

TAPE 201:

So 9:51:16

My name is Augustine Sutherland born and grew up in Sandy Bay then moved to Cumberland because of Soufriere, 1979 eruption we moved to Cumberland then back to Sandy Bay then back to Kingstown

Living near Montrose right now, and um, I do cosmetic, my job is I work for soft sheen as a technical consultant, different to that I do my cosmetologist.

A: Do you like what you do?

AS: yes very much I like it

In the first place, you want something to do like you look for something to do that will carry you a long way in life, I choose navigation and then cosmetologist, I stick to cosmetology cuz I could be right home instead of going out and coming back I decide to stay with my cosmetologist.

11:37:19

A: Do you call yourself a Carib or a Garifuna? What is your heritage?

AS: I call myself a black Carib or Black Kalinago man, after understanding what Carib really mean, I prefer to call myself a Black Kalinago man.

A: What do you mean?

AS: after you find out the real meaning of a carib I decide not to use it because it is a disgrace to know that your named by something that is not good, who would like the name to be something that is not good, what they interpret it to mean is a cannibal, so I decide not to do because I am not a cannibal, and they say the Caribs is cannibal, so

12:58:27

My ancestors was never cannibals, so I decide to try my best not to use that word.

A: how did you learn that Carib means cannibal, who taught you that?

13;13

AS: In school I remember in school I get into a fight, in school when my teachers, when they teaching history ...um.. they used to say the Caribs was cannibals, and they was warlike, this is what I get in school, so is from in school I get it from.

So I fight back in school one day, and say no the Caribs was never cannibals, and they was never warlike, so it school I get it from.

13:43

A: so you got it from your teachers? How old were you?

AS: I was 16 years old, I was um 12 years old when that teaching was um, established,

This is Cumberland after the Soufriere eruption, and we migrate to Cumberland, it was a spring village school,

after the eruption take place, we go to Karapun and from Karapun everybody (go back home??), so my parents take me to Spring Village. Where we go to that school and from there after finish school I went to Sandy Bay.

14:41

A: what did you do when your teacher called you a carib . first of all did your teacher know you were a Carib?

AS, yes, the teacher and the other student know I was a Carib any time you go from Sandy Bay to the next location, you known to be a Carib. Whether you black, or no care what color you is they call you Carib, stupid Sandy Bay Carib

...these things went on and on. So that time after the Soufriere eruption it start to blow up a kind of a racial thing, among the people running from the Soufriere. And it caused a problem, some people don't like to hear it, the truth hurt and we have a lot of pull and tug in that time with everybody

15:35

AS : in the camp that you settle, in the school, as refugee I would say, The people in the neighborhood, some people feel real good, some people would have a good time, and some people have bad time. We personal, I know myself, I have a bad time. And I know other people who have bad time too. In school because you move to a different location, move to a different school and out of school you get that problem.

16:05

A: what happened out of school? Give me an example

AS: out of school, the same Cumberland school I could remember after that day the history was taught, after going home, it caused fighting between the students which is me. And two other guys started to jump up and call me stupid Sandy Bay Carib and they start beating me up and I remember I walk through the bush to go home to meet my parents....and then, after....it happen for quite a while and then I couldn't take it no more and it cause some fighting, I do some fighting coming from the school

16:54:

AS: losing my pencil and eraser and then things be get quiet after that.

A: what did you do?

AS: I don't do nothing, when I reach home I ain't tell my mother nothing because we accustomed to meeting a hard time with the people them, they calling we stupid Sandy Bay Caribs, so my mother say she sorry that she bring we there, in this area here, although my mother belongs to that area So eventually that same evening when them two guys got licks from me the parents, the grandmother bring them to my mother and say Ms. Suderland, what your boy do with my Pinckney? So from that my mother ain't say nothing and it kind of cool down but not too long after I move back to Sandy Bay

17:40

A: I didn't understand what you said, say again....

AS: Their grandmother brought them to my mother, what you boy do with me Pinckney, because they was two of them from two different parents but one parents come

A? Pinckney what do you mean Pinckney?

18:14

AS the next son, that is a term that they use, PICKNEY, or WHAT YOUR SON DO WITH MY SON.

A; ok

AS: it's dialect, that is what they say it , so I say it just like how they say it.

18:38

A: how did you know that you were a Carib

AS: what I learn from my father, my grandfather, and my grandmother, even my great grandmother, ...what they....they normally don't hide nothingfrom us. So they will say your father is a yellow Carib, your grandmother is an Amerindian Indian, so....you grow with that. Knowing you see your grandfather, you see how he look ...then you live with that. That's how I know I from that descendants.

19:22

A: what did they tell you about their childhood or the history of the Caribs? Two different questions I know.

AS: My grandfather, especially my grandfather, he will say children, when you go out be careful and try and come back home early because in this area, any time you see, because Sandy Bay where I grew up is on the coast and the Atlantic ocean, so you see these huge ships pass by sometimes with funny sails

20:04

AS: Growing up as a child, my father, my grandfather will tell you...ok, you see these things, you all must be careful you see these boats passing because any time they passing you don't know, somebody from these boats could come and take you all. Now they say that because what happened earlier on and they hear from the other parents. So my grandfather would have hear that from his parents and his parents parents would have hear that because of what used to take place in that time.

20:35:

A: so your grandparents were afraid someone would come off the boat

AS: and take his grandchildren, because they have that in their mind what used to happen long time, you understand?

A: I understand

AS: so they don't know when it will stop, or if it stop so they make sure telling you that. So I glad that all these things that they tell me I still have them. Because I remember my great, great grandmother, we call she gramma, she was alive with the 1902 eruption take place, and she die after 79 eruption. So she have a good age on she and she gave we a lot of these story as well.

21:25

A: Can you remember another story?

AS: What stand out in my mind that always the people below the river don't like you, the people below the river don't like you all and we grew up to see it. After it disappear, and I glad right now you could say it could be totally gone because we ain't got that kind of thing right now we livin. I don't think. But I come to face that what they say come to pass. They wasn't lying at all it was the truth. They don't like ya'all. Because what you will hear is "STUPID SANDY BAY CARIB", go back Sandy Bay, so what they tell you that you will never get through if you go to Kingstown because they ain't want you to walk with them. So these are the things that stand out my grandparents what they saying to me.

22:26

A: so that is the negative stuff you got from other people, what did they teach you that makes you proud to be a Carib.

AS: to be satisfied with whatever you have. That bring me a long way. Now the Kalinago people, or the Black Carib people, we didn't have much especially when it come to education, you have to have money to educate your children them. Most of the indigenous people, they have...some have lands but the lands ain't belong to them because they taken away so much years ago from them

23:22:

AS: and they have a piece of land working them, and that piece of land have some goats or do some farming so that will help to feed the family. But when come to pay for school and transportation and moving to get somebody in Kingstown to go to a secondary school or go to a different...you know what I

mean.... Learning resource, institute and things like that, it was never there because of the finance, it wasn't there.

23:52

A: so you are also head of a group, did you organize it, can you tell me about that.

AS: As I grow up and see things, I wanted to see my people lighten. I want to see my people in a different light. So I decide, you see that, I going to start something that trigger people mind. So I started to put on my Carib outfit, walk with my spear, doing something that people think is strange. But it what hand down from my grandparents

24:51

AS: so I start doing it , one thing that I start to do is go to Dorchester Hill. And to go to other caves that I know, we have a big cave in Ballin, copper Hole, huge cave that my grandfather say that some of the people save or hide during the time of war. That is the history that he have, time the people running from the British, they hide there, so I choose to go to these places more often and just in my outfit so somebody will know somebody still leave back and to show the light where plenty people could see they know they civilized....not like how they think.

25:46

AS: so that is what I choose to do and today I don't regret it because after I start to put on my clothes and move from one place to the other I have different groups that decide to follow me. And I decide to take some of my family and they come to me and then we start to do to different things.

26:02

AS: I remember that um....Nixon he is one of my cousins, we get together, Chatoyer youth movement, and we get together and we start to do different things around the country, move from Leeward , higher up Fancy, the Grenadines and start to do performance and different dances and different variety of food, people get to know different about the people and see the people different. So that is what I like about it

26:39

AS: now is not like before. Now everyone want to be a Garifuna, or Black Carib, that is what everybody saying now and we glad somebody get up and start it.

A: do you have a name for your group?

AS: Chatoyer Youth Group, Nixon my cousin, he started it but my group, the Warriors Group, right, that is part of my group, that we started but wethe Chatoyer Youth Group and the Warriors group we get together and form one. So the Chatoyer group now fall off, they ain't there no more, so we continue with the Warrior group and going on still and we don't know what will happen later on but we know we get what we want , what we looking for, and what we decide to do we get it so everybody now come on board so we cool now, we have no problem we glad that it move this far.

27:45

A: In the film, you saw where you were on the way to Baliceaux. How did you choose to go?

AS: That trip to Baliceaux, we always hear about Baliceaux. The only way you can get to Baliceaux, who can afford to pay to go to B. So that time the ...um...group that I used to be with off and on....

A: The Garifuna Foundation? With Zoila?

AS: yes, Zoila, Ellis Brown, yes, I was part of them, so they invited our group to go along with them, I take more than one trip with them

29:01: Was that your first trip to Baliceaux?

AS: no I was there before, I was there like 3 times before

A: how did it make you feel to see the Hondurans dancing on the deck?

AS: I feel proud of the...the...visiting team that came here, that they still could do something to do something to show we...and I wish if I could have dance like them. That is why on the film there, I was glad when this Andrew (wrong name) had come to show me exactly how to do it. I feel proud. That they could do it and come back to show us how to do it

29:55

A: Would you like to see more of that?

AS: I would like to see my whole country, SV and the Grenadines. Have this dance, or have these dance as their own as well and be professional in these dance that they in turn and make some money for themselves.

A: Do you see any steps going forward to make this happen?

30:24:

AS, no right now, I with these particular dance I ain't see nothing as yet, I waiting to see what happen, I ain't see nothing yet.

A; How is it going to happen?

AS: I think somebody will have to get up and do some sacrifice and say well ok I going to take this into my hands and show the people them how to do it or maybe government will have to come on board and say well ok bring somebody from Belize and to put into the schools, to put these little children out of the schools teach the adults how to do this dance . I think it will be good. Or some private person could take it up themselves.

31:09

A: And when the Honduran dance troupe was here did you have a chance to talk to Armando or any of the dancers and if so what was that interaction?

AS: Yes I have opportunity speaking to them. And they gave me their connection numbers to get to them. I trying to get to them but I don't know what if the numbers didn't right, but I didn't get to them. At all. They give me numbers that I reach them, even one radio announcer gave me a number to reach him too but I don't know, I never get in touch with them again.

31:44

A: did you have a chance to talk to them at all

AS: yes, one of the radio announcers and one of the dancers, the way they dance, the way they make money, they move from one part of the island to the other and they even go to the states to dance. Professional dance and I think that is very good, I tell them that's very good . and I wish if our people could um get that same opportunity. But to get to that opportunity here you have to get to them, get to the government here to do something, but I don't know what happen after that. But they would feel good that somebody here get one them back here to do something, but I don't think it did happen.

32;28

A: You saw the Garifuna language, the dance, you saw them doing um....

AS: the food,

A: the food you saw them

AS: yes I saw them I think the group before, before

A: so tell me what you were thinking and feeling when you see the descendants of the exiled come back.

33:05

AS: what I could say, when I go to the airport, I was one who went to the airport to welcome them to St. Vincent, and when I see them come off the aircraft and step on the ground, I see some of them bow down to the ground and kiss the ground...I feel thrilled, because you know um... they like my brothers, they like my sisters come back to our shores. And greeting them, I tell you I move to tears because I know that these people they're genuine and they come back here to make a link with we. And that link, when we reach there and start dancing I see the real truth in it and I wish they could always be here to do that but as I say again, no body make no connection to bring them back, I will feel so good if it happen, but them touching down in St. Vincent here, they make a difference in the whole Kalinago community, and maybe as well the whole of St. V. and the G.

34:11

A: How, what do you mean?

AS: they make a difference because people in general love the dance, They have some move you don't see anywhere else. You check all dances around the globe the Garifuna dance is unique it's special it's not like no other dance. The move

34:34

A: so it made you feel proud.....

AS: Yea, it made me feel proud of that, that you have something unique that nobody else have unless you willing to teach them.

A: so maybe them coming (I am putting words in your mouth) showed that the Caribs aren't cannibals after all, they have a rich culture, can you talk about that.

35:06

AS: When I see they come to ST V from Belize, I feel good because you could see and other people could see that really the truth is the Caribs wasn't cannibals, look they professional people and look at the dances that they doing, I hope people see it different now, that these people who come from Belize and who here in St V. they are one, it's no difference we have the same kind of thing, the only difference is they continue to theirs and we couldn't do ours because we live here with the people who didn't want us here. But they live and carry out what they supposed to do where they end up, so it was different

36:15

A: now I want to talk more about : controversy about the name, Garifuna, Kalinago etc talk about currently the discussion on how to call yourselves.

36:45

AS: what I personally and some people that I know very much, there not confused about themselves and about their names, because truly right before their eyes they can see that their father or their grand father or grandmother is the living truth that is the Kalinago people, that is the nation native so if you don't know where you come from like if you find somebody arguing they don't know who they is, well is because they ain't seeing their grandmother or they probably don't know their grandfather so they block out, they don't know who they is so they have a right to argue but for we Garifuna, Caribs and African

mix, we know that we are Garifuna people, descendants from the Kalinago people or the Caribs as they call them so there is no mix up in that so who want to mix up themselves is because they don't know about their grandmother or their grandfather.

38:05

And I could tell them that because if you know that is no mix up there, but I don't know what all the mix up and carry on in St V. is about so I would advise people to look for their grandmother or their grandfather and get it right with them.

38:19

A: What did your grandmother / grandfather call themselves?

AS: My grandmother was Amerindian Indian married to a Yellow Carib. They make I to know that my grandmother is Amerindian my grandfather a Yellow Carib, that is what they tell us, and I see it because they was two different kind of people now when I reach to my father now, my father was a Yellow Carib my mother was an African a Black woman, so now we became the Garifuna. It easy for me to understand so I grew with that in my house and I proud to be a Kalinago man. A black Kalinago and I walk the streets with my head up because of that and especially when I see my brothers and sisters from Belize coming here and nobody going to take that away from me. And I know my history very good. I love that.

39:27

A; That's good, that's very clear. So when you were on Baliceaux and he was teaching you the dances, did you learn any of the dances?

39:52 :

AS: Very much so, if it one thing I will remember, I will always remember that piece that he show me, that movement of the movement of the waist and the foot, and I always practice it because for myself, I like to know I have a little taste of it. So I continue with it and I still have it in me, so if he come back here anytime he could continue to show me the rest of it, but I know I take what he show me and I like it very much and I wish if he come back to do something here with we.

40:34:

A. What about the other warriors, tell me about them. Do you know how they felt?

AS: yeah, well I could say because I the leader and we talk after each session or after each voyage, we speak say what is good and what is not good and they felt very good , they felt warm they felt proud to know well we on the same boat, them from Belize and we from here, we from the same boat, we feel proud that we family, we brothers and sisters come back to be among us for a short period of time and when they going we feel that way because we know we going to the airport to receive them and they leaving we did feelsad.

But what they experience in dancing, from the brothers, they still have it as well because they do every day dancing or every weekend dancing as well so they would have grabbed that piece of dancing even a little faster than I would have grabbed it because they (are) accustomed dancing.

41:45:

A: How did you feel when you went to Baliceaux, your ancestors did not go to Baliceaux, so when you go to Baliceaux does it hold any meaning for you?

AS: Well I won't say my ancestors ain't go to Baliceaux, no care how you put it, part of your family end up in Baliceaux that's why we say your brothers and sister come from Belize,

Siren

42:25:

A: so how do you feel when you go to Baliceaux, especially now I hear it is for sale?

AS: When we go to Baliceaux, I have a good feeling, meaning that this piece of land should put aside for every Kalinago or every Garifuna to come and visit knowing that this is where the family did put to death, I will say so, put to death. But most of them didn't die, they move on so it really burn me to know that this piece of land ain't really belong to we, in the first place, why they put we there, because they know it was ours. But it just mean we couldn't survive there but it was ours from the beginning, that is why they carry we there, our ancestors there, so let it be known and let it continue our property instead of going a sell it. Now I know that is what they going to do, sell it, but it could cause some fire to blaze if that happen, nobody know, I would like to see what happen.

44: 06

A: what about on Baliceaux, the fire and the ritual that was going on was that explained to you?

AS: Yeah, that part of the history that part of the history cut off from what I know, so explaining to someone else exactly what take place there, I don't know. But I have the opportunity to ask one the other guys what take place there and one of them they say the African tradition, part of the ...fruits and things around there around the fire, so I did not have much explanation about the food, of the fruits they put there,

But when come to the fire that was there, I know about the fire, but the fire lit by me, me in my (Older headstark?) when we light the gum that we put there, when our ancestors before they cut down a tree, to make the canoe or the kayoo(sp?) they light the gum from the tree which the gum give a sweet scent,

45:30:

so they light the gum and they sing and sing and they say the smoke carry the prayers and thanks to the higher one so that happen when we light the fire, the smoke take the prayers, but the fruits around it's a different thing, but the fire, that Is it, signifying that the smoke

46:02

A: so was this something that you added? Or the Hondurans.....?

AS: no, this is something that we do when we go to Baliceaux, this is something that we do sometime when we go up to Dorchester hill to show people that this is part of what our ancestors used to do before they cut any tree down or before they make a canoe they use for fishing or the (cayuo?) because today many people come and say what you doing is evil, I tell the same people who tell me it's evil they don't know what they saying if they ask then they will know what to say, I tell some they say we working with the devil, the spiritual things,

(dogs barking)

47;14

AS: Some religious people I should say, they always coming to me and say "ooh, you going to Baliceaux, you are going to wake up the dead, you all doing spiritual work there," so I say no, what spiritual work you telling me about, I don't know, so they tell me when I light the fire what we doing is not good, we waking up the dead, so I say no, no, not waking up the dead, so I say what we doing is showing what our ancestors used to do when giving thanks and this is it,

47:54

So, I...say to some of these people now you have the bible, my ancestors didn't have the bible, but you have the bible today and you don't give thanks, you hardly want to give thanks. But my ancestors didn't have the bible but they know there is somebody higher than them, so they light and the smoke carry praise and thanks to the higher one

You have the bible and you ain't giving no thanks so from that I think they stop interfere with me a little , but some of them still believe that we going to Baliceaux to invoke what I don't know.

So I think there is a need to get to know a little more about their culture, or maybe it's not their culture, so they behave so

48:47

A; very interesting, I didn't even know that was going on ...is there anything else I don't know about what 's going on I mean when you go around as warrior, do people make fun of you or what's going on?

49:05

AS: well I will say when we dress in our tribal clothes and move from place to place, um I will say 99% of the people they feel proud that these guys they know and they proud of who they are, the other 1%, as from the beginning, they confused they still want to know who these people are, we don't really study them, we hold our head up high, proud that we know we are descendants of the Carib people.

50:00

A: I see that you , maybe you can tell me about...I see that you carry spears, you have this village, etc. How did you learn to be a Carib?

AS: You ain't have to learn to be a Carib, you born a Carib, you ain't choose that, when it come to hunting tool you know you ancestor use these tools as your weapon. So you going hunting, you do the same thing, you have a bow and arrow, so you walk with it and in my childhood growing up, I remember a policeman take the bow and arrow from me,...I don't know if he scared of me with the bow and arrow, because in them days police didn't have guns but I use my bow and arrow in the mountains, shooting crab and crayfish and them things.

And growing up with that brings me to where I is right now still with the spear.

51:12

A: so who had a spear when you were a kid?

AS: well no one have a spear, the older generation told you that

A: under what circumstances did they tell you?

AS: well if you hunting, up to today they still carry spear in the mountain to hunt,, iguana, iguana was one of the food of the indigenous people so you still carry spear with a steel tip to hunt iguana. You carry spear in the mountains to hunt Manicou or possum, so these are things that just hand down from generation to generation.

52:05

A: how about the tribal clothes?

AS: the Tribal clothes that we wear, part of it as well from we grandparents would a tell you how our ancestors used to dress and the Dominicans they tell you as well how the Carib's dress. So we get it from there. Especially the Dominicans.

A. have you traveled to Dominica to meet the Caribs?

AS" yes, I travel to Dominica, some of them come here as well and we interact, so we move as friends

A: What do you learn from them?

AS: Some of the things I learn from the Caribs is the way they make baskets, the crafts, I get some input from them

53:21

A: I appreciate your sharing with me, your personal story. Odette talks about sitting under the moonlight, is this true with your parents as well?

AS: yes same thing, we sit under a coconut tree in the yard, in moonlight sometimes, because in them times growing up in Sandy Bay you have no electric light like other people

(Dogs barking)

54:19

AS: as well my parents, living in Sandy Bay is a village that over the river have no electric light so you have the moonlight or the lantern that you have in the house, so the moonlight used to be really enjoyable for people to come out and play with the children, because no TV you know what I mean? Some days we play ring games as family make family more loving and together so we form a ring family thing right in your yard and you're singing and moving around and playing and sometime you have stone and you stoop down and you move one stone to the other you know what I mean?

There are five of you and you have five stone and you keep moving the stone as fast as you could and singing and dancing. You stoop down but you dancing you moving, it nice.

55:24: It nice

The same thing with moonlight again, you have your mortar and your pestle and you singing and you moving your mortar up down, you come up somebody go down and you pounding arrowroot or you pounding cassava and then you sifting the cassava and you sifting and singing and you dancing in moonlight and you surprised, when you wake up, when you finished you go to sleep and you wake up and next morning as a child you meet cassava bread done bake and all them things, the cassava bread to eat,

You only know you was there in the mortar pounding it, but you don't get to see how it make, it's after growing up again you know what I mean? A little bigger, a little older you know well this is the other part of the thing here, so you see the other part how to deal with it

But from the beginning you only know the mortar because the exercise you enjoy it you know what I mean, going up and down pounding that thing, so that is part of the moonlight thing growing up in Sandy Bay that your parents show you and hand down to you.

A: sounds like it was nice

AS: Yeah it was nice not the ring game alone, that part of it was nice the pounding of the cassava

56:41

A: what kind of music did they play?

AS: you didn't have nothing to play music so it's just singing they would sing some old folk songs that time you didn't even remember some of them some of them songs.....,moonlight

A: could you sing one

AS: I 'm not a good singer, " *We I the moonlight.....(sings a bit)*" all these kinda things, these kind of songs I really can't bring them now but they used to be nice

A; Maybe when I am in Sandy Bay I will ask them for the songs

AS: yeah Some of the old people they remember these songs because they sing them, but you get so caught up with these things sometimes they don't come to you when you really want them (*chuckles*)

58:09

A; What do you know about Chatoyer?etc

AS:

What I heard about Joseph Chatoyer, one of the things that really make me think, the sword fight that he got died, that one really make me think, and personally I don't really think he get died in sword fighting, I don't think so, my personally feeling I figure he was ambush, that is my feeling. I ain't saying that he was so smart he could have die otherwise, I ain't think that he would a get his death by a sword so close knowing that a man that is so intelligent will see you with a sword and go and plant himself before you for you to go and put a sword into his stomach I don't think he was that backward because he was an intelligent man according to what I heard about Joe Chatoyer, especially from the French the other side won't give you the story like that and what they do with his body? That story ain't clear to me up to today, I would like to know because we have plenty historians around, I ain't here nobody say much about that part as yet.

TAPE 502:

A: 00:01

Now we are talking about the repair. What's going on in St. Vincent now, is there one group of People? Are you all sort of united in terms of how to reintroduce the culture and how to reinterpret your history?

S: 00:30

Well I think, like other nations around the world, or other islands or countries, we have different background of different tribes or different groups of people, whether by skin color or what, and look at what man do to it, it will be like that until it will be no more. And because of that everybody would like to know that they belong to a particular tribe. That no man could stop either. And if what going on in St. Vincent, and other parts of the world, I belong to this minority group, I belong to this group here, so long as everybody satisfied with where they belong, I don't see a problem with that. Everybody could come to that same place. And I think right now that everybody coming to that same place in St. Vincent.

A: 00:01:38

Well there is this Garifuna conference next week. Are you going to be there? Are you a part of it?

S:00:01:44

Yes, yes, I will be there. I will be a part of it. I will be there just in my tribal clothes. And standing outside, so everybody will know, yes there's something about the Garifuna People going on inside that building there. Our presence outside will identify what going on inside.

A: 00:02:08

Have you been invited to do that? Or you're just doing that on your own?

S: 00:02:11

Well, we didn't invite to do that on we own. We didn't invite to do that. Darkee (Williams) who is in charge, know, that any time these things happening, we always will show up. So they don't have to invite we. We know that.

A: 00:02:30

Do you get along well with that group? Or?

S:00:02:32

Yes, we get along good with that group. We are friends.

A: 00:02:39

Are you disillusioned at all?

S: 00:02:41

No, not one bit.

A: 00:02:44

Good. (laughter)

Is there anything else you'd like to talk about? Or tell me? Or anything else that you want somebody/the public to know?

S: 00:02:53

I would like the public to know, [that no-guy-will take it***?](#), from the beginning it was like this. Every tribe is different. And in the end of time, every tribe will still be different. But it have a space that you will have to come to know your creator. And know him, that when that day come, that every man will go back to the creator. That is what I want everybody to know. And stop the pulling and tugging, as different tribe of people. [Because, dis-is what-the-war-is***](#) between the different tribe of people. All of us going back to the same place. So this is what I want Vincentian to know; to come back. Because after you come back to your creator, this is where we belong. (00:03:56)

A: 00:03:59

Is there anything else you'd like to add? Or ask? (to other man in the room, he responds, "No, I think he got almost every thing".) Thank you, that was really nice. Okay we are going to do some cut-aways. Don't go anywhere....hands...feet...

00:04:20 - 33 (HANDS)

00:04:34- 00:05:04

A: 00:04:35

Well that was good. Thank you....I didn't understand, It's interesting that you're saying that you actually came to this warrior group on your own. Its not like anyone taught you... (S: "No")..you just came to it on your own... Did you read books or look at pictures? Or?

S: 00:04:59

No, just because of what my grandparents use to say.

00:05:05 - :19 (hair products)

501/502 - Augustine " SARDO" Sutherland interview
March 2012 / Andrea interviewing / Fabian Guerra on camera
Andrea transcribing
Copyright Andrea E. Leland

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05:19 -:38 (rock garden statue)
05:38 - 00:06:06 (white fountain)
06:07 - :22 (Sardo walks from doorway of house to camera, left side)
06:23 - :34 (white building/tapestry/poster)
06:35 - 07:03 (woman digging in graveyard)
07:04 - :11 (MYE Bakery)
07:12 - :25 (school children walking away from camera)
07:26 - :33 ("In loving memory" grave)
07:34 - 08:08 (Sardo's Cosmetic Services, Billboard)
08:08 - :42 (picture, sitting on steps (lighting changes from blue to reds))

END OF FILM (00:08:42;25)

(Nikki: 12:17pm)