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AGRIFEST 2014
FEBRUARY 15-17

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Agrifest Photos
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pest from coming into the Virgin Islands, we improve the quality of life for all our farmers, gardeners, and other residents.

For further information, contact Dr. Joey R. Williamson at 340-692-4052 or jwilli2@myuvi.net.

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Figure 1: Adult mango seed weevil

Figure 2: Eggs of mango seed weevil attached to fruit skin

Figure 3: Larval damage of mango seed weevil inside seed pit

Figure 4. Larval damage of mango seed weevil in mango pulp.
**Mango Seed Weevil—An Invasive Insect Pest in the Virgin Islands**

By

Joey R. Williamson, Ph.D.

Extension Specialist-Pest Management

University of the Virgin Islands, Cooperative Extension Service

The mango seed weevil, *Sternotoma Mangiferae* (Fabricius), is now the most significant insect pest of mango in the Virgin Islands. It is rumored that this pest was brought to St. Croix 10-15 years ago on infested fruit carried from the Dominican Republic (Anon. 2012). It has since spread slowly throughout the Territory—I have personally detected this pest in mango fruits from several locations on St. Croix and one location on St. Thomas. The mango seed weevil has also become established in other parts of the Caribbean, as well as in Australia, Oceania, Asia, and Africa (Woodruff & Fasulo, 2006). Many growers and consumers are still not aware of this pest, which is usually hidden within the mango seed pits.

Adult mango seed weevils are poor fliers. Distribution typically occurs by humans carrying infested fruits. Adult female mango seed weevils (see Fig. 1) lay eggs onto developing mango fruits (see Fig. 2) in the spring. Larvae emerge from eggs, enter through the mango skin, tunnel through the pulp, and enter seed pits. Larvae typically feed within mango seed pits (see Fig. 3), pupate, and exit seed pits as adult weevils long after fruit maturity (Luow, 2009). Consumers and growers may never notice infestations inside seed pits, although growers may be affected by reduced yield from premature fruit drop and reduced viability of seedlings. A major problem occurs, however, if larvae are unable to penetrate the seed pit, and feed on the mango pulp instead (Fig. 4). Obviously, this renders the fruit unmarketable.

Hawaii is the only other part of the United States with mango seed weevil. Fortunately, it has not become established in Florida or Puerto Rico, the major mango production regions in the U.S. (Woodruff & Fasulo, 2006). A previous study determined that mango seed weevil was not a serious insect pest in Hawaii. Pulp feeding in mango was found in only 4 out of 3,602 (0.11%) mango fruits sampled. They also determined that this weevil should not contribute heavily to premature fruit drop, or reduced viability of seedlings (Follett and Gabbard 2000). However, my sampling from the 2012 season on St. Croix found 8 out of 180 (4.44%) sampled fruits with signs of pulp feeding. I was not able to measure fruit drop or seedling viability. I believe that economic damage by mango seed weevil warrants further study, at least for the Virgin Islands.

Since transport is usually by human movement of infested fruits, you may be able to prevent this pest from establishing in your mango trees. Burn, bury at least 3 feet deep, or promptly dispose of all potentially-infested seed pits. If mango seed weevil is already established in your trees, you can still eliminate most weevils by promptly removing all fruits that fall from mango trees before adult weevils emerge from seed pits. Further steps, if required, involve pesticide use. They range from spraying of trunks and scaffold limbs in the early flowering stage, to routine spraying of fruit and tree canopy in the fruit development stage. I plan to investigate the control potential from the following methods: restricting weevil movement up trees (sticky bands and insecticide treatments on trunk), mechanical barriers to entry on fruits (kaolin clay sprays and bags placed on developing fruits), and various organic and conventional insecticides on fruits and tree canopy.

The above pesticide treatments can be intensive, and vary drastically from the low-key mango production methods used prior to mango seed weevil establishment. They will not be necessary if you can effectively keep this weevil out of your production area. We need to understand that this pest would never have become established on St. Croix if procedures were followed properly for declaring incoming produce to the customs authorities. We all have an important role in preventing additional invasive pests from becoming established in the Virgin Islands. This includes accurately reporting your articles to customs agents, educating others to do the same, and promptly reporting new pests to me or other related personnel as soon as you find them. Every time we prevent an invasive pest, we will surely be missed.

Hildred “Girlie” Stevens, the firstborn of Roslyn Phipps and Henry Stevens, was born on April 3, 1963, on St. Croix where she was raised by her grandmother, Loretta “Mama” Stevens. She graduated from Central High School in 1981 and continued her education on the St. Thomas campus of the University of the Virgin Islands.

Girlie gave birth to four children: Xiamara “Xiro,” Evelise “Ebbie,” Reuben Jr. “Jay,” and Rashad, to whom she dedicated her life. She supported them in all their activities such as baseball, softball, and volleyball games on the court in Marley; Girl Scout or Cub Scout meetings, various school events, and of course track meets. No matter where the location, she would be there. But it didn’t stop there. If someone’s child needed a “representative,” “cheerleader,” or a ride to or from any event, she would happily volunteer. Girlie was not only a mother to her children, she was also a caregiver to many other children. No matter what time of the day, if someone needed her, she was there because she had an open door policy. She always said that her calling was to care for others, and she did just that.

Hildred was a member of the Food and Refreshment committee for more than 7 years. Her skills and abilities will surely be missed.
IN MEMORIAM
The Board of Directors
of the
42nd Annual Agriculture and Food Fair
of the U.S. Virgin Islands

Remembers
Frederick “Chop Chop” Stephens
St. Thomas farmer from Estate Bordeaux

FUN FOR ALL!!
Pumpkin blossom and even devil doer
Demon congo, grass in galore
Physic nut, and lily root
In fact the only bush she didn't have
Was the bush for the every day soup.

Songs, like the ones mentioned, are another way of preserving our culture. They bind us spiritually and physically to the soil as well as to one another. The same can be said of native proverbs. So, in closing, I leave this proverb used by the late George A. Seaman about agricultural laborers on St. Croix with my readers: Watah Mo’ Dan Flour.

References


For when I asked the old woman what she was selling
She said she was selling weeds.
She had her dress tied up over her waist
And was wriggling down the street
She had on a pair of old slaps on her feet
And was wriggling down the street
Just then she started to name the different weeds
And I really was more than glad
Although I can’t remember all that she called
These are a few she had:

Man tiabba, woman tiabba
Tantan fall back and lemon grass
Ninny root, gully root, granny backbone
Bitter payee, lime leaf and toyo
Cooie bitters, corilah bush
That ah the old time iron weed
Sweet broom, sprout and wild daisies
Sweet fate and even toyo.

She had bitter gomma, portogee bomba
Conga larua and twelve o’clock broom
Sarsparilla, wild tomato, sour sop leaf
And Papa bitch weed
Wild bush, wild cane, wild leaf, monkey liver
That’s bitterer than wild bay root
Action stands and even monkey liver
And all the rest you may need.

When I hear how much bush she had
I was dumb I couldn’t even talk
She started to call from Capry Corner
And never stop’ till she reached Orange Walk.
The woman had me so surprised
That I didn’t know what to do
That my girls came and give me
A cuff in my eye and I didn’t even know who was who.

Sweet broom, sweet fate, and lemon grass
I hear them good for making tea
And them I hear bed grass and wild daisy
Is good to cool the body.
The woman’s tongue was even lisping
But she was calling out all the time
She even had a little canawa eye
And the other that left was blind.

She had pap bush, elder bush, black pepper bush
Then soldier, corporal and carpadulla
Fabian leaf, money bush, soldier posely
Wid out a bowl ah kalaloo
Don tell us eat no rice
Kalaloo an rice aint nice

Ah! We never can get enough
I don't care what the strangers say
Crucians like a good maufay.

**CHORUS**
If you want to cook it right
Soak the salt thing over-night
Put it on until he biles
Season, stir he for awhile
No forget the tomato them
Make the maufay taste like a-hem!
Stir, the flour pon the spot
Maufay done, take off the pot.

**Okra Fungi and Fish**

Have you heard the news?
Santa Crucians got the blues
The story goes like this
We like okra fungi and fish

OPA came to town
Cornmeal was rationed down
When you talk bout calamity
That was flour scarcity.

**CHORUS**
Okra Fungi and Fish
What a dish
Do you dish
Okra Fungi and Fish
Aint got no better dish than this.

“Bush” is also a part of Virgin Islands’ agriculture. The term “bush” refers to those shrubs, plants, and trees that usually receive little or no cultivation. “Bush” leaves were and still are part of what we live, grow, and eat. Spanish needle, sour sop, lemon grass, sweet cent, rosemary, japana, senna, trumpet, sarsaparilla, and ginger thomas are the names of some of the leaves used to make “bush” tea. In the old days, leaves for “bush” tea were usually purchased at the open market or were gathered along the roadside or in open fields. Additionally, these “bush” were also used for home remedies for certain ailments. The sarsaparilla, physic nut, plum leaf, and inflammation bush were highly respected for their medicinal effects. Also, “bush” were used as a beverage and also for bathing the body or an affected area. A “bush” bath was commonly used for a woman after giving birth.

As with native dishes in songs, “bush” was also put into song. Listen to the West Indian weed woman song.

**“The West Indian Weed Woman”**

One day I met an old woman selling,
And I wanted something to eat.
I thought I was going to put a bit in her way
But I take back when I meet.

I thought she had bananas, oranges, or pears
But ’twas nothing that I need
Mrs. Ruth D. Lang was born on St. Croix on October 14, 1933 to Elfreda and Elmo Falsón. At the age of five, she moved to New York. She graduated from the Fashion Institute of Technology with a Bachelor's Degree in Fashion, and later she received a Master's Degree in Sociology.

She returned to St. Croix in 1962 and from 1964 to 1988, she worked with the Department of Agriculture. In 1987 the Department of Tourism was joined with Agriculture and renamed the Department of Economic Development and Agriculture. From 1965 to 1994, Mrs. Lang was an AgFair Board Member and the Director of the food pavilion at the Agriculture Fair. She remembers the start of the food fair when the west end of the garage building housed the food section. The present location of the food section is an expanded version on the eastern side of the fairgrounds.

Since her retirement in 1995, Ruth has served on the board of Lutheran Social Services, the Synodical Board, Lord God of Sabaoth (LGOS) Church Counsel, Women of the Evangelical Lutheran Church of America (WELCA) Board, the finance committee at LGOS, the church choir, and an assistant minister. She is also a part of the Millennium Choir, and she has been volunteering at the St. Croix Mission Outreach since 2003 where she helps homeless people suffering from different addictions. She shares love and the word of God to help them stay focused on changing their lives. She thinks of them as her children and says “with God, and a little love, all things are possible.”

Even though the Lord blessed her with one biological child, Chainie, she has mothered numerous others including two brothers - Ricardo and Romardo who continue to be the apple of her eye. Through her love and caring qualities, she has acquired many additional children, i.e. Elaine Xavier, Dale Mason, Ethelbert Benjamin, Charles Orange, Lois Sanders, Marisol Soto, Fern McAlpin, Aubrey Lee, Jr., Jay Blair and Alvin Lee, Jr., Kami, and nine great grandchildren.

When not volunteering and occasionally traveling, she spends her time quietly in the country enjoying her family.

It is with great honor and pleasure that the Agriculture and Food Fair Board names the 2013 Agriculture and Food Fair Grounds, the “Ruth D. Lang Fair Grounds.”

I hope you knew Dunlop don't rule 'Wheel of Fortune',
Run and call Massa Walker to drive out 'Betty's Hope' gang.
Come along! Come along!
Wheel of Fortune'iggers don't want no mulatto mistress,
For now they have their first rate Massa Walker.
Come along! Come along!
Massa Walker gives them the best Madras,
Good brown and bamboo—and care dem well.
Come along! Come along!
Massa Walker, Dunlop mark up 'Wheel of Fortune,'
He rake down de rum cellar, he scrape out de curing house,
He picks all de peasers; but he could not buy 'Wheel of Fortune.'
Come along! Come along!
Eliza Clarke, she went to the curing house, where she tried de same;
She tried to bring down de cattle—den she tried de mule pen,
But she could not buy 'Wheel of Fortune.'
Come along! Come along!
Run and call Massa Walker to kick 'Betty's Hope' gang out de Great house,
And drive the Mulattoes off de 'Wheel of Fortune.'
Come along! Come along!
Dunlop sell all de potatoes—he sell all de Guinea grass,
But he couldn't raise de cash like Massa Walker,
To buy 'Wheel of Fortune.'
Come along! Come along!

The vegetable and fruits are the product of their grounds. Most of the meal used by the town's people is purchased by the slaves. Weed went on to say... Among the vegetable are sweet potatoes, bananas, yams, beans, tomatoes, beets, cabbages, onions. Of fruits, there are oranges, pineapples, lemons, limes, coconuts, peanuts, alligator pears, bell apples, mangoes, sapodillas, granadillas, and soursop. The fruit is sold very cheap. We get two dozen large, delicious oranges for five stivers or seven cents. Coconuts are sold equally cheap."

Besides the festival music of our culture, some island dishes were also made into songs. Below are popular songs by Miss Marie A. Richards of Frederiksted, author and composer. In those days, Miss Richards was frequently called upon to sing and play her guitar. She sang the songs in Caruso style and also gave the interpretation of the songs.

**Crucian Kalaloo**

| Yo' talk about yo' pea and rice | Mauffay |
| Yo' like yo' fish an stew | If you want to learn to cook |
| But dere's no dish so sweet an nice | Get a pencil and a book |
| Like a Crucian Kalaloo | If you want to cook mauffay |
| Wha ah we goin do | Listen good to what I say. |

**Mauflay**

- If you want to learn to cook
- Get a pencil and a book
- If you want to cook mauflay
- Listen good to what I say.

**Mauflay thet's the stuff**
Influence of Songs on the Development of Agriculture in the U.S. Virgin Islands

By

Olasee Davis
Assistant Professor Extension Specialist Natural Resources
University Virgin Islands Cooperative Extension Service

The theme for Agrifest 2013 is “Agriculture: Grow, Eat, Live.” Most people hearing this theme would naturally think of food. However, agriculture is more than food. Agriculture is also a cultural mix which includes music. From the beginning of human existence, music has played a major role in the development of agriculture whether in harvesting crops or singing. We continue this agricultural mix at our annual Virgin Islands Agriculture and Food Fair with the inclusion of music as a major feature.

That the development of music in the West Indies relates to agriculture and slavery should be no surprise. As enslaved Africans tilled the soil under the hot Caribbean sun from sun up to sun down, it was the singing in the cane fields that kept them alive. Although many of them tilled the land without shoes and many had swollen legs and feet, the result of parasitic infection, the songs they sang in the fields numbed the pain in their feet. Historians even told us that enslaved Africans sang on slave ships as they crossed the Atlantic Ocean to the West Indies.

Dancing was also a major part of the slaves’ musical festival. There is also the playing of instruments among which were those strung with horse hair and jawbones of donkeys. Also, there were various small pipes or flutes and tutu horns. The late Laura L. Moorhead, who always attended the food fair, mentioned that in her days of horse and buggy that music was created from instruments made of dried gourds, old iron pipes, old pans, discarded pots, mouth organs, and flute fashioned out of papaya stems.

“Like the old Negro spiritual on the US mainland, quadrille and many other forms of music were developed relating to colonized agriculture in the Danish West Indies. Thurlow Weed who was a prominent newspaper publisher in Albany, New York, visited St. Croix in the winter of 1844-1845. While he was on St. Croix, he witnessed Crucian slavery and wrote about the slave festival on the island. He stated, “The New Year is celebrated here, too, not by the Planters, but by their slaves...”

Weed wrote at length of the Crucian Festival. He said, “…The Holidays of the slaves commence with Christmas, and although the law gives them that and the following day, they contrive, in imitation of our Congress, to do very little work between Christmas and New Year. And on these occasions the slave's cup of enjoyment fills to the brim. For several weeks preceeding Christmas they are busied with preparations for their festivities. Indeed their toil through the whole year is cheered by their anticipation of holiday happiness. ..”

Weed talked about each estate electing its own Queen and Princess, with the King and Prince whose authority is supreme. He went on and talked about the instrument with most eloquent music. Here is a song sung by slaves whose planter was unpopular with them. These groups of slaves came from Wheel of Fortune Estate who would sing as they came into Frederiksted town on New Year's morning.

“Come along! Come along! Betty's Hope girls
Oh come along Betty's Hope girls
You could not by Wheel of Fortune.

Dunlop sells all de Guinea bird-he sell all de sugar apple,
But he could not by Wheel of Fortune.'
Come along! Come along!

The Rudolph Shulterbrandt Agriculture Complex is transformed every year into a vendors plaza, farmers’ market, food court, petting zoo, exhibition halls, and much, much more. This astonishing transformation is achieved under the direct supervision of Mr. Victor R. Murray Jr. – Director of Fair Grounds. One of the key people that Mr. Murray depends upon to achieve this transformation is TOM JOSEPH.

Mr. Tom Joseph is a mechanic by occupation with the VI Department of Agriculture. However, in preparation for Agrifest, Tom assumes multiple tasks, including a role as one of the lead carpenters.

This multi-talented gentleman is a very hard worker, diligent, and dependable. The Board of Directors and staff of the VI Department of Agriculture extend thanks and congratulations to Tom Joseph for his dedication and hard work!
Governor John P. de Jongh, Jr. (center) cutting the ribbon signaling the official opening of Agrifest 2012.

Governor John P. de Jongh, Jr. (center) and Dr. Louis Petersen, Jr., Commissioner of Agriculture, (right) welcoming Dr. Dyremple Marsh, Dean & Administrator of Agriculture for Delaware State University (left) to Agrifest 2012.
February 16, 2013

MESSAGE FROM THE GOVERNOR

It is my pleasure to welcome you to the 42nd Annual Agriculture and Food Fair of the Virgin Islands! This greatly anticipated event is one of the most popular activities in the Territory, attracting residents and visitors of all ages. Not only does it provide an opportunity to learn about the agriculture and culture of the Virgin Islands — it offers a family-friendly, social atmosphere that is warm and inviting. For the last 42 years, AgFair has been a “must-do” activity on all Crucian calendars. This year’s celebrations will once again highlight the many ongoing projects of the Administration in promoting agri-tourism and agri-business initiatives as important contributors to the Virgin Islands economy.

All attendees of the 2013 festivities are encouraged to sample, purchase and learn more about our locally made goods and products during AgFair’s “Agriculture Grows, Eat and Live” events. This year’s theme underscores the importance of food production to each individual’s lifestyle and promotes the efforts of our local farmers in producing fresh and healthy foods. Through the Department’s Virgin Fresh! brand, local farmers, agriculturalists and entrepreneurs continue to promote the production, consumption and sale of local agricultural commodities, increasing economic development opportunities for residents. Similarly, the local beekeeping industry produces honey, soaps, lotions, and lip balms for purchase, and the Young Agricultural Professionals Training Program is actively training the next generation of farmers. These initiatives support the growth and development of the Virgin Islands agriculture industry, and I commend the Department of Agriculture and its many partners in continuing to expand these important efforts.

During these three days of art, crafts and entertainment, various events and special showcases are featuring the finest in local crops, livestock, cooking, and all things “food.” AgFair provides an opportunity to interact with and learn about our local farmers, artisans and businesses, and view and even sample their products. It is also a wonderful occasion to taste the best Virgin Island cuisine, mingle with friends and family from here and away.

On this special occasion, and on behalf of all participants and attendees of the 2013 AgFair, I am pleased to express appreciation to the Board of Directors of AgFair, and to the staffs of the V. I. Department of Agriculture, the Cooperative Extension Service of the University of the Virgin Islands, and the V. I. Department of Tourism for their collective efforts in organizing this premiere event.

Best wishes to all for another healthy and successful Agriculture and Food Fair!

John P. de Jongh, Jr.
Corliss A. Wilson Nathaniel was born on the island of St. Croix on March 28, 1941, to Ena Francis and Alexander Wilson, Sr.

Corliss attended the Alexander I. Wilson School in LaVallee (at the age of 4), which was named after her father. She graduated from the sixth grade in 1950. She attended the Christian Junior High School in Gallows Bay until the ninth grade and was transferred to the CHS until eleventh grade. Corliss migrated to New York in 1958, where she completed the 12th grade at Morris High School in the Bronx.

Upon graduation, she worked at Manhattan EMT Hospital for 2 years; then she went on to work for New York Telephone Company for four years. Later she left and worked for the Virgin Islands Tourist Bureau in Rock Fallon Center. She then returned to St. Croix in 1969 where she worked at the Virgin Islands Water and Power Authority until retirement.

Corliss is the mother of two beautiful children: Wayne Henry who is deceased and Nicole Nathaniel, who is living in Atlanta, Georgia. Corliss has two grandchildren, Nigel and Joshua Henry. She also raised many nieces and nephews including the following: Tracy Encarnacion, Tiesha Ballantine, Tia-Wuang, Tryone and Tishana.

Corliss was raised in a big family, and she gives God all the glory and praise for blessing her with so many good things in life.

Corliss was introduced to the Agriculture Fair by Louise Petersen whom she worked with until Ms. Petersen retired in 1991. Corliss has been participating on her own until the present.
MESSAGE FROM THE PRESIDENT

On behalf of the Board of Trustees of the University of the Virgin Islands, along with our faculty, staff, and students, it is a distinct pleasure for me to welcome each of you—students and visitors—to the 42nd annual Agriculture and Food Fair taking place on the Agriculture Fairgrounds on the beautiful island of St. Croix. The theme for this year’s Fair—Agriculture Comes East, Lives—captures the essential message of agriculture, which UVI has been promoting for over 40 years. The theme also reflects the cyclical nature of agriculture in that we grow our foods and livestock, which we are able to consume and which provides nourishment towards our healthy living. As we repeat the cycle, we increase our ability to be self-sustaining through our sowing and reaping; and also better ensure the freshness and quality of what we consume. For over 45 years, UVI, through its Agricultural Experiment Station (AES), and the Cooperative Extension Service (CES), has been serving the community, educating and enriching lives, and helping to promote agriculture in the Territory.

The University of the Virgin Islands, a Land Grant Institution, is committed to advancing knowledge through research and public service, which it has been doing for over 50 years. In our role, we assist in understanding and resolving issues and problems unique to the Virgin Islands and the Caribbean. We are particularly aware of the importance of healthy eating and healthy lifestyles and recognize the role of agriculture in this regard and therefore continue to be encouraged by this annual event and the integral role and presence that UVI continues to maintain.

Although the University, through its Cooperative Extension Service and its Agricultural Experiment Station, continues to play a major role in the preparation, management, and supervision of the Fair’s activities, it is important to stress that the matters of agriculture, aquaculture, and community involvement in the growth and production of produce, are ongoing areas of priority for UVI. As such, we encourage all Fair participants to embrace opportunities provided this year to learn about crop cultivation, even on a very limited basis so that, during these times of local challenges, we can take advantage of what we learn at the Fair to increase our personal and family gardens.

In addition, this year, as in the past, we encourage you to embrace the Fair as an opportunity to take a family outing, experience and sample the culture of the Virgin Islands through cuisine, music, dance, arts and crafts, and to rekindle the flame of friendship and embrace the wider community. I trust that each of us leaves this year’s Fair more knowledgeable of how we can better grow, eat, and live, thus enhancing the quality of our lives.

I trust that the activities of the weekend will result in renewed friendships, lasting memories, and a new or renewed commitment to growing, eating, and living.

Finally, profound gratitude and commendations are extended to all—the Board of Directors, Department of Agriculture, AES and CES sponsors, volunteers, and others—involved in the year of planning and in the execution of this amazing cultural event.

David Hall, PhD
February 2013
AGRIFEST 2013 - HONORS
The Thomas Family
by naming the Livestock Pavilion:
THE THOMAS FAMILY LIVESTOCK PAVILION

This year we are naming the Livestock Pavilion after a true "Ag Fair" family. Rodney, Sr., Dawn, Rodney, Jr. (Tonie), Renisha, Romano, DeVante, and Joey represent three generations of dedication and diligence in their support of the Virgin Islands Agriculture and Food Fair. They started in their livestock endeavors long before the youngest members of the family were even born, when Dawn contacted the Cooperative Extension Service in 1992 for advice about raising rabbits. The family then got involved in 4H and subsequently, the Ag Fair. As evidence of their commitment to the fair, Romano attended his first fair when he was only 2 weeks old! Joey was only 2 months old when he first came.

The family started presenting exhibits at the fair 20 years ago with just rabbits, but soon added chickens. The children participated in the livestock showmanship classes with 4H and even raised their own sheep for a while. They have expanded their presentations to their own exhibit booth, which includes other small animals and an assortment of parakeets and parrots, as well as the rabbits and chickens on display. Dawn, as leader of the club, also coordinates the 4H Happy Hoppers rabbit club booth. That makes her responsible for two booths and all of their club members' animals, in addition to the family's exhibit.

She has plenty of help, however; this is a true family affair. Rodney would plan his annual vacation around the fair so that he would be there to help. The kids arrive right after school for the week before the fair to help set up. Everyone pitches in so that their exhibit comes off without a hitch.

Over the years, the Thomas family have volunteered their time in the weeks before the fair to help prepare the livestock area. They are busy cleaning, painting, repairing, and rebuilding all of the cages and pens that are needed for the animals at the fair. They also now comprise a critical part of the fair staff that takes care of the needs of the animals while they are at the fair, such as feeding and security. Without their help, it would be difficult to pull it off successfully every year.

A bonus to having Dawn involved every year is that she also, on top of everything else, coordinates the "Setup Lunch" and "Sunday Morning Feed" for all of the Livestock and 4H Club crew. With her guidance, we have a barbeque lunch for the workers the weekend before and a traditional Cruzan breakfast on the Sunday of the fair.

For these reasons, The Board of Directors of the Virgin Islands Agriculture and Food Fair 2013 names the Livestock Pavilion for The Thomas Family, a true AgFair family.

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MESSAGE FROM THE COMMISSIONER OF TOURISM

On behalf of the U.S. Virgin Islands Department of Tourism I would like to extend my best wishes to all attending the 42nd Annual Agriculture and Food Fair!

This year’s theme, “Agriculture: Grow, Eat and Live,” highlights the importance and growth of this industry in the Virgin Islands. Furthermore, this event encourages us to embrace our local produce providers, strengthen the agitourism initiative and heighten our awareness of the relationship between what we eat and the health benefits.

We compliment the Department of Agriculture and the University of the Virgin Islands Cooperative Extension Service for continuing to offer fair visitors exciting opportunities for hands-on learning experiences, samples of the best local delicacies, and traditional arts and crafts exhibits and demonstrations. Couple these with the melodic sounds of Calypso and Queenie and rhythmic Quadrille dancing and you’re destined to have a fun-filled, uplifting weekend.

Enjoy this wonderful cultural experience and have a healthy 2013.

Beverly Nicholson-Doty
Commissioner
USVI Department of Tourism
Leh We Cook Crab And Rice

Usually after heavy rains you can find locals crabbing especially on St. Croix. One of our favorite cultural dish is “Crab and Rice.” The land crab or blue crab is used to prepare this delicious dish.

3  land crabs
1  pound cooking ham, soaked
1  pound salted beef, soaked
1  pound rice
1  large onion, chopped
2  sweet peppers, chopped
1/4  pound celery
3  sprigs thyme
1/3  cup butter
1  can tomato paste
1  tablespoon salt
1  sprig parsley
1  clove garlic

Scrub crabs thoroughly with a brush. Remove the backs, break off claws. The fat from the backs may be saved and added to the ingredients if so desired. Boil ham and beef until tender. Sauté all other ingredients, (except rice) in butter. Add along with crabs to cooked meat. Allow to cook for 25 minutes. Add rice. Continue to cook until rice is soft and dry.

Makes 10 servings, 1 cup each.
Presidential Award
By Louis E. Petersen, Jr., Ph.D, President

The Thomas Family
By Sue Lakos, Director of Livestock Exhibits

Corliss A. Wilson Nathaniel
By Sharon M. Brown, Director of Food Exhibits

Educational Exhibit Sweepstakes Awards
By Sarah Dahl-Smith

Memoriam Award
Hildred Stevens
By Sharon Browne

Gift Baskets/Posters Presentations
Clarice Clarke
Assisted by
Ivy Carter, Miss UVI
Ciara Williams, Miss St. Croix

Presentation of the Farmers of the Year
Sue Lakos, Director of Livestock Exhibits (Livestock Award)
Errol A. Chichester, Director of Crop Exhibits (Crop Award)

Remarks
The Honorable John P. deJongh, Jr.
Governor, United States Virgin Islands

Benediction
XiaXiang Washington
4-H Club Member

Marching Band
Retiring of the Colors

Our Community Supported Agriculture (CSA) Program growing season agreement can be acquired by visiting our website and downloading it or picking it up at our farmer’s market Monday through Saturday.

Locally grown food is fresher, looks better and is of a higher quality than what you can buy in the grocery store. This is because local farmers sell directly to the consumers.

Customers get the opportunity to know their farmers and are able to communicate their needs and desires to them. Stop by soon and see how your food is grown.

A Community Supported Agriculture or CSA provides a direct relationship between consumers and farmers. The goal of this relationship is to provide solutions to the problems of food quality, nutrition, community building, sustainability and quality of life. This method can benefit both farmer and consumer in many ways.

CSAs are arrangements based on a contractual agreement between a farmer and a consumer. A CSA concept is that the consumer, often described as a “shareholder” or “member,” usually purchases a “share” or “membership” prior to the growing season. Members can rely on fresh, local produce throughout the season.

As each crop comes in throughout the growing season, members receive their share, often once or twice a week. The size of the shares varies in quantity and variety. The produce is picked up by members at the farm.

Our CSA arrangement may require consumers to get involved in the production of their food. We may work out agreements with shareholders that reduce the cost of a share in exchange for labor, or voluntary labor. We may also encourage members to simply visit the farm to see how their food is grown and how the farm operates. Other ideas include having work-days, open-house days, picnics, or festivals on the farm.

Visit our website at sejahfarm.com or call us at the farm at 340-773-8065.

MARKET HOURS: Monday – Friday: 10:00 a.m. to 5:00 p.m.; Saturdays: 7:00 a.m. to 5:00 p.m.
Please call (340) 773-8065 for special orders, or (340) 778-0997 ext. 239 or www.vifresh.com
Welcome to Sejah Farm of the Virgin Islands! We are located on Casper Holstein Drive on St. Croix in the U.S. Virgin Islands, the largest of the four sister islands, which include St. Thomas, St. John, and Water Island. The islands are a Territory of the United States. The farm is located at the last farm gate traveling north from the Old Bethlehem Sugar Factory toward Calquohoun Road or the first farm gate traveling south from Calquohoun Road toward Bethlehem Sugar Factory.

Sejah Farm is situated in what is called the “farm belt” of the island. Its fifteen acres of farm land consist of eleven acres that are used for grazing sheep and goats, three acres are used for vegetable crop production, and the remainder is used for poultry and eggs production. We raise Boer Goats and Boer Goat crosses for sale, local fresh meat and vegetables to meet local and off-island demands. We provide agricultural technical assistance, seminars, education, training, and consultation to farmers and the community.

It is our mission to produce the finest quality meats (lamb, goat, and chicken) and organically grown vegetables in the U.S. Virgin Islands to meet the local market demand. We expect to exceed our customers’ expectations in quality, delivery, and cost through continuous improvement and customer interaction.

The farm was established in 1998, and is owned and operated by Dale and Yvette Browne. We are founders of the Virgin Islands Farmers’ Cooperative, Inc., which was organized for the resurgence of the Virgin Islands Agricultural industry. We are also members of Island Food Security Network.

On Mondays and Wednesdays we are open for on-farm tours for all schools in the Virgin Islands, afterschool programs, or summer programs. Bring your class for the day so that we can share the resources for feeding ourselves.

We are proud participants of the VI Department of Agriculture’s “Virgin Fresh” WIC Farmers Market Nutrition Program. This project is a partnership between USDA Food & Nutrition Service, VI Department of Agriculture, and VI WIC.

We are also happy to announce that our Farmer’s Market is now accepting Electronic Benefit Transfers (EBTs)! This program enables SNAP or Food Stamp recipients to use their EBT cards to purchase fresh organically and locally grown healthy produce. Sejah Farm’s Farmer’s Market EBT/SNAP program offers fresh locally grown vegetables, fruits, meats, eggs, value added products, honey, and also seeds or seedlings for food-producing plants.

ACTIVITIES RELATED TO THE FOOD & REFRESHMENT AREA

FOOD DEMONSTRATION

Saturday, February 16, 2013

TIME ITEM PRESENTER
2:00 p.m. Coconut Drops & Pastry Treats Severin Miller

Sunday, February 17, 2013

TIME ITEM PRESENTER
3:00 p.m. Tannia Cakes Evannie Jeremiah
(with fresh tomato sauce)

Monday, February 18, 2013

11:00 a.m. Lemongrass Sorbet Clint Ferris
Breadfruit Ice Cream

PUBLIC ENTRY - *No Entry Fee *****CASH PRIZE

Gingerbeer & Benye

Submission Date ACCEPTANCE TIME JUDGING
Sunday, February 17 8:00 a.m. - 2:00 p.m. 3:30 p.m.

* One (1) bottle of Gingerbeer
No less than 4 Benye must be submitted
1 pound fresh pumpkin (about 2 cups)
2 tablespoons margarine
1 large onion, chopped
2 tablespoons flour
1 cup water
1 can evaporated skim milk
1/2 teaspoons salt
1/2 teaspoon black pepper
1/4 teaspoon nutmeg
1/2 teaspoon garlic powder

1. Steam pumpkin over boiling water, peel and rub through sieve, or mash in blender or food processor.


3. Boil, stirring constantly for 5-6 minutes.

4. For smoother soup, rub through sieve again.

Serve hot.

Makes 5 cups.

Each 1 cup serving provides:

<table>
<thead>
<tr>
<th>Calories</th>
<th>Fat (g)</th>
<th>Protein (g)</th>
<th>Carbohydrates (g)</th>
<th>Sodium (mg)</th>
<th>Cholesterol (mg)</th>
</tr>
</thead>
<tbody>
<tr>
<td>154</td>
<td>5</td>
<td>8</td>
<td>21</td>
<td>733</td>
<td>15</td>
</tr>
</tbody>
</table>

Reprinted from CES publication “The Heart of the Pumpkin.”
Tannia Cakes

1 pound tannia, grated
1 onion, finely chopped
1/4 cup celery, finely chopped
1/2 teaspoon salt
1 egg
1 1/2 tablespoons tomato paste
1 teaspoon dried parsley
1 1/2 teaspoons oregano leaves
1 1/2 teaspoons fresh thyme
1/2 cup bread crumbs

1. Wash, peel and grate tannia.
2. Mix all ingredients together, adding bread crumbs last.
3. Drop the batter from a tablespoon onto a greased baking sheet.
4. Bake for 15 minutes at 350°F.

Makes 25 1 1/2-inch cakes.

Each tannia cake provides:

<table>
<thead>
<tr>
<th>Calories</th>
<th>Fat (g)</th>
<th>Protein (g)</th>
<th>Carbohydrates (g)</th>
<th>Sodium (mg)</th>
<th>Cholesterol (mg)</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>3</td>
<td>8</td>
<td>7</td>
<td>49</td>
<td>11</td>
</tr>
</tbody>
</table>

Reprinted from CES publication The Heart of the Pumpkin.
Mrs. Jennifer Matarangas-King, accepting a framed 2012 Agrifest poster on behalf of Innovative. Innovative was the Supporting Sponsor for Agrifest 2012.

Assistant Commissioner of Tourism, Brad Nugent accepting a guanaberry seedling from Danielle Christian.

Delegate to Congress, Donna M. Christiansen accepting the 2012 framed Agrifest poster from Danielle Christian, Miss VI Collegiate.

Daniella Henry, Miss UVI presenting UVI President David Hall with a framed 2012 Agrifest poster during the Opening Ceremonies.

Mrs. Jennifer Matarangas-King, accepting a framed 2012 Agrifest poster on behalf of Innovative. Innovative was the Supporting Sponsor for Agrifest 2012.
The Amerindians’ Cultural Influence on The Agricultural Heritage of the U.S. Virgin Islands

By
Olasee Davis
Assistant Professor/Extension Specialist Natural Resource
UVI Cooperative Extension Service

This year’s Agrifest theme is “Agriculture: Grow, Eat, Live.” The history of growing what you eat extends from the first inhabitant of the Virgin Islands. According to archeologists, the first people to arrive in the West Indies came from the mainland of South America between the third and second millennium B.C. (Pantel, 1982, p. 13). These people were referred to as the Archaic people. Very little is known about the Archaics except they were people who gathered food, hunted, and fished.

Other Amerindians continued to migrate from South America to the Caribbean for many centuries. By the time of the arrival of the Europeans in the Caribbean, the Amerindians had already populated the entire Caribbean region from Trinidad all the way up to the Bahamas islands. In particular, the Taino people developed large groups, which became villages throughout the Antilles.

Different Amerindian “tribes” practiced agriculture. A number of tools found by archeologists include hand axes, hammer stones, and ground stones. Beside agricultural development such as farming cassava, yams, plantains, papaya, and cotton, the Amerindians also developed strong spiritual and religious systems of beliefs and rituals, which influence their social structures, cultural styles, and festive events.

Christopher Columbus encountered St. Croix on November 13th, 1493 and claimed the island for Spain during his second voyage to the so called New World. He found St. Croix (Ay Ay) “well cultivated and well populated reported by Carib Indians (Lewisohn, 1970).” Michele de Cuneo, an Italian and a personal friend of Columbus who landed at Salt River Bay in 1493 reported “… we came to another island of Caribs very beautiful and fertile, and we arrived at a very beautiful harbor. As soon as the Caribs saw us they ran away to the mountains….”

After a brief encounter with the natives, the Spaniards sailed on to Puerto Rico having made no real attempt to colonize St. Croix. However, they made periodic raids on the natives, who were reported to occupy 20 villages between 1509 and 1542 and retained possession of the island until the end of the sixteenth century, when they departed of their own accord (Figueredo, 1978a).

In 1624, it was the “Island Caribs” or Kalinago of St. Christopher (St. Kitts) who taught the first French and English settlers how to grow crops best suited to the Lesser Antilles. Some of these crops were sweet potato, tobacco, cassava, hot peppers, pumpkin, pineapple and to a lesser extent corn. In 1631, Englishmen from the island of Barbados made the first attempt to establish a European colony on St. Croix. However, they were driven off by the Spanish force from Puerto Rico. Three years later the Spanish expelled a group of Frenchmen (Figueredo, 1970a).

About 1640 or 1641, English colonists from the island of St. Kitts established a settlement on St. Croix. In 1642, a group of Dutchmen conquered the English settlers on St. Croix, but allowed them to remain on the island under the Dutch sovereignty. The Dutch, who settled around Salt River Bay, also allowed French Huguenots to take up residence on the island (Lewisohn, 1970; Figueredo, 1978b). When the French and English came to the Virgin Islands, they brought with them knowledge of growing crops. The Kalinagos grew tobacco in the Caribbean before European colonization of the West Indies. They used tobacco with lime as a paste to be sucked by placing
it between their gums and lower lip. It was the natives who taught the Europeans to smoke tobacco either with a pipe or by rolling cigars.

The staple foods of the “Island Caribs” or Kalinagos were hot pepper sauce, roasted sweet potatoes, cassava bread, fish, land crab, shell fish, turtle, conch, clam, iguanas, and manatee or sea cow.

It was the “Island Caribs” in the Virgin Islands and throughout the Caribbean who taught the French how to grate the bitter cassava, how to get rid of the poisonous juice in the cassava, dry it in the sun as pancakes and bake it on a griddle. The enslaved Africans of the West Indies also adopted the Indian’s method of preparing cassava bread. For many centuries, cassava bread was the most widely used bread in the Lesser Antilles. Now in the Virgin Islands, we eat cassava bread daily during cultural events such as the Virgin Islands Agriculture and Food Fair festival or some cultural activities at the Estate Whim Plantation Museum.

The use of hot pepper sauce is another custom West Indians adopted from the “Island Caribs.” It was the custom of the “Island Caribs,” who migrated from South America, to use hot pepper sauce at every meal. Today, hot pepper sauce is still popular for most West Indians especially Trinidadians whose food is enhanced with the use of hot pepper.

The “Island Caribs” along with the Igneri can be credited with the introduction of land crab from the mainland to the Lesser Antilles. Land crab, particularly the touloulou crab, was a favorite source of protein for the “Island Caribs.” In the past, West Indians used the Indians’ method of catching land crab which was done using a torch. Today, crab remains a popular food item even as popular as foods that have become a rare delicacy.

Beer, which is popular in today’s West Indies culture, was also made by the “Island Caribs.” They made two kinds of beer: ouicou and maubi. The first beer was made with mashed cassava which is no longer consumed. Maubi was first made from sweet potatoes. However, the use of sweet potatoes in making maubi has since been replaced with the bark of the maubi tree and other items. Today, maubi remains somewhat popular in Virgin Islands culture and throughout other Caribbean islands.

Some medicinal plants used today were introduced by the Amerindian people of the Caribbean. According to Dr. Aimery Caron, “We know, for example, that the “Island Caribs” used arrowroot to heal the wound of a poisoned arrow, or gratings from the root of the reboullisi shrub to facilitate the delivery of babies or tobacco juice and the gummy sap of the touli tree to cure abscesses, or lignum vitae to treat syphilis, etc.”

In the past, traditional Virgin Islands’ herbalists would collect, sell, prepare, and prescribe the use of medicinal plants. Today, some medicinal plants that are used can be linked to the influence of the Amerindian people. The following story by Gonzal Fernandez de Oviedo lends support to this belief: “…the Indians of Española were expert herbalists. “He noted that the Indians made a decoction from the root of “yucca,” which they consumed to commit suicide. Oviedo also comments on the use of corn to make a fermented beverage called “chichi.” The Indians used poisons derived from plants on the tip of their arrows, and those herbal abortifacients were effective and widely used.”

Additionally, some historians believed that the West Indies weed woman inherited some of her knowledge of medicinal plants from the “Island Carib” women. In the West Indies, a weed woman was known for her knowledge of plants and the ability to identify the specific plants needed to cure the ailments of her patients. Practicing herbal medicine in the Caribbean is not always done by a woman, but many more women practice the art than men.

Columbus was credited for making the first recordings of ethnobotanical observation about the New World. He observed the Amerindians of Espanola using a snuff which was derived from plants (Wassen 1964, p. 98). Ramon Pane who accompanied Columbus on his second voyage to Espanola commented on the Amerindians’ use of

<table>
<thead>
<tr>
<th>Size</th>
<th>Mass Per Egg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jumbo</td>
<td>Greater than 2.5 oz.</td>
</tr>
<tr>
<td>Extra Large</td>
<td>Greater than 2.25 oz.</td>
</tr>
<tr>
<td>Large</td>
<td>Greater than 2 oz.</td>
</tr>
<tr>
<td>Medium</td>
<td>Greater than 1.75 oz.</td>
</tr>
<tr>
<td>Small</td>
<td>Greater than 1.5 oz.</td>
</tr>
<tr>
<td>Pee-Wee</td>
<td>Greater than 1.25 oz.</td>
</tr>
</tbody>
</table>

A: These “rope-like” strands of egg white, called “chalazae,” are neither imperfections nor beginning embryos. They are the portion of the egg membrane that holds the yolk in the center off the egg. They are perfectly natural and edible. In fact, after cooking the egg, you probably won’t even be able to find it.

Q: How can you tell the age of an egg at home?

A: A traditional technique for telling the age of an egg at home is to place it in a bowl of room temperature water. If the egg sinks to the bottom and lies flat, it is less than a week old. If it stands on its point, it is between 1 and 2 weeks old. If it is suspended in the middle, it is between 2 and 3 weeks old. If the egg floats, it is older than 4 weeks. This phenomenon is based on the fact that the air cell in the large end of the egg gets larger as the egg ages. Thus, the older the egg, the larger the air cell and the more buoyant it becomes.

Also, when the egg is broken open, a fresh egg will “stand up” and an older egg will spread out with less of the white being thick. Very old eggs will have no visible thick white when broken out of the shell.

Q: The eggs I bought at the store say they are size “Large” but they don’t seem big enough. Did I get cheated?

A: This is not necessarily so. The size of an egg is not determined by the actual size of the egg itself, but rather its weight. The table below gives the standard weights used in determining size.
Q: Do eggs cause heart disease?
A: Cholesterol, one of the substances linked to heart disease, is found in eggs. Cholesterol has many roles in the human body, such as the synthesis of Vitamin D. While cholesterol is important to health, it is not an essential component in the diet since the body manufactures it naturally. Some scientists believe that reducing cholesterol in the diet will help protect against heart disease. Others, with equal authority, disagree. Some people with no cholesterol intake still have increased levels of this substance in their system. Research and debate continue on this subject. Persons concerned about their blood cholesterol levels should consult with and follow the advice of their health professionals, but most persons should not be afraid to consume eggs as part of a balanced and healthy diet.

Q: Why do some eggs have pale yellow yolks and others have yolks that are almost orange?
A: Egg yolk color is dependent on the diet fed to the hen. If the hen is fed a very bland and colorless diet, the egg yolk will be pale. If, however, she is fed a diet rich in colorful foods, like greens, the yolk will be rich in color.

Q: Can eggs be frozen?
A: Yes. Raw whole eggs, separated whites, separated yolks and hard-cooked yolks can be frozen successfully. Hard-cooked whole eggs and hard-cooked whites will become tough if frozen, so it is not recommended. Eggs cannot be frozen in their shells.

To freeze egg whites, pour them into freezer containers, seal tightly, label the container with the number of whites, place a date on the container and freeze. If you prefer, you can place individual whites into ice cube trays and transfer the frozen cubes to a freezer container later for easy portioning.

Egg yolks and whole eggs require special treatment before freezing in order to maintain quality. When frozen, the egg yolk may thicken or gel. To help slow gelling, mix in either 1/8 teaspoon of sugar or ½ teaspoon of corn syrup for each four yolks.

Q: How long will eggs keep?
A: Fresh shell eggs can be stored in their carton in the refrigerator for at least four to five weeks. No significant decreases in grade quality will occur if the eggs are refrigerated as soon as possible after being purchased from a refrigerated case. Eggs should NOT be stored in the little egg cups in the door of the refrigerator. Keeping them in the cartons they are purchased in will maintain their freshness better. Also, make sure that eggs are stored with the pointed end down. This puts the air space at the top of the egg and keeps it fresher. For most purposes, it’s best to not let eggs sit out. Eggs age more in one day at room temperature than in one week in their carton in the refrigerator. If you purchase your eggs at the market, you will notice a number stamped on the end of the carton. This is called the “Julian” date. It will tell you exactly where and when those eggs were processed. The 4 digit number that begins with “P” is the plant number. The 3 digit number is the day of the year processing took place. For example: 001 is January 1, 015 is January 15, 032 is February 1 and so forth.

Hard-cooked eggs should be stored in the refrigerator as soon as they are cooked and should be used within a week. Raw egg whites will keep 7-10 days if refrigerated in a tightly covered container. Store unbroken raw egg yolks, covered with water, in a tightly covered container in the refrigerator and use within 2-3 days.

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Q: What is that “stringy” thing in the white of the egg? Is it edible?

Sir Hans Sloane, a physician, observed that enslaved Africans used remedies similar to those used by the Indians of Brazil and Mexico. Other colonial writers noticed that slaves’ knowledge of local plants was useful against their enemies. Hesketh Bell wrote: “Unfortunately, through the knowledge possessed by some of the old Negroes of numerous poisonous bushes and plants, unknown to medicine, but found in every tropical woods, it is to be feared that numerous deaths might still be traced to the agency of these Obeah men” (Bell, 1970, p. 12).

In his research paper titled “Post-Columbian Interaction between the Island Caribs and the French: Legacy to the Lesser Antilles,” Dr. Aimery Caron made a list of vocabulary words we borrowed from the Tainos and “Island Caribs” that were once commonly used in the Virgin Islands. According to Dr. Caron, these words specifically belong to the English Creole of the Virgin Islands. This is also true of the “Island Caribs’” words passed on by the French settlers in the Virgin Islands and the entire Caribbean region.

Below is a list of words with Amerindians’ influence of Virgin Islands flora and fauna compiled by Dr. Caron. Some of these words are also used in other Caribbean islands.

### English Caribbean Faunal Names of Indian Origin

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agouti</td>
<td>Adult agouti</td>
</tr>
<tr>
<td>Anole lizard</td>
<td>Anole lizard</td>
</tr>
<tr>
<td>Balshoo</td>
<td>Balshoo</td>
</tr>
<tr>
<td>Barracuda</td>
<td>Barracuda</td>
</tr>
<tr>
<td>Caiman</td>
<td>Caiman</td>
</tr>
<tr>
<td>Caiman lizard</td>
<td>Caiman lizard</td>
</tr>
<tr>
<td>Cabybara</td>
<td>Cabybara</td>
</tr>
<tr>
<td>Cavali</td>
<td>Cavali</td>
</tr>
<tr>
<td>Crevall jack</td>
<td>Crevall jack</td>
</tr>
<tr>
<td>Cribishi</td>
<td>Cribishi</td>
</tr>
<tr>
<td>Creviish</td>
<td>Creviish</td>
</tr>
<tr>
<td>Gre-gri tree</td>
<td>Gre-gri tree</td>
</tr>
<tr>
<td>Hurricane bird</td>
<td>Hurricane bird</td>
</tr>
<tr>
<td>Hutia</td>
<td>Hutia</td>
</tr>
<tr>
<td>Iguana</td>
<td>Iguana</td>
</tr>
<tr>
<td>Manatee or sea cow</td>
<td>Manatee or sea cow</td>
</tr>
<tr>
<td>Manicou</td>
<td>Manicou</td>
</tr>
<tr>
<td>Mampee or mampi</td>
<td>Mampee or mampi</td>
</tr>
<tr>
<td>Schabally</td>
<td>Schabally</td>
</tr>
<tr>
<td>Toudolou crab</td>
<td>Toudolou crab</td>
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</tbody>
</table>

### Virgin Islands’ Geographical Names of Indian Origin

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ayay (St. Croix)</td>
<td>Ayay (St. Croix)</td>
</tr>
<tr>
<td>Caret Bay, St. Thomas</td>
<td>Caret Bay, St. Thomas</td>
</tr>
<tr>
<td>Cassava Garden, St. Croix</td>
<td>Cassava Garden, St. Croix</td>
</tr>
<tr>
<td>Chacha Village (Freetown), St. Thomas</td>
<td>Chacha Village (Freetown), St. Thomas</td>
</tr>
<tr>
<td>Cibauquair (St. Croix)</td>
<td>Cibauquair (St. Croix)</td>
</tr>
<tr>
<td>Gregerie Channel, St. Thomas</td>
<td>Gregerie Channel, St. Thomas</td>
</tr>
<tr>
<td>Guava Valley, St. John</td>
<td>Guava Valley, St. John</td>
</tr>
<tr>
<td>Hurricane Hole, St. John</td>
<td>Hurricane Hole, St. John</td>
</tr>
<tr>
<td>Kalabashboom, St. John</td>
<td>Kalabashboom, St. John</td>
</tr>
<tr>
<td>Kalkun Cay, near St. John</td>
<td>Kalkun Cay, near St. John</td>
</tr>
</tbody>
</table>
Maho Point, St. John, Maho Road, St. John
Mahogany Road, St. Croix
Mamet Garden, St. John
Mangrove Lagoon, St. Thomas
Savan, section of Charlotte Amalie
Savana Island, west of St. Thomas

Virgin Islands Names of the Flora of Indian Origin
Annona family (soursop, custard apple and sugar apple)
Avocado
Balata (Bulletwood)
Cacao, cocoa, or chocolate tree
Calabash tree
Cashew tree
Cassava
Cassareep
Coca bean
Coco plum or icaco plum
Ginep tree
Gobi (fruit of the calabash tree)
Guava
Guavaberry
Hait-hait shrub
Icaco plum or coco plum
Kallaloo bush
Kinep tree
Mahogany
Maize
Malanga
Mammee apple tree
Mamoo tree
Mangle or mangrove tree
Manioc
Maubi tree
Papaya
Potato
Roucou or rookoo (achiote or annatto)
Sisal
Sweet Potato
Tobacco
Tomato
Yucca

Words from Central and South American Indians
Barbecue
Buccaneer
Canary or conary
Canoe
Caret turtle
Cay

Q: Which is healthier and better for you, brown or white shelled eggs?
A: They are the same. Both eggs have the same nutritional value. The color of an egg is only in the outer layers of the shell. Shell color is determined by the breed of the hen laying the egg. If hens are fed the same diet, the eggs will be the same nutritionally, regardless of the color on the outside of the shell.

Q: Are fertile eggs more nutritious than non-fertile eggs?
A: No. There is currently no scientific proof to support the claim that fertile eggs are more nutritious than non-fertile eggs. Both fertile and non-fertile eggs contain the same nutrients, but fertile eggs will contain a minute quantity of male hormone associated with the sperm in fertilization. Fertile eggs do not keep as well as non-fertile eggs, they will spoil faster and are more expensive to produce.

Q: Is it safe to eat raw eggs?
A: If an egg’s shell is clean, uncracked and unbroken, it is safe to use the egg in a beverage or other uncooked or partially cooked recipe, provided that it is consumed immediately. Some concerns have been raised that eating raw eggs might prevent the absorption of biotin, one of the B vitamins found in egg yolk. It is true that scientists working with lab animals, not humans, found that avidin, an egg protein, binds biotin so that it cannot be absorbed. However, for avidin to be inhibited by avidin in humans, that person would have to consume 8-10 raw egg whites per day. This is highly unlikely. Cooking eggs inactivates the avidin as well as kills any possible pathogens, so most eggs are served cooked.

Q: Why do some hard-cooked eggs have discolored yolks?
A: This unsightly, but totally harmless, greenish or greyish ring where the yolk meets the white is the result of iron and sulfur compounds that form when the egg is overcooked. Eggs with this coloring are still perfectly wholesome, safe to eat and nutritious. Their flavor is not affected. To prevent this from happening, cook eggs only as long as necessary and cool them quickly to stop the cooking process.

Q: When I break open an egg, sometimes I see spots of red that look like blood. What are they?
A: They are called “blood spots” or sometimes “meat spots” and are occasionally found around an egg yolk. They are not indicators of a fertile egg. They are actually caused by the rupture of a blood vessel on the ovary of the hen when the yolk is released at ovulation. Only about 1% of all eggs produced have blood spots. Most eggs with blood spots are discovered and removed during the candling and processing phase of production, but a few may slip through undetected. As the egg ages, the yolk takes up water from the albumin which dilutes the blood spot, making it harder to detect. A visible blood spot actually indicates that the egg is very fresh. Both chemically and nutritionally, these eggs, although unsightly, are suitable for consumption. The spot can be removed with the tip of a knife, if you wish.
The egg is one of the most nutritionally complete foods that you can eat because it is an excellent source of high quality protein. The egg is sometimes referred to as a “complete” protein for the reason that it provides all of the essential amino acids that the body needs for growth and repair.

Egg protein is the most nutritious, readily available complete protein known and is used as the standard of comparison for other food proteins. Since all of the essential amino acids are present in such generous quantities, egg proteins may be used to supplement other foods. All of the egg’s Vitamin A, D and E are located in the yolk.

Although an egg contains a lot of nutrients, a large egg has only 70 calories. Therefore it is especially useful for those persons who are watching their weight and convalescents who need a nutritionally dense, yet light, diet. Egg energy comes from protein and fat, so a meal with an egg entrée gives you a satisfied feeling, sticks with you and does not load you down with calories.

Many people eat two large eggs for breakfast every morning. If you are one of these people, the information below will give you an idea of the nutrients that you are receiving.

**Nutrition Facts Serving Size: 1 egg (50g), Servings: 12, Amount Per Serving:**
- Calories 70
- Fat Cal. 45
- Total Fat 5g (8% DV)
- Sat. Fat 1.5g (8% DV)
- Trans Fat 0g
- Cholest. 177mg (62% DV)
- Sodium 70mg (3% DV)
- Total Carb. 0g (0% DV)
- Protein 6g (12% DV)
- Vitamin A (6% DV)
- Vitamin C (0% DV)
- Calcium (2% DV)
- Iron (4% DV)
- Not a significant source of dietary fiber and sugars. Percent Daily Values (DV) are based on a 2,000 calorie diet.**

Eggs are so versatile that they can be used not only as a main dish, but in many recipes as an ingredient. As recipe ingredients, eggs add color, flavor and richness to a dish.

Salads and cold meat plates become more colorful when garnished with eggs. Eggs add more energy and nutrition to soups and enrich many kinds of sauces. Many popular desserts rely on the egg for their flavorful goodness.

Although the egg is popular in our islands and is enjoyed by many people, there are still a few misconceptions about it. What follows here are some questions that are frequently asked about the egg and their answers.

References


Thomas, T. and B. Devine, B. (2005). *Island Peak to coral reef: A field guide to the plant and marine communities of the Virgin Islands*. This publication was partially funded by a grant from VI Department of Agriculture Urban and Community Forestry assistance program and published by the University of the Virgin Islands Cooperative Extension Service, St. Croix, US Virgin Islands.


*Cashew fruit*
Local fruits can be combined in many interesting ways to produce delicious fruit drinks that are inexpensive, tasty, nutritious, refreshing and are at the same time supplying vitamins and minerals essential to health and well being. Here are a number of these fruit combinations that are worth trying.

**Extracting the Fruit Juices**

**Tamarind Water**

Pour 6 cups boiling water over 1 dozen large shelled tamarinds; let sit for 1 hour. Remove pulp from seeds by rubbing through sieve.

**Gooseberry Water**

Crush 1 cup gooseberries. Pour 3 cups boiling water over berries; let sit for 1 hour. Strain.

**Tamarind — Gooseberry Drink**

3 cups tamarind water
6 cups gooseberry water
Sugar to taste

(Reprinted from CES cookbook *Native Recipes*)
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Memorable Moments
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Grizelle “Isoke” Davila, mother, daughter, teacher, farmer, entrepreneur, was born and raised on the beautiful island of St. Croix, Virgin Islands. She attended college earning a Bachelor of Arts degree. She is the mother of three sons Kenya, Tchad, & Zaire.

Growing up farming has always been a part of her family, which supports her saying: Farming “deh in me.” Her mother always had an herb and vegetable garden. She and her brother were always “in de yard” maintaining the garden by weeding, raking, cutting the grass, and harvesting the crops. Additionally, they kept the family’s two goats away from the crops. As an adult, when she became a property owner, she started “planting up de land” with fruit trees, and an herb/vegetable garden. In her home nursery, Tropical Ay Ay, she grows a variety of tropical fruit trees and palms, as well as medicinal and culinary herbs.

In 2000, Davila obtained a farmer’s license and decided to become a vendor at the Virgin Islands Agriculture and Food Fair. This year, 2013, is her thirteenth year participating in the fair. She produces and sells medicinal and culinary herbs to include comfrey, tarragon, mints, oregano, thyme, celery, parsley, basil, moringa, and rosemary. Fruit trees include lime, orange, sea grape, guava, red pomegranate, guavaberry, sour sop, mesple, and cherry. She also grows a variety of palms.

Being a vendor at the Agfair has initiated her entrepreneur ability which allowed her in 2006 to launch her comfrey and herbal product line which include – bath salts, salve, infused oil, and fertilizer. Products can be found on island at Riddims, Adventist Book and Health Food Center, La Reine Farmers’ Market, and the Virgin Islands Farmers’ Cooperative. Her telephone is 340-719-9148 or email: iamisoke@gmail.com.

Davila states: “I love the fair and wish everyone the FULL JOY of the 2013 Virgin Islands Agriculture and Food Fair.”
Africa in the Virgin Islands: The Remarkable Tamarind and Baobab

By

Robert Nicholls, Ph.D.

University of the Virgin Islands

The introduction of savannah trees and tree lore supports a geographical connection between the Eastern Caribbean and Upper Guinea. When the US Virgin Islands and Senegal were jointly featured by the Smithsonian Institution in 1990 during the Folk Life Festival on the National Mall in Washington, D.C., the connection between them was patently manifested. After all, the name of the capital of Senegal, “Dakar” means tamarind in the Wolof language.

People are aware that local fruit trees such as the banana and coconut originated outside the Virgin Islands in the old world tropics, as did the mango, which was introduced from tropical Asia. But surely the tamarind (*Tamarindus indica*) must be a Virgin Islands native? With its plump crown and dense feathery foliage, it is such a stalwart of traditional life yielding many products. Down through history, “under de taman tree” has been a venue for story telling, discussions, music and dance.

In reality, the tamarind is an African tree which, like the baobab, flourishes in arid regions of the Upper Guinea where both are time-honored spirit trees. Many West African groups consider certain trees holy including the Kissia and Kuranko of Guinea, the Beng of Ivory Coast, the Jola and Wolof of Senegambia, and the Hausa of Northern Nigeria where Baba of Karo discusses spirits in baobab, kapok, ficus, and tamarind trees (Smith, 1981). All of these trees maintained their hallowed statuses in the New World to some extent because tree lore crossed the Atlantic from Africa as well. The Africans discovered the kapok (silk cotton) and the ficus (wild fig) growing in the islands where they were also sacred to the indigenous Tainos and Caribs. But Africans had to bring the baobab and the tamarind with them, importing them into the Eastern Caribbean beginning in the seventeenth century.

According to J. C. Loudon in the *Encyclopedia of Gardening* (1822), the tamarind tree was first brought to Barbados in 1647. They have been here for three and a half centuries and judging from the number of trees currently in the islands, effectively naturalized, they have thrived. In the Virgin Islands, the baobab is less common. It was also known locally as “Guinea tamarind” and “dead rat tree,” the latter because of its velvety seed pods that dangle from two-foot long stems. While in Senegal in the eighteenth century, Michel Adanson, after whom the baobab

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Sejah Farm is situated in what is called the “farm belt” of the island. Its fifteen acres of farm land consist of eleven acres that are used as grazing for sheep and goats; three acres used for vegetable crop production; and, three quarter acres that will be used in the near future for poultry production. We raise Boer Goats and Boer Goat crosses for sale, local fresh meat, and vegetables for local and off-island demands. We provide agricultural technical assistance, seminars, education, training, and consultation to farmers and the community. We are located on Casper Holstein Drive. We are at the last farm gate traveling north from the Old Bethlehem Sugar Factory toward Colquohoun road or the first farm gate traveling south from Colquohoun road toward Bethlehem Sugar Factory. Open daily Monday to Saturday. Monday to Friday 10 a.m. to 4 p.m. and on Saturday’s 7 a.m. to 3 p.m. You may visit our website at [www.sejahfarm.com](http://www.sejahfarm.com) for weekly available local produce and meats and make special orders, or you may call 277-6046 or 277-9392.

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Adanson reports that by 1750, a baobab tree in Martinique, in the French West Indies, had fruited having been “sown from seed brought by some slaves who had arrived from the coast of Africa” (cited in Pakenham, 2004, p. 127). The seeds of both baobab and tamarind are hard and shiny and may have been brought across the Atlantic as beads. Whatever the case, one can reasonably conclude that all baobabs and tamarinds were introduced to the Caribbean during the colonial era, and the oldest trees are likely to be less than 400 years of age.

The tamarind is lauded by Schrader in Under the Taman Tree (1996) and he points out that not only people but also jumbies are believed to assemble beneath tamarind trees: “Notwithstanding the graciousness of the Taman Tree, the old folk say that it’s quite mysterious. ‘Late at night ‘tis deh jumbies doh goh toh have deh fun’” (p. vi). The late Frank Charles refers to a famed tamarind jumbie tree at Estate Mountain, St. Croix. During his childhood before the Transfer of 1917, he heard many jumbie tales that featured this tree:

From the time I was a little boy growing up at Enfield Green and Hogensborg, I always heard the old people talking about jumbie. And these conversations hardly ever ended without something being said about the jumbies at Estate Mountain taman tree. It was a popular jumbie hangout (Schrader, 1993, p. 87).

In St. Croix, one of the best known is the “jumbie taman tree” at St. Paul’s Anglican Church in Frederiksted. Crucian Al Franklin recalls, “If your mother sent you out after six o’clock, especially if you had to pass under the taman tree by St. Paul’s Church, she told you: ‘Hurry up and come back, it gat jumbie out dey’” (2004. p. 23).

In addition to spiritual and social roles, tamarinds have practical cultural applications, and even medicinal uses. Tamarind pods enclose seeds in a sticky brown pulp that can be eaten raw or prepared in drinks and candy balls, or as stewed tamarind preserves in syrup, and chutney. The unripe sour fruits have been used for seasoning meats (for example, in curries). In Curacao, the pulp is traditionally made into soup with sugar and cinnamon (Little and Wadsworth, 1964, p. 186; Morton, 1981, pp. 350–352). Tamarind trees are both accommodating to humans by shading them during communal gatherings and providing sweet substances, but they can also be hostile by letting loose jumbies to disturb people. Switches of pliable tamarind branches were once plaited and used as whips in police stations, in schools, and at home. Masquerades such as Mother Hubbard made gaily colored masquerade whips from tamarind branches, and were not shy in using them on passersby (Nicholls, 2012). Thus, dual values of sweet drinks and biting whip that can reward and punish are illustrated by Schrader (1996):

Avocado Fruit Salad

French Dressing
1 avocado
1/2 cup halved, seeded grapes
2 cups grapefruit sections
Mint leaves
1/2 cup toasted, shredded coconut
Red or green cherries

Cut avocado in half but do not peel. Scoop out halves with French ball cutter or teaspoon. Combine with grapes or grapefruit. Marinate in French dressing which has been seasoned with a few chopped mint leaves. Pile into scooped out shells. Serve from shells. Arrange on bed of lettuce in individual servings. Sprinkle with toasted coconut. Garnish with cherries.

(Reprinted from CES cookbook Native Recipes)
It has been generous with its fruit too. Who could pass up... a refreshing cup of Taman juice on a hot sweltering day? The Taman tree was a blessing to parents. It gave them a special gift, a long twig that bends but not breaks, and stings like a bee, the Taman whip, to put on children's behinds when they won't behave. No child who ever got a taste of the Taman whip wanted more. (p. vi)

Thus, in the past, children learned that good behavior deserved tamarind drinks, whereas bad behavior warranted the tamarind lash. The two responses, reward or punishment, underline the difference between good or bad behavior and put the onus on human activity.

An analysis of the raw tamarind fruit by VI nutritionist Gail Shulterbrandt Rivera shows that it contains ample protein, calcium, iron, and potassium (2002). It also contains sugar as well as acetic, tartaric, and citric acids. Tamarind fruit are rich in Vitamin C. In Curacao, “a decoction of the unripe fruits is taken to relieve colds, and a leaf decoction is drunk as a cold remedy, especially when there is coughing because of throat irritation. Arubans also take the leaf decoction as a cold remedy and make a cough syrup from the ripe fruits (Morton, pp. 350-352). In Puerto Rico and the Virgin Islands, the fruit pulp of the tamarind “formerly was official as the source of a laxative” (Little and Wadsworth, 1964, p. 186). In Curacao, ripe tamarind fruit is used (Morton, 1981, pp. 350-352), and in Haiti, macerated tamarind fruit is mixed with water and drunk as a laxative (Timyan, p. 214). A decoction made from tamarind fruit is taken orally to combat malarial fever in Haiti (Timyan, 1996, p. 214). In Curacao, the use of ripe tamarind fruit was recommended as “a coolant in fevers” (Morton, pp. 350 –352), while in Cuba, a tamarind root decoction is a remedy for jaundice” (Morton, pp. 350 -352). Timyan (1996) informs us that tamarind leaf extracts exhibit anti-oxidant activity in the liver (p. 214). In Jamaica, a tamarind “leaf decoction is given as a bath to relieve fever and pain,” while “on Inagua, in the Bahamas, the leaves are boiled for 20 minutes and the decoction, with lime juice and sugar added, is drunk to allay fever.”

Tamarind wood is hard and heavy and difficult to work; nevertheless, it has been used for furniture, boats, wheels, sugar mills, mortars, and pestles. For the most part, however, in the Virgin Islands and elsewhere tamarind wood is renowned as a fuel wood, burning with intense heat. Trees were regularly pollarded and the limbs processed into charcoal. “Good charcoal for gunpowder formerly was manufactured from it” (Morton, 1981, p. 351; Little and Wadsworth, 1964, p. 186).

The Baobab
The baobab (Adansonia Digitata) is known as the giant of the African savannah, and its trunk can grow to enormous dimensions. It has been planted in estates and parklands of the U.S. Virgin Islands. The range of its utilitarian uses has given the baobab the reputation of being a “Tree of Life” and it is the subject of much spiritual folklore: “baobab altars appear from the Fon territory of Dahomey [Benin Republic] to Mande country in Mali” (Thompson, 1993, p. 121).

Geese have some interesting names. Have you ever wondered about the phrase “Take a gander at that?” It comes from the way that a male goose will stretch out his neck to see something better. A male goose is a “gander.” A female goose's name is as unimaginative as the cow. She is called a “goose.” Her babies are called “goslings.”

Yet another unimaginative name is that of the male dog. He is a “dog.” The name of the female dog has also got some bad connotations in the English language, but the proper name for a female dog is “bitch.” The name for a female cat is much more elegant, however. She is a “queen.” Baby dogs are called “puppies,” and baby cats are called “kittens,” as we all know.

We have come up with some interesting names for the meat of animals as well as some that are rather boring. A chart follows with some examples.

<table>
<thead>
<tr>
<th>ANIMAL</th>
<th>NAME OF MEAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cattle</td>
<td>Beef</td>
</tr>
<tr>
<td>Goat</td>
<td>Goatmeat, Chevon</td>
</tr>
<tr>
<td>Sheep</td>
<td>Mutton – Old, Lamb - Young</td>
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<tr>
<td>Pig</td>
<td>Pork</td>
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<tr>
<td>Chicken</td>
<td>Chicken</td>
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<tr>
<td>Goose</td>
<td>Goose</td>
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<tr>
<td>Duck</td>
<td>Duck</td>
</tr>
<tr>
<td>Horse</td>
<td>Chevalle</td>
</tr>
<tr>
<td>Rabbit</td>
<td>Rabbit</td>
</tr>
<tr>
<td>Guinea Pig</td>
<td>Cuy</td>
</tr>
<tr>
<td>Deer</td>
<td>Venison</td>
</tr>
<tr>
<td>Turkey</td>
<td>Turkey</td>
</tr>
<tr>
<td>Pigeon</td>
<td>Squab</td>
</tr>
</tbody>
</table>

I hope that this has enlightened and entertained you. Please feel free to contact me at the University of the Virgin Islands Cooperative Extension Service if you have any questions. My number is 340-692-4179.
TELL ME AGAIN... JUST WHAT ARE YOU?
By
Sue Lakos, Livestock Extension Agent
University of the Virgin Islands
Cooperative Extension Service

Everything in this world has a name, a title, or a description that tells you just what it is. The area of animal agriculture is no different. While we all know that humans are referred to as man, woman and child or kid, do we really know what other creatures are called? Some of them have confusing names. Some of them are just different. Here I will try to enlighten you with a few examples.

One of your typical farm animals is the cattle. The female cattle is referred to, quite unimaginatively, as a cow. Did you know that both the seal and the walrus females are also called “cows”? Similarly, the male is called a “bull” in cattle, seal and walrus. In a twist, male pigeons are also referred to as bulls. Babies in cattle are called “calves,” while baby seals are “pups” and baby pigeons are called “squabs.” According to your source, baby walruses can be referred to as “calves,” “cubs,” or “pups,” depending on your source. In cattle, there are additional names for young females that have never given birth: “heifer,” and castrated males: “steer.”

In goats, the males are called “bucks,” the females are called “does” and the young are called “kids.” Maybe the human young got that same moniker because they are so full of energy and are always bouncing around like a young goat. Buck can also mean a male deer or rabbit. Doe can mean a female deer or rabbit, as well. The baby deer are called “fawns,” however, and baby rabbits are called “kits.” Sheep names are “ram” for the males, “ewe” for the females, and “lamb” for the young, which happens to be the same term as used for the meat of a young sheep. Castrated males in both sheep and goats go by the same name: “wether.”

Both the barnyard pigs and the pet guinea pigs share the same titles. The males are called “boars” and the females are called “sows.” Babies are called “piglets” or “pups,” which is a name as cute as they are. In barnyard pigs, the young females are referred to as “gilts” and the castrated males are called “barrows.”

Horses and donkeys share the same names for their young. In both, the young are generally called “foals.” When referring to a young equine of a particular sex, however, you must use the term “colt” for a male and “filly” for a female. A castrated male is a “gelding” in both. Where they differ is in the names for the adults. Male horses are called “stallions,” whereas male donkeys are called “jacks.” Female horses are “mares” and female donkeys are “jennys.” Actual human names are used in other animals to describe them as well. Male cats and turkeys are referred to as “toms.”

Some names are used in many different animals. For example, in the poultry world "hen" is used in many species. It refers to female chickens, of course, but also female turkeys, pigeons and ducks. Where these species differ is in the other names used for them. Male chickens can be called “roosters,” “cockerels,” or “cocks.” Male ducks are “drakes.” Baby chickens are “chicks,” baby ducks are “ducklings” and baby turkeys are “poults.” A few additional names are “pullet” for a young female chicken and “capon” for a castrated male chicken. (Yes, they CAN do that!)

Anthropologist Dr. John Rashford has studied baobabs in Antigua, Barbados, Jamaica, Trinidad, Puerto Rico, and St. Kitts, but in the Agriculture and Food Fair Bulletin, No. 3, he states, “Of the islands I have visited, St. Croix is fortunate in having the greatest number of trees, the widest variety of forms and some of the most beautiful individual specimens” (1988, p. 5). Many are at Butler Bay Estate, a former sugar factory. It currently has six old baobab trees. There were eight but Hurricane Hugo destroyed one in 1989, while Hurricane Marilyn killed another in 1995.

In West Africa, a large ancestral tree where political or communal assemblies and dance festivals are held can attain the status of a “palaver tree.” Among the Wolof of Senegal the baobab is the preeminent palaver tree and respected as a great chief might be. Thomas Pakenham points out that for the Marka people of Burkina Faso, the demise of an ancient baobab might even be awarded the honor of a funeral:

[As] a refuge for spirits, the baobab of Kassakongo was regarded as a father: to “his” sons “he” gave everything. . . . At the chief’s side [during the tree’s funeral] storytellers sing the praises of the baobab and ask for its protection. . . . Special rhythms, praises normally reserved for chiefs, are played on the drums. For the tree was their benefactor (2004, p. 15).
The baobab at Estate Grove Place, St. Croix, is likely to be 300 years of age and is the largest, and probably the oldest, baobab in the USVI. This living monument bears witness to the grass-roots activism of the past and was a rallying place for plantation laborers and union activity preceding the transfer of the Danish West Indies to the United States in 1917. It was in the shade of the Grove Place baobab tree that this island’s labor movement had its beginning. It was there that D. Hamilton Jackson gave many of his speeches. In its shelter from the sun, there have been countless political rallies and debates, tea meetings and social gatherings (Sasek 2002, p. 1). Grove Place Park is the site of the annual Bull and Bread Day held on November 1st, which honors Jackson (1848–1946). Jackson was a labor leader who published The Herald, the first Virgin Islands newspaper that did not bear the Danish government’s seal. On October 15, 1915, when the maiden issue of The Herald was published, a bull was slaughtered and roasted, and a public feast was held at this site.

The Grove Place baobab is shaped like an upturned calabash and has a big hollow in the center. People have taken shelter inside this tree during hurricanes, and one story claims that a woman gave birth inside it. Folklorists say that spirits lived in the tree and used the tree as a passageway between Africa and St. Croix. Veronica Gordon, a local “weed woman,” says, “we were told as children that if we went to the baobab when the moon was full the hole would open up and we could go back to Africa” (2001).

In the dry inhospitable African savannah, baobabs regularly made human habitation possible where otherwise it could not be. Often hollow, a baobab’s function as a water reservoir was noted by Ibn Battuta in Mali in the fourteenth century: “The largest baobabs can contain more than 30,000 gallons/136,000 liters of water” (Lewington and Parker, 1999, p. 127). Hollow baobabs have even been used as various types of shelters. Ibn Battuta witnessed a hollow baobab being used as a weaver’s workshop (Hamdun and King, 1975), whereas Owen (1970) reports that a baobab tree in Nigeria was used as a prison. Other reports include baobabs being used as a bar, a stable for livestock, a silo for grain, a bus shelter, a municipal office, and even a water closet with flush toilet!

In Africa, every part of this “tree of life” is put to use. The bark is used to provide fiber for cloth, mats, ropes, fishing nets, strings for musical instruments, and a strong paper. The baobab’s light spongy wood can be used to make floats, rafts, and insulating boards. The fresh leaves can be cooked and eaten like spinach or added to soup. The baobab’s fruit is a valuable source of nutrition. Its club-shaped cobs enclose a sweet, floury pulp known as “monkey’s bread,” which can be mixed with water to make a sherbet-like drink rich in vitamin C. The pulp, leaves, and roots of baobabs have medicinal properties and are used to treat scurvy, diarrhea, and kidney disorders. Lewington and Parker (1999) state: “In Africa their bark is still used for the treatment of fevers and, for a time in Europe, it was used in place of cinchona bark (the source of quinine) in order to fight malaria” (p. 127). Valls (1981) says that in the Virgin Islands, the “Guinea tamarind . . . [is] said to be a good medicinal for a hangover as when eaten the seeds neutralize the effects of alcoholic drinks” (p. 52).

### Sorrel Drink

- 3 cups sorrel sepals
- small piece of ginger
- piece of dried orange peel
- 6 cups boiling water
- 6 cloves
- 2 cups sugar

Wash the sorrel and place in a jar with ginger, orange peel and cloves. Pour on boiling water and allow to stand for 24 hours. Strain, sweeten and pour into bottles. Use as needed with ice and soda water (optional).

Serves 6.

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<th>Carbohydrates (g)</th>
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<th>Cholesterol (mg)</th>
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<td>1</td>
<td>4</td>
<td>1</td>
<td>0</td>
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</tbody>
</table>

(reprinted from CES cookbook Native Recipes)
In 2003, Virgin Islands ecologist Olasee Davis (pictured) discovered a huge baobab, which had been overlooked in John Rashford’s survey of baobabs in the 1990s. Hidden near a well in an overgrown corner of Estate Butler Bay, St. Croix, this baobab had vanished from public awareness. A few months later Davis showed this tree to Thomas Pakenham, who was visiting St. Croix. Sir Thomas Pakenham, 8th Earl of Longford, has written about baobab trees both in Africa and in the Virgin Islands. Pakenham recalls: “It was lurking in the jungle of rain trees and lianas to the east of the ruined sugar factory...An hour’s hacking and we could see the outline of the tree. It was a real jumbie tree—the home of ancestral spirits” (2004, p. 131). Virgin Islanders can value these African migrants and pass on this appreciation to young people; after all they are the custodians of the future.

References


• The optimum temperature for eggplant seed germination is at 75-84°F. At this temperature, seedlings emerge in 6-8 days in seeds sown in 0.5 in.

• Plant spacing is 3’ between-rows and 2’ between plants. You’d need 7,260 plants in one acre (divide 43,560 sq. ft. by the product of the 3’x2’ that is 43,560 divided by 6’ = 7, 260).

• The ideal transplant should have 3-4 true leaves, stocky, disease-free, and without floral buds.

• Hardening (6-9 days before transplanting) is important before transplanting seedlings in the field to minimize transplanting shock. Reduce amount and time of watering and keep seedlings in the sun for a few hours, which help in hardening the plants.

• Water the seedlings the night before transplanting to the field. Late afternoon or cloudy day is suitable for transplanting to avoid/minimize transplanting shock. Transplanter may be used for large area planting.

• Dig a hole big enough to bury seedlings leaving the first true leaf above the soil surface, press the soil around and irrigate after transplanting.

• Weekly scouting is recommended for diseases and insect pests primarily for mites. Neem oil, sulphur or common miticide may be used to control mites. Apply every 3-5 days. At least 2 different mite controls are recommended. Bt (Dipel) and spinosad (Entrust) may be used for whitefly, aphid, thrips, and leafminer control. Effective monitoring is needed. Sevin and malathion are alternate options if Bt and spinosad are not effective. Crop rotation, weed control, adequate spacing and sufficient watering help reduce mite damage.

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Coastal Habitat Restoration Through Watershed Stabilization

By
Marcia Taylor, Principal Investigator
VI Resource Conservation and Development Council
and
University of the Virgin Islands

An American Recovery and Reinvestment Act (ARRA) grant has allowed the Virgin Islands to receive much needed funds to address the most significant type of water pollution in the Virgin Islands, Land Based Sources (LBS) of pollution. The VI, through the VI Resource Conservation and Development Council, received over $2.8 million to implement this project which was just completed. Stormwater runoff is one of the most serious threats to the coral reefs that surround the VI. The main goal of this three-year project was to reduce sediment loading rates into the coastal waters of three USVI watersheds by approximately 100 tons, by implementing erosion & sediment control practices to improve portions of foot trails and unpaved roads in each of three sites (Coral Bay & Fish Bay in St. John and East End Bay in St. Croix). The project included the installation of 126 Best Management Practices (BMPs) to minimize terrestrial sediment generation that is released into coastal habitats. The BMPs implemented included paving priority road segments, road drainage improvements, retaining walls, installing a rain garden, and re-vegetation of riparian areas.

The project also contained terrestrial and marine monitoring components designed to both assess the effectiveness of erosion control measures in reducing sediment loads and improve our understanding of the linkages between terrestrial sediment inputs and coastal habitat condition. BMPs effectiveness was assessed through monitoring of the sediment source, watershed-scale sediment yields, as well as habitat condition in receiving bays. The monitoring program established baseline conditions (sediment yield and rates, coral reef ecosystem condition) and post-BMPs sediment loads at the source and destination sites. The marine monitoring for this project was performed by the University of the Virgin Islands’ Center for Marine and Environmental Studies. This monitoring looked at sediment deposition in the receiving waters as well as the health of surrounding coral reefs.

This project builds upon several decades-worth of educational, research, and resource management efforts by the community and a multitude of state, federal and many other local agencies and NGOs. This project was the first of its kind in the USVI and will hopefully become a pilot project to benefit future watershed restoration efforts in the USVI and the Caribbean; additionally, it is hoped that the lessons learned here can be incorporated into the design of better land development practices.

Results from this project are shown partially in the results of the monitoring data. Terrestrial monitoring results estimate the amount of sediment being introduced into our bays has been reduced by about 124 tons per year through this project. This project also provided much needed funds into largely local businesses, at a difficult time for our economy. The project provided a demonstration project which showed how to successfully implement a program that reduces land based sources of pollution and how to monitor its success. In addition, it establishes baseline data that can be used in future projects of this kind.

This project is one that we all can be proud of and shows what a group of determined individuals in a local nonprofit, in partnership with others, including Coral Bay Community Council, UVI and others, can do given the required resources. For more information on the project see http://www.coralbaycommunitycouncil.org/VIRC-and-D.htm or contact Marcia Taylor at mtaylor@uvi.edu.

Eggplant Production Tips

By
Dilip Nandwani, Ph.D.
Research Assistant Professor & Program Leader (Horticulture)
University of the Virgin Islands
Agricultural Experiment Station

Eggplant (Solanum Melongena L) is widely grown in the subtropics and tropics. It is a fruiting vegetable and member of the Nightshade (Solanaceae) family which include tomatoes, potatoes, peppers. Some other common names are as follows: “brinjal,” “aubergine,” also “melanzane” in Italian, meaning “crazy apple.” “Eggplant” got its name from the chicken egg shape of the fruit of some varieties. The first eggplants in the USA were ornamental with egg-shaped white and yellow fruit (var. “White Egg”). Tobacco is a member of the nightshade family, hence, eggplant and other nightshade plants contain nicotine far less than tobacco. China, India, Egypt, Turkey, Japan and the United States are major eggplant producers in the world.

Eggplant is a bushy plant, 2-4 feet in height, erect, compact, and well branched. The flowers are large, violet- or white-color. Some cultivars have spines.

Growing eggplant

- Eggplant is a long growing season crop up to 120 days. It needs warm weather, and grows best under temperatures of 70-84 °F. It is more susceptible to lower temperatures than tomato and pepper. Cool temperatures (below 60 °F) especially in the night and shade affect fruit set and growth of plants.
- Eggplant is tolerant to drought and excessive rainfall; however, higher temperature (87°F) affects plant growth and plants turn more vegetative.
- Eggplant grows well in deep, fertile, well-drained soil high in organic matter, and a pH of 5.5 to 6.8. Heavy clay soil promotes the build-up of root-rotting diseases.
- Eggplant should not be planted in the field where other Solanaceous crops (tomato, pepper, potato) have been grown before due to the same disease and insect pests.
- Eggplant fruits come in various shapes and colors and can be grouped in two. One is traditional type (large fruits) and other is long or oblong with black, purple, white or green color.
- Select a base on your market and superior agronomic characteristics such as high productivity, resistance to insects & diseases, early maturity, strong growth habit, tolerance to heat as we’re in the tropics.
- Some of the common varieties are: Black Beauty, Black Bell, Megal with maturity period range from 60-80 days.