What's a climber?
Oh, he's a fellow that tops the trees, I suppose.
Cut off the top. And a choker, you said, was a heavy cable. How about a crummy, did you ever hear that term?
Yea. That's a... the crummy is the... the, behind the trains the little...
Caboose?
Caboose.
Did they ever use it for the truck that used to carry the men back and forth in the woods?
No. You know, these logging companies had lots of railroads, you know. They had a crummy on 'em--the caboose.
How about the faller?
A faller? He's the fellow in these woods where they had just straight fallers, why he falls the timber.
Did you ever hear the term haulback?
That's... that's a... on your, like I was saying, on this. You have your jammers, you have your haulback line. Back... brings your mainline back from the woods.
How about haywire?
Haywire. If a thing's haywire, why it's a term we use a lot. Haywire. That's an expression that things are going wrong. Everything is haywire.
How about a haywire outfit?
Haywire outfit, that's a poor outfit.
A poor outfit. Does that mean that they are cheaper, or...?
It means that their equipment is not very good.
How about a hooker, who is that?
That's the old tong days they used to hook the tongs on the logs. The hooker.
Is that a man who did the job of hooking the tongs?
There weren't any women there. He, he.
How about knot bummer?
Knot bummer, that's the one that takes the knots off the logs.
Did you ever hear of a misery whip?
Oh, that's a saw.
Cross cut saw?
Cross cut saw.
Why do you think they called it that?
Ha. You get out there and pull one eight hours a day, on a real hot day.
Did you ever hear of a Mormon silk?
Yea, they say it's a baling wire. How about a nose bag?
Nosebag, that's your lunch.
Lunch pail. Did you ever hear of a prunepicker?
Yes. That's the same thing as an apple knocker.
What's the difference between a show and a side?
Well, a show might have two sides. You see, like that, usually you have, 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 side.
How about a skidroad, how would you describe that?
Skidroad? That's, well...a skidroad's where the Cat bringing in, skidding in logs onto a landing.
Would that be similar to a pole road?
Well, no. Just a road with a...a skidroad you could classify that like in some of them cities, they'd have these skidroads. Truck road down in Spokane, they used to call that the skidroad. But, skidroad would be a Cat skidding into a landing, a skidroad would be what it comes in on.
Is there a difference between a pole road and a plank road?
Well, the same principle, only its made out of planks instead of poles.
What's slickshod?
Slickshod? No corks.
No corks. And, snoose?
Snoose. He, he, he. Well, snoose, that's what the Swedes use--snuff.
Did a lot of people use that, out in the woods?
Oh, my God. They...pretty near all your sawyers in the woods...Swedes were predominantly the sawyers. And you had to have snuff in camp, or you'd lose your crew.
Ha, ha. Did they provide it free, or...?
No. They didn't provide it free. But it was only $.10 a box in those days.
What was a whistle punk?
They, the fellow that blew the whistle on these donkeys. And, they had the, had this line they used to whip, and blow the whistle. Used to have a young fellow. And, the hookers would signal him.
How about a widow maker, what's that?
That's a tree that comes loose. Maybe an old dead snag, or something that comes down and kills somebody.
I have a few questions about what loggers did for entertainment. Now, when you were working in the camps in the Coeur d'Alene, would they go to Coeur d'Alene to have...to do their drinking at all?
Well, a lot of 'em went to Spokane. Few girls around Spokane. Wasn't any in Coeur d'Alene.
No prostitutes in Coeur d'Alene, that you know?
No.
DB: Did they do much gambling in Coeur d'Alene?
DC: No, they didn't do too much. Oh, they did a little bit, not too much though. There were no places then that were gambling joints.
DB: What kind of gambling did they do when they did do it?
DC: Well, they did a lot of gambling in camp. That was a pastime in camp, was playing a little poker. Oh, some pretty good games. I saw games where there would be $1,000 on the table.
DB: How about Wallace, did they ever go down there?
DC: Oh, yea. Wallace was always wide open.
DB: How about St. Maries?
DC: St. Maries was not...well, lumberjacks hit St. Maries quite a lot. There was one old gal there, Boathouse Nell. She used to have a boathouse down on the river until she got too old.
DB: Well, what happened to all those boathouses? We were just in St. Maries yesterday and there is nothing there.
DC: Well, it's just, eventually they either sunk or they got rid of 'em or something.
DB: Where did people get alcohol?
DC: Well, the moonshine, quite a lot of it.
DB: Did the loggers themselves ever moonshine, or were they mostly farmers and...?
DC: Mostly, up along the Coeur d'Alene River, those Finlanders made moonshine a lot of 'em. And there was an old fellow...what the heck was his name now...had a place up on the Little North Fork...called him the Boilermaker. Boy, he used to make some moonshine, get you to climb up a tree backwards.
DB: What kind; was it corn whiskey?
DC: I don't...I don't know what he made it out of. He'd go in and get sugar, and I don't know what else he put in it. But they always used to hit down his place...old Harold Kasky was his name, they used to call him the Boilermaker.
DB: Is that back in the '20s?
DC: Yea. Early '20s.
DB: Did people get Canadian booze at all?
DC: Very little. Used to be fellow would go up there, and come back...bring back a quart, or two. But there wasn't too much running through there.
DB: How about homebrew?
DC: Oh. Everybody made homebrew, in those days. There was some terrible stuff too.
DB: Where were the taverns located at?
DC: Well, homebrew like that was pretty much at homes.
DB: How about Coeur d'Alene, was there a section of town where taverns were mostly?
DC: Well, there was...no, there wasn't...not in the...not in the Prohibition days. Pretty nearly every place you went was some private home and be selling. Get knocked off
every so often. That old Julius Johnson, used to be the
Prohibition agent there, he was something else.
DB: You mean knocked off, you mean the...?
DC: They'd catch 'im. Knock 'im on out of business.
DB: Did they have many dances up in Coeur d'Alene?
DC: Oh yea. Lots of dances.
DB: Where would they be held at?
DC: Well, the Legion Club, the Eagles, and the Elks, all
different places.
DB: Did people drink at the dances, or did they...?
DC: Oh. They didn't drink openly. They'd sneak out, they
might have a bottle hid out behind.
DB: Did anyone go out to the Grange, back then?
DC: The Granges? Yea. The Granges were just getting started,
a little bit, in those days.
DB: Did the lumberjacks ever go out to those?
DC: Not that I know of.
DB: How were the different ethnic groups viewed? Were they
viewed differently; were there Chinese people in Coeur
d'Alene at all?
DC: No. There was only, I think there was one Chinese that had
been around there. And, there was only one, there was one
Negro that I know of in Coeur d'Alene. Went to high school
with one Negro boy--Johnny Jones. That was the only Negro
that was in school when I was there. And later on when I
worked for Potlatch we had one Negro used to sling rigging
for us. And that was the only--he set chokers.
DB: Were there many Italians up in the Priest River area.
DB: I mean, in Coeur d'Alene, I am sorry.
DC: Mostly Finlander.s. There is a Finlander settlement up
there.
DB: Were they known for particular jobs that they do quite well?
DC: Well, they were, they were all usually pretty good axe
men. That's how the Finns went. But those working...none
of them very good drivers.
DB: Who were the teamsters. What nationality were they?
DC: Well, the teamsters were...I don't know. They were
usually...Swedes. I never saw a Swede that could use a
peavey. Was good with a peavey. That's one nationality
that never was good peavey men. As a result they never
come out on a drive. If they did they worked on the horse
crew. Now, the drivers, now the drivers actually were more
I think the Frenchmen were all good log drivers. They were
all good on log and they all...must come from the old
voyageur days. Real good.
DB: Well, I don't know. There was lot of...there was Irishmen
and, and different nationalities. Germans, Russians.
There was one...few Russians that were real good. There
was old Russian Alek, he was one of the notorious
lumberjacks around the country. He just died here about a
year ago.
DB: Well Coeur d'Alene has grown a lot since you've been up in that area. Why do you think it expanded so much as it had?

DC: Well, it is...you...it become a tourist center, for one thing. And, lot of people get crowded out of these large cities, that get tired and settle. There was a lot of land around there. It's getting pretty settled up pretty well too. Well that Rathdrum Prairie was all one big flat when I left, there was a house about every 160 acres. That's all being settled. And, out towards Hayden Lake where Dalton was, when I was there, there was a little bit of a community at Dalton, and just a few houses near Hayden Lake, and then Coeur d'Alene. And, now pretty solid through. When I left there in 1937, there was very few houses around the Lake, and now you go there, there is a house hanging on every cliff.

DB: Did you ever work for the Forest Service?

DC: When I was a kid, I was on lookout one Summer, for a little while. Left that and went back in the woods.

DB: Did you hear good stories about the Forest Service?

DC: Forest Service? He, he. Well, I got some good stories but...No.

DB: How about the CCC camps, did you...what were they like, did you ever...?

DC: Well, there was a CC camp right close to where we were logging. They ah...the boys there...of course they, they had a lot of lumberjacks, when the CC first come here. Most of the CC superintendents were, lumberjacks, had been foreman. And, but...the Forest Service, of course, has grown out of proportion, since I...when I was first in the woods. There was two or three men that laid out a big timber sale, and now it takes 50, to lay out a little one. Oh yea. You have to know, you have to have this impact statement and it takes a dozen men to make an impact statement, to tell you the...get soil analysts and all that. And, the funny part of it is we've logged back here for...I logged back here for 20, pretty near 23 years, right back in here. And you could tell by the...to make an impact statement, you know pretty near what's going to happen to the ground, and what will happen to everything, to get your impact statement. Well, you'd have a piece of timber, maybe you'd logged right there, and this piece of timber adjoins it. It's the same types of soil, it's the same types of timber, it's the same types of everything. But they have to get in there and analyze the soil to make an impact statement, when right next to it is a piece already logged that by going looking at it you can see what is going to happen. So, I don't know, it's, it's a funny deal but what the bureaucrats, the bureaucracy. And, it's a lot to do with the, with the environmentalists that cause most of it. They brought all of this on with their
injunctions, stopping everything till they get the impact statement. And after they got the impact statement, what do you do with it? Doesn't make much difference. The only thing it does is drive up the cost.

DB: Did you ever run across any old Indian sites out in the woods?
DC: Indian?
DB: Indian sites. Places where Indians lived?
DC: Indians never got into the woods very much, out around here. I don't know, there is no place...The only...There used to be a few Indians on Huckleberry Mountain, out at Hayden Lake there.
DB: Was that when you were a boy, or...?
DC: When I was a boy...mother and I went up there to Huckleberry Mountain. There was Indians camped there, but there wasn't any Indian encampments, anything around.
DB: How about down around here? They had these things called skitwish monuments, they're little stacks of stones about three foot high. Did you ever see any of these out in the woods?
DC: Out in the woods here? I saw around these lookouts you'd see piles of stones piled up. But most of the time the fellows out on the lookouts piled those up. The Indians never got out much in this...there wasn't much game around in this...country up in the early days, you know. The elk and deer, they were prairie animals, until forced by the encroachment of civilization.

XF: The Aripa family though, down in Coeur d'Alene. They used...on the Coeur d'Alene tribal council. An Indian family. Ah...I think they lived out around Plummer.
DB: How do you spell that name?
XF: Aripa.
DB: A-R-I-P-A?
XF: A-R-I-P-A, Aripa. And they can tell you lots of stories about the way the Indians used this valley. And they did use this valley. They did come up here. A lot more than we ever dream they did.
DC: They might have come up...
XF: And, they had fish weirs, along clear up here...way up...10 miles above Avery. They...fish weirs. And they'd come up to take their fish out of the weirs.
DC: They did have a trail that...
XF: And they had trails, yea.
DC: They had one trail that went through into Montana. On the divide, in between the Coeur d'Alene and the St. Joe.
XF: Yea. They travelled along the divides mostly.
DB: Did you ever find stuff along the divide?
DC: I never have.
XF: No, that's, no.
DC: It's been so many years...
XF: It's hard to...
DB: Yea.
XF: Although Roy Tracy on that place he had, down below Calder, 25 miles down river, no that was about 30 miles, he found arrowheads on his place. Up there.
DB: Aha.

(END OF TAPE 17; Side 2)