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**Transcript of DARE Interview (1967): Raymond, Washington; Primary Informant  
WA020 (Tape 1754-S1)**

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INTRODUCTION: The following was recorded from Dictionary of American Regional English, tape one seven five four, side one.

FIELDWORKER: This. This here is a tape of Mr. Harold [beep], made in Raymond, Washington, in January nineteen sixty-seven by [beep]. OK, fine. You can just talk from where you are.

5 INFORMANT: Well, you want to know something about the early day logging, why, I've worked in the woods since I was thirteen years old, I'm sixty-two years old now, and so, uh, in that days it was steam logging, what we called ground logging—

FIELDWORKER: What, what do you mean by steaming?

INFORMANT: Steam engines, steam donkey engines.

10 FIELDWORKER: Mm-hmm. And that's called steam logging?

INFORMANT: That's right, then the, that's, uh, advanced from the ox team logging. And, uh, uh, timber was fell and bucked (or) sawed into logs in the woods and hauled out with these steam donkeys.

FIELDWORKER: You started to say, excuse me, bucked into logs?

15 INFORMANT: Bucked, that means sawed into logs.

FIELDWORKER: Mm-hmm.

INFORMANT: Into log lengths. And, they were drug on the ground into a skid road or pole road or something and finally pushed down into water. The only transportation they had was water that, uh, uh, waited for winter freshets to come, you see, and bring the logs down to the (tide)  
20 water and into the mill and so on and—

FIELDWORKER: Could you explain for me the difference between a skid road and a, uh, I forget the other kind.

25 INFORMANT: A skid road is, uh, short logs, usually ten, twelve inches through, laying crossways of the direction you are going with to pull your logs. The, uh, skids were notched and they were greased with tallow, and oxen pulled those. And they s-sometimes, uh, would pull two moderately sized logs, one behind the other, and 'course one big one at a time. That would be the skid road. The pole road was where trees, two and a half feet through and eighty to a hundred feet long, where s-,s-, laid side by side with a smaller tree in between them.

FIELDWORKER: Mm-hmm.

30 INFORMANT: Uh, trimmed and placed and attached to one another in such a way they wouldn't spread apart. That was a pole road. One steam donkey engine would put these logs in this pole road and, uh, another donkey we called a roader would hook on to ten, twelve, fifteen and—

FIELDWORKER: I'm sorry, what was that other donkey called?

INFORMANT: The, uh, one that pulled them—

35 FIELDWORKER: Mm-hmm.

INFORMANT: —in the pole rode is a roader, roader.

FIELDWORKER: Roader.

INFORMANT: Roader.

FIELDWORKER: Mm-hmm.

40 INFORMANT: Mm-hmm. And, uh, that way they would pull them right into the water. Remember all water transportation in those days. Well, it finally graduated up out of steam, where it finally got into gasoline donkeys and replacing steam, and now today it's, uh, diesel has taken the place of steam and gasoline, and instead of huge pieces of logging equipment, they have portable equipment for loading logs or using trucks, trucks on the highway, and through the cities, and, 45 uh, while they were doing a lot of this ground logging or steam logging, they used railroads a lot. Uh, to transport their logs into town.

FIELDWORKER: Was ground logging kind of the opposite of using a highline?

INFORMANT: Uh, ground logging, they called it ground lead, because everything was on the ground.

50 FIELDWORKER: Mm-hmm.

INFORMANT: And then as they advanced, they finally put up a spar tree, usually a tree would be eight feet through at the ground and two hundred feet high with a high lead block and necessary guidelines and everything.

FIELDWORKER: Now I'm gonna have to stop you, that was called a spar tree?

55 INFORMANT: Spar tree.

FIELDWORKER: Uh-huh, and on the top were high-lead lines, or?

INFORMANT: Uh, the, uh, the setup was called a high-lead.

FIELDWORKER: Mm-hmm, what exactly was that, the {high-lead?

INFORMANT: This}, the high-lead was a spar tree with all its, uh, all its rigging on it.

60 FIELDWORKER: Uh-huh.

INFORMANT: Blocks, and guidelines, and haulback and main line and all that stuff that was, uh, called a high-lead.

FIELDWORKER: What's the main line?

INFORMANT: The main line is the, in those days, steam donkeys was, ha- hard wire cable with a  
65 steel core, usually a inch and a half, inch and three eighths in diameter that pulled the logs, it did all the heavy pulling.

FIELDWORKER: Mm-hmm.

INFORMANT: And the haulback was the, anoth-, on another drum on the same donkey, and the haulback was used to pull the main line out with.

70 FIELDWORKER: Mm-hmm.

INFORMANT: When they first started, they only had one drum donkey, and they used a horse to pull the line out. But as time progressed, they finally got another drum and they called it a haulback drum.

FIELDWORKER: Mm-hmm.

75 INFORMANT: And that piece of cable was usually three quarters of an inch thick.

FIELDWORKER: This is maybe a little off the topic, but do you have, have you, do you know the expression "caught in the bight of a line"?

INFORMANT: Yes, {(but)—

FIELDWORKER: What}, can you explain what that means?

80 INFORMANT: Well, being "caught in the bight of the line," uh, we use it in many ways, but, uh, in the woods, if you're caught in the bight of a line, maybe the bight of the line, or, in the middle (of the) line between your log you're pulling on your donkey, you might pull it way out sideways, you see, and hang up on a (knot) or a stump or something, and when a hard pull comes, it'll break off or something and snap tight to come to, uh, in a straight line. And if you're in, in there, it could  
85 cut you in two. There were lots of men killed that way, could cut you completely in two.

FIELDWORKER: Mm-hmm. What other uses are there for "caught in the bight of the line"?

90 INFORMANT: If you're, uh, on the losing end of any kind of a business deal and say between two, uh, uh, untrustworthy men, why you could use as an expression that you were "caught in the bight of the line" there, you see, you didn't know what you were doing and you were in the bight of the line.

FIELDWORKER: Well, you used an expression, uh, "corked shoes," you said.

INFORMANT: Cork shoes, {yes.

FIELDWORKER: Corked shoes}, mm-hmm. What was, can you describe what, uh, what they consisted of?

95 INFORMANT: The cork shoes is a shoe (this) logger uses for his safety. They're usually a twelve-inch top, and they have rows of sharp little hard steel corks in the soles.

FIELDWORKER: Mm-hmm.

100 INFORMANT: So, uh, you jump out on uh, a slippery log, well, you're stuck right there you, you can depend on yourself being there all the time, 'cause you, you, you've got, just like flies got something on his feet to make him hang onto ceilings.

FIELDWORKER: Mm-hmm. Uh, another word you used is *pinched out*" It's an expression you use. The saw, you can get pinched out of a log. {Explain what that means.

105 INFORMANT: Oh yes}, in sawing a log, making a log out of a tree, bucking as it's called in the woods, why, eh, you saw down so deep in the weight to the log is laying it lay, the tree is laying and your cut, well, gets pretty tight, see, so you have to use wedges to open it up, and if you can't do that, then you have to use an under cutter and go underneath and start sawing up.

FIELDWORKER: Mm-hmm.

INFORMANT: And, uh, might be interesting for you to know that the camp foreman was spoke of and thought of as the bull of the woods.

110 FIELDWORKER: Mm-hmm.

INFORMANT: And the man that was in charge of the cutting crew, or the men that fell the timber and bucked it into log lengths, he was the bull buck.

FIELDWORKER: The bull buck.

INFORMANT: Bull buck.

115 FIELDWORKER: Mm-hmm. Uh. Oh, you described for me before different, different names of trees according to the way they were shaped, or how they'd grown.

INFORMANT: Oh, such as the pistol grip?

FIELDWORKER: Mm-hmm, can you describe what that is?

120 INFORMANT: Yes, pistol grip would be a tree that was, been damaged in its infancy and bent way over and grew something like a coconut tree, sometimes they'll grow along the ground, then go turn straight up. {Well—

FIELDWORKER: Mm-hmm.}

125 INFORMANT: I've seen some of these trees. The biggest one I ever worked on was eleven feet and five inches through on the butt that was a fir tree. It was eleven feet, five inches inside the bark. And it's called a pistol grip because it grows out for twelve or fourteen feet and then starts going straight up again and it's really a mean tree to, to the fall.

FIELDWORKER: Why is that?

130 INFORMANT: Because of the shape of it, you don't know whether you're a buckler or a faller because that first part is, uh, parallel with the ground, hillside or whatever, wherever it's {growing.

FIELDWORKER: Where do they}, where do they cut in a case like that? (Up in), all the way up the root, or—

INFORMANT: Well, in the olden days they would cut off, uh, you mean when they're falling it?

FIELDWORKER: Mm-hmm.

135 INFORMANT: Well, they cut it off low at the ground today.

FIELDWORKER: Mm-hmm.

INFORMANT: But in the old days, when they fell that tree, they would move up past the crook and cut it off and leave it in the woods. And they'd call that a, uh, long butt.

FIELDWORKER: A long butt? That's the end they leave in the woods?

140 INFORMANT: Yeah. But today it, the timber's getting so scarce and all, they'd bring it in and make something out of it.

FIELDWORKER: What were the other types of trees that you described?

145 INFORMANT: Well, a school mom, I don't know where it got its name from, I hu-, hu-, I grew up with it, and n-, accepted it, never ask anybody, but it's a tree that grows from one stump, maybe ten, thirty, fifty, eighty feet from the ground it forks off and has two separate trunks. For some reason or other they nicknamed that school mom. And then, they have another tree that the fallers, the men that falling the timber, a lot of these people call them "fellers," but there's fallers around here. The fallers hate this particular tree, it's called a "stooper" because of the fact that it's, grows on a, on a quite a slant and leans over heavy and it's dangerous for fallers to try to fall

150 it without endangering their lives. And, because it leans, that's where it got its name, the "stooper."

FIELDWORKER: Uh-huh. Oh, there was one other expression that I wanted to ask you about. Uh, that was [laugh], the person, the, the boy whose job was to grease the, the notches in the skids, in the skid road, what was, what was he called?

155 INFORMANT: Yeah, he's, u-uh, "grease monkey" was his name, and, uh, of course this was the days of ox logging and, and most those old timers preferred oxen to horses, because when the oxen was wore out they could feed it to the hired help and eat it, and if you have the, have the towel left to skid the, uh, to grease the skids with [laugh]. That's true, you can laugh about it, but that's true.

160 FIELDWORKER: [laugh]

INFORMANT: (Kinda) steer me along and I'll try to help you.

FIELDWORKER: Kinda (skeeter) you along?

INFORMANT: Steer, steer.

FIELDWORKER: Oh, {steer you along.

165 INFORMANT: I got this} darn sinus trouble that's, I know it's, I'm all fouled up.

FIELDWORKER: OK, well then, why don't you just start by telling me something about the oyster industry here.

INFORMANT: Well, this country was, first white men came to this country was looking for furs, and then the next group come along were looking for oysters, which they found on Willapa Harbor, the name of our harbor here. It was known as Shoalwater Bay then. But, they really found a very delicious oyster, it was a, really a delicacy, and they transported it down to San Francisco during the gold rush days, everybody had a lot of money, they got a big price for it. In due time they harvested these oysters without any cultivation or replacement of any kind, and they played out. They disappeared, they were gone, and these people were out of business. A few of them had better foresight and so on, they looked into the situation and they imported oysters from  
170 our East Cour-, East Coast (around) Chesapeake Bay. And, uh, transplanted and they did very well here, they did awfully well in these waters, and, uh, they called those Eastern oysters. Well, gee, the oyster industry flourished again for, just really went to town for up until about thirty years ago. Then they started to fade out. I can't tell you why, experts know, but I can't tell you. And this  
175 went on till there's no more Eastern oysters. Well, shortly after that period, maybe thirty years ago, they started importing the seed from Japan from what they, we speak of as Japanese oysters today. They're much larger, the old native oyster was a tiny oyster, the Eastern oyster was a fair-size oyster, and the Japanese oyster is what you call a real large oyster. If it's left alone and, uh, not taken care of, they'll get up to eighteen inches but they're not fit to eat when they're that  
180

185 size. Well, anyhow, that particular Japanese oyster is flourishing well now and it's a big business on this harbor.

FIELDWORKER: Mm-hmm, I've seen the oysters strung out on poles.

INFORMANT: Yes.

190 FIELDWORKER: And they were holding just the shells. What, how does that work? What are they doing with them?

INFORMANT: Well it, they poke holes and make various ways, make the holes through the shells, string them on wires, and they'll, uh, ever so often they'll have a piece of water pipe or pole or I-, small log or something and make it like a fence. That c-, there is no seed, you see, which is a tiny oyster, has been shipped over to Japan, in certain temperatures and certain times a year, sometimes not always, they will propagate themselves in these waters. And the, eh, it's a  
195 microscopic organism, is called "spat" that floats in the water and h-, it will attach itself to, a, a mother shell, rock, piece of iron, or something like that, not to mud or sand. But that's what these shells are for. They just sit out there like a net to catch a fish, but they catch this spat and as many hundreds of them will get on one mother shell, in this time they will grow, and then they have to  
200 break them apart and then they have the same seed that they had bought from Japan.

FIELDWORKER: Mm.

INFORMANT: And, uh, at present that's, uh, quite a flourishing business.

FIELDWORKER: Are they canned and shipped out? Are they imported? Exported rather.

INFORMANT: Uh, out of the States, or? I mean out of the—

205 FIELDWORKER: Out of the area here.

INFORMANT: Yes, they're all shipped outta here, there's, uh, there's different ways of preparing them, there's frozen oysters, or, which are fresh and, uh, smoked oysters, a lot of people don't know that, but lot of smoked oysters and canned oysters, steamed oysters (xx) cities they haul them out in big truck loads.

210 FIELDWORKER: Can you tell me something about clamming? What you, what you use, what kind of equipment you use.

INFORMANT: For the razor clam?

FIELDWORKER: Mm-hmm.

215 INFORMANT: Well, as you know, you had a nice sample here the other night, it's a delicacy and there's a lot, there's very seldom you find a person that don't really like them. The first place you have to have a favorable tide, which is a low tide and (little), and no surf, maybe a good off-shore

wind would help you there, but low tide. Naturally it's pretty windy and cold, you want your rubber boots and your foul weather gear on and a, what they call a "clam gun."

FIELDWORKER: Mm-hmm.

220 INFORMANT: It's really a s-, shovel about five inches, a blade about five inches wide and a handle about thirty inches long, and the blade is about, oh, ten inches would be all right. If I knew—the clam leaves a indentation in the sand, in cold weather they don't leave this indentation, you have to stomp or hammer with your shovel handle, you see, to disturb them, and they'll move and then you can see this little indentation. You go to work on them then by placing your shovel point  
225 down, straight down between the clam hole and the ocean. Not up and down the beach or toward shore but that way, and if you're real catty and real hungry, you'll get you clam, but you have to work fast.

FIELDWORKER: Is there any other equipment, special equipment, besides the clam gun you might need?

230 INFORMANT: Well, lot of people, it's so funny to go out and see people, they'll have, uh, uh, sh-, garden shovels and that sort of thing to dig with, which is ho-, almost hopeless to get a clam with. But yes, you must have a container of some kind to put your clams in, 'cause if you dig them and lay them back down on the sand, they have a digger on one end that comes out, will start working like this, you know, and pretty quick, he gets a hole in the sand, he'll stand straight on in  
235 and you better be ready to be grabbing, because he's bumping the sand completely through his body and squirts out through his neck sticking up, and if you put him in loose sand, you can lose him just by {watching.

FIELDWORKER: How fast do they go?}

INFORMANT: I wouldn't say they'd be fast compared to anything else that is fast, but, uh, your  
240 conditions out there, uh, digging eh, the hole is caving in on you and all that, so y-, if you don't get it, a lot of diggers, they don't get them in lifting out a shovel full of sand, if you don't get them the first time, they just pass them up, because, they're, they move. I don't know of any way of measuring it, they, uh, move just little faster than you can dig, put it that way [laugh].

FIELDWORKER: OK, can I ask you to read the story now? There we go.

245 INFORMANT: [Background noise] (Ready to) start with—I'm not very good at reading, although I did get a good grade in school, uh, the story of Arthur the Rat. (Jane, it's) got a wonderful name. Once upon a time there was a young rat who couldn't make up his mind. Whenever the other rats asked him if he would like to come out hunting with them, he would answer in a hoarse voice, "I don't know." And when they said, "Would you rather stay inside?" he wouldn't say yes,  
250 or no either. He'd always shirk making a voice, eh, making a choice. One fine day his aunt Josephine said to him—well this (is) quite a story—"Now looky here! No one will ever care for you if you carry on like this. You have no more mind of your own than a greasy old blade of grass!" Oh that's some comparison. The young rat, rat coughed and looked wise, as usual, but said



nothing. "Don't you think so?" said the aunt, stamping with her foot, for she couldn't bear to see  
255 that young rat so cold-blooded. "I don't know," was all he ever answered, I know lots of kids like  
that, and then he'd walk off to think for an hour or more, whether he would stay in his hole in  
the ground or to go out into the loft. One night the rats heard a loud noise in the loft. It was a  
very dreary old place. The roof let the rain come washing in, the beams and rafters had all rotted  
through, so that the whole thing was quite unsafe. At last one of the joists gave way, and the  
260 beams fell with one edge on the floor. The walls shook, the cupola fell off, and all the rats' hair  
stood on end with fear and horror. "This won't do," said their leader. "We can't stay cooped up  
here any longer." So they sent out scouts to search for a new home. That's the reason we got  
rats. A little later on that evening the scouts came back and said they had found an old-fashioned  
horse-barn where there should be room and board for all of them. The leader gave the order at  
265 once, "Company fall in!" and the rats crawled out of their holes right away and stood on the floor  
in a long line. Just then the old rat caught sight of the, of young Arthur—that was the name of  
the shirker. He wasn't in the line, and he wasn't exactly outside it—he stood just by it. "Come on,  
get in line!" growled the old rat coarsely. "Of course you're coming too?" "I don't know," said  
Arthur calmly. "Why, the idea of it! You don't think it's safe here anymore, do you?" "I'm not  
270 certain," said Arthur undaunted. "The roof may not fall down yet." "Well," said the old rat [throat  
clear], "we can't wait for you to join us." Then he turned to the others and shouted, "Right about  
face! March!" and the long line marched out of the barn while the young rat watched them. "I  
think I'll go tomorrow," he said to himself, "but then again, perhaps I won't—it's so nice and snug  
here. I guess I'll go back to my hole under the log for a while just to make up my mind." But during  
275 the night there was a big crash. Down came beams, rafters, joists—the whole shootin' match, uh,  
the whole business. Next morning—it was a foggy day—some men came to look over the  
damage. It seemed odd to them what [sic] the old building was not haunted by rats. But at last  
one of them happened to move a board, and he caught sight of a young rat, quite dead, half in  
the-, half in and half out of his hole. Thus the shirker got his due, and there was no mourning for  
280 him.

FIELDWORKER: I just thought of something else that I could ask you. I wanted to know if you  
could tell me some of the Indian words that you use. {Some of the more common ones that are—

INFORMANT: Oh, what's commonly used around here now is}, is substitute for our English or  
kind of English, oh *skookum* is meant for anybody that's, uh, strong and healthy and big and, uh,  
285 uh, *chuck*, we have rivers named, uh, Skookumchuck, you see, that's a strong river running, *chuck*  
is water.

FIELDWORKER: Mm-hmm.

INFORMANT: Uh, water is they w-, that's, that's their name of, Indian name for water is *chuck*.

FIELDWORKER: Mhm.

290 INFORMANT: So *skookumchuck* see is 'strong river, strong water.' And *cultus* that's, uh, 'bad,'  
now the ocean, they spoke of the ocean, because it was salty, as, uh, *cultus chuck*.

FIELDWORKER: Mm-hmm.

INFORMANT: See, that was, uh, 'bad water.'

FIELDWORKER: Are these words that are commonly used by white men around here now?

295 INFORMANT: No, uh, *skookum* and (what are) some of the—

FIELDWORKER: Uh, the {word—

AUXILIARY INFORMANT: *Tillicum*}

FIELDWORKER: *Tillicum*, {that's right, the word for 'friend.'

INFORMANT: Yea, *Tillicum*, that's} 'f-friend,' you know, "He's a good *tillicum*."

300 AUXILIARY INFORMANT: *Cultus* is used some.

INFORMANT: Yea, bad water, bad some-, anything bad is 'cultus,' you see.

AUXILIARY INFORMANT: Illahee.

FIELDWORKER: Oh what was the word for long distance?

INFORMANT: *Kaiyai*.

305 FIELDWORKER: *Kaiyai*?

INFORMANT: And the farther it is, the longer you drag out "kaaaaiyaa," as much breath (as) you got is just about the distance you can see.

FIELDWORKER: Mm-hmm, do you hear that used by white {men around here?

310 INFORMANT: No,) no, it's not, not since, see when I was a kid we were around the Indians a lot and we used their language and they tried to use ours and so on.

FIELDWORKER: Any other words like that that you can think of?

INFORMANT: Well, it's, uhh, hu-, *hump puss*, if you find, uh, dead skunks laying on the road quite often, and that's their word, *hump puss*.

FIELDWORKER: Mm-hmm.

315 INFORMANT: And, uh, *hiyu* is a bi-, big powerful *skookum*, stinking stink cat say *hump puss* is 'stink cat.' So uh, we probably unconsciously use more, but I just don't think of them now.

AUXILIARY INFORMANT: *Memaloose* is something {that's used a lot.

INFORMANT: *Memaloose*}, yeah, that's a dead spirit, *memaloose* is a dead body or dead spirit, you see, like *Memaloose* Island, the place where they buried their dead, well it's uh, well I'm just

320 mentioning the Memaloose Island, because they'll put all they put all their dead on one particular island, that was the name of the island. (xx)

AUXILIARY INFORMANT: *Illahee* is used, that means 'home.'

INFORMANT: Mm-hmm, *Illahee*. No I, uh, there's perhaps many more that we use unconsciously, uh, frankly, I, uh, an educated person can't s-, the white man can't speak that language the way  
325 they Indians do anyway, it's just awfully hard, it's, it's not so much the language as it is the guttural, uh, sounds that come out of them, and the way they express them and, and also a lot of hands and arm waiving along with it.

FIELDWORKER: Mm-hmm.

INFORMANT: They have about five hundred words in that language.

330 FIELDWORKER: That's Chinook.

INFORMANT: That's, uh, Chinook Jargon.

FIELDWORKER: What's the difference between the Chinook language and the Chinook Jargon?

INFORMANT: It's, uh, I think Chinook language is the same as the Chehalis, wasn't it?

AUXILIARY INFORMANT: No, (they're) very different. They couldn't {understand one another.

335 INFORMANT: Uuuuh,} Chinook, well Chinook Jargon was made up from lots of Indian words, some very few Russian words, some French and some English words. Mm-hmm. And, uh, it was made up so that the local tribes around this part of the country here could use it in their trading where the, I think the Plains Indians used sign language, you know. And the sand drawings and so on, but here they, they could move up the coast a hundred miles and they could, each one  
340 might have their own language, but eh, if a tribe of Chinook Indians went to say Lake Quinault and tried to talk and trade with those people, both of them would use the jargon, you see?

FIELDWORKER: Mm-hmm, and that was the language of the white man (there also).

INFORMANT: Yes, and the f-, uh the jargon I'm sure was used clear up on the, on the Vancouver, you know, British Columbia coast up in there and I don't know how far south.

345 FIELDWORKER: OK, we can stop here, that's fine.