Lloyd (Wimpy) Serigne Interview

Interviewed by Don Davis and Carl Brasseaux

Carl: And we're putting it there and making it available to researchers now and in the future who are going into the study of coastal areas of Louisiana. So, that's where we'd like to begin.

Lloyd: Yeah, well you have my permission and my name is Lloyd Serigne.

Don: Alright.

L: And my middle name is Lloyd Paul Serigne, but I'm better known as Wimpy, and so I'll always sign Lloyd (Wimpy) Serigne. Wimpy in parenthesis.

D: And when were you born?

L: 1940. March 3rd 1940.

C: You lived your whole life here in St. Bernard?

L: Yes.

D: And what generation would you be?

L: I don't know, I was born in 1940, grew up at Delecraw.

D: Where did you... how long have your parents been here and your grandaprents and your great grandparents?

L: Well I go back as far as my grandparents.

D: Alright.

L: They were here.

D: And were they oyster men or were they trappers or both?

L: Well if they begin my grandfather more or less was a farmer, he grew up on a plantation right down this way. It's called ughhh. Only thing I know that he worked on the Olivier Plantation which is right down the road from here. And ughh then they had 13 kids and they ughh, my dad moved to Delecraw Island and that's where I was born.

C: Well can you describe what Delecraw Island was like during your childhood?

L: It was, it was great (laughter). I didn't realize it at the time but we was more.. now looking at it today it was paradise. You know, we had a lot of high wooden ciel, forests with a lot of woods. And when I was a kid, we just was free, in other words, we just there were no fences, you know, nothing like that.

C: It was a close knit community?

L: Oh very close, yes yes. I would say the population of Delecraw Island at that time must've been about somewhere around 1,000 to 1,500. Maybe more people than that, but I'm talking about maybe 800 families, and the reason why I'm using the number 800 is cus one time I was told that there were 800 voters, so you're talking about poeple that were old enough to vote. Population, about 1,000 1,500 you know? Very close knit. If I was half a mile from the house and did something wrong by the time I got home (laughter). And look there was no telephones or nothing and there was no tv and no telephones okay? But anyway, I'm talking back, I remember back since 1946 when I was 6 years old and I started school, I remember few little things before that, but I'd say from then on I remember a lot of things.

C: When you were a child, there's still people speaking Spanish?

L: Oh yeah, our first language was Spanish. Yes, Delecraw Island, you know.. if you didn't speak Spanish you just like were in another country because everybody spoke Spanish. Of course we spoke English also but ughh

C: It was the first language in the house for most?

L: Right, we spoke Spanish in the home. My dad was French. We spoke French, Spanish, a little bit of Italien, and English. Yeah we always, we played we spoke Spanish. Not plenty of times a lot of the kids didn't speak Spanish, but you know, we spoke English with them. It was either Spanish or English, one of them. But mostly Spanish. And anywhere you went, if you went to the grocery store, you went to the bars, Spanish was spoken.

D: Was mass in Spanish? Was mass in Spanish? If you went to the Catholic church?

C: Well it would've been the homoly...

L: No, no it was in Latin.

C: Okay, right.

L: (phone ringing) Is that my phone? No. Y'all are gonna have to edit that out of there.

C: Mass was in Latin, but I think what Don's asking was the sermon in Spanish? I went to, I grew up in a French speaking community and mass was in Latin, but the sermon was half English and half French.

L: Well no, the pastor and the priest wern't Spanish so they spoke English.

C: Right.

L: The mass was in Latin all the time, but you know the commumity could spoke English.

C: And at school I'm sure the classes were...

L: English, well what was in the schools, in my greneration they didn't punish us for speaking Spanish, but in older generations I was told that they did punish 'em for speaking Spanish.

C: That would've been your parents generation?

L: Right, well my parents, my dad, you know he was old when they had me, I'm the youngest one out of 9. They never had schools, I think they had a missionary school and that was about it. You know? And later on, they built a school, but ughh I'd say that the generations before me like my older brother, siblings, my sisters, they would more or less punish them for speaking Spanish in school. Now in my generation, they told us not to speak it, you know and they didn't punish us, but they some of it. Man that's gotta be my phone.

(laughter)

L: (mumbling about phone) I normally have it on vibrate. Okay ughhh where was I at again?

D: School.

L: Right, they didn't punish us, they kept telling us not to speak it. You know, and I think through the years so much of them telling them not to speak it, the ones that did speak it were ashamed of speaking, you know sooo it got lost. From my generation and older here we still speak Spanish. You know? Of course, we don't have anybody to speak to.

C: You're right, but how often do you use it these days?

L: Do I speak it?

C: Mmhhmm.

L: Very seldom now because I'll only have a few friends left at, you know when we get together we speak it and then another thing happens you know, we get together with other people and we don't want to speak Spanish because the other people don't understand it. So you know, it's not respectable to you know, they don't know what we're saying, so it's ummm... I very seldom speak it. Now I'm communicating with the Canary Islands. I have a friend of mine that calls me just about every month, then I have you know. So I you know, I'm more or less staying with it and the way that I do stay with the Spanish is when I'm doing something, to keep up with the Spanish, I think in Spanish. If I'm measuring or building something, I'm thinking as fast and saying everything in Spanish so the language is kind of staying with me.

C: How close is Spanish in St. Bernard parish to in the Canary Islands?

L: Very close.

C: Okay.

L: Very close. I have no problem communicating with them at all. The only thing that some words that we use that we call different things, it's from an older type of Spanish. Our accent is from an older type of Spanish. It's not only that some of our words, ughh the Spanish we speak, some of 'em are kinda half French. You know? Have a little bit of French mixed in it. But I have no problem communicating. You know just like they would say for a pocket, this is an example. They say a pocket, today they say "Bolsillo." We say "balthicater." When I speak to 'em in the Cannary Islands, and I say that word or whatever the things that I call they understand what I'm saying. But they'll come back and they say "ooo yeah, I know what you're saying but my grandmother.. ugh grandfather or grand great grand father used to use that word." You know, the Spanisgh language is got a little more modern (inaudible) and they changed some of it.

C: Right, well it's the same thing with the French here in American, it's exactly the same situation with the French spoke in the America. It's very different from what's spoken in France. But, it's the older, it survived in both places. It's interesting to see that there's a parallel there too.

L: Yeah, it's very parallel with ughh... as far as being on the stand in the Spanish in Spain, or the Canary Islands. I know that the mainland Spaniards and the Canary Islands have a different accent. You know, when somebody from the mainlands starts speaking Spanish, I know he's from the mainlands. He's not from the Canary Islands by the accent that they have you know? and I'm sure they look to see the same thing in me.

C: Right.

L: You know, or the Latins, the Latins ughh you know, in Central America, South America, different dialect. But we understand eachother.

C: Where did the, the balance tip from people speaking our predominantly Spanish to our predominantly English, were... in other words...

L: When did the change take place? Right.

C: When did English become the standard in the home? That that that's...

L: Ughhh, I would say in the, in the late late 40's and 50's, because in the 50's you know that was my teenage years. There was a lot of families that spoke English in the home. Some of 'em, plenty of 'em didn't learn Spanish. You know, the younger generations, they didn't know. My caison speaks Spanish. You know cus we never spoke it in the home. I'd say in the late 40's and early 50's, you know it took a change, a very drastic change.

C: Now, during this period we're talking about, and you'd have been 5 to 10 years old after World War II, what's happening out there? Is the community becoming more directly connected to the outside world at the same time?

L: Oh yes. Yes. I wanna say that the 50's was a drastic drastic change in them 10 years. I'd say from 1950 to 1960 drastic change.

C: In what way?

L: Well, we were more isolated. You know when I was 6 years old, we had a gravel road. We had a school. You know? They had just built a new school the year I started school. And that was 1946. But we had a gravel road and then before that it was a dirt road going to Delecraw Island. It was just a little trail that was one my dad was on you know? But ughh during my time we had a gravel road and then 19 I think it was 1953, around that time they put a asphalt, and my dad told me, he said, "put my asphalt on this road, be careful cus they gonna have (inaudible) passing through here of pass and things like that. I think it was '54. I'm not sure. But anyway, it happened, so then in that time, I remember back in the.. I'd say '47, '46, there were not too many cars.. automobiles in Delecraw. Just a couple of families might've had automobiles, because I remember one time my mother had varacose veins, and one of 'em popped she was in a (inaudible). She put her finger on it. So my dad had to go about a quarter of a mile to find somebody that had a car to take her to the hospital. Reason why I'm saying '47 because I remember it was a 1947 Plemit. That you know I remember. They backed up to the back door of my house, and my mother, you know they carried my mother out while she held a finger on the vein, and put her in a car. That's what I remember, they took her to the hospital. You know, and that's what they think. In those days when they were rushing somebody to the hospital they would put a white flag on the antenna or hold a white handkerchief out the door and speed you know to get where their going, there wasn't no ambulances or nothing like that. But in those days people understood that. They blew the horn and had that white flag out, that meant emergency. You know, just like a siren on an ambulance, but anyway, that's one of the things that I remember you know?

C: What about electricity? When did that come in?

L: We had electricity when I was coming up, we did have electricity, you know, but my daddy, whole generation never had that. They had coal oil stove. They still had a few people at Delecraw, very few families might've not had

electricity, they had coal oil lanterns and stoves in there, but no when I... as far as I can remember, we had electricity.

C: Radios?

L: Yeah, radio. No tv (inaudible mumbling)

C: And what were you listening to?

L: Jazz, you know Jazz music. That was very popular.

C: What about the shows like AMS and ANB and ughh, those?

L: Yeah. Well that was television. That's once television came along.

C: Right, but before then,... (inaudible)

L: But they used to have, well they had, I don't know, my mother used to listen to ughh a program called "A Squeaking Door".

C: Oh yeah.

D: Yeah.

L: Yeah you know, it was one of them horror stories on the radio. But you know, I never used to listen to the radio too much. I was too busy playing. You know, and running out in the woods and all that you know. I used to listen to it when I got a little older, we used to listen to the Big Bang, Stan Miller, that was all in the 40's. But I was more of a 70's year old soul.

C: WWL, what clear channel stations do you remember?

L: I don't remember what, I think it was.. I'm not sure. WWL was one of 'em, matter of fact, WWL was around the United States, becasue my sister had married a fellow from New York and they would listen to the same station that we did here which I think was WWL.

C: Higher channel stations..

L: Right. And yeah.

D: How did your dad make a living?

L: Well, he grew up on a farm doing you know.. farmer, but he bacame a fisherman. Moved to Delecraw Island and became a fisherman, so that's how he made a living you know.

C: Shrimp, oysters, both?

L: Mostly shrimp and ughh crabs. You know, shrimp and crabs. Of course they made a living trapping muskrat in the winter. That was their main income at one time when I was real small in the 40's. Their main income was trapping muskrat and mink, otter, you know? But that was their main income, then when that was over with, they would fish crab more or less in the spring. And then they would try for hrimp in August.

C: Okay now...

L: I remember my dad that was the last, he didn't like to fish for crabs you know? He did that when that was the last resort. You know, they'd fish crabs. You know.

C: In the case of her, the buyer came to you. Right?

L: Right.

C: Now in the case of a shrimp and the crabs, how did you get the catch to the market?

L: they had people, we'd call them dealers but they had people that would take the fish and shrimp to market. And they used to catch fish also. Sell the fish. In those days, when you came in with your boat load of shrimp or fish, they had these people with trucks, alright? And they would take the shrimp or the fish or whatever and take it to the french market and sell it. And then whatever price they gave them at the french market, they would pay the most of it and they would charge you so much for freighting it. You know, take it.

C: Right.

L: I remember one time my dad was trawling for this (inaudible) Baker Perez. Very honest guy, and he had to be. Yeah cus I remember he was a very kind person. You know? And... my dad, there was pen, I think it was $30 a barrel, a barrel of shrimp was... that's how you used to measure. Okay, a barrel of shrimp was 210 lbs. But they would put 'em in these either four wooden baskets made a barrel, or they had 2, they called champagnes. (inaudible) and 5 pounds, so 2 of them made a bag.

C: What was that? You said they call it a champagne, what exactly was that?

L: It was a big iron basket and we called it a champagne. Why? I have no idea, but we did. And then we had the wooden baskets you know that we put the crabs in, or the shrimp. And 4 wooden baskets made a 210 pounds.

C: No, it's just that in 50 years or 100 years, nobody is gonna know what that is. And you used barrel. Are we talking a regular barrel where you could put 210 pounds?

L: No, a bal, B A L. I think it was, it wasn't like a barrel. We said barrel, but I htink it's B A L, bal. That was a measurement. It was a meaurement of 210 pounds. That made a barrel. And the wooden baskets held 50, you know, they little 50 pounds per basket so 4 of 'em made one bal, 210 pounds.

D: Now one of the things Carl and I is trying to understand is the wooden baskets, where did they come from?

L: Wow, where they were made I don't know. We used the freight people, the dealers used to bring 'em. They provided 'em. I guess they would come from the french market. They used to use 'em in farms, they used 'em to put the produce in. I don't see any anymore. (laughter)

D: We haven't either. And the other thing is, your dad was a fisherman, did he have a wooden boat?

L: Yes.

D: Who made his boat?

L: The local poeple on the island, they did everything.

D: It was like a little shipyard?

L: There were several shipyards, but the individuals you know, made boats. We didn't have to leave Delecraw Island to get anything done, the mechanics. They weren't certified mechanics, never went to school for it, they learned...

D: On the job.

L: On the job, because let's face it, when engines came along, my dad never had any engines. Alright, it was all old boats and everything else. Sail. My daddy could sail a boat pretty good. But anyway, when I came along there were engines.

C: Okay now, when you say engines, we're talking about car engines and then...

L: No, marine engines made for boats. One of the popular engines down there was a Chrysler maroon. Flathead, straight 6. That was a very popular, very good marine engine.

D: Now you said your dad had sails? One of the things we're trying to understand again is where did this sail come from?

L: Mmmm wow. He knew how to sail. We didn't sail. By the time I came along, we had the engines, but I knew he knew how to sail because he spoke to me about it you know? And all these big big scoons were sailboats. We call them scoons alright? They would take the mask off and put engines in 'em and convert 'em into shrimp boats. And I remember one time we were broke down, my daddy wasn't a mechanic you know? He wouldn't touch the engine. And he wouldn't let us do it. Anyway, we broke down out there and we used to have... all these boats in those days had had little cabers with a canopy, little canvas canopy with a mass pole for shade and things like that. So anyway, we broke down and it was right outside of a little lake. He wouldnt let my brother work on the engine, so he said no

we're gunna go in. And in those days, there wasn't that many boats. Once in a while you might see somebody, but you know, who would tow you in. So he said we're gunna cross the lake at least and we'll get to the main bayou, where they might have traffic. He took that canopy from the mask, from the cabin, and he let it down and let the top of the mask up there and he tied the bottom and put it on one side, and sailed across that lake with it you know? It amazed me. I said well I don't know how to sail. I got a kick out of it, and I was a kid and you know I enjoyed it. Anyway, we got close to the main bayou and he couldn't hardly sail in the bayou. The bayou made so many turns. But anyway, we stopped there 'til we got a tow in. Come to find out there was one wire that was unhooked off the coil. He wouldn't let my brother touch it. "If you touch that engine, it ain't ever gunna run again," you know. But mostly, you know, the generation after my dad, most of 'em became mechanics. You had to know about engines. In other words, if you broke down out there, you better learn how to fix that engine to get back in or whatever you know. But down there, we didn't... they had fellows that became mechanics without going to school. You know, and they'd learn enough about different engines and all that. How to work on 'em so the fisherman would take the... when they had problems, they would come talk to him and he would come and fix the boat. my brother became more or less a mechanic. He didn't need anybody to... in other words, if the engine started running, he didn't have to call a mechanic you know. He'd start looking into it, and find out what was wrong with it.

C: Which role did ice play?

L: Ice?

C: Were you guys using ice at all.

L: Oh yeah. For shrimping? Oh yeah, yeah.

C: Where'd you get your ice?

L: Well the dealers again, they would bring the ice and have it in trucks and carve it and everything else. We get loads of ice.

C: So it was trucked in?

L: Mmmhhmm. They had a ice house in Arabi. I think it was pelican, Pelican Ice Company. The dealers would bring the ice, a truck load of ice down here. If you had a bigger boat like my dad first, his boat he sold when I was pretty young. They would stay out, you know. They had a what we call a hoe, and you would put so much ice in there and go out trawling you know for maybe 3 or 4 days, and ice your shrimp down and came in, and brought it to the dealer.

D: Did the dealers ever go out and pick up the shrimp so your da never had to come back in?

L: They had what they called freight boats. Alright? That would be a bigger boat, you know, like the old scooners. They had one on Carlanalow and I'll never forget that. It was a 4 man scooner. Well they put a engine and took the mask off, and they would anchor that out in back Bay and all that, of course they had a different name, but they were out there and it was close to the gulf, and all the smaller boats would trawl and they would bring it to the freight boat, and the freight boat would bring it in where they can truck it to the market. And they would just stay out there for a longer time. they came out and lowered their boats out there and just stay out there trawling.

C: Now this boat would take in catch from all the boats out there...

L: Right.

C: Or just certain boats that were...

L: Well certain boats would go to certain freight boats, because you had different people that were buying shrimp. Let's put it this way, the dealer that would buy shrimp. So each dealer would have a freight boat. Like my dad sold to Baker Perez. Okay so, he would take to Baker Perez's freight boat. Or sometimes they would you know, share a freight boat. You know, some of the dealers.

C: I know off the Lora Mefourche they had, they use flags out there you know, for people who were affiliated with certain buyers like this. Did they do that here too?

L: I think so, I wasn't told about the flags, but I think it was like that. They could identify what freight boat it was you know.

C: You mentioned something earlier, Don I'm not trying to hurry you up, but the same situation where I grew up which was a French speaking area for my father and grandfather's generation, there was certain place names in French that are no longer used, and I was wondering if you did too, cus you just mentioned that. This place name was known by another name. when you were a child. If you could give us some of the place names in English and what the Spanish, what the local Spanish name would've been before this name, place name, became in to usage.

L: Well, I find it funny because there were quite a few lakes that were named in French. You know like...

C: Okay. Well, or in French, whatever the original name was...

L: Okay, like the first lake we went to what they called in English it's Gentelli Bayou. We call it Santiede in Spanish. We got the little lake, they call it Petit Lake, that's French.

C: Right.

L: Okay, so you went through Santiede to get to get to Petit Lake. I think Petit Lake is French, little lake. And then you had Grand Lake and we call that Lake De Lavoie. That's Spanish. See, so they had French, Spanish, then you had the Four Horse Lake, Cuatro Caballos, that came from a Spanish name. And then you had, oh man they had so many. Lake Ronde, which was round lake. Bayou Combal, which is Spanish, call it Crooked Bayou in English. Lake Dehutuwan, that was Spanish. Today they call it lake John. I can go on and on and on of different places. Not what I'm about to say, there's a different name for the big lake okay? And it's very derogatory and offensive to some people. We didn't realize, I didn't realize it, but it used to be Nigger Lake. It was even on a map. You look at the old maps, you'll find that. N I G G E R they called it. They call it Black Bay now, cus it was offensive to black people. You know, but in those years, you have to think back in those days, they just used the N word in general. But there's another story that comes up about that too. You know I didn't know any better, I was a child. But anyway, that they call Black Bay today and Point Chico, Chicota. That was Spanish. Fortituna, Punto Fortituna, Point Forchee, that's Spanish. Bayou Del Mar, Bayou Terebuff, but in Spanish at Delecraw Island, we call it Bayou Del Mar and that means bayou of the sea, the reason we bring in that main Bayou to you to the sea. Came out to the sea, not the gulf, but the inner gulf, which would be Black Bay. And we had, they had a lot of islands and all that there, you know, different islands. Snake Island, we called it, it was all Spanish, (inaudible), which is snake island. (inaudible). It was all named in Spanish, but now today they have the English names on 'em.

C: But that's what I'm saying, all that knowledge is going to be lost if we don't record it.

L: Lake Itiocampo(?). That was.. now they call it Lake Campo which is English, but Itiocampo. Nothing meant mister campo. They had a fellow, his last name was Campo and he used to live there. So they call that lake, they named it after him. Canonwadas(?), that's a path that goes in the Lake Campo. I don't really know what Canonwadas means, but it's a Spanish name, it was deep. Ohhh my dad loved it, I liked it too because it was clean when we caught shrimp, they were nice and clean you kow? The shrimp. And caught a lot of shrimp in there and now we had the platan delo ionkey(?), in other words, that was until flash, that was half Spanish, half English. Platan, well platan delo Ionkey. Platan is a French word, delo in the middle is Spanish, ionkey is French for pintail. So you see, it was all, it was made up there you know.

D: Now when your father was trapping, did the entire family go out to the lease?

L: Yes.

D: Explain how that process worked for us, please?

L: Well, i'll start at the beginning. Trapping season started in December.

D: Alright.

L: So, they would go out there in late October or November and burn the marsh. The reason for burning the marsh was that first of all, by the time trapping season opened they had fresh green grass come up and the muskrat would like that you know? And so they, and not only that you could walk the marsh. You know, marsh grass gets so high you can't really walk through it. So if you burn it, it's easier to walk through. Another purpose that it served too, I don't think, I don't know if they realized it at the time, but today I realize it, is that if you don't burn the marsh, the marsh grass gets this high or higher and in the winter, it dies and turns brown, and falls. And when it falls, it just lays there, fresh new grass cannot grow, it just turns to mush. You know, just mush. So it served 3 purposes really. It kept the marsh stable, healthy, stable. So burning to me is a natural thing. You know, just like you have the forest fires, right now we're having all these forest fires. It's a natural phenomenon, whatever you want to call it. And the marsh sometimes, a lightning would strike in the marsh, and it would burn. Then you had fresh marsh and it kept the soil tight, good. Now the muskrat, if you didn't trap it, if you didn't catch the muskrat, it would turn he land into marsh, cus it wuold eat it up, cus they eat the roots. Ya know, and they killed 'em sometimes on my daddy's.. daddy's land, he had bought one lot which was 80 acres. But he trapped several other lots, because when he trapped, I never had to trap for him, I was at the camp, and I was a little bitty thing. My older brothers trapped with my dad. Those 2 brothers and my dad, so he had, he must've trapped about 4 lots, which was 160... 200 and something acres.

C: Now did the whole family move out when you went out to the camp.

L: Mhmm, the whole family. The whole family moved out in late November. And lived out there until March when the trapping season is over with. We just lived out there.

D: Now, where was your camp?

L: My.. The camp that my dad had by his land was in what they call Bayou Cascette(?), in which cascette was French, but in Spanish we used to call it Cascetté, Spanish. Bayou Plata(?), that's Spanish. Right on the point of them 2 bayous, my dad had a camp and it was close to Spanish Lake. (inaudible) of course we called it in Spanish. Lake Espagnol. This is another word that's mixed with French. Spanish Lago. We say Lagre(?), half French, half Spanish in one word. Of course when I speak to the Cannary Islands, all the Spaniards, I know to say lago. If I say

lagre, "Oh what's that?" Then I explained it to them you know. So they may understand, but if I would just to speak to strangers over there, I wouldn't use the word lagre. I would use lago, cus it's 2 different things you know.

D: Now, did you take any animals out with you, when you went into the...

L: Yeah, if we had pets, like a dog you take them out there.

C: What about a hog, did you take a hog with you, when you went.

L: Mmmm. I don't remember taking a hog. When... By the time I came along, they had what they call a grocery boat that used to go. The marsh was like, like a village. We was on one point bringing flock to.. we had one camp here, and my brother had a camp right sort of next to my dad. My brother in law was behind my dad. And then they had another friend of ours that was 3 camps on one point. And you know, it was just like a village. So this guy Clarence Kimbel was his name, I'll never forget his name, he had a grocery boat, it was a long boat with a cab, the whole boat. This is when I remember when he would come to the camp, boy I'd love to get in there and see these cubic fried pies. (laughter) I was a little bitty thing. They even brought em out for a ride. You know, and my dad used to put the kids in there and we used to buy the pie, and they used to put this big navel oranges. Groceries, and he had a generator on a boat. And he had meat. Whatever you want it was a grocery boat, and he would go to each camp. You know, and people would buy groceries.

C: Now when you say they'd buy it, would they exchange pelts for anything?

L: No no. This was just the grocery boats.

C: So they'd pay cash?

L: Yeah. It was all cash. No the pelts, they were from Delecraw Corporation. And you know, they would go out with boats and buy the pelts at the camps. They didn't have to come in for anything.

C: The reason I asked, some of the trucks, the grocery trucks they went up and down the bayous, people swapped eggs for them. So I was wondering if any...

L: I don't remember too much of that. You know, but I know people have done it you know, before my generation. You know?

C: Can you talk a little bit about you said the whole family is out there?

L: Mmhm.

C: Can you talk a little bit about the division of labor with your father, you talked about your brothers, your older brothers going out and trapping. What did the women do? What did the younger kids do?

L: Well my brothers would go out and run traps and trap. They'd bring the pelts in. The women and the kids would wash these pelts, pass them through what we call a rat ring, take the excess meat off. And put 'em on stretchers and hang 'em out to dry. And that was the whole family, everybody. We used to wash the pelts in a carbonized tub and pass 'em through the rat ring and pop 'em, you know, pop 'em and get the meat off, and then turn them inside out. And put 'em on the stretchers.

D: Now did you leave them outside to dry, or did you...

L: In those days yes. They had hangers outside. As a matter of fact, we have pictures of them where you could see the hangers and all these muskrat.

C: In bad weather too?

L: Yeah i guess, you know if it wasn't too bad. But in the rain, they would try and pick 'em up cus you didn't want 'em to get wet, that was after they were dry.

C: In that case, you moved 'em indoors into the camp or..?

L: Yeah, they'd put 'em in the camp. It didn't smell too good, but it was money.

D: Now how were they marketed? Were they marketed by bails, is a bail a term you use?

L: Yeah, 55 or 50 bundles, they used to bundle them in 50 pelts. Muskrat.

D: Alright.

L: They would bundle them in 50 pelts per pound. But they wouldn't buy 'em, they wouldn't buy 'em buy individual, because the fur buyers would come and grade the pelts. In other words, they would pass there finger in the pelt like this here. Matter of fact, we got a picture in the camp of a guy passing his thumb in the pelt to feel the fur, and see if it was a thick fur, and they would grade 'em like #1's, 2's, so forth and so on. Mice, and then they had pieces, like Muskrats might've been damaged, or there was a damaged one that was in one pile. #1's, 2's, damaged, mice, you know; and different price. The number ones of course, that's pricey then forth and so on.

C: Who did your family deal with?

L: Delecraw Corporation. Most everybody did. You know?

D: Well, did anybody deal with the Steinburgs?

L: Yes. There was some people that dealt with Steinburgs cus Steinburg owned a lot of land also, and they would lease land or trap for Steinburgs so much, you know. And same with Delecraw Corporation.

C: So if you sign a lease with them, you are more or less obligated to sell to them and such?

L: Yes.

C: Okay.

L: Yes. If I lease you land, you sell the Muskrat to me. Okay?

D: Now we've also heard of the Martinez Muller Company and "W.A. Vocal", they were all on Decader, they were all fur buyers. Have you, other than Steinburg, have you heard of anyone else?

L: Marondona.

D: Alright.

L: That's the only ones I've heard of.

D: I don't know that one.

C: That was out in New Orleans too.

L: Yeah.

D: Okay. Now how long did you stay in the marsh during the trapping season?

L: From the late November all the way through March.

D: Alright. And then you had to come back and go to school?

L: Mhm.

D: Okay.

L: So we, a lot of us, missed... Some of us might've stayed with relatives, the younger ones might've stayed with relatives to go to school. I didn't. Of course by the time I came along there wasn't, there were motorboats, and we didn't spend so much time at the camp, I'm talking about when before.

C: So basically you would commute later on the family would commute to the trapper...

L: To the trapper, yeah, because you had faster boats, motor boats,they were running faster, you didn't have to stay out there. But they still had a lot of people who would stay out there. But yeah, education more or less, they were kind of deprived of education, because you know? They all went to, they were out there.

D: Right.

C: Well we had talked to some people, I'm trying to remember what LaFourche or Terrebonne parish, I think at some cases, the teachers gave the children work to take with them?

L: Right.

C: Was that the case here?

L: Well, far as I can remember, we had one person, this lady used to live out there with us in the camp. Her daddy was... her husband was a trapper, and she was more or less the school teacher. You know? They would get together at a camp and she would, she would teach the kids. Her name was Malero.

D: When you're, when you're at a camp, you either have to have wood or kerosene, sometimes called coal oil for heat etc. I'm going to assume you had a wood stove.... No. How did you...

L: There's no woods in the marsh.

D: Well we have found that some families actually carry wood to their camp, and there was also wood boats particularly in LaFourche and Terrebonne.

L: Ahhh maybe over there, but I don't remember.

D: You don't? Alright.

L: It was all coal oil.

D: All coal oil. Alright.

L: Now, they may have had some of 'em that were had camps that were close to woods, and maybe they had wood stoves in 'em. Matter of fact, we had a neighbor in Delecraw Island south, they had wood stoves, you know and they would chop wood and cook on the wood stove, one of our neighbors.

D: And do you remember any of these trapping camps that were made up of Palmetto?

L: No that was during my father's generation. No ours was tall made out of wood in Topeka(?).

D: Okay. Alright. When your father was fishing, can you tell us some of the canneries that were operating in this region that you remember?

L: No.. mmm.

C: Okay, well let me take you back to the trapping again. Can you describe what the marsh was like back in the 40's when you were a child going out there and compare it to what it's like today?

L: (laughs) It's about 200% different. In other words, there's hardly any marsh now, especially after Katrina, but no, when I was at that age, man the marsh was solid, solid ground. Especially where my daddy was. The land he had was just solid ground, and high. Matter of fact, he tried to dig a ditch to drain the water and things, and he couldn't because there was so many cypress stumps in there. You know? It used to be, long before that it was a big cypress forest, but it was marsh at the time, but it was solid ground. He can actually walk on it good you know? And most of the marsh land was like that. Your bayous in that you know, they had high banks. I remember a couple of winters when my dad didn't camp and he trapped mostly mink, otter, and raccoon. And we would go out with the motor boat every day. He would take the pirogue and go along the bayou and trap the mink and he kinda tried to teach me how to trap a mink, he said, I rememeber he'd tell me "a mink is very very hard to trap, you got to know what you're doing." And you find a little trail that's in the grass you know, I mean the little road like. And you have to take this trap and put the grass that.. you can't take the grass from here and put it over the trap to hide it, you have to take grass from his trail and put it over the trap. Very smart animal, a mink. He was a pretty good mink trapper. He did pretty good. The only thing, the one incident, I still feel sorry for coons today because of that. You know, he had a coon in the trap, well the coon was live you know, he was in htis in that. And my dad used to carry that stick with him you know to walk and all that and kill the animal when he had to. And he raised the stick up to hit the coon, the coon did this, put his little hand up. I said Daddy, don't kill the coon. I have to kill him son. (laughter) Well I'll never forget that. That's something that stays with you, you know? He would mark where he had traps by tying a knot in the marsh, cus you're paddling in a pirogue, and the banks were high. You know, they were, as far as I can remeber, I was small, but I remember the banks were kind of high because plenty of times I couldn't get out the pirogue and climb the bank to go with him and see the traps, and he would tie a knot in the marsh that way he knew he had a trap there. And as he went along you know we did that, I remember one winter I remember that he did that and I used to go along with him you know. I guess it was done when my brothers went to World War II, you know. They had to leave and go into service so they couldn't help him. So he had to hire people to trap for him you know? He had several friends like Philip Martinez. He trapped for my dad for one winter that I know of. And he hired a black

fellow whose named Curtis. I don't know his last name or nothin, but one time he hired him to trap for him cus he had quite a bit of land to trap. And that was during the war, you know, I remember when my brother came back in '46 I think it was, yeah. He was in the Philippines and all that. The other brother, he had an accident, and he couldn't finish boot training, because they were trawling and they used to throw kessner(?), you know, for the shrimp? And they were throwing kessner, and a buyer was kinda deep, and in those days, they had a rope that they would put here. And throw kessner(?), well what would happen, the kessner went down and got caught in the prop and the rope drug him down to the prop and while he was fighting to you know, get away from it, he cut his leg, the calf of his leg and lost a bone and this and that. He had a scar right here where the blade had... it's already getting close to him, by the time my dad found out about it, he put the boat in neutral, and came out the water and brought him in. So his leg, he couldn't go to the boot camp because of his leg (inaudible). But he did serve. And my dad served in WWI.

D: Now, you were not in the oyster business?

L: We didn't fool with oysters. My dad didn't fool with oysters. That was... at Delecraw Island, I think there was maybe about 2 or 3 people that drudged oysters and they did it in the winter. They didn't fool with... my brother in law, I worked with him when I first quite school and then and worked on an oyster boat. He used to drudge the oysters. And another fellow by the name of Tod Bofonee. He was a French fellow, and he also drudged oysters and mabye a couple or more, but they never, like my brother in law, he never did lease property like they do now. He never did lease. He just use to drudge the wild reef in the winter. If there wasn't you know, muskrat, wasn't too good or whatever, then they'd go drudging.

C: You talked about crabbing, did your family, was anybody involved in the soft shell?

L: No, but I remember there was one fellow name of...Nicholas Perez. We called him Casito. He was the soft crab man. We used to sell all the busters to him. Busters is the little small crab that's about to get you know, shed, and we could tell the difference, so we would save the busters and sell 'em to him. You know? And I forgot what they were paying, 50 cents for a dozen or something like that in those days. Today they're about a dollar and something a piece. You know, but anyway, probably more than that. But when we fished crabs you know, when we fished crabs, we used to save the busters for him.

D: I'm just gonna try to word for you and then you tell me if you recognized it. We've heard of the term called depriest camp(?), is that something you know about?

L: Depriest amp?

D: Camp.

L: Priest.. Oh the priest's camp. That was in Shell Beach. They had a priest camp. Priest's camp.

C: So a retreat house?

L: I guess it was, the only thing I remember about it, it was at Shell Beach, and we used to go out there and go swimming close to the Priest's camp. There was a old road going to it, and that was in Shell Beach, that's the only one I remember.

D: And that's before the the water way. They have the road from Shell Beach..

L: Oh no, you went down Shell Beach road along the Bayou, go to Shell Beach, and there was another little road that went along Lake Vaune.

D: East.

L: Right. East to get to the priest's camp. It was like a little shell driveway like you know?

D: Alright.

C: Wasn't there also some sort of governing range or naval?

L: Yeah, it was a naval station in Shell Beach. Now that was before my time. Of course, in those days, I grew up in Delecraw Island. Shell Beach was a longgg way off. I didn't get there 'til I was a teenager when they had automobiles, you know. I remember we had Delecraw Island and then Wooder Lake. And my first bicycle you know, man I rode all the way to Wooder lake on my bike you know. All around a gravel road. That was a long distance you know? We didn't uhh you know?

D: Now were there any cattle?

L: Yes. Yes, they had a lady, we call her Ms. Telille. She was married to a Campo. I really don't know her real name. But her husband was named.. Tony Campo. Well she had cattle, milk cows, chickens. And our neighbor, we

had a neighbor that had a whole lot of chickens and the cows. You know, they had there own milk so they didn't have to go anywhere. Cow milk, they got whatever they wanted next door.

C: You had a garden? (inaudible)

L: No, my dad made a little garden, cus you know he grew up on a little farm. And he know how to grow tomatoes. Boy he used to grow big 'ole tomatoes like this. The only thing he never had too much success at, he tried to grow carrots once. The soil just wasn't for carrots. But he grew all kind of other vegetables you know.

D: Well there's some early documents that this region used ox carts.

L: Yes. My dad used to brag, used to brag about his oxen, he had 2. Grew up on a farm, and he told me stories about him and his 2 ox and they would take all their produce to the New orleans, to the French Market. They used to get there. You know with the ox, in his day it was mud trails, it wasn't, not even gravel roads, they would come up the bayou, like Bayou Tereboeuffe which is right out here, same one in Delecraw Island, it's the same bayou, they would follow that up and then go along the river in trails with the oxen.

C: How long would it take?

L: Hmmm?

C: How long would it take to get there?

L: Ughhh I would say, he never did talk about... (someone enters) Hey what you say little Ryan? This is one of 'em that we speak Spanish when we see eachother. (laughter).

Ryan: Now don't get up, don't get up.

L: No I ain't getting up, just getting comfortable.

R: How you been?

L: Oh bien, good.

R: How y'all doing?

D: Hi, Don Davis.

Inaudible

R: How you doing?

C: Good to meet you.

L: So the length of time it took to get from Delecraw to the French Market with oxen, I would imagine a couple of days you know. And that's how they, my dad was tellin.. used to tell me about it when he, he would bring that up, cus he like I said, he grew up on a farm.

C: What market hunting ducks? Were you involved in...

L: Yeah my dad, my dad, when I came along, he wasn't you know? I was the last one out of 9, i always say I was an accident, but anyway, he was getting old, he wouldn't do much hunting.

C: Right? Were there people who would go out and hunt and sell ducks to Europe(?) ?

L: Right mmhmm they would. Until it became against the law.

C: Right.

L: And then sometimes they did it then and then got caught so they had time. But to them it wasn't a crime.

C: Right.

L: You know, because they were so used to making a living by hunting and killing ducks and selling 'em, cus it was legal to sell them in New Orleans. So they made a living that way, some of 'em. You know they hunted ducks and so on. Big story about one of the great shooters or hunters is Martin Alfonso. Marktina they called him. You know, if he was related to you. So you know, there's so many good stories about him, how good a shot he was, you know. If he brought 10 shells out there, he came out with 20 ducks or 30. You know? And ughh

D: When you were out trapping over towards Bayou LaFourche the word trananse is used, was that a term you used for the..

L: Tranasse, yeah mhhmm.

D: Trenasse.

L: That's like a dug, like the way you drag you know? Tranasse.

D: How was it dug?

L: By hand.

C: You used a crooked shovel?

L: I don't know how they dug it, I don't remember how they dug it, but I remember when we dug, my brother and I dug a ditch with a bestrong, I guess you would call them hay rakes, but you know they were strong things like this here, but with thick blades and we grab a bundle of the marsh and pull it, and it would you know, more or less make a tranasse, which in other words, you had to push forward through it you know until the current started running in it. And then made it deeper you know?

D: Well let me explain why we ask about canneries. Canneries allowed product either shrimp or oysters to expand there market, it didn't have to be, it didn't have to sleep in the bayou and then sold in New Orleans one day. So you expanded your market a great deal. The labels on those cans tell us where the cannery was. Alright, I'll give you an

example. I'm a geographer, we're looking for a community called Dunbar, now that's Dunbar, Lopez, and Decate. We're also looking for a community of Lookout. Now, I can't find it. And we have an aquaintance that has a very large map collection. I can't find it.

L: The only cannery I knew was for oysters. And it was called the Lopez factory located in Phoenix in Plaquemine parish.

D: Alright. Well I found Dunbar and Lookout it's the same site, and the way I did it, is they had a mail delivery. So I went to U.S. Postal Service and found out that Dunbar tookover for Lookout, and Lookout was for about 14 years. So it was about 28 years this site served as a canning facility accessible only by water and the railroad. So the railroad became an important distribution for these products. And we found that this company, I mean their production was amazing. Have you ever heard of a floating cannery?

L: Mmm mm.

C: So they were apparently little factories put on barges and were shipped, you know sent, wherever the produce.

D: Now I've got a list of places, some of which we think are still here, but we're not, we don't know. I'll give you a name and you tell me if you remember it. Alulio. Sometimes called Alulio City.

L: Yeah that's in Wycloskitdaway.

D: Alright, Drew's, Drew's Station?

L: (Mumbles)

D: Estopinaw?

L: Estopinaw?

D: Estopinaw, they actually had a post office.

L: I don't.. Well that had to be right here.

D: Okay. Alright. Verrette?

L: Yeah.

D: And we know Shell Beach, how about Poidres?

L: Yeah, that's where I live at now.

D: So it's still a community?

L: Mmhmm.

D: Alright. Melonie?

L: Mmm mm.

D: Now most of these are in Plaquemine, but Belaire?

L: Yeah.

D: Alright. Still there?

L: Mmmhmm.

D: Berwood?

L: Yeah.

D: Still there?

L: No it's not a community anymore.

D: City Place?

L: That must've been in Plaquemine I think.

D: Yes.

L: I remember it vaguely.

Other Person: It's on the Westbank. I think it was one of the colored communities.

D: Okay.

L: Yeah, like Verrette was a colored community.

D: Alright. Concession?

L: I've heard of it, but I don't know.

O.P.: Concession (accent)

L: Ohh Conception was here.

D: Alright.

C: Okay when you say here, you mean?

L: Right where we're sitting.

C: Okay.

L: But imma say it this way. When the Cannary Islanders came here, this is where they landed. Right here, where we at, and they called it Conception. Latering years, the named it St. Bernard Village after the Patron Saint of Bernardo Degalivez.

C: Right.

D: Daisy?

L: That's in Plaquemine too I think.

D: Yeah, that was a very large oysters community, like Ostriga, Oga, there was actually a place called Oysterville. We know where Ostriga and Oga is, we're not absolutely sure we know where Oysterville is.

L: I"ve never heard of it.

D: Devant?

L: Yes.

D: Alright. Duvic? D. U. V. I. C.

Other: Yeah I've seen that sign..

L: There were Duvic boat sales, you know that I know of.

D: Alright. Grand Prairie? Probably in Plaquemine close to the river but I'm not sure.

L: Grand Prairie, I thought that was up the river between Baton Rouge and New Orleans.

C: Well there are lots of Grand Prairies.

D & L: Yeah yeah.

D: Umm Junior?

L: No.

D: Alright. Laurence?.. Neptune?

L: Mmm mm.

D: Okay, it's helping. Nero?

L: Niro?

D: Nero. N. E. R. O.

L: Ohh no.

D: Nester?

L: Nester..

D: Nicholls? Tuelse?

L: Mmm mm.

D: Quarantine? San Sophie?

L: Yes.

D: Alright.

C: Where was that?

L: That was in Plaquemine I think. Yeah, San Sophie.

D: Southpass?

L: Yes.

D: Alright. In Plaquemine as well?

Other: Yeah, next to Quarantine, wasn't that the...

L: Quarantine Bay.

Other: Yeah, right next to Quarantine Bay.

L: Yeah but we call it Lake De Luim Fiabno, which is Howe Lake.

Other: It was on the East Bank. Close to the.. between that older fort and Ostrica.

L: That was Quarantine Bay. Quarantine.

C: You see, what I was telling you about the importance of recording these old things, because you see, most of these they're just names here and nobody knows where they are anymore. It's by recording stuff, like you shared with us earlier, the people of the future are going to be able to know where all these places were.

D: Sunrise?

L & Other: Yeah. Plaquemine.

D: Plaquemine, and Will's Point?

Other: Yeah

L: Plaquemine.

Other: Plaquemine.

D: Plaquemine.

L: That exists today, Will's Point.

D: That's good. Now, the oil industry came in in the 1930's.

L: The what?

D: The 1930's. Oil industry.

L: Yeah, the Oil industry.

D: How did that industry affect you individually, and we'll come back over here. And do you remember any of the oil company camps?

L: Oil company camps.

Other: There are 2 of 'em that I remember. One was in Point Lahash(?). Shell put it up. And then Texaco built the one in Kyreak(?).

L: Right. That was Texaco, yeah. That was the only one out of Delacroix that I know of, the one in Little Lake, Kyreak.

C: Well how did the coming of the oil industry change lives over here?

L: A lot.

(Laughter)

L: Well, the oil industry came in you know, when they would (inaudible) and they would lease marsh lands from the owners. So they paid 'em pretty good for it. But I think the oil companies really helped destroy the land. In my opinion, the oil companies came here and raked the land. Of course people didn't realize it at the time, you know, they offered 'em so much money to go on your land. (inaudible) and once they found oil, okay, were gunna pay you so much to begin with and so much for your mineral rights. (inaudible) But when they seismographed it they did it with... In those days I remember they did it with these big marsh buggies man they you know.

C: Those are the ones with the treads on 'em.

L: Right. Big pontoon looking things.

Other: Huge wheels. Huge, huge, huge.

L: Right. Huge, huge, huge wheels.

Other: Then they had the technology they got 50 years ago. If you had a 100 acre trapping land. Where they went through it, those trenasses that they worked on just to drag a pirogue through, you had a canal up to the...

L: They would kinda destroy the marsh.

Other: It would just tear up the land.

L: That was just seismographed, once they seismographed and once they said okay, they seismographed with them buggies like he's talking about. And they would say okay, right here is where the oil is gunna be. Okay? Could've been solid land miles around. They just dug a canal straight to it and drilled. And they dug canals this way, that way, destroyed, I mean. And that there's.. you know they blamed the ship channel et la. They destroyed the land long before they built the ship channel.

C: How long did it take before tide action began to widen those canals?

L: From the time that the oil companies started to the, I'd say in the 50's, tide changed, communication changed. I remember before they dug that sudden natural pipeline, it used to be a long journey. We used to call to go to California Bay or towards back of Point Lahash(?) what we called Backapolash(??). My daddy would have to get up early to go fishing trawling out there. Cus they used to us going through natural water ways. Then they dug this canal. A lot of fisherman from Delacroix Island didn't know how to get there, my dad was one of 'em that did. But when they dug that canal, it's like an expressway. Everybody can get there. (inaudible) And they dug so many canals; I mean they crisscrossed one another. Right off of Lake Leary here there was a big beautiful Indian mound. I didn't know it was an Indian mound at the time. We just knew it was a high levee. And my brother and I used to go hunt ducks they had freeze on everything. And we'll go there, and off the side you know, there was like a little lavasse over there, you know, a little wash house and the teal ducks, which sit on the fridge (inaudible..). They cut that mound in 4 pieces. Always, they dug canals this way, that way and that way right through this Indian mound. That's one example of the destruction that these pipelines and canals... later on I believe they passed a law a while

back where you know you had to use most of the natural water ways and hardly any digging, but in those days you know, the politicians made money. They didn't care you know, go ahead, do what you want. They just.. destroyed the land.

D: Well, thinking about that for a moment, why is this community so resilient and what's the glue that holds this community together based on hurricanes, or distance to get a hospital or whatever.

Other: Spanish junction.

L: Yeah that and I'd say family ties, you know. Tight community, resilient.

C: The extended family is still in part with you?

L: The extended families? After Katrina, my family moved away. We moved away. You know, hurricanes had a you know, every time they had a hurricane always a few of 'em would move out, a few of 'em would move out. And the worse the hurricane, the more people would move out. And then Katrina really really...

Other: Broke its back.

L: Broke its back.

C: Now where did you move?

L: Me?

C: No the people who left here.

L: Well I have a sister that's living in Nashville, Tennessee. I have another sister that lives in Harrisburg, Mississippi. My son moved to Madisonville across the lake. Built a house over there, he moved to Mississippi. I stayed here.

C: Alright.

L: I'm bad, I can't. I just couldn't, I don't think I could... At my age when Katrina came along, I couldn't pack, I couldn't adjust it. But if another storm comes, I'll just come right back.

C: What percentage of the community you think left after Katrina?

L: Imma say this, maybe 20% came back.

C: Okay.

L: Yeah, the 80% is gone.

D: Now in one story we always save for last, and we understand sensitivities, but during prohibition, there was a lot of rum-running.

L: Yes.

D: Now the literature says that a fair amount of that rum-running came through St.Bernard and we've been told that Mr. Malero, Manwell Melaro, may have been the largest rum runner in the south.

L: Probably was.

D: Can you tell us any stories, cus it's so hard for Carl and I to find out information.

L: Well, during that time he's younger than me.

Other: Remember the PT boat.

L: The PT boat, yeah. But prohibition was over with by the time I got old enough. But I heard enough stories; they dug a canal right here and what we call Wood Lake especially for that. And I think Manwell Melaro had something to do with digging that canal, especially to unload the contraband, the whiskey and they would haul it up there.

C: Well the reports and newspapers are the.. a lot of the boats that came into this part of Louisiana came from Cuba because of the Spanish connection. Is that true?

L: Spanish Connection. Exactly.

Other: I grew up playing on a PT boat that was stationed in Shell Beach, the naval base they had there, and some of the local men from Delacroix Island took one and went to Cuba and came back with a load of Rum and cigars and stuff, and when they were being chased, they ran that PT boat up in-between the trees down in the canal just before Delacroix Island, and until Katrina, the remains were still there. We used to play in it.

L: You know, I didn't I didn't I don't remember that. Well little Wood Lake was here, Delacroix Island was there you know, but my uncle lived in Wood Lake. Serigne family they grew up there.

Other: Ohh come on.. you remember Miguel had the store at the island. Lopez.

L: Miguel, I remember Miguel, I don't remember his store. The stores I remember was Bill Martinez, Baker Perez, Desante, Tony Malero.

Other: Well Miguel was down the road further.

L: Yeah that's why, down the road and up the road. We didn't get along too good. (laughter)

Other: Inaudible.. Well Miguel was right passed him there. Honk's momma. Well Miguel and my daddy and one of my other.. and one of my uncles. Leroy Campo's daddy. I kinda know his nickname, but I don't remember his name. They the ones that ran that boat up there in the trees.

L: Alright.

Other: You know, they were being chased and they did this runner up in between these oak trees, cus back then they had trees along the canal.

L: Yeah right, it's like a forest you know.

Other: It ended up under the canopy of the trees and then they stayed there until the morning.

C: When did all of that start disappearing? You know are you talking about the trees and the complete transformation that's taken place?

Other: Right what helped was the pipelines and stuff they dug, brought more salt water in.

C: So we're talking 50's 60's?

Inaudible

Other: Even before that. In the 50's, I was a little kid, I was 10 years old until '58. And these oak trees you see back here, we can tell you, we had a woodline behind Delacroix Island that was as thick as this stuff here.

L: I tell you, it was almost a quarter of a mile before you got to the marsh, maybe a acre, quarter of a mile before you got to the marsh, behind the houses was wood. like he's saying, just like here.

Other: They started dying right after.. before Betsey huh?

L: Yeah. Well yeah, Flossy and other hurricanes. But you know when I was a kid, these people had cattle and the cows used to run, make a little trail in the woods. And I used to skip school, get in that trail, and you had so much wild fruit that you can eat. You know, you didn't get hungry. But I got caught everytime. (laughter)

D: Well maybe what we can do is switch. And we'll just let you two talk, and we need to get you on tape. We've got some questions we need to ask.

C: And I'd like to hear the 2 of you speak Spanish

D: Together.

C: Together

D: So if we could get Wimpy to move here, you can move here so this is setup. And we just want to tell you who we are and what we're doing so you'll have an idea of where we're going with this. If you guys just don't mind shifting.

L: Well I don't mind.

D: Oh thank you.

L: Let him talk a little bit.

C: This is Don Davis, he's from LSU. I'm Carl Brasseaux and I'm from the University in Lafayette. And basically what we're doing is trying to record the memories of the people in the coastal parishes for future generations. We've learned some really painful lessons after Katrina about how much was lost, the people lost. Old family papers they're lost, family albums. Basically what we're trying to do is descramble and capture as much as we can, the most valuable information which is between people's ears for future generations. Because if we don't do it know, it can be gone especially since Katrina dispersed do many communities now, you know, and you can't just go to the community anymore with the..

L: Right, it's not the

C: Like you said, people living in Mississippi, people living in Nashville, uhh St. Tamanard. So that's all we're doing, that's our only agenda. We have no political agenda whatsoever; we're simply trying to save this for the future.

Other: How many they got left at the island? 10, 12 people original families?

L: 10, maybe 10 families that moved back after Katrina and they, I believe plenty of 'em are moving out now.

C: So, anyway, we need to get your name on tape and to get your permission to record this, what's gunna happen is that copies of these interviews are going to go to the University of Louisiana at Lafayette, to LSU, adn to Sea Grant so that it'll be kept at you know away from the tidal surges far enough so that hopefully they'll be there a hundred years.

D: And we will certainly give them to a museum, it just takes a while, because we've retired. We tell everybody we've got fossil fuel in our time. But we work with students whose primary job is to get an education at LSU, and they transcribe. So sometimes it takes several months, but

C: Understand guys, it takes 10 hours to transcribe 1 hour of tape. So you know, it's not going to be something done overnight.

D: And if you could give us your name, the date you were born and permission to do this, we'd appreciate it.

Alphonso: Sure, Leroy Alphonso. October 2nd 1948.

D: And do we have your permission to tape for future generations?

A: Yes.

D: Okay, thank you.

C: Now one of the things we were just talking about storms and I meant to ask Wimpy over here and then we never got a chance, but back in the day before people had the benefit of early warning systems, people knew or at least old folks where I grew up, people knew a hurricane was coming. And I wondered if you could share with your parish generation, what did they use to tell when a hurricane was coming?

L: Mostly uhhh type of birds. The weather, you know, before you have a hurricane you have.. today they call it tropical weather. It'll be cloudy. And you have this fine misty rain, and then it'll stop. Fine misty rain, then stop. Telling you it's a low pressure system out there really or a hurricane, one or the other. And they were called these, I don't know what they call them in English, but we called 'em storm birds. And the only time they would come in Delacroix was when they had a hurricane there, and they was close. When them storm birds came in, get out of town, you know. I don't know what they called 'em.

A: Yeah, when they saw those little storm birds.

L: They got a name for 'em, but we called 'em storm birds.

A: It's a gull. Golly I know, I can see the bird. But when they came in, everybody was picking up what you wanted. You know, I don't know, I know they did the same thing when I was a kid, when I was 6 years old. When did Flossy hit?

C: '56.

L: Yeah, '52 I remember.

A: We loaded everything up in a boat from Delacroix Island, my dad had luggers and came around to Conorban(?) and tied up in Conorban canal over there and just weathered the storm right there. And everybody that had a large boat did the same thing.

C: But the boat who didn't get, what, just battened down the hatches?

A: Right. Batten down the hatches and prayed a lot.

L: We.. I remember from I think it was '47 I was 7 years old. They came down with big busses, like Greyhound busses and brought us to the court house, that's where they used to all go to survive. In 1947 I remember that. They evacuated us. By the time the busses came we had water in the yards already about close to knee deep. And the busses came and evacuated us. The reason why I remember, I was a little kid and when we got in the bus they had these big seats, seats in there. I was like "wow! Look at this," you know? I mean it impressed me.

D: Sure!

L: I was a kid at 7 years old and they brought us to the court house and that's where the shelter was. And they would give us milk and food and all that.

C: The Red Cross friendly shelter?

L: I'd imagine that.

Multiple speakers (inaudible)

L: I thought the parish used to do it?

A: I think it was more the parish government.

L: More the parish government that did all these things. And for '40.. this is what I remember for '47, you know we was all in the court house and everything else and the eye passed right over. The little things that I remember they had Sky Chookey(?) he went out there, "man the storm's over with, it's calm, and everybody else said no it's not, we in the eye of the storm, and it came through in a day. It was daylight. And you know, everybody got back inside hope that the other side hit and after the storm passed I remember the water came up behind the court house down Jackson Avenue close to Judge Perez and nothing was there you know. And so they evacuated us from the court house to the what we call a forter in bulkation, which is right there in New Orleans, and they took us in these army we call 'em army trucks. I never was in service, so I don't know, but they were high.

C: High trucks?

L: High trucks, and they put us in the high trucks and when we left the court house going to well the 9th ward where industrial canal was. Forter in Bulkation was... I remember we was in the back of the truck and they had to go through water, because the water right there where Keisar was at, was underwater. I remember this guy walking in waist deep water and pushing a pirogue down a road and you know we pass by him real slow and we went to the fort. Well that was a big big warehouse and oh I enjoyed the heck out of that. I could fall, we would run and slide, and they was feeding us milk all day long and all. So these things I remember from 1947. Then when we went back to Delacroix, Delacroix Island never got a whole lot of damage, but it wiped out shell beach. Not Whileklosky(?) too much. But Shell Beach totally wiped them out. They had some damage in Delacroix, but not that much.

D: Now that would've impacted you dad's business operations and everything I mean after the fishing, everything else. Can you describe how the family dealt with the disruption?

L: Well, in '47 I consider that one small and I remember thise little things whe nwe went back, all they did was clean the house, and went to live there again.

C: Right, but the fishing?

L: The fishing... after a storm you know, depends on when it comes in, has a lot of shrimp, you know, so they.

A: Fishing gets better

L: It gets better

C: Really?

A: It's like 30 times better.

D: Now you mentioned you family had luggers?

A: Yes.

D: These are oyster luggers?

A: Well my dad had boats working for the oil company. They were using 'em as inland supply boats. He had one that was an old oyster, shrimp lugger boat, and that's the one he kept at the house, thta's the one we used to.. ran off in for Flossy and stayed in.

D: Are these wooden boats?

A: Yes.

C: Now when did he start working for the oil company?

A: It wasn't long after Texaco built the field in Garic(?)

L: Garic?

A: Yeah, they hit a pretty good sized field and they developed one of those oil camps out there. In fact, lookin... cus I worked in some of the oil fields industry. It was the only wooden structure that I can remember seeing that was built for an oil camp, for them to work in. And he put one boat to work. He had his trawl lugger he put to work, then he bought another boat and out that one there and brought his trawl boat back home, cus he still worked that in the summertime.

C: Did they approach him, or did he see an opportunity and approached them about the oil companies.

A: No. The old man had had the dock right on this side of...

L: Natal

A: Natal.

L: That's a nickname.

A: One of the gentlemen that had the.. there were 2 docks they would use 'em for unloading oil industry stuff. He told my dad they were gonna be needing boats to run supplies from there to the field, and that's when he went and took me with him becasue he didn't speak too good English, you know he couldn't and I was his interpreter. Yeah and we talked to gentlemen that was...

C: So that was about which year?

A: '52 I think, '51, '52. No, '52. Yeah.

C: Okay.

A: 'Round then.

D: So he still preferred to speak Spanish?

A: Yes. Well he spoke English but...

D: Yeah but he...

A: When he wanted to talk business his brain shifted to Spanish. He would tell me and I would relate it to them. Yeah. I was 9 in Houston negotiating contracts with the Texaco and him. It was funny.

D: Now when you say that Texaco camp was made of wood was it a camp boat?

A: Oh no, this was on pilings, it was a big big structure out there.

D: And what bay was it?

A: They called it Garic, but it was right off another Little Lake. Did Little Lake run back there?

L: Mmmhhhmm.

A: Little Lake John huh?

L: No well you had the Garic was here where the camp was at alright? That was one part of Little Lake. Then you had Shell Lake which was behind that. You know, they had a little bayou going to it. But man they called it the Garic field.

A: Yeah, I know when you came out of (inaudible) it was right over there.

L: Yeah.

D: Is it south of Point Lahache?

L: North.

D: North. Just general.

L: This is Lake Lerie here and Petite Lake was right down here somewhere.

D: Okay, that's good. So due south of Lake Lerie?

A: Yeah, right.. yeah.

D: Perfect thank you.

A: Yeah it's Little Lake and it was all of this area here.

L: This is today's map huh?

D: Yes. Oh yeah.

L: You had an old one, we could probably identify much much better.

D: Oh yeah.

A: This is not a brand new map. Huh, look at all the land, that ain't none of this there no more.

L: I know but it's still, all of this water wasn't there either. (laughter)

A: No. Look at Little Lake.

L: Yeah. Little Lake and we got Grand Lake here. This is the Garic here, but you see how big the Garic is, it wasn't that big then.

A: Yeah. Right.

L: And it was very small. I think it don't show a whole lot of these pipielines, there's a few of 'em, but not that many. They don't have the double pipeline in here.

D: Well these things are put together then they just keep, they don't try to update them.

L: Right.

D: And we're just trying to get some general idea. Now, was your father in shrimping as well?

A: Shrimping, fur trapping, no not oysters. Shrimping, fur trapping, and crabs. Yeah.

D: Now when did trawl boards come in? Do you remember your father using trawl boards?

A: I picked 'em up.

D: Okay.

A: Cus he didn't want to break his winch. You know how they break the wench? Yeah trawl boards I know, I know in ughh...

L: Ever since I remember that we had trawl baords.

A: I know in '55 they had trawl boards for sure.

D: Where did you get your nets?

A: They made 'em. They used to get together... they always had somebody that had a net that worked really well. So they tried to use that as a pattern. And they would get together and make nets.

C: They'd dip the nets themselves too?

A&L: Mmmhhmm.

A: Dip 'em in hot tar.

C: Right.

A: Cus they didn't have this net dip like they got now.

L: It used to be tar.

D: And made of cooton?

L: Right. shrink webbing.

D: Webbing?

L: He used to by webbing at Lenassa's Hardware on Decader Street. That's where they used to buy most of their traps and webbing you know and all that.

D: Is it still there?

L: Hardware? Lenassas's still there?

A: I wish it was. I believe the building is still there. I don't know if the business is still there.

L: I think the building is still there, but I don't think it's hardware anymore.

D: Okay. Alright. (inaudible)

L: But before the trawl they used to fish with sains.

D: Sains? How many men on a sain?

L: Depends on size. Some of 'em with 3,000 foot sains, so your talking about a crew of 10 men, 12 men. You know.

C: I know in some places they use oxen to help pull 'em, you talked about your dad having a team was that... (inaudible)

L: No no no. You know, before my time he was on a farm and then he was a fisherman when he was a young man. He became a fisherman later.

D: Well now West of the river we had a lot of shrimp drying platforms. Were there any shrimp drying platforms East of the river?

L: They had a Filipino village in Lake Bourne called Saint Malo. I think they might have. The Filipinos is the one that you know that started to dry shrimp and that. I don't remember that because the you know the village had already was abandoned by the time came up.

D: Okay.

L: Now my mother's, my wife's mother, they also had a Filipino village in Violet. And that's where my mother-in-law grew up on Lake Bourne. (inaudible) But I don't remember them doing dry shrimp. The only ones I can remember was down here and towards Grand Isle.

A: The only place that does it now that I know of in Louisiana is the one at Avery Island.

L: There wasn't too much of the dried shrimp around here.

A: Not around here.

D: And your market had to be New Orleans?

A: Most of it, yeah.

L: Yeah.

D: Alright. Now your dad is a lugger, those were wood luggers or were they manufactured?

A: The good ones were made in golden metal. Some of the old brown bottom ones, they'd go look for them in around Mobile and Biloxi.

D: Wow.

L: Singing River was made in... by Singing River, they named the boat after that.

A: Yeah.

L: That was a famous boat down here, a lugger. But I don't know if you remember the Ananlawl(?) with the ed schooner(?) it was a tree ed schooner.

A: That was the last one ed schooner that I knew of that I'd seen.

L: They had another one called the Mississippi, now out of Violet. I remember when I used to drudge the... my, well it became my brother in law later on, he drudged with that boat in hte winter. (inaudible)

D: Now, we've already asked, where did the, if you used a sail, where did you get your sail?

A: No never... sails was before my time.

D: Alright

C: But you said your dad was involved in trapping right?

A: Yeah.

C: Could you talk a little bit about your family's experience in trapping?

A: I was the last class that was allowed to stay in the camps in the marsh for trapping season. And once a week we'd make a trip into Delacroix Island and my brother who was older naturally would go to the school and we'd get a packet of work. So home schooling started way back then. We would do our packet of work at the camp and then he would bring it in on a Thursday or Friday and get another packet and go back and forth, but my Uncle Martin... no, his boys, they were out of school. But we lived, we lived in the camps all trapping season and did home schooling like that.

C: We'll get both of you to talk about your families' camps. A description of the physical facility itself, I mean rooms, about how big it was...

A: Telvito(?) built the perfect one right over there.

C: Okay.

L: That's a luxury camp.

A: That's a luxury camp, but it was one big room, your beds were in the corner for the adults, and the kids slept on pallets on the floor. I remember when I was 8 and it was, we got really big time, my dad and my brother added on a room and put a set of bunk beds in there and just could barely sqeeze in between the wall and the bunk bed, but we didn't have to sleep on the floor anymore. Lanassa told my dad he could... we had an abandoned camp I guess about 100 yards away from ours. My job everyday, men would go off trapping so I stayed at the camp with my mom, was to go to the camp and rip off 2 boards which were like 14 foot long and maybe 14 inches wide and drag 'em over and chop 'em up for firewood for the stove and for heat.

L: So yall had a wood stove?

A: Yeah.

L: We never had that.

A: And Lanassa told my dad, you know, he came up with a new idea of putting hard coal in the bottom of that pot belly stove and put a little tank outside with kerosine, and you ran a copper tube into the floor and just open the valve and just let a drop he said you let it drop and count to 10 or 15 before the next drop hit that coal. We watched... when it got cold my dad would do that and the bottom of that pot belly stove would get cherry red and my mom would be fussing, "open a window". (laughter) "Who shot the coal oil?" Yeah, that old man with the hardware store, he put us up to that.

L: See I did that, and they always ask me about the wood stove and we never had one. Ours was all coal oil. And like I told 'em, there was a few people who might've had wood stoves, because you know, no wood, no trees in the marsh.

A: Yeah but we got the wood stove because the old camp was there. That was Pachine's and Momento's old camp that was there. And they had both died, nobody was using it and the family didn't want anything to do with it. They built another camp a little further down from 'em with easier access. So that was all firewood for about 3 years and then my Christmas present one year was an ax. (laughter)

C: Now was this tar paper or... no it was a shame to say I did it, but this was cypress boards. Wasn't covered, it was just beautiful cypress boards, it's a shame.

D: That your dad had to take out by boat and then you built the camp?

A: That's how they did it. They brought it out by boat, put it out there.

D: Now we've already learned that in one case there were a lot of camps close by. Was yours isolated or did you have as a you might say, neighbors?

A: We had neighbors. We had neighbors. The people of the camp that I was tearing down were I'd say less than a quarter of a mile away and then they had a camp right across the bayou from us another family stayed but only stayed, only trapped 2 years that I can remember and then he got a job at Keiser. Frederico's son they bought the camp, they were just there to hunt though, it's a sport camp.

L: Frederico had a camp but he wasn't a trapper.

A: No no, he was just a hunter or fisher.

L: Yeah he would just hunt on weekends. He was in the Pecan.

(inaudible)

L: Yeah Pecan, that's where they had the camp tours was there and Pecan, Patching, ummm who else...Martinez. Was all up in there.

A: Well Martinez was a Bayou Calbito(?).

L: Yeah well, yeah but I'm talking about Calbito's daddy he was in Canaric(?). That was all right there by Pecan, they had quite a few. Where we was at by Spanish Lake, we had well let me think, 1..2..3..4..5..6..7..8. 8 camps right in one small neighborhood.

D: And if each camp had 5 you know: mother, dad and 3 children, that's 40 people. And I think that's probably a fair number.

L: Right.

D: Could be a little higher, could be a little lower, but a pretty fair number. So it was a neighborhood.

C: Now in other parts of Lousiana, when whole families moved out to the camp, some of them took a hog, something, some even took like a trough so they could grow, you know, vegetables or whatever, did your family do that?

A: My mother did that for shallots, green onions, parsley, stuff like that. Yeah my brother would haul two 55 gallon drums with good dirt from by the house. And then we found out that the dirt we was, the camp was on was just as good. So she always kept a garden for vegetables. I wish I could remember Frederico's grandson that built that camp right next door to us. He came one weekend, with a crew of his guys they were building their camp. And he brought a little four burner propane stove. He got it out the boat and they brought it over and put it on the porch on our camp. My mom says, "what are you doing with that?" He said, "I'm gonna fix you up where you don't have to be burning all that wood in that wood stove to cook." Cus she was feeding 'em and they'd love the cooking. He took a garden hose and 2 lengths of 3 quarter inch galvanized pipe. They had a pond behind our camp and he noticed that when you walk, bubbles would come up. And he told my brothers, he said, "that's gas." And he stuck that pipe in the ground and he kept working it back and forth and the pressure actually blew the mud out of the pipe and he hooked a regular garden hose to it, hooked that to the regulator on the back of the stove and my mom was cooking on marsh gas.

laughter

L: They had one hole in our yard when we lived... when we used to live down the road, well the middle of the island. And then we moved in 1946 when I started school, we moved in a bigger house up the road, and in the backyard, we had a big yard, in the backyard there was a hole in the ground and green green grass around it bubbling like you said. And, we used to have clothes line poles the big long poles. My brother and I got there and shoved the pole all the way down, never could get the bottom of it you know, so we picked it up. And the hole was about this big. My mother took a coffee can, they had a hole in it, put a little pipe on it and kind of shoved it in the mud and lit it. She had an eternal flame, boy it was just going all the time (laughter).

A: Yeah. Marsh gas, a lot of methane.

L: Yes gas yeah.

A: Yeah, and that was...

L: But you see what he's talking about, they had a garden. Maybe that was before your time, cus I was... heck I wasn't even 6 years old when Clarence Kimbel had that grocery boat and used to go out there and sell groceries to all the camps and all that. You remember him?

A: No.

L: I was about to say, he's a little younger than I am. So ughh, but I remember cus boy them fried pies was... (laughter)

D: Oh yeah. (inaudible word). Now, your dad was a shrimper, where did he take his catch?

A: Dealers at Delacroix Island.

D: So dealers came with trucks to Delacroix?

A: Well, there was local men that had shrimp but built the shrimp dock, and they would... he would sell to them and then they would put it on trucks and truck it to New Orleans.

D: Where'd he get his ice?

A: That was delivered to a truck. The same dealers would get a load of block ice and bring it down and the truck... to go down there. And a lot of 'em before that, they didn't have ice. They had to trawl from day to day, they had to get 'em in before it went bad. They'd wet, they'd break mango bushes and wet 'em and keep everything covered so it would stay cool.

L: They used to do thta with the busters too.

A: Do that with the crabs and with everything just to keep it cool. Keep the sun off of it.

D: Now, you said mango?

A: Well we call 'em manglaise not a mango like you see around Florida and stuff. This is more like a weed bush.

D: Okay. It's not palmetto?

A: No.

D: Okay.

A: No, we used to use palmetto to string the fish.

L: Right.

A: And build huts.

L: Cahoyers... in other words when a palmetto first starts coming up, it's straight.

C: Right.

L: They would, we would call them cahoyers, and when they would cut back and take the little things off... (inaudible) that bring the fish... make bunvhes of fish with.

D: Do you remember kerosene, coal oil?

A: Oh yeah, coal oil not kerosene, the real stuff. My biggest memory of kerosene not just the smell, but one time my brother was working on the boat. They'd send us in for supplies and the rutter broke, he was working on it and he was cutting a piece of pipe and he cut his hand with the hack saw and he went over and he picked up the tarp off the barrel of coal oil and stuck his hand in it, and when he pulled it out it was just crystallized. And he wrapped a rag on it and in 3 days time it was healed, you know. And that's better than Neosporin.

L: You just remind me of what happened to me when I was a little kid. I barely remember this, I still have the scar. It's a big V scar on my leg. And I was playing out in the... I remember it was a lot of people and boy I'm running out there and they had a broken bottle that was like this and when I stepped it caught the back of my leg. I can show you the scar. Right here... see it right there?

D: Yeah.

L: And it was a V shape. And I mean it just cut the heck out of me. What I remember about that is, the neighbor next door started howling "the baby's cripple y'all better go see about him and I couldn't walk. That's it, and I remember this, all of the neighbors come out and they pick me up and they had my leg over a basin pouring coal oil on it, on that that cut. That's all I remember.

A: Sealed it up.

C: Did they use it for medicinal purposes... (inaudible)

L: Yeah.

C: What, was there any kind of, because you guys were pretty distant from the hospital, was there any kind of herbal medicine practice? I mean for example, were they using coal oil to cure something?

A: I don't know about herbal medicine but they had... one of the lady's down there her last name was Monez. Sweet lady and she would, if you felt bad, they would send you over to her and she would say a prayer over you and she'd take a bottle which was one of the olive bottles, you know because of the shape and she'd tie a little rag over it, no cap, just the rag over it. And she'd finish this prayer and while she was still praying she turned that bottle up over your head and this was supposedly taking the sun out of you and I asked her son and he told me "you gotta talk to my sister cus momma would tell me not to." Where did the water go, you know. That was 6 ounces of water, and they never dripped down their neck, they never went no where, she didn't have a rag she was drying or nothing. But it steady bubbled the... bubbled and the water dissipated and was gone but it never came out no where. It was weird.

L: Ahh that was done to me.

A: Huh?

L: That was done to me by Maria. Henry Martinez's mother. It was uhhhh, yeah I was with the fever and everything a headache and my mother brought me there and I remember putting that rag on her head and turning that bottle upside down and praying and I just stood there. And ummm... I was alright. Few hours later I went home. Anyway, and the spread is handed and given. (inaudible) His mother gave it to him.

A: Okay.

L:And he's got it today.

A: Oh that's good.

Inaudible

L: He doesn't use it anymore.

C: Well in the Cajun community in the prairies those poeple are called traiteurs. Is there a Spanish term for the person who practices?

L: Curandero, a curer. You know, there was other remedies like fever they would put potatoes under your feet.

C: So what about for a snake bite?

L: Snake bites...

A: Chunk of wet tobacco

L: Yeah. Tobacco or spider webs would stop the bleeding. Ummm I forget. A lot of it was really important prayer, some type of prayer.

D: Now, North of Delacroix alright, and towards the river there's a place called Promise Land. That was a land reclamation project. Do you have any stories about the one at Promise Land, the one at Veluvialle City, and further East we can still see on the map... ughh yeah, right in here, see all these little canals right here? That was the land reclamation project. There's one here. There's one at Promise Land, and basically right through here. And Carl and I have found references and I'll show you a picture in a moment. We can't find any information.

L: Well, I don't know about this, I don't remember 'bout this one, but the reclamation land they were talking about here a Promise Land that was the white's ditch they opened up that was supposed to bring silk from the river, and they always said oh yeah that is building up more land for Perez.

Laughter

L: I guess y'all don't know about that story.

A: All that land behind Promise Land belonged to Shalloh Perez and his parents.

D: There you can see the projects.

Inaudible

A: Is that the parish line or... (inaudible) the Mr. go is not on here.

D: No no no, that map dates from 1917. This is the only map Carl and I ever found that gives us a clue at the land reclamation project for

L: Land reclamation I don't know.

C Especially, put a levee, drained the land, put a pump on it, and start selling it off and subdiving it.

L: (inaudible) Lake Geri right there around North shore. This is the island.

A: you see all of this red right here? I don't know if Bill got anything here but all of this right here, the road, I guess 39 would be the highway and Wood Lake would be up, right up here. This was an Alphonso plantation.

L: Oh yeah I didn't know that.

A: It went on the other side too where the dump was. But I don't know anything about the land reclamation.

D: Well we've been looking for 8 years and we're still trying to find it. We know the canal patterns are man made. We know that. They're too straight. We just don't have any clue. And I've been at the Robin family or the Robin family.

L: Robin, Robin is the same thing.

D: Carl and I were talking to 'em and I asked 'em where Eluvialle City was, they said "well you're sitting on it." Well we found it but there's no signage.

L: No. We knew it was there. Which one you talked to, Ricky and ughh

D: And his daddy. The patriarch of the family is 80 something. I'm not sure.

L: His daddy passed away. Ricky's dad they used to call Charles, Charles Robin if they had several brothers.

A: If they showing Shell Beach that's by Alutra coming around in that piece of land right there would be right at the foot of the bridge going toward, going back toward Shell Beach.

L: That's what it looks like to me.

A: Remember when ughh back in ughh '61 they put that cement road where snake lived back there.

L: Oh yeah, that's when they built that little back road?

A: Think so.

L: Yeah I don't... it might've been '60 I don't know.

A: Yeha they got here it's like another subdivision cus it's just one road.

L: Right.

A: With houses on both sides of it.

C: Well guys if we could get you to speak together and pray in Spanish for just a bit, so we can get that.

L: Let's do French first. Oui Oui.

Laughter.

L: My dad was fluent French, he was French, but ughh we was all Spanish. You see, when (Speaking Spanish...)

Continue speaking Spanish...

Laughter

L: In other words, I just told him when somebody asks me to speak Spanish I don't know what to say, but here I am talking to you in Spanish.

A: My wife catches me sometimes, I'm working in my shop, and she says "who you talking to?" I say I'm talking to myself, cus if I don't speak Spanish to myself out loud, I said I forget a lot of it.

C: Right.

A: And the thing is, when we went to the Cannary Islands, they interviewed us a couple of times, and they wanted to record the Spanish that we were speaking because it was... they were speaking educated Spanish now. We still speak Castilian old Spanish.

L: 16th century on.

A: They kept saying we were using words that these kids in college hadn't heard because since their grandparents passed away.

C: Right.

A: You know? It was...

C: Well can you tell me a little bit about that experience? What did it feel like to reconnect?

A: It was awesome. It was like going home. Yeah, it was nice. Like, here's where your, here's where your family come from. Bill put me in touch with a family on Tenerife. That was my father's lineage. It was really something. Found out that my lineage came from King Alphonso, who was a shit ass. (laughter)

D: That's a good way to put it.

A: We would say in our Spanish, une carone. (laughter)

D: Well why don't we try this. You both have been to the Cannary Islands. You both had a positive experience. Why don't you exchange that in Spanish.

L and A: (mumble in Spanish 1:55:56 - 2:00:58)

A: What we did was, when we went to the Cannary Islands we actually saw people that passed away a long time before.

L: The facials, the features and everything were just like and I was telling him in Spanish that ughhh you know, during the day, the people talking like they they... in Delacroix you close your eyes and you would think that you was back home.

C: Well I had exactly the same experience going to Nova Scotia and (inaudible), it's the same thing. You feel like your home thousands of miles away from home.

L: Right.

C: And it is the same thing. People look the same, they talk the same and they interact the same. It's an eerie experience in something that doesn't translate well into words. (inaudible)

L: That's an expression that we use that came from the Cannary Islands and humans today in the Spanish, the Cannary Islands use it, humans use it, and so do we. And then, if you use it in a bad manner, it's a terrible word. And if you use it in mainland Spain, it's an insult they don't want to hear, you know they'll really get on with it. And the expressings lagniappe. You know, to us when an event happened, something big happened, (inaudible) and plenty of times we would drop the G off of it and say it, or the C of it and just say onion(?). Today in the Cannary Islands it's like we talk in regular, speak in you know, we'll say (inaudible Spanish words). Today when something happens, they drop off most of the, they say "onion!" In ther words, let's say we're sitting here and a beautiful girl passes by, fine looking girl. (inaudible) You know, but that's what we use it, but it really means vagina. You know, so then if you want to use it in the curse word, it's very very nasty. You know, we don't use it in that way.

C: (inaudible).. Almost 2 and a quarter hours we've been talkng about the past. If we could get you just to say a few words about the future.

A: One thing I'd like you to record and he can tell you the same thing, cus even though he's a couple, 2 years older than I am, when I was a kid, the thing I remember was, these fisherman got ready for the fishing season, and there was one dry dock, and they had to get on the list and they would put their boat up and get it ready , and these fisherman would get together and help eachother get their boats ready, because they knew if they helped him get his boat done and off the dry dock, they were next. Today, these guys will go to the same thing and the dry dock's on one side of the canal, and the younger guys will sit there and drink beer and laugh "look he's having trouble getting that shaft out of there, wonder how long it's gunna take him. Ohh I woulda had that out of there already you know." It's no more help eachother, that's gone.

L: The younger generation to me is terrible. They steal eachother's crabs.

A: Ohh they steal eachother's everything. When I was a kid, my dad fished crabs with the long lines in the summertime and when I came home from school, he'd be unloading his crabs and I would go pick up the line. And many fisherman would pass, but they'd never touch it cus that was somebody else's. Not today. These guys put out these crab traps, they don't just take the crabs, they take trap and everything. And if they don't like you and don't need your trap, they go by with a grass circle and just cut the roopes off of it so you can't find 'em.

L: Younger generations are terrible. What he's talking about when we used to fish with the lines, you know, Palometers(?) they called it in Spanish. The long lines. You had what they called a bicetta(?), or spot that you'd fish. So when you came there, you put your line out and somebody else came and they saw you, your line, they wouldn't fish there, they'd go somewhere else. Well today, you know, we used to fish with the old school crab lines. And today's all together different now, back in the 80's I had to go back to commercial fishing. I was a truck driver. I left Delacroix Island when I was 19 years old and became a truck driver. Anyway, the company went bankrupt and I was out of work during the 80's, so I went back to what else I knew, commercial fishing. And right before I left it again, I had 200 brand of crab crabs and I had stored them across (inaudible), and ughh I got, I was trawling, I thought well, Imma go fish crabs. I went out there and they stole 'em all. And people told me "aww we know who it is, this guy's the theif" and all that, but it made me so disgusted I went back and got away from it again. You know? And the days when we were kids, no it wasn't like that, everybody had respect, they had... yeah they might've got squabbles, but if there was an emergency, they were all there to help. Take for instance there was a custom down there when somebody would die and most people never had insurance, they would pass a collection through the whole village and bury the person. You know, today, you know everybody got insurance. They kinda moved away and that tradition is gone. They used to do that. You know it was like I said, a close-knit community. Yeah we had our own difference with some people you know, they used to have 4 dance halls down there, 'bout 2 o'clock in the morning, there was a battle. We'd have a fight and all that kind of stuff, but it wasn't, never held grudges you know. It wasn't you know, when it was time to help eachother, they did. I guess another thing I remember aboutthe old days is the dance hall, you kinda young for that, they had 4 big dance halls down there and I was on the dance floor since I was a little kid.

C: Now these were bands from?

L: New Orleans.

C: New Orleans? Okay.

L: They used to bring a lot of jazz bands like Poppa Silverstene(?), I don't know if you've ever heard of him. He played down there. Louis Armstrong Jr. played down there. Poppa Silverstene was quite popular down there, he used to get in quite a bit and play. They had, let's see, there was Vesanther's Hall, Tony Molero's Hall, Melarine's Hall (?) was one of the later ones. And oh, Caster (inaudible) or whatever it is, where Dean's got his place there now.

A: (inaudible)

L: No no, I'm tallking about the dance halls at the island.

A: Oh at the island.

L: Yeah. Right there with dean, Joe Brown's place, alright. That was a pretty good (inaudible)

A: I remember, that was the 1st place I ever put on a pair of skates. And they were weird.

L: Right. When the dances faded away, they made a skate rink.

inaudle

L: That's what I'm saying, he's a little younger than I am.

A: It was a strap on skate you know.

laughter.

L: Yeah you put 'em on your shoes and tighten 'em.

inaudible

A: The shrimp lasson ball and everything, they had carnival balls down there, and I remember Louis Armstrong and Fats Domino played down there.

L: Ernest Tub used to go down there, we used to call her hill billy country music. Ernest Tub used to play in Vesanther's Hall a lot. Fats Domino played in Vesanther's hall.

A: I think their talking about the fish plants, what was Point Fortune right across right at the point of Club Bayou there. It was a big white front.

L: It was a clubhouse.

A: That was the clubhouse.

L: Yeah the one right by Club Byaou. Had different names for that Bayou.

A: I thought that was a factory at one time to a fish plant.

L: Not that I can remember. They used to have a crab factory by Jen Tiller. Down there. But that was long gone by the time I came up. I heard about it. There used to be a school over there too.

A: Yeah they changed some of it, they used different, Louis Battle had all the boat huouses on the point. He used the poles from that crabing factory to put that up.

L: I wonder, well anyway you know there's a whole thing that we didn't talk about it, I keep remembering different things to boat blessings that was a big big thing, you know dance halls.

C: That wasn't the beginning of shrimp season? When were the boat blessings?

L: It was right before the August season.

C: Okay.

L: They would have a boat blessing.

C: Would there be a procession of boats.

L: Oh yeah. Matter of fact, we got a film of it right there in this room over here if you want to look at it. But yeah it was a big big big to do. It used to, man they would build up to where it was big manufactoring had kings and queens and all that kind of stuff, boy the church used to (stomp sound). The church would, the girls that would run for queen, the one that collected the most money for the church was the one that bacame queen. So, needless to say, like, the Collins factory his daughter was queen, becuase if she didn't collect enough money he'd put out the money so she would be a queen you know, things like that. I was a duke one time. I fell in love with the little girl that I was with and all that kind of stuff kid things.

A: what was it, 50... you said Collins I remember Eva Collins

L: That's her.

A: was the queen. And Horris was the king. And yeah she married Manuel Necosha

L: Manuel, right.

A: And I married Horris' wife after the poor bastard died.

L: Oh yeah? I didn't know that.

laughter.

A: And then we moved to White Cypress Lakes, and the women are playing cards and she says, you was married to who? And she told, you know, Horris Alexander, so she goes in the room and comes back and she gives an 8 by 10 of her and Horris in '57. She was queen he was king.

L: Yeah in the 50's it was a big thing you know, the boat blessings and all that kind of stuff. They had some good times down there. Didn't have to leave, you know?

A: No. It was all there.

L: We had a movie theatre. That was hilarious. The guy's family, he used to record the boat blessings and all that and he would show 'em at the theatre, you know, I believe it was Wednesdays, Thursdays and Fridays they had that, or Saturdays they had movies. You know? The poor guy, something would go wrong with the projector or something and he'll start jumping and people start stomping their feet like this, ***(starts new document on escribe) throwing paper at the screen and this kind of stuff. You know?

C: Cowboy movies?

L: Huh?

C: Cowboy movies?

L: Oh yeah, yeah Lash LeRue, Johnny mack Brown, Tim Holt, Randolph Scott, they was all black and white. Well they had one color movie I remember he played it a few times, what was the name... "The Black Pearl". Oh man, everyone "that's a color movie" man everybody was going to the theatre now. They played that several times. It wasa color movie you know. Oh and they had a series, "The Iron Claw" remember that?

A: Yeah I remember that.

L: It was a little series before the movie then you had cartoons and then the movie you know, and they had this series it was like a horror thing you know, called "The Iron Claw". And this guy would have a claw and he'd kill people with the claw and all.

C: And a cliff hanger at the end of each little story.

L: Right right. So then you would come the next week to see the rest of it, you know? You know, it was just a series all the time. I remember the most scariest movie I saw when I was a kid, what really scared me was "The Wolfman". Lon Chaney.

C: Lon Chaney

L: Yeah. Wow that movie scared the heck out of me. I didn't want to watch no horror movies after that, I could see that wolfman you know. Yeah there was some funny things that used to go on around there. And then Ms. Mary had

the gambling house down there. They all used to gamble. Boy that's another thing, down there they used to gamble heavy.

C: Were there slot machines here?

L: Mmhhm. Every store had one. Nickel slot machines you know? Them old manual ones you'd pull the handle. (imitates slot noises) (inaudible...) I remember when they outlawed the gambling and they had to do away with the roulette tables and the dice and all that. She threw 'em all in the bayou right on the edge, and I used to go on the edge of the bayou and pick up the dice you know. We'd play dice as kids. Played dice with them things and all that.

A: You remember the back room Shawdy(?) put in when they did that. She threw all her stuff away, but he kept a cracked table and he built that back wall and moved a pool table further in closer to the bar room.

L: I remember that. Poor Shawdy, Shawdy was a kick (inaudible). a grocery store. Shawdy was from New York City and he moved down there you know. He was never married.

A: I believe he was a Jew.

L: I think so, yeah. I really don't know his name, we just called him Shawdy.

A: He opened up a little grocery store and he put a bar where you could sit down and drink you some beer.

L: Yeah they had a lil slot machine in there.

A: Drink you a glass of wine. Slot machine. Pool table. Card game. Dice table.

C: Well a lot of the bars back home used to have a back room where they had the card games every weekend. Did you have that here too?

L: Oh yes.

D: Now did you play booray?

A: The old man did, I never did.

L: I never, I wasn't a gambler so I...

C: Now we were just wondering what variety

D: Variety of card games do you play?

A: The one I can remember most was Caught Cha(?). And I never learned how to play the game.

L: I learned how to play it, you know when I learned how to play it? During the BP spill. Jessie taught me how

A: Oh yeah?

L: Jessie and them taught me how to play Caught Cha.

C: Well can you describe the game?

L: Well I only played it once and I just learned it and now I forget a lot of it. But when he started explaining the game, they took most of the cards out, all the way up to 6. That was it, the rest of the cards they didn't use in Caught Cha. And he told me okay, you deal the cards once and you give each person 2 cards I think it was or something like that. The highest point is 666. Alright? And you deal from the bottom of the deck. I said man I don't think I wanna play this game. (laughter). But anyway, we played it for a while and that's what I remember of it, I'm gonna have to talk to Jesse and tell him to refresh it, cus I never did... I wasn't a gambling person, but people from down there used to gamble a lot, they had big gamblers came up from Boston and all over, adn during the trapping season, there was a lot of money going around. And I had a good friend of the family called Sovero Malero. He was a professional gambler. That's all he did for most of his life, he was from Delacroix. And him and Boston Joe used to go down there and gamble, win, win all kinds of money. He used to tell me stories, like him and Boston Joe used to sometimes they'd go to Texas and they'd take suitcases of money with them. And he always did tell me, he said, "a gambler's tool is money." That's your tool, that's your working tool, that's what you work with. He made a living. He told me, he said, "everything I bought was off a card deal." He bought his boats, he bought his shrimp boat, he

bought his house, he'd ride in a Cadillac. But for one card game he said be careful. One card game, the house (inaudible).

C: So where I grew though, this would've been your daddy's time, where I grew up there were house dances, and then the clubs came in and that basically put that out of business. Before the dance halls came in, were there house dances here?

L: I don't think so.

A: Well the yard party

L: Yeah the yard parties.

A: Then they built the community center and everything happened there, cus it was under a roof.

L: They used to have what they called pirogue weddings, you know, outdoors. I know what you're talking about, because the French did that. I don't ever remember us doing that.

C: What they do is there's mostly 1 or 2 old houses where I grew up and just move all the furniture outside and dance. There's usually one fiddler in the neighborhood, so you'd show up, they'd pass a hat at the end of the night.

L: Yeah, I don't know what happened to us with the, I don't... the talent kinda went away. They used to sing at this thing with the old guys and, there was a funny story about, I think it was Miguel or somebody and Jose. The old guys used to get together and sing in the evenings you know, they would call this and they would sing about different people or rhymes.

A: And other guys' problems.

L: Plenty of times they'll make up things that they were singing you know. And Miguel and Jose I believe was there and Miguel couldn't sing; terrible singer. Well they had a few of 'em singing and all when they went in, and they got to Miguel and they kinda skipped him. And he turned around and tell them (Spanish words)... "Let's get out of here, they don't want us here." You know, but it was cus he couldn't sing at all.

D: Were there any food items that were particularly important, like a gumbo or a (inaudible).

A: You asking me? (laughter) Gumbo, Jambalaya

L: Yeah that was all.

A: Aww man, everything was good.

D: So rice was important?

A: Women cooked, oh yeah. Rice was...

L: Red beans and rice, fish and rice, you name it and rice. You know?

C: But was there something unique to the island? Some fish that was unique?

L: Caldo. It's like a vegetable soup that they use one piece of meat (inaudible)

C: That was smoked meat?

L: Pickle. Pickle meat. My wife still does it. She cooks it every once in a while. That was one of the particular things that came from the Canary Islands. Caldo in Spanish means broth, but you know, they put all the vegetables in there and cook it all together here. But before the way I understand in the Canary Islands, they would cook the vegetables separate from the broth and then when you served it, you put the vegetables in the broth, well here they cook everything together.

A: Those old ladies could make anything taste good.

L: And also the tortas. In Spanish tortas, she used to make that. Matter of fact we had it for our festival. They have caldo here too. Spanish torta, they're made with potatoes, sometimes peas, cheriso and things like that. You put

seasoning in it and take a frying... 2 frying pans and you cook it all up in there. 2 frying pans that match. Once you got one side to cook, you take the frying pan and turn it over and cook the other side on it you know, and that makes the torta about that thick. And they would cut it up into little pie shapes, you know, and eat it. Very good. Another torta that we used to, they used to, do it at the island, I don't know if the French did it or not, we used to call it a thorta. Trapping, you know when you went out in the marsh and run the traps, you know you couldn't carry nothing but they would cook these thortas early in the morning and they would eat thortas and it would hold you up for a long time. You know, you didn't get hungry, it held you up. And my wife still knows how to do it if you can get her to do it, but you know. I don't know how to do it, but they would mix the dough you know, and then take it and make it about this thick and put it in the frying pan with butter or olive oil and cook it in the morning. Boy and it's delicious with coffee. Oh man, Caraman(?) used to tell my wife all the time.

A: Yeah, fried bread I think. My wife, I tried looking it up on the internet and stuff and we found some people in Kiln, Mississippi making it, and they called it Indian bread and she had a recipe for it.

L: For the thorta?

A: Yeah.

L: I don't think it's that difficult cus when Iris does it, man all I see is they take the dough you know, and mix it all up, whatever she does with the flour and all that and then makes thortas this big, and puts it in hte frying pan. And one side of it is dark like burnt a little bit, but boy on the inside, and you put butter on that... man! It was good. I enjoyed the heck out of it.

A: He asked me about the food, should I tell him about how we ate 95 brownies... (laughter. Inaudible)

Other: He could pick up a refrigerator.

D: I bet he could.

A: My brothers, my dad, I'll tell you, bouler...

L: Bouler yeah.

A: When they got ready for the shrimping season, my dad had his favorite was this big 60 gallon galvanized drum. And he used this for water, and it had 2 steal bands around it. It was made for stacking, but it was a perfect grip hold. Well, everybody would go to the seastrand, fill the bucket, walk across the road and put it in the bucket and then back and forth. My dad insisted that my brother would take that drum from the boat to the seastrand, fill it, put it on his shoulder and carry it.

D: 60 gallons?

A: Yeah, yeah. And he was a mule. I started laughing one day, I was just turned 10 when my dad said, "next year, you're gonna do it." I said oh my God, you know, I can't carry that drum full of water. Well, the Lord spared me, cus my dad passed away before the next shrimping season, so I didn't have to carry the drum of water. But, I grew up carrying stuff all my life, cus we were mules.

L: My dad bought his... no. Well your dad bought... (coughs) You're daddy bought my daddy's boat.

A: Mmhm.

L: After, when my dad put it for sale. His daddy was, they called him Chongo, what was his real name?

A: Chongo, Alfred.

L: Yeah, Alfred. Yeah you had a brother named Alfred.

A: Alfred.

L: I just know him by Mr. Chongo. You know, he bought my daddy's boat, (inaudible), the luger that he had, and his daddy bought it when my dad sold it.

A: We had pictures of the (inaudible) pulling a barge.

L: I'd like to see a picture of it, I don't any.

A: I lost it, I don't even have a picture of my daddy. Katrina took everything.

L: Yeah I know we lost it all too. Norbit, he tried to make a replica of my daddy's boat. And he gave it to me, you know it's nice, it's got the colors on it. (inaudible) But it wasn't built like the boat was.

A: Right. No it wasn't. He had it here for one of the festivals and I said no, that wasn't the Billybar(?). But I remember in the picture, Shoshone Lopez as sitting on the back, the post in the back?

L: Mmhm.

A: Where the A frame was. And he was sitting on it, and a tow boat was coming out. Whoever took the picture was on the barge, cus it's got the front of the barge and the bridle onto the boat. And that's the boat he put to work, and he took his trawl boat off the job.

L: Yeah.

D: Well we've been doing this about... well, over 2 and a half hours I think, and what we'd like to do is just say thank you.

Inaudible

L: Probably there's quite a few things that we didn't mention and forgot you know, because when he starts talking it reminds me of other things.

A: You get you a map and you, I know you can look back on, cus I've seen the documentary about hurricanes back in '17, 1917. the 20's

L: 1915 was one of the bigger storms that they talked about.

A: Not a floating ughh

C: Factory?

A: Factory, but it was on an island that's no longer there, and that island disappeared I want to say at least 40 years ago.

D: Okay.

A: So it wasn't just this hurricane stuff, but I know that I saw that documentary and they were drudging oysters and using the schooners with the sails to, they were tonging 'em then. It's gonna be on the East side, no I'm sorry, on the West side of the Mississippi River, and I wanna say it was below Empire. What do they call that right there? When you come out of Empire through that new lock they built, that lake right there. Oh come on.

D: Right here?

L: Bay Adams.

A: Bay Adams. It was right outside of Bay Adams.

D: Alright.

A: Yeah there's Bay Adams right there.

D: Alright.

A: This structure was up in here.

L: Aww yeah I know the one you're talking about. I trawl down there. I used to go around that island everytime, I had a camp on it, big big camp on it years ago.

A: And that documentary showed these lugers coming in with mounds of oysters on it. They didn't have enough wind, so these guys were actually pulling the boat to the dock.

C: You talked about the island disappearing, just a last quick question guys, just a basic rule of thumb, how much of the marsh that existed when you were kids is gone now?

A: Is gone now? Oh man.

C: If you had a percentage I mean, just a gut feeling.

A: 65

L: I'd say a little more than that. Maybe 60%.

D: More than half?

A: Oh yeah, way more than half.

L: Way over that.

A: Way more than half.

L: Way over half. Delacroix Island is really not Delacroix Island anymore. You know? If it wouldn't be for that little bitty levee that they have right along the road behind the houses, that would be all water.

Other: Wimpy, when you were young, did they (inaudible)

L: Oh of course. (inaudible)

C: He was talking about that earlier, he was talking about animal paths through the woods out there.

Other: Indian things, all of those things, everything gone.

L: Yeah, all that's gone. Right at Delacroix it made like a little horseshoe and you had a lot of woods behind the houses and across the bayou also. He's talking about (Spanish word) that means Mr. Ramon's forest. That was across the bayou from us, and it ran from Bayou Terrebuff and it was a big big wide ridge that went all the way to Lake Leery. When I was small, they had a little trail and we used to run that little trail and there was a little bayou that naturally crossed it farther out, closer to Lake Leery. The bayou was very very narrow and we would just swim across the bayou, get in the woods again, and go close to Lake Leery. You know? Lake Leery was the big resort for us. 4th of July, everybody went to Lake Leery you knwo, and swam , and you know, water skied. Well water skied, I think I was the one who introduced water skiing at the island. As a matter of fact, I still have the water skis. In 1954, this priest, Father Snyder, so I would kinda make water skis, cus we used to have a piece of plywood like a surfboard you know, dragging behind a boat, and I'd seen these guys water skiing and said man I wanna do that, so I found an old barrel with the boards on the barrel, I tried to ski on that, I couldn't you know? He took me to see the Donovans boat war, and we you know, that priest used to you know? (inaudible) I was about 14 years old at the time. 15, 14, it might have been '53. Anyway, he took me up there and he used to go fishing and I'd go fishing with him, and I thought he was going there just to (inaudible). So I went in there and he brought me and we're looking around boy and I saw these boys ski. I thought just looking at 'em he was doing his little shopping, he comes in and he tells me which ones are the best ones here? I said those. Those are Ram skis. I said those are the fast ones. He didn't say nothing else, and we were getting ready to leave, you know? And he said, "take them water skis with you." I said what? He said "yeah, I bought you them water skis, take them now so you won't get cripple on boards... (laughter) So, sure enough, you know? Then I would catch hell trying to borrow my daddy's boat to go skiing you know? But I did, I talked him into it. And I started water skiing.

D: I think we just want to say thank you.

C: Yes guys, this was magnificent, thank you. Future generations I can assure you will appreciate you sharing. And you'll be getting copies of this eventually.

Other: Certainly.

D: Yeah, it's just a matter of time.

Other: I'm not concerned about that.

End.