

ZEPIS MELANZE 2012

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BALAD GALOR

AYKOU

LARTIK/ARTICLES

BALAD GALOR

1. KI DIME PE FER?

Nou kwar nou kone zordi so manier
e nou sir dime li pou kouma yer.
Nou kwar tou zafer ti koumsa toultan
e zafer avan li pa diferan.
Kan nou pou konpran kantite sanz kalite?
Kan nou pou konpran lalimier rant dan trou nwar?
Kan nou pou konpran lesiel ble kapav sonbre?
Kan nou pou konpran mem dan nwar ena lespwar?
Mem dan nwar ena lespwar!
Mem dan nwar ena lespwar!

Nou kwar nou later kapav donn manze
ankor dis miliar imen afame.
Nou kwar nou planet li ase kosto
pou ki sak dimoun roul so ti loto.
Kan nou pou konpran kantite sanz kalite?
Kan nou pou konpran lalimier rant dan trou nwar?
Kan nou pou konpran lesiel ble kapav sonbre?
Kan nou pou konpran mem dan nwar ena lespwar?
Mem dan nwar ena lespwar!
Mem dan nwar ena lespwar!

Nou kwar ki lavi vedir 'posede';
plen pos li vedir 'ala mo ere!';
nou lev nou nene kan koz partaze;
'solidarite' fer nou araze.
Kan nou pou konpran kantite sanz kalite?
Kan nou pou konpran lalimier rant dan trou nwar?
Kan nou pou konpran lesiel ble kapav sonbre?
Kan nou pou konpran mem dan nwar ena lespwar?
Mem dan nwar ena lespwar!
Mem dan nwar ena lespwar!

Me lavi dir nou pa tom dan routinn;
nou pa bizen zis roul nou lakwizinn,
okip nou fami, nou kouzen-kouzinn.
Bizen kontinie kreasion divinn.
Kan nou pou konpran kantite sanz kalite?
Kan nou pou konpran lalimier rant dan trou nwar?
Kan nou pou konpran lesiel ble kapav sonbre?
Kan nou pou konpran mem dan nwar ena lespwar?
Mem dan nwar ena lespwar!
Mem dan nwar ena lespwar!

2. TIKOULOU VINN GRO LOULOU

Ti'ena de kamwad – pa kwar mo fer zes -
zot ti kouma singlet ek lamores.
Enn zour, san atann, ala bel loyo!
Enn ti lipou poul lev bel makanbo.
Tansion mo matlo, tansion!
Tikoulou vinn gro loulou.

Ti'ena de zenes – pa kwar mo fer fos -
ti kol kouma de bigorno lor ros.
Enn aswar dan nwar zekler fer gran-nwar;
kolom so plim blan tranpe dan disan.
Tansion mo matlo, tansion!
Tikoulou vinn gro loulou.

Ti'ena de vwazen – pa kwar mo deler -
ti pe viv ansam kouma de frer-ser.
Enn tanto, matlo, lape perdi plas,
dife alime, bril lekiri vas.
Tansion mo matlo, tansion!
Tikoulou vinn gro loulou.

Ti'ena enn zarden ar fler tou kouler
ki ti donn nesans lavi ek lespri.
Me depi enntan bann fler pe fletri;
bebet satanik finn rant dan leker.
Tansion mo matlo, tansion!
Tikoulou vinn gro loulou.

Ti'ena enn zarden ar fler tou kouler
ki ti donn nesans lavi ek lespri.
Me depi enntan bann fler pe fletri;
bebet satanik finn rant dan leker.
Tansion mo matlo, tansion!
Tikoulou vinn gro loulou.
Tansion mo matlo, tansion!
Tikoulou vinn gro loulou.
Tansion mo matlo, tansion!
Tikoulou vinn gro loulou.

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3. BALAD ENN GRAN KOUYONER

Dan so vilaz li enn sadou;
limem exper lor pas bagou.
Li lev nene, li fer diskour
lor tou pese dan tou lakour.
Pa bizen ou konn so zistwar,
seki li fer dan marenwar.

Dan so kartie li Sarite
sak fwa laklos legliz sone.
Li al partaz tilamone
pou fer lizie dimoun trouve.
Pa bizen ou konn so zistwar,
seki li fer dan marenwar.

Dan so pei limem sanpion
pou denons krim ek koripsion;
pou kondann senn ek yenn kaser;
trenn dan labou adore yer.
Pa bizen ou konn so zistwar,
seki li fer dan marenwar.

Dan liniver limem premie
pou ensilte ek kalomnie
peser, bweter, krever, exper,
katar, batar, Mozar, rekter.
Pa bizen ou konn so zistwar,
seki li fer dan marenwar.

Dan liniver limem premie
pou ensilte ek kalomnie
peser, bweter, krever, exper,
katar, batar, Mozar, rekter.
Pa bizen ou konn so zistwar,
seki li fer dan marenwar.
Pa bizen ou konn so zistwar,
seki li fer dan marenwar.
Pa bizen ou konn so zistwar,
seki li fer dan marenwar.

4. LI FER GRAN-NWAR AR BANN TI-NWAR

Get li fer so bel peto,
vadire limem Django.
Rant dan kwen, les li pase!
To fronte ti malelve?
Li fer gran-nwar ar bann ti-nwar
Me kan li zwenn barrka saheb,
ki li blan, zonn, maron ou nwar,
so bel bataz koumans gagn feb.
Ou pete santi bon misie!

Tann li deklar so vantar,
vadire limem Nanar.
Li defons laport ouver,
Fer gardien simitier per.
Li fer gran-nwar ar bann ti-nwar
Me kan li zwenn barrka saheb,
ki li blan, zonn, maron ou nwar,
so bel bataz koumans gagn feb.
Ou pete santi bon misie!

Ekout so lavwa loraz
ki fer fetaz vinn feyaz.
Li donn lord soley leve,
komann lamare monte.
Li fer gran-nwar ar bann ti-nwar
Me kan li zwenn barrka saheb,
ki li blan, zonn, maron ou nwar,
so bel bataz koumans gagn feb.
Ou pete santi bon misie!

Li ti ne dan kafouyaz,
grandi dan nik magouyaz.
Grasa li pie fri fleri,
larkansiel gagn premie pri.
Li fer gran-nwar ar bann ti-nwar
Me kan li zwenn barrka saheb,
ki li blan, zonn, maron ou nwar,
so bel bataz koumans gagn feb.
Ou pete santi bon misie!

Me kan li zwenn barrka saheb,
ki li blan, zonn, maron ou nwar,
so bel bataz koumans gagn feb.
Ou pete santi bon misie!
Ou pete santi bon misie!
Ou pete santi bon misie!

5. VENTAN PLI TAR

Ventan pli tar li nepli enn baba:
leker rod lamour; lekor rod plezir
dan zwisans partaze – pa koz baba.
Zenes anfler ena dezir pou zwir.
Letan pase, lavi sanze;
gete avan nepli frengan.
Letan pase, lavi sanze;
aster nepli letan lontan.

Depi ventan zot ansam, aster non.
Ki finn ariv zot, zot finn separe?
Zot ti fer serman lor lamour-pasion
e ler pasion tengn nepli res nanye.
Letan pase, lavi sanze;
gete avan nepli frengan.
Letan pase, lavi sanze;
aster nepli letan lontan.

Depi trant an pe koz konsomasyon,
globalizasyon ek komers mondial.
Komers finn gagn so organizasyon
e lerwa pitay aster pe donn bal.
Letan pase, lavi sanze;
gete avan nepli frengan.
Letan pase, lavi sanze;
aster nepli letan lontan.

An katroven douz dan samem Riyo
ti ena lespwar nou koumans trouv kler.
Me an de mil douz nou nepli matlo:
linet rounpi kare touf lalimier.
Letan pase, lavi sanze;
gete avan nepli frengan.
Letan pase, lavi sanze;
aster nepli letan lontan.

Lavi pe sanze me lespri bloke;
dan nou lagam pran, zame pans lezot,
nou'nn bliye done, bliye partaze.
Aster Gaia pe regle so kont.
Letan pase, lavi sanze;
gete avan nepli frengan.
Letan pase, lavi sanze;
aster nepli letan lontan.

6. LI KOZ NENPORT LATET SO'RPA

Kan li koze mwa mo gagn tris
parski zordi pe vinn lavey.
Li fer parey kouma artis
kan so enspirasion andey.
Li seye mem abba, abba!
Li ganase, li radote;
kouple, refren finn melanze.
Li koz nenport latet so'rpa.

Kan li koze ena gagn bon.
Depi ventan, kikfwa trantan,
vire-tourne nou tann mem son
ki fer zokris gagn trableman.
Li seye mem abba, abba!
Li ganase, li radote;
kouple, refren finn melanze.
Li koz nenport latet so'rpa.

Realite finn bien sanze:
isi pli bon, laba pli pir.
Normal sa! Nanye pa parfe!
Me nou Zoro so latet dir.
Li seye mem abba, abba!
Li ganase, li radote;
kouple, refren finn melanze.
Li koz nenport latet so'rpa.

Kan pa konpran, retourn lekol;
zet vie gramer ek diksioner;
pa fer bengali lor lakol.
Kan fer nwar, alim lalimier.
Li seye mem abba, abba!
Li ganase, li radote;
kouple, refren finn melanze.
Li koz nenport latet so'rpa.

Li seye mem abba, abba!
Li ganase, li radote;
kouple, refren finn melanze.
Li koz nenport latet so'rpa.
Li koz nenport latet so'rpa.
Li koz nenport latet so'rpa.

7. ANGLE-FRANSE LI BIZEN

Baba la dan so lakaz
konn bien langaz so vilaz
me ler avoy li dan klas
lor vites li vinn bagas.
Angle-Franse li bizen;
lang ansestral li bizen;
Esperanto li bizen;
Volapouk pou bous tou zwen.
Letansa pov piti la
finn bliye Madam Sere.

Avan zanfan la aprann
lir, ekir ek kalkile
so lalang finn amare
e so aprann tom anpann.
Angle-Franse li bizen;
lang ansestral li bizen;
Esperanto li bizen;
Volapouk pou bous tou zwen.
Letansa pov piti la
finn bliye Madam Sere.

Dan biro "howdoyoudo",
lagazet "quepuis-jepourvous"
peyna plas pou so patwa;
so 'parler' peyna kara.
Angle-Franse li bizen;
lang ansestral li bizen;
Esperanto li bizen;
Volapouk pou bous tou zwen.
Letansa pov piti la
finn bliye Madam Sere.

Parfwa li'anvi kraz partou;
parfwa li'avi rant dan trou.
Enn zour pa kone kifer
li ti trangle so partner.
Angle-Franse li bizen;
lang ansestral li bizen;
Esperanto li bizen;
Volapouk pou bous tou zwen.
Letansa pov piti la
finn bliye Madam Sere.

8. KOMIE FOS SIME ANKOR

Bann gran tenor ekonomik
ti obliz nou aprann par ker
filozofi Labank Mondial:
get bann tandans marse mondial
e fer konfians bann arkanter
pouki Moris pa tom anpik.
Bato ranpli ar marsandiz
vomi dolar dan nou tirwar;
bato ranpli ar marsandiz
pou satisfere nou dan tou zar.
Bous to lizie, ferm to lespri;
napa ekout marsan maler.
Bous to zorey, pa ekout li;
li pa'le to vinn milioner.

Dir mwa kifer mo'nn res fatra?

Bann gran tenor pedagozik
ti obliz nou gob zot program
miltilengism pa konn limit:
zaz boukou lang pou fer twa fit;
to lalang pou vinn bien kram-kram
kouma zeni akademik.
Sertifika tou kalite
pou plen kofor ar biye mil;
sertifika tou kalite
pou fer to vwazen gagn labil.
Bous to lizie, ferm to lespri;
napa ekout marsan maler.
Bous to zorey, pa ekout li;
li pa'le to vinn milioner.

Dir mwa kifer mo'nn res fatra?

Bous to lizie, ferm to lespri;
napa ekout marsan maler.
Bous to zorey, pa ekout li;
li pa'le to vinn milioner.

Dir mwa kifer mo'nn res fatra?
Dir mwa kifer mo'nn res fatra?
Dir mwa kifer mo'nn res fatra?

9. SEKI PLI GRAN

Dan so fami limem pli gran;
fam zanfan bizen ekoute
seki li dir san rezenbe.
Sinon tansion to anpandan!
Akoz limem ki pli gran,
lalwa rekonet so ran;
akoz limem ki pli gran
li'nn bliye seki pli Gran.

Dan so vilaz limem pli gran;
tou vilazwa fer atansion
pa fer li sap depi so gon.
Zot pa'le gagn dezagreman.
Akoz limem ki pli gran,
lalwa rekonet so ran;
akoz limem ki pli gran
li'nn bliye seki pli Gran.

Dan so pei limem pli gran;
bann roderbout ek bann souser
pe ranpli diksioner flater
ar parol sikre kontretan.
Akoz limem ki pli gran,
lalwa rekonet so ran;
akoz limem ki pli gran
li'nn bliye seki pli Gran.

Lor planet Ter limem pli gran;
bann gouvernman gagn tarrtarri,
kasiet latet kouma angi
ler li montre li mekontan.
Akoz limem ki pli gran,
lalwa rekonet so ran;
akoz limem ki pli gran
li'nn bliye seki pli Gran.

Akoz limem ki pli gran,
lalwa rekonet so ran;
akoz limem ki pli gran
li'nn bliye seki pli Gran.
Li'nn bliye seki pli Gran!
Li'nn bliye seki pli Gran!
Li'nn bliye seki pli Gran!

10. LI FEB AKOZ LI FOR, LI FOR AKOZ LI FEB

Reken dan lamer ena gran lafors,
ena gran vites ki fer nou krake.
Me dan akwaryom fini so lafors,
fini so vites. Nou nepli krake.
Me get enn imen. Li feb dan dilo;
li feb dan lezer; li feb lor later
Me li for partou e li gran faner
e li gran fezer.

Enn leg dan lezer ena gran lafors,
ena gran vites ki fer nou per li.
Ferm li dan kazot. Fini so lafors,
fini so vites. Nou nepli per li.
Me get enn imen. Li feb dan dilo;
li feb dan lezer; li feb lor later
Me li for partou e li gran faner
e li gran fezer.

Enn lion dan savann ena gran lafors,
ena gran vites ki fer nou tranble.
Ferm li dan enn zou. Fini so lafors,
fini so vites. Nou nepli tranble.
Me get enn imen. Li feb dan dilo;
li feb dan lezer; li feb lor later
Me li for partou e li gran faner
e li gran fezer.

Ler get enn imen li peyna lafors,
li peyna vites. Li zis enn pov jab
frazil dan lamer, frazil dan lezer;
e mem lor later li nanye san sab.
Li'nn envant zouti, li'nn envant bann zarm;
li akapar tou, li fer dominer.
Li met kler partou; viol Mama-Later.
Li lerwa faner.

Ler get enn imen li peyna lafors,
li peyna vites. Li zis enn pov jab
frazil dan lamer, frazil dan lezer;
e mem lor later li nanye san sab.
Li'nn envant zouti, li'nn envant bann zarm;
li akapar tou, li fer dominer.
Li met kler partou; viol Mama-Later.
Li lerwa faner.
Li lerwa faner.
Li lerwa faner.

11. SANS TO LA

Parfwa kan letan pa bon
moud gate, lakaz koule,
lenz mouye, seve tranpe.
Me malgre difikilte
zame mo al koul dan fon
akoz to la pou vey mwa.
Sans to la, mo bieneme!
Sans To la mo Bieneme!

Kan soley finn al kasiet
e lesiel finn met kasket;
kan niaz nwar finn vinn kolos,
met lalimier dan so pos
pa kwar sa fer mwa vinn gos
akoz to la pou vey mwa.
Sans to la, mo bieneme!
Sans To la mo Bieneme!

Kan rafal pe fer laraz,
sifonn fetaz lor lakaz,
kas brans, derasinn bann pie,
fer karo vinn marekaz,
zame mo pou perdi pie
akoz to la pou vey mwa.
Sans to la, mo bieneme!
Sans To la mo Bieneme!

Kan lanez Pol Nor pe fonn,
ekwater vinn tropikal,
borlamer pe mont montagn,
lafore pe alime,
mo pa pou dekouraze
akoz to la pou vey mwa.
Sans to la, mo bieneme!
Sans To la mo Bieneme!

Mo pa pou dekouraze
akoz to la pou vey mwa.
Sans to la, mo bieneme!
Sans To la mo Bieneme!
Sans to la, mo bieneme!
Sans To la mo Bieneme!
Sans to la, mo bieneme!
Sans To la mo Bieneme!

12. LIZIE BOUSE PAR ROUTINN

Li ti enn bon perdfami
ki diriz so lantrepriz:
repar karotsou, lasam;
ar taylever zant touni
anpes bann sofer gagn kriz;
vie larou plat revinn jam.
Me enn zour choubles rantre;
li pa fouti adapte.
Lizie bouse par routinn
li al pran sime mofinn.

Li ti enn bon ferblantie
ki ti ranz bwat kondane,
larozwar ek lantonwar;
grendorz pa fer li tike,
lanbreken anfant bote;
li ti lerwa dan lafwar.
Me enn zour plastik rantre;
li pa fouti adapte.
Lizie bouse par routinn
li al pran sime mofinn.

Li ti enn bon profeser
ki ti montre lir, ekrire,
kalkil ek zeografi;
so zelev finn vinn dokter,
debrouye mem latet dir;
gouverner ti dekor li.
Me enn zour laptop rantre;
li pa fouti adapte.
Lizie bouse par routinn
li al pran sime mofinn.

Li ti enn bon pratikan
ki konn lapriyer parker,
ki repet verse sakre;
li swiv parker lansengenman,
repet parol san erer,
swiv sistem san mem panse.
Me enn zour enn dout rantre;
li pa fouti adapte.
Lizie bouse par routinn
li al pran sime mofinn.
Lizie bouse par routinn
li al pran sime mofinn.
Lizie bouse par routinn
li al pran sime mofinn.

13. ENN FWA DAN ENN PEI

Enn fwa dan enn pei ti ena enn bankie
ki ti ankouraz seving ek lekonomi.
Enn zour moutouk gourmandiz rant dan so koko.
Depi sa zour la, linet rounpi lor lizie,
li priye Mamon e roul biznes kazino.
Enn fwa dan enn pei...

Enn fwa dan enn pei ti ena boutikie
ki ti ed so kliyan tir rasion touletan;
pran kredi e peye kan kas lakoup rantre.
Enn zour lespri Mamon ouver lizie gourman,
donn li foli grander, lapeti kraz tipti.
Enn fwa dan enn pei...

Enn fwa dan enn pei ti ena gourrouji
ki ti ed bann zanfan aprann lir ek ekir;
ti konsey bann paran lor sime lavenir;
ti okip so vilaz. Me enn zour Lisifer
reysi fer profeser gagn dezir milioner.
Enn fwa dan enn pei...

Enn fwa dan enn pei ti ena enn dokter
ki ti vizit malad, okip zot maladi.
Li pa ti ena aksion dan bann farmasi
ziska zour ki profi ti kidnap so lespri.
Aster enn gran klinik kot li pe fer fezer.
Enn fwa dan enn pei...

Enn fwa dan enn pei ti ena enn swami
ki ti konn lansengnman Mahatma ek Zezi.
Me enn zour yenn fizon pouri net so profon,
fer li tourn so regar dan direksion Mamon.
E depi sa zour la li tann zis son rounpi.
Enn fwa dan enn pei...

Enn fwa dan enn pei enn pep ti reflesi
dan solidarite, antred ek partaze.
Mamon dekouraze oblize abdike;
sen foulous, sen marday oblize swiside.
E depi sa zour la lamour pe dirize.
Enn fwa dan enn pei...

14. NOU DIR NON ANSAM

Mem derasine; mem li ansene
li ti gagn kouraz dir "NON!" gran misie.
Zot ti pas blanko lor nom ek kiltir,
fer li vinn enn 'SOZ' pou istwar fitir.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.

Sari desire; doti rapiese
li ti gagn kouraz dir "NON!" gran misie.
Enn sans li pa ti perdi so kiltir
ki ti permet li ekrir so fitir.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.

Ki li dan karo, ki li dan lizinn
li pa ti gagn per dir "NON!" ar mofinn.
Li'nn donn so zanfan baz nouvo kiltir
pou ki zot ekrir enn nouvo fitir.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.

Zordi dan pei ena'nn ti pogne
gourman egois pa aret fane.
Nou dir "NON!" ansam! Samem nou kiltir
pou nou ranz dime enn nouvo fitir.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.

Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.
Kan zis enn dir 'non', lasenn pa kase;
kan nou tou dir "NON!" lasenn voltize.

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15. ENPOTAN PA ENPORTAN

Tekzaswala refer sourir,
so pwi petrol anplen rannman
e nouvo pwi pe sengn petrol.
Konter petrol pous enn soupir:
teknoloji li enportan
fer nouvo pwi vomi petrol.
Ena ti kwar explwatasion
fosil fyuel dan finision!
Ala nouvo-nouvo zizman
pe fer Gaia gagn trableman.
Teknolozi li enpotan
pou protez nou environnman.

Vroumvroumwala dres so bofor:
dimann-seplay dan so faver.
Popilasion kontan loto;
teknoloji pe kas rekor;
larout pez akselerater;
labank pe donn zero depo.
Ena ti kwar explwatasion
fosil fyuel dan finision!
Ala nouvo-nouvo zizman
pe fer Gaia gagn trableman.
Teknolozi li enpotan
pou protez nou environnman.

Krwasanswala dres so lagorz.
Li sir li pe gagn elexion.
Li pa ena problem finans;
teknoloji pa manz margo.
Zis ankouraz konsomasion
e zis tap plen ziska li rans.
Ena ti kwar explwatasion
fosil fyuel dan finision!
Ala nouvo-nouvo zizman
pe fer Gaia gagn trableman.
Teknolozi li enpotan
pou protez nou environnman.

16. GET DIVAN, BES LATET, FONSE!

Mo ti neve enn ras apar;
ar li napa ena zistwar.
Divan fer servolan monte;
plis divan for, plis li monte.
Akoz samem li'atann siklonn
pou fil patang ki kas lalinn.
Li finn aprann ar so papa
- dan nou vilaz li'enn kalipa -
falepa pran kont kat kote;
get divan, bes latet, fonse.

Mo ti nies 'si enn ras extra;
ar li peyna katakata.
Bann pie pa reziste siklonn;
be ras bann pie e koul kolonn.
Kolonn beton ar brans beton
fer toufann mor ar fristrasion.
Li finn aprann ar so papa
- dan nou vilaz li'enn kalipa -
falepa pran kont kat kote;
get divan, bes latet, fonse.

Mo garson 'si enn ras bizar;
li pa kwar nou bizen istwar.
Seki zordi ki permanan;
profi selman enteresan.
Li vann later, li aste lor
e pa ezite pou kraz kor.
Li finn aprann ar so papa
- dan nou vilaz li'enn kalipa -
falepa pran kont kat kote;
get divan, bes latet, fonse.

Nou bann zanfan finn vinn katar
parski adilt bien anretar.
Nou finn bloke dan ti kare;
pa trouv pli lwen ki nou nene.
Nou nek zis get nou lentere,
bliye dife nou'nn alime.
Nou finn aprann ar nou papa
- dan nou vilaz zot kalipa -
falepa pran kont kat kote;
get divan, bes latet, fonse.

Get divan, bes latet, fonse!
Get divan, bes latet, fonse!
Get divan, bes latet, fonse!

17. PA ZIS LABA. ISI OSI.

Finn fer nou kwar Bondie enn zom;
so seve blon, so lizie ble.
Finn fer nou kwar zis dan Lerop
ena servo, ena bote;
Lafrik, Lazi enn touk lagom.
Pie zoli fler partou parey;
pie zoli fri partou parey;
larivier kler partou parey.
Pa zis laba. Isi osi.

Finn fer nou kwar anz dan lesiel
Eropeen ar de lezel.
Finn fer nou kwar zis dan Lerop
gagn benedikcion par lapel;
Lafrik, Lazi bon pou poubel.
Pie zoli fler partou parey;
pie zoli fri partou parey;
larivier kler partou parey.
Pa zis laba. Isi osi.

Finn fer nou kwar lentelizans
bwar dile vas Eropeen.
Finn fer nou kwar zis dan Lerop
ena konesans ek siyans;
ena talan ek lespri sen.
Pie zoli fler partou parey;
pie zoli fri partou parey;
larivier kler partou parey.
Pa zis laba. Isi osi.

Akoz zot ena lamone,
teknoloji ek armeman
zot fer nou kwar zis dan Lerop
ena lider, bon dirizan.
Malsans! Malsans! Zot finn bliye
Pie zoli fler partou parey;
pie fler fane partou parey;
pie zoli fri partou parey;
pie fri fletri partou parey
larivier kler partou parey;
larivier sal partou parey.
Pa zis laba. Isi osi.
Pa zis laba. Isi osi.
Pa zis laba. Isi osi.
Pa zis laba. Isi osi.

18. LIPIE POU PRAN PLAS LATET

Ler li ti ankor lekol
enn misie 'papa sikdorz'
servi lix ziska lagorz
may bengali lor lakol;
fer li kontan enterdi
ziska pa kapav sorti.
Lerla li fer komision
ziska fini dan prizon.
Kondanasion ekzanpler
pou sem terer dan leker;
kan li fini pey so det
lipie pou pran plas latet.

Ler li ti ankor lekol
zot ti dir li enn pagla;
ti fel CPE de fwa;
bien zenn ti rant dan lazol.
Li pa ti per enterdi,
enn ti minit paradi;
travay zoke pou patron
ziska fini dan prizon.
Kondanasion ekzanpler
pou sem terer dan leker;
kan li fini pey so det
lipie pou pran plas latet.

Poutan li ti bien malen;
li ti pas tou lekzame;
ti al liniversite;
li ti travay farmasien.
Vinn ris, pran risk, trik rezis,
pa ti per fer sis vinn dis;
kontak enternasional
fer kabal vinn festival.
Kondanasion ekzanpler
pou sem terer dan leker;
kan li fini pey so det
lipie pou pran plas latet.
Kondanasion ekzanpler
pou sem terer dan leker;
kan li fini pey so det
lipie pou pran plas latet.

19. KISANNLA PA PE KONPRAN?

Boner gramaten vwazen boulverse
dir mwa lazenes pe vinn latet dir.
Zot nepli respe paran, profeser;
oblize fors zot pou fer lapriyer;
aster zot pa lir liv literatir;
pa'le tann parle spiritualite.
Paran dir zanfan kifer partaze;
viker dir krwayan bannla pe fane;
profeser repet leson ti'aprann yer;
politisien per revolt popiler.
Kisannla pa pe konpran? Kisannla?

Lekol dir zanfan aprann teori
ki zanfan kone fini depase.
Paran fors zanfan swazir profesion
ki plen pos san donn zot satisfaksion.
Viker pe dir zenn sex enn gran pese;
swazir abstinans pou bondie beni.
Paran dir zanfan kifer partaze;
viker dir krwayan bannla pe fane;
profeser repet leson ti'aprann yer;
politisien per revolt popiler.
Kisannla pa pe konpran? Kisannla?

Bann vie pa konpran zot ki responsab
si zarden Bondie pe vinn simitier;
zot pa axepte valer ansestral
pe kal devlopman nouvo familial;
dan verze zordi zot 'le plant fri yer
kan zenes pa'le ekout zot palab.
Paran dir zanfan kifer partaze;
viker dir krwayan bannla pe fane;
profeser repet leson ti'aprann yer;
politisien per revolt popiler.
Kisannla pa pe konpran? Kisannla?
Kisannla pa pe konpran? Kisannla?
Kisannla pa pe konpran? Kisannla?

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20. ARET KRAZ KOR LAZENES!

Laba dan Lespagn enn lor kat zenn zan
pe manz so margoiz dan imiliasion
parski pa ena travay pou donn li.
Bann benkster voras pe export larzan
pou enport marsandiz konsomasion.
Ala kimannyer zot grosi profi.
Aster to dir mwa ki bann zenn engra,
pe relir Karl Marx, pa respe bourzwa,
koz revolision ek liberasion!
Ki kalite lavi to finn donn li?

Laba dan Lafrans, dan Langleter 'si
zenn zan ar degre pa pe gagn lizour;
oblize zet lank dan lakaz mama.
Gouvernman bankie pe pran ar piti
pou grosi bann gro. Pa fer zot letour!
Pouvwar lamone pe donn zot nisa.
Aster to dir mwa ki bann zenn engra,
pe relir Karl Marx, pa respe bourzwa,
koz revolision ek liberasion!
Ki kalite lavi to finn donn li?

Isi dan Moris ki to pe trouve?
Lekol li gratis me zenes ferfout
parski li kone dime pou dan trou.
Eski dan so rev ena enn dime
ki fer li anv'i azir koutkekout,
e ki fer li dir "Nou sanz baz foutou!"?
Aster to dir mwa ki bann zenn engra,
pe relir Karl Marx, pa respe bourzwa,
koz revolision ek liberasion!
Ki kalite lavi to finn donn li?

Tou pe mars traver; biyosfer malad
akoz gourmandiz angourdi nou nam,
touf nou sans, nou leker ek nou lespri.
Sime egois fer tou vinn kakad!
To trouv drol li rod konfor dan enn dam?
Pou tou erer yer nou pe pey so pri.
Aster to dir mwa ki bann zenn engra,
pe relir Karl Marx, pa respe bourzwa,
koz revolision ek liberasion!
Ki kalite lavi to finn donn li?
Ki kalite lavi to finn donn li?
Ki kalite lavi to finn donn li?

21. KI POU DIR BANN ZENN?

Ki pou dir bann zenn? Dir mwa ki pou dir!
Ekout profeser, gagn sertifika?
Pans loner fami, koutim, tradision?
Bizen sakrifie, pli tar to va zwir?
Fer kouma nou bann, pa kouma bannla?
Mazinn nou kiltir ek nou relizion?
Nou bato pe pran dilo;
nou avion lezel kase;
kaleptis finn vinn flanbo;
robine pa'le koule;
disab finn rant dan karo;
lesiel finn perdi so ble.
Ki pou dir bann zenn? Dir mwa ki pou dir!

Ki pou dir bann zenn? Dir mwa ki pou dir!
Fode vinn dokter ousa avoka?
Vinn exper kontab pou gagn promosion?
Zet to lagitar, bliye lapentir?
Bliye poezi, teat, sinema?
Depite, minis, prosenn elexion?
Nou bato pe pran dilo;
nou avion lezel kase;
kaleptis finn vinn flanbo;
robine pa'le koule;
disab finn rant dan karo;
lesiel finn perdi so ble.
Ki pou dir bann zenn? Dir mwa ki pou dir!

Ki pou dir bann zenn? Dir mwa ki pou dir!
Fer atansion ekolozikwala;
get patron lizinn dan so limouzinn;
get patron labank toulezour plen tenk;
rod enn tifi ris, rod enn garson ris;
koze romans rann, pa donn dividenn.

Nou bato pe pran dilo;
nou avion lezel kase;
kaleptis finn vinn flanbo;
robine pa'le koule;
disab finn rant dan karo;
lesiel finn perdi so ble.
Ki pou dir bann zenn? Dir mwa ki pou dir!
Ki pou dir bann zenn? Dir mwa ki pou dir!
Ki pou dir bann zenn? Dir mwa ki pou dir!

22. ZENES LONTAN, ZENES ASTER

Bann sinior pe dir jinior pe fane;
pa ena laont, pa ena respe;
movi ar kiltir, loner gran fami.
"Nou lepok", zot dir, "kan enn gran koze,
tipti ekoute, zame rezenbe.
Aster bann trwa kar pe deklar mari."
Lontan lavi ti pli senp
e liberte ti bien mens;
Nou ti aksepte terer,
sakenn dan so ti kazot.
Lotorite arbitrer
bonavini donn kalot
me tousa enn zafer yer.

Bann senior pe dir bann jinior bien bet:
boner-boner zot manz fri ki defann;
get fim pa bizen, lir liv pa bizen;
konsom pa bizen, pa lir lavi sen;
zot fer malelve, vit-vit perdi bann;
olie ramas kas zot prefer fer det.
Lontan lavi ti pli senp
e liberte ti bien mens;
Nou ti aksepte terer,
sakenn dan so ti kazot.
Lotorite arbitrer
bonavini donn kalot
me tousa enn zafer yer.

Bann sinior plengne ki jinior bizar:
kan dir zot kiksoz zot fer lekontrer;
kan donn zot konsey zot nek lev nene;
zot rant lakaz tar, dormi ziska tar;
zot dir zot prefer res selibater;
apre maryaz zot vit-vit divorce.
Lontan lavi ti pli senp
e liberte ti bien mens;
Nou ti aksepte terer,
sakenn dan so ti kazot.
Lotorite arbitrer
bonavini donn kalot
me tousa enn zafer yer.

23. TO LALIMIER

Larout ki nou'nn pran dan karo gourman;
bitim egois ki tapis sime;
lekol ki montre sakenn so sakenn;
legliz ki prefer marye ar bankie;
paran ki mizir boner ar pitay
finn bliye veritab mesaz Bondie.
Lafwa pe pati dan enpresionan;
ritiel pe trangle Lespri Kreasion.
Zanfan pe patoz dan restan Mamon.
Senier ekler nou ar To Lalimier,
ar To Lalimier.

Nou tou pran prete ar nou tizanf
me kan ler vini pou repey nou det
nou deklar fayit – nou bann bangoler.
Diversite biyosfer nesesser
pou anpes lavi piktet dan raket.
Pa pou pey par trans, pou pey tou kontan.
Lafwa pe pati dan enpresionan;
ritiel pe trangle Lespri Kreasion.
Zanfan pe patoz dan restan Mamon.
Senier ekler nou ar To Lalimier,
ar To Lalimier.

Nou pe ranz sato, pa okip karo;
nou okip servo, pa pans ar leker;
lozik mekanik efas entwision;
parti ki vizib touf nam envizib;
konsomasyon bril sivilizasyon;
sansasyonel partou pe fer firer.
Lafwa pe pati dan enpresionan;
ritiel pe trangle Lespri Kreasion.
Zanfan pe patoz dan restan Mamon.
Senier ekler nou ar To Lalimier,
ar To Lalimier.
Lafwa pe pati dan enpresionan;
ritiel pe trangle Lespri Kreasion.
Zanfan pe patoz dan restan Mamon.
Senier ekler nou ar To Lalimier,
ar To Lalimier.

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24. SI NOU TOU...

Si nou tou nou ti sant louanz anker
kikfwa nou ti pou kapav tous leker
egois gourman ki pa konn nanye
apart met zero ar so lamone.
Bondie okouran dega ki nou'nn fer;
zis bann gran senier miltimiliarder
finn aret trouve, finn aret tande
zwazo pe kriye, zanfan pe plore.
Kapavet lor enn lot planet koryas
dan enn galaxi lot kote lespas
Mozar, Picasso, Shakespeare ek Einstein
fer lavi riye san defons montagn.

Si nou tou ansam ti'aret fer vilen
e aret pran plis ki seki bizen
pou sey fer lavi gagn enn gou dimiel
san tortir later, lamer ek lesiel.
Kreater kone malang nou'nn fane
parski nou nek pran, pa pans pou done;
e nou deklar sourd, kannwa ek kaylous
pou plen san zefor kofor ar foulous.
Kapavet lor enn lot planet koryas
dan enn galaxi lot kote lespas
Mozar, Picasso, Shakespeare ek Einstein
fer lavi riye san defons montagn.

Si nou tou ansam ti koumans konpran
ki trezor later li pou tou zanfan,
tou zanfan imen, plant ek zaimo
ki viv lor later, ki viv dan dilo,
ki viv dan lezer e dan lafore,
ki grenpe, file, maye, demaye...
Si nou tou ansam ti konpran tousa
nou pa ti pou ranz enn lemonn fatra.
Kapavet lor enn lot planet koryas
dan enn galaxi lot kote lespas
Mozar, Picasso, Shakespeare ek Einstein
fer lavi riye san defons montagn...
fer lavi riye san defons montagn...
fer lavi riye san defons montagn...
fer lavi riye san defons montagn...

25. LIR EK EKRIR

Kan nou konn ekri lerla nou dekrir
ar plis presizyon seki nou ete;
e kan nou konn lir nou vwayaz dan sir
dan natir lotla san mem deplase.
Lekritir tir nou dan trou dekadans;
donn nou lafors pou regagn dinite;
nouri lenerzi pou nou avanse.
Konesans lerla mat ar ignorans.

Nou kapav ekri nom, laz ek ladres;
fer lezot aprann nou idantite
e nou kapav lir ki lezot ete.
Ala kimanier nou pas tes lor tes.
Lekritir tir nou dan trou dekadans;
donn nou lafors pou regagn dinite;
nouri lenerzi pou nou avanse.
Konesans lerla mat ar ignorans.

Parol ki koze vit-vit anvole;
parol lor papie get letan pase.
Anou tou aprann fixe lor papie
boner ek tristes ki lavi done.
Lekritir tir nou dan trou dekadans;
donn nou lafors pou regagn dinite;
nouri lenerzi pou nou avanse.
Konesans lerla mat ar ignorans.

Grasa lekritir nou tou kapav lir
parol sakre ki finn travers letan,
travers lespas pou rant dan nou kiltir,
ed nou fer fas tristes ek kontantman.
Lekritir tir nou dan trou dekadans;
donn nou lafors pou regagn dinite;
nouri lenerzi pou nou avanse.
Konesans lerla mat ar ignorans.

Me malsans pou nou ena ki servi
parol lor papie pou brouy nou lespri;
servi kiltir nob pou sem pouritir,
servi lekritir pou nourri vanpir.
Lekritir tir nou dan trou dekadans;
donn nou lafors pou regagn dinite;
nouri lenerzi pou nou avanse.
Konesans lerla mat ar ignorans.

26. O SARASWATEE!

Pran enn ti baton. Lor disab mouye
tras kontour to nom mem si vag apre
pou efas memwar to prezans isi.
Dir Bondie mersi. Dir Bondie mersi.
O Saraswatee beni to zanfan,
montre zot ekrir pou zot kapav dir
seki zot ete, seki zot ole.

Pran enn bout kreyon. Lor enn bout lardwaz
desinn enn soley mem si tilapli
pou mouy-mouy memwar to prezans isi.
Dir Bondie mersi. Dir Bondie mersi.
O Saraswatee beni to zanfan,
montre zot ekrir pou zot kapav dir
seki zot ete, seki zot ole.

Trap bien to kreyon. Pa per pou ekrir
vizion lavenir mem si tilabriz
pou sifonn memwar to prezans isi.
Dir Bondie mersi. Dir Bondie mersi.
O Saraswatee beni to zanfan,
montre zot ekrir pou zot kapav dir
seki zot ete, seki zot ole.

Pran to plim aster. Ekrir dan to lang
desten dous-amer mem si sounami
pou nway net memwar to prezans isi.
Dir Bondie mersi. Dir Bondie mersi.
O Saraswatee beni to zanfan,
montre zot ekrir pou zot kapav dir
seki zot ete, seki zot ole.

Servi kompyouter. Pa les dideor
fer gran-nwar ar twa mem si enn trou nwar
pou aval memwar to prezans isi.
Dir Bondie mersi. Dir Bondie mersi.
O Saraswatee beni to zanfan,
montre zot ekrir pou zot kapav dir
seki zot ete, seki zot ole.
O Saraswatee beni to zanfan,
montre zot ekrir pou zot kapav dir
seki zot ete, seki zot ole.

27. SIME BONDIE

Dinite li rim ar laverite;
laverite rim ar senserite;
senserite rim ar lamour Bondie.
Konn laverite, pa zis ekoute
seki lezot pe radotrabase;
lir bann liv sakre, konn enterprete;
sinon dinite nway dan lentere.
Sime Bondie senp parski li onet;
parski li onet, sime Bondie senp.

Dinite li rim ar limanite
e sa li rim ar solidarite
e sa li rim ar rezim partaze.
Konpran to istwar, pa ekout zistwar
ousa rakontar tetar ki deklar
renar lergeite li enn ti petar
fizet ki patoz dan memwar lamar.
Sime Bondie senp parski li onet;
parski li onet, sime Bondie senp.

Lespwar rim ar kwar ki rim ar gayar
ki rim ar dardar ki rim ar lagar
ki rim ar ferpar ki rim ar Lil Far.
Ena ki pou dir li rim ar vantar
ki rim ar retar ki rim ar 'tro tar'
ki rim ar tazar ki rim ar razwar,
marenwar, dinwar parski zot pa kwar:
Sime Bondie senp parski li onet;
parski li onet, sime Bondie senp.

Sime Bondie rim ar travay onet;
falepa fer li rim ar travay tret,
ar douler koutfwet, ar trik malonet.
Falepa soutir vis-kapris benkster
ki rim ar krever ki rim ar bezer
ki rim ar voler ki rim ar taker
ek roderdeler ek lerwa-faner.
Sime Bondie senp parski li onet;
parski li onet, sime Bondie senp.
Sime Bondie senp parski li onet;
parski li onet, sime Bondie senp.

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01. Lamour kouyoner
Fer enbesil trouv zekler.
Zes touy konesans!
02. Mo finn gagn mo reg;
Nou lamour pa pe fleri.
Ser mwa for, gate!
03. Madam la malad;
fer li sarye pa bizen.
Get li dan kaso!
04. Lekol bien malad.
Malgre wit-dis an lor ban
zanfan pil anplas.
05. Madam la dir mwa,
"Garson la zanf an ou frer."
Ankor enn mirak?
06. Dan Riyo Plis Ven
Bann agwa gro lamone
fer vre vinn manti.
07. Biyosfer dan pens?
Pa vinn deranz mwa foutou!
Mo pe balans kont.
08. Fouf! Kraz masala.
Li lour sa baba ros la.
Mo fer li pou twa.
09. Ki Riyo plis ven?
Plito koz Ero ven douz!
Anou bat enn boul!
10. Kan lamer vinn fou;
kan lesiel vinn asmatik;
kan later mor sek...
11. Lor lamour-pasion
zot ti rod leternite.
Labrez vinn lasann.

12. Kan Linga pran tou,
fer Yoni vinn nwar touni,
pa koz devlopman.

13. Drwa reproduksion
ek so liberte sexiel
se larout dirab!

14. Lantrepriz dir non;
Sen Siez donn benediksjon.
Lavi fam lanfer.

15. Devlopman dirab?
San fam tousa enposib.
Fode de ansam.

16. Konsome baba!
Samem sime nirrvana.
Paradi lanfer.

17. Zezi ek Gandhi
ti kondann kiltir 'Pran Tou'.
Zot disip bliye.

18. Bilengism bien bon.
'Troboukoulengism' pa bon.
Lespri kas ande.

19. De lang dan balans
bar gorl maladi vieyes,
evit katastrof.

20. Detrwa lang tap pil
pers nou nam, kabos lespri,
envit katastrof.

21. Nou entelizan?
Fer zanfan konsomater!
Entelizans sa?

22. Samem devlopman?
Dis miliar homo-sapiens
dan sipermarket.

23. Olie swagn verze,
zardinie-marsan-dibwa
koup bann pie, vande.

24. Tou dimoun rod tit,
bliye seki nesaser.
Zot kontan grander.

25. Detrwa konesans
- pa zes ki touy konesans -
finn plant lesperans.

26. Sa ti reyon ble
ki ansam finn soud nou de
sort dan Bienere.

27. Kan to la, gate,
mo sir Senier Lalimier
pe ekler mo nam.

28. Kan pitay lerwa;
kan Mamon pran plas Bondie
kazino gob tou.

29. Kan konsomasyon
finn vinn moter devlopman
gaspiaz donn bal.

30. To kritik zenes?
Kritik tomem do monwar.
To premie koupab.

31. Nou zis kritike;
nou pa dir laverite.
Nou ki responsab.

32. Aret gard sekre
seki tou dimoun kone.
To fer anz plore.

33. Zenes pa kone?
Get li pe tras so sime
dan to marenwar.

34. To kiltir pe mor;
pa touy lespwar lazenes.
Li pe kre nouvo.

35. Zenes nou lespwar.
Pa per si li finn swazir
enn nouvo sime.

36. Anpes nou zanfan
al drwat lor sime routinn.
Les li revolte.

37. Rapel bann esklav.
Si po ti ena revolt

nayba liberte.

38. Rapel bann kouli.
Si pa ti ena revolt
nayba devlopman.

39. Rapel bann grevis.
Si pa ti ena revolt
nayba dinite.

40. Get sa bann artis.
Si pa ti ena revolt
nayba kreasion.

41. Ekout mizisien.
Si pa ti ena revolt
baybay nouvote.

42. Lir sa poem la.
Si pa ti ena revolt
li ti pou bien fad.

43. Li deryer baro
me so rev ankor kosto:
ankoup ek baba.

44. Pa pou rod travay!
Ar mo konesans aster
kapav debrouye.

45. Pa bizen boukou!
Ar mo ti biznes londri
mo gagn mo lavi.

46. Konesans mo lang
donn mwa boukou dinite
ek endepandans.

47. Lontan dan lekol
lir, ekrire ti enn martir.
Kreol devir bol.

48. Dan mo lil Kreol
nou ena de lang Kreol:
Morisien, Angle.

49. Deor enn prizon
ki pa les mwa devlope.
Aster mo trouv kler.

50. Baro donn lavi:
trouv lemonn enn lot manier;
konpran mo erer.

51. Pwi petrol pa meg!
Ala nou ponpe-ponpe
ziska bann pie sek.

52. Patron filing ge;
marsan loto ek avion
frot lame profi.

53. Teknolozi red
pou fer labank mont letaz;
mou pou ed Gaia.

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54. Ki pou fer isi?
Laba ena bel nisa,
isi bachara.

55. Ki pou fer isi?
Laba tou dimoun zot kler,
isi leker nwar.

56. Kifer nou koumsa?
Laba nou kwar gagn dimiel,
isi zis bwar fiel.

57. Kan nou pou konpran?
Tou seki monte, desann;
anba vinn lao.

58. Apel li zoke.
Li frazil, li vilnerab;
li may dan file.

59. Li enn gran malen.
Li servi pli feb ki li
pou fer so louvraz.

60. To dir lazistis?
Prizon plen ar ti marsan.
Kot bann gran ete?

61. Ena'nn vie gourrou
ki zame pa pou vieyi
tank nou res dan trou.
62. Get sa bann zenes,
sakenn dan so kwen, bliye
organizasion!
63. Nou finn ranz lemonn
kot nou zanfan perdi bann
dan prizon tousel.
64. Baba rod lamour;
papa dir tansion lakour.
Piti abriti.
65. Layla ti kontan
enn garson apel Majnou.
Dimoun dir zot fou.
66. Abelar kontan
Eloiz me sosiete
pini zot pese.
67. Zot ti koup so sex.
Chichi lamour gatnasion
merit pinision.
68. To pou kwar koko?
Ena dir lamour senser
sorti dan lanfer.
69. Ki malediksion
kan paran dan nwar anpes
de zanfan kontan!
70. Romeo, Ziliet,
Layla, Majnou, Abelar,
Eloiz. Ankor?
71. Valer familial?
Rar zot koze, partaze;
zame manz ansam.
72. Be ki to bizen?
Pa dir mwa, mo donn twa kas.
Enn fami ere!
73. Mo pei bizen
nouvo filozofi zenn
garanti sirvi.

LARTIK/ARTICLES

ENN TEMWAGNAZ PERSONEL PAR DEV VIRAHSAWMY

ADORASION

Dilo sakre Granbasen
Kavo sakre Perlaval
Ros Nwar sakre dan Kaaba
Tou bann pelren zwenn pou ador Sakre
Mwa pov bachara dan tousa Senier
Mo pa pe trouv twa. Pardonn mwa!
Me kan lame-lipie enn bieneme
atas lekor ar lekor; kan lalev
fonn dan zouisans parfime;
kan laverite touni pe ofer
bote eternal partaze;
kan lekor ekler lespri,
lespri fer lekor vinn sen
dan li se Twa mo adore.

Mo ti ne dan enn fami bien relizie. Mo papa ti enn militan Arya Samaj, enn mouvman relizie ki ti pe transform ek revolisionn Indouism. Mo mama ti plito kwar dan enn metisaz relizie. An 1945 kan lafiev polio ti koken mo lame gos, mo papa ti sagren parski dan so kiltir sa ti fer parti so karrma e li ti pe peye pou erer dan enn lot lavi. Pou mo mama sel solision se al dimann sekour Bondie partou kot Li ete, dan shivala, dan kovil, dan lasapel ek legliz. Li ti pe trenn-trenn mwa dan tou bann landrwa sakre, fer mwa fer ofrand ek alim labouzi. Pou mwa tousa ti enn homwerk rann, enn korve initil. Mo ti antor. San ki mo ti kone enn lame envizib ti pe grandi dan mo latet.

Aster mo konpran kifer kan zwe foutborl mo ti swazir pou zwe gorli e mo ti enn bon gorli. Pli tar dan kolez Sen Zozef mo ti koumans zwe voleborl e mo kamarad Herve Sylva, ki mo ankor zwenn, kontan rakonte kouma mo smash ti sem panik dan kan advers. An 1972 - mo bann kamarad prizon ki ankor la kapav temwagne; pa res boukou – lekip voleborl ki mo ti dirize ti pe toultan gagne. Telman souvan ki lekip advers ti prefer fer warkawt.

Pou plizier rezon, e pa so ler pou rakonte, mo ti tourn mo ledor ar Bondie. Pandan plis ki 20 banane mo ti deklar mo ateism piblikman me lonbraz Zezi ti lor mwa pou protez mwa kont saler danzere. Mo kwar ti enpe normal. Mo ti fer titbours dan lekol Sen Anfan Zezi; mo ti al kolez Sen Zozef ki ti ena kom deviz “Ad Altiora Cum Christo”; mo ti fer mo letid tersier dan Lekos, pei Kretien.

Pandan peryod ki mo ti ate, mo ti ekrire, an 1972, enn pies teat ki apel “Li”. Boukou dimoun ti mal konpran konteni sa pies trazik la. Ena ti trouv enn denonsiasion britalite polisier; ena ti trouv enn latak

direk kont gouvènmàn. Finalman pies la ti enterdi. Me ki vre sinifikasyon pies la? Bann personaz prensipal sorti dan bann tex sakre: Rawana (Ramayana), Arjouna (Mahabharata), Pier (Nouvo Testaman). Personaz prensipal ki zame paret lor lasenn peyna nom. Li mor asasine dan so selil. Tou dimoun koz 'li' me personn pa trouv 'li'. 'Li' se Zezi; so disip apel Pier. Zezi li dan prizon parski li enn konbatan pou liberte. Li enn 'fridom-fayter'. Mem mo pa ti kwar dan Bondie, Zezi, personaz-istorik, ti enn fayter pou mwa e so lavi ti enpresionn mwa.

Mwens ki 8 banane plitar, Gerard Sullivan ti dimann mwa tradir "JOSEPH AND HIS AMAZING TECHNICOLLOUR DREAMCOAT" e san mem reflesi mo desid pou apel li "ZOZEK EK SO PALTO LARKANSIEL". Kifer? Mo ti dekouver valer senbolik larkansiel kan mo ti ansengn 'The Rainbow' par D.H. Lawrence. Larkansiel vinn signatir Bondie dan so lalians ar limanite. E mo ti touzour ate! Komik non? Ti'ena dimoun, parmi ti ena relizie 'si, ki ti pe dir mwa ki zot pa ti kwar ki mo ti ate. Zot ti pe dir, "Enn dimoun ki finn ekri 'Lasours' pa kapav ate." Mo pa ti ekout zot parski dapre mwa zot ti pe ole fer mwa glis lor zot diber. Me... Enn swar tou ti sanze.

An 1984, mo ti gagn responsabilite pou organiz fet lendepandans e mo ti desid pou tir fet la dan Porlwi, amenn li dan Jimkana, Vakwa; fer li dire pandan enn semenn pou fer li terminn anapoteoz le 12 Mars zis midi. Mo ti okip personelman tou detay; mo ti bien fier mo travay. Mo ti desid pou apel fet la 'ZANFAN LARKANSIEL'.

Lavey demaraz fet, omilie lanwit mo ti tann enn lavwa dir mwa, "To vantar, twa! To kwar to konn tou me to finn bliye enn zafer vital". Mo somey ti kase. Panik. Ki sa lavwa la sa? Ki zafer mo ti finn bliye? Mo ti koumans transpir gro. Mo ti kit lili, tom lor mo zenou, dimann Bondie pardon san reflesi. Pa larezon ki ti pe koze me enn entwision ki pli for ki larezon. Ki mo ti bliye? Me ki mo ti bliye? ... Ayo! Mo ti bliye gete ki kalite letan ti pou fer dan Vakwa. Adie somey. Mo ti asize, atann biro meteo ouver pou koz ar enn ofisie.

"Misie Virahsawmy, samem peryod plis imid dan Vakwa." Koup mwa, peyna disan! Ki pou fer? Pa kapav kile. Mo ti zis kapav espere ki Bondie ti pou pardonn so zanfàn prodig.

Kan fet ti koumanse ti ena gro niaz gri dan lesiel; parfwa gro niaz nwar ti pe koste me vit divan ti pe fer enn louvraz prop. Pa bizen dir, mo ti pe pok-pok. Sa ti kontinie pandan sis zour. Fet ti enn sikse popiler. Lor setiem zour, Zour Z, zis midi ler pe lev pavyon Moris enn larkansiel ti paret lor laplenn Jimkana. Lelandime Lexpres ti titre so lartik prensipal "MÊME L'ARC-EN-CIEL Y ETAIT" Rapel? Fet la ti apel "ZANFAN LARKANSIEL".

Pandan 20 dernie banane, apartir 1992, mo finn sey aprofondi mo lafwa atraver lekritir e anmemtan devlop standar Morisien atraver tradiksyon tex laik ek sakre. Mo finn kontinie swiv larout Damas ek Emais ki serpante, zigzage. Parfwa dan lakwaze gagn difikilte pou swazire. Zordi mo kapav dir ar sertitid. Pou mwa Zezi li enn avtarr, enn enkarnasyon Bondie parey kouma Krishna. Mo travay lor literatir sakre (Mahabharatha, Baghavad-Gita, Ansien Testaman, Nouvo Testaman ek Koran) permet mwa kwar ki sakfwa ena enn gro problem, si nou konn ekoute, ena enn mesaz kler ki vini pou ed nou sorti dan marenwar.

Mo pou terminn mo temwagnaz ar lapriyer ki mo finn konpoze pou mo dir Bondie "MERSI".

LAPRIYER SAN FRONTIER

Bondie Toupwisan, san koumansman, san lafen;
Kreater liniver, lasours lamour-pardon;
Mama-Papa lavi lor later, dan lamer,
Dan lezer, dan lespas liniver galaktik,
Mersi pou tou seki To finn donn to zanfan;
Ekler mo lespri ar to lalimier divinn
Pou ki mo kapav mars lor sime liberte,
Konpasion ek partaz, solider ek drwatir.
Mersi pou To lamour petri dan liberte
Ki les nou swazire ant lebien ek lemal
Pou ki nou konesans devlop ar experyans;
Mersi To finn permet nou vinn entelizan
Pou ki nou pran konsians To grander, To pouvwar,
To lafors, To bonte; pou ki nou dekouver
Atraver To lespri ki ekler nou sime
Ler fernwar fer vantar, sey touf To kreasion.
Mama-Papa ki toultan la, Papa-Mama
Ki konpran tou, Twa ki lasours mizerikord,
Ed mwa konpran to volonte pou ki mo mars
Lor To sime; pou ki Later vinn to lakaz.
AMENN/AMINN/OM

LARTIK/ARTICLES

TO READ OR TO WRITE, THAT'S THE QUESTION!

Literacy is a very complex concept, specially in the world of multimedia communication. However it could be safely reduced, for the purpose of this article, to the basic skills of the 3 R's – reading, writing and arithmetic – if the aim is to have clear ideas of some basic needs of all citizens of a given society. In this article we will assume that literacy refers to the skills of reading, writing and counting (also referred to as literacy and numeracy) provided that it is not simply construed as mechanical phonological decoding or mechanical orthographic encoding. It implies the understanding of context, the negotiation of meaning, the appreciation of tone and style and a good mastery of punctuation.

WHAT IS LITERACY?

In our country literacy is conceived in various ways. Some think that the mere fact of being able to scribble your name on a piece of paper makes you literate; others argue that primary schooling is a literacy benchmark; some others may think that passing CPE is a guarantee of literacy skills. In my humble submission these presuppositions cannot stand the test of scientific scrutiny. Even those who have passed CPE may not be truly literate for this test does not distinguish between marks obtained by chance (throwing the dart/pik poul) and those obtained by knowledge and reasoning; the pre-standardised cut-off/pass-mark is below 20%; competence in writing well-structured, grammatically correct sentences is in general very poor. For all these reasons we prefer the following standard: people are literate if they can write in any language a coherent, grammatically correct and reader friendly text of about 150 words in which they spell out clearly who they are. This test will only reveal whether successful candidates possess BASIC literacy or not. We must bear in mind, however, that there are higher levels of literacy such as FUNCTIONAL, ADVANCED and CREATIVE literacy. According to official figures, in the Maritime Republic of Mauritius over 85% of the population are literate. This is a gross exaggeration and the clear result of all the false premises mentioned above. We suspect that less than 50% are basically literate and less than a third are functionally literate. Advanced and creative literacy are mastered by less than 10% of the population. The present situation clearly privileges a small elite who have power and will resist change even if it is to the advantage of the great majority.

WHAT IS THE PROBLEM?

It is axiomatic that national universal literacy can only be achieved in the national language of a nation. Nation building implies also the development of a national language. In the Maritime Republic of Mauritius we do have a de-facto national language, Mauritian Creole, which should be henceforth known as 'Morisien'. It is the mother-tongue, the first language (L¹) of over 90% of the population. If it becomes the medium of initial schooling we will dramatically raise the standard of basic literacy but monolingual literacy is for us vastly inadequate. We must aim at least at national bilingual literacy in Morisien and English. The co-existence of these two languages is bound to be harmonious and effective for both are creole languages sharing interesting grammatical features. Bilingual literacy in Morisien and English has proved very promising, rewarding and generative in both PREVOKBEK classes run by the Bureau d'Education Catholique and in Literacy and numeracy and MAK classes run by the Prison's Training School at Mauritius Prison Services.

The present policy to make children literate in 3 foreign languages at one and the same time is sheer folly. All we are doing is producing loads of semi-linguals with a smattering in two or three languages and very low mastery in any. Modern Mauritius must be bold to become a happy nation. It can only achieve happiness if it starts to get rid of presuppositions, preconceptions and prejudices which hatch ignorance.

But we must stress the fact that natural and true bilingual literacy as defined above is not to be perceived only as the backbone of progressive education. It can also help in enhancing mental health.

According to some experts in the field of neurolinguistics, well-structured bilingualism and regular reading activities may help to fight the slow slide into the nightmarish world of Alzheimer. For the Maritime Republic of Mauritius, the best recipe seems to be universal literacy in Morisien and English. Moreover, according to certain psychiatrists, aggressive imposition of several languages may trigger mental problems, including schizophrenia. Does this explain the rise in violence we are witnessing? Is it a simple question of law and order as claimed by some opposition leaders or the result of stress generated by unplanned multilingualism among other things? Serious research is most needed in this sector.

Let us enjoy now a few haikus (Japanese poetry) on this issue.

01. Bilengism bien bon.
'Troboukoulengism' pa bon.
Lespri kas ande.

02. De lang dan balans
bar gorl maladi vieyes,
evit katastrof.

03. Detrwa lang tap pil
pers nou nam, kabos lespri,
envit katastrof.

02.10.12

[BALAD](#)
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SECULARISM? YES, BUT SOFTLY.

The Maritime Republic Of Mauritius is a secular state. There is no state religion. Religion can neither qualify nor disqualify for citizenship. The constitution protects all citizens from any form of religious persecution or discrimination. Believers, agnostics, atheists, practising and non-practising believers are equal before the law.

The constitution guarantees religious freedom as part of the freedom of association and two religious/ethnic groups, namely Hindus and Muslims, are mentioned in connection with the best loser system. But it cannot be said that Hinduism and Islam are state religions as suggested by certain clerics.

Can the fact that the state gives a subsidy to religions (about Rs 75 million) be interpreted to mean that the state is religious? If we adopt the **hard line** of secularism (any link between the state and religious institutions, however small, makes it a religious state) we may erroneously jump to that conclusion. In Mauritius the **soft line** has always been the case. I see no reason why we should change now and opt for the hard line.

The fundamental question is whether the different religions are obstacles to development and progress. Here a clear definition of 'development and progress' is needed. The term is not to be understood as accumulation of material wealth but rather as increase in general happiness. Can the different religions promote understanding and mutual tolerance and drive forces of change and reforms? Some examples. The Arya Samaj movement, by reforming Hinduism, has greatly contributed to the improvement of general welfare; within Christianity there is now a rising belief in Liberation Theology which aims at fighting poverty and injustice; within Islam feminist studies are challenging patriarchy and a very progressive picture is emerging; the Catholic Church has greatly contributed to the secondary education of girls from different cultural backgrounds, many of whom have occupied important posts in the state and elsewhere. Hinduism and Islam have also contributed to political emancipation (universal suffrage) and independence.

However the state is not to meddle with religious affairs and religious bodies are not to interfere with state affairs. Yet I do not think that I'm contradicting myself if I say that the state is duty bound to see to it that pilgrims of all religious denominations, as citizens, enjoy security guaranteed by the state. That religious bodies should use lobbying techniques to promote their views is a normal democratic practice provided that threats and blackmail are not used and laws are governed by secular principles. Lobbying is a double-edged sword (kouto mousana). It has positive and negative aspects. Handle it with care.

Our country and the world are facing serious issues like global warming and climate change, collapse of western capitalism, violence against women, food insecurity and we should not divert attention from crucial urgent issues and focus on non-issues.

09.07.2012

[BALAD](#)
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YESTERDAY, TODAY AND TOMORROW

What is Mauritius? An exotic touristic destination? Yes, but much more. A small island state which is thriving in the midst of general economic downturn? Yes, but much more. What is it then?

It is a **Creole Island** as defined by Professor Megan Vaughan in her book *Creating the Creole Island: Slavery in Eighteenth Century Mauritius* (Duke University Press, 2004). By 'creole' she means that the island, without natives, has been "the product of multiple influences, multiple sources, which to differing degrees merge, take root, and 'naturalize' on this new soil."

It has been frequently hypothesized that Mauritius was first discovered by the Arabs, who named the island Dina Arobi. The first historical evidence of the existence of an island now known as Mauritius is on a map produced by the Italian cartographer Alberto Cantino in 1502. It is sure that Mauritius was visited by the Portuguese between 1507 and 1513. The Portuguese took no interest in this isolated island, however. Their main African base was in Mozambique, and therefore the Portuguese navigators preferred to use the Mozambique Channel to go to India. The Comoros at the north proved to be a more practical port of call. Thus no permanent colony was established on the island by the Portuguese.

Dutch colonization started in 1638 and ended in 1710, with a brief interruption between 1658 and 1666. Agriculture was organised with the introduction and cultivation of tobacco, indigo, maize and sugar cane. Hunting was also possible with the introduction of deer from Java. Ebony trees were hewed down for export.

Numerous governors were appointed, but continuous hardships such as cyclones, droughts, pest infestations, lack of food and illnesses finally took their toll, and the island was definitively abandoned in 1710. In the meantime they had decimated the local dodo and giant tortoise population for food and had introduced competing species and pests, sometimes involuntarily. According to certain historians dodo flesh was not really appreciated. The bird became extinct because it laid its egg on the ground and rats from dutch ships found a ready supply of good food.

After the departure of the Dutch in 1710, Guillaume Dufresne D'Arsel, while on the route to India, landed in Mauritius in September 1715 and claimed the island for France. He named Mauritius 'Ile de France'. However it was only in 1721 that the French started their occupation of the island. But real progress on their settlement started only as from 1735 with the arrival of the most illustrious of French Governors, Bertrand François Mahé de Labourdonnais. Under Mahé de Labourdonnais, Port Louis on the northwest coast became the principal harbour of the island. With the help of slaves, sugar cane cultivation became a full-blown success. Roads (linking Port Louis to other parts of the island), barracks, office buildings, mansions and houses were built rapidly in order to accommodate the growing prosperity of the island.

The French cleared the indigenous forests to make way for intensive cultivation of sugarcane, brought in slaves mainly from Mozambique and Madagascar. In December

1810 the British landed on the north of Ile de France and captured the island from the French after a fierce battle. The British brought in indentured labourers from India. These successive waves of immigration transformed the flora and fauna of the island making the island a typical Creole island, as defined above. Today it is known as a multiracial, multicultural and multilingual country.

Mauritius is also known as the **Star and Key of the Indian Ocean** because before the opening of the Suez Canal in 1869, ships from Europe had to round the Cape of Good Hope on their way to India and upon entering the Indian Ocean needed a port of call for fresh water, food and repairs. The island could offer that.

The strategic location of Ile de France in the Indian Ocean was a real asset to the French. History has it that during the Napoleonic wars Ile de France was used as a base from where French corsairs mounted successful raids on British commercial ships sailing between Europe and the East. According to historians, "The Napoleonic period was a period of bitter rivalry between French and English forces to control the Indian Peninsula. Ile de France had a strategic position because of its good labour. It was the port of call of the French naval forces fighting the British in the Indian Ocean. ... Moreover almost everything could be obtained from Ile de France. Merchant ships therefore stopped going to India, which proved detrimental to trade in India." The island had become a trading post.

The British took over the island in 1810. The strategic and commercial importance of Mauritius declined dramatically in 1869 when the Suez Canal, "**The Highway to India**", was opened. Mauritius remained a British colony until independence in 1968. Is it still the star and key?

After a short period of hard times due to high birth rate and dependence on one cash crop (sugar), the economy was diversified and some prosperity was experienced through tourism and manufacturing. Further innovations and the development of new fields of activities such as the seafood hub, financial services, freeport and offshore activities, and ICT have helped Mauritius to move from a low income economy to a middle-income one. Its ambition now is to move further up and it will succeed because it is still the star and key. A suitable time zone has enabled the development of new ICT businesses. While western capitalism is facing serious difficulties, BRICS countries (Brazil, Russia, India, China and South Africa) are offering Mauritius new development possibilities. Three of these countries are 'neighbours'. They are South Africa, India and China with whom we have more than just business ties. As a consequence, that little dot on the Indian Ocean map has become the hyphen which connects Africa and Asia making of Mauritius the Africa-Asia connection. And that is good for those interested in doing business with both Africa and Asia.

But geography is only one side of the picture. We need to understand the place of nurture as opposed to nature to get the full picture. A mixed economy blended with social-democratic policies, the firm belief that market forces should not be allowed to dictate everything, an unswerving faith in a welfare state have also helped to chart a course where prosperity and general happiness are not at loggerheads. When Kovils, Shivalas, Mosques, Churches, Pagodas and Temples stand side by side in mutual respect some kind of tolerance is generated because the foundation of cultural dialogue has been

laid. Most interesting in the culture field is the language situation. A dozen languages from different lands have survived and a new one has developed and now has its roots deep into the heart of the republic. It is our National Language, Mauritian, also known as Mauritian Creole. For those who don't know it, a creole language is one which is born out of the contact, clash and collision of two or more languages. In its initial stage it is called a pidgin, a very simple mode of communication. With time it grows into a creole when it becomes the mother tongue of a new generation. This is the story of Mauritian, the active first language of 90% of citizens of the republic and the second language of the remaining 10%. A creole language as national language of a creole republic? Could it be otherwise? But the scene is much more exciting. The official language of the Republic of Mauritius is English and English is also a creole language. What a strange coincidence! The creole republic has a creole language as national language and another creole language, English, as official language and this language is in turn a quasi-universal language. This quasi-universal language is now an important communication and development tool for all countries mentioned above (i.e South Africa, India and China). Experimentation has shown that the right pedagogy known as grammar-translation can facilitate acquisition of English if the initial learning is carried out in the mother tongue of the child. Little Mauritius has something to teach the world. We are slowly developing a natural and dynamic bilingualism which consists of two creole languages (Mauritian and English). What was thought a curse is in fact a blessing. Can we be a beacon in the dark? Literacy in the modern world is fundamental for general growth and individual development. Our success in this field will help other nations.

It could be construed that the picture I'm painting is too idyllic. Mea culpa! There are problems. There are hiccups in the inter-ethnic relationship and that is normal for life is a contradiction. The literacy rate leaves much to be desired for history has bequeathed us a complex linguistic reality which prevents us from having a coherent language policy which could yield better results. Democratic changes are slow to work. And worse O worse! Global warming and climate change will eventually play havoc if we are not careful. With rising sea level, tourism will be the hardest hit; with the economic downturn in the west both tourism and the textile and garment industry will suffer. And we need the income from these activities to import food. This is our Achilles' heel. We depend on foreign markets for almost 80% of foods consumed in the creole republic and yet a high degree of food security can be achieved if judicious and bold decisions are taken. The country's government has a good plan to help us attain sustainable development but unfortunately it is perceived as government's business when it should be everybody's business. It is called MID (Maurice Ile Durable). It should become our survival kit, not a way to greater wealth for a few. The Republic of Mauritius can become the lighthouse in rough sea and bad weather if the right policies are adopted.

Long term development should be planned along different lines. A small island state has become a vast maritime republic. Mauritius has one of the largest Exclusive Economic Zones in the world. It now has a total area of 2.3 million square kilometres over which it can exercise various economic rights. This is more than one thousand and one hundred times larger than our land mass – an area bigger than that of the combined land area of France, Germany, Italy, Spain and UK. This will transform our sense of our own geography and constraints. What does this mean for our future development? A lot if we do not, out of sheer mental lethargy, smother our imaginative and creative powers. A

change in outlook and mindset will open up new horizons and offer rewards unimagined before.

The development of a seafaring and maritime culture is the order of the day. As a first major step, the sea is not to be perceived as the dumping ground of human and industrial waste? Policy makers and the people of the republic will have to go back to the drawing board to chart a new course. Besides universal literacy in at least two languages (Morisien and English), marine sciences and technology must become top priorities. In passing I would like to emphasise that bilingual literacy is not a luxury but, besides yielding improved communicative powers, it contributes to better health. According to recent research, bilingualism and the habit of regular reading do help to ward off that curse called Alzheimer.

To successfully explore, judiciously exploit and effectively protect our maritime resources we will have to strengthen ties of friendship and cooperation with South Africa, India and China. It's a win-win partnership.

The future is not bleak if we have the will to do what is right. For too long we have been blind to the mess resulting from our greed. Our planet is in danger and things will deteriorate if we do not change course. A new thinking heart and fresh thinking based on solidarity and sharing will help us out of the morass. It can no more be business as usual.

Allow me to end my speech with a prayer found in my latest creation, a rewriting of Romeo and Juliet as "Ramdeo ek Ziliet", written in the national language of the Maritime Republic of Mauritius in which Friar Lawrence is replaced by Sheik Sufi who says his prayer thus:

(First in the national language)

O Bondie Lamour-Pardon
dir tou bann zenerasion
toulezour met dan later
enn lagren ousa enn plant
pou dir nou Mama-Papa
ki nou bien sagren erer
ki finn fer zoli zarden
vinn dezer ek simitier.

(Now in English, the official language)

God of Love and Mercy
tell the people of the world
to put a seed in the soil
every day or plant a tree
as a way of saying to Mother-Father
we're sorry, really sorry
to have turned a garden
into a desert, a graveyard.

Thank you!

09.06.2012

[BALAD](#)
[AYKOU](#)
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AN AUDIT OF ANTIDEMOCRATIC HYSTERIA

Whenever important issues are to be debated in mischievous moronic Mauritius be prepared for outrageously retrograde mind-boggling hysteria. In the fifties when the Labour Party was campaigning in favour of universal suffrage we even heard the then opposition claiming that one person one vote was tantamount to putting a sharp razor in the hand of a monkey (met razwar dan lame zako). In the sixties the campaign for independence was opposed by propaganda aimed at generating fear and hatred. Fifty years later, when it comes to save human lives, help the poor and empower women, here they go again! Instead of forward progressive thinking we are forced to bear shallow crass stupidity. We are even told that the republic is not ready for the amendment of the penal code in order to decriminalise abortion in certain specific cases. That is not the truth. The Republic of Mauritius is ready. Only a few morons cannot accept change for they cannot see beyond the tip of their noses. Moreover they have their hidden agenda: they do not want women to have rights and the power to choose. We wonder how they manage to sneak into parliament.

Certain highly shocking remarks are heard. We are even told that trauma of rape prevents ovulation. (Is rape going to be proposed as an innovative birth control method?) Members of specific ethnic groups have proudly announced that their religious conviction prevents them from supporting the amendments. Some questions have to be asked. When they campaign for election, do they tell voters who belong to the other religious groups not to vote for them for in parliament they will defend and promote the rights of those who belong to their fold. Do elected members of parliament represent only one group of people or the whole constituency? Should not members of parliament, in their right mind, support legislation which benefits citizens most in need, irrespective of creed? Are not those who give priority to their religious belief practising communalism in parliament?

Outside parliament, some have written to Catholic MLA's, Ministers and even the Acting President to lobby against the amendment to the Penal Code. Is this normal in a democracy? Is this not communalism in its most hideous form. The duty of a minister is to the republic and not to a minority group. The Acting President represents the whole nation, not a small sectarian group. Is there not here an attempt to hijack democracy?

Worse O worse! There have been threats of hunger strike if the law is passed. Now a duly and democratically elected parliament is being denied the right to perform, to pass laws which respect the constitution. Government is being denied the right and duty to govern. Not only communalism is upheld. They also resort to blackmail to impose their will on the rest of the republic.

How low can you get mischievous moronic Mauritius?

03.06.2012

REMEMBER SELF-DEFENCE?

Pro-life militants' main argument is that **human life** begins at conception when the female egg is fertilised by a spermatozoon. They may be right although it may be argued that the zygote (microscopic fertilised egg) is not human life but has the potential of becoming so. A good analogy is the egg we consume as food. It has the potential of becoming a chicken but it would be absurd to call an egg a chicken. But that is not the issue.

Let us assume that pro-life militants are right. When a person's life is threatened by another human life, what is the duty of the threatened person? Is it not their duty to remove the threat? In law this is called self-defence. To ward off the danger IS moral.

When an undesired zygote is developing into a threat to physical, mental and/or psychological life, should not the woman who has been forced into that situation and is not responsible, do her duty to God by removing the threat to her God-given life?

Can we amalgamate this with a zygote born out of love between two persons who want a child as an expression of their love? When our first-born child was leaving home for university studies, Loga held her and cried saying, "Mo vant pe brile, Saskia". Loga had a difficult pregnancy and we did everything to save our child.

Can we expect that kind of relationship when there has been physical and psychological violence, brutality and rape?

Among those who are most vocal against the amendment to the Penal Code allowing termination of pregnancy in specific cases are MEN, advocates and arch-defenders of patriarchy and machismo. Have they ever carried a zygote, a foetus and a baby? Will they ever feel the burning pain women feel? Will they ever be forced to carry an undesired alien for nine months and look after it for years and years. Will they have to face the risk of death at childbirth? Will they ever have to face baby blues and other post-delivery trauma? Voluble phallocratic chauvinistic 'pigs' should learn to be humble and simply belt up.

Ultimately only women should have the final say in the matter and men should support them. In this way maternal thinking (konpran feminen) will grow and democratic life in our Maritime Republic will be enhanced.

06.06.2012

[BALAD](#)
[AYKOU](#)
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SEXIALITE DAN POLITIK EK POLITIK SEXIALITE

Laplipar politisien zot swa gos, swa timid, swa ipokrit lor kestion sex. Souvan zot ensilte zot adverser ar bann expresion ki liye ar sex ousa aktivite sexiel. Le premie Me 2012, enn misie ki dir li pe vinn sov pei, ti servi virzinite kouma norm pou diskalifie so adverser e so nouvo alye ek disip ti aplodi. Ki signal zot pe avoy bann zenn (tifi, garson ant 15 ek 24 an dapre NasionZini)? Abstinans, abstinans ek ankor abstinans? Sex enn zafer malang? Sex li enn pese? Eski bann zenn pou ekout sa kalite koze la? MO PA KWAR. Li kler ki laplipar politisien zot depase net. Bann zenn ena enn lot regar lor sex ek sexialite.

Sexialite li aktive par dezir ek li donn plezir. Reprodikson (gagn baba) li segonder. Se sa kiltir bann zenn. Ki devwar bann adilt dan tousa? Si nou kwar sermon ek represion pou sanz lespri bann zenn, nou pe anbet noumem. Preferab nou ansengn zot bann prekosion ki zot bizen pran pou evit maladi ek groses non-dezire.

Dan leker egalite jennder ena enn nouvo konsepsion, latitid ek kiltir ki nou bizen devlope. Zom pa pou kapav kontrol sexialite fam. Si zom ek fam egal, zot liberte sexiel osi li bizen egal. Domine par ideoloji patriyarkal, mazorite zom refiz aksepté sa e aköz sa zot souvan vinn violan.

Egalite jennder vedit osi ki nou bizen respeké oryantasion sexiel bann dimoun. Bann ge ek lesbienn zot bizen osi kapav viv zot sexialite libreman. Zot 'si zot zanfan Bondie.

Ena enn travay pozitiv ek progresis ki pe fer pou permet plis fam partisip aktivman dan lavi ekonomik, politik, sosial ek kiltirel nou pei. Sak sitwayen responsab, sak politisien progresis bizen ankouraz sa devlopman la par so konportman ek langaz ki li servi. Zis bann lespri kabose ki refiz konpran sa.

Nouvo devlopman, emansipasion bann fam, liberte sexiel vedit ki nou bizen transform nou kiltir pou ki nou kapav viv enn lavi anrisisan fizikman, spiritielman ek moralman.

05.05.2012

[BALAD](#)
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BORDER CROSSING SHAKESPEARE

In the old colonial days, knowledge and some experience of the works of the great old bard were considered vital for social promotion. As a secondary school pupil, I studied Macbeth, King Lear and The tempest. After secondary schooling, I had my first stage experience as Sir Andrew at the then famous Youth Drama Festival. At university, I studied many of Shakespeare's plays. After university, I must have taught more than a dozen of his plays.

After my first degree, I followed a course in Applied Linguistics planning to write a dissertation on Mauritian Creole (MC). Great was my surprise to discover that Julius Caesar had been translated into Krio, a Creole language. Moreover, I learnt that Julius Nyerere, who was at Edinburgh a few years before me, had translated the same play into Swahili. I remember saying to my wife that as soon as I had some free time I would translate the play and call it 'Zil Sezar' which I did some twenty years later.

SHAKESPEARE AND LANGUAGE PLANNING

My school and university days have simply established links between Shakespeare and what would later become the task of a lifetime. It all started with an intuition: Mauritian Creole (MC) has the potential of unifying the different segments of the Mauritian population. Consequently it would eventually be known as '*Morisien*' (Mauritian). University studies had helped me with the basic knowledge needed but the most difficult part lay ahead: convincing people; struggling against prejudices; laying of building blocks etc.

The intelligentsia of the sixties and seventies were dead against any form of promotion of MC which for them was a dialect, a pidgin, a patois, some form of broken French but not a language. They would argue that the profound thoughts found in Shakespeare could never be said in MC. I had to prove them wrong. So I started to translate Shakespeare: Enn Ta Senn Dan Vid (Much Ado About Nothing), Zil Sezar (Julius Caesar), Trazedi Makbes (Macbeth), Prens Hamlet (Hamlet), Lerwa Lir (King Lear). Later came Enn Afro Dan Veniz (Othello), Lerwa Bwar (Twelfth Night), Ramdeo Ek Ziliet (Romeo and Juliet). If initially the main preoccupation was to support my claim that MC was fit to become the National Language of the Republic, my translation work started to develop new orientations. How could I use the prestige of Shakespeare to favour nation building? Could the theatre do to Mauritius what it did to the English or Irish Renaissance?

SHAKESPEARE AND NATION BUILDING

Before the advent of theatre in MC, plays in the prestigious Plaza Theatre or Port Louis Theatre were almost exclusively in French with very few productions in English. Zeneral Makbef, Li and Zozef Ek So Palto Larkansiel (Joseph and His Amazing Technicolour Dreamcoat) were to change all this. People from different walks of life could experience the magic of dramatic works in their own language. Through Zeneral Makbef, Shakespeare was helping Mauritians to chart a new course for their country. In MC there is the saying "donn enn dizef, pran enn bef" (give an egg, take an ox) which is, in a nutshell, the main message of Shakespeare's tragedy as highlighted by Banquo:

And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence.

In the political satire in MC this becomes the main theme. After Zeneral Makbef came a rewriting of the Tempest entitled Toufann which heralds the triumph of 'metisaz' (cultural and biological miscegenation). Kalibann (Caliban) is the hero who eventually marries Prospero's daughter and becomes king. Next came Sir Toby, a musical comedy on the theme of the Eros/Thanatos conflict (inspired by Michael Walling's production of Twelfth Night in Mauritius).

With the passage of time language planning recedes into the background and the development of positive responses to the different challenges of social and cultural development starts to occupy the foreground. A good example is Ramdeo ek Ziliet (a rewriting of 'Romeo and Juliet'). It's about love between a Hindu boy and Christian girl viewed from a feminist perspective with reminiscences of A Winter's Tale.

Moreover Shakespeare's works come in handy when taboo subjects are treated. Dr Hamlet helps a cancer patient to die; President Othello is gay; Cleopatra is a sex worker in love with a young man, Antony. Names from the plays of Shakespeare are used instead of local names to avoid fruitless and sterile polemics.

SHAKESPEARE AND ENDURING BORDER CROSSING VALUES

The old bard's plays can also be used to deal with and present powerful enduring values. Trazedi Makbes shows that evil will give you an egg to take an ox; Lerwa Lir echoes teachings of the New Testament, The Bhagavad Gita and The Koran namely that life is a contradiction: the old king starts to think clearly when his wits are gone; he starts to win when everything is lost; as in Paul's letter to the Corinthians, he has to die to be born again (Corinthians 15:35-49); Gloucester starts to see when his eyes are gouged out; Hamlet grows spiritually until he becomes a Christ-like figure ready to die to purge the world (there is a divinity in the fall of a sparrow); Othello stabs himself to kill the evil in him (hell is not the other people, it is in oneself).

I have often leant on Shakespeare to build a dramatic literature as part of the national culture of New Mauritius. Language planning, nation building and the teaching of basic values are done through tears, laughter, songs and dances for like all lovers of Shakespeare I listen to the music of the spheres and watch Lord Shiva as He creates the world in a dance. But most important of all, I have discovered God who is Mama-Papa (Mother-Father), an embodiment of love and mercy. That is the point I wanted to make in my translation-adaptation-Mauritianisation of Romeo and Juliet. A tragedy of fate (star-crossed lovers) becomes a tragi-comedy in which the benevolent Providence (Bondie) uses art (a statue as in A Winter's Tale) to bring reconciliation and reunion. Am I still following in the bard's footsteps unconsciously?

I would like to end with a few words of Sheik Sufi who replaces Friar Lawrence in my version of the play:

O Bondie Lamour-Pardon

God of Love and Mercy

dir tou bann zenerasion
toulezour met dan later
enn lagren ousa enn plant
pou dir nou Mama-Papa
ki nou bien sagren erer
ki finn fer zoli zarden
vinn dezer ek simitier.

tell the people of the world
to put a seed in the soil
every day or plant a tree
as a way of saying to Mother-Father
we're sorry, really sorry
to have turned a garden
into a desert, a graveyard.

26.05.2012

[BALAD](#)
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FAM DAN KORAN

ENN TI SELEKSION AYAT

PAR DEV VIRAHSAWMY

REMERSIMAN:

Asma Barlas

Ena pou dimande ki bizen fer kan enn fam gagn so reg. Dir ki sa li enn boubou, enn endispozision. Kan enn madam gagn so reg, pa sey penetre li (li gagn dimal). Kan so reg fini, lerla zot kapav viv enn lavi konzegal normal. Bondie kontan bann ki repanti kan zot finn fer erer e ki viv enn lavi prop. To fam li to partner dan devlopman e ansam zot kapav fer enn zoli travay dan respe Bondie. Koumsa to sir to pou beni. Proklam bon nouvel ar tou bann krwayan. (2:222)

Bondie ti reponn zot lapriyer: 'Mo pa ignor travay nenport kisannla, ki li zom, ki li fam. Zom ek fam egal. (3:195)

O limanite, vener to Bondie ki ti kre twa ar enn senp atom e ar sa mem atom la li ti fer to partner... (4:1)

Bann krwayan, zom kouma fam, zot konplemanter. Zot devlop seki bon e zot konbat lemal. Zot fer lapriyer e zot donn sarite. Zot obeir Bondie ek So mesaze... Bondie donn bann vre krwayan zom ek fam enn plas dan Paradi. (9:72)

Fam malang zot bon pou zom malang,
Zom malang zot bon pou fam malang;
Fam prop zot bon pou zom prop,
Zom prop zot bon pou fam prop... (24:26)

Zom ek fam Mizilman,
Zom ek fam krwayan,
Zom ek fam ki pa ipokrit,
Zom ek fam senser,
Zom ek fam ki ena pasians,
Zom ek fam ki viv dan imilite,
Zom ek fam ki fer sarite,
Zom ek fam ki fer karem,
Zom ek fam ki res prop dan zot lekor ek zot lespri,
Zom ek fam ki toultan pans Bondie,
Pou zot tou Bondie donn pardon, lagras ek enn rekonpans extraordinier. (33:35)

Li pou admet dan Paradi zom ek fam ki kwar dan Bondie... Li pou pini zom ek fam Ipokrit¹;
zom ek fam ki ador idol... (48:5-6)

(konplete le 26.02.2012)

¹ Enn group dan Medina ki ti dir ki zot Mizilman me ki ti konteste lidersiz Profet.

SEAFARING CULTURE FOR A MARITIME REPUBLIC

A small island state has become a vast maritime republic. What does this mean for our future development? A lot if we do not, out of sheer mental lethargy, smother our imaginative and creative powers. A change in outlook and mindset will open up new horizons and offer rewards unimagined before.

The development of a seafaring and maritime culture is the order of the day. As a first major step, the sea is not to be perceived as the dumping ground of human and industrial waste and all Mauritian citizens should learn to swim. Is it not incredible that a high percentage of islanders, including fishers, cannot swim although the sea is never far away? Yes, fishers have been known to drown.

Land will be used for residence and the production of staples (breadfruit, potatoes, rice) and different foodstuffs but general growth and development will be powered by the sea which has enormous potentials. Only fools can mock this idea. Policy makers and the people of the republic will have to go back to the drawing board to chart a new course. Besides universal literacy in at least two languages (Morisien and English), marine sciences and technology must become top priorities. Can we not imagine ships driven by wind and solar energy?

To successfully explore, judiciously exploit and effectively protect our maritime resources we will have to build and strengthen ties with friendly countries such as South Africa, India and China. Despite global warming, climate change and the collapse of western capitalism, there are great prospects for the Republic of Mauritius. All we need is fresh thinking.

04.06.2012

[BALAD](#)
[AYKOU](#)
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LABIB EK KORAN DIR ZOM EK FAM EGAL EK KONPLEMANter

Akoz enn erer dan tradiksion olie tradir mo Ebre 'tsela' par 'enn kote net' ousa 'lamwatie' tradiksion tradisionel finn privilezie 'rib'/'côte'. Ena enn problem similer ar mo Ebre 'azer' ki vedir boukou plis ki 'enn ti led'. Li vedir enn lafors ki permet nou realiz tou nou potansiel. Dan Sanskrit ena enn mo parey, 'Shakti'.

Bann liv sakre dir nou ki zom ek fam bizen konstrir zot lavi lor enn baz egalite ek konpleman-tarite. Toulede zanfan Bondie e Bondie pa get ar de lizie. Me eski nou viv dapre lansengman bann liv sakre? Ousa nou fer fos? Ki labib dir?

LIV ZENEZ: SAPIT 2 VERSE 18-24

18. Lerla Senier Bondie ti dir, "Pa bon ki enn zom viv tousel. Mo pou kre enn bon konpagn pou konplet li". Ar enn pogne later li ti kre toutsort kalite zanimo ek zwazo. Lerla li ti amenn bann zanimo la kot zom la pou gete kouma li pou apel zot. Ala kimanier bann zanimo ti gagn zot nom. Zom la ti donn sak zwazo, sak zanimo so nom me li pa ti dakor pou swazir so konpagn, ki bizen konplet li, parmi zot.

21. Lerla Senier Bondie ti fer zom la tom dan enn somey profon e, ler li ti pe dormi, Senier Bondie ti pran ar li enn kote net, so lamwatie, e apre li ti ferm ouvertir la e fer sikatris la disparet. Ar lamwatie Adan li ti kre enn fam ki li ti amenn kot zom la. Lerla zom la ti dir,

"Aster mo'nn gagn kikenn pou konplet mwa!

Lezo sorti dan mem lezo;

laser-disan sorti dan mem laser-disan.

To nom 'Fam', mem ras ki zom!"

Ala kifer enn zom kit mama-papa pou marye ar enn fam e lerla de vinn enn.

Sa bann verse la kapav fer dimoun kwar ki zom siperyer parski ar enn kote (pa enn kot) Adan, so lamwatie, Bondie ti kre fam. Fale pa nou may dan lak. Dan Labib ena enn lot version ki ekler sa premie version la. Ala ki nou trouve dan Liv Zenez, sapit 5, verse 1: **Kan Bondie ti kre imen, li ti fer zot parey kouma li. Li ti kre imen mal ek femel, ti beni zot e li ti nom zot 'Limanite'**. Li kler isi ki Bondie ole ki zom ek fam zwir mem drwa, gagn enn tretman egal ar zom. Sen Koran, ki donn nou parol Bondie ki Arkanz Gabriyel ti transmet ar Sen Profet, donn plis prezision e vinn efas tou anbigwite. Mesaz egalite vinn pli kler.

SEN KORAN, SOURA 4, AYA 1

O zom ek fam! Respekte Senier Kreater ki finn pran enn nam e ar sa nam la Li finn kre zom ek fam.

Presizion dan Sen Koran li enportan parski li dir nou ki zom ek fam ti kree anmemtan e avek mem 'materyo'. Donk zot egal.

DEV VIRAHSAWMY

20.09.11

SI REMY TI VIVAN ZORDI ...

(REGAR ENN POET)

Mo entervansion, li ni siyantifik, ni istorik. Li regar enn poet lor enn paz nou istwar. Malgre ki mo pa konn boukou kiksoz lor Remy Ollier, mo bizen rekonet ki detrwa paz ki mo finn lir lor li finn chombo mo limazinasion. Ala enn model pou nou! Malgre difikilte lavi, li pa ti dekouraze. Li ti travers toufann pou konstrir so prop personalite, so prop idantite ek so prop desten. So mama ti enn esklav afransi. Eski Remy ti onte ki ti ena disan Afriken dan so lavenn? Mo pa kwar. Mo pli sir ki si li ti vivan lepok France Gemon, ansam ar sa gran poet-santer la li ti pou sant:

Mama mo zoli mama
Fer kone tomem mo mama;
Kantmem to(?) seve krep,
Mo(?) seve malbar
Napa fer nanye;
Kantmem mo(?) seve krep,
To(?) seve malbar
Napa fer nanye.

(Sori, si mo memwar pe lok-loke. Mo ti apran sa sante la bien-bien lontan kan mo ankor zanfan.)

Dan 19em siek ti apel bann metis kouma Remy Ollier, 'zandkouler' me li nesaser konpran orizinn ek devlopman sa mo la. Dan 18em siek 'zandkouler' ti expresion ki ti servi pou dekrir bann nwar lib (free-blacks) e pou bann metis Ero-Afriken, ti pe servi term milat (mulatto) ki ti enn term pezoratif. Amizir lalit bann metis Ero-Afriken ti pe avanse, zot ti apropiye term 'zandkouler' e term 'kreol' ti vinn kouran pou klasifie ban nwar Afriken. Kestion ki vinn dan mo latet se: Si Remy Ollier pa ti mor zenn kan li ti ena zis 28 an, eski li ti pou fer enn lalians ar bann blan ki ti ena pouvwar ekonomik, politik ek ideolojik ousa kouma serten 'zandkouler' li ti pou devlop bann lien ar bann desandan esklav ki ti klasifie kouma 'kreol'. Mo pa ena repons.

Expresion 'kreol' ki ti pezoratif dan koumansman, ar letan ti koumans devlop enn serten prestiz e zordi li enn label ki boukou dimoun servi ar fierte ek ena osi enpe ki kas dan ta par oportunism. Enn zour kikfwa nou pou gagn kikenn ki pou fer enn letid lor orizinn ek evolision sa mo la.

Zordi, bann nwar Afriken-Malgas ek bann metis Afriken-Endien ki santi ki label 'kreol' finn vinn tro flou, finn envant enn lot term pou montre ki zot pa parey kouma bann ki servi mo 'kreol' pou mont dadak. Zot apel zotmem "Pirnas" (Nasion pir).

Se enpe aköz tousa ki mo prefer fer distenksion ant EroKreol ek AfroKreol. Pou mwa term 'AfroKreol' li pa rasial ousa epidermik. Li politik ek kiltirel. Si plis ki 95% bann EroKreol zot dan mwayenn-bourzwazi ek petit-bourzwazi, pratikman 99% bann AfroKreol zot dan proletarya, souproletarya ek loumpennproletarya. Bann EroKreol zot pa zis bileng-trileng, zot osi e sirtou frankofonn-frankofil. Bann AfroKreol zot monoleng. Zot lang maternel ek lang

ancestral li Kreol Morisien. Si bann lezot etni dan Moris finn devlop enn klas mwayenn, parmi AfroKreol sitiasion la li bien diferan. Kan enn AfroKreol gagn promosion sosial parski li entelizan e ki li finn gagn sans, lor vites li sanz mouyaz, sanz bataz, rant dan etni EroKreol, sanz so louk e sey vinn blan par maryaz. Liv Frantz Fanon "Peau Noire, Masque Blanc" ed nou pou konpran sa fenomenn la. Se enn liv ki mo konsey bann lider AfroKreol lir. Mo konpran ki bann EroKreol ki ena anbision politik deteste sa distenksion ki mo fer parski plis sitiasion la flou, plis zot kapav manevre ek magouye. Kouma Martine Aubry dir, "Kot ena flou, ena loulou."

Pou ki enn klas sosial avanse, li bizen prodwir so prop entelektiel organik. EroKreol ena so prop enteletiel (ekriven, istoryen, poet, zournalis, ideolog ets.), AfroKreol peyna sa. Pandan bien lontan bann AfroKreol ti mem onte pou aksepte ki Kreol Morisien, li ti zot prop lang ancestral ek maternel. Zot ti apel li patwa. Zordi sitiasion pe sanze enpe. Me sime la li bien-bien long.

Si Remy ti parmi nou zordi, ki ti pou so persepsion? Eski li ti pou vinn enn frankofonn-frankofil ala De Rauville ou li ti pou sey gete kimanier kapav itiliz bann resours lengwistik pou avansman lepep. Mo ena enn tandans kwar ki kikfwa deziem ipotéz la ti pou atir li plis. Mo dir sa parski li pa ti fer kouma bann isterik so lepok. Dan so lagazet ti ena lartik an Angle e li ti konsian lenportans Angle pou devlopman bann zandkouler.

Zordi nou dan enn sitiasion difisil e mo dimann mwa ki Remy Ollier ti pou dir ek fer. Akoz enn politik neoliberal (kapitalism kazino), sitiasion ekonomik mondial dan toufann. Eski Remy ti pou kontinie koz krwasans baze lor egoism ek gourmandiz ousa li ti pou opte pou devlopman dan solidarite ek partaz? Eski li ti pou kontinie get lemonn ar linet '*made in the USA*' ousa '*made in France*' ousa li ti pou pran konsians ki nou bizen devlop bann lien ar bann pei BRICS (Brezil, Larisi, Lenn, Lasinn, SidAfrik)?

Me peyna zis problem ekonomik. Ena enn problem ekolojik grav. Eski Remy ti pou soutenir proze Moris Lil Dirab ousa li ti pou partizan vann nou later ar etranze pou plen so pos? Tou dimoun kontan dir ki nou kwar dan egalite dan Repiblik Moris. Eski Remy ti pou milit pou egalite jennder ousa li ti pou koz so drwa zom? Difisil pou dir parski nou pa konn nanye lor so latitid vizavi fam.

Morsien kontan dir ki nou rises miltikiltirel, samem nou veritab trezor. Eski Remy ti pou fer zefor pou sey konpran Koran ek Bhagavad Gita? Kan mo get zefor ki li ti fer pou amelior so konesans, mo santi ki li ti pou partisip plen-plen dan dialog kiltirel.

Parski li ti ena enn lespri ouver, mo kwar ki Remy Ollier ti pou opte pou enn proze progresis ek ki li ek mwa, nou ti pou sant ansam:

O dek! Enn serendikap ek enn kardinal
Pe kourtize lor enn brans filao.
Kat tipti pousen blan, nwar, zonn, maron
Ansam pe fouy later pou rod lever.
Zwazo kolorye gazouy-gazouye
Pe patine lor ledò larkansiel.
O dek! Niaz pe anvlop montagn ar so kares,
So lonbraz pe rafresi tou bann fler.
Enn boul dife lor pe al bwar dilo,
So kouler pe pentir nou liniver.
Lalinn kouler larzan pe zwe yoyo

Ar bann zetwal diaman lao-lao.
Bat to tanbour tanbourye!
Tap to ravann ravannye!
Les lapo kabri gazouye!

Dev Virahsawmy

Date: 29.10.11

BALAD
AYKOU
LARTIK

EQUALITY AT THE HEART OF FUNDAMENTAL VALUES

Feminists and gender activists often shy away from religious debates. At the level of practice, discriminatory attitudes are regularly condemned but in a half-hearted way. It is because some of us believe that religious doctrines are basically gender biased and sacred books cannot be used to promote gender equality. Yet sacred texts can become useful material in the uphill fight against sexism if properly handled.

Take for example the story of Adam and Eve. This is what is found in Good News Bible published by United Bible Societies. Genesis, ch 2, verses 21-22 (page 5) says: "*Then the LORD God made the man fall into a deep sleep, and while he was sleeping, he took out one of the man's ribs and closed up the flesh. He formed a woman out of the rib ...*" This is often used by male chauvinists to argue against gender equality. Yet some scholars believe that the use of the word 'rib' is the result of a mistake in translation. The Hebrew word used in the original is 'tsela' which means, according to Wayne Simpson, ('Adam's Rib', 1996, distributed by the Biblical Research Foundation, 629 Lexington Road, Sapulpa, Ok 74066, <http://www.jasher.com/Adamsrib.htm>) an entire side or half of Adam's body. Moreover there is another word which might have been wrongly translated. In Genesis, ch 2, verse 18 (page 5), we read "... *I will make a suitable companion to **help** him.*" (my emphasis). The Hebrew word in the original is "azer" which "*means not just assistance, but a significant and substantial kind of help. ... Eve was made to be everything Adam was not. She was his complement.*" (Wayne Simpson)

This new reading is in line with what we find in Genesis, Ch 5, verse 1: "*(When God created human beings, he made them like himself. He made them male and female, blessed them and named them "Humanity".)*

The Koran is explicit on this issue. Sura 4, Aya 1 says the following: "*O mankind! Fear your Lord who created you from a single soul. He created its mate from it ...*" (page 56, The Qur'an, translated by Maulana Wahiduddin Khan, GOODWORD BOOKS) A single unit is used to create a pair of humans of both sexes. The text seems to suggest that men and women were made from the same material and at the same time. So they must be equal.

In Hinduism "*the Supreme Being contains both masculine and feminine traits. The female part is as important as the male part. One has to consider the feminine aspect of the divine, in order to know the ultimate truth. It is believed that all goddesses of the Hindu pantheon are special forms of the divine mother- Shakti. To recognize the feminine aspect, it is necessary to restore wholeness, completeness and universality.*" (<http://www.iloveindia.com/spirituality/goddesses/index.html>)

With so much evidence in religious literature to support gender equality, why is it that most religions discriminate against women?

24.09.11

MO SEZOUR DAN PRIZON BEAU-BASSIN

An 1972 mo ti fer enn sezour plizier mwa dan prizon Beau-bassin. Sa lepok la mo ti enn dirizan MMM, mo ti depite sirkonskripsion nimerò 5, Pamplémousses-Triolet. Lapolis ti aret mwa sou leta-dirzans ki ti an viger.

Prizon pou mwa ti konplet mo ledikasyon.

Mo ti aprann viv ar minimem: enn ti selil, enn ti 'kanape/lili/amak', enn touk pou fer mo bezwen. Mo ti enstal mo bann liv ek papie anba kot mo 'kanape/lili/amak'.

Mo ti responsab pou negosie ar lotorite prizon pou amelior konfor prizonie politik. Mo bizen rekonet ki komiser, so adzwen ek bann ofisie ti ena enn konportman jenntoulmenn.

Pandan mo sezour dan prizon Beau-Bassin mo ti ekrir plizier poem ek lirik pou plizier sante. Mo kapav dir ki prizon ti ed mwa larg mo lame dan lekritir an Kreol (Morisien).

Lotorite prizon ti osi donn nou fasilite pou zwe voleborl e se lerla ki mo ti dekouper ki malgre ki mo ena enn sel lame (polio ti koken mo lame gos ler mo ti ena 3 an) mo lame drwat ti pe fer mo adverser voleborl gagn kongolo, ki li dan servis, ki li dan smash. Enn kamarad sa lepok la ti enkapab aksepte defet e sak fwa so lekip ti pe gagn bate, li ti lev lager e kit laplenn. Tou bann prizonie politik ti pe riy so konportman anfanten.

Pandan sa lepok la mo ti koumans reflesi lor prodiksion manze par bann deteni. Prizon ti kapav vinn otosifizan.

Zordi, 40 an pli tar, mo pe revizit prizon kouma enn konsiltan/profeser. Mo santi koumadir mo pe vinn dir zot mersi pou seki, san zot kone, zot ti donn mwa.

Zordi grasa bann dirizan prizon ki ena lespri ouver, mo santi ki enn zour sistem penitansier Repiblik Moris kapav vinn enn model pa zis pou lafrik me pou lemonn.

Zis detrwa parmi bann kamarad dan prizon politik ankor vivan e sakenn pe tras so prop larout. Mwa mo fek gagn 70 an e mo dir Bondie mersi parski mo pe gagn sans amenn mo kontribision pou fer lavi vinn enpe pli bon. Kan mo pans bann ki mo ti kone ou ki mo ti zwenn an 1972 dan prizon Beau-Bassin, mo leker tris, parfwa vant brile.

Seki yer swar ti ar mwa
Zordi nek enn souvenir,
Souvenir ki lour dan mo leker.

Dev Virahsawmy
26.03.2012

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