

Barbecue

Continued From Page 1

restaurant doors close. When Sonny's restaurant burned down and left a void in barbecue offerings, Yassir and Floyd aren't afraid to say they saw the opportunity and fast-tracked their plans to offer the new menu items.

The owners of the Inn are a few weeks away from unveiling a number of signs adhering to the old design and will be placing them throughout the area. The eventual goal is to mirror some of the former locations with placement along the major corridors leading to Clewiston from Miami, Ft. Myers, etc.

One of the signs is visible from U.S. 27, on entering Clewiston just before the railroad tracks.

"We're bringing that history back," said Mr. Salkey.

Despite less-than-perfect economic conditions affecting the country at the moment, the owners of the inn say they have been posting strong sales that continue improving month after month.

"Like everything else, you just



INI/Ashley Smith

Colbert Skinner, on right, prepares to cut a brisket just in time for lunch. Lloyd Salkey, oversees the barbecue preparation.

have to provide a good product," said Mr. Khan. "That means quality food at good prices. It's totally opposite from a franchise."

Providing the barbecue that residents remember eating years

ago, he said, is simply another way of keeping the customers happy.

And happy is what Skinner is shooting for.

About 50 separate ingredients go into making the original Old South barbecue recipe, including real local sugar.

Mr. Salkey is a rib fan himself, while he promises that any item on the menu is cooked to please, including the chicken, the pulled pork, mac and cheese and cornbread.

The biggest compliment so far is when an incredulous customer sits down and wonders whether it will compare to their mom's cooking.

"Well, try this, I think you'll be surprised," Mr. Salkey tells them.

The duo was going for affordability, and most items on the menu are within the single-digit numbers.

"This falls in line with everybody's budget," Mr. Salkey said.

The Clewiston Inn still offers its colonial menu, featuring all the staple favorites of residents: the steaks and the lobster bisque, but at least now there'll be a choice. Whether you want to enjoy a



INI/Ashley Smith

Lloyd Salkey works tirelessly on his food concoctions, ensuring that each dish is delicious.

classic order, or go home after a slab of ribs, is up to you.

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The lives and customs of Calusa Society

By Butch Wilson

Clewiston Museum Director

The black void of the night was a mere rehearsal of a darker ceremony to come, an event so sinister that only humans could seek solace and justification in its treachery.... human sacrifices.

Fifty captives, who had endured months of harsh slavery, now lay bound awaiting the depravity of their captors.

The priests, painted in black and wearing gruesome, carved masks that represented their deities, emerged from the temple, frolicking across the temple mound grounds.

Hours later, the priests approached the captives and selected the first victim. Warriors held the screaming victim as a priest severed the head. This act was repeated until the bodies of 50 victims lay on the temple grounds.

This fictional story is based on a document written by a witness to this event. Temples and human sacrifices were woven together in the religious practices of the Calusa. It was a simple equation: temple + captive = sacrifice. There was probably a temple located at the old mound ruins in Clewiston. What captive would have ever thought that piece of real estate would one day be known as America's Sweetest Town? It is now time to leave the faint hearted behind and take "A Walk in The Past." to learn about the Calusa society and religion.

The Calusa society was a class system, the nobility and the commoners. The commoners did most of the work, but benefited the least. Some Spanish documents stated that commoner's status would be raised in the tribe if their child was offered as a sacrifice when a chief's child died. Slavery was last on the list in the social order of the Calusa.

The Chief of the Calusa was called cacique. His regal clothing included a forehead ornament and beaded leg bands. He was greatly respected; commoners presented themselves to the chief with hands raised and palms up. The chief would then place his hands over the upturned palms. Incest was permitted only with the ruling chief, who was required to first marry his sister. Polygamy was permissible in Calusa society. The king could marry and take additional wives after he had married his sister. When a chief or wife number one died, some of their servants were killed to accompany them to the next world. When the child of a chief died, children were sacrificed.

The Calusa believed that a person had three souls. The first was the small pupil of the eye; the second was the shadow that a person cast, and the third was a person's reflection in a mirror or on calm water. When a person died, two souls left the body, but the third soul (the pupil of the eye) remained forever with the skeleton. The Calusa would go to the grave of a deceased person and ask for advice. The deceased would talk to the person (thoughts) giving them the answers they sought.

When a person became sick, they believed that one of the souls had left the body. A shaman would search for it in the woods and drive it back to the village like a herdsman corralling sheep. Fires were lit around the door to prevent the soul from leaving again. Ceremonies were then performed that would put the soul back into the sick person through the nape of the neck.

The death of a person freed two souls, one entered a fish or animal, and when that critter died the soul went to a lesser creature until eventually the soul was reduced to nothing.

Calusa believed the world was governed by three Gods and that the first God was greater than the other two. The first God governed the heavens and seasons, the second God governed kingdoms, and the third God helped in war.

The shaman or priest played an important role in religious practices. A large sacred shelter called a temple was set apart from the other mounds. The Chief and priest would enter the temple to perform secret ceremonies. Masks were carved from cypress and stored along the walls of the temple. The elaborate masks were colored with berry juices and sap from rubber trees. The priests wore the masks when they performed rituals in the village.

The priest performed human

sacrifices once a year. Many of the castaways were sacrificed to the Calusa Gods. The victims were led out after the Calusa priests had danced with the ceremonial masks for several hours. Each victim was beheaded, and the head was held while the priest completed the dance rituals. The heads were buried close to the temple mound.

This edition is gruesome, but historically records the social and religious practices of the Calusa. The Calusa were a complex society with law and order, but depraved in their religion. It is sad, but true, that the history of humanity reveals the same tainted heart.

There will be other "Tall Tales" in next week's edition of "A Walk in The Past" when Fontanedo describes the Indian nations that paid tribute to the Calusa. I hope you have enjoyed this story.

Butch Wilson is the Clewiston Museum Director. He can be reached at clewistonmuseum@embarqmail.com, or by phone at 863-983-2870.

PUBLIC NOTICE

The 2008 Tax Roll was certified to the Hendry County Tax Collector on October 13, 2008 and will be open for collection of real estate and personal property tax on November 3, 2008. Please contact this office if you do not receive a tax bill on property owned in Hendry County. If you receive a tax bill for property which has been sold, please forward to new property owner, or return to our office.

Payments may be mailed, paid on-line with a credit card, or paid in person in LaBelle or Clewiston.

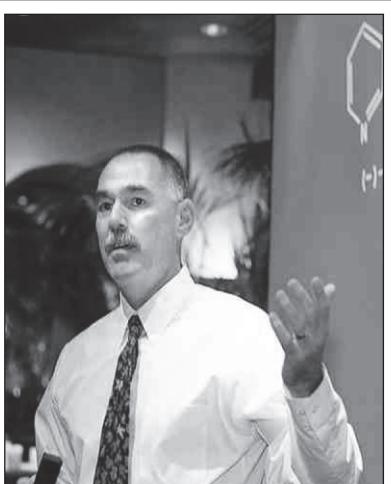
Peggy S. Hampton
Tax Collector
Hendry County, Florida

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IMPORTANT COMMUNITY EVENT



"Inside the Dark Side"

Dr. Victor DeNoble

Former Employee of tobacco giant Phillip Morris speaks out about his experiences with the tobacco industry and shares important information regarding youth being targeted as "replacement smokers" to replace the 30,000 smokers who die daily from the harmful effects of nicotine.

Don't miss this riveting presentation!

Monday, November 17th @ 6:00pm

Doyle Conner Building, Moore Haven

Tuesday, November 18th @ 7:00am

Flora & Ella's Restaurant, LaBelle

This presentation brought to you by Hendry/Glades County Health Department and Drug Free Charlotte County

For More Information, please call:

In Hendry: Jeni Dyess or Valarie James at 863-674-4041

or Glades: Angelica Pena at 863-946-0707



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