NATIVE AMERICAN INDIANS ON THE EASTERN SHORE
Interview with Donnie Barrett by Michael Titford
6/15/2013

FMH-A0001- Transcript

Testing, testing, give a long lead time, stop. Michael, talking to Donnie. All right, we're recording. I made some notes. The White House would call them talking points, but you can just go off when you want.

And as I mentioned, I kind of wanted to talk to you about the different sections of Fairhope history and when you read a history book because of the nature of history you know sometimes it includes the southeast United States or all of Alabama or all the Gulf Coast and you have such a lot of knowledge just about this part of the Gulf Coast I thought I wanted to talk to you one-on-one and write down some notes and document it and give you a copy.

This is a picture of only a few days ago when And Lottie and I were at an archaeological dig. And there we are sifting in a Mississippian period Indian mound with a South Alabama archaeologist. And where was that at? This is down at Orange Beach in Gulf Shores. And what was delightful about it, we didn't find too much, but we spent the day with about twelve professional archaeologists and just chatted about what was going on. And because I've known them for years and years, we had lots of really good conversations.

And I had an interest in Indians all the time I was growing up. And the lady who started this museum first took us as little boys, I say I was 9 or 10, and she took us on the beach and we would run up and down the beach like wild kids and when we got back to the car she would have a bullet and a button and an arrowhead. And we'd say, "Where did you get that?" "I just picked it up on the beach here." So she taught us to walk around and look down.

And so she got me real interested in Indians when I was a little boy. Then I had the opportunity to go off and study it in college. Then I reinforced what I knew about that by teaching it in school. And now I run a museum where I have to explain the nuts and bolts and pieces of it daily, just about daily.

Dr. Wasselkoff talks about the three stages of Indian, American Indian, being in this country. the Paleo which is a real early group where the coast was like 200 miles south and then he talks about the Woodland period and then he talks about the most recent, the Creek and Chocotore. Mississippi and a different story.

So the remains that you have up and down this part of the Eastern Shore are they?

You don't find much Paleolithic stuff. You're going to find that out in the middle of the bay, in the middle of the bay 30 feet under the mud. That's where the Mobile River used to be and it would empty way out into the Gulf where the mouth of the Mobile River used to be.

This is like 200 miles. Yeah, it's way out there. And I read somewhere years ago in an article or somewhere that they've even identified sites under the water in the Gulf of Mexico that may have been Indian sites.

Well, just in the past few months, divers have said, "Y'all got to go out there and see this." Some of the past hurricanes had just uncovered all these stumps, all these cypress stumps there, and they said, "Oh yeah, that was just 40,000 years ago when the Indians were here."

And that's when the Paleolithic Indians here, that was the forest that they hunted in. So you don't find that. And then we had archaic Indians here. You have little vestiges of archaic Indian stuff here. Archaic would be like woodlands?

No, that's like 3,000 years BC. Archaic is after Paleolithic. Okay. You'll have Archaic is the old ones. Archaics, they didn't farm. They were still hunter -gatherers. Okay. They didn't make much pottery, but they had a good presence here on the Eastern Shore.

You'll find some pretty substantial archaic deposits in the north part of the bay, around D'Olive Creek and around the rivers and then you find little remnants of them down around like the Fort Morgan Peninsula.

So clear up in my mind the archaic come after the Paleolithic? Yeah, Paleolithic up till about 3000 BC and here came the archaic up to the time of Christ and then came the woodland up till about 700 AD.

So you've kind of got in four, you've got like four, four, yeah, all right. He could have put the Paleos and the Archaics together because they didn't have a whole lot to differentiate. These are all the same Indians. They're all the same people.

And these are the ones that gave rise to each other, but they divide these in parts by their customs, what customs they did.

Apparently these Indians migrated around a lot, so you hear about one lot of Indians moving around, moving off, and another group moving in.

That would be more, in the historic period, they definitely did that because of political and social and substantial. So the archaic sites or items you found, like the D'Olive Creek, what are they?

You find their shell middens, you find their pottery. Their pottery is like a temper-fibered, simple pottery, but what's really identifiable is their projection points. Their projection points of a particular style.

Okay. And what other Indian sites are there up and down here? Like you mentioned shell middens up there, and there's shell middens on Dauphin Island, which I'm not really interested in. And then are there any more up and down?

There were Sheldmiddens all around the bay. When the Spanish came here in the 1500s, they described 16 hamlets, that means 16 towns around the bay. And these are Mississippian Indians, and they left Sheldmidden. Down there across the Fairhope Beach, there were Sheldmidden all up down the Fairhope Beach. But these have been eroded away. So where they're not now is only because they're gone, because they were at one time.

And I think some people even use them for a source of lime for building as well. When I was little, they would back trucks up to them, and they paved your parking lot with it.

The First Baptist Church in the end of the '50s was paved with shell, and it was —the shell was full of Indian pottery. Oh, we thought it was great. We thought it was great, but didn't realize they were actually destroying an archalogical icle when they did that.

Yeah, sure, sure, sure. And you hear about that, the Indians always tend to have their campsites like close to rivers, so you mentioned the olive, and that's close to that. You almost always found Indians next to water. It was their source of food and it was their source of transportation.

So most of the Indians that we know about that lived here, were they hunter-gatherers or were they the very early farmers?

The archaic Indians were more hunter-gatherers and they were a little bit more limited in number, but then you got to be the – they're what you call opportunists. They would eat whatever they ate, they would find whatever they were found. They would eat fish when they found it, they would hunt game when they found it, they would eat berries or any plants they found when they found them. Whereas the Mississippians, and they denote them more about, they became agriculturalists.

They became more Cecil. They didn't move from place to place. They stayed in their towns. They built up their towns. They built up their mounds. They're the ones that built the truncated, the flat-topped mounds. Okay, yeah. And a lot of mound systems. And then they're the ones, because of their sheer numbers, they're the ones who left the large amount of shell deposits and shell middens all around the Mobile Bay.

Now, you hear about, of course, Bottle Creek, but someone said there's also like a mound or something near the access road leading down to the causeway. Is that right? Do you know about that?

When you get up to that basin, you can walk out in the woods there and come across what's called a woodland period round sand burial mound. They're all over. They start in Spanish fort and they just dot the landscape up there, But if you go right north of Babonet Basin, anywhere in the woods, you're going to run across one. And they're just standing there just pristine and perfect.

Some of them, you know, people have dug into them. But most of them haven't. They're just in perfect shape.

So it must have been a lot of Indian activity around here.

There was a lot of Indian activity because of the amount of freshwater coming in, saltwater, just the mere surface area of beach, you know, access areas.

And the early Spanish said that the Indians did a lot of fishing and they had weirs and traps and a lot of fish. Yeah. They did all the fish and they were, you know, the shellfish.

They were big on shellfish. A lot of rangia clams. We had what's called a freshwater clam this year called the rangia. They're just about nonexistent in our area now, but that was one of their main subsistence foods.

Sure. What sort of tools have they found here on the eastern shore? What kind of what? Tools or? Tools. Right. Scrapers.

Just a number of tools. have those stones just a couple days ago Frank Leroy was telling me about this stone hoe that he found when he was digging something in his yard and I've seen several that people brought here. Most of the tools were made with lighter materials that don't exist anymore with wood and leather but then some of the heavier stones they do such as grinding stones. It's like a mortar and pestle, you'll find both parts of that.

You find rocks here a lot, you find a lot of river rocks here, Indians thought a lot of them. Other people that study lithics, the study of stone, will tell you that Indians saw it as being an ice that wouldn't melt and they just really thought a lot of it. We don't have indigenous stone in our area, yet you will find, I've got several stones downstairs that we found on the beach, they're like round river-worn granite that was carried for a long, long way before it got here and that The Indian state lithics professor told me that they would keep, that a stone like that would stay in the Indian family for 200 years. That it would go from generation to generation to generation and it would be one of their prized possessions. Used over and over again. Used over and over.

And amongst the Indian artifacts here, have you found anything that kind of definitely comes from out of state? So you hear about at Moundville they found items that were traded like from Mexico or somewhere. Have you found anything like that up and down here?

I can't say that we have. most of the stone would come from out of state that's the kind of stuff I'm seeing here. We have a coastal chert that runs through about the middle of Alabama and coastal church you'll find that most of our arrowheads here are made of coastal church so they really came from within the state but you'll find coastal church down in Florida and you can find that stuff here.

There was a, I didn't see it, a man told me he found a jade knife digging in a mound up I didn't see that. He described it as clearly being jade. People have collected those. They're glass-looking, what's that stuff? Pyrite? No, what's that stuff? Obsidian? Obsidian.

People are finding obsidian points here. About two weeks ago, someone brought in an obsidian point and said, "You've..." Yeah, I said, "It came from here." She said, "Somebody here had sold it to an antique shop." She bought an antique shop for just about nothing in the '50s. And she said she wanted to know if she thought it was real."

That would have had to have come from ever such a long way away. Oh, really, really a long way away. Oh, a long way. Yeah. Okay. And um...

I think influences, you know, the, the, like in those effigy hits, we see influences that looks, Aztec and Mayan, influences of hairdress and all that you see that are in other indigenous people. Sure, sure. Non -indigenous people.

Sure, sure, sure. And how about like trade beads from the later Indians? Yeah, there's a whole bunch of trade beads. There's a, you find lots of them. As soon as the Europeans started running the Indians, they gave them their beads, but that's not what you find.

What you find is what they came back and said, hey, boy, they really care a lot about beads. And so they're manufacturing beads just for the trade industry. And it's a little more than a blue glass pipe sawed off in little sections, and then they'll just touch it through the wheel to make some flat prisms on it. And those are trade beads, and there's lots of them.

And they found those? No, you'll find those on any beach, anywhere in our area. Now, I know a long time ago they found like an iron lance up in North Baldwin County.

Yeah, you know, remnants of the first Spanish occupation, they have found little bits and pieces, rusted out helmets, little trinkets of that. There was a, they found a burial that was, where was that at? I don't remember, but they said, oh, this is obviously what was lost with Cortez. Not Cortes, De Soto.

They found De Soto's, you know, his priest and I were killed in the battle at Malvilla, and they found a priest set and the communion cups and the little thing you turn over and has a cross on top of it to set up a little camp communion thing.

They found that in an Indian burial up in North Alabama, and so they said, oh, yeah, this is obviously, it wasn't North Alabama, it's a little bit closer down here, and it's obviously, you know, left over from the battle at Malvilla,

Sure, sure. Now what sort of pottery from the Indian period have they found up and down hill? How old? Yeah, we have three main periods of pottery.

On the Mobile Bay you can find the archaic pottery. At the end of the archaic period they started making pinch pots or moss grout or fiber tempered, they'll call it, pottery. And that was the first bits of pottery. It a small pot that was good to eat out of. And if you cook something and put it, that's what you would just eat with your fingers out of.

Later they started making baskets, lining the inside of the basket and then burning the basket away. And you'll find the pottery with the imprints of the basket on the outside.

That's one of the first ways they started making pottery. So make the basket out of a wicker or something and then put pottery on the inside and then burn it out and it leaves a nice smooth inside and then the impression of the pot on the outside.

You find shards of that line. That would be like woodland period? That would be early woodland, late archaic. Because in the woodland period they have a dub for it called Weedon Island. Weedon Island is the style of pottery. They got real sophisticated during the woodland period and you find their pottery. We generally call it sand tempered are sand grouted and it's almost always paddle stamped.

There's different types of paddle stamps that they would make. I just brought one to work with me today. It was on my back sitting and I thought this is so pretty I want to take it to work.

If you feel that you feel the sand in it. Feel the sand in it? So you call that a sand tempered and they would do these step and repeat patterns. That's that is more of a that's a drawn on so you would have this band around the bowl around this with that bowl would be that big around. And but then it would probably be paddle stamped all down here. And the paddle stamp almost looks like a paper towel print and it just made the pot stronger and they thought these really tight little things, you know, increase the surface area so it made the pot stronger.

So, um, isn't that pretty? Yeah, it is. I just really admire that. So they would have, where would this clay have come from? From locally? From?

Oh yeah, yeah. This is, because it's black, it's probably called a nuvial clay. A nuvial clay is a clay that will wash out of a bank and then collect somewhere else because of tidal differences.

It will let sediment settle after it's been like washed from upstate or upriver or just on top of the bay and then down the bottom of the bay you get a nuvial bed. It's pretty good clay but it almost always has a lot of organic material in it and it fires black and that's probably a nuvial clay there. And you see it then on the outside they will have a better quality clay.

So they probably made this out of new blue clay put this better quality clay which looks more like our local buff colored clay and they put that on the outside of it because it would just be a higher quality.

Then all of a sudden you'll find these sometimes funerary where they would like slip it with a red to put like a red ochre on the outside. You'll find those kind of pieces on the beach here too.

So they would have made the clay pop and fired it in a, they made them on keel ends? They made them so thin that they could only be, and potters have told me, they could only let the top of it, the bottom of it dry while they kept something wet on the top of it.

To let it dry as they were building up, that's the only way those pots would work because if you put a wet clay pot that big, it would collapse under some weight.

So they said they were real good about making it. They were very good about that. And as they came up, they would stamp that pattern on it.

They put their hands inside of it and stamp that pattern on it to make that. And all this without a wheel. Oh yeah, without a wheel.

You know, it's coal pots. You know, they come and they add it on. It's coals that went around and then smash them flat. And that's almost thick compared to a lot of pottery they made.

It's just uncanny how they made big bowls of very, very thin pottery. And see, that's woodland period. That's woodland. Wow. That's something else.

Now how about the more recent Indians like the Corrie for the Choctaw and the same story? Yeah, right. Not so much the same story. Our--we talked about Mississippians. The Mississippians wanted to put the shell in their pottery. Mississippian pottery, I don't have any at hand, has got little broken up pieces of shell in it. Almost all of their pottery has little broken up pieces of shell in it.

And what they did actually was they burned the shell and then it grounds to a powder real easily. And then they put that shell powder in their clay and it put little like speckles in it. Now it's called shell ground or shell tempered and that's Mississippian.

Almost every piece that you pick up on this bay is going to be shell tempered. Almost every piece that you pick up in the bay by far is Mississippian.

Okay, so Mississippian is like part of woodland, is it? Yeah, the Woodland people, they started denoting them as Mississippians because they didn't move around very much. They started agriculture, and then they started stratigraphy society where they had workers, they had artisans, they had farmers, they had chieftains, they had royalty, they had priests. They had levels of society, and one level of society would feed and work with another. So that's when they denoted them as Mississippians.

That's when they were so successful. They were the ones that brought in the til centi, they called it, corn, maize. We said they called it maize, but they called it til centi. And they're the ones that started growing the corn, which means you have to stay there all year long and protect it from varmits, and then pick it, and then keep the seed and plant it again. And so they started the farming. They started towns that didn't move around. And because that was so successful, then that's why we had thousands of Indians around Mobile Bay. And they're the ones who made all this pottery, and they're the ones that you'll find just you'll find a little woodland stuff here, and a little woodland stuff here, and a little woodland stuff there, and you'll find just an archaic item here, an archaic item here, But the whole area is covered with Mississippi.

What was the purpose of the shell in there? They thought it made it stronger. Okay. It's just like putting an aggregate in concrete.

Sure. All right. Yeah. Just like putting pebbles in concrete. Sure. And also you hear about each group of Indians had like its own design on pottery.

Anthropologists, I'm not that good at it, can look at these designs and tell where they came from. When we were digging in that site the other day, they found some pottery like this that like it had been brushed with a paintbrush in every which direction.

They said creek, that's creek pottery. And I've known that other archaeologists talked about a certain design that creeks would do. And I don't really know if I just found a little part with a couple lines on it, I wouldn't know if that was that design or not. But they said that creeks have their own style. The creeks, you know, the creeks are historic here. That means they grew up in association with white people. And they grew up with, are you going to herd cattle? are you gonna hunt deer? It's more efficient to herd cattle. So the white man ways of winning over.

They started wearing pants, they started wearing white man's clothes, they started eating with nice forks and spoons, they started depending on that trade. Drinking alcohol. Drinking alcohol, getting the alcohol and and taking the things that the white man wanted like their shell beads and like their hides, particularly hides, things that the Indians were taking, a lot of herbs, that's where tobacco came in, that's where peas came in, all that, you're taking that and going down to the trading post and trading it for their items, particularly anything metal. Anything metal. They loved metal.

The figures that you show outside in your pottery display, they were found like on the beach out of the fair, is that right?

eah. And they would have been from which period then? You talking about those effigies? Effigies, yeah. The effigies, if you look you'll see little white speckles in there. Oh, so Mississippi. All right, all right. And that was their style, and that was probably a ceremonial-type bowl. It probably meant something to them. We think those were probably broken when they went into the pile. But, see, during the Whitlam period, it was all subsistence. They were making a pot to hold food, to gather food with.

Whereas Mississippians have, like we do, you know, you have nice stuff that just sits on a shelf at home. You have different kinds of stuff. Well, that came along with them Mississippians, having kind of nice stuff, this is special, use this on special occasions and all, and that's where these little empty bowls may come in.

We don't know, though, I'm just speculating that, but actually I'm repeating what a college professor told me. All right.

Okay. And then the most recent group of Indians, they were part of that, Muscogee or?

Yeah, during the last part of the historic period, they were moving people around. You had Appalachee, and Muscogee is the word for creeks. And we had like the Appalachees. The Appalachees were being run out of one area because of the British, and they got here because the French were going to take care of them, 1763.

And some of them converted to Christianity. Oh yeah, yeah. Oh, sure they were. That's the intermingling and intermarrying like crazy. So that's just intermingling of cultures.

And so that happened a lot. I just segued right off into like when Fort Mims happened. Dr. Wazelkopf's book just has such great insights to it because he talked about what's really going on in society again. Indians started fighting amongst themselves, and it started the Greek War, and the actual impetus of that was the, what do they call them?

I forgot my word. the half whites, half blots. - Kind of half-breeds, yeah. - Yeah, there's a word for it. Oh, I should forget that word, but I've forgotten it. Sorry, Dr. Wildeskopf, I've forgotten your word. There's a word for it. They were getting white women, whereas full-blood Indians who were out making tans and stuff, they weren't getting white women.

So they were jealous, and that was really that brought about the impetus of this whole thing. And it was just the inner mingling of them.

So about the time Fort Mims came along, You had half-blooded, half-breed people. What's that word? And all on the outside fighting for the full-blooded Indians, and you had full-blooded Indians inside the fort dying for the white people.

And it's just amazing how our cultures have done that. If it hadn't been for Fort Mims, and that one terrible tragedy there, that federal road and those Indians coming down and the Shawnees and what's his name? Tawasa. Tawasa was coming down and inspiring people to go to war and all that.

If it wasn't for that, that Federal Road, and if it wasn't for that, those one incidents there, our cultures would have just blended right here.

Sure, sure. And we'd have almost Indians here and Alabama. Sure, sure. And in history books, you always say about four minutes of being a big massacre, but really it wasn't like whites versus Indians.

It was. It was a mixed culture against a mixed culture. Sure, sure, sure. And what it did, it changed our history.

We did a big swing in our history there because of that. Because of this travesty, they called it a calamity, this major calamity.

Because that took place, it turned people against the Indians. It brought Mr. Andrew Jackson into power. It caused the Creek Indian War, where we slaughtered Indians in a worse kind of way.

Because Andrew Jackson had that army standing, here came the bloody British fighting the British in the town of New Orleans in 1814.

We took a little trip. And because he had had this assembled army, I-- then he could win the War of 1812. That started nationalism. That started sea to shining sea.

That thought of people, instead of them being French, Dutch, or Spanish, they started thinking of themselves as being Americans. And it just changed-- it was a pivot point in America's history, that one calamity up there at Fort Meigs.

Right here in Baldwin? It was a major turning point in America's history. Right here in Baldwin County? Right up there above Baymanet. Sure, sure, sure.

I know one of the early history books I read said one of the early Spanish I guess came to Mobile Bay and sent off one of their men with the natives to get water and he never came back again.

Yeah, that was Benita. And then Narvez had the same thing happen. Narvez had his men just to go in and they got—Penita's people were probably killed and their items were found later on.

And then probably forty years later when Narvez came, they—he came into Mobile Bay and stayed several months. And while he was here, he had guys just to leave and go out and take out with the Indians and start the Indian families and stuff.

And then, actually, some of them made it back to Mexico, you know, some years later.

So we were very entangled there. And that's when they were bringing those childhood diseases, and that's what we wiped out the Indians with, those childhood diseases.

Yeah, because a lot of the Indians died off of the European disease. That was the end of the Mississippians. That's what killed the Mississippians was those childhood But when they became in contact with the Europeans, epidemiologists described radiating

bands of these, again, childhood diseases crossing the whole country, coming out of equally between Mobile Bay and Apalachicoa.

That's where they came from. Mobile Bay and Apalachicoa wiping out the Mississippian culture, leaving those isolated pockets to become Cherokee, Choctaw, Chickasaw, Creek, Cheyenne, Pawnee.

And then some of those Indians moved away with the French, and some moved away from the -- Oh, they had people to go back with Columbus to Europe. Sure, sure. All right. Good, good.

The major visible sites of Indians along here are really the Middens then, really. It would definitely be the Middens, because that's -- it's like when our culture is gone, they'll learn everything they want to know about us out there in the landfill.

The landfill won't be blown away by the nuclear winter. And our culture and our buildings and our stuff will be gone. And you can tell everything about us in our garbage.

And they do that too. That's what's left with them. So South Alabama now knows and identifies Indian sites all around the bay. From Dog River to Pile River, up the rivers, every one of them.

Up Fish River. There's a truncated mound down there by Pilot Town. There is evidence of Indians everywhere, and they do archaeological digs now mostly as scavenger digs or recovery digs or in the way of development digs.

And then if federal money is involved in a project, then you have to do archaeology in front of a project. There is a Civil War fort over there in front of where they're building the big airplane places there at Brooklyn, and they're about to develop over a Civil War fort. So they're using federal money, so they have to do the archaeology.

They're contracting with South Alabama, and I hope to be a part of that archaeological day. But they're going down and doing that.

We did woodland period stuff down at Bear Point during the 1990s. Now that was 2004, 2005. I was just teaching schools. I was off every summer. I was going down there every day, and it was amazing. The items that we found down there was just amazing. It kind of changed the idea of what they thought the artwork was on this pottery and stuff they were finding looked European.

It was extraordinary what they were finding. And then this past dig was down the beach. It was only because they were going to build a big old house on top of it. Have they done any digs here in Fairhope relating to Indian sites?

You're not going to find that stuff if you found that stuff on the surface. It may lead to that. And if you had developed on that, yes, it may lead to that. But what you will do find, you can go down to the pier and find a piece of Indian potter. I

don't like to look for it because I can say every time I go down there I find it. And the last time I went down there I didn't find it. So I can say now, almost every time you go down there you find it. So if you go down there in the wintertime when it's really, really low tide and swashes, the waves are away from the swash area, you'll find Indian potter.

I found inch square pieces of Indian potter right down there at the beach. I found an arrowhead down there on the beach.

And that clay would have come from around here somewhere? Yeah, it's easy obtainable. Clay City, so Fish River or something. There is a vein of clay that runs from Montrose to Clay City. It runs through the county. It is almost a mile wide. It is 10 feet thick. In some places, it's only 4 feet below the ground. And so there's a lot of clay between here and there.

And those Indians knew exactly where it was. They're where the Gold Mine Pond Shop is. See, that's a vein that hits that edge of clay there. And most of that gully was actually drier pottery, their clay out of there for this major pottery that turned into Daphne pottery.

The filing, the one that went out of business in 1950, almost all their clay came from that. Sure, sure.

And I know you don't know everything about everything, but the pottery, what makes that clay good for pottery?

Is it obviously the components or the -- You have different grades of clay, and it's by the different materials that's in it. And John Reznor, he's a college-educated potter. In fact, he started teaching school and said, "I don't want to teach school. I want to pot."

And his parents said, "No, no, you can't do that." Well, he did, but he's real knowledgeable about the chemical constitutes of it. And sometimes binge-ear a little bit about it, just telling you more than what you really need to know. But he knows a lot about it. So he's told me a lot about the makeup of the chemicals and the compounds that's in clay.

And so the different concentrations of those different things make the different kinds of clay. I know we have a, so on the scale of porcelain clay, this is low on the scale of porcelain clay because of its silica, it's got a lot of silica in it. It's sandy silica.

Whereas the finer clay has less silica in it and then that's what turns into the real fine English pottery, the porcelain that you can see through a clay. That's just the finer porcelain clay. So there's different grades in it.

Good, good. Well, Donnie, I think you've answered all my questions. I've given you a lot of information. Is there anything I should have asked that I didn't?

You're talking about Indians? No, I think we've hashed it all pretty good. Right. What I'd like to do, go home, listen to the tape, look at my notes, I'm going to type it all up, maybe I can come back in a couple of weeks, give you a copy of that, and then ask you about the next, which would be like the Spanish and maybe... Colonial period.

Colonial period. Yeah, colonial period. Spanish, maybe the British on the Eastern Shore. Can we do that? Yeah. Yeah. All right. There will be a little bit we talk about there. Only a little bit? Yeah, there's a little bit. There's a, well, you know, we weren't populated then. We didn't have cities here. Sure, sure.

We had like, during colonial period, we had the Spanish, the fact the British here, and because they built a fort that there's Spanish fort. Sure. Then you had a Spanish land grant scenario. You know that grant. heading north. Okay. All right. Well, thank you very much. Appreciate that. Thank you.