



# HAITIAN STAR



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*Bonn Ané !  
Bonne Année !*

## The Haitian Creole

By Dr. Jean Beaudouin

What is Creole?

The term itself leads to confusion. It can be used to designate

- 1) a language ( Haitian creole, Martiniquan creole)
- 2) a person: someone of European ancestry who was born in the New World
- 3) an entire society: the descendants of the creoles.
- 4) a style of cooking: French cuisine Cajun style.

Besides Haiti, Creole is spoken on the French Islands of Martinique, Guadeloupe, La Dominique, St Martin and also on the Island of Reunion in the Indian Ocean near Madagascar.

French creole uses a vocabulary which is basically French but has a non-French grammatical system that may be African in origin.

What really happens on the Island of Hispaniola is a clash of different cultures with their own languages.

The Amerindians, (Tainos, Arawaks) were living there peacefully and they were subjugated by the Spaniards. Then in 1502, governor Nicolas Ovando responded to the prayers of Bishop Bartolomeo de las Casas to save the Indians imported Blacks from Africa to dig up gold mines.

1697, here come the French after the Treaty of Ryswick which gave them one third of the Island and they brought more Blacks to work this time on the sugar, cotton, and coffee plantations.

(Continued on Page 3)

## From the Editor

By Claire Cohen

I am delighted to assist in producing the academic year's third issue of the Haitian Star newsletter. We hope to make this a publication that you will find educational and entertaining.

This is *your* newsletter and we welcome your input and contributions. We look forward to your news, art, poetry, recipes, opinion pieces, as well as all other contributions, as well as your assistance in producing the newsletter and your input as to what you would like it to include. We also invite you to join the Facebook group HCC Newsletter Committee.

If you have any contributions, questions, or comments, please email them to [cwc.hcc@gmail.com](mailto:cwc.hcc@gmail.com) or post them to the Facebook newsletter group.



## What's Inside ?

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# HCC NEWS



## HCC E-Board

- Andremene "Angie" Jacques**  
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- Karen Jean-louis**  
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- Nicole Pierre**  
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## HCC Dues

A reminder from Nicole Pierre  
HCC Treasurer:

Are you a due paying member?

**THEN PAY YOUR DUES TO HCC**

**\$20.00 for the year**  
(Spring, & Summer)  
**\$15.00 for the semester**

**FREE T-Shirt, Discounts,  
Kompa Mix CD, and More!**

**Contact [haitiancc@gmail.com](mailto:haitiancc@gmail.com)  
for more INFO!**



## Thank You !

**Special thanks to all  
who contributed to  
this newsletter:**

- Dr. Jean Beaudouin**
- Karen Jean-louis**
- Marie Fleurimond**
- Nicole Pierre**
- Vladimir Narcisse**

**Your talents and  
hard work are very  
much  
appreciated.**

*Merçi*

## Civil Rights Word Scramble Solutions

protest	torpets
struggle	gultersg
segregation	ggiesatonre
freedom	merfedeo
discrimination	mindioitirase
nonviolence	vlioneneo

## HCC Birthdays

### January

- 01 - Angela Duclor**  
**Darné Sterling**  
**Haitian CC**
- 05 - Jovany Felix**  
**Joe Ducasse**
- 13 - Tywayne Buchanan**
- 15 - Vladimir Narcisse**
- 29 - Marie Fleurimond**
- 30 - Marcy Jules**  
**Tracey Saint-Hilaire**



### February

- 02 - Nadolphia Andou**
- 11 - Michael Nelson**
- 13 - Wolf Alex Chaney**
- 18 - fendy Duclor**
- 19 - louis Doree**



*Bon Anivèsè*

*Joyeux Anniversaire*



# HCC & CAMPUS NEWS



## The Haitian Creole

By Dr. Jean Beaudouin



## Campus Sports News



*(Continued From Page 1)*

What do we have for languages so far? Taino, Arawaks, Spanish, African dialects, French. And that was not enough, because by 1793, the British came trying to kick the French out. So what is the composition of our beautiful creole?

Amerindian, Spanish, African, French, and English.

The American occupation of Haiti from 1915 to 1934 brought more English words to our creole. The forced emigration of Haitian peasants toward Cuba, an act considered by the Americans as a safety valve (less Haitians to deal with), their return to the country after the occupation with their broken Spanish, and today open trade with the Dominican Republic along our border contribute to enhance the richness of our language.

This day, it is very difficult for the Haitians to speak a good sound creole without lacing it with some English words

Like the saying goes: PA WOL PALE PA WOL KON-PRAN.

## Haitian-American Linebacker Commits to Florida State

**From Internet Reports**

Jeff Luc, a son of Haitian immigrants, is the nation's top high school linebacker. The nation's top linebacker committed to Florida State in December, picking the Seminoles over Tennessee, Florida, Miami and Georgia, among others. "I just felt like it was the place for me," Luc said. "I've always been a fan of Florida State. I didn't want to go to another school and then regret not going there." Luc is the middle linebacker for the Treasure Coast Titans High School (Port St Lucie) football team, recalls a game two years ago against Delray Beach, when he directed another Haitian teammate to stop an opponent slipping into his zone on a passing play. "Men li la! Men li la!" ("there he is"), he shouted in Kreyol. The two players were looking to confuse their opponent by using imported slang from Haiti. But to their amazement, the targeted receiver taunted them right back: "Mwen la! Mwen la!" ("here I am!").

Today, the 6'1", 240-pound Mr. Luc is the nation's top high-school linebacker, according to ratings compiler Rivals.com. The 17-year-old is one of a rising number of Haitian-Americans who are excelling in American football. Three of Florida's top high-school football prospects are the sons of Haitian immigrants - Mr. Luc, Corey Lemonier, a defensive end at Hialeah High, and Giovanni Bernard, a running back at Fort Lauderdale's St. Thomas Aquinas High School. St. Thomas is the nation's top-ranked high-school team, undefeated in its last 36 games.

Thanks to Florida's immigrant Haitian community, football is finally stirring America's melting pot. There are currently approximately two dozen Haitian or Haitian Americans players in the National Football League this season boasts about two dozen players either born in Haiti or first-generation Americans raised by immigrant parents from the Caribbean nation, including Jacques Cesaire of the San Diego Chargers, Jonathan Vilma of the New Orleans Saints, Max Jean-Gilles of the Philadelphia Eagles, William Joseph of the Oakland Raiders, Steve Octavien of the Dallas Cowboys and Elvis Dumervil of the Denver Broncos, and Ricky Jean-Francois of the San Francisco 49ers, and Gosder Cherilus, Louis Delmas and Cliff Avril of the Detroit Lions.





# HAITIAN CULTURE



## Anti-Haitian Bias Rooted in Dominican History

By Jeffrey Zahka. [Worldpress.org](http://Worldpress.org) Correspondent

Submitted by Karen Jean-louis

"Dominicans define themselves in terms of who they are not," said Tamar Thompson, project coordinator of the New York-based National Coalition for Haitian Rights. "Globally speaking, there is no place where you score points for being darker."

Thompson's words are reflected in the way citizens of the Dominican Republic describe their racial identities: "oscurito" for the darkest skinned, "canela" for those of medium hue, and "claro" for those with the lightest complexions. All are referred to as "Indians." None are referred to as "black." That word is only used to describe persons from the nation occupying the western one-third of Hispaniola, their shared Caribbean island.

Much of Dominican self-identity is rooted in the Republic's long-standing rivalry with neighboring Haiti. Although Dominicans most closely identify with their former Spanish colonizers, their Independence Day, Feb. 27, celebrates the country's victory over Haiti in 1844. Antecedently, Haiti had ruled the Dominican Republic for 22 years. Although the two countries have not fought any wars since then, this period of subjugation has remained in Dominicans' collective consciousnesses.

### Historical Prejudice Against Haitians

"There is a historical anti-Haitian feeling [among Dominicans]. They see Haitians as the enemy; as the people who can eventually take the whole island," says Dr. Miguel Anibal Perdomo, professor of Dominican Identity and Literature at Hunter College in New York City. Added to this collective bias is the view among many Dominicans that Haitians are culturally, economically, and socially inferior. Such stereotyping is characterized by the general distain for Haitian religious and cultural practices - referred to as "voodoo" - and for the recent election-related violence, joining the international perception of Haiti as a nation spinning out of control.

Part of this anti-Haitian sentiment may lie in the way Dominicans view themselves. As in many Caribbean societies, skin color is often correlated with social and economic mobility. A booming industry has developed around the practice of straightening the otherwise naturally frizzy hair of many Dominican women. According to Cristina Jackson, 34, who moved to New York from the Dominican Republic ten years ago, skin color is a sign of social status: "Marrying a white man or a white woman is often viewed as strategic so as to 'improve the race,'" she said. Indeed, during the regime of Dominican General Rafael Trujillo (1930-1961), immigration from Europe and the United States was openly encouraged as a means of further whitening the population - a melting pot of Spanish, African, and Taino Indian. The upper classes tended to be of European stock.

### Deportation Policy Bias

Anti-Haitian bias is most noticeable in the Dominican Republic's deportation policies, aimed not only at both legal and illegal Haitian workers, but also at Dominicans of Haitian descent and children born to Haitian parents. According to Thompson, over 15,000 Haitians have been deported from the Dominican Republic since

*(Continued on Page 5)*



# HAITIAN CULTURE



## Anti-Haitian Bias Rooted in Dominican History

(Continued From Page 4)

May 2005. Many were simply seized, then dropped off at the Haitian border; a country which the deportees had likely never visited before. In addition, Haitian mothers are often denied birth certificates for newborn children delivered in Dominican hospitals, further complicating later proofs of Dominican citizenship. According to Thompson, "the Dominican Republic's response to Haitian births is 'we don't grant birth certificates because Haitians are in transit.'" While the Dominican constitution guarantees citizenship to all persons born within the country's borders, the law excludes those who are only briefly passing through on their way to some other destination. In a May 2002 report, Human Rights Watch called upon the Dominican government to establish a standard of due process in expelling illegal Haitian immigrants, while guaranteeing the rights of those granted citizenship due to their birth within the country as set out in their constitution.

Officially, the Dominican government has publicly condemned the systematic abuse of Haitians. Yet such condemnations have done little to allay Haitian anger towards the Dominican government and its president, Leonel Fernandez, whom many blame for the prevailing anti-Haitian sentiment. During his most recent visit to Haiti in Dec. 2005, riots outside the presidential palace in Port-au-Prince forced Fernandez to cut short his visit with interim President Boniface Alexandre.

According to the *Christian Science Monitor*, between 700,000 and one million Haitians are living illegally in the Dominican Republic. Despite the Republic's 17 percent unemployment rate, most come looking for low-paid, unskilled labor work, mainly in the sugar plantations which line the Haitian-Dominican border. Not unlike the United States, the Dominican Republic is dependent on the availability of cheap labor to meet the demands of a growing economy. However, with the current political turmoil in Haiti, the influx of refugees has swelled in recent months. According to a Feb. 7 report by the *Miami Herald*, mob violence and random acts of violence against Haitians has been on the rise, due both to competition for jobs and racial discrimination.

### Denial of African Roots

Much of this weighs heavily on the minds of transplanted Dominicans in places like New York. "For me, this is very embarrassing," said Perdomo, a medium-complexioned Dominican who arrived in the United States 15 years ago. He believes that the decision to shift away from embracing an African heritage began centuries ago: "There was a sense of 'deculturación' among the African slaves of Hispaniola. [There was] an attempt to erase any vestiges of African culture from the Dominican Republic. We were, in some way, brainwashed and we've become westernized."

Yet, upon arriving in New York, many Dominicans find that they face prejudices similar to those reserved for only the darkest among them in their home country. "Dominicans only discover the truth about not being white when they arrive in New York City," said Perdomo. Betsy Uribe, 33, who emigrated from the Dominican Republic in Oct. 2004, concurred: "I'm not saying we don't have racial problems; the rich will never allow a black to become president. People in the DR will say 'we don't discriminate,' but then they'll make excuses why they don't want them."





# MARTIN LUTHER KING JR.



## **The Meaning of the Martin Luther King Jr. Holiday**

**By The late Coretta Scott King**

**from [www.thekingcenter.org](http://www.thekingcenter.org)**

The Martin Luther King, Jr. Holiday celebrates the life and legacy of a man who brought hope and healing to America. We commemorate as well the timeless values he taught us through his example -- the values of courage, truth, justice, compassion, dignity, humility and service that so radiantly defined Dr. King's character and empowered his leadership. On this holiday, we commemorate the universal, unconditional love, forgiveness and nonviolence that empowered his revolutionary spirit.

We commemorate Dr. King's inspiring words, because his voice and his vision filled a great void in our nation, and answered our collective longing to become a country that truly lived by its noblest principles. Yet, Dr. King knew that it wasn't enough just to talk the talk, that he had to walk the walk for his words to be credible. And so we commemorate on this holiday the man of action, who put his life on the line for freedom and justice every day, the man who braved threats and jail and beatings and who ultimately paid the highest price to make democracy a reality for all Americans.

The King Holiday honors the life and contributions of America's greatest champion of racial justice and equality, the leader who not only dreamed of a color-blind society, but who also led a movement that achieved historic reforms to help make it a reality.

On this day we commemorate Dr. King's great dream of a vibrant, multiracial nation united in justice, peace and reconciliation; a nation that has a place at the table for children of every race and room at the inn for every needy child. We are called on this holiday, not merely to honor, but to celebrate the values of equality, tolerance and interracial sister and brotherhood he so compellingly expressed in his great dream for America.

It is a day of interracial and intercultural cooperation and sharing. No other day of the year brings so many peoples from different cultural backgrounds together in such a vibrant spirit of brother and sisterhood. Whether you are African-American, Hispanic or Native American, whether you are Caucasian or Asian-American, you are part of the great dream Martin Luther King, Jr. had for America. This is not a black holiday; it is a peoples' holiday. And it is the young people of all races and religions who hold the keys to the fulfillment of his dream.

We commemorate on this holiday the ecumenical leader and visionary who embraced the unity of all faiths in love and truth. And though we take patriotic pride that Dr. King was an American, on this holiday we must also commemorate the global leader who inspired nonviolent liberation movements around the world. Indeed, on this day, programs commemorating my husband's birthday are being observed in more than 100 nations.

The King Holiday celebrates Dr. King's global vision of the world house, a world whose people and nations had triumphed over poverty, racism, war and violence. The holiday celebrates his vision of ecumenical solidarity, his insistence that all faiths had something meaningful to contribute to building the beloved community.

*(Continued on Page 7)*



# MARTIN LUTHER KING JR.



## The Meaning of the Martin Luther King Jr. Holiday

*(Continued From Page 6)*

The Holiday commemorates America's pre-eminent advocate of nonviolence --- the man who taught by his example that nonviolent action is the most powerful, revolutionary force for social change available to oppressed people in their struggles for liberation.

This holiday honors the courage of a man who endured harassment, threats and beatings, and even bombings. We commemorate the man who went to jail 29 times to achieve freedom for others, and who knew he would pay the ultimate price for his leadership, but kept on marching and protesting and organizing anyway.

Every King Holiday has been a national "teach-in" on the values of nonviolence, including unconditional love, tolerance, forgiveness and reconciliation, which are so desperately-needed to unify America. It is a day of intensive education and training in Martin's philosophy and methods of nonviolent social change and conflict-reconciliation. The Holiday provides a unique opportunity to teach young people to fight evil, not people, to get in the habit of asking themselves, "what is the most loving way I can resolve this conflict?"

On the King Holiday, young people learn about the power of unconditional love even for one's adversaries as a way to fight injustice and defuse violent disputes. It is a time to show them the power of forgiveness in the healing process at the interpersonal as well as international levels.

Martin Luther King, Jr. Day is not only for celebration and remembrance, education and tribute, but above all a day of service. All across America on the Holiday, his followers perform service in hospitals and shelters and prisons and wherever people need some help. It is a day of volunteering to feed the hungry, rehabilitate housing, tutoring those who can't read, mentoring at-risk youngsters, consoling the broken-hearted and a thousand other projects for building the beloved community of his dream.

Dr. King once said that we all have to decide whether we "will walk in the light of creative altruism or the darkness of destructive selfishness. Life's most persistent and nagging question, he said, is 'what are you doing for others?'" he would quote Mark 9:35, the scripture in which Jesus of Nazareth tells James and John "... whosoever will be great among you shall be your servant; and whosoever among you will be the first shall be the servant of all." And when Martin talked about the end of his mortal life in one of his last sermons, on February 4, 1968 in the pulpit of Ebenezer Baptist Church, even then he lifted up the value of service as the hallmark of a full life. "I'd like somebody to mention on that day Martin Luther King, Jr. tried to give his life serving others," he said. "I want you to say on that day, that I did try in my life...to love and serve humanity."

We call you to commemorate this Holiday by making your personal commitment to serve humanity with the vibrant spirit of unconditional love that was his greatest strength, and which empowered all of the great victories of his leadership. And with our hearts open to this spirit of unconditional love, we can indeed achieve the Beloved Community of Martin Luther King, Jr.'s dream.

May we who follow Martin now pledge to serve humanity, promote his teachings and carry forward his legacy into the 21st Century.







**EACH ONE,  
REACH ONE**

**Ways to help others  
here and in Haiti**

## **VolunteerLEON**

### **Information Contributed by Marie Fleurimond**

**from [www.volunteerleon.org](http://www.volunteerleon.org):**

As the Tallahassee community's Volunteer Center, VolunteerLEON is the key resource for volunteer involvement in the Big Bend area. The Center is a service of the Leon County Board of County Commissioners and brings together individuals, non-profit organizations, governmental agencies, faith-based communities, and civic groups together with community needs through a range of programs and services. It is certified by the Points of Light Foundation and the National Volunteer Center Network. VolunteerLEON's website is a free service that connects you with volunteer programs across the Big Bend area which need volunteers. No matter your skill level or interest area, there is a suitable volunteer opportunity for you. If you don't find what you are looking for this time, you be one of the very first to join their preferred volunteer opportunity notification program by creating a VolunteerAlert.

Contact Information:

918 Railroad Avenue

Tallahassee, FL 32310

Phone: (850) 606-1970

Email: [VolunteerLEON@leoncountyfl.gov](mailto:VolunteerLEON@leoncountyfl.gov)



URL: [www.volunteerleon.org](http://www.volunteerleon.org)

## **Give a Day Get a Disney Day**

### **Information Contributed by Marie Fleurimond**

**from [disney parks.disney.go.com](http://disney parks.disney.go.com):**



Sign up to volunteer a day of service with a participating organization and once your service is completed and verified, you'll get one day admission to a Walt Disney World or Disneyland theme park, free. Beginning January 1, 2010, when you sign up here to volunteer a day of service with a participating organization and your service is completed and verified, you'll get one day admission to a Walt Disney World or Disneyland theme park, FREE! At the Give a Day Get a Disney Day web site (follow the link from [disney parks.disney.go.com](http://disney parks.disney.go.com)), you can sign up and search and sign up for a volunteer opportunity from a participating organization. You can also receive reminders and updates about the program by clicking on the site's "Get Email Updates" link. The program begins January 1, 2010 and continues until tickets are distributed or until December 15, 2010, whichever occurs first. You may only sign up a maximum of eight members of your household.



# HAITIAN COOKING



## Bouillon - Haitian Gumbo

By Marie Fleurimond

### Ingredients:

- 1-2 lb beef or goat meat cut into cubed
- 2 limes cut in half
- 1 Batata (patat - sweet potato with red skin)
- 1 package of spinach and/or 1 package watercress
- 2 potatoes
- 1 malanga
- 1 green pepper
- 3 carrots
- 2 onions
- Thyme
- Parsley
- 4 Green onions
- Habanera pepper
- Tomato paste
- 3 yellow sweet potatoes
- 1 small package of string beans (optional)
- 2 green plantains
- Oil
- Butter
- Seasoned salt, salt & ground pepper



### Directions

1. Remove excess fat from meat.
2. Boil about 4 cups of water
3. Rinse meat with lime (or lime juice) then with boiled water.
4. Add \*Epis (green pepper, red pepper, green onion, yellow onion, hot pepper [habanera pepper], cloves of garlic, black pepper, parsley and/or water or oil). Blend on high in a blender.
5. Marinate meat with epis overnight or at least 5 hours and set aside in a bowl.
6. Cut sweet potatoes, plantains, malanga, batata, and carrots. Add salt. Boil until half cooked.
7. Warm oil in a pot. Add butter, onions, and tomato paste. Then quickly add marinated meat and marinate. Cook meat about 15-25 minutes depending on the size of cut.
8. Add cut vegetables and water. Taste for proper amount of salt.
9. Add spinach, watercress, parsley, and string beans to the pot until meat is tender.
10. Poke a hole in habanera pepper and add to the top of the pot and over.

Cook about 20 minutes or until potatoes are cooked.  
Soup should become thick. Add salt and pepper to taste.

## Soup Joumou (Pumpkin Soup)

### Quick and Easy Version

*This pumpkin soup recipe is a quick and easy version of soup joumou, which is traditionally eaten in Haiti on January 1<sup>st</sup>, Haitian Independence Day, as a symbol of independence and unity. The French colonists forbade Haitians slaves from consuming the soup. Once free, a huge pot of pumpkin sup was made and shared amongst all as a symbol of freedom.*

*This is a very simple version of the traditional recipe and can be seasoned and otherwise modified to taste:*

### Ingredients:

- 6 c. chicken broth
- 1 to 2 (16 oz.) cans solid-pack pumpkin
- 1 c. onion, thinly sliced
- 1 clove garlic, minced
- 1 1/2 tsp. salt
- 1/2 tsp. thyme
- 1/2 tsp. pepper
- 1/2 c. whipping cream, warmed
- Fresh parsley (optional)

### Directions:

1. In a covered saucepan, heat all ingredients except cream to boiling.
2. Reduce heat; simmer, uncovered 20 minutes. Stir warm cream into soup.
3. Garnish with parsley and serve from a hollowed-out pumpkin which has been warmed for 20 minutes in 350 degree oven.



# THE BOOK SHELF



## Book Reviews

By Marie Fleurimond

### **Fresh girl by Jaira Placide (216 pages)**

After having been sent, at a very young age, from New York to live with her grandmother in Haiti, fourteen-year-old Mardi returns to join her parents and try to shape a new life in Brooklyn. When it comes to her name, 14-year-old Mardi can joke. It's just the rest of her life that's not so funny. At school she is accused of having "HBO" (Haitian Body Odor) and at home, there is no privacy in the tiny apartment she shares with many assorted family members. And if she strays slightly from her parents' rigid standards of what it means to be a good Haitian girl, she is harshly accused of being "fresh." But Mardi is keeping a terrible secret from her family about things that happened to her during a military coup those last troubled days in Haiti, a secret that makes her sprinkle her bed with rocks to escape the deep slumber of nightmares. And as that secret begins to surface, Mardi must choose to tell and live, or keep silent, while dying inside. In this challenging debut novel, author tackles many thorny topics, including sexual harassment, immigrant assimilation, self-mutilation, and rape  
*(Available at Leon County Libraries)*

### **After the dance: a walk through Carnival in Jacmel. Haiti by Edwidge Danticat (160 pages)**

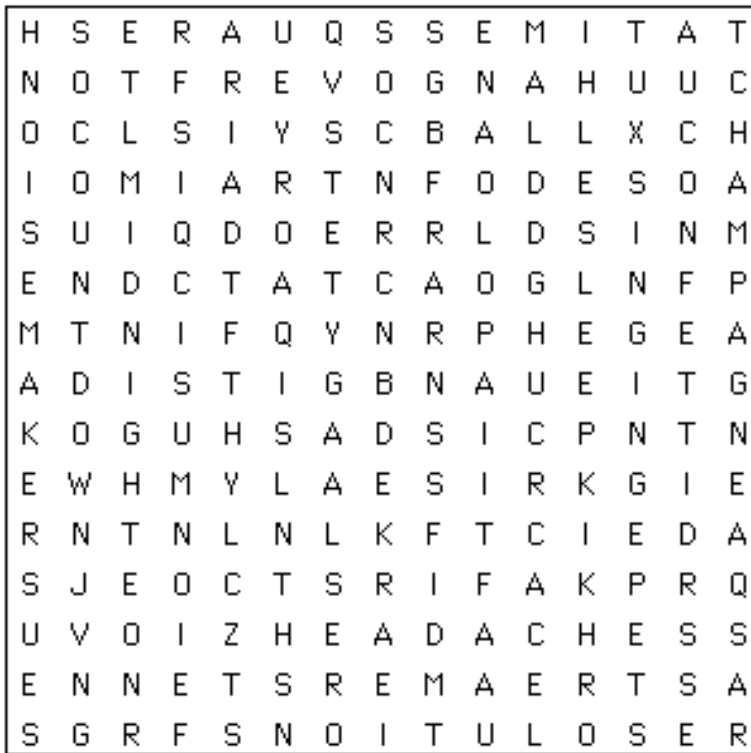
Twenty years after emigrating to America, Danticat returns to her native Haiti and the coastal village of Jacmel to take part in her first Carnival. As a child she was forbidden to partake in the festivities by her uncle, a Baptist minister with whom she lived before joining her parents in New York at age 12. "People always hurt themselves during carnival, he said, and it was their fault, for gyrating with so much abandon that they would dislocate their hips and shoulders and lose their voices while singing too loudly." Organized in sections that parallel Danticat's perambulations in the week leading up to the event, the author illuminates the political, economic and cultural history of the island nation, introducing Columbus, French colonists and Francois "Papa Doc" Duvalier, the dictator of Danticat's youth. Throughout, readers meet local artists, farmers and activists who call Jacmel home, including Ovid, a farmer whom Danticat meets having lost her way in an abandoned sugar plantation. Madame Ovid, his wife, crafts paper cones to hold the grilled corn flour she will sell during carnival.  
*(Available at Leon County Libraries & FSU)*

### **Mr. Clarinet: a novel by Nick Stone (464 pages)**

Max Mingus, an ex-Miami cop and PI, wants to get his life back on track after a seven-year stint from prison for killing three child molesters. Since his wife's death in a freak accident, Max has no desire to follow through with their plans for world travel, returning home to Miami. There he is contacted by Allain Carver, a rich white Haitian, who has been actively pursuing Max to search for his kidnapped son, Charlie. Mingus accepts the assignment and arrives in chaotic Haiti during mid-1990s with few expectations. Max's search leads him from the sprawling Carver compound to Cité Soleil, the country's most notorious slum, pitting him against powerful drug baron Vincent Paul and the bloody legacy of the Carvers' rise to power. Stone, the son of British historian Norman Stone and a Haitian mother, vividly depicts a country and a man in turmoil.  
*(Available at Leon County Libraries)*

*Editors Note: The web site for the Leon County Public Library is [www.leoncountyfl.gov/LIBRARY/](http://www.leoncountyfl.gov/LIBRARY/) You can find information about obtaining a library card and can search for, request and renew materials online and arrange to have requested materials delivered to the branch that is most convenient to you. They have thousands of CDs and DVDs. All branches have PCs and Wi-Fi available.*

## New Year's Word Search Puzzle



ASPIRIN	FIRST	RESOLUTIONS
AULD LANG SYNE	HANGOVER	SELTZER
BALL	HATS	SICK
BALLOONS	HEADACHE	SINGING
CHAMPAGNE	HOLIDAY	SLEEP
CONFETTI	HORNS	STREAMERS
COUNTDOWN	MIDNIGHT	TIMES SQUARE
DANCING	MUSIC	TOASTS
EVE	NOISE MAKERS	TUXEDO
FIRECRACKERS	PARTY	

## Civil Rights Word Scramble

vlcnioneeno	
mindioitinrasc	
merfdeo	
ggiesatonre	
gultersg	
torpets	

## Funny Foreign Signs

*In a Paris hotel elevator:*

Please leave your values at the front desk.

*In a hotel in Athens:*

Visitors are expected to complain at the office between the hours of 9 and 11 A.M. daily.

*In a Japanese hotel:*

You are invited to take advantage of the chambermaid.

*In a Rome laundry:*

Ladies, leave your clothes here and spend the afternoon having a good time.

*On the menu of a Swiss restaurant:*

Our wines leave you nothing to hope for.

*Outside a Hong Kong tailor shop:*

Ladies may have a fit upstairs.

*In a Bangkok dry cleaners:*

Drop your trousers here for best results.

*Outside a Paris dress shop:*

Dresses for street walking.

*In a Rhodes tailor shop:*

Order your summers suit. Because is big rush we will execute customers in strict rotation.

*In a Zurich hotel:*

Because of the impropriety of entertaining guests of the opposite sex in the bedroom, it is suggested that the lobby be used for this purpose.

*In a Norwegian cocktail lounge:*

Ladies are requested not to have children in the bar.