

Rastafari

Afrokaribischer Millenarismus

A.Grünschloß



Nyabingi-Gesang mit typischen Trommeln, zur Ehre von Haile Selassie I.

Reggae jamaikanische Musikrichtung, die von Rastafari nachhaltig geprägt wurde; mittlerweile aber auch längst ein 'säkulares' (und internationales) Kulturgut

Dub-Version Überspieltechnik, bei der bestehende Lieder (bzw. Texte) durch eine neue (zusätzliche) Tonspur überspielt bzw. verfremdet werden.

Nyabingi-Musik die 'rituelle' Musik der Rastafarier bei religiösen Versammlungen; besonders geprägt durch die Tradition der *Burru-Trommeln* – dient meist dem rituellen „Niedersingen“ von „Babylon“

» Redemption Song«

Bob Marley & The Wailers

(„Uprising“, Island Records 1980)

Old pirates yes they rob I*
sold I to the mechant ships
minutes after they took I from the bottomless pit
but my hand was made very strong by the hands of the Almighty
we forward in this generation triumphantly

* (Rasta-Patois „I“ = „I“ & „me“)

won't you help to sing these songs of freedom
cause all I ever had – redemption songs, redemption songs

Emancipate your selves from mental slavery
none but ourselves can free our minds
have no fear for atomic energy cause none a them can stop the time
how long shall they kill our prophets while we stand aside and look
some say it's just a part of it we've got to fulfil the book

won't you help to sing these songs of freedom
cause all I ever had – redemption songs, redemption songs

... all I ever had – redemption songs
these songs of freedom, songs of freedom

» Rivers of Babylon«

Text & Musik: trad. / *Melodians* 1972

(Soundtrack aus dem Film *The harder they come*)

– später ein berühmter Welterfolg von *Boney M* –

By the Rivers of Babylon, where we sat down,
and there we wept, when we remembered Zion.

= **Ps 137,1**
(King James Version [KJV])

II: Cause the wicked
carried us away (in) capitivity,
require[d] from us a song.

(For there they that...)
= **Ps 137,3**

How can we sing **King Alpha's** song
in a strange land? :ll

= **Ps 137,4** (»the Lord's song«)

Sing it aloud! – Sing a song of freedom, sister!

Sing a song of freedom, brother! – We gotta sing, and shout it!

We gotta talk, and shout it! – Shout the song of freedom now!

II: So let the words of our mouth
and the meditation of our heart
be acceptable in thy sight
O, Far-I :ll

= **Ps 19,14** [15]
(KJV)

»O Lord«

Sing it again! – We got to sing it together! [...] (Repeat)



Illustration von Tennyson Smith

»I myself and you in your way, together we are but fragments of the One. [...] The many are but fractions of **H.I.M.**¹, this One, the Whole of Creation. [...] Us being fractions of Creation's Whole, within the tranquility of ourselves lies that Self most reasonable than all, such then is I-man's JAH-SELF.

I JAH-SELF is that inner-most part of I-man's mind, which is responsible for the tolerance and overstanding I display in my interaction with the rest of humanity, reaching out and attracting your God-self, which brings about our peaceful co-existence. [...] I JAH-SELF is that Teacher who teaches me to fully overstand myself and I-man's purpose on earth.«

Quelle: Ras-J-Tesfa, *The Living Testament*. [o.O.] 1980, 45 ¹ [His Imperial Majesty]

»When you say it my father you say it I. I'm in Selassie I, and Selassie I is in I. I do it. Nothing of myself but Ras Tafari who manifests his work through I. So I have great dominion and power, glory and authority.«

Ras Hu-I (Quelle: Nicholas & Sparrow, *Rastafari*. New York 1979, 84)

Die Sprache der Rastafarier

= Spezialvariante des jamaikanischen »Patois« mit vielen Afrikanismen

Gottesbezeichnungen

JAH	Gottesname; vermutlich von Jahwe (oder ind. „Jai“) abgeleitet
King Alpha,	(und Queen Omega = Selassies Ehefrau)
H.I.M.	His Imperial Majesty
Rastafari	= Haile Selassie »I«; – zugleich Selbstbezeichnung der „Rastas“
– bzw. Ras Tafar-»I«,	
– Kurzform: Far-»I«	
– vollständiger Titel:	»H.I.M. Jah Rastafar-I, king of kings, lord of lords, conquering lion of the tribe of Juda«

Selbstbezeichnungen der Rastafarier: Rastafari, Rasta, Ras

Wörter aus dem I-arischen (»I-atic expressions«)

I-and-I, I-n-I (»Ich-und-Ich«) = Ich bzw. Wir (= Ichbewußtsein und göttliches Selbst)

anstelle von:

Ethiopia	→ I-thiopia
Children	→ I-dren (meine Kinder = »I I-dren«)
Incense (Ganja)	→ I-cense
vital (?)	→ I-tal (~pur, rein, natürlich)
–	I-rie (»ichig«) = <i>summum bonum</i>
create	→ I-rate (z.B.: Jah i-rate the universe)
Creation	→ I-ration
etc.	
understand	→ overstand
Jesus (»Jee-sus«)	→ Jessos (»just us«)

Andere Neologismen der Rasta-Sprache

Dreadlocks	Furchtlocken (verfilzte, wilde Haartracht)
Nyabingi	angeblich: „Tod allen [schwarzen und] weißen Unterdrückern“ dient zugleich als Bezeichnung für die rituellen Versammlungen, auch »duties« oder »grounations« genannt, die von Trommelmusik und langen »reasonings« geprägt sind.
→ Nya-men	Nyabingi-Krieger oder allg. Rastas bzw. Dreadlocks
bredren, brethren	Brüder
sistren, sistahs	Schwester(n)
Anrede meist:	»Ras ...«, »Brother ...«, »Sistah ...«

»Jah live!«

Bob Marley & The Wailers (1975)

Refrain: JAH live, children, yeah! ~ vgl. **Ps 18,47** [KJV 46: »the Lord liveth«]
JAH-JAH live, children, yeah! resp. He 7,25 et al.
JAH live, children, yeah!
JAH-JAH live, children, yeah!

The truth is an offence, but not a sin – ~ 1Ch 1,23ff (foolishness)
is he who laughs last, children, is he who wins – ~ Lc 6,25, Mt 19,30 (par) / 20,16
is a foolish dog, barks at a flying bird – ~ Ps 59,7.15
one sheep must learn, children, to respect the shepherd – ~ Jn 10,4.27

Refrain: JAH live, children, yeah! ...

Fools say in their hearts:
»Rasta, your God is dead« = **Ps 14,1** // 53,2
but I-and-I know JAH-JAH dread,
it shall be dreder dread

Refrain: JAH live, children, yeah! ...

Let JAH arise now
that the enemies are scattered = **Ps 68,2** – Num 10,35 (Ps 7,7 Ex 15,6)
let JAH arise, the enemies,
the enemies are scattered

Refrain: JAH live, children, yeah! ...

Rastafari-Gebet

Quelle: P.Michels *Rastafari*. München 1981, 39

Fürsten aus Ägypten werden kommen; Äthiopien wird seine Hände ausstrecken zu Gott.
Du Gott von Äthiopien, deine heilige Majestät, dein Geist komme in unsere Herzen,
um auf dem Pfad der Gerechtigkeit zu verweilen. Daß die Hungrigen genährt, die Nackten
gekleidet, die Kranken geheilt, die Alten geschützt, die Kinder umsorgt werden.
Führe uns, hilf uns zu vergeben, damit uns vergeben werden mag.
Lehre uns Liebe und Treue, wie es in Zion ist.
Erlöse uns aus der Hände unserer Feinde,
daß wir uns für den letzten Tag fruchtbar erweisen mögen, wenn unsere Feinde
verschieden sind und verdorben in der Tiefe der See oder im Bauch des Ungeheuers.
Gib uns einen Platz in deinem Königreich für immer und ewig.
Wir lobsingen unserem Gott Selassie I, Gott Jah, Ras Tafari, Allmächtiger Gott, Ras
Tafari, großer und schrecklicher Gott, Ras Tafari, der in Zion sitzt und herrscht in den
Herzen von Männern und Frauen,
höre und segne uns und reinige uns und laß dein liebendes Gesicht auf uns, deine
Kinder, scheinen, damit wir erlöst werden mögen. *Selah*

»Forever Loving JAH«

BOB MARLEY & THE WAILERS (»Uprising« 1980)

We'll be forever loving JAH, we'll be forever loving JAH

Some, they say, see them walking up the street
they say we are going wrong to all the people we meet.
but we won't worry, we ain't shed no tears –
we found a way to cast away the fears forever, yeah!

*We'll be forever loving JAH, we'll be forever, we'll be forever loving JAH
forever, yes and forever — We'll be forever loving JAH, there'll be no end*

So old man River don't cry for me
I've got a running stream of love, you see
so no matter what stages, oh stages, stages
stages they put us through, we'll never be blue
no matter what rages, oh rages, changes,,
changes they put us through, we'll never be blue
we'll be forever, Yeah!

*We'll be forever loving JAH, we'll be forever, we'll be forever loving JAH
forever and ever and forever — cause there is no end*

Cause only a fool lean upon, lean upon his own misunderstanding
and »what has been hidden from the wise and the prudent, has been revealed
to the babe[sl« (= **Mt 11,25** par) and »the suckling[s]« [= Ergänzung gem. **Ps 8,3!**]. *
in every thing, in every way, I say

We'll be forever loving JAH, we'll be forever, we'll be forever loving JAH

Cause »like a tree planted by the river of water
that bringeth forth, bringeth forth fruits in due season« (= **Ps 1,3**)
everything in life got it's purpose
find ist reason – in every season, forever, Yeah!

We'll be forever loving JAH ...

* *King James Version:*

[Mt 11,25 // Lk 10,21] At that time Jesus answered and said, I thank thee, O Father, Lord
of heaven and earth, because thou hast hid these things from the wise and prudent, and
hast revealed them unto babes.
(cf. Ps 8,3!) Out of the mouth of babes and sucklings hast thou ordained strength because
of thine enemies, ...

Tod und ewiges Leben (» life everliving«)

»Die Rastafarier betrachten sich als **endgültig vom Tode befreit**. Wenn sie dem Gott der Lebenden treu bleiben, brauchen sie den ganzen Bereich der Sterblichkeit nicht zu fürchten: »I does not like to speak about death, because I see myself as one that cannot die. I see I-self from mortal to immortality.« (Teddy). Kein gerechter Mensch muß je den Tod erleiden, und selbst die Bibel wird an den Stellen uminterpretiert, wo sie etwas über den Tod von gerechten Menschen zu berichten scheint. [...]

Die striktesten Rastafarier werden keine Ausnahme von der Lehre dulden, daß der Tod einer Person immer eine Bestrafung für die Sünde darstellt und durch ein gläubiges Leben hätte vermieden werden können. Trotz vielfacher Versuche, diese Lehrmeinung aufzuweichen, gibb es immer noch viele Rastas, die sie in all ihrer Strenge akzeptieren und ganz darauf bestehen, daß der Tod immer der persönlichen Sünde Sold ist. Wenn ein Mensch stirbt, dann deshalb, weil er religiös untreu [*unfaithful*] gelebt hat; es kann keine andere Erklärung geben. [...]

Quelle: J.Owens, *Dread. The Rastafarians of Jamaica*. Kingston 1984 (1976), 136f.

»Die Ankunft Ras Tafaris ist der Höhepunkt von Gottes Offenbarung. Ras Tafari wird daher nie sterben. Er ist ewig und alle Rastafarier, die auf ihn vertrauen, sind ewig und werden den Tod nie sehen. [...]

Auch wenn sie in ihrer Beziehung mit Gott [früher] gefehlt haben, so ist dies nach Auffassung der Rastafarier jetzt nicht mehr möglich, da sie nun in einem Zeitalter der Theokratie leben. Folglich glauben sie nicht an den Tod, sondern an das ewige Leben. Nur die Schlechten dieser Erde sterben. »*The wages of sin is death, but the gift of God is eternal life*« [Rö 6,23]. Die Brüder führen den Tod eines Mitglieds auf mangelnde Selbstzucht, auf Untreue gegenüber „Jah“ zurück. Da ein Toter somit nicht mehr zu ihnen gehört, verlassen sie dessen nähere Umgebung – wobei sie dieses Verhalten mit biblischen Belegen untermauern. [*»Laß die Toten ihre Toten begraben«* u.ä.]

Auf die hartnäckige Nachfrage im Hinblick auf das ewige Leben wurde dem Autor dieser Zeilen von einem Rastafari-Führer folgende Erklärung gegeben:

»Selbst wenn ein Rastafarier in hohem Alter dahingeht, ist er doch in Wirklichkeit nicht tot. Die Atome seines Körpers gehen in die Ganzheit aller Dinge zurück. Dieselben Atome werden wieder für die Entstehung anderer neugeborener Kinder benutzt und das Leben geht wie weiter wie zuvor.«

Quelle: L.E.Barrett, *The Rastafarians*. Boston 1997 (mit neuem Vorwort; 1988), 112f.

»Ein wichtiger und außerordentlich komplexes Gewebe von Vorstellungen kreist um die **Reinkarnation**. Manche Brüder bekräftigen, daß sie persönlich, am eigenen Leib, die Peitschenhiebe der Sklavenhalter erfahren haben. [...]

Menschen [*men*] sterben als Sünder. Der Mensch [*man*] (die Gläubigen) sterben nicht. Deshalb sollten die Toten ihre eigenen Toten begraben, denn der Tod betrifft nur Sünder. Da Gott zugleich Mensch und ewig ist, lebt der Mensch auch ewig – nach dem Fleisch ebenso wie geistig. Der Himmel, der in Äthiopien ist, wartet darauf, die Brüder zu empfangen. [...]

Quelle: M.G.Smith/R.Augier/R.Nettleford, *Report on the Rastafari Movement in Kingston, Jamaica*. (University College of the West Indies) Mona, Jamaica, 1978 (1960), 24.

»Johnny was«

BOB MARLEY & THE WAILERS: »Rastaman Vibration« (1970,1976 Island Records)

(1) *Woman hold her head and cry
cause her son had been shot down
in the street and died
from a stray bullet*

(2) *Woman hold her head and cry
cause her son had been shot down
in the street and died
just because of the system*

Woman hold her head and cry
explaining to her was a passerby
who saw the woman cry
wondering how can she work it out,
now she knows that „the wages of sin is death“
(yeah!) „gift of JAH is live“

Woman hold her head and cry
comforting her I was passing by
she complained, then she cried

O, I know now – I know now:
Johnny was a good man
never did a thing wrong (:!!)
(...)

She cried:
Johnny was a good man
never did a thing wrong (:!!)

= Rö 6,23 *For the wages of sin is death;
but the gift of God is eternal life ...*

» **Narration**« COUNT OSSIE & THE MYSTIC REVELATION OF RASTAFARI
»GROUNATION« (1960-64)

(...) Now – everyone is living.
Some say, they must die to go to heaven.
All the people who say they must die to go to heaven,
they have more doctors than the people who say they are gonna live on.
So: in a man, in every man, who wants to live,
that man is fooling himself with the doctrine of death!

We, the Rastafar-I Brethren,
our doctrine is based on Peace and Love. – What is Love?
Love is the cohesive force that binds all events
and make them something natural for man to follow –
so that man can keep on living. (Rufe)
(...) God is Love in man.
For man is the only comprehensive, the only universal being of all forms of life.
Man say: God is river, man say: God is storm.
Some say: God is sun. Some say: God is spirit.
Some even say: God is trees.

– What do we say on all this?

M - a - n: – man! Hence God is in man, and man is within love. For when he's within war,
when he's within it, he's within Satan. Cause only through love that we can reach the
zenith of life, that was a »gift of God«.

It was written – it was written that
»the wages of sin is death,
the gift of God eternal life«. [= Rö 6,23] [vgl. Rö 5,12 + Gen 2,17]

So, through love one can see the light. The light is understanding.
And understanding will make the world move on – for life.

Excerpts from The Nyahbinghi Order:

CONCERNING THE NYAHBINGHI MAN.

The Nyahbinghi Man must abide by the laws of His Imperial Majesty. He should abide with one Queen as a perfect example set by His Imperial Majesty Emperor Haile Selassie I. The use of flesh, drugs, alcohol and all harmful articles of food must be forbidden by all. Nyahbinghi Man is non-violent, non-abusive and non-partisan. He must be free from all criminal activities as a true son of Jah Rastafari. Whoredom, adultery, fornication and all sinful acts is an abomination to the Most High. It is the sole duty of every Nyahbinghi Man to see to it that love and harmony be maintained on every Nyahbinghi gathering. Intimate relationships with whites is strictly forbidden. A Nyahbinghi Man should not abide with a woman who is not of Rastafari livety. It is the duty of every Nyahbinghi Man to properly maintain his children and raise them in the order of righteousness. It is wrong for a Nyahbinghi Man to trim and comb his children, this is an abomination.

CONCERNING THE NYAHBINGHI DAUGHTERS.

The Nyahbinghi daughters, like the sons must abide by JAH ivine laws. As H.I.M. is the Head of the Nyahbinghi Order the Nyahbinghi Queen must recognise her King as her head. During her monthly issue (a period of 7 days) the Nyahbinghi Queen does not attend, issemble or congregate among the brethren. She must be loyal to her King Head in all things concerning righteousness. She must abide within her home and not be a "busy-body". If there is a misunderstanding between her and her King Man, the matter should be brought before the Priest or the Council of Elders who will deal with the matter privately and constructively. A Nyahbinghi Queen is not permitted to play the drums at an issemble but is permitted to the use of the SHAKA (Shaker) or TIMBREL. She is not permitted to administrate around the altar or to prophecy Before the congregation. During reasonings she can make suggestions and participate in Governmental administration as in the taking of minutes, writing of letters or any other works she is capable of doing, as seen by the brethren. She must be attired in modest apparel at all times and must not wear pants or expositive garments. Her head must be covered during an issemble or when congregating among the brethren or outside her gates. During issemble the daughters are responsible for the teaching of the children with special emphasis on the Amharic language, His Imperial Majesty Haile Selassie I, Black History and other aspects of Rastafari ivine livety. When the Nyahbinghi Queen brings forth a Prince, she should stay away from an issemble for a period of 3 months. If she brings forth a Princess, she should stay away for a period of 4 months. Eating of abominable flesh must be strictly forbidden by all. The wearing of jewellery is not forbidden but the piercing of the ears is against the will of JAH. The plaiting of locks is forbidden as it is written in the book of I Peter 3 verse 3, whose adorning let it not be that outward adorning of plaiting the hair.

Rastafari Divine Government say

Thou shalt not take more than one woman or daughter unto yourself. - anyone have two is full of lust. Any woman or daughter who has a man and found lying in bed with another Brethren are guilty of death - Our Father Rastafari has one Blessed Queen Omega. Brethren must not down-gress or brutalize their daughter or woman, do not cause her embarrassment in the congregation of brethren. She must not enter in the congregation unless her dress cover her knees

The daughter or woman that show her legs in the congregation must be put out of audience of brethren because she is selling flesh for popularity and contributes to the society of lust. Thou shalt not lie in bed with a put away daughter or woman. It is ungodly for a daughter to leave one brethren and a next brethren living with her in bed as wife and husband. A daughter and her Kingman who cannot live in peace, they should bring the differences in the Upper Room of Brethren from Theocratic Temple. There the Brethren hear the confusion, and if there is no compassion offered to the Accused, they should live apart as widow and widower until Selassie I call us home.

Brethren should not infiltrate Ulterior Motives into the mind of daughters. The woman and daughters should not be romantic in the Presence of the Almighty, but should like unto Queen Omega. Daughters should not eat their Holy Chalice in the congregation.

Thou shalt not carry the three unclean spirits in the Holy Theocracy Temple of Our Creator Selassie I, they are condemned. Which are combs, scissors, and razors with a seal of death where no belly killer, birth controller, night vampire, sodomite thief, beggar, and drunkard. They will not enter in the Rest of Rastafari.

He who do those corrupted and condemned things and defend these wickedness is wiped out the book of life ever living and lost to communication with the Almighty, and walk in his own lust and corrupted desire.

Thou shalt not gamble or buy horse race, lottery, no bingo, no card-pack, dominoes, checkers, no liar thief and sluggers like spirit. WOE be unto the leader that drink rum, beer, or find himself in bar without reasons, or whore houses, cinemas, dance halls, parties or keep clubhouses or bars to entertain whoredom.

No brethren shall speak to his other brethren without the full dignity and majesty of love. One should not carry grievance against his brethren because he uses undignified sound, is not wise, and he who use these words are uncultured and have no tolerance. Rastafari help I and I to live these precedents.

Zion and her holy trumpets they blow away all missiles, bullets and misfortunes from Rasta. We fly under the

tree of Life which beareth twelve different kind of fruit. I and I stand behind the Holy Altar of the Theocracy Temple of Rastafari Selassie, we commend ourselves to Rastafari Holy Purity that no man's hands must capture I and I in prison. We must not be lit nor shot nor stabbed nor assailed or injured or wounded by anyone. Whoever keep these precedents is invisible.

Anyone who belongs to this Theocracy Temple of Selassie, such person can't drown in any water nor burn in any fire, and no unjust verdict will ever be rendered against him.

To this hour, help I and I Father Rastafari the one only creator: I looked away to Oracles of Divinity and view across the threshold of life, I saw three men not yet very old. The first was Rastafari the Creator. The other was Rastafari the Almighty Infinite Selassie I. The third was Selassie I the Holiest Temple of Heaven and Earth.

They protect my life and soul and blood, that I and my brethren must not fall in the abyss of the Earth. That stones, knives and spears may never cut I and I, that never a thief may steal the least from I. Whosoever is stronger and mightier than these three men, he may bitter assault if he cannot, or forever keep his peace with I and I.

Quelle: <http://www.rastafari.de/jahchildren/rasta22.htm>

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