

BUBBA FREY
Mowata Store & Bubba Frey's Restaurant - Mowata, LA

Date: August 20, 2007
Location: Bubba Frey's Restaurant—Mowata, LA
Interviewer: Sara Roahen
Length: 1 hour, 2 minutes
Project: Southern Boudin Trail & Southern Gumbo Trail

[Begin Bubba Frey-Boudin Trail]**00:00:00**

Sara Roahen: This is Sara Roahen for the Southern Foodways Alliance. It's Monday, August 20, 2007. I'm in Mowata, Louisiana, at Bubba Frey's Restaurant, which is next to the Mowata Store. And if I could get you to say your name and your birth date, we'll go from there.

00:00:19

Bubba Frey: Okay, my name is Bubba Frey, and I was born on September 22, 1956.

00:00:25

SR: Can we begin by your telling me again about the origin of the name of your town here, Mowata?

00:00:32

BF: Okay, well there—there were several, but the true name behind name Mowata—there was a Mr. Atterbury from around New York came down before the Depression, and they bought up you know pretty much all the land around here in Mowata. And they had the corn farm, they had the cotton farm, and right around here where Mowata is at, it was called the rice farm. And there was a severe drought at the time, and then the community of Mowata didn't have a name yet, so they were going to call it More Water. So when they had—Southern Pacific Railroad is the one that would map out, you know, the spurs and stuff like that in the little towns, so they were in charge of bringing the sign. So all

the dignitaries got together at the train depot, you know, the day that they were supposed to christen Mowata as More Water, and when they pulled the sign out of the boxcar, out of the train, it was a misprint. And it was printed M-o-w-a-t-a, like broken English, Mowata, and—and that's how it got its name. That's how it got its name Mowata.

00:01:43

SR: When you say it, it almost—it does sort of sound like you're saying More Water.

00:01:48

BF: Yeah, but it—really it sounds more like broken English than anything else, you know. Some people come and hear Mowata and they say, *What is this, an Indian town?* I say, *No*; it's just, you know, it's more or less broken English for More Water.

00:02:02

SR: Is this where you grew up—this town?

00:02:03

BF: Yeah, about a mile down the road. We left [for] about three years, but I'll be 51 my next birthday and I haven't ventured very far from Mowata.

00:02:15

SR: Well a mile down the road, is that technically Mowata?

00:02:17

BF: Pretty much. Yeah, it's—you know, a mile and a half in either direction, it's still considered Mowata. So I was born and raised here. In—in fact the store that I have now, it's not the original store, but you know when we were little the only treat we got on Sundays when we went to Mass right here next to the church—the church is next to the store, is St. Lawrence Catholic Church—and after Mass we'd come in, and that was the only time of the week or whatever that we could get a—a treat. And we used to buy chocolate pop. We'd come here and that was our favorite, and that was the only pop we got for the whole week, and it was after Mass here at the store. I never once thought that I was going to be in here running the store. At the time I was running down the old aisles where you could probably see the ground through the cracks of the floor at the time, you know.

00:03:05

SR: Do you sell chocolate pop now?

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BF: We have it, but it's not the same pop that we—we bought back then. It was Mr. Sam Uzo that had the 7-Up bottling company in Eunice that manufactured and put out, you know, the Uzo line of pop. And he had chocolate, he had cream soda, and he had the strawberry. And from what I understand he went to his grave with the recipe for all three of them, so—.

00:03:35

SR: Too bad.

00:03:37

BF: Yeah.

00:03:38

SR: What kind do you have now?

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BF: Well I mean they have Yahoo [Note: Yoo-hoo], and then you know it's—they have—Borden has a chocolate milk, but I mean it's still—. And the people have tried, you know, like the cream sodas to get close to what he did, but it just—it's not the same, you know. It's just—you know it's like when grandma would cook and you'd try to cook the same thing as what mama or grandma cooked; it—it wouldn't come out the same. So it—the same thing holds for the, I guess the pop, you know.

00:04:06

SR: And so tell me a little bit about how you did come to own the store.

00:04:11

BF: Well you know I used to be a rice and crawfish farmer, and then around the '90s, the early '90s, all my equipment was stuff that I had got from my grandfather and my

daddy—the equipment that I was using, it was obsolete. And I had a very small farm, and it—for me to stay into farming, I would have had to pick up probably 1,000 more acres and spend a bunch of money on equipment. And at the time the store came up for sale over here. I pretty much knew, you know at the time when I bought it, it wasn't—the store wasn't what it turned out to be now. Back then you know it was still a little grocery store and people still shopped instead of going to the big Wal-Marts or Winn-Dixies and stuff like that, you know. And you still had canned items; we still had bread and milk—you know some of the basic staples that people want. But I bought the store, you know, and it was pretty much snacks and everything and they—they were making a little bit of sausage here before, and boudin. In fact they were making something like 400 pounds of—of boudin a week, and it turned into sometimes I will make 400 pounds of boudin in one given day. And then through the years, you know, things were changing, and—and canned items, you know. I'd go through them and sometimes they were a year old; I had to take them home and use them myself, canned vegetables and—or throw them away because they got too old. So it just come to the— come to the conclusion that home staples—you know groceries and stuff like that—just wasn't going to cut it in here because I wasn't—you'd have to sell in such volume to make money. So through those years I started making sausage and the tasso, de-boned stuffed chickens, bacon, you know. And since then I've started raising guineas and chickens and stuff like that. And I'll sell my—my chickens, basically I sell them all year long but the guineas and stuff like that are pretty much a winter item because in this part of the country everybody has got to have guinea gumbo. You know they were raised on guinea gumbo, and I sell anywheres from 700 to 800, 900 guineas in the winter. And I serve—I also serve guinea

gumbo in my restaurant here only during the wintertime, because I want them to get just a certain taste of it, because if you give somebody something for too long they get tired of it and they expect it there every time you go. So I give it to them, you know, on a limited basis to where when I have it they gobble it up, and—and when it's over, it's over.

00:06:50

SR: Can you give—can we pause there for a minute and can you tell me for the record what a guinea is, and then describe the gumbo?

00:06:58

BF: Okay, a guinea is a—it's very closely related to the pheasant and the partridge. It—it's considered a game bird, but it originated from Africa. It came over during the slave trade, you know, and they brought it here and it got stuck here. And then the Cajuns, you know they keep them, and they keep them mostly because they were—they call them their watchdogs because, you know, they're a very noisy bird—very noisy. If they see something that's not in place, well they start raising seven kinds of hell, you know, and it's—it's not a sound like a chicken, but it's a high-pitched cackling noise. And if you hear that, you can be sure and go in whatever direction, and they—and they kind of like form a big old pile. They gang up on whatever it is that they see. And you can go look and—and sure enough you're going to find something. You know I went to my chicken yard one day and they were all piled up around a little clump of grass. And I kept looking and I said, *Well it's got to be a snake or something*, and I couldn't find it. And when I moved the grass with my foot, sure enough there was a snake curled up in there trying to

get away from the guineas. Another time they was at—in another corner, hollering, and they kept looking. So I chased them away from that part of the fence, and about two or three minutes when I walked away they were back at it again. I went and I looked and I said, *Well there's something there*. And what I noticed, there was a little baby cottontail eating grass in a briar bush and they had spotted him. So, and you know they just investigate. And they got different varieties now than they had back then. Back then it was the little Creole guineas, and a full-grown guinea only weighed a pound and a half at the most. And—and the ones that I have now are the jumbos, and they'll dress as much as five pounds. They're very, very fat. You know, they look almost like a hen when you butcher them. And people that, you know that were raised on these little guineas can't believe that these guineas are the same guineas. But today everything is bred for meat purposes, and—and I guess they just did the same thing with the guineas. Now the color of the guinea I got, they're gray with little white—perfectly little white polka-dots—you know, it looks like in rows through the whole bird. They have a blue head; they're very—the head is very, very colorful. I mean it would look like something that would come from back in Africa, you know the color of the skin and stuff like that. Now they have white varieties now; they have lavenders; they have pearl; they have several different colors. But I use the gray ones—the pearl—because that's mostly what everybody raised back then. And—and when they see it, you know, it's not so much that they got to have it, but they say, *Grandma used to have these in her yard*. You know it brings back memories. And then they buy them and then they go home and eat them, and they put it in a gumbo.

00:09:51

Now the gumbo—. You know, this part of the country, anything they going to get their hands on they'll make a gumbo with. If they go dove hunting, squirrel hunting, whatever—duck hunting, goose hunting—it all, most of the time it all ends up in the gumbo. Gumbo, what it is is just, you know you start with your flour and your oil. And I don't measure it; I just—it's pretty much half and half. You mix it to where it makes like a thick or a loose paste in the pan. And I usually cook mine in the oven real, real slow because it takes three or four hours for me to do that to where, if I cook it on top of the stove, you got to babysit it for about an hour or two, you know, if you cook the batches that I cook, and it burns very, very quickly. So if you have it on a hot fire you got to constantly stir it. If I put I in the oven, I'll put it on sometimes around 2:30, 3 o'clock in the morning and it's not ready 'til 8:30, 9:00 you know the same morning. So it takes a long process to do it in the oven, but you—it's a sure shot not to burn it. Once you burn it, it's—it's an irreversible situation. All you can do is throw it away or eat gumbo, you know, that's going to have a burnt flavor. Because your roux is your—your basic ingredient(s) other than your chicken or your guinea or whatever in gumbo, you know. And when it's done—I mean there's some people that will cook it a little darker 'cause they like their roux darker. Some of them like it light. I mean you can buy it now whichever shade of darkness you want. And I can remember, at one time—to tell you, you know, the way the store situation changed here, that roux was never, never, never bought in a grocery store. Never. And my mama and my grandmother, when they were going to make a stew or a gumbo, most of the time they made it [the roux] before they actually did their cooking. So you know a lot of times in the—in the summertime when we were out of school, if you were playing in the barnyard or somewheres and you

know—and back then there wasn't no air-conditioning and the windows were up and the roux carried—the smell carried. It was kind of like brewed coffee; you know, for a long distance. And sometimes we were out there in the barnyard playing and we could smell it, and we knew what we were going to have for supper. It was either going to be some type of stew or a gumbo, because you could smell mama cooking the roux, you know, and we knew right then and there what we were going to have.

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Now gumbo is mostly a winter dish. They'll—they'll cook it, but you know and—they won't eat it because it's hot. I'll eat gumbo pretty much all year long for the simple fact that when you eat gumbo in the wintertime, you got the heat on in the house, so you know—. And now all you got—with the convenience of modernization, you just put the air-condition on and cook your gumbo and eat it. So the—the time of the year doesn't bother me at all. I'll eat it any time, so—.

00:12:39

SR: But the guinea gumbo you just make for the restaurant in the winter. How dark is it—your roux, I guess?

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BF: The roux, it's—mine is—is more on a darker shade than a lighter shade, you know, because that's—for the simple fact, you know, imprinting whenever you see somebody do it—you know, that's the way my mama made it, and that's the way her mama made it, and so on and so on and so on. I mean a lighter gumbo, it's—it's as good as a dark one,

but you know when you go and you see a gumbo that's a little bit too light, and when people see a dark gumbo for all their life, they say, *Well there's something wrong with that gumbo*, you know. Which it—you just have to add a little bit more roux to give it a—more of a roux flavor.

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SR: And do you use okra or filé in that gumbo?

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BF: I don't use okra. I use—I have filé on the table if they want it, you know. There's a lot of people that use it, but there's a lot of them that want it—they just want guinea and sausage gumbo. That's what they want.

00:13:46

SR: And what kind of sausage?

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BF: The sausage, I use the pure pork sausage that I make here at the store, and that's usually at—everybody's favorite sausage is the pure pork. The mixed sausage, you know you can—it's a little bit drier than the pure pork; the flavors—you can't hardly distinguish the flavor. People ask me, say, *What's the difference between the pure pork and the mixed sausage?* I say, *Well the pure pork you'll have open-heart surgery at 60, and the mixed you'll only have it at—you know, at 70.* **[Laughs]** So it—that's, you know,

as a joke to them, but really there's—there's no difference in the flavor. It's just people that are health-conscious that, you know, can't have pork or have trouble with cholesterol.

00:14:31

SR: And the mixed is pork and what?

00:14:33

BF: Pork—pork and beef.

00:14:36

SR: Tell me about—well first of all, is the pure pork sausage—is that smoked or is that a fresh [sausage]?

00:14:42

BF: No, it's—we sell very little fresh sausage in this part of the country. Everything is smoked; it's all smoked. Now you know we have people that come from down south of here, around Thibodaux and that you know, and they want the green sausage. And—and I was surprised to find out that in that part of the country, around Thibodaux and Houma and that, that they didn't smoke their sausage. You know it's—again, it's the big melting pot around here, is the Germans that showed the Cajuns around here how to smoke—you know to preserve their sausages by smoking it to where they could—a lot of times they'd hang it up in their attic, or they'd—they'd cook it down and they'd seal it with hog lard. Or if it was real, real cold they'd wrap it in corn shucks to suck out the moisture, you

know, in the sausage. And it was smoked—back then you could eat it out of the smokehouse because they left it in there two or three days. Today it's not so. You know I'll put mine in there around 3 o'clock in the morning, and after about 10:00 or 11:00 it's done. You don't want to smoke it to the point to where it's preserved because it will be too dry when you eat it.

00:15:44

SR: Be kind of like jerky or something.

00:15:44

BF: Yes. Today, you know, everybody has got a freezer in their house so there's—there's no way it's going to go bad before they eat it all. So—

00:15:54

SR: And so what other kinds of sausage and meat products do you make here at the store?

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BF: Well I make three or four different types of sausage. I make the pure pork. I make the mixed. I make jalapeño, which it's just a pure pork with ground jalapeños in it; you know people, they really like that on the pit. And I make the little breakfast sausages. They're very small. They—we use sheep casings to make that—sheep casings, yeah. They—they're not the easiest thing in the world to make, but you know I've been making

them from the start over here, and people like them. So I make that, and then we make andouille sausage, you know. And we use the beef casings; they're a little bit bigger. Now it's not the same andouille that we made way back then, when they were still doing the boucheries, because you know the—back then it was just intestines, the—the cleaned intestines from the hog, stuffed one inside the other with a little bit of—. Every now and then they'd cut a strip of ponce [also spelled in the proper French, panse], and they'd put that in the middle as lagniappe, you know. It's kind of like a long time ago when you'd buy a corn sucker, you know they might have had a little penny in it, but that was the treat at the end of the trail in the andouilles. And, but today you can't make them because the casings you buy, it's just like a balloon—or you know, there's no more meat in it at all. It's—it's so refined when it's cleaned 'til it's just a skin, you know. You can blow it up like a balloon and make a dog or a giraffe or whatever you want out of it; it's just like—it's just like a balloon. When you cleaned casings back then, there was a layer of meat between the skin and the inside of the casing, you know, so when you ate it there—there was actually meat in it.

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SR: So you mentioned something a while ago, the ponce. Can you describe what that is?

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BF: Okay a ponce, some places they call it a chaudin, a ponce bourrée. Over here it's just a stuffed ponce that we call it, you know. And—and the ponce are scalded; they scraped; they cleaned, you know, with—with soda and salt. And then you just stuff

that—I've had several different people that come in here and want it a different way, because you know you can go 35 miles in either direction and you—you're in the same culture, but it's a little bit different. I mean you can go down the road; a *glass* in French is called something else other than—or a *turtle*, you know. I had one guy come in here, and he wanted a stuffed ponce with ground meat in it. He wanted raw rice in there, and he wanted a diced sweet potato, and that was the first time I heard of that. But then, since then I had several other people that came in and—and that's how they'd eat it. Some people, you know, put rice dressing in their ponce; over here I stuff it just like I do the sausage. I highly season it, and then I smoke it in the smokehouse 'til it turns a golden brown color, you know and—. Actually what it is, it's more like just a version of a big sausage, and the ponce is—is the stomach of the hog which acts as the casing—you know the layer of the meat around the ponce, so it's—it holds it intact when you cook it.

00:18:58

SR: I see. I haven't had one yet, and I didn't realize that. So it's like—it's a little bit thicker than just a regular, like I guess a synthetic sausage casing 'cause it has—?

00:19:07

BF: Yes, yes, it's got meat. Yes, it's a layer of meat that, you know when you slice it, the ponce is what holds, the—the hog stomach is what holds it together. When you slice it you got that ring of meat around the sausage mix.

00:19:19

SR: And you smoke yours?

00:19:22

BF: Yeah, I smoke mine. A lot of people, you know they—they want them green, un-smoked, with just the raw sausage meat in there and with a lot of vegetables—you know, green onions, bell peppers, white onions, celery. You mix that—all that in the mixture, and you stuff that in your ponce, and you just sew it up and you season it real well, and you—you cook it the same way you would a smoked ponce but it—one way—the smoked or the green is excellent, you know. In this part of the country people were brought up eating it; they don't have a problem with it. You know, people that are not from around here, they got to cross the bridge sometimes before they take a bite [*Laughs*], but once they do, you know most of the time they—it doesn't bother them.

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SR: And so you're using the term *green* for un-smoked?

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BF: Yes, ma'am.

00:20:11

SR: Okay, and do you serve that in the restaurant?

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BF: We serve—we don't serve it on the nightly menu, but our lunches—we sell lunches through the store. I'm only open one day—only on Thursdays from 1:00 to—11:00 to 1:00 here in the restaurant, you know to sit down and eat a daily plate lunch. And yes, we often cook ponce. And we cook it through the store and sell it there, you know, probably once every two weeks.

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SR: And it sounds like—do you custom-make items? Like you were saying, some people want it one way, some people want it another way?

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BF: Oh yeah. There's—there's people who call, and I custom-make deer sausage, or a lot of people in the wintertime will bring in their wild ducks. They want them de-boned and stuffed, you know with the—the ground pork like I do, the sausage mix. Whatever way that they want it within reason, you know I'll—I'll make it for them.

00:21:07

SR: So you made the one with the sweet potato?

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BF: I made the one with the sweet potato, you know and since then he came back, he got another one, and—and there's another lady that wanted it the same way: just diced sweet potatoes in it. And they claim it's excellent, you know. I've never eaten it that way, but

you know I like—I like sweet potatoes and everything else, so it—I wouldn't have a problem eating it that way.

00:21:29

SR: Tell me about how you learned how to make boudin, and—and maybe describe what yours is like.

00:21:35

BF: Okay. Well you know when I was growing up the old-time—old-time boucheries were, they were fading away because modernization had taken ahold of people, and all the older ones—my grandmother, my grandfather, and—they did, they saw that all their life. And when they butchered, they had to butcher on the coldest day of the year; you know, the women got the nasty job. They had to clean the guts, and it was an all-day affair, and it was work. They had to—they cooked, they had to process the hog, you know, and then when they—they had to render the hog lard, the cracklings down to get the hog lard. Everybody talks about cracklings today, but I mean when they did it it was—they did it because they needed—the hog lard was essential to the people in this part of the country. I mean you didn't go to the local grocery store and buy a gallon of LouAnna cooking oil. I mean there was no such thing. Everything that they did was done with hog lard. So on that day, you know they might have butchered a big old fat hog and—and that was one person's job, just sitting there sometimes you know stirring the cracklings. They'd render down sometimes 50, 60, up to 100 gallons of hog lard a day. You know, and everybody would take a little bit because they'd preserve their stuff in

hog lard. They—everything was cooked in hog lard. So, but that was all fading away because they were tired of it, you know. The local slaughterhouses had opened up and it was too easy to go buy that hog hanging up, you know already cleaned and processed in there, and they—you'd tell them how to cut it up. They all had electricity by the late '40s in this part of the country; they had a freezer to put everything in there. Now a lot of them would still raise their own hogs, but they wouldn't butcher them.

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So, but when they did butcher, you know at the slaughterhouse you'd ask for your—your shanks; you'd ask for the internal organs, you know the head and stuff like that, and then that's what we would use to make boudin. And that's what they made, they used to make boudin with with the old-time boucheries—you know, stuff that they—that wasn't going to be appealing to eat it this way, they boiled it down and they de-boned it. Like the head, the hocks and stuff, the little pieces of meat that they couldn't do anything with. They'd boil it down and they'd take the meat off the bones. They'd grind that up, you know after it was cooked; they boiled it and it was tender. It was falling off the bone, and then they would mix the internal organs with it, and then the vegetables—they'd grind all that up together. They'd stuff it in the casings and they'd cook it all at one time, you know because they made 30, 40 pounds at a time. You know they'd cook it, and then everybody took some home and they ate it cold or they reheated it or whatever, but it was cooked when they—they brought it, you know, from the house. And I learned through my great-uncle Lawrence Frey, because every time he made boudin, you know I was there to help him, and I learned that the—the technique of making sausage and stuff like that through him too, because I was—I would follow him everywhere he'd go, and—and

when he would make sausage or boudin, I was always there. And so I picked up that trade and—and not knowing at the time—you know I was learning every little bit that I could. I knew that one day, that I was going to do it because these people wasn't going to be around here anymore, you know, and if I wanted to do it I was going to have to learn how to do it or just going to—it was going to be shoved underneath the table and forgotten forever. But not at the time thinking, you know, that I was going to come into the Mowata Store here and turn it into a boudin and a sausage kitchen. So you know it—it helped out whenever I was trailing around with him. And when we'd make boudin we'd grind it up, you know, and they'd taste it: *What do you think it needs?* A little bit more pepper or salt or whatever, so everybody would give their input, you know. And then when you were mixing it, then you took the broth that you boiled your meat in and you added that to the rice and—the cooked rice—and everything, and you'd mix it to where it was a little bit soupier than—wetter than dry because your rice soaks up a lot of your juice and that. And we'd cook it, and then we'd also, you know we'd make blood—blood boudin at the same time. Not everybody could—like I was saying earlier—cross that bridge, you know to eat it, but—and I was one of them. I got stuck in the middle more than once. But you know when they'd—they'd kill the hog, they'd bleed it and they'd catch the blood and they'd put salt with it and they'd shake it up so the blood wouldn't clabber. So they'd save it to make their—their blood boudin. And the only thing blood boudin is, you know you take your white mixture like you would—going to make regular white boudin—and then you just mix the blood in it. You stir it up. Now it's—it's not pretty when you're doing it. It looks like a murderous mess, and that's what—what stunned people, and you know, *I'm never going to eat that*, or—. You know because it

wasn't pretty, I have to admit, but when I decided that I was going to eat the blood boudin, it was actually better than the white boudin. And—and until we quit making it, you know when we made blood boudin, that was my favorite. I wouldn't eat the white; it was just the blood boudin.

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And over here at the store, when I came in you know they were making it one way. I'm making it similar to the way they were making it, but I'm making it almost identically to the way that my uncle was making it. Now I don't put the internal organs in it for the simple fact that that generation is all dead and gone now, and you have to look at the—another generation that comes—that comes up. And you know as well as I do, you know the young kids today, if it doesn't look like a chicken nugget or a French fry they're not going to eat it. Now if you tell somebody that you got kidneys and heart and liver in there, you know they ain't going to touch that with a 10-foot pole. So I make mine, and you know I leave the internal organs out. There's—there's no liver, there's no heart, no—none of that. And—and people come in and say, *It tastes just like the boudin my mama used to make*. In fact I had one man come in here; he argued with me that I put too much liver, and I just had to tell him—you know the customer is always right, so I just had to tell him, *Well, you know, next time I'll cut back a little bit on it*. Actually I didn't have a pound of liver in it. But I stay away from that. You know it—everything is done; it's, I know what to do if I'm going to make 100-pound batch or if I'm going to make a 400-pound batch. It's just—it's all seasoned in 100-pound batches at a time. I don't want—I don't do more than that because I have a big machine that mixes it. And I use long-grain rice with it because of the fact that short-grain will mush up. You know

the machine that I have, you got—you know it took me a little while to learn how—what to do with it in order to get the texture of the boudin exactly the way that I want it. But I've been having the machine for well over 10 years, so I know exactly what to do with it. And—and mushy boudin, you know people don't want mushy boudin. A lot of places you stop and you eat it, you can't tell—well, what starts and what finishes. You know, it's all mixed up together.

00:28:59

You know grease, I don't have—I have very little grease in mine. I don't profess to have the best boudin in the world, but I—mine is the less greasiest, I can tell you that. And it's just—it's just a simple fact that I did. I don't tell too many people what I do around this part of the country because everywhere you look there's a boudin shop. You know I'm—I'm out here, out of Eunice, and right there in Eunice there's three or four major boudin operations right there. Which, you know and I do business with most of them. One of them since went out of business—Johnson. They were the ones that started making boudin first in this part of the country, you know. If you got boudin anywhere in the Eunice area, you got it at Johnson's or you didn't get it at all. And it was only on Saturday mornings, and—and I seen it over there to where if you drove at 5 o'clock in the morning people were already lining up outside the door of his—his grocery store waiting in line for boudin. Now if you got there late on a Saturday morning, you know, you—if you stood in line and didn't get no boudin—I mean that was the worst part, that you didn't get any boudin. The best part was you knew what went on in Eunice the whole week before, because that's all they did was sit in line and—and, you know, and visit until they got their chance to get at the window to order their boudin. And Johnson's was

the ones that—that got boudin on the map right here in the Eunice area. Since then the Poultry House—the Eunice Poultry House—the Eunice Superette Slaughterhouse, and then now there's a new one that came in. It's called T-Boy's of Mamou. He makes it.

00:30:32

But I sell my fair share. You know I'm in between Eunice and Crowley. I'm—I'm 12—8 miles from Eunice and 12 miles from Crowley. But I sell my fair share, you know, so—.

00:30:44

SR: I don't—I don't want you to divulge any secrets, but can you tell me what part of the animal you use?

00:30:49

BF: Okay, what I use—I use the boneless pork picnics, which is the trimmings off the Boston butts, and I do use head meat. It's called temple meat; you know it's not the whole head. Back then you—if I had to use the whole head, I'd never finish, you know so the stuff that I use is all boneless. It—I don't have any loss other than the shrinkage of what you got when you boil it. Now the temple meat, everybody—your temple has a little socket on the hog there, and it—they scoop it out, and there's only two little chunks that look like the inside part of a big turkey gizzard. It's round, and you can buy it by 60-pound boxes all day long, you know. We figured there was probably 200, 300 hogs have to bite the dust in order to fill up that 60-pound box of meat because there's only two little chunks of temple meat per head, you know. So there's really, at these packing

houses there's nothing that gets thrown away. And then, you know I use that probably half and half.

00:31:50

Your boneless shoulder has a tendency to boil down, and when you mix it with the rice it doesn't show, and everybody says, *Well you ain't got no meat—no meat in your boudin*, you know. But the temple meat, it cooks firm; it's a firm meat. It has a better flavor than the boneless picnics, and it—it doesn't take a lot of it to show up in your boudin, so it makes it look like you got 10-times more meat than you normally would.

00:32:17

SR: And that's why you use that?

00:32:17

BF: Yeah.

00:32:19

SR: Never heard of that. Where do you get your meat?

00:32:22

BF: I buy my meat through two different companies: one is Prejean's out of Carencro, the little wholesale place. Anybody can drive up there and get it if they want. The second place I get it is the Scariano Brothers out of New Orleans. Now you have to have a retail

license and that to buy it from them, you know, and they deliver three times a week.

Prejean's orders—their orders come in only once a week. So I have it readily to my hands any time I want, you know, actually.

00:32:55

SR: And do you ever make blood boudin?

00:32:57

BF: No, I don't make it. You can't make it to sell because the Board of Health, you know, is very, very strict about it. I heard there was one place that does still make it, but then you have to have a state inspector there the whole time. And—and you know I don't want somebody else looking over my shoulder when I'm doing something. So I'd rather keep it like it is, you know. And I'm 50, I'll be 51, and I don't like to be babysat. So I do my things the way—I mean they do still come in and check, you know the Board of Health, and naturally they will find a little something wrong somewhere(s). But I mean, you know and I'll fix it and we joke a little bit. They go on their way, and I do my stuff another year or so before they come back.

00:33:45

SR: That's a good setup. What—so your Uncle Lawrence, did he make sausage and boudin—was he a meat guy by trade or by just interest?

00:33:59

BF: No, no. It was just, he did it you know because that was their way of life at the time. He was a farmer by trade and—and most of your farmers in this part of the country, they—you know they had their own recipe on what they did. But when he—his freezer was running low on sausage, he'd make him a batch of sausage. Like I said, in the wintertime you know, if we—if I killed a hog or he killed a hog or whatever and we saved the head and the internal organs and we made a homemade boudin—that, we made it at his house. So we made it that way because it was, you know—homemade boudin is still more flavor(able) than the one that I'm going to make. Now mine is still better than the one that you're going to buy that's made on an assembly line from one of these, you know these local places. Not knocking their boudin, but I mean like Savoie's and stuff like that, you know they make it on a large commercial basis. And when you do that, then you got to keep your cost down, and every time you do that you're taking something away from it, you know. And when you start—when you did it at home there was--you didn't spare nothing. It's kind of like, you know, when you're going to sit down at home and barbeque you a steak, you want you a big old fat juicy T-bone or whatever. And, but if you're going to have people over, then you're going—you're going to slide over to chicken. **[Laughs]** You understand what I'm saying. As you go on you just take some of it away to—to deplete the expenses, you know, and that's what—that's what happens whenever you're on the large scale.

00:35:28

SR: And so how did you—how did you have the sense that this was something that you should learn because it was going to go away?

00:35:36

BF: Well I mean I knew it was going to go away, and—and I wanted it because I—. It's not that I said I was going to need it one day, you know to survive, you know running the thing, but I wanted to—when I wanted to make me a batch of sausage, I was going to do it and I had to know how to do it. Because I—you know I read somewhere that the human mind is—is capable of learning every bit of information that there is on earth. But if you don't know, you don't know. And I don't—I don't mind telling somebody—they say, *Well you don't know it*—I said, *Well if you don't know, you don't know*. But I want to know. But that's—that's what I, you know I—that's the reason I learned because I wanted to know. You know somewhere down the line I was going to have to do it if—if I wanted to sit down and eat me a plate of homemade boudin or sausage, you know that was done the way that my great-uncle did it, or my grandfather and my grandmother did it—if I wanted that. Because you're not going to go buy that same thing anywheres, you know, between here and—and across all the oceans that they got in the world, you—you're not going to find it. You're only going to find it if you do it the way it was done at the time. So that's why I learned.

00:36:58

SR: I just think it's interesting that you knew that. I mean there must have been a lot of kids in your family and around that didn't learn.

00:37:04

BF: There's—there was 11 kids in our family, and I'm the only one that knows.

00:37:11

SR: You must have been born with some—some kind of curiosity.

00:37:14

BF: Well and you know it's kind of like here in the—in the restaurant we play music on Saturday night, and—and back then when I was growing up, you know I wanted to play a musical instrument so bad 'til I didn't know whether I was coming or going. But then all we did was work. And there was no one—you know at the time there was no one to show you. I mean if you got the chance to listen to music somewhere and somebody had a little party in the woods and they had a Cajun band there, that was a treat. And actually what instrument I wanted to play, I don't know. I got my hands on an old fiddle one time and—and I was so determined to play that thing 'til I didn't know whether I was coming or going. I didn't know how to tune it; you know, I didn't know none of the songs, and it—it just—and I'd take it out and sometimes I wanted to bust that thing up against the wall because I'd hear somebody else play. I said, *It's in there; I just don't know where it's at.* And then now I get along with it fantastically, but it was just—it's just determination and something that you're going to want, you know. It's there; you—you just got to make up your mind that you want it in anything that you do.

00:38:21

SR: And how old were you when you picked up the fiddle?

00:38:23

BF: That was only about 20 years ago. I started very late in life with it, you know, and—but I can—I don't profess to be the best fiddle player in the world, but I can sit down with some of the best of them and back them up, or they can back me up and I know what they going to do next, you know. And most of it was all self-taught.

00:38:42

SR: So you grew up on a farm?

00:38:45

BF: Yeah, I grew up on—my grandfather raised cattle and rice. My daddy had a rice and soy bean farm, and you know and—and I did it for a few years. When the cattle went out, you know I farmed. But then I—when I got out of high school I crawfished for probably 12 to 15 or 16 years, you know, I was in the crawfish business. And that—at the time the glut was coming in 'cause everybody said, *Well you know Bubba is making money across the road. He's got a crawfish pond; I'm going to make one.* Somebody—his neighbor said, *Well you know Bubba started it, and Al got it, and well I'm going to do it,* you know, and it just went on and on. And it went from 10,000 acres to 150-200,000 acres. And it blew itself out of proportion, and if you drove to North Louisiana, you know: *I ain't going to eat those things. It comes out of the ditch.* So you know, what do you do. A crawfish pond is good, but what you do if—if nobody is going to eat it, you know, and that was the problem back then. So I got out of it. You know it was—I was only getting

15, 20 cents a pound for my crawfish at the time, which now you know—. I thought about going back into it, but I—I got too many irons in the fire and that day has come and washed ashore, so I'm not going to worry about it no more.

00:40:01

SR: Can you explain for the record the connection in this part of the country, this part of the state, between crawfish and rice?

00:40:08

BF: Well you see the crawfish will always—was always here. You know it was here; any little mud hole, or in the—the marsh, the crawfish were here. Now rice, you know it was the Germans that came in and started surveying levees, digging deep wells, you know to get water because rice has to have water on it. Back then it was probably three months out of the year it had to stay flooded. So you know and—and back then they [didn't] have the chemicals that were introduced to the ground as they do today. And what happened back then, you know if you had—see crawfish will bury in the ground up to three years before he dies or whatever. And once they constructed these levees and they put water on these—on this rice field, well that was just icing on the cake for the crawfish. So they came up, you know, and all summer long while it was hot. The rice shaded out the—the heat and algae was growing on the bottom, and that's what crawfish love. I mean everybody uses fresh meat [to catch/feed the crawfish]; they'll eat fresh meat, you know if you put it in a trap. But the little ones will grow on algae. So what happened was, they didn't know at the time that they were scratching each other's back.

Now a lot of times when we cut the water off at the rice fields, you know in September—the first part of August, the last, towards September—you’d go in there and you would just pick up crawfish by the rice-sackful, because they were in the rice. So you know, and then—through the years of them doing this we said, *Well after the rice is cut, then I’m going to re-flood it again for the crawfish to come back out, you know, and raise all winter long.* Because you can—crawfish, you’ll actually start harvesting crawfish in December, which back then we used to go with these little drop-nets. We didn’t go before—April you were pushing it a little bit. We’d go at May and June, you know. Out there we would put a little piece of buffalo fish or—or a belt in the bottom of these little square traps, and every so often you’d go pick it up. If you have 10, 15 crawfish in a net you were lucky. And then whenever I started with the—with the crawfish in the rice fields, you know to do it on a commercial basis, I got a little pamphlet from my agriculture teacher because there—there wasn’t a whole lot known about crawfish at the time. And it kept telling me, you know, what to do: flood in September. There was no such thing as keeping your water oxygenated or—or just—. Whatever I did, I did it by chance luck that I hit everything right on the head—the nail on the head when I did it the first year. And they kept telling you, *December 1st put your traps out.* I said, *December 1st?* I said, *Everybody is running around with overcoats on and duck hunting and deer hunting,* and—and I said, *I’m supposed to be crawfishing?* Because we never did crawfish ‘til it got hot. And—and many, many days I started thinking about it, and I’d go back to the little pamphlet and I’d flip and it said, *December 1st put your traps out.*

00:43:01

So when I got out of high school my first year I flooded up—flooded up 14-acres. I did everything that I was supposed to do. I went out; it was the—the last day of November. I put my traps out. The next day was December 1st. My traps were going to be out, but I still had that—that doubt that I wasn't going to have anything in my traps. But when I'd go out there, you know I'd walk and the—the rice crop will make a stubble crop after you cut the first one. And they call it a top-crop, ratoon crop, or second crop in this part of the country. When I'd walk out there, you know the crawfish would take off and my—my rice stubbles would shiver. I knew it was crawfish that was doing it because sometimes they'd flip out on top of the water. I said, *They're here*.

00:43:41

So I put my traps out when I was through. I got out of the pond with my tractor because I made the ruts with my tractor to put in my traps. It wasn't traps like they were now, you know. I had to buy the old galvanized chicken wire from one of the local lumber companies over here, and I constructed my own trap because they showed you how to do it in the book and it was a pillar trap; not like the traps you see today—you know pyramid traps with the little white cone on the top and it's got a place for you to put your hand, you know, and the top stays open all the—all the time. This one here, it was—I had a clothes pin on it to close it; it was submerged underneath the water, and I had to go to the woods and cut bamboo poles and—and stick them in the ground so I could mark where my traps were at. So when I got through, I tiptoed up to my first trap that I had put down and I said, *Well this*—you know I looked around first 'cause I was next to the highway, so nobody would see what I was doing, and I—I tiptoed up to that crawfish trap. When I picked it up, I must have had two or three pounds of crawfish already in the

trap, and I just had put them out. I said, *Well I see it but I still don't believe it*. But you know, but that's when you normally would start crawfishing—December 1st. You got a six-week growing period, you know from the time that you flood your rice stubble until harvest time.

00:44:55

SR: And so, but how long is the season when you're—when you're farming the crawfish like that?

BF: Okay, the crawfish you start flooding around September or October. They tell you to wait 'til October when the weather gets a little bit cooler so you don't have oxygen problems. 'Cause when you—you flood your rice because you have all this leftover hay from your rice cutting, and what that does when it starts to decay, it depletes your oxygen levels in your water, and—and that right then and there will determine whether you're going to have crawfish or not, you know. And so it will last, let's see—middle of September. And you keep your water quality right and you start fishing—December, you know, no later than January 1st. And it will go as—sometimes it will go as far down into June, you know, depending on how long you want to fool with it. When it gets hot, then it—you know they get hard, and by that time the quality is not as good as it would have been if your water was colder. Because they get harder to peel, your water gets muddy, the flavor is not as good as it—'cause people in this part of the country, they like to suck the fat out of the heads, you know. Whenever—in February or March or so—in April when the water is too cool in the crawfish ponds, you got that nice greenish looking

crawfish, and whenever you boil him he's a pale red and he's soft and—and the fat inside the head, which is actually—is the liver; it's not the fat at all—. But you know, that's mostly what everybody goes—is after, is actually the tail. It's [the tail] just there; because it's on the crawfish you eat it, but you know the fat—most people suck the fat out of the head. It's a bright yellow; it's very tasty, you know. And once your water gets hot and muddy, then the fat—you have all that in there; it's a little gritty. You know it's not—it's not near as flavorful as if, you know, you get it at the peak of the crawfish season. So—

00:46:41

SR: And so do you serve crawfish here during the season?

00:46:44

BF: I serve crawfish here. I don't set the world on fire with it. I have it, you know, because somebody at a table might want to eat something else. I don't make money on the crawfish, but again that's—you got every place—it's kind of like boudin. I mean you can go anywheres where you couldn't get it at one time, to find boudin. Now you find it on every street corner. And everybody that, you know that [says], *Well, I'm going to open a boudin shop and get rich*. That's not the case, you know. I mean if you got good boudin it may be, or you're in an area that don't have it, you're going to sell a lot of boudin. If you're in an area that don't have a lot of crawfish, you're going to sell a lot of crawfish. I'm stuck right smack dab in the middle of Mowata where all this started at. So you know—and that's crawfish—people's got boiling huts on every corner; every restaurant sells it. So I mean all you got to do is close your eyes and take off in your car, and when

you hit a parking lot you know there's going to be crawfish. Now whether it's—it, you know, tantalizes your taste buds the way that you want...you have to pick out your favorite place to eat them.

00:47:52

SR: Well now that we're talking about the restaurant again, will you—. Before we started recording, you were telling me that what your hours are, you're open on Thursday for lunch, and Friday and Saturday night, right?

00:48:03

BF: Yeah, we're—we're open only on Thursdays for lunch. We—from 11:00 to 1:00. We serve—every Thursday we have beef tongue, you know. That one of the entrees. You might have baked chicken with it, to go along with it, for the people that don't eat them. There's a lot of people in this area that love tongue and—and there's a lot of them that don't like it as much as the other ones like it, so we cook two entrees. You know sometime it might be a pork roast; sometime it might be a stuffed ponce; it might be smothered sausage in a gravy, you know, or a baked Muscovy duck or whatever. But on Thursdays we always have beef tongue because it gives people a chance in this area that was, you know raised on beef tongue. You know in the situation—we had 11 kids, and most of us all ate beef tongue, and we raised—my daddy and my grandfather—and they raised cattle, and you only got one tongue in a cow. So you know you had to spread the—and we all ate it, so one tongue, 10, 11 people, it didn't go a long ways. And if you had to wait to get enough, by the time you got to that—you know enough, the first tongue that

you started off with might have been freezer burned. So you know it was a treat and you didn't get it that often, and you still don't get it that often. It's a very, very expensive piece of meat. At one time, whenever I started buying I had—you know through the wholesaler—I was paying almost \$6.00 a pound just for the tongue. And then I had to cook it and resell it. At the time I wasn't making much money on it; it was just, you know it was a new place and I did it just to bring people in. Since then with the mad cow scare—you know the Japanese were buying up all the beef tongues, and that's what drove the price up. Now they don't want them; they back down to where they—they're reasonable. I mean they're still not cheap, but they—you know they—anyone's pocketbook could probably touch it now, where they couldn't back then. So—.

00:50:02

SR: And how do you prepare that?

00:50:02

BF: You just stuff it like you would a beef roast, you know with bell peppers, garlic, onions; you—you season it. And my mama and them used to bake it in the oven, but I actually cook mine on the stove and just keep browning it and let it cook down, and you can just see the gravy. It starts to bubble, and you know you could tell it's caramelizing, and you do that about five or six times. And I add my onions and brown that and just—I usually add a little bit of boudin broth when I'm cooking it, you know to add to the flavor of the gravy, and just cook it 'til it's tender—nice and tender. But if you eat beef tongue that's tough, that's the worst thing you want to put in your mouth. It's got to be tender.

00:50:47

SR: Do you want to grab some water? So I guess that's how you—you make it stretch to feed 11 kids. Like where I'm from, if you make beef tongue you don't stuff it but—

00:50:59

BF: Yeah, we stuff it and then it's served—again, you know, the gravy is put on rice so you—everybody in this part of the country, it's rice. Jeez, when we were growing up, you know it was rice at our table two days—two meals at, in the day. Now it's cut down because, you know, the whole family works and mama, when she gets home she don't want to have to fight with the kids. Don't want to light up the stove, so there's a lot of Popeye's fried chicken and McDonald's that—that takes the place of rice and gravy today. So I would—I would think the rice consumption in this part of the country, where it used to be high, is probably a quarter less now than it was before. And I mean, and that's—it's just in every household. I mean all you got to do is go to town around 7 o'clock and—and look at the fast-food places and you can see what's going on.

00:51:49

SR: What about your parents—what is their heritage?

00:51:53

BF: [*Phone Rings*] They—they're French and German. I have—I'm probably half and half on my mama's side. Her daddy was pure-blooded German and his—her mama was a

Boudreaux, so they're half and half there. And on my daddy's side, my—my grandfather, you know they came from Alsace-Lorraine French—France, which actually is not German, but I mean it was—at the time it was held by Germany, so they called themselves Germans. But I mean actually it was just a little country that was taken by the French and then taken back by the Germans, so they didn't know exactly who they were, you know at the time, other than who was ruling—whose fist was ruling the country. So, but they were more on the German side. And my grandmother on my daddy's side was pure-blooded German too, so I'm half and half. And you know the way they cook you know— on each side, you know the French and the Germans, they ate turtle. But the French people cooked their turtle in a red gravy—sauce piquant—and then the Germans, when they'd cook it, it was always in a stew with roux that was done just like chicken, and it was just as good one way as it was the other. You know they had their different ways of cooking and—and like I was saying earlier, the melting pot was so big in this part of the country that they took a little bit from one and they added to the other. And—and probably some of the things that I'm cooking today that you—that you can't get at a restaurant or whatever, might be a combination of two things that, well you know, *So and so did here, and so and so did here*. My grandmother on the French side would cook a court bouillon on top of the stove. You know, the French people, and—and they'd put everything together with a little bit of tomato sauce. My grandmother on the other side was pure-blooded German, and she did the same thing but she'd add hardly no tomato sauce, and she'd make a white court bouillon, and she'd always bake it in the oven. And that's the way the Germans did it. You know potato salad, that come from the Germans.

Bread dressing, that come from the Germans too. You know, so it was just a combination of the two. It was—it was on both sides of the fence, but—

00:53:59

SR: And how do you cook a turtle?

00:54:01

BF: I cook it both ways. If I—you know if I want it one way I'll brown it and I'll add tomato to it. If I don't want it that way, then I'll cook it just like I do a chicken stew. It's—it's whatever, you know I'm hungry at the time I'm cleaning that turtle.

00:54:16

SR: It seems like talking to you, you have a lot of—you know a lot of the history of the area and a lot of the food history of the area. Is that—was there someone in your life who was really into that, or is that a common conversation around here?

00:54:29

BF: No, you see it—you know I'm the only one that has a restaurant in any part of the family in—on this end—or a little store. I have another little cousin that—that you know, he did it, but he did it for survival purposes. When I got here I already knew what I—what was going on here. But you know back then it was—they always had this saying: *most people eat to live; the Cajuns live to eat*. So on Saturday nights—you know I [was] talking about my—my great-uncle Lawrence Frey; they'd get together, you know it

was—we'd go hunting on a Saturday morning or—and that night we'd cook what we killed. Or if we'd catch a bunch of turtles, we'd cook it; we'd clean them one morning and we'd cook them that night. If we'd go deer hunting in the woods and there was a deer killed that night, we'd barbeque it—I mean that afternoon—we'd barbeque it that same night. Or if we went fishing, we'd set lines in the Mississippi River, we picked out a night that we were going to cook our fish; you know, frogs and—and it was just whatever we got, we knew we were going to have a—. Let's say not—we didn't all get drunk and lay on the floor, but we had a good time with what we were doing at the time, you know. It was—it was done for that purpose.

00:55:55

SR: Do you have any family members working here for you?

00:55:59

BF: I have my little brother that works in the—in the store as a cook for the plate lunches, and he's—he's actually the head cook on Friday and Saturday nights in the restaurant. He has about 10, 11 years of experience working in a restaurant, so—. And he's a very good cook. We do—some things that I do he doesn't like, and some things that he does I don't like. But I mean as long as the people like it, you know we let it go and go with the—you know.

00:56:30

SR: Do you have kids?

00:56:30**BF:** Yes, I have four girls.**00:56:33****SR:** Oh, are any of them interested in—**00:56:35****BF:** No.**00:56:36****SR:** —cooking?**00:56:37**

BF: They—they like to eat, but really none of them are that interested in cooking. You see I started cooking when I was probably 14, 15 years old. You know, and I'll very seldom look at a recipe. In fact I don't look at a recipe book at all. You know if I want to cook something, I'll ask somebody that did it before, but there's nothing eve—ever that comes out of a recipe book—ever.

00:56:59**SR:** How old are your girls?

00:57:01

BF: Let's see, I got one—whew Lord—two of them that are in their—their early 20s, and two of them are very small. One of them has just turned eight and the other one is five or six. Now, she just had a birthday, but you know things go so quick that you don't—

00:57:20

SR: Well that's a lot of work, too.

00:57:22

BF: Yeah.

00:57:24

SR: What—I made a note earlier. I wanted to ask you—do you make hogshead cheese?

00:57:29

BF: I make hogshead cheese. You know I make hogshead cheese, and I'm still surprised that people eat it as much as they do. A lot of them, it's like I was talking—telling you that bridge: you know they won't eat it because it's—they got hogshead written in the description. But actually all that—the way that I make it, it's—I make it the same way that we made it back then. When all—everything was ground up together in the pot, we just took it and put it in a pie pan, mixed it with a little bit of broth that we boiled the meat in, and we seasoned it to the way that we wanted to taste it, and we just put it in the

ice-box and let it gel. And I do the same thing, Before I start my boudin, I just take my meat out of my vat that's ground with all the vegetables and that, and I add in a little bit of boudin broth and—and let it gel.

00:58:13

SR: And you use the head?

00:58:14

BF: I—well I use the same mixture as I use as a boudin. You know, there's head meat in it. I don't use the—I don't use the actual head because the head would take up too much—I'd have to have an 18-wheeler cooler in the back of the store for the amount of the stuff that I make just—just to store hogshead in, and—.

00:58:33

SR: Right. I know that you have to go here, to go kill a hog.

00:58:36

BF: Yeah, one of my neighbors went to the sale and bought him a hog, and he—he wants to clean it, and he said, *You know more about that than I do*, which is probably true to the fact. And if he—you've got to have it just right because if you got your water too hot, boiling too high—your temperature is too high—everything is going to sit on your hog, it's going to stick, it's going to gum up; you won't get the hair off. So you got to have it at

certain degrees to where it just—it peels the skin, the outer layer of the skin, and—and then the hair comes off. So—.

00:59:08

SR: So you're talking right after you kill it, you take the hair off. That's like the first thing?

00:59:12

BF: Yeah. What you do, you kill it and then you bleed it, and then you got to scald it. You got to put it in hot water, and your hot water—hot water is about 140 to 145-degrees. You don't want it any hotter than that. You dip him in there, you pull him out, you dip him back in there, and you start plucking it like you would a chicken. And when it starts to come off very, very easy you take it out and you just splash your hand and it wipes—most of the time it wipes right off.

00:59:35

SR: And are you going to shoot it?

00:59:36

BF: Well more than likely, yeah. It will be shot, yeah. I might not be doing the actual shooting, but it will be shot. It's a little bit, you know—they used to catch them, my great-grandfather, to not to upset them or bruise them or whatever. And they'd use the head, you know, so they didn't want to mess up the head. They just would stab the hog

and bleed it, but that's—it's a little bit too cruel for—. So we put him out of his misery the easy way.

01:00:01

SR: Yeah. Okay, well I could—oh let me ask you one more question, and then I'll let you go do that. Your clientele here in the restaurant, is it—what's the percentage of tourists to locals, or—? Because I—some people would call this the middle of nowhere. Like, do tourists find you?

01:00:20

BF: Oh yeah. Yeah, I do—I been doing volunteer work since 1990 at the Jean Lafitte National Park Service here in Eunice playing music, you know. I play music every other Saturday for the tourists, and—and I'll still do it and there's one of the Park Rangers that come over here. Her name is Miss Claudia Wood, and she's the vocalist and the guitar player in the music—in our band that we play on Saturday night. But I go over there. She was very instrumental in helping me in the music business—not—I don't do it professionally. You know I don't ever want to do it professionally, but I want it—it's like everything else when I—. You know there's an old guy that always told me, he said, *It's as easy to do it the right way as it is to do it the wrong way*. And when I did the music thing, I wanted to do it the right way. I know what I wanted to do, but it just takes years of practice to do it. So she was very instrumental in helping me to do what—what I wanted to do as far as playing the fiddle. But anyhow, I go there and do a little music program, and I also do food demonstrations over there the same day that I go and I do

music. And there's a high influx of tourists that come to the Eunice area for—you know, they want to see the program at the Liberty—*Rendezvous Des Cajuns* at the Liberty Theater, you know. They're very interested as to what went on in this part of the country with the music and the language. So there's a park—you know there's a park service there in Eunice, and what it is, it's on the prairie of—Cajuns in this part of the country. You know there's a museum that shows you everything that went on in the past 100 years in this area. And then we play music and—and they give me a punch line while we're over there—you know, that I have the restaurant and the store that we'll be playing in. Most of the time it—in fact this past Saturday everybody that was in the audience was over here that same night that—that we were playing for that day. So in here sometimes, I'd say I'd have 50-percent of the people in here are from nowhere near this place, you know.

01:02:21

SR: Okay. Well I look forward to coming some Saturday. Thank you for giving us this time. It's been great.

01:02:27

BF: You're welcome.

01:02:30

[End Bubba Frey-Boudin Trail]