Listening to Indians

JOHN FOLZ, Klallum

November 14, 1975

Longview, Washington

This transcript is one of a series of interviews with American Indian people throughout much of the United States by S. I. Myers of the History Department of St. Louis Community College at Florissant Valley, St. Louis, Missouri, 63135.

The purpose of these interviews is to bring the Indian peoples' own comments to students in classrooms, and to foster greater understanding among the peoples of the United States by providing Indians the opportunity to express their ideas and opinions to a wider audience.

This transcript has been edited for clarity and ease of reading, but every effort has been made to preserve the original feeling. Conversations and opinions were encouraged on any subject of interest to interviewees; questions and responses do not necessarily reflect the viewpoint of the interviewer, the National Endowment for the Humanities, or St. Louis Community College.

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Longview, Washington

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Sam Myers:

Today I'm in the state of Washington and talking with a young man who is attending Lower Columbia College, and his name is John Folz. John, what Indian tribe do you come from?

John Folz:

Klallum.

SM: Can you spell it for me?

JF: You got two ways to spell it. I spell it with a K and my mom spells it with a C. I spell it Klallum.

SM: I've seen it with "am" and "um" both. In fact, I just had a chance to read a little booklet last night, and for practically every name of a Northwest coast tribe there are four or five different ways of spelling it and saying it, depending on whether it was the French, the English, the Indians themselves or whatever. But Klallum now is sort of settled down to either a C or a K and then "lallum." That's about right, isn't it?

JF: Yeah.

SM: And where do they come from?

JF: Oh, originally they got us on the map around the Port Angeles area, which is nice, the Olympic National Forest right behind, Hurricane Ridge up there.

SM: They call it "The Little Alps." And then you look out over the Straits of Juan de Fuca.

JF: Juan de Fuca, yeah.
SM: Across the straits is Vancouver Island? It's a picturesque setting. That's where the people came from?

JF: More than likely.

SM: There is no actual Klallum Reservation any more?

JF: No, there isn't.

SM: So this makes it hard for the people to stick together, doesn't it?

JF: I've only been able to find two that I know of off the reservation since I've been runnin' around.

SM: Do you mind if I ask you how old you are, John?

JF: I'm going to be 20 in January.

SM: Is this your second year here in school?

JF: Yes.

SM: Have you got a major selected yet?

JF: Forestry engineering.

SM: Forestry engineering. Well maybe you'll get a chance to get back up there and work in some of that beautiful country.

JF: Yeah, I'm hopin' to next summer.

SM: I always feel it would be great if everyone who listens to us could have a chance to travel through this country, because it is spectacular. You travel up the coast and you have the fascination of
the seacoast, then you turn inland, there's a rain forest there, go a little further and you go over some mountains and there's a regular little Alpine mountain range, and then the seacoast again, and the islands and straits and the big trees all over. Beautiful. Things really do grow here, don't they?

JF: Yeah. Nice and wet.

SM: I guess if one suffered from arthritis it might not be the best place?

JF: Sometimes. More than likely it's a warm wet.

SM: The sun is coming out right now, which I guess in this time of the year is not too often.

JF: No, it isn't. You look out this other window and it's black over there.

SM: The climate here is probably interesting to those listening too. During the summer do you have hot sunshiny days?

JF: Yeah. Like the year before last we've had a couple days up there in the mountains that got pretty unbearable up there for workin'.

SM: Were you up there?

JF: Yeah.

SM: I'll get back to that. Can you just kind of give us a description of a typical year's climate here?

JF: Yes, it's really nice in the summer. It doesn't rain at all, hardly.
It averages about 75, 80 degrees. The fall is a typical fall, what you'd think of it, and winter it's just a little bit colder than fall and spring. It's always beautiful, everything's startin' to turn green at different times.

SM: In the winter it's mostly rain or drizzle, and an occasional sunny day. Very little snow?

JF: Very little.

SM: Once in a while a little ice maybe?

JF: Yeah.

SM: But sometimes you go through a whole winter without a freeze, don't you?

JF: Yeah. I think it was last winter that we did.

SM: Then spring comes and everything bursts into bloom again, and things are green the year round, pretty much, even though you don't have a lot of rain in the summer, it never gets so dry that things turn brown like they do along the California coast, do they?

JF: No, not that I noticed down here.

SM: That's a pretty good plug for the chamber of commerce now. Back to you. You said you were working up on the mountains?

JF: Yeah, by White Pass. It's between Chehalis and Yakima and the Cascades, right at the beginning of the Cascade Mountains.
SM: Chehalis, that's north of here, isn't it?

JF: Yes.

SM: And the Cascades are east?

JF: Yes.

SM: And then going over the mountains you'd get on the high Washington plateau.

JF: Yeah, but I'm workin' on the west side here.

SM: On the west side of the Cascades, the western slope, so that would be where all the trees are?

JF: Right, and it's nice up there.

SM: Mt. Ranier and the Skagit River. Beautiful scenery. Would it be a safe generalization to say that the western slope of the Cascades are forested, and then after you go over the mountains you get on to more dry, high prairies?

JF: Yeah, that's about right.

SM: The wheat is grown back there on the eastern part of the mountains, those high prairies, I guess. So in Washington, then, you have those prairies off to the east, high and dry, and then you have the Cascade Mountains, a spectacular mountain range, forested, and then coming down the western slope is where you have the great amount of moisture. As a forester you're going to be working with all these things, I suppose.
JF: More than likely what I'm gonna be doin' is tagging roads in and stuff like this.

SM: Tagging roads in?

JF: I should explain myself more. They have civil engineers, and we have plots of logging that we have all over the forests for the federal, and where there isn't any spur roads or system roads--a system road is where you keep on usin' the roads over again--we have to go in there and retag it to the unit, and then we come back and we survey it, and we supervise construction of the road, and then they log it and then we go and close it, close the road.

SM: Are you working for the state then?

JF: No, federal.

SM: These are federal forests?

JF: Yes.

SM: And they permit cutting to some extent on the federal forest land?

JF: Yeah, most of the time we just try to get away with the least amount of road that we can.

SM: Well, now then, have they ever decided whether it's better to clear cut an area or to selectively cut timber?

JF: Well, right now where I'm workin' at, they had a burn back in, when was it, 1880's, and it's mostly second growth now, and it's very unusual growth, because they're all growin' in different patterns. They were just set to seed by natural seed, and the way they got it planned out they're just gonna clear cut the whole thing--not the
whole mountain range, but selective patches, and then they start the
trees out so they're uniform length. But it's gonna take a long
time to clear cut it by plots, because we can only go 25 or 30 acres
a plot.

SM: And then you leave the other plots standing?

JF: Yes.

SM: Won't there be a lot of natural reseeding from those other trees?

JF: Yeah, but we get in there and within two years we have people in
there plantin' trees.

SM: I've heard different reports about whether it's desirable to clear
cut or selectively cut. Do you have any opinion about it?

JF: I have. Selective cut, which I think what they're talkin' about, is
partial cut, and I think it would look a lot better if they just clear
cut it, because you can get the most out of your timber then, because
it might look good from the air or from the ground, but you get under-
neath and take a look at all the damage to the other trees that some
of this machinery did, I think I'd much rather just have it clear cut.

SM: Then another argument in favor of clear cutting is that the timber
companies do plant trees, and then they have a better and more
uniform growth for the next crop. Is that right?

JF: That's what I think.

SM: I heard once that the timber companies, like Weyerhauser and
these others, plant 200 or 400 trees, seedlings for every one they
cut. Is that true?
JF: I don't know. I have never talked to a Weyerhauser man before. I've seen 'em plant. They have a different way of planting. They have little trees about, oh, six, eight inches high, and this little tube and they just go around and they have 800 trees per acre, I think.

SM: So a 40-acre plot would be forty times 800, and that's obviously more trees than were standing there growing.

JF: Right. Then you'd come up to the little trees which would be 15, 25 years from now, and you go in there and you pre-commercial cut, which is a partial cut too, but you hack off the old trees that are diseased, and you leave just the healthy ones behind.

SM: Like a weeding process, because the trees will tend to weed themselves, but not as dependably if you don't do it for them. One group of trees will drown out and kill those that are smaller, for example, won't they?

JF: Right. But all these trees that are clear cut are all growin' at a uniform rate, and you gotta get in there and it's real thick and bushy and you gotta hack away at it.

SM: Do they call them tree farms out here?

JF: When we get up there and work we call 'em plantations, because they're, like I said, 25 to 30 acres.

SM: Each one is a plantation. Up in the northcentral part of the country in Minnesota, Wisconsin, in that part of the world, they call them tree farms, and the individual planters usually get the trees from the state nurseries and then plant the little seedlings themselves. Does the federal government do the planting here then?
JF: The loggers hire some people to plant theirs, but we mostly hire people to plant in here, but you're talkin' about tree farms. We call that the nursery out here, the tree farms.

SM: The term means different things, doesn't it? John, we've been talking about your major, forestry, and that was interesting too, because a lot of these things we don't know about, how you do it out here. But we kind of skipped over your own background. Did you grow up in this town?

JF: No, I didn't.

SM: Did you go to school somewhere else first?

JF: Oh yeah, I was all over the state, and Oregon, Washington.

SM: Did you ever go to a government school, BIA school?

JF: No. Always public.

SM: Did you grow up speaking the Klallum language?

JF: No. I've heard my grandma speak it once or twice, but I've never spoken it. Very seldom, like my mom told me a long time ago that her mom could understand it, but she couldn't talk it.

SM: I suppose that since there is no reservation, no place where a group of people are still living, it's very difficult to preserve the old language, isn't it?

JF: Yes, especially when the missionaries came. They just sort of looked down on us as savages and tried to revert [sic] and force us to use English.
SM: Conform to what they thought was a better way of life, what you didn't always agree with--at least your ancestors didn't?

JF: Right.

SM: How do you feel about it? Do you feel that was a mistake?

JF: Yes, but I thought it was a mistake, but I guess back at that time we were so friendly, the whole Puget Sound area, where the first white men or Anglos, if you want to call them that, had come, because we greeted them with open hands, and they didn't bother us, and the way I looked at it is that we sort of copied them, and the missionaries came in and they forced us.

SM: In their schools, in their missions, to transform over and become imitations of them?

JF: Right.

SM: You're two, three, four generations removed from that, and you've grown up like any kid named Smith or Johnson or anything else, I suppose, in all these public schools, towns, haven't you?

JF: Yes I have. I've never been raised on a reservation.

SM: Can you reach back and sort of try to grasp what you can recall or find out about your older culture? Do you belong to any groups or anything that helps in that direction?

JF: Not really, not since I've been workin' up here on the woods, because I haven't had time, haven't been around anybody. When I was down here my mom and I and a couple other people, we got started some Indian programs down here for books and schools around here.
SM: So that you are trying almost single-handedly to do something?

JF: Yeah, we finally got the coordinator, I can't even remember the name of the organization any more. We finally got somebody to get us organized down here, to get us going to school and stuff like that--finishin' school.

SM: Now there's one of the lessons that we can learn back at home. You know we often think of Indian people living on reservations like the Sioux at Pine Ridge and the Navajos in Arizona, and so on, but that isn't necessarily true at all, is it? Because a lot of them don't.

JF: It's true, they don't. There's a lot of Indians in Longview here, and I don't hardly see any. As you walk down town you figure there wasn't any around here. You go in the schools, you know, you don't see them hardly around, but there's a lot of Indians around here.

SM: Don't they go to school then?

JF: Most of 'em are about my age and older; they're already out of school, or they already quit; they're wishin' they hadn't, stuff like this.

SM: They just keep a low profile?

JF: Yeah, they just keep in hidin'. This is where my mom came in a good work, because she came in here--she's a minority affairs coordinator--and she's startin' to dig 'em out of the woodwork, and she dug a lot of 'em out.

SM: She's finding them and getting them back in school, and sort of helping them to organize, and be aware of their own background.
JF: Yes. She's done that. Now she's tryin' to get them to come back to school and get a better education than what they had, or to finish their high school diploma if they didn't have one.

SM: Did she have to coax you to come back to school?

JF: Not too much.

SM: You always had it in your mind to do it yourself?

JF: Yeah. I was debatin' on it for the fall quarter, whether to stay at work or come back down here, but my fiance made that possible.

SM: She made it possible for you to come back here?

JF: She made that decision to come down.

SM: You listened to her then?

JF: Yeah.

SM: I saw a picture of her, she's a very pretty girl. In fact I saw a picture of both of you--a handsome couple. John, how tall are you?

JF: Six-two, six-one, somewhere around there.

SM: I'd like to have my students see what you look like. You'd make a good photograph, tall, dark and handsome.

JF: Tall and dark and handsome?

SM: You're being modest. Your whole family is very attractive. One thing that surprises people back East is the great variety of Indian groups in this area. There are lots of different kinds, aren't there?
JF: Oh yeah.

SM: Like for example in the Dakotas, the Sioux people pretty much dominate the whole area, and so if you figure a South Dakota Indian, it's probably Sioux, whereas here, in an area a hundred miles across, you could have ten different groups of different kinds of Indians.

JF: That's very easy. Like we got a couple of Indian maps, and they just sort of put all the tribes' names on there. You know, the Northwest is really populated because we don't move that much.

SM: You don't have to. Well, like in the old days, the Indians lived a pretty lush life here, didn't they?

JF: I wouldn't say lush, but they had a lot of food provided for them, if they went out and got it.

SM: There was the sea and the rivers and the ocean, the forests, the game in the forest, the fish and berries and everything; it wasn't a barren kind of existence like in the southwestern desert, for example, or even like on the plains.

JF: No it wasn't. On the plains they roamed a lot.

SM: They didn't have to here. A couple people said that if they moved, it was to move from a summer camp to a winter camp to collect different kinds of berries, or to hunt different game, or to go fishing in the spring, or whatever, but that they moved in a regular pattern, rather than just roaming.

JF: Yeah, this is true, because we had what we could call our territories where we're at, and we had them claimed where we went at certain times of the year to fish, and, like you said, a run of salmon comes, you move there for the spring run, just stay there.
SM: Have you ever seen any of the people fishing up in your part of the
country, where your ancestors came from, in the Puget Sound? How do
they do it? We've seen pictures of people spearing or netting salmon
in the rivers, but then, up there in the Sound, that's like a seacoast,
 isn't it?

JF: I'm tryin' to remember. I haven't recalled anybody goin' out on the
strait, but out on the Sound they use gill nets.

SM: Do they work in the rivers that run into the Sound?

JF: They just use the Sound. Right in the Sound itself.

SM: Do they wade out or take boats out?

JF: They take boats out, use gill nets.

SM: The gill nets catch the fish so that they snag in the gills? Is that
how they're trapped in the nets?

JF: Yes. They try to go in, they go in, and they sort of work like a
elastic.

SM: They can get in but they can't get out? So it's a pretty efficient
way of catching fish. When the Indians are fishing up there off the
shores of the Sound, do they have to conform to the newer non-Indian
laws, or the state of Washington laws about fishing, or do they have
their own laws?

JF: Well that's a debated subject very much. I do not know anything about
this topic.

SM: I read an article where some court handed down a decision that certain
waters in the Sound were to be reserved for Indians; they could take
all the fish they wanted, and many of the white fishermen who had an investment of say $50,000 in a boat were only collecting maybe $500 or $600 worth of fish.

JF: Yes. There's one heated one that you can go, that's been goin' on for the last 50 years, I think, and that's up on, I can't remember the name of the river now.

SM: Does it flow into the Sound?

JF: I pretty much think so. I'm tryin' to remember. I can't remember right off hand right now, but I can look it up.

SM: We could check it out and maybe I could stop there and ask some of the people what they think about it all. Of course we can kind of guess what they think about it, but it would be good to hear them explain it in their own words.

JF: Yes. I've seen films on what they've done. Some of the game wardens in this river, they said they have never used any weapons against them for violence, and they had films; they've had two cameras over there, and this one Indian in the film was movin' towards the boat to go get his lunch or somethin', and the game wardens started attacking, they just came jumpin' across the river in their boats and there was about 50 game wardens, and the Indians were demonstrating peacefully, and they weren't gonna do anything, and they came across, just because this one guy went down to his boat to get his lunch, somethin' like that. The game wardens and the sheriffs and the state patrols said they didn't have any weapons at all, but they keep on showing these night flashlights that are about 18-20 inches long, and they have a big head and they have eight batteries in 'em, and keep on showin' crowbars, and they're showin' these little lead pipes and they keep on poppin' out from pockets and everywhere else, and they still say today that they didn't have no weapons.
SM: Were these state game wardens or federal or both?

JF: State.

SM: So it's a pretty hot issue here in Washington, isn't it?

JF: Yes it is.

SM: Do you know of anything having been settled yet about it?

JF: It has never been settled, and I think it's going to be a long time before it will be settled.

SM: There are some areas like the Red Lake Reservation in northern Minnesota where the Indians make their own laws about fishing, and they can fish the year round, anytime they choose; they can even catch fish for sale commercially, which the non-Indian people cannot, and if they want to fish on the reservation they have to buy a special permit from the Indians. I imagine some of the Sound people would like that kind of arrangement.

JF: Oh yes. That would be fantastic.

SM: There's another one, the Leech Lake Tribe, just north of Leech Lake in Minnesota too. They have special permits that non-Indians have to buy if they want to hunt or fish on that land. Well I hope I can find someone who has close contact with this problem to explain it. It would be ideal to get the explanation from both sides, of course, but we'll see if we can. John, you've gone to all these different schools as your family has moved around. Have you ever run into any discrimination in any of them?

JF: Yes, back in grade school I've had a lot of problems with it, because
people just come up and try to start pickin' fights and the same way it was in high school when I did go to high school down around Salem, Oregon.

SM: Now of course, you're a good-sized guy, so I don't imagine everybody would come around picking fights, did they?

JF: No, but the guys that did come around, they're just out looking, carousin' around, they just decided to pick on me.

SM: Have you any instances you could relate that would illustrate how this sort of thing goes?

JF: Oh, it just starts out by just callin' names, that's about how it starts out as; then the guy just pushes you into a fight and everybody is backin' one or another up, but I just don't like to fight. I just try to stay out of 'em as much as I can. I don't want to get hurt, I prefer my body unharmed.

SM: I guess most of us do. Do you have any particular philosophy about this sort of thing that you want to expound on a little?

JF: Well, I just take a look at the guy, and try to evaluate why he is actin' this way, and I just let him disappear from my mind, because he doesn't mean that great a thing to me.

SM: You try to overlook all that. Does it often work?

JF: Most of the time it does, but some other times they just sort of hang back and still call you names, and they keep on callin' you names. I was raised, you know, it takes a bigger man to walk away from a fight than it does one to fight, so I just try to explain to the guy that I just don't want to fight at all.
SM: That often works. Do you need any religious or other kinds of attitudes that help you in this connection?

JF: Not really. I just sort of, the way I think of it, most of the people around here, most of the people I've been with, are all acceptin' me, like I was anybody else, so I didn't have that much of a problem.

SM: Here in Columbia you don't have any trouble, do you?

JF: Not really, but I get a lot of stares and that, you know, because there's so many of us around here now that's just popped up in the last year.

SM: So many Indian people?

JF: Yes.

SM: Do you mean you get stares like people are resentful or curious?

JF: I feel they're more curiosity. People that I've seen around here, but new people.

SM: Right here in your own college you've got over 2,000 students, haven't you? Just looking across the room I see a young black man walking across there, and then I see another man who might be an Indian. Do you have Orientals here too?

JF: Yes we do, pretty much. We got some here.

SM: So you have a pretty good mix of all the different groups. You have the white, or Anglo, non-Indian people, Indian people, some Orientals, some blacks. Any Chicanos?
JF: Yes, we have Chicanos, and we have a couple Filipinos. Let me see what else. We have some people from Jamaica, I think it is. I'm not quite sure.

SM: You have a greater mix, I guess, more people from more places than a lot of schools do.

JF: I think so, because there's a lot of people around here that are pretty neat. I've talked with some of 'em, they sound pretty nice around here, you know. They have a weird accent.

SM: Some of these people coming from other places? They have different experiences for you that you can learn from. I guess in every community you have some kinds of problems of this type, but here you have more variety, I would say, than most places. How big a town is Longview, do you know?

JF: I think it's 31,000.

SM: And it's built right here on the Columbia River?

JF: Yeah, about half a mile off.

SM: You have a waterfront here, just like seacoast cities, don't you?

JF: Yeah, we got a beach around here. There was a beach until IP and the docks and Weyerhauser and Reynolds got ahold of it.

SM: Now this is a big timber town, isn't it?

JF: Wood products, yes.

SM: Fibre box factories and Weyerhauser Lumber Mills. What else do they make?
JF: We got plywood, we got a veneer plant in here, and we got a aluminum plant too, down here.

SM: You mentioned Reynolds Aluminum. Now there's no aluminum in this country. Do you know how they got an aluminum plant here?

JF: I don't know.

SM: I suppose the water transportation.

JF: I don't know where they get their ore and stuff like this, but I think they just make cable and stuff there, I'm not quite sure.

SM: But actually here on the Columbia River, ocean-going ships come right off the Pacific right up the river to the docks here at the southern end of town?

JF: Yes. They just had a freighter from Russia come in last week and load up with wheat, and they're goin' back and they hit higher seas and they had to go back up to Port Angeles and wait for the seas to die down because they were loadin' up with our wheat.

SM: The people around here have attitudes about that?

JF: I don't know. I haven't talked to them that much, because I haven't been around.

SM: You didn't talk to any of those Russian sailors by any chance, did you?

JF: No. They don't let 'em off, I don't think.

SM: Now the other ships, though, when the Japanese and other ships come
in, they move through the town, don't they?

JF: Yes, you always can tell. There's always a group of them runnin' around, you know. You look around here, there's plenty of noise, you look around and there's a whole bunch of 'em gathered there.

SM: People talking a strange language that you don't understand?

JF: Yes, it's instamatic. Just hunt for the weird noise and try to find the people.

SM: It would be like San Francisco, San Diego, Los Angeles, I suppose. How far are you from the Pacific Ocean?

JF: Oh, 45 miles.

SM: A lot of people have boats that they use on the river and go out into the ocean, do they?

JF: Most of the time I'd think so, yeah, but they go take a look down around the lower part, upper part of Longview, I should say along the river, along the sloughs around here, there's a lot of sailboats.

SM: And then these ocean-going ships, can they go on up the river from here yet?

JF: Yes, they can go up to Portland.

SM: That's where the Willamette River joins, and that's where that great tangle of bridges is in going over the Willamette and the Columbia Rivers. The ships don't go much further up river than Portland, though?

JF: I don't think so. I really can't say. I haven't seen any past there.
SM: Well, what we're doing, we're describing the fact that this is a very cosmopolitan town. You have people here from all over the world, coming and going.

JF: Yes, I think so.

SM: And then you have the native Indian peoples that you represent, and then all the non-Indian people that have moved in, and got involved in all this logging. But that wasn't exactly new to the Indian people. They used to use the logs too, didn't they?

JF: Yeah, mostly cedar logs though, because cedar was a super light material. The cedar bark, we used to take it off and we used to pound it and make it soft, soft enough to weave clothes and stuff like that to wear.

SM: The cedar is just about indestructible too. It doesn't rot easily does it?

JF: Yeah, the really giant cedar, and we used to take giant firs and cut 'em down, take days to cut 'em down.

SM: How did they cut them? Do you have any idea?

JF: I had it explained to me once, I'm tryin' to remember now. We had some stone axes that we got as sharp as we could by chipping, and then we notched the tree out all the way around it, and we lighted a fire, just burn it.

SM: So it went down a little slower than with a chain saw?

JF: Just a wee bit slower.
SM: Well, once they got it down, some of the things they did with these trees was phenomenal. They could steambend them; they carved them, they made hinges in the face masks they used to use in the ceremonies. Somebody even told me they made sandpaper out of sharkskin to polish up the elegant woodcarving that they did.

JF: This is true.

SM: All these things. They were supposed to be primitive savages, like you were saying in the beginning, and they had this highly developed technology.

JF: There is one guy, I forget what Indian he is, but his name is Chief Chinook, or something like that, and he lives right above Woodland, which is southeast from Longview here, and he's built the tallest totem pole in the world. It's about 150, 160 feet tall, and he works everything by hand the old way.

SM: He doesn't use chain saws?

JF: He uses the chisels for making the faces and stuff; he uses everything the old way for making his totem poles.

SM: He's a Chinook?

JF: I think so.

SM: And then does his totem pole have the same meaning they used to have?

JF: He took the old totem poles he found in old photographs around the huts for each different name. There was a different name for each person on the north coast; there is a totem pole in front of the hut for the name, I should say, of the family.
SM: So it wasn't so much a religious significance as it was identification of the family, is that right?

JF: A totem pole, I thought to myself, they used it for almost everything, mostly for identification of the gods, of our gods, stuff like this.

SM: Have you looked into that a little bit, the old attitudes towards totem poles?

JF: I've read one or two books on what totem poles mean.

SM: So they're still being made, this fellow just made this one recently over there.

JF: Yes. I don't know what it means. It takes years and years to understand 'em, what I think, but he builds them, or I should say carves them. This one took him three years, I think.

SM: Have you ever seen that huge head carved out of a log up in the Vancouver Park?

JF: No I haven't.

SM: Oh, that's really something. I don't know if it has any significance beyond simply being a carving, a piece of sculpture, and I don't know who did it, but a man started with this log, oh I'd say six or eight feet in diameter, and it's 25 to 30 feet high, and carved one huge head of an Indian man out of it. He sits there on a big stone, concrete pedestal in the park, and he has carved the eyes and nose, teeth, braids and everything, and it is a huge thing. It reminds you almost of those great stone faces on Easter Island, except the Indian is more delicately carved. Maybe some of the museums around
here. Have you ever been into any of them that show these things, describe what they mean and why they were done?

JF: Not very many of them. I've been in only a couple of 'em, the best one I think is the one down in Astoria.

SM: That's down the river towards the coast?

JF: Right at the mouth of the Columbia.

SM: That's where Lewis and Clark ended up. John, what else are you thinking about these days? Are things going well in school?

JF: Yeah, pretty much so. I've got another year and a half, because I only take two semesters at a time.

SM: Two courses, do you mean?

JF: Yes.

SM: So you're working in your third semester, but you're taking just two courses, so you've got to take two or three more semesters. You're going to let that young lady catch up with you?

JF: I don't know. She already caught me in February. We're gonna get married in February, or I should straighten that out on those courses. I'm takin' two quarters a year, two or three quarters a year.

SM: Oh, you're on a quarter system. I assumed you are on a semester basis, but you're not. So instead of going three quarters, you're taking two quarters.

JF: Two or three, it all depends on when I can get off work and when I can go back to work.
SM: So you're working more, so then it's going to take you more quarters and more time because you're not putting in a whole year. You're still aiming at forestry though?

JF: Yes.

SM: Does the young lady like that idea?

JF: She loves it.

SM: Does she like the outdoors too?

JF: Yeah.

SM: That makes a happy, compatible situation, doesn't it?

JF: Yeah. The only problem is she just wants to be close to a town.

SM: Well you can do both, can't you?

JF: Well, the closest town is 50 miles away.

SM: You mean where you're working up there? Then you can't run in every fifteen minutes. And then the roads aren't all that good, I suppose.

JF: Oh yeah, they're Washington backroads. They're not really the back roads backroads; they're just like city streets, and they're 100% better than the freeway.

SM: They're all tarred and so on?

JF: Yes.

SM: Those are pretty neat roads where you cut back into a cutting area.
They're not tarred, are they?

JF: No. They're all gravel.

SM: There'd be a little dust there?

JF: Yes, just a little bit.

SM: Well, after you are married then, would you go up there and live for the summer?

JF: Yeah, until fall, late fall. I'm tryin' to get on there for a nine-month appointment. Get work durin' nine months out of the year, then come back to school.

SM: The other three. That way you could go on to school for quite a while.

JF: Yeah.

SM: Have you any plans for another school after you finish here at Lower Columbia?

JF: Yeah, I might go to Green River or else Central.

SM: What's there, what's at Green River?

JF: Just a couple friends there that said there's a half-way decent forestry program up there.

SM: Is it a state school?

JF: Yes. It's a four-year college.
SM: That would be a state school then with a good forestry program. I suppose that would be a branch of the University of Washington?

JF: No. All the colleges around here are one and only.

SM: Is your fiance going to go to that school too?

JF: First of all I gotta talk her into startin' up school again, gettin' her to college.

SM: Isn't she anxious to go to school?

JF: No. She just wants to stay home for a while and relax for a year or two.

SM: When you get into the school business like I am, for example, you just go on assuming everybody wants to go to school, and that isn't always true. But you do?

JF: Sometimes.

SM: What else can you think of that we should cover this morning, John?

JF: Right off hand I can't think of anything.

SM: We've got your past and your present and part of your future pretty well covered now. John, I want to thank you for your time this morning. It's been interesting talking to you. Thanks again, John.

JF: O.K., thank you.