IDAHO PANHANDLE NATIONAL FORESTS
ORAL HISTORY STUDY
FINAL REPORT
CONTRACT NUMBER 53-0281-9-110

Submitted to:
USDA Forest Service
Box 310
Coeur d'Alene, Idaho

Submitted by:
Soil Systems, Inc.
223 Pete Ellis Drive, Suite 14
Bloomington, Indiana 47401

Prepared by:
David F. Barton
Principal Investigator

Reviewed by:
John T Dorwin, Ph.D.
Vice President

ESI-1426
April 18, 1980
June 30, 1980

USDA Forest Service
Idaho Panhandle National Forests
Box 310
Coeur d'Alene, ID 83814

Attention: Don Kramer and Clyde Blake

Subject:
Idaho Panhandle National Forests
Oral History Study
Final Report
Contract Number: 53-0281-9-110
Our Project Number: ESI-1426

Gentlemen:

The Earth Systems Division of Soil Systems, Inc. (SSI) is pleased to submit the following Final Report for the Idaho Panhandle National Forests Oral History Study. This report contains the summarized results of an Oral History Overview and an analysis of the oral materials collected during eleven interviews of residents living in the Panhandle. In addition, this volume includes an appendix which contains informant background information, lists of site locations identified by informants, and data on informant interviews. A separate volume titled Appendix B contains all informant transcripts. The tapes and maps locating historic and prehistoric sites are included in a separate envelope.

All field interviews were conducted by the Principal Investigator, David F. Barton. Barton wrote the Final Report; editorial assistance was provided by George P. Bartnik, Assistant Director of the Bloomington SSI office.

We have enjoyed performing these oral history services for the USDA Forest Service. Should questions concerning the Final Report arise, or if we can be of further assistance, please contact us.

Sincerely,

EARTH SYSTEMS DIVISION

David F. Barton
Principal Investigator

John T Dorwin, Ph.D.
Vice President
ABSTRACT

This report details the results of an oral history study of the Idaho Panhandle National Forests which was conducted in two phases during September and October 1979: an oral history overview search and an informant interview phase. Included in this Final Report is a summary of the overview search, a historical perspective of North Idaho, a synthesis of informant responses from interviews, and a recommendations section detailing future oral history projects which may be conducted in the Panhandle area. A separate appendix contains complete transcripts of the informant interviews which were used as a data base for the Final Report. This Final Report attempts to indicate the general value of oral history studies for the understanding of the cultural resources of the Panhandle area. In addition, it indicates specific benefits to be acquired from such studies.
The Idaho Panhandle National Forests Oral History Study was conducted by individuals from the Bloomington office of Soil Systems, Inc. (SSI). The field research and analysis for the Overview Search were developed by Dale L. Martin, Jr., a staff historian and archaeologist. Informant Interviews were designed and conducted by the Principal Investigator, David F. Barton, who used a modified informant questionnaire originally designed by himself, William H. Adams, and Betty Belanus. The Final Report was written by the Principal Investigator with editorial assistance from George P. Bartnik and John T Dorwin. All tape recordings were transcribed by Nick Burlakoff, a folklorist employed by Indiana University. His typing finesse was highly valued, as was the graphics assistance provided by James Parker and Karen McDonald. Donald Kramer was the contracting officer, and Clyde Blake and Daniel Matson were the contracting officer's representatives for the USDA Forest Service. All three Forest Service personnel are to be thanked for their assistance throughout this project. A hearty appreciation is extended to the eleven informants in north Idaho who shared their knowledge and their coffee with the Principal Investigator. Their hospitality was appreciated.
As I sat down one evening
'Twas in a small cafe
A forty-year old waitress
To me these words did say

I can tell that you're a logger
And not a common bum
For no one but a logger
Stirs coffee with his thumb

I once had a logger lover
There's none like him today
If you poured whiskey on it
He'd eat a bale of hay

He never shaved a whisker
Off his horny hide
He hammered in the bristles
And bit them off inside

My logger lover came to see me
'Twas on a winter's day
He hugged me so hard in greeting
He broke three vertebrae

He kissed me so hard in parting
It near to broke my jaw
I couldn't speak to tell him
He'd forgot his mackinaw

It tried and tried to freeze him
It did its very best
At a hundred below zero
He buttoned up his vest

It froze clear down to China
It froze to the stars above
At a thousand below zero
It froze my logger love

They tried in vain to thaw him
And if you believe it, sir
They made him into ax blades
To cut the douglas fir

And so I lost my lover
And to this cafe I've come
And here I wait for someone
To stir coffee with his thumb

composed by James Stevens
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. IDAHO PANHANDLE ORAL HISTORY STUDY</td>
<td>1</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Overview Report Summary</td>
<td>2</td>
</tr>
<tr>
<td>Oral History: Its Definition for the Panhandle Study</td>
<td>4</td>
</tr>
<tr>
<td>Research Design</td>
<td>8</td>
</tr>
<tr>
<td>Interview Methodology</td>
<td>10</td>
</tr>
<tr>
<td>II. HISTORICAL PERSPECTIVE OF NORTH IDAHO</td>
<td>14</td>
</tr>
<tr>
<td>Historic Indians</td>
<td>14</td>
</tr>
<tr>
<td>Early European Intrusions and Economic History of North Idaho</td>
<td>15</td>
</tr>
<tr>
<td>Government Inducements for Land Acquisition</td>
<td>20</td>
</tr>
<tr>
<td>Development of Counties and Towns in North Idaho</td>
<td>22</td>
</tr>
<tr>
<td>The United States Forest System</td>
<td>23</td>
</tr>
<tr>
<td>People of North Idaho</td>
<td>24</td>
</tr>
<tr>
<td>III. LIFE IN NORTH IDAHO: CULTURE HISTORY AS PERCEIVED BY INFORMANTS</td>
<td>26</td>
</tr>
<tr>
<td>Introduction</td>
<td>26</td>
</tr>
<tr>
<td>Settlement Systems</td>
<td>27</td>
</tr>
<tr>
<td>Origins</td>
<td>27</td>
</tr>
<tr>
<td>Homesteading</td>
<td>28</td>
</tr>
<tr>
<td>Transportation Systems</td>
<td>29</td>
</tr>
<tr>
<td>Economic Systems</td>
<td>35</td>
</tr>
<tr>
<td>Logging</td>
<td>35</td>
</tr>
<tr>
<td>Horse Logging</td>
<td>37</td>
</tr>
<tr>
<td>Log Drives</td>
<td>38</td>
</tr>
<tr>
<td>Gypo versus Company</td>
<td>42</td>
</tr>
<tr>
<td>Truck Jammers and Caterpillar Logging</td>
<td>43</td>
</tr>
<tr>
<td>Modern Logging</td>
<td>46</td>
</tr>
<tr>
<td>Sawmilling</td>
<td>46</td>
</tr>
<tr>
<td>Mining</td>
<td>49</td>
</tr>
<tr>
<td>Other Occupations</td>
<td>52</td>
</tr>
<tr>
<td>Social Systems: Affairs of Daily Life</td>
<td>53</td>
</tr>
<tr>
<td>Making a Living: Pay and Unions</td>
<td>53</td>
</tr>
<tr>
<td>Living in the camp</td>
<td>55</td>
</tr>
<tr>
<td>Lifestyle Changes: Single to Married</td>
<td>56</td>
</tr>
<tr>
<td>Clothing and Foodways</td>
<td>57</td>
</tr>
<tr>
<td>Sense of Community: Ethnic Groups and Community Cooperation</td>
<td>59</td>
</tr>
<tr>
<td>Local Institutions: Stores, Post Office, Schools</td>
<td>60</td>
</tr>
<tr>
<td>Social Life and Entertainment</td>
<td>62</td>
</tr>
</tbody>
</table>
Material Culture of North Idaho..........................66
Domestic Architecture.....................................66
Logging Remnants..........................................69
Historic and Prehistoric Site Locations..................73
Local History..............................................73
Folklore of North Idaho...................................76

IV. SUMMARY AND RECOMMENDATIONS..........................82

Summary.................................................82
Management Recommendations...........................84
Short Term Goals.........................................84
Long Range Goals........................................87

REFERENCES CITED...........................................89

APPENDIX A

Section I. Project Oral Historian Itinerary
Section II. Informant Background Profiles
Section III. Interview Information
Section IV. Listing of Historic and Prehistoric Sites
Section V. Possible Future Informants
Section VI. Idaho Panhandle Oral History Questionnaire
Section VII. Glossary: Logging Terms as Defined by Informants
LIST OF ILLUSTRATIONS

FIGURE PAGE
1 Idaho Pahhandle informant home locations..............11
2 Frank McPherson, homesteader and trapper..............30
3 Alice Carnie, second generation homesteader...........30
4 Frank McPherson's homestead cabin....................31
5 McPherson's homebuilt haybaling machine..............31
6 Alice Carnie's frame home at Mica.......................32
7 The barn at the Carnie homestead.......................32
8 Log chute........................................39
9 Log flume.........................................39
10 Dooley Cramp, logger, holding a peavey...............40
11 Fred Murphy, boatman, standing on one of his towboats.............40
12 Pole road........................................44
13 Plank road.......................................44
14 Truck jammer in the Coeur d'Alenes....................45
15 Trail dog used to fasten log sections together........45
16 Henry Kottkey, sawmiller, with prized catch..........48
17 Henry Kottkey, Forest Ranger.........................48
18 Maidell Clemets, miner................................51
19 Wardner City Hall with old mucking cars...............51
20 Harold Theriault, Milwaukee Road engineer............54
21 Ole Jennestad, Sandpoint merchant.....................54
22 Grange Hall at Mica................................64
23 Electrification Station for Milwaukee Road at Avery.................64
24 Balloon frame structure in town of Wardner............68

LIST OF TABLES

Table I General Logging Sequence..........................83
Table II Short Term Oral History Recommendations........86
CHAPTER I. IDAHO PANHANDLE ORAL HISTORY STUDY

Introduction

The Idaho Panhandle Oral History Study was designed by officials from the Panhandle National Forests with a number of purposes in mind. The general intent was to determine what oral history work has been accomplished in the Panhandle area to date and to ascertain to what extent oral history may be used to more fully understand the cultural resources of north Idaho. In addition, the Forest Service was contracting for a document which would combine information from the historical literature of north Idaho with salient data from personal interviews with individuals who have spent their lives in the Panhandle National Forests area.

The Idaho Panhandle Oral History field study was developed in two phases which included an Oral History Overview Search and an Informant Interview segment. The Overview Search resulted in a separate Overview Report which has been summarized and included in this Final Report. The Informant Interview search provided a large amount of oral data. Informant tape transcripts have been included in Appendix B, a separate volume. Selected data from the transcripts have been analyzed and incorporated into Chapter III, Life in North Idaho, Culture History as Perceived by Informants. A more detailed description of the interview search methodology is included later in Chapter I of this volume.

Although an adequate literature exists for various aspects of demographic changes and industrial developments such as logging and mining, many features of the cultural heritage of north Idaho such as historic site locations, folklife and local material culture, and personal histories have only been recently investigated. Consideration of settlement systems and economic systems from the viewpoints of Panhandle residents has only recently been attempted. This report has been developed to collect aspects of the general history of the Panhandle region through the memories of local informants in addition to providing information on material culture, demographic systems, and local history of a more personal nature.

The list of eleven informants interviewed for this study contains names of individuals who have adapted to north Idaho in a variety of ways. Included are some tough loggers and millers, a railroadman, a local entrepreneur, homesteaders, a miner and mucker, and others. The verve and character of these people is evident from even a cursory reading of the
transcripts. How these individuals fit into the cultural processes which have been at work in north Idaho over the past 80 years is the main thesis of this study. Perhaps not a thoroughly representative sample of north Idaho residents, they were informative, if not outspoken at times. In some respects, this report tells their stories.

Overview Report Summary

The Oral History Overview segment of the Idaho Panhandle Study was designed to locate, describe, and analyze all known sources of oral history concerning the Idaho Panhandle National Forests which include the St. Joe, the Coeur d'Alene, and the Kaniksu National Forests. The geographical area of the study includes the counties of Boundary, Bonner, and Shoshone, and portions of Kootenai, Benewah, and Latah Counties.

The field phase of the Overview Study (Soil Systems, Inc. 1979) was conducted between August 17 and September 15, 1979. During this period, the Project Historian from SSI contacted eight historical societies/museums, five public libraries, ten Forest Service District Offices, four colleges/universities, and several private individuals in Idaho, Washington, and Montana. An Overview Report was compiled which: 1) listed the names and locations of the people contacted; 2) described the kinds of facilities which housed oral history materials and how they were organized; and 3) summarized the works available as they relate to the culture history of the Panhandle. The Overview document also described the general availability to the public of each source and attempted to list a number of published sources which relate to Idaho oral history. Following the main text, a short recommendations section indicated a few research activities which could be profitably conducted in the Panhandle area. The Overview Report appendix contained the names of possible oral history informants, several of whom were interviewed during the present Panhandle Study.

The types of materials available to be reviewed at each oral history source varied greatly from location to location. Certain archives have developed sophisticated indexing and filing systems for tape recordings and transcripts, whereas other centers have much more rudimentary filing systems. For each data source, the Historian noted the nature of the information (i.e. which tapes were transcribed), the applicable filing system, and a short statement of how the studies reflect or complement the local history of the area. In addition, for each interview located by the Historian, a record was made including: (1) the name of the informant, his occupation, and date of birth; (2) the date of the interview and name of the interviewer; (3) whether the interview tape was transcribed; and (4) the major subjects discussed during the interview.
The collections, both public and private, contained tapes and transcripts of a variety of aspects of the culture history of north Idaho. In general, much of the information dealt with early 20th century homesteading, logging, milling, boating, and mining at various locations in the Panhandle area. Typically the tapes dealt with specific places and specific activities with which the informants were familiar. Almost every small town and city in north Idaho has been described by an oral history informant; the resultant tapes are scattered at the many data centers including the Eastern Washington Historical Museum in Spokane, the Bonner County Historical Society in Sandpoint, the Latah County Museum Society in Moscow, the Rural Women's History Project in Moscow, and the North Idaho College in Coeur d'Alene. Several private individuals also have tape collections. Two of the informants interviewed in the present study had previously been taped by oral history researchers. A tape of Harold Theriault is located at the Bonner County Historical Society; a recording of Frank MacPherson is housed at the North Idaho College.

The overwhelming finding of the Overview Report was that the extant oral history materials in north Idaho are scattered geographically and quite varied in scope and quality. There is no central repository for tapes and transcripts in the Panhandle area. To date, no volumes analyzing and synthesizing the varied oral history materials or portions of them have been attempted. Although efforts have been made by the Idaho Oral History Center in Boise and the North Idaho College to standardize the interview and background data which field researchers collect, many of the tapes which have been recorded and collected are somewhat deficient in their documentation. Of the hundreds of tape recordings that were identified in the several collections, barely 20% have been transcribed. Considering the high cost of the transcription process in general, the lack of transcripts is not surprising, especially when dealing with individuals who maintain private collections.

The Overview Report indicated that only a handful of published works dealing with the oral history of north Idaho have been produced. Although the number is not staggering, several other documents were found by the Project Oral Historian during the Interview Phase which should be mentioned. Books in the personal reminiscence vein of oral history include Kaniksu and Tales of Priest Lake by Vinther (1976), Just Reminiscing by Olson (1972), Hardships and Happy Times (1978) and Calked Boots (1967) by Russell, and Timber Down the Hill by Blake (1971). These books are of limited value but do present individual perspectives about the development of the region. Other, more substantial volumes, contain historical and oral historical references. These include a book by Strong and Webb (1970) entitled White Fines, a detailed history of logging in the Coeur d'Alene region; Fahey's The Days of the Hercules (n.d.),
an in-depth account of the development of a silver and lead-zinc mining complex near Wallace in the Silver Valley; and Simpson's Blazing Forest Trails (1967), a book containing descriptions of the 1910 fire and the development of forester training programs. Other books which deal with regional and national history include Holbrook's Holy Old Mackinaw (1944) and Early Birds in the Northwest by Bond (1972).

In addition to the above sources, several cultural resource management research projects which involved oral history have been conducted in the Panhandle area. The University of Idaho has completed a few archaeological surveys in the Panhandle area which involve an oral history component, although no specific site reports were located. Wayne Choquette, an independent archaeologist from Libby, Montana has a few tapes and field notes in his files from some north Idaho sites. Cultural Resource Consultants, Inc. in Sandpoint is in the process of using oral historical notes on projects the firm is conducting in the Kootenai Falls area. Alan Smith from Washington State University interviewed and taped dozens of Kootenai Indians in the 1930s for various ethnographic studies; the exact location of these tapes was unavailable to the Oral Historian. Finally, Bernard Merriam, an amateur historian from Coeur d'Alene has consulted several oral informants concerning the development of the Mullan Road; he is consolidating his data into a slide/tape show to be viewed locally.

Oral History: Its Definition for the Panhandle Study

Oral history is a discipline which has been practiced by scholars and amateurs since at least 1938 (Nevins 1938). The first major center devised to implement oral history research was the Oral History Archives at Columbia University. Designed by Allan Nevins in 1948, the Oral History Archives is an archetype for dozens of oral history centers which have been developed over the past 30 years. By 1972, 700 oral history centers had been developed in 47 different states (Waserman 1975). On a country-wide scale, the National Oral History Association started in 1967; this organization boasted of over 1,000 members in 1975 and has aided in the formation of several regional oral history associations (Waserman 1975).

The idea of oral history has also captured the mind of the general public, including local history buffs, popular writers and journalists, public librarians, and school teachers. Popular literature in the form of works like Roots (1976) by Alex Haley and Hard Times: An Oral History of the Great Depression (1970) by Studs Terkel has stimulated the imagination of the public and brought the subject into the world of mass media. Many classically trained folklorists and historians have remained outside of the mainstream oral history
movement because of the popularized media connections. They look at the oral history movement with mixed emotions and use the term "oral history" sparingly.

Individuals and organizations aside, the questions remain, "What is oral history "and" How is the term applied to the Idaho Panhandle Oral History Study?" Scholars have disputed the definition of the term oral history since it was first used in the 1930s. A definition which has been commonly used is the following developed by Moss (1966).

Oral History is a systematic collection, arrangement, preservation, and publication of recorded verbatim accounts and opinions of people who were witnesses to or participants in events likely to interest future scholars.

There is a general consensus among scholars that oral history is history that is collected from persons orally, usually by means of interview with the aid of a tape recorder (Brooks 1966). Although most oral historians would agree with the above definitions in general, few agree on the specifics of the "history" element of the phrase "oral history". Many reject the term altogether and use terms that fit their own personal jargons. Terms such as "folk history" (Hudson 1966), "ethnohistory" (Hudson 1966), "folklife research" (Yoder 1963), and "oral folk history" (Dorson 1972) have been developed. For the sake of simplicity, the term "oral history" has been adopted for the Idaho Panhandle Study, although, by definition, the Study is not strictly oral history. The term is in need of a definition as it applies to projects such as the Panhandle Study and other oral history studies that are being developed around the country. In addition, the term "oral history" needs to be examined as it relates to concepts such as "folk history", "ethnohistory", and "folklife research".

To the scholars who designed the Oral History Archives at Columbia University, the term "oral history" implied a story of events and facts arranged in chronological order communicated by word of mouth. The original concept of oral history research was to provide source materials for memoirs of significant historical figures. Presidents, military men, statesmen, and prominent artisans were interviewed concerning their lives and actions so that such data could be on file, in tape or transcript form, for use by future historians. This information would be used to complement and update often scanty written documentation. Oral history was viewed as a way of recording the contemporary "great men" of society (de Caro 1972).

The methods used by researchers investigating great men were not restricted to research of the upper crust of society. A number of oral history enthusiasts began collecting histories
of common people, people often referred to as inarticulate members of the silent majority. These informants are the people who leave only scanty written records; in fact, many of them are illiterate and not literary oriented. In most cases, the only written sources identifying these people are public documents such as census and deed records, wills, and marriage licenses. The loggers, miners, farmers, factory workers, small businessmen, and housewives usually will not be recorded for future generations other than as demographic statistics without oral history collections. Although the lives of such people are typically less dramatic than those of the great men, their personal histories and associated data are worth recording.

The oral history conducted in the Idaho Panhandle Study obviously falls into the common people category. The people of north Idaho who were interviewed were, for the most part, not literary oriented people or people who masterminded great events. A majority of the data collected was history of a personal nature—discussion of the development of a farmstead or perceptions of working in the logging industry and the like.

The Idaho Panhandle oral history that was collected is closely related to the "oral folk history" concept espoused by Dorson (1972). When interviewing common people, Dorson directs the researcher to "seek out the topics and themes that the folk wish to talk about, the personal and immediate history with which they are concerned" (Dorson 1972). To date, only folklorists have followed this advice to any great extent.

In terms of methodology, many oral historians go into the field with a preconceived idea of how they wish to direct an interview. Folklorists contend that "the oral historian interviews while the folklorist collects" (Dorson 1972). The oral folk historian seeks a number of informants in a particular area who share common traditions and perceptions of local history while the oral historian often concentrates on one individual. The oral folk historian has a general idea of what he wishes to collect, and may have a standard questionnaire tool to use with informants as in the case of the Panhandle Study. The difference in methodology between the oral historian and the oral folk historian is that the oral folk historian allows informants to direct the course of the interview to a certain extent. There is a flexibility of content which is lacking in some strict oral history interview formats.

The oral folk history concept described above is similar to the folk history idea of Hudson which involves "the historical beliefs of other societies and cultures" (Hudson 1966). Although Hudson speaks only of cultures dramatically different from American society, he also is concerned with taking into account the insider's attitude toward his own history. Ethnohistory is a related discipline which attempts "to
reconstruct what 'really happened' in terms that agree with our sense of relevance" (Hudson 1966). The ethnohistorian, however, imposes his own order to the data after they have been collected from the people of a specific culture. Unlike the oral folk historian, he often brings to his work a biased assumption of the natural course of history. Within the past 15 years a group of folklorists has split from traditional anthropology and begun studying the material manifestations of American culture such as clothing, foodways, architecture, and tools. This sub-discipline of folklore, named folklife research, is very similar to the oral folk history conducted in the Idaho Panhandle project, yet it represents only a portion of the activities attempted.

The Oral History Study of the Panhandle was designed to combine many facets of research culled from the above disciplines. The questionnaire was constructed to allow the informants a certain degree of freedom to account for their individual perceptions of local history. Mundane, less historically significant aspects of their lives were addressed. Special emphasis was placed on questions involving material culture, both domestic and commercial. The oral history was structured so that the results would have an interdisciplinary flavor to them. Information of interest to archaeologists, historians, folklorists, and especially cultural resource managers was collected.

A variety of cultural resource projects with oral history components are being contemplated or have begun through the federal government, universities, and granting institutions. Two massive oral history/archaeology projects involving the Tennessee-Tombigbee Waterway and the Pine Ford Reservoir are being developed by Interagency Archeological Services to span the next five years. Several other federal agencies such as the USDA Forest Service are developing oral history contracts in response to federal cultural resource mandates. Educational institutions such as the University of Kentucky are developing salvage folklore programs in addition to their more traditional archaeological surveys (Barton and Adams 1980).

The Idaho Oral History Center, a branch of the Idaho State Historical Society in Boise, has been developing several oral history programs and seminars since 1978. The Oral History Center has sponsored several oral history grants, including an award to the University of Idaho's Palouse Hills Living History Farm Museum in north Idaho. A number of seminars are scheduled in 1980-81 to provide useful information to amateur and professional researchers in the Panhandle area who wish to collect oral history materials. The work of the Oral History Center is to be applauded; their service to north Idaho is just beginning. On location in the Panhandle area, several institutions such as the North Idaho College and the Bonner
County Historical Society have realized the importance of oral history in the understanding of the culture history of the Panhandle area. More detailed descriptions of their facilities and on-going projects appear in the Overview Report.

Several scholars have recently indicated the important role that oral history can play in the interpretation of cultural heritage (Glassie 1975; Toelken 1979). Peter Schmidt, an Idaho archaeologist, has described the importance of oral history for interpreting prehistoric and historic sites (Schmidt 1976). Despite the multiplicity of meanings inherent in the term, oral history was chosen to describe the research accomplished for the Panhandle Study. As Barre Toelken stated so clearly, "Oral history represents the feelings of the people accurately: What events are worth remembering and retelling? History has more farmers than generals..." (Toelken 1979:344).

Research Design

The research design for the Panhandle Study was constructed to provide a framework for understanding and interpreting the various responses which might be collected from the eleven local informants who were questioned about their associations with north Idaho. An attempt was made to construct the design in a flexible manner to incorporate variable perceptions from informants of the culture history of the Panhandle area. Accordingly, the design contained three major elements: settlement systems, economic systems, and social (belief) systems.

The settlement systems component involved studying regional settlement systems including the development of agricultural areas, mining boom towns, and transportation facilities. Also of interest were changes in the settlement systems through time. Several questions concerning the nature of the settlement systems in north Idaho were developed including:

1. Why did people live in this area?
2. What land use patterns were common in the forest areas?
3. How did settlement patterns change through time?
4. How are settlement patterns different in rural versus town areas?
5. How did the transportation network affect settlement systems?
The component dealing with economic systems addressed the types and varieties of subsistence patterns and occupations used by regional residents. Descriptions of the various light and heavy industries related to logging, mining, and agriculture were included in this section. Economic research questions included:

1. Where were the various industries developed?
2. How did industrial techniques change through time?
3. What distribution networks operated to spread industrial products?
4. How were commercial products acquired by local residents?
5. What effects did industry have on settlement patterns?
6. What products were made at home? What was bought?

The social (belief) systems element addressed aspects of the informants' social adaptations to north Idaho. This included the concepts of place, values, and spirituality. Social systems questions included:

1. Where do people worship in the area? What kinds of religious beliefs are common?
2. What defines place for area residents? How is the term "community" defined?
3. What values are important to area residents? How are values ranked?
4. What are some of the traditional stories told in the area? What other kinds of folklore are present?

The questions included in the research design were used, in many cases, to develop the Idaho Panhandle Oral History Questionnaire which is presented in Appendix A. Some of the research questions were asked directly to informants; others required a body of responses from several informants for further analysis. The above research questions should be viewed as a flexible set of topics used to organize the data collected both from historical documents and oral history interviews.
Interview Methodology

Following the completion of the Overview Report in early October 1979, the Project Oral Historian traveled to the Supervisor's Office of the Idaho Panhandle National Forests in Coeur d'Alene. With a list of names of informants acquired from the Project Historian, the Oral Historian consulted with several Forest Service district personnel to determine the names of ten individuals to be interviewed. Both the Forest Service and the Oral Historian desired the list to be representative of the many types of people living in north Idaho. It was considered imperative to contact people from a wide variety of occupational and social backgrounds over a wide geographical area. As a result of the conference, the following list of names was selected; the homeplace and occupation of each individual is included following each name. Figure 1 locates the various informant homeplaces on a map of the Panhandle area.

1. Henry Janusch; Coeur d'Alene; logger and miller
2. Ole Jennestad; Sandpoint; merchant
3. Fred Murphy; Coeur d'Alene; boatman
4. Frank McPherson; Senator Creek; homesteader, logger, trapper
5. Henry Kottkey; Wallace; Forest Service Fire Officer
6. Donald Peterson; Bonners Ferry; Forest Service employee
7. Harold Theriault; Avery; railroadman
8. Dooley Cramp; Avery; logger, log drive superintendent
9. Alice Carnie; Mica; homesteader
10. Tony D'Andrea; Coeur d'Alene; miller
11. Maidell Clemets; Smelterville; miner

Although the Scope of Work requested that ten informants be contacted, eleven were eventually interviewed. In part this resulted from the fact that three of the informants were interviewed only once due to the long travel distances between informant homes. Each of the three informants who were interviewed only once, however, were interviewed thoroughly with the full Oral History Questionnaire.

During the oral history field period which lasted from October 18 to October 29, the eleven informants listed above were interviewed extensively concerning their perceptions of the culture history of north Idaho. The Project Oral Historian Itinerary included in Appendix A contains the date, tape numbers, and informant name for each interview. These interviews were tape recorded with a Superscope Model C-104 Professional Auto-Repeat portable cassette tape recorder on Scotch 3M Tensor Posi-Trak Backing 60-Minute cassette tapes. All interviews were tape recorded except in four cases where the informants requested that the information not be recorded. These sessions are indicated in the Oral Historian Itinerary.
Figure 1 -- Idaho Panhandle Informant Home Locations
Each informant was contacted by telephone to set an interview date and time, except in one case where the informant had no telephone (or electricity, for that matter). If time permitted, informants were contacted and spoken with informally for a short period, usually approximately half of an hour, before a formal taping session was scheduled. However, due to scheduling problems and the number of persons necessary to contact, a majority of informants were both initially contacted and recorded in one session.

The tape recorder was used as inconspicuously as possible and always with the permission of the informants. Interviews ranged in length from one and a half to three hours. Handwritten notes were taken with each interview and a few diagrams or drawings were completed by selected informants.

The eleven informants interviewed came from a variety of backgrounds and have followed diverse occupations. When interviewed, they were asked all of the questionnaire questions, although the interviewer stressed those facets of the culture history of the area with which each was most familiar. This tact, in general, made the interview situation more comfortable for the informant.

Two problems were manifestly evident in the research methodology. First, transportation between informant homes was a consideration. Highway service between major towns is quite good; secondary roads are often narrow and winding, traversing mountain passes. Considerable time was required in driving from Bonners Ferry and Wallace, for example. Although attempts were made to schedule consecutive interviews in proximity to each other, often the inavailability of informants required extensive travelling between sites. Secondly, triangulation of oral data to help determine their validity was often difficult or impossible. In most cases, informants were knowledgeable of the characteristics of their sub-region. For example, a logger living near Bovill may have used slightly different timbering techniques than a logger from the Coeur d'Alene area. Each would be telling the truth, although their responses would be in seeming disagreement. In a few cases, only one informant was interested in or knew about a topic such as steamboating or mucking.

The importance of the triangulation of data should not be overestimated. Some information collected may be incorrect, such as the exact location of historic sites. Optimally, only oral data which has been positively confirmed by one or more informants should be accepted. However, an iron rule of scrutiny should not apply. In all cases, the informants appeared to answer the questions truthfully. Some answers may be incorrect due to vagueness of memory or the inability of the Oral Historian to understand the responses. As such, the
veracity of most data should be accepted with reservation. Only further research or further analysis of past research will answer some of these questions. This document is not based on hard facts; it is a collection of perceptions.
CHAPTER II. HISTORICAL PERSPECTIVE OF NORTH IDAHO

The following chapter presents a synthesis of the culture history of north Idaho as derived from several published and manuscript historical sources. Beginning with a consideration of historic Indians in the area and moving through the 20th century, the summary is intended as a background study with which to more fully understand the responses acquired from the Panhandle oral history informants. The summary focuses on various aspects of the settlement systems and economic and political forces operating in north Idaho over the past 200 years.

Historic Indians

Prior to the arrival of Europeans in the first quarter of the 19th century, the area which encompasses the present-day Idaho Panhandle National Forests was occupied by several Indian tribes. Principally members of the Salishian language group, these tribes included the Coeur d'Alene, the Kalispel, and small groups of Kutenai and Spokane Indians. An additional small number of Nez Perce and Palus Indians may have seasonally exploited areas north of the North Fork of the Clearwater River (Walker 1971:9).

The Coeur d'Alene and Kalispel Indians were the main aboriginal occupants of the Panhandle area; the Kalispel congregated in the Pend Oreille River drainage basin and the Coeur d'Alenes mainly stayed in the area drained by the Spokane River. Both groups practiced seasonally varied hunting/gathering subsistence practices. The physical environments of the two groups were quite similar—thickly forested, well-drained, mountainous areas with large lush meadows. Closely related linguistically to each other, these two groups had a low population density of probably no more than five individuals per 100 square miles. Rarely would a group of more than 100 tribal members collect together for ceremonial purposes. Moving during their seasonal rounds, these tribes collected wild vegetables, fruits, nuts, and roots in addition to their hunting and fishing activities. Living in temporary huts in the Summer, and more substantial homes in the Winter, both tribes travelled and constructed shelters in response to their needs for food, clothing and ceremonial interaction. Certain traits from Great Plains groups were occasionally found among the Coeur d'Alene and Kalispel including the infrequent use of horses and certain clothing styles (Walker 1971:53).
The Nez Perce, a group which some anthropologists have considered to have the largest aboriginal population in Idaho (Walker 1971:53), may have travelled north of the Clearwater in their seasonal hunting and gathering forays. The Nez Perce probably travelled more extensively than either the Coeur d'Alene or the Kalispel. Their extensive use of horses in the seasonal exploitation rounds probably made them the best known horsemen of aboriginal Idaho. The Palus and Spokane Indians from southeastern Washington also migrated through the southern Panhandle area on their seasonal rounds ranging through the Palouse and Spokane River basins.

The present-day northeastern corner of Boundary County contained a number of aboriginal Kutenais; these Indians spoke a language which was distinct from the Salish tongue spoken to the south. The original territory of the tribe is uncertain, although a few writers have theorized that the fierce Blackfeet tribes of Montana pushed them westward across the Rocky Mountains with rifles procured from fur traders (Baker 1956:7). Although the Kutenai were linguistically unrelated to any other group in the Plateau, their seasonal hunting/gathering patterns were very similar to those practiced by their Kalispel neighbors. Springtime was spent principally in fishing; Summer was a time for hunting small and large game in addition to root gathering activities. During the Fall, food was cached, and limited hunting was practiced during the winter months.

Historical sources are sparse as to the temper of the early meetings between Indian groups and European voyagers venturing into the Panhandle area. Individuals such as David Thompson did not paint the Kalispel and Coeur d'Alene Indians as fierce and warlike people, although Captain John Mullan had encountered difficulties with the Coeur d'Alene Indians in constructing his wagon road in the late 1850s. Colonel Wright and the U.S. Army waged war with several tribes and concluded a peace treaty with the Coeur d'Alene Indians at Cataldo in 1858 (Magnuson 1968:3).

**Early European Intrusions and Economic History of North Idaho**

Although a few English, French or American trappers probably visited the Panhandle area prior to 1810, David Thompson and his band of traders from the Northwest Company were the first to record their visits to north Idaho in 1809. Originally establishing the Kullyspell House on the eastern side of Lake Pend Oreille, he later developed a base camp at Sineacquoteen on the Pend Oreille River, which was used by Astorian fur traders through approximately 1815.
In addition to the fur traders who trapped in north Idaho at least through 1860, several Jesuit missionaries plied the area for Indian converts. In 1842, Father De Smet contacted several Coeur d'Alene Indians while travelling through the Panhandle area and promised to establish a mission among them. Father Point fulfilled this promise in the same year when he developed the Sacred Heart Mission for the Coeur d'Alene Indians at Mission Point on the St. Joe River. In 1846, the Mission was moved from the St. Joe to the Coeur d'Alene River near Cataldo (Wells 1965:4).

Americans began estimating the future economic potential of the Panhandle area as early as 1853 when Governor Isaac Stevens from Washington Territory headed an exploration party from St. Paul, Minnesota to Puget Sound to discover a suitable route for a transcontinental railroad (Krueger, n.d.:1). In his field notes, Stevens described the Spokane River, Coeur d'Alene Lake and River, Pend Oreille Lake and the St. Joe River. Stevens concluded that "there are no authentic accounts of the presence of white men in northern Idaho during the forties, excepting the fur traders and missionaries" (Scott 1969:70).

John Mullan, an army engineer in the employ of Governor Stevens, continued the search for a suitable transcontinental railroad route after Stevens party had left. He was also charged with selecting a route for a wagon road between Fort Walla Walla, Washington and Fort Benton, Montana. After Congress appropriated funds for the road in 1858, Captain Mullan began the survey in 1859 and brought it to completion in 1861. Although a majority of settlers coming to or through Idaho used the Oregon Trail to the south during the 1860s, a few travelled across the Mullan Road in the Panhandle (Scott 1968:71). Others passed up the Wild Horse Trail through the area of present-day Kootenai County on their way to the British Columbia gold fields.

Several factors involving economics, transportation, and politics affected the settlement of north Idaho during the period from 1880 to 1900. Through the 1860s to 1870s, incoming numbers of settlers were small due to Indian uprisings in eastern Washington Territory and the inaccessibility of the territory to the average farmer. Prior to 1880, few homesteaders entered the St. Joe, Coeur d'Alene, and Pend Oreille River valleys (Scott 1968:71).

Although gold was discovered by Pierce in 1860 on the Clearwater River (Anon 1903:20), a stampede to the Coeur d'Alene mining district did not commence until the early 1880s. Both Father De Smet and Captain Mullan had reported seeing gold quartz in creek beds in the Coeur d'Alenes, but not until the discovery of gold at Delta on the Coeur d'Alene River did the rush begin (Scott 1968:71). During the first half of
the 1880s, several major gold and silver mines were developed in the Coeur d'Alene district, an area approximately 30 miles long by ten miles wide. These included the Tiger Gold Mine near Burke in 1884, the Poorman near Burke in 1885, and the Bunker Hill and Sullivan lead-silver mines in Wardner in 1885. Pritchard, Murray and Delta became important mining towns along the Coeur d'Alene River. To the south, Wallace and Kellogg were established along the Mullao Road and became centers of many large operations. Wallace boasted a population of 14 in 1884; the number had risen to 913 by 1890 (Magnuson 1968:22). Prospectors came from California, Washington Territory, and Montana to try their luck. Quickly designed placer operations were thrown up on every creek; hard rock mining, however, became the dominant method and has remained so to the present.

Mining in the Panhandle area was not restricted to the Coeur d'Alene region, which was referred to as the Silver Valley. Several prospectors set up placer mine claims along the St. Joe River in the 1870s after the end of the gold rush in western Montana (Magnuson 1968:10). Many prospectors worked the copper and silver bearing deposits found near Priest Lake during the winter of 1886-87 (Sleep 1974:28). In the general vicinity, several mines were begun near the Moyie River.

The other important industry to develop in the Panhandle area during the 1870s was logging and milling. Leiberg, a Department of Interior official who surveyed timber resources in western Montana and north Idaho between 1860 and 1898, reported that over 30 billion board feet of timber stood in the Coeur d'Alene area in 1898. Although whip or pit saw operations were practiced on a small scale for cordwood during the early 1870s, the first major commercial water-powered mill was developed by Frederick Post at Post Falls in 1880. One year earlier a non-commercial mill operation was established at Fort Coeur d'Alene, later called Fort Sherman, near the lake. A boom had begun: from 1880 to 1899, 79 sawmills were started in the Coeur d'Alene region alone. These mills, which also flourished in the St. Joe and Kaniksu country, were stimulated by the construction of the Northern Pacific Railroad, various mines, and settlements. The railroads needed rail ties; the mines required timber braces for shaft supports; the settlements needed lumber for commercial and residential structures (Strong and Webb 1970:21; Beal and Wells, Vol. 1 1959:192).

The timber to be harvested included several varieties such as white, yellow, and black pine; different species of fir; hemlock; tamarack; and northern cedar (Sonnenkalb 1972:37). Timber was cleared by homesteaders or sold by small and large operators to be milled and used locally or shipped east. The earliest commercial logging operations sent out timber cruisers with simple instruments to estimate and scale timber. After
selecting mature stands, teams of workers armed with crosscut saws would fell trees up and down the hillsides in the summer and fall. Buckers would follow and saw or buck the trees into 16 foot lengths. These sections would be attached with iron hooks and chains called "dogs" in a line of five to ten sections. Draft animals hooked by chain and tongs to the logs would drag them along the trails to landings near streams and rivers where the logs would be stacked. During periods of high water in the springtime, the logs would be driven downstream to waiting sawmills. Frame water-filled flumes and hewn dry or greased chutes aided in transporting logs over uneven ground to streams and mills.

Logging techniques changed dramatically from the simple system presented above during the 20th century. Horses had almost entirely replaced oxen as draft animals by 1910 (Strong and Wells 1970:105) in parts of the Panhandle area. Log sleighs, go-devils, and pole cars were used through the 1930s in many areas. With the arrival of the bulldozer or Cat in the 1930s for building roads and hauling logs in many sections of the Panhandle area, horse logging, river driving, chuting, and fluming became obsolete (Strong and Wells 1970:131). Improved roads brought log trucks in the 1940s and an age of more capital intensive logging began. During the early 1900s many loggers and log companies uprooted themselves and moved to the Panhandle area from the Great Lakes and New England forests where timber resources were dwindling (Holbrook 1944:247; Beal and Wells 1959:195). Towns such as Ferrell, St. Joe, Coeur d'Alene, and Harrison grew to meet the increased logging and milling market.

During the late 1800s, homesteaders became more numerous in the Panhandle area. Some were drawn partially by the gold and timber fever; others came as a result of improved transportation facilities and government inducements, which will be explained later. Many homesteaders flocked to the fertile St. Joe and Coeur d'Alene River valleys during the 1890s, although many farmers were washed out by annual floods in the lower valley areas. In 1885 a Government Land Office was established in Coeur d'Alene where homestead and timber patents could be filed.

Oscar Sonnenkalb (1972:37), a government surveyor, claimed that "the complete clearing of a homestead claim for cultivation of the soil was a lifetime work for a single settler, and the sale of the stumpage to mill companies did not pay more than the felling of the big trees and the removing of the logs from the land." The individuals who homesteaded in arable country tended to remain; those with homesteads in hilly, inaccessible areas often sold out after a few years. A few held onto timber tracts obtained through the Timber and Stone Act of 1878 until the timber could be sold profitably. Many homesteaders turned
to sheep and cattle raising in pastured areas if they were unsuccessful with their wheat and limited corn crops (Sonnenkalb 1972:38).

The development of the transportation system in north Idaho ran concurrently and helped influence the mining and logging industries. Very few roads crossed the Panhandle area through the 1890s; their construction was extremely expensive (Sonnenkalb 1972:36). One of the reasons for the extensive development of Coeur d'Alene during the late 19th century was its location on the Mullan Road. As an Army post and industrial center, Coeur d'Alene was a terminus for water and highway transportation (Scott 1968:103). Undoubtedly the security provided by Fort Sherman spurred homesteaders to settle in the area. Although a more sophisticated road system spanning the Panhandle area was developed during the first 30 years of the 20th century, railroads had a much greater influence on the late 19th century development of the area.

The first railroad constructed through the Panhandle area was the Northern Pacific which was completed from Puget Sound to Minnesota in 1883. Crossing north Idaho with major stops at Rathdum, Sandpoint, and Clark Fork, the Northern Pacific received a generous inducement from the United States government to build this rail line. For every mile of track laid, the corporation received 40 sections of land. The tracks were laid by workers with diversified ethnic backgrounds, with Chinese in the majority. As a direct result of the gold and silver-lead boom in the Coeur d'Alene valley, the Union Pacific extended a narrow gauge road to Wallace from the west and the Northern Pacific developed a rail outlet to Wallace from the east during the mid-1880s. The Great Northern, under the direction of James Hill, completed its rail line from Puget Sound to Minnesota ten years after the construction of the Northern Pacific. With major stations at Priest River, Sandpoint, and Bonners Ferry, the Great Northern was built chiefly with Swedish and Italian labor. The Great Northern received no land grants as had the Northern Pacific.

Several additional rail lines were developed during the first decade of the 20th century. The Spokane International, a subsidiary of the Union Pacific System, extended service in 1906 from Spokane to Sandpoint to Bonners Ferry to Eastport where it connected with the Canadian Pacific Railroad. The Milwaukee Road was completed from Chicago to Puget Sound in 1909; to climb the Bitterroots and Rockies into Montana from Avery, Idaho, an overhead electrification system was used. A subsidiary of the Milwaukee Road—the Washington, Idaho and Montana Line—connected Potlatch to Bovill in the early teens. For excursioners and vacationers in Spokane, an interurban electric railway was constructed in 1902 to connect Spokane.
with Coeur d'Alene. Thousands of people rode the train to Coeur d'Alene for the prospect of going on a steamboat ride for the day.

In addition to these major rail lines, many logging railroads were constructed from the late 1800s into the 1920s and 1930s, when truck hauling became conventional. In the Coeur d'Alene area alone, more than 20 railway systems operated with over 300 miles of track (Strong and Webb 1970:121). This list of railroads included the Burnt Cabin Line of the Ohio Match Company and the Incline Railroad of the Rutledge Company. In the Kaniksu Forest area, the Humbird Lumber Company operated dozens of miles of track. Often cheaply engineered and constructed, these log railroads often used geared locomotives for the slow pulling required for their excessively heavy loads.

Community development was influenced heavily by the location of railroads. In the early 1890s, many towns and villages expanded in the vicinity of stations along the Northern Pacific and its branches (Sonnenkalb 1972:40). With the development of the mines in the Silver Valley and rail service, the towns of Wallace, Kellogg, and Smelterville expanded rapidly. In 1893, the Great Northern connected Bonners Ferry with communities farther south. The central trading and financial community for the entire Inland Empire was Spokane in the late 19th century. As Sonnenkalb (1972:40) explained, "All towns and other settlements connected with Northern Pacific Rail Stations by good wagon roads, traded with Spokane. Most mining interests in the Coeur d'Alene district centered in Spokane, being connected by Railroad and Steamboat transportation to this metropolis where large mercantile establishments, numerous banks, and wholesale houses had grown up."

**Government Inducements for Land Acquisition**

The Congress of the United States developed a variety of laws through the late 19th and early 20th centuries to stimulate and/or control the expansion of settlements and industries in the Panhandle area. Brief synopses of these laws and their effects on north Idaho follow.

The **Homestead Act of 1862**. To facilitate the acquisition process of public domain lands for small settlers, the Homestead Act entitled a citizen to 160 acres if he would: 1) live on the plot for five years; 2) construct improvements including a home; 3) cultivate the land; and 4) pay fees of about $16. If he wished to gain title to the land more quickly, he could pay $1.25 per acre after 14 months. After complying with these regulations, the land became his property and "went to patent" (Frome 1962:37). Thousands of homesteaders filed for lands under the Homestead Act in north Idaho.
Idaho. In a transcript on file with the Bonner County Historical Society, Mel Hansen (1973:1) indicated that "when my granddad come here (Sandpoint area) in '88, he could have homesteaded anything up in this country." In 1906, the Coeur d'Alene Government Land Office recorded over 700 transactions under the Homestead Act (Strong and Webb 1970:30).

The Timber and Stone Act of 1878. This act allowed citizens to buy 160 acres of nonmineral land which was unsuitable for agriculture at $2.50 an acre, so that miners and homesteaders could use the timber from chiefly forested lands for their commercial and residential building purposes. Originally designed to give settlers a small supplemental income, the claimant could not speculate with the 160 acres. In practice, however, much forest land was bought through this act for speculative purposes. Many incidents have been recorded detailing murders resulting from timber claim jumpers (Strong and Webb 1970:27). Much of the land filed upon by the original patentees eventually ended up in the hands of the big lumber companies. In 1906, nearly 400 claims under this act were filed at the Coeur d'Alene Land Office. The act was not finally repealed until 1955.

Statehood Grants. When Idaho Territory (1860-1890) became a state, it received large federal land grants from the public domain. Sections 16 and 36 of each surveyed mile were granted for public education. Additional land grants were made to support colleges, prisons, and other state facilities. In all, Idaho acquired approximately four million acres, much of which was forested land with marketable timber. During the early 20th century, the state of Idaho sold timber rights as well as large amounts of land outright to lumber and timber companies.

Forest Homestead Act of 1906. This act expanded the general provisions of the Homestead Act to lands located within the federal forest reserves which were suitable for agricultural development. Hundreds of patents called "June 11 claims" were developed for a few years after 1906 (Strong and Webb 1970:8).

Railroad Grants. As stated before, Congress wished to induce railroad corporations into extending their lines along the northernmost states and territories. The original grant to the Northern Pacific offered the company the right to select odd numbered sections lying 40 miles to either side of the center line in the Territories and to select odd numbered sections 20 miles on each side of the center line in the states. These sections contained huge volumes of timber, portions of which the railroad has sold to private timber companies.
Development of Counties and Towns in North Idaho.

The present area of the Idaho Panhandle National Forests contains sizeable portions of three counties and lesser portions of three others. Figure 1 represents the spread of the Forest system. The following paragraphs briefly summarize the local history of each county and selected towns within each.

Benewah County. Established in 1915 from a section of Kootenai County, Benewah was named for a Coeur d'Alene Indian chief. The area was principally settled by homesteaders following the Mullan Road and unsuccessful miners moving west from the Wallace area. The principal industries of the county have remained logging and farming, with the western end having the highest agricultural production. St. Maries, formerly a rugged logging town, lies on the eastern edge of the Coeur d'Alene Indian Reservation, most of which is located within Benewah County (Corlett 1977:397).

Bonner County. Named for E.L. Bonner who established a ferry to the north in 1864, Bonner County was incorporated in 1907 with Sandpoint as the county seat. David Thompson of the Northwest Company set up the Kullyspell House on the east side of Lake Pend Oreille in 1809. During the late 1840s, Father DeSmet travelled through the Bonner County area. Logging has remained the major economic industry in the county, although tourism has become prominent over the past 30 years (Corlett 1977:401). Sandpoint developed rapidly with the extension of the Great Northern and Northern Pacific Railroads; prior to the 20th century it was not much more than a post office and trading post. In 1910, the city was the eleventh largest in the state with a population of approximately 3,000 (Hawley Vol. 1 1920:760).

Boundary County. Named for its location bordering Canada, Washington, and Montana, Boundary County was carved from Kootenai County in 1915 with its county seat at Bonners Ferry. David Thompson trapped and traded in this area from his factory at Lake Pend Oreille during the early 1800s. E.L. Bonner established a ferry on the Kootenai River in 1864 which he subsequently sold to Richard Fry in 1874. The Fry family was possibly the only permanent white family in the county through the 1880s. The extension of the Great Northern Railroad to Bonners Ferry in 1893 greatly expanded commerce in the town. Logging, agriculture, and tourism remain the chief industries in the county (Corlett 1977:403).

Kootenai County. Established in 1864, Kootenai County was named for the Indian tribe that originally inhabited the area. The Jesuit Sacred Heart Mission in 1846 was the first European institution to be developed in the county. Captain Mullan surveyed the north shore of Lake Coeur d'Alene in 1859. The
Wild Horse Trail extended from Spokane through the Rathdrum Prairie to the gold fields in British Columbia during the 1860s (Corlett 1977:420). Coeur d'Alene, the county seat, was originally an army fort designed by General Sherman. The growth of commerce in the city during the late 19th century was primarily due to the expanding logging/milling industry and mining interests to the east. In 1900, Coeur d'Alene was a village of 500; in 1910, the city contained 7,000 residents (Hawley Vol. 1 1920:724).

Latah County. Latah, the only county in Idaho established by an act of Congress, was created in 1888 with Moscow as the county seat. One year later the University of Idaho was situated in Moscow. The original settlers during the 1870s selected the fertile rolling Palouse country in the western section of the county. The Northern Pacific Railroad reached Moscow in 1885. Lumbering interests in the county began in the early 1900s when Weyerhauser built a lumber mill at Potlatch. Although logging has remained the most important economic activity in the northeast section of the county, clays for industrial products have been mined in the past 20 years (Corlett 1977:740).

Shoshone County. Originally a part of Washington Territory in 1861 including Shoshone Indian country in southern Idaho and western Wyoming, its present boundary took shape in 1909. Both missionaries and the Mullan Road passed through Shoshone County in the mid-19th century. Since the discovery of gold near Delta in the 1880s, billions of dollars worth of gold, lead, silver, and zinc have been removed from the Silver Valley. Wallace, the county seat, was described by Governor Stevenson in 1889 as the "supply depot of the great mining interests in these gulches. It is the railway transfer point of all the tributaries of the Upper South Fork (Coeur d'Alene River)." In 1910 Wallace numbered 3,000 in population; Kellogg, nearby, held 1,200 (Hawley Vol. 1 1920:724).

The United States Forest System

In addition to the machinations of the federal, state, and county governments referred to above, the federal government organized a system of National Forests. Originally, a Forest Reserves system was established in the Department of Interior by an Act of Congress on June 4, 1897. The first Forest Reserves established in Region One date to 1897 and include the Flathead, the Lewis and Clark, and other forests in Montana and Idaho. One year later the Priest River segment of the Kaniksu was included in Region One. The Coeur d'Alene and St. Joe Forests were made a part of Region One in 1905. In the same year the National Forest Service was removed from the
Department of the Interior to the Department of Agriculture. The regional forest system as it existed for years was determined in 1908 (Koch n.d.:1).

Originally removing the forest lands from the public domain in 1897 to allow for more effective management of timber resources by the Forest Service, Congress increased the role of the Forest Service with the Multiple Use-Sustained Yield Act of 1960. This act proclaimed that the National Forests would be managed for a variety of uses including outdoor recreation, range, timber, watershed, wildlife, and fish purposes. The law also maintained that the National Forests must be managed in such a way that they exist in perpetuity. If forest resources were to be used, they must be developed under a sustained yield system (Brogden n.d.:9).

Since the Forest Reserve system was designed in 1897, the Forest Service has participated in a variety of programs to benefit Forest Service lands as well as private lands in the Panhandle area. The efforts of the Forest Service in developing its fire fighting capability have been especially beneficial to both the forests and private holdings. During the Depression, public works programs including bridge building, road development, and fire fighting were implemented through the Civilian Conservation Corps (CCC) providing needed services to local residents and jobs for the unemployed. Carl Weholt, a former CCC supervisor, stated that "it kept the home folks from starvation and gave the kids a feeling of responsibility" (Yurich 1976:91).

People of North Idaho

To man the mines, build the railroads, buck the timber and construct the towns, a heterogeneous group of people collected in north Idaho. This group included immigrants from eastern and midwestern states as well as emigrees who came directly from other countries. The various ethnic groups represented were the Chinese, Japanese, French, Swiss, Swedish, English, Scot, Welsh, Irish, Italian, and others. Blacks never settled to any extent in the Panhandle area.

The Chinese, fiercely resented by many westerners in the late 19th century, worked the mines and built railroads through Idaho (Elsensohn 1971:114). In 1870 Idaho had 3,853 Chinese miners; the white miners numbered 2,700 (Wells 1965:11). Groups from Scandinavian descent naturally selected the timbered, mountainous country which was much like their home country (Sonnenkalb 1972:43). The Swedish, the Finnish, and the Swiss typically worked in the woods and the mills. Coming from a long heritage of mucking, many of the Welsh and English
worked in the lead-silver mines. Although no groups completely monopolized these different jobs, certain groups became associated with specific callings.

The eleven people interviewed for the Panhandle Oral History Study came from diverse backgrounds. The ethnic backgrounds represented include German, English, Norwegian, Irish, and Italian. As stated above, two of the informants (Theriault and McPherson) have been interviewed before in an oral history context. References to both Theriault and McPherson in local history sources were discovered during the Overview Search (Young 1975:Sec. 2,1; Russell 1978:236).

The following chapter integrates the information acquired from informants in light of the backdrop provided by the historical perspective. Using the general organizing sections of the research design, the oral history summary approaches the culture history of the Panhandle area through settlement, economic, and social systems.
CHAPTER III. LIFE IN NORTH IDAHO:

CULTURE HISTORY AS PERCEIVED BY INFORMANTS

Introduction

The officials of the Panhandle National Forests who developed the scope of work for the present study suggested that information concerning early logging activities, homesteading, the history of Forest Service activities, CCC programs, early transportation systems, and the location of historic sites in north Idaho be collected from oral history informants. With these guidelines incorporated into the questionnaire, each informant was queried about his perceptions of settlement, economic, and social systems. The resulting 23 hours of recorded tape from these conversations has been typed into several hundred pages of transcript. The purpose of this chapter is to cull salient culture history data from this huge mass of information and integrate these data into the framework provided by the research design.

A notation system has been developed for Chapter III. In many cases informants will be directly quoted and referenced. In these instances the transcript tape number and tape side will be included in the text. For instance, "Jennestad (4,1)" indicates that the quote came from a conversation with Ole Jennestad on tape number 4, side 1. If an idea has been derived from an informant without the use of a direct quote, the informant will be referenced at the end of the sentence in the same manner. With such a system, the transcripts in the separate appendix are more easily approached by readers.

The earliest recollections any of the informants had about the Panhandle area were from the year 1905 approximately (Jennestad). Information concerning the settlement of north Idaho during the early 20th century from informants was typically vague and sparse, perhaps because of fading memories from childhood or the lack of vivid stories from relatives. When questioned about his recollections of early events in the Coeur d'Alene area, Fred Murphy responded that "Really, I can't keep it. It's so far back it just doesn't come out" (Murphy 6,1).
Settlement Systems

Origins

Of the eleven informants who were interviewed, five were born in the Panhandle area and six were born in other states or foreign countries. The three born in foreign countries came from Italy (one) and Norway (two). One of the informants who was born in the Panhandle area was a first generation native American citizen, his parents being immigrants from Germany. Two informants were born in Nebraska; one was born in Wisconsin. Of the four remaining informants who were born in the Panhandle area, two had parents from Ohio and New York and two were born into families who had migrated from the Upper Great Lakes states of Michigan and Wisconsin.

The parents of informants pursued a variety of occupations. These people from Europe and the eastern United States included a tailor, two miners, a miller, a forest ranger, a farmer, two carpenters, a heavy equipment operator, and two timber cruisers and homestead locators. The parents of informants who moved to the Panhandle area did so for a variety of reasons. The common preoccupation was to find work. With a relative overcrowding in the eastern states and a dwindling of timber reserves in the East and Midwest, it was natural for many immigrant and native timber workers and others to move west at the turn of the 20th century. The mines were still producing heavily in the Silver Valley and farmland was relatively cheap for farmers who were willing to work hard. The lumber companies required experienced timber cruisers from the midwestern forests and homestead locators were in demand. Towns which had been expanding along the Great Northern and Northern Pacific train routes needed skilled carpenters to build domestic and commercial structures. The new Forest Reserve system required forest rangers; the rapidly developing logging industry needed loggers in the woods to man gypo outfits as well as large companies. The logs from the woods had to be processed by millers.

Settling in rural areas and towns, many of these immigrants came to Idaho looking for the security of steady employment. One informant from Wisconsin explained that his family came to Avery in 1908 "when the railroad was building...to be on the ground floor" (Theriault 14,1). A few travelled widely before they settled in Idaho as Henry Kottkey of Wallace noted:

"Well, he had... he (father) was an immigrant (from Germany). He came here as a youth of fourteen under one of those deals where someone in the country has to be responsible for you. And he worked down on a farm in Wisconsin, and then when he got a little older, why he drifted into Minnesota and he worked at the winter logging
camps in there, and then the harvest—wheat harvest, and gradually worked west until he was in this area" (Kottkey 10,1).

Homesteading

Settling in areas which were agriculturally productive, the families of three informants and one informant himself (McPherson) filed on homestead claims in the Panhandle area. Informant responses concerning the procedural aspects of homesteading were typically vague. Alice Carnie, the daughter of a homesteader in Mica remarked that:

"They had to pay a ten dollar fee for filing (in 1896). That is what the 181 acres cost them. Of course they had to live on it for a...I forget the number of years, I am not sure. I think it was at least three years though. To prove up on it. They filed in Coeur d'Alene. It (the number of acres planted over the first few years) wouldn't be very many because everything was covered with timber. I think they had to have a house, to have a place to live. I know my uncle was planning to homestead another piece of ground, north of here. But he decided not to, because he said he wasn't going to live over there by himself for three years, to prove up on it. You had to live on it for three years. He just joined in with my father on this one" (Carnie 18,1).

Referring to the process of homesteading in the St. Joe National Forest area, Fred Murphy also described the process in very general terms:

"Well, I guess, now the old Number One Homestead, up in the St. Joe river...it's still there; of course it's been broken up, that was the first homestead let on the Indian reservation. And, I guess, all you had to do is to file on these; if you got a chance to file on them, and then you do so much improvement work a year...building a shack or something. Do a little improvement each year and then it was your property" (Murphy 6,1).

In the areas of the Panhandle that had enough suitable agricultural land to be homesteaded, individual homestead tracts were typically scattered in the early 20th century. Neighbors often lived several miles apart. In describing neighborhood cooperation between homesteaders at Hayden Lake, Dooley Cramp noted that:

"In later years there was (neighborhood cooperation). But at that time (1900), the neighborhood was so widely scattered and there were so few people, they didn't get together very often" (Cramp 16,2).
Although four informants mentioned that they had lived on homestead claims, no one had acquired township sections through the Timber and Stone Act of 1878.

Figure 4 represents the original log cabin built by Frank McPherson on his homestead claim on Senator Creek in the Coeur d'Alene National Forest in 1921. McPherson (Figure 2) built the ingenious hay baling machine (Figure 5) at a home made forge in his barn during the early 1920s. Alice Carnie, the daughter of a homesteader, is depicted in Figure 3. The barn and dwelling pictured in Figures 6 and 7 are from her parents homestead at Mica, where she still lives.

**Transportation Systems**

By the time all of the informants either moved into or were born in the Panhandle area, north Idaho was an area including a few moderate sized towns and several smaller villages which were serviced by an adequate rail system, in general, and a poorly connected road system.

Prior to 1900, the road system included the Mullan Road, sections of the Wild Horse Trail, and several other poorly maintained traditional routes. Dooley Cramp explained how many of these early routes were established in his discussion of his mother's horse and buggy rides from Hayden Lake to Coeur d'Alene.

"We lived about seven miles from Hayden Lake to Coeur d'Alene. And there was no roads, just sort of prairie there, right through Dalton Gardens and that's the way we went. My mother would hitch up the horse and buggy and go to Coeur d'Alene (for anything that was needed). As you travel, you usually tried to travel the same route and it eventually turned into a trail" (Cramp 16,1).

In the St. Joe National Forest area, Harold Theriault also indicated that the early road system was haphazard, often nonexistent between towns:

"(The nearest town to Avery was) St. Joe, 43 miles, and St. Maries, 45 miles. But there was no (connection between)...Wallace and Mullan were closer but there were no roads, no connections, at that time" (Theriault 14,1).

The railroads, on the other hand, were developed at a much earlier date. With the completion of the Milwaukee Road in 1909, the combined rail service of the Great Northern, the Northern Pacific, and the Milwaukee effectively serviced much of the transportation needs of the Panhandle area in addition to spurring increased population growth and development. Several towns sprang up and grew as a direct result of the
Figure 2--Frank McPherson, homesteader and trapper
Figure 3--Alice Carnegie, second generation homesteader
Figure 4--Frank McPherson's homestead cabin
Figure 5--McPherson's homebuilt haybaling machine
Figure 6--Alice Carnie's frame house at Mica
Figure 7--The barn at the Carnie homestead
railroads. Harold Theriault indicated that several wild towns near the St. Joe River developed as a direct result of the Milwaukee Railroad:

"Well, Grank Forks was a town of all saloons and sports, and that's all it amounted to when they were building the railroad there. And Taft also. There's many murders at Taft. But only one or two up at Grand Forks" (Theriault 15,1).

Henry Janusch mentioned that the railroad system employed many people who decided they would remain after the completion of the tracks and stations:

"The Italians come from Italy, and they built the NP (Northern Pacific) Railroad through. They were on railroad building gang. And when they got over here they liked it pretty well here, so they homesteaded ground and bought it up here" (Janusch 3,1).

The three rail lines hauled both passengers and freight. In the case of the Milwaukee Road, passenger trains ran in both directions. Eastbound freight included mostly lumber; trains west hauled many different items which were manufactured in the East and Midwest (Theriault 14,1). To more efficiently traverse the steep Bitterroot Mountain country, the Milwaukee Road operated overhead electric trains from Avery east to Harlowton, Montana, while trains westbound from Avery were steam powered. Five different water turbine generating stations produced the power for the Milwaukee electrification system. Electrical power was transferred by cable to the electrification station (Figure 23) at Avery to be transformed to the electric trains (Theriault 14,1).

A special feature of the Milwaukee Road were the silk trains which transported imported Chinese silk across the country. Harold Theriault, a former engineer, described the system and its demise:

"Then we had silk trains, for...up till the...after the Panama canal was completed. When they got refrigerated boats, we lost the silk trains. But we had the silk trains right up to the twenties. And, ah...they would run faster than the passenger schedule. And, it'd go from Seattle to Patterson, New Jersey, and they would be...oh, a big one would be, probably, nine cars; the average probably'd be about seven. And we had a couple of those a week" (Theriault 14,2).

Private logging companies also operated their own log railroads during the first quarter of the 20th century. Operating in all three Panhandle Forests, these rail lines were widespread and
often cheaply built. Donald Peterson, a forester, explained the rail operations of the Humbird Log Company near Sandpoint:

"They owned most of the land north and northeast of Sandpoint. And when Humbird went out of business they sold the land. And that's where a lot of people picked up their property, at that time. I think Humbird (property) just came about to the (Boundary) county line. They had railroads all over the country. All over the flats. You still go out and find rails and find old railroad beds, and that" (Peterson 13,1).

An excursion business, as mentioned, operated from Spokane by rail to Coeur d'Alene by boat south to Harrison then east by rail to the mining country. Fred Murphy (Figure 11), a boatman of Lake Coeur d'Alene, described the excursion business during the late 1920s and the boom nature of the Silver Valley area. There was no other way to travel from Harrison to the mining country at that time.

"Well, I buried the last one (steamboat). The steamer Harrison. She used to pick up passengers at a walkup at Windy Bay; they would come in by rail. Of course they didn't have any bridges across that big lake (Coeur d'Alene). And she'd take the freight and cargo, take it from there to the city of Harrison, and they'd put them on the rail that goes to the mining country. That's the only way they had..and they used to take 1500 passenger a day out of this town. Take 'em to Harrison, put them on the rail, for the mining country, or out East, you know.

It was just, a new country opening up, the mines were just blooming, starting to bloom. The lumbering was just coming into bloom, you know. And people were just starting to do what they are doing ten times too much now--getting out of the big places" (Murphy 6,1).

The Coeur d'Alene excursion business by boat gradually dwindled with the construction and extension of paved roads during the late 1920s and early 1930s. The automobile age was increasingly influencing residents in the Panhandle area. In the 1930s, Murphy continued:

"People were just starting to buy automobiles. They didn't want to ride the boats. They had to ride the boats all their life. They wanted to drive, on Sunday afternoon, around in their cars. That's the reason that boats didn't go over. So, they..I'm sure they burned her (the Montana) for insurance. We took this big hull and cleaned it up, and made a barge out of it. And we barged lumber from Harrison to Coeur d'Alene" (Murphy 6,1).
Economic Systems

Logging

The transcripts contain a great deal of information concerning many aspects of the logging heritage of north Idaho including the history of logging, technological innovations through time, descriptions of occupations in the woods, log transportation, and many other topics. Four of the informants worked directly for logging companies; three worked at sawmills for many years and one transported logs by boat. Two of the informants living on homesteads were involved with logging in order to clear their land for agricultural purposes. Several of the informants worked part or full time for the Forest Service. Evidently the forests and the forest products industry were very important to these informants and thousands of others in the Panhandle area. The following section describes certain features of the logging industry and its development in north Idaho. The section on social systems which follows the discussion of economic systems deals with more personal aspects of the lives of loggers.

In Idaho, a wide variety of tree species have been logged commercially for nearly 100 years. Beginning with the white pines, logging companies have also cut spruce, red fir, cedar, and tamarack (Janusch 3,2). The lumber sawn from these logs has been used for domestic and commercial construction materials since the inception of the industry. Nuisances to timber resources over the years included ribes (blister rust), pine beetles, and spruce beetles. Varying in intensity, infestations of beetles and ribes have affected each of the Panhandle forests since the 1920s. Often stands of overripe timber would be simultaneously attacked by beetles and ribes (Peterson 13,1).

When loggers began moving from the Great Lakes states westward to Oregon and Idaho around 1900, they had to contend with greatly different working conditions. Henry Janusch, a logger who worked both in Wisconsin and Idaho, recalled some of the differences:

"Wisconsin (is) flat, and here (it's) tall hills where they cut the timber. Oh there's some flat country, but not very much. In some ways it was easier there, as far as cutting and being sawyers, but the skidders, they had it harder back there. Sometimes they had to use four horses to move one log. And they, in some places back there they'd use these big 13 foot wheels with a yoke on them. Now that's when they even used oxen" (Janusch 3,1).
Whether log companies were cutting timber with crosscut saws and hauling with horse teams or were using more sophisticated logging techniques, the first step in any timber operation was called cruising. Timber cruising was an extremely skilled operation practiced by men who had a good sense for mathematics and common sense in the woods. While loggers worked selected tracts, timber cruisers ventured ahead, inventorying timber stands and determining areas which were ripe for logging. Don Peterson described the process as follows:

"Cruising involves laying out your sales units on the sale and then marking the timber for what you want cut, and that. And then going in and measuring the trees, whether it's a random plot or fixed plot, to come up with an estimated volume that you are gonna leave on the ground, and what you're gonna cut. And, used to be, we used to have to hand count--calculate these, and now we run it through the computer. The computer comes up with all your age classes and everything else, now, whereas we never did before" (Peterson 21,1).

Logging technologies used in the Panhandle area have evolved in three major stages, progressing from the early horse logging and log drive days to the log jammer trucks and caterpillars to modern truck/boat logging. The transitions from stage to stage were not exact and clear cut. On a small scale, some operators still use horses to move a few of their logs. Although the last river drives were more than a decade ago, many logs still move by boats in brailes. The following section will first describe the cycle of logging activities used by early loggers and then progress through each general stage through time.

Each technological change was developed in order to ease the process of transporting the logs from the woods to the mills.

In the early years, logging was practiced from the spring through the winter when the snows became too deep. Early logging in the Panhandle area implied log drives on swollen rivers in springtime and horse logging through the summer, fall and part of the winter. Although no informant mentioned the use of oxen to haul logs, a few may have been used in the early 1900s (Janusch 1,2). Dooley Cramp, who worked for years (1917-1937) with the Winton Lumber Company in the Coeur d'Alene country described the logging cycle:

"We used to start the drive. It started, oh, in the last of March or in the first of April.

On the Coeur d'Alene River was a steep country, and as soon as the log drive got in which was usually in the last of May, you'd go back and start logging. You might have a few saws in there before that, sawing timber. But, they start, maybe in the first of May or so, back in the woods sawing."
Then when we come off the drive we all go back and go to work in the woods. Back in...work there all Summer, in the woods. That was a cycle. Then when the snows come in the fall, got dangerous to skid on the hills, why lots of...lots of them had decked logs on chutes, and the frost would come and you could ice your chutes and then run all these logs in and get ready for the drive in the spring" (Cramp 16,2).

Horse Logging

In horse logging, several men with specific functions manipulated the timber in the summer and fall to transport it to log platforms in preparation for the spring log drives. Logs were felled by sawyers, trimmed and cut to length by buckers or swampers, hooked together with trail dogs (Figure 15) by doggers, and dragged to the landings over trails or chutes by horse teams attended by teamsters (Cramp 17,1; Kottkey 10,2). Dooley Cramp explained the process:

"The timber was fallen. On horse logging the timber has to be fallen straight up and down the hill. Hardly ever put a tree across. Unless, it had a lean so heavy that they can't. Because it is dangerous on a steep hill. Logs'd laying cross ways, a team comes up and starts pulling the logs out, another one might come down over the top. The swamper was in the woods. (Sometimes) gypoing the swamper and dogger were all together. He swamped the logs...

He'd go through and cut the windfalls out, and knock all the limbs off the trees, and the big logs you'd snipe off the ends--you'd cut the edges off so you wouldn't dig so much. (He'd cut them to length) And, then when the team come back, drive the dogs (iron hooks), and work 'em out of the woods so'd the team got started, and then as soon as the team got clear, and gone to the landing, why you'd start in, just as hard as you could, swamp another trail out.

(The teamster) Dragged them down to the place. And then, he had...he pulled in on the landing; he'd have a landing. He'd pull in, and he'd knock the dog out, took the tongs out, and then they'd roll that log down unto the skidway.

The landing would be where your skidway, your skids roll out to the flume. Or whatever, to the chute or the flume" (Cramp 17,1)

Figure 15 illustrates a trail dog--an iron chain with hooks on both ends used to attach 16-foot log sections together.
To facilitate the transportation of logs, chutes and flumes were constructed. Chutes (Figure 8) were typically made of hewn logs which were fashioned into a V-shaped trough through which logs were dragged by horses attached with a double tree apparatus and tongs. Flumes (Figure 9) were double layer framed troughs, also V-shaped, which were filled with water to float logs into major logging rivers. Chutes were commonly oiled to speed logs or sanded to slow them; flumes were flooded once a day in the springtime by means of dams. Often logs were chuted to landings where they could be flumed into the rivers for the spring log drives. During the Summer and Winter logs were decked at the flume landings in anticipation of the next year's spring log drive. Cramp mentioned the huge numbers of chutes and flumes there must have been in the Panhandle area through the 1930s.

"Oh yea. On every draw or canyon there was a chute or a flume. If there was enough...if the creek was big enough to have water enough to afford a flume, why you had a flume there. And then you had chutes coming out of all the side canyons" (Cramp 171).

Log Drives

Every spring for decades log drives were run on several rivers in the Panhandle area including Priest River, the Little North Fork of the Coeur d'Alene River, and the St. Joe River. The logs which were skidded and chuted to landings near flumes were driven into the rivers to join the log jams which had accumulated through the Winter. Log drive crews assembled in the first of April to guide, snake, and blast the logs downriver in the rushing spring water. Dooley Cramp, who wields the log driver's familiar peavey in Figure 10, described the log drive crew and their work. Cramp, who was a log drive superintendent for the Winton Lumber Company during the 1930s noted:

"Well, they had a mixed crew, of course. Exceptional, they were, an exceptional bunch of men that followed the log drive. Actually there were, all of them pretty good on their feet, a few, older men...getting older, they were good drivers and good peavey men. Which was a thing, using that peavey, you know, flipping and hooking logs around, you could just pretty near pick you teeth with it, when you're using it all the time. But ah, there was, like, coming down they had the center crew. Now crew of younger men that was good on their feet, on logs. They'd go out and trip the centers in the river. They had the boat crew, follow that. A fellow by the name of Pete Madison and old Sharkey, for me, when I was on the log drives, running it.
Figure 8--Log Chute
Figure 9--Log Flume
Figure 10--Dooley Cramp, logger, holding a peavey
Figure 11--Fred Murphy, a boatman, standing on one of his towboats
And they used to have the center crew all the time. Before that there was fellows by the name of Billy and Jim Nelson, and they were exceptional boatmen.

They'd transport the men down the river in the boat, in these big bateaux; they were thirty-three, 'four feet long; they'd hold sixteen men.

All they did, these boatmen, all they done was transport the men on the drive. Put 'em across the rivers, took 'em over on the wings or centers and pick the centers and eddies. Or hitting a big eddy, where the water was going around. They'd get in there with a boat with some men that would get on logs, and they'd braile these logs. They'd get out on logs with pike poles, they'd braile them, and pull a whole bunch (braile) in together.

Well, we all used to have...we used to carry about thirty, thirty-four peavey men. And on the little River we had three boats, and when we got on the main river and we'd put on another boat...or two boats and we'd put on a third boat on the main river. Larger river" (Cramp 16,2).

The logs were transported on the rivers to various sorting gaps where the individual logs were separated by sorters according to the company bark marks which were stamped on the side of each log. The logs from each company were sorted into bundles called booms which could be attached to steam tugboats to be transported to the company mills.

Fred Murphy, depicted with one of his tow boats in Figure 11, worked on many steam tugs during the 1920s and 1930s. Murphy, and others like him, picked up booms and brailes of logs which were the results of the spring river drives. Murphy described the towing process as follows:

"We picked up logs as far as 65 miles away from here, up in the St. Joe River and also in the Coeur d'Alene River. We'd tow 'em...we may work up there a week or 10 days; sometimes two weeks, in the rivers. When we got a whole mess together, then we'd bring them all down the lake in one trip.

Now when we used to drive these into a river, I've seen 30 miles of that river just solid with logs. Then it would come out to the mouth of the river they'd have a big boom that swung over it. And it sheared all these into one pocket, and as it went down they had very many series of these, probably about, 10 or 12 series of these. Because there were so many logs, it might be three, four hundred million feet" (Murphy 6,2).
The log drives and horse logging continued from the early 1900s through as late as World War II in some sections of the Panhandle area. In the Coeur d'Alene country horse logging was discontinued in the late 1930s; the last log drive on the Little North Fork of the Coeur d'Alene River was in 1937 (Cramp 17,1). In the Kaniksu National Forest, Diamond Match was the last to discontinue their horse teams during World War II, although log drives were sporadically used on the Priest River until the early 1960s (Peterson 13,1). In the Marble Creek country which feeds the St. Joe River, steam donkey engines were used during the horse logging days until 1927 to haul logs up steep inclines; horse logging continued on Marble Creek until 1938 when Caterpillars were first used by the Winton Lumber Company (Cramp 17,1). In the Bovill area, Potlatch began using Caterpillars during the middle 1930s.

Gypo versus Company

Early loggers worked either as permanent employees of the logging companies or as contract workers, known as gypos. These gypos would contract for specific tasks and often provide for their own housing needs. The permanent employees typically lived in the log camps provided by the log companies. Many of the log company camps housed approximately 75 men. Cramp described the operation of his own gypo outfit in the 1930s:

"Well Gypos, like, like if you were gypoing together, depended. If you were horse skidding there was usually two men to a team. You'd have one man swamping and dogging in the woods, and the other fellow bringing them down. And he'd knock the dogs out and roll them out on the landing. If he had to deck 'em maybe you'd there'd be a three man team. The third man would be decking the logs on the landing.

Well, the sawyers were independent. They usually, they just went ahead and they put the saws, and they sawed the timber, the sawyers had no connection with the skidding crew...a saw boss...you always had a saw boss that looked after all the saws, he went and placed the saws, and he'd check on the log lengths, and see that they were cutting right. And he would, he kept the sawyers in line. And, he watched them when they finished a strip, he'd take them over to another strip. Place them, on another strip, as they called it. So, that's the way they handled the sawing of it. And some times like when we gypoed; we had our own saws they would...we'd gypo a whole canyon...this Ralph Smith and this fellow named Jimmy MacIntire and I. And, we had our own camp, and...MacIntire's wife cooked for us, and his daughter flunkeyed...and we'd run the whole outfit. We looked after the saws, and done this logging all
ourselves. So, we had our own camp, and our own teams. We didn't have our own teams but we rented the teams from the company" (Cramp 17,1).

A few gypo outfits still operate in the Panhandle area today, although horse operations have given way to Caterpillar/dozer technology.

**Truck Jammers and Caterpillar Logging**

During the late 1920s through the middle 1930s, horse logging and log drives were gradually being replaced by more mechanized truck and bulldozer logging methods. The first bulldozers in the Coeur d'Alene country were used by the Winton Lumber Company in the early 1930s. The dozers were used to construct roads and to skid logs, as Dooley Cramp noted:

"We logged a little different in those days, I guess we built all Cat roads. The first they started out the Cats didn't have winches on 'em and you had to get up above and break down through--with the Cats. And you run into a lot of difficulty, you get to straddle the stumps, and one thing and another, with the Cat. Have a hard time getting it off the stumps. Then they put winches on the Cats and started building roads. And we skidded exclusively on truck...Caterpillars, up here" (Cramp 17,1).

Trucks were being used in the Coeur d'Alene Forest area as early as 1928, although no major truck hauls were used on the Little North Fork until the mid 1940s due to the absence of driveable roads (Cramp 17,1). These solid rubber tire trucks were used to haul logs along pole roads and plank roads with safety guardrails to guide the truck tires. Figures 12 and 13 represent a pole and plank road respectively. In the Kaniksu country, the presence of truck jammers (Figure 14) was earlier than the arrival of dozers as Peterson noted:

"Before, before a lot of dozers were in this country they used jammers--to skid the logs.

Jammer's is an old truck that they taken the back part off of 'em and they put...it all depends whether it was a single drum jammer or double drum...but they put a motor on the back and a clutch system, with a chain drive. And they had two drums with cables on it, one, they called the haulback and one, was the mainline. And then they put a boom on it, and they'd run the line out; they'd anchor the boom to trees; run the line out down to a stump, put a block in. And then they'd run the haulback line down to it, and use a set of tongs to skid with. Most generally they could skid logs about five hundred feet, with it" (Peterson 12,1).
Figure 14 -- Truck jammer in the Coeur d'Alenes
Figure 15 -- Trail dog used to fasten log sections together
With the coming of the dozers and jammers, loggers acquired different occupations and names, in general. The men who worked with a Caterpillar team were sawyers, dozer (skidder) operators and choker setters. Don Peterson, who worked for a logging outfit in Montana, described the various jobs:

"You had your sawyers, and you had your skidder or dozer operators. And then you had what you call a pimp or choker setter; set the chokers (cables which tighten on log) and hooked them onto the Cat. The sawyer was responsible for falling the timber and bucking it up into lengths. Up until the chain saw come in, all he had was crosscut and axe, hammer and wedge. If (the dozer operator) was skidding, all he did was operate the Cat. Or he might be building road. If he was skidding, they had a man on the landing that unhooked the chokers, and they had a man in the woods that set chokers (on logs to be skidded to the landing)" (Peterson 12,1).

Logs stacked on the dozer landing would be transported by truck to the rivers to be brailed and towed by tug to the mills or were directly trucked to the mills. With the expansion of the log roads via the dozer, more truck hauling became possible.

Modern Logging

Modern logging equipment and improved transportation facilities have increased the efficiency of moving logs from forest to mill. For the sawyers, gasoline powered chain saws were used first in the late 1940s. The bulky two man saws were quickly replaced with one man outfits (Peterson 12,1). Whereas buckers used to buck or saw logs into 16 foot lengths for ease of movement in the woods, now truckloads of logs in 30 foot lengths are bound with steel straps and moved by diesel-electric tugs on the same rivers where the log drives used to run. Many diesel truck rigs are equipped with large cranes to stack the logs which are sawn or clipped onto the truck bed. What used to move by chute and flume is now carried via concrete roads. Modern logging is now virtually a twelve month enterprise due to the improved transportation network.

Sawmilling

In the Panhandle area, the millions of board feet of lumber cut in the woods were processed by numerous sawmills operated by the various log companies. The logs were transported by tugboat booms, railroad cars, and trucks to the sawmills. Several towns such as Harrison and Coeur d'Alene grew in size as a partial result of the location of sawmills there. Sawmills were started and flourished under different stimuli as Henry Kottkey related:
"Oh yes, there's quite a...there were quite a few sawmills (near Wallace). There were sawmills connected with the timber industry, as well as with the mining companies. Most of the mining companies had a sawmill of their own" Kottkey 10,2).

In the early horse logging days, loggers in the woods could cut and ship enough timber to keep the mills working steadily for nine to ten months. Occasionally enough logs would be stockpiled to keep the sawyers busy for the entire year (Janusch 2,1).

In the early years of milling circa 1900, a sawmill operation may have employed as few as three men: a sawyer, a dogger, and a setter. The sawyer operated the circular saw, the dogger would be responsible for placing the log on the rig and the setter would set the cut for the board width. The setter and dogger would remove the finished board. A fourth employee, an edgerman, might be hired to trim bark off the board. All four would often be required to help stack the finished lumber (D'Andrea n.p.).

In the larger, more complicated sawmills which cut lumber, several additional positions were required. Approximately 20 men were required in some of the large mills, although mechanization has decreased the number to about 12 (Janusch 2,1). Henry Janusch, a retired miller who is depicted in Figure 16 with a favored trophy, noted the various positions and their responsibilities:

"Well, you started in with the pawn man, he fed the log hauler. And brought the logs up in the mill. And, uh, then the next was...a scaler, and then the sawyers, and then setter, dogger, tail sawyers. And then the next man was edgerman. Maybe he had a helper; maybe he didn't. And then the edging pickers and the...trimmerman, and then graders, and then it...was out of the sawmill.

Well...pawn man, he put the logs on the log haul, and the scaler, he scaled 'em and put 'em on the log deck. And the sawyers would take 'em from there, and put 'em on the rig, and the setters would see it...er, doggers would see that they were held on the rig.

And then the sawyer would cut 'em up. Then it was the tail sawyer and he kinda' like took care of the slabs from the boards. He let the slabs go down through because the slasher cut 'em into four foot lengths for lathe. The edgerman, he'd edged the boards that needed edgin' or ripping. Then the next man down the line was the trimmerman. One was a saw puller and the other one was a spaller. After the trimmerman, then they run out to the
Figure 16--Henry Janusch, sawmiller, with a prized catch
Figure 17--Henry Kottkey, Forest Ranger
chain and they had two graders working there grading the lumber. Then there was a green chain there for them to pull the lumber off and put it on little trucks or buggies" (Janusch 2,1).

There were several kinds of sawmills including standard lumber mills, shingle mills, planning mills for moldings and planning boards, box mills for wooden boxes, and others. The earliest saws were of the single cut variety, only cutting in one direction; saws termed "double cut" developed during the 1920s could cut in both directions (D'Andrea n.p.). Both informants who had worked in sawmills in the Panhandle area agreed that the most important jobs were those held by the sawyers and filers (saw sharpeners). The sawyer was the producer or "driver" for the rest of the group; the filer had to keep the saw operating so the sawyer could produce (Janusch 2,1; D'Andrea n.p.).

During the late 1920s, a large number of smaller mills shut down due to fluctuating markets for timber and the general economic decline in the United States known as the Great Depression. Although many of the larger mills survived, the economic duress caused several mills to shut down. Fred Murphy described the situation as follows:

"Then I run...I skippered a boat for quite a while (to the Herrick Mills). And then 1929 come along and all the mills went down.

No market. People...I tell you, people were putting logs in the river up there, in the Coeur d'Alene River, I had a boom in there picking up logs for the mills, another mill up there had a boom. This fellow come down there with his team, and his wagon and his load of logs on it; you know. I said: "How much are they paying you for that--those logs?" Well, he says, "I logged them off of my farm. And when I put them in their boom there they pay me nine dollars a thousand." "Now they are paying up to five hundred dollars a thousand for stumpage standing in the woods" (Murphy 6,1).

Mining

A majority of the information on mining in the Panhandle area was acquired from one informant (Maidell Clemets), a retired miner residing in Smelterville who is depicted in front of his home in Figure 18. Other informants mentioned mining in their discussion of the economic development of north Idaho, although few had been directly involved with mining. One bought stock in a bogus mining company during the 1930s; others related how mines and lumber concerns developed together in the Silver Valley. A few informants remembered prospectors who operated
small placer and panning operations during the lean Depression years. A few other old timers ran hard rock operations (pick, shovel, and dynamite) in the Coeur d'Alene and Kaniksu country. One homesteader remembered that her father mined for silver a few miles south of Coeur d'Alene when he was not operating his farm during the wintertime (Carnie 18,1).

Two basic types of mining were practiced in the Panhandle area: placer/sluice and hard rock mining. Placer mining or dredging for gold was the earliest form first practiced probably in the early 1880s in the Silver Valley area near Gem and Burke. In placer mining, gold is typically collected from a stream bed by filters or by pan through the action of running water; it is not an underground style of mining. Gold miners either run stream sediments through filters, use suction vacuum pumps, or use dredges of varying size to extract gold from the bottoms of streams. In many areas, water was forced through long hoses to melt away loose rock from cliffs and stream beds to expose gold embedded in natural formations. Placer mining for gold in the Silver Valley of the Coeur d'Alene had its zenith through the late 1890s. By the early 1900s, gold placer operations were being largely replaced with hard rock mining operations for silver, lead and zinc. Hard rock mining involved cutting into the side of a hill following a known vein of silver, lead, or gold or following an expected strike. Holes were drilled in the rock face and dynamite or ammonia nitrate was packed in the holes to blast out a section of the rock face. Several men with specialized skills were required to work the mines. These included the miner who drilled the holes by hand or with a machine; the mucker who shoveled the ore into carts; the crammer who pushed the ore cart to the chute to be removed from the shaft; and the timberman who constructed mine shaft supports. The ore was hauled out of the shaft, crushed and separated to remove the precious metals from the waste rock (Clemets 21,1).

Several technological innovations have changed hard rock mining over the years. In the last years of the 19th century, hard rock miners were hand miners boring holes with steel shanks and hammers to fill with black powder. After about 1900, mechanization was developed in the mines, as Clemets explained:

"The mechanization started in, they say around 1900. They started bringing in power—pneumatic power compressors. Electricity, steam, and things like that. The development of a machine that would drill in hard rock" (Clemets 21,1).

The early machines had dry drill bits, and voluminous dust surrounded the miners. Later machines developed in the 1930s were called wet machines, with a stream of water coming through the bit to lessen the amount of dust. Ammonia nitrates and dynamite replaced the early black powder for exploding the shaft walls (Clemets 20,1).
Figure 18--Maidell Clemets, miner
Figure 19--Wardner City Hall with old mucking cars
Hundreds of miles of shafts and tunnels were (and are) developed in the Coeur d'Alene valley following veins of silver and lead. Many men had small claims; few struck it rich due to the high expense of mining and infrequent payoffs. Many miners chose to work for the large mining companies such as Hecla, Bunker Hill, and Sullivan.

A wide variety of people flocked to the mining towns of Wallace, Kellogg, and Wardner. Represented were many different ethnic backgrounds such as Irish, Welsh, English, and Scandinavian, many emigrating from the mining regions of Missouri and Europe (Kottkey 10,2). Different ethnic groups tended to cluster in their own neighborhoods in the mining towns. Maidell Clemets helped explain the system:

"Wardner, Idaho was divided up according to the way the immigration came. There was people of all races, of all types there. Mostly from northern Europe. We had the Welsh people there, English people, few French, Germans and Scandinavians. They'd have one part of town (for each group). Each one of these groups had a spokesman who was their main person, the Kingpin. The result was they had a city council....The first things you must understand is that a mining camp is a very orderly system—a society. The first thing you must do...you must establish a mining district and a recorder of mining claims. The law is brought to a mining camp just as soon as the location is made. Those are processes that must be fulfilled according to the mining laws of the state. The result of it is the mining camp is not a disorderly organization, as people would like to think it is" (Clemets 21,1).

Figure 19 represents the present city hall of Wardner with two mucking cars from the Bunker Hill mine in front.

Other Occupations

In addition to the logging, milling, and mining industries which flourished in the Panhandle area, people pursued a variety of other occupations for subsistence. During the late 19th and early 20th centuries, many people migrated to Idaho in search of jobs created by the expanding railroads and towns, available agricultural land, and the developing United States Forest Service.

On the homestead farms bought privately or at auction, farmers raised a variety of marketable field crops in addition to their truck gardens for home consumption. Cash crops typically included corn and wheat. Even if the corn crop fared poorly some years, the silage could be fed to cattle stock, which many raised in the Rathdrum Prairie area and pasturelands southwest of Lake Coeur d'Alene (Janusch 2,2; Murphy 6,2). Farmers also
doubled as loggers during the winter months in order to prepare their forested lands for cultivation. Much of the productive farmland was covered in timber (Carnie 18,1). Many farmers, in addition to raising field crops and cattle, planted orchards and dairied to a limited extent. A few prospected gold claims in the winter months.

In towns such as Sandpoint, Bonners Ferry, and Avery, many men were employed through the expanding railroad network. Every train repair station and roundhouse required machinists, boilermakers, engineers, conductors, and switchmen. Men like Harold Theriault (Figure 20) worked their way up the ladder from callboy to oil house man to machinist helper to hostler to fireman to the coveted position of engineer (Theriault 14,1). In addition to rail work in the expanding towns, many individuals such as Ole Jennesstad (Figure 21) left logging and milling and began small businesses and shops. These private enterprises represented competition (friendly in most cases) for the company stores of the large logging companies such as the Humbird Company in Sandpoint.

With the division of the St. Joe, the Coeur d'Alene, and the Kaniksu National Forests in the early 20th century, many positions were created with the United States Forest Service. Many of the informants worked at least part time with the Forest Service when they were youths, constructing and clearing trails and working on various construction projects. Two informants, Kottkey and Peterson, worked for many years on fire control projects in addition to working on timber crews, road surveys and other tasks. During the late 1930s, the (CCC) established dozens of camps in the Panhandle area to employ the jobless in a variety of projects to improve and maintain Forest Service lands and to provide public services such as bridges and roads for the people of the Panhandle area. Henry Kottkey (Figure 17) was a CCC camp foreman in the Coeur d'Alene National Forest at Devils Elbow and Shoshone camps between 1937-1940. Kottkey has located these and other CCC camps on a separate map for use by the Forest Service.

Social Systems: Affairs of Daily Life

Making a Living: Pay and Unions

The previous section described some of the industries which employed large numbers of men and women during the past century. Special emphasis was placed on the evolution of these industries through time. The following section deals more personally with the people who were employed in the aforementioned industries. Various informant responses have been synthesized into general statements about kinds of work and pay, clothing worn, food consumed, and living arrangements of people in the Panhandle area.
Figure 20--Harold Theriault, Milwaukee Road engineer
Figure 21--Ole Jennestad, Sandpoint merchant
Many of the men interviewed who worked in the various occupations associated with logging, milling, and mining mentioned that they were paid by the hour for their work. A standard wage for logger, boatman, and miller during the late 1920s was $.50 per hour or $4.00 a day. A few personnel in the mills were paid monthly salaries and some sawyers in the woods were paid by the boardfoot for timber they felled (Janusch 2,1). Speaking of pay, Donald Peterson, a Forest Service employee who labored a few summers for private log companies in Montana, mentioned:

"I think the best paying jobs were probably some of your more skilled people in the mills. Like your overhead crane operator, this type of thing. The sawyers made good money but, back then, they only worked during the summer. They didn't work year 'round. Consequently, they had to save enough from the summer time to live on during the winter" (Peterson 13,1).

Loggers who worked the log drives were often paid higher wages than those who simply swamped and dogged in the woods. The work was more dangerous and the loggers were often more uncomfortable with freezing wet wool pants than their counterparts in the woods. The log drivers, as did the dry logger, often paid a fee for hospital services, if they wished, and a mandatory rate for bunk and board in the log camp. Dooley Cramp explained the wage system as follows:

"We were paid...log drives you were paid oh, above...higher wages. Now, like if you were working in the woods, in those days, maybe you were getting $3.60 a day, or maybe $4.00 a day. And the board taken out of it. And $1.00 hospital (a month). That's everything that's taken out. There wasn't any unemployment insurance, all that stuff, that's taken out..."(Cramp 16,2).

Few informants mentioned much about the role of unions in changing work conditions or for raising pay. One informant indicated that many men were Industrial Workers of the World, known as "Wobblies", in the saw mills of the Panhandle area during 1910s. The Wobblies, however, lost their popular support from loggers during the 1920s. A few millers from the Potlatch Corporation joined the Loyal Legion Lumberman and Loggers Union, the "4LS", during the 1940s (Janusch 2,1).

Living in the Camps

Many miners and millers lived permanently in the mining and mill towns established in proximity to the industrial operations. However, loggers lived in the various camps provided by the log companies; they moved about as the timber stands were logged. Small gypo outfits that contracted for
work from the large companies often set up their own small camps, complete with cook and camp flunkey to feed and care for the loggers. The larger company camps often housed as many as 80 men working in the woods in the horse logging days during the summer and winter months (Cramp 16,2). The typical camp had one or two 40' to 60' by 15' frame dormitories with bunks, a cookhouse, and a manager or "bull boss" office. The men slept in straw ticked double bunked beds which were often pushed flush with one another in rows. The cookhouse contained food supplies and quarters for the cook. The bull boss' office contained the manager's quarters and his records. Tools and equipment were kept in a variety of utility sheds around the camp. Most camps also had small blacksmith shops to repair iron implements.

Living conditions on the spring log drives were somewhat more sparse in the early years, as Dooley Cramp explained:

"On the log drives you moved your logging camp so far. You had to move, everything was moved by pack horses in the early days. And, you'd have...for...upper end of the drive there you had two or three drive camps. That was these old camps that was established. And you'd move from one to the other, there might be three or four miles apart. (On the drive, they) never had any stoves in the tents. They always build a fire outside, the only heat you had, and then the bedding there. And the first drive that was on you had they'd pack in straw, take a flake or two of straw and spread it on the ground and put your blankets on the straw. And later on, after you got so you could transport by truck, you carried springs along, and poles. Then you'd lay the poles on down, and added the springs on the poles, and had the mattress on 'em. Slept that way. But the first few years on the drive, they didn't have any roads in the Coeur d'Alene country" (Cramp 16,2).

Lifestyle Changes: Single to Married

A gradual change in the type of men who worked in the woods and on the log drives occurred over the years. Originally logging (and mining) seemed to have a special attraction for single men, men who preferred not to be tied to the responsibilities of family life (Kottkey 10,2; Cramp 17,1; Clemets 20,1). The transition from single to married men in the woods was explained as follows by Dooley Cramp:

"In the early days, when I went first in the woods there was very few married fellows there in the woods. But ah...after the, after the thirties...they started having, to get more married men in the woods. Well, it was...it was opened up more and you'd get home often. And of
course, the older lumberjacks they were different type. They travelled, they'd go out and they'd work all summer and have a stake, and go in and get on a big drunk. Then they'd get...I don't know how they put through the winters, but they'd bum around through the winters. Next spring they'd go out and it would take them the whole summer to pay their bar bills for the next year. They always had credit because they always get paid. (In the 1930s) Started getting more married men in the woods. Before that it was, more or less, a bachelor type of fellow in the woods because you were isolated out there for four, five, six months at a time" (Cramp 17,1).

With a better transportation system in the form of logging roads and state highways, loggers could live at home and commute to work. The log camps progressively became more liveable for those who chose to remain in the woods. This phenomenon occurred in many areas of the Northwest, as noted by Henry Kottkey:

"Well, I think that some of this was brought about by logging camp living conditions. You know, not just here but all over the West. And all over the country, there was a progressive change from a pretty doggone tough, meager existence in some of those camps, to very much better conditions" (Kottkey 10,2).

Clothing and Foodways

On a more mundane note, clothing worn by workers in north Idaho was remarkably homogeneous. In the winter, loggers, miners, boatmen, etc., wore leather and wool clothing; wool is a remarkable substance in that it can keep an individual warm while his clothes are wet. In the winter many loggers wore wool pants and bright black one piece underwear. In the summer, workers wore bib overalls or black jeans and one piece long underwear (Cramp 16,2). The pants were often "stagged" or cut off a few inches above the high topped boots so that they wouldn't become tangled in the brush (Janusch 1,2). Miners often wore expensive hobnailed waterproofed boots into the mines (Clemets 20,1). Loggers wore the ubiquitous cork (spelled caulk) ten inch leather boots which contained soles inlaid with spikes. Spikes or corks came in three different sizes: single (the biggest), double, and triple aught. The logger selected the size aught depending on the terrain (and logs) over which he would be walking (Cramp 16,2).

Ole Jennestad, a merchant from Sandpoint, ran an interesting mobile clothing operation for loggers during the early 1900s. Ole visited many logging camps during the fall over a several year period and took measurements of loggers for dress suits.
Armed with material samples and a notebook for measurements, he measured hundreds of loggers over the years. He sent the measurements to a clothing manufacturer in Chicago who would fill his orders. By the Fourth of July of the next year the clothier would send out the finished product. Out of several hundred suits, Ole never had a misfit. He briefly explained his system in the following way:

"Well, started in the Fall, and...that's when they worked in the woods. But I'd measure them for their suits, and then usually on the Fourth of July, of the following year, I was usually ready for them.

I took over three hundred orders, first year. And the suits were only from fifteen to forty-eight dollars each. That's the price range. For pants and vest and coat. And I never had a misfit" (Jennestad 4,2).

Informants provided a variety of perceptions about foodways which were common in the Panhandle area during the early 20th century. A few informants mentioned that many homesteaders raised hogs, cows, and chickens for personal consumption. Henry Janusch provided a brief description for butchering a hog:

"Oh, just stick 'em. Maybe shoot 'em with a .22, an' then stick 'em, laid 'em out, an' then scald 'em" (Janusch 1,2).

Farmers also ate milk, cheese and butter from their home dairy cows and a tremendous variety of vegetables from home truck gardens. Fresh produce included many varieties of beans, squash, peas, pumpkins, turnips, parsnips, melons, carrots, potatoes, cabbage, and greens; corn and tomatoes were often grown, yet a few informants claimed that the Panhandle area growing season was too short for these vegetables some years. Apples, strawberries, and many other fruits came from orchards and gardens. Nuts and berries were often collected in the woods. To complement home grown produce, meat, and wild products, staples such as salt, sugar and flour were bought at grocery stores in the towns. A large variety of vegetables and fruits were canned in glass jars in the Fall to provide food for the Winter. The transcripts are replete with ethnic specialty foods such as Norwegian dumplings and German pastries prepared with old world care.

In the logging camps, the eating fare improved over the years according to a few informants. Many informants who worked in the camps reflected on the food fondly, as the following statements by Dooley Cramp indicate:

"My breakfast was always cereal (oatmeal mush), and I'd have a glass of condensed milk diluted with water. Never drank tea or coffee. (For the other loggers) It was
hotcakes and eggs and meat of some kind. There were potatoes. They had potatoes in camp for breakfast, some of the fellows ate potatoes just the same three meals a day. Lunch would be usually some kind of meat sandwiches and...and always lots of pastry. In camp the cheapest food come out of the flour bin, not out of a can. That's how the cook houses would make their money. The more pastry you could get into the crew, why the more money your cookhouse made. For dinner, well, you had, usually had about once a week, or so, you'd have steak. And then you'd have stews, beans and all kinds of other...They had a good fare (Cramp 16,2).

Janusch, another longtime logger agreed with Cramp that log camp food was a good fare. He added that lumberjacks loved to eat those pies: "them lumberjacks would eat a whole pie, just sittin'" (Janusch 1,2).

According to Clemets and Jennestad, the fare eaten by many miners and town workers was very similar to the food consumed by the loggers in the woods. Meat and potatoes was a standard entree.

Sense of Community: Ethnic Groups and Community Cooperation

The small villages and larger towns in the Panhandle area formed communities which were peopled with individuals from a variety of ethnic backgrounds. Several informants indicated that people from Scandinavian stock preferred to work in the mills or in the woods as loggers. The Italians were classed as businessmen and railroad workers. The Welsh and Irish often worked in the mining industry (Murphy 7,1). Henry Kottkey, who has lived in Wallace most of his life, explained the ethnic mix in Wallace:

"Well, I have to think back. It was a very, very wide mixture. German, Swede, Irish, part of the people that lived here were working in the mines; my dad was a teamster for a lumber company, the next-door neighbor was a...ran a bus service, and the next one, a carpenter--so you see it was a widely mixed group..."(Kottkey 10,1).

Informants infrequently referred to blacks and orientals when describing ethnic and racial groups. Many informants could usually only remember one or two blacks over the years who had lived in their communities. Black workers were portrayed as janitors, shoeshine workers, and gamblers. One informant indicated that the town of Sandpoint may have had local regulations restricting the settlement of blacks several years ago (Peterson 12,1). Japanese settlers seem to have moved
specifically to the Avery area, where they worked for the Milwaukee Railroad system as switchmen and roundhouse workers (Theriault 14,2). Although many informants indicated that Chinese laborers used to work the placer mines in the Murray area in the late 19th century, very few Chinese remain in north Idaho. A few stories were collected detailing the resentment of white miners towards these Chinese laborers who worked the mines for considerably less pay. Apparently the whites were effective in removing the perceived Chinese threat.

In many cases in the towns, members of ethnic groups who shared the same language settled in local neighborhoods as in the situation in Wardner described by Clemets (20,1). In other cases, the town neighborhoods developed more haphazardly, with people moving in to be closer to their places of employment or because they could afford only certain kinds of dwellings. Many neighborhoods and villages displayed a certain degree of self-sufficiency in the early 20th century. Craftsmen were common in many towns; blacksmithing was perhaps the most prominent craft, although there were cobblers, taxidermists, and furniture makers. If a tool broke, a worker might try to fix it himself or take it to a blacksmith. Peterson (12,1) indicated that in Sandpoint "at that time everybody did a little bit of everything."

Community cooperation projects were frequently described by informants from both rural and town areas. House raisings, church building, and quilting bees were common occurrences in many areas (Carnie 19,2). This cooperation ethic helped solidify the communities and increase self-sufficiency. Peterson described a few of the projects with which he was familiar in Sandpoint:

"Yea. Everybody trying to help everybody. If somebody's house burned down, why, we all get together and rebuild the house. If somebody wanted to shingle a garage, why, they'd buy a keg of beer, and some day they all get together and throw the roof on it and...and they'd have cheese and beer" (Peterson 12,1).

**Local Institutions: Stores, Post Offices, Schools**

In the early 20th century, dry goods and staple foodstuffs to supply the communities and the logging camps came principally from Spokane. Supplies were sent by train from Spokane to the various rail station towns where they were distributed to local stores as well as far off log camps. Dooley Cramp explained how supplies originating in Spokane arrived at the Winton Company log camps:

"Everything come from Spokane. Yea. And, like, ah...there was a fellow that ran the boat, Frank Lee. He had a team of horses and a wagon. And he took the freight and
transported it three miles up Mankins Creek up to the pack station, and then the packers there were Ed MacMann and a fellow by the name of Dukin. Fellow named Charlie Dukin. They'd go to the camps" (Cramp 16,1).

The general store in the towns along rail stops did a good business, in general, supplying the needs of townsfolk and rural people. In the early days, many homesteaders only went to the stores a few times a year, buying enough staples to last them through a season or more. Dooley Cramp described how often his parents travelled to the stores in Coeur d'Alene from their homestead near Hayden Lake:

"Well, we didn't go to the store very often, the folks took two trips to town a year. You'd get...in the spring they'd go and get the necessary groceries and the things you'd need for the Summer. Maybe once or twice mother might run in, as we needed something. In the Fall, again, we went in for supplies for the winter. You'd get a barrel, two barrels of flour, three barrels. They had everything coming in barrels at that time. And hundred pound sacks of sugar. And ah...get a buggy load and that... of course, you'd can everything. All the berries and fruits and vegetables was all canned" (Cramp 16,1).

For people living in the towns, visits to the stores were more frequent. Grocery stores in the 1920s typically had at least one butcher and one or two clerks (Janusch 1,2). Dry goods stores were generally of two varieties: the small owner-operator store and the company stores. The owner-operated establishments were run full time by one man or a group of men and ran on cash or, occasionally, credit. The company stores were built and staffed by the logging and milling companies; employees could take their pay in script to use in lieu of cash in the stores. Ole Jennestad, a small merchant and competitor, explained the Humbird Log Company store in Sandpoint which operated through the 1930s.

Well, Humbird had this very good store. It had the most... the most business in town, too. If you go to the office...if you worked for Humbird you get a coupon book, you could trade it out in the store" (Jennestad 4,1).

Occasionally, informants mentioned that their families would send away mail order for dry goods which they could not purchase in local stores or items such as clothing which might be a bargain by mail order over local prices (Cramp 16,1). With the efficient rail service to many towns in the Panhandle area, mail order goods could be procured within a few days from Spokane.
Mail service to towns and even outlying areas was very regular due to the expansive railroad system. All the towns along the rail lines received daily mail service. Even the inaccessible logging camps received weekly mail via horse pack trains (Cramp 16,2). The arrival of mail was often a community event, as remembered by Clemets:

"Oh, the post office was a very important thing. As a matter of fact, when the mail would come, the post office would just fill up with people. And ah, they knew what time the train would come up in the morning, from Spokane. And then be met by the stage which'd come from Wardner. It would just get so full of people, you could hardly turn around. And they had their mail boxes and general delivery. And ah, they get there and talk. Gather, some of 'em would get there early and visit. It was quite a social point, the post office, Wardner post office, you know in the community. Much more so than it is today" (Clemets 20,2).

From the late 19th century, education was an important feature of life in the Panhandle area. Schools were built in every town and village with which informants were familiar. Land for these schools typically came from federal and state land section grants, although, in one case, land for a public school was donated by a private individual (Carnie 18,2). Each informant had received at least an eighth grade education, many studying in the Panhandle area. Early schools were typically simple, one room frame or brick structures with multiple grades in the one main room. Students often had to travel several miles to these schools (Cramp 16,1), which were often operated for eight months of the year (Carnie 18,2). As the population of towns increased and the tax bases improved, larger school buildings and separate high schools were constructed. School buildings were often used for community meeting halls and for entertainment such as dances (Theriault 14,1). For higher education, North Idaho Junior College in Coeur d'Alene, Gonzaga University in Spokane, and the University of Idaho in Moscow provided additional opportunities.

Social Life and Entertainment

Time free from work was spent in a variety of pursuits. Some occupied their leisure time in religious activities; others joined community and fraternal organizations; many tough loggers and miners spent their leisure time in a frenzied way pursuing gambling, women, and alcohol.

A large number of religious sects were (and are) represented in the Panhandle area. Informants mentioned a wide variety of Christian groups in the towns and villages; although no Jewish
groups were mentioned, probably some Jews resided in north Idaho. Catholic churches were located in each of the towns mentioned by informants. A preponderance of churches, however, were Protestant based including German and Norwegian Lutheran, United Methodist, Church of Christ, Episcopal, Nazarene, and Christian Scientist. In the towns, skilled carpenters and mill workers often volunteered their time to help build the churches of their faith. In the logging camps, several of the men were religiously oriented. Logger preachers such as Dick Ferrell, an ex-pugelist from Chicago, occasionally made the rounds to the camps to bring the word of God (Theriault 14,1).

A few loggers and miners spent part of their free time in fraternal organizations such as the Lumbermen's Lodge and the Masonic Lodge. Many townspeople such as Ole Jennestad also joined the local Masonic Lodges. In agricultural areas, many farmers became involved in the various Grange organizations which proliferated in the wheat and corn country from Worley to the Rathdrum Prairie. The largest Grange in the area at Mica (Figure 22) was organized in the 1940s with Alice Carnie (19,1) as a charter member. The local Granges, which developed from the National Grange designed in the 1860s, had a variety of functions including the dissemination of information concerning new agricultural technologies to members and the organization of agricultural lobbying groups in the state legislatures. In addition, Grange halls were meeting places where members could discuss problems as well as entertain themselves with dinners and dances (Carnie 19,1). Although few loggers were members, Henry Janusch noted that "they (didn't) belong to it, but they were always welcome" (Janusch 2,2).

When asked what kinds of entertainment people pursued, informants almost unanimously responded that there were dances: country, jazz, folk, and every other. In small towns such as Avery, town dances were a frequent community feature, as Harold Theriault described:

"Lots of dances. And, sometimes, every night of the week there would be a dance at the schoolhouse. You bet. Well, they'd go down to the train and see the train come in and somebody'd say: 'Let's go have a dance!'" (Theriault 15,1).

In the larger towns such as Coeur d'Alene, informants fondly remembered dance halls with names like Bestland, Eagles Hall, and the Knights of Columbus Hall (Murphy 6,2). People loved to dance in these halls. Typically, no alcoholic beverages were consumed except those bottles brought in under a coat or skirt.

Many loggers and miners took their pleasures very seriously. The transcripts are loaded with stories about men in search of gambling, bootleg alcohol, and ladies of the night. A portion

63
Figure 22--Grange Hall at Mica
Figure 23--Electification Station for Milwaukee Road at Avery
of the population was comprised of church going men; another portion was a barrelhouse group, as Don Peterson indicated:

"The Main street of town (Sandpoint) there was...there were more bars and churches then there was anything else in town. I'm trying to think...seems to me that one time there was...God, sticks in my mind...twenty-seven beer joints in town. Some of them are still there" (Peterson 13,1).

In the taverns of the various towns (and the "speakeasys" during Prohibition days) gambling took many forms from penny ante poker to card games with high stakes. Many miners frequented the taverns of Wallace where Pangini was a popular card game (Kottkey 10,2). In Wardner, Maidell Clemets (22,1) claimed that men would bet on anything, including the various holes that a mouse might wander down. Slot machines were everywhere until they were removed from many towns during the mid-20th century (Janusch 2,2). St. Maries was a popular town with loggers who visited for both gambling and prostitution.

Prostitution was (and is) an enterprise which has stirred much discussion in the Panhandle area. In some areas of north Idaho, such as Coeur d'Alene, where law enforcement was strict, prostitution was never prevalent. In areas such as Wallace, prostitution has a long history beginning with the early mining camps. A system developed, unofficially sanctioned by law enforcement officials, which kept the potential problems of prostitution at a minimum. Prostitutes typically stayed off the streets, and "cathouses" were not troubled by police, as Henry Kottkey explained:

"I think, probably, Wallace has...deserved a lot of credit for their management of the prostitution set up. They have...it is been very much controlled, they don't have any problem on the streets" (Kottkey 10,2).

In other areas, such as St. Maries, prostitution was a wilder, more dangerous endeavor. Fred Murphy, who piloted many log brailes down the St. Joe River noted:

"Well. On the river at St. Maries it was famous. 'Cause it backed up all the logging country, you know. And those loggers would go out and they'd spend most of the Winter, and stuff, in the woods and they'd get off maybe once a month sometimes. Well these, these gals lived in float houses all right along the river. Just above the main docks, at St. Maries.

They'd get a lumberjack in there, and roll him and shove him out the back door, into the river. Happened many times" (Murphy 7,1).
In at least one of the floathouses in St. Maries run by a matron named Nellie, a system was developed to help safeguard the loggers to a certain extent. Upon arriving in town, a logger would give Nellie a large portion or all of his pay. He would then go up town to find adventure in the taverns. Then the next day, he would go back to Nellie's floathouse to retrieve his money. Fred Murphy explained the system:

"And, I used to bring those tows down past there, you know. Of course, I was a kid then. And they had one up there, she was a real famous old gal, Nellie. I'll tell you, those lumberjacks'd come in and they'd give her all their money. They'd say: "Gimme two dollar, ten dollars. I'm going uptown to have a good time" or something. Then they'd come back and she'd give 'em the money back. She was a famous prostitute" (Murphy 6,2).

During Prohibition days, the bootleg alcohol business was thriving in north Idaho. According to Frank McPherson (no tape) everyone made home brew. Hard liquor was made in local moonshine stills or in Canada. Canadian whiskey was occasionally smuggled into Idaho in specially fitted automobiles, coal cars, and hollowed out logs (Janusch 2,2). A few informants mentioned that the most popular whiskey was corn liquor produced by migrants from Kentucky and Virginia who came to Idaho during the "Dust Bowl" days (Murphy 6,2). Corn and rye whiskey was relatively cheap to buy and easy to procure during much of the Prohibition period, although certain select whiskies from noted moonshiners were quite expensive.

Material Culture of North Idaho

Domestic Architecture

During the first quarter of the 20th century, informants lived in a variety of house types which were representative of many of the dwellings built in the Panhandle area. Two informants claimed that during the homesteading days of the late 19th century, everything was built of rounded logs (Cramp 16,1; Carnie 18,1). In general, these structures were simple one room, one story cabins constructed of unhewn logs with a gable-end chimney of stone, two bay front with central door, and sleeping loft. Occasionally a story and a half version with a three bay central door front was constructed. Outbuildings usually consisted of a woodshed and partially framed root cellar built into the ground. Pine was a typical building material.

With the proliferation of the saw and shingle mills and the railroad system to transport building materials by 1910, people began building more frame structures with pine siding.
frame construction became a popular method for a large number of homes in the towns, as indicated by Maidell Clemets:

"Well, see, in these mining camps, these houses were quickly erected, they weren't any great things as homes. Put a few boards down and...nail it together as rapidly as possible. It would take most of these houses basically built, what you call, balloon building. Ah, they just laid out there sills, and laid the joists across 'em, and set up studs some of 'em didn't even have studs in 'em, except one-by-twelve boards, put 'em up on the corner, nail the edges together, run a ribbon around, two-by-four timber around. Nail the boards up and down, put some battens on 'em, like that. And ah, all the houses were papered, with cheesecloth and paper on 'em. And, ah, they weren't put on too good either. Sat in some of the little houses, and the wind would blow, why you could see the walls creak, and the ceilings bulge. Well, they weren't big homes. No. Most of them, I would say, about four room houses" (Clemets 20,1).

Figure 24 is an example of a well preserved large two story balloon frame dwelling in Wardner, Idaho with modified western front and gable door built during the early 20th century.

Many of the informants indicated that their early houses in the Panhandle area were similar frame structures which were simple in design yet sturdily built. Several of these homes had three rooms: kitchen, bedroom, and dining/living room. A popular habit was to build frame additions onto the original frame dwelling as the family grew and new bedrooms were needed. None of the informants' early houses were larger than seven rooms.

The informants indicated that most dwellings were heated with wood or coal stoves, although a few houses with fireplaces for heat were present through the early 1900s. Wood stoves were used for cooking in many areas for years; Frank McPherson still uses one in his log cabin. Some homes had running water at an early date; others relied on well water and outhouses.

According to many informants, outbuildings on town lots included woodsheds, storage sheds, and a garage if the family owned a car. A few people had coops for rabbits, chickens, or other small animals used for food. Rarely, townspeople had small barns for dairy cows. In agricultural areas, most homesteaders had moderate-sized to large barns replete with cows, hogs, chickens, horses, and other farm animals. A few might have special farm dairying sheds. If city or spring water was unavailable to residents, wood-lined wells were often constructed; tamarack was a popular wood for lining wells "because as long as it was wet all the time, it would last forever" (Kottkey 10,1).
Figure 24--Balloon frame structure in town of Wardner
Logging Remnants

A few of the horse loggers who had worked in the woods of Idaho described the construction of various logging structures which helped transport the bucked log sections from the woods to the mills. These structures and other devices included splash dams, flumes, chutes, and pole and plank roads.

Splash dams were cribbed log structures built to impound waters from creeks or streams. Flumes made of framed lumber extended downstream from the dams. At regular intervals, usually once a day in the Spring, water was released through a gate in the dam to flush logs down the flume to a river downstream for the Spring log drives. Dooley Cramp described some splash dams which he had worked on for the Winton Lumber Company up on the Little Nork Fork of the Coeur d'Alene River:

"You put in your dam first. You started right at the dam, building you...and your saw mill was right at the dam...so all your lumber was fed to you right down the flume, as you went.

(The dam was built at the) headwaters, as far as they run up a creek there, where they could get enough water put it up to the headwaters. Close enough to assure themselves enough water to get to...to flume the logs out. And then the rest, maybe there'd be a chute run there, maybe a mile. A little further up there.

(The splash dams) were built out of cribbed logs and they were built of course on a slope so that the weight of the water pressure down; you couldn't build a straight dam, you had to make them at an angle like that so that the weight of the water would hold them down. They were all built out of heavy, heavy logs, cribbed up. You'd start at the bottom your dam might be...your bottom logs might be fifty feet, and when you got to the top your logs might be, why might be that long.

And then you had a platform up on top with a windlass and a cable, and a block on the bottom of the gate. Gates fit exact, in there. Then you had rubbers on the upper side that flapped up against the walls..On the flume dam there's just one gate. On the river dams, on the breakwater dam there were five gates. On the Leiberg dam there was three. On the Delaney dam there was two; Tom Wright...Honeysuckle dam was two, and Tom Wright was two. Cathcart dam was two" (Cramp 16,2).

Flumes were built extending downstream from the splash dams. Portable sawmills near the dams cut boards which were slid down the completed flumeworks to where the flumebuilders were
nailing boards and building crib piling supports. According to Janusch, the flumebuilders would "catch the boards and nail them in and double them up as they went on and the lumber just kept fallin' down" (Janusch 2,2). Experienced flumebuilders could build as much as 100 yards in a day. Dooley Cramp described flumes in general and mentioned some special construction features:

"The only different kinds of flumes, there was, maybe a three-and-a-half foot flume, or a four foot flume, or a five foot flume, depend on the size of your timber. They're all "V" shaped, down to about that far and then they had a "V" board what they call, which was, probably, six-by-six sawed corner-wise so that it would fit in the bottom and the small logs wouldn't get in there and wedge. Of course, they used quite a lot of water in the flumes--about half full. (To keep from leaking) they were doubled. All flumes are doubled. See, double boarded. (Flumes didn't leak) very much. The water was moving so fast down the flume. You see, when they built the flume, they lapped their boards, they lapped the cracks. They put this first sheeting on, and then they might start with a six inch board, and the next one they put on a...four inch board on top. The next one would be an eight inch board; doubled, doubled the cracks.

It would lay over cracks, and knot holes and everything else, since it would be doubled. So, they didn't...oh, they'd leak a little, once in a while if they got...If you had a jam or two in the flume, once in a while. If the flume would jam, and it would be pretty hard on the flume. You put all that weight up there on those...on these brackets were four inch brackets, underneath it. The sides built-up, the braces down. They had them real close together, about four feet apart.

Building your flume you see, you had to carry your grade of flume, just as if you were carrying a road, you had to be on the exact grade. Couldn't have any humps and dips in it, or the logs get in there and slow up and then the other logs would catch up, and first thing you'd have a big jam. You had to keep a steady grade on it. And, to do that some places your flume was right down on the ground, and other places you'd be ten feet above the ground. So, getting your foundations in and getting it was the key, how, how to" (Cramp 16,2).

As mentioned previously, flumes were built in every creek drainage with enough water to float the logs. The longest flume remembered by an informant was built in the Priest River
area to a length of nearly 27 miles, although no exact location was given. The locations of several flumes are listed in Appendix A in the Historic Site Section.

To transport logs over long distances where enough water was not available for flumes, miles of hewn log chutes were built. Although a few three pole chutes were constructed, most chutes consisted of two logs hewn on one side and placed together to form a V-shaped trough. Timber sections were chained together with trail dogs and dragged along the chutes by horses to landings or platforms often near a flume outlet. To speed logs on level ground, oil was often applied to the chutes in Summer and they were iced in Winter; to slow logs on treacherous grades, sand or chains or goosenecks were added. Dooley Cramp mentioned several aspects of chuting:

"I built chute quite a lot. And you run your grades just...when you made a raise in your chute you come at it gradually. Sometimes you dig through a place. Had to dig to lay your chute. And it was real hard work building chute. And hewing your chute was hard work. You build a thousand feet or two thousand feet and then you'd score it and hew it. And by the time you got through it, you was hewing from all angles. (Mainly there was) the regular log chute. Well there was the three pole chute that used to, very seldom it was used. It was made by some of them gypsys. They had a small pole in the middle and two poles on the outside. Most of the chutes were hewn chutes. Hewn just like a trough.

Well, the three pole chute didn't work as good for trailing. The little logs would...a little too much slack, in small logs you'd have slack and they'd get by each other, but in the hewn chute they'd come right down to a trough...it was a "V" shape. And, be about a twelve inch face on it, come to twelve inch face on each log and there was probably about this much on the bottom. And the logs would follow that down the trough.

We had a trailing tong that hooked, hooked right in the side of the log. We trailed quite a lot of them on the chutes with horses, have a team.

We slowed 'em down with goosenecks. With the regular old goosenecks. We used to call goosenecks. Which was a piece of iron about, oh...inch and a half square, you'd...it'd have a shaft on, about that long. You'd take it on up there and you'd bend it over...straight that's how they used to make them and then you'd bend them and make your head up there, about that high, and that would come to a point like a chisel. And then you'd set them, and you bore them in the chute. Bore a hole here that go down and you
bore another hole, and you'd chisel that out so it...this gooseneck would set at angles to the chute. Like that. And, the head would stick up, after you'd have it set down into the chute, the head would stick up about that far (an inch).

The log would run through that and tear a big shaving out of it" (Cramp 16,2).

The discussion of the different kinds of logging roads used in the Panhandle area was very complicated. When asked what the difference was between a pole and a plank road, informant responses were varied and inconsistent. To complicate matters, the definitions developed by McCulloch (1958) in his book Woods Words were also in disagreement. To McCulloch a pole road is a V-shaped trough made of small logs used for hauling logs from the woods; a plank road is a wooden truck road varying from makeshift planks thrown on the ground to costly decked roads built almost to railroad standards.

The informants were in complete disagreement with McCulloch. Peterson and Janusch indicated that a pole road was "a bog hole where they just lay logs in it. Push them down into it and then you just drove over the top of your logs" (Peterson 13,2). Janusch (2,2) mentioned that a pole road was "just a corduroy road." To Cramp, however, a pole road was much more complicated, with hewn logs and guardrails, as he noted:

"Well, the ah...pole roads, most of the ones that I've seen and I seen all over the country, they built. They usually...two logs, hewed lay them here and then they'd have a guardrail up, just the width of the wheels of the truck. And you had out there these two guardrails...and the truck went on these guardrails, between these two guardrails, about six inch high guardrails. You had pieces mortised in, so they couldn't push them in. And was rigid right there so no matter what the wheels, you might...if you swung hard enough, you might climb the guardrail, but he couldn't push it out" (Cramp 17,1).

The pole road which Cramp described is very similar to the plank road mentioned by Janusch. Janusch (2,2) defined a plank road as being "two twelve inch plank wide, for tire tracks, for tire tracks." Except for the discussion of guard rails, the two descriptions appear similar. Finally, to Peterson a plank road was "one when they took and laid a beam on each side of the road--and one down the center--and put planks on it; just like a bridge. The only difference between a bridge and it was that the sills laid right on the ground. Never did see too many of those" (Peterson 13,2).
Although the informants disagreed, none of the responses should be considered more "right" than another. In the different regions where the men worked, the roads probably were given different names by the workers who built and used them. Arbitrarily, for use in Figures 12 and 13, pole road and corduroy road are considered synonymous; a plank road is constructed with hewn planks and a guardrail on either side.

Historic and Prehistoric Site Locations

Each informant was asked about their familiarity with historic and prehistoric site locations in the Panhandle area. A few informants could not think of any; others mentioned significant sites such as Cataldo Mission which have already been recognized by the state and federal governments. Six informants provided a wealth of information concerning sites which ranged from ancient skitwish monuments to logging camps from the 1930s. A variety of sites in all three of the Panhandle National Forests were located. A list of sites and their legal locations to within township sections is included in Appendix A. More detailed site location maps which attempt to pinpoint sites were provided to the Forest Service. Unfortunately, none of the sites were verified during the oral history field phase; efforts were made to triangulate site location data from one informant with information from others.

Local History

The history collected from informants was of varied quantity and quality; none of the informants were college trained historians who collected information on historical events in the Panhandle area through the years. Many events or processes of a historical nature such as the development of bulldozer logging in the woods were often vague in informants' minds. Informants could vividly remember different processes and occurrences, yet exact dates were very fuzzy. In fact, the "what year was that" question posed frequently by the Oral Historian must have seemed like a broken record to some. In one case, when the Oral Historian asked for a date for a specific event, the informant responded "if you could give me the year Jack Dempsey fought, I could give you an idea. I could remember the Jack Dempsey fight on the radio" (Kottkey 10,2).

Items of historical note which informants mentioned most frequently were specific severe fires which scoured the Panhandle area and the arrival of nationally significant people in north Idaho. Other historical data were more personal in nature such as when a merchant personally fitted a suit for an important official at the Farragut Naval Base or when the labor saving "air dogs" were fitted at the Potlatch Mill at Coeur d'Alene.
In a forested area, fires are a great concern, and the greatest fire of the last 100 years was the 1910 Fire, which burned over three million acres of forest in the St. Joe, the Coeur d'Alene, and the Kaniksu. A majority of the devastation occurred over a few days period in August. Two informants were directly affected by the fire. Henry Kottkey, born in Wallace one day before the fire ravaged the town on August 19, 1910, spent the first few days of his life in a boxcar being hauled to Montana with his mother until the fire was brought under control. His first bath came in a creek a few feet from the railroad siding near St. Regis (Kottkey 10,1). When asked about fires, Harold Theriault, who has lived in Avery since 1905, could only remember the 1910 Fire, "the big one. It burned the whole country from Plummer to St. Regis and 25 miles wide" (Theriault 14,2). Theriault, who was 12 years old at the time of the fire, was a local hero during the emergency. Under instruction of the local ranger, he ran as fast as he could through the hills to warn a group of men who were unaware that the fire was approaching them. During the fire, President Taft ordered several groups of the United States Army to impose martial law on the burning area, as Theriault noted:

"We had the...during the 1910 fire they imported the...got soldiers from Fort Wright in Spokane. It was an all colored fort. And ah...we had a company here and the town was under martial law, and all of them were veterans from the Philippines--the Spanish-American War. And ah...they had white officers. They stayed entirely to themselves, they never...the town being under martial law, they stayed in their camp and done their patrolling, and they would change every four hours" (Theriault 15,1).

A few other informants remembered more recent fires which have burned in the Panhandle area. Henry Janusch remembered a fire which burned for six weeks up in the Kaniksu National Forest during the late 1920s. It was a major fire and the fire crews were worked ragged (Janusch 3,1). Don Peterson (12,1), who worked on fire crews in several northwestern states and Alaska, also remembered a large fire which burned over 56,000 acres in the Kaniksu National Forest in 1967. The major focus of the fire was in the area between Bonners Ferry and Priest Lake. In the Wallace district, Henry Kottkey (10,2) described a 1945 fire that burned nearly 5,000 acres. Beginning near Kellogg, it consumed its way to nearby Osborn.

Three informants briefly discussed the location of prisoners of war from World War II in the Panhandle area. Kottkey (10,2) mentioned that several men, including prisoners of war and American veterans, were stationed at a flood control camp west of Osborn. This group of Americans in addition to the German and Italian prisoners made an effective fire fighting force for the 1945 fire described above. Kottkey also mentioned that
additional German and Italian prisoners of war were located near Bayview, although he did not give any specific details. Don Peterson (13,2) recalled that an internment camp for German sailors who were stationed in west coast ports when World War II was declared was located near Priest Lake. Approximately 40 prisoners were kept until the end of the war at the reconditioned CCC camp at Hand Flats near the present Priest Lake Ranger Station.

A few informants recalled the presence of individuals who were well known in regional and national circles. One "local boy", Clyde Klangborne from St. Maries, was the first man to successfully fly the Pacific Ocean in an airplane non-stop during the 1930s. As a young student, he spent his vacations as commissary clerk for the Avery ranger station (Theriault 15,1). Another character known regionally was Dick Ferrell, "a lumberjack preacher who toured the whole Northwest" (Theriault 14,1). Ferrell, a pugelist turned evangelist, visited Avery approximately once a month during many years of the 1930s to hold services in the Avery schoolhouse. He was a close friend of Harold Theriault, who dubbed Ferrell "The Billy Sunday of the West."

Two informants vividly remembered the visits of three presidents who were on the campaign trail. On a cold night in 1903, many residents of Sandpoint jammed into the Rink Opera House to hear Theodore Roosevelt lecture. The words Roosevelt spoke were forgotten, but the impression he left was vivid, as Ole Jennestad remembered:

"Rink Opera House. That's where President Roosevelt came here and visited. He gave a speech there, too. I was there, and there were so many people that there was only standing room. I don't remember now (what he talked about). He talked about some of the people around here that he knew. I don't think (he was trying to get votes). Everyone voted for him anyway. It was in 1905" Jennestad 4,2).

Theriault mentioned that several dignitaries went through Avery, a town named after Avery Rockefeller, over the years. Perhaps the two most distinguished men to travel over the Milwaukee Road at Avery did so in two trains, as Theriault noted:

"Truman went through here. And Harding. Harding stopped here, and ah...he went up to the Forest Service and they packed a horse for 'em. And the train was ready to leave town and Harding wasn't coming back. He's supposed to be back in about twenty minutes but he stayed up there pretty near an hour. And, he-he-he, made them wait, and...the ah, ...man that packed the horse for Harding is buried up at...a few miles up the river here. He was a packer from
Salmon, Idaho, a very clever man with horses. And, so Harding, after he packed the horses why he gave the packer quite a spiel. He said 'How long have you worked for us?' And Art told him. And he said, 'I can see, I guess...you really know what you're doing.' Oh they had quite a visit.

They used two trains when the president goes over the railroad. They have an advance train and the advance train had left, and the other one was supposed to follow. Instead of that he's up at the ranger station. He-he-he" (Theriault 14,2).

Although each informant was asked specifically about his or her knowledge of the history of the Forest Service and other federal programs such as the CCC, very little oral data concerning these topics was acquired. Even former Forest Service employees were somewhat reluctant to discuss events relating to the development of the agency in the Panhandle area. Information about district personnel and their activities was scanty; Don Peterson (13,1) provided a few names of retired foresters from the Kaniksu National Forest area. A majority of information on federal programs in the Panhandle area was in the form of stories about activities in the Coeur d'Alene National Forest vicinity from Frank McPherson (n.p.p.) and Henry Janusch (3,1). The following story related by Janusch indicates the reaction of a few young black men from a large urban area to the unaccustomed environment of a CCC camp in the middle of the forest:

"And then there was a CCC camp, and one at Jordan Creek, and one at Rock City. I have to tell you a good one about Rock City. The camp wasn't at Rock City, it was on Senator Creek--that's where the camp was. Well, they had quite a few Negroes out there, that been shipped out from the East. One Saturday night, well, one said to another, 'I think I'll hike down to Rock City'. The Negro boy, right away: 'What's going on in Rock City?' 'Oh, lot of things. For one thing, they got a big laundry down there, a lot of women working down there.' And, the Negro boys followed him down to Rock City. Rock City was nothing but a big meadow, maybe four hundred acres of meadow there. And then on the way back, why they were walking along and a big porcupine come on the road. And they hollered 'Bear, bear.' And these Negro boys, they passed 'em on the road; they came in thirty minutes ahead of the white boys" (Janusch 3,1).

Folklore of North Idaho

Folklore is the study of the traditional aspects of the lives of people. Individuals acquire some of their knowledge about the world through traditional means rather than through formal educational channels such as schools. Even the most erudite
people carry traditional knowledge in their minds. The range of materials included in Folklore is quite broad and includes both verbal and non-verbal expressions. Folklore has been divided into specific categories or classes which include several types of oral traditions, folk speech, customs, beliefs, and material culture.

To many folklorists, a cultural expression is considered folklore if it exhibits three general traits: the expression is transmitted orally or by custom; the expression has varying forms; and the expression is possessed by a folk group (Brunvand 1971:4). An example of folklore is the log chute, many of which were constructed in the Panhandle area to transport logs over uneven ground. This material expression fits the three criteria. Loggers who built the chutes did not read printed manuals to learn chute construction; they were taught how to build them through conversation with experienced loggers. Chutes were built in many different forested regions of the United States from Maine to Oregon during the late 19th century; the idea of "chute" remained constant yet different kinds of hewn logs were used to construct them. Finally, chutes were built by a folk group, namely loggers; horse loggers constituted a folk group because they had a common identity and they transmitted much of their knowledge orally or by custom.

Chutes are a material expression and fall under the general folklore category of material culture, as do flumes, splash dams, hewn log cabins, early mine timbering and other material manifestations which generally fit the criteria. Many structures, such as dwellings which were constructed according to printed plans, are not considered folklore because the "know-how" to build them is not transmitted by work of mouth and the form does not vary from house to house.

Under the broad category of oral narrative, several genre classifications exist. In the Oral History Study of the Panhandle area, several folklore expressions which may be fit into these genres were found. Specific genres include historical anecdotes, humorous anecdotes, and legends.

Many stories are folklore and others are not. In general, a story or tale is folklore if the three traits of oral transmission, varying form, and possession by a folk group are present. Many stories appear to be folklore because they deal with folklore style topics. For instance, one informant indicated that if the interviewer wished to learn about the old logging stories he should "get a Paul Bunyan book, stories of Paul Bunyan" (Janusch 3,2). Paul Bunyan stories, to many folklorists, however, are not folklore because they originated from printed materials and only recently have been orally transmitted.
Folklorists commonly analyze oral narratives by stripping them to their component parts. At the most specific level, tales and anecdotes have motifs or ideas which help organize the narrative. Scholars for years have collected tales from different parts of the world and extracted the pertinent motifs. These motifs have been used to construct such comparative volumes as the Aarne-Thompson Motif Index of Folk Literature (1958, Volumes I-VII) and Baughman's Type and Motif-Index of the Folktales of England and North America (1966). An excellent indicator to tell if a story has traditional or folk roots is to draw the motifs from the story and to determine whether they are represented in one of the motif indexes. A few of the stories repeated by informants contained motifs which had correlaries in both indexes.

Historical anecdotes are stories which are transmitted orally and "revolve around historical personalities and local happenings" (Degh 1972:n.p.). Usually formless in structure, historical anecdotes deal with memorable incidents, accidents, work experiences, adventures, and so on. Several historical anecdotes were told by informants.

Frank McPherson told an anecdote which he had heard from a skilled trapper from the Salmon River country. According to this story, which was untaped, the trapper had just set his winter traps and was heading down the trail to his cabin. Along the trail, he came upon a Chinaman who was frozen solid in a stretched out position. The trapper was going to pack the Chairman out, but he was frozen so stiff, he would not lay over the pack horse's saddle. Seeing no other way, the trapper cut the Chinaman in half; one piece was strapped to each half of his saddle.

McPherson did not indicate whether he thought the tale was true or not. The story fits well into the traditional motif category J1545.8 Corpse to be cut in two for easy carrying (Thompson 1958). Another motif reflected in this short anecdote is category 1536 Disposing of the corpse (Baughman 1966).

Another historical anecdote dealt with the relationship between oriental immigrants and Euro-americans. With great pleasure and fond memories, Harold Theriault told the story of the sacred/profane celebration of the Japanese Emperor's birthday in Avery, as follows:

"The Japs come in here, the...they...railroads getting the silk hauled. They had to make some kind of a concession to the Japanese, so they hired them for the roundhouses and so on, and that kept the silk business. But ah...they stayed to themselves and they would always celebrate the Emperor's birthday, and they would invite the whole town. And liquor
and candy, and cake, and trinkets for the kids. They would really go all out. And...the whole town would look forward to the Emperor's birthday. There's no roads going down the track, and they brought the (drunk) roundhouse foreman up home on a push car. Laid him out on a push car. They brought them over to the Hotel, and in the morning the roundhouse foreman's hat was nailed up on a white pine" (Theriault 15,2).

Several informants related historical anecdotes which indicated how various place names in the Panhandle area were conceived. One of the most ingenious examples was the naming of Sixteen to One Bay, a small inlet on the south end of Coeur d'Alene Lake. Fred Murphy noted:

"Yea, yea. It's just up on the south end of the lake. And all the gay ladies up in Harrison, you know. They'd had a good season or something, they wanted to have a vacation. There were sixteen of them up in Harrison at that time. So, they gets a big fishing boat to take them down to this little bay there which wasn't named at that time. So, they hired one guy to go along and cut wood and build fires and do the camp chores and stuff. So that's how it got its name. Sixteen to One. He-he". (Murphy 7, 1).

Humorous anecdotes represent a genre of oral narrative very similar to historical anecdotes; the difference lies in the humorous twist. Of this group of knowledgeable and often witty informants, perhaps the best story teller was Maidell Clemets from Smelterville. Of the variety of anecdotes and legends he recalled, the marriage consummation incident, as follows, was a humorous gem.

"You hear many, many stories, like that. Things about people that build, you know. And one of the, that was...I knew her two brothers, older boys, Bill and Fred. Their pa was a saloon keeper and he came into Murray in the early days. Put up a little building, and later on he prospered more, he built...oh, ah, like he would there. He built a saloon. And ah, he had rooms up above, in the saloons--he could rent. And, his daughter Velma, she decided when she came in to Murray with her father, that...she was a very attractive young woman...she was gonna get a mining claim, at that time. Which she did. She found out that there was a lot of hard work to it. It's not too profitable. And ah, she been sitting on the piano, years ago, before. Sat on the piano and sang. And she was soon back in the saloon sitting on the piano, singing again. Then she took up with another young man there. This young man had a good placer claim, he was making money. And, it wasn't long before she was over there cooking for 'im. Then she was doing his washing. Then she moved in with him. And ah, it wasn't long until he was in about the best part of his placer
claim. He was making money, according to astronomical figures. But ah, he got pneumonia and died. Well, this young man's parents came there. And they became the sole heirs of these here placer claims. And ah, state of Idaho always recognized a common law marriage. Of course, she couldn't establish it—common law marriage. There was no proof that the marriage was consummated. They didn't have any children, or anything else. So she didn't have anything. And she was back in her father's saloon. She was sitting on the piano, singing again. And she soon found another young man. This time she wasn't gonna make any of the mistakes she made in the past. So, with this marriage, she invited the whole community in. And ah, there in her father's saloon. And, by George they had the marriage, and shortly after the marriage ceremony was performed, why she and her husband left the room and went to her room, which was directly above the bar. And, pretty soon the people saw a string coming down through a hole in the ceiling. And this here string come down, right over, exactly over the bar. And, the bartender he went and set a bucket up on the bar—of water. And ah, took an apple with the stem on it, and tied a string to it and he put it over the bucket. The other end of the string was tied to the springs of the bed. And now the whole community sat around and watched the bucket. And they knew that the marriage was consummated" (Clemets 22,1).

This story may or may not be true. Whatever its veracity, it fits the traditional motif category T137.2 Bride and bridegroom conducted to bridal bed (Thompson 1958) and H300 Tests connected with marriage (Baughman 1966).

A final form of traditional narrative derived from the transcripts is the legend. The legend, in general, is a prose narrative set in the recent or historical past and believed to be true by those who tell it and by those to whom it is told. Some legends are more credible than others, as many legendtellers will admit. Maidell Clemets, in describing Molly Burdan the famed lady of the Murray mining camp in the 1880s, indicated that the legends surrounding her were questionable. Clemets sat back in his chair and began:

"Oh yes, that story, that was very stretched. That's not really...that's just like any other story that got built up. Ah, this here Stool who was in Murray here in the early days. He wrote a book called The Silver Strike. In this here book he brings out this character of Molly Burdan or B'damned. And her name was really Maggie Hall, you know. Of course, it brings forth the old principle that every woman in a house of prostitution was not a dope addict, or diseased, or...She was a girl from a convent, or nurse, or something like that. She's an angel of mercy,
you know and she wouldn't slip you a Mickey Finn, or hit you over the head, or roll you if you had a dime in your pocket. And ah, this here...it gives a false light on a lot of subjects, it does. Which of course, which people like to hear. The story grows, you know.

Well, she come to town. And, supposed to be when she came to town, that there she met a woman with a child. She was walking in over the trail over there, Thompson Falls. How she stopped the woman besides the trail, and let her warm up with her coat, you know. Things like that. How oft times some of these miners were sick, she would help them. You know, things like that. And also this here place of prostitution in Murray was called Paradise Alley, you know. Well then, they had other stories how every Saturday night she would go out in this alley, and she'd have a tin tub. And, take a bath in public view, things like that, see. How she had to have so much gold dust poured in the bottom of the tub because she didn't like to sit on that tin. He, He. Oh, they have all kinds of goof stories, you know. Just what an imagination could build. Now there were characters in there" (Clemets 22,1).

Another legend from the Coeur d'Alene National Forest area dealt with John Pulaski, a noted forest ranger and fire fighter from the early 20th century. To Frank McPherson, who has lived in the Coeur d'Alenes since approximately 1920, John Pulaski was a strong minded forester who did not follow any orders from headquarters that he felt were unreasonable. McPherson said that Pulaski administered the Wallace District area with an iron hand; to some locals, the Wallace District was known as the "Pulaski National Forest". Pulaski was reknowned for having saved the lives of 37 firefighters in a tunnel near Wallace during the 1910 Fire (Koch n.d.). One author (Toelken 1979:1972) mentioned that the "Pulaski", a firefighting tool which is both an axe and a hoe, was named after the ranger for his bravery; McPherson insisted that the tool was designed by Pulaski himself at a blacksmith shop.
CHAPTER IV: SUMMARY AND RECOMMENDATIONS

Summary

The Idaho Panhandle Oral History Study constituted a Phase I investigation of the oral history resources of the Panhandle area of Idaho north of the Clearwater River. Eleven informants of varying ages and ethnic backgrounds were interviewed extensively concerning their perceptions of the development of settlement, economic, and social systems in the areas of the Panhandle area with which they are familiar. Seven of the informants were intimately associated with the general area of the Coeur d'Alene National Forest; two had lived for years in the area of the St. Joe National Forest; two were familiar with the Kaniksu National Forest area.

The Idaho Panhandle Oral History Questionnaire (Appendix A) was developed to elicit general information from informants about early transportation systems, mining, logging activities, the history of the Forest Service, architecture, ethnic groups, settlement patterns, belief systems, and many other topics. In addition, specific information concerning prehistoric and historic site locations was requested from informants.

A large amount of information on the culture history of north Idaho was collected. This Final Report contains information on a variety of aspects of the development of settlement, economic, and social systems in addition to information concerning local history and folklore. The following paragraphs contain salient information from the major topics addressed in the Final Report.

Settlement Systems. Individuals have been permanently settling the Panhandle of Idaho since the 1880s. Coming from the Great Lakes area, New England, the Plains, the Far West, or directly from European countries, the new arrivals were attracted to employment opportunities associated with logging, sawmilling, mining, farming, the railroad industry, and the expanding towns and cities. During the first half of the 20th century, numbers of settlers acquired town lots in Coeur d'Alene, Sandpoint, Bonners Ferry, Wallace, and Kellogg. Others took advantage of the Homestead Act of 1862 and "proved up" on a quarter section of land in more rural areas. Transportation between communities was directly linked to the local railroad system including the Northern Pacific (1883), the Great Northern (1893), and the Milwaukee Road (1909). Towns such as Coeur d'Alene and Sandpoint developed thriving businesses due, in part, to easy rail access. The road system in the Panhandle began developing in the early 1900s. During the 1920s a road
was extended around Lake Coeur d'Alene. However, the early roads were winding and narrow; the modern highway system did not develop until the 1950s.

**Economic Systems.** The Panhandle of Idaho is an area rich in natural resources. The logging and mining industries have operated since the early 1880s. Mining, with a few exceptions, was centered in the Coeur d'Alene Mining District, an area of approximately 400 square miles with urban centers at Wallace and Kellogg. Placer miners searched for gold; hard rock miners blasted for silver, lead, antimony, and, occasionally, gold. Logging was practiced over large areas of the Panhandle. Homesteaders cut logs to clear land for farming; professional loggers worked in the woods employing a variety of technologies over the years. The general history of these technological changes is represented in the following table.

**Table I - General Logging Sequence**

<table>
<thead>
<tr>
<th>Method</th>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oxen Logging</td>
<td>(1880s - 1900)</td>
</tr>
<tr>
<td>Horse Logging</td>
<td>(1880s - 1930s; 1940s in certain areas)</td>
</tr>
<tr>
<td>River Drives</td>
<td>(1900s - 1940s; 1960s on Priest and Clearwater Rivers)</td>
</tr>
<tr>
<td>Truck Logging</td>
<td>(Late 1920s - present)</td>
</tr>
<tr>
<td>Jammers</td>
<td>(1930s - 1960s)</td>
</tr>
<tr>
<td>Caterpillar Logging</td>
<td>(mid 1930s - present)</td>
</tr>
<tr>
<td>Modern Logging</td>
<td>(1950s - present)</td>
</tr>
</tbody>
</table>

Sawmillers were employed principally at Coeur d'Alene, St. Maries, Harrison, and Sandpoint. Other residents pursued jobs with the Forest Service, the railroads, local businesses, local and federal government, and farming.

**Social Systems.** A variety of institutions developed in the Panhandle in response to the needs of the people who moved into the expanding towns and rural areas. Local town governments began providing schools, police and fire protection, sanitation services, and city streets by the first quarter of the 20th century. Urban and rural residents pursued many outlets with their free time. A large number of predominantly Protestant churches developed in the Panhandle area, although Catholic Churches were present in several towns. Many tough loggers and miners sought respite from their labors in taverns, gambling houses, and houses of prostitution. Social groups such as the Grange and the Masons attracted farmers and city dwellers. Towns and villages were populated, in general, by a heterogeneous group from northern and central European stock; ethnic groups such as the Chinese, the Japanese, and blacks were only rarely present.
In general, extant architectural examples in the Panhandle range from simple hewn log dwellings to more complex balloon frame structures. Towns such as Coeur d'Alene, where substantial financial resources were present, produced several large examples of academic, architect-designed dwellings. In the woods of North Idaho, common material culture remnants of the logging industry include framed water flumes, hewn log chutes, splash dams, and pole and plank roads.

Many local residents retain memories of the history of the Panhandle. The passage of nationally important figures, the location of prisoners of war, and the terrors of fire were reported by several informants. In addition, many residents carry traditional elements in the form of folklore narratives such as historical anecdotes, numerous anecdotes, and legends.

Three benefits may be ascribed to oral history projects such as the Idaho Panhandle Phase I Study. First, the oral history helps to verify the extant histories which have been written for an area. In addition, oral histories add to and complement the historical data base for an area which may be scant. Finally, oral history studies may aid in the cultural resource management process by indentifying prehistoric and historic sites which are significant historically and need to be accounted for in the planning processes of local, state and national governments.

Management Recommendations

The management recommendations resulting from the Idaho Panhandle Oral History Study have been developed into short term and long term recommendations. In the short term, four goals specifically related to the Final Report have been designed. For each goal, three different levels of effort have been developed as indicated in Table I. Two additional long range goals have been developed for future oral history work which may be conducted in the Panhandle area.

Short Term Goals

Goal 1: Dissemination of Information from the Idaho Panhandle Oral History Study.

To implement this goal, the Final Report should be distributed to a variety of individuals and institutions. At a minimum, copies should remain at the Supervisor's Office in Coeur d'Alene, a copy should be given to the Coeur d'Alene Public Library, and a copy presented to the North Idaho College. Additionally, a conference with Forest Service District rangers could be held to discuss the information from the report.
Copies could be distributed to the various oral history centers described in the Overview Report and the local libraries in the major towns of Boundary, Bonner, Shoshone, Benewah, Kootenai, and Latah Counties. Ideally, the reports would be distributed to informants to corroborate the data and to acquire additional input.

Goal 2: Verification of Settlement, Economic, and Social Data from the Final Report.

The eleven informants presented a large amount of information concerning settlement patterns, economic systems, and social life. The responses were viewed within the framework of other historical sources. However, much of the data needs further verification. Oral history deals with opinions and perceptions. The Final Report contains eleven such perspectives. At a minimum the Forest Service should discuss the general data in conference with the District Archaeologist and cultural resource specialists from the Coeur d'Alene Supervisor's Office. Additionally, written comments on the quality of the data could be solicited from the North Idaho College, the Idaho Oral History Center, and other oral history centers. Ideally, Phase II interviews could be conducted with informants from the three forest area who are listed in Appendix A. Perhaps 30 of the additional 110 people could be interviewed with a standard questionnaire such as the one used for the present study. In addition, feedback from informants from the present study would prove useful. Finally, information from other transcripts on file at the various oral history centers could be used to further verify data.

Goal 3: Corroboration of Historic Site Locations

Each informant was asked to pinpoint locations of prehistoric and historic sites. No further corroboration of site data was attempted for the field study. At a minimum, to verify site locations the Staff Archaeologist at Coeur d'Alene should check the site information with his extant site records. Additionally, the Staff Archaeologist could receive input from District Rangers concerning the locations of sites. Ideally, reconnaissance level surveys could be developed to verify and exactly locate historic sites which were mentioned. If further oral history interviews at a Phase II level are conducted, informants should be asked to verify the site locations listed in Appendix A with which they are familiar.
<table>
<thead>
<tr>
<th>Goals</th>
<th>Minimum</th>
<th>Moderate</th>
<th>Ideal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dissemination of Idaho Panhandle Oral History Study</td>
<td>A. Copy on file at Supervisor's Office</td>
<td>A. Copies given to District Rangers B. Copy at Coeur d'Alene Library C. Copy at North Idaho College</td>
<td>A. Copies to informants for corroboration and input</td>
</tr>
<tr>
<td>2. Verification of settlement, economic, and social data from the Final Report</td>
<td>A. Input from Supervisor's Office B. Input from District Archaeologist</td>
<td>A. Input from Idaho Oral History Center B. Input from North Idaho College and other oral history centers A. Additional interviews with informants from the three forest area B. Triangulation of data from other transcripts</td>
<td></td>
</tr>
<tr>
<td>3. Corroboration of historic site locations</td>
<td>A. Input from Staff Archaeologist</td>
<td>A. Discussion with District Rangers</td>
<td>A. Reconnaissance level survey of selected sites B. Additional corroboration with selected informants</td>
</tr>
<tr>
<td>4. Implementation of future oral history studies</td>
<td>A. Interview 10 or more informants in the three forest area stressing Forest Service history, mining, vernacular architecture history, and development of roads</td>
<td>A. Interview 20 more informants in the three area</td>
<td>A. Interview 30 more informants in the three forest area</td>
</tr>
</tbody>
</table>
Goal 4: Implementation of Future Oral History Studies in the Panhandle

This Final Report represents a collection and synthesis of a variety of settlement, economic, and social data from eleven informants. It is a Phase I study which needs to be followed by studies which fill in the research or information gaps in the oral history data base. At a minimum, up to ten more informants should be interviewed using a questionnaire with topics which are similar to the main sections of the Idaho Panhandle questionnaire. Although the present study contains limited information on the development of mining, the history of the Forest Service and other federal programs, and vernacular architectural styles in the Panhandle area, informants should be contacted who are intimately familiar with these topics. For example, retired Forest Service employees from each Panhandle Forest, retired miners from the Silver Valley, and retired local carpenters could be profitably interviewed. In addition, more women informants should be contacted to develop a more feminine-oriented perspective of the culture history of the Panhandle area. Ideally, up to 20 or 30 informants could be interviewed using a flexible questionnaire format to acquire additional data which complements the Idaho Panhandle research design and to triangulate the data already collected.

Long Range Goals

Goal 1: Establishment of a Unified Oral History Center for the Panhandle Area of Idaho.

There is a great need for a centralized Oral History Center in the Panhandle area. The state Oral History Center in Boise is active in the Panhandle area with seminars and projects, yet Boise is hundreds of miles away. In the Panhandle area, oral history studies have been completed by individuals, local governments, and educational institutions. Little effort has been made to collect in a central place the huge amount of oral history information in the form of tapes, transcripts and analytical volumes. A likely candidate for an oral history center would be the North Idaho College. With the tape system that has been developed in the central library, a unified center could be easily designed there. Coeur d'Alene is a central location in the Panhandle area. Oral history projects have originated from the college for the past several years. A center could be developed as an adjunct to the Oral History Center in Boise; conferences could be held in the college facilities. At present, the tapes at the North Idaho College are easily accessible to library patrons. If a center should develop at the college, a more effective security system for
tapes and transcripts should be designed. Wherever an oral history center for the Panhandle area is located, copies of all transcripts in the various data repositories should be acquired and filed; all tapes, transcripts, and reports should be made generally accessible to the public.

Goal 2: Development of a Systematic Interview Program

Many of the people who remember the early years of the 20th century are passing away. These individuals represent a valuable cultural resource which should be tapped to fill in the gaps in the written culture history of the Panhandle and other areas. If additional oral history studies are developed in the Panhandle area, three general guidelines should be used in their design and implementation. First, the projects should state specific goals such as collection of historic site data or general economic data for a specific area. Second, standardized questionnaire which is complete yet flexible should be designed to realize those goals. All informants should be asked all of the questions from the interview tool in order to triangulate data; each should be asked to elaborate on those areas with which he/she is most familiar. Finally, transcription of selected tapes should be designed to record informant perceptions for further discussion and analysis. Not all informant information is worthy of being transcribed, especially considering the great cost. However, complete and exact interview records such as those in Appendix A should be compiled for each interview. Some of the best oral history projects are those which are goal oriented with exacting, yet flexible interview formats.
REFERENCES CITED

Anonymous  
1903 History of North Idaho. Western Historical Publishing Co., Lewiston.

Baker, Paul E.  

Barton, David F. and William H. Adams  

Baughman, Ernest  

Beal, Merrill D. and Merle W. Wells  

Blake, Oscar  
1971 Timber Down the Hill. Published by author, Coeur d'Alene, Idaho.

Bond, Rowland  

Brogden, Roy  

Brooks, Philip C.  

Brunvand, Jan Harold  

Corlett, John Ed.  
de Caro, Francis Anthony
1972 Folklore as an Historical Science. Ph.D. dissertation on file at Indiana University Department of Folklore, Bloomington.

Degh, Linda

Dorson, Richard M.

Elsensohn, M. Alfreda

Fahey, John

Frome, Michael

Glassie, Henry

Hanson, Mel

Hawley, James H., Ed.

Holbrook, Stewart H.

Hudson, Charles
Koch, Elers

Krueger, Carl G.

Magnuson, Richard G.

McCulloch, Walter F.

Moss, William W.

Nevins, Allan

Olson, Joseph M.

Russell, Bert

Schmidt, Peter

Scott, Orland A.

Simpson, Charles D.

Sleep, Frances
Soil Systems, Inc.  
1979  

Sonnenkalb, Oscar  
1972  

Strong, Clarence C. and Clyde S. Webb  
1970  

Thompson, Stith  
1958-59  

Toelken, Barre  
1979  
The Dynamics of Folklore. Houghton Mifflin Company, Boston.

Vintner, Alvin  
1976  
Kaniksu and Tales of Priest Lake and River, Published by author, Priest Lake, Idaho.

Walker, Deward E.  
1971  
American Indians of Idaho. Anthropological Monographs of the University of Idaho, No. 2 University of Idaho, Moscow.

Waserman, Manfred J.  
1975  

Yoder, Don  
1963  

Young, Jeanette  
1973  

Yurich, Steve  
1976  
IDAHO PANHANDLE ORAL HISTORY PROJECT
Appendix A

Section

I. Project Oral Historian Itinerary

II. Informant Background Profiles

III. Interview Information
   A. Oral History Fact Sheets
   B. Oral History Informant Records

IV. Listing of Historic and Prehistoric Sites

V. Possible Future Informants

VI. Idaho Panhandle Oral History Questionnaire

VII. Glossary: Logging Terms as Defined by Informants
SECTION I. PROJECT ORAL HISTORIAN ITINERARY

October 18, 1979

Henry Janusch, Coeur d'Alene (001)
   Tape #1: Side 1 and 2
   Tape #2: Side 1

October 19, 1979

Henry Janusch, Coeur d'Alene (001)
   Tape #2: Side 2
   Tape #3: Side 1 and 2

October 20, 1979

Ole Jennestad, Sandpoint (002)
   Tape #4: Side 1 and 2

Fred Murphy, Coeur d'Alene (003)
   Tape #6: Side 1 and 2
   Tape #7: Side 1

October 21, 1979

Frank McPherson, Senator Creek (004)
   Tape #8: Side 1 and 2
   Tape #9: Side 1 and 2

October 22, 1979

Henry Kottkey, Wallace (005)
   Tape #10: Side 1 and 2
   Tape #11: Side 1

Don Peterson, Bonners Ferry (006)
   Tape #12: Side 1 and 2
   Tape #13: Side 1 and 2

October 23, 1979

Ole Jennestad (002)
   Tape #5: Side 1

October 24, 1979

Harold Theriault (007)
   Tape #14: Side 1 and 2
   Tape #15: Side 1 and 2
Dooley Cramp (008)
  Tape #16: Side 1 and 2
  Tape #17: Side 1 and 2

October 25, 1979

Alice Carnie (009)
  Tape #18: Side 1 and 2
  Tape #19: Side 1

Anthony D'Andrea (010)
  No tape made by request

October 26, 1979

Maidell Clemets (011)
  Tape #20: Side 1 and 2
  Tape #21: Side 1 and 2
  Tape #22: Side 1 and 2

October 27, 1979

Fred Murphy (003)
  Tape #23: Side 1 and 2

October 28, 1979

Frank McPherson (004)
  No tape made by request

Dooley Cramp (008)
  No tape made by request

Harold Theriault (007)
  No tape made by request
SECTION II. INFORMANT BACKGROUND PROFILES

KEY:

a. Name
b. Date of birth
c. Address
d. Family network in Panhandle region
e. Extent of association with Panhandle area

#001

a. Henry Janusch
b. September 14, 1900 in Hayes Springs, Nebraska
c. 324 S. 15th St., Coeur d'Alene
d. One brother and two daughters living in Coeur d'Alene
e. Moved to Coeur d'Alene from Wisconsin in 1926

#002

a. Ole Jennestad
b. October 21, 1885 in Sortland, Norway
c. 317 First Avenue, Sandpoint
d. Two daughters; one in Sandpoint and one in Seattle
e. Moved to Sandpoint in 1905 from Tacoma, Washington

#003

a. Fred Murphy
b. 1908 in Coeur d'Alene
c. Casco Bay, Lake Coeur d'Alene
d. Wife and two children live in Coeur d'Alene
e. Born in Coeur d'Alene

#004

a. Frank McPherson
b. November 15, 1900 in Noretta, Nebraska
c. Senator Creek, Coeur d'Alene National Forest
d. No living relations
e. Moved to Senator Creek in 1921 from Spokane, Washington

#005

a. Henry Kottkey
b. August 19, 1910 in Wallace
c. Burke Road, Wallace
d. Wife at home and son in Osburn
e. Born in Wallace
#006

a. Donald Peterson  
b. 1929 in Sandpoint  
c. Star Route, Bonners Ferry  
d. Wife in Bonners Ferry, brother in Hope  
e. Born in Sandpoint

#007

a. Harold Theriault  
b. April 6, 1897 in Glidden, Wisconsin  
c. Box 5, Avery  
d. Son at Alberton, Montana  
e. Moved to Avery on July 26, 1908 from Glidden, Wisconsin

#008

a. Dooley Cramp  
b. September 19, 1901 in Hayden Lake  
c. Box 126, Avery  
d. Wife and mother-in-law at home, brother at Herrick, Idaho, and daughter in Idaho

#009

a. Alice Carnie  
b. April 20, 1905 in Mica  
c. Star Route, Mica  
d. Two sons; one in Mica, one in Spokane; two daughters, one in California one in Idaho  
e. Born in Mica homestead

#010

a. Tony E. D'Andrea  
b. July 19, 1912 in Naples, Italy  
c. 1223 St. Maries, Coeur d'Alene  
d. One brother in Spokane, four sisters in Harrison, one daughter in Alaska, wife at home  
e. Born in Naples, Italy, moved to Coeur d'Alene in 1960s

#011

a. Maidell Clemets  
b. 1908 in Bergen, Norway  
c. 715 W. Main, Smelterville  
d. Wife at home, and one daughter in Utah, one daughter in Clarkson, one son in Smelterville  
e. Born in Norway, moved to Wardner in 1909, moved to Smelterville in 1960s
SECTION III. INTERVIEW INFORMATION

A. Oral History Fact Sheets
B. Oral History Interview Records
Name: Henry Janusch
Age: 79
When Born: September 15, 1900
Where Born: Hayes Springs, Nebraska
Where Lived: Nebraska, Minnesota (1908), Wisconsin (1916), Coeur d'Alene (since 1926)
Occupation(s): Construction worker, logger, sawmill, USFS worker part time on bug control.
Things you would like to talk about:
1. against clear cut
2. sawmilling
3. fishing
4. hunting
5. 
6. 
7. 
8. 
9. 
10. 
Names of other individuals whom you think might contribute to the Oral History Program:
Brian Dennis Address: Milwaukee Ave., Coeur d'Alene
Rufus McCallum Address: Coeur d'Alene
ORAL HISTORY
INTERVIEW RECORD

General Topic of Interview Logging, sawmilling

Date 10/18/79 Place 324 South 15th Coeur d'Alene, Length of Interview 3 hr

Personal Data:

Narrator:
Name Henry Janusch
Address 324 South 15th
Coeur d'Alene, ID
Birthplace Hayes Springs, NB
Birth date 9/15/1900
Occupation(s) Construction worker, sawyer, logger, USFS a bit

Interviewer:
Name David Barton
Soil Systems, Inc.
Address 223 Pete Ellis Drive
Bloomington, IN

Note: If narrator is a married woman, include given name, maiden name, and married name.

Interview Data:

Estimated time on tape Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.

Tape 1
Side 1 1-5 min. Family, his move to Idaho
6-15 What his 1926 home was like
16-20 The neighborhood on 3rd St. Coeur d'Alene-1920's
21-30 Church, school, stores in Coeur d'Alene

Side II 1-4 Stores, clothing, typical day in 1920's-30's
5-15 Yearly cycle of logging activities
16-26 Logging and milling, area mills

Tape 2
Side I 1-10 min Continuation of work descriptions, prostitution, Chinese
11-20 Milling work, labor unions (IWW)
21-25 Logging pay
26-30 Travel and transportation, fishing

Side II 1-4 Transportation and railroads in Coeur d'Alene
5-13 Chutes and flumes, construction techniques, logging techniques
14-17 Pole roads and plank roads
18-22 Mining, farming

Turn this sheet in with tape, fact sheet, and release.
| Tape 2 | 23-30 | Community entertainment, dances, alcohol, gambling |
| Tape 3 | 1-3 min | Prostitution, ethnic groups in the area |
| Side I | 4-11 | Logging stories and work conditions, log camp life |
| Side I | 12-16 | Stories about the area, lost mine and Indian lover legend |
| Side I | 17-20 | Fires, CCC camps |
| Side II | 21-22 | Development of Coeur d'Alene |
| Side II | 23-30 | Logger vocabulary |
| Side II | 1-3 min | Logger vocabulary |
| Side II | 4-5 | Species which were logged |
Name: Ole Jennestad

Age: 94

When Born: October 21, 1885

Where Born: Sortland, Norway

Where Lived: Sortland, Norway (1901); Strum, Wisconsin (1903); Tacoma, Washington (1905); Sandpoint, Idaho (1905)

Occupation(s): Lumberpiler; merchant

Things you would like to talk about:

1. Sandpoint
2. Tailoring
3. Merchandizing
4. 
5. 
6. 
7. 
8. 
9. 
10. 

Names of other individuals whom you think might contribute to the Oral History Program:

Ole Jennestad has photographs (camera since 1901) Address: Sandpoint

Thor Larsen Address: Sandpoint

Carl Verdal Address: Sandpoint
**ORAL HISTORY**

**INTERVIEW RECORD**

**General Topic of Interview**: early life in Sandpoint, Humbird log camps

**Date**: 10/20/79  
**Place**: 317 1st Avenue  
**Length of Interview**: 2 hr

**Personal Data:**

**Narrator:**
- **Name**: Ole Jennestad
- **Address**: 614 North 4th  
  Sandpoint, ID
- **Birthplace**: Sortland, Norway
- **Birth date**: October 21, 1885
- **Occupation(s)**: Lumber piler, merchant
tailor/fitter

**Interviewer:**
- **Name**: David Barton
- **Address**: Soil Systems, Inc.
  223 Pete Ellis Drive
  Bloomington

**Note**: If narrator is a married woman, include given name, maiden name, and married name.

**Interview Data:**

<table>
<thead>
<tr>
<th>Tape</th>
<th>Side</th>
<th>Estimated time on tape</th>
<th>Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>I</td>
<td>1-5 min</td>
<td>Family in Norway, move to U.S. in 1903</td>
</tr>
<tr>
<td></td>
<td>6-10</td>
<td></td>
<td>Life in early Sandpoint, church, and work as lumber piler</td>
</tr>
<tr>
<td></td>
<td>11-30</td>
<td></td>
<td>Setting up store in Sandpoint and sales in store</td>
</tr>
<tr>
<td></td>
<td>II</td>
<td>1-2 min</td>
<td>Sales in store</td>
</tr>
<tr>
<td></td>
<td>3-9</td>
<td></td>
<td>Going from log camp to log camp sizing loggers for dress suits, fitting captain (Navy) at Farragut</td>
</tr>
<tr>
<td></td>
<td>10-15</td>
<td></td>
<td>Life in Sandpoint, transportation, local occupations</td>
</tr>
<tr>
<td></td>
<td>16-19</td>
<td></td>
<td>Ethnic groups in Sandpoint, Masons</td>
</tr>
<tr>
<td></td>
<td>19-20</td>
<td></td>
<td>President Roosevelt visit in 1905</td>
</tr>
<tr>
<td></td>
<td>21-25</td>
<td></td>
<td>Taverns, gambling, life in Sandpoint</td>
</tr>
<tr>
<td></td>
<td>26-30</td>
<td></td>
<td>Place names near Sandpoint, train rides</td>
</tr>
<tr>
<td>5</td>
<td>I</td>
<td>1-4 min</td>
<td>Measuring loggers at Humbird log camps</td>
</tr>
<tr>
<td></td>
<td>5-7</td>
<td></td>
<td>Description of Humbird log camps</td>
</tr>
<tr>
<td></td>
<td>8-9</td>
<td></td>
<td>Ethnic groups in Sandpoint</td>
</tr>
</tbody>
</table>

Turn this sheet in with tape, fact sheet, and release.
ORAL HISTORY FACT SHEET

Name: Fred Murphy
Age: 71
When Born: 1908
Where Born: Coeur d'Alene
Where Lived: Coeur d'Alene

Occupation(s): Steamboat operation, tug operation, marine construction

Things you would like to talk about:
1. Steamboats
2. Marine construction
3. Life in Coeur d'Alene
4. Beauty of Area
5.
6.
7.
8.
9.
10.

Names of other individuals whom you think might contribute to the Oral History Program:

Brian Dennis (photos)  Address  Coeur d'Alene
Address
Address
Address
Address
Address
**ORAL HISTORY**
**INTERVIEW RECORD**

General Topic of Interview: Steamboating on Lake Coeur d'Alene

Date: 10/20/79  Place: Coeur d'Alene Marina  Length of Interview: 2 hrs

Personal Data:

**Narrator:**
Name: Fred Murphy
Address: Casco Bay, Coeur d'Alene Lake
Birthplace: Coeur d'Alene
Birth date: 10/20/79
Occupation(s): Steamboat pilot, tug captain, marine construction

**Interviewer:**
Name: David Barton
Address: Soil Systems, Inc.

Note: If narrator is a married woman, include given name, maiden name, and married name.

Interview Data:

<table>
<thead>
<tr>
<th>Tape</th>
<th>Side</th>
<th>Time on tape</th>
<th>Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tape 6</td>
<td>Side I</td>
<td>1-8 min</td>
<td>Work and early life in Coeur d'Alene</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9-15</td>
<td>Steam traffic on Lake Coeur d'Alene, passenger boats and tugs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>16-25</td>
<td>Dynamics of booming, boat hauling, marine construction</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26-30</td>
<td>Boating and logging in Coeur d'Alene area, daily fare</td>
</tr>
<tr>
<td>Tape 7</td>
<td>Side I</td>
<td>1-3 min</td>
<td>Booms and log sorting, logging</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9-15</td>
<td>Transportation and early days in Coeur d'Alene</td>
</tr>
<tr>
<td></td>
<td></td>
<td>16-20</td>
<td>Steam engines</td>
</tr>
<tr>
<td></td>
<td></td>
<td>21-30</td>
<td>Moonshining, gambling, and prostitutes (Nellie)</td>
</tr>
<tr>
<td>Tape 23</td>
<td>Side I</td>
<td>1-4 min</td>
<td>Prostitutes in St. Maries, town of Ferrell</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4-5</td>
<td>Ethnic groups</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-6</td>
<td>Work on the river</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7-9</td>
<td>Place names around Coeur d'Alene, 16 to 1 Bay</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-7</td>
<td>Place names around Lake Coeur d'Alene</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8-9</td>
<td>Descriptions of Steam boats on Lake Coeur d'Alene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Transportation developments in North Idaho, trains and roads</td>
</tr>
</tbody>
</table>

Turn this sheet in with tape, fact sheet, and release.
ORAL HISTORY INTERVIEW RECORD CONTINUED

<table>
<thead>
<tr>
<th>Tape 23</th>
<th>10-15</th>
<th>More steamboat descriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16-20</td>
<td>Tasks and work on steamboats, log booming (brails) on the St. Joe.</td>
</tr>
<tr>
<td></td>
<td>21-25</td>
<td>Steam boat engines</td>
</tr>
<tr>
<td></td>
<td>26-30</td>
<td>Stories about boat pilots on Lake Coeur d'Alene</td>
</tr>
<tr>
<td>Side II</td>
<td>1-3</td>
<td>More stories about boating</td>
</tr>
<tr>
<td></td>
<td>4-5</td>
<td>Steam engine discussion, workers on boats</td>
</tr>
<tr>
<td></td>
<td>5-9</td>
<td>CCC camps, delivery of supplies by boat to camp in 1930's</td>
</tr>
<tr>
<td></td>
<td>10-15</td>
<td>Town of St. Joe, stories about town and navigation on St. Joe and Coeur d'Alene Rivers</td>
</tr>
<tr>
<td></td>
<td>16-17</td>
<td>Sailing on Lake Coeur d'Alene</td>
</tr>
</tbody>
</table>
Name: Frank McPherson

Age: 79

When Born: November 15, 1900

Where Born: Noretta, Nebraska

Where Lived:
- Noretta, Nebraska (1900-1910)
- Spokane, Washington (1910-1921)
- Senator Creek, ID (1921-1979)

Occupation(s): Logger, homesteader, trapper

Things you would like to talk about:
1. Trapping
2. Logging
3. Anatomy, especially vocal chords and reproduction, gardening
4. Philosophy
5. 
6. 
7. 
8. 
9. 
10. 

Names of other individuals whom you think might contribute to the Oral History Program:

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Robert Halfhide</td>
<td>Dalton Gardens (USFS)</td>
</tr>
<tr>
<td>Tom Anthony</td>
<td>Coeur d'Alene (merchant)</td>
</tr>
<tr>
<td>H.P. Glenderman</td>
<td>Coeur d'Alene (USFS)</td>
</tr>
<tr>
<td>Wayne Newcomb</td>
<td>Coeur d'Alene (USFS)</td>
</tr>
<tr>
<td>Joe Paill, Indian</td>
<td>Cataldo (rodeo)</td>
</tr>
<tr>
<td>Willard Baslington</td>
<td>Below Prichard (logger)</td>
</tr>
<tr>
<td>Joe Donaldson</td>
<td>Walla Walla (mule trader)</td>
</tr>
<tr>
<td>Josie Bates</td>
<td>Enaville</td>
</tr>
<tr>
<td>Dewey Lightner</td>
<td>Enaville</td>
</tr>
<tr>
<td>Ozzie Tenhonen</td>
<td>Kellogg</td>
</tr>
</tbody>
</table>
General Topic of Interview: Logging and life near Magee R.S.

Date: 10/21/79 Place: Senator Creek, ID, Length of Interview: 2 hr

Personal Data:

**Narrator:**

Name: Frank McPherson
Address: Senator Creek, ID
Birthplace: Noretta, Nebraska
Birth date: November 15, 1900
Occupation(s): Trapper, logger, homesteader, U.S.F.S.

**Interviewer:**

Name: David Barton
Address: Soil Systems, Inc.
223 Pete Ellis Drive
Bloomington, IN 47401

Note: If narrator is a married woman, include given name, maiden name, and married name.

Interview Data:

Estimated time on tape

<table>
<thead>
<tr>
<th>Tape</th>
<th>Side</th>
<th>Time</th>
<th>Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>I</td>
<td>1-3 min</td>
<td>Early life in Nebraska, Spokane, Prichard, and Senator Creek</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3-5</td>
<td>Homesteading at Senator Creek, development of the area</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-7</td>
<td>CCC camps, descriptions and locations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7-11</td>
<td>More homesteading, neighbors at Senator Creek</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12-15</td>
<td>Building houses, trails, fires</td>
</tr>
<tr>
<td></td>
<td></td>
<td>16-22</td>
<td>Daily life 1920's-present; blacksmithing, setting in stores, meals</td>
</tr>
<tr>
<td></td>
<td></td>
<td>23-25</td>
<td>Gardening and local foods</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26-30</td>
<td>Store in Prichard, clothes</td>
</tr>
<tr>
<td>II</td>
<td>1-2</td>
<td>Clearing ground, daily tasks</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2-4</td>
<td>Trapping, pay and species</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5-9</td>
<td>Horse and mulepacking, stories</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9-11</td>
<td>Log drives and sorting</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11-13</td>
<td>Logging cycle and species of logs</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13-14</td>
<td>Chutes and flumes</td>
<td></td>
</tr>
</tbody>
</table>

Turn this sheet in with tape, fact sheet, and release.
<table>
<thead>
<tr>
<th>Side II</th>
<th>Cont'd</th>
<th>14-15</th>
<th>Transporting logs and jammers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>15-17</td>
<td></td>
<td>Building flumes</td>
</tr>
<tr>
<td></td>
<td>18-19</td>
<td></td>
<td>Cutting and driving the logs</td>
</tr>
<tr>
<td></td>
<td>19-21</td>
<td></td>
<td>Pay and labor unions</td>
</tr>
<tr>
<td></td>
<td>22-24</td>
<td></td>
<td>Life in log camps</td>
</tr>
<tr>
<td></td>
<td>24-30</td>
<td></td>
<td>Description of logging jobs</td>
</tr>
<tr>
<td>Tape 9</td>
<td>Side I</td>
<td>1-2 min</td>
<td>Lumber hauling and milling</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2-3</td>
<td>Mail delivery and radio</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3-5</td>
<td>Mining in area of Senator Creek</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-7</td>
<td>Local employment, pay and spending of money</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7-12</td>
<td>Eagle and Murray, dancing, gambling</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12-15</td>
<td>Alcohol and prostitutes, Wallace and Enaville</td>
</tr>
<tr>
<td></td>
<td></td>
<td>16-20</td>
<td>Chinamen in Murray, other ethnic groups</td>
</tr>
<tr>
<td></td>
<td></td>
<td>21-28</td>
<td>Stories of local characters, Whispering Jim and Paul Boulyan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>29-30</td>
<td>Shivaries</td>
</tr>
<tr>
<td>Side II</td>
<td>1-2</td>
<td>Ethnic groups in Prichard</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Development of Coeur d'Alene Forest</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3-10</td>
<td>Place names in Coeur d'Alene Forest, local characters CCC camps</td>
<td></td>
</tr>
</tbody>
</table>
ORAL HISTORY FACT SHEET

Name Henry Kottkey
Age 69

When Born August 19, 1910
Where Born Wallace, ID
Where Lived Wallace, ID

Occupation(s) U.S.F.S. Ranger, Fire Control Officer

Things you would like to talk about:
1. 1910 fire
2. Development of the Forest Service
3. Occupations within the Forest Service
4.
5.
6.
7.
8.
9.
10.

Names of other individuals whom you think might contribute to the Oral History Program:

Richard Magnuson Address Wallace
Henry Day Address Wallace
Carl Kreuger Address Coeur d'Alene
**Interview Data:**

Estimated Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.

<table>
<thead>
<tr>
<th>Tape Side</th>
<th>Time on Tape</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Side I</td>
<td>1-5 min</td>
<td>Early life in Wallace, 1910 fire, father's work</td>
</tr>
<tr>
<td>Side I</td>
<td>5-10</td>
<td>First house in Wallace and neighborhood of Burke Canyon</td>
</tr>
<tr>
<td>Side I</td>
<td>11-17</td>
<td>Daily life in Wallace, work</td>
</tr>
<tr>
<td>Side I</td>
<td>18-19</td>
<td>Churches and schools in Wallace</td>
</tr>
<tr>
<td>Side I</td>
<td>10-25</td>
<td>Stores and food consumption and clothing</td>
</tr>
<tr>
<td>Side I</td>
<td>26-30</td>
<td>Daily work and types of occupations with Forest Service</td>
</tr>
<tr>
<td>Side II</td>
<td>1-2</td>
<td>Forest Service work, continued</td>
</tr>
<tr>
<td>Side II</td>
<td>2-3</td>
<td>Local Wallace District fires</td>
</tr>
<tr>
<td>Side II</td>
<td>3-8</td>
<td>Logging in the Wallace area, companies and techniques</td>
</tr>
<tr>
<td>Side II</td>
<td>9-10</td>
<td>Plant diseases, more timbering, milling</td>
</tr>
<tr>
<td>Side II</td>
<td>11-16</td>
<td>Mining in the Wallace area</td>
</tr>
<tr>
<td>Side II</td>
<td>17-19</td>
<td>Stories of the area, more mining</td>
</tr>
<tr>
<td>Side II</td>
<td>20-24</td>
<td>Ethnic groups in Wallace</td>
</tr>
<tr>
<td>Side II</td>
<td>25-30</td>
<td>Community activities, dances, taverns, prostitutes</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tape Side</th>
<th>Time on Tape</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Side I</td>
<td>1-3 min</td>
<td>Prostitution in Wallace, alcohol</td>
</tr>
</tbody>
</table>

Turn this sheet in with tape, fact sheet, and release.
<table>
<thead>
<tr>
<th>Side I</th>
<th>Cont'd</th>
<th>3</th>
<th>Gambling</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4-6</td>
<td>Place names around Wallace</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6-9</td>
<td>CCC camps in the Wallace District, locations and work</td>
<td></td>
</tr>
</tbody>
</table>
Name: Donald Peterson
Age: 50
When Born: 1929
Where Born: Sandpoint, ID
Where Lived: Sandpoint, Bonners Ferry, Magee Ranger Station

Occupation(s): U.S.F.S. Ranger, Fire Control Officer

Things you would like to talk about:
1. Historic sites near Bonners Ferry
2. Development of the Forest Service
3. Regional fire fighting
4.
5.
6.
7.
8.
9.
10.

Names of other individuals whom you think might contribute to the Oral History Program:

Robert Krause, 60 yrs. Address: Copeland, can remember Indians
Al Floorey, 1934 in USFS Address: Bonners Ferry USFS
Walter and Bob Danquist Address: Round Prairie, homesteader 80's
George Danquist Address: Coeur d'Alene
Miss Chadwick Address: Bonners Ferry Boundary Co. Nursing Home Restorium
Howard Kent Jr. Bonners Ferry, photographs
Paul Flynn Bonners Ferry
ORAL HISTORY
INTERVIEW RECORD

General Topic of Interview: Life in the Boundary County area, USFS

Date: 10/22/79
Place: Bonners Ferry Ranger Station
Length of Interview: 2 hr

Personal Data:

Narrator:
Name: Don Peterson
Address: Bonners Ferry R.S.
Bonners Ferry, ID
Birthplace: Sandpoint, ID
Birth date: 1929
Occupation(s): U.S. Forest Service
Fire Control Officer

Interviewer:
Name: David Barton
Soil Systems, Inc.
Address: 223 Pete Ellis Drive
Bloomington, IN

Note: If narrator is a married woman, include given name, maiden name,
and married name.

Interview Data:

Estimated time on tape

Tape 12
Side I 1-3 min

Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.

Tape 13
Side I 1-2 min

Early years in Sandpoint, family background

3 Occupations with Forest Service in Idaho

3-5 Timber cruising, fire fighting interregion

5-6 A few fires in the Kaniksu, one in Alaska

6-13 First home in Sandpoint, neighborhood

13-15 Local occupations, schools and churches

15-17 Old cabin structures in the Kaniksu

17-21 Logging and milling work

22-30 1st two-man chainsaw, techniques of logging

Logging techniques, crosscut saws to chain saws in the late 1940s

2-4 Forest nuisances, ribes and beetles, spruce epidemic

4-5 Sawmill operations

5-7 Flumes and chutes

7-10 Other local occupations, bootleg fishing, farming, prospecting

10-15 Place names around Bonners Ferry

Turn this sheet in with tape, fact sheet, and release.
ORAL HISTORY INTERVIEW RECORD CONTINUED

Side I
Cont'd 15-17 CCC camp locations
17-20 Stories about Forest Service people
20-25 Entertainment around Sandpoint, dances, bootlegging, gambling
25-26 Prostitution in Sandpoint, Priest River
27-30 Ethnic groups, Chinese in Clark's Fork

Side II 1-2 min German Prisoner of War camp at Priest Lake
2 Ethnic groups in Sandpoint, blacks
2-3 Pole and plank roads, railbeds
3-4 Log camp location
ORAL HISTORY FACT SHEET

Name  Harold Theriault

Age  82

When Born  April 6, 1897

Where Born  Glidden, Wisconsin

Where Lived  Glidden Wisconsin, Avery

Occupation(s)  Milwaukee Road Rail Engineer and other rail related jobs

Things you would like to talk about:

1. Railroads, railroads, railroads
2. Japanese in Avery
3. Development of Avery
4. More railroads
5. 
6. 
7. 
8. 
9. 
10. 

Names of other individuals whom you think might contribute to the Oral History Program:

Philip Rochat  Address  Swiss Colony, St. Joe ID

Patterson girls (3)  Address  Swiss Colony

Gospel Hall  Address  Swiss Colony


ORAL HISTORY
INTERVIEW RECORD

General Topic of Interview: life in Avery, railroading

Date: 10/24/79  Place: Harold Theriault's home, Avery. Length of Interview: 2 hr

Personal Data:

Narrator:
Name: Harold Theriault
Address: Box 5
Avery, ID
Birthplace: Glidden, Wisconsin
Birth date: April 6, 1897
Occupation(s): Milwaukee Road rail engineer

Interviewer:
Name: David Barton
Soil Systems, Inc.
Address: 223 Pete Ellis Drive
Bloomington, IN

Note: If narrator is a married woman, include given name, maiden name, and married name.

Interview Data:

Estimated time on tape: Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.

Tape 14
Side I: 1-3 min  Early life in Harrison, Avery
3-5  Living in a hotel in Avery, neighborhood
5-8  Homesteading, first cabin in Avery
9-15  More early life in Avery, gardening, water supply
16-20  Railroads, discussion of round house, electrification
20  Ranger station locations
20-22  Local church, Dick Ferrell as preacher
23-25  Stores in Avery, mailorder
25-27  Daily foods, clothing
27-28  Railroad work, rail routes w/Milwaukee
29-30  Jobs with Milwaukee Road, Engineer 50 years

Side II: 1-3 min  Jobs w/ Milwaukee (cont'd)
4-10  Descriptions of Milwaukee trains and routes, freight and passenger
10-11  Boatmen for logging on St. Joe
12-14  1910 fire, saving USFS personnel's lives

Turn this sheet in with tape, fact sheet, and release.
<table>
<thead>
<tr>
<th>Side II</th>
<th>Cont'd</th>
<th>14-17</th>
<th>More discussion of Avery, occupations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>18-26</td>
<td>Discussion of Railroads, more trains, electrification</td>
</tr>
<tr>
<td></td>
<td></td>
<td>27-30</td>
<td>Changes in the size of Avery through time</td>
</tr>
<tr>
<td>Tape 15</td>
<td>Side I</td>
<td>1-3</td>
<td>Community life in Avery, alcohol</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3-4</td>
<td>Railroad construction towns, Taft, Grand Forks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4-5</td>
<td>Life as a railroad man, regulations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-6</td>
<td>Japanese in Avery, 1910-1960</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6-7</td>
<td>Black soldiers in Avery during 1910 fire</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8</td>
<td>Other ethnic groups, Italians</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9-11</td>
<td>Stories about Avery area</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11-14</td>
<td>CCC stories, work projects</td>
</tr>
<tr>
<td></td>
<td></td>
<td>14</td>
<td>Skitwish monuments locations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15-27</td>
<td>Place locations around Avery</td>
</tr>
<tr>
<td></td>
<td></td>
<td>28-30</td>
<td>Stories about Avery area, Clyde Pangburn</td>
</tr>
<tr>
<td>Side II</td>
<td></td>
<td>1 min</td>
<td>Montana trail through Idaho</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1-4</td>
<td>Stories of Avery</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-8</td>
<td>Emperor's Birthday celebration in Avery by Japanese</td>
</tr>
</tbody>
</table>
Name: Dooley Cramp
Age: 78
When Born: September 19, 1901
Where Born: Hayden Lake, ID
Where Lived: Hayden Lake, Prichard area, Avery

Occupation(s): Logger, log drive superintendent

Things you would like to talk about:
1. Logging methods through time
2. Logging camps
3. History of Hayden Lake
4. Life as a log drive superintendent
5. 
6. 
7. 
8. 
9. 
10. 

Names of other individuals whom you think might contribute to the Oral History Program:
Aripa family [Address]
Roy Tracy [Address]
Indians from Plummer [Address]
Calder [Address]

General Topic of Interview: logging in Coeur d'Alene National Forest, log drives
Date: 10/24/79
Place: Dooley Cramp's home, Avery,
Length of Interview: 2 hr

Personal Data:

Narrator:
Name: Dooley Cramp
Address: Box 126
Avery, ID
Birthplace: Hayden Lake, ID
Birth date: September 19, 1901
Occupation(s): Logger, log drive superintendent

Interviewer:
Name: David F. Barton
Soil Systems, Inc.
Address: 223 Pete Ellis Drive
Bloomington, IN

Note: If narrator is a married woman, include given name, maiden name, and married name.

Interview Data:

Estimated time on tape Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.

Tape 16
Side I 1-3 min Early life in Hayden Lake area, family life
4 Logging interlude, dogging and snaking
4-7 Hayden Lake and Coeur d'Alene, neighborhoods
8-15 First house in Hayden Lake, homesteading
16-20 Neighborhood around Hayden Lake
21-27 Churches, schools, stores, daily foods
27-30 Horse packing into log camps, food in camps

Side II 1-2 Characters from log camps, Terrible Tom Kitts
3-9 Life in log camps, meals, daily work, clothes
10-14 Gypo logging, dams and chutes and flumes
14-16 Building chutes, flumes, and dams
17-25 Logging activities
25-30 Log drives for Winton Lumber Co., occupations

Tape 17
Side I 1-2 Log driving, cont'd
2-10 Skid logging, occupations, gypoing, jamming

Turn this sheet in with tape, fact sheet, and release.
<table>
<thead>
<tr>
<th>Side I</th>
<th>Time</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cont'd</td>
<td>10-13</td>
<td>Pole and plank roads, railroads</td>
</tr>
<tr>
<td></td>
<td>13-22</td>
<td>Evolution of logging, horses to caterpillars</td>
</tr>
<tr>
<td></td>
<td>22-26</td>
<td>Gypo discussion, tools used in logging</td>
</tr>
<tr>
<td></td>
<td>26-30</td>
<td>Logging vocabulary</td>
</tr>
<tr>
<td>Side II</td>
<td>1-3 min</td>
<td>Logging vocabulary (cont'd)</td>
</tr>
<tr>
<td></td>
<td>3-5</td>
<td>Logger entertainment, alcohol, prostitutes, taverns, dances</td>
</tr>
<tr>
<td></td>
<td>5-8</td>
<td>Ethnic groups, blacks, Swedes</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Changes in Coeur d'Alene area</td>
</tr>
<tr>
<td></td>
<td>9-12</td>
<td>Stories about area, CCC camps, environmentalists, Roy Tracy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>by Calder found projectile points</td>
</tr>
</tbody>
</table>
ORAL HISTORY FACT SHEET

Name Alice Carnie
Age 74
When Born April 20, 1905
Where Born Mica, ID
Where Lived Mica

Occupation(s) Homesteader, housewife

Things you would like to talk about:
1. The Grange
2. Life in Mica
3. Homesteading
4. Early postal system
5. 
6. 
7. 
8. 
9. 
10. 

Names of other individuals whom you think might contribute to the Oral History Program:

Louie Anderson Address Valhalla (country fiddler)
Fred Fitzsimmons Address Mica
Thelma Wilson Address Coeur d'Alene, 1114 B St.
Iola Leonard Address Coeur d'Alene (from Harrison)
Narrator:
Name: Alice Carnie
Address: Star Route
Mica, ID
Birthplace: Mica, ID
Birth date: April 20, 1905
Occupation(s): Housewife

Interviewer:
Name: David F. Barton
Address: 223 Pete Ellis Drive
Bloomington, IN

Note: If narrator is a married woman, include given name, maiden name, and married name.

Interview Data:
Estimated time on tape
Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.
Tape I
Side I 1-4 min
Early life in Mica, family history
4-13
Local neighborhood history, homesteading
14-13
First family house in Mica, neighborhood description
26-30
Description of farming

Side II 1-4 min
Further description of farming, dairying
4-5
Community get togethers at school, parties, churches
5-6
School at Mica
6-10
Stores in Coeur d'Alene, daily life
11-20
Farm chores, daily work schedule, logging
21-
Mail, mother as postmaster
22-24
Local occupations at Mica
25-30
Local history of Mica

Tape II
Side I 1-4 min
Grange at Mica, history and development and activities
5-7
Discussion of development of Coeur d'Alene
7
Grange and 4H in Coeur d'Alene

Turn this sheet in with tape, fact sheet, and release.
ORAL HISTORY FACT SHEET

Name: Tony E. D'Andrea

Age: 67

When Born: July 19, 1912

Where Born: Naples, Italy

Where Lived: Naples, Italy; Harrison, ID; Coeur d'Alene, ID

Occupation(s): lumbermill worker, planning mill worker

Things you would like to talk about:

1. Sawmilling
2. Plane milling
3. Development of the Harrison area
4. 
5. 
6. 
7. 
8. 
9. 
10. 

Names of other individuals whom you think might contribute to the Oral History Program:

Bill Lamb  Address: Harrison, Antique Store
John Procopio  Address: Harrison
Bert Russell  Address: Harrison Flats
Blenn Gladdington  Address: Harrison, on lake
Address: 
#010

**ORAL HISTORY**

**INTERVIEW RECORD**

General Topic of Interview: life in Harrison area, sawmilling

Date: 10/25/79  
Place: 1223 St. Maries, C. d'Alene, Length of Interview: 1 1/2

**Personal Data:**

<table>
<thead>
<tr>
<th>Narrator:</th>
<th>Interviewer:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name: Tony E. D'Andrea</td>
<td>Name: David F. Barton</td>
</tr>
<tr>
<td>Address: 1223 St. Maries St. Coeur d'Alene, ID</td>
<td>Address: 223 Pete Ellis Dr. Bloomington, IN</td>
</tr>
<tr>
<td>Birthplace: Naples, Italy</td>
<td>Birth date: July 19, 1912</td>
</tr>
<tr>
<td>Occupation(s): lumbermillworker, planning mill worker</td>
<td></td>
</tr>
</tbody>
</table>

**Interview Data:**

Estimated time on tape: Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.

Mr. D'Andrea requested that the interview not be tape recorded

Note: If narrator is a married woman, include given name, maiden name, and married name.

Turn this sheet in with tape, fact sheet, and release.
ORAL HISTORY FACT SHEET

Name _Hams Maidell Clemets________

Age _71________

When Born _1908________

Where Born _Bergen, Norway________

Where Lived _Bergen, Norway; Wardner, ID; Smelterville, ID________

Occupation(s) _Hard rock miner, placer miner________

Things you would like to talk about:

1. Development of mining techniques
2. Prospecting in Alaska
3. Busting and booming
4. History of Wardner
5. Stories of the Silver Valley
6. __________
7. __________
8. __________
9. __________
10. __________

Names of other individuals whom you think might contribute to the Oral History Program:

Richard Magnuson __________ Address _Wallace________

Henry Day __________ Address _Wallace________
#011

**ORAL HISTORY**

**INTERVIEW RECORD**

General Topic of Interview: life and mining in the Silver Valley

Date: 10/26/79
Place: 715 W. Main, Smelterville
Length of Interview: 3 hr

Personal Data:

**Narrator:**
Name: Maidell Clemets
Address: 715 W. Main
Smelterville, ID
Birthplace: Bergen, Norway
Birth date: 1908
Occupation(s): Hardrock miner, placer miner

**Interviewer:**
Name: David F. Barton
Soil Systems, Inc.
Address: 223 Pete Ellis Drive
Bloomington, IN
Note: If narrator is a married woman, include given name, maiden name, and married name.

Interview Data:

<table>
<thead>
<tr>
<th>Tape</th>
<th>Side</th>
<th>Time on tape</th>
<th>Subjects covered in approximate order. Print names of persons and places mentioned. Continue on back if necessary.</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>I</td>
<td>1-2 min</td>
<td>Family history, move to Idaho</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2-3</td>
<td>Mining discussion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3-6</td>
<td>More family discussion, life in Wardner</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6-10</td>
<td>Neighborhoods in Wardner, mining companies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11-14</td>
<td>Mining camp descriptions, homesteading</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15-17</td>
<td>Life in Wardner, first house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>18-28</td>
<td>Early jobs in Wardner, life in Wardner</td>
</tr>
<tr>
<td></td>
<td></td>
<td>28-30</td>
<td>Kinds of people in Wardner</td>
</tr>
<tr>
<td>21</td>
<td>I</td>
<td>1-4</td>
<td>Life in Wardner (cont'd), mining camps</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>Transporting ore</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5-7</td>
<td>Churches and school in Wardner</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7-15</td>
<td>Stores and early jobs, Mail system</td>
</tr>
<tr>
<td></td>
<td></td>
<td>16-25</td>
<td>Common foods, clothes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26-30</td>
<td>Stories of Wardner, Mrs. Hinkley from Salvation Army</td>
</tr>
<tr>
<td>21</td>
<td>I</td>
<td>1-2 min</td>
<td>Life in Wardner, reading, radio</td>
</tr>
</tbody>
</table>

Turn this sheet in with tape, fact sheet, and release.
ORAL HISTORY INTERVIEW RECORD CONTINUED

Tape 21
Side I
Cont'd 2-4 Different occupations in mines and tools
5-15 Types of mining, drilling styles through time
16-18 Mining shifts, dynamite
18-28 Ore hoisting and hauling to smelter
29-30 Working in small mines

Side II 1-2 Working in small mines (cont'd)
2-6 Timbering in mines, geology of area
6-17 Small mining, ore mills
17-20 Small and large mining companies
21-30 Stories about mining, lost ore loads personal experiences in mining

Tape 22
Side I 1-3 min Entertainment in mining camps at Wardner, gambling, alcohol
3-5 Prostitution in Wardner and Wallace
5-10 Stories about local characters, Boots Ford
11-12 Molly B'Damned from Murray
12-15 Alma Lober's story, marriage consummation in Wardner
15-17 Bill Zulek from Mullan, buying a car
17-30 Other stories of boom and bust, Jack Keating, Beefsteak Buzby

Side II 1-4 Beefsteak Buzby story (cont'd)
5-7 Mine disasters, John Bogovitch, King of the Bohunks
8-10 Life as a miner, early days and Depression
10-17 Old John the Russian immigrant and Chinese workers and blacks
(lack of)
SECTION IV. LISTING OF HISTORIC AND PREHISTORIC SITES

A. From Henry Janusch (001)
   1. Post Falls Mill; Sec. 3, T50N, R5W
   2. Diamond National Mill; Sec. 9, T50N, R4W
   3. Atlas Mill; Sec. 10, T50N, R4W
   4. Winton Mill; Sec. 11, T50N, R4W
   5. Blackwell Mill; Sec. 14, T50N, R4W
   6. Potlatch Mill; Sec. 19, T50N, R3W
   7. Sorting gap; Sec. 1, T21N, R1W

B. From Frank McPherson (004)
   1. Magee CCC Camp; Sec. 19, T52N, R2E
   2. Riley Creek CCC Camp; Sec. 18, T51N, R2E
   3. Beaver Creek CCC Camp; Sec. 4, T53N, R2E
   4. Jordan (?) CCC Camp; Sec. 15, T53N, R3E
   5. Nowhere (?) CCC Camp; Sec. 19, T52N, R3E
   6. Rock City CCC Camp; Sec. 29, T52N, R3E
   7. Devil's Elbow CCC Camp; Sec. 14, T51N, R3E
   8. Shoshone Creek CCC Camp; Sec. 5, T50N, R4E
   9. Kaiser Log Camp; Sec. 33, T52N, R3E
   10. Winton Camp 5; Sec. 31, T52N, R5E
   11. Winton Camp 2; Sec. 3, T51N, R4E
   12. Winton Camp 8; Sec. 9, T51N, R4E
   13. Winton flumes and dams; Sec. 34, 35, 36; T52N, R4E and Sec. 2, 3; T51N, R4E (general locations)

C. From Henry Kottkey (005)
   1. Pine Flat CCC Camp; Sec. 33, T52N, R4E
   2. Hawkseye CCC Camp; Sec. 16, T51N, R4E
   3. Devil's Elbow CCC Camp; Sec. 13, T51N, R3E
   4. Grizzly CCC Camp; Sec. 27, T50N, R3E
   5. Delta CCC Camp; Sec. 9, T59N, R4E
   6. F132 CCC Camp; Sec. 5, T50N, R4E
   7. F131 CCC Camp; Sec. 8, T50N, R4E
   8. Grizzly Log Camp; Sec. 21, T50N, R3E
   9. Eagle Mill; Sec. 26, T50N, R4E
   10. Mill at Jack Waite Mine; Sec. 19, T50N, R6E

D. From Donald Peterson (006)
   1. Dirt Oven CCC Camp; Sec. 111, T64N, R3W
   2. 126 CCC Camp; Sec. 1, T64N, R3W
   3. Deer Creek CCC Camp; Sec. 29, T64N, R3E
   4. Log camp (1930s); Sec. 19, T65N, R1E
   5. Log camp (1936); Sec. 8, T65N, R1E
   6. Splash dam and flume; Sec 8, 16, 21, 28; T65N; R1E
   7. Spruce Creek Log Camp; Sec. 32, T65N, R3E
   8. Splash dam and flume; Sec. 32, 31, 36, T65N, R2 and 3E
   9. Movie set for 'Call of the Wild'; Sec. 10, T62N, R4W
10. Flume (1946); Sec. 26, T61N, R4W
11. Diamond Match floating Bay; Sec. 26, T60N, R4W
12. Log Camp; Sec. 29, T61N, R1W
13. Flume; Sec. 29, 32, 33, 34, T61N, R1W
14. Deckers Log Camp; Sec. 23, T58N, R2W
15. Grease flume; Sec. 23, T58N, R2W
16. Log Camp; Sec. 32, T62N, R3E
17. Dirt cooking ovens; Sec. 4, 5, 9, T61N, R3E
18. Idamont mine swindle; Sec. 28, T61N, R3E
19. Leonia, Montana rail town and log camp; Sec. 20, T33N, R34W

E. From Harold Theriault (007)
   1. Calder (?) CCC Camp; Sec. 2, T45N, R2E
   2. Herrick CCC Camp; Sec. 5, T45N, R3E
   3. Marble Creek CCC Camp; Sec. 14, T45N, R3E
   4. CCC Camp; Sec. 16, T45N, R4E
   5. Hoyt CCC Camp; Sec 14, T45N, R4E
   6. Avery CCC Camp; Sec. 15, T45N, R5E
   7. Packsaddle CCC Camp; Sec. 20, T45N, R5E
   8. Turner Flat CCC Camp; Sec 23, T45N, R6E
   9. Tin Can Flat CCC Camp; Sec. 19, T45N, R7E
10. Conrad Crossing CCC Camp; Sec. 14, T44N, R7E
11. Skitwish Monument; Sec. 1, T46N, R1W
12. Skitwish Monument; Sec. 13, T44N, R3E
13. Skitwish Monument; Sec. 1, T42N, R5E
14. Skitwish Monument; Sec. 1, T46N, R32W

F. From Dooley Cramp (008)
   1. Hudlow Creek CCC Camp; Sec. 31, T52N, R1W
   2. Iron Creek CCC Camp; Sec. 29, T52N, R1W
   3. Honeysuckle CCC Camp; Sec. 28, T51N, R1W
   4. Winton Headquarters and Pack Horse Stables; Sec. 16, T51N, R1W
   5. Camp 2; Sec. 31, T51N, R1E
   6. Camp 3 (1920-22); Sec. 29, T51N, R1E
   7. Camp 4; Sec. 21, T51N, R1E
   8. Camp 10; Sec. 4, T50N, R1W
   9. Camp 11; Sec. 33, T51N, R1W
10. Camp 14; Sec. 26, T51N, R1W
11. Camp 16; Sec. 15, T51N, R1W
12. Camp 17; Sec. 23, T50N, R1W
13. Camp 20 (1935); Sec. 11, T50N, R1W
14. Camp 22; Sec. 27, T50N, R1W
15. Camp 23 (1936); Sec. 1, T50N, R1W
16. Gypo camp (1923 and 1924); Sec 29, T51N, R1W
17. Splash dam (1917); Sec. 31, T51N, R1E
18. Splash dam (1918-1937); Sec. 9, T51N, R1W
19. Splash dam; Sec. 26, T51N, R1W
20. Breakwater dam; Sec. 24, T50N, R1W
SECTION V. POSSIBLE FUTURE INFORMANTS
(A * indicates that source has historic photographs)

A. From Henry Janusch, Coeur d'Alene, #001
   *1. Brian Dennis, Coeur d'Alene
   2. Rufus McCallum, Coeur d'Alene

B. From *Ole Jennestad, Sandpoint, #002
   1. Thor Larsen, Sandpoint
   2. Carl Verdal, Sandpoint

C. From Fred Murphy, Coeur d'Alene, #003
   *1. Brian Dennis, Coeur d'Alene

D. From Frank McPherson, Senator Creek, #004
   1. Robert Halfhide, Dalton Gardens
   2. Tom Anthony, Coeur d'Alene
   3. H.P. Glenderman, Coeur d'Alene
   4. Wayne Newcomb, Coeur d'Alene
   5. Joe Paul, Cataldo
   6. Willard Baslington, Prichard
   7. Dewey Lightner, Enaville
   8. Delbert Baslington, Enaville
   9. Grandma Baker, Enaville
  10. Josie Bates, Enaville
  11. Ozzie Tenhonen, Kellogg

E. From Henry Kottkey, Wallace, #005
   1. Richard Magnuson, Wallace
   2. Henry Day, Wallace
   3. Carl Kreuger, Coeur d'Alene

F. From Donald Peterson, Bonners Ferry, #006
   1. Robert Krause, Copeland
   2. Al Floorey, Bonners Ferry
   3. George Danquist, Coeur d'Alene
   4. Miss Chadwick, Bonners Ferry
   *5. Howard Kent, Jr., Bonners Ferry
   6. Paul Flynn, Bonners Ferry

G. From Harold Theriault, Avery, #007
   1. Philip Rochat, Swiss Colony near Ferrell
   2. Three Paterson girls, Swiss Colony
   3. Gospel Hall minister

H. From Dooley Cramp, Avery, #008
   1. The Aripa family, Plummer
   2. Axel Anderson, Spokane
I. From Alice Carnie, Mica, #009
  1. Louie Anderson, Valhalla
  2. Fred Fitzsimmons, Mica
  3. Thelma Wilson, Coeur d'Alene
  4. Iola Leonard, Coeur d'Alene

J. From Tony D'Andrea, Coeur d'Alene, #010
  1. Bill Lamb, Harrison
  2. John Procopio, Harrison
  3. Bert Russell, Harrison Flats
  4. Glenn Gladdington, Harrison

K. From Maidell Clemets, Smelterville, #011
  1. Henry Day, Wallace
  2. Richard Magnuson, Wallace

L. From Sharon Boswell, North Idaho College
  1. W. Roclot, Sandpoint
  2. Otto Swanstrom, Sandpoint
  3. Nancy Mae Larson, Coeur d'Alene
  4. Amanda Barnes, Coeur d'Alene
  5. Heime Glindeman, Coeur d'Alene

M. From Sandy Crowell, Avery
  1. Robert Cass, Avery
  2. Orace (Stubby) Chambard, Avery
  3. Barbara Abramson, Avery
  4. Annetta Bellows, Avery
  5. Lloyd Buell, Calder
  6. Wash Applegate, St. Maries

N. From George Dorwitch, St. Maries
  1. Margaret Pendell, Santa
  2. Esther Cass, St. Maries
  3. Seymour Hayden, Fernwood
  4. Ted Sebesca, St. Maries
  5. Ira Murphy, St. Maries
*6. Bill Cramer, St. Maries
  7. Charles Scribner, St. Maries

O. From Ray Chapman, Kellogg, Bunker Hill Mine
  1. Richard Magnuson, Wallace
  2. Marie Driscoll, Burke

P. From the Director, Sandpoint Manor, Sandpoint
  1. Vera Miller, Clark Fork
  2. John Page, Sandpoint
  3. Laura Blaxom, Sandpoint

Q. From Mrs. Cash, Bonner County Historical Society
  1. Tobe Plato, Bonners Ferry
  2. Robert and Walter Danquist, Round Prairie
3. Howard Monks, Bonners Ferry
4. Nora Greer, Bonners Ferry
5. Eva Deist, Bonners Ferry
6. Loretta Lynch, Bonners Ferry
7. Ruth Campbell, Bonners Ferry
8. Ted Lozier, Bonners Ferry
9. Stella Bangs, Bonners Ferry
10. Irene Lenhart, Bonners Ferry
11. Harold Buroker, Bonners Ferry

R. From Cal Ramsey, Fernan Ranger Station
1. Herb Carlson, Coeur d'Alene
2. Eugene Wood, Coeur d'Alene
3. Andy Fossum, Coeur d'Alene
4. William Larson, Coeur d'Alene
5. Argyl Hillishead, Coeur d'Alene
6. Tony D'Andrea, Coeur d'Alene
7. Evan Jones, Harrison
8. Don Rose, Harrison
9. Fuller Joyce, Priest Lake
10. Frank McPherson, Magee Ranger Station area
11. Wilfred Peterson, Wallace

S. From Paul DeCelle, Wallace Ranger Station
1. Henry Day, Wallace
2. George Tabor, Wallace
3. Henry Kottkey, Wallace
4. Arnold Keller, Wallace
5. Harry Magnuson, Sr., Wallace

T. From Potlatch County Personnel Office
1. Henry Janusch, Coeur d'Alene
2. Ray Harmon, Coeur d'Alene

U. From Chuck Peterson, Hope
1. Charles Westgard, Sandpoint
2. Lawrence Shawber, Spokane
3. Paul Croy, Hope

V. From Larry Smith, Bonners Ferry Ranger Station
1. Paul Flinn, Bonners Ferry
2. Leonard Lynch, Bonners Ferry
3. Gut Patchen, Bonners Ferry
4. Robert Danquist, Round Prairie Creek
5. Orval Gastineau, Priest Lake
6. Frank Breakey, Priest lake
7. Ole Jennestad, Sandpoint
8. James Bopp, Sandpoint
9. Jack Bopp, Sandpoint
10. Virgil Moss, Spokane
W. From Carl Fager, St. Maries Ranger Station
1. Dooley Cramp, Avery
2. Harold Theriault, Avery
3. Charles Boyce, St. Maries
4. Charles Scribner, St. Maries
5. Thomas McQuade, Marble Creek
SECTION VI. IDAHO PANHANDLE ORAL HISTORY QUESTIONNAIRE
SECTION VI.
Idaho Panhandle Oral History Questionnaire

(I.D. Number)

Name: ___________________ Date of Interview: _________

Date of Birth: _____________ Time: _______________

Address: ___________________ Place: ______________

Family Associations: _______________________________

Extent of contact with area:

A. Involvement with area

1. When did (you, your folks) come to the Idaho Panhandle National Forests Area?

2. How long did you live there? (years, if possible)

3. Where did you come from before you moved to the Panhandle area?

   What did your father do for a living? (Before, during, and after living in the Panhandle)

4. What part of the Panhandle did you live in? (Where was your house? What landmarks was it near?)
5. Who were your neighbors?

6. Did any of your relatives live nearby?  
   Where?

7. What kinds of settlements have been  
    in this area in the past?

8. Do you know where any historical or  
    Indian sites are located?
9. What was involved in homesteading?

B. Home

10. What was your house like?

11. How were the rooms laid out?

12. What did the house face? (road, etc.)
   How many doors; which were used?
13. How far from the road was it?

14. What was your house made of?

15. How old was it?

16. Who built it? If family did, describe the process:

17. How many of you lived in the house?

18. Did you have any additions built on it? (Did it have a porch?)
19. How big was your yard?

20. What kinds of (plants, flowers, trees) grew in your yard?

21. How was your house heated? Where did the fuel come from? (If you made your own charcoal, what was the process?)

22. How long did you live there?
23. What happened to the house?

24. If another family moved in, how did they change the house?

C. Rooms in home

25. Which room in your house was the most important (most used by the family)? Why?

26. What was your kitchen like? Where was the stove? What was it like? What did it burn? Did you ever cook in the fireplace (if there was one)? How? Was there an icebox? What about table, cabinets, bench or chairs, sink, storage spaces? Where did you get these items? Were they built at home, made by local craftsmen, bought in town, mailordered, given, etc.? Also comment on eating implements and cooking utensils.

continue on next page
27. Describe the parlor, living room, or comparable room. How big was this room? Did it have a fireplace? What kind of furniture did it have in it? Where did the furniture come from? What kinds of decorations did it have, if any (pictures on walls, rugs, etc.)?

28. Describe the bedrooms. How big were they? What were the beds like? What were the mattresses made of? Did you have any homemade quilts? What other furniture did a bedroom have? Where did you put your clothes?
29. Any other rooms?

30. Which rooms were used more in the winter? Which in the summer?

D. Around the house

31. Did you have some out buildings?
32. Where did your water come from?
   A well?

33. Any sort of root cellar?

34. A garden? If so, what was planted in it?

35. Did you have a fence? a hedge?

36. Was the yard in grass (or just dirt?)

37. Where did your trash go? Did you have your own place for trash or was there a central place? What would you throw out each day?
E. Neighborhood

38. How many houses were in your neighborhood?

39. Was everybody in the area friendly with one another, or were some families better friends?

40. If someone had asked you where you were from, what would you have told them? How big is your community?
41. Was there a lot of cooperation between families (work together on big projects, child caring, etc.)?

42. Were there some people in the area that had special skills or crafts: e.g. granny women (if not, what did they do for a doctor?), quilt-makers, basket-makers, carvers, hat makers, cooks, musical instrument makers? Where did they live?
43. Did the children (if any) play in one area? Where?

44. Did you go to church? What denomination?

45. Where was the church (especially in relation to your home)? How did you get there? About how many people belonged to the church? When were services held? Who was your minister? Where did he or she live? What was he or she like? Were there any special services? When? Was there a choir? (Did you, or any members of your family, belong to the choir?) What sorts of hymnals were sung? Did the church have any special functions (dinners, revivals, etc.)? What else do you remember about church? Is the building still there? What happened to it?
46. Was there a school? Where was it? How many children went to it? How many years did they go for? How long during the year did they go? How did you get to school? Who was your teacher? What was he or she like? What books did you read? What was the school building like? How was it heated? How was it arranged? Who kept it up? What happened to the building?
47. Did you buy many things at the store? What store did you go to? How far was it from your house? How did you get there? What was the store building like? How was it arranged inside? Who kept it? What was he or she like? Where did the store things come from? How were the prices? How did you pay? What sorts of things did you buy most often? What sorts of things did you mailorder? Why did you send mailorder for things?
F. Daily Concerns 49. What sorts of food did you eat? Who butchered the meat? How was it prepared? Who cooked it? Where did it come from (store, garden, wild foods)? Expand on the kinds of food, sweeteners, etc. How did you preserve food (what was the process)? What different foods did you have during different parts of the year? What did you have for special treats? Family specialties?
50. What kind of clothes did people wear according to their age and sex (i.e. men, women, children)? What did they wear for work and on special occasions? Were clothes homemade or bought? What kinds of shoes, hats, socks, etc. did people wear?

51. What was a typical day like? When did you get up? What did you do in the morning? Breakfast? Lunch? Afternoon? Evening? Dinner? What time did you go to bed? What sort of chores were you, personally, in charge of?
G. Yearly Cycle  52. What constituted the cycle of logging activities? What did it involve? (Did you own the tools, horses, oxen, mules, machinery?)
53. What sorts of things were nuisances (i.e. disease, weather) to timber?

54. When were the trees ready for harvest? Who harvested the trees? How was it done? How long did it take? Where did you take the harvested trees?

55. How much timber did you get in a good year? in a bad year?
56. How did you get it to the sawmill? Where was the mill? What did they do to it there? How did they ship it out? Where did it go from there?

57. How were you paid for the timber?
58. Did you keep any of the timber crop for your own use?

H. Getting
Around
(Transportation)

59. How often did you leave your community? Where did you go? Why? When? How did you get there?

60. Did your family own a horse; a car; a wagon; a mule? If so, who was allowed to use them?
61. What is the longest trip you remember taking during the time you lived in the area? How did you get there? Why did you go?

62. Did you ever take the train? Often? Where did you go, and why?

63. If you ever sent things to people outside the area, how did you do it? By mail? Railroad?
64. How often did you get mail? Who was it from? Where was the post office? Who was the post master? What was he or she like?

65. Did anyone in your family work outside of your town? Where? How did they get there? How many people that you knew lived in your town and worked someplace else? Did any people live someplace else work in your community?
66. Who had a radio in your community? How many people received newspapers or magazines? How often were they seen by the general population?

I. Industries

67. What other kind of industries were there in your community besides timbering?
68. Were any of your family or friends involved in farming? If so, when did they do it? Where did they bring the harvest? How and where was it shipped?

69. Were any of your family or friends involved in mining? If so, where did they do it? Where did they take the ore? How and where was it shipped?
70. What were the best jobs to have? Which paid best? Which were considered most important?

71. What sort of craftsmen lived in the area? What did they make; what were their specialties? How were their prices? Did they work full-time or just as a hobby?
72. If something broke down, where would you take it to be fixed, providing it could not be fixed at home? (tool, machine, household item)

J. Beliefs of the Area: Folklore

73. Are there any stories about particular places around your community? Buried treasures? Haunted places?
74. Are there any unusual names for places in the area? Why? How did they get these names?

75. Did your family and/or neighbors have any interesting or favorite stories about the area? Was there someone who was a particularly good storyteller? What were his or her stories about? Have you ever heard any Indian legends or tall tales about the forest lands?
76. Did people believe in ghosts; witches; hoodooing? If so, how were these evils prevented?

77. Do you remember any sayings anyone you knew used to say a lot?
78. Did anyone you knew in your community have any peculiar nicknames? How did they get them?

79. Are you familiar with any stories about the history of the Forest Service?
80. What do you remember about New Deal Programs or the CCC?
SECTION VII. GLOSSARY:
Logging Terms as Defined by Informants

Appleknocker--A farmer that come out in the woods. Fellow that be picking apples and come out to do some work in the woods (Cramp).

Barber chair--When they cut the notch and then don't cut the corners and the trees lean, and they split up a long ways; you could sit on part of the stump and lean up against what's left (Janusch). It's a leaner and you don't corner cut it, when it starts to fall it would break up; break clear, leave a piece just like a chair. Oh they were dangerous. Buck would kick back and kick off sideways. You want to be clear. There were lots of men killed with a barber chair (Cramp).

Bucker--He was the guy who sawed the logs out of the trees after they were felled (Janusch). It's a one man saw crew. Bucks the trees. Fellows would come along and just saw 'em into logs (Cramp).

Bull--Boss (Janusch); Bull of the woods was usually the foreman (Cramp).

Chaser--He put the chokers on (Janusch).

Choker--A cable with an eye on it (wrapped around a log to drag it by bulldozer to a landing)(Janusch). A heavy cable (Cramp).

Choker setter--He put chokers on the logs (Janusch).

Climber--He puts the rigging up in the tall trees (Janusch); a fellow that tops the trees (Cramp).

Corks--That's the spikes you got in your shoes. It ain't cork--it's the same as that they put in the horse shoes; caulks. It's caulks that they put in the boots. As you buy them, they come in a box, and "caulks" the way it's spelled on the box (Janusch).

Crummy--A no good bum (Janusch); a caboose on a logging railroad (Cramp).

Faller--A sawyer (Janusch); he falls (saws) the timber (Cramp).

Gypo--Works by the piece; an independent (Janusch).

Haulback--When they use that decking line, then the haulback would always be pulled back by the haulback man (Janusch); you have your jammers, you have your haulback line. Brings your mainline back from the woods (Cramp).
Haywire—Haywire gypo. Just gets by with a lot of haywire. They had a lot of horses and the hay come in bales. Lots of haywire. We still have some (use small gauge wire for logging) who are called haywire loggers. Their rigging was dangerous...well, I wouldn't work with their rigging (Janusch); if a things haywire, why it's a term we use a lot. That's an expression that things are going wrong. Everything is haywire. Haywire outfit; that's a poor outfit. It means that their equipment is not very good (Cramp).

Hooker--He puts the hook in the logs (Janusch); in the old tong days the hooker used to hook the tongs on the logs (Cramp).

Knot bummer--He takes the knots off the logs (Cramp).

Misery whip--Cross cut saw. You get out there and pull one eight hours a day, on a real hot day (Cramp).

Nosebag--Lunch pail (Janusch); that's you lunch (Cramp).

Prunepicker--Same as an appleknocker (Cramp).

Show--Same as a side; where they're logging (Janusch); a show might have two sides; usually you have these donkeys and might have a camp that'd have different operations. Off different places. One side might be highlead side and the other side might be Cat (bulldozer) side (Cramp).

Side--See Show

Skid road--That's how they used to skid the logs out. Or, like Spokane used to have a skid road, where the loggers would congregate during the winter (Janusch); a skidroad's where the Cat's skidding in, bringing in logs onto a landing. Some of them cities, they'd have these skidroads. Truck road down in Spokane, they used to call that the skidroad (Cramp).

Slickshod--No corks (Cramp).

Snoose—What the Swedes use; snuff. Pretty near all you sawyers in the woods (used it). You had to have snuff in camp, or you'd lose your crew. It was ten cents a box in those days (Cramp).

Whistlepunk--In the old solid drag line outfits, they'd drag the logs out, and when he had the logs in on the cable, why he'd whistle. And then the steam jammer would pull them in. The whistlepunk was an active man. Long-legged guys, most of them to get out of the way (Janusch); the fellow that blew the whistle on these donkeys. They had this line they used to whip and blow the whistle. Used to have a young fellow, and the hookers would signal him (Cramp).
Widowmaker--Branches that was hung up, and then the guy wouldn't pay any attention to it, and then the next thing, it come down and hit him on the head. Happens quite a bit, especially where there is any amount of red fir (Janusch); that's a tree that comes loose. Maybe an old dead snag, or something, that comes down and kills somebody (Cramp).