

1 Lotson Interview Darien, GA 11/24/14

2 Part I

3 JM: So, if you'll just get started by telling me your name and what you do.

4 GL: Uh, My name is Griffin Lotson, I serve on the uh Federal Commission, which is the Gullah
5 Geechee cultural heritage...uh heritage area, which is an act of Congress...in officially...I think
6 it was 2006, so I served as a federal commissioner there. I also serve as a city councilman in the
7 city of Darien, Georgia. I do a lot of non-profit work and things of the nature.

8 JM: Okay, thank you...So just getting started with fishing, and the role of fishing in the Darien
9 community.

10 GL: Yes, yes.

11 JM: Oh umm...If you could speak freely to me about shrimping, crabbing,
12 oyster...oystermen...I know...

13 GL: Okay yeah well, I guess I'll go as they say from the beginning for me...I am a...a part of the
14 baby boomer crowd so I was born in 1954, so 2014...that puts me right at about 60 years old and
15 uh I got involved in the shrimping industry and my knowledge of it, I going to guess at the age
16 of...of a I'll say teenager...umm My mother was involved in it, she was born in 1927. So she
17 was what we call uh, heading shrimp...I was listening to one of the students at Savannah State
18 and they say "beheading" or "de-heading" and I say "Okay, we don't say it that way. We call it
19 'heading' shrimp" and of course you can hear some the Geechee Gullah in my dialect, a little
20 bit...but uh...So we would head shrimp, so basically uh there was a truck that would come by
21 and it'd have a little top over it and if you wanted to work, you'd just stand beside the road.
22 That's all you had to do, the truck knows the community...amazingly then and even now,
23 2014...uh 100% of the persons that head shrimps were African American, even though you can
24 make money and there's a lot of poor people in our county...for whatever strange reason it was
25 predominately uh the person that would head the shrimps and you get paid by the heads and
26 the...and the bucket of the shrimp heads and you learn how to be an artist at it because you
27 would fluff the shrimp's head to where it would stay high. Don't bounce it too much because if
28 it's filled, you get paid and you get paid by the bucket. So we did that up until almost the time I
29 got out of high school, so that's how I got involved with the shrimp fishermen and most of the
30 strikers on the boat were uh... uh Gullah Geechees and at the time we called them African
31 Americans. Now we call them Geechee Gullahs or Gullah Geechees. A good friend of mine
32 Cornelius, um...coined the phrase of the "saltwater Geechees." So uh...and we say that because
33 we're close to the soft water here...saltwater in McIntosh County, Darien, Georgia and you'll
34 speak of the saltwater Geechee you're talking about the African slave descendants from West
35 Africa.

36 So, most of the strikers were African American in my day; close to about a hundred percent. And
37 I was not much of a fishermen, but just a little bit. One of my dreams when I graduated from
38 high school...I had two dreams: to see live wrestling [*sic*], 'cause a cousin of mine used to go
39 and see the wrestling [*sic*], so weird dream, but that was my dream to see the wrestling [*sic*], so I
40 went to Savannah and saw one live match and um...'cause our town doesn't have anything like
41 that. My other was to go out on a shrimp boat. Uh, my father had a phrase and he would say
42 "The Lotson's"...uh "...they're not water. They don't do...they're not from fishermans." We
43 made most of our living...most of the Lotsons, on the land. Uh, different industries and things of
44 that nature. And it stayed true, pretty much. Very few of us made our living...uh from the Lotson
45 clan or the Lotson family on the water, but everyone I knew...my friends, my cousins, my
46 neighbors, everybody went on the water and pretty much made their living. The
47 father...predominantly the male, uh would be the shrimp fisherman. One-hundred percent, far as
48 I know. But the ladies and the boys and younger folks would do this..this heading the shrimps.
49 So we would go to the docks, the boats would come in and they'd put the shrimps on the table
50 and we would head them. And my mother would do it, my sisters would do it, my brothers
51 would do it, I would. So I went out on the shrimp boat in 1973 and so I'm not much of a shrimp
52 fisherman. I always tell a comical joke...is that I went out in 1973, it was gorgeous, it was
53 beautiful, and I got sea sick and I said "Lord, if I ever make it back to the dock, I will never go
54 again." So from '73 to 2014, I've never ever went back out on the shrimp boat. So I said
55 'comically' because we do the blessing of the fleet in our community and it's one of the biggest
56 parades we have. And the blessing of the fleet is basically where we bless the boats, bless the
57 fishermens as they go out; and they choose me every year to have words for the wreath; which
58 basically is the wreath is cast for the loved ones that were lost at sea, and it's a lot of um Gullah
59 Geechees that have lost their lives. We have shrimp fishermens that couldn't even swim, but it
60 was a way to make money, so they would go out on the water and make money and couldn't
61 swim. So it's amazing, uh...and it's...I got one love story, I'll tell you about that one later...
62 'cause I work with one group called the Gullah Geechee Ring Shouters, and one of our
63 individuals have a beautiful story and he tells it to me when we travel, telling people about our
64 culture, about shrimp fishermen...matter of fact hopefully you'll meet him later. We call him
65 Captain Jack, from Gullah Jack, from history in 1820s...I think it was. Gullah Jack...first
66 account where I saw the word 'Gullah' in history. It may be before then, but Gullah Jack was
67 mentioned in history and you can research all of that, so you can research all of that. So we have
68 a Captain Jack, 'cause he's been a shrimp fisherman right at about sixty years, since he was a
69 boy and his father was a shrimp fisherman so it's a lot of history; and hopefully you'll get a
70 chance to talk to some of these individuals that know these waters like the back of their hand. I
71 don't know the waters, but I've lived with it all my life...knowing about the shrimp
72 fishermens...the good, the bad, and the ugly of shrimp fishermens. And I'm glad I'm able to
73 know that history and now working with a group like you the uh African American Fishermens
74 Oral History Project...uh that's fantastic, because I'm like "wow, there's a rich history and no
75 one is telling that story and it's dying out." It's dying out...fast.

76 JM: May I ask a question about the blessing of the fleet? Now when you say it's a tradition in the
77 community, is that the Darien community or the Gullah Geechee community?

78 GL: Uh, basically it's a combination of both, uh but it started out, the blessing of the fleet...uh I
79 think through the chamber of commerce or the city of ...of that area many years ago. Uh and it's
80 been carried on for years and years and years and then it grew into the largest uh festival we have
81 in our area. Matter of fact our city is about two, three-thousand people, but it bring about thirty
82 thousand people to our little city, our little county. The county is about fourteen, fifteen-
83 thousand. So people come from everywhere. My brother lives up in Washington, DC, Maryland
84 area and they'll take a trip just to come back to the blessing of the fleet. We've found that a lot of
85 people do that for whatever reason. They would love just to see the festification [*sic*]...uh festive
86 occasion, I should say. Occasion of the shrimp fishermen and the parade and the boats...parades
87 and uh so it's a great thing.

88 JM: And when is that usually held?

89 GL: Uh, that's usually in April and they have it with the tide because if they parade the boats and
90 it's blessed...and traditionally at first it was blessed by the Catholics and then now...I was the
91 first Gullah Geechee to have the honors to bless the boats. What year that was I can't
92 remember...probably in the eighties. And then after that, we opened the way that just about all
93 the churches now could do it. They kept it pretty strict, it wasn't like you know they would run
94 you away, it was just a tradition and in the tradition they would just...uh the Catholic uh uh
95 would bless the boats and uh certain religious groups would be the ones that march up. And then
96 we got involved in it...when I say we...uh, myself getting involved in it. African Americans, it
97 wasn't that many involved in it and then we opened the door to others, and now I don't even do
98 it anymore because...I've done it enough. Let others get that experience of blessing the boats, so
99 it's opened up to just about any religious group now.

100 JM: Okay. Um, what are your insights as far as the demographics? Like how many African
101 American shrimpers are there that you know of currently versus in the past?

102 GL: Uh. In the past, because everyone I knew in my community shrimp fished pretty much,
103 almost everyone, so you knew everybody that shrimp fished pretty much in McIntosh county and
104 what we did as young boys in the older days...we would go from dock to dock and try to make
105 money heading shrimp, so this dock would have where you can work five, six, seven hours.
106 Wow, we would go there just to make that money heading shrimp, because shrimp was super
107 abundant in the day. Sixties, Seventies...I mean you could work until eleven o'clock at night...I
108 mean start in the afternoon, four, five o'clock and just work through the night heading shrimp.
109 So it was a social gathering, and also you can make money. So it was fun...parents would let you
110 out the house, you know if you were young and you wouldn't have to struggle trying to make it
111 back home because the dock manager would have a truck to come by and pick you up and the
112 truck would take you back home. And uh so most of the strikers were African American as I

113 said, if not all and then of course just like any job you would learn everything there is on the
114 boat. So then some of those strikers that started out...uh begin to be fishermens and I think that's
115 gon' start in the Fifties. I was a very young fella then, but I want to say in the Fifties, and in the
116 Sixties, some of those fellas I knew that's maybe ten years older than I am, fifteen, twenty...their
117 parents...I remember Bing, we called him Evans, they call him Bing. What his real name is, I
118 don't know, because we have a lot of basket names and uh nicknames. Most people don't know
119 Clarence Thomas is a part of the fishing industry and his nickname, most people would not
120 believe and I would not recommend anybody saying it besides his friends and family...his
121 nickname is "Boy", or basket name...believe it or not, "Boy". And I can relate because in my
122 community we all head shrimp together and uh Johnny Cuspard had a son in there and his name
123 was Johnny and we never called him "Johnny", we would always call him "Boy." So he's uh
124 older than I am, so if I see him now, I say "How you doing, Boy!" To him would be okay
125 because we are friends, we grew up together. But not even I would call Clarence Thomas, "Boy,"
126 but that's his nickname in Pin Point, believe it or not, with his friends...most people don't know
127 that, but he's Gullah Geechee of course. And uh they just dedicated a uh...a oyster plant and if
128 you go online and you see the Pin Point historical marker and you see Clarence Thomas, look to
129 his right or left you're going to see Griffin Lotson...so I made it my business to get close to
130 Supreme Court Justice Clarence Thomas. But he is a very nice gentleman, especially if you come
131 from the angle of what you're talking about and if you say that you are Geechee, so that was my
132 way into getting him to lower his guards with secret service standing there, I let him know that I
133 was Geechee too and the world changed...he uh he was not Supreme Court Justice anymore, he
134 was just a friend. So he is very rooted in his own culture now. But he was like myself, being a
135 Gullah Geechee when you were...he's about five years older than me...we did not own up to it
136 when we were younger because it was something that they taught you not to be proud of, so as
137 we matured now we are all proud of our culture. So it's a strange phenomenon, but that's the
138 way it was.

139 JM: Yeah, can you speak a little bit more on that in terms of identity as Gullah Geechee versus
140 being an African American fishing community? Uh, just that sense of identity, um in terms of the
141 fisheries.

142 GL: Yeah, in the fisheries in the...back in the day and even now, but it's a little bit easier
143 now...people are beginning to identify themselves as Gullah Geechees, wher back then, and I'm
144 talking one-hundred percent. No one. If you were recognized as a Geechee, it was more of a fun,
145 joke thing and the words I always tell uh new media and people like you uh, I always say it
146 because I want to stay true to history...and they would say "Boy, you're too Geechee!" and they
147 would say in the Geechee accent like you're from the islands... "*mon' ya know.*" And the say
148 "Boy, you're too Geechee!" and what they meant by that is the way I act, they way I talk, and it
149 was not cool or not a good way to get ahead in society...um you have to lose that accent, you
150 cannot do the ways of the Gullah Geechee, because you could not get the better jobs; so then you
151 have to learn how to speak proper if you most possibly can and change your dialect a little, and

152 uh, so we spent a lot of time trying not to speak Geechee or Gullah, even if now and at my age I
153 would say “*I’ma*. I am going to,” and most people don’t know what I mean by that. I heard
154 myself say the Geechee word “*I’ma*,” which mean “I am.” But I would say “*I’ma*” and very
155 quickly I would say, “I’m not supposed to say that. I’m supposed to say, ‘I am.’ ” And that’s
156 done in less than a second, because I know that’s what they would say not proper grammar and
157 I’m supposed to lose it, but it’s in me so it comes out so...and a lot of Geechees do that, a lot of
158 Gullahs do that, even today no matter what jobs they’re on. Clarence Thomas learned the art of
159 not speaking, and he will tell you he just learned not to speak. He would listen, he would listen,
160 because when he talk he was too afraid his dialect would come out so strong. Now, of course of
161 where he’s at he pretty much learned, like I have to learn a different language, the proper English
162 grammar; which I have never learned it yet. Ah so, he had to learn that, but he also when he’s
163 with his buddies, pals, and friends in Pin Point he can go back, you know. He can go back to it
164 very quickly and I found that out with a lot of my Geechee and Gullah friends, they can go back
165 when we are amongst ourselves, but when we are in a different crowd we quickly (snap), just
166 like any language (snap) you snap back you know? And uh you try to talk proper. So that would
167 be the difference, back then you were just known as African Americans or Black, never
168 mentioned as a Gullah or Geechee. Zero. Now we’re scratching the surface where some will
169 recognize themselves as Gullah Geechee, still not prominent in any big way.

170 JM: Right. Do you have any idea as far as where that chan...that shift is coming from?

171 GL: Uh, yes. To me it’s a little easy, because I would say the last almost twenty years of my life,
172 it goes back further but... uh back then when I moved from a Gullah Geechee corridor area and
173 lived in Washington, D.C. I spent a lot of my time trying to talk like the people in Washington. A
174 lot of my time trying to lose uh my heritage uh to get a better job, uh to meet certain individuals
175 and things of that nature. I wasn’t very successful with it a lot because most of the people would
176 say, “Well, where are you from?” and I just knew I’d sounded like a New Yorker, but they can
177 always...like you can easily pick it up; I can’t because it’s just in me and uh so, I would say the
178 change started some, in a small way...in the Nineties and the by the time you hit two-thousand it
179 bumped up pretty fast a little bit because of some historical information uh for our community,
180 *The Language You Cry In* out of Harris Neck and the Gullah Geechee connection in West Africa,
181 Sierra Leone, and places of that, that area. That bumped up, even though Lorenzo Dow Turner
182 did a book on it uh...[inaudible] uh, historical, historical uh authors and people that read that part
183 or love history, they knew about it but the bulk of us didn’t know and didn’t care about that
184 Gullah Geechee stuff. And the of course I think the big, big one that pushed us forward was the
185 congressional act. I think that took us to the top and then the real big one after that, that the
186 Gullah Geechee people are pushing is the fact that Michelle Obama, after uh she became first
187 lady, people did more research as they do to find out who you really are. They found out, “Wow,
188 she’s of Gullah decent.” And out of um, I tell people, out of eight, nine-million people in the
189 state of Georgia um I selected to be on the Presidential float, the Gullah Geechee Cultural
190 Heritage Corridor float. Nine-million, I got on it mainly because I was on the federal commission

191 and who would want to pass up that opportunity, and as I tell people we just hoped that we
192 would have gotten in the parade and in the back, anywhere. Our application get accepted and
193 thousands were rejected. To our surprise we were put in tier one uh... Chicago, where Barack is
194 from that area and Hawaii...no, yeah Hawaii and Michelle from the Chicago are where they live.
195 We were put up in tier one with those individuals and trust me it was nothing we thought we
196 would have ever accomplished, but because of Michelle's heritage, it bumped us up there. And
197 so I think that's when it really beginning to take off, but as I tell people, those of us on the inside
198 of the Gullah Geechee...um it appears that a lot of people know but I think we might be at two-
199 percentage of America's population, you could stretch it to five-percent that know about Gullah
200 Geechees. At large most people don't know, very little to nothing about it and some will say,
201 "I've heard it. I've read it somewhere." So, but to us it's like it's millions and it might be within
202 the culture now, I'm going to take an easy guess, I'm going to say three-million counting
203 everybody that head about it and read about it, because in Georgia there's a lot of articles out
204 now. CNN have done reports on it and um matter of fact, my little group that I manage, the
205 Geechee Gullah Ring Shouters was in New York Times, simply because we had the title
206 Geechee Gullah Ring Shouters, someone mentioned some things about us and we made it into
207 that. Al Jazeera network. Simply because of the name, and that's why we named ourselves that
208 because we knew it would catch on fire.

209 JM: Right. Right. How does that translate into the fishing industry, do you think more people
210 recognizing that will maybe push some people back to that fishing industry as a profession,
211 rather than trying to disconnect from maybe fishing being a Gullah Geechee profession?

212 GL: Okay, I think it's bringing it together, because as I said, back in the day no one recognized
213 themselves as Gullah Geechee and when you ever heard it, it wasn't in a positive way. Now,
214 people are beginning to say, "Yeah, you know, yeah, I'm a Geechee." Which to me, I can smile,
215 because I'm one of the guys that's been in the trenches in it for a couple of decades now. And to
216 even smile when I hear people saying, "Yeah, I think my grandmother was a Geechee." To me
217 that's huge 'cause back in the day, you would, No... you wouldn't let anybody know your
218 grandmother was a Geechee. Now, the pride is moving in. They don't even know their parents
219 are...were Gullah or Geechee, but the fact that they think they are is almost like the fad of the
220 days of old, you were happy to be one-ninth Cherokee. You know the Indian thing, where
221 everybody was like, "Yes, I got some Indian blood." Very big back in the day, and even so, more
222 so now. So, but yeah I think it comes together. I talked with a couple of fishermen, I mentioned
223 to one the other day, I said, "Well yeah, I have a university..." and he said, "Well, let them
224 know." And these guys been fishing since I was a boy and they're older than I am and they're
225 still in the industry, because they love it and I think that's all they know.

226 JM: Right. So, would fishing be a profession characteristic of the culture? What does fishing
227 mean to you?

228 GL: It's definitely a part of it. Most people made their living. It provided for their families. They
229 bought their homes, uh this is what they did and I think of the Evans boys, as I called them, they
230 encouraged me to get a nice house, because it wasn't too many African Americans or Gullah
231 Geechees that had very nice houses. The downside, the shrimp fishermen made great money
232 compared to the guys on the land, unfortunately... it appears with... I'm going to say seventy-
233 percent, could be eighty, but seventy-percent of them, they didn't do very much with the money.
234 They would make good money. Let's just say the guy on the land made back in the day three-
235 hundred dollars a week, which would have been very good money...uh, they may make nine-
236 hundred or a thousand, but they also wouldn't do the right thing with the money. You know, they
237 didn't buy beautiful homes, of course everybody would get a nice car. And uh I didn't see a lot
238 of them doing that, I seen a few do that, like I said the Evans. And I said, "Wow, they got a nice
239 house, they did the right thing with their money."

240 JM: Now this would be in the Seventies?

241 GL: Yeah, that would be the Seventies. Uh like I said almost everybody was a shrimp fisherman
242 back then.

243 JM: Right. Were they boat owners, or were they just fishermen?

244 GL: Mostly they were strikers, and then uh Eighties uh...even back in the Seventies, a few of the
245 individuals would have their boats, but most of them would work for the uh...we called them
246 "buckras" or Whites. They would own the boat, and the would hire the Blacks to strike and then
247 they would hire the Blacks to run, because they finally learned how to do everything, but they
248 couldn't afford to purchase, and banks would not loan. You know you got to deal, you got to deal
249 with the Seventies, they were trying to keep the Black uh behind, and in saying that, trying to
250 keep them behind that's uh, you couldn't get loans.

251 Part II

252 GL: Out of the shrimp fishermens that are out there, which is nowhere near as much as it's
253 heyday, um they either have owned or own their boat. And then when the shrimping industry
254 took a nose drive...a nose dive as it did with the market of housing um... it was rough on shrimp
255 fishermens. You would want to go to the bank and it was like Dracula, you know you could not
256 get a loan. No! ut a lot of these men had put their homes up and everything because this is their
257 only livelihood and I've seen some sad stories, lost their boat, they lost everything and the banks
258 just won't give them any money because they became a high risk and this is when the African
259 Americans...and of course during the Seventies uh segregation and things of that nature kicked
260 in, so it was difficult for the African Americans to maybe get the big loans to get ahead of the
261 other guys that were White, that were making all the big money. You just stay as a striker, but
262 they were able to break through that, um to be able to get money to buy their own boats. Buy
263 secondhand boats of course and then move your way up to maybe getting a new boat. I don't

264 know of too many that boat a new boat, but I'm sure when you get with the shrimp fishermens,
265 they can tell you all those guys that did buy a new boat.

266 JM: Right. So, in terms of technology, was it only shrimping, the shrimp boats or were there
267 other ways that were passed down in terms of, you know, cast netting? Is there the history...?

268 GL: Yeah, and I did some cast nestings...cast netting to catch shrimps and of course go out and
269 get the crabs right off the banks. Uh, things of that nature and you can go out and pick the
270 oysters. My sister herself, talk about, "I'm 'gon go pick some oysters. I'm not supposed to, but if
271 they don't catch me..." you know, she said that just this week and uh so, everyone knew how
272 cast net pretty much. Most of the guys, uh learned how to cast net and go out into the rivers and
273 as...as Clarence Thomas even said, "Catch a mess of shrimp," which is a terminology for a good
274 meal. So it's not like a box of shrimp, we would call it a "mess of shrimp." I was surprised he
275 knew that word himself, but like I said, he's a real Geechee. So yeah, we all knew that part of
276 shrimp fishing and of course the guys on the boat, again uh moved along with the modern
277 technology, being able to navigate through the waters. The captains knew it so they had to learn,
278 'cause you know, the boss didn't want to work hard so he had to teach the strikers. They became
279 like family. Even if you go back to the slavery days, you know, some people seem to think that
280 the slave masters beat them all day long everyday, uh you couldn't do that with all the slaves
281 because them you've pretty much killed them and they can't work, but they would set examples
282 of course so with the slave masters back in the day then and then moving forward, not slave
283 masters, but the boat owners built a friendship. And of course trained them how to do everything,
284 because of course there's weeks that the boss man needs to be off of work, do things with family
285 and the strikers would be glad to uh you know captain the boat, and uh make money, More
286 money, so they learn it, learned it all, all of the new equipment and the modern technology that
287 followed it too. As I said myself, I don't know how to navigate the waters, but some of the other
288 shrimp fishermen that you're probably going to talk to; they know it like the back of their hands
289 and uh yeah I talk with them like, "Wow, how do you guys do that?" But they know how to do it,
290 they've learned it without...even if the equipment go bad, they know how to go through the
291 sounds, low tide, no ti...high tide, buoys, different areas to stay away from, uh I am not the one
292 to talk to about that, 'cause I don't know that part.

293 JM: Yeah, but in general it was just shrimp and oysters or were there other species or...?

294 GL: You had shrimp, oysters, fish. Shrimps were the major part, and of course the strikers and
295 the captains would allow them to uh give fish away...uh some...to family members. You know
296 they really look out for if you did some work on the car or you know someone, somebody say
297 "Well, when you going fishing?"..."Well, I'll, I'll, I'll bring you a mess of shrimp. I'll see if I
298 can get you some fish." So it was pretty liberal that families would receive uh fish and shrimp, I
299 mean, mostly fish, crabs, and when they can slip you some shrimps, they would slip you some
300 shrimps. And what I mean slip you some, maybe take a little bit, maybe they not have supposed
301 to have taken it, and I'm sure every captain knew that. Uh and that was allowed to do, but the

302 main money in my day and I'm talking the late Sixties and Seventies. I stopped in the Seventies
303 and it went on through the Eighties and then it took a nose dive downward, uh was the shrimps.
304 And now there are other things that they catch and when the shrimps started going way way
305 down the horseshoe crabs, I remember that was kind of big at one time; and of course they call it
306 the jellyfish or jellyballing now.

307 JM: Can you tell me a little bit about that?

308 GL: That's uh....yeah I can give you a little...again...uh African Americans are jellyballing. I'm
309 going to use this new term, they call it "jellyballing." But jelly uh... 'cause they look something
310 like a ball once they...you know. We know it's almost nothing, but it's such a delicacy in uh...in
311 uh...Asian countries I guess I should see that they use it like we use caviar. You know, fish egg
312 is caviar, fish eggs! And uh, so and it's expensive so the jellyballing for another coutry is very
313 expensive and it's a lot over here and so now it has become a big boom. You get this little
314 nothing, almost that floats and when it dries up, it's really nothing, but they use that to put on
315 salads and various other things and it costs a gazillion dollars to get that special. And I think it's
316 also proven as a medical usage in a major way, don't ask me the exact medicine. I do a lot of the
317 Gullah Geechee herbs, and I just learned about the jellyballing, the jellyfish is major for healing
318 of the body and uh so maybe there's a niche market for that too, that they use it as an herbal
319 medicine.

320 JM: So are the African American fishermen going into that using the same technology as
321 shrimping?

322 GL: Uh, they are using it to make it for money. In the past, even when I went out on the boats
323 and get on the boats, when they come into the dock, they have the last, what we call drag. Which
324 they drag and they pull the nets up and when they come in everything is still on there and they're
325 still separating, throwing overboard, scraping, getting rid of. Jellyfish, they would throw away
326 back then because there was no money in it. Throw it overboard! Horseshoe. Throw it
327 overboard! And smaller shrimps, throw it back overboard! So a lot of things they threw back
328 overboard, even the crabs and stuff because the big bucks was in the shrimps. So you didn't have
329 time waiting over here to make a few dollars, you go for the bigger bucks as you can for the little
330 bit of time that you're out there on the water, you want to get as many boxes as you can, so the
331 rest of that just went back. They could have made money, more money, but this is top dollar. So
332 now jellyfish is major, shrimping is not as much...nowhere near as it used to be so, hey they're
333 going to catch those uh jellyfish.

334 JM: Jellyball.

335 GL: Yes. Yes. Yes. Yes.

336 JM: And I was reading, there's a processor here in Darien?

337 GL: Yes it is. Yes it is.

338 JM: Is that, you know, economically the direction the Gullah Geechee fishermen are going into?

339 GL: Uh some of them are in it, I know several of them that uh that's what they do.

340 JM: Only? Or in addition to shrimp?

341 GL: In addition.

342 JM: Okay.

343 GL: Uh but there are specific boats that go out there and whatever nets, special nets there is to
344 catch it, that's what they do because that's where the money...the money is big and they know
345 how to catch those types of fishery. But yeah it is major, yeah because money in it now, and it's
346 huge, huge money in it.