**Interviewer:** What is your full name?
**Narrator:** Urbano Campos.

**Interviewer:** And what is your full address here where you live?
**Narrator:** Home address? In San Narciso, Corozal District.

**Interviewer:** OK, and when were you born?
**Narrator:** Second of April, 1943.

**Interviewer:** And where were you born?
**Narrator:** San Narciso, Corozal District [Belize, Central America].

**Interviewer:** Who were the first members of your family in the region, in the area? Like was it your grandparents or their parents that were first in this area?
**Narrator:** In this area? I think my grandfather was one of them. Yeah.

**Interviewer:** Do you know like was he married when he was…?
**Narrator:** When he was here?

**Interviewer:** Yes.
**Narrator:** No, he got married here.

**Interviewer:** He got married here?
**Narrator:** Yes, in San Narciso, yes.

**Interviewer:** Where did he come from before he was here?
**Narrator:** From Bacalar, [Quintana Roo,] Mexico. Bacalar, Mexico.

**Interviewer:** Do you know about what time that was when he first got here?
**Narrator:** No, has to be…. (pause)

**Interviewer:** Or if he was not married, so how (interruption)
**Narrator:** He was not married.

**Interviewer:** Do you know how old he was?
**Narrator:** He was about 15 years old, he says when he came here.

**Interviewer:** Do you know when (interruption)
**Narrator:** And he got married when he was 17.

**Interviewer:** He got married when he was 17.
**Narrator:** Yes.

**Interviewer:** Do you know what year he was born?
**Narrator:** Hmmm. I am not sure of the year. [1:57]

**Interviewer:** No.

**Narrator:** Un-un (meaning No). But more or less, my father has 86 years and he is the first one. And that is, I think, that was two years after they were married [Based on the information just provided, the narrator's father would have been born 1918-1919; narrator's grandfather would have married 1916-1917 at the age of 17 and arrived in Belize 1914-1915. He would have been born 1899-1900].

**Interviewer:** And why did he come from Mexico to here?
**Narrator:** According to them , they came after the war of Costas in Bacalar. They were escaping from that Civil War and they came…(interruption)

**Interviewer:** …came to Belize?
**Narrator:** Yeah to Belize. Yeah.

**Interviewer:** Did he come by himself or did he come like (interruption)?
**Narrator:** It is a group of them.

**Interviewer:** A group of them came?
**Narrator:** A group of them came about five of them.

**Interviewer:** Was it just like all men came or was it (interruption)?
**Narrator:** No, the brothers (interruption).

**Interviewer:** Other people, brothers (interruption)
**Narrator:** Other people. Yeah, it was two brothers and the rest of them friends, three friends.

**Interviewer:** Are there any interesting stories about the move here?
**Narrator:** I think that is the only cause that make them come here to Belize. They were escaping from that Civil War in Bacalar. [3:04]

**Interviewer:** in Bacalar.
**Narrator:** And when they came here, they first settled by that lagoon that we have.

**Interviewer:** Yeah.
**Narrator:** Yeah, about a mile from here. That is where they first settled.

**Interviewer:** That's where they first settled?
**Narrator:** Yeah. Then they start to come in more and they decided this piece of land was prettier, it was level.

**Interviewer:** Level, yeah.
**Narrator:** And they build it, they're the ones who build the first houses here, about five families.

**Interviewer:** Five families…?
**Narrator:** That is the end. My grandfather is Teldosio Campos, his brother Angel Campos and one Franciso Eck…. One…Abraham Cobb and next one is supposed to be a old Marshall Wedd, but he is the only one who stayed in Sapote, that is what they call that place by the lagoon.

**Interviewer:** By the lagoon, Sapote. So, it was not…. Was there a village called San Narciso then?
**Narrator:** They made…what? [4:06]

**Interviewer:** Was there a village called San Narciso then? There was not, was there? There was just nothing here but land?
**Narrator:** No, no. Nothing here, nothing…nothing. I think, they were the ones who started to build house here. And then somebody, someone, somebody in that, then grows their homes in San Narciso, in this place.

**Interviewer:** So, was there still then two villages by the lagoon, that first (interruption)
**Narrator:** That was not really a village, they just build little huts to stay there for a while.

**Interviewer:** Yeah.
**Narrator:** Yeah, because they had water, they had everything there until they decided where they were going to settle. 'til when they come here? Only one, one person stayed there by the lagoon, which he moved after he stayed there to live for about 20 years, maybe. After 20 years, he decided to come, cause he still came here to San Narciso.

**Interviewer:** So, there was, what was this land like? Was it just (interruption)?
**Narrator:** Just bush.

**Interviewer:** Bush?
**Narrator:** Bush, pure bush.

**Interviewer:** So, there was….
**Narrator:** It just...by the church, that was the center of the village, because they all live in that little spot there.

**Interviewer:** So, the village basically started where, around where the church is.
**Narrator:** Where the church is.

**Interviewer:** And it has grown out.
**Narrator:** All around. They had those five families all around the church.

**Interviewer:** Can you tell us about the ethnic background of your family and the history? About… let's see, how do I describe that….another word for ethnic background.

**Interviewer 2:** Ahh, well, was your family all Maya? Or were…(interruption)
**Narrator:** Yes.

**Interviewer 2:** Or were you a mixture of Maya and Spanish?
**Narrator:** Pure Maya.

**Interviewer 2:** Pure Maya.
**Narrator:** Pure Maya. As a matter of fact, my father-in-law and my… No and my grandfather, old grandfather, he and my old grandmother they didn't, they couldn't speak Spanish (interruption)

**Interviewer:** They only spoke Maya.
**Narrator:** Pure Maya, nothing else but Maya and only talked in Maya, could not write or read nothing. [6:20]

**Interviewer:** So when you grew up, did you grow up speaking Maya mostly?
**Narrator:** Yeah, mostly, because I used to go with them there at their houses.

**Interviewer:** So, your parents, now tell me about your parents.
**Narrator:** My father?

**Interviewer:** Uh-huh [Yes].
**Narrator:** My father and, he left there and he grew enough. He got married to my mother which she was from another village, from San Joaquin and she came to live here in San Narciso, and that's how the village started to develop. Each one, because they are, there were 10 (pause) 8 brothers, 8 boys and 4 girls.

**Interviewer:** 12 kids, wow.
**Narrator:** That's what my grandfather had. 12. And his brother had 12, too. That's why there are Campos everywhere. Biggest family in San Narciso. Pure boys and everybody get to be man and they'll get married and each one of them, well, in my family we are 10 of us, 5 boys and 5 girls, too.

**Interviewer:** So was your mother Maya, too?
**Narrator:** Yes, she was Maya too.

**Interviewer 2:** It might be a good idea if we can get a list of the names of all of your grandfather's children.
**Narrator:** My grandfather's children?

**Interviewer 2:** All your aunts and uncles.
**Narrator:** My father is the first one, Francisco Campos. After him is Prudenso Campos. Then Tiboros Campos. Then Felix Campos, then Ricardo Campos, then Sylvester Campos, then Pedro Campos. Those were the boys. There were more than 6 boys. Then the girls, Ignacia, Benita, Juanita, and I forget this one. My father use to tell me, because most of them are gone. They're dead. I can't remember them. I thinks it's Fermina, yeah, that's the girl. None of the women are alive right know.

**Interviewer:** None of the women?
**Narrator:** The men, only my father, Ricardo, Sylvester, Pedro. Only four of them alive right now.

**Interviewer:** How old is your dad?
**Narrator:** 86, 86 and he is alive. He is the first one.

**Interviewer:** Still riding his bike?
**Narrator:** He quit this year.

**Interviewer:** He did?
**Narrator:** Yes. [9:31]

**Interviewer:** Well tell me about your childhood growing up. Like what did you like to do, what did you not like to do. Did you have chores? Like your everyday little life.

**Narrator:** Little life? Well, when we were small, we use to go to school in the morning, help mommy at house, grind corn, so she could make the tortillas when we come back from school. And then evening just play. Go to work with them, my father, go to the farm. By that time they were no cane field here. Only milpa. Just plant corn and everything.

**Interviewer:** Did you grow a lot around here? You grew corn. Did you grow…?
**Narrator:** That was the only thing they used plant here: corn, beans, rice. By that time the cane was just starting when I was small. Because when they my father grew, they didn't use to plant no cane or nothing. 'til when they were big. After she [he] get married, it started.

**Interviewer:** What about like, your dad had a farm?
**Narrator:** Um-hmm [Yes].

**Interviewer:** Was it just corn?
**Narrator:** Just corn.

**Interviewer:** Did you grow, like your mom, grow her own produce or did you have like tomatoes and cabbage and…?
**Narrator:** Tomatoes, cabbage, pepper.

**Interviewer:** So she had a garden? She used to garden?
**Narrator:** Uh-huh. Yes.

**Interviewer:** Because you don't see a lot of people, don't garden anymore.
**Narrator:** Everything was forgetten when this cane started. They even stopped plant corn and beans. Some people plant (interruption).

**Interviewer:** I know there is a little bit of corn on the road that's on the way to San Victor. There's like a little patch of corn. That's the only corn I see.
**Narrator:** That's for my uncle.

**Interviewer:** Is it?
**Narrator:** Yes.

**Interviewer:** He still plants corn?
**Narrator:** That's how we plant corn now. Only in little patch. Beans a little patch. We are all in the cane business now.

**Interviewer:** So when you were small is when it switched. They started into cane when you were small?
**Narrator:** Into cane, yes, when I was small. I was about 9 to 10 years when my father started to plant cane. Because I remember I use to go and help him plant cane.

**Interviewer:** How old were you when you left to go out on your own?
**Narrator:** It was after I get married. 21.

**Interviewer:** And what was your wife's name?
**Narrator:** My wife? My first marriage. Ramona. Ramona, yeah. Ramona. [12:08]

**Interviewer:** How did you meet her?
**Narrator:** Right here, she's from here too.

**Interviewer:** She was from here, too. And did you have children with Ramona?
**Narrator:** One. Uh-huh [Yes].

**Interviewer:** Was a boy or girl?
**Narrator:** A boy, yes.

**Interviewer:** Can you tell be about him?
**Narrator:** Well, not too much because he died young. He died when he was about 21. Yeah. I only met him sometimes. Yeah.

**Interviewer 2:** How did he die? If you don't mind….
**Narrator:** He had an accident in the sea. I think he dropped down from a boat, and then…. Yeah. And he was drowned there, right in San Pedro.

**Interviewer:** Did he work over there?
**Narrator:** Yeah, he was working there.

**Interviewer:** Have you always lived here? You've also lived here, haven't you?
**Narrator:** Yeah.

**Interviewer:** When you got married, is this the property that you got?
**Narrator:** No, No. When I first married my wife, I use to live at her father's house. But I only lived with her for one year. And after I surpris…, I was by myself for about five years. After then I met Delta.

**Interviewer:** Then you met Delta. You've been with Delta how many years?
**Narrator:** Ahh, about 33 years.

**Interviewer:** And then you've lived here all that time?
**Narrator:** 33 years, yes.

**Interviewer:** Would you describe any significant events and stories from your life? Like, tell me about things that stick out into your mind, about what you did in your life.
**Narrator:** In my life? Ah, Well, like I remember when I left school, started to work around with my father, planting cane. Grew, I got married then I separate with my wife. And I joined the police force. Where with them there for about year and half. Then I resign. And I went to U.S. to California, Los Angelos. I was there for a year and half, working there. Come back to Belize again. I stayed here for about 5 years just working, cutting cane with people who has a lot of cane. I choose to work. I was driving truck for them. After I met Delta, that's when I settled again, and I build this little house here in this spot. Then I started to work. Then I started to plant my cane. Little by little 'til I managed to have a good license and that's how I started. Little by little 'til I get to have at least a 1000 tons of license and 50 acres of sugar cane. [15:31]

**Interviewer:** So is that how many… You have 50 acres of sugar cane?

**Narrator:** Yeah. That's how I made my living. But I can remember that, in those days, the price of the sugar cane was good. That you could make a good living out of sugar cane. It's only about 10 years from when price start to drop down. How it is right now.

**Interviewer 2:** Could we go back a bit when you were a policeman? Where were you on the police force? Was it here in San Narciso?
**Narrator:** In Corozal. I worked 6 months in Belize City. Then I transferred to Corozal. I work one year in Corozal. It's there that I resign.
**Narrator 2:** It's important to mention that Urbano was the first policeman from here, San Narciso.
**Narrator:** At that time nobody, nobody here in San Narciso was a policeman.

**Interviewer:** in San Narciso was a policeman.
**Narrator:** I was the very first one because they didn't have (pause) they had an interview with me about 15 years ago for having my story done as why I join police or why not. They usually use it in the school for a children to know.

**Interviewer 2:** Were there any interesting events that occurred while you were the policeman that…?
**Narrator:** Uh, No nothing because, at that time, the population was small and police didn't have too much work to do, just patrolling and what not. I would… Mostly I used stay at the police station because I was the only one who could talk English and Spanish and Maya because, at that time, all the police inspectors and policeman were colored people. I was the only Spanish one between there. They liked to keep me in the station for interpret because we had people from here going make reports and what not. But I get tired of that and I resign (laughs).

**Interviewer:** I want to go back because I skipped your other children, with Delta. There names and….
**Narrator:** Yes, after I started to live with Delta, we started to have children and the first one was Deibi. Then Immer, after Immer was Areli, then Dina, and the last one is Noeli.

**Interviewer:** I know he got them right. I was checking them.

**Interviewer 2:** Now we need on the record the dates of birth and….

**Interviewer:** Oh! OK. Do you know their birthdays? Can you do their birthdays for me? … I'll do them. [The Interviewer reads the birth dates from the information provided in advance on the Biographical Questionnaire.] Deibi is March 18, 1975.
**Narrator:** Deibi March 18, 1975.

**Interviewer:** Immer is August 29, 1977.
**Narrator:** 1977.

**Interviewer:** Areli is March 21, 1979.
**Narrator:** 1979.

**Interviewer:** Dina is December 4th, 1982.
**Narrator:** '82. Every 3 years.

**Interviewer:** And Noeli is April 16th 1985.
**Narrator:** '85. Yeah. [19:09]

**Interviewer:** And she is still. She's in 6th standard?
**Narrator:** No, that's 6th standard, that where I reached.

**Interviewer:** Oh, that's for your education. I was going to say she's not in 6, she is way up there, isn't she?
**Narrator:** She finished her school here in Escuela Mexico.

**Interviewer:** Is there any interesting stories about any members of your family that you'd like to say?
**Narrator:** Huh, in my family. Well, I don't know whether I can say it's… There were… [He is searching for a thought.] Some of them are, well, the biggest cane farmers here in San Narciso. They're the ones I have, all my uncles, which is about five of them. They're the biggest cane farmers. And on the next side of my next Campos, because there were two brothers that came here, Angel and Teldosio ____. Well the Angel one had about 10 sons, too. And on that side one of the Campos there is the biggest cane farmer here in San Narciso.

**Interviewer:** So pretty much all the cane is Campos, isn't it? almost all of it?
**Narrator:** No, Yes, That stood there for a good while but after everybody started to plant now they have a lot of big cane farmers about, probably about two hundred big cane farmers. But stayed for about 20-30 years only they were the ones who employed all the people. It's after this government took place and started to give sugar cane license to everybody. Yeah, leveled the lives of everybody. But before this for a good while they were the only big cane farmers here.

**Interviewer 2:** When your children were growing up, were they good children or were they occasionally bad?
**Narrator:** Well, in that part, I have no complaint. I had my boy there, Immer; Oh! He was a nice guy. Very. He didn't like to study too much but he was a hard working guy. He used to work with me in the cane field. He only had up to his six standard but he's very smart. [He] likes to work hard and plus he wasn't an, I mean, a bad son or like, say, would go and not come to his house in the night or stay over night. No. He was a… use to go, come back soon. Yes. 'til after he was married and he now is making his life somewhere else. He is living in San Pedro now.

**Interviewer:** Most of the boys, at least, in the families growing up, they just always would work in the cane, wouldn't they? That would be their job growing up, wouldn't it?
**Narrator:** Yes, in the cane. He used to work with me in the cane. He used to drive a truck.

**Interviewer:** Do they still plant cane by hand or did you use to plant it by hand?
**Narrator:** Yeah, in that time, used to plant by hand but now most of the people plant with machinery. Everything machinery.

**Interviewer:** But you only have to plant it [every] how many years? Every…
**Narrator:** Well, now we are planting sometimes every 4-5 years because the soil is getting poorer and poorer but when we first started I still have a cane field there which I am not ready to plow because that reminds me that, that cane my father planted. When he started that cane has about 50 years that's planted and I am still harvesting it. [23:24]

**Interviewer:** And it's still producing?
**Narrator:** Yes, it's still producing. You just have to take care of it every year. Cultivate it, fertilize it.

**Interviewer:** And it comes back every year?
**Narrator:** Yeah, every year.

**Interviewer:** So that field's 50 years old.
**Narrator:** Um-hmm [Yes]. And there is, are a lot of people who have that, those little patches like that when their own father, their father started.

**Interviewer:** So you really don't have to…. It doesn't die, does it?
**Narrator:** No, no. You cut it and...

**Interviewer:** So you can keep cutting it and it would keep going. So why do you replant it? Is it just…
**Narrator:** Well, how I tell you, most of the soils right now are very poor and they don't give the same production of cane. Like when its new, just plant like everything. Just planted and new, it gives you a good production.

**Interviewer:** Is there anything else before I move on [addressing interviewer 2]? OK. Tell me about the different types of houses that people lived in, like as far as like when your grandfather came here.
**Narrator:** The first house I built here, I think, it was a thatch house with Plimentos [Silver Pimento Palm-*Schippia concolor*] on the walls. Even the doors had Plimentos on the door.

**Interviewer:** How did they make them open and close?
**Narrator:** Take the sticks out and then you go in (laughs).

**Interviewer:** And you put them back up?
**Narrator:** You put them back when you go in. Yes, that's the poorest house that they had here. Everybody had their house like that.

**Interviewer:** What did they use to weave the palmetto with? I know we helped put Rosie's house up a few years ago and we used wire.
**Narrator:** Wire, yes.

**Interviewer:** They used wire? They had access to wire?
**Narrator:** Yes.

**Interviewer:** So they'd wire the palmetto together?
**Narrator:** Yes, they'd wire the Plimento. They would even put Plimentos on the sides too so they can tie it on the Plimentos. But now I see they use iron.

**Interviewer:** The rebar. So they would use, for the four corners, would they use palmettos too or would they use something stronger for the corners?
**Narrator:** The corners? The posts you mean? No, they used wood, hardwood; hardwood for the corners.

**Interviewer:** And then the rest would be palmetto going around and they would even use the palmetto for the… What they weave the palmetto to.
**Narrator:** Um-hum [Yes]. Everything Plimento. Even the door was Plimento. (laughs) Yes. [25:59]

**Interviewer:** And how about the house that you grew up in?
**Narrator:** The house that my father had was the same. Was Plimento. His father made that house for him after he got married and just after this cane started that everybody started to through the pimentas, start to make wooden house first; wooden house. I can remember everybody had the wooden house. Then they started with the cement blocks. That's when, in my age, we, that's about 50 years, we started with cement blocks. But 50 years we had pure Plimentos and thatch.

**Interviewer:** Did they plaster the palmetto? So did they plaster it in and out?
**Narrator:** In and out.

**Interviewer:** In and out. So the palmetto, but then it would be plastered.
**Narrator:** Then painted with lime. Says white, white.

**Interviewer:** How long do palmetto houses last?
**Narrator:** It lasts about 50, 50 years.

**Interviewer:** How about a thatched roof? How long would it last?
**Narrator:** Same thing.

**Interviewer:** And so you just have to periodically replace thatch. Like if it was a bad winter or something where they blow off. You just have to replace.
**Narrator:** No, they use to trade around and build another one. Because at that time you don't have to go far only about (pause) about the last house where they have the last house right in San Narciso they used to cut the leave there, the wood, the Plimentos, and everything. It was high bush from there to San Victor. High bush. When I came here to live in this place here it was only me and my neighbor here, Mr. Pitch. We lived two of us here for a good while until it started to build more houses. That's 30-35, about 35 years.

**Interviewer:** So most of the land then was around was palmetto and thatch?
**Narrator:** All. Everything.

**Interviewer 2:** What species of wood would they use for the posts portion?
**Narrator:** For the posts? We use make and cut Tinta, Tinta and Madre De Cacao, we call it. Very hard wood, it would last forever: this Madre De Cacao and the Tinta. I think I still have a post there of my house, first house that I had here. I didn't move it.

**Interviewer:** The post out there, Yeah.
**Narrator:** That's Tinta.

**Interviewer:** Are there still a lot of trees like that around?
**Narrator:** No, you can't find it right now. Not anymore.
**Narrator 2:** Tinta a logwood. Logwood.
**Narrator:** You can't find it. They still have wood far. You have to go inside the mountain to get those kinds of wood now. [29:01]

**Interviewer 2:** I've noticed the termite nests, or whatever you call them, around. Did you have trouble with termites in the houses or was that Tinta wood resistant to insect damage?
**Narrator:** Como? [consulting with narrator 2 for a translation]

**Narrator 2:** El comején [termite].
**Narrator:** El comején?
**Narrator 2:** ___ la madera es ____ [___ the wood is ___].
**Narrator:** Oh yes, in a way because you are not going to cut your wood anytime. My father taught us that the time to cut the wood for to build a house is when the moon is full. Full moon and then that would last forever. 40-50 years.

**Interviewer 2:** And the insects wouldn't bother it.
**Narrator:** No. When that gets dry its hard like piece of bone. (laughs) Yes, but you have to cut it with the moon.

**Interviewer:** So those are the only two woods that you used for the corner woods?
**Narrator:** Yeah. Those are most, the hardest one. The Tinta and the Madre De Cacao. Everybody used to… but that… it was easy to find those kinds of woods at that time you could just go behind the village and cut your wood there.

**Interviewer:** And the palmetto houses you always used palmetto. Did they use any other kind of wood for that? That was the only kind?
**Narrator:** Pure Plimentos. Yeah, pure Plimentos, everybody used Plimento. We use to get that by the lagoon. The pilmentos, just been a lot of Plimentos. Yeah.

**Interviewer:** What kind of tools have you used in the past that you don't use anymore? Were there tools that they used?
**Narrator:** At this time?

**Interviewer 2:** To build houses.
**Narrator:** To build houses? We used the saw, hand saw, and your hammer. And that's all. Once you have your saw and hammer, you can build your house.

**Interviewer 2:** Did you use the hand saw to cut down the trees for the wood, for the posts?
**Narrator:** No, we use to cut those posts with an axe. Big axe.

**Interviewer:** As far as like in the household, what kind of items would be found in the typical household?
**Narrator:** In a house? Well, after you build your house, first thing to do, probably, your hammock, then your bed. We use to build the bed with some small sticks. With it there, then we use to put some grass on top. That's like the mattress. And on top, then you put your bed sheet.

**Interviewer:** Would it be up on legs?
**Narrator:** Yeah. No. Yeah, on some little posts about 2-3 feet high, if you wanted, yes. That's what my father used to and that's how…. The first one I made here was like that. Yeah, that was my first bed, even when I was big I made one like that.

**Interviewer:** As far as like the kitchen and the cooking items?
**Narrator:** The cooking items? Well, everybody had their pot. Just to cook the beans and the iron one for the rice. [32:46]

**Interviewer:** And the kitchen was always outside?

**Narrator:** Outside, yes. Apart. That's….

**Interviewer:** Separate from the house?
**Narrator:** The house was…. And then everybody use to build the kitchen about 4-5 yards [away] because of the fire. They had a lot of precautions like that. And the kitchen, well, the kitchen wasn't built with Plimentos. We have another material that they used for kitchen, it's the palm. Palm, just big palms like this. They use to cut it. Once they were hollow, [interview 2 injected: "break it"]. Break it in pieces. About 4 or 5 inches wide and that's what we used for the kitchen.

**Interviewer:** So what it would be like slats, boards that ran this way?
**Narrator:** When it finished, just like lumber. Because their in pieces use to put it ___ that way. That kind of palm lasts long too. 40-50 years.

**Interviewer:** What did they use for the roof on the kitchen?
**Narrator:** The roof? It was thatched, too.

**Interviewer:** Did they leave a corner open for the smoke to go out or did it just go through the thatch?
**Narrator:** No, it just go thru the thatch. Sometimes you could see them black, black with it. (laughter)

**Interviewer:** And where they cook, what did they make the... Like for the fire box?
**Narrator:** That's the style like we are using there. We call it, well in Spanish, we call it fogón [hearth].

**Interviewer:** And what's that made out of?
**Narrator:** A little square of maybe lumber, then fill it with sand, put your little blocks, then put the iron on top, too.

**Interviewer:** So it's just sand, it's just like a sand box.
**Narrator:** Yeah, a sand box.

**Interviewer:** And then the cement blocks, then just iron bars to put the pot on.
**Narrator:** Probably, no[?] space for the wood to go in.

**Interviewer:** Chairs and tables. Did they usually…? You had tables and chairs?
**Narrator:** Yes. we use to make our own chair. Well, I can remember the first chair that my father, at that time what they used, they used to cut the wood about this thick then they make the feet with sticks too. They make everything. Dig some holes then just shove it in there. That's your seat. Those are the ones we used.

**Interviewer:** Were they like stools or did they have back. Just like stools?
**Narrator:** Just like stools. And some___, you will find a little log like this, cut, and that's your seat. Every house you go that's what they would give you to sit down.

**Interviewer:** Could they buy their hammocks or did you ever make your hammocks?
**Narrator:** Some people do it and some make it. But because we did…, everybody, most of the people didn't use this type of hammock that we are using right now because these are Mexican hammocks. They sew the hammock, they take the cloth and they sew their own hammocks. [36:02]

**Interviewer:** Oh, so they'd be fabric hammocks instead of…?

**Narrator:** Yeah, with cloth. That was…. Almost all the people does the type of hammocks they use. Usually they use this type of cloth, jeans, yeah, blue jeans. That's what they use for hammocks.

**Interviewer:** They would be hot. Wouldn't they be hot?
**Narrator:** Sometimes; no, what held at that time that I can remember at that time we had a lot of rain. Almost everyday it was raining so it was cool because…. We use to go to the farm walking and the mud up to here, your knees. Sometimes not even the cars can pass in those little roads going. You have to _____ and walk. Yes. At that time used to have…. Well, there were no road, no road. My father had to go to.… When they use to go to Corozal to sell their products like the corn and the beans with the cart; mule and cart, take them about five hours to get to Corozal. Sell their corn, then buy some goods there. Yes, like sugar, sugar because salt…. That's the only thing they use to buy. That's one thing they use to leave of their own. They had everything. They had everything, they had pigs, they have chicken, they have meat, they had corn, they had rice, they had everything. Salt and sugar, soap that's the thing that they buy. Yes.
**Narrator 2:** One advantage with these thatch houses is that the roof is always cool and, due to the white mar, that's where they plaster the walls, it keeps the house cool.
**Narrator:** Because at that time nobody had a fan. There were no light, no electric lights here. Everybody had their little candle, made out of a little pan, make a hole, they put their little ____ there with some kerosene and that's your light.

**Interviewer:** In their thatch houses did they just have open windows with shutters?
**Narrator:** Um-hum [Yes]. Shutters. Yes. People who could afford, at that time, well, they make their doors with lumber. But most of the people could not afford to buy lumber so they used that same Plimentos, too.

**Interviewer:** So when you wanted in and out you'd just have to move those…, move the palmettos and then put them back. [38:40]
**Narrator:** At that time we had no thiefs or nothing. (laughs) Nobody would forget and go their house.

**Interviewer:** Besides walking, what other types of transportation did you have? You have a horse? Or mule?
**Narrator:** Mule, a horse, both. Father used… He had about 3 horses and 2 mules and a cart. That's how we would go to the farm every day.

**Interviewer:** And as you got older, how did your transportation change?
**Narrator:** Well, I tell you that it's when this cane started that everybody started to buy trucks then. I think, my father, my grandfather was the first one to buy the first truck here in San Narciso. I can remember when it was a three-ton Austin truck. They had pure English trucks here. Austin. He was the first one to buy then afterwards a lot of people started to buy. And I think, for a good while, there were only about three, three trucks here in San Narciso. That's it for about 10 years for three trucks.

**Interviewer:** And then everybody else just used….
**Narrator:** The same truck. He use to work for, haul everybody's cane. They didn't have much, too much cane at that time. It's when they start to develop the cane started to grow bigger and bigger then everybody could afford to buy one. 'til where we are right now.

**Interviewer:** So everybody else in the village, did they just had horses, mules or they walked.
**Narrator:** Um-hum [Yes]. [40:23]

**Interviewer:** When did…. Well, I would think with people starting to get trucks, then did the roads start to develop more?
**Narrator:** Yes, then they started to build the road. Because the first road that was built from Corozal to here, I think, that was built with the cooperation of the people. A lot of people use to carry stone with their cart and make, open the road. That's how all the people use to cooperate with their cart. Take two loads of stones and then….

**Interviewer:** Did they make their own carts?
**Narrator:** Yeah, we had a little, an old man here too, Abraham Cobb, he was the one who use to make the carts and the wheels. That was his job. Everybody wanted buy Abraham. He was a carpenter. And I think, I am not sure, I saw two wheels the other day in that house. Somebody still have those big wheels behind their house, cart.

**Interviewer:** When did the bus line start coming in?
**Narrator:** The bus? That bus started…. ¿Cuando comenzó? [addressing Narrator 2 in Spanish: When did it begin?]
**Narrator 2:** Around 1975.
**Narrator:** About 1975. That's lately because everybody used to go to town, to Corozal, with the truck. There was two trucks that used to go to Corozal every Saturday.

**Interviewer:** And they would pick people up? Oh, OK.
**Narrator:** We would put some lumbers in like benches in the truck and then people would sit down just like we are going the bus.

**Interviewer:** So you made your own bus line before the bus started coming here. Somebody would have two trucks and anybody that wanted to go to Corozal….
**Narrator:** Catsim and Ick, Roma's father. He had his truck and another one. Catsim there. They had two trucks so we used go to Corozal only once a week on Saturdays. Only Saturdays.

**Interviewer:** So people could come and catch the truck and catch a ride at a certain time and then catch it back?
**Narrator:** He would go in the morning. Come back after 12 and that's it.

**Interviewer:** So you don't want to miss the truck. (laughs)
**Narrator:** Yeah. You can't miss that [truck] because you would walk if you missed it. (laughs)

**Interviewer 2:** Why would they want to go to Corozal? Was it for selling their produce? Buy?
**Narrator:** Selling, yeah. People use to carry their corn. Those who didn't have the cart, mule and cart. Even those who had, started to go with the truck because it's faster and then sell their products there, then come back again. It's lately that this, the bus line started because, when I grew , when I was young, I use to go to the theatre to see a picture or something at night with the truck, I had catch a truck and go. If you wanted to go to a dance or something, watch a football game or something, anything; the truck [was used].

**Interviewer 2:** When did bicycles start being common? [43:42]
**Narrator:** Well, bicycles started in the days of when my father was young because he owned a bicycle. At that time he told me that it was only about… well, they had a group of young boys when he was

young about 10 of them and about 3 of them had bicycles. Yes. When they go out and give ride to the next one and, yeah. Because I can remember that when my father bought his first bicycle when I was small, in order that nobody… well we doesn't mess around with the bicycle. He use to tie up his bicycle and ties it up. Only when he is going to use it, he bring down the bicycle.(laughs). He used to go to Corozal with his bicycle.

**Interviewer 2:** OK, it was more than just fun, it was a means of transportation. A little bit faster than walking.
**Narrator:** Yeah, he was…. That was… Walking…. Because first they use to walk.

**Interviewer:** How many miles is it?
**Narrator:** From here to Corozal, it is 13 miles. A lot of people use to walk it. Those who couldn't afford to go with the mule and cart, they walk. Afterwards then this truck started. They left the cart and started with the truck and the bicycle because my father, I can remember I was old enough, and he use to go with this bicycle to Corozal. To get use to this bicycle, he wouldn't ride in the truck because of this bicycle. Yes, they use to take care of their bicycle. I think that a bicycle last him a long, long time. [45:20]

**Interviewer:** Describe the events leading to your marriage and courtship and arrangements. But you met Delta…. How old were you when you met Delta?
**Narrator:** Hum, I think I was (thinking) about 26.

**Interviewer:** 26. And she just lived here, she lived in San Narciso?
**Narrator:** No, she was living at San Roman. Next village. She is from there.

**Interviewer:** How did you meet her? Do you remember?
**Narrator:** Yeah, just riding my bicycle around, rode it places at that time and met her and started to talk with her because, I tell you, she came to live here with me and we just got married recently.

**Interviewer:** Yeah. That was 3 years, 4 years, 3 years?
**Narrator:** About that. 3 years. We lived together for 30 years.

**Interviewer:** I remember when you got married so it is 3 or 4 years, I remember.

**Interviewer 2:** In normal circumstances, are sometimes marriages arranged by the parents?
**Narrator:** Yes, all the time. Because I arranged a marriage of my son. Almost all of them were married when I got married. (laughs). Because father even tell me what a crazy _____. I think this one married that your sons ask you to get married. (laughs). Yes, say for instance, start to prepare with the dressing, yeah, the most expensive thing. Then if you are going to make a party, like I made a party here and everything. [47:26]

**Interviewer 2:** Would your son or daughter choose who they were going to marry or would you have chosen for them who they were going to marry?
**Narrator:** No, they were the ones. They are the ones who choose. The boys, they choose which they want to get married and the girls, too, also, but they will give you notice and tell you I love this man what not then. Usually, the custom they have here, let's say, when my son got married he told me that he likes certain girl there. So I had to go and ask permission to their parents for him to visit the house and,

when he was ready to get married, I had to go back again and tell them now he's ready to get married and I have to stand for him. Only the girls same thing.
**Narrator 2:** In the early days, I think that it's the parents who decided whom the girl or the boy who get married.

**Interviewer:** So it was more arranged by the parents, I want my daughter to marry this boy and I want this boy to marry this daughter.
**Narrator 2:** Yes. That was…. Yeah. The early days….
**Narrator:** That was with my father or my grandfather and the first thing they would do with my grandfather; for example, my grandfather, well he'd say that he liked this girl. He had to go and talk with her father. Say OK. Next week we are going to start to work. He have to try the guy first if he can work. Take him to the bush, whole day. Probably give him a task. This is your work for today. If you can't do it, you can't get married, yes.
**Narrator 2:** You has to prove to see if he can maintain the family. [49:21]
**Narrator:** Because that's the only work that they use to do: fire bush and plant corn. So you have to go and work probably for the whole year. Then, then he decides if you are going to marry this boy because he's a good worker. If you are not working he is going to tell his daughter, you can't marry this guy, he's not good. (laughs). He doesn't work, Yes. And then he would just tell you, don't come back to my house and you better keep out because…, yeah. They were rude. They were. As a matter of fact, if you don't obey sometimes if you want to take the girl just like that, normally they would beat you. They would beat you, they lash you. They lash you.

**Interviewer:** Definite rules.
**Narrator:** Like my old grandfather was very, very….

**Interviewer:** The marriage ceremonies, and like the attire, the dresses and the elements of the ceremony like in the Catholic church. Well, let's go to like the dresses. Did most of the ladies, women make their dresses?
**Narrator:** No, I think they have, most… in these days we usually buy it ready, buy it ready. Or find somebody who can sew good like Lilly. She sews wedding dresses. Buy it from them.

**Interviewer:** How about going back to like your parents?
**Narrator:** They use to sew their own dress. I mean, not the one who's getting married but their parents. Their parents, yeah, they were in charge of sewing the dresses. Because let's say when my mother got married, she tell me, she tell…, they told me that they went to Corozal. They got married in Corozal and went with mule and cart to get married there in Corozal, came back with mule and cart.

**Interviewer:** Was there a church in San Narciso when they got married?
**Narrator:** Yes, they had a little church there right in the same place, a little thatch house. They didn't have no…, nothing on the sides, it was just top and that's where the priest used to come and make service but sometime just two or three times for the year.

**Interviewer:** So there wasn't anybody regularly here? That's why they had to go to Corozal. Did they get married in a…?
**Narrator:** No, no, no. Uh-uh [no]. That's why they had to go for everything: married and baptism and everything because the priest use to come here with a horse, on horseback, too. That's how we used to reach here. [52:19]

**Interviewer:** But there was a full time church in Corozal.
**Narrator:** In Corozal, yes. That was the town there and everybody go there. When I got married, well, my first marriage was, it was in Corozal, too. But this time now, we have a pretty church here and almost better than Corozal (laughter).

**Interviewer:** As far as like a wedding reception, a party afterwards. Like when your parents got married, did they come home? Did they have parties for them then or is that something newer?
**Narrator:** You know, when in those days when they get married, they use to get married in the morning, soon in the morning. But they used to reach here sometimes 6 o'clock in the morning, that means they'd get married about 4 o'clock there. Really early that when they get here, they use to serve bread and coffee first. That is the custom of the people here, serve bread and coffee. And then the midday, you get your chicken. They use to make party whole day. The whole day, yes.

**Interviewer:** And the whole family would come?
**Narrator:** Family and friends, yes.

**Interviewer:** How about like your grandparents, do you know when they got married? What kind of customs did they have? Was it different?
**Narrator:** Well, that's what I am telling you, the same, that's the old custom, in the morning with bread and coffee. When I got married well now that was different just because we got married in about 10 o'clock and when we get here it's just a dinner that we have.

**Interviewer:** So your parents and grandparents would've both done the same way?
**Narrator:** Yes, the same way. They did it the same way. Its only in my, this end, my end, I will tell you. My generation, yes, that it changed now. It's half day.

**Interviewer:** Well, you think it's probably because you can get around faster?
**Narrator:** Um-hum [yes]. faster, yes.

**Interviewer:** So it doesn't take all day to go to… it doesn't take as long to go to Corozal and come back.
**Narrator:** Um-hum [yes]. That's right. And even the priest changes his laws there that it will start to get, to make marriage about 9 o'clock so you can go earlier than that.

**Interviewer 2:** I would imagine most people got married in a church but was there any other way to get married except by the priest or…?
**Narrator:** I think in those days the people had that custom to marriage in the church. Only now that a lot of people marriage in civil courts. No yes, these young boys, even in my generation, get married in court with justice of the peace or the magistrate there. But in those days my father and grandfather, no, they have to go to church and mostly was a Catholic. At that time that was the only religion that was around here. Here in San Narciso, only one church, Catholic. Now we have about seven churches here in San Narciso.

**Interviewer 2:** What about after the marriage and the party. Honeymoon type?

**Interviewer:** Yeah, was there any type of what we would call honeymoon? Do they go away?
**Narrator:** Well those who can afford it, yes. If you know right now, if you can afford it, you take your honeymoon and go somewhere else. Chetumal, Mexico or anywhere. [56:10]

**Interviewer:** After they got married, like say your parents, after they got married, did they have a house to move into? Or did they live with…?
**Narrator:** Yes, yes, yes, I think they had that custom that before you get married, you must build a house. Build a house. That's a custom that they had. That's why they used to made the guy work first, build his house, then he'll get married. Yes, must. [56:45]