Brahman's disagreed with him + paid that if he objected he should take his own services at a time when the Temple was free.

Mr Ramsamooj also said that some Brahmans will not take food from the hands of any other than Brahmans, but that the attitude here was rapidly becoming one of take it or leave it.

Mr Ramsamooj is an excellent speaker + has a real ability to put the metaphysical into simple concrete terms.

Thursday March 19 — Dr Zaehner Yoga

Mr. Maharaj, Indra and I drove to Princes Town in the evening to hear a lecture on yoga, which was to be given by a Negro, much to the delight of the Indians. Unfortunately we discovered on our arrival that the talk had been postponed. However, we met Mr Ramsamooj, his daughter and his Rankinson, and all went into Mr. Sigodan Maharaj's house for a drink. (It was Mr. Sigodan Mr. who had invited us.). He owns a huge business on the left as you enter Princes Town, just past the police station. It comprises a variety of sections eg. Lee Chow's establishment in Arouca, including dry goods, and a pharmacy which is sub-let. The latter is in a beautiful old wooden house, with a lot of delicate fretwork. His brothers own property behind and around his house. Is this a sophisticated version of his three all sharing the same house, as do Mr. Ramsamooj and Mr. Maharaj and their brothers? Mrs. Maharaj was 13 when she married Sigodan, and she must now be in her 60's, although she looks much older. They have 10 very handsome children. As we drank our soft drink we were shown slides of Mr. Sigodan Maharaj's visit to India on his World

eg. acting pictures in main room as usual. Some from W. Germany.

trip. These slides were largely of religious Hindu and modern building. He took his father's ashes to the Ganges on this visit to India.

The family showed us their puja room. This is frequently a room set aside for this purpose at the front of the house. Mr. Bram Maharaj says that when a family can not afford to set a room aside for the gods they frequently erect a little puja room in the garden, in front of the house. In this case the puja room was in the centre of the house. The puja room may be described as a small room devoted entirely to the worship of Hindu deities.

The altar, which was directly opposite the door, was covered with red cloth, with a yellow satin canopy above. On the floor in front of the altar lay two deer skins, for kneeling on, but these are kept wrapped in a carpet when the room is not in use.

Around the walls were displayed the usual pictures of saints, and again on the altar. Besides the pictures, there were several images of gods on the altar, all from India. The central statue was Krishna, and he had an Indian mala (head chaplet) around his neck. The gods portrayed in the pictures, and statues, were Krishna, Hanuman, Shiva, Lakshmi, and Kaola and Krishna together. On the floor to the left of the altar, as you face it, there stood a clay incense container, ~~brass~~ dias and brass vase. The family was very proud of the fan of peacocks feathers that hung on the wall. This is used for fanning the deities, and was, like the statues, brought from India. Sunday is the day on which they perform their puja, and put fresh flowers in the room. Mr. and Mrs. Jagdan Maharaj light a dias every evening at 6 pm.

We all talked for a while about families, and

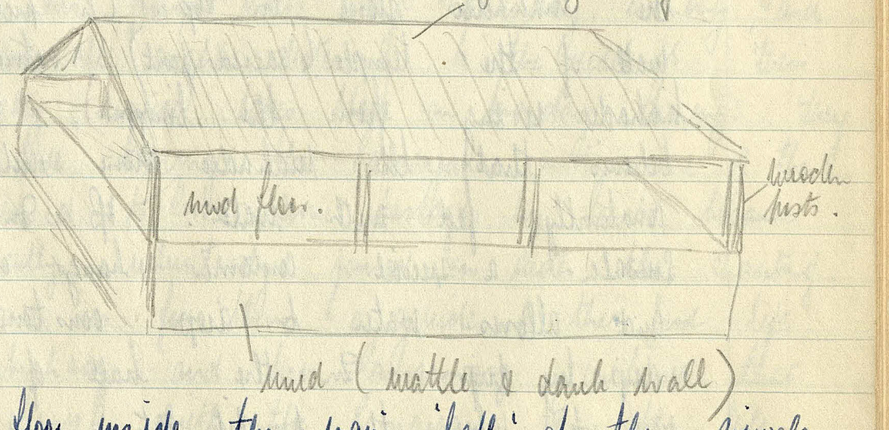
their ideal size (see earlier notes). It is significant that all the girls were keen on furthering their education. The elder daughter who works in the shop is taking G.C.E privately, and wants to go to Hernandez. cp. Mrs Ramsamooj. MB. The eldest sister married at 18.

There was a Tulsi tree in the garden. There had been two, but one has been eaten by ants. Every Hindu family, according to Mr. Maharaj (Bram), should have a tulsi tree in their garden. They also had some prayer flags at the front, and seem to hold a hawan (puja) once a year at their home.

As we drove back to San Fernando, we drove past the Hindu temple at Palmyra. As a scripture reading from the Ramayana was taking place (in Hindi) we all decided to stop and see what was going on. Mr. Ramsamooj seems to be welcomed in nearly every village!

The temple itself is a typically rural one. It stands below the road, at the foot of a steep slope, and is spanned by a huge "galvanize" roof, raised on wooden posts, with a waist high wattle wall surrounding it.

A rather profuse!

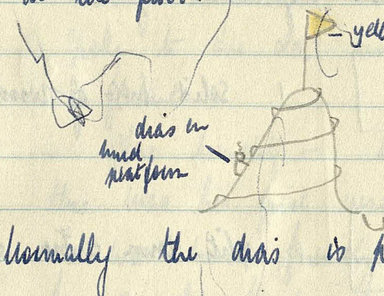


The mud floor inside the main 'hall' of the temple was very carefully looked after - by one of the village women, I think. The temple was erected

around 1950 by communal effort. Below the roof were long criss-cross, line upon line of coloured paper frezes, all hand made. The temple consists of a large hall with mud floor in which the readings were held, and in which all services are held. In one corner, however, there stands a wooden shed which is the sacred part of the temple. In here are all the pictures and sculptured images of the gods, and of course the lingam. Here the aarti is performed and nobody may enter if he has leather on his feet. As in all Hindu temples there were many flowers, but, sadly, most of them were of plastic. The pundit, and some of his henchmen took us into this sacred room and explained what was there, and why it was there. The pictures around the altar were of Ganesh, Shiva, several of Hanuman, who was clearly the main God of the temple. (This is significant because Hanuman is a God beloved of the lower castes. As a non-Aryan God he is not acceptable to higher castes). Further pictures showed Narayan and Lakshmi together, Lakshmi on her own, Radha and Krishna, Rama and Sita. In a prominent position before the altar stood the lingam with the mahadeo stone on top. (A picture on outer wall of the temple (sacred part) actually showed mahadeo rising from the lingam). Even Mr. Ramsamooj believes that the mahadeo stone will grow if constantly fed with water. PS. In San Fernando Siwala a special container hangs over the lingam, and allows water to drop constantly onto it, drip by drip. In the hall of the temple, near to where the pundit sat, a mud mountain had been erected. This is constructed every time there is a reading from the Ramayana - I don't know

Hanuman important N. Indian deity.

why. I think it is something to do with God balancing a mountain on his finger tips. Around the mountain there winds a spiral stairway of mud - rather like a Celtic - skelton at the feet.



Mud mountain with spiral stairway running from top to bottom

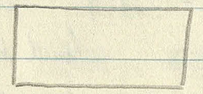
Normally the dais is place on top of the mountain.

Near the mountain, on a yellow cloth, sat the pundit. Around him, on diffident coloured pieces of cloth, sat 3-4 men who actually did the reading, or chanting from the Ramayan. They would chant one or two schlokas, then the pundit gave a comment a explanation to those who were listening. Throughout the readings and commentary not a word of English was spoken. In all there were 17 people present, including the old pundit. Of these 10 were women - all over the age of 30. Men and women were completely segregated by sex, along the wall - (see diagram on next page!)

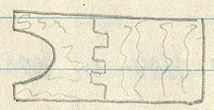
The readings from the Ramayana will take one year to complete. This group meets every Thursday evening, and frequently sit all night listening to the readings. Their regular weekly service takes place on Monday evenings. They all clearly love hearing the Ramayana and some of the women seemed to know some passages by heart because they frequently voluntarily joined in with the chanting. The Ramayana is for them a guide to the good life. Both Mr. Maharaj and Mr. Ramsamooj confessed that they feel happier with the Ramayana than the Gita, as it is much easier for the ordinary man to understand. Even so Mr. Ramsamooj says that the Ramayana

is a bit like a forest - you can get lost in the welter of detail'.

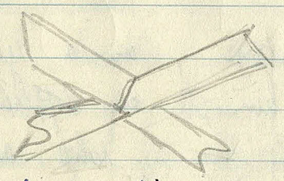
NB. the wooden stand on which the Ramayana was placed. but from one piece of wood, and elaborately carved.



1. solid piece of wood.



2. split down centre & carved



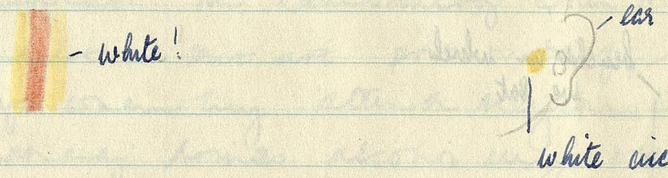
3. opens up, and book rests on it. Although the wood has been split down the centre, the two pieces can not be seperated. They interlock at the centre, and open up to form book rest as in 3. This rest stands on the floor, and the book is then easily visible to the man who sits cross-legged (yoga fashion) on the floor in front of it.

On one of the walls of the hall there had been painted a large picture of Hanuman, one monkey-like god. (Was Maipaul quietly taking the mickey when he named the Tulsi family home Hanuman House? I think so). Beside Hanuman Om shaanti was written several times (3 I think) in Hindi, and in English. NB. The figure of Hanuman which stands in San Fernando temple was made in Cowra. That of Krishna was a gift from India.

During a break in the readings the women brewed ~~made~~ some bush tea which was handed round in enamel mugs. It tasted very nice, sweet, and rather like a mixture between tea and cocoa. Everyone was most welcoming. A man was asked to explain

the story so far to us in English. After profuse apologies about his (very fluent) English he did so. NB. Mr. Maharaj, Mr. Ramsamooj and Miss Ramsamooj all clearly understood the Hindi, and Mr. M. and R. actually spoke to the old pundit in Hindi. Mr. R. in particular is fluent.

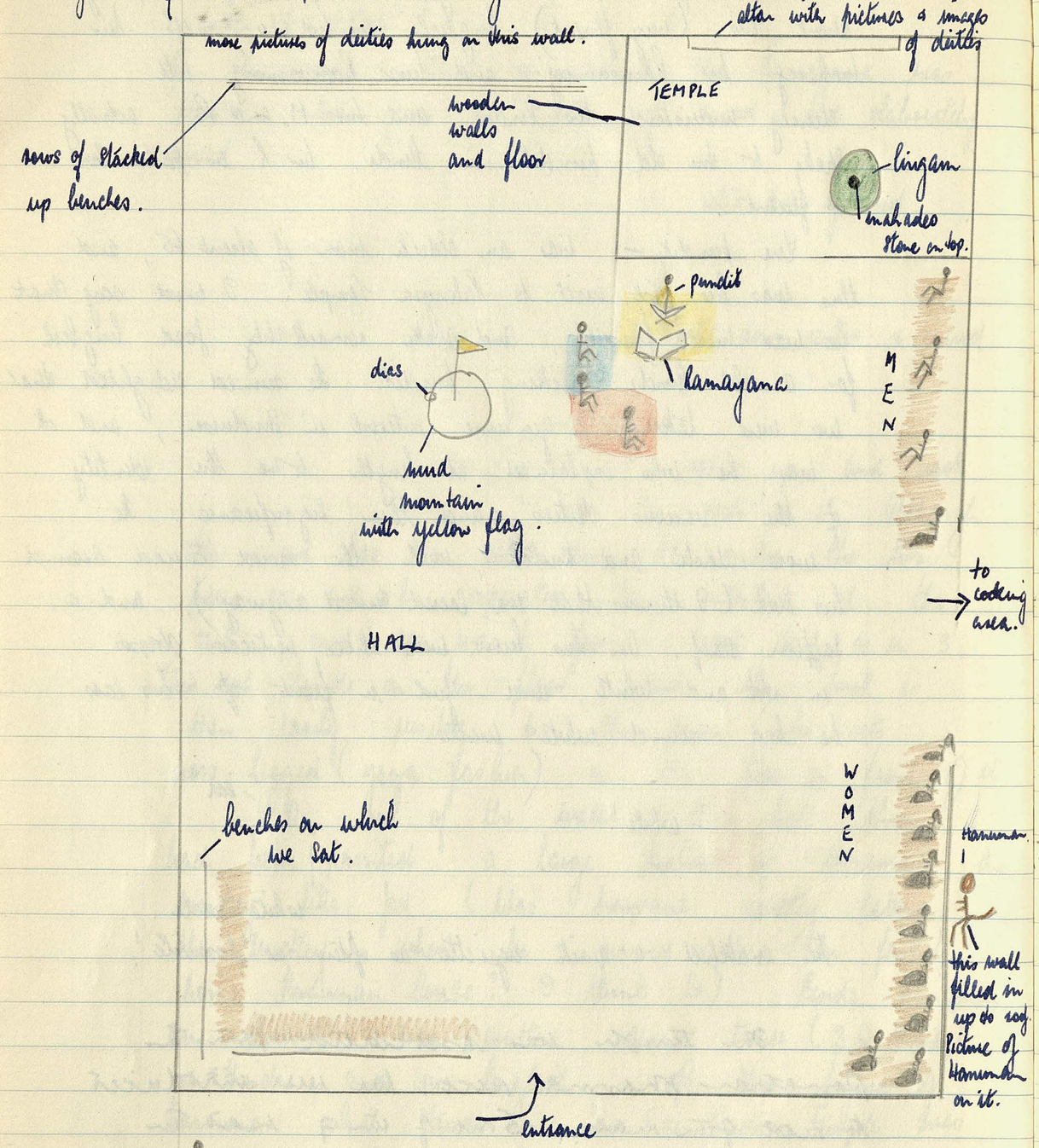
The pundit - was an oldish man of about 65, and this was his first visit to Pahnyra Temple. I must say that he was most friendly, and spoke remarkably good English for an old Hindi-speaking pundit. He seemed delighted that we were taking a genuine interest in Hinduism, and it was he who explained at length to me the identity of the various deities, and their significance. He wore dhoti and kurtah, with the sacred thread around his neck (I think that was sacred thread anyway), and a saffron scarf. On his brow were three vertical stripes in red and white, and just in front of his ears he had round white marks.



He snatched a quick cigarette as often as possible!

The temple was associated with the Sanatan Dharma sect. We were introduced to most often men. 5 out of the 7 had the surname coupled to Singh or Maharaj. One man called Maharaj was a pundit in Mount Stewart, & said that he was related to Seukeran & Capildeo on his wife's side. Mr Maharaj was very friendly, invited us to his son's wedding on April 18th at 7 p.m. Mr Maharaj has 1 son working in London.

Lay-out of the temple at Palmyra.



no shoes worn in temple. ∵ leather

a. Capildeo will get rid of most D.P. Representatives - except. Stephen Maraj & embrace Democratic Socialism

studying economics part-time. A Mr. .... Singh, who works at Texaco & knows Mr Maraj, has a son who is studying medicine in Alberta. One often other Mr Maraj's is the grandfather of the Sigoolam Maharaj children in Princes Town. He is a vegetarian & does Yoga. I discussed gotra with Mr Ramsamooj & these 2 men. It was agreed that only Brahmans know their gotras & only pundits with any real certainty.

We went on to Mr Ramsamooj's house at Corinth. House for 2 families (originally 3), built on stilts, so that extra rooms can be added at a later date. Inside lots of cubicles - no ceiling as such. But very clean, 3 or 4 easy chairs; refrigerator; pictures of Hindu Gods - & many of Oriental Cricket Club.

We ate potato roti, and chicken & had soft drinks. Mr Ramsamooj & Mr Maharaj eat meat - but not pork or beef, except on days when they attend religious service. Mr Maharaj drinks alcohol very occasionally - but youngest brother (black sheep) used to be a regular drinker according to Mr M.

NB 1. Mr M's greeting to Boys' (good day breds!)
2. Mr R's beautiful book-rest.
3. Mr R's. Holi card & drawing & verses by himself.

Politics. 1. Govt projects & E Indians
2. Police
3. Civil Service
4. Lock-joint
5. $ 20 m not accounted for in budget (debate not broadcast.
6. Too little spent on agric
7. Too many E Ind factions. 8. Mr M defended Capildeo

Saturday March 21

On the evening Mr. Maharaj went with us to Princes Town, to have a meal with Mr. Bhattacharya. The building, house and school all in one, stands on the far side of Princes Town from San Fernando entry, and commands an unbroken view of the rolling cane land and San Fernando hill. Although it was dark we managed to see quite a lot of the surrounding land. The house itself is large, and square looking, with the school buildings below, and Mr. Bhattacharya's house, or large flat above. The main room is a charmingly furnished study cum living room. This room is large & square with a high ceiling. It is quite the most elegant and imaginatively decorated room we have seen since we came here. Around the walls, as one would expect there were tall bookcases, bulging with an immense variety of books. And high up on the walls, around picture rail level, paintings done by Mr. B himself were displayed. I had no chance to look carefully at them but Helen said they were very fine. He has only been painting for about 4 - 5 years, since he had a nervous breakdown. Without doubt he's an acid man, but most alert, most intelligent. Temperamentally he is completely artistic. His main loves are literature, art and music. The Indian music played in the background later in the evening was delightful. Apparently Mr. B's brother is a leading composer back in India. The absence of gaudy religious paintings was refreshing. Instead he had some very fine sculptured images of Hindu deities, worked in a clear white stone, and some black reliefs. All very refined and restrained. Mr. B. did not wear his dhoti, but informal slacks and an open shirt. And he seemed more subdued than he is in the temple. With a

few minutes of our arrival he confessed that he suffers from ego centricity, in a pretty chronic way. This is true, and precisely what hurt us off him in his Gita classes. But I have never come across a less selfish egocentric in my life. He is a good man, who knows that he is intelligent, that he can logically criticize the wrongs of religion and society, and in order to be honest with himself he feels compelled to do so. Thus he is forthright. He offends people wherever he goes. But he has great integrity, and can face up to opposition when he's convinced he's right. And he's doing some great work here in Trinidad with regard to the propagation of a new, reversed Hinduism. Or rather, he is examining old Hinduism closely, and suggesting where it has gone wrong. Mrs Bhattacharya is a quiet, almost silent Eastern wife. She seemed shy, and more at ease by the end of the evening. She wore a sari and blouse, which looked very elegant. On her brow she had a red dot, and a red line in the parting of her hair. Unlike her husband she speaks English hesitantly.

We also met a Dutch couple, Dr. and Mrs. Van Lindenburg, from Shell, Point Fortin. He is a sharp inquiring man with great knowledge about Hindu philosophy and scriptures, and above all of the difference between Indians in Trinidad and Indians in India and between Hinduism here and Hinduism in India. I believe that he is a Hindu himself. Like Mr. Bhattacharya, he also lectures on the Gita to a group in Point Fortin.

Unfortunately he spoke mostly to me, not to Indira, but we must try and contact him again, as I'm certain that he can supply us with a lot of

Quite wrong. He's simply interested in it as a scholar.

behind-the-scenes information.

① He stressed the importance of caste among Hindus, in spite of the fact that it would appear to be of little significance today. He claims that it is difficult to gauge its importance, and little is ever said about it. This makes our task all the more tricky! Mr. Bhattacharya, too, stated quite bluntly that he considers caste to be very important among the Indians, particularly among the Brahmins who are determined to preserve the status quo, and of course, their own superiority.

② He stressed the failure of the pundits to give any spiritual lead to the people. A pundit is supposed to teach people, but sadly, pundits, who themselves are frequently ignorant, have been determined to keep all their information to themselves. The result is that the people are spiritually starved, and only know how to carry on rituals, of whose true significance they know nothing.

③ He stressed the difference between the Hinduism practised in Trinidad, and that of India. The ceremonies in the temples here, and the forms of private ~~worship~~ prayer all tend to be low-caste. For example Hanuman is a much loved deity among Indians here (eg. Palmyra). In India Hanuman is the deity beloved of the lower castes. In India, Hinduism is a much more personal religion, and is free of many of the embellishments found here. Mr. Bhattacharya commented on the habit of greeting fellow worshippers as one enters the temple in Trinidad. In India this does not happen. NB. the most common greeting encountered here is "Sitas-am", not "namaste" as Pushpi would say. Sitas-am is a form of greeting used by the lower castes.

④ Dr. Van Lindenburg stressed also the the difficulty about

getting down to the truth about Indians and Hinduism. Do not, for example, be misled by the number of high caste names. — frequently the name Maharaj is assumed by those who want to be thought of as being of a higher caste than they are. He claims that the majority of Indians in Trinidad are of low caste.

(5) Money is the only way of getting round problem of caste. If a man of lower caste (but I'm sure not of very low caste) wants to marry a brahmin girl, for example, he will certainly be spurned unless he has a lot of money. Colour too is significant — he will stand a better chance if his skin is fair and his features Aryan. Cp: Miss Rampat's preference for fair skin.

(6) The Indians, and particularly the Hindus are far too divided among themselves. This all adds to the extreme complexity of the situation.

Mrs. Dube, wife of a Princes Town doctor, was also present. She, again, is charming and alert. I apologize for the constant use of words such as alert, intelligent etc. but they are the only words that can describe Mr. B, Dr. v. Indenburg and Mrs. Dube — and it has applied to hardly any creole we have met since we set foot in Trinidad.

Mrs. Dube is a Presbyterian, but she is deeply interested in Hinduism, and is greatly influenced by Hindu philosophy. She says that Mr. Bhattacharya is far from being a denouncer of Christianity, as I had thought, but that he is very impressed with much of it. He does, however, feel, that like most religions, Hinduism included, true Christianity is obscured by a mass

of unimportant dogma and ritual. She studied Indian history and philosophy in Lucknow. In dress and appearance and faith she is, like Polly Maharaj, completely Western, but this has brought with it no rejection, or at least scorn of Indian culture. She can in no way be compared with Grace Kangaloo and Lilem Appleton. In comparison with them she still seems very Indian. But in comparison with Mrs Bhattacharya she seems completely Western!

Mrs. Dube has several sisters, two of whom teach in San Fernando - one at Naparima Girls College. I think that it was this sister who wrote an MA thesis on Trinidad for a Canadian University. Mrs. Dube likes classical music and greatly admires a Persian poet, who illustrates his own work, and whose name I have forgotten. All three (Mr B. Dr. van Indenburg and Mrs Dube) mentioned, and admire the work of Naipaul - in particular A House for Mr Biswas.

I can scarcely begin to describe the food we ate. It was displayed on a long refectory-like table, around which we all sat. Cutlery was laid out for everyone, but after a while Mr. Bhattacharya and Mr. Maharaj abandoned theirs, in preference of their fingers! Fish and meat were served - herrings and chicken. In addition there were some tiny balls of what looked liked finely minced meat. In fact this was a vegetable dish made from the flower of the banana. In addition we had plates of rice in a vegetable curry, two different sorts of light, puffy roti, vegetables, something made from milk which looked like tiny fried potatoes. In fact a wonderful range of delicious subtley flavoured foods, to which we could add any number of sweet and sour chutneys and sauces. As if this was not enough in itself we had

three different dishes for sweet. The first was a faint puree, with what seemed to be chunks of apple. Then we had white balls made from milk boiled over and over again with sugar, and green pawpaw fried in ghee. I thought it worth mentioning exactly what we ate, as I've never had such a feast in my life before. Mrs. Bhattacharya, like Mrs. Persad Maharaj, did not eat with us. In fact she remained very much in the background at first, and we were served by Mrs. B's daughter and Mrs Dube. (cp. Urmilla, when Yankees come for a meal).

NB. Dr. van Denburg stressed that we should not take anything we saw or experienced in the Bhattacharya home as typical of Trinidad Indian life. Mr. B and family are high class, high caste Indians. Their food and way of life etc. are completely different from that found in even the best Trinidad - Indian home.

NB. Mrs. Bhattacharya is an Indian Pleasee - Higgins!

Observations on Mr Bhattacharya

1. Left-wing - admirer of Brit Labour Party. - Britain Study democratic
2. As young man = saboteur. Ran in A. under assumed name.
3. Father yogi + guru.
4. Loves to fly. Parachute-drop - took up painting. I remember particularly a water-colour of his - of blue, green + pink - of swamp lands at sunset. On way to India via Trinidad. Lectures at St. + invited to establish clergy. - Major Coup at Princes Town. Leaders disagreed within Jharkhand group

arrival - now v. few funds. Gopaul (Chaguanas) financier school - as (Trinid) a profit-making concern.

5 Spoke out strongly against caste differences here.

6 Lyt Essay of literature - admiration of Naipaul - agrees with middle Passage. Likes 'House for Mr Biswas' - but my lessons too gloomy for Trinidad spirit.

7. A very interesting, intelligent, rather lonely, egotistical, humble man, who gives himself wholeheartedly to the cause of modernising the Indian community - town groups who use music to speak to them.

Monday 23rd March Conversation with Mr Ramsaroop

1. Antagonism to Mr Bhattacharya: at Débé pundit avoided because he cannot attract an audience like Mr B: has temporary shelter at rear of Hanuman Temple pulled down: now another group of people claim that they will rebuild it to house the audience.
2. Unemployment - lots negro women older - but latter sheltered by Hindu family. - Some Mr R's sons out of work. Also Mr Maharaj helps eldest brother's family. Mr Hanuman Maharaj: head pharmacist - but 3rd in age in H/H. - Probably head: learning pwr.
3. His daughter failed - thus FOR she has passed. But she never went. - Thinks: E. 3rd name. Pays for daughter to go to private 2nd school.
4. Apprentices at Texaco > 50% E. 3rd. Not enough E 3rds in police + civil service.
5. Multi-racial meeting to find house for negro woman Keaders at Corinth. Addressed by Mr Ramsaroop negro woman in audience spoke she did not know that Indians could be so co-operative etc.

[....] denotes my own comments.

Monday March 23

Conversation after Lit class with Miss Ramsamooj and Miss Rampat.

① Antagonism of pundits in Trinidad to Mr. Bhattacharya. [But he holds a position of authority that Mr. Ramsamooj cannot enjoy. Mr. Bhattacharya a) intelligent and well-educated, b) Brahmin.]

② Antagonism of pundits & SSDM and Mr. Ramsamooj. Reasons for this a) Mr. Ramsamooj of low caste.
b) does not accept fees.
c) goes among the people
d) helps them to understand the scriptures themselves by translating from Hindi to English, explaining scriptures, meanings of prayers and ceremonies.
e) perhaps most of all, Mr. Ramsamooj preaches that caste is not important. The important thing is to be a good Hindu. Why should only Brahmins be pundits? Mr. Ramsamooj an Ahir, according to Mr. Maharaj. — There is a saying that you "can no more get butter out of sand than good from an Ahir".
[Therefore SSDM is undermining the authority of the pundits, and jeopardizing their safe position as Brahmins. Therefore two-fold attack.]

③ Feel strongly that Trinidad pundits have failed in their duty during the past 30 years. Can only blame themselves for the position they are in. Much depends on one's definition of pundit. Mr. Ramsamooj regards as pundit any man who seeks divine knowledge, and who makes it his duty to pass this knowledge on to others. This is not the traditional concept of the pundit. Trinidad pundits, to say Misses R. and R, have in the last hundred what knowledge they possessed. Miss Ramsamooj considers us lucky to have come across the SSDM group, because all the group members

are willing to discuss Hinduism and its problems. She claims that we would find no such cooperation among the pundits. I hope this is not true!

Politics

① Present PNM Government unfair to the Indians

② Government not always honest. - question of all the money raised for hurricane relief in Tobago — people feel that Tobago has received only a small part of this money.

Social life.

① The completely 'worldly' existence of creole middle classes. Again the old story of Indian shops, servant in order to keep up with the Joneses — even when it can't really be afforded. Failure of women in particular to do anything constructive other than gossip about each other, clothes, parties, weddings etc. NB. Fantastic amount of gossip goes on over the 'phone. Port of Spain 'society' worse in all ways than San Fernando. [Number of "charitable" organizations for women that seem to do nothing but hold tea parties, bring and buy sales, fashion parades, and elect, and re-elect committees.].

② Treatment of servants. Importance of the cap and apron, just to make it all look good (Miss Harewood & Mrs, and people own the road all provide aprons and caps for their servants!). Important thing is that you can order them around as you wish, treat them like muck. There's always plenty to choose from.

③ Scorn for anyone who does not conform to the accepted pattern of 'creole' behaviour
eg. man helping woman in house,
middle class person who does not have a servant.
Scorn for all manual work eg. sweeping, dusting.

seem for anyone marrying out of race. This situation is apparently better than it used to be, but unless you have plenty money it can be an harassment to both sides. - esp. black / white marriages. White women are still invited to functions which a black husband can not attend. Also great pressure to conform to patterns of one's social group. eg. Miss Rampat said that if we had whites living opposite us in St. James St., they would soon begin to ask us why we have so many inferior Indian visitors.

(4) Attitude of creolized E. Indians eg. Eileen Appleton to rest of Indian community. Speak of "the Indians" — complete dissociation from the latter group.

(5) [Every time a Hindu wedding is mentioned, stock comment is — "you get no meat and drink there". quote Mrs. Harclough, Una, Eileen etc. NB. wedding was sent to in San Fernando where provision was made for meat eaters in a separate room. This was a wealthy wedding.]

(6) Parties and their extreme importance in Trinidad. This, according to Miss Ramsamooj is at its very worst in the week before Carnival. She and Miss Rampat showed great disgust for this party-loving mentality.

Yet. By 1968 born Hindu Evangelist. Miss Ramsamooj & Miss Rampat on death of Miss Mohan to visit. Miss R. now married to Hindu from South whom she met on UK trip as a child. ?

Personal attitudes to all this

(1) Miss Ramsamooj said, and Miss Rampat agreed, that it is no fun to live in a society such as this when you don't hold the same views. These two diverge on a) religious, b) moral grounds. a) Hinduism is looked down on as a religion of the poor illiterate idol-worshippers. Therefore their religious views are not respected by society as a whole.

b) Hinduism demands an ultra-strict code of moral behaviour, particularly of women. And many of its demands are, in the eyes of modern, progressive Western society, out dated and unnecessary. Misses R and R do not feel hemmed in by the dictates of their religion. Both are convinced that theirs is the truly correct way to behave. Miss Ramsamooj says that parties in themselves are not so bad, but the problem lies in the behaviour expected of a girl when the party is over.

It is quite clear that neither Miss Ramsamooj nor Miss Rampat simply accepts what they hear from Mrs. Ramsamooj. Both are thinking women, and they are not members of SSDH for kicks!. Miss Ramsamooj is leaving for Canada shortly, where she hopes to take a beautician's course, or a course in dress designing.

Attitudes to church and temple.

(1) Christians (particularly Anglicans) in San Fernando go to church to be respectable and fashionable. Such a high standard of dress is set that 80% of the population of San Fernando must be excluded for lack of money. Consequently the Anglican church is dominated by upper middle class and upwards. With Hindus the situation is reversed. Anyone, no matter how ? rich or poor, can go along in any clothes do worship in the temple. The result is that poorer people go along, and the rich find it more respectable to stay at home. (NB exceptions Mrs. Jagdeo Maharaj, Bunty and Mrs. Persad Maharaj).

HINDU WEDDING. San Fernando, Sunday March 29, 1964.
daughter of Mr. Randlal.

We went along with Mr. Maharaj to see this wedding, which Mr. Maharaj described as orthodox Hindu. Before describing the ceremony itself I shall give some idea of the setting and general lay-out. To begin with a Hindu marriage is not usually performed in the temple, but at the home of the bride, where a maro, or tent is constructed for the occasion.

In this instance the maro had been constructed over the stony yard at the side of the house. Its framework was of tall bamboo stems, covered by a galvanize roof. Collapsible wooden chairs were arranged in haphazard rows around a central wooden platform about 6" high and 6-8' square. I imagine that this dais signified the maro proper*. Mrs. Ramsaroop expressed the hope that their marriage would not turn out to be as shaky as the platform on which it took place! In the centre of the maro stood a tall bamboo pole. This central pole usually (or at least should) pass right up through the roof, and the top foliage is not cut off so that it flutters in the breeze and attracts the attention of God throughout the ceremony. In this case it did not penetrate the corrugated iron, but all the same the foliage had not been stripped.

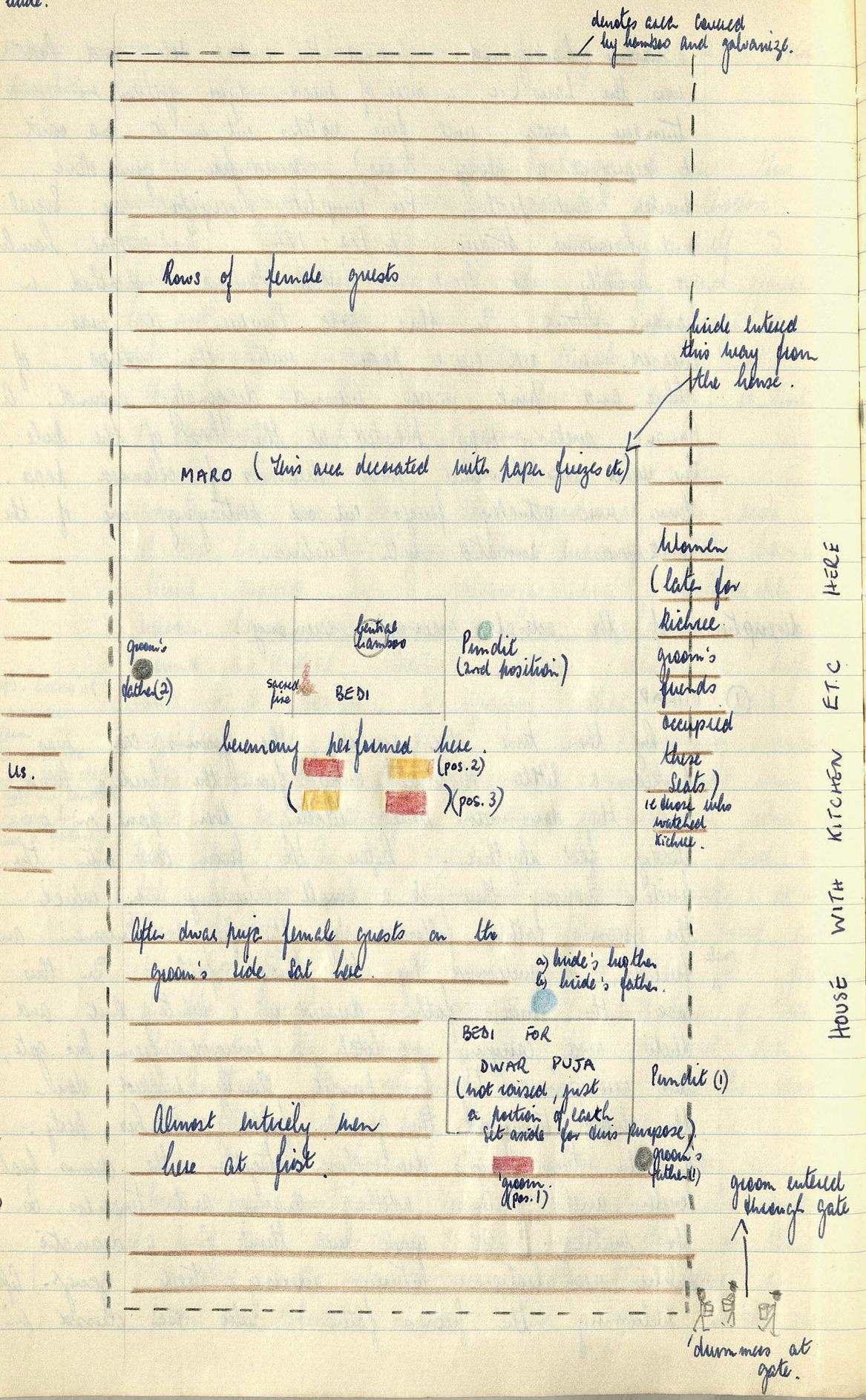
At the foot of the central bamboo a kedi was constructed. This should always be made of mud and cow-dung. The whole thing is then decorated with coloured rice. In this case a pattern of coloured squares had been worked over a white background. Around the central pole and kedi were the haris (i.e. a piece of wood dyed yellow in turmeric water, with five notches cut in it and said to represent a plough-share), sacred fire, grind stone, mortar and pestle. For complete description see Social and Economic Studies p. 182-184. The central bamboo is usually, at least in British Guiana, sheathed in banana stems. In this case, however, it was encased in red crepe paper with thin strips of blue and pink paper wound diagonally around. A banana sucker was planted at the base of the pole. The maro was decorated with streamers of coloured paper. There were actually pictures cut out portraying one of the milk maids associated with Krishna.

* cf. "maro" is the wooden platform on which marriage ceremony takes place. It is not the complete affair covered by bamboo & galvanize.

description of the actual marriage ceremony.

(1) MILAP.

By the time we arrived, the groom's car was parked a little distance away from the bride's house, and the drummers were blasting their tins in a steady fast rhythm. Before the groom can enter the bride's house there is a small ceremony in which the groom's father, followed by the groom's kinsmen and friends, is welcomed by the bride's father. In this case the bride's father, dressed in a white shirt and dhoti, and carrying a lotah, emerged from his gate, and accompanied by his family, slowly walked down the hill towards the groom's father and his party. As the two groups drew closer together the drums beat louder and faster, adding drama and tenseness to the meeting. It made me think of a dramatic public reconciliation between warring street gangs. After welcoming the groom's father, who was dressed in



a white kurta and black trousers, with a large brimmed black hat, the bride's father led him and his followers in through the gate, where they sat and waited for the groom. The pundit was dressed in white kurta and dhoti with a pink scarf, and of course, white cap. Actually in this instance the groom's father was dead, so that the man acting as father must have been either a close relation* or close friend of the family. From now on, however, that man will ~~stand~~ continue to be regarded as father-in-law to the ~~groom~~ bride, and will be treated as such by the ~~groom~~ bride. He in return will treat the ~~groom~~ bride as his ~~son~~ daughter. As the bride had no younger brother to help with the ceremonies, she had a substitute brother for the purposes of the wedding. This was the young son of a close friend of the family. This boy will from now on stand in relation to the bride as brother.

uncle*

NB. What Klass would call Bijo family

NB. only 1 pundit, usually 2. Only 1 set of drummers - usually 2. They vie with each other at Milap.

The drummers, four of them were all Indian and probably came from Delhi or Penal. They were in no way dressed up for the occasion, but were putting all they had into their drumming. The drums were slung around their necks, and one very large one was covered with cotton material. The drummers beat their pans with ~~2~~ 2 sticks (or with their hands). in case of man with base drum - 1 hand - 1 stick)

② PARCHAN

When the groom's father and party were all inside the yard, the groom's car, containing the groom and his siballa drew up just outside the gate, and waited. After a while the bride's mother and some of her female friends approached the car, bearing a plate of burning camphor and a lotah containing water. The lotah of water was passed over the groom's head, and he was offered a small gift of coins in order to tempt him

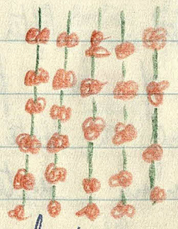
Woven thrown small balls of flour over the car + into the crowd of spectators.

from the car. Finally he and his siballa left the car and entered the yard.

The siballa is usually the groom's younger brother who acts as a sort of mixture between best man and page boy.

The groom wore traditional Hindu wedding costume. But underneath it he had on a pair of smart fawn trousers and a white shirt, and new blue nylon socks. All this was, however, covered with a heavy pink satin robe with long sleeves, and which reached down to the floor. On each wrist he wore a heavy silver bangle, and on his feet he had an ornate, heavy, round-toed pair of white shoes. (Mr. Ranjamoo) said that the shoes are usually long with curled pointed fronts. I imagine rather like Jesters's shoes). The yoke of his robe was elaborately smocked, with little gold beads worked into the smocking. The nails on his hands and feet had been painted with pink varnish. On his head the groom wore an elaborate crown, set on a pink satin turban. The crown was made, or is at least supposed traditionally to be made, on a framework of wire and bamboo, covered with gold paper. (I imagine something like the foil on milk bottle tops). And on this gleaming framework there hung coloured beads and coloured tinsel mirrors. Artificial flowers hung down in ribbons either from the crown or the turban, around his shoulders and down his back. These were in green and red.

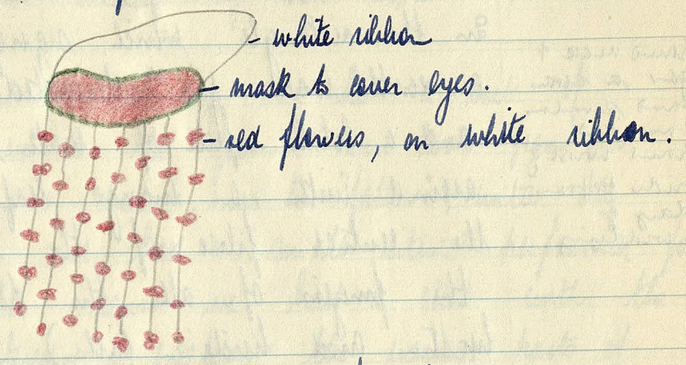
The crown is called the <u>maur</u>.



Over his face the groom had a so-called veil. In fact it was like a mask, from which more

handlal wedding

strings of paper flowers hung. This time the flowers were white and red. This veil, attached by white ribbon around groom's head, was taken from him and put over the bride's face when she first entered the maro.



The groom's siballa wore a long, floor length pink satin gown too, but without all the ornamentation of the groom's, and on his head he had a pink satin turban. The siballa, on this occasion played very little part in the occasion, preferring to spend most of the time on his mummy's knee. Apart from all his regalia the groom carried a large white handkerchief to mop the sweat from his face!

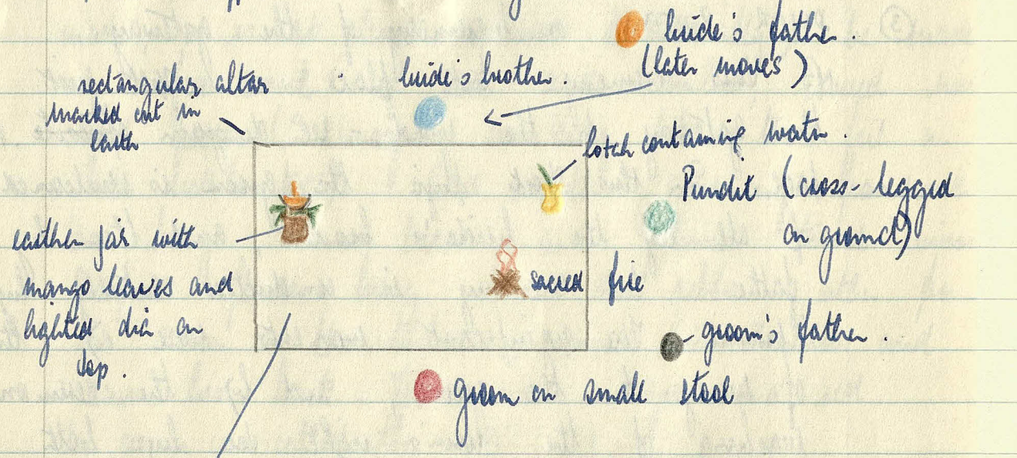
(3) DWAR PUJA. or ceremony of the gateway.

NB. This ceremony took place on a spot just inside the gateway to the yard - see diagram ~~opposite~~ on previous page. In this short puja the groom is welcomed first of all by the bride's brother, and then by her father. The ceremony is conducted entirely by the pundit. The significant moments were a) the gift of money to the groom, and b) the ceremonial washing of the groom's right toe by both brother and father. The ceremony was performed by the bride's brother first of all, then, having been presented with gifts of a dhoti, rice, lotah, tadja, shirts and sweetmeats, he left the altar, and his place was taken by the bride's father who went

+ dried coconut

through an identical ritual, but received no gifts! No altar was built up, but it was marked out on the sandy ground with leaves and petals. As usual the sacred fire burned throughout the puja. In the rectangle which signified the bedi there stood an earthenware jar* decorated with cow dung and mud, and a lotah full of water, which was sprayed around with a mango leaf. A ring formed from the central fibre of the mango leaf was put on the fingers of all the participants (i.e. groom, bride's brother and bride's father) before puja got under way. The entire puja was performed in Hindi. Neither the groom, nor the bride's brother nor father understood what was happening, and what they had to do. Consequently they were all prompted constantly by the pundit who gave them clear instructions in English. The sticks used on the fire were of pitch pine, and as usual ghee was thrown on the fire. During the dwar puja the bride's brother and father each pressed saffron onto the groom's brow.

Round neck of jar a cloth band similar to one tied round wrist of bride before day of wedding.



altar marked out with leaves, and petals. They were also strewn over it.

The bride's brother was wearing shirt and dhoti. This made him feel very self-conscious in front of his friends. Later in the evening we saw him looking

much happier in tight jeans!

(4) There was no JANWAS and no AGEEA, when the virtues of each family are extolled by their respective pundits.

(5) At this stage in the ceremony we had a sort of pause, during which the groom drew back from the bedi and sat on a chair near his "father", until the bride came in and had a small ritual performed for her. During this pause we had a chat with the pundit, who tried to explain the various parts of the ceremony to us. We asked if the form of ceremony is standard for all castes, and he replied that some special prayers are said for brahmins each of the varnas. He did not, however, disclose whether or not this was a brahmin wedding.

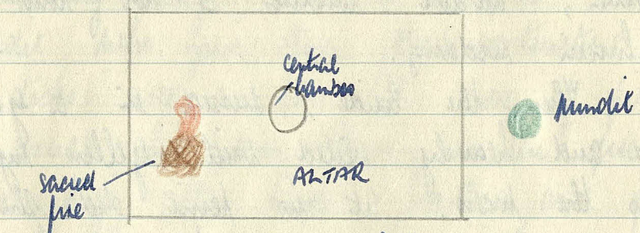
It was not.

Then the bride, dressed in a yellow nylon dress and heavily veiled with yellow nylon was led into the maro. At no point did she look up towards the witnesses nor towards her husband during the whole ceremony. He too seemed studiously to avoid looking at her - in fact to my way of thinking he gave the impression of being completely disinterested in his bride, but I have no doubt that this is the behaviour expected of a good Hindu. Mr. Ramsamooj said that the bride should not have worn nylon or any synthetic fabric. Cotton is supposed to be worn because it is a "pure" fabric. Also it can not be seen through!

After the bride had been led into the maro she sat down on a chair, facing the bedi, with her mother on a chair directly behind her, facing the same way. Thus the mother's legs came round the girl's. Is this meant to be symbolic of the girl

coming from her mother's womb? I think that this is probably so. Mr. Ramsamooj said that long ago the girl used to touch her mother's breast as a sign of the last moment of dependance upon the mother and family. When the mother and bride were settled in this position the wife of the hao symbolically went through the motions of cutting the nails of both the mother and the bride, and she then painted red dye on their feet. (The bride was bare-footed most of the time).



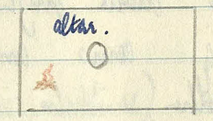


(6) DAL PUJA

The groom's "father" then came into the mara carrying a suitcase full of clothes and jewellery for the bride. Traditionally she is given a complete going away outfit by her father-in-law. The gifts were handed to the bride by the groom's elder brother, who then, when he had finished, hung a pink woollen garland around the bride's neck. This garland looked like a fancy

skein of wool. This is supposed to be the first and last time that the groom's elder brother has bodily contact with his younger brother's wife. The whole incident seemed to be regarded as something of a joke, particularly by the groom's friends. The bride was then led back into the house by her mother and the hao's wife.

(7) This is where the central marriage ceremony begins. Now the groom came into the mara, and sat down on a low bench to the left of the pundit. The bride's father offered him a lotah of water to drink, and once more washed the groom's big toe.

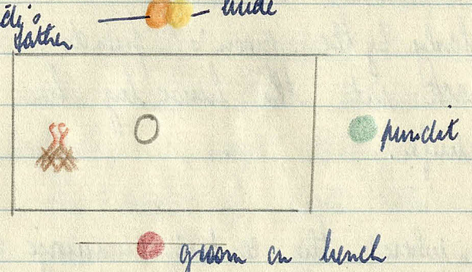


The low bench on which the groom sat is supposed, according to Mr. Ramsamooj to be constructed without a break or join from one piece of wood. The one used on this occasion was not constructed in this way.

(8) KANYA DAN (ie virgin-giving).

At this point the bride was led in again by her mother, father and the hao's wife. The bride's father sat down on the right of the pundit, with his daughter on his left thigh. This act was supposed to symbolize the daughter's coming out of his body. The bride's little sister, who up till now had shown little interest in the proceedings, became jealous of her sister, and started to hate her father. She was dragged away from the mara by relations! The bride's mother had, since her last appearance in the mara, changed her dress. Instead of the floral

nylon one she wore a yellow cotton or linen dress with a matching veil. A mark was put on the brow of the bride and groom by the bride's father.



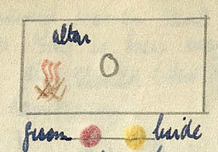
(9) GUPTA DAN (gift in secret).

The nao, who was in the mao most of the time and who had helped the bride's father in the exchange of money at the "dwar puja", handed a ball of dough, containing coins and a hibiscus flower, to the bride's father, who then handed it to the groom. The bride then held the ball in her outstretched hand, and her "mother" poured water over it from the lotah as the pundit recited in Hindi. Sometimes the dough is shaped in the form of a magna, and the groom in extracting the flower and coins symbolically breaks the hymen. We could not see whether this was the case on this occasion. The dough ball was then handed to the groom's "father", who fished out all the money.

(10) PAU PUJA.

The bride then stepped around the altar and sat on the groom's right hand, both of them on the long low bench described earlier. The bride's father offered gifts to the pair. The gifts were a succession of lotah and tasmai. Apparently it is customary to give lotah and tasmai on the

* main part of the wedding ceremony.



occasion of a wedding - and many couples receive as many as 30 of each. They rarely can use all these, and will probably in turn hand them on to other brides and grooms at their weddings. All those who offered these gifts to the young couple, entered the mao and symbolically washed the feet of the bride and groom. This little ceremony is called nenta. The presents should be recorded in the family invitation book, but I don't think they were. All presents other than lotah and tasmai were left inside the house, unopened up still in their parcels, on the bride's bed. From the outside at least they looked no different from the presents received by the typical Christian bride.

* (11) HAWAN (fire ritual)

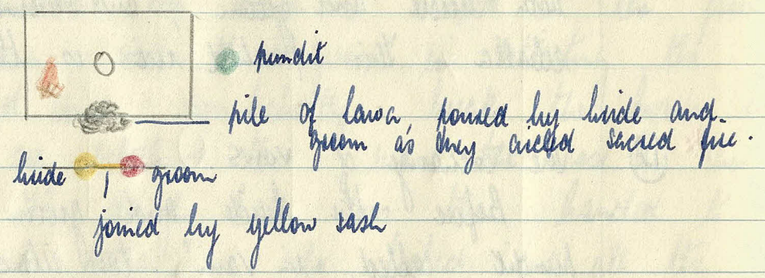
during this puja offerings were made of ghee, flower petals and water, and parched rice. The parched rice should always be brought from the homes of both bride and groom, and ceremonially passed by the sibalka. This parched rice is then called lawa.

* (12) The exchange of VOWS.

Before the bride and groom exchanged vows the pundit called, in vain, for silence, and read to those who remained to witness the ceremony the vows, ~~which the bride and groom~~ translated from Hindi into English. His rendering was identical to that recorded in Social and Economic Studies p. 187-8. This was the only part of the whole ceremony to be translated into English, the rest was in Hindi, and incomprehensible to us and presumably most of the audience. But nobody was interested to know what was going on. during the translation

the pundit had to turn and ask the bride and groom their names! (Miss Randlal & Richard Foster)

* (13) The groom's sash was knotted to the bride's clothes. Thus joined they circled the sacred fire seven times in a clock wise direction, with the bride leading on the first four laps and the groom on the last three. At the end of each complete circle the bride's "brother" poured a small amount of lawa onto a special wooden trident held by bride and groom. The first four times the groom stood behind the bride and clasped her hands as she poured, and the last three times this process was reversed. The 7 circum ambulations were symbolic of the number of witnesses called upon to hear the exchange of vows — sun, moon, planets, God, people were all called upon. When this was completed the bride sat down on the left of the groom, as his wife.



* (14) SINDOORA DAN

The bride and groom then swivelled around on the bench to face each other. The hao's wife entered the maro with a clean white sheet which she put over their heads. Under cover of the sheet the groom lifted the girl's veil and rubbed vermilion powder (SINDOOR) into the centre parting of her hair. Traditionally this was the moment when

* Before the couple moved off into the house a number of married women came into the maro, and in turn walked up to the bride and greeted her. This is their way of admitting her into the ranks of married women. From now on she should (this of course she doesn't) leave her maiden friends behind, according to Mr. Ramsamooj.

the groom lifted the veil and saw his bride's face for the first time ever. (NB. Tiger's shock when he lifted Urmilla's veil. Selvon, "A Brighter Sun.") This moment during the ceremony didn't turn out to be quite as private as it should have been. The groom had some difficulty in getting the mark onto his bride, and was helped by the hao's wife. This is the really binding part of the marriage ceremony. The couple, with garments still tied, moved off into the house, their hands full of rice. *

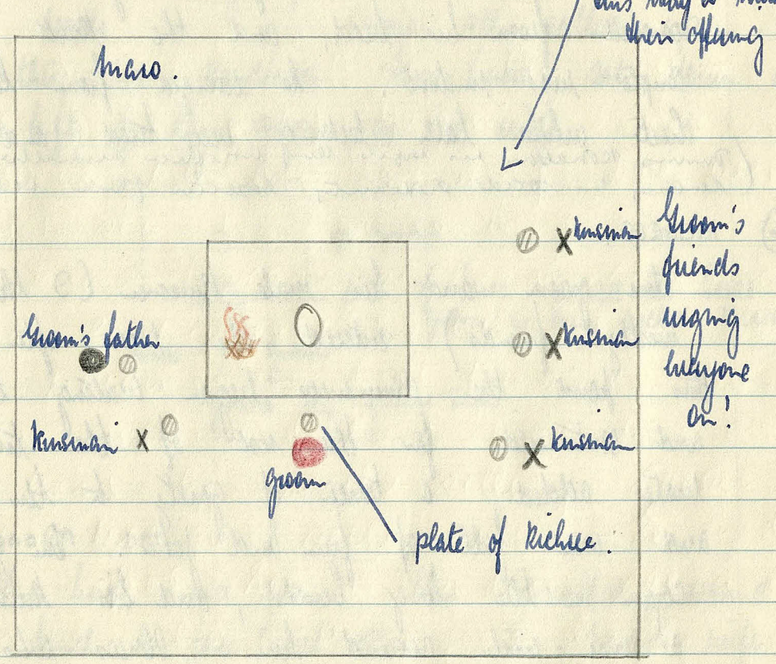
(15) KOHOBAR.

We did not witness this part of the ceremony as it took place in a small room inside the house. But we saw the remains afterwards as the floor was scattered with rice. Clearly the groom's crown was removed from his head, and the knot joining the couple was undone. He emerged from the house a short while later looking very tired and relieved.
(During Kohobar his wife's being introduced themselves — in ways denoting the social proximity expected of their relationship.)

(16) KICHREE.

The groom and his male kinsmen (I think they were mostly friends) entered the maro after a pause. At this point the drummers began beating their hands again, and continued for the rest of the time. The groom's mates added a touch of gaiety to the whole affair, and were full of fun and jokes. The groom sat down again on the long bench, and his kinsmen sat in a semi-circle around him. Others who were not partaking stood by to mock! (in a nice way). First of all the groom, then his kinsmen were given kichree to eat. They sat and refused to eat it until they were satisfied with the gifts of money offered to them. The bride's father was first to make his

gift. He put some money onto the groom's plate and a smaller amount onto the other plate. He was followed by his relatives who did likewise, always putting money first of all on the groom's plate. The groom always receives much more than his friends. To add fun to the occasion the groom's friends vied with one another to see who could get most. Finally when all the gifts had been made the bride's father went up and asked the groom if he was satisfied. He was, and he ate a little of the khichree. (He ate only a nominal amount, as did his friends). Meanwhile the groom's 'father', having nibbled at his khichree, collected and counted the money.



(17) MARO HILAI

To show that he was satisfied the groom's 'father' entered the maro and gently shook the central bamboo pole. At this the bride's father handed him a small gift of money. The two then shook hands and embraced, first with one cheek, then with the other. The groom's party at once began to strip off some of the decorations as trophies.

(18) The bride who had changed into another outfit, which we didn't see, then went off, to the sound of Indian film music, with her husband and a chaperone. She and her husband would be welcomed in further ceremonies at his house, and she would spend three days there before returning to her parents' home. The groom's mother was not, of course, at the wedding. She was at home preparing to receive the young couple (See Soc. & Economic Studies p.190). After a few days back with her parents, the groom will come and fetch his bride and take her back again to his home, where they will have either a room or quarters of their own. The marriage can then be consummated (probably Sunday night!)

Further comments.

During the ceremony the crowd of on lookers grew thinner and thinner. I imagined that they had all drifted home. I was wrong. They were all going into the house for a meal of rice, rice, pumpkin, mashed beans, and a sweet made from crushed pea (or bean) fried in milk and rice. Tables were laid in the area under the house. We actually ate after the ceremony and right inside the house. Soft drinks were served with the food.

We ate with fingers but spoons were laid.

As the celebrations went on there were fewer negroes to be seen, and by the end there seemed to be Indians only around. Throughout one or two old

ladies had tried to chant appropriate hymns and songs in Hindi. But they gave up for lack of support. Mr. Ramsamooj said that in earlier times the whole celebration would have been accompanied by the women's chants. The one old lady who tried to lead the singing was wearing a big brass ring (or brooch!) through her nostril, and on ~~her~~ each ankle she had a heavy silver bangle.

She wore no shoes or sandals, and was dressed all in white.

p. I think this old lady was the bride's grandmother.

March 26-7 The Festival of Siparu Mai.

night before On Holy or Maunday Thursday evening (26th March) Gillian & I drove to Siparia with Mr Maharaj. We were going to see the Hindu worship of La Divina Pastora, a Roman Catholic deity enshrined in the new parish church. We walked up the hill towards the church & were surprised to find that the approach was lined ~~by~~ with stalls selling cooked food-stuffs. Most of the sellers were E. Indian & their food Roti & Indian delicacies. There was also a very good display of Indian pottery. Mr Maharaj said that European & American hardware had ousted the local clay products & that even their water-coolers had recently been ousted by a 'frig'. The scene for a fête

stalls selling food, pottery.

flambeaux was well set & the flickering flambeaux, made of burning rags dipped in a bottle of pitch or kerosene, gave the church precincts a romantic & mysterious atmosphere.

church - catholic, creole communicants The church was still full of Catholic communicants, & we became aware of the distinction between creoles inside the church & Indians in the neighbouring streets. We waited until the service was over, expecting the Indian crowd to storm the church. In fact, the gates were closed & the porch sealed for the night. We spoke to one Christian E. Indian who said that the festival had fallen off, but that many Hindus would come to Siparia on the morning to pay homage to the saint.

schoolroom. We took one last turn before returning to the car. At the back of the church, & separated from it by a dusty playground, we found the old schoolroom. This was a huge oblong shed, about 40-50 yards long, 15 yards wide, & raised about 5-6 feet off the ground on a series of stilts. We climbed the flight of steps & to our surprise saw that La Divina Pastora was enthroned on a platform at the far end of the room. The platform was about 4 ft. high & almost extended across the end of the room. It was surrounded by a high barricade of ferns which was broken immediately in front of the statue. This gap was framed by an arch about

La Divina Pastora

7 ft high. This also was decorated with greenery.

The school room was full of beggars. They were mostly old or crippled E. Indians, though there were a few negroes. They sat in a long line down the room & it was clear that many had come early to ensure a good pitch for the almsgiving which accompanied the pilgrimage. The sight was pitiable. We walked down the room, Gillian sandwiched between the Maharaj & me.

Beggars waiting for alms.

We spoke to one or two of the organisers. They were both Catholics: one Negro & the other E. Indian. Their task was to ensure order, guard the statue & collect the offerings & help pilgrims on the Friday morning. They said that as much as $2000 (BWI) was collected in offerings made by devotees of Siparu Mai.

The Maharaj had become more & more interested in the festival during the course of the evening, so he & I resolved to return on Good Friday morning.

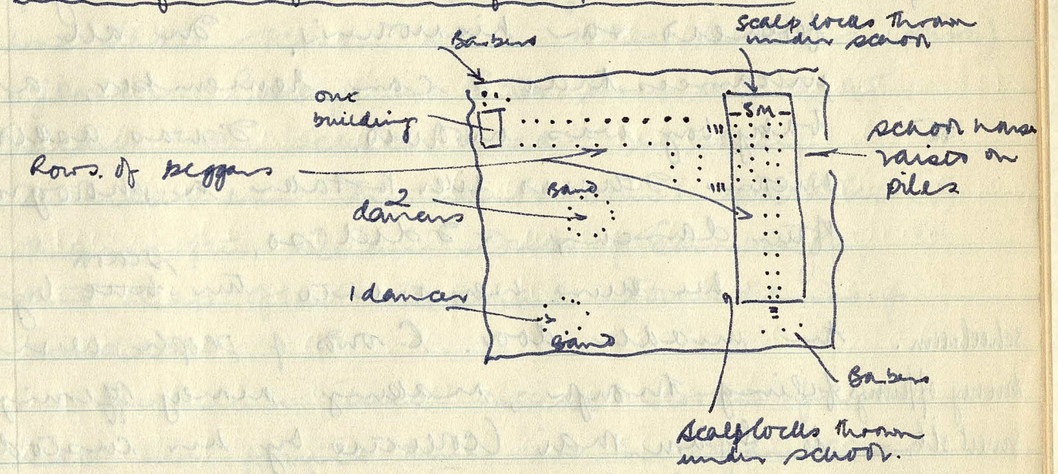
We set out at 8 p.m. leaving Gillian to go to St Paul's Church with Ena. We were afraid that we might have been too late to witness the celebrations, but when we reached the school yard at 8.45 a.m. it was clear that they had only just begun.

Day of festival

Several hundred people were already

in the sandy school yard. We were first attracted to a group of about 50 people surrounding 2 male dancers dressed

Plan of the festival of Siparu Mai.



as females. (A photograph of the sort of clothes worn by these dancers is given in Mikhoff, p. 126.) One dancer was quite stout. He wore an oronhi, shirt & long skirt. His cheeks were rouged & he had gold fillings in his teeth. The other dancer was slim & rather effeminate, wearing false bust, & anklets. Unlike his companion, his ~~sa~~ oronhi was topped by a crown. His cheeks were rouged & like his companion he wore lipstick. He wore a blue bodice & a long, flowing pink skirt. While he danced quite elaborately & with ~~sway~~ hips swaying sexily to the music, the other man would take up children & dance with them. Their mother & grandmother put some money in a handkerchief spread as a receptacle & then ~~spre~~ bent down & spread her oronhi on the ground. The man danced on the oronhi,

male dancers.

dancing on oni

holding the child swinging to the music.
The music was provided by hand-organ
drums. At the end of the dance, the man
Thumb pressed down & pressed his thumb into the
on baby's head dust & made a mark on the baby's
forehead & on his mother's. On all
instances that I can remember, a
baby boy was involved. I was asked
whether I would like to take a photograph
after dancing & I did so.

Her turn went into the school by
schoolroom. the middle door. Crowds of people were
many offerings filing through, making money offerings
sweet oil, to Sipaia Mai (collected by her custodian,
candles. an elderly Negro lady) & offering
sweet oil & candles. Her later went
to the side of the platform & saw kerosene
tins full of olive oil & a huge pile of
candles. None of the 4 or 5 people
accepting these offerings were E. Indian.
Money was usually handed to the
woman, but some coins were thrown
to Sipaia Mai from the body of the school
room. Only half the sweet oil was
poured on to Sipaia Mai. The remainder
which is regarded as holy oil, was returned
to the donor for his own ~~medicinal~~ use.

To our surprise, the devotees included
Devotees. people of all ages & both sexes. 99% were
E. Indians & almost all of them were Hindus.
The manager did however recognise one
or two non Hindus E. Indians. One
family he recognised was Christian (Catholic)
one was Moslem. After making their offerings

to the priest & saying prayers, the devotees
moved slowly down the line of beggars (some
woman had come from the sidewalks of San
Fernando) giving 2 cents & a handful
of rice to each person. Some of the mendicants
were dhoti & kurta & one & two turbans (Sikhs)
& Jainen. Possibly one & two were Muslims
pundits. The scene made a strong
contrast with the schoolroom's patriotic (?)
pictures of the Queen Duke of Edinburgh,
the map of the electoral boundaries of
Trinidad.

Hair We next went outside stores for the
Hair. Hair. Her former turn was in the far corner
of the school yard (see plan). Most were
Shaving of giving small children a 'short back &
boys' hair sides'. Three boys were all little more
than babies & one was succeeded by his
mother immediately after his turn. One
little boy, who had hair down to his
shoulders (indicating this this was to be
* Kasta Signify of 1st hair cut. his first hair-cut) was completely shaved.
(see photo). The was carried off grizzling
& penny one ~~Indian~~ penny - that coin
was then placed on his bald pate. His
mother took the hair & carried it to the
Hair offered end of the school room where Sipaia Mai stood.
to Sipaia Mai. She laid it in the dust under the
bedding & covered it up. The little
Calcutta boys waited until the bundle was
turned & then scuffled the hair up. But to their
dismay there was no sign of traditional
silver coin offered by parents (cp Warren's story)
Again, only boy children were shaved &

No money received by beggars - some: little girls - probably 4-8 dollars!

I do not recollect that they had brothers or sisters - though these might have been left elsewhere.

After we had seen this we walked to the other side of the yard + discovered that another dancer was performing. He had a man, like one of the other male dancers, but his face was decorated with white dots. In Indian fashion these were emphasized around the eyebrows. He wore a long pink, silk dress + silver armulets. I found his appearance particularly offensive, but he did a good trade + seemed popular enough with the crowd.

more male dancing.

I suspect that the bawdyness of these dancers is something of a safety-valve for this straight-laced Indian community. But the fact that women do not dance in public is evidence of the value still placed on seclusion + chastity (cp the Ram Maharaj's daughter did not go to Gita Class for 4 weeks before marriage. Also 'the other party' did not want her to work outside the parental house!)

Finally we made our way round to the front of the school, past another Mao (one was trimming a man's hair: not all ~~may be~~ are of the Mao caste - + not all are professional barbers) + into the school. In there we met a couple from Claxton Bay. They were Hinders + were devotees of Siparu Mai, whom they

clearly looked upon as part of the Hindu pantheon. They said that people came to pray to Siparu Mai to help them out of trouble, to give them health + especially to give them children. Children who were the gift of Siparu Mai were secured outside the church; + offered to the dancers in thanksgiving. At the same time, people also went to the dancers to secure their future health + happiness, + we saw an old lady, laden with silver anklets + arm-bangles, + a young crippled boy, both requesting the help of the 2 dancers. In these cases, the man danced on the woman's Oronhi + then pressed both her shoulders, her knees + feet (cp preparation of bride) This latter part only was performed for the boy. In neither case was a startling ~~[illegible]~~ recovery made - or expected, so it seemed.

Pray to SM for health, get out of trouble, have children

The Hinder couple obviously believed strongly in the divinity of Siparu Mai. The woman's mother, about 20 years ago, had been very ill. A friend of her's had come to the festival + had prayed secretly that the woman should recover. She promised that if she did recover her friend would have a small silver replica of the Saint made + that she would offer it to Siparu Mai on the next Good Friday. The woman did recover, + when her friend told her about the promise she decided to ~~make it~~ fulfil good. A year later she prepared to go to Siparia + to take the statue with her. A

evidence of Siparu Mai's healing powers.

day or so before his departure she again fell ill. But she was determined to go to fulfil the promise made on her behalf. She made the journey, however she returned home she became very ill + died many years afterwards.

Brian's reaction to Siparia Mai.

Mr Maharaj was very interested in this festival + I think that his comments are interesting. As an Hindu he stresses that these devotees have been misled. He blames the Catholic priests with greed for money (Bishop records that the priest tried to stop this one year!). He is surprised that Hindus should have worshipped a Christian (?) saint in a Catholic church during the 19th, when Christianity was the religion the Island were attacking them for their paganism. Initially he was disappointed that so many people should (100's if not 1000's) know + go to worship Siparia Mai while so many do not enter a Hindu Temple.

Brief comments on wedding of Mrs. Ramnath Maharaj's daughter, Freeling St, San Fernando.

1. No drums.
2. Arwah puja. No preparations seemed to have been made for this ceremony. Mr. Maharaj threw rice over the groom before the puja began. There was no lady along as younger brother of the bride.
3. Girl from San Fernando: boy from La Romaine.
4. This groom was dressed differently from the last. He wore tight fitting satin trousers gathered at the waist with a cord. (cp. Mrs. Bhattacharya's). Over this he wore a creamy pink satin knee length, shaped coat with a pink chiffon turban decorated with pearls on his head. On each wrist he wore a gold bangle (or certainly gold-coloured), and on one the yellow ribbon with a bit of lead metal attached. (so did the bride - latter)
5. At the milap both sides seemed to recognize each other well. It would seem that the boy's and girl's family are acceptable in the same group. Line-up behind bride's father a fantastic display of local wealth, power and high caste — eg. Mrs. Bundy, Gopaul, Mr Gopie etc etc. Very much a Brahmin wedding.

MILAP

6. The misa, or veil which at the Arwah wedding was taken from the groom's headdress was simply handed over by his family to the bride and her mother. It was pinned onto the heads of both mother and daughter, by the bride's elder, married sister during the stages denoted as (5) in the Arwah wedding notes.
7. Both bride and groom were more relaxed this time. They looked at each other during the

ceremony, and the groom spoke to her. On one occasion he picked up her hanky for her.

8. The bride did not sit on her father's knee.

9. Small ceremony performed by pundit and groom during which the long stool had flowers strewn on it and was blessed. (Stool on which the couple sit as man and wife.) Mango leaves and rice were also used in this ceremony.

10. As far as we could see no ball made of flour and water, and containing coins and a hibiscus flower was handed over. (But see 11)

11. Small ceremony using conch shell. Unfortunately we do not know the order in which these things occurred. A conch shell was taken from which a tall blade of grass stood up, and inside which was stuffed rubbled up cotton, and flowers. This shell was held in the right hand of the bride, under it her mother's, her father's, then the groom's right hand. Water was poured over by the bride's brother, and it was all caught in a tarra below.

12. The gifts handed over by the groom's elder brother and his hanging round bride's neck of pink garland, was all left to the end — after "sindoor dan". The materials he gave were marked eg. tab saying "to the person of the bride", and "for the sindoor". But these tabs were removed before the gifts were actually made.

13. The pundit was young and exceedingly informal — in fact positively unreligious. He seemed to speak remarkably little Hindi throughout the ceremony, and frequently turned round to great friends among the spectators. He seen at

times joined in with the singing, relayed over loudspeakers, of ghastly Indian film music. There were lots of pundits present at the wedding, at least 7 of whom wore the dhoti and koortah. Probably there were many more in ordinary clothes. We recognized two in this latter category. Trinidad's Arch-pundit was also present, a naïve looking old man who quietly made quite a bit out of the occasion. He wore a fine white turban and carried the inevitable black umbrella with a handle. He did not take his shoes off when he entered the maro!**

** Arch-pundit received a lot of money at the ceremony of presentation of tarra & lotah

14. One pundit*, at infrequent intervals, gave an explanation of the ceremony over a microphone in English. He made frequent comparisons with Christianity eg. significance of stone and fire in the two religions, (and in Mohammedanism). He gave a translation of the words of the bride and groom to each other when they exchange vows. This puzzles us: at no wedding have we seen or heard the bride and groom uttering any vows. All questions about this are given evasive answers. Nor have we seen the pundit speak for long enough to be saying all that they are supposed to say. The supposed vows taken by bride and groom would seem to be very secular, regarding social and moral behaviour. The pundit said that bride and groom would go round the fire 7 times, and that they would be husband and wife for seven incarnations. (cp arranged marriage + correspond of horoscopes)

* Mahadeo pundit.

Syrostrom?

15. Again there was no AGEEA.

16. Although the passing of bride and groom seven times around fire is supposed to be of tantamount importance in the Hindu marriage ceremony this did not take place. The lawa from both homes was thrown over

the fire certainly many more than seven times, and on no occasion by the bride. As the maro was so crowded with people and objects the pundit decided simply to pass a white hanky around the central pole himself, rather than have bride and groom walk round. By this time the ceremony was more than a trifle farcical.

17. A lot of charcoal seemed to be burnt throughout this lengthy ceremony.

18. The bride's nails were actually filed by the nao when she first entered the maro. So were her mothers.

19. Bride's eyes decorated.



20. At the end of the marriage ceremony both bride and groom garlanded each other with flowers (Pushpi told us that this takes place). Then both turned towards the audience and raised their hands in prayer before leaving the maro, after touching the shiva stone.

21. Bride and groom, when the marriage was completed, were greeted and anointed by close women friends of the family. The first to perform this little ceremony was the bride's sister. She entered the maro bearing a tarria containing 2 flour balls, rice and two gold bangles.

22. On this occasion the presentation of the lotah and tarria took place with great ceremony — much more than at handlal wedding. The hands

of the grivers were ceremonially washed, and flowers and coins were put inside the lotahs. Before offering the gifts each person ceremonially washed the feet (ie toes) of the young couple, and touched ~~their~~ her own brow.

26. 7 notches on the haris.

27 NB. Elderly man sitting near pundits and looking poor and scruffy, but he wore the sacred thread.

This wedding was a very wealthy show. Mr. Ramnath Maharaj, does shift work for Shell, and can not be described as being in the upper income bracket, though we suspect that he is something of a property owner. The saris for the bride, her mother and her sister had been brought specially from India. The bride's was a deep rich red with lots of gold thread finely worked into it, whilst her mother and sister wore similar green ones.

Two thirds of the women present wore saris, and very fine ones at that. There were very few flimsy, gaudy ones to be seen. It was above all a brahmin wedding, attended by all the leading brahmins, or at least top men. Young Mr. Rama Maharaj, whose wife does a lot of work in the temple, was there, — and he's very wealthy. Mrs. Maraj told us that their little daughter has pox, so they have stopped giving her meat, and will rub her down frequently with ghee. They must also keep the house spotless until she's better.

I think that they had all stopped taking meat.

Mr. Gopie is apparently hoping to run for Naparima Ward as PNM candidate! This is Senkeran's ward. Mr. Gopie is wanting Biney's backing. "Trehor" asked Mr. Bram. Maharaj why he's not been elected secretary of the Ghandhi Service League. Bram. said he didn't want to be associated with a society that performs no useful function.

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62	34,352
64	35,545
66	36,828
67	37,404
69	38,388

...lots

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27 NB. Elderly man sitting near pundits and looking poor and scruffy, but he wore the sacred thread.

This wedding was a very wealthy show. Mr. Ramnath Maharaj, does shift work for Shell, and can not be described as being in the upper income bracket, though we suspect that he is something of a property owner. The saris for the bride, her mother and her sister had been brought specially from India. The bride's was a deep rich red with lots of gold thread finely worked into it, whilst her mother and sister wore similar green ones.

Two thirds of the women present wore saris, and very fine ones at that. There were very few flimsy, gaudy ones to be seen. It was above all a brahmin wedding, attended by all the leading brahmins, or at least top men. Young Mr. Rama Maharaj, whose wife does a lot of work in the temple, was there, — and he's very wealthy. Mrs. Maraj told us that their little daughter has pox, so they have stopped giving her meat, and will rub her down frequently with ghee. They must also keep the house spotless until she's better.

I think that they had all stopped taking meat.

Mr. Gopie is apparently hoping to run for Naparima Ward as PNM candidate! This is Senkeran's ward. Mr. Gopie is wanting Biney's backing. "Trehor" asked Mr. Bram. Maharaj why he's not been elected secretary of the Ghandhi Service League. Bram. said he didn't want to be associated with a society that performs no useful function.

In fact the Ghandhi Service League is in essence defunct, in spite of the fact that it prides itself on its activities

Problem. Why is Mr. Ramnath Maharaj able to mix freely with all these top Indians. From the social and financial point of view he is well below them. Is it caste? The same applies to Bram who moves freely among them all.

There were very few negroes present. Of the two policemen, one was negro, the other Indian. Plenty "Debe goat" to eat! – another creole name for E. Indian wedding food of pumpkin, channa etc. is "Lagoon Fowl".

NB. Signing of the marriage certificate, publically in the ward during ceremony. (Mr. Ramsamooj says that sometimes no marriage certificate is signed so that if the marriage is a failure it can more easily be dissolved).

The groom gave the bride a wedding ring. He had already earlier given her an engagement ring. Much joking at Sindoor Dan.

Everyone ate with their hands – men in one room, women in the other.

When Mr Ramnath Maharaj's brother, who is a pundit, was greeted by one man the latter touched his knees. The pundit enclosed his hands in his, brought them up to his chest, lifting the man as he did so.

I rather imagine that Mr Bing & Vishnu Pundit are not on speaking terms.

Conversation with Mr. Ramnath Maharaj and his family, including the bride, on Thursday, April 23, 1964. (11 days after

the wedding.)

The bride was back home with her parents, but her husband had popped in to see her that day. The pair returned from a week's honeymoon in Tobago on Tuesday. The young husband will collect his bride from her parents' home on Sunday, and take her off to his home for good. Apparently after the wedding the newly-married couple had gone to the groom's home for three days, according to good Hindu custom. Then, instead of returning to her parents' home, the couple flew off on honeymoon, after which the bride came home. Consequently the honeymoon has been nicely worked into the normal Hindu arrangement, without disturbing it radically! The bride on no occasion wore either a white wedding dress, or western going-away clothes. She is very fond of saris and wears them for all occasions. Her marriage sari was purchased, by Mr. Bhattacharya, from India. It is regarded as most unusual to be married in a red sari.

Mr. Ramnath M. has no puja room, but uses instead a front corner of his room as a make-shift Shrine. There he has a few pictures of deities, and the Om symbol, and the inevitable vase of artificial flowers. As a family they do not attend the temple very often – the children go along but not the parents. They are however quite happy to carry on their Hinduism in the home – as do many other Hindus. But they go to the temple to celebrate religious festivals eg. Ram Naumi, or Diwali. Mrs Maharaj celebrated Ram Naumi in the temple in St. James at mid-day on Monday. At the same time Mrs. Persad Maharaj and co. were performing a puja in San Fernando temple. The temple site in

* This is where the pundit practises cheah now.

San Fernando is not now. The present building stands on the site of the old, smaller one. There was, too, at one time at Hindu temple in Prince Albert St., San Fernando.*

The whole family was very quiet except when we spoke of Hinduism. But it is very difficult to turn the conversation to Hindus or Indians in general. Then they all become very cagey and simply don't answer what you ask them. I think that the Indian community is very pleased to tell you all you want to know as a tourist, but they avoid all pertinent questions. And nobody seems to realize that we are here to work. They've all seen too many culture-grabbing Tanks.

NB. Mr Maharaj's son, although a Hindu, goes to the Moslem secondary school at Les Efforts. (ASJA College)

Saturday April 25th.

Meal, tea and fashion show in aid of Presbyterian Church in Penal.

Mr. and Mrs. Cleghorn's home is in a fantastically ramshackle state. Paint is falling from the walls, the kitchen, inside the building is decrepit, and no attempt has been made to stain or varnish the floors. It looks like the large home of a poor cane farmer, not the home of a civil servant - indeed a "health inspector". The hog was the pièce de résistance, a wooden shack in front of the house covering a deep pit. Chinks in the wood let daylight peep in and a rough wooden construction formed the seat. Trinidad's Daily Mirror provided the "facial tissue"! Underneath the building there was a shower, a

dirty looking concrete affair. Yet their home is a happy welcoming one, and we were given a delicious lunch of typically Indian food - rice, curried chicken, dhal, dal puri, and salad. Knives and forks were laid, but Mr. Cleghorn, Colin, and Mr. Gafour? ate with their hands. The women used knife and fork.

1. Mrs. Cleghorn's maiden name was Khan, therefore she is of Muslim origin. NB. Khan's - Pathans. She studied domestic science at Archbold College, St Augustine.
2. Frank Cleghorn - Dom La Romaine - owns 2 lots on S. main road out of S.F.
3. Myrtle Cleghorn's father = Inspector of Schools - formerly headmaster of Presbyterian School at Penal (NB. they live in School house - Mrs Cleghorn = President of Women's ~~Guild~~ Mission (?) - they are obviously pillars of Presbyterian Indian Community).
4. One of Mrs Cleghorn's younger sisters is v. light - cp Pathans. - works in Bank at Couva.
5. Frank Cleghorn is 32. Myrtle must be same or younger! They have 5 children, of whom the eldest is 7. They have been married 8 years!
6. Mr Gafour - Moslem (14 yrs) - mother = sister of Myrtle's father. Married to Barbadian (10 yrs) - light. - She is Anglican - eldest Child Catholic - but attends Moslem primary School. - can read ~~Hindu~~ Arabic - Koran. - is beginning Hindu. He works for firm of contractors. - Told story of Pundit & his interpreter - not really needed. Says no caste among Moslems - but same ascriptive ranking - cp Khans. He said that he is welcome at Hindu ceremonies eg. Bhaghwats. - and claims he has more close Hindu friends

than any others.

7. Tea party opened formally by Indra, tho' there were few there to hear! Atmosphere very English (ex in this setting, Incode). Tea in china pots, small sandwiches, tiny cakes, meat pie etc. School used, Hindu/Indian Mission School – concrete, chipped, dirty, unpainty – but good atmosphere with the inevitable music blaring through giant-sized loudspeakers. NB. Hindi film music replaced by Mantovani and co! (Any progress?) Whole concept of fashion show and tea is very creole. The gathering could not have been a Hindu one.

8. Women wearing "smart" dresses. Almost all were C. Indian, but Hindu in appearance.

9. NB. Short hair, particularly among women. – much short wavy hair.

10. Names of models eg. Christenbye (Christian name) and Regina, Lydia. Surnames Baldeo, Ramkissoon, Rampath, Ramprasad, Maharaj: Christmas was quite the most English name heard, if not all the models were Presbyterians. Very few were Muslims or Hindus.

11. approx 40 - 50 people came for tea, approx. 150 – 200 watched fashion show. (excluding models, helpers etc.)

12. Western relationships between boys and girls there Incode (i.e. sexy) approach to the models and their ogling shouts/wolf whistles!

13. eg. Mrs. Christmas, when opening whole occasion asked us to sit in silent prayer for a moment, as the minister was not there to say a prayer.

14. Lynette's 2 sisters still at school are at St. Joseph's Convent. I wants to be air-hostess!! (Incode ambition).

15. Lynette's father owns a big American car. Her brothers is a legal advisor at Texaco, Pointe à Pierre. Her father is an elder of the Manabella Presb. Church.

16. Floradelle (Lynette's sister) would not have been allowed to go to Promenade Hanover Dance without company of Frank and Lynette.

NB. We had a lovely day with them all.

Sunday April 26 th. Today Mr. Maharaj, Indra and I went to Pepper Village just outside Fyzabad to witness the laying of the foundation stone for a Hindu temple. Pandit Maharaj was supposed to be performing this but he had not turned up by ~~9~~ clock when we left. And the carefully prepared ~~stone~~ foundation stone was left lying unattended in a corner of the site. The laying of foundation stones was completely unchecked. The main feature of the afternoon was a bazaar in which pelau, candies, channa, nuts, coconuts and masses of soft drinks were for sale. You could even buy teas, served in a palm-leaf tent, and very garden-party-English in content. ie two mean sandwiches, and a piece of cake. Not to forget the cup of weak tea!

But we really enjoyed ourselves. The site selected for the temple is flat, spacious, and ~~covered~~ in a beautiful natural setting. It is a ~~flat~~ area cut out in a slope, and surrounded by trees and grass in wonderful rolling countryside. Rough tents had been erected of bamboo and galvanize or tent-type thick canvas, and the whole area had been beautifully decorated with old man's beard and bougainvillea. An arch

of bamboo, old man's beard and coloured streamers marked the entrance to the site. Inevitably, there was music provided by two rival groups. The first was an Indian band playing the usual Indian film music with a few calypsoes thrown in. The second group aroused much attention. It was a steel band, consisting of four brothers and one sister – known as the Maharaj Kids. They specialize in pan arrangements of Indian film music, calypsoes, and English music. Everyone found them very good, and whenever they played a large crowd gathered round to listen. But it was noticeable that people preferred to listen rather than to "jump up". (very diff. from a creole audience). Almost just add here that Indian film music almost sounds bearable when played on pans!

from San Juan

We spent the greater part of our time, as usual, eating, drinking and talking. Soft drinks were served, but a nearby house was being used as a bar for those who preferred the hard stuff. This was well frequented throughout! Mr. Maharaj was on great form. He's so serious, yet so witty, and so forthright. My conversations were all less significant than Colin's, but I shall make a few notes.

1) I discussed Hinduism with Mr. an Arya Sumajist from California (Trinidad!). He told me that Arya Samaj presents the new, revolutionary approach to Hinduism. Sanatan Dharma is for the brahmins, but Dr. Sum. welcomes all outcastes, particularly the untouchables. He feels that the true essence of Hinduism is to be found in this group and in their teachings.

2) Several groups in San Fernando, but some dispute over leadership at present! Norman Gunvar leader of one group.

3) This man feels that the pundits can not give the spiritual lead they should. They explain little or nothing, and frequently what they do explain is not 100% correct eg. Mahadeo pundit and 24 incarnations.

4) Arya Sumaj aims to try to reach people in English, and above all explain the significance of all the ritual, and the true meaning of the sacred books. He is much influenced by Radakrishnan – and Bhattacharya.

5) Conversation about cremation with Miss Bhandroo.* She, and her women friends have all attended some cremations at Mosquito Creek, but she has no idea what really happens at this ceremony. She intends to leave a note with Mr. Bhattacharya before she dies, requesting that her body shall be cremated.

* Mrs Elektra Bhandroo is a Presbyterian!

6) The Arya Sumajist reckons that all sorts of Hindus went over to Christianity – except brahmins who were of course cock of the Hindu midden. He does not think that the move over was made largely by low caste Indians.

7) He finds many Christian Indians lacking in culture. In other words, having abandoned their own oriental religion and culture they adopt the outward manifestations of western culture without really understanding and accepting it. In his opinion Indians moved over to Christianity mostly in order to improve their own position. The Canadian mission gave them the chance of education, more money, higher status in society etc. And this was the bait. In fact it was the way out of the cane fields.

8) He has seen many Indian and Western films (films), and used to prefer Western ones. But he thinks that they depend on action, whilst Indian films are more thought-provoking and instructive. Now he prefers Indian films.

The crowd there was 90% Indian, but from time to time groups of negroes seemed to arrive and mingle quite happily. Dress was informal. I think that Mr. Berry was one of the few men in a suit. And few saris were worn. There was a surprising atmosphere of gaiety in the place, and I imagine it must have been a great success. As we arrived a young girl in a sari came up and pinned a tiny pink paper rosebud onto each person - a charming touch!

9 Mr Berry + Gopal were there. So was Mr Berry's wife + his grand-daughter (she goes to the temple on Sunday mornings)

10 One came-worker from ~~Corsa~~ California - said that he preferred a sari to western dress for women. A dress reveals too much + was too physical: the sari encourages thoughts of (romantic) love!

11. The leading lights of Pepper Village seem to be a Mr Ravi Maharaj. Both attend Mr Bhattacharya's lectures (Both go their own way - in good Hindu fashion)

12 Mr Maharaj + Bhola (of California) had an interesting discussion on Caste. Mr Bhola is a Kshatriya. He has a much stricter interpretation of caste than Mr Maharaj. Mr Maharaj's view is that all men must do their duty - up to their parallel of talents. Mr Bhola is very concerned with the ritual impurity of non-Brahmans - since himself - + is critical even of Ram Samooj, when he helps Mr Ramsamooj leaves tennis + wood in inappropriate places etc.

There was much criticism of Gopi - according to Mr Maharaj, "a Brahmin who does Chamar's work". Mr Bhola says that he has been associating with Mr Gopi in prayer meetings + that Mr Gopi does not conduct himself well (as like a Brahman). He praises him for his social work - it is presumably because of that that Mr Gopi has been so closely assoc. with Mr Berry Maharaj in the Temple + Ghandi Seva League.

13 The temple is not assoc. with the Maha Sabha. It seems to lie in the pocket of Mr Berry + was formed by him + Mr Seemansine (Sipaia) + Mr Gopi. etc.

14. Mr Gopi sided fav to Bhadase Maharaj: - latter wins fav. to ~~Dr. P.~~ P.N.M.

15. Mr Berry + Mr Gopaul assoc with Ghandi Seva League. Both wish to be remembered for their piety? Mr Gopaul thinking of founding Hindu Seminary

16 Hindu Youth Group - now defunct

17. Mr Maharaj collected 300 signatures for Hindu school. - multi-racial support. OK from Ministry - Maha Sabha - but not from Sanmarine & Gopi - said Siwala site could only be for Siwala. Mr Maharaj thinks they opposed it because it was not their scheme.

1968 - She is a school teacher

18 Mr Maharaj would like his eldest daughter not to find a job when she leaves school. But he realises that she will not want this.

Monday April 27th

1. To probation office with Frank Clyhom & Mr Bullock. Chief officer - Mr Manickchand. Entire office is E. Indian!

2 To Débé & Penal - Separation - Met head of seven schools - at Penal & Débé (Mr Rajkumar? Maharaj) & Hindu School at Débé (Mr Mhunilal)

Mr Seupaul (Francis) & Mr Philip Sukal Nauw offered to help me with my survey of Débé.

3 Mr Bullock had some interesting stories about their marriage councilling work.

1 Mostly E Indians

2 Some ∵ arranged marriage. Others ∵

E Indian women 'old-fashioned' - in dress etc.

3. Most marriages still within caste. This applies not only to Brahmans.

4. Marvellous story of young couple married by Hindu rites & registered about a year ago. Several weeks ago the bride introduced a young man to her husband saying that he was her cousin & that they should give him accomodation. The husband agreed, but became suspicious as his wife's affection for him waned. He went to her parents and enquired discretely about her cousin. It appeared that there was no male kinsman tallying with his description.

Later it appeared that the 'cousin' was her boyfriend. They had been friendly before her arranged marriage took place & they had corresponded secretly afterwards. She had collected his letters from the post office.

The husband's & wife's parents went with the couple to the probation office in San Fernando. There they agreed that it would be impossible to force the wife to stay with her husband. It was decided to send her back to her parents. If she decided to live with the 'cousin' she could then do so, & her husband would sue for a divorce on the grounds of adultery. (Adultery is virtually only grounds for divorce in Trinidad)

The bride & groom were living at Débé & the groom is the nephew of the Seupaul, of the Presbyterian School.

5. Hindu & Presbyterian & Indians sometimes marry. Mr Bullock's cousin was a 'good match' & she marries a Hindu boy by Presbyterian rites. When they reached the boy's home the usual Hindu puja took place.

6. Presbyterian & Indians never maintained many Hindu & Moslem life-styles

1, Taboo on beef & pork (broken abroad)

2. Strong hand in deciding marriage partner. (castes)

3 protection of daughters.

20 Dog Aug Mondello

4. Mr Khan's this attachment for Hanif's eldest boy. Taken to grandfather de Saragon Grande on day after birth & spent 3 months there.

5, Segregation of sexes in Presbyt. Church Hanif is odd man out sitting with mother. Not so in St. (Hindi service till 10 yrs ago)

6. Mr Bullock's mother still means ceremonies this father objects strongly & Mr Bullock's wife not doing so. (Myrtle's marriage)

7. Food & eating techniques

7. Hanif knows of an Indian man (Christian) who has as many as 300 patients on his yard on Sunday mornings.

8. Hand never pay out money again dare. Never receive pepper again dare etc.

9. Tableaux wedding - Elephants - ~~tea~~ eat with hands of Balisier - one Presbyterian Baraat, too.

10. Alternative service for Hindu's at Mr Sampaul's for girl in house

11. Country Carnival - gas arrassei for children in Debe

12 many stays away from R.C. school at Hosi.

Tuesday April 28th. Conversation with Dr. Aluidh, Medical Officer of Health.

Buy "Administrative Report of the Health department" - from Govt. Printery, Port of Spain.

1. Difficulty of drawing maps locating disease in San Fernando. People move around, taxis, give false addresses etc. Eg. case of typhoid fever in S. Fdo. When inquiries made, discovered this man from Tableland, yet this regarded as case in San Fernando. Pregnant women frequently give wrong address in order to get treatment in S Fdo hospital. Make up addresses etc. etc.
2. Very little polio up till now, but it's on increase with better sanitation. A disease of older people here.
3. Shanty Town - no typhoid fever, and no polio. Practically no yellow fever or malaria in Trinidad. Diphtheria on increase with better sanitation! Lack of disease in Port of Spain and San Fernando Shanty Towns presents a problem - if they move disease areas the govt. could build dozens them at once. Politicians keen on keeping shanty towns because they are important for votes. Big amount of real estate that goes on in shanty town (S. Fdo). Dr. Aluidh advises us to be taken into Shanty Town by a negro health officer.
4. Why Indians in S Fdo shanty town. According to Dr. Aluidh (herself a Presbyterian Indian - husband) the Indians are really too proud to squat anywhere. But they have observed that negro squatters get land. help in form of housing schemes etc. so they want to get benefit too. She does not seem to realize just how many Indians San Fernando

Shanty Town is.

5. Race. She's very conscious of link bet. race and politics here. Says that 10-15 years ago there were Indian Civil Servants, and Indians to be found in banks etc. Claims now that negroes alone are favoured for positions in banks - and that in crowded classes in schools Indian children pushed to back, so they're at a disadvantage. She claims that now Negro is up he'll do all he can to prove he was given a raw deal by British, and therefore does everything possible to assert superiority.

6. Scheming to get VOTES. Acquiring of land for votes for government. Government schemes to expand and found new villages where villages already exist as E.I. communities. This done simply to gain PNM voters.

dilution of EDNS POCKETS

7. Indians becoming more keen of family planning, whereas negro not. Dr. Abidh predicts Indian birth rate will not increase as at present. Claims that Indian family unit more open to family planning. Negro women with several fathers to their children are unlikely to "plan". Family Planning Clinic, Lord St. San Fernando. Much vehement opposition to it by RCs. Orthodox Hindus and Muslims again oppose family planning.

CONTACT MISS SCRIMGEOUR of Naparima Girls' High School. This largely E.I. because of Presbyterian foundation. United Church of Canada.

8. Royal Sanitary Institute, England. - model for public health inspection here. People trained here, and take revised & modified exam. Diplomas from UK.

9. Trinidad has no laws for overcrowding, therefore she can give no information on this score. Public Health Ordinance coming soon in which there is a Public Health Act re. overcrowding. Then some standard of overcrowding will be set.

N.B.

10. P.H. Officials have power to get rid of all derelict buildings in SFdo (i.e. most of SFdo) - but problem is what to do with people once their houses are down.

11. Showed us "prosecutions book" and book containing writs they served. In latter we found H Pooran's name, and Lenny Sumadh - two very prosperous businessmen. Both had failed to provide adequate toilet facilities on their premises.

12. Nearly all prosecutions were made a) because of failure to license a retail premises, b) failure to empty & keep in hygienic state a septic tank, cess pit, ordinary hog etc. Storing of water in butts is forbidden because of mosquitoes and danger of malaria. Have to get permission to install guttering in the eaves of house because of yellow fever danger.

13. Nearly all people mentioned in prosecutions book are Indians. This is probably because most landlords, business owners etc. are Indian.

N.B. 14. Rent Control in Trinidad - rules since war. Many landlords refuse to keep premises up if they want to get rid of tenant. Why? Land may be worth much much more than it was formerly. Rent still at rate charged at end of war. (Why is ours so expensive then?)

15. Dr. Abidh thinks Trinidad communist inclined. N.B. Link Williams is making between Arab countries, Yugoslavia. N.B. Influence of Jagan. Downing St. taking no

NB Illegal to keep swine within boundary of SE

notice.
Slogan, "Seek ye first the political kingdom".
Fixing of the voting machine in the last election.
Banks. People encouraged to deposit money free of tax. After a while a list of depositors was made (Indian for most part) and they were taxed.

16 Business of public pastures. Government wanting to encourage dairying, bought lands on which people can pasture their cattle, and go away to work elsewhere eg. oil fields. Someone employed to look after cattle. But no public pasture provided in Indian areas such as Lehe, Penal. Indians forced to look after own cattle.

17 Dehe school. Had been recommended for demolition before it was burnt. Already Canadian Mission had raised 1/3 cost of rebuilding which it, as the denomination concerned, is required to pay. There is still no new building years later because the Govt. has failed to supply the other 2/3.
Mobile School Dental Service, School nurse.
F.A.O to aid this. Inspecting nutrition among children - plans for school garden, helping local farmers etc.

BUY NUTRITION REPORT from Govt. Printery.

18 She intends to introduce us to a) Balkissoon family - a very intelligent, poor brahmin family. Pundit plays v. imp. role in their spiritual life, and in all other aspects of family life. Boys in professions - girls, 1 a nurse in SFdo hospital, 2nd a teacher. Get very devout Hindus.

b) Arjunsingh (Bhattri) family.

19. Dr. Abidh claims that low caste Hindus frequently attracted to Roman Catholicism, because of the attractive ritual. (cp. imp. of ritual in Hinduism).

* 20. Siparu Mai. Associated for Hindus with Kali Mai.
NB. Black virgins are always in some way connected with water - either crossed it, found in it etc. cp. Virgin at Les Saintes Maries.
Black virgin is never found carrying the child Jesus.
Siparu Mai is carrying a staff in one hand, and a chapelet (?) in the other. Kali Mai carries a sword.
There is a black St. Joseph in Tortuga. NB. Tortuga R.C. church with its fine stained glass windows dating back to its early days.

21. Food taboos among Christian Indians. These are only broken by those who go away to study.

22. Many Christian Indians still follow the beliefs and superstitions of their grandparents

23. There is a certain amount of arrangement in their marriages. In other words much of the choice of partner lies with the parents.
Dr. Abidh spoke of necessity to take rituals, that are in no way contrary to Christian rituals, from different ethnic groups and inject them into Christianity eg. it is difficult for Christian Indians (in India) to feel they are really worshipping God if they still have their shoes on - therefore priests are to go about barefooted, and they can continue to worship with bare feet.
KISSOON (name of an Indian whom Dr. Abidh wants us to meet. He is a Presbyterian Minister who was formerly a Hindu).

Frank says that his father's father was ½ Negro. He claims that he has many Negro friends. He does not object to a Negro dancing with his wife / putting his arm round her. But he does object to their smell! (cp Nicholas).

May 4. Pictures from "Studio".

① Umberto Boccioni (1882 - 1916) Street Pavers.

② Giacomo Balla (1871 - 1958) The Injection of Futurism (c. 1918)

③ Pablo Picasso. Femme nue assis un fer. (1959)

④ Josef Albers. Homage to the Square. (1959)

May 3rd Discussion with Ena.

Jews seem to be very few 'social' E. Indian families in San Fernando. eg Bissars, Suwamans (Cousins Juman & met at Promenade Club). Mangaloos Ramsoos.

Bisram Gopie is quite well thought of among Creoles (: this social code / also, I suspect, because this P.N.M. interests) Mr Dialdas is also respected by Creoles. He owns prize for S.F. Comrade.

Gopaul / Bunj are not 'social' E. Indians, although Ena does not rule out the possibility that Gopaul may be accepted (cp Gang Bahadoorsingh in Mrs Rosbrugh - although Hindu).

cp Creole / E. Ind naming systems / pros of Caste / colour.

yes *

May 3rd Talk with Hans Guggenheim / Andrew Carr

Hans G. says that much pro Pundits' ritual is suspect. - cp Mr Ramsamooj.

Andrew Carr, for P.N.M. P.R.O. knows very little about E. Indians, caste / politics. Says PR's job is to encourage party groups to discuss issues - but / election time.

Andrew Carr knows Bisram Gopie, who, he ~~says~~ says, is trying to penetrate the Hindu vote. Carr also knows about the Spanish Service League / describes Gopi as dedicated to the race devil. Outburied by Gandhi.

PNM/PAC to persuade negros that all whites, E. Ind are anti-P.N.M.

April 30th 1964. Conversation with Mr. & Mrs Ramsamooj + Brian.

1. Term baddhu in Trinidad synonymous with beggar acc. to Ram. V. diff. from Hindu meaning.
2. Mrs R. Father's father = dada
   Father's mother = dadoie.
   Mother's father = nana
   Mother's mother = nanie.
   Ma and Pa for parents.
   She says she knows and uses no other terms for relations eg. father's elder brother etc:
3. Mr. Ramsamooj believes in planetary influences on one's life
4. Horoscope When you want to consult the book, you must consult pundit.
   80% - 90% of Hindus in S. Fds will not consult a pundit as regularly as they should.

Only do so if they want to enter business, or with money on ~~houses~~ horses. (Rams.)

5. Idea behind father first seeing child by reflection in mirror - to absorb his power to damage the child.

Black "ash" put on women's faces and on children to attract your attention so that you can't harm them by looks.

Black beads "jumbie beads" put around wrist of child to keep away evil spirits. Put on shortly after birth until 1 year old. Mr. R. did this with his children - all of them. Black round eyes only in cases of first few children - now "more modern".

Kardhan - string - tied round child from 2-3 weeks after birth - coloured thread, firmly knotted and put round bottom of belly to prevent rupture. Again first few of Ram's children had this.

6. BARRAHAT 12 night celebration. Observed now, but long ago was a big celebration to which whole village invited. Now a smaller do with more drink. Ram. says easier in former days, needed no knives, forks, plates etc. Now people insist on having these to show their status - result is that they can't invite so many people. Ram. thinks things are changing in country & towns. Now people are more conservative, more money-minded. Indians as a group are attacked for sitting on ground, eating from leaf, with fingers etc.

7. From puberty - keep daughters at home. Problem of travel, school places etc. Shortage of school

places, is in my opinion (G), a good excuse for Indians to keep daughters at home.

Ram. spoke of a recent case. The girl, an Indian, was going out to work (in a shop I imagine, or office). Offers were made to her but she refused to be dated. The boss complained about her. The result - the father took the girl away from work and decided to keep her at home.

8. Increase of parent/child conflict.

Mr. R. does not think that parents can nowadays choose a wife/husband for daughters/sons. There is no longer the close contact with children that you found in villages. All ok in village context. Ram - "our problem is now a social problem".

9. Problems with parents.

eg. demand for jobs by young people, - not enough for boys, and girls want to use whatever education they have had. Ram + Bram consider that jobs easier to get for negroes. (Only 2 Indians holding top posts in Red House)

10. Re. racial intermarriage.

* Ram. replied "What would happen if we produced a whole nation like our one problem child, Eric Williams?" !! Neat way of warming out of a dogmatic reply.

N.B. Ram. thinks that it is only men who have no family of own who suggest racial intermarriage.

11. Ram. doesn't take papers. Bram. reads Mirror carefully.

12. Indian big shots - Jang Bahadoorsingh (v. wealthy) and a Mr. Boolai.

Wednesday May 13th. Conversation with George Sammy, Peter Dube, and Duffy Mohammed. (Referred to in notes as S, D, and M.)

Will Indians and locales eventually merge?

S. No. On street yes, and apparently in names. But in fact much will be retained in the homes. Tendency among L/I to go Western in youth, Eastern in middle & old age.

D. The middle man will retain Indian culture. Those both at top and bottom of social scale will become Westernized.

S. Purposely gave each of his children an Indian Christian name. Both he and his wife have Western names - George and Myrtle. In fact his children all have Madrasi names.

NB. S's wife's objection to giving children Indian names.

S. Sees the increase in the number of temples in Trinidad as proof that a conscious effort is being made to retain Indianism. Same with Hindu and Muslim schools.

D. Regards all this as a last ditch stand. (Mr. Maharaj worked probably agree with D.)

Before the founding of the Sanatan Dharma Indianism at its lowest ebb. There was no sense of belonging to the Indian community. There was no Indian community. People felt ashamed to speak Hindi and wear the sari because of its "coolie" associations. But now sari is being worn eg. Mrs. Sankaran and daughter.

S. His parents realized that if their children were to get on socially and economically, they would have to become Christian and Western.

S's wife has completely rejected all her Indian background. She is 3rd or 4th generation Indian. S is first generation: his parents came from India.

Sari. How fashionable to wear sari among Indians and even some coolies. S's wife would like to wear one but has no courage to do so. [Is wearing of sari really significant re. Indianism? Surely young girls intend best retain their Indianism by wearing sari? Again, this will not happen because of the connotations with 'coolie'.]

D. Indian films and radio programmes in Trinidad are introducing Indianness rather than encouraging the retention of Indianism, Islam. [In other words retention of Indianism etc. may well be a byeproduct of radio and films but the Christian Indians are influenced by them too.]

S+D. Muslims have established themselves strongly in Trinidad.

Eastern influence on West in Trinidad a) sari
b) roti.

S. There will be a merger in future. (Modifying his first opinion.) Much that is Indian will be lost, but Indians will always retain a certain identity. They will take their place in society and yet stand apart. They will not completely abandon their culture as negroes have done.

Inter marriage? (between negroes and Indians).

S. It is certainly taking place nowadays.

D. Reason social and economic. Upper class are tending to mix legally, lower 2/3 are likely to mate but not marry. ∴ common law unions.

S. Intermarriage easier now than formerly. Whole village up in arms when he was a boy. Now it is not condoned, but reaction to it is less vehement.

60% of coloured (creole & Indian) lecturers at UWI are married to Europeans. About 50% among doctors and lawyers in Trinidad society.

Indians / negroes do marry, but are generally not accepted - by Indian family. Know of 5's people married negroes, and have been ostracized from the family. (Yet S. admits that somewhere along the line there is negro blood in him), and in many Indian families).

S. thinks that once an Indian / negro marriage has taken place in a family it is much easier for it to happen a second and third time etc. Myrtle's cousins who later married were all Indian girls who married professional ~~Doctor~~ negro men.

Ps. They were presbyterians.

S. A negro ~~man~~ should never marry an Indian ∴ creole. Conversely Indians always regarded negroes as sub-human, an ape, without culture.

S. One Indian girl in his family returned from university married to a negro. When her family came to visit them the negro husband retired to the back of the house. She had left home in order to marry him.

Indian will marry Chinese, European etc, but not negro. Reason - negro has no culture!

Why do Indian girls marry negro men?

D. Gives them an opportunity to get what they want, ie a Western way of life.

S. Intermarriage - reasons for it

1) sense of adventure. This applies to a small number of people.

2) escapism from one's own group when one is not really accepted in it.

D. Economic factors important - particularly with estate Indians. They are the poorest of the poor. Saying "You hard-headed nigger". To the negro intermarriage is an uplift.

D. In the eyes of the Indian the negro is part of the West. Therefore if young Indians want to identify themselves with the west they will ipso facto mix with negroes.

D. Hinduism is more likely to survive now that books on the subject are available in English. Young Indians will read first in English, then become aware of the inadequacy of English translation, and want to learn Sanskrit and Hindi in order to discover the truth.

M. Has two male cousins with illegitimate children from negro women. Both of these men later married Indian women. The children live with their mothers and are not regarded as members of the family.

S. Knows of a professional man with an Indian name. He is a Hindu, and a dougla with more strongly pronounced negro characteristics. He must be a rare example of a dougla accepted by his Indian parents. All 3 agree that this is very rare.

Indian films were first introduced to Trinidad in 1937. But their influence has been felt mainly since the war. Ps. How to overrate the importance of Indian films for Indians in Trinidad.

D. From Bhadase Maraj's evils, good came. ie Hindu schools and temples.
Dr. Abidh's father murdered. He, as a Presbyterian opposed the founding of Hindu schools by Bhadase & Co. He played on Indian factionalism in order to prevent it. Murdered. In Hansard, Ranjit Kumar (?) is quoted as saying to Bhadase, "The ghost of Abidh and ? will always haunt you".

Power struggle

1) Bhadase Maraj. power = money.
Anamanthudo - in charge of vedic press, strong socialist, disciple of CLR James. According to D "he is politically twisted".

2) Norman Girwar
power = money.
S. has no respect for him.
D. friend of Girwar, quotes Girwar as saying "Let's get into sugar. Sugar is money".
S. Quotes Girwar, "I am a socialist and will have nothing to do with any political party until they declare themselves socialist".
But S. says that he knows that Girwar is, behind the scenes, playing a Government game. Girwar's father in law was a cane farmer.

* Factionalism among EI, particularly among leaders.
D Tableland notorious because of EI family feuds; lasting generations. Commonly called "no man's land". Fantastic hummings and shootings there in the past.

Kinship terms
S. Calls his mother-in-law Ma. But Myrtle's aunt is Myrtle Mausi.
D. Says in some cases a translated version of Kinship

terms exists among Presb. Indian homes eg. Big Aunty. (Barka Mai)
S. Sister (elder) called didi. Shortened to di. Now known as di in her village, as if it were her Christian name.
D. Poopa. (aunty). D's relations change poopa to poop - therefore it is altered to eg. Anand poop.
[See Morton Klass for precise meaning of these Kinship terms. Here it's very vague].

M. Mother always wanted him to marry a Presbyterian Indian girl. He has never married. NB. His father was a Hindu, who converted to Pres. But their surname is Mohammed!

Jobs.
S. Mechanical jobs formerly taken only by negroes - in fact all work in oilfields. Indians believed they were not strong enough. Now infiltration of Indians.
Scavenging - formerly Indian - now more negroes.
Water-carriers " " " " "
In old days no Indian would be a soldier or policeman.
Why not a policeman?
D. 1) rumoured that police had to take an oath to arrest own mother if necessary.
2) diet (food in police canteens).
Formerly only negro postmen. Now more Indians - but pay too poor to attract Indians.
Stuart Ishmael. Postmaster, San Fernando.
M. In special reserve police force the recruits are now 50/50. Formerly, even a few months ago, there were very few Indians.

D. Shanty Towners frequently give their address as no 1. Broadway!

S. Myrtle's ma of Muslim extraction, won't eat pork, but eats ham!

D Kalicharan. Born in Delhi, had business there, now in SFdo as businessman. Interesting for us to meet.

Old Tite area (Mt. Moriah). Names such as Jack, Lazarri, Hobson.

Ranking of Indians in soc.
Formerly ranked as individuals, not as members of Indian community.
Top bracket - Fitzpatrick, Grant. (Both Madrasi)
But imp. - they were in no way associated with the Indians. Their's was a social position.
(Charlie Fitzp. dining w. Governor in week, swigging rum w. villagers in Duncan Village at weekend.

D+S. Indians in Trin. have a strong affinity with India. Admire Indian culture with all its mystery and learning. But they have no desire to go back to India to live. Simply a desire to maintain ties.
[What is meant by Indian culture? Anything other than a sentimental attachment to their place of birth? How much to Trinidadian's know of India's history, music, art, literature etc? Answer, nothing].

S. Mother wanted all her children to marry Madrasis. Only one did. This was the first break in Chain, even tho' S, married an Indian.

Families in SFdo.

Teeluckissoon
Teelucksingh (?)
One son married to an American negro.
Daughters educated in India, but did not marry there.
Now mixing w. all sorts in top strata.
S's theory - only people at bottom will retain Indian ways. But all aspire to top eg. Teelucksingh.
He was OK down in Delhi, but by coming into San Fdo he educated his children and made first step towards helping them to move away.

Names. Ralph Soodeen Roodal (Daisy)
Dopson. SFdo family w. Indian blood.
Appleton. All Blayton's brothers and sisters married negro/whites ie creoles, except Blayton.
Parents were never identified as EI, always out of Indian soc. [But NB. Blayton is dougla] [Eileen and Blayton mix entirely w. creoles] NB. Eileen is a very light Indian.

S. Spoke of fear among EI that negro boys were being encouraged by PNM to date Indian girls.

* * *

Thursday May 14th Conversation with Mr. Maharaj and Mr. Ramsamooj.

Bram. Will be a total merger of Indians and Negroes in the future.
a) Maha Sabha is failing in its duty. For examples there should be at least one person to teach Hindusim (RI) in Hindu schools.
b) The temples will become gambling dens if they continue to fail to have something to offer to society.

Negroes want integration. Bram would ideally like

Trinidad to be divided into two equal parts for Indians and Negroes. He is sufficiently realistic to stress at once that this would never be possible.

Bram. claims that PNM is at present employing Indian girls among Negro men to encourage integration.

Before 1956 there was discrimination, but it was like a book on a shelf that nobody bothered to look at. But once it had been opened in 1956, then everyone became eager to find out what it is all about.

Since 1956 RACE has been used in all elections, by Eric Williams in particular. Indians in PNM is all eyewash for the public. Kammaludin Mohammed, Dr. Mahabir have both completely given up their Indian culture. They are only Indian by birth. When canvassing for DLP in last election Bram. often found the reception in PNM homes very poor. They were most unwilling to hear DLP point of view.

NB. Bram's respect for George Sammy.

Conversion to Christianity among Indian youth? It is taking place rapidly, but Bram. sees it as a conversion to a Western way of life, with nothing little to do with religion.

Older Presbyterians have frequently retained much of their Indianness. Bram. considers that this Indianness means nothing to young Presbyterians. Bram. says you are likely to find segregation of sexes in a Presb. church in country areas where there is an Eastern majority. As soon as Indians are in the minority you will find them adopting Western customs.

Funerals. (Hindu) The actual ceremony performed at a Hindu funeral is the same as that performed at a

Ram. cremation. The burial ceremony was formerly much longer. The widow is strictly speaking regarded as half dead. The red in her parting is removed and ash (?) put in its place. This is not done nowadays.

The eldest son leads the children five times round the grave. At each turn around the grave a little earth is picked up. Stopping at each turn is a symbolic way of saying farewell to the various material aspects of the dead man. Each stop marks the return of one element to its rightful place. [I think that the stops made on the road on the way to the cremation are the same thing.]

SSDM. There are 12 groups. (Once 17, but some split off as they thought they could manage on their own. Later broke up.

Each group has a Sunday service. Problem - finding intelligent people to keep the groups going. Princes Town is furthest group from San Fernando. Gasparillo (2), Reform, Malconda, La Romane, 2nd Princes Town group is folding up because the teacher who ran it has been sent elsewhere in the island, and noone left to take place.

Sunday schools. Each in own place. Visited from time to time by Ram. In one country it is held in school. Activities - teach children how do think, sing, behave etc. Therefore aim is general moral and spiritual education.

Monday had been allotted to Ram's groups by Ghandhi Service League for meetings, but they gave it up for the Gita class.

Ram. Future of Hinduism?
Fair amount of EI + Negro merger. But never complete because of growing self-consciousness among Indians, Africans etc.
Christian (Indian) converts more vigilant to maintain Indian culture.
Culture?
a) Indian way of life. Blend between East + West, therefore compromise.
What Ram + Bram thought of as Indian culture is fast disappearing in India too.
Ram. stressed importance of Indian films in Trinidad. – and of visiting Swamis and lecturers.

Ram. Many Negroes accept Hindu culture. In America many Europeans etc > Hindu. Growing interest among Europeans in Hinduism. [Ram. regards Hinduism, the religion and way of life, as Indian culture]. Ram. more optimistic about the future of Hinduism than Bram.

Ram. Importance of the time in which we live. Negroes, now in the ascendant, have a great desire to be respected. They have always been the underdogs. Now can't blame them if they land it a bit.

Bram. Advent of PNM in 1956 has done good in that there has been an awakening among Christian EI about their cultural heritage. They now are eager to find out about Hindus. NB. this new awareness has come with the development of the idea of an Indian community. PNM playing on race makes the Christian EI feel as if they are trespassing in the Negro camp.
Now Christian EI has identity crisis and wants

an identity.

Bram. Once Trinidadians can't be impartial. If he starts treating Indians well, all those who back him up will let him fall. He is power-crazy.

When Christian EI builds a new house he asks the priest to come along and bless it, then there is a fête.

Ram. Christian EI told they must not look at heathen books eg. Ramayana, Gita cp. boy quoted by Mr. Bhattacharya.
Young man training for Presbyterian ministry in trouble with church authorities for attending Gita classes.

Ram. Traditional method of selecting a bride.
Boy's Girl's Father looks first at neighbours house. Asks questions about girl. Girl boy. If neighbour not complementary then he goes away. If complementary he approaches girl's home. As he approaches he looks carefully at the yard, the appearance of the house, outside and in. The two fathers meet. Asks to see girl. Her father makes some excuse eg. asks her to bring water. She enters without knowing what is happening. Tells girl has been given the once-over there is very little talk. When talking begins it is mostly about finance!

MOTHER. Divine nature (:) of matter. Matter always of paramount importance to an Indian. [You've got to provide some sort of rule to make sure people stay loyal to some of the old causes].
Mother rubs down child from birth, shapes its face with oil. Ram's who then rubs him down

even now when he's off colour!
Large family ∴ sharing of labour in the home.
Tendency now for daughters to go away for professional studies. Education = security (Ram).
Ram. 75% houses in Trinidad owned by Indians.

Conversation with Mr. Persad, Percy Persad & George Sammy.
Saturday May 16th. (NB. A Presb. family, on surface very westernized, but in home have retained much Indianness.)

Christian Indians
Government scholarships. Out of say 80 given Indians will gain no more than 20.
Ministry of Finance publishes data re. schols. lists.
And. Annual Administration Report for Education
No Health Report has been published in last few years. Same in several departments.
George. Fewer Indians in police ∴ don't meet measurement requirements.
Complete loss of identity among Indians in Martinique cp. Jamaica, Grenada.
P. East Indian National Congress was not aimed to oppose the Government, but to look after the needs of Indians —

Sunday 31st May

We went to Chaguanas with Mr Maharaj & Sara. Meet ~~Bohar~~ Bholasingh & his Arya Samaji friend from California. Introduced to Brahmachari Hari Lal, leader of Divine Life Society & Trinidad's only Monk (Hindu). He travels round country preaching & teaching & holding Hawan. He was originally at Felicity (Cp Klass) & then at St Jaunes Mandir.

St Jaunes Mandir sponsored by Jang Bahadursingh - most temples & the functions held in them seem to be in the pocket of some 'boss' or other.

Bholasingh assoc. with Hansa Ramsamooj & with Brahmachari. - Bridge with former :: thought they are not cultural enough (cp Dhoti & Sari). Divine Life society - meeting place for youngsters who pair up!

Scandal

1. Girl in Sari - breast being felt in St Jaunes Ashram - by boy playing with her fountain pen.

2. One of leading women of St Jaunes Mandir throwing persad to people at big wedding last night. (Son of Krishna pundit of Caroni).

3. Mr Byner has two outside children by Spanish Creole women. Mr Byner & religion completely separated from one another.

4. Mistress D.P.M. having affair with young relation of Bholasingh. - Boy works in her store. - Mr D.P.M. does not seem to count at all.

Not many E Ind. marriages arranged now(?). 50/50. within or without caste. Depends on control of parents. Eg. Bholasingh's uncle married 1st 3 sons to Kshatriya girls. Bholasingh says that he feels he should marry a low caste girl, if he does marry to prove that caste is not important to him.

But NB he told Mr Brahmadath a few weeks ago that he thought that the only priests should be Brahmans! & Mr Brahmadath said to Ramnarine that caste should die out. Attitudes to caste are ambivalent & depend on the person to whom one is speaking!

Bholasingh strongly anti-Brahman & their stranglehold on Mahasabha. Thinks at a Chamar, Dr Autar should be made head.

Artar

Most people stick to caste for reasons of snobbery & tradition. It does not really have theological significance for people. Brahmans & Kshatriyas especially marry within caste. The only reason why a Brahman in Débé would agree to his ~~daughter~~ son marrying a Sudra girl was that she was very wealthy - & more acceptable to him than a poor Brahman girl. (hypergamy).

Bholasingh thinks that Hindu piety is fast disappearing in Trinidad - & more rapidly in the towns.

Met Mr Mahadeo - relation of Brahmadath & an executive of Mahasabha. About 37 Mahasabha primary schools + 2 secondary. 1 mixed at Sangre Grande & 1 for girls at H2. Hindi & Sanskrit set for 'O' level if needed.

Also talked of Mrs Indutai Kelkar. - Sanskrit lecturer from C.Provinces. Teaches Gita Class in House (Nr Railway Crossing) at Curepe. - also Sanskrit & Hindi. Sanskrit students mostly those who cannot become priests!

Mr Bholasingh introduced us to 'Guardian' reporter who, I hope, will give us a fair write-up.

Introduced ~~f~~ to Imam from California & his brother, 'Mohammed', from Chaguanas. Imam elected by congregation - usually middle-aged & most knowledgeable & respected man in community. Customs - eg food, women, daughters & choosing of bride etc v. similar to Hindus. Wedding still by proxy for girl - but now great deal of choice & age 19-21.

Very few Moslems converted to Christianity - except members of teaching Profession (Alibaran & Khan)

NB Kshatriya } at Moslem wedding put his foot in
Bridgesingh } it by saying that young couple had known one another for years - since childhood
- but injunction of prophet that no courtship. - Bhola notified

In the temple this morning Mr Ramsamooj paid tribute to Nehru. But warned that India was progressing rapidly & was leaving behind the India about which most of them thought. They were making great steps forward & had abolished the legal status of caste! (etc)

Wednesday, 3rd June

8 pm. lecture in Temple by Swami Rajchandraji - brought from India by Bombay people. 'Lecture ~~of~~ on 'Indian Culture & Philosophy'. Hindi only. 3/4 hr lecture followed by translation by Mr Ganga Bissoon of Corva.

India - land of future. (Among on the India makers it!!)

Derogat. remarks about 'brothers' in Western countries.

Comments on Ramayan.

Mr Gopi in Chair: but Swami brought by Bombay people.

Thursday 4th June

Miss Ramsamooj came to see us. We asked her about marriage & caste. She does not want to marry yet, & because she feels that she wants to do something with herself she is determined to study hairdressing & beauty treatment in UK. (Ind & Chinese beauticians - race hair type & negroes!!)

Miss R would rather please her parents than herself - when choosing a marriage partner.

She says that she would consider caste when choosing a marriage partner. Caste = status - but not choose marriage = social climbing & they would make you feel an outsider. Miss R., however, claims that she does not know her caste!

Saturday June 6th Mr. HOSEIN – PRINCE OF WALES St.
Both parents from India (Gonda?) GONDA Reason – father had misunderstanding with his mother – father left 1 son in Gonda H. visited him in 1934.
Father found he had more opportunity to make money in Trinidad than India. Spoke of taking H as young boy to India for education, but never went
Mosques in SFdo before H. born. Approx 20 mosques in Trinidad. eg. St. James, Mahaguanas.
1 mosque in SFdo, Prince Albert St. 2 mosques now – difference of opinion, split, second mosque formed. Rift formed because of question of leadership.
Imam never came to mosque – others carried on.
(In India Mirza Kadiani founder of new movement. 1918 he began to make self a reformer. Accused of trying to make self 7 prophet. Denied by him).
Some SHIA members here, but can't expose selves. Mostly Sunni. Tufail a Muslim League man – ie belongs to group similar to ML. ML mosque is Prince Albert St. – Tag ML came after Split
NB. A lotah on wireless. No relig. pictures.
H. is Imam in SFdo – at Prince Alfred. Imam conducts prayers, look after welfare of flock. Prayers – should be 5 x daily but does not have time. Friday Muslim Sabbath. Morning, midday, afternoon, sunset, in night you should pray in mosque. If H. can't go to any of these someone deputizes.
Friday service sometimes 200-300 people. – ~~1.30-2.00~~ 12.30 pm.
Work people are given an hour or so off for worship.
Delhi mosque over 100,000 people for Friday service.
NB. He has a negro servant.
H. went to India on a religious mission. Wanted to meet stalwarts of Islam in India.
A few Trinidad moslems made Haj to Mecca. Can then be called Haji, and when return they

are highly respected in the community. Much easier to make pilgrimage now because more money. But people did go when H. a child. Took 6 months to reach by sea.
Most moslems live away from mosque. Not clustered round mosque.
NB. In corner of room  earthen pot for burning incense? wood?
Orthodox Muslims make no recognition of Hosse. Carnival RC institution, but all communities join in. Now same w. Hosse. An annual fête. Instituted by Shia when they came from India. Now all Tadjah makers Sunni. – But none will admit to being Shia in Trinidad. Even if they are Shia, they'll call selves Sunni.
a) Eid ul fitur – popular Muslim festival. Time for forgiving feuds. End of Ramadan. Service in mosque, then celebration afterwards
b) Eid ud doha – another grand festival. Approx 2 months after a). This was in April. Time to go to Mecca to make pilgrimage. Sacrifice of animals and distributed to poor. This takes place in
?? SFdo. Commemorates Abrahams sacrifice of Isaac.
c) Ramadan
Fast not only with stomach but with hand, tongue, eyes, feet etc. Ie. purify self completely.
Lasts 30 days, between moons. Many Muslims keep this up, even little children.
Taraweeh – prayers said in night during Ramadan.
Make ~~Say~~ 20 genuflexions during the course of the prayers.
a) period of rejoicing at end of Ramadan. cp. Mosque in Park Rd.
5 pillars of Mohammedanism
2) Namaz, (salat) prayers 3) Roza (fasting) 4) Haj (pilgrimage)
5) Zakat (compulsory charity) 1) Kalima (faith)

No baptism. Must say following: —
1) I believe in God.
2) " " " his angels.
3) " " " all his revealed books. (Koran, Bible
4) " " " all the prophets that came in this world
5) " " " the last day (Judgement)
6) " " that God knows all ~~your~~ my good & evil deeds
7) " " that ~~you~~ I will rise after ~~you~~ I am ~~are~~ dead.

Bibl. Prof. Gibbs "Mohammedanism"
Above ceremonies for converts only.
Children of Muslims are taught all this at home. Must recite these articles of faith before going to sleep.
H. speaks Hindi and Urdu. Foundation is Hindi, Urdu came in with Muslims. Drew from Persian, Hindi, Sanskrit etc.
Sanskrit words in Hindi are not understood by an Urdu speaker.
Much Engl. used in Mosques nowadays: children can speak little Urdu. Girls Sec. school attached to P. Alfred St Mosque. There Urdu not taught. Urdu taught only in primary school Prince Albert St not sec. In Surinam every child can speak Hindi, Urdu.
V. different here. Govt. took an interest there.
H. does not think Urdu will die. Getting stronger in Trinidad. Infl. of films, visiting actors, [Swamis] etc.
Services in Mosque a mixture of Engl / Urdu.
All Imams must speak some Urdu. (not nec. much).
No compulsion to fast during Ramadan. Only do it if you can manage it. Great respect for Christianity. Not so vice versa.
Not so much conversion from Moh-ism to

cf. picture on wall of Hyp. Engl. cottage.

Christianity.
cf. Negro girl called him Pa! Is she a Muslim?
Reasons for conversion
a) economic b) marriage. (falling in love w. Christian who insists on conversion)
b) happened to own son. (Son still Muslim).
Koran says a Mos. can marry a Christian or Jew i.e. someone who believes in God. Reading strict view is that non-Mosl. should convert on marriage
No compulsion for children to become Muslim like RC.
But should give training (instruction) in Mohm.
Modern idea — to have Engl. name & go to church on Sunday, is to be modern. This is a tendency nowadays.
Celebration of birth? Reading of Koran, and other relig. books. A little feasting, but no alcohol.
The 5 pillars of church are all that is compulsory in Mohm.
Marriage? Used to marry young — child marriages. Not so now. Now girls approx. 17–18. "Hindus have abused this thing for hundreds of years".
No courting allowed — injunction of prophet.
Koran says it is compulsory for healthy man & healthy woman to get married.
Parents look for a "decent and respectable boy or girl".
Both parents make moves in M. Dowry optional.
Hindus — girls parents look first in order to avoid paying large dowry!
Girl / boy can choose partner and let parents take a look.
Boys / girls can not go out on dates w/out chaperone.
Moslims would rather marry a Hindu than any Christian. cf. "All our forefathers were Hindus once".
Anyone can perform marriage ceremony. Not nec. Imam

I have heard it said that some Creoles become muslims ∴ ease of divorce.

Marriages can be performed by proxy. Name of pair called. Question Are you to and to prepared to marry so-so. and give so much in dowry? Repeat three times. If girl answers yes, then married. Must be 2 witnesses.
Marriage performed by sect of "marriage officers".

H. a divorce officer. Who need to be an Imam to hold this position. Govt. appointed
Fewer muslims divorce than Christians. Divorcees frac. ostracized from muslim society. This a deterrent. Diff for divorced person to get spouse.
Divorce pronounced in same way as marriage. Must say "I have divorced you" 3x. Then say it once a month, then in 3 months divorce complete.
No grounds for divorce among muslims. If you find wife commits adultery you should forgive, but if you can not forgive then you have every right to divorce.
Nowadays all Muslems marriages registered. Div. law state applies.
In muslem / Hindu / Christian marriage the marriage must be in muslem ceremony
muslem divorce law only applies to 2 ~~muslems~~ people married by muslem ~~reg~~ rites. If 2 muslims. many in Islander's office etc they must be divorced in law courts.
Usual grounds for divorce Among muslims. ~~are~~ incompatibility.
Yet decrease in divorce recently. Reason - education leads to greater regard for marriage. Possibly because young people are now choosing own husbands.

Divorce law in Trinidad since 1935. (applied to muslims only.)
?? When is marriage legalized at same time — No. 1876.
H. appointed divorce officer in 1935.
Who need to go to mosque to be married. Usually takes place in home.

In Indian community?
Muslims consider selves part + parcel of Indian community.
How? At any function both sides invited.
Muslims must have meat - chicken, goat, sheep, cows replace camels in Trin.
Pork prohibited. Swine regarded as unclean - quote from Bible. Strict about pork eating.
Muslims eat soya. Same food as Hindus really. "Hindus eat all meat except cow".
Alcohol, and all games of chance prohibited because they "shall be the means of your destruction".
Soft drink manufacturers Muslims? Reason economic.

H. Muslem relig. is gaining strength because going out to preach to all. Propaganda in Engl. + Urdu. Public meetings eg. public invited to lectures etc. Brought 500 - 600 people 7 Muslims in Trinidad & Muslims don't want to break away from own society. Muslims here aim to get some preachers from Algeria and other countries where "black man rules". — to appeal to Creoles here. Married Indian in Muslem for many years - about 20!

H. thinks parents will go on having strong influence in choice of marriage partner.

Young Pastor. Indian boy calls H. 'pa' -
H. has never tried to make him a Moslem?

Rahaman : son-in-law of Jaleel.
Hosein : uncle of Rahaman.

Mr Hosein went to India 1931 + 1936 - travelled extensively by train. In 1936 brought back first Indian film to be shown in Trinidad.
About 1933-4 Mr Hosein on E. India Advisory Board - appy by Gov Fletcher. He was soon recalled. Mr Ho. given medal by Governor.

Saturday June 6th.

To Princes Town in evening with Peter Dube. Dube family from Princes Town - family goes back 3 generations in Princes Town. Now 2 sons remain there, Mac (Doc.) and John? (Head Teacher). Both highly respected members of the community. Always referred to as Doc, and Head teacher.

Marriage of daughter of child hood friend of theirs - a Muslim called with called Tan. Tan's position strange to make out. Obviously not rich, yet this family was one of the first Hindus in the area (Tramline Street) to have a bath. Dube boys went there for a bath as children! House, an ordinary looking wooden one, but very well painted and appointed inside eg. toilet in the house ie built onto house, concrete, and low flush, pale blue suite! The family is described by Mina Dube as "westernized Muslim".

The wedding was between the second daughter of Tan, aged about 21 and the son of a staunch Muslim family from near village. Boy's

father an Imam. Young couple had met, and wanted to marry, and the marriage was approved by both parents. The girl is a teacher and the boy a mechanic. But in spite of approval of both families, there was considerable conflict and tension.

a) Elder daughter unmarried, and very Westernized. She disapproved of the match because boy staunch Muslim (therefore somewhat old fashioned), and only a mechanic. Embarrassed too because she not married. This a serious thing in an Indian home.

b) East - West conflict between families re. marriage ceremony. Tan and family wanting Westernized wedding, with music, wedding cake etc. Imam's family wanting a strictly Muslim do.

Result a compromise.

An evening before wedding the boy's family held prayers at home.

At the girl's home villagers gathered to prepare the food, but there was no music to cheer them through the night, in accordance with Imam's wishes. ~~Whether preparations were quiet, but in any~~ ~~case all the better for it.~~

Wedding day - parents had agreed that the wedding would take place inside the house. Tan wanted it outside where all could see. On actual day the Imam suddenly announced that he wanted a double wedding ie by proxy in traditional Muslim manner. (In such a case the boy would remain outside the house, and the girl in. They would then be married through a messenger.) Much argument between

Dan and Imam but Tan men this time, and
couple were married on a settee in the front room.
(NB. There was a huge, highly decorated
wedding cake in the front room, but this was
not cut after the ceremony. In ~~most~~ strictly orthodox
weddings the cake is ceremonially cut a few
days or a week later. In westernized Muslim
weddings it is cut at once.)

~~Lots~~ Night before wedding. As said above, villagers
gathered at bride's home, to honour the occasion.
Some helped prepare food, others tried to prevent
locks foaming in the canvas tent, many
just sat and played cards by the hour. Before
preparations began in earnest at about 10-10.30 pm
we were given a meal - curried chicken, roti,
curried potato, salad, beans, and rum and
whisky were provided.

The tent (bamboo and canvas) had already
been erected, and chairs set out. The main room
in the house was decorated elaborately with
sprays of fern and artificial wanda orchids on the
walls. At one end stood a table laden with
typically English wedding presents - vases, dinner set,
glass dishes, cutlery etc. In pride of place
stood the wedding cake - 3 huge tiers set on a
glass tray with plastic swans on it to make
it look like a lake. In addition to all
the normal decorations found on a wedding
cake, a bunch of roses, as large as a bouquet,
had been worked into one side of the
bottom layer. It was supposed to look as
if the bride's bouquet had been put at
the foot of the cake! To crown it all,

on the very top layer stood a monstrous
plastic archway with the inevitable white bride
and groom looking gooey in the middle.

The main preparations were taking place
under the house. There men of all shapes and
sizes were singeing and chopping up dozens
of pink chickens. Although some women were
helping or advising this was largely the men's
affair. Dead feathers had the unenviable task
of cutting the fowls. We looked on speechlessly.
Indeed only we were able to appreciate the value
of communal effort at such a time. The
bride's parents were so involved with it all
that they were paralyzed into inactivity, while
food friends ran the show. It reminded me
of tales of medieval banquets etc. This really
was a wonderful sight to see, and to hear,
because there were some immensely witty ~~guys~~
men there.

Under the house, too, lay the huge containers
for boiling the rice and chicken, and for
mixing the roti.

Roti-making for weddings is almost a profession.
It would seem that no chicken chopper worried
undertake to prepare roti. Instead a serious,
muscular young man arrived especially for
this purpose. The huge mixing pot was
set in a huge type on the ground - to
prevent it all from tipping. Then flour
upon pound of ~~flower~~ flour and water
was tipped into the pot and kneaded
by hand into a soft dough. In all 70 lbs.
of flour was used on this occasion. The kneading

of the dough was enormous and it was tiring just watching the roti-maker, elbow deep in dough, kneading it and mixing it all by hand. Sweat poured down his face and arms, and like a professional wrestler, he had to retire at intervals to be dried down by his pal.

When this stage was over ghee was poured into the pot in order to draw the dough away from the sides. Then long tables were set out, and covered with clean cloths eg. flour bags. Whilst the roti-maker took out 2 lb. chunks of dough, his pal formed a large ball with it, and set it out on the table. Having done this they then took each ball, flattened it, smeared it with ghee, and folding one side eg (1) rolled it into a cone. Again they left it to stand.

By this time a small pit had been dug into the ground, and wood laid inside it for a fire. Over this was laid a huge 3' square baking stone, which was cleaned & smeared with fat.

Once the cones of roti had settled down into rounds (D > O), and the baking stone was hot enough, the roti-maker rolled the dough out again until it was about 12" or so in diameter, then he lifted it up and stretched it until it make a circular sheet, which he threw down on the baking stone. The other men greased it,

and beat it, and turned it and generally threw it around until it was cooked and somewhat shrivelled. It was finally heaped in a heap onto a wooden tray where it stayed hot until the next day. NB. ours was cold when we ate the next day! This roti is known as Paratha roti, a sort of flaky roti.

We left for home at about 2.0 am when preparations were getting well under way.

Wedding —

Fairly small, many people there. NB. many people helping on night before. One was chopping chicken - should Muslims allow this?

Food for all, very nice - no goat, but lots of chicken. Over the road a house set aside for men to go and drink. I wonder what the Imam thought of that?

Only one guest in a sari, very few saris.

Bride in very elaborate white, English-type dress, veil etc. Groom in dark suit with white shoes and a white turban.

When procession arrived carrying groom, they all stopped outside the bride's home. Then followed the formal welcoming of the father. The groom's party cannot enter the house until they have been greeted. Muslim greeting, crossing hands. NB. Line-up of friends behind bride is dead (all male) reminds me of hulap.

Groom entered and sat on settee. Room hot and packed with people. Into inside, and

sat on his left. Hafiz married them in Urdu — all very short and simple, a few questions and a few prayers, then explanation in English by Mauli? Finally bride and groom ate some sweet meats, and drank soft drink from the same glass, the boy first.

When the ceremony was over the couple remained seated, and friends came and spoke to them. NB. He gave her a wedding ring. Soft drinks, cake and Indian sweets were handed round. Couple left some time later for boy's home — accompanied by many others. Would be welcomed at boy's home — but were not going to live there. They have a new house in Diamond Vale. Honeymoon — probably Mayaro, but not going on first night.

Vilma Dube

Ashamed at typical Trin. Indian att. to India. When India played W.I. at cricket the Indians in a block cheered for India. This disgusted her.

She refuses to wear sari in Trinidad because of its emotional associations. It is a mark of those who think of themselves as Indian rather than Trinidadian. If she wore it, it would set such a trend in Princes Town. But she wears it abroad because she likes it, and it has no associations.

She stresses that she doesn't reject her Indian heritage. She feels some attachment to India, and an interest in its history, thought etc. But she regards Trinidad as part of the

western world above all.

When she was small her family lived in Penal, but bought a house in SFdo for children during the week. A white Barbadian nurse was installed there — so separate home set up in town simply for the sake of their education.

She had an Indian Govt. schol. to an Indian university. On return, the Indian High Commissioner was offended because she did not wear sari in Trinidad. These schols. clearly aimed at "Indianising" East Indians. She said she went for education, not to be converted to an Eastern way of life.

Peter Dube — an Anglican, married under Muslim rites — now very interested in Hinduism, and his wife is an active member of Presbyterian church, tho' not baptized a Christian!

Vilma Dube (of Hindu origin) Anglican, educated in Presbyterian and RC schools.

Thursday June 11.

Felicity. (Klass's Cunity)

Mr. Bhaguanas (NB. Hanuman house in main street.) Flat, remarkably prosperous village. Cane on one side of road, rice on other. Mostly large concrete houses, few wood houses. "Jangli Tola" very poor, but a smallish area. Best houses on main road, negroes at Junction. Ajoupas — many in lovely condition, even painted. Temple, Maha Sabha school, Infants school — children sleeping on tables, benches and on coconut mats on the floor.

Very near lagoon land and river. Lovely, flat

wild countryside. Bullocks pulling carts, man fishing in river, rice fields. A lovely little village to study, I should think.

Friday June 12.

Temple in sea at Waterloo. Built single-handed by and old saddhu (or pundit). Base constructed of kerosene tins filled with concrete, rubble, pitch. Temple erected on this. Now splitting across walls and floor, but old man keeps repairing and enlarging it. At entrance a tiny mandir for prayer. Inside Ashram a room, bed, and second small altar. Only holds a service there once a month at full moon. This is a private temple. The old man has built a causeway of bricks, stones and broken bottles, but when the tide is up, it covers the path. It also gets swept away at a fast rate. When we left the old man was picking up stones, putting them into his bicycle basket, wheeling it along the path, and throwing them down at a weak spot. In this painstaking way he has constructed the whole thing.

He owns a shop in the village nearby which he leaves to his children to run. Looks like a poor old beggar, but has been to India four times, Japan in the war, and England recently, so must have money. He was born in India. He did not like England at all. It was cold and there was no cane to be seen, just grass and cows! Harry and Bram. spoke to him in Hindi.

Harry drove us inland to the coffee and cocoa-growing area around Gran Bowa. So different from coast land. Hilly, wooded, luxuriant quiet, beautiful. It was so unexpectedly lovely - and how friendly all the people were. If I had to live in Trinidad I'd like to live on one of the ridges in that area. The cocoa pods are big and maroon coloured, and the coffee beans tiny and green at present. The coffee beans grow in tiny clusters along the stems of the plants. We saw too cashew trees, with their golden red fruits and green nuts hanging below, and mile upon miles of hibiscus hedge. This area is really lovely.

Sunday June 14th.

Mr. Jogiesingh, sugar welfare house, Dow Village Settlement, ~~near Bowa~~ California. His home is very poor. Built of concrete from a Govt. loan, which he has 20 years to pay back. The house is completely unpainted, the bare concrete walls cracked and scribbled on. No banister on steps leading to main rooms on 1st floor - very dangerous for his little children. Wife also a cane worker, young, in old faded dress, no bra or petticoat underneath. Six young children, smallest nearly two and still being breast fed. Extreme poverty - hardly any decent chairs - but what nice people.

Old Mr. Jogiesingh (must be in late 40s), has as hobby, collecting

Wednesday 17th June.

1. Harry Maharaj's comment on monkeys & negroes to Gillian in zoo. 'Its unfortunate that they look so much like these people.' - implication 'Its a sad fact that negroes & monkeys are so close.'
2. Argument betw. Harry & Negro rural constable at Manzanilla - both wrong. Harry referred to him as 'an animal - a monkey'. Senkeran - & many canvassers at elections use racial arguments of crudest kind. (Peter Dube)
   Stressed later that constable was trying to behave like a human.
3. Brahamadath & Peter Dube say that Indians regard negroes as 'sub-human.'
4. Mahasabha putting up schools to copy Presbyterians etc - for political reasons.
5. Problem for young Indians expressed by Miss Ramsamooj:- how to be modern without being labelled Creole.
6. Indians taken in by educational qualifications. cp Mr B. & Capildeo. Have no idea of specialisation involved. The university-educ. man is not a family pundit. Anything that is abstruse is OK. Cp. Capildeo refused to read party manifesto in S.F. because people not educated enough to understand. This would be accepted. Basically authoritarian (B) Charismatic leader.
   Indians have no idea of the problems involved in getting education - cp Jojie Singh & his cousin { London, England, Canada ? Pooran & Gerrypandan. - or what to do with it when you have got it.
7. Cohesion of Indian community is racial:- is based on form not function. The only function is politics - & even the Moslems are largely excluded from the D.L.P. (although they are culturally more 'Indian' than the Presbyterians) Moslems in 2 camps - cp Said Mohammed & Tajmoor Hosein

Only Hindus are stamen 'anti-Hindus' - politically + culturally.

8 Indians quit when Chin assume a negative value & possess this rather than the positive value of their own culture.

↑ = more upper class people are to new values when they marry.....

9. Ujiram's hypothesis: The older people are when they marry the more prepared they will be to cross social barriers when selecting a marriage partner.

10 Authoritarian family structure.
Authoritarianism tempered by an unjust 'democracy from rule of law' has led to factionalism.
Eg Maha Sabha, Arya Samaj, Caste Fanatics, Moslems - Examples in S.F. - D.P.

11. Materialism: Materialism of west & Spiritualism of E. trumpet home by Rajneesh Hoskote & Haji Francis last Sunday - & by Swami. - (eg Rajneesh pamphlet).
New name - coming from the East - Sounds like a 'Cargo Cult.' Swami's message reduced to suggest - 'Hang on to your culture - & then the Spiritualism of India will make you rich get a share of the praise!'

Eg Indrani (Pres.) Mitradeby (Vice Pres) Bhadase (Vice Pres) - Maha Sabha many minded - Bhadase, Bynee, Gopaul etc.
Bhadase's house with Mandir & old-machine under house. Bynee: temple shares. Ramsamooj Bhola - (Vice pres) drunk in Arima after Gopaul wedding.

Juxtaposition of crass materialism & Spurious Spiritualism here. Former always overlooked.
'Spiritualism' blind for meanness of facts.

Naipaul = 'Paying for the Intelligence' - eg poultry farm owners

12. Moslems quit $50,000 (BWI) grant for building of ASJA (Anjuman Sunnat-ul-Jammat Assoc) College.
Political payment!
NB Bhadase quit $ Several'000 to Muslims for Diwapuna Mosque. Hang sees this as generosity. - but politics too?

13 Bynee Gopaul Vice-Presidents of Maha Sabha - financially valueless to " eg Gopaul refuses bungee land for temple as Trustee on behalf of Maha Sabha ($12,500 each).

14 Mrs Kelkar to quit Hindi & Hinduism classes in Temple on Fridays 1-2 pm for boys released from Aziz College. (Moslems got a mosque).

15. San Fernando has no Maha Sabha Branch.

16. Rich Indians respectable. Mr Ramsamooj not considered. - Woman quit him a few shirts: Mr Maharaj urges them to do so.

17 In Indian film girls teasing heroine about her love - Mr Maharaj translated from Hindi & whispered to me 'Thirst' giving him a little thing.

Thursday June 18th.

Shipmates JAHAJI (~~Jha~~ Jahajin) NB. Bram's father's shipmate living in Hermitage – regarded by Bram as his father's brother (Dada). Jhaj = ship ∴ shipmate.

MULKI? MULKIN? (~~shipmate of lower caste? other religion eg. Muslim?~~) MULUK = India ∴ someone from same place.

Hindus can not marry any member of family, nor adopted family. But brother can + frequently does take dead brother's or adopted brother's wife – in order to keep her and her children in the family.

Feeding of brahmins. At Katha – or meals for dead. Meal 10 days after death for women, 13 days for men. Mr. Bram not too keen – prefers to sit among his own friends "and make me bit of fun", rather than sit among the selected brahmins.

KATHA – Kept fairly regularly in town. Usually a small family affair eg. Mrs Rampersad, who invites Bram along to eat a little persad to honour occasion.

San Fernando pundits.

Ramnarine	Hickling St.
Bissoon	Gooding Village (parlour)
Bisnath	Farrell St.
Moon (Mohun)	La Romain correct name?

Jankie Persad Sharma – if Mr Bynee having anything he will call him. Bram and family call in one from Penal. Boy and girl usually baptised just before marriage, so that pundit will be godfather to both. He will then officiate at wedding. NB – living w. Christmas tree!

~~Dh~~ Daharam Pundit from Diamond Village had his children take sacred thread about two years ago.

Bram considering getting a pundit to be his godfather. Bram will not take thread because too difficult ~~they~~ to live

up to it. Can't eat meat etc.

Ramnath Maharaj has taken thread. He fasts one day each week, completely abstains from alcohol and meat, but doesn't practise as pundit. He knows it all, and observes all religious festivals in a private way.

Sennarine – have own pundits. – not brahmins.

Sennarines nearly all drawn from 2 lower varnas.

PITY BOOK = San Fernando. Pity = petit. little town (petit bourg)

NESAN – corruption of Mission = Princes Town.

SAHAR = town in Hindi = in Trinidad, Port of Spain.

Nowadays only old people use these terms. Miss Ramsamoo knows them – from her grandmother.

All villages here have separate names.

CHOUHAAN (AU) = Bhagwanas.

Sangre Grande – Sally Grand.

Tunapuna = Tunpoon.

Penal – Pinjal

Pointe-à-Pierre. – Ponta pew!

Moosi = Mister

SUSAMACHAR. – Good news.

Catechist payed certain amount per head for converts!

Ram self-taught in Hindi – at work. – by means of self-teachers. Not one pundit in Trinidad ever helped him. He approached several, but they always brushed him off. Would read bits of Ramayana, and Gita on own. About 15-17 when began to take interest in Hindwisin. Did bits of meditation etc, but all on own. First Hindi lessons taken recently. ~~His parents didn't speak Hindi.~~

Hind Sabha (gathering, society).

All his ideas written on scraps of paper, – now used for

his lectures. Ram. not pattic good at school. Afraid of teacher – no interest in study, search for knowledge. Ram's mother used to tell stories in Hindi. Favourite pastime of Hindus is story telling, therefore parents would go along and hear and recount etc.

"how we are waking like a mapipire snake. We are biting nobody but ourselves." – Bram. re. Indians in recent years. (ie since Independence)

NB. Ram. made no attempt to say why negro boy pushed other out.

Indian theatre. 18-20 Indian boys, couple of Negroes. Negro started to push Indian boy out into rain, and cuff him a bit. No Indian spoke to help him, or moved. Ram & Miss Ram see this small incident as symptomatic of general tenseness and atmosphere.
NB. Feeling of tenseness, strong feeling that police on side of Negroes always.
NB. letters threatening licks to whites of P.a.P if they voted DLP at last election.

TEXACO – great offenders in Trinidad. Tax dodging – concessions
Ram. Why pay taxes to support a police force, National Guard etc. which will do nothing to support or protect you?
Govt. attitude to agriculture. No help, no development for Debe, a key spot in the South

Ram's daughter failed 11+. Teacher astonished, told Ram to take matter further ∵ child very bright. Ram. goes to Senior Insp. Schools S. Trinidad. Took along her very good school record, and asked whether child should be given opportunity to study – worth spending much money? Enquiry – her papers looked

at, and revealed that mistake made. Child had passed 11+! She was not given a place. She took second ie exam for college entrance and failed. Tendency to take from denominational group. – Christians preferred.

Mr. Mahabir heard that his doctor son (Kissoondath?) had married a girl in England. Immediately he sat down and wrote telling his son that if what he heard was true, the son need never come back to his home. The son cabled a reply to reassure his father that there was no truth in the rumour. The girl was said to be "not exactly white!"

An Indian friend of Bram's told him that he was going to marry a Spanish-Negro girl because he couldn't find a "good enough Indian girl". Bram in reply showed his utter disgust by calling his friend a "jackass". The two did not speak again for some time after this incident.

Ramsamooj said, when we were talking about mixed marriages, that it was better that a couple forget even about religion if this would maintain their happiness ie. no point in being stubborn and bigotted about religious differences.

NB. Bram stressed that in racially mixed marriages, one race will always try to express its superiority over the other. He had no sympathy for our suggestion that if two people are well matched emotionally, cultivally, educationally etc. then race is no obstacle. (I mean here that people can be matched in human terms, if not in physical, racial terms).

"Materialism of the West" is a negative rallying call by East Indians to try and keep young people in the fold. Used by leaders to make sure that they have someone to lead.
A large no. of films shown by High Commission Unit describe the material reconstruction that is going on in Mother India. They show with immense pride how modern (in the Western sense) India is becoming.
B. Harry Maharaj is interested in doing business with W. Germany – the very country in Europe that has made such economic (materialistic) progress since the war.

B. take care to dist. bet. politics & power in Trinidadian plural society. Indians seek power in their own community cp. Brahmins & castes. B. imp. of power and wealth, not power and ideas. Irony – the Indians are so very concerned with ideas – but ideas for Indians are religious and philosophical. (Philosophy, mathematics, music. – not in realm of social and physical sciences)
B. complete disregard for aesthetics by Indians in Trinidad.

Indians in India have long consoled themselves with the idea that they are the inheritors of a great culture, without ever really trying to examine it and find out what was great etc. Here in Trinidad people have even less idea about Indian culture. (India's cultural heritage)

Racial feeling strongest among Indians.
Negroes display a contemptuous disregard for the Indians. There's no need for open hostility. They are in the majority. Negroes have stereotype of the ignorant,

old-fashioned coolie. It is easy to disregard a water-tight minority group that accepts no intruders and which has no political leadership. It's very easy to disregard a group led by an absentee political leader and by utterly unscrupulous religious leaders eg. Bhadase.
Among Indians there's a fundamental misunderstanding of the working of democracy. Democracy is not seen to be a continuous process, but as a matter of beating each other at the polls, then forming a dictatorship. This is attitude of heroes too. Furthermore, victory at polls is secured by enlisting racial support. – So there's really no democratic process in parliament, nor is there a victory of one set of ideas over another at the polls.

Harry Maharaj "Everywhere there's Negroes in the world there's trouble." !!! I am pretty sure that this is the opinion held by most Indians in Trinidad.

Friday June 15th
Hawan at Cocyea village at 8-10 pm. Held for Mrs Maharaj who is going to do nursing in UK. Katha held on previous Tuesday (Ghandie – Rōt (or Hanuman Puja). Hawan of on Friday. 1st for mother – 2nd for daughter. Good Brahmin connections – Ganga Bissoon's daughter (Byrnee's neice) & Bhadasi's cousin.
Bholasingh – approached by 2 different parties – playing one off against the other. One is 'distant family'. B. helped in puja at their house friendly with daughter. Parents saw too much in it?
B. v. fond of Miss R.

20

Saturday, June 19th

23
Bissoon (23yrs). Father: Lall (drainage worker). Mother cuts cane.
All work for U.S.M. B. started handling cane
when his own ox-cart when he was 15. This
now stopped; she works in factory yard in crop
& as a planting-gang supervisor out-of-crop.
(Not steers)
B. has 1 bull & 4 cows. & 20 pints milk
per day. - sold Coffee St - Cipero St in St. Also
own 4 plots of land - 1 Marabella (Gropaud)
& 3 in Corinth. Keeps cows until they die -
some people sell them to slaughter house. (Makes approx 7 pounds)
5 boys & 3 girls at home. 2 eldest girls
married - one in Corinth Settlement & other in Tunapuna.
One girl stays to look after babies - other girl aged
15 & 20 teaches in a commercial school in St.
House v. good by Corinth Standards. - lots of pictures
of Hindu gods - esp. Swami Sarvadi.
We ate fish - & milk came in from bottles.
Salavon.

Old Muslim man living in end room of ~~10~~ 10
room barrack. Only rooms 1 to 10 still stand. Sugar cane
grows on spot where other rooms stood. Old man
said to be 93. - still sells food in St - Princes Town
Area. Called St. 'Key Book'. He was saying
prayers over small baby brought by one
of young women of Corinth. (Jharay = dusting).
He said that he had prayed many times
over Bissoon's little brother.

3 lots in Corinth - for younger brothers
& himself - house lot will be for him
smallest boy. Excellent example of Indian
ideals & family economic social structure.

Talk with Joyce Mungroo Sammy about Madrassi.
Madrassi found in pockets - eg. Ben Lomond,
Rasea village in Tunapuna & about 8 out of
20 families in Duncan village in 1920-30's. Duncan
village named after book-keeper on Lancaut's
estate. Joyce Sammy's parents = 3rd family
in village. Leaders of village = 1 Maharaj &
2 Singhs.

Characteristics of madrassi (Joyce Sammy).
Burial - no weeping, dancing, scattering of
money at cross roads (coffin put to rest each time)
by son of deceased. Scattering = symbol of leaving
behind worldly goods.
Come from madras coastal area - eat
fish, drink rum & ate chili & chaired pan.
Gods = Shiva worshippers. Joyce spoke some
Tamil - but never took it seriously - spoke a
little Hindi. He was taught Tamil on estate.
Tabla.
Agoge comfisa vendors

2 divisions in madrassi (not known by
most other castes). Mom - Sammy = Brahman:
Moodoo = Low caste (or lower) :: madrassi
pundit = own Brahman pundit & Chamar
pundit = Mahant. Joyce says he has
heard of surname Mom Sammy Moodoo.
Myrtle's people came from Calcutta. Her
father was brought to Trinidad as a baby. He
was the headmaster of a Presbyterian School
in Debe: his mother's father, also, was a head
teacher. Joyce's father, when he first
met Myrtle asked 'Calcutti?' when
she answered 'Yes', he had nothing more to
do with her.
Joyce's elder sister ran away from husband (probably

Mp. Madrassi village behind Débé

a Saturday evening to hire visit a Hindu Lgi shop
on foot in Coal at Duncan Village. Children
not allowed to visit her (George's father had
abandoned them by this time). Man = Presbyterian,
white Collar - ate beef - that was when George
was born. sisters learned to eat beef.

Madrassis had big fights (Capt. Arthur's
comments). Saturday = selling of provisions in
St. market. Drinking in rum shops on
walk back. Fighting at night. Sunday morning
buy goat, ate at midday. Drunk at midday fighting at
night. On Monday v. peaceful talk = friends
again.

One case of 2 men sharing one wife.
Friday night drinking again.

Hyder was objected strongly to George "Madrassi
nigger is de same thing."

Fire passing in Regamis. Many Madrassis there,
but names highly Anglicized. Also fire passing at
Hermitage - Woodland. George's father got burnt
in a fire-pass at Coolie Wood. George had
never heard of Sword ladders!

Panchayat once held in Duncan Village in George's
lifetime - about a girl's behaviour. Top people in village
= Old Maharaj + 2 Brigs. Panchayat controlled by
maharaj. Sivanarainsingh

Duncan = small village. Sir Norman Laurence Squire
Duncan was overseer. Samaroo's = 3rd family in village
1st Negroes = Applewhites. In 1920's in Débé only
Postman, stationmaster, shoemaker, blacksmith
were Negro. George + Applewhite children got on well
but the mothers fought from mail. Very Indian environment
- all produce shared. The catechist died young
(Adusting) over children. Duncan Village now
urbanized: Rapidity of social + Econ change in Trinidad

(P) = People interviewed on a list of Stds.

{ 16-7 white
33-3 Creole (14)
42
66-6 E.I. (28)

* Stds date acc. to Frank.

(P) Montanes — Gerald + Robert.
Lukeman David Frank.
(P) Bobats (St. James St.) rich. Proprietor — old Allum area, and St. James St. area.
Miss Rose Gyrtins owns Granny. Medical!
Ada date-lamps and Beville lamps.
Dr. Alladh
Mr. Bhastoor — Solicitor + conveyancer
Frank Ramnarine Missis — barrister at law.
Ralph Jaunie "
Mr. Divine Cameron "
Dr. Cumoozan
Dr. Ralph Persad. (NB. not Ralph Persad of newspaper fame)
Dr. Robert Gunness Med. Assoc.
Dr. Hariharayan (Hariharayan) and Mrs. who is magistrate.
De Verteuils Gran. (not dopes now)
Farfan " good reputation but no longer so Favor.
Lucky " (Margaret Lucky-Semaroo eg.) good reputat.
Dopsons
De Silvas } day done.
Scotts
Ralph Sandine (Mini Max)
Lyders (St. Joseph Vin.) A Dir of Huggins
~~Jacks~~ Nocks. Dir. H.J. Grandcourt + Co.
Baisels St. Vincent St. Contractors.
Mr. Boyle Maharaj
Mango a Bissoon " (dec'd) More recent
Debe Persad "
Mallenders.
H.V. Espaut. recent.
H. Bunsee (Chinese) Dry goods.
Osma Ghanny Dry goods.
Rahamuts. (Dry goods)

Sueraj. Rum shops.
1 Indar, Joseph Wrecker service; garage. doctor son + daughter.
? Leo Wilson(s). Wholesale, Retail of dry goods, liqueurs. (not Lura Hercules' family)
1H [Norman Kirwar — another opportunist — not liked]
1H Bisram Gopie "a fellow w. a little conscience" — v. respectable family. Relig. affiliations.
1C Roy Jananan. Senior magistrate. (music lover)
1C Jammerdar (Dolly's parents) Ma. Stdos oldest social worker. Dad — oil well, oil rights.
1C ~~Usef~~ Yusuf Jammerdar — adopted son. Barrister.
CB Henckel
? Diffrentala? Hardware, High St.
1 Sawh's of Marabella.
1M Ramontar (2 of them) Hardware.
C Roy Joseph — former Minister of Educ.
1M Mohammed Yusuf — dry goods, Mucurapo St. (Musl.)
1M Mohammed Shah Barrister
1M Jalal Soft. drinks
1M Shafick Rahaman. Man. Dir. Rahamut Station — B. married Rahamut Girl.
? Jim Abrahim Motor car, Gas Station. Once overseer for Sheldon estates.

Saturday June 27th

Harry Lal

Harry reckons that all Hindus know their own nation. He was told his by his parents, and will do same for his daughter.

He has been married for 2 years now to the daughter of a wood cutter. Harry was approached by the girl's father, they discussed the possible marriage, then a date was arranged for Harry to see the girl. He liked the look of

He eats pork but not beef. Thinks you should marry own nation — + has done so.

her and agreed to marry her. She left him one month after their marriage and returned home to her parents. She did not like Harry, and was ashamed of his poor home and the fact that he had no work. Harry learnt later that he was the fifth young man approached by his wife's father. She had turned four down already, and didn't like the look of Harry, but she didn't say a definite 'no'. After much persuasion from her father, she agreed to marry Harry.

They were given a big wedding considering how poor both families were. Harry's father in law reckons it cost him 500$ in all, which is a huge amount of a poor man's savings. It's significant to note that the man's second daughter was married recently to a young man with whom she was in love, but that they had no large Hindu wedding. Instead the ~~Priest~~ Pundit was called to the home, a small puja was held, and the pundit signed the marriage register. This form of marriage is fairly popular among those who want to be married by some sort of religious rites, and who can't afford a full-scale wedding.

Harry likes Hindu weddings — particularly the preparations of the night before. He regards himself as having 'chosen' his bride. Our way of choosing a bride is, in his terminology, being "in love with" the bride.

Both Harry and his bride were

disappointed with each other at first - the for reasons stated above, and he because she would not settle down to making a home, ie cooking, sewing, gardening etc. I gather that they quarrel a lot, and that she has left him several times. Each time she goes back to her parents. He claims that he only quarrels, and can't bring himself to beat her. Next time they quarrel she says she won't go back home, but will rent a room for herself and their daughter, one year old *Evangeline. However, all seems to be going well, Harry says that married life brings great happiness, and that he's pleased with his wife now because she cooks, and sews, and looks after his garden for him (cp. Mamilla). He reckons that the modern Hindu method of "choosing" a bride is much better than the method of 50 - 60 yrs. ago when bride and groom saw each other for the first time at the wedding.

Their first child born approx. 1 year after marriage. Harry insisted his wife at the clinic (and is very proud of this fact!) when the baby was born in hospital. Harry didn't visit his wife. He first saw the baby when his wife left the hospital. They put black beads on baby's wrist, and covered black round her eyes.

On day of his marriage he took his wife home to his house for 3 days, then she went back home, and was brought back the following Sunday. He didn't fetch her.

I asked if I could meet his wife, and speak to her. He agreed, but was clearly very embarrassed about his house. He began to tell me that you have to pass through mud to reach it, that it leaks in the rainy season etc. It appeared later that his wife is ashamed to admit that she's married to Harry, and she's ashamed of the house etc.

*Also his Indian name.

Monday June 29th.

Frank Leighton said that many East Indians are disillusioned by their visits to India. Harry Pearson, for example, was greatly troubled. One of the people with whom he was to stay, refused to have him in the house on account of his low caste.

Frank said that he would be quite happy for his daughter or son to marry a negro, as long as they were happy together. His granddaughter, who came from India, married a negro, hence the name Leighton.

Hazel's father is very anti-Hindu. He's a Presbyterian of Indian origin.

Harry Lal thinks that Indians in Trinidad are very quarrelsome people. They are always having a feud with someone or other. Indians rarely have enough money to buy food for their children, yet they always have money to pay for a law suit.

Saturday June 27th. Debe.

Moslem woman in Debe being put through questionnaire. Mr. Sukal said "Do you think that Grenada should be joined to Trinidad? Grenada is another small island near Trinidad, like Tobago".

Woman – "Dey is breeds?".

Mr. Sukal – "Yes".

The woman promptly answered that Trinidad should not be joined with them!

Saturday July 4th

Harry Lal does not want any more children because it is a father's duty to provide for them after his death and Harry can hardly support one while he is alive.

NB. correlate parents ideals for jobs, educ. etc. for sons & daughters w. actual jobs. How many have daughters helping in home who say they would like them to go to university?

Mrs. Rampersad.

BIRTH

SANSKAR. Prayers just before birth for healthy baby. Perhaps worship saint.

After birth – finish off prayer – mip to give thanks. Siparia now a day of gambling. Shave babies hair – at 7 days or so, if baby strong. If weak, later, or not at all.

Father can't see baby straight after birth. First, priest must make astrological readings and decide what day suitable.

Prayer, see baby's vision in oil (on Sarria). Mrs. Rampersad did this only for one child – for planetary reasons.

But if patra is clear, baby named (no need for this to be official name) and father can see baby.

6, 9, 12 days possibly good days for female party (celebrations)

Day 6 or 12. Choose period for bath (Priest chooses) Barber comes, nails trimmed – given small offering. Bath for ma & baby. Offer prayer to sun & throw water away towards sun in east. Bath bet. 6 am & 12 noon. Wear new garments – baby & ma. Friends & relatives bring gifts. Rejoicing – cook, sing, prayer in evening. Sometimes drinking. Father will be present, but will not see baby unless priest has said so. This is ladies' day. NB. Baby's hair trimmed a little.

Baby's head shaved again after about a year – sometimes delayed to 6 mths.

Baby bathed then dressed and put ~~into~~ into SOOP. soot w. rice (This rice then given to N.D.) (Gelra a sieve like this.) Make it accustomed to song.

Same treatment for boy and girl babies.
Mrs. R's friends still maintain this – but she thinks that younger generation will find it old fashioned. No need for hao to be of hao caste – must be a barber.

Boy aged 7 baptized. This mostly done by brahmins. Taking of sacred thread – confirming on him his brahminical status. Have to do janeo before marriage. One son (in England) has taken janeo.

Lie — he left too quickly for this to be arranged

Put saffron for 2-3 days. Must put it on 5 or 7 days. Bathe, offer prayers, cut nails, shave etc. Ball in family pundit and friends for the occasion. Boy dresses as hermit. Wears dhote, something round shoulder like beggar. Women give him something and all that he collects goes to hao and pundit. He must be considered not as human being on that day, but as saint. Head shaved in 5 parts. ie first time after one reading, 2nd after second reading etc.

Chukee — Sometimes shaved in one, but chukee always left.

Maro, bedi, bring dung like wedding.
Ceremony 3/4 wedding eg. mati kor.
Boy makes no special promises – just reaffirmation of good life eg. respect parents.
No promise to refrain from flesh.
Some boys take janeo before they leave to study. Parents get them to take janeo in case they go off and get married.

Christening — Same day as taking janeo can get guru

Even if christened early, your patras are repeated thro' life.
NAMA SANSKAR the ceremony on 6th day after birth
GURU SANSKAR – christening, choose your preceptor.
Get up, bathe, make prayer, bedi – w. fig tree etc. nine elements NAUGRA ie 9 flags on separate bedi. Red – sun, green wind, etc.
All elements called to witness ceremony.
Takes place at home. Not big ceremony like janeo.
GURUMUC (to do gurumuc) – can do it on same day as family katha. Guru – any pundit of choice.
Some choose guru at wedding – so that same as wife and husband's.
Mrs R's boy aged 19, or 20 when he took janeo. Nicer to do it at 7.
Nearly all brahmin parents do it for sons – in town even. – but for brahmins it is a duty. They are teachers, and must live up to it.
Nowadays many brahmin boys failing to live up to duty. Girls do gurumuc, but don't take janeo.
Taking of cuni can be any time. Age of puberty really, but nowadays they don't bother.
"we burn" in a mixed world here. We not in India"
Things changing even in India

KAJER(?) soot of ghee.
Tinned ghee not good. Some people buy tinned, stick up price and sell it as home made.
Ghee used for cooking.

Kajer in baby's eyelid even during first 6 days. Means eye.
Syrian boy, eyes sick for yes. Kajer cured his eyes.

Black beads - superstitions. JET beads - Mrs R did not use this on her children.

Maljen - certain people's eye does not agree - baby's particularly vulnerable - Esp. dangerous = barren wives. Mrs Ramposad does not believe in all this & has never put beads on her children:

Rachhas - all evil spirits :-

Special care of babies whose mother died in childbed ∵ last thought of mother is for her child: jet beads to keep off spirit of mother:

× × × × ×

God-brother : christened with same guru. = Guru Bhai - use one as Pundit. - can also be basis for special relationship with other castes - eg. shoemakers:-

Jajman = guru & chela - esp = gajman.

2nd Sept: Rabindranath told us that his elder brother left for Eng. in a great rush - & did not take janeo!!

(1) Philip Sukal talked about immorality of the barracks. Extended family in one room. Children betw. couples. - copulation in public. A week or two ago a little girl of 9 was asked where her mother was & she replied 'So & So is lying on her.'

(2) Mr Van Indenberg underlined most of our ideas. Caste can be circumvented by such things as colour :- eg Pundit told him that he was marrying his daughter to a Kshatriya boy - who was very fair-skinned.

Girls are still forced into marriage:- Brother determined to marry his sister of 20 off when their father died. She threatened to run away, but later agreed to marry the order man chosen for her. But she cried & refused to eat for 2 weeks before the marriage. Her husband is already beating her & they have been married for less than 2 years.

Also poor Madrassi girl:- 5 illegitimate children all by diff fathers. She works as a labourer - very black, & very beautiful.

Mr N. Ind's Gita class & goldsmith

(3) Mr Ramsamooj : Brahmins in S.F. use him because they cannot get a priest to take the Sunday morning service: will not give him financial support for SSDM but will help Divine Life Soc. But Mr R. also gains.

Bissoon Pundit's attack on R. followed v. successful Hawan held at S.F. home of young doctor recently returned from Canada.

Mr R. says it is ironical that he should have to spend Sunday am teaching Sunday School to predominantly Brahman children!

Temple mostly Brahman according to R.
because Ex. Mrs rep in SF - also : B have
temple in their pocket - other people feel they
are not welcome. Mrs Maharaj, as
Arya Samaji, feels that she is not
wanted v - does not attend now.

But Mr. Ramsamooj is to some
extent breaking into the charmed Brahmin
circle:- At end of game Mr Debi Persad M.
had the first Katha he has ever given
(CBM). Kanaiprasad from Tunapuna took it.
At the dinner: Kanaiprasad Tankei Persad
Sharma, Bramadath M, Gyapaul - Gyoine,
Binay Maharaj, Gyapaul, Gyajah Ramsamooj.
Tankei Persad hostile to Mr R.

Brahmins in SF: great cliques:- pleads-
religious etc. Pwr of exclusion prob. affects
R. more than almost anyone else.
He talks much pushing from BM to get
Mrs Debi Persad to give R. some shirts as
a token of their 'so-called' appreciation.

But Bm says Ramamurti likes to
hear R. (Ramamurti is not a Brahman).

R. his chela of a Swami (Sto, I think,
is his daughter!) - significant that guru
is not a Trinidad Pundit. Christening privately
at home. Mantras given.

Mr R. has not taken janeo, although
he says that any Hindu can take
it!! He does not feel that he can live up
to the standards required. He wants a
pundit (Maharaj?) who would give it to him.

Brahmans accept: certain important
mantras, regarded as the private property
of Brahmans are included in the Sandya
Puja. Brahmans do Hawan - but women
can give it. Arya Samaji does Hawan at home.

Mr R. was attracted to A.S. - but Pundits
Brahmin - cp Vishwadat at Brahmin v
late Suraj Balli of SF. (cp case Arya Samaj
v Seemeisme). Mr R. decided that there
was nothing in A.S. for him - as a leader,
I assume!

Pundits always polite to Mr. R. - but
stabs behind the back.

* Bisram Bissoon - would like to be a pundit -
like Mr R. - taught by R. (whom he calls Pa.)
+, so he says, by Mr Bhattacharya. But B is
Kurmi.

NB B. began * work at 14 or 15 - using his brain
to hand came. Made a lot growing for a lad
has grown about 2 plots - 2 N. near home.
2 plots near home for Bisram his younger brother.
Youngest brother will eventually inherit
family home. Girls may or may not inherit
- traditionally they do not. Dowry is only
gift. But, according to the Mahabharat, the
Ramjohns, girls frequently get a large
amount of anything that is going because their
mothers secretly help them (cp Mrs Brahmadath).

Bisram drinks beer and stout - but abstains for 1 day or more + does not take beef before a Havan. He was taught Havan by Bhola singh + a Maharaj from St Madeleine. Former Brahman leader of ~~Cultural Service~~ Divine Cultural Mission (Pandit trickster + commercial school operator from Penal - now married + living in Bty.) loved not Bachan Bisram. Bthinks it was because he was not a Brahman.

Bisram does not think that caste is important - though Brahmans in C. (Visitors) have objects to Chama Moslem men preparing marriage food - even sanctd down (Pt Brahmadath cooked for Ramnaan M. - Mr R. not even invited).

NOB in Corinth

Bisram cooks + makes roti at weddings - taught by Mr Ramjohn - Estate foreman.

B. pleased that although his sister's policeman husband from Tunapuna is a Chattri, they have never made him feel that he is of a lower caste - neither have they openly enquired of the family's caste. B. does not, however, doubt they they know what it is.

Brother-in-law broker for health dept. B's father conversed with him, found out that he was single + wanted to get married. Elected daughter. Agreed upon. Families visited one another. Registered - Bride to Tunapuna + special puja held there. all Chattri Brahmans but in Penal district - land owned by farmers.

(Completed wedding) !!

(Brahman saw boy wearing ear ring: asked boy if single + told him if his parents arranging him.

Brosian's family gave the groom a cow and about $ 400

(Was split betw. Mr R. + Pundit in DCP because of caste - as was R. hunted?)

Bisram hopes to get married soon. Friends on look out for him. - esp. Brother-in-law at Tunapuna. Must be good girl, ~~of any caste~~ not with secondary educ, but able to cook, sew + look after a house. - Does ~~not~~ is important ∴ B's mother looks in Penal + eldest sister, who is the housewife, will soon be married ~~off~~.

of any caste and fair seeming

B. has looked at 2 girls already :- 1st in Corinth - very girl in village he wanted like so many - but she is going in for Secondary educ. - he does not think she is worth waiting for.

Other girl :- he did not like look of her. Nor home + her parents :- so he did not even talk privately to the girl. He sent to say that he was not ready to marry yet - he had said That before he saw the girl even (good loophole).

B engaged to Hanuman's brother from village - 450 dowry + car + 450 wedding

Bhrasingh a real scamp. Has interviewed spaces of girls for marriage. Uses this to take them out + then drops them. Up all his crappy talk about the need for celibacy + that if he found out what intercourse was like he would never do it with all women.

Because of this attitude to women Bhrasingh was squeezed out of S'Dan

× × ×

5. Jan Young Indian Women's Assoc. (AE) - Monday 28th May 1962. $1 per car load. 'Our Very Own' film. Assoc = Brahman young women eg. Brahmadath's cousin + aunt.

who is he?

6. Bisram Lyopie: says he does not appear at the temple on Sundays :. he has other more pressing practical work.

Assoc with Sugar, Fishing, Ghandi Seva Sangh, Musicians etc.

caste is heir. not decr. here - of India

Outspoken against caste :. caste in P.N.M. camp. Penkeran has done precious little to help his constituency.

an India official support for breaking down caste - but not so here. Brahmans have really raised barriers.

7 P.N.M. meeting at Tustin's house. About 17 people incl. Mr Davies, Constituency Chairman, Bisram Lyopie, Chairman of Group 16, Western Constituency, Maharaj, Mayor of St. this father-in-law, Alderman Lans.

Assoc 5 E. Ind; 2 non-Ind v negro v 9 negro. Chairman: Lyopie

Sec:

Vice Chair : E Ind musician.
Sec. : Ind.
Propaganda : Lans.
Educ. : Ramkeesoonsingh.
Youth : Head of Sec. Govt School.

1 Constituency was present - negro. Inter-racial solidarity stressed - (for my benefit?)

Lyopie enumerates his work among Indians esp. the fact that he is President of Ind musicians. This will, he says, enable him to handle policy of D.L.P. in this organisation + to infiltrate E. Indians generally.

23rd June. 1961

Rev. Semmens

½ Presb Theol + Calgary Method. etc.

C.M. assoc. with United Church of Canada Caribb Assembly of Presb Churches - Bly Branch still with Presb. Church of Canada.

Arabella Church - named after Wilson - Scots Presb. Church.

3½ yrs. Head. - formerly head of Theol. Coll.: Dayfoot - Canad. was at Theol. coll. -

Church has interests in Theolog. dept. at UWI.

Not many catechists left: lay leadership training.

Lyf. - Carricarn
F - Ind, pundit - Convert Catechist.

plan to go to Ind - grew up. Ketcham staff. - Contalen for paradise pasture. - mother = poultry died 1930. Taken to Nfld. Lyf died.

S. was pursuing to Naps Coll. - helped Lyn'a clean windows of Coll. to make ends meet.

1938: Senior Counts : boys Point-à-Pierre :

CMI - 'D for Indian : Nicholl's history of Presb. Church:-

'District' - group. but not cut-off from Hindus etc. Missionary Emphasis - less than 30-40 yrs. - since 1920. Depression = Recession of personnel. - now = grave shortage in ministry. V. few 35-60 bracket.

Hindus - Ghandi - Missionaries = Hindu Christianity :- Christianity = 'Higher way' - not otherwise.

5000 adult communicants 78 primary
Anglicans Dutch 5 Second
+1 Grenada.

Why convert :-
1. Benefits
2 Teaching - members of board would like it
- esp primary schools.
3 Gt. prob. of motivation.
#

Ministry :- converts straight from Hinduism
since 1950 - quite a few.
Rev. Hosein - orig Muslim - fine minister
Maharaj - pundit = catechist.
Jai Persad - also.

Since 1950 - 2 or 3. - not full grasp of modes of Christianity.
Pull back? - 1956 baptised Christian.
Local Theol.
Now pastor - wants to go back to Coll.

'No definitive situation' - with regard to caste & conversion.
Accus. "Creolised" hurled by Hindus against Presb. converts. Social :-
Muslims :- more strongly religious opposition.

Muslim : strong convert. Sahadat on staff of Naparima. Ofirally at Couva

Open Bible - a few converts but "sheep stealing"
① appear to provide fellowship missing in Presb. Ch. - Stoutaneity - evangelistic - fellowship
② Presb. so heavily committed to educ.
Heavily institutionalised - lack of promotion - disgruntled go elsewhere.

1864
14 vacancies - 6 people to fill. - 10 or 11 with retired people & students.

Naparima Training College :-

Loss of teachers :-
80% of prob. officers ex-Presb. teachers
3rd worse in Secondary Schools :-

Creolised & Indians :-
V small % of arranged marriage :-

Clash of culture :- vacuum of standards:

Naparima College
When fees charged - scale distinguished
betw. people of various racial origins.
16$ White
12$ Negro
8$ E Ind.
< 40% non-E Ind intake still. Head & staff mostly E Ind.
Staff of 35 - 7 or 8 non-Ind.
Presb = 25%:

Training Coll. - 2 or 3 non Catholics :-

Racialism & Politics:
George Fitzpatrick Sur = 1st E Ind barrister. Sinanan, James R. - last of 4 brothers. -
Mitra Sinanan, Ashford Sinanan = to P.O.S. - Vistabella.
Pre 2nd world war. Mayors of town & councillors.

Dennis Mahbir (alert) = Fitzpatrick's 2nd wife :-

Doris, Winnie & Verna Fitzpatrick):

Dmo. at Princess T. = Dr Hubah = wife :-

Dipchand Maharaj - Todd St. Head of St Stephen's College : married to English woman

Catholic - at one time separate mass for Fr. Creoles.

Eric Williams "leader of his people".
"Good sense will prevail in Trinidad".

Non-govt regulated admissions to Univ. = Canada & U.S.A.
Govt schools & E Ind S.

Namsoo. in U.S.A.
Rampersad. in C.P.U.

Feeling of being "Indian" - very strong "Indian first + Christian after" = but not altogether so.

1. Govt church
2 Govt wedding

*3 But intermarriage. Even those who accept do not do so happily.

Murli Kirpalani - Ind assoc. Secretary shop
Turned down by Seemarine.
to protect togetherness.
Do you want this child to marry ugly people.

Seemarine - engaged to white Canadian girl
Sue to T. - married white Canad. missionary.
(does he still love her?).
S. in fav. of mixing. As Tr Ind. - would prefer child. to marry own kind. - but only prefer :-

Dwarika. = Eng wife. - White = Prof.
Mosahib = Montreal. Negro.
Mihall = Canad wife.
Seemarine
Deep & lasting respect for parents :-
One minister from Hindu background.
Resistor priest (Ast Mary's & R.C.)
allowed father to arrange marriage
16 yr. old girl from San Juan.
Father = deeply rooted in Hinduism
if he was Presb. Girl baptised to meet requirements of Church.

Girl = worldly - Hindu Trind.

Hindu youth = lost people :-

Even in country close social connections betw. people falling apart.
In Town v. little social intercourse betw. people :-
Ind & Negroes v. close buddies in school - but do they carry this into later life? More sophisticated they move apart.
Christian youth prob more moral than Hindus, now.

S.'s closest friend was Creole-Chinese descent =
Sloane Seal

Sustamachar - "coolie Church":-

Rici, Thakari, Dhal, Roti.
x x x x x x x

Caste among Presb. Indians:
Ind. Minister - Gohardasingh - caste always shows out. - other Ind. minister repudiates this.
x Not in marriage - Just breeding:-

8. Mr Bhattacharya

Very disillusioned with E. Ind. - & esp. Brahman leadership. When 1st in T. warned to keep away from Ramsamooj by big boys - esp Gopaul.

Money making of E. Ind. makes Mr B. sick. Caste - esp Brahmanism very strong. Businessmen will not go to Temple ∴ they say that it is in pocket of Gopie & P.N.M. Mr. B. says that is the reason they say that they will not go: even if Mr G. pulled out they still would not go.

Bombay women carry on own puja during Sandhya Puja - disrup Mr. R.

Brahmans in St. ∴ most Hindus in St = Brahman - really!

Baba Rampersad from Dibé - wears beard & pokot - moves around with younger men - smokes but does not drink.

Dharam Nanan - owns gas sta & land. Carries Mr B. - big-head - Sucunerini - does not believe in prayer - but in action. His father built Sucunerini Temple - & Dharam keeps it up. - used by Mr B. for his lectures.

Adultery for Hindus = social not moral prob. involving Sin.

Mr B had hoped to go to India on leave this year. Wanted to take some of the leading Indians to show them India & to show them what he could achieve for them. They refused, saying that know all ~~[illegible]~~ there was to know about India!

Mr B in difficult position. Brought out by

gang ~~that~~ Bahadoorsingh, Gopaul, Sumerine & Gopie. School = Gopaul's estate's (600 acres) overseer's house at Craignaish. Gopaul put up bill of $40,000 for repairs. Bahadoorsingh pulled out leaving Gopaul to finance scheme. Gopaul has tried to make it profit-making! Poor Mr. B.

Why did Gopaul decide to go through with the school? Mr B. said that they must write to him if they wanted him to come to T. from India: & to leave gap of 3 months.

George Sammy thinks that Gopaul wanted the school so that he could dispossess farmer-tenants on his land. Excuse = giving land to the school. - real object = another Marabella Lands - sheer manoeuvring. Gopaul not interested in Indian educ. etc. Mr B. has letters - nice gentleman's agreement with Gopaul etc.

Brahmanism not being broken down at all. To be a Brahman is a special cachet for all those of who have made it socially. Mr B. hinted that many B. not genuine - & I think Gopaul is one of them from what Mr B. insinuated.

To be Brahman = status. A mother might try to get her son married to Brahmans by saying that although she is not a Brahman she committed adultery to with a Brahman & that the boy is consequently of a Brahman. Shame of adultery cancelled out by this pedigree.

Peter Dube thinks that Gopaul wants to give Mr B the push. Offered 3 months pay

& passage to India for him & his family. But Mr B. gave up everything to go to Craignaish - & he will feel that he has failed if he leaves now.

A Mr Persad from S.E. has offered to put up new buildings & finance a new Sagore College!

Proposal that Mr B. prepare Gita lectures for radio. - prob. - will Mr B do it - & can they find a sponsor. Committee of 6. - Ramsamooj as Chairman + Ganga Bisson & Peter Dube.

Dharam Naman likes Mr B. ∴ Mr B treats him as a friend & not as a Chamar. Sumerine & Ruydas = synonyms for Chamar.

Mr B = guru of the Brahmans. eg. Ramnath M.'s daughter - of whom the B's seem to be very fond (This beats me!) asked his advice before she agreed to marry her husband.

Pedigree of some of the Brahmans not in doubt. - cp Brahmadath: father = pundit - Trained in India: mothers father & his father both pundits too.

Marriage ceremony standardised by Brahman priests who knew only orthodox form of ceremony. Caste variations depended largely on caste priests - according to Mr B.

9. Ramcharittan Pundit.

At Dharan Pundit's. – comes from Lower Dibé. Utter fool: deformed shoulder. Also plants rice. Assumed we knew nothing. Not at all bright himself. Anti D.L.P. & Negroes. Gt supporter of U.K. Immigrants Bill – cp Harry Maharaj & Brahmadath who see Negroes as people who wants to undermine other people's superior society. Negroes want to intermarry with whites & Indians to improve their bad looks!

Ironically, Immigrants Bill directed equally at Indians & Negroes!

Indian racists also against Negroes demand for equal place in U.S. society.

10 Hemant Kumar Show.

✓ A handful of Negroes – out of 7 or 800. A show of Oronhis – not saris. Shockingly arranged – not set: playing to audience – wonderful drummer – copying train leaving station. Hemant Kumar singing Indian film 'pops'. Too expensive, long, monotonous etc. – Shocking organisation.

But the dear, sentimental old Indians lapped it up & even packed out an extra night. All seats on Sunday taken up 1hr before performance began. They thought the commedian & drummer were wonderful!! What a dreary standard for E. Ind. cultural attainment intrinsided.

28th July 1964 Church of the Open Bible:- Rev. Whitlow & Rev. Wood.

About. 1952 Rev. Karre & Jean Wilhelmson - formerly missionaries in India. - Not allowed to return. Looked for Hindi - speaking community in need of gospel. Basically came for that purpose.

She was American: he was Norwegian. She started of holding meetings in her home in SF.

Pouring not to go to 1st City in a country - Sick brought to them - healed without gt. demonstrat.

Man from Water-works Dept. with boils on feet - walking on side-of-feet. - Cured in Mtn. Moving at Thursday morning in OB.

Negative positive side of healing - black arts - & white.

Healing is basis of the work.

"World hungry for God who says what he does"

Sp girls - cannot speak Eng. - but underst. of Sermon.

x x x

Mtn. moving. Sister Turner - Missionaries:- Trained in this ministry. - One = Carnival head dancer:-

Faith is a dynamic - fear = reverse. Faith must be channelled.

'Tongues we have never head we understand'

Cp La Divina Pastora.

"Encourage people to expect results."

1000 people at Funeral without tears.

Disappointed - not insecure people.

Obeah works to certain degree - but financial drain.

Ind. women:- widow - contortions - from Mean Port of Spain - walked out afterwards - refused to go to another church.

Brown - peanut vendor - opp Taxis - saved. Mr Lockin's wife - Fed Chem. He was alcoholic - Presb.. He came to service: received Lord & pwr. to overcome prob. of alcohol & sex.

Tap account of Fed. Chem.

Christianity that works:

"We have nothing new: encounter person of Christ."

Open Bible Standard Church Inc.: Des Moines: Iowa. Cuba: Jamaica: Trinidad & Small in Porto Rico.

Cuba 14.

J:- 20 - 4-500 Sunday School in M.Bay

57 Churches, outposts, Sunday School.

SF only one pastored by Missionary expatriate.

95 adults in Bible training.

Others have own mtn. Movers Services:- Some full-time Trinidadian pastors.

Annual house blessing:

Wilhelmsons:-

3 levels
① Lay workers.
② Christian educators.
③ Ministers.
3 years - careful scrutiny of Bible.

If a person takes Christ - everything else must go out. Keeps work pure.

W. came to Hindus - but soon all others to. Songs in Hindi: used to teach Hindi to Negro. - choruses still in Hindi - Negroes bout to learn & sing.

"Only way we reach a Moslem is through a miracle:"

Now take everyone who wants it:
Driven out of Débé by Hindus at one time:
2 service areas now in Débé.

"Blood of religious experience runs thicker than national & racial identity.
Anglicans &c. - class conscious.
Ind. woman died in need - Negroes contrib.

Few cases of Ind - Negro marriages: -
∴ of their ministry.

Deacons job - secular & religious
Board of Deacons = advisory board. 2 women & 4 men.
'Obeah & jharay' complex.

Sunday School:
Youth:
Watchman in each area of city:
If need in your ward - watchman to moderate & hold up Scriptural standards. To help you to follow up your promises.

Sunday 9.30 am.
Sunday School
10.45 Worship Service - 1 for adults, 1 gen. church for nursery, 1 order.
6.00 pm. Youth Service - "Overcomers"
6.15 pm. "Believers Chorus"
7 pm - Evang Serv.

Baptism → membership → Covenant
(Brothers cannot go to court.)

Teaching in church & Manual & questions
- Baptism course.

Members of SE = 500
300 + who move in rout of the church.
450 In Sunday School.
about 600 diff people every Sunday

Mon, Tues, Wed, Thurs } Bible Teaching
Fri - practical work in villages.

Tuesday Bible study & prayer meeting.
Wed 7 am fasting & prayer.
Thurs 9.30 till noon - Mountain Movers.
Friday 7 pm Regular service.
Others meetings on Saturday.

In 5 yrs hope it will be run by Trinidadians.

Ethnic groups
50% Negroes. Most races well - rep. in churches congregation.
Deacons originally rigged to be 50-50%.
Ind & Negro. - now automatically elected like this.
75% of work with Hindu & Moslem. - Self-generating mission work for congregation
Come to church: create spiritual crisis - relieved by personal commitment.

V. good tactics.
Sin (guilt) & saved.
People at altar - 15-20 from Mountain Movers alone.
"Many of you are here for the healing"
Said local pastor last week.
Mechanics of salvation - Lord takes over.

Intolerance - testify about ~~pastoral~~ personal life of pastor.

Rev. Ranjit. 28th July Pastor of Susamachar

2 boys & 1 girl. settled in Canada - married to
In 6th year at Susamachar.
1963 - 44 18+ adults. - Moslem Hindu :-
Open Bible attracts - But Presb.s collect some.

Instruction Class :-
Baptised to marry Presb. girl.
Last year Hindu & Moslem - why not go to Warden's Office?
decided to attend. Baptism & Confirmation Class
- to get married this Sept.
Communicant's Class of 6 mths.

Anglican preacher - shifted to Presb. :-
↓
Ang. mission to E. Indians - before Anstey - he was more interested in schools.

You must have good knowledge of Hinduism - 10th incarnation = Jesus.
Karma = fatalism - dangerous doctrine.
Queen Victoria = Madodevie - wife of Rama.

Jesus = finest point - Other men have tried to attain God.

Read speak Hindi : Started as Catechist - 33 yrs ago. Born Bap. Anglican

Young ministers now only know English. No comparative religious knowledge.
Christ - fulfills deficiencies in Hinduism & Mohammedanism.

Books on Hinduism & Mohammedanism.
In country - Service in Hindi.
"Offering them Christianity in their own vessel"

About 7 yrs since service at Susamachar in Hindi:

Will give Hindi in S. if audience will understand it
~~Be~~ People expect some Hindi in country parts.
Loss to Open Bible :- people neglected before Rev. Ranjit.
Some people like that brand of Christianity - you cannot change that.

Presb Church 95% E. Ind. Try to get others.
- a few negroes - "A weakness" Some people still say "Why do Negroes want to come here."

Presb Minister || Roussillac 1933 E. Ind. against Negroes taking communion with them:

Moslems more diff to convert than Hindus
- no polytheism.

P. Church could be stronger.-

Presbyterians - leaders as teachers. Hindus Moslems - expect Christian to be perfect - pointing of finger:

Accul. "In a way yes" "Indian Church" - Presb Church
mistake.

Customs
① marriage. - family training.
② respect for elderly people. - Fraternity.
Some "indefinible characteristics".
③ Food.

Presb generally don't mix very much "insularity" - used - not commendable: Even more pronounced - Hindu & Moslems - will mix with Presb - no really separate in S.F. Import of Presb. Schools.

Most of Indians in higher positions there ∴ Presb. Schools

"Our people as indentured labourers" —

Pundits - you cannot succeed if you antagonise people:-
Hindu - middle aged S.F. to be baptised on Thursday:

Caste: Among higher castes who became Chr. in their hearts:
Synod meeting: B.A. in School. Brahman said you can always see low caste man by his deeds. "might be element of truth in that".

Christ. Chattri & Brahman - still try to get high caste spouses for their children.
If high caste boys marry low & Moslem - displ. - other society.

Moslem = P.N.M.

Some still arrange marriages:-

"Parents should see ("being more mature") pitfalls

for young married couples" - Sometimes a good thing.

Easier to convert low caste:- but pretty representative contrast India.

Some drop "Maharaj" & "Sing" to assimilate:-
Talk about caste might come up incidentally:-

When young people live together - less chance of breaking away less chance of blunder in marriage!! Don't be sneaky:-
Better to mix together in church.

Segregation of Sexes in country churches. eg. Penal
In Hinduism & Mohammedanism woman subservient.

Presb. women have hair cut short: fashion - educ:-

Mr. Rahaman Wednesday :- 29th July 1964

ASJA General Board. Faizool.

Acting Chairman. - St. Rahaman. *

Real " Ibrahim Mohammed (Always in POS)

Has access to ASJA President. in Haj.

Sub Committee looks after Girls College - certain aspects only.

Limited to ASJA boys & girls. - just opening ASJA girls in Jacarigua.

~~Dr~~ Mr Faizool Shah (Civil Serv)
Dr. Abdool.
Mr S.N. Omardeen (Primary Sch)
Mr Shafie Shah (Solicitor)
Mr. Rakid Hosein (Princ. of Private Sec School.

ASJA Girls - about 2 years old.

Boys Inst. 4 years. - 450-500 boys
950 girls

Infants ASJA. : 533: - not mixed.
Civilising Influence.

Mosque at Princ Alfred St overcrowded ∴ service for primary school at primary school. - rota who take it.

Mosque - no excuse for Friday prayers.

5 prayers per day - a few & increasing.

Some go once per day. 7.30 pm. 12 or so.

↓ Dr Abdool :- v. devoted Muslim.

If only 3 - one leads. presence of Imam not necess:

(Plastic fruit & ducks)

Mr Rahaman keeps up 5 daily prayers.

Priest class

No complete devotion :- stagnation : also weakness.

Most times Mr R. gets through 5 :

12.30 pm. - 3.00 - v. diff. - you can read extra ones to make up. Set prayers - slight

early am. mid-day. mid pm late pm last

*2 & (2) : *4 (4) 2 rakaats (4) (3) *2. (4) *2 · 3

(2) (4) predom. silent. max = 17.

(1) If you miss morning - make up by doing them later = farz. = prayers

(2) * Sunnet. = prayer - may be omitted.

(3) Optional prayers: - special blessings.

If travelling - do prayer positions with your trunk & eyes. most people not so conscientious in T.

(1) Stand to creator.
(2) Hands to ears. (beginning only
(3) Bow.
(4) Hands to knees. - up again
(5) Forehead, palms & nose to ground 2x.
(6) Finish with hands on stomach - rose head ~~to left~~ right to left.

1: rakaat. = measure

Compulsory & optional parts - cp appear to learn Mosque before end of service.

Must face towards Mecca:- Mosque carefully aligned :-

Lunar Calender - fast for spirit. purif. discipline

Ramadhan - 29 or 30 days fdst - dep. on lunar month. "Highlight of Muslim's life in T" Mosque overflowing every night.

Get up 4.30 am. - before dawn: food

Morning prayer & reading of Koran. Daily routine

"HELPS to equalise community" *
DISCIPLINE. NO INTERCOURSE. Down to sunset incl. {tablets. kissing

no food & drink - Try to be clean in thought & deed. Immediately after sunset break fast. Take prayer. Have dinner & go to Mosque - Spiritual retreat for 29 days -

On Mosque Regular night prayer.
17 rakaat + 20 extra ones.
Mosque is filled to overflowing for 29 nights.

On 27th of Ramadan - all night vigil - optional prayers & read Koran. Prob. 1st night on which prophet received revelation.
In some countries people in complete retreat for several days.
"Most fertile time for spiritual devotions."

Eid ul Fitr. : when new moon seen again : give charity (compulsory) to poor relatives.
Special service in mosque - morning - before lunch 10.00 am. approx. Friends visit me another's homes.

Bukra Eid Eid ul Azha - feast of sacrifice.
Abraham & Ishmael (Isaac).
↓ Muslim interpretation - claim biblical proof for this.
Connected with Haj - this sacrif. repeated in Mecca annually & reason for Haj.
Go to mosque - 2 rakaat - prayers - sermon dealing with sacrif. Muslims who can afford it perform animal sacrif. (derive blessings).
Animals
Single person : goat or sheep } animals of certain age - no defects.
group of 7 : male cow }
no more than ⅓
Meat is shared in fixed proportion : ⅓ to person

Sacrifice can be anywhere.
Special prayers for animal sacrifice :

Normally - kill animal in name of God
Butcher must be Muslim
Can also eat meat killed by Jews & Christians who believe in unity of God & do it in proper way.
Cut neck & let blood run out. Say prayer before. Hoaxers in market.

Haj - an incr number - in last 3 or 4 yrs - group travel. 20 last year.
Compulsory - if you have financial means.
Zakaat : compulsory poor rate 2½ % of earnings - not an organised fund yet.
Few Hajji in SF.
Connected with mosque. { 1. Hajj Shafiq Rahaman
2. " Ahamed Khan. (Wooden Slipper)
+ other ladies.
V. highly regarded among ~~Mosque~~ Muslims.

Imam - elected by congreg. or executive or board.
ASJA. = Mosque Board -
elected every January :-
Faizul. SF Rahaman Pres.
Dr Abdool Vice Pres
Mr. Hamza Mohammed Sec.
Roy Mohammed Assist. Sec.
Noor Shah. Pres.
Hajj Shafiq Rahaman Trustee
" Ahamed Khan "
others = committee.

JAMEEL now takes back seat.

Congregation - gives annual donation for running mosque - voluntary:-
Business men give heavy donation.

M.L. & ASJA.
Doctrinal diff.
ML Mosque = original
United somewhat till ~~1920~~ 1910 or so. - Ahmadi doctrine
ASJA - built own in 1914 :-

ML 'flirts' with Ahmadi's: - behave like Ahmadi's - welcome & promote lectures - but no open declarations.
Ahmadi teachings.
① 8 add. not 20 rakaat.
Diff exagg in Trinidad.
* ② Finality of prophethood.

Not very rigidly split. - blurred. Attend each others functions - marriages betw. Still regard each other as Muslims :-
In SF doctrinal diff not so prominent

* Hands open; roll head to left at end of prayer. Kissing of fingers & blessing of eyes: (Adam seeing name of prophet on horizon).
Headgear = Trinidad fashion

Mosques - "People who have seen the light come over" ASJA = orthodox. v. non-conformist

Tufail - did not go - some prejudice admitted.

No real personal friends - gets on well with Negro associates :-

Muslims : not closed - open - some people say too open.

ASJA - politics - College & $50,000 dollar grant of Govt. !! Peter Dube told me a Jalul-Rahaman DLP. candidate was proposed - but withdrawn ∴ grant.
(left)
Takvyatul = oldest body :- Ahmadi control. ∴ ASJA.
Then about 1940. Tabligul (Central) Islamic Assoc. - Spearheaded by ASJA missionary. - Teachings & practices not completely orthodox. ASJA = right.

Merged. - but doctrinal divisions & broke up.
1946 elect = prior to Tabligul. Extr. left Arghtemo = T.M.L.

∴ Tackvyatul & ASJA = v. similar. ASJA = biggest group - check Ecclesiastical Grant.

Tack.	T.M.L.	ASJA
928	282	442

60 mosques ASJA = approx. 40.
Children - OK. TML or ASJA etc.

"People not conscious of necessity of maint. their relig. identity."

Muslims = "Minority within a minority" - unsafe to show your political hand.

Tackvyatul = Kamaluddin Mohammed. (San Juan)
ASJA = Said " (P.O.S)
Mazur Muradali (TML) v. Montano.

Moslem = PNM some truth - but completely so.
more open to PNM :.
① Smaller group
② Relig. teaching = interracial.

Moslems - most think of religion before Race:-
Nigerian Muslim Missionary
Head of Is. Miss Guild = Negro Muslim :-

Special arrangements - for Ramadhan in Leeds
- Islamic Assoc. formed. Friendly with Muslim
from Jordan:- Special Friday Service in lecture room.

Admiration for Gopie & Seva Sangh - Temple &
its activity.

Hindus - potentially stronger - not exposed to social influences.

NB Mr Rahaman did not introduce me to his wife - although she is a school teacher at his school & would seem to be tolerably emancipated.

31/7/64. Miss Anna Mahesh : St. Augustine Girl's School

16. Cambridge :- to Univ:- Mount Alison - New Brunswick
Staff + yrs. - Principal
Degree Chemistry:- Back to St. Augustine. United Church Univ.

Mother = first woman teacher in Trinidad: prob. in educ. for
* Grandparents - from India.
Maternal g'father = came as Presb. Minister } on same
paternal " " " - Hindu Priest } boat.
Mother born Presb. Father = Brahmin Hindu -
Conversion to Christianity - school - Training Coll
- BEd. externally - Headmaster.
Mother - studied on own. - Training College (Naparima)
Lecturer in Hindi.

Father primary school head for 40 years at Guaico, Sande Grande

7 children - mother taught all to play piano.
Christian influence - fr advantage:- Only those who accepted Mission teaching made anything of their lives.
All 7 to University. ∵ teaching of Canadian Mission. - Mature outlook of father ascribed to Christianity.

April. Oldest Bro = medic in Sangre Grande
(McGill & Birmingham)
Lenore Oldest Sis. (McGill (music) + Birmingham)
Part-time music teacher
Married to Presb. Min.
Barbara - (McGill - married to Rodman Hyman - Detroit)
Other sis - McGill - Ind. businessman
Other sis - Mt. Alison - married Canadian. - Montreal.

Younger Brother. At. Mt Alison doing general Arts course.

Mother & Sister to Dere Home.

Father disgusted at uncouth behaviour of Hindus:- about 13yrs - converted.

E Indian:- 'I never really think about this - unless history of family or direct question posed.'

Never thinks about race etc. or ethnicity when disciplining children. 'I am concerned with person as an individual.'

(A) Conscious of being an Indian

'Indian Club, Port of Spain.' - If Negro there - usually visitor. Have virtually ~~no~~ ~~more~~ no Ind. members - only husbands & wifes (white wives)

'I cannot say that I enjoy this'

Also. Chinese Portuguese Assoc.!

Unfair to Negro:-

(B) When I go away: In U.S.A. especially:-

"The young lady who comes from India"

Country Club still largely white.

Does not wear Sari. Advised to take one to University in Canada.

① Rotary Dinner. } no idea how to put it on.
② In Calgary. }

'Not normally my dress' cp Vilma Dubl.

Assoc. Sari with Hindus.

'Can see nothing in looking to India.'

Presb.: western in outlook. Influenced by Canada:-

Racially E Indian -

? "It leaves us really where we should be" - "A western person" More in common with any Christian than with Hindu.

Indian Traits

(a) Basically passive: non-agressive.

(b) Always want to be led & need to be led. cp with Negro.

(c) Av. Indian more susceptible to influence of good culture:-

"Caucasian type of refinement." - Basically this makes a difference. Mongoloid, Caucasian, Negro & racial characteristics.

Ability to become refined.

Cleaning desks "Complete co-op. from Indian girls"

Hindus go for noise & confusion. Eating with fingers - primitive:-

Hindi marriage - nothing sacred - marriage does not mean a thing.

Most of friends - E Ind Christians eg Staff.

"Deep down inside - E Ind. Hindus proud of non-H. Indians who get to the top."

"My appointment premature."

"I think that it lists with the Indian leaders." E Ind. will get support of many Negroes.

Previous principal White Canadian.

If Eng principal who punishes Negro child will not be visited by parent.

If otherwise - parent will come!

"Honest truth is that I do not think that I will ever marry a Negro.

"Dayla outside both groups."

"Went to beach House 5 Eng. 3 Negro. - Had a ball."

65% Eng at St Aug.
35% Negros at St Aug.

Miss M. - PNM Supporter at last elect. Capildeo's joke.
Schools - awarded by Miss M - never notices to which race it is given.
"No report of racial conflict in School - EVER."

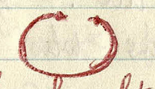
"Children like peas." (Mr. Francis Seepaul)
"Children like bush".

Ted & Jane Cloak.

Aug. 7th. Ogun - Hanuman - St. Michael (warriors)
Bhadase Marg - as child, poor, slept under houses with pigs. Many villagers in Enterprise can remember this. Father a sort of highwayman - stopped men w. donkey & cart on Eastern Main Rd, chased owners off, and took all the carts and produce to sell in market. Later murdered, and nobody would say who did it.
Ted and Jane reckon Bhadase very Creolized. Travelled on Sauce Boat w. him & wife. They were

aggressive, rude, cruel, Western. An morning of arrival in Trinidad wife put on sari, red spot on forehead etc!
Bhadase's methods of getting people off land (in Enterprise) - blocked drains, pulled down all the cashew trees, finally bulldozed gardens but occupants won't budge.
cp. Seepaul.

Indian women traditionally wear lots of close fitting bracelets up arms, or one with heavy end eg.



Many jangly bracelets, like Lua wears, is Lucole???
Jane & Ted's children unhappy in Govt. schools because they get licks - this prac. unheard of in States.

* * *

Sat. Aug. 8th.
Eric Kelsick - spoke about "the coolies seeing the Indian High Commissioner off at Piarco." Making terrific noise etc! (Eric and friends were swigging scotch in the bar)
Lua, Toni, Will speaking about the way in which young Indians are ruining the level and tone of legal profession. People with plenty brains but no idea of etiquette or background. All very influenced by bribery - out to make money. Will, who was once proud to tell people that he is a barrister-at-law, no longer likes to do so. Instead, he says that he works in San Fernando - All complaining of the way Trinidad is going to the dogs now that the Indians are coming up. People of real family standing etc. like the Macshine's (and I'm sure the Hercules, Scotts, Toni's family etc.!) don't exist any more! Yet Toni's father had his girlfriends on the quiet, and I'm sure that Eric & Will do.

backlist – an "upstart" (Will) – will give anyone a medical certificate for $2 or more.

I can't understand why these people completely deny the Indians any "breeding", when they know that they themselves were slaves such a short time ago. In one breath they call the Indians "coolies", and speak with pride of their own negro families with such fine black branches. A few minutes later they talk about Everyone starting from scratch after all. – yet they deny a chance to these Indians who are starting from scratch now.

Jain – "you can become a specialist overnight now" This, quoted, of course, at all the Indian medics. She quoted the Indian gynaecologist who has taken over from Dr Briggs (expat.). Dr. Briggs charged G.P. fees altho' he was a specialist, her new Indian specialist has announced at once that she intends charging fees according to her high qualifications ie $15 an interview, as opposed to Dr. Briggs $5!

Will can't understand why these Indian barristers and solicitors are so crazy on making money. "Why can't they be content to make a modest living?" (Fine, coming from a man who is money daft, and who can make £100 in ½ week, in addition to his wife's income).

During the conversation about "breeding" Ena walked casually to the window and flung the tops of the soda bottles out!!

Dr Walter Anamunthodo Gt Aug

madrassi name. Father Hindu: mother Christian

Left Bly 1930's Trouble - Trade Union Activity Kicked out to Bly.
From Bly - Arya Samaj – Gt pos of Presbyterian church in Durban – music etc. Gt. opening – uplifting – entry to professions.
Gt B. Ind – workers for Canning / Sweet Drinks
Pres. – esp Professional men / White Collar.
Wilson – Pres
Lutchmanasingh Pres – Transport
Samaroo of Sweet Drink fame – pres Hindu.
Sunnadhee Nag Boys Pres.
Sivanarain – real estate. Pres.
Maharaj's. (Dr's family).

Samaroo – 1 girl – married to Pres. Koolman.
" – Frank Misri – married Arya Samajist.

Nagamia for Boy:
① Mag Ind – boy was ace case
② Knows teachers at Nag.
③ Not so keen on Catholic school.

Arya Samaj
① Permit conversion.

Vedic press – Arya Samaj is one year orders:– San Jnan 1862 pamphleteers. – Misprint. – C.R. games. Assistance to C.R.

1950's West Indian Independence Party. Leftist
Organiser Roy Joseph / Albert Gomes.
1956 Regan series – wave Lascars. Appearance of Dr Williams / Brawl with Rojas / P.N.M. / Rojas expelled
Anamunthodo from Old Union – finished in P.C. for A
1958 C.R.S. Came for opening of W.I. Parliament
Dismissed P.A.P.

A resigns with C.P.S. : asked to take new management of Radio Press - early 1961. Printing James big pamphlet on Party Politics.

Backs workers against Rojas faction.

1962. Rojas was President General of Oil-field workers Trade union. Now a Senator : ICF - President of International Petr. Oil workers etc.

TUC = federation of Unions - workers now - but previously ~~the~~ Rojas.

Sept 1963. Bhadasa - Resid. Sy. of Au Trinidad Union. (Joseph Ast) Gen Sec. of N.U.S.W.
Sugar Manuf. withdr. support from Sutton's Union.

Au Tr. Sugar Manuf. protest.

NUSW. - Gen Sec. of au T.U. (till 1957) Ali Mohammed - 1962 Aug. - Resigns Union by A. :

1962 Office workers v daily v hourly paid workers - organis by Ali Mohammed.
Daily paid organis by Sutton into Amalgam. TU (City Council, Textile etc) meeting Agric for 1st time April-May '62 Sutton called strike - forces Mohammed's hand - M squeezed out.
Sutton esp strong in N of Sugar belt.
Sutton's union recog by Houghton Commission - but Manuf.s accpd. only Bhadasa - applies of Manuf.s : Sutton secede to B - for money

Take Sugar off the land. - Cattle v peasant farming.
NUSW. - 2000. strong.

In past Ranjit Kumar + Sinanan - organis small unions to get into Leg. Co..
To stop 1965 Sugar crop in mid. Reason - to stop mechanis + bargain for agrarian reform - ep Gairy's policy.

Sug workers answerable to factory - not in field.

1 Chaguanas
Lack of Labour policy.
Sugar + Oil control Govt.
Mr. Long = Chairman of Texaco. - running Trinidad.

"Policy not to have any policy"

1956. Elect. manifesto - statement of principles - nothing to do in particular.

Williams. "He must have been pretty left at the time."

Country pro corruption, morality in pub affs.
M = matrimony
m = morality.

Indians in SF
Politics in 1956. - Dr. Mahabir.
Govt. Support - not : Mahabir = Ind - but : they understood issues of day.
Pres 62 = P.N.M. ? Mahabir - not active churchman - but made contacts
Roy Joseph - opponent for Bhadasa before Joseph + Rhodes H. Arya = PNM.
Joseph's wife - Muslim : In SF Muslims split. Joseph did lots of favours for Muslims ↓ Syrian.

11th August 1964.

Mother of Elsie – (Mrs Maharaj) at Rosalind Ramsamooj's farewell. My Gyah, Abdul, Ram Maharaj. Mr Gyah talked about Ex W. Germany & pointed out that E. Germany was "on the other side." Mrs Maharaj, who had already admitted that she did not know what subject her daughter is studying at University in Canada, said "Is Hitler still there?"

Abdul's daft comments about Muslims to Gillian

Interview with Alloy Lequay.

"I am more interested in sport than in politics. In sport you make friends & in politics, enemies."

Oriental = Cricket Team – not a sports or social club. Formed each year. Players from 2 XI's subscribe to funds – prob. 20$ per season.

Oxford only indep. club to play compet. all the year round. E. Ind by accident – not design. Founded in Gomez St. area in 1944. Met for table tennis under L. Jaggernauth's house. Core = E. Ind & presbyterian. Lequay only non-E. Ind in founding group – but lived in area & interested in table tennis.

1960. Building of club-house: dance floor, members bar, badminton, volley-ball. Use Skinner Park for tennis, cricket & football.

Now propose to sell club on Lady Hailes Rd & to buy land from Using for $120,000 to make sports ground

at Corinth.

Cp. Oriental – over 50 yrs old but no ground & no clubhouse. Gopaul has donated ground on Marabella Lands – but prob. no deed given: technique for developing the lands!

Pres:- Percy Ramdeerysingh (Carib Lager). – wife = sec. at Map Boys.

Ivan Bissessar – pres. Rahaman Cricket Assoc. – deputy head Naparima.

Roy Joseph on Oxford Club, multi-racial solidarity.

Amirali – works at Town Hall.

Ramnarain Jaggernauth. – Dr.

Lequay. W. Ind. Insur. Co. branch manager.

Edwin Fyzul Rahaman = Owner R's printing.

Honorary members:- abroad. fee = $1 per month

now also Lady Members

Strong connect. with Map Boys School:- recruit there!

12th August. Mr. T.M. Rahaman:-

Mode of expression.

Julaha - low class - heard it used in a derogatory sense.

Patan = Khan

In present context no meaning outside possibly 1 or 2%. - So indistinct. - does not know from which sect he comes.

No partic pride in being a Khan.

Rites

When child born. Azan called in right ear (call to prayer)

Iquamut " " left ear.

called by man standing in front. — So that worshippers may line up

12.27 pm - & 6.30 pm - Call to prayer. Now called from within the Mosque.

About 7 days after birth: hair should be shaved. Its weight should be given in charity (Some do). Neither of these common.

After 7 days: For a male child 2 animals should be sacrif

" " female " 1 " " " "

Called Akika (Mr L still has to Akika for last 2 children.) Uneaten part of animals should be buried & poor fed from animals - prob. parents should not eat this meat.

2nd boy shaved: boy yet will have trim instead.

Some use of kajal is child has cold.

Black dust = Surma = for beauty treatment.

Indians generally use jet beads: "cuts Maljen."

Maljen = "Badnazur" - evil looks. - go to Mosque & ask Imam to say prayers.

Boy has to be circumcised: the younger the better. - usually before age of 12.

Professional circumcisers: 1 in Princes Town - none in S.F. - Imam, sharpener of knives & scissors. - now to medical practitioner.

No special time for oronhi:-

Educ is compulsory:-

"Every living thing created is Muslim".

Menstruating woman should not have sexual intercourse: for 7 days she should not pray or fast - during Ramadan - carry on afterwards. But can cook & serve food:-

Marriages: both arranged & free choice:

"Larger element of arranged than is apparent."

Islamic law does not recog a marriage which does not have consent of both parties. Over 90% marriages by proxy:-

Mo sis.	Kala	husb = Khaloo
mo bro.	mamu	wife = mami
fa bro.	chacha	wife = chachi
fa sis	phoophoo	husb = phoopha
mo.	mai (ma)	
fa.	bap.	
mo fa.	nana	
mo mo.	nani	
fa. fa.	dada	
fa. mo.	dadi.	

Cousins = brothers & sisters.

Elder bro = bhay. } Bhaiya. } wife = Bhabi (Some call by name)

Barka - chotki relationship not really strong
↓ among Moslems.
Moslems - religion & social practice not so bound up.

Moslems can marry cousins: but certain prohibited degrees:

Engagement exchange of gifts: ring: prayer of blessing:- one or two talks. Sharing a common meal. Usually at girls house.
In some cases double engagement. visit boy & girl in turn to engage them formally.

Marriage
After a week girl spends short time at her parents - or after honeymoon. Boy spends a day at in-laws to collect girl.

Dating - varies from family to family - & town & country.
(Similar for men & women.)

Death head tied & mouth closed: eyes closed down: hands plaged at sides: toes bound together: all before body gets cold:
Incense burned: until funeral. Wake - reading of Koran on theme of death: words of advice. Used to read religious stories.
Body ceremonially bathed: wash mouth etc.
White cotton gown (40 yds) Kuffnee. Head piece (pajamas): Counlets - prayer mat provided
Some people put in a suit.

Special coffin bier: counlet & prayer mat for Imam - given to poor person.

Bury N-S - feet to North. Head turned towards mecca.

Funeral Service - preferably mosque - or graveside or home of person. Prayer performed standing:- Then body interred, grave covered then Final prayer. No wreaths:-

After 3 days - prayers for dead; reading Koran feeding poor.

After 40th day. Similar to above.

Same on death anniversary:
mowlood.
Moulond:- term Kitab was used in Trinidad when Mr. R. was a little boy.

Moulond Shariff. (Not compulsory at all) BF not so often as in country areas.
On any joyous occasion e.g. evening before marriage - or circumcision - or betrothal (NOT. Death.) return from journey: concl. of success business deal (!): if your son passes exam.
Read Koran; sing songs in praise of God & the prophet: talk on some Islamic topic. May read or relate some interesting event in life of Prophet.
Has N. Strong Soc. Value
Imam women officiate - with others. Reading in Urdu - Sometimes translated: Speeches largely in Eng.
Very little speak Urdu: more stress on Arabic.
Reading of Arabic taught (characters) in AJJA primary. Thursday - advert Arabic class - not well-attended - taken by acting Imam.

Acting Imam: Muchster or pedlar:- from Marabella.
Goor Aziz was assistant Imam:- now Mulvi Said is acting for Mr Hosein.

Mr Hosein speaks beautiful & fluent Urdu. - to die Imam!

Mr Goor Aziz wears overall to distinguish himself from rest of congregation: 15 or so years ago Imam wouldn't tie turban & take it off when he finished:-

Mr Hosein Imam for last 15 years:-
Mo Bro of 2 Mr. Rahamans:- Court Interpreter: Film Censor. Vocals kept alive through song in film. Arabic only sacred lang for Muslims: loss of Urdu etc.

Islam = relig: Muslims = followers: Mohammedanism out.

45 mins per day Islam - in school (Primary ASJA) - Some Islamic teaching at ASJA College:-
Head = Mr Faizul Ali living ~~SE~~ Eng for 1 or so years.

Marabella Mosque: ASJA too. Service on Friday.
Mr. Hashmat Ali. (vendor in SE market).
Not used as a school.- People must take initiative but ownership usually vested in ASJA. Committee.

Mr Shafik R. Pres. for about 5 years. v Vice P. long before that.
Former Pres. = Hajji John Mohamed (now Hon Pres.)
Hajji Mohamed Ibrahim previous to abov

Before 1951 ASJA strongly based in P.O.S.
1941 - 51. SE assoc. with ASJA only: Mr Hosein was hire - wire.

Islamic Missionaries Guild.- to help Muslims together, to provide information for non-Muslims.
1. To learn at little more
2 To practice what we know
3 To teach - - -
Radio Programme (Fri 9.15) & leaflets:-

2000 Muslims in SE - poss. 500 really staunch:-
able to recite Koran.

Mr's Rahaman's father = Hafiz - studied Theology in India. 1 of Founders of Mosque:- Full-time religious teacher - kept by community.

For many yrs Galeel was backbone - called "Galeel Mosque" 70 yrs
- now. Rahamans (not most able but left to them)
Hajj Shafik Rahaman did not have such wealth or influence.
Faizul played 2nd fiddle to father - then to brother:-

Mr. Faizul may not be chairman next year:-

Imam elected by Mosque board: Mosque board elected at annual general meeting.

Colour green = colour of Islam:- cp white & green of Mosque architecture:-

Food all animals must be slaughtered
Crab disliked: pork forbidden.
Parata = strong connect with Muslim Indians.- used by Hindus too.
Sohari = old Fav Hindu rote - fried.

Muslim wedding at night.

Hemitige Pres. - Govt Training Coll. P.O.S. - govt service. 1953 to Muslim Board.

↓

Pros. for Muslim in Presb. Sch. - Minister, manager of school invited Mr R. to become Presbyterian: - refused.

Canadian Missionary failed to get Mr R. into Presb. Training College: - ∵ Moslem.

very depressed: -

Companion from R. = Hindu who converted - but drinking - bad him. What did Christianity do for him:

Origins Victoria village - one of oldest Mosques. (1st known in T.) Annual meeting in Palmiste pasture. Could not assemble for Friday 12.30 mosque. (must be after midday). So Kitab = binding force in old days of indenture.

Kitab - prob. illiterate - meant any book.

(Songs of praise)

Mahlond = book of songs - narrative relating incidents about prophets.

One of most pop. = Akbar v Dilpazeer. Mahlond

Songs of Praise: - in praise of God

" " - the Prophet.

Mr R.S. father = tailor - conversationalist + story-teller.

Ex. Trio talk not frivolity. - cp Creoles: -

Slavery explan for lengthening - cocktail party = compensation.

Social parties of elite - Mos., Pres, Hindu & Creole - all same.

Worth fair as goal of social elite.

& 1/2 in BWI on world fair? 1000 T.: visitors.

Ralph Marine - eligible TML. Mosque

Mazmi Muradali " " no longer same values

Moslems who will move in social world:

Oxford Club = meeting spot. Several young Muslims in early 20's. - may be hangers on

Rahaman brothers - will not mix socially with other groups - except out of politeness. Women tend to mix with other Muslims: -

One Rahaman was formerly a Chairman of S. Chamber of Commerce: -

Lions Club - latest exclusive group.

12 August 1964 - Mr + Mrs Carl Senkeran :-

1. Senkeran - pride in caste - does not bow to pundit :: he is equal. Many Jaffna pundits in both sides of wife's families. Father graduate of Benares. Brought up steeped in Hindu tradit. Converted to get job as teacher with Reds. Board. Others converted through him. Certain change in attitude with Jaffna. Y manasabha. Final decision when Brother (Francis) got him job as head of Hindu School (Now Sipania). He is supposed to teach Hinduism in School.

Wife says he has a foot in 2 camps + he deliberated before saying he is a Hindu. Wife has calls in pundit from Tabletand to do Pōt etc for him.

Carl Senkeran :- watered-down version of Frank - same views etc.

Impulsive decision to give up meat - inconvenience to family. Wife would rather he gave up drink!

Wife stressed importance to be a good Hindu + a good Christian.

Liked Senkeran regarded by brother + sister-in-law a staunch Hindu.

Jaffna truth:- plastic sandals: dirty kitchen boy - poor house - yet own an estate: smell of drains in living room.

2. Weddings.

Son marrying a Portuguese - according to Carl Senk + wife. "A Negro girl" according to Meenambikaipathy. Later Mrs S says that girl has some Negro - her mother has "kinky" hair.

Muslim woman " I just don't know where they come from. Not even the animals does have kinky hair."

Father's opposition first to Muslim bride of eldest son - married in Eng. Helped break down father's resistance to mixed marriage here. -no girl R.C. Mother racially more tolerant (must have helped) but would not have liked a "black Negro." Father does not seem to think much store can be set by Son's promise that children will be brought up Catholic! (religious matters)

Young couple going to live - but can go to parents if children want to. Going to build house at back for boy studying law in UK. Tomorrow has it will be responsible for little boy with water on the brain. Also intends helping young couple to buy land + / or house.

Intend making big splash : wedding of eldest son over Xmas. Have been saving for it. Cater for 800. Taken out of hands of girl's awkward mother.

Restaurant for little girl + boy.

Rider is only daughter. All children spoilt - especially her. Rather than let her mix he takes her to school in Sipania - but educ. better for her to go to school in St. Mother would not let her go abroad to study :: could not keep eye on her. Cp. Muslim woman who says 18 yr old daughter has not been dated - but does not seem to care what will happen if she goes to do nursing in UK. Wants a convert son-in-law.

Little girl afraid to play in street. Rather Negro-ness - pelted (Is it :: she is spoilt).

Wedding - wife invite D.P. from Kapaima
ward (Brother's constituency + some ministers).
Recept. at Oxford Club - Chinese food - financed
by C.S. - dance. Boys go to Oxford Club.
Girl lives on Harris St.

C.S. wants all Hindu preparations -
excl. purely religious. Thurs, Fri Sat - Bad
Swap dancers. Big dinner - nice goat on
Saturday pm.

Mother wants to have Presb. house prayers.
(Pres minister by chance to cope with Bro
desire for alternative to Katha).

All neighbours to be invited to wedding.
Alcohol at reception.

Mrs. Seukeran did not want group of dancers
who perform suggestive + vulgar dances. But
does not mind Hindi songs - which she knows are
vulgar - because she cannot understand them.
(Cuddalo Class!)

Mrs S. She knew meaning of Hinduism like she
for married - Father + Presb. Minister. "It all
de same God". But does not like the
way the H's refer to gods. Disgust +
fear at performance of Pundit
Rajoonanan (Palmyra - + husb of Seukeran's
sister) who jumped from window to
window in a Hanuman dance. "His face
became just like a monkey" Afterwards
he died not know what had happened -
but he is quite willing to talk about it.
She ran away in fright. The drama
biting wife - but it did not burn his lips.

NB Father: Maharaj - proud of caste +
strong believer in caste system. Mrs S. does
not go in for that. But Mrs S. married in caste.
Ani Persia married at 15 yrs. Father
widowed + remarried - woman from Grenada
- not Maharaj - in fact did not make
wife - so in - Indian way she. Mrs S. did
not know that only Maharaj could be priests
- thought Padhnis could be also.

Mrs. Seukeran.

Not allowed even to go shopping on her own. Whenever
she leaves the house she must be accompanied by
her husband. He was about to spend a few
days in St. Vincent and during his absence she
would remain in the house. At most her son
would go out to grocery with her. Lionel F had
same attitude, but changed with visit in recent
past.

Lionel F's wife an outspoken advocate of family
planning.

Paul's wife wears sari in church. (Presb.), but
always Christian type dress at home - Her
dress was very shabby and ripped a little
at the hem.

One of the few occasions when we have sat
down with 1 Muslim, 1 Presb. and 1 Hindu
woman.

Muslim woman was going to go to Nap. College
when she got pregnant. No shame in telling us.
She advocates that married children shd. live
apart from parents. She was very badly treated
by mother-in-law. Even brought her own
food on visit from parlour. Bill paid by her

own parents. While family was eating, she wd. pretend to go and fetch water, and buy her food from the parlour. Ma-in-law wd listen with ear to wall when she was alone with her husband.

Hindu woman -
Singh. Husband saddhu. Bad tempered, works at Texaco. Beats her still. 2 daughters married both to Singhs. NB. Name Singh & Maharaj are public knowledge, and must aid caste endogamy.

Husband of daughter A. went to work in Bristol, leaving behind wife and child. "He lonely, he looking for comfort." - pranged an English girl. Sent quickly for wife to avoid marriage to Engl. girl. Still has to pay maintenance for child until it is 16.

Daughter B.
Married last year. Aged 16. Has 1 child.
Boy saw her at carnival, approached father. He thought boy ok. Mother reluctant, but daughter liked him. Married. Very unhappy. He beats her already but mother washes her hands of it because it was the girl's choice since she agreed to marry him.

Hindu woman didn't regret choice of marriage partner — it was just the luck of her daughters.
Both women were strong believers in luck. eg. it was the Muslim woman's luck to become

pregnant so early in life, and now she must bear the consequences! (Fatalism) - which must exist hand in hand with storcism.

Life for Indian woman over 30? 40 to be endured rather than enjoyed. Fantastic storcism eg. Mrs. Rampersad and her husband's accident.

Both Hindu & Muslim liked the idea of marriage first, love later! Eyes brightened at thought of it.

Sig. that Muslim & Hindu women both wore saris. Not Mrs. Senk, — but she wears sari!
Mrs. Senk could not cook roti when she married!

Mr. Chinnibas : Aug. 14th 1864.

Separate mantra for each part of the Samaj.
Book of Guru Nyas - open at picture of a Temple. "Idea of church is one Foundation"
Ganghi Ram - Dharmcharya (St Charles Village).
Rampaul - President :- Ramjittan (Diamond)
- appropriation of educ. fund, gave to friends etc.
Mr Chinnibas one-time president 1912. Ramjittan then Secretary. Ramnarini Kanhai - followed as Secretary.
1859 - C. - auditor.
1844 Sieunarini Dharma Sabha, Dhu-Tob Inc. :
Sabha - Samaj :-

Majority of people - poor people :-
Ramjittan carries on meetings :-
Formerly man from North (now dead) - vice presid. to Ramjittan.
Now Court case pending to decide split.

Ganghi Ram - Dharmcharya since 1944.
Came from India as child :

Chinibas : Assistant mahant in 1913.
Shown here 5 officials
elected 1925 full mahant.
Dewan - Secretary - conducts puja. (In north - Siewram)
(Sec. in the district)
lower than Mahant.
At ceremony - 3 senior mahant.
Man without teeth - dewan :- Can play drums.
Ganghi Ram - v. good drummer.
Man who went with us - Mahant from Monkey Town - Guru Mungra. Man with cut nose - Maffadeen
ordinary member - brother Mahant :-

N. per Brahmans — : those who she join do not admit they are B. — NB. in Maharaj there:—

Rich people: in Rampane - guidam educ in India

Measures:— Kajanchi

↓

Likhanimul : writer of books.
Kowsil : to observe mistakes & make judgements
Cheridar : do gathan flowers make garlands (mala)
Bhandari : Prepares persad.

Rampane = Ganpati Ram: Pros Indira. Most Sc. in caste

Raja mann - caste estab. —

"Your are called by the work you do"
"Caste is changeable."
"Brahmans try to scavenge down the other people

Samaj in Dabé. not very often in Temple
- night readings in Dabé. - Gyan Puja - Gyan Nyas
Read - Poths & books - eg. Santosmandas.

Gyandeni Pitch (or Gyan Nyas) Angas. everlasting
↓ "The light of knowledge"

Siemmine Temple - built by Manan
- big house by side - 'little boys wore as TV.'
(ten boys ago) First by Mooti Das in Dabe - opposite present one. grand-daughter
grand-son in law. Manan - in built opposite
and kept up by Dharam Manan.
(adopted woman
Lakshmi)

C. reads Ramayan.
"We are all Sanatanists" Could
read Ramayan in Siemmini Function.
Scarcely know a word: Satyanmi Katha.

Satyanmi Katha - Christ brings music - not for Siemmine:—

"Siem Samaj - can be Siemmine"

Kali Mai Mela annually in Dada
of Chamunda - in Temple of Dibi Mann
Road:

Siemmini did not build schools: - Pros of Ranjitan

Union
- 60% - Mana Sabha
- 12% Kabir Panthi - 3 or 4 schools.
- 6 or 8% Arya Samaj - 6 or 7
- 20% Siemmine.

Kabir - wear Kanthi - Sign of vegetarian.
Samaj: Aarska. - reading & singing Him
Siemmine. Go to Siemmine Functions.

C. does not take Janeo. "Anyone can take it."
50 yrs ago.
Not flesh now = have used to - against conscience
Neem alcohol:—

Friday, NIAJ

August 14th.

Small Muslim prayer ceremony at Peter Dube's. His wife formerly Muslim, now an active non-baptized Presbyterian. Imam*, an old man in his 70's who came as young man from India, (came 1912) called in to say prayers. This an annual Thanksgiving ceremony in Dube household, held in Peter

* not really Imam "old & knowledgeable Muslim"

and Leeta's wedding anniversary.

Small fire in earthen pot on table. Only decoration a large vase of anthuriums and a few other flowers - not plastic! Imam's persad "halwar?" on small dish, a glass of water, and a plate of curried chicken, channe peas and roti - all on table.

Imam had never seen camphor used in Muslim ceremony before.

Imam drew chair up to table and began muttering some passages from Koran. Meanwhile Peter sprinkled lumps of camphor on fire - camphor a Hindu custom, used by Peter to keep fire burning. Near the end of Koran passages, not a word of which was comprehensible to us nor probably to Peter (and Leeta) the Imam asked the purpose of the prayers. They replied that they simply wanted to give thanks, not to promise anything. Appropriate prayers offered in Hindu ~~or Arabic~~, and all ends.

Imam, Peter, Lehin and I then ate "halwar", and food prepared by Leeta - followed by ~~pasta~~ anniversary cake. Persad was distributed among the neighbours. We left, and they then had Leeta's sisters and neighbours in for a meal.

Normal to hold similar prayers among Muslims to give thanks for something special, or to promise something. Peter doesn't feel happy about bargaining with God - he prefers to bargain with himself. Hence no promise made by them.

While preparing food for the ceremony Leeta - not anyone else - is not allowed to taste the food. It must all be done

2 pictures of Christ - 1 shown other. Coloured picture of Peter & Sita on wedding Daily Peter in Turban. Also white wedding Cake. Hand eng. copy of Koran.

by guessing.

Peter's mother, a Hindu, also kept a similar service every year.

Promises made by people - that they will have a Thanksgiving if a child passes 11+ etc. eg Sripari Mai

Reason why people want to appear to be religious. They are Indian: that is taken for granted: above all else they are aware of belonging to religious sections. Prestige - wealth of material about continuity great. can only be obtained through the religious group. Hence strive to reach the hard core of devotees.

Has right of family name - making marriages - esp previously - now educ. among Has Hinduism as way of life.

Muslims - Islam impinges on daily life. Ritual can - prestige - rewards tapping with no real conviction

'A cow for pundit - when temple give (eg Mahadeo)

Monday August 11th

Bhola stories (Mahadeo Pandit's daughters, Draupatie, Sumatie (?))

1. Bhola's name once linked in marriage with Rosalind Ramsamooj.
2. Bhola obsessed with women. Spoken to many hundreds of different women in order to gain access to them. Allegedly married a beautiful girl in Boz, but she has never turned up in Trinidad.

Bhola at school with Kapildeo Maharaj.

1. Tried to hang himself on a melongene tree for love of a girl. (NB. Melongene, a very small fruit tree)!
2. Lay down on railway track to commit suicide for love of another girl. Had warned all his friends in the village beforehand. When he told his policeman friend, the latter said, "Get on and do it, don't come telling me." Bhola lay down on track until he heard a train approaching, then fear seized him, he picked himself up and ran off to safety.
3. Rumours at one time in village that in desperation he married himself to a mango tree in his yard! (arboral masturbation!)
4. Mr. Maharaj remembers Bhola writing a letter to a girl's father asking for his daughter's hand in marriage. Bhola, frantic with love said that he would die if his wish were not granted, and ended the letter, saying "Yours cruelly I dead!" – So great were his passions!

Footnote Bhola swears that his is a hermit's life. He has chosen to renounce the world and women, preferring ideally to go and live in a cave in India! He would not like to have sexual relations with a woman because it would make him want all women! The irony is that he is secretly obsessed with women!

Kapildeo Maharaj

A younger brother of Mahadeo Pundit. Once practised as pundit, and had sizeable following of his own. Now an English master at Presentation, the first Hindu teacher there. Also owns a groundnuts estate at Arena, beyond Freeport. Family estate split up among brothers. Kapildeo full of paradoxes – some of the sophistication of the town teacher, much of the roughness of the country estate owner. Teacher and farmer. Fairly well off yet living in a small, spartan wooden house on his estate. In his garden the national flag and Jhandie fly side by side. He eats no flesh, yet smokes heavily – always putting his cigarettes and cigarette ash well out of sight when Mahadeo is around – probably out of respect for the latter. He is modern, unconventional, yet a staunch Hindu. He lacks the oily flattery of the out and out Hindu, and has a crucle quick wit. eg. remark to ~~conservative~~ finicky aunt who refused to eat with her fingers because it's insanitary. Kapildeo at once asked her what's wrong with your hand when you've washed it. If she doesn't think it's clean then she should chop it off after she's been to the lavatory!

Married under bamboo – but clearly very fond of his wife. Spoke warmly of their wedding day, arrival at home etc. Yet they look a typically Hindu couple in so many ways. She wore orni, that's to say that she had a chiffon scarf slung over her shoulders. (Perhaps that too was for Mahadeo's benefit!). She stays at home

and cleans like the good Hindu wife. But they have only 2 children (aged 6½ & 5½). She was somehow un-Hindu, yet not emancipated.

Estate smallish, in gently rolling sandy country. Cocoa, coffee, some tobacco, but at this time of year mainly groundnuts. Only groundnut estate in Trinidad – sells to Mr. Debe Persad Maharaj! Saw cocoa and coffee beans in drying house. Wonderful view from estate towards northern Range and Venezuela. Loose sandy soil good for groundnuts. Huge crapeau in long wet grass.

Number of Maharaj relatives in Arena phenomenal: Mahadeo's wife's father, and brothers and sisters. Mahadeo's brothers and sisters. Anyway relatives all along the road.

Mahadeo's joke about elephant being kicked in testicles – surprising in front of his daughters!

Mahadeo's family related to the boy from La Romaine that Vedwatie Maharaj married (Ramnath's daughter!)

Dharam Pundit's wife (used to sell in market in all her jewellery once) is sister to Sankar etc. Jerrybandan's dead mother, and Miss Harilal's mother. (All Ahir I think.)

Bisram Gopie's mother was Hansa Ramsamooj's father's sister.

Thursday August 13th

Kissoondath Mahabir thinking of marrying. He is now 37 and has asked his mother to keep her eyes open for a likely bride. He is considering Anna Mahase! (NB Brahmin – Brahmin, even tho Presb. a good draw to a Hindu!)

Rosalind R. finally got the money to go to England from Rama Maharaj – through Mr. Gaya. But it came from a brahmin. So did Mr. R's money from the Istri SS. – it came ultimately from Mr. Debe Persad'. Brahmin bankers. Mr. R. has no idea how much we helped his daughter get off. Recognition only of those who gave substantial financial assistance! Mr. R. thrilled because Rosalind bent down and touched his feet before she left at the airport – this has deeply impressed him.

Emotionally he is much closer to Rosalind than to his wife.

Rosalind treated us shabbily. She came begging for help at a time when we are desperately busy – but we were only too glad to help where we could. But, in spite of the fact that we discussed tactics with her of getting money, accomodation, a visa etc. She took our advice on no occasion, and didn't even tell her parents that she had discussed the matter with us. And finally, it was her father who inadvertently told us how she got the money for her fare and from whom. So far we have not had a word of thanks.

She never actually lied to us, but was never 100% straight. Like Bramadath re. his personal life she withheld information. Never once did she mention that she has an uncle in London (her aunt told me this). There is an undeniable inscrutability about Indians. They are well named mogs.

It is this insistence upon withholding vital information that makes working in a town so frustrating. eg. Peter Dube telling us about his Muslim prayers, but not inviting us to see them, and Rosalind's failing to mention the farewell party Mr. Gaya was giving for her, and Bram. Not mentioning that he lives on Farah St. with another woman, and Mrs Debe Persad, supposedly interested in our work, yet she held a Katha at home, and never thought of inviting us. Harry Maharaj could have told us about Bram's private life simply to avoid embarrassment on all sides.

Somehow we can draw close enough to the Indians to be called "white Indians" by Mahadeo Pundit's daughters and yet we are so far from them in truth. Ultimately there is something impenetrable, intangible about them.

Thurs. Aug. 13th (convers w. Bram, Ram contd)

Bram horrified at religious "confusion" of Carl Senkeran's son's wedding.

Some Indians have a maro and a Christian wedding for their children.

Christians frequently look for marriage within caste. Sometimes rub saffron on children beforehand.

Christian Indians confused, looking for an identity eg. girls from Nap. Girls's School approached Mr R. for ideas for their show. He gave them some little plays based on Ramayan, and Rosalind taught them how to put on saris.

Saris have been worn in Trinidad for 8-10 yrs at most. There were once Negro girls in SSDM. They liked putting on saris, and used to "look up to the Indians" - with their saris and culture !! (Ram).

There is an "unseen barrier" around the Hindus. This puts off many Indian Christians who would like to be reabsorbed into Hinduism. (Peter Dube) Gita class perhaps 30% Christian.

Arya Samaj was a great success when first introduced into Trinidad about 20 yrs ago. They were first to bring outside lecturers, and captured many intelligent people. But ultimately they became "too critical" (Ram) of others and of themselves. Now they are simply hanging on to the few members they have.

Out of respect for his father Ram wd.

never speak to his wife in front of him. Wife would always walk behind him. Prob. wd do same now, but they usually go everywhere in the van.

Bram and Ram think jackets and waistcoats foolish wear for the tropics, but both agree that it is much better for a woman to be well-covered and to sweat, than to reveal much of her body!

Christian Indian weddings — all neighbours invited as for Hindus. Tent, bamboo & galvanize frequently erected outside girl's home for reception. Food - meat, dhalpouri, roti etc, or sandwiches, or ice cream, or Chinese food.
* Variety in food. Speech, toast at reception - alcohol of course.

"Ignorance" - cause of drift from ~~Christ~~ Hinduism > Christianity. (Bram)

Indra puja - offered for rain, frequently in a field, or open place. Make persad etc. as usual.
Ramautar KANHAI = Gopie's bro. in law.

White man at Texaco asked Bram. for copy of Karma Sutra. Bram. not heard of it, asked Mr. Bhatt. who recommended it as food picture of life & love. Found cheap paperback copy, with picture of ½ naked woman on front. Not put on display in Fogarty's but kept in

back of shop. Text interspersed with nude pictures. Bram. horrified. Harry asked him to take it out of house, away from reach of the children! Pure sexology according to Bram. I imagine that only the really sex parts were included in this partic. version!

When Alfred and his "rich" friends had a dance at the Ramsamooj home, rather than openly oppose Alfred, Ram went to Mr. Gaya for the evening, returning when it was all over. As a religious leader he has conspicuously failed to educate his children religiously. Has not done as a brahman would do.

Bisram Gopie was hoping to use SSDM support at last election if he contested Naparima Seat against Seukeran. No cooperation from Ram.

Ram's second son used to do "hawan" with SSDM, but gave up when he discovered he could never become pundit. How is it that he knows his caste, and Rosalind claims she doesn't?

* Farewell reception for Mr. NAIR (Indian High Commissioner)
Bisram Gopie (Chairman or MC?)
Baldeo Maharaj (Sec. of Gandhi etc.)
Dr. Avotar (Vice-pres. - prob. Chamar)
Mr. & Mrs Bhattacharya
Mr & Mrs Van Gendenburg

Bisram Gopie's daughter (pregnant) & son-in-law.

Mr. and Mrs. C. Clarke!
Mr. & Mrs Gerard Montano
left early. – HV Gopaul & wife (NB. latter trying to move round w. hair's wife!)
Kenneth Gopaul & wife
Dr. and Mrs. Makan Dube
Mrs Debe Persad Maharaj (in sari, & rouge!)
Mrs Gopaul Gosine.
Members of Y. Indian Women's Assoc. eg Merle Rajrokir.
Mr & Mrs. W. Anamunthodo. (Madrassi)
Norman Gurwar & wife
Frank Misir & wife
Shafeek & Fyzal Rahaman
(Errol Mahabir supposed to be there but sick: Deputy Mayor of SFdo.)
Mr Inniss (Town Clerk)
Group no. 16 (PNM)
eg. Treasurer – Negro.
Sec. – Indian
George Lans (Alderman)
Dr. Houba & wife (née Fitzpatrick)
Nazim Muradali
Mr Benj Maharaj
(Bramadath and Hansa Ramsamooj were invited but did not attend)
Stephen Maharaj
Add members of Hemant Kumar Troupe – ie drummer & mandolin player.
Pres. of Afro-Asian (or Afro-West Indian) Council.
NB. Someone from Surinam spoke in Hindustani!
Ramnarine (Moustachio)
Mrs Ramnath Maharaj

Bram contd.
Eric Williams's sex life – attraction of Chinese women – eg. Chinese wives (2+3), air hostesses on African Safari, Priv. Sec. Mrs. Lai Fook.
Possible mistresses – Kamaludin Mohammed's wife – a dongla child, Margaret Wyke, and a Swedish woman. – and a Negro in America (wife no 1?) – children for station attendants!

Open Bible Thursday
Man Sang Hymn in Hindi.
Mrs Crandle, (American)
Miss (Mrs?) Turner (")
Bro. Benjamin Hunt. (Negro)

August 15th
Celebrations at Golconda of Indian Independence Day!
We naively imagined that it was a premature celebration of Trinidad's Independence Day (Aug. 31st).
Mr. Ramsamooj made no attempt to point out the truth to us!
NB. Newspaper full of congratulatory adverts from leading businessmen – Gopaul, Rahamut etc.

Azziz Ahamut erst while bean of Stella Abidh. She was cut off from father's inheritance because wanted to marry Negro. Went to live w. Negro in Palmyra until father's murder. Returned home & took over property – relationship with many. Rienzi last of line. Allegedly has children by Rienzi in Canada. Now lives in Rienzi's house in St. Joseph Vill. Shares farm with him at Palmyra.

Validity of this information

Mootoo lands – each person has to pay to have water piped from main's to his own house!
Land cheaper than Gopaul's – from 80 cents – 1 dollar per square foot.

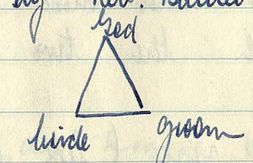
Saturday August 15th 1964
Presbyterian wedding in Esperance.
Boy – Presbyterian Boy's parents – Hindu
* Girl – Presbyterian Girl's father – Hindu
mother + brother – recently converted by girl to Presb.

Guests assembled at girl's home, opposite Harry's. Bamboo and galvanize tent erected in front of house for guests. Men and children congregated there, and women thronged up steps and into the tiny house to get a peep at the bride who was being packed into her elaborate dress by a seamstress.
approx 2.15 pm. groom's car passed house, blaring horn, and followed by procession of groom's guests.
approx. 2.40 pm bride left with her mother in bridal car, and we all followed to the church.
Clothes – bride – very elaborate white wedding dress – basically satin, but smothered in lace, applique's, bows etc, and far too awkward to manage. Bouquet of plastic flowers!
groom – grey suit and tie.
bridesmaids – three in short green satin dresses with sort of wrapping around skirts.



Guests – very few ornis. Instead short, flared satin dresses, laden with gold jewellery, and all dresses embroidered or patterned with appliqués. Fussy net, lacy hats on heads. All remarkably over done and lacking in taste.

Service – stark, little decoration in the church. Simple ceremony, noticeably lacking in beauty. Diatribe in middle by Rev. Baldeo, stressing the triangle

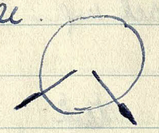


in Christian marriage, and the need for love, and rejoicing. NB. procreation was not stressed, in fact it was barely mentioned. There was a noticeable lack of the old village women in ornis – they had come to the house, but didn't come to the church. – but they were around for the reception afterwards!
NB. no kneeling for prayers in church.

Bridal car, containing bride and groom, went for a ride around country lanes for a while before returning home.

Most interesting part of wedding was reception. Held in tiny room in house. Long table, with bride & groom at head, bridesmaids and "guests of honour" (including us!) sat down, and Rev. Baldeo acted as MC. Toast first to bride, then groom, and bridesmaids. All speeches were short, very sincere, and very Christian in tone. Whenever a speaker made a good point, there were cries of Amen! (pron. Aymen) Amen! Prayers were offered for the bride and groom (whose health was drunk

in hydrax!), and the doxology was sung in a dirge like way.
Sticking of the cake. Bride and groom each hold a knife, and appear to be cutting either side of a thick slice of cake. As they cut



a song is sung (in this case, a quavering version of "And the wedding bells were ringing".) and the couple cut until the two knives meet  .

After this we had grace (led by Mr. Coleman, the head teacher of school in which bride taught).
Food - parati roti, goat, dhal, salad, rice, curried peas, and water to drink. Knives and forks were laid, but bride & groom ate with ~~their~~ spoons ~~fingers~~. So did everyone, bar Mr. & Mrs Coleman. Incongruity of dolled-up Western type ~~bride &~~ bridesmaids eating with ~~their~~ ~~spoons~~ ~~fingers~~. In all, a very sincere and simple function. NB. no music blaring.
Bramadath thought it disgusting that the speeches and toasts should have been heard by only a few. In his opinion they should have made arrangements for more people to sit down at one time.

Gave lift to church to open Bible woman - she has found salvation there. It was raining hard as we drove to the church, and she started chanting hymn "God is showering his blessings". Told how they were re-roofing house, and one night had no roof. So she prayed all day in church that the rains would stop

just during the night so that they could keep dry. It rained all day, but was fine during the night, and started to pour again the next day.
With usual Indian lack of manners she failed to thank us for giving her a lift to and from church. As far as I know, nobody was offered any wedding cake to eat. Cake - usual ornate business with icing flowers, and bells, and white bride & groom on top. 2 side cakes - one heart shaped.

Mr Arthur

Catholics do house blessing - for new house.
Many get priest to bless picture of Christ before it is hung up in house - or come to house for hanging.
Engagements - can have a church blessing of the ring, and of the engaged couple.
Special thanksgiving services given in Church.

Engagement ceremony. Saturday evening. Aug. 15th. Presb.

Norma Ballack's sister Lynette (Marabella) got engaged to a boy from Rio Claro. (Saul Gajadar)
Long table, covered with plain white cloth. Bible, and vase of anthuriums, edge of cloth decorated with bits of fern. Friends gathered round table, and spilling out onto gallery and steps. Couple and pastor (Rev. Mootoo, Marabella church) at top of table.
Prayers, hymns (The lord is my shepherd), Bible reading - the story of Rebecca. Love stressed as the essence of marriage - need to pray to God for guidance in choice of marriage partner; ultimately the choice of a partner is God's. (NB. Hindus would argue that God chooses thro' horoscopes - patra)

engagement ring blessed on the Bible, and their hands were held over the Bible for blessing. Sticking the cakes. Lynnette's brother sang "The Young Ones", while the couple stuck the cake, and another old love song whilst a married couple mustuck the cake.

Rev. Maxtor left at this point. Then the fete began with a good meal and drinks (alcoholic if wished) and was to go on into the night with dancing upstairs, and talking downstairs.

Seem on table: no cream apparently

The religious ceremony lasted 30 mins. instead of the usual 60 mins. as the Rev. M had another engagement(?)

2 negro men in gallery: garnering produce.

Indian - go odd 20.

Sunday 16th August

In Port Sudenburg:-

Invited by Mr Mathura - on behalf of Brahmachari Hari Ram - to read Radhakrishnan's translation from Gita to Sandhya group at Barrackpore Village.

Recently invited to Cyaspaillo - by Sabha group. Mr N. angry about this. Will not usually give explanations - insists that people go to their pundits.

Mr N. - very detailed knowledge of philosophical details of Hinduism. It is clear that this has no real relat. with Hinduism as practised in Trinidad.

Gyanee: gopaal - keeper of cattle - alternate name for Krishna - also ground.

Hari: Vishnu.

Hanuman: Lion of the world.

Panchampir - poss. assoc with Sakti / Sakta ?

Bhattacharya: title: teacher.

Brahmachari: ~~Single~~ Celibate - but teaching of meditation, yoga poss. dangerous - do young girls attend? class at Sookdeo Maharaj Mandir. - Seems as though Divine Life Soc. will use it as a base in St. Pvt.

Brahmachari: he is Brahman - can give Guru Diksha: guru-Chela Reinforces his leadership role. But same opps for Maha Sabha - ∴ teaching yoga intense experience - poss. also competing with pundits.

Experience of Oriental duplicity - but despairing for worries of local Indians.

Muslim Ed. managers of Baithak Khanas (Cp big store in Point Fortin.

Movement Shangé - for Muslim woman in December. - Mr N. says it is boring chanting of songs of praise. Superstitious beliefs surrounding Prophet. - Ansari agrees - but A. thought was a fool by many liberal Muslims. (Cp Ingrail - Amadia).

Caste + marriage: matrilateral - patr. Reflects mother's influence in family.

Muslims watched down - Cp Bonco - women not let understand Koran - or go in Mosque

8 forms of Hindu marriage.

1. Brahman - orthodox.
2. Rishi
3. Rape.
4. Love marriage (Common law)
5. Given for cows.
6. Given to priest.
7.
8.

Sunday August 23rd.

Mrs. Dora Henckel. (owns pale. finest house in San Fdo.)
On gamp at Robert Gunness's rented house. (House owned by Dr Bressan, DMO at Imgarao.)
Mr Chris Henckel (Indian, negro/German)
Married Robert & Jean Gunness (Indian, English)
Helen & John Miller (Helen cousin of Jean. Both Engl. P&P.)
Keith & Jean Pearl Allahar (Both Indian)
White couple from Barrackpore (Engl. — oilfields.)
Colin & me (Engl.) Surveys
Norman Cooper (Engl.) (Rehab. for disabled.)

Dora Henckel (née Brookes)
Indian, married against parents wishes to Henckel, negro/German from S. Africa.
The Christian.
Family antagonistic at first, but relented as he started a business and began to show business acumen. This, of course, an admired feature among Indians — possibly even more so when found in a negro.
Not much contact to Indian community eg. back to India Indians. Sometimes invited to Indian (Hindu) weddings but rarely goes.
Up. Invited to marriage of Bisram Gopie's daughter. Declined, and delighted that she still corresponds with Dora.
Lunch, as far as I can make out, with "social Indians". Fond of Lina, tho' I've never known Lina go to house. Dora's sisters went thro' Lina's school to school with Lina, and Dora says that Lina is good to Indians and liked by them.
Robert, on the other hand, regards Lina and

Henckel close friends — Ruth Samaroo, other husband (of Samaroo sweet drinks) Keith & Jean Allahar (Both Indians much younger than Dora) 245

all her Panmanade friends as very racist, very anti-Indian. (I can't help but agree with Robert here).
I asked Jean G. if Dora & her husband are Stolz stop, and Jean said "not really". They are not quite acceptable because first child was born out of wedlock. (I imagine, too, that they fit into neither community).
Their children have married all sorts eg. Lynn married to an Italian, in Italy.
Sons studying in UK.
Teenage daughter employed as secretary in father's business.
Dora in her many associates herself with the Orient.

When we arrived the "party" appeared very sizeable — or perhaps western. ie. men lunch was being handed round, beer and sauce.
We ate Pelau for lunch.
A lot of talking, and much less drinking. — different atmosphere from a "Negger fête" (Lina Gunness).

Jean —
Regards Montanos as San Fdo tops. Not Dr. Allich as she is rarely seen socially. Montanos brash especially Yolande. Flaunt wealth etc. Gladys to badly blue car, always has gushing & friendly hairdressers several times per week.
Stolz Perpetuists: —
Gladys Montano (Venezuelan), Jean Lessey, (Trinidad recently retired)
Lina Mendes (Negro) (Venezuelan to America)
Mrs Burke.
Norman from Port Castille's flower shop.
Ada Date. (Venezuelan "high brown".)
Phyllis Mandal (Indian)
radiographer

Kim fa Winchester Chinese/Creole. hairdresser
Joan Chin Aleong Chinese (née Tsoi à Sue)
Sister of the Montanos.

Jean – Knows PaP people through her cousin. Otherwise they would not want to mix with her (∵ of intermarriage).
Stresses to Mandy & Christopher that they are both Anglo-Indian. Does not want Christopher to feel in any way superior because he is European looking. Afraid that Mandy might feel inferior because of her "darkness".
Fears for her children because of mixed blood. Wants good education for them, but afraid they might suffer if sent at an early age to an English boarding school. Feels it would be better to send them in late teens when they will understand whole situation better.

Jean & Robert – Some pulling and tugging – eg. approach to children. Roberts, typical Indian parent, over fond etc. Jean leaves them pretty well to own devices. Never urges them to eat etc. – if hungry they must ask for food etc.

Influence of Ma Guiness.
She says which dentist kids shd. go to. All sorts of decisions regarding kids made by her – even tho' they live in sep. households her influence is very strong.

Mandy & Christopher baptized Presbyterian in accordance w. Ma's wishes!

NB. Ma told Robert to take Jean to a gynaecologist when she was failing to become pregnant. (Helen W)
NB. Also George's struggle with Ma for Myrtle.
But Jean doesn't seem to resent Ma, on the contrary she admires her forceful character, but thinks that she spoils the children. Regards Myrtle's kids as very spoilt.

Jean scorns Indian food. Doesn't want Mandy to leave Trinidad before she's learnt to make roti, yet Jean can't do it herself.
Knows nothing about caste.
Jean asked us if "darkness" among Indians is associated with low caste. From the way she asked, she was clearly thinking about Robert's background.

Robin – "These white girls who come out here married to Indians or Negroes catch more than they bargain for".
Jean has all material comforts, but lacks love. She seems like someone who's suffered a lot of blows. Deep down disillusioned with Robert.
Sukhbir's wife has a lot to put up with – because of Alan's women etc.
Robert very power & wealth orientated, but extraordinarily hardworking cp. Norman Gurwar. (with whom they are close friends).
Norman Gurwar about 53. Flo is late 30s.
Their marriage was arranged & they have no children.
Jean thinks that Mishmudat's reputed wife just live together, and that Merle & Flo are not related. They are both ½ sisters of the little girl.

Norman G. a schoolmaster before marriage cp. Senkuran. Pretty poor (financially). Studied law in Trin., went to England to become articled and take his finals (so did Garvin) Entered legal profession in Trinidad. Now owns estate property & big house in St. Joseph Village. Estate managed by crippled brother. Father in Khaki pants.

Jean & Myrtle Ma in Jamaica together with Gurwars (some conference attended by Norman) met Pundit Tiwari & wife. George & Myrtle entertained Pundit Tiwari & wife, & Gurwars on Ma's behalf the night we went to Dunn.

Jean said - (Harry Maraj, married to Tiwari's only daughter, was a poor boy, acceptable because of his education — prob. because of caste too?)

Jean said - Ma certainly not San Fdo Sops.

* NB. Robert turned down when he applied for membership of Promenade 8 yrs. ago. So were some of his other Indian professional friends.

Nan & Bobby Montano given membership of Naparima Club, because Nan English and not showy. Gladys & Gerard applied twice (shows how keen they were to get in, and refused twice because, alledgedly, of their showiness etc. Yolande Montano & Kerr Husband were refused also.

Pss. change in organis & policy at Naparima has given some people who desperately wanted to join Clus a change of doing so.

NB Henckels belong to Naparima
- also Nicholsons,
Ada Date? Grenada
Gun Munroe's
Dopsons.
Mackan Dube.

Robert said Will Hercules & Co. determined to keep friends in control of Promenade.
- Role of Leo Wilson?

Robert Gunness always likes to paint picture of poor, cane-working Ma & gloss over the fact that his father was a Headmaster.
- more credit to the "bright boy" from a poor, struggling family. cp George Sammy.

* * *

Muslim — Kamise — over coat.
Shawal — pants, pyjama

Renown Record Shop.
NAYA ZAMANA records. - local.

* WILL HERCULES. August 28.

cream of Stds society.

De Westerveld

Knox. (former Town Clerk of Stds.
man. head & massey, — Yeoman asst = Swaziland Office

French Creole.

De Saumlers

Heroux (Dom)

Restant.

Montanes — recently searched top group.

Bob Skinner. (Skinner Drilling)

English

Skinner Park given by USN. A Skinner former Gen. Manag. USN.

Stanbic (Martinique) Burness near Bypass.

(Negro) Dieffenthalers — wld. go to the Board meetings w. these people, but not their wedding's. But he will ask them to his wedding.

French Creole think selves better than Montanes
Montanes " " " " Dieffenthalers
Dieffenthalers " of their pigmentation " " " No. Scotts.

Will's father — lecturer Nap. Coll.
Will at Nap. Coll. One of about 6 Negro boys.
Montano three w. Will.

Negro. (1920-30-40)

Vilain — fa. Postmaster Gen. in Stds. bro. former Mayor of Stds, Electn.
Scott — fa. Town Clerk Swaziland man
Hercules — school master with degree
Brown. fa. merchant.
Dopsons fa. clerk in Kelshall's (solr) office.
Sottin. (all dead.) Will's mother a Sottin.
Innis, druggist
Solomons. (former Town Clerk)

Indian (of former times 1920-30)

Sinanan. Fa. of Ashford Sinanan. Merchant
Member of Stds. Borough Co.

(Will formerly mems. of Stds. Borough Co.)

— Name to be a Port "arse-licker" nowadays.

Swedish control.

Fitzpatricks
Machabuis (Winston, Jules, from Fitzpatrick family)
Sandeln (Ralph)
Ralph Sammy (learnt in oilfield first! NB what Mr Shah said)
Wilson (fa. of Leo.)
Rahamuts (richer married socially, but had money)

1964

Sinanan (Ashford + other family) Lennis, Tapsi, Dickson
Sandeln
Fitzpatricks dwindling
Machabuis dwindling
Ralph Sammy no longer.

close friend Doris's

Kangaloo (fa. lecturer at Nap Coll. Prem, 1920-30 dec)
Wilson, Leo.

Scott, Luca
Browns.
Hercules, Will & mo.
Miss Harewood., Edith
Fonckleseck — Dunstervale on family.

Joan Lessey's Father

Caucasian

Mutically = Terror menacing.
Harry Pearson ×
HV Shepard × M. Shah - Lessey's office boy.
Dixon Lopez Chatoor - Hosein's office boy.
Lucel Machabuis
All lawyers, doctors.
— Dance Meiers (M) Gibson × etc.
Ralph marine. 2 boys ago 'coolies'

"Persons who have had a certain amount of achievement"

Your parents would not fail interest him

Issues their are most accessible

N Gurwar: - would only accept you as a superior.
Lack of savoir faire - afraid of being laughed at.

H. Poorar - more so with him.
Dare not carry bank manager home; takes him - to Marsang or Horaces.

3:1 Ind. dominant of legal profession:

"An Indian will come to me ∵ they do not trust their own people"

"I get on splendidly with Ind.

Jamadar "Takes will to take for spending $20 per week on entertainment"

Vernon Jamadar - shows you bank book - $15,000 dollar

At bar - will remind Inds that they are coolies - if he comes up against deceit ~~at~~ in court.

A. Inds are going to take over - are moving into top professional & other positions

B. Negroes conditioned by economic factors - likened to slavery.

(c) No Bg - negro too dependent on Ind - created jobs.

D. Will's mother: Long-haired - Carib - Martinique. - Dottin family.
Father - 1st person in T. to get London External BA. - Teacher at Nap. Coll. - will 1 of 6 negro boys.

E. Indians working hard to take over.
* "Negroes interested in fitting their bellies, drinking rum, wearing clothes, & playing mas"

F. Williams would not be photographed with a black man. - with Constantine on India tour. - rare exception.

* G. Geodys montano - frequently invites Ena Hercules up to their house. But Ena would never drop in - I suspect Ena knows that she must keep her place.

Aug. 28. Govt. programme. Radio 8.00 pm
Bisram Gopie (Pres)
(?) Ainjat Farzan Ali interviewed. (Pub. Rel. Officer)

National Council of Oriental Music & Drama

Gopie. Formation of organization
Promote oriental songs etc
moral upliftment — ub Ghandhi influence!
help disabled, foster universal love & brotherhood etc.

BG team here for contest at Skinner Park.
Singing contest bet. Trinidad & BG
BG team - full Govt. support. (hint by Gopie)
BG team - 6 persons.

Trinidad team. 6
James Ramsarwack. Barrackpore & 2 others.

"I have been in the field of Indian music and ~~Indian~~ singing for a very long time" Gopie

Also competition for best Indian song composed on theme of "Independence".
Plug no financial assistance from Govt. or private fees.

Expects large crowds ∴ "very popular entertainment for the Indian community".

Last year this was a local affair – this year "international".

Ali – This will be "greatest Indian competition ever in Trinidad."
Last year over 20,000 people.
Skinner Park, SFdo. 12.00 pm Sun. Aug. 30.

NB. Both gave us the impression that NCOMD had already functioned. No! This not accurate. They certainly did not stress that this is its first activity.

NB. No mention of Bhattacharya.

Gopie introduced himself the President as "~~your~~ the humble speaker"! (obsequious!)

NB. Govt. programme, but it featured Gopie and his Indian following. Importance of

mention of 20,000 last year etc!!

* * *

Independence calypsoes – all very negro "all dese years in slavery"
– very pro. Independence, as expected. Pro Doc Williams.
Complete ignoring of Indians, apart from references to Together we aspire etc. But in essence, no part for the Indian.

Wednesday September 2nd.

Indra Maharaj.
Dropattie faced with possibility of marriage. Reconciled to fact that parents will look for a husband, but none of them wants a pundit 'son' or future pundit.
Drup. wants a 'social' husband. Probably like Uncle Bapildeo.
They all want to marry a brahmin.
NB. Story of Ausin married to non-brahmin (Ahir). Children not brahmin, and to certain extent ostracized eg. raising of jhandie – 5 brahmins needed.

Indra very anti-negro.
Reasons 1) at school she's called coolie.
2) finds them dirty in their habits.
Mahadeo has a very close negro friend, but Indra doesn't like it at all.
She is more anti-negro than her sisters.

Told by mother every day that she must be able to conduct herself properly with boys. Has no boy friends but sometimes goes out in a mixed party consisting of herself & girl friends and their brothers - eg. climbing Stdo hill. But Mahadeo doesn't like them to go out at all with boys.

Loves reading 'Real Confessions' etc. Western Love stories. Sides them from parents. All the girls love the stories.

Does not like "the fast type of boy". Thinks girls should know "how far to let a boy go."

Does not like children. Finds they cry too much and demand too much attention. Wants very few if any.

Aunt who was married for 10 years and had no children took 2 sons from Mahadeo, and adopted 1 boy from a neighbour. Then had a son and a daughter.

Kinship terms - agi, dadi etc. used in family, but not same meaning as in Klass. (check this)

Mahadeo frequently calls his wife "dolahin".

Indra finds Hindu ways too strict - esp. attitude to daughters.

In a Hindu family brothers tend to play rôle of respectable escort cf. Dave Westgate and Mike Lees.

Indra at St. John's College, but does not mix with the boys, nor with the Negroes there.

Dupatie told Bolin she would rather go to England now and be unhappily married later, than be happily married now, and regret not having gone abroad or done something special with her life.

Had a girl friend home to stay. Invited back to her home, but this girl had brothers who "heckled" Indra. She felt embarassed and didn't like this, so came home early.

But she loves uncle Lappy to tease her - even when he teases her for not having any panties on!

Mahadeo, and his youngest brother Baldeo "work in a society" ie work tog. financially. Baldeo helped build & furnish Mahadeo's house, and Mahadeo always helps him.

Met father's first wife at Bhaghwat in Aronca. Indra horrified at the idea that she might have had. * having so dark a mother.
Mahadeo married her on death of his father. She refused to come and live with him &

help him support his young brothers and sisters, and he was too proud to go and fetch her. So they broke up and he married his present wife at age of 13.

She remembers him coming to the house when she was playing in yard. Had no idea that this older man wanted to marry her. Completely taken aback with fear and incomprehension when she was told that he was to be her husband.

As his wife she was both daughter-in-law with all daughter in law duties, and playmate for his brothers.

Indra reckons that her mother must have made or started to make 18 children.

Indra cries when her mother speaks of the trials of her early married life. (She is a broken woman at approx 36)

Indra would like to go to Indian & the last to see where the film stars come from. She gets Indian film magazines.

NB They call Capildeo's wife 'tante'.

Indra thinks 21 is a good age for girls to get married: before that is too young. Hon'fied at our mother's getting married at nearly 30.

Impression is that if you hang out till you are 21 you really are emancipated.

NB 2 snakes at Bhagwat - neither killed - import esp at Bhagwat not to take life.

Thursday September 3rd.

Preparations for Senkeran wedding.

For general set-up see notes of Aug. 12th.

Mrs Senkeran & friends prepared food during the day. Rice, curried alo & vegetable, dhal, dhosti roti. NB no meat, strictly vegetarian, Hindu. Plenty of rum.

Galvanize and bamboo tent erected at side of house. We arrived at 8.30 pm to find hardly anyone there.

Singers, 5 women from Caparillo, of whom 2 I think are muslims. Arrived in great form, armed with drum, long iron dhantal, shakers and an ancient lotah to be struck with a coin.

Settled themselves down on a coloured sheet on floor, and began by singing 5 wedding songs without musical accompaniment. These 5 songs around Ram/Sita theme. Then broken into musical accompaniment and "hotter" songs. Songs interspersed with raucous dirty laughter. Clearly only the singers knew what the words meant.

The noise was overpowering, but the atmosphere and rhythm captured everyone's attention. Little girls stood up and danced in a strange mixture of oriental dance and jive. They were followed by older women, and some of the singers, all of whom wiggled their hips in a most uninhibited and un-Trinidad-Indian way. It reminded me strongly at times of Clive Sealey's repulsive hip wiggling. Why

do Indians pour such scorn on negro fêters and dancing, only to do the same themselves, but in a closer, more confined context.

Negro neighbour present. She clearly visits the house only on very special occasions. Had not been in for a year or more. She took no roti, and ate with a spoon. Everyone else used fingers. We were offered rum & coke to drink, but took coke only. Alcohol is just too much for us nowadays!

1969 — an amazing comment!

It was strangely incongruous to be offered home brewed coffee in dainty little cups after tucking into a roti meal with our fingers.

Earl Senkeran was repulsive. Apart from trying to be the centre of attraction he kept moving close to Bolin and putting his arm round him in a so-called ~~chubby~~ chummy manner. He had drunk far too much, and kept repeating some foul joke to me about copulation. I was embarrassed and insulted to think that he would treat a Western woman in this way. He who is so damn narrow minded that he won't even allow his wife out of the house unless he escorts her. What would his reaction have been if Bolin were to treat his precious wife as he treated me. If this is an example of the way in which modern Indians misuse Western freedom and values, then it would be better for him to stick to his coolie ways.

NB. West for man — East for wife! Dual culture as it suits

Best man — groom's cousin, who had flown back especially from London. Son of Pundit at Palmyra! (the one who went into a Hanuman Vrance.) Pundit married to Senkeran sister — who is much darker than Earl & Lionel F. "Lionel the Legislator" arrives today (Friday Sept. 4th) for the wedding — from London too.

Bride & groom made no appearance at all. Groom came in at about 11.00 pm. Earl swanking about the way in which his family has been steeped in Hindu ~~tradition~~ "culture" for the past 5,000 years! Earl just "can't live without it. It's a whole way of life". Ironic that he was able to disregard it for so long in his life! Even now he is not certain whether he's Hindu or not. That man's a real bloody hypocrite. I think he's even worse than Lionel F. At least Lionel has made the tops, whereas Earl is a grovelling, puffed up nobody. I suspect that he's not too bright.

The women's curse songs were interesting. It is traditional for the women to curse the father of the doolahan, and his mother for bringing this boy into the world to steal the lovely girl. Earl S. was explaining what they were singing to his son. Merlyn understood nothing, nor did he seem to be remotely interested.

Why is Earl so interested in making such a show as a good Hindu? I think

it's an attempt to add a little ornithological lustre to his own mediocre person. He's certainly not doing it for his son, nor for the Hindu cause, nor for purely religious reasons. His motives are simply personal enhancement. After all, in the days when he abandoned Hinduism it was all socially very unacceptable. Now, on the other hand, it is very much the thing to be a good Hindu, and especially a good Brahmin!

He seems well able to understand Hindi.

wedding Mr. Bahadur's Hindu music all night. Home could prove that he was culprit but seems to independently but became ch with him. His friend Mr. Bahadur's with Debucki's Bohemian in the Kensington café.

September 6th (Sunday)

Racial mixture in church. Many of our young Hindu & Muslim friends eg. Fyz. Hydal, socialising a negro girl, to whom he did not introduce us! Mrs. Ramperssad's sons, Mr Chandisingh Mahabaj etc. Several women in saris at church - most notable, Leonie Senkeran's wife, and Basil Senkeran's wife. - She wore a sari, bought & selected by Basil. The colour was pale, and she always wears strong colours, but it was his wish, so she complied.

One bridesmaid (out of four) was negro. Moment of bride's entry. Negro? Very difficult to trace. Could pass as 90% white, especially at a distance.

Service inaudible, but no body seemed to object.

Reception at Oxford Club. Club bare, unpainted, undecorated - rather like a large pavilion. Guests welcomed by Basil & wife - not by bride and groom. They appeared a little later. Each guest handed a glass of champagne on arrival, but it was never made clear that it was just provided for the toasts. Sat round awkwardly for a seemingly long time while the guests assembled, and tape recorder was found and fixed up. Mrs. Ruth Senkeran, Rea and her husband Peter Hoy, and several Senkeran grandchildren sat on one side. "Lionel the Legislator" sat among the mass of the people, away from his wife.

Mrs. Radhika (Senkeran) Smith - married in 3 ceremonies 1) Pds by Hindu 2) Sanatanist and 3) Arya Samaj.
Her husband Lenny Smith is an Arya Samaj. His parents one of first Arya Samaj on the island. They home from Bhagavanas.
Lenny - strong PNM. Read Indian Govt. Schol. to study Engineering at a univ. & work of Delhi. Then Govt (PNM) schol. to Newcastle to study road traffic engineering. Hopes to obtain there to do PhD in 2 years time.
Present post - Govt. Engineer in South Trinidad.
(Mrs. Senkeran tried his hardest to get into the PNM bet. 1956-61, when he was Independent Rep. for Naparima.)

Radhika all set to study Law in England, like Rea, when she was married off to Lenny. (Mrs. Senkeran and Lenny appear to get on well. There are many small indications that he likes to keep himself well in

with PoM)

Senkeran stricter with Radika, because he saw what education abroad had done for Rea. Reluctant to take the chance with any other daughters.

Senkeran bought a gas station for Radika - in a crucial position as you leave San Fernando for the north of the island!

Rea's unforgetable passes at Colin - Sirian act, deliberately. Pseudo-intellectual, rampish, cold war with husband Peter. (All, I think, a cover up for boredom.)

Senkeran, according to R and R very Indian in home. "All we is one" during day, but glad to be as Indian as possible at night.

Adoration of Daddy - who, as usual, looked immaculate in an expensive English tweed suit. Paradox - wife so Eastern in Sari, Senky so colonial in tweeds! How Indian can they really be?

Rea - openly admits that she uses her oriental origin to enhance her attractiveness to men.

Lenny Saith lives in a Government house. Rea, Radika & parents live within one block of each other. Dan, the Magistrate, lives in PoS. (His wife was found in bed with Dr. Perot.)

Rea's open love of money. Told us at

once how much she loves Daddy and money!

Whole family brought up very much in Indian tradition, but girls always encouraged to voice their opinions. Love of family discussion.

Money no object - travel to and from UK. As students Rea & Dan spent more time in Scandinavia and on Continent than in England. Consequently he knows little to nothing of England outside London.

Senky married Radika off before she could marry out of race!

Rea earns $500 BWI per week.

Rea said that Peter may left USM. Contrast with Bisram Bissoon who says that he was kicked out because he married a coloured local girl.

When Radika engaged she and Lenny were allowed to go to the drive-in with Rea as chaperone.

Indicated that Democratic Socialism doesn't go down too well with Senky, every indication that he won't go up on DLP ticket next time.

[NB. Robert Gunness - Senky told Robert's Dad that he is chattri, even tho' father a pundit.]

[Ma Gunness - invited us home by her any time. Welcome to bring any friends as long as they do not smoke, nor drink,

and are not negroes. She has negro friends, but would never regard them as family. But Myrtle laughed at this. If ever she is in any trouble she goes straight to Mr. James, one of the few negroes in Lebé!]

George – one of departure.

① When men and women in room together he always feels that each sex should get together and discuss own business. He had never mentioned this to Myrtle before.

② Regards it as woman's duty to look after her husband's every need – including cooking his tea for him.

③ Idea of over-protection of child until it is about 3-6. Go to it every time it cries. Men can not spoil a young child. But, firmness is needed later. (Myrtle can never bear to scold the children)

Significant that George revealed himself as so Dutch in his attitude towards women. Scarcely the opinions you would expect from a man with a Western university education.

Saturday September 12.

Mr. Ramsamooj's parting gift of rum!

Sanatan Dharam Maha Sabha,
Branch No. B 265,
Pepper Village,
Fyzabad,
5th, March 1964.

Dear Sir/Madam,

You are cordially invited to attend the "Laying of the Foundation Stone of our Temple", and also a Bazaar to be held on Sunday 26th April, 1964. commencing at 1.30 p.m. at the Temple Site, Sewlal Trace, Pepper Village, Fyzabad.

Your presence will be appreciated,

Yours respectfully,

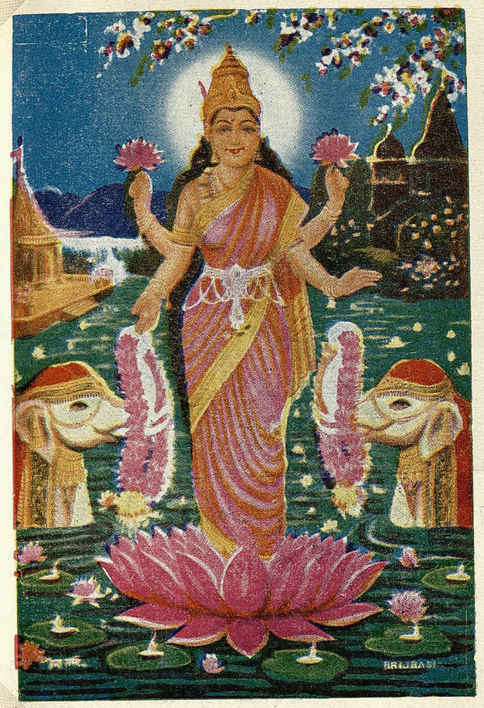
Secretary

Modern Printery 221,64

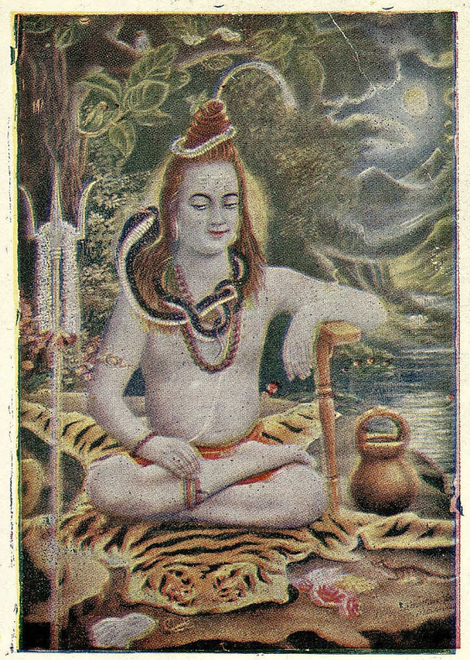


KRISHNA

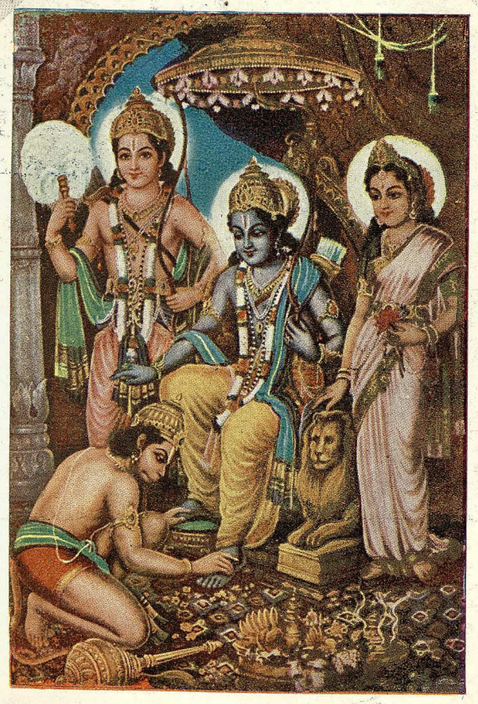
(flute, cattle)



(goddess LAKSHMII of light, knowledge, learning)



LORD SHIVA



Sita Rama Lutchman
Hanuman



Hanumanji (Ram Lakshman)



Narasimha



Rama.



Ganesh.

Name	Indian	Creole	Other	Hindu	Muslim	Christian	Alcohol	Soft drink	Vegetarian	Meat (eg. sea food, mutton chicken, fish)	beef	pork	Religious restrictions	Drinks with meals	Puja room	Drink + food	Spoon only	Fingers	Table	Floor	Hand basin near table	Occupation of head of household	Fridge	T.V.	West Indies	UK + Holland	India	N. America
																						Child studying in						
Persad Maharaj.	✓			✓			Beer.			✓				✓		✓		✓	✓		✓	Shop owner	✓	✓		✓	✓	
Harry Poolan	✓			✓			✓															Shop owner				✓		
Ramprasad	✓			✓				Tea						from India!					✓			Civil works. Contractor.	✓	✓	✓		✓	
Ramsamooj.	✓			✓				✓	✓	family eats meat.				✓			✓		✓			Texaco electrician.	✓					
Sadhcet Pundit	✓			✓				✓	✓					✓								Pundit						
Hermitage puja. (Mohun)	✓			✓				✓	✓ NB puja!					✓				✓	✓		✓	Texaco worker						
San Francisque puja (Sookoo)	✓			✓				✓	✓ NB puja!					✓				✓		✓								
Sigodien Maharaj	✓			✓				✓						✓	✓				✓		✓	Shop owner	✓	✓				✓
Appleton	✓					✓	✓			✓		✓				✓			✓			Civil Servant	✓					
Hercules.		✓				✓	✓			✓	✓	✓				✓			✓			Barrister	✓	✓				✓
Scott-Jack		✓				✓	✓			✓	✓	✓				✓			✓			Manager of Shop	✓	✓				
Scott-Patrick		✓				✓	✓			✓	✓	✓				✓			✓			Optician	✓	✓	✓	✓		
Nandlal	✓			✓				✓	✓ wedding								✓	✓	✓	✓	✓	Hairdresser	✓					
Prahasaj (Orrie St)	✓			✓				✓						✓									✓					
Bhattacharya	✓			✓				✓		✓				No! but v. fine sculpture.			✓		✓		✓	Principal of College	✓				✓	
Dicalors	✓			✓				✓														Shop owner						
C. Bertie		✓				✓	✓			✓	✓	✓					✓		✓			Executive Texaco.	✓	✓		✓		
Grace Kangaloo																												
Curtis Gomes			Portuguese/ Indian Spanish?																									
Tom Nicholson																												
Esther Roxburgh		✓				✓	✓			✓	✓	✓					✓		✓			Boarding house keeper	✓	✓				
Mr. Maharaj (Brian)	✓			✓				✓		✓								✓	✓			Harry-Gas Station	✓					
Munroe. (Gr+Gr)		✓ Sha	He-kuenadian White			✓	✓			✓	✓	✓					✓		✓			salesman	✓					

Name	Travelled to: UK	N. America	India	Maid	Motor car	House type: Bahai for modern	concrete	wood	Single family	multi-family	brothers & sisters living nearby	separate kitchen
Persad Maharaj				3	✓	✓	✓			✓	✓	
Harry Poorah	✓	✓	✓		✓		✓					
Ramprasad					✓	✓		✓	✓			
Ramsamooj					✓	✓	✓			✓		
Sarbjeet Pundit			✓	✓	Son's	✓		✓ (v. plain)		✓ Son		
Hermitage puja (Mohun)						✓		✓	✓			
San Francisco puja (Sookoo)								✓	✓?			✓
Sigodian Maharaj	✓	✓	✓		✓			✓ v. fine			✓	
Appleton	✓			✓	✓			✓	✓			
Hercules	✓	✓		✓	2		✓		✓			
Scott-Jack	✓	✓		✓	✓			✓	✓			
Scott-Patrick				✓	✓			✓	✓			
Nandhal						✓	✓		✓			
Maharaj (Irving St)									✓			
Bhattacharya			✓			Sari		✓	✓			
Dialdas												
C. Bertie	✓				✓		✓		✓			
Grace Kangaloo												
Curtie Gomes												
Toni Nicholson												
Edna Roxburgh				✓ has to in business								
Mr. Maharaj (Brian)								✓		✓		
Munroe (G+G)					1 each							





"Lass deine Augen offen sein,
geschlossen deinen Mund, / und wandle still,
so werden dir / geheime Dinge kund."

Dr. Capildeo. - 65, Carlos St

FOLKSONGS & THEIR MEANING

POPO JESTINE	-	The story of a girl who became very unpopular having spent a term in prison
ANORICE	-	A folk-lore love song with a catchy tune The fellow pours out his heart to Anorice.
PINGAR WIRE	-	Stick fighting was a great sport in the older days in the West Indies. Challenges were extended and the home team was asked to see that no wire or other obstruction was on the ground. Patois Song.
ZEELA	-	Tells of a pretty girl who'beat she mooma.
CHAT-O CHAT-O & Petit Jo	-	Saltfish well-known in the Islands is well prepared - washed, salted cooked - left covered, but the cat ate it.
JOHNNIE-ABRAHAM & JOHNNIE SIGN YUSELF WID DE BULL	-	A folk-lore appeal song In the days when Carnival was a time for vendettas, a warning
EXILIA	-	I love you and you love me, but I can't marry you, unless "you get my sisters consent. The girl is Exilia.
RENNETTE O	-	The Story of Rennette whose parents wouldn't call her Mrs. **until** she married Descant.

Rahaman Printery Ltd.

Wednesday April 1 1964

THE DIVI - DIVI (Folklore) BALLET

OF

GRENADA, W.I.

ON TOUR OF

TRINIDAD, W.I.

PROGRAMME

OF

Oldtime Ballroom Dances (Lancers etc.)

American Square Dances

Folklore Songs & Dances

Carriacou Nation Dances

March 29th 1964 April 10th

CARIBBEAN FOLKSONGS & DANCES

Produced By Pansy Rowley

Folksongs	-	*Adapted and Arranged By Crofton McGuire*
DESCANT	-	*Arr. By Pansy Rowley*
DANCES & FOLK DANCES	-	*Choreographed By Pansy Rowley, Euraldo Charles*
CARRIACOU NATION DANCES	-	*Taught by Millicent Duncan*

I disagree entirely with review of this show from Guardian. The organization of the show was appalling - those responsible to know how to use the lights, there were long pauses between dances, and the music accompanying the first Angl. & W. Indian dances was inaudible. But the performance of the group was excellent under these adverse conditions. Who was responsible for microphone, lights etc.? After the intermission the performance was full of life & energy. The songs were delightful, simple & accompanied only by drums. The Shango dance, and stick-fight were best received by audience, who were on the whole very appreciative. But they liked Shango dance because it gave them a laugh when the main dancer fell to the ground: In other words they treated the whole thing like a comedy act and clever show, were whistles when the dancers were their skirts, or when the men danced their chested Jamaican nation dances were charming - nothing showy like stick fight, and therefore less well received. The drum accompaniment was excellent. At end of every nation dance the leader of the group herself brought her hand down on drum, as the final beat

But I did not like seeing the Veleta & Lancers danced in formal English ballroom dress. (Perhaps this is correct.) But anyway, it spoilt the balance of the programme.

PROGRAMME

1. *The Veleta*
2. *The Lancers*
3. *American Square Dances*
   - *(a) Around the Outside*
   - *(b) Two Head Ladies Cross Over*
4. *Folklore Songs - Popo Jestine*
   - *(b) Anorice*
   - *(c) Pingar Wire*

INTERMISSION: — TEN MINUTES.

5. *African Shango for Rain*
6. *Bongo Dance*
7. *Folksongs*
   - *(a) Zeela*
   - *(b) Cinderella*
8. *Folklore Dance*
   - *(a) Ring Diamond*
   - *(b) Pentad*
   - *(c) Tengenere*
9. *Carriacou Nation Dances*
   - *(a) The Towel Dance*
   - *(b) Arrada*
   - *(c) Manding*
   - *(d) Pique*
   - *(e) Chamba*
   - *(f) Temne*
10. *Folkdance - Creole Phantasy*
11. *Kalinda [Stick Fight Display]*
12. *Folksongs - Chat - O Chat O & Petit Jo*
    Exilia
    Renette Oh

TRINIDAD NATIONAL ANTHEM

GOD SAVE THE QUEEN.

There could have been a more complete introduction to the Carriacou nation dances.

GRENADIAN FOLKLORISTS DISAPPOINT BOWL CROWD

Fri. April 3 1964

Guardian Staff Reporter

SAN FERNANDO, Thurs — Trinidad audiences are getting accustomed to such a high standard of the finer arts, that the Divi Divi (Folklore) dancers of Grenada almost fell flat in their performances at the Naparima Bowl, here last night.

A fair-sized audience felt let down in the formal dances and folk songs. So when the group brought on the folklore dances and the Carriacou national dances, for which they are particularly famous, they hardly made up for the earlier failures.

The group, however, is a well knitted unit that could do wonders for Grenada in this type of art. It is a pity they came to Trinidad just after a successful Arts and Music Festivals in which such high standards were set, leaving audiences with a taste for only top quality.

Although the Bowl spectators were not inspired by the dances and folk songs, the friendly hand which the group extends is something that could be taken firmly by similar groups in Trinidad with the hope of cementing cultural ties and assisting each other on the road to better performances.

The group, led by Miss Pansy Rawley, welfare officer of St. George's, has made Trinidad the first stop on a West Indian tour, and last night's performance was the first here.

Councillor Errol Mahabir, Mayor of San Fernando, in welcoming them, said San Fernando was fast becoming the cultural centre of the Caribbean.

● **Picture shows the Divi Divi dancers at last night's show.**

JAI SHRI KRISHNA

The Public is invited to attend a

Shrimad Bhagwat Yagya



Bhawat Poorar - said bhaur rampered to the
1/7/18

To be held at the residence of

Mr. & Mrs. Loric Ragbir

CEDAR HILL VILLAGE, PRINCES TOWN

Commencing on

Sun 23rd August 1964.

Gobardhan Puja on Thursday 27th Aug.

Ending on

Sun. 30th. Aug. 1964

Hours of Prayer 8 to 10 a.m. 2to 4 p.m. 7.30 to 9.30 p.m

OFFICIATING PRIEST

Pandit Kashiprasad Mishra

ASSISTED BY **Pundit Sarabjeet** OF CEDAR HILL

Om Shanti Om Shanti Om Shanti

Printed by Graphic Printery Tunapuna.

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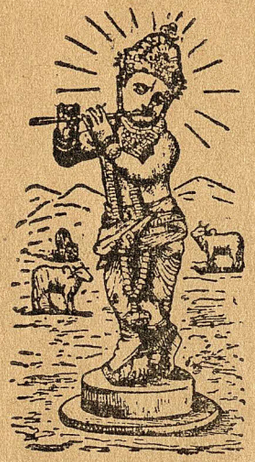


Aom Jai Shri Krishn

The Public is cordially invited to attend a

Shri Math
Bhagwat Yagya

to be held at the

FLOWERS HAND RESIDENCE

of Mr. & Mrs Arjoon Singh

Charles Street, Gasparilo

COMMENCING

on Sunday, 9th August 1964

AND ENDING

on Sunday, 16th August 1934

GOBARDHAN POOJA ON THURSDAY, 13th AUGUST

Prayer Hours : 9 a.m.-11 a.m., 2 p.m.-4 p.m., 8 p.m.-10.30 p.m.

Jai Shri Ramchandr

Shri Maanas Ramayan Jagya

at the above mentioned address

COMMENCING

on Sunday, 16th August 1964

AND ENDING

on Sunday, 23rd August 1964

RAMESHWAR POOJA ON THURS. 20th AUG. at 7.00 p.m.

Prayer Hours : 8p.m.—10.30 p.m. (night Katha only)

Officiating Priest : RAMBARAN PANDIT
of Sum Sum Hill, Diamond Road, Belle View,

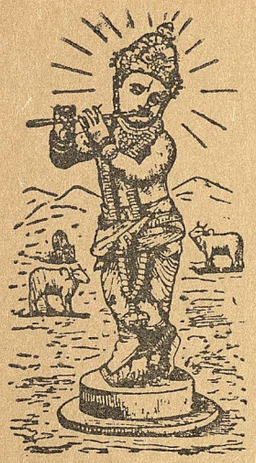
The Bhagwat & Ramayan Katha is to be Assisted and Explained in English by Pandit Dharam Maharaj of Diamond Village

Members of Sanathan Dharam Maha Sabha and other Speakers will address you each night

Come to this Service as a must
for we cannot live without God

AOM SHANTEE RASTOO SOOBHAN ASTOO

Pulwarty's Printery, California



Aum Namo Narayan
Aiyah Namah

You are cordially invited to attend

A Shrimad
Bhagwad Yagya

at the residence of

PUNDIT MAHADEO

East Boundary Street, California

COMMENCING

on Sunday, 23rd August 1964

TERMINATING

on Sunday, 30th August 1964

Goberdhan Pooja

on Thursday, 27th August 1964

DAILY READING HOURS :

9.00 a.m. — 11.00 a.m. 2.00 p.m. — 4.00 p.m.
8.00 p.m. — 10.00 p.m.

— OFFICIATING PRIEST —

Pundit: JANKIE PERSAD SHARMA

(The Dharmacharya of Trinidad & Tobago)

ASSISTED BY :

Pundit: Siewdath, - of Esperanza

PLEASE GRACE THE OCCASION WITH YOUR PRESENCE

Om Shanti! Shanti! Shanti!

Pulwarty's Printery, California

ॐ

The Divine Life Society of Trinidad and Tobago

Head Office : 8, First Avenue, St. James.

Teachings on — "Religious Attitude"

Pray. Do Jap. Repeat the names of the Lord. Sing the glory of God. Do Kirtan. Meditate on God. Speak the Truth. Speak sweetly. Love all. Practise Non-violence. AHIMSA PARAMO DHARMA. Observe celebacy. Perform devotion. Be just and pure. Be charitable. Surrender thyself to God. See God every where and especially in man. Serve man as a murty of God. Develop faith. Be an apostle and goodwill. Observe morality. Be gentle, humble and sincere. Be courageous, generous and enduring. Know Thyself. Radiate the joy of life. Think of pure and sublime thoughts.

Give up pride, hatred and jealousy. Do not steal, lust or malign. Be law-abiding. Stop crimes. Respect all religions. Do not badtalk any religion, prophet or saint... NAY DO NOT BAD-TALK ANYONE. Keep up a balanced mine in success and failure. Do not be attached. Be conscious of eternal spiritual existence. SAT-CHIT-ANAND.

BRAHMACHARI HARI RAM
Spiritual Leader.

SEFLESS SERVICE DIVINE MISSION.

SANDHYA PUJAA. (Hindu Communion Service.)

Sandhyaa is a prayer to God from veda to be performed every dawn and dusk after bath or changing clothes.

1. DIVINE CALL.

Aum, Hari Aum, Hari Aum, Hari Aum.

BHAJANS! BHAJANS! BHAJANS!

2. PRARTHANAA.

Aum Sahanaa Babatu,Sahanaau Bhunaktu, Sahaviryam Karavaabahai. Tejasvinaa,Vadhitamastu, Maa Vidvishaa Bahai. Aum Shaantih,Shaantih,Shaantih. Hari Aum. Aum Namo Paramaatmane Namah.

Let us be saved together,let us be reared together and united and strenthened together too. Let us not be jealous of each other. Peace.

3. AACHMAN.- (Each time you recite one mantra,take one sip of water from your right palm.)

Aum Amritopastarnam si Swaahaa. Aum Amritaapidhaanamasi Swaahaa. Aum Satyam Yashah Shrirmayi Shrayataam Swaahaa.

Oh God!Protector and Supporter as thou art of the universe,be kind and bestow upon us truth,fame,beauty and prosperity.

4. PURNAACHMAN.(Second Aachman - In the same way sip the water from right hand.)

Aum Shanno Devi Rabhishtaya Aapo Bhaventu Pitaye,Shamyo Rabhi Sravantunah.

Omnipresent God,be kind to us and grant the happiness and objects we need.

5. INDRIYA-SPARSHA.- (Wet the right hand fingers with water from left hand and touch the following parts of the body respectively whilst reading the mantra.)

Aum Vaak Vaak. Aum Praanah Praanah. Aum Chakshu Chaksuh. Aum Shrotram Shrotram. Aum Naabhih. Aum Hridayam. Aum Kanthah. Aum Shirah. Aum Baahubhayam Yashobalam.Aum Karatala Karaprishthe.

Oh God! Let my words,life,eyes,ears,neck,heart,throat and head be pure and powerful and arms strong and renowned. Let my palm and back of palm perform religious rites.

6. MARJANA.- (Cleansing - In the same way wet the different parts of your body whilst reciting Mantra.)

Aum Bhuh Punaatu Shirashi. Aum Bhubah Punaatu Netrayoh. Aum Swah Punaatu Kanthe.Aum Mahah Punaatu Hridaye. Aum Janah Punaatu Naabhyaam. Aum Tapah Punaatu Paadayoh. Aum Satyam Punaatu Punah Shirasi. Aum Kham Brahma Punaatu Sarvatra.

Let the region of Bhuh help us to purify our head. Let the region of Bhubah help us to purify our eyes. Let the region of Swah heop us to purify our throat. Let the region of Maha help us to purify our heart. Let the region of Janah help us to purify our navel. Let the region of Satya help us to purify our legs. Let the region of Satya help us to purify our heads. Let Brahma help us to purify everyplace. (Remember each of those regions while reading the Mantra.)

7. PAATH.

Aum Bhuh,Aum Bhuvah,Aum Svah, Aum Mahah, Aum Janah, Aum Tapah,Aum Satyam.

8. AGHAMARSAN. - (Purging of sins. Thoughts on creation help one to be divine.)

Aum Ritamcha Satyamcha,Abhidhyat,Tapaso Adhayajaayata. Tato Raatryajaayata,Tatah Samudroarnavah. Aum Samudraat Arnavaat,Adhisamvatsaro Ajaayata. Ahoraatraani,Vidadhat Vishwashya,Mishatovashi.Aum Suryaa Chandramasau Dhaataa,Yathaa Purvamakalpayat.Divamcha Prithiviimcha,Antariksham Athoswah.

Tendency for creation arose in the divine mind of the Absolute God.Then came chaos, then came subtle water,then day and hight. The Sun,the Moon,Heaven,World and the horizon, etc. were created as were in the previous creation.

9. SURYOPASTHAAN.

Aum Udutyam Jaatavedasam,Devam Vahanti Ketavah, Drishe Vishwaaya Suryam. Aum Udvayam Tamasah Pari,Swah Pashyanta Uttaram. Devam Devatraa,Suryamaganma,Jyotriuttamam.Aum Chitram Devaanaam Udgaadaniikam.Chakhsur Mitrasya,Varunyasyaagne,Aapraadyavaa,Prithivii Antariksham,Surya Aatmaa,Jagatah Tasthushashcha Swaaha.

Oh God! Thou art beyond darkness, The luminous sum represents Thee. Everything in this universe proclaims Thy glory. The wise are surprised and illuminated by Thine Supreme Nature.Thou hast given vision to the sun. The Heaven,the middle region and the earth are being sustained by Thee.Thou art the soul of the universe.

10. PRARTHANAA.

Aum Tachchakshurdevahitam,Purastaat Shukramuchcharat. Pashyema Sharadah Shatam,Jiivema Sharadah Shatam. Shrinuaama Sharadah Shatam, Prabravaama Sharadah Shatam. Adiinaah Syaamah Sharadah Shatam, Bhuyashcha Sharadah Shataat.

Omniscient God! Let us see for hundred autumns,let us live for hundred autumns,let us hear for hundred autumns ,let us live more than hundred autumns.

11. PRANAAM. - (Bow down your head each time you recite one Mantra.)
Aum Bhahmane Namah. Aum Aachaaryebhyo Namah,Aum Rishibhyo Namah.Aum Devebhyo Namah.Aum Vedebhyo Namah.

Salutation to Brahma,to preceptor,to sages,to gods,to Vedas.

12. GAAYATRI JAP. - (Recite three times the Gaayatri Mantra.)
Aum Bhurbhuvah Swah,Tatsaviturvarenyam,Bhargodevashya Dheemahi.Dhiyo Yonah Prachodayaat.

Let us be in union with Thine luminous nature who is the creator of the three worlds and giver of our intellect.

13. NAMASKAAR.
Aum Namah Shambhavaayacha,Mayo Bhavaayacha,Namah Shankaraaycha,Mayaskaraayacha,Namah Shivaayacha,Shivataraayacha.

Salutation to the Almighty, the giver of bliss,happiness and peace.

14. PRARTHANA.
Aum Tejoasi Tejo Mayi Dehi,Aum Viryamasi Viryam Mayi Dehi, Aum Balamasi Balam Mayi Dehi. Aum Ojoasi Ojo Mayi Dehi. Aum Manyurasi Manyur Mayi Dehi.Aum Sahoasi Saho Mayi Dehi.

BHAJANS! BHAJANS! BHAJANS!

15. PREM SANKLAP.
Aum Sarvesham Mangalam Bhuyaat,Sarveeantu Niraamayaah,Sarve Bhadraani Pashyantu,Maa Kashchit Dukha Bhaak Bhavet. Nandantu Aarva Bhutaani,Niraatankaani Santucha.Priitirastu Parapyaman Siddhirastu Chakarmanaam,Swastyastu Raajno Nityapah,Sham Prajaabhya Stathevaastu, Swastyastu Dvipade Nityam,Shaanti Rastu Chatuspade. Shaantirastu No Devasya Bhurbhuvah Swah Shivam Tathaa.Sarbetah Shaantirastu Nah Saumyaa Bhavantu Bhutaani. Twam Deva Jagatah Srastaa,Paataa Daivatwamevahi. Prajaah Paalaya Devesha,Shaantim Kuru Jagatpate. Yo me Adya Snihiyate Tasya,Shivmastu Sadaa Bhuvi. Yashcha Naam Dvesti Lokeasmin,Soapi Bhadraani Pashyantu. Aum Shaantih,Shaantih,Shaantih.Hari Aum.

Oh My God! Let there be good to all. Let all be free from sickness,let all see good and let none suffer. Let all be happy and fearless, let there be sympathy for each other and success in all work. Let there be prosperity to the Rulers of the people and also the people. Let there be prosperity every day to all creatures. Let there be peace in the three worlds,let us,and all other beings have peace everywhere. Creator and sustainer as thou art of the universe,Thou encourageth godliness and establisheth peace amongst the people. Who is my friend today,let him be in peace; and who is not my friend,let him also be in peace.

16. AARTI.
Aum Jai Jai Guru Aumkaara Jai Shiva Aumkaara,
Jai Guru Aumkaara Jai Shiva Aumkaara,
Guru Aum Shiva Aum Guru Aum Shiva Aum,
He Raam He Raam He Raam He Raam,
Raadhe Shyaam Ghana Shyaam,Raadhe Shyaam Ghana Shyaam.
Jai Jai Guru Aumkaara Jai Shiva Aumkaara.

Hare Hare Gopaal Raadhe Krishna,
Hare Hare Govinde Paandu Rang,
Hare Hare Gopaal Raadhe Krishna,He Jagabandhan Devaki Nandan.
Aalakha Niranjan Hare Hare,Janamana Ranjan Bhave Dukha Bhanjan,Aalakha Niranjan Hare Hare

Hare Raama Hare Raama, Raama Raama Hare Hare,
Hare Krishna Hare Krishna,Krishna Krishna Hare Hare.

Bhajagovindam Bhajagovindam Bhajagovindam Mudhamate,Punarapi Jananam Punarapi Maranam,
Punarapa Janani Jathare Shayanam,Iha Sansaarebha[illegible]staare Kripyaapaare Paahi Muraare.

17. GURU STOTRAM.
Aum Agyana Timira Dhyasya,Gyanaajana Shalaakaya,
Chakshuranmilitam Yena,Tasmai Shri Guruve Namah.
Aum Mantra Satyam Pujaa Satyam,Satyam Deva Niranjanah,
Gururvakyam Sadaa Satyam,Satyameva Param Padam.
Aum Akhanda Manda Laakaaram, Vyaaptam Vena Charaacharam,
Tad Padam Darshitam Yena, Tasmai Shri Guruvenamah.
Aum Pitrimaatri Subrid Bandhu,Vidyaa Tirthaani Devataa,
Naatulyam Gurunaa Shighram,Sparshayeta Paramam Padam.
Aum Gururbrahma Gururvishnu,Gururdeva Maheshvara,Gururdeva Param Brahma Tasmai Shri Guruve Namah.
Aum Dhyan Mulam Gurur Murti,Pujaa Mulam Gurur Padam,
Mantra Mulam Gururvakyam,Moksha Mulam Gururkripaa.
Aum Brahma Nandam Param Sukhadam,Kevalam Gyana Murtim,Dwandwaatitam Gagana Saadrisham,
Tattwamasyaadi Lakshyam, Aum Ekam Nityam Vimalam Chalam.Sarvadaa Saakshi Bhutam,
Bhawaatitam Trigun Rahitam,Sad Gurutwam Namami.
Twameva Maata Cha Pitaa Twameva, Twameva Bandhu Cha Sakha Twameva,
Twameva Vidyaa Dravinam Twameva,Twameva Sarvam Mama Deva Deva. Aum Shaantih.

Sat 18 April

Scan

SUGAR WORKERS HOUSING SETTLEMENTS WELFARE ASSOCIATION

FIRST ANNUAL PRIZE DISTRIBUTION FUNCTION

for the

BEST KEPT HOMES IN THE SUGAR WORKERS HOUSING SETTLEMENTS OF THE SUGAR INDUSTRY LABOUR WELFARE COMMITTEE

AT

NAPARIMA BOWL, PARADISE PASTURE, SAN FERNANDO

ON

SATURDAY 18TH APRIL, 1964

AT 3P.M.

P R O G R A M M E

1.	Introduction of Chairman	Mr. S. Kunjal President, S.W. Settlements Assoc'n
2.	Chairman's opening remarks and introduction of Minister	Mr. Bisram Gopie, M.B.E., Patron of the Assoc'n.
3.	Feature Address	Mrs. Isabel Teshea, Minister of Health and Housing
4.	Secretary's Report	Mr. S. Loorkhoor, Secretary
5.	Judges Report	Miss Veronica Nicholson, M.Sc.
6.	Short Address	Mr. John L. Chapman, M.B.E., J.P. Executive Officer, Sugar Industry Labour Welfare Committee.
7.	Presentation of Prizes	Mrs. Isabel Teshea assisted by Miss Henrietta Ewing.
8.	Complimentary Speeches	- - - - -
9.	Vote of Thanks	Mr. Faizool Mohammed, Vice President, S.W. Settlements Assoc'n.

National Anthem

Refreshments

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