

Interview with Max Beauvoir, part 2

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<http://www.youtube.com/watch?v=U78oH5vAYqY>



Valery: Medames et msye ankò yon lòt fwa, nou avèk chèf Vodou a, Msye Max Beauvoir. N ap pale de Vodou e lè n ap pale de Vodou, ke nou sòt talè la etabli li antan ke relijyon. Li rekonnè dayè nan konstitisyon peyi nou donk [...] Dayè, yo di w ke relijyon pèp Ayisyen an se Vodou. Katolik yo, Potestan yo, tout moun k ap gade nou la, ki de lòt relijyon: Vodou a gen plas li nan sosyete nou. Max Beauvoir te sot eksplike sa li ye. Men li sèten ke lè w pale de Vodou, nan lespri sèten Ayisyen, anpil Ayisyen dayè, sa vle di “Satan,” sa vle di “djab,” sa vle di bagay “malefik.” E nou pral eseye sèten kesyon sa nan ang sa e an menm tan nou, nou pral eseye montre tou vizavi de lòt relijyon yo kote ke Vodou an, malgre tou, gen plas li sitou nan djaspora a.

Valery: Ladies and gentleman once again, we are with the Vodou leader, Mr. Max Beauvoir. We are talking about Vodou and when we are talking about Vodou, we have already established it as a religion. Besides, it is recognized in our country’s constitution so [...] Moreover, they told you that the religion of the Haitian people is Vodou. The Catholics, the Protestants, everyone who is watching us, those of other religions: Vodou has its place in our society. Max Beauvoir already explained that. But it is certain that when we talk about Vodou, in the minds of certain Haitians, a lot of Haitians, it means “Satan,” it means “devil,” it means something “evil.” And we are going to try to buckle down on this question and at the same time, we are going to try to show with respect to the other religions that Vodou, in spite of everything, has its place, especially in the

Vodouwizan yo, yo santi yo petèt pa aksepte. Nou pral vin sou sa paske gen yon bagay ke mwen bezwen konprann jounen jodi a: poukisa Vodouwizan oblije sere ogatwa l, sere otèl li, tandiske lòt relijyon yo, menm jan ak Endouwist lan, Chinwa yo, yo ouvè yo chita sou yon tab y ap pale ak tout moun, n ap vin sou sa. Kounye a, kisa ou ka di tout moun k ap gade nou yo? Gen yon pastè k ap gade kounye a la, li menm ofiske ke mwen gen yon entèvyou ansanm avèk ou paske pou mesye sa w reprezante “djab, Satan,” eksetera. Kisa ou ka di de yon moun konsa?

Max Beauvoir: Mwen panse ke vrèman, mwen tande anpil pastè pale. E mwen bezwen konkli ke yo di anpil betiz sou Vodou. Yo joure Vodouwizan; yo di anpil betiz ke se swa isit ou aletranje. Oubyen ke se swa lakay nou, lamenmchoz. Men si ou gade l byen ou wè se yon afè de rasist, e se menm bagay sa ki te alabaz de prejije de koulè o Zetazini d Amerik, pa egzanp an Afrik di Sid. Paske yo pa t renmen moun nwa, yo pa t renmen lapanse nwa. Panse nwa a, daprè yo, panse moun nwa se yon bagay pou yo te voye jete boule, afen ke tout moun anbwate l [...] nan menm men panse blanch pou nou ka viv tankou Fransè, pou nou te ka fè yo mete nou deyò lakay nou. Men fòk nou te adopte li; men fòk mwen di nou sa k rive nou.

Valery: E yo te kolonize nan lespri e yo te kolonize mantalman.

Max Beauvoir: Ebyen, si ou mande jodi a poukisa peyi nou pòv jan li pòv lan, ebyen se senpleman paske aprè 1806, ou vin gen yon gouvènman ki panse blan. E ki adopte metòd blan e natirèlman ou nan dèyè batiman an. Ou nan dèyè taptap la nou di. Bon souvan ou pa ka pran devan yo, yo tout se devwa w. E se sa yo te toujou swete.

diaspora.

The Vodouists, they feel that perhaps they aren't accepted. We are coming to that because there is something that I need to understand today: why Vodouists are required to hide their ogatwa (small private altar), to hide their altar, whereas other religions, like with the Hinduists, the Chinese, they openly sit around tables talking with everyone, we are coming to that. Now, what can you tell everyone that is watching us? There is a pastor that is watching now; he is offended that I am having an interview with you because to him you represent “the devil, Satan,” etcetera. What can you say to a person like that?

Max Beauvoir: I truly think, I hear many pastors talk. And I need to conclude that they mock Vodou a lot. They insult Vodouists; they express many idiocies whether here or abroad. Or even in our very homes, it's the same thing. But if you look at it closely you see it's a racist issue, and it is something that is at the root of color prejudice in the United States, or for example in South Africa. Because they didn't like black people, they didn't like black ideas. The black ideas, according to them, the thoughts of black people are something for them to set on fire, so that everyone can box it up [...] in the same way think like whites so we can live like the French, so we could have them put us out of our homes. But we must have adopted it; but I have to tell you all what happened to us.

Valery: And they colonized the mind and they colonized mentally.

Max Beauvoir: Then, if you ask today why our country is poor like it is, well it is simply because after 1806, you came to have a government that thought white. And that adopted the white methodology and naturally you're at the back of the boat. We say you're at the back of the taptap. Well often you can't get ahead of them; they're your obligation. And that is what they always hoped.

<p>Malerèzman, anpil pastè Ayisyen, anpil pè Aysiyen yo te vin vandi alapanse oksidantal la, konplètman. Donk yo panse ke panse nasyonal Ayisyèn nan ki soti nan zansèt nou avèk tout savwa ke yo akimile pa tout zansèt pandan dè milye ane, e se sou sa nou chita. Sou savwa sa, yo panse ke tout sa te dwe rejte, yo te dwe bale tout sa de yon kout men. E ke vrèman pou yo te fè tab yo raz de tou afen pou yo rekonmanse yon lòt vi. Li te stupid, li klè paske nanpwen janm sosyete ki ka fè sa, ka sa pa t janm egziste.</p> <p>Gen yon bagay ki rele pwogrè; pwogrè yo a se sou bagay etranje, yo kole li ak pa ou a, ou soude l ak pa w la, ou fè pèp la admèt li, ou mache avè l, se kon sa ou fè pwogrè.</p> <p>Men pwogrè ki te soti an paske tab yo raz, sa p ap sèvi a anyen. W ap rete nan anyen, se kon sa bagay sa yo ye, donk nan sa mwen panse nou trè mechan. Nou t ale menm jiska tiye anpil moun. E m ap pale de dechoukaj, ou sonje moun sa yo. Nou gen pi fò de rejete sa yo, e nou te gen 13 ladan yo nan listwa d Ayiti. Trèz fwa yo kouri sou Vodouwizan e yo tiye dè milye de Vodouwizan a chak fwa. Nou pa vle ret sou sa paske li negatif. An nou panse ke moman an chanje.</p> <p>E ke nou panse ke ni pè ni pastè yo, tan an rive pou yo vin Ayisyen tou, pou yo konprann ke enterè yo se nan Ayiti li ye. E ke se pa paske yo resevwa yon ti kòb nan Misipipi oubyen nan Alabama pou yo vin detwi lakay yo; e ke natirèlman yo gen enterè pou yo mete men nou ansanm, travay ansanm pou konstwi peyi nou ansanm. Paske se peyi pa nou li ye e nou gen yon devwa: se lese yon peyi ki meyè de sa nou jwenn nan a no zanfan a no peti zanfan.</p> <p>Valery: Men ou pa sansavwa tou ke yo akize nou kareman de pwoblèm</p>	<p>Unfortunately, many Haitian pastors, many Haitian priests were sold to western ideology, completely. So they thought that the Haitian national that comes from our ancestors and all the knowledge that they accumulated from all the ancestors during thousand of years, and on this we sit. On that knowledge, they think that all that should be rejected, that it should be swept away with the wave of a hand. And that really they could wipe the slate clean of everything so that they could start another life. It was stupid; it was obvious because there was not a society that could do that, this case had never existed. There is something called progress; their progress is foreign, they place it with yours, you weld it with yours, you make people acknowledge it, you walk with it, that's how you make progress.</p> <p>But the progress that comes out, because the table is empty, nothing will be accomplished. You will remain with nothing, that's how these things are, so in that way I think they are very cruel. We went as far as killing many people. And I am talking of the post-Duvalier anti-Vodou violence, you remember those people. We experienced most of those persecutions, and we had 13 of them in the history of Haiti. Thirteen times they attacked Vodouists, and they killed thousands of Vodouists each time. We don't want to dwell on that because it's negative. Let us think that times have changed.</p> <p>And we think that for both priests and pastors, the time has come for them to become Haitians too, for them to understand their interests are in Haiti. And that just because they receive a little bit of money from Mississippi or Alabama they shouldn't destroy their home country; and naturally they are interested in putting their hands together so we can build the country together. Because it is our country and we have a duty: it's to leave a country that is better than what we found for our children and our children's children.</p> <p>Valery: But you are also fully aware that they outright accuse us with respect to the</p>
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peyi a, yo akize l: lefèt ke peyi d Ayiti nan povrete ke li ye an, ke li nan marasman sa. De menm sèvi de pasaj biblik pou yo montre w ke Vodou an, Vodouwizan an k ap sèvi lwa, jisteman, k ap adore imaj, k ap adore lòt espri ke se bagay “satanik” de Labib menm, ki se liv referans yo, Labib, pa aksepte yo.

Max Beauvoir: Se sa.

Valery: Men lòt di de sa a, si w ap mache nan yon relijyon Katolik ou Potestan, pa gen jan w kapab aksepte konsèp Vodou a. Ou panse ke koabitasyon, byen ke koabitasyon trè palpab antre Vodou an e relijyon Katolik lan, an nou di sa. Men kijan ou wè pozisyon Vodou an?

Max Beauvoir: Men, mwen panse ke finalman, moun sa ki panse konsa a yo gen tò. Mwen panse ke vrèman kesyon de prezante Labib la kòm si se ladènyè pawòl, lè Labib la fin pale, mwen pa konn sa w ap di a, sa se yon betiz. Yon liv pa ka ekri depi 5 mil lan oubyen di mil an, pou nou ka di ke li prezan jodi a, ke li bon pou pèp Ayisyen, ke Labib pa t menm konnen lòt Labib yo. Donk yo di l, di se liv referans pou pèp Ayisyen; se yon blag. Twazyèman, natirèlman gen yon mekanste idyo ke yo te konnen isit tou; ke yo te konn pran nèg mare l nan dèyè otomobil, yo tiye l. Donk se lamechanste; se vrèman move donk mwen panse ke natirèlman moun ki fè sa yo, yo te dwe mande padon, mete jenou yo a tè pou yo mande padon a Bondye, vreman; retire lavi yon moun ki blese tout yon fanmi, vrèman mwen panse ke tan sa a fini. Nou panse jodi a se yon tan ki baze sou lerespè. Lerespè natirèlman de tout relijyon yo. E mwen menm, mwen pwofese respè sa. Mwen respekte mesye Katolik yo pwofondeman, mwen respekte mesye

problems of the country, they make the accusation: the fact that the country of Haiti is in the poverty that it's in, that it's in this hardship. They even using Biblical passages to argue that Vodou, Vodouists who are serving the lwa, precisely, are worshipping images, are worshipping other spirits, that those are the “Satanic” things specifically referred to in the Bible, which is their reference book; the Bible doesn't accept them.

Max Beauvoir: That's right.

Valery: But others say of that, if you are following a Catholic or Protestant religion, there's no way you can accept the concept of Vodou. You think that cohabitation, even though cohabitation is very palpable between the Vodou and in the Catholic religion, let us say that much. But how do you see the position of Vodou?

Max Beauvoir: But, I think that finally, the person who thinks this way is wrong. I think that the real question of presenting the Bible as if it is the last word, when the Bible has stopped speaking—I don't know what you would say—that is a mockery. A book can't have been written 5 thousand years ago or 10 thousand years ago, for us to still say that it is present today, that it is good for the Haitian people, that the Bible did not even know the other Bibles [sacred writings]. So they say it, say it is the reference book for the Haitian people; that's a joke. Thirdly, of course there is an idiotic evil that they knew here too; that they would take a man and tie him behind an automobile, they killed him. So it's cruelty; it's really bad so I think that of course the people who do that, they should ask for forgiveness, get on their knees on the ground so they can ask Bondye's (God's) forgiveness; really, take away the life of a person who injures an entire family, I think that this era is over. We think today is an era that is based on respect. Of course the respect of all the religions. And I myself, I profess that respect. I deeply respect the Catholic

Pwotestan yo nan fwa yo; mwen respekte tout relijyon paske ou pa di ou se yon moun relijyon ou menm e ou pa apresye relijyon lòt moun.

Okontrè, eseye apresye l se tout. Kote yo gen feblès yo ede l, ba yo fòs. Paske li trè enpòtan ke larelijyon li menm se yon bagay pou moun respekte.

Se pozisyon pa m e mwen regrèt tout vye betiz yo di sou Vodou, sitou pa dè Ayisyen ankò. *Ce sont des Haïtiens vendus à des petits Haïtiens* e se sa ki eksplike poukisa peyi a pale de lang. Kòman ou ka blame Vodou kan depi 1806 ou pran tout pèp la an antye, ou boure li nan yon kwen lepli rekile posib de lasosyete e ou rele l moun andeyò. Donk li pa ka andedan, e se si li pa andedan kòman li ka konstwi andedan; donk li pa posib. Donk moun ki panse konsa, sa fè twòp betiz extraòdinè oswa l ap manti oswa l ap twonpe moun konsyaman oubyen yo konnen malonètman. Paske lè w pouse yon moun deyò, li pa ka konstwi andedan e pouwva politik toujou rete nan mi Kreyen jiska jodi a.

Valery: Sa se yon lòt rele n ap vin sou sa. Men pou nou retounen sou menm kesyon sa, menm deba sa nan òd d ide sa a, moun relijyon sa yo baze yo sou lefèt ke tout Vodou an gen yon imaj, gen de fwa mechan, gen yon imaj malefik. N ap vin nan aspè sa a, gen yon lòt aspè nan Vodou a ki rete pou li eliside. Poukisa nou gen otan de tò anpil moun di ke Vodou an fè; pa egzanp n ap pale de wanga, moun k ap tiye moun, de zombifikasyon, eksetera, *on va en venir*. Donk nou ka konprann òd d ide moun sa yo lè yo panse a Vodou, se sitou sa ke yo wè. Ki lòt imaj ke yo ka prezante devan yo pou yo

men, I respect the Protestant men regarding their faith; I respect all religions because you can't say that you yourself are a person of religion and then you don't appreciate the religions of others.

On the contrary, trying to appreciate it, is everything. Where they have weaknesses, they help them, give them strength. Because it is very important that religion itself is something for people to respect.

This is my stance and I regret all the horrible things they say about Vodou, especially by Haitians. These are Haitians sold to small-minded Haitians and this explains why the country speaks two languages. How you can blame Vodou when since 1806 you take the people as a whole, you stuff them in the most remote corners of society possible and you call them rural people ["outsiders"]¹. So they can't be inside, and if they are not inside, how can they build inside; thus it is not possible. Thus people who think this way, they make extraordinary insults whether they are lying or they are consciously deceiving people or they act impolitely. Because when you push someone out, he can't build inside and political power, to this day, stays within the walls of Christianity.

Valery: That is another matter we are coming to. But to return to the same question, this same debate that in world of ideas, those members of those religions based themselves on the fact that all of Vodou has an image, sometimes cruel; it has an image of evil. We are coming to this aspect; there are other aspects of Vodou that remains to be elucidated. Why is there so much wrong that Vodou does according to a lot of people; for example, speaking of spells, people who kill people, of zombification, we'll get to that. Thus we can understand the ideological orientation of those people when they think of Vodou; it's especially this that they see. What other images can they present before

¹ Beauvoir uses the term *moun andeyò* which means "rural people," which, literally, means "outside people."

kapab wè ke Vodou a, se pa sèlman sa? Kisa w ka di petèt kòm chèf siprèm du Vodou pou w di yon Pwotestan, yon Katolik, pou w di bon vwala sa Vodou an fè ki bon, ki pozitif.

Max Beauvoir: Pèp Ayisyen an gen dwa gade l toupatou, se yon pèp ki alabaz fyè, se yon pèp ki renmen lalibète; se pou sa ke zansèt li te goumen pou lalibète pou li bay otonomi a yon peyi ki rele Ayiti. Yo te chwazi mo Ayiti a yo di w li te vle di, *terre haut, terre montagnaise*, se yon blag. Paske mo Ayiti se yon mo fon li ye, se yon mo Danwomen. Mwen chaje Danwomen, mwen ka pale avèk yo, y a di w. Mo Ayiti a vle di “dezòmè,” a pati de moman sa se tè pa nou. Paske yo te o kouran ke te gen yon trete de Wizwik en 1697 ki te bay Lafrans tè a. Donk se pran nou pran tè a avèk lalibète avèk lendepandans. Donk ansanm li, ladann li tou, se ke Ayisyen an reprezante; Ayisyen ki Nou Yòk, Ayisyen ki Miyami, Ayisyen ki an Frans, ki an Almay, nenpòt ki kote o mond li prezante imaj de fyète sa a. E nou konnen pèp Ayisyen an paske nou wè l nan tout Afrik kòman li te ede devlope Lafrik. Nou wè l pati o Kanada, kòman travay li fè Kanada, e tout Kanadyen yo respektiyè de Ayisyen e de apò Ayisyen an paske li te kabap fè li menm.

E li fè l nan anpil peyi menm isit Ozetazini. Li rive isit li pa t menm konn pale Anglè, men an pe de tan, li rive o depa, li petèt t ap bale nan yon faktori men anvan ou konnen, li prèske manadjè nan faktori a, li menm sipèvizè e tout bagay nan jan sa a. E li pral fè l paske li siyale prezans li, *par sa qualité, par son excellence*. E se sa ki pèmèt tout moun rekonèt Ayisyen; men mwen panse ke se yon fyète pou nou tout. Poukisa devlopman sa pa fèt lakay nou?

Mwen panse ke sa se yon pwèn trè enpotan

them so that they can see that Vodou, it is not only this? What can you say perhaps, as the supreme leader of Vodou, to a Protestant, a Catholic, to say well here is what Vodou does that is good, that is positive.

Max Beauvoir: The Haitian people have a right to see it all over, they are a people who are proud at the core, and they are a people who love freedom; that is why their ancestors fought for freedom to give autonomy to a country called Haiti. They chose the word Haiti, they told us it means, *the high land, the mountain land*, that’s a joke. Because the word Haiti is a Fon word, it’s a Dahomian word. I am filled with Dahomen, I can speak with them, they’ll tell you. The word Haiti means “from now on,” as of this moment it’s our land. Because they were aware there was a Treaty of Ryswik in 1697 that gave France the land. So we took the land, along with freedom and independence. So together, inside it also, those Haitians represent something; Haitians who are in France, Haitians who are in Germany, any where in the world they present an image of that pride. And we know the Haitian people because we see them in all of Africa, how they helped to develop Africa. We see them in parts of Canada, how their work builds Canada, and all Canadians are respectful toward Haitians and Haitian contributions because they could do it.

And they made it in many countries, even here in the United States. They arrived here and they didn’t even know how to speak English, but in little time, she arrived at the beginning, she was perhaps sweeping in the factory and before you know it, she was almost a manager in the factory, she even supervised and everything developing in that way. And she’s going to make it because she signaled his presence, *by his quality, by his excellence*. And that is what allowed everyone to recognize Haitians; but I think that was a point of pride for all of us. Why does this development not happen at home?

I think that this is a very important point

moun ki fè devlopman nan nenpòt kèl peyi nan mond nan, se moun ki gen pouvwa politik nan men yo. Pouvwa politik la, li ba w dwa pou moun bay taks, leve taks nan men moun, fè moun peye pou taks, se sa ki pèmèt ou fè lòd etabli atravè paleman eksetera.

Ou fè lòd, ou kreye ledwa e lejist e sa k pa bon, ou rele kon sa. Men si ou pa janm nan pozisyon sa a, kòman w ap fè kapab responsab pou li, se betiz. Vodouwizan pa janm an pozisyon menm d egalite lakay li, fò nou di sa. Se yon moun yo bouskile nan yon kwen, yo di li pa ladann, se moun andeyò. E menm lekòl jiska jodi, yo pa fè lekòl pou li menm jodi a, menm pou l al lopital, pa gen lopital pou li vrèman. Donk an sòt se tout sa ki mande renouvle, ki mande repanse pou nou fè yon peyi kote tout Aysiyen kapab viv egalman.

Evidaman, gen Ayisyen ki viv aletranje yo ki soti, yo gen tandans gade yo mal, se vre. Yo rele yo dyaspora avèk yon tandans negativ. Men nan yon lòt kote, *ce sont des Haïtiens* ki te dwe kite peyi yo pou yon rezon ou yon lòt, lepli souvan pou yon rezon politik. Nou wè lè yo kite peyi a, fòk nou wè menm si nou pa mande yo retounen, men fò n ba yo mwayen pou yo patisipe nan konstriksyon peyi a tankou nou menm Ayisyen anndan. E ke se pa chans sèlman ke nou andedan e yo andeyò a. Men yon lòt kote, sa ki andeyò a, se pa tan li l ap pèdi, men se yon bagay l al chèche, se yon teknoloji ke li ale aprann pou yon rezon. E li kapab kontribye positivman pou konstriksyon peyi a.

Valery: Menm jan ou sòt pale la, si nan tèt peyi a te gen Vodouwizan, si prezidan an te Vodouwizan e menm èske nan istwa nou pa t janm te gen yon prezidan ki Vodouwizan ou yon prezidan alatèt ki sèvi Vodou? Ki nòmman, petèt yo pa t deklare ouvètman,

which the people who work in development all over world, these are people who have political power in their hands. Political power, it gives you the right to tax, raise taxes on people, make people pay taxes, it permits you to make rules established through parliament, etcetera.

You make orders, you create the right and the fair and what is not good, you call it that. But if you never are in that position, how are you able to be responsible for it, that's ridiculous. Vodouists are never even in positions of equality in her or his home, we have to say this. It is a person they shoved into a corner, they tell him he's not included, he's a rural person ['an outsider']. And even the schools today, they don't make schools for him or her today, even for him or her to go to the hospital, there aren't really hospitals for him. So in this way it's all of this that needs to be renewed, that needs to be reassessed so we can create a country where all Haitians can live equally.

Evidently, there are Haitians who live overseas who leave, they have the tendency to look down on them, it's true. They call them diaspora with a negative connotation. But in another sense, *those are Haitians* who must leave their country for one reason or another, often for a political reason. We see when they leave the country, we must see that even if we don't ask them to return, we must give them the means to participate in the construction of the country just like us Haitians on the inside. And it's only by chance that we are inside and they are outside. But in another place, those who are on the outside, she or he is not wasting time, but she or he went to search for something, it's a technique she or he went to learn a technology for a reason. And she or he can contribute positively toward the construction of the country.

Valery: In the same way that you just spoke, if the leadership of the country includes Vodouists, if the president was a Vodouist or is it the case in our history that we ever had a president who was a Vodouist or a president who practices Vodou? Who normally—

menm ki Vodouwizan.

Max Beauvoir: Te gen Anperè Soulouk; Anperè Soulouk, mwen kwè li te yon Vodouwizan. Li te konn fè seremoni nan Palè Nasyonal chak dimanch, tanbou te bat. Men nou konnen trè byen pèp Fransè a li menm, li vin envante yon mo ke li rele li: Souloukri. Ou ka jwenn mo sa nan tout diksyonnè, tankou yon moun k ap fè betiz sèlman. Sa vle di lè Soulouk, yo di w yo pa t konn manje sou tab, li pa t konn kenbe fouchèt, li pa t konn sesi e sesa. Se yon bann de vye bagay ke yo kritike l, men o fon se te yon gran chèf d eta.

Valery: Si nan tèt peyi a te gen de Vodouwizan, ou panse peyi d Ayiti an ta miyò? Ou panse sityasyon an t ap mye?

Max Beauvoir: Pa gen dout, pa gen dout, paske Vodou an avan tout li egalitè. Li pa wè diferans antre Ayisyen yo. Ansanm li baze sou sa menm. Non, mwen di te gen vrèman, te gen de kèk Ayisyen w ap jwenn yo tou nan Senegal, w ap jwenn yo tout la nan Bodetin, nan Latibonit, k ap fè diri. W ap jwenn, se te yon Malyen, yon Dahomeyen e se sa k vin ban nou relijyon an e yo ki ranje e ki ban nou lang ke nou pale a, lang Kreyòl la. Danhomen an, e Nijerya? Bon mwen t ap tradui sèten chante, sèten priyè. M al wè moun yo, mwen eseye jwenn li. Lè mwen rive Nijerya epi pa t gen tradiksyon ankò. Sa w chante a, jan w chante an Kreyòl la, zòrèy moun Nijerya tande l dirèkteman, yo tande l nan sans pa yo. La, li pa saji de tradiksyon, sa vle di al chèche yon mo, ranplase mo sa ladan li. Yo chèche gramè pou mete ansanm, nou menm pa jan w di l la se kon sa li soti nan zòrèy moun Nijerya dirèk dirèk.

perhaps they don't declare it openly—is a Vodouist?

Max Beauvoir: There was Emperor Soulouque; Emperor Soulouque, I think he was a Vodouist. He would do ceremonies in the National Palace each Sunday, the drums would beat. But we know very well that the French people themselves, they came to invent a word they call: Souloukri. You can find that word in any dictionary, referring to a person who only does stupid things. That means at the time of Soulouque, they told you that they didn't know how to eat at a table, he didn't know how to hold a fork, he didn't know this and that. They criticized them for a bunch of stuff, but in truth he really was a great leader of the state.

Valery: If at the head of the country there was a Vodouist, do you think the country of Haiti would be better off? Do you think the situation would be better?

Max Beauvoir: There is no doubt, no doubt, because, Vodou, if anything, it's egalitarian. It does not see a difference between the Haitians. All together it's very much based on that. No, I say there were really, there were some Haitians, you would find them in Senegal, you would find them in Bodetin, in Artibonite, who were cultivating rice. You would find, they were Malian, Dahomian, and that what is came to give us the religion and it is they who set out and it is they who gave us the language we speak, the Creole language. Dahomey and Nigeria? Well, I am translating certain songs, certain prayers. I went to see the people, I tried to find it. When I arrived in Nigeria and there were no longer any translations. What you sing, how you sing in Creole, the ears of Nigerian people hear it directly, they hear it in their own way. Here, it isn't about translation, that means to go look for a word, replace that word inside it. They search for grammar to put together, we ourselves, how we say it here is not how it comes across to the ears of the Nigerian people directly.

Men Nijerya, nou konnen se pi gran peyi Lafrik wès. Yo di w ke, mwen panse se yon erè, pa t gen moun Nijerya nan 30 negrye a, e ke 30 negrye pa t mennen Nijeryen lakay nou. Se yon blag. Ayisyen yo se Nijeryen; sa k fè si n ka pale Kreyòl, zòrèy Nijeryen an ap tande l nan lang pa li.

Valery: Hmm, entèresan. Nou pral pale de politik yon ti kal paske nou asimile jan w sot di an talè a la, Vodou e politik. Men nou tounen sou Vodou antan ke tèl, antan ke relijyon. Kijan ou konsewa Vodou an, ki jan ou sot di talè an: 401 lwa a? Vodouwizan ki sevi 401 lwa, moun k ap gade nou, yo pa ka konprann ke Vodouwizan sa a se nan Bondye li kwè. Paske pou li menm li kwè nan dè lwa, li kwè nan dè zespri.

Kiyès ki espri sa yo? Kilès yo ye e kote Bondye gen plas li la? Paske lè nou tande Vodouwizan ap pale, ap fè lapriyè l, se Granmèt, se Bondye ke li envoke tou. Pou lòt relijyon yo, yo twouve ke li pa nòmal, se menm yon aberasyon. Kisa w ka reponn nan sa?

Max Beauvoir: Wi, li pa nòmal pou yo paske yo ta renmen sèvi lwa pa yo, Bondye pa yo, nan relijyon pa yo. Donk se sa yo ta renmen, men an reyalyte, vrèman, se ke tout Ayisyen ta gen yon fè nan relijyon pa yo. Se de relijyon ki pa viv avèk mwayen pa yo, yo gen blan k ap voye kòb ba yo. Ke se swa Wòm k ap voye kòb an Ayiti ou ke se swa Misisipi, Alabama k ap voye kòb pou Ayiti.

Plis, si ke relijyon pa yo gonfle, plis y ap resevwa kòb. Ou wè sa m di w, se sa sèlman ki gen ladan. Imajine w gen 9 milyon edmi Ayisyen, si chak Ayisyen mete yon dola nan kèt moun sa yo ledimanach. Sa vle di chak dimanch yo resevwa 9 milyon edmi dola. Se yon gwo zafè, se sa ke y ap defann, se pa Bondye ke y ap defann.

But Nigeria, we know is the biggest country in West Africa. They tell you that, I think that it's an error, there weren't Nigerians in the slave trade, and that the slave trade did not lead Nigerians to our home. It's a joke. Haitians are Nigerians; which means if we can speak Creole, Nigerian ears are listening it in their own language.

Valery: Hmm, interesting. We are going to talk about politics a little because we understood what you were talking about earlier, Vodou and politics. But we turn back to Vodou as it is, as a religion. How do you conceptualize Vodou, what do you add about what you mentioned earlier: the 401 lwa? Vodouists who serve 401 lwa; people who are looking at us, they can't understand that these Vodouists believe in Bondye (God). Because for them, they [Vodouists] believe in the lwa, they believe in the spirits.

Who are these spirits? Who are they and where is Bondye's place? Because when we hear Vodouists talking, saying their prayers, it is Granmèt, it is Bondye (God) who they invoke. For the other religions, they find that it isn't normal, it's an aberration. What can you say to that?

Max Beauvoir: Yes, it isn't normal for them because they would like to serve their own spirits, their own God, in their own religion. So that is what they would like, but truly, in reality it's that all Haitians would have an advantage in their own religion. I'm talking about religions that don't live within their means, they have white people who are sending them money. Whether it's Rome that's sending money to Haiti or whether it is Mississippi or Alabama that's sending money to Haiti.

Plus, if their religion swells, the more money they receive. You see what I tell you, that is all it is. Imagine you have 9 and a half million Haitians, if each Haitian put a dollar in these people's collections on Sundays. That means each Sunday they receive 9 and a half million dollars. It's a big issue, that's what they are defending; it isn't God they're

Valery: Y ap defann, pa egzanp, anpil nan yo di ke y ap defann lefèt ke te gen yon Mesi, Jezi Kris, ki te vin sou latè a pou vin sove pèp li, ki se tout moun an jeneral; lòm, si w vle di, kèlke swa kote w te ye. Si sete an Azi, kèlke swa kontinan an, yo pa fè fi de sa. Yo di ke li se “Lesovè de limanite.” Nan Vodou an li menm èske li rekonnèt...

Max Beauvoir: Nou gen 450 mil sovè. Tout moun ki te nan Bwa Kayiman yo. Se sa nou rele sovè.

Valery: 450 mil sovè? Donk lwa yo se espri? An nou pale de sa.

Max Beauvoir: An nou moun pale de relijyon li menm, nou di ke se relasyon avèk Bondye, nou di l deja. Nou wè ke sa byen konpri, li klasik nan tout nivo. Men o fon, relijyon se yon fason pou montre moun kòman pou viv. Gen bon fason pou moun viv; si mwen tiye w oubyen si w vole sa k nan pòch mwen, se mal viv. Men gen de fason pou byen viv, pou ou ka fini erè, mwen menm tou; ebyen gen de lwa de travay, eksetera. Vodou a mete l la, an sòt Kouzen Zaka ke mwen pale de li an, se lespri travay. Se yon travay divinize e travay sa yo reprezante l lakay nou souvan... kòman mwen ta di w, kòm agrikilti sèlman, kòm moun k ap travay latè, pen patat. Men o fon se pa vre. Travay ke n ap fè la nan televizyon an oubyen travay ke w ap fè avèk plim ou an, ebyen tout se travay Kouzen Zaka. Se pou montre w ke kòman travay se baz sosyete a. Sa se youn, men gen lòt. Ou gen Ogou, Ogou Feray, fòk nou pa pran nenpòt Ogou paske gen yon seri de Ogou; mwen kwè gen 21, ebyen se li menm k ap ba w fòs, k ap ba w kouraj.

Men se pa sèlman ke li se lespri fòs, men se li menm ki fè w leve nan kabann lematen lè

defending.

Valery: They are defending, for example, a lot of them say that they are defending the fact that there was a Messiah, Jesus Christ, who came to the earth to save his people, who are all people in general; in other words, mankind, wherever you were. If it was in Asia, whichever continent, they don't let that concern them. They say that he is “the Savior of mankind.” In Vodou itself, does it recognize...

Max Beauvoir: We have 450 thousand saviours. All the people who were in Bwa Kayiman. That's what we call saviours.

Valery: Four hundred and fifty thousand saviours? So the lwa are spirits? Let's talk about that.

Max Beauvoir: Let us people speak of religion itself, we say that it is a relationship with God, we said that already. We see that this is well understood, it is classical at all levels. But at the heart of it, religion is a way to show people how to live. There are good ways for people to live. If I kill you or if you steal what's in my pocket, that is bad living. But there are ways to live well, so you can end up happy, just as I can, too; well there are lwa of work, etcetera. Vodou put it here, in this way Cousin Zaka who I spoke of, he's the spirit of work. It is a divine work and that work often presents itself in our country ...how would I tell you, like agriculture only, like people who are working the land, sweetpotato bread? But at the core it's not true. The work we are doing on television or the work that you are doing with your pen, well all of that is the work of Cousin Zaka. It is to show you that work is the foundation of society. That is one, but there are others. You have Ogou, Ogou Feray; we must not take any Ogou because there is a series of Ogou; I think there are 21, well it's he who gives you strength, who gives you courage.

But it is not only strength in spirit, but it is he who makes you rise from bed in the

w pa kab ankò e ke lanèj ap tonbe ou ta renmen ret lakay ou. L ap di w leve w, al travay, l ap di w, l ap di w ke travay la enpòtan. [16:47]

Valery: Non men, trè byen. Lè n ap pale de Ogou, kiyès li ye, kijan nou kapab eksplike yon moun ki pa menm konprann konsèp de lwa sa a.

Max Beauvoir: Se de konsèp yo ye jisteman, tout lwa yo se konsèp. Tout lwa se konsèp. N ap pale de Zili yo. Kòman ou ka gen yon sosyete san Ezili, kòman ou ka gen yon sosyete san lanmou? Ki sosyete ou genyen? Se yon sosyete bèt sovaj. Paske se lanmou ki pèmèt moun respekte lòt, ede lòt, òganize vi nou ansanm e se sa Ezili a ye pou nou. Ke ou rele li le Freda ke ou rele li Dantò. Li gen de aspè diferan, nou di gen 51 Ezili e menm Grann Brijit nan lanmò li bezwen ankò Èzili. E se sa Grann Brijit la ye pou nou. Paske menm lamò ki pa bagay ki senp tankou pa msye kretyen yo. Nou pa kwè nan paradi, pigatwa, ak lenfè. Mwen panse tout sa se yon blag.

Valery: Se yon senbolism yo itilize. Alò ou sòt di talè ke yo se de konsèp donk ou vle di ke Voudouwizan k ap sèvi yon lwa itilize lwa, li pito aliye a konsèp de vi sa a?

Max Beauvoir: Se sa, ak konsèp de vi sa a.

Valery: Donk lwa pou moun k ap gade yo la a, o fèt lwa pou moun k ap gade ki petèt Katolik ou Potestan se pa yon lespri malefik, yon lespri ki yon kote?

Max Beauvoir: Yon lespri k ap fè tòn?

Valery: K ap fè tòn, ke moun ap sèvi?

morning when you can't take any more and the snow is falling and you would like to stay home. He will tell you to wake up, go to work, he will tell you, he will tell you that the work is important.

Valery: No but, very good. When we talk about Ogou, who is he, how can we explain him to a person who doesn't even understand this concept of lwa?

Max Beauvoir: They are precisely concepts, all lwa are concepts. All lwa are concepts. We are talking of Ezili. How can you have a society without Ezili, how can you have a society without love? What society do you have? It's a society of savage animals. Because it is love that allows people to respect others, help others, to organize our lives together and that is what Ezili is for us. Whether you call her Freda or whether you call her Dantò. She has two different aspects, we have 51 Ezili and even Grann Brijit in death she needs Ezili again. And that is what Grann Brijit is for us. Because death is not as simple as that of the Christians. We don't believe in heaven, purgatory, and hell. I think all of that is a joke.

Valery: It is a symbolism they use. So you just said that they are concepts so do you mean to say that Vodouists who are serving the lwa, use lwa, she would rather align with that concept of life?

Max Beauvoir: That's right, with that concept of life.

Valery: Then lwa for people who are watching here; in fact, lwa for people watching who are perhaps Catholic or Protestant, is it not an evil spirit, a spittit that is somewhere?

Max Beauvoir: A spirit that is doing wrong?

Valery: That is doing wrong, that people are serving?

Max Beauvoir: Fòk nou pa bliye ke menm Bondye a li menm, ke gen pawòl de Bondye nan tout relijyon yo, menm an Anglè “God” sesi, “God” sela. Men nou menm nou rele Bondye, Bondye. Souvan n mete yon lòt bon dèyè l ankò nou di: Bondye bon. Sa vle di se yon prensip ki ekstrèmman bon, li kalifyab pa bonte li, e sa ki fè nou pa ezite mete kalifikatif devan li. Nou mete bon ni devan ni dèyè. E ke vrèman se pa moun k apral voye pitit li ki pral voye l boule etènèlman. Alòs ke nou te ka prevwa ke nou ta pral fè yon vye bagay e ke ou ta ka di l non, pa fè sa. Ebyen, non, li pa ta fè sa, li tann nou nan bwòsadan m, lè w mouri l a pral tann ou pou li voye w boule. Se pa serye, se pa lanmou.

Valery: Bondye se yon Bondye lanmou.

Max Beauvoir: E se natirèlman pou sa mwen pa konprann ke yon moun relijye kapab kouri sou yon lòt relijyon pou touye moun nan, swadizan l ap fè rejete, l ap fè kanpay, eksetera. Se pa lanmou sa; kòman ou ka eksplike ke w ap preche lanmou nan prèch lakay ou epi w ap kouri di al touye lòt la?

Li pa posib e se pou sa mwen pa ka kwè ladan yo. Nou panse ke, nou respekte yo; nou panse ke chak moun ka kwè nan sa l vle. Sa nou kwè ladann paske nou a egalite. E nou di ke Vodou a egalite e tout moun gen dwa e yo nan dwa ke nou genyen an: se panse jan nou vle. E ke si lòt la vle panse kon sa, mwen respekte l, e mwen respekte l tou, menm mwen pa dakò avè l. Men nan yon lòt kote, nou menm nou pa ka kwè nan paradi, nan pigatwa, nan lanfè.

Valery: Nan ki sa nou kwè egzaktman?

Max Beauvoir: We must not forget that even Bondye himself, that there are expressions about Bondye in all religions; even in English “God this, God that.” But we call Bondye, Bondye. Often we put another “good” behind it again we say: Bondye² is good. That means he or she is an extremely good principle, he or she is qualifiable by his or her goodness, and that’s what makes us not hesitate to place qualifiers before him or her. We put good before and after. And really that isn’t a person who would send his or her child to be burned eternally. So we could predict that we could do something bad and you would say to him no, don’t do that. So, no, he or she wouldn’t do that, as if he or she waits for us in our toothbrushes; when you die he or she is waiting for you to send you to burn? That is not serious, that is not love.

Valery: Bondye is a loving God.

Max Beauvoir: And it is naturally for that I do not understand how a religious person can attack another religion in order to kill the person, he or she is, so to speak, conducting a rejection program, he or she is conducting a campaign, etcetera. That isn’t love; how can you explain that you are preaching love in your sermons at home and you are quick to say go kill the others?

It isn’t possible and that is why I can’t believe in them. We know that we respect them; we think that each person can believe in what he or she wants. We believe in this because we are equal. And we say that Vodou is egalitarian and all people have rights and they have the rights that we have: it’s to think how we want. And if others want to think that way, I respect them, and I respect it too, even though I don’t agree with it. But in another respect, we ourselves can’t believe in heaven, in purgatory, in hell.

Valery: In what do you believe exactly?

² In Haitian Creole the word *Bondye* means, at least etymologically, “good God.” The Haitian expression plays on the prefixed and agglutinated adjective, *bon*, by adding a predicative adjective, *bon*, after *Bondye*: *Bondye bon* ([the good] Lord is good).

Max Beauvoir: Ebyen se yon yon bagay ki bokou pli konplèks, an sòm lanmò pou yon Vodouwizan se pa yon bagay ki senp, an sòm, fòk ou pa bliye ke vrèman nou menm nou kwè natirèlman nan reyenkanasyon.

Valery: Vodouwizan kwè nan reyenkanasyon?

Max Beauvoir: Fòseman, li tounen sou tè a 16 fwa. Wit fwa an gason, wit fwa an fi.

Valery: A bon.

Max Beauvoir: Afen ke se sa bi lavi a. Se akimile eksperyans.

Valery: Jiskaske ou vin pafè.

Max Beauvoir: Jiskaseke ou pafè e ou rantre nan Bondye e ou fè pati de li menm. [20:05]

Valery: Se sa donk ou retounen alasous lè ou fini. Donk nou trè pwòch, pèmèt mwen di sa si mwen twonpe mwen, korije m, nou trè pwòch de Endouwism ki petèt panse yon menm jan.

Max Beauvoir: Yo gen de resanblans konsiderab. Youn nan yo se de moun ki te panse kankou nou. Menm nan peyi Lachin gen anpil chinwa ki panse tankou nou. Yo gen Ogou yo tou, menm jan yo gen Ezili yo tou, e tout bagay sa yo.

Valery: An nou pale de koabitasyon oubyen diyalism nan relijyon yo. Katolik yo anpil moun, nou ka konprann avèk dè done istorik, poukisa Katolik lan, fòseman pandan l Katolik lan li Vodouwizan? Potestan an kapab tou Vodouwizan. Èske nan konsèp Vodou an antanke relijyon nou aksepte sa? Yon moun, ou Potestan, ou Katolik epi ou Vodouwizan tou an menm tan?

Max Beauvoir: So it is something much more complex, the whole of death for a Vodouist in not a simple thing, in whole, you must not forget that really we naturally believe in reincarnation.

Valery: Vodouists believe in reincarnation?

Max Beauvoir: Strongly, a person returns to the earth 16 times. Eight as a male, 8 as a female.

Valery: Good.

Max Beauvoir: In the final analysis, this is the purpose of life. It's the accumulation of experience.

Valery: Until you become perfect.

Max Beauvoir: Until you are perfect and you enter in God and you are made a part of Him.

Valery: That is, then, you return to the source when you die. So we are very close, perhaps I say that if I am mistaken, correct me, we are very close with Hinduism which perhaps thinks the same way.

Max Beauvoir: They have a considerable resemblance. One of them is a people that thought like us. Even in China there are many Chinese that think like us. They have their Ogou too, just as they have their Ezili too, and all of those things.

Valery: Let's talk about cohabitation or dualism of religions. The Catholics are a lot of people, we can understand with some historical data, why are the Catholics, specifically while Catholic, he or she is also Vodouists? Protestants can also be Vodouists. Is this a concept of Vodou as a religion that we accept? A person, you're Protestant, you're Catholic and you're a Vodouist too at the same time?

Max Beauvoir: Wi bagay la se ke [...] ou gen lòt relijyon yo, Katolik, Potestan, yo se relijyon ki jalou. Yo fè w konprann ke lòt la ka chita la pou l pa an konpetisyon avè l. Pa janm gen konpetisyon de Vodouwizan ak Kretyen ni Katolik ni Potestan kòm si se yon konpetisyon ki pa egziste. Tandiske lòt yo toujou panse ke yo gen konpetisyon ak lòt la, se sa k fè yo kouri pou al touye l. Epi rakonte anpil kalite betiz sou li.

Valery: Paske yo pa aksepte, yo pa vle aksepte.

Max Beauvoir: Se yo ki te konn ekri, se yo ki te gen journal. *La Phalange*, se lòt journal kon sa kote yo te pibliye panse pa yo. Ou konprann? Se sa ki fè yo te penn Vodou an yon fason vilèn, nonakseptab; e natirèlman li pa ka akseptab si w ap touye moun paske Vodou a pa touye moun; o kontrè, Vodouwizan nan trètman, li pa trete Vodouwizan sèlman. Katolik, Pwotestan vin wè l tou e se yo menm ki reteni lasante pèp ayisyen an. Lè w ap pale pa egzanz du Departman de la Sante Piblik an Ayiti, ou gen legran dòktè, gran savan sesi sela, avèk lopital jeneral oubyen au Kap Ayisyen, Justinien, ou gade konbyen moun ki rantre nan lopital sa yo, w a wè yo pa sèvi vrèman, yo pa reponn alapans ayisyèn.

Valery: A oke.

Max Beauvoir: Paske moun nan ki nan mòn nan la, ki lè l ap gentan desann jis pou l rive lavil pou l kouri lopital jeneral? Yo pa gen posibilite. M pa di pou nou ta kraze lopital sa yo, men non, fè yon espesyalite avèk yo. Sa bon pou zorey, sa bon pou moun ki pa wè, sa bon pou tout afè de jan sa. **Fòk nou bezwen ti lopital ki prè moun ki fè si w blese la, ou p ap gentan senyen twòp, ou ka jwenn yon**

Max Beauvoir: Yes, the thing is that [...] you have other religions, Catholic, Protestant, they are jealous religions. They make you understand that others can sit here as long as it's not in competition with them. There was never competition between Vodouists and Christians, either Catholic or Protestant; it's a competition that doesn't exist. Whereas the one group always thinks that it has a competition with the others, and that makes them in a hurry to kill each other. And they recount many types of idiocies about it.

Valery: Because they don't accept, they don't want to accept.

Max Beauvoir: It was them who would write, those who had journals. *La Phalange*, is another journal like that where they published their thoughts. Do you understand? It's this that helped them portray Vodou as something villainous, unacceptable; and naturally it can't be acceptable if you are killing people because Vodou doesn't kill people; on the contrary, Vodouists are into treatments, he or she doesn't only treat Vodouists. Catholics and Protestants come to see him or her too and he or she returns health to the Haitian people. When you are talking for example about the Department of Public Health in Haiti, you have the great doctor, the great scientists of this and that, and the general hospital or Cape Haitian, Justinien, you see how many people go into those hospitals, you'll see that they don't really serve them, they don't respond to the Haitian mindset.

Valery: Oh okay.

Max Beauvoir: Because the person who is in the mountains, when will she or he have the time to go down all the way to arrive in the City in a rush to the general hospital? They don't have the possibility. I am not saying we should destroy those hospitals; of course not, create specializations with them. That one is good for hearing, that one is good for people who can't see, that one is good for all

lopital bò lakay ou. Se yon lòt fòm. Yo rantre nan vil la, pran yon gwo kare bò Palè Nasyonal, ou fè yon lopital jeneral, li pa aksesib.

Valery: Alò la ou vle fè alizyon avèk metsen fèy yo, a moun ki...

Max Beauvoir: Se yo menm ki mentni lasante pèp Ayisyen an, e se yo menm ki pa sèlman Vodouwizan, men yo trete Katolik, Pwotestan osi byen, menm pastè yo tou, yo trete pa Vodouwizan yo. Genyen ki pa gen kòb, yo trete l san kòb. Anpil ladan yo. Donk, an sòm, se Vodou an ki mentni lasante pèp Ayisyen an.

Valery: Toutafè, nou pral retounen aprè poz sa. Fwa sa, ou sot di talè a ke Vodou pa fè mal, o kontrè w ap pale de byen Vodou fè pou pèp ayisyen, epi o nivo sante, eksetera, eksetera. Men gen de moun ki rete kwè ke Vodou fè anpil mal, Vodouwizan touye moun, yo zombifye moun, yo fè wanga dèyè moun, yo...

Max Beauvoir: An n pran kesyon zombi sa a.

Valery: Oke. N ap pran l talè. Paske se yon kesyon ki tèlman long, men n ap pran l talè. M vle retounen sou liv lan, liv finalman ke Vodouwizan yo genyen kòm liv de referans. E se ekri pa chèf siprèm Vodou an ki se mesye Max Beauvoir ki avèk nou la. *Le Grand Recueil Sacré*, se repètwa chante Vodou Ayisyen an ke nou gen devan nou la.

problems of such and such a nature. **We need little hospitals that are near the people so if you are injured, you don't bleed too much, you can find a hospital near your house.** It's another way. They set up in the city, take a big plot near the National Palace, they made a general hospital, it's not accessible.

Valery: So you allude to the leaf doctors³, to people who...

Max Beauvoir: They are the ones who have maintained the health of the Haitian people, and they are the ones who not only treat Vodouists, but they treat Catholics, Protestants as well, and the pastors too, they are treated by the Vodouists. There some who have no money, they treat them without money. Many of them. So, in sum, it's Vodou that maintains the health of the Haitian people.

Valery: That's right, we are going to return after this pause. This time, you just said that Vodou doesn't do evil, on the contrary you were talking about the good Vodou does for the Haitian people, and with respect to health, etc, etc. But there are people who still believe that Vodou does a lot of evil, that Vodouists kill people, that they zombify people, that they use sorcery behind people's backs, they...

Max Beauvoir: Let's take that zombi question.

Valery: Okay. We are going to take it soon. Because it is a question that is quite long, but we will take it. I want to return to the book, a book finally that Vodouists have as a reference book. And it is written by the supreme leader of Vodou and that is Mr. Max Beauvoir who is with us here. *The Great Sacred Collection*⁴ is a repertoire of Haitian

³ Herbalists.

⁴ Beauvoir, Max. 2008. *Le grand recueil sacré, ou, Répertoire des chansons du Vodou Haïtien*. [Haiti]: Koleksyon Memwa Vivan.

<p>Epi nou genyen tou <i>Lapriyè Ginen</i>, donk se de liv diferan youn lòt ki rantr nan patrimwàn Ayisyen an.</p>	<p>Vodou songs we have in here. And we have also <i>The Ginen Prayer</i>⁵, so it's these two books that join the Haitian heritage.</p>
<p>Max Beauvoir: Nan patrimwàn Ayisyen an.</p>	<p>Max Beauvoir: In the Haitian heritage.</p>
<p>Valery: Kote nou ka jwenn liv sa yo?</p>	<p>Valery: Where can we find these books?</p>
<p>Max Beauvoir - Enben, nòmalmman se Près Nasyonal Repiblik d Ayiti, se yo ki pibliye l. Se yo ki pibliye journal ofisyèl yo. An sòm, m panse li te trè flatè yo te aksepte pibliye l pou nou mete nan koleksyon spesyal, koleksyon patrimàn.</p>	<p>Max Beauvoir: Well, normally it is National Press of the Republic of Haiti, they publish it. They publish the official journals. In sum, I think it was very flattering that they accepted to publish it for us and put it in their special collection, the heritage collection.</p>
<p>Valery: E si se o Zetazini?</p>	<p>Valery: And if you're in the States?</p>
<p>Max Beauvoir: Nòmalmman yo t ap vann li La Pléiade. Men anpil moun di m yo chèche l La Pléiade men yo pa jwenn li, m pa konnen sa k rive antre Près Nasyonal e La Pléiade la. Men an prensip se la Pléiade ki sanse distribye l an Ayiti.</p>	<p>Max Beauvoir: Normally they would buy it at The Pléiade. But many people told me they checked The Pléiade but they couldn't find it, I don't know what happened between the National Press and The Pléiade. But in theory, it's The Pléiade that is supposed to distribute it in Haiti.</p>
<p>Valery: Isit kote n ap fè entevyou avèk ou la nou nan Tanp Yehwe o Zetazini; bon, anfen a Nou Yòk, Long Island, se sèten ke pandan emisyon an n ap gen telefòn kontak e adrès kote nou ka pran kontak avèk madanm Nikòl Milè kote li ka jwenn liv sa pou Vodouwizan k ap gade e pou tout moun k ap chèche, de chèchè de verite ki kapab jwenn. Mesye Max Beauvoir, nou pral pran poz, pa bliye n ap retounen sou kesyon Vodou a, zombifikasyon e mal ke Vodou, dapre sèten, ap fè de sosyete ayisyen. Rete branche.</p>	<p>Valery: Here where we are doing the interview with you at Temple Yahweh, in the USA; well, in New York, Long Island, it is certain that during the program we are going to have telephone contact information and an address where we can contact Ms. Nicole Miller where one can find that book for Vodouists who are watching and for all people who are searching, seekers of the truth who can find it. Mr. Max Beauvoir, we are going to take a break, don't forget that we are returning to the Vodou question, zombification, and the evil that Vodou, according to some, is doing to Haitian society. Stay tuned.</p>

⁵ Beauvoir, Max. 2008 [2004]. *Lapriyè Ginen*. [Port-au-Prince]: Edisyon Près Nasyonal d' Ayiti.