

## The Heart

Hari home. Hari stayed at school for the meeting of the Stamp Club and took a taxi home. His father's car was in the drive. He called for the dog. It didn't come. Another punishment. His parents were in the small dining-room next to the kitchen; they sat down to tea. On the dining table Hari saw the yellow folder with the negatives and the prints. They had not come out well. The dog looked strained and awkward, not facing the camera; and Hari thought he himself looked very fat. He felt his parents' eyes on him as he went through the photographs. He turned over one photograph. On the back of it he saw, in his father's handwriting: *In memory of Rex*. Below that was the date.

'It was an accident,' his mother said, putting her arms around him. 'He ran out just as your father was driving in. It was an accident.'

Tears filled Hari's eyes. Sobbing, he stamped up the stairs.

'Mind, son,' his mother called, and Hari heard her say to his father, 'Go after him. His heart. His heart.'

1960

## The Baker's Story

Look at me. Black as the Ace of Spades, and ugly to match. Nobody looking at me would believe they looking at one of the richest men in this city of Port-of-Spain. Sometimes I find it hard to believe it myself, you know, especially when I go out on some of the holidays that I start taking the wife and children to these days, and I catch sight of the obzocky black face in one of those fancy mirrors that expensive hotels have all over the place, as if to spite people like me.

Now everybody – particularly black people – forever asking me how this thing start, and I does always tell them I make my dough from dough. Ha! You like that one? But how it start? Well, you hearing me talk, and I don't have to tell you I didn't have no education. In Grenada, where I come from – and that is one thing these Trinidad black people don't forgive a man for being: a black Grenadian – in Grenada I was one of ten children, I believe – everything kind of mix up out there – and I don't even know who was the feller who hit my mother. I believe he hit a lot of women in all the other parishes of that island, too, because whenever I go back to Grenada for one of those holidays I tell you about, people always telling me that I remind them of this one and that one, and they always mistaking me for a shop assistant whenever I in a shop. (If this thing go on, one day I going to sell somebody something, just for spite.) And even in Trinidad, whenever I run into another Grenadian, the same thing does happen.

Well, I don't know what happen in Grenada, but

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mammy bring me alone over to Trinidad when she was still young. I don't know what she do with the others, but perhaps they wasn't even she own. Anyway, she get a work with some white people in St Ann's. They give she a uniform; they give she three meals a day; and they give she a few dollars a month besides. Somehow she get another man, a real Trinidad 'rangoutang, and somehow, I don't know how, she get somebody else to look after me while she was living with this man, for the money and the food she was getting was scarcely enough to support this low-minded Trinidad rango she take up with.

It used to have a Chinee shop not far from this new aunty I was living with, and one day, when the old girl couldn't find the cash no how to buy a bread – is a hell of a thing, come to think of it now, that it have people in this island who can't lay their hands on enough of the ready to buy a bread – well, when she couldn't buy this bread she send me over to this Chinee shop to ask for trust. The Chinee woman – eh, but how these Chinee people does make children! – was big like anything, and I believe I catch she at a good moment, because she say nothing doing, no trust, but if I want a little work that was different, because she want somebody to take some bread she bake for some Indian people. But how she could trust me with the bread? This was a question. And then I pull out my crucifix from under my dirty merino that was more holes than cloth and I tell she to keep it until I come back with the money for the bake bread. I don't know what sort of religion these Chinee people have, but that woman look impressed like anything. But she was smart, though. She keep the crucifix and she send me off with the bread, which was wrap up in a big old *châle-au-pain*, just two or three floursack sew together. I collect the money, bring it back, and she give me back the crucifix with a few cents and a bread.

And that was how this thing really begin. I always tell black people that was God give me my start in life, and

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don't mind these Trinidadians who does always tell you that Grenadians always praying. Is a true thing, though, because whenever I in any little business difficulty even these days I get down bam! straight on my two knees and I start praying like hell, boy.

Well, so this thing went on, until it was a regular afternoon work for me to deliver people bread. The bakery uses to bake ordinary bread – hops and pan and machine – which they uses to sell to the poorer classes. And how those Chinee people uses to work! This woman, with she big-big belly, clothes all dirty, sweating in front of the oven, making all this bread and making all this money, and I don't know what they doing with it, because all the time they living poor-poor in the back room, with only a bed, some hammocks for the young ones, and a few boxes. I couldn't talk to the husband at all. He didn't know a word of English and all the writing he uses to write uses to be in Chinee. He was a thin nashy feller, with those funny flapping khaki short pants and white merino that Chinee people always wear. He uses to work like a bitch, too. We Grenadians understand hard work, so that is why I suppose I uses to get on so well with these Chinee people, and that is why these lazy black Trinidadians so jealous of we. But was a funny thing. They uses to live so dirty. But the children, man, uses to leave that ramshackle old back room as clean as new bread, and they always had this neatness, always with their little pencil-case and their little rubbers and rulers and blotters, and they never losing anything. They leaving in the morning in one nice little line and in the afternoon they coming back in this same little line, still cool and clean, as though nothing at all touch them all day. Is something they could teach black people children.

But as I was saying this bakery uses to bake ordinary bread for the poorer classes. For the richer classes they uses to bake, too. But what they would do would be to collect the dough from those people house, bake it, and

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send it back as bread, hot and sweet. I uses to fetch and deliver for this class of customer. They never let me serve in the shop; it was as though they couldn't trust me selling across the counter and collecting money in that rush. Always it had this rush. You know black people: even if it only have one man in the shop he always getting on as if it have one hell of a crowd.

Well, one day when I deliver some bread in this *châle-au-pain* to a family, there was a woman, a neighbour, who start saying how nice it is to get bread which you knead with your own hands and not mix up with all sort of people sweat. And this give me the idea. A oven is a oven. It have to go on, whether it baking one bread or two. So I tell this woman, was a Potogee woman, that I would take she dough and bring it back bake for she, and that it would cost she next to nothing. I say this in a sort of way that she wouldn't know whether I was going to give the money to the Chinee people, or whether it was going to cost she next to nothing because it would be I who was going to take the money. But she give me a look which tell me right away that she wanted me to take the money. So matter fix. So. Back in the *châle-au-pain* the next few days I take some dough, hanging it in the carrier of the bakery bicycle. I take it inside, as though I just didn't bother to wrap up the *châle-au-pain*, and the next thing is that this dough mix up with the other dough, and see me kneading and baking, as though all is one. The thing is, when you go in for a thing like that, to go in brave-brave. It have some people who make so much fuss when they doing one little thing that they bound to get catch. So, and I was surprise like hell, mind you. I get this stuff push in the oven, and is this said Chinee man, always with this sad and sorrowful Chinee face, who pulling it out of the oven with the long-handle shovel, looking at it, and pushing it back in.

And when I take the bread back, with some other bread, I collect the money cool-cool. The thing with a thing like

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this is that once you start is damn hard to stop. You start calculating this way and that way. And I have a calculating mind. I forever sitting down and working out how much say .50 a day every day for seven days, and every week for a year, coming to. And so this thing get to be a big thing with me. I wouldn't recommend this to any and everybody who want to go into business. But is what I mean when I tell people that I make my dough by dough.

The Chinee woman wasn't too well now. And the old man was getting on a little funny in a Chinee way. You know how those Chinee fellers does gamble. You drive past Marine Square in the early hours of the Sabbath and is two to one if you don't see some of those Chinee fellers sitting down outside the Treasury, as though they want to be near money, and gambling like hell. Well, the old man was gambling and the old girl was sick, and I was pretty well the only person looking after the bakery. I work damn hard for them, I could tell you. I even pick up two or three words of Chinee, and some of those rude black people start calling me Black Chinee, because at this time I was beginning to dress in short khaki pants and merino like a Chinee and I was drinking that tea. Chinee people drinking all day long and I was walking and not saying much like a Chinee. And, now, don't believe what these black people say about Chinee and prejudice, eh. They have nothing at all against black people, provided they is hard-working and grateful.

But life is a funny thing. Now when it look that I all set, that everything going fine and dandy, a whole set of things happen that start me bawling. First, the Chinee lady catch a pleurisy and dead. Was a hell of a thing, but what else you expect when she was always bending down in front of that fire and then getting wet and going out in the dew and everything, and then always making these children too besides. I was sorry like hell, and a little frighten. Because I wasn't too sure how I was going to

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manage alone with the old man. All the time I work with him he never speak one word straight to me, but he always talking to me through his wife.

And now, look at my crosses. As soon as the woman dead, the Chinee man like he get mad. He didn't cry or anything like that, but he start gambling like a bitch, and the upshot was that one day, perhaps about a month after the old lady dead, the man tell his children to pack up and start leaving, because he gamble and lose the shop to another Chinee feller. I didn't know where I was standing, and nobody telling me nothing. They only packing. I don't know, I suppose they begin to feel that I was just part of the shop, and the old man not even saying that he sorry he lose me. And, you know, as soon as I drop to my knees and start praying, I see it was really God who right from the start put that idea of the dough in my head, because without that I would have been nowhere at all. Because the new feller who take over the shop say he don't want me. He was going to close the bakery and set up a regular grocery, and he didn't want me serving there because the grocery customers wouldn't like black people serving them. So look at me. Twenty-three years old and no work. No nothing. Only I have this Chinee-ness and I know how to bake bread and I have this extra bit of cash I save up over the years.

I slip out of the old khaki short pants and merino and I cruise around the town a little, looking for work. But nobody want bakers. I had about \$700.00, and I see that this cruising around would do but it wouldn't pay, because the money was going fast. Now look at this. You know, it never cross my mind in those days that I could open a shop of my own. Is how it is with black people. They get so use to working for other people that they get to believe that because they black they can't do nothing else but work for other people. And I must tell you that when I start praying and God tell me to go out and open a shop for myself I feel that perhaps God did mis-

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take or that I hadn't hear Him good. Because God only saying to me, 'Youngman, take your money and open a bakery. You could bake good bread.' He didn't say to open a parlour, which a few black fellers do, selling rock cakes and mauby and other soft drinks. No, He say open a bakery. Look at my crosses.

I had a lot of trouble borrowing the extra few hundred dollars, but I eventually get a Indian feller to lend me. And this is what I always tell young fellers. That getting credit ain't no trouble at all if you know exactly what you want to do. I didn't go round telling people to lend me money because I want to build house or buy lorry. I just did want to bake bread. Well, to cut a long story short, I buy a break-down old place near Arouca, and I spend most of what I had trying to fix the place up. Nothing extravagant, you understand, because Arouca is Arouca and you don't want to frighten off the country-bookies with anything too sharp. Too besides, I didn't have the cash. I just put in a few second-hand glass cases and things like that. I write up my name on a board, and look, I in business.

Now the funny thing happen. In Laventille the people couldn't have enough of the bread I was baking - and in the last few months was me was doing the baking. But now trouble. I baking better bread than the people of Arouca ever see, and I can't get one single feller to come in like man through my rickety old front door and buy a penny hops bread. You hear all this talk about quality being its own advertisement? Don't believe it, boy. Is quality plus something else. And I didn't have this something else. I begin to wonder what the hell it could be. I say is because I new in Arouca that this thing happening. But no. I new, I get stale, and the people not flocking in their hundreds to the old shop. Day after day I baking two or three quarts good and all this just remaining and going dry and stale, and the only bread I selling is to the man from the government farm, buying stale cakes and bread

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for the cows or pigs or whatever they have up there. And was good bread. So I get down on the old knees and I pray as though I want to wear them out. And still I getting the same answer: 'Youngman' – was always the way I uses to get call in these prayers – 'Youngman, you just bake bread.'

Pappa! This was a thing. Interest on the loan piling up every month. Some months I borrow from aunty and anybody else who kind enough to listen just to pay off the interest. And things get so low that I uses to have to go out and pretend to people that I was working for another man bakery and that I was going to bake their dough cheap-cheap. And in Arouca cheap mean cheap. And the little cash I picking up in this disgraceful way was just about enough to keep the wolf from the door, I tell you.

Jeezan. Look at confusion. The old place in Arouca so damn out of the way – was why I did buy it, too, thinking that they didn't have no bakery there and that they would be glad of the good Grenadian-baked – the place so out of the way nobody would want to buy it. It ain't even insure or anything, so it can't get in a little fire accident or anything – not that I went in for that sort of thing. And every time I go down on my knees, the answer coming straight back at me: 'Youngman, you just bake bread.'

Well, for the sake of the Lord I baking one or two quarts regular every day, though I begin to feel that the Lord want to break me, and I begin to feel too that this was His punishment for what I uses to do to the Chineese people in their bakery. I was beginning to feel bad and real ignorant. I uses to stay away from the bakery after baking those quarts for the Lord – nothing to lock up, nothing to thief – and, when any of the Laventille boys drop in on the way to Manzanilla and Balandra and those other beaches on the Sabbath, I uses to tell them, making a joke out of it, that I was 'loafing'. They uses to laugh

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like hell, too. It have nothing in the whole world so funny as to see a man you know flat out on his arse and catching good hell.

The Indian feller was getting anxious about his cash, and you couldn't blame him, either, because some months now he not even seeing his interest. And this begin to get me down, too. I remember how all the man did ask me when I went to him for money was: 'You sure you want to bake bread? You feel you have a hand for baking bread?' And yes-yes, I tell him, and just like that he shell out the cash. And now he was getting anxious. So one day, after baking those loaves for the Lord, I take a Arima Bus Service bus to Port-of-Spain to see this feller. I was feeling brave enough on the way. But as soon as I see the old sea and get a whiff of South Quay and the bus touch the Railway Station terminus my belly start going pweh-pweh. I decide to roam about the city for a little.

Was a hot morning, *petit-carême* weather, and in those days a coconut uses still to cost .04. Well, it had this coconut cart in the old square and I stop by it. It was a damn funny thing to see. The seller was a black feller. And you wouldn't know how funny this was, unless you know that every coconut seller in the island is Indian. They have this way of handling a cutlass that black people don't have. Coconut in left hand; with right hand bam, bam, bam with cutlass, and coconut cut open, ready to drink. I ain't never see a coconut seller chop his hand. And here was this black feller doing this bam-bam business on a coconut with a cutlass. It was as funny as seeing a black man wearing dhoti and turban. The sweetest part of the whole business was that this black feller was, forgetting looks, just like an Indian. He was talking Hindustani to a lot of Indian fellers, who was giving him jokes like hell, but he wasn't minding. It does happen like that sometimes with black fellers who live a lot with Indians in the country. They putting away curry, talking Indian, and behaving just like Indians. Well, I take a coconut from

this black man and then went on to see the feller about the money.

He was more sad than vex when I tell him, and if I was in his shoes I woulda be sad, too. Is a hell of a thing when you see your money gone and you ain't getting the sweet little kisses from the interest every month. Anyway, he say he would give me three more months' grace, but that if I didn't start shelling out at the agreed rate he would have to foreclose. 'You put me in a hell of a position,' he say. 'Look at me. You think I want a shop in Arouca?'

I was feeling a little better when I leave the feller, and who I should see when I leave but Percy. Percy was an old rango who uses to go to the Laventille elementary school with me. I never know a boy get so much cut-arse as Percy. But he grow up real hard and ignorant with it, and now he wearing fancy clothes like a saga boy, and talking about various business offers. I believe he was selling insurance - is a thing that nearly every idler doing in Trinidad, and, mark my words, the day coming when you going to see those fellers trying to sell insurance to one another. Anyway, Percy getting on real flash, and he say he want to stand me a lunch for old times' sake. He makes a few of the usual ignorant Trinidadian jokes about Grenadians, and we went up to the Angostura Bar. I did never go there before, and wasn't the sort of place you would expect a rango like Percy to be welcome. But we went up there and Percy start throwing his weight around with the waiters, and, mind you, they wasn't even a quarter as black as Percy. Is a wonder they didn't abuse him, especially with all those fair people around. After the drinks Percy say, 'Where you want to have this lunch?'

Me, I don't know a thing about the city restaurants, and when Percy talk about food all I was expecting was rice and peas or a roti off a Indian stall or a mauby and rock cake in some parlour. And is a damn hard thing to have people, even people as ignorant as Percy, showing off on you, especially when you carrying two nails in your

pocket to make the jingling noise. So I tell Percy we could go to a parlour or a bar. But he say, 'No, no. When I treat my friends, I don't like black people meddling with my food.'

And was only then that the thing hit me. I suppose that what Trinidadians say about the stupidity of Grenadians have a little truth, though you have to live in a place for a long time before you get to know it really well. Then the thing hit me, man.

When black people in Trinidad go to a restaurant they don't like to see black people meddling with their food. And then I see that though Trinidad have every race and every colour, every race have to do special things. But look, man. If you want to buy a snowball, who you buying it from? You wouldn't buy it from a Indian or a Chinee or a Potogee. You would buy it from a black man. And I myself, when I was getting my place in Arouca fix up, I didn't employ Indian carpenters or masons. If a Indian in Trinidad decide to go into the carpentering business the man would starve. Who ever see a Indian carpenter? I suppose the only place in the world where they have Indian carpenters and Indian masons is India. Is a damn funny thing. One of these days I must make a trip to that country, to just see this thing. And as we walking I see the names of bakers: Coelho, Pantin, Stauble. Potogee or Swiss, or something, and then all those other Chinee places. And, look at the laundries. If a black man open a laundry, you would take your clothes to it? I wouldn't take my clothes there. Well, I walking to this restaurant, but I jumping for joy. And then all sorts of things fit into place. You remember that the Chinee people didn't let me serve bread across the counter? I uses to think it was because they didn't trust me with the rush. But it wasn't that. It was that, if they did let me serve, they would have had no rush at all. You ever see anybody buying their bread off a black man?

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I ask Percy why he didn't like black people meddling with his food in public places. The question throw him a little. He stop and think and say. 'It don't *look* nice.'

Well, you could guess the rest of the story. Before I went back to Arouca that day I made contact with a yellow boy call Macnab. This boy was half black and half Chinee, and, though he had a little brown colour and the hair a little curly, he could pass for one of those Cantonese. They a little darker than the other Chinee people, I believe. Macnab I find beating a steel pan in somebody yard - they was practising for Carnival - and I suppose the only reason that Macnab was willing to come all the way to Arouca was because he was short of the cash to buy his costume for the Carnival band.

But he went up with me. I put him in front of the shop, give him a merino and a pair of khaki short pants, and tell him to talk as Chinee as he could, if he wanted to get that Carnival bonus. I stay in the back room, and I start baking bread. I even give Macnab a old Chinee paper, not to read, because Macnab could scarcely read English, but just to leave lying around, to make it look good. And I get hold of one of those big Chinee calendars with Chinee women and flowers and waterfalls and hang it up on the wall. And when this was all ready, I went down on my knees and thank God. And still the old message coming, but friendly and happy now: 'Youngman, you just bake bread.'

And, you know, that solve another problem. I was worrying to hell about the name I should give the place. New Shanghai, Canton, Hongkong, Nanking, Yang-tse-Kiang. But when the old message came over I know right away what the name should be. I scrub off the old name - no need to tell you what that was - and I get a proper sign painter to copy a few letters from the Chinee newspaper. Below that, in big letters, I make him write:

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YUNG MAN  
BAKER

I never show my face in the front of the shop again. And I tell you, without boasting, that I bake damn good bread. And the people of Arouca ain't that foolish. They know a good thing. And soon I was making so much money that I was able to open a branch in Arima and then another in Port-of-Spain self. Was hard in the beginning to get real Chinee people to work for a black man. But money have it own way of talking, and when today you pass any of the Yung Man establishments all you seeing behind the counter is Chinee. Some of them ain't even know they working for a black man. My wife handling that side of the business, and the wife is Chinee. She come from down Cedros way. So look at me now, in Port-of-Spain, giving Stauble and Pantin and Coelho a run for their money. As I say, I only going in the shops from the back. But every Monday morning I walking brave brave to Marine Square and going in the bank, from the front.