Pioneer Voices of Zion Canyon
Oral History Project

Interviewer: Lyman Hafen
Narrator: JL Crawford
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Location: Crawford Home, St. George, Utah

Interview of JL Crawford, tape #1, 4/20/04

Interviewed by: Lyman Hafen in the Crawford home, St. George Utah

JL: OK...now we're set...my full name is Jasper Lewis Crawford. J-a-s-p-e-r, and the middle name is L-o-u-i-s ...and many people misspell it and spell it L-e-w-i-s, but it is L-o-u-i-s Crawford, C-r-a-w-f-o-r-d. That's my full name.

LH: Alright, JL why don't ya talk a little bit about where you were born, where you grew up...

JL: All right.

LH: How long you lived there...

JL: I was born in Zion Canyon of course, eh. My address uh, I'd say was Springdale, Utah...actually the little community called Oak Creek was 2 miles from the town of Springdale, was in the mouth of Zion Canyon. And uh, I lived there until I was 17 years old...and then a place we lived, the place I was born was right across the creek from the administration building and uh, so I had that beautiful uh, view to look at. They call it the towers and temples of the virgin, which I've heard a lot of people say was the most outstanding skyline in all the world. Pretty good place to live and be a kid.

LH: Can you, can you describe...would you describe, the uh, the uh, the environment around you for both of the, the uh, the natural environment and the growth environment?

JL: Well you might say everything was natural uh, I just, hardly for a minute, just try to figure out how long people have been there, but only 50 some odd years so I can probably say that I, I was almost a pioneer of the place. There wasn't much of a road going into Zion canyon when I was a kid. As a matter of fact, I can remember when there was no road between the towns of Virgin and Grafton. The river bottom was the, was the road. And

I was, well, 2 or 3 years old when they built the dug way. They had, had convicts come in and build the, uh, road where the present road, uh goes from Virgin to Rockville that even after that some times in a wagon we would still use the river bottom as a road. So we were pretty well isolated and uh, we weren't very much that you would consider modern about the way we lived. I was born in a lumber shack and we had a fireplace in the living room for heat and a lil ol stove in the kitchen. It wasn't a very fancy kitchen range either. And that was our heat and cooking facilities. No, no electricity, no running water. And uh, course that's what I didn't know but the whole world was like that. But uh, it was rather primitive, but I mean, think about in this modern age, think back to the way we lived. Drinking water, we...most of the people dipped it out of the river, the Virgin River or out of the irrigation ditches. We were quite fortunate in having a little spring on our property. Beautiful clear cool water, so we had pretty good drinking water most of the time. So we were lucky.

LH: JL describe the, the buildings, and kinda generally where they were and how they relate to existing buildings today.

JL: OK, it's uh, in relation to the park administration building. There is a photograph taken by a professional photographer that the park owns and it's on one of the old lantern slides and it's in a number of publications, taken from the hill just to the north and a little bit west of the visitor center and that shows much of the little Oak Creek village and it's pointing right at my dad's property. His barn is very prominent in it and the little shack that I was born in and uh, one or two of his brother's homes and his mother's home shows up in it. His mother's home by the way was the only one that was painted. It was a white house. It shows up in that particular picture as white, so our home, eh, in my first recollection had just 2 rooms. It was just a little lumber shack uh, while I was still fairly young, my dad built a third room on so it made it a little better but uh, some of my uncles had little better home than we did but I didn't have any complaint. My dad finally built a better home, uh, a little bigger one before we moved out; maybe we lived in that 5 years or so. And we, we got electricity and uh, water piped in only 2 or 3 years before we sold out to the government in 1931. So, well I said 2 or 3 years but it possibly, possibly had as much as 6 years of those conveniences before we moved out.

LH: What year were you born JL?

JL: 1914.

LH: And, uh, can you describe your family? Uh, Mother, father, brother, sisters and their relationship to you and the family.

JL: Well, we had a very close family and I might say the extended family because my grandfather had uh, settled...he had bought a piece of property that he homesteaded much more property so he pretty well owned that whole area as you enter Zion Canyon. And that's where he raised his family.

LH: What year did he come in there?

JL: Let's go back a little further. He came to Rockville as a young man; I think he was 18 or something like that. He came with his mother and he had about 5 half sisters he felt responsible for and they built a home in Rockville and that's my grandfather we're talking about. And uh, he married and uh, I think 4, my father and 3 of his brothers were born in Rockville, Kane County, UT, and it was about the time, lets see, uh, I've forgotten just what year they extended the county and put, uh, made that part of Washington County, and uh, about that time was when he bought the property in Zion Canyon. He bought a piece of property from Joseph Millet, and then uh, then he homesteaded another 140 acres I believe. So he owned pretty well the whole smear.

LH: Roughly what year was that?

JL: That was 1879 when he moved to Zion. And uh...

LH: How long had he been in Rockville before that?

JL: He, along with one other family...the 2 families, William R Crawford and John Langston were the first settlers of Rockville. The 2 families are credited with being the first settlers of the present sight of Rockville. There was the town of Adventure, which was along the river bottom between what is now Rockville and Grafton. And then soon after that, most of the people moved out of Adventure to Rockville. The town had been surveyed prior to that, so prior to my grandfather settling there. But my dad was born in Rockville as well as 3 of his brothers. Then a whole batch of others were born. One son and 6 sisters were born after they moved to Zion. The family ended up with 13 children in the family.

LH: In your father's family?

JL: About 11 of them grew to maturity. The last 2 children, a boy and a girl, died in childhood. All the rest survived and all but one raised families there. We had one sister who suffered with arthritis and she didn't get married till late. She didn't raise a family, but the rest of them had a pretty good size family. I had one brother and 5 sisters myself. So, uh, my father was the second child and he married late. He was 36 when he got married. I suppose it was because everybody was his relative around Springdale

LH: (Laughs)

JL: Springdale had the reputation of cousins marrying cousins (Lyman still laughing). You might say I didn't notice till pretty late in life, but I, uh, somebody squealed on that my, that his, my dad's maternal grandfather tried to match him up with one of his first cousins. Didn't go over very big. (Lyman laughs). And uh, he went all the way to Oklahoma to get his Wife. He went on a mission to Oklahoma in 1904, so he was pretty old, he was uh 30, 31 or something like that, and he didn't meet mother on his mission, but he met some folks that became friends with that got him to writing to this young lady after he got home. And he decided to go back to Oklahoma and meet her after corresponding for a couple of years. I wrote a poem about that...maybe you've seen it.

LH: No, I haven't.

JL: It made a good story anyhow.

LH: JL, name your grandfather and your father, their names again.

JL: Oh, my grandfather William Robinson Crawford and my fathers name... oh by the way his oldest brother, the first child, their first child was John Robinson. Grandfather was William Robinson. His first boy was John Robinson and my dad was the second child, William Louis, so I get the Louis from him.

LH: Uh Uh.

JL: He got the William from his father. Then the rest of the kids, I don't think there was another one that had two names. The rest of them were just like James, Dan, Jake, Joseph...then Joseph died as a young kid.

LH: How many, uh remain of your grandfathers children, remained in the canyon?

JL: All of them except one. They had the one boy, the youngest boy Jake. He had the wanderlust, and uh, he'd go and come. Although he was given a piece of property, he traded one piece of property for a team of buggy and left. I don't know where he found his wife. Not very far away. She was a Cox...I think was her name, so it was a local name. He lived in Cedar City much of the time and then he'd come back for awhile and he turned the rest of his property over to the one brother, brother Dan, and uh, eventually he did come back in his old age and build a home and stay there a few years until we all sold out to the park. And then he of course moved away. He was getting a little kind of old along in years.

LH: Was the property you grew up on that your father had, was that the, uh, original homestead of your grandfather?

JL: Part of it was. Well yes, most of it All of my dad's farmland. Dad only had about 14 acres of land under irrigation and cultivation, and uh, that was part of the, of the original homestead. But my father uh, homesteaded additional after I came along when I was just a kid. My dad was homesteading the rest of Oak Creek Canyon and the bench between Oak Creek and Blacks Canyon. Oh that's the original name of the canyon where the amphitheater and the Zion town hall, the Springdale park and all that. So we eventually owned that whole bench. So he owned quite a chunk of land. By the time we sold out...but it was mostly hill country for which he only got $10 an acre for some, $15 for others. But he at one time did just about own all of Oak Creek. In my opinion, that's one of the greatest pieces of real estate in the country.

LH: JL, I better get back on my, my uh, outline here a little bit. But we'll still come back to some of these things. But what was it that brought the Crawford's to Zion Canyon?

JL: Well of Course you have to go back to Mormon history and it was part of the cotton mission you know that brought the people into southern Utah. Well originally I guess you know that the cotton mission was an Indian mission along Santa Clara that they discovered somebody planted some cotton seed and it started to grow, so that gave birth to Brigham Young's cotton mission, so called. Of course they were supposed to grow fruits, vineyards and other tropical, semi tropical stuff. Then actually that call, really the call to the cotton mission came in 1861 when you know the bulk of the people came in St. George. And I think it was about that time that my grandfather, his mother and family, came to Utah; they settled in Draper Utah. Just what month and year they got there I'm not sure, but uh, they didn't come to Dixie right away. Grandfather went back to

somewhere, Omaha or winter quarters or someplace to help another group of people move west before he came down. But this might be of interest to you, it's an interest to me (chuckle), maybe not to someone else, but he wasn't a Mormon. His mother had joined the church way back when and uh, her husband died, John Crawford who was my great, great grandfather, died and she remarried. And that's when she had this big family, 5 girls and 2 boys, uh, and her parents had come to Utah and she was determined to come to Utah; I don't know, there may have been other troubles, but it broke up the marriage. Her husband wasn't about to move to Utah.

LH: Where did they live?

JL: They lived in Iowa, and evidently he was quite a successful farmer. So he was a good worker. His name was Hansen, so that's the name of my granddads half sister and uh, they split up there and he provided her with a wagon, or maybe two of them. I believe they drove 2 wagons; I'm not sure about that. But he took his oldest son and went to California and then grandfather helped his mother and 5 sisters and another brother get to Utah but the younger brother died and was buried in Draper. But my granddad, being just a young man, being 18 when he got there, no way was he going to Utah to be a Mormon. He was going to the gold fields in California, but an uncle got a hold of him and converted him, so when Brigham Young made the call, he heard that promise that if he'd go to Dixie to go to the cotton mission and stay, you'll be blessed. If you volunteer to go and stay, you'll be doubly blessed. And evidently I understand that he and his mother volunteered, so...

LH: Did they come to St. George first or Washington?

JL: Uh, as far as I know, they just, I don't know what guided them up the river, but I don't think they settled anywhere else. They went directly to Rockville, and this in the fall of '62. So they weren't with the first bunch, the cotton mission. And uh, I never heard the detailed story of why or how they come to go up there instead of settling. I did hear too that my dad said onetime that he had considered Pintura, they call Belvue. Did you ever hear of that name? He took a look at that and I don't know why he decided then to go up the river, but uh, I might add also that right after; the very year he moved to Oak Creek, out of Rockville, he went to Millard County and, now there again, I haven't been able to determine whether he took any of his family with him, why he went, whether he had an idea he was going to take up farming there. One of my cousins tells me that he was attracted to that country I suppose because it looked like good farming land. I think Deserret is the place where he...and how long he was there, I

don't know, but he came right back. That's when he made the trade with Millet for Oak Creek.

LH: Let's get down to maybe some more nuts and bolts here. What kind of work-related activities do you recall with the family?

JL: Work?

LH: What did you do from morning to night?

JL: Well I uh, avoided work all I could.

LH: (Chuckle)

JL: My dad use to call me his lazy son.

LH: (Laugh)

JL: And uh, well of course growing up the way we did, we were so isolated and uh, I guess I was 2 or 3 years old before automobiles were common. As a matter of fact, I was about a year and a half old, or nearly 2 years old before the first automobile came into Zion Canyon. I can't remember it but my older brother remembers it. He paid a nickel and got to take a ride in that car. Elmer Stout, I guess he was born in Rockville, but he lived in Hurricane, and he had been working somewhere around the Delta area and he had this old model T, and he came into Springdale by way of Apple Valley and the big plain down by Rockville mountain. And he came as far as the Crawford's and took the kids for a ride. After that they say that he...I've heard 2 different versions, that he had to have a team of horses to pull him up the mountains because a model T ford wouldn't pull that, unless you backed up.

LH: Hm Hm

JL: And uh, some say no, he forded the river. Cause he did come in later peddling fish on those trips he would come right up the river. In the summer, of course you know the water is low enough they can cross the river, that uh, oh, now, what was the ... I got off the track there.

LH: What were the work-related activities, the kind of chores and work that you did?

JL: Ok, because we were so isolated and that's what I was talking about, isolation, uh, we couldn't buy things out of the store uh, sugar, salt, and some spices and so forth...yes, we grew everything we ate. So this time of year, I'd say it's late April, we'd be out there planting a garden and we planted everything, all kinds of vegetables and in addition to the garden stuff of course, we had fields of corn, sorghum cane. Course everyone had alfalfa fields, which we called Lucerne, and uh, there'd be some wheat planted in the valley, patches of it, although they had bigger fields of it out on the big plain, and the dry land and the grain lands. But like I say, that would be our work, and it took work, and early on of course, I had chores to do...I had to feed the pigs and I had to milk the cow. We had 2 cows usually as I grew up. My brother had his cow to milk and I had a cow to milk, morning and night, to milk that cow before I went to school and I got to be back to milk her in the evening. And uh, well if you know how weeds grow in Dixie especially when you irrigate, and all those seeds come in that irrigation water, you have weeds. So we had to hoe, hoe, hoe. Weeding a garden was a lot of work because you had to do it if you're going to eat.

LH: What were some of the things that grew best in the canyon as far as garden vegetables and things?

JL: I would say that every vegetable we ever tried to grow grew well except potatoes. My dad bemoaned the fact that potatoes didn't do well here. I guess the climates a little too hot here. So we didn't mention fruit. Course that's one of the first things did was plant orchards. And uh, they dried the fruit mostly cause that was about the only means they had of preserving it and they'd take it up north and trade it for commodities and...clothing, other foods, flour anything, any and everything that they needed.

LH: What fruit did you grow and what did the best in the canyon?

JL: Peaches of course, and this was the thing I loved about that Oak Creek and I didn't know this until I was grown I guess, and of course I can remember dad's orchard being fairly young trees and get old enough and start to bear and my dad check it out and come in and introduce a new kind of fruit. My father was quite a...I wouldn't call him a horticulturist, but he was. I'd say a hobbyist. He had different farm magazines coming and he had catalogs from all the different nurseries and seed companies and so he was always trying new things, and he was uh, expert budder. I don't know that he grafted trees but he budded trees up and down the valley for about everybody and so we had uh, peaches to eat say, from June to November. Seems like we had something...or very little of the summer, we didn't

have ripe peaches, and I don't recall that we ever lost a whole crop of fruit to frost as long as we were at Oak Creek. After we sold out and bought another farm in the valley then about one out of 3 you'd lose to frost.

LH: What do you attribute that to?

JL: I tried to figure that out. I don't know it's weather cause in that little canyon, little side canyon, but I believe, and if you get up to your job early in the morning, you'll notice that every morning there's a stiff breeze coming down the canyon.

LH: Yup, straight south.

JL: They always call that Zion Canyon breeze. And I suspect maybe that kinda moves the frost out and something anyhow protected it so that we always had a good fruit up there.

LH: Now when you said your father was a budder, he did budding. Elaborate on that.

JL: Oh, well, you have a good tree that's bearing good fruit that you want; I'm talking mostly about peaches, because that was our major crop. I suppose he did other kinds of fruit trees but uh, I could draw you a picture and show just how you go about budding. It's a matter of cutting the bud off a tree you want that you want the fruit to grow from on, then get the roots of another tree. You of course want the same species, like maybe it will just be a seedling so you don't know what's going to come. If you plant a peach pit in the ground you don't know what's going to come from it. It might be a good fruit like the one, like the one pit or it might be an inferior kind. As long as you have the root and the stem and after it gets, well maybe like a half an inch or least or better in diameter, then you make a little 't' in the bark, just split the candy in layer in the shape of a 't'. Then you take this piece that he cut out of the other and take the bark of it and slip down into that and bind it up. He'd use mud sometimes and then put some cloth around that so the air doesn't get to it and uh, then he'd brake the top above so all the energy would go to that and not to the above and eventually prune that top out. That becomes the main stem of the tree. That's the budding process. Grafting is something different than that. You cut the tree right off and slip this one down in like a wedge and then bind it up. I don't know why he didn't do grafting instead of the budding, but budding worked very well. He got to be an expert at it. So he worked, and we had kinds of fruit that nobody else had up there, especially in the peach line.

LH: What other fruit, or do you know some of the names of the peaches that you grew or did ya have names for them?

JL: Yes, I think he had the first J.H. Hale in the country. Course the Alberta peach were quite common already, and other names, that's about the only name I heard for a peach is the Alberta, except that we had 2 or 3 kinds of cling peaches; we call it Heath cling. It was a big beautiful white-meated peach. They were my favorite. They'd ripen very late in the summer, October and uh, some of the other things I remembered, he had a 'Snead', and that was an early ripening peach, just a table peach...several other kinds, I've forgotten the uh, I've forgotten, we had a little red skinned peach ripen in May; it was very tasty. I can't remember the name of that. I don't remember the name of too many of them. There's one called the Osage...that was a yellow peach that was a good bottler that my family liked, either the Albertas or the J.H. Hale peach mostly. Then, uh, there's a peach-that I hoped it hadn't become extinct. Did you ever hear of an Indian cling? They're a small peach and very red. If you just take a thin pealing off, then it's almost blood red on the outside of the meat.

LH: Hmm

JL: It's kind of a strong tasting peach. It's very flavorful and it's acidy I heard my mother say. We put some in a big 5-gallon tin and it ate through it, the acid of it ate through the tin. Another thing they'd make was a pickled peach out of it, a pickled spicy preserve and it was just the best in the world. The best preserves I've ever eaten. The last of those I ever saw, my cousin Lucy Schaeffer, had a tree as late as the 1970's and I use to...and get a few of those peaches to have my wife make some jam in the fall. Oh what a beautiful little fruit. Then there's another one, about the only kind of nectarine you see on the market is a big and yellow, they are as big as baseballs. My dad had about a half a dozen trees, and they were rather large trees of the white nectarine and they didn't get to be very big fruit, and inch and a half, well, about the size of a golf ball was standard size for those nectarines. But they were one of our favorite drying fruit...we'd dry them by the bushels, and uh, also, there again, they make the best preserves. They were just a wonderful fruit for preserves, and uh, I liked those much better than I liked the, well we just don't buy any of these modern yellow nectarines that are in the markets. Mostly because they're the size as baseballs, and as hard as baseballs. (Chuckle)

LH: (Chuckle) Yah. Where were the peach trees? Where were the orchards?

JL: Uh, right where you park your car to go in the administration building was one orchard. Then there was another one against the wash. We had 2 and between the 2 we had an alfalfa field. So he had those 2 orchards. Then across the creek there was one row, someone else planted it. My dad traded a piece of land with his brother. When the land was divided among all those brothers, my dad inherited a piece of land on the other side of the river under Bridge Mountain and it was right in-between 2 pieces of his brother Dan's property and Dan owned this piece over in Oak Creek. So they swapped. So all of my dad's was in one place and on that piece of land was a row of Alberta peaches and they were excellent, excellent fruit. It was the one fruit we had for market. We sometimes had a truck come in and load up all those peaches. We'd have to pick the whole row all at once. The rest of it, we didn't really have enough of one kind to be a good marketable item. But we sure had them for our own use, and for the neighbors and to sell to people coming in the park.

LH: As far as what you'd market would be, would it be the corn and the sorghum cane?

JL: We'd sell everything. We uh, course while I was still very young, visitors start coming in the park, like the early 20's and uh, most of them were campers and so they'd stop and buy produce. They'd even buy chickens. Mother was a chicken raiser. By the way, my mother kind of grew up as a farm hand. She was the oldest child and her father had become an invalid. She had to help her mother make a living down in the south so she was probably a better farmer than she was a housekeeper. And uh, she was very good at gardening and she always had a flock of chickens. She even got into the turkey business awhile, so we would sell chickens, eggs, fruits, vegetables. We put little signs out, crude signs, on the road with what ever we had for sale. And my dad being a photographer of sorts, he'd make post card pictures of various peaks and attractions in the park and wed sell those to the visitors, so that's how we made our living most of the time.

LH: What about livestock?

JL: Some of the people had more than a couple of cows, which I mentioned we had 2 milk cows. And that's about all we ever had, in the bovine line. I can't remember my father butchering one cow as long as I lived. Other people would of course, and then when anyone was butchering an animal around, they'd go around and pedal off the meat because there was no refrigeration, and then they'd have to get rid of it.

LH: Did you eat much beef?

JL: We didn't eat a lot of beef.

LH: Just whenever somebody did butcher a beef?

JL: Yes, and then wed get in on it, in fact we'd always grew pigs. We'd have 2 or three or maybe more pigs than that, and besides our chicken, everybody had chicken coups and of course we had eggs, all the eggs we needed. A team of horses and one team; we didn't ever own a saddle horse. That kind of bugged me some, heh, heh, heh. Cause I heard my dad say he'd given some of his nephew a saddle horse before we came along. "Why didn't you keep it, a saddle horse"; so that's the animals we had.

LH: Did you have pork and ham and, I mean, product all year round then?

JL: Oh yes, and I just hated that pig butchering time you know, everybody, the whole family would get in on it. You know I butcher a pig, you scrape the hair off.

LH: Would that be in the wintertime?

JL: Uh, usually, maybe fall or winter.

LH: And that was an annual event?

JL: I don't know if there was any particular time, I guess just when we had to have either meat, and when we had a hog ready for butchering, that'd take place. Then I, one thing that I hated about it, we kind of had to give up our kitchen; we lived in such a little old house. We'd do all this meat in on the table while they cut it up and did what they were going to with it, you know no refrigeration. That involved, uh, oh golly, I've heard my mother talk about smoking meat. Back in the south where she grew up, everybody had a smoke house. We didn't. But by that time we had this liquid or powder stuff that you rubbed on and it worked about the same so we'd cure hams that way. And mother would, we'd cut a lot of the meat into sausage, and shed fry it up and put it in lard cans and pack it in the lard and that'd keep all winter. In the morning you'd take just so many pieces of that sausage out and put it in a pan and you've got your breakfast there. It was already precooked, I mean, when she packed in this lard and uh, course after rubbing that curing stuff in it you could hang it in your cellar or wherever and keep a ham So we'd eat a lot of pork and wonder how we live so long eating all that cholesterol. We never did hear of vegetable oil.

It was the first time I can remember mother buying vegetable oil while she, never the less, shed have none of that, she was use to lard. Everybody cooked with good ol lard. They'd buy it in big buckets in stores. So that was how we took care of our meat.

LH: Back on the fruit, in addition to peaches, whatever fruits did you grow?

JL: We didn't have much in the way of apples, but some people did. There were several real nice apple orchards in Springdale and uh, I could name some of the kinds of apples, you hardly ever see them anymore. Bout the only thing you see is the Delicious apple, was kind of new when I was a kid. It was kind of a sensation. Those Delicious apples are great. And that was the double red that you see come out of Washington in the northwest. The Stark Delicious, a striped apple, in my book had a better flavor than the double red Delicious. They were delicious, but the principal apple for winter keep was the Limber Twig, which you never see and you probably never heard of it, did you?

LH: No.

JL: Well it was a hard...I picked those as late as Thanksgiving. And they are still a hard apple. But you could still bite into it and to me they were good flavor. And they would keep. They weren't an awfully juicy apple. They weren't dry, they weren't mealy, but they were just the kind of apple that you could put in a bin and keep it until March or April.

LH: Limber tweeg, t-w-e-e-g?

JL: Twig, just like a twig of a tree. The reason they call it that was the tree looked almost like a weeping willow. It had long frawns, and uh, there were, well there was one big orchard of them owned by the Winders. I think maybe the Flanigans might have planted them because John Winder took over the Flanigan property, which was near the Flanigan Inn in Springdale by the way. Uh, Thornton Hepworth, first Bishop I can remember, lived clear down, you know where Gifford Park is. The Bit and Spur is right in uh, Thornton Hepworth's apple orchard. He had the biggest orchard and some other kinds of apples. Several kind of wine sap. The Black Bend Davis is another kind of apple, a beautiful, almost black, a very dark red apple, kind of sour to eat, but mostly cooking apple, but, uh, they were a pretty thing. Many of those apples are, I haven't seen in many years. Oh yes, and Palmaine, I don't know whether it's Palmaine or Polmaine. I don't know why that name. That's another winter apple. It's a yellow one. That may be the one they developed the Golden Delicious out

of I'm not sure. But uh, in my opinion the Golden Delicious has a little better flavor than the Palmaine, but that was a delicious apple. Palmaine and the Limber Twig are all winter apples.

LH: Now these orchards, the peach and the apple orchards, you would umm, irrigate them out of the creek?

JL: Yes, everything had to be……

LH: I mean how often and what was the process of irrigation?

JL: Well we were lucky, uh, lucky in one way but unlucky in another way. If you're uh, have you noticed that the old ditch around the hill by the by the administration building, that is the ditch that heads the furthest up the canyon of any of the ditches highest on the mountain; that was my dad's ditch. And he had to maintain it almost by himself. A neighbor did own that property; well you see the administration building is built right on the property line, my father's and the neighbor's. That piece of property changed hands a number of times. And sometimes the owner of that property would help to clean the ditch, but it seems to me that my dad almost uh, alone with what help he could get out of me and my brother, put in those brush dams to get the water in the ditch and it was a beast, it was a killer to keep the water in it. It took up half of our time keeping water in that darn ditch. But once you got the water there it was his, he didn't have to wait for anybody else to take a turn, it was his water. So, we uh, we used the water and turn it on to whatever part of the farm needed it. By the way, he did have another source, sometimes Oak Creek provided a little water sometimes. And he had a ditch coming out on the south side of that creek. And in order to have water there, he had to build a dam and reservoir because it was such a small stream he'd have to store it so that in the summer time he'd...(end of tape one, side one)

My father and his uncle Freeborn Gifford built those dams, those reservoirs together. I remember that they built several while I was very young; I can just barely remember somewhere the present warehouse and maintenance yard is. They built two or three dams, but flood would come right away and wash them out. Finally they discovered.....did you go with us when we walked up that walk and went up so.....

LH: Yeah

JL: They finally discovered this place that was shaded pretty well all winter not in the main creek, but they diverted ...but it was the main creek but

they diverted the main creek and uh, left so they could just put the amount of water they wanted in it and uh, build a dam and the dam is still there, it never did wash out again. And his uncle of course used that to freeze ice and store it in the winter. And it was my dad's irrigation supply and it was the kid's swimming hole. So...

LH: And skating?

JL: Skating, but I never did on a pair of skates.

LH: (Laughs)

JL: (Laughs). And uh, Freeborn Gifford could put up some beautiful ice off that creek out there. It was nice clear water and he built a house right below that dam; he'd haul sawdust and shavings all the way from St. George wherever he could find it, and cover, use that for the insulation, cover up the ice, so we'd have ice all summer long. And uh, that was, made it very handy but, boy it was a good life if you didn't mind all that work that went along with it.

LH: Well now let's make that transition. What did you do for fun?

JL: Uh, well I mentioned swimming. (Laugh). If I could get out of pulling the corn, or pitching hay. Of course there was another thing that uh, putting up hay was a different operation than in this day and age. Everything was done by hand; well, I came along after the scythe and sickle age and we did have, uh, uh horse drawn mowing machines and rakes so we'd mow the hay and maybe the next day it'd be ready to rake into wind rows. Then our job was to go down those wind rows and make them into little cocks of hay, little piles and then when as soon as you could to get to it drive around with the old hay wagon, load it all in the wagon and haul it all in the barn. And that came....but we'd get four cuttings of hay, sometimes maybe a fifth in the summer. So that was a big amount of uh, of the work.

LH: And you called that Lucerne.

JL: Yes. And I guess that that is an official name of it I, I don't know depending on what....I think well there's a, a city called Lucerne; is that in Switzerland?

LH: Yeah

JL: I wondered if that's where the stuff came from but...

LH: Well that's what my dad called it all the time I was growing up.

JL: Is Lucerne.

LH: So you had a team of horses. Did you have a couple of work horses?

JL: Yes that's what, what we had I can remember ol' Snip, and Prince was my dad's. Snip was a mare and Prince was a horse.

LH: And that team was working....

JL: We did everything with it to do the plowing, the mowing of the hay, the pulling of the wagon. And we'd have to go up the canyon and haul lumber down from the cable and haul wood in on it.

LH: Was that team ,um, around for most the time you were growing up?

JL: Uhhhh yes.

LH: The team you remember most.

JL: Old Prince died fairly early on and uh, dad bought another horse from the Perry brothers. They'd come in then and had..... and he.... they'd used him for a saddle horse. It was a big tall lanky horse but we made a work horse out of him. And so we had then....

LH: But were Snip and Prince draft-type horses or ....

JL: Yes...

LH: ...or were they just larger...

JL: Uh...

LH: ...regular horses?

JL: Prince looked like he could have been a saddle horse and used him for that some, but, he was....as he was a work horse.

LH: Uh-huh

JL: My dad, uh, I remember, uhhhhhhh, I can just barely remember the horse and uh, I think it was a mare, uh.... I have a vision of my sitting...maybe it's because they told me about it. And where I was sitting right in the gate of our corral onetime and they were having trouble with this horse and it went and jumped right over me. And that horse's name was Birch...Pirch....not Birch it was Pirch. And I have an idea that it got the name because it was a Pircheron and uh, but I guess it died or he traded it in before I was really old enough to really remember that horse, but I just barely remember ol' Pirch and uh...

LH: But that team of horses was pretty valuable....

JL: It wasn't as big, husky a team as some of the other people had. My uncle had a team that was maybe more thoroughbred or whatever you call it... purebred. He had one he called Clyde and I have an idea it was because he was a Clydesdale. And a real big nice work horse. My uncle Johnny had more, he had uh, at least two teams of horses all the time; he had more boys to work on the farm. So everybody had horses and nearly everybody had at least one saddle horse. And we'd once in a while go borrow a saddle horse. And there was one big family that we..... no problem there if we needed to go someplace.

LH: Well let's get back to recreation.

JL: Hooooh. Well I've heard my father talk about when, when he was growing up. Evidently their family was a, well, he was a Bishop, his dad was a Bishop. Then they had a nice home. So he said Sunday afternoon just about all the young people in town would be up to their place. And they'd play games, and uh... all kinds of running games I suppose. Like, we had a form of baseball, you've probably heard of liners. It's just a baseball game, we'd make our own balls out of old socks...we'd unravel the socks and wined and wined that thread around a peach pit or a rock or something and then had to stitch the outside to make it permanent. But our homemade baseballs, homemade bats...and instead of three bases it was to go to one and get back...that was it, that was your liners. But that was a favorite game. Then of course our old game run sheep run. And hide and seek of course especially at night; at night we did a lot of hide and seek. And that became... that became quite a pastime for not only for kids but for adults. Did you ever hear of the whole town doing hide and seek?

LH: Hahaha

JL: We used to do that in some of these small towns; I can remember doing it in Springdale when I was a kid. It'd either just plain choose up sides or married against single or men against women or well uh, old against the kids. But the uh, they'd give you an hour, maybe two after dark to go and hide. Then when that time was up you'd start looking for them. And the winner of course uh, would be treated to the, the.... penalty was the loser would have to provide a dinner or supper or something in, or , something like that for the winning side. And it got to be quite a big thing sometimes. And the places they'd find to hide might be out in the middle of the field someplace; it might be in a ... they'd, they'd usually have restrictions; they'd have a boundary; you can't go outside of this boundary. And uh, otherwise you know in Zion Canyon you could hide and no one would ever find you. But they'd uh, have these restricted boundaries with that and uh, kids would do the same things on a lesser scale. But that got to be quite a pastime.

LH: What about holidays?

JL: Holidays?

LH: What were the most exciting holidays; what would you do?

JL: Of course I can remember several times on Christmas and Thanksgiving I guess, especially where the whole town would have a big feast, big pot luck, everybody would bake all their goodies and oh boy what a great time that'd be. But the fourth of July and the twenty-fourth of July of course. And the two towns, Rockville and Springdale would get together and have all sorts of kids games and then a, probably a baseball game in the afternoon. And that was of course... we looked forward to those times because they were the celebration times of the year, any holiday. Good excuse. Not only holidays like I can remember; we'd go up into the park for well... the president's visit. President Harding visited Zion one time when I was still a kid. Everybody in the country made a holiday out of it when up there. Made a holiday out of it going watchin make movies in 1924; I was ten years old. And Tom Mix came in, and that was a big holiday to go.... it took two days for that...went up the canyon one day and they weren't doing anything. The next day we came down to this northup bench which is just above Tree's orchard there where the Dickmans live now. That's where they set up; they went up Pahruneaweap Canyon to do the shooting but we waited around and hobnobbed around with the extras and some of the movie people. That's where my dad took a picture or two shots of Tom Mix. And where my brother got to pose with him.

LH: Why don't you tell that story while we're on that, would ya?

JL: (Laughs) All Right. We uh, had of course, movies was a big, big deal when movie pictures come to town. Didn't have any sound in those days; it was a picture, so I guess in a regular theater around the country, somebody would be playing a piano while these movies were going on. We didn't have that in Springdale. Have some portable outfit come in with a, with a movie and everybody would turn out. We had one building in town that was big enough to have meetings in. It was our church house, school house, town hall. One building, we had everything. There was no electricity in those early days, so whoever was running this movie had to provide their own. Several outfits I can remember coming in, and they'd have some riggin fixed up where he could run his engine in his car, and it would run a dynamo that would generate the electricity to run this movie camera. And it was great, and of course all the kids new about Tom Mix. When we heard that Tom Mix was coming into Zion, uh, oh, we were looking for him. But when he came, my brother and I were caught off guard; saw this big grey Packard come up the lane by our house and stop and people were pointing around in it. My brother grabbed a box of pictures and said "I'm going out to sell them some pictures". When he came back, I don't know if he sold them any pictures, but he was almost turning somersaults. "Do you know who that was? That was Tom Mix, and wants me to come with him, come watch him tomorrow. Said he wants his picture taken with me. He wants his picture taken with the boy that never saw a train". I suspect they got pulling his leg. Here's a boy that never saw a train. So that next day, uh, he convinced my dad, well that's a good excuse to hook team and wagon and we went up tool Wiley camp, but we didn't find anybody. We didn't see Tom Mix, we didn't see anybody. Turns out my uncle Walt Reusch was superintendent or acting superintendent of the park and he came an informed us that they are not filming today, but you're all invited to go down to this northup bench tomorrow. They'll be working down there, so that's where we were the next day, and my brother Lloyd disappeared with 2 of his friends; I stayed around with my mother. Well, I was 10 years old. I don't know why I didn't go with the other guys, but, uh, they went maybe a mile up that Pahrunaweap to where they were doing the pictures and uh, I guess he stuck right with Tom Mix and finally he had his photographer come and take pictures of them. They actually sent pictures to the boys, and uh, I can remember my mother saying one of these Indians ...by the way, my father recognized one of these Indians and uh, got to looking at each other, and my dad says ,uh, forgotten now his first name...Frank, Frank Slaughter. And he said Louis Crawford? (chuckle). They'd been kids together in Rockville but they separated when they were 6 years old and here they

recognize each other, and this Frank Slaughter was, was an Indian, and so...

LH: Laugh

JL: Anyhow, there were several people dressed up in these Indian costumes. My mother asked one of them "are they ever going to do any shooting around here today?", and this Indians answer was "lady, all I'm interest..., says, I don't know anything. All I'm interested in is, is chuck wagon, quitting time and payday".

LH: Laugh

JL: Laugh. And so that was his answer for it. But Tom Mix finally showed up and Dad had him pull it and got a picture of him.

LH: JL, I'm going to have to change this tape right here. Let me, um, can we get you a drink of water?

JL: No, I, I shoulda asked ....

[Tape changed]

LH: Go ahead.

JL: Speaking of uh, uh fruit, I didn't...I failed to mention that my folks had quite a patch of raspberries but that they were not red raspberries. They were what they call black capped. More like a blackberry or a Himalaya berry, and uh we had a big enough patch and when they were ripe, mother would have other women come in and pick on shares and we'd bottle those things and put them in other jars, ya know, like other fruit. That's the only way we could preserve them. They weren't the best fruit in the world, but they were sure good to eat fresh. And of course, we'd sell those. Uh, might tell you a story in connection with that. And the ol Wiley camp, you know the Wiley's who had operated camps in Yellowstone, operated the first camp for 5 years in Zion before the Utah parks come in. The Union Pacific company took over and uh, we'd sell everything, all kinds of produce to the Wiley's, uh, milk even, and mother would sell them her bottled fruits. Two of my cousins are older than I am and worked for the Wiley's...2 boys, still teenagers of course. They came home one night...there were two of, two of my aunts were sisters and 2 of them were chatting with mother one time. They were laughing about each one of them had a son that was working for the Wiley's and they were saying

"how could Mr. Wiley get those raspberries under his plate?" Said Mrs. Wiley had asked the boys "Would you boys please eat the raspberries and let Mr. Wiley have the peaches till those raspberry seeds get under his plate"? And they couldn't understand how he could get raspberry seeds under his plate. They'd never heard of dentures I guess.

LH: Laugh

JL: So, then everybody had a good laugh out of that.

LH: Laugh

JL: Didn't know what a plate was. Anyhow, um, you asked about cherries. As long as lived at Oak Creek, we never did have a sweet cherry tree. We had the ol sour pie cherries, and that's all anybody in our neighborhood was growin good. We didn't know anything about Lamberts and Bings and all that. Now in Rockville, people would grow the sweet cherries and we'd go down there and get our sweet cherries once in a while. Uh, sometimes, a few years before we moved out, my dad planted several cherry trees. I don't know what they were, Bings probably, but he never could get them to grow because deer had become so numerous at that time and became real pests. They'd eat those cherry trees right down to the stump. Just prune it right back. And that's the way it was, we never did get one big enough to bear as long as we lived at Oak Creek. Uh, this is uh, something that maybe of interest to people in this day and age. I was 9 years old before I saw a deer and growing up in Zion Canyon; that sounds strange. But I suppose in those early days, if they had game laws, they, uh weren't enforced. And there was a lot of poaching going on, so there just weren't many deer around the country. And after that first one I saw, seemed like they just ballooned and they became very common and before we left Oak Creek, there were big herds of them and they'd come into our orchards at night and raise heck with the fruit, all they could reach. These white cling peaches, they like those, you know, get about almost deer season time. They'd be in there standing on their hind legs, pick those peaches.

LH: JL, as long as we're talking about deer right now, between 1914 and 1923 when you're 9 years old, you, you suspect there weren't many deer in the canyon. Or at least you didn't, you didn't see...

JL: If there'd been any, we'd have seen them because we lived where the deer were up in the canyon.

LH: But by 1923, from there on, you did begin to see deer.

JL: Yah, and they seem to increase very rapidly. By 1930, well earlier than that, within 4 or 5 years, they were becoming pests within our fields and orchards.

LH: And you attribute the uh, lack of deer at least in the earlier years to a lot of a, a lot of hunting. I was [inaudible], but was there...did the predator situation change in those years?

JL: That I couldn't say. But I, I suspect it was more because of lack of enforcement of any laws or if there were any game laws. And I'm sure a lot of poaching went on after that...uh, in our area. But the deer population increased faster than people could poach them out. And uh, course I never did see a mountain lion or hear much about them; it was quite a novelty when an uncle of mine, my dad's... my mother's brother and another fella killed a cougar up on top of the mountain and got it down and showed it off. Then I heard stories of about getting a cougar once and a while, but that was rare. While we still lived at Oak Creek, we, uh, I remember one, one time a cougar went across our field and uh, I supposed my mother and sister almost encountered that cougar because they were...we had a garden about where the ranger dormitory is now. And they were...my mother and one of my sisters went into the garden; I guess they were getting some onions, radishes, and stuff like that, that they were going to have for an evening meal. It was just getting dark and they uh, my father was up the canyon for some reason and used to be a lot of quail around the area. Suddenly they heard this flock of quail fly up from a little thicket that was near the garden and they commented there "I guess dad's coming down the canyon" but he didn't show up and uh, he came in later and they said we thought you were going to meet us at the garden. The next day they discovered that a cougar had walked right passed the garden where they were. So they figured that then the cougar had disturbed the quail. As for other predators, dad talks about wolves being very rare; he said there use... coyotes howling and once in a while he'd hear a wolf and he'd come in. and uh, I'm sure my brother and I heard a wolf howl one time and don't know how old I was then, maybe nine or eleven. We'd gone to a chicken coop which is at the upper end of the field which would be over that way from the visitor center...or administration building.

LH: Which direction?

JL: It'd be right up against the...if you go right west of the administration building up where that hill is north and west. There's a little cove up in there; we had a chicken coop. So we walked...had a little trail to come

down on the side of the orchard between the orchard and the alfalfa field. And we were walking from that and we could hear some yelling up the canyon, up Oak Creek Canyon and we wondered, is somebody up there singing, sounded kinda deep voice. And we got to the house and said "who's up Oak Creek"? They could be yelling or singing or something. And maybe it's all [inaudible]. There were a few fellas around town and they'd be walking around somewhere and just bust out singing. And this Orin Reusch had quite a singing voice. And he....some of my cousins would do that. And we forgot about it till years later when I heard a wolf howl... got me in back. I, I asked mother, of course dad was dead by then. And I asked mother about that. She said "yeah we knew it was howling there, but we weren't about to tell you kids...afraid it would scare you and you never get out of the house alone". But uh, I'm sure….

LH: You grew up with the perception of wolves being very....

JL: Oh yeah, they'd eat ya (laugh). And yet they'd tell about one of my cousins, a girl, by the way was born in the house I was born in. Because... actually my dad didn't build that house. He uh... my dad had worked on the Hurricane canal, and so that's where he, when he got married; he and my mother settled in Hurricane. And right away they swapped property with his brother-in-law Marion Stout, who if you know Dale Stout or you, if you know Eldon who lived right over here...that was their parents. But their oldest sister Lula Stout still living; she's about ninety-seven. They talk about her when she's four years old; she saw some animal, she was out looking through a fence. She described this animal that stopped and looked at her and trotted on. And she went home and told about it, a great big animal she said. They went and checked the tracks and determined it was a wolf. It'd looked her over and gone its way.

LH: And this was where?

JL: It was somewhere in the Oak Creek area.

LH: The Oak Creek area...

JL: In Zion canyon, but just exactly where, I don't know. That was quite a sensational thing for us to have her see that wolf and it didn't get her...you know...

LH: Uh-huh

JL: ...it didn't bother her.

LH: So there would have been there...you're documenting the fact that there was a wolf or some wolf in the 1920's?

JL: Yeah, and of course her experience was a long time before ours.

LH: But yours woulda been in the, in the 20's?

JL: In the early 20's. The last authentic record of wolves in the area, 1936. A friend of mine, Harmon Reusch, said that he and Adrianne Dennett out in the sands...Dennett's had a ranch and that was, the sands is where, if you go up Pahrunaweep just on top of the mountains there of Shune's Creek in that area they call the sands, from that area on over...very sandy area. And the Dennett's had a ranch up there in the thirties. And this Reusch kid, Harmon Reusch and Adrianne Dennett were up there, said they shot at a couple of wolves and missed them of course. But uh...Cliff Presnol, first permanent naturalist that Zion had, did a book on...and I'm sure they have a, one or two, at least one copy of that old mammals of Zion. I think I've got one somewhere...that Presnol published. He said the last record of wolves were that same year, 1936, when two of them were trapped or killed near Short Creek. They were in the area that late.

LH: Did you ever see a cougar?

JL: No. A friend of mine saw one a few years ago across the road in front of us over here by Mineral between Mt. Carmel and Coal Hill.

LH: But going up in the canyon you never...

JL: No...and that makes me mad.

LH: Hahaha

JL: As long as I worked up on Kolob practically every day I'd see cougar tracks and never see a live cougar. And I'm sure a lot of them saw me. Cause when I go down the Virgin Creek whether I was on foot or on horse back...I'd go down La Verkin Creek and down through Kane Creek and Smith Creek. And uh, we'd see cougar tracks and one walked around my cabin one night. These tracks completely circled the cabin. But I didn't see him. Then when I was working back...I went to the park in the 70's, some of these seasonals would go on a hike up Kolob and come back, "hey saw a couple of cougars today". Hahaha

LH: Hahaha

JL: It's not fair you got to see a cougar and I never did see a live one up there.

LH: Well I'm going to get back on task here. J.L., talk about....

JL: Fire the questions.

LH: ...the uh, the community was settled by members of the LDS church I'd assume that was the dominant religion and culture in the canyon.

JL: Well to begin with they were 100% LDS. That's who settled the area.

LH: Talk about your church worship and uh, on a weekly basis what, what kind of time did you devote to church worship and when and how.

JL: Well as you know, uhhh...the church was it; that was our life. That is I should say that was our fathers and grandparents life. My grandfather of course was the first Bishop of Springdale. Springdale had been a branch of Rockville ward for ohhh at least 3 uh...presiding Elders had gone through before they organized the ward and my grandfather was made the Bishop of the ward. And of course that became his, his life and they were very, very strict as far as living the religion was concerned. And uh, I think that my dad told a brother and my dad we're the only ones that fulfilled a mission. I don't think that either one of his other brothers ever did. His older brother John, after he was married and had a child, went on a mission. And they gave my dad responsibility for providing for Johnny's wife and child and make see'en that they had what they needed while he was on his mission. Then the dad of course being late getting married, he went on a mission to Oklahoma. And uh, he kept a diary, not much of a diary but just uh, he would carry a little book... I could show you one. Maybe if you'll allow me, maybe cut off a minute and I'll go get one of those, I think as long as you're doing it, show you the kind of guy he was.

LH: Alright.

JL: This, this is the kind of diary my dad kept and I think the earliest on we have is 1898; he would have been 25 years old. This is a 1904 and this is what it looks like inside; sometimes it's in indelible pencil. Sometimes he had just an ordinary lead pencil. Some how they thought those indelibles were more permanent I guess. Once in a while ink...

LH: Can you open that and show it right there?

JL: This little book, yeah....

LH: Open it up.

JL: Alright, they're really a kind of encyclopedia, all kind of tables and things in these, these little books but each, each double page would do for about six days and uh, that didn't give room for very much writing. When you read the whole thing you can patch up quite a story from them. But this was a handy gadget cause he could put this in his bib-overalls pocket and he carried it wherever he went, herding sheep, working in sawmills, or on his mission, everywhere he'd carry some kind of a pencil to make an entry. And uh, so there we patch together a little bit of his activities throughout the years. And uh, it's quite a varied life he lived. Now what did we want...

LH: Well I wanted you to tell me a little more about your worship, how you worshiped, what...

JL: He talks...

LH: ...and maybe more about what you did in the canyon. Where did you go to church? You'd go on Sundays, for how long and what'd you do there? And things during the week that you would do?

JL: Our church kind of ruled our lives. However, I was never a very good church attender. We lived two miles from the church house and sometimes dad would hook the team and we'd go in a wagon. We did it on a buggy and the road was dusty so we'd all go to church once in a while and going to church was quite a chore. Sunday school would be ten o'clock till noon and sacrament meeting would be from two to four. And so we had two hours to either go back home two miles to lunch, feed the horses, or be invited out to dinner by somebody else, but I think more often we walked, uh, walked to church and uh, like I say, I didn't go every Sunday. I had some cousins that did; I felt like maybe I was a sinner or something cause I didn't attend that much. But the church was our, our guide. That was the center, that was the nucleus of our existence and we took our religion very seriously and by the way this uh...now we have what we call home teaching. Back when I was a kid it was ward teaching, we called it. And you were assigned ward teachers. It would be a senior or junior usually. And it was quite a formal affair when the ward teachers would come to your house. Why all the kids, you came in, you sat around, you listened. Sometimes they'd be just like holding church, you know in your...on

Sunday. Sometimes they'd sing a song. But there'd be a prayer and one of the fellows would stand up behind a chair and kind of give a sermon and preach on their assigned subject. And I can remember they'd always ask "you know, Brother Crawford, do you have anything to say"? And of course he'd comment about what they talked about and that's the way it went, very serious. Then it might get to be a little informal and they'd gossip a little bit, talk about the weather, politics and so forth and that as part of our....

LH: Were there other meetings and gatherings other than Sunday meetings that you would attend?

JL: Uh, yes uh, as a matter of fact there was what we call Priesthood meeting, which of course is part of our Sunday block now. We used to have on a week night and uh, then of course there was Relief Society. They'd have some during the week that women of course belonged to, would attend. Then the Mutual Improvement Association and...probably you weren't aware if you haven't read our history that, that was kind of a late comer that we... I think that was instigated quite a while after people, after Mormons came to Utah, that they started this Mutual Improvement Association and uh, first they called that the Retrenchment Society. Started out with the women and finally the young men's Mutual Improvement Association and of course that's still, still going. That's always a Tuesday night.

LH: And would you come into town for that?

JL: Oh yes, that, that was uh, for especially for teenagers. I think you're...the youth and that was an excellent program, still is. Very good program.

LH: Were you...did you attend that on a regular basis...

JL: Quite regularly yeah.

LH: ...on Tuesday night? More regularly than Sundays?

JL: Uhhh...I don't know, of course I uh...I don't recall it. I don't know when they started, I guess you're twelve years old when you start to attend that mutual and uh, I would say maybe I did, maybe that was a little more interesting to me than the.....Kids liked to get out of going to church on Sundays cause they were such long...Sunday school wasn't too bad cause it uh...I liked the way they used to run the, run the Sunday school by the way. You learned the hymns. You had to practice song and uh, they did

things...I mean it was a school, you learned things. Then in sacrament meeting, a two hour long sacrament meeting and that got to be boring to sit through. Then uh, my uncle, Uncle Dan Crawford got to be Bishop. I don't know whether the Bishop before him had the same policy but instead of assigning people to talk in church, and by the way, if there are people watching this who are listening or reading the transcript or whatever you do with this, they aren't LDS, we might make it clear that we don't have paid ministers. I mean we are it; the people do the preaching and so forth. So my Uncle Dan when he was the Bishop, he'd go to church and he'd, "Brother Santo would you please come up and talk to us" (laughs). He'd call out of the audience, out of the congregation to come and preach. And of course, I, that never happened to me; I was just a kid, when he was Bishop. Don't seem that we had many youth speakers when I was growin up. As they do now. But that, that was our church and of course that was our guide and in our homes. Boy when I was a kid we had family prayer morning and night and the kids took their turns. For a long time of course the kids, it would be the Lord's Prayer, and every kid memorized the Lord's Prayer.

LH: Say that the, that the religion permeated your lives completely. What were some of the things that umm... that you remember your parents freely emphasizing or...

JL: Uhhh...I don't uh, of course they uh, we had our scriptures, uh, and we weren't forced to read them but I can remember they bought the children...so we all had access to a book called the life of Christ and it was an easy read book about Jesus. I remember that we uh, had what we called a scroll and I remember this as a black box about, mmmm, a foot and half square and it would then fold and set up on a table. And there's a reel in there...it was just paper with a couple of cranks and every once in while, "Dad, let's look at the scroll." And it would have pictures and of course they were Bible stories that came through and you'd go to one another. Just like a movie now. We didn't have movie pictures in those days and that was great entertainment for us. So we'd bring out the picture and dad would read the caption, what the story's about, and it might be the story of Christ or maybe Moses, or, any of those things. I don't recall that there was interchangeable things, but there was quite a lot to that; it took quite a while to go through those.

LH: Were there ummm, other members of other religions at the time you were living or people who...

JL: In our little town, no, no established religion.

LH: Uh-huh.

JL: But I can remember missionaries from other denominations coming through;...we used to call them wagon missionaries because of when they're kids...course what they traveled in, they were covered wagons. And heh, I can remember this one time that, I don't know how many there were, maybe a couple of men or something. And during recess at the school I guess this group camped somewhere near the school house...anyhow I can remember some of the Elders of our community that uh, might have been members of the Bishopric standing around and really arguing with these fellows...arguing different points of religion. We'd stand around and listen to them. Of course now I don't know what the points were but yeah, uh, that happened occasionally but it was always, ummm, outsiders come in. However I can say this, after the park really got going, of course we'd meet a lot of people that were not LDS and there were no problems; we, we got along. I don't recall ever having difficulties with... people came in on construction jobs like the building of the tunnel, building roads, building bridges. There might be other religions and their kids would attend school. No problems; we, we never did discriminate as I recall and I can truthfully say that we made good friends with a lot of people and a lot of my playmates came in, well some of them would be like uh, the Murdock company

(End of side 2, tape 1)

Interview of JL Crawford, tape #2, 4/20/04

LH: All right...we're back in business here.

JL: And Murdock uh, from Beaver, Utah, built the road from the Grotto to the Temple of Sinawava, and they were about 2 years on that project. There was a family from Delta, Utah, and uh, name of Roberts, had a boy Grant Roberts. He and I became real buddies for as long as they were here. But of course they, they were LDS, but then when they built the tunnel, I became a real chum with uh, Johnny Dole, who was a stepson of the big shot of, the superintendent, uh, Stanley Graves, uh, big boss of the Nevada Contracting Company. He and I became very good friends, so it didn't matter to us whether they were LDS or not, we, we excepted them.

LH: JL, I want you to tell the story of visiting your friend up at the camp and, and your tonsils. While you were talking about him.

JL: You, you mean my....you said tonsils?

LH: Oh, did I say...when you uh, when you were up there, was it your tonsils you had removed or was it...

JL: Yes, yeah, uh-huh.

LH: Can you tell that story as long as you're talking about....

JL: Well yeah, and ya know we could go back to the whole history of the area, we never did have a doctor in our area. We had uh, mid-wives, nurses. And the nearest doctor was in Hurricane, Utah. And uh, he didn't get up our way very often. Sometimes we'd have call him and wait for him to get there. So when the Nevada Contracting came in uh, we, they brought a doctor in with 'em, doctor Macintyre. So I and...this was rather late, I was in ninth grade by then, uh, well it was in seventh grade when they came but they took 'em all that time, and he was still working on the tunnel by the time I was in the ninth grade. I remember I had to take a couple weeks out...wait a minute. I'm getting ahead of myself. That idn't, that idn't when I took the time out...ninth grade, no I was in the eighth grade. But I had to take two weeks off because uh, uh, the operation went bad; I caught cold right on top of this tonsillectomy. I had to wait two weeks to get back in school. Yes I went up to uh, Nevada Contracting's camp and here's where Dr. Macintyre...right in his home did the operation. And of course the anesthetic they used was ether. And they said it took better than an hour to put me out. I don't know if there was a problem, if they didn't administer it right or I fought it or something. But that's where I had my tonsils...

LH: But you just happened to be up there staying with your friend or...

JL: No, they, uh, I had...I think I had work for a little while up there. I think that I uh, worked for a couple weeks as a dish washer in there, in there kitchen. And I was pretty well acquainted. I, we, we, of course everybody was calling on this doctor. When anybody got sick they new they could go to the camp and get Dr. Macintyre to take care of them. So, so that we just...mother and my step daddy; he wasn't my step dad then, but he was a border at our place. And he had a car, so he is the one that, he and my mother took me up to get my tonsils out. And of course took me back home, but I didn't recover from that. It was a bad experience. I remember how much blood I threw up after I got out of the operation. It was a gruesome affair. I've thought since then if I had to do it over again I

wouldn't get my tonsils out. But I used to have sore throats, and after that I never did, never did I have a sore throat again...

LH: Hmm

JL: ...after I had my tonsils out. And so...and Dr. Macintyre stayed in the area; he moved to Hurricane and he spent the rest of his life there. He was a very well liked, and very well respected doctor.

LH: JL, back on the topic of religion. And this may in fact require just a little more kinda philosophizing. But do you, do you feel like your religious beliefs affected or influenced the way you viewed the land and the landscape that you grew up in?

JL: I never thought of that, and uh, of course as I grew up and met, and got acquainted with people that came into the park, especially park employees and officials. And uh, got wondering about the naming some of the peaks. And then discovered that some of those uh, names that sound as though they had some religious connotation like the Great White Throne, Angels Landing, Alter of Sacrifice, West and East Temples...that somebody was...had a religious bent and named em. And it turns out that not, um, the local people didn't apply those names necessarily. They talk about a Methodist minister that came in, in 1916 and applied some of those names that...West temple by the way was called Steamboat mountain by the settlers. And in Major Powell's writings and in Clarence Denton's writings they uh, of course there was the West and East Temples...who applied those names, I don't know. That, that they were called that before this minister came. So the West and East Temple were named that already. And we wonder about the Alter of Sacrifice; we're not sure whether the Reverend Minister Frederick Vining Fischer was his name. Whether he's the one that named uh, Alter of Sacrifice, he definitely named the Great White Throne and probably Angels Landing. Uh...that's as far as our...I, I can't say that we had too much a religious connection to the mountains. At least we didn't uh, the Mormons didn't attribute a, a, any spiritual, that is, that is life to the mountains, like, like maybe the Native Americans do. You see they think everything has a spirit uh, I don't think we looked at the mountains. Though we admired them and were happy to live among them like the mountains.

LH: Well your father must have had a great appreciation of the scenery, which, uh...because of, I mean he was an artist in a sense, that he...photography was important to him.

JL: A lot of people had the idea that the Mormons, the early settlers didn't appreciate the beauty of the area. And of course I think the reason is that they didn't have a lot to say about it and they didn't write about it very much. Because they were busy twenty-four hours a day making a living. And didn't have much time to lay around with...however, I'm sure they did have an appreciation. A lot of people noticed well, Joseph Black who was a, one of the first settlers in there. He was a young man and he is evidently reputed to be the first one to hike on up the canyon beyond Springdale and come back raving about the beauty to the extent that people got to calling it Joe's glory. So somebody noticed the beauty. Isaac Behunan, who named the canyon certainly appreciated it because he, looking at these peaks and calling them temples, and uh, according to the, I don't remember whether it was Woodbury or Reed and their histories, it talks about his referring to Isaiah second chapter, second and third verse, where he talks about these, uh people coming out, I can't quote it, but uh, third verse it does get to use the, the term Zion, and anyhow he said these are temples not built with hands; they're God's temples so, by the way, that quotation doesn't come from ol Isaiah. Clarence Denton used this when he's describing that fierce Mormon zealot that ya talk about, that eh, when he refers to these uh, temples not built with hands. That's actually from Second Corinthians, uh, quotation. Temple's not built with hands, eternal in the heavens. But anyhow...

LH: The name Zion itself, though, though it comes from the Bible, it was applied by a Mormon, by...

JL: That was Isaac Behunan is the one that...and then he said, he got to thinking that well, Zion is up in Salt Lake Valley. That's where they're buildin the temple, so this is little Zion, and uh, he said Brigham Young kinda threw some cold water on that one, on, on his first visit, and uh, there's a question of whether, why would he was disgruntled about it, whether it was the rough road getting there. I believe that he must have traveled with, uh C.R. Savage. Savage came in late...they did travel together some, so I think they, they're traveling together when they came because I know they were both here in the year 1870, and that's the year he went on up the canyon and uh, uh, Savage took some pictures up the canyon that year, so they must have been together. But anyhow, uh, he said that he observed tobacco growing in the Behunan field and they say that uh, Behunan and his five sons were all tobacco users. And of course this word of wisdom hadn't caught on all that great in those days and Brigham had, had told the people that they had to grow your own and they were doing that very thing. Then they said maybe it was because of the rough road. Anyhow he wasn't happy about Zion; he said this is not Zion;

Zion is the pure in heart. So some of the people started calling it not Zion, so the story goes. But the name Zion stuck, although Powell came up with the name Mukunteweap and I don't know who came up with Iogoon, which is the Indian word for quiver. In other words you'd come out the way you went in so they say and, which would have been a good name in my opinion. But nobody would use those names so they kept callin it Zion, so Zion it became.

LH: Uh, as far as umm, and I realize all, all pioneers were very industrious but the Mormons were very, had uh, ummm, uh used a lot of ingenuity and a lot of industry to, to, to turn a place from umm, non-productive into productive and that's exactly what your family did in Zion Canyon by, by building the canal, uh, the ditch and...

JL: Well...

LH: ...and improve the area there. Do you tribute that to religion or just to survival?

JL: I'd say it's both but you can say what you want to about Brigham Young, and of course he had a lot of uh, detractors and uh, they'll say uh, well I've had people say that he was an awful person; he had all these wives. Maybe he didn't treat them all equally or as well as he should have done. But in my opinion Brigham Young was a genius. To come into an area like the Great Basin, which a lot of people would pass up, turn their nose up, dried up old country, and to set up an empire; and that's what he was going to do if you were to look at the map of the original state of Deserret which took in all of Nevada and Utah, part of Colorado, Arizona, and even went to the Gulf of California and uh, and he sent settlers out to find the good living places, the water sources and anything else. They, they of course were looking for all of the resources there were needed; timber, good farm land, water supplies, even minerals and that's when uh, Parley P. Pratt of course and uh, the last uh, tail end 1849 came into this area down into Dixie and discovered iron ore in the, in the Cedar City area and uh, that's uh, I, I guess yeah, the mission, the iron mission was sent before the cotton mission wadn't it? Yes, and they settled in Parowan and of course they found good timber in the mountains and uh, that uh, although they were uh, setting up uh, God's kingdom on Earth they still had to eat, had to live, so they were very much concerned with, with uh, making a living and all the things they wanted to be self sufficient and I think that carried over to my family as well as all the other families that came to here. I, I can remember them being very devout religious wise but then

they were hard workers; they, they had to do everything in order to supply their own physical needs.

LH: Your family was basically there, the land on which they settled happened to be in the middle of this immense canyon that, that their emphasis was to survive and to try to prosper on the land that they had.

JL: Right and I think maybe the uh, reason my grandfather went up that canyon is the same reason that an uncle of mine gave. I heard him telling this one time, this is Moses Gifford, one of my dad's uncles, uh, some of the tourists asked him what on earth inspired or moved the people? What, what drew them in here? What, how they can settle here? And one word explained it...water. That was that Virgin River that never went completely dry so that was a good endless supply of water and with out water you don't grow food or your crops. With out your crops you don't eat so that was the life blood of that, the area.

LH: I suppose that between 1870's until the 1930's when, when you left, that was the priority, was to use that land to survive...

JL: You might mention...right. Five irrigation ditches have there head inside Zion Park. There were 4 of them then. When we sold out the line moved; that put the fifth ditch head inside the Park boundaries. (Cough) That was the force that... [recording stopped] ...well, I was uh, going to say that uh, uh one phase of our, our church is uh, the entertainment end of it. And there again, I don't know who came up with it. Well, it probably wadn't Brigham's idea. He surely espoused it. I remember when I was in the service, I and a friend, we were down in Texas, Camp Walter Texas. One weekend, we uh, l don't know how this came about, but we got with a couple of little young ladies and we went on a picnic. They took us out into a park and I, was a real nice day...we had a real good time with them. We went out and had a picnic and talked with them, and they were quizzing me about my religion and uh, and I told them about MIA program and uh, that it included dancing, and this one girl I remember, she says "Dancing in church" (in a high falsetto!) (laugh) It just flabbergasted her, dancing in church. Well, I said, "No, we weren't dancing in church. This is an auxiliary of the church, but it's for advancement and uh, entertainment and the training of young people, of the youth". And it was supervised and it was on a high moral standard and yes, dancing was an important. Then I talked about Brigham Young crossing the plains. They saw to it that they, they had their entertainment. They did dancing out on the plains actually. They had their bands, their music and so forth. Keep their morale up, my goodness. That was a very important of our...

LH: What do you remember about the dances in Springdale?

JL: Uh, there were a lot of them. Bout, uh well, before radio, or even after radio, before television and, and before there was a permanent theater...there isn't that yet in the town of Springdale. Uh, you made your own entertainment and dancing was a big part of it. And every Friday night, there'd be a dance, and we had our own local dance orchestras. Springdale was quite a musical town, and I think just about every little town had enough musicians uh, back in the old days, talk about fiddlers and there, there were fiddlers...several of them in the Rockville...

LH: Can you name some of them?

JL: Uh, (laugh) one of them we called fiddler Dick. His name was Frank Russell, and he had a son, Eldon Russell who followed in his footsteps, and I don't think he could read a note of music, and he could play any darn instrument he would pick up. I remember he played saxophone in the orchestra. Don't know if he ever played trumpet or not, but he played string instruments, but oh, Frank Russell was a great fiddler for the old time dances. I can remember when I was a kid I always like going to listen to these old time dances, do the square dancing you know, and they'd have a caller there. Bishop Hepworth was a great caller for the dances. Fiddler Dick there, fiddling and calling, and he'd see these people line up. I thought that was great entertainment just to watch those dances. I never did get in on the square dances, but even after in my time, we started doing the fox trot and the waltzes, one on one dancing. For a long time, they'd, the old people attending the dance they'd quite often have few sets of square dances just to see that everybody got entertained. It, it was great. Great life.

LY: Where were the dances generally?

JL: Well, we were in the same ol building that we, we had to use that...one house was basically our church house. I have a picture of the old original one with 3 rooms, the big room on it was the dance hall. It was our chapel, and it was a school room during the week.

LH: Describe where it stood?

JL: Ok, in the middle of Springdale, there's a, a wash comes down out of the hills past the cemetery and comes through the middle of Springdale. Our church is on, practically on the bank of that. School is on the, on the

opposite bank, so that's about on the middle of Springdale near the Pioneer, uh, Restaurant, Motel. Our own original church burned down in 1929. The one that replaced it is a nice brick building, is now the Zion Outdoor and Soup and Noodle or some kind of business they have there.

LH: But the original church stood on that site?

JL: Right where that building is now. Course that's no longer a church, it's a, a business and that's opposite the Young's business, Zion Park Motel...and

LH: Uh Uh

JL: ...store, but uh, those uh, those old dances were well attended and, and I must say that uh, once in a while a fight would occur (laugh). As time went on, of course, a lot of people came in, we...like the building of the tunnel. We'd have a lot of non members, and there'd be a lot of drinking, and we could expect a fight to break out once in a while the dances were going on. That was kind of entertaining to kids too. (Laugh)

[Possibly wife talking...inaudible]

LH: (Laugh) that's great. My goodness. I'm going to turn this off.

[End of side one]

[nothing on side two]

Interview of JL Crawford, tape #3, 4/27/04

JL: They get their rations, they had a sack of, or a box...I don't know what it was in, but a container anyhow of bread crust and stuff the mice had gotten into, and they were going to send that to uh, or I don't know, maybe they were going to send it down the cable and take it to the pigs. They use to grow pigs up in the canyon. And another sack of his was supplies, his rations, grub box for going around. (Laugh) When he got well on the way, he'd discovered that they had switched boxes on them, and he had the mousey stuff.

LH: (laugh)

JL: He said he nearly starved to death...

LH: (laugh)

JL: ...getting to Springdale around that road.

LH: (still laughing) Uh, now that was Will Flanigan?

JL: Will Flanigan, yah.

LH: Now David is, is...

JL: David was the older brother, the one...

LH: OK

JL: ...who did the bending...

LH: Uh huh

JL: ...and all this. Will kept a diary, so I guess it'd give him credit for the history of the thing.

LH: So he was the younger brother to David?

JL: Yes, he was...and they just bracketed my dad's age. Dave's a little older, and Will's a little younger than my father, but my father said he was quite a buddy of Will Flanigans.

LH: Uh huh. Do you remember both of them?

JL: Uh, I just barely remember Dave. I recall only seeing him once. That's when he came through one time selling his, uh...they'd moved out of Springdale along time before my time.

LH: Weren't they living in Virgin?

JL: They lived in Virgin, and I don't know what year Will moved to Cedar and started working for the college, but he was, Will was the custodian of B.A.C., you know for many, many years.

LH: Uh huh

JL: And uh, I remember Dave was in an open car and he stopped at our place and I remember dad going out there and I tagged my dad. And they were sitting in this open car and they talked and talked for a long time. Dave

was selling his little booklet on the story of the cable for $.25 a piece. And my dad bought one. That's about all I remember about Dave. Course I heard a lot about him. Will, oh yeah, I remember him; came up one time and wanted my father to go with him up Pine Creek. What for I don't remember, but they, I remember my brother and I tagged along and we went clear under that arch clear to the end of...that was before the road or anything was built up there. I (laugh) don't know the object of the trip at all now, but they did do that.

LH: Uh huh

JL: Will was a great hiker. They explored Zion and he claimed to be the first one to hike the narrows. And uh, he did it a number of...many times. I guess there was an argument between him [Will] and Otto Fife, who did it the most times. I'm sure that Otto beat him on the number of times he went through, but Flanigan did it before Otto.

LH: Oh. Now when you went up Pine Creek, does that, does that have a spring at the head of it? Or how does that work?

JL: I don't know of any spring. There may be seeps along but the water comes from far up ahead. It comes clear to...

LH: It comes all the way down through...

JL: ...the head's way up above the tunnel.

LH: Uh huh

JL: So...

LH: There's not necessarily a spring that is the major source for it?

JL: Not that I know of. But you know how that, that Navaho sandstone is. There's seeps and...

LH: Ya, Ya

JL: ...seeps and...

LH: contributes to it

JL: ...all along.

LH: What about Oak Creek?

JL: There was enough water in Pine Creek that there was 2 or 3 little puddles that we use to walk up where the road comes across where the arch bridge is, we'd go up about a quarter a mile around the bend, there were 2 or 3 good pools. And that was some of our favorite swimming holes. Oak Creek, yes, had a good water supply. There are two forks to Oak Creek; the right hand fork had a good water supply. As a matter of fact, uh, Springdale's first water system was from a little spring over near, well, what they call Parka Wash, between Bridge Mountain and the Watchman. But when they needed more water, they went up Oak Creek and tapped into this right fork of Oak Creek.

LH: Is that right fork as you're facing upstream?

JL: Yes. That's what we use to call left and right fork. Uh, uh, left fork didn't have much water, a little trickle sometimes.

LH: Is there a key spring that fed that then? Or was it also a...

JL: There again, I never went right to the source because the spring is clear up under the cliff, and I never did right to that. It was always a pretty good stream coming out of the right fork.

LH: Mm Mm

JL: And of course...

LH: Now that Oak Creek would have been your drinking water?

JL: Yes

LH: Which was a blessing I would think, not having to take it out of the river.

JL: It, uh, it sure beat river water. However, it didn't run all summer, every summer. Sometimes it would dry up at the bottom end. If you'd go up a little ways, you'd find water. But my dad had a nice little spring just a little way up, oh about even with the ranger dormitory now under the bank of the wash. Dig back in and we had a nice little clear spring bubbling as long as we lived there. Course when a flood would come, it would louse it up for a day or to. For a day or two, we'd be without and then we'd have

to go clean it out and make our little pond again. Floods use to be quite frequent. We'd get good size floods down there too.

.LH: How would you, as you've seen the flow of Oak Creek in the last few decades, how did it compare to your memory of it as a boy?

JL: Well, I don't know how accurate my memory is, but it seems to me that it's a lot drier than it use to be. Seems to me that I use to, use to go to school in mud and snow. We use to have to walk. And in the winter time, we had ice along Oak Creek. We didn't, we never did own a pair of skates. We'd go down there and take a run and skate in our shoes. And we'd do that all up and down Oak Creek. And you just never see ice on there anymore. And I, I, uh, I don't believe the Park...maybe I better not say this definitely, but, uh...after Springdale tapped Oak Creek water, the Park came in and built a nice good system including a uh, head-houser, a water tank. But in my opinion, they have done away with that completely. I don't think they use Oak Creek water at all. Maybe they do. But I do know you don't see water running as far down as...

LH: Yah

JL: ...the visitor center or park offices now. And it use to run there oh, I'd say all but a month or two in the summer, in the driest summers. And it seems to me that winters use to be colder and you could depend on a lot of snow. Well, when Freborne Gifford use to put up ice, golly, he'd get ice...I think one time he got ice to freeze about a foot thick. Usually, it was more like 8 inches or something like that. And he had to work at it. When the ice got thick enough to support his weight, uh, he'd go out there and make a little hole in the ice and stand for hours and he'd take his shovel and just push the water out and let it flow out over the ice, and then it would freeze up instead of down. And he'd have that ice crystal clear. He'd put up beautiful chunks of ice.

LH: Mm Mm

JL: And of course my dad worked with him on building the dams, I say dams, because they built several of them before they located this one location where they could divert the main stream and keep the floods from washing out the dams. And so dad would use that pond for his reservoir for his irrigation water. And his uncle was Freeborne Gifford who harvested the ice.

LH: You mentioned, as you were talking about Will Flanigan, the pigs up the canyon...was that a pretty big industry or was that just a...

JL: I don't know. I never did hear the old timers talk about them pigs much, but in Will's , Will Flanigans diary, he talks about going up there sometimes and treating the pigs for a scab, whatever a scab was, some kind of a disease that they got into pigs.

LH: Did they just kinda run free up there?

JL: Well, I'm sure they did.

LH: Almost like they were ranging them out?

JL: I suppose. I don't know for how long. But...

LH: Did they just eat what they could get? Do you have any idea...

JL: There again, it's a mystery to me. There's no...that's about the only thing I've ever know about the pigs, uh...

LH: Was that before your time?

JL: Way, way before my time, along time.

LH: Uh huh

JL: Well, I was born in 1914. And uh, from the turn of the century for the next several years was when they built that cable and my father...well, my grandfather and his brother in law and another fellow by the name of Stout, Alfred Stout I believe, bought the setup from the Flanigans in 1907. So back in...those were the days. I don't know if the Flanigans moved away from Springdale at that time or not.

LH: I think they moved, actually, about the time you were born, because I visited with Nora Bradshaw...

JL: Oh, ok

LH: ...last week. I had a very nice visit with her. She was born in 1908 and she was just 5 or 6 years old, when...about the time you were born, or maybe just a year or 2 before you were born. They moved to Virgin.

JL: OK. And I suppose that even after they sold the setup to my grandfather and his brother in law that they may have worked with him for a number of years. Still, uh anyhow, it was 1914 when uh, let's see, this group...my grandfather and his, his brother in law kept that only about a year and they sold to the Petty's about 1908. Then the Petty's uh, resold it back to Gifford. And of course, O.D. Gifford had the son in law Dave Lemon, who we considered the owner of the mill for the rest of it's existence. Lemon ran it as long as it ran. So, uh, there are a lot of details that just are missing, at least I don't know them.

LH: Now you say that Will Flanigan kept a journal or diary. Is that how...

JL: How much of the time I don't know. There, there is quite a bit in existence.

LH: And where is that?

JL: I suspect they'd be up at SUU.

LH: Mmm. Have you seen it and read from it?

JL: I've seen parts of it. I may have a few pages somewhere in my...

LH: Do you know if it's ever been transcribed? Typed or anything?

JL: I think so. Jerome Gifford use to have part of it. He, uh I don't know if he's the original one who transcribed or if he'd gotten somebody else. Yes, the parts I've read, I think are type written.

LH: Is there any chance there'd be a copy in the park archive?

JL: You might check that out there. It's possible. I would think there would be. I'm sure that this Dina Markuff uh, got a hold of that when she did this cable story.

LH: Ok.

JL: I, I would suggest that you check at SUU. They ought to have the whole smear there. I don't know how many years Will worked there, but have you ever heard about this table he built. He, he built a table out of wood, pieces of wood that came from all over the world, and uh, I don't remember how many, oh golly, somewhere, wish I'd thought of this

before you came, I would have tried to locate...just a few years ago, I got a hold of the write-up about that table. And we've seen it, Fern and I...

[Wife talking, inaudible]

...it's in Salt Lake City and I, I wish they'd get it back to SUU. That's where it belongs. Fern and I went into the Pioneer Museum a few years ago. And I forgot now what it is...there's over 300 kinds of wood in it ...

LH: Hmm

JL: ...in the table. And it's 3,000 or 30,000, or something like that, pieces. And it's kind of a coffee table, two decks, the top one sets about this high, and the other one's down here. And I don't know, 2 feet by a foot are the dimensions, and it's patterned, real artistic little patterns. And he has the wood in little chips, like toothpicks, endwise, so that the tops show. And many, many different colors. It's a fabulous piece of work. And it was displayed in the Worlds Fair in Chicago in 1933.

LH: Huh. Well was he uh, a craftsman, an art...

JL: Those Flanigans were kinda something else. Maybe he wasn't as inventive as his brother Dave, but uh, he was a real handyman. I guess he had time on his hands, there at the college where he had access to the shop and all kinds of tools and that's where he built this thing, and he also built a little model of the cable in his old age. In my opinion, he didn't do as good a job on that as my cousin Heber Crawford did. He use to display it at the folk life festival.

LH: Mm Mm

JL: Heber did a very accurate scale model. He did 2 of them, and one of them is at uh, the Flanigan Inn now in Springdale. I, I don't know whether Larry has ever put that up on display, but he has it.

LH: Hmm

JL: And as far Will's, I don't know whatever skills he had. He was uh, I guess a well respected employee because he stayed as long as he could work. But you know Dave not only built the cable; I think he designed a windmill, and he built several of them around the country. And he built waterwheels. He's uh...well, I've got a picture of a huge waterwheel...it

must be a hundred feet high, including the undershot where you have it to lift water out of the river.

LH: That was at Virgin?

JL: Well, the picture I have I think was taken at Virgin. He had built one I think in Rockville in the early days, but a flood took it out right away. You know, he uh, he designed a constant velocity universal joint which was used in World War I in the four wheel drive vehicles. I think the government gave him $50 for that. And another thing he was working on, he thought he could split the atom and building little machines, he thought could do that. Course, he wasn't successful. He was born before his time. And if we would have had born a hundred years later, and had the education, maybe he'd have been the one to, well, to develop nuclear devices.

LH: Well JL, we need to, in order to do our duty here, we need to talk about a few other things. And you know, we've, we've covered a lot of this in the things we talked about last week, but we need to talk a little more about wild plants and gardens, and about the Virgin River itself, but uh, you know you, we talked a great deal last week about your garden and the things you grew. Um, but as far as wild, wild plants, non-farm plants, do you remember eating or making use of any of the wild vegetation in the canyon?

JL: Bout the only thing I remember, uh, actually eating of wild plants was pigweeds. And I, I don't think I could identify a pigweed right now. They all look alike. Minored in botany. (Laugh) I don' know what pigweed is. But we use to make green's out of it just like spinach. And it was just as good. I heard people doing the same with dandelions; however, I don't thing I ever ate dandelions.

LH: Uh huh

JL: But I heard about people doing it.

LH: So do you think there's pigweed around?

JL: So I imagine as far as I knew, they're a native plant and grew wild. I'll have to check in ol what's her name plant book.

LH: Margaret? Margaret Malm?

JL: No. Uh, Ruth Nelson.

LH: Oh yes.

JL: I'll check, I have one of her books...I'll check and see what she says about pigweed.

LH: The Santa Clara...the Swiss talk about eating pigweed, especially in those early years.

JL: I don't know whether it was something brought in and then became natural...

LH: Uh huh

JL: ...naturalized. You know I use to think asparagus was wild. Because when I was a kid about the only time we'd ever get asparagus was in the spring and people would go along the ditch banks and gather it.

LH: Mm Mm

JL: And I thought gee, that's where the wild plant...I wouldn't eat the stuff. I didn't like it as a kid; now it's one of my favorite foods. Uh, but there was a lot of asparagus growing along ditch banks in the early days.

LH: Did you eat the pigweed by choice, or did you eat it when you had to?

JL: I think it was by choice. I don't know that we had to. And evidently it was plentiful and everybody liked it. I was never that crazy about so called greens and of course they'd boil them up and we'd just put vinegar on them and eat them. I could do spinach how. Like we do beet greens. We liked, really, the beet leaves. Like it fixed that way. I don't know there's too much difference in the taste.

LH: Were there any wild berries or anything like that?

JL: I remembered people talking about chokecherries. And elderberries. My dad use to talk about 'sarvice' berries. They didn't call them service berries; they called them 'sarvice' berries. But never did I see any of those maturing in Zion. If you get up higher on the plateau then of course, I, well when I was a ranger up in Kolob, I use to pick, uh, the service berry and eat them right off the bushes and uh, of course, choke cherries, you have to get a little, a little higher altitude than Zion and then choke

cherries, people'd like to get those to make jelly out of them. They were excellent. My mother...some of the best jelly I ever ate was a mixture of choke cherry and apple juice, mix them half and half. Made super jelly. Elderberries of course, they're always popular for jelly. And there again, you had to get up a little higher than the floor of Zion Canyon, and you had to get out on the plateau to gather any of those. I don't recall any kind of berries that we'd pick and eat. Uh, Zion is full of that wild grape you know. But they were kind of distasteful to me. I didn't like 'em. The Indians use to eat them a lot. Have you ever tried them yourself?

LH: The uh?

JL: These uh, they like to call uh, flightus (? indistinguishable) Arizona, because they're wild Arizona grape. There are vine all over the upper part of Zion.

LH: I never have.

JL: Oh yes, there, there's a place in Zion called Raspberry Bend. Have you ever heard of that?

LH: NO

JL; Uh, It has 2 or 3 other places at Big Bend, Lime Kiln Point, and uh, that's the other side of Angels Landing. There's a big bend in the river, and on the shady side of the Organ between there and Angels Landing, in that cove, raspberries use to grow wild in there. As kids, we'd get in there...I didn't do it many times. But once in awhile, I'd get in there...we'd pick wild raspberries.

LH: Wild raspberries.

JL: They didn't grow in abundance.

LH: Now was this in the bend where the Organ juts and the road...

JL: Where the parking area is on that point, the upper, let's say the viewpoint for the Great White Thrown.

LH: Uh huh

JL: You know where you come to that very sharp point, there's a turn out there, there's a plaque explaining the Great White Throne. Ok, just right across the river. And it's a shaded cove in there.

LH: And what did you call that place?

JL: The raspberry bend.

LH: Raspberry bend. And then you said it's also Lime Kiln Point?

JL: Lime Kiln Point.

LH: Phil Hepworth thought he could take me in and show me where that ol lime kiln was, but he couldn't find it. It wasn't right on the point, but he said it was this way a little ways. We searched along there but didn't find any remnant of it. But he says that some people use to push rock off from the top of that mountain...you know, there's that in the Carmel limestone formation up there. When I use to hear about a lime kiln, of course I didn't know of anybody using it in my day. Now, Phil Hepworth said that he went with his father one time, and he's younger than I am. And he went with his father in a buggy and they got some lime and hauled it out of there and uh, that I never did see...I wasn't aware of it in my time. But all my life I've heard about, there was a lime kiln there. And I assumed people gathered up those copper rocks on the river bottom because most of those are limestone, most of those round rocks.

JL: Did you go up and eat raspberries and eat them?

JL: Yah, just as kids you know.

LH: Ya, you didn't go really harvest them and bring them back home?

JL: Oh no, there weren't that many.

LH: But it was a little treat?

JL: Yah, and they'd be different colors you know in there where it's shaded. Now we use to grow, my folks use to grow these uh, black raspberries. But up there I don't know whether they were originally a black raspberry or a red one, but we'd find them all colors, even yellow sometimes. And I assume because they grow in the shade, they lacked the sunlight and didn't color up like they should be. But they, the wild ones I find now up on Cedar Mountain, are red raspberries. And I assume this may be the

same species. But you might find them almost a yellow color sometimes and we'd pick them and eat them. They were tasty. But no, they didn't grow in abundance enough to gather.

LH: Yah, back on the pigweed. How would you prepare that, boil it in water?

JL: That's right.

LH: Was it the whole, uh, was it the root and the...

JL: I don't think they used the root. They'd just get the stem. It wasn't woody. You just make sure that it was...

LH: Was it like a beet green then, or was it...

JL: Uh, I'm trying to think another plant that it looks like...uh, there is a weed that's growing, one of the most plentiful weed around here. When it's young it looks like the pigweed. If you give me time to check the book, I just may have a picture of it. Let me get a hold of Ruth Nelson's book.

LH: Do you want to do that now?

JL: Yes, if you could shut that off.

[Inaudible background conversation]

JL: I don't know, you're talking about a little green shoot that comes up.

[More inaudible background conversation, with LH, JL and possibly his wife]

Is this what you're talking about?

[More inaudible background conversation]

When it gets to this stage, it's too, tough. Catch 'em when they're about this far up.

Unidentified woman, possibly Fern: They'd get down on the ground and they'd have...

JL: Maybe you could these off up here. My cousin called these sauerkraut, because that's what they taste like. Little sour taste, but we loved them. When we was kids, we use to just really gather them and gobble them down. Now, pigweed. That's uh, a species of buckwheat that uh...

LH: Uh huh

JL: OK. Here's the picture of pigweed. It belongs to the Amaranth (sp?) family. It had been near the east entrance. It is a native, Ameranthis Albee (sp?) is a native of tropical America, which occurs near the visitor center. Now native of tropical America, so there again, it might have been introduced. I wish they had a picture of it. I don't think I could describe it so...as I remember it, it had quite a pretty stem and it would be striped. The colors maybe a little purplish stripes in among the green. That's the way I remember it. And like I say, we'd just eat the part that was tender. Maybe down there at the base, it'd get a little woody, like asparagus at the bottom. Sometimes it's too woody. You discard that and eat the tender. Now cooking that, do you add salt in the cooking, like you cook beet tops?

[Inaudible woman answering]

JL: You don't, you don't salt it when you cook it? [Asking the woman] I'm sure that's the way they did this. The same thing, they just boil it, put vinegar on it, and gobble it down.

[Inaudible woman talking again]

JL: I think we ought to look around and see if anyone still eats pigweed.

LH: laugh

[Inaudible woman talking again]

LH: huh. What about plants they used for medicinal purposes?

JL: Oh golly. It seemed to me that my mother and grandmother, 2 grandmothers after the one came from the south, the one my mother's mother is a southerner, and as long as she lived, she'd be out picking herbs as she called them. She had a, I guess it was a periodical anyhow, some kind of a little booklet, magazine thing, she called them herbalist, and it had, oh, medicinal plants and she was ever gathering something up and using it for this cure and for that malady and everything. But as I remember, when I was a kid, we use to boil a number of things. The old folks would drink it. Brigham tea was one. People still do that, and uh, you may not believe this, but uh, we use to use aspen bark, make a tea out of that, and, for what I don't have the slightest idea now what they drink it

for. IT was so bitter that I tasted it a time or two. I don't know how anybody could drink it.

LH: Hmm

JL: But I think my mothers favorite medicinal plant was what we call sweet balsam, and uh, I remember one time, the doctor, I can't remember which doctor, recommended that we, mother get that and make a tea out of it, and what that is...is what they call, well it has a number of names: fire bush, urbasanta, but it, uh, there's a little place in Zion, a branch of Oak Creek, a little gully, it's where the upper residents are. Some of the numbers, 21, 25...just opposite the maintenance yard. The name of that gully was balsam hollow, and there use to be a lot of it growing there. We'd go and gather it. Mother'd make a tea out of it. I don't know if that was supposed to help you get over colds or the flu or that kind of stuff.

LH: Hmm

JL: But, that uh, that plant has a kind of a pleasant taste. I'd sometimes pull a leaf off and chew it. It's uh, oh, slightly pungent. It's waxy when you chew it; your teeth end up kind of gummy. But it kinda has a good taste. You chew it and suck air into it. You get uh...it's like a mint, a very distinctive flavor. If you want to try it, I'll tell you where you can find some.

LH: ok

JL: On Utah hill as you start up. Get past Apex mine road, and it grows along the road. Its bushes, like maybe 3 or 4 feet high. Early in the spring it has a kind of a whitish blossom on, not a pretty blossom, but it does have kind of a waxy, very slender leaf. I'm sure it would be listed and I don't know what name she would use.

LH: You called it sweet balsam?

JL: We called it, we just called it balsam, because we uh, at that time, I didn't know about the balsam fir and all of that. That was the balsam we knew. It isn't really a balsam, but that was our name for it, so I remember the doctor calling it sweet balsam.

LH: And the tea itself was palatable? It wasn't as difficult to take as some of the others?

JL: I think it was very pleasant to take it. I don't recall that I ever...I'm sure I tasted it but, well, there again, we don't have a picture of it. I wonder why Tom didn't draw it. Here, listed urbasanta or mountain balm. That's another name.

LH: Balm?

JL: [appears to be quoting from a book] It's a shrub found on dry hillsides at low altitudes in the park and outside along the west boundary. Its leavers are sticky, fragrant, narrow and white underneath, yes, that's one way...it is kinda whitish underneath. Has a cluster of white or pale lilac flowers. Its bristly seep holes and protruding stamens. A tea made from the leaves was used by the pioneers as a remedy for colds and sore throats. And I think that uh, my parents used more of that than any other native plant...for medicinal purposes. And, let me think, something else, once uh, uh, some of the old timers use to make their own salve and uh, they use a combination of mutton tallow and pine gum, sticky pine gum. They'd flavor it up with a number of other things, and I think several people around had the recipe for that, uhhhhhh, what else?

[Inaudible woman talking]

JL: Now we use to chew the gum off those...did you ever do that?

LH: The uh...?

JL: Pine gum?

LH: Yah, mainly as a novelty. Yah, just my dad showing it to me.

JL: We use to get a bull Durham sack (laugh) and fill it up and we always had a supply of that. When I was a kid, most of us my age would go around, if we found a good pine gum tree, we'd keep going back to that tree. We'd get it in those clear little globules, amber colored, and we'd fill our little sack with it. We'd always have a chew of pine gum. I've heard of people chewing, uh, gum off the squaw bush, but I could never gather enough of that.

LH: I've tried that too. Uh...just for fun, you know, because I've heard of it. But it wasn't something you did?

JL: Well, I'd heard about it. But I could never find enough to make a chew.

LH: To make it, uh huh...

JL: But I heard of people that did. They'd go into a room and everybody would know it. Because it has such an aromatic...uh...scent to it. And, to me, I always liked the smell of that, that squaw bush and other people call it skunk bush. And to me it is a very pleasant odor.

LH: What about...uh...plants used for decoration? Was that, I mean, did ya make wreaths out of plants. Did ya...

JL: The only thing I can remember as kids, we used to make necklaces out of dandelions. Take a stem of a dandelion and split it. And, weave another one through it. Make long chains. But as for serious decorations I don't know besides Christmas trees I don't know what they'd use. Pussy willows...we'd go cut pussy willows and make bouquets out of them.

LH: Cattails?

JL: Oh yeah...cattails.

LH: And were those plentiful in the...

JL: Yeah, there were swampy areas along the Virgin River that had a lot of bulrushes and cattails and that sort of thing.

(Inaudible woman)

JL: Oh yeah. This reminds me too. I used to...when I was courting this gal one thing that helped me get her...win her was taking her bouquets of pussy willows. And where I'd gather those, going from Zion to Panguitch up there just above Glendale there's a little...well right below...Hidden Lake these quite a big thicket of willows. At a certain time of the year there'd just be gobs of those pussy willows. I'd stop and cut a few sprigs off and take it to her. And another thing...of yeah...we don't want to forget water cress.

LH: Uh huh.

JL: I used to take her family water cress and boy they liked that. We'd gather that down by the big spring pond. You know near the Switchback Restaurant in Springdale. Did you ever go to that big pond? Uh, I guess it still exists, I don't know. But when I was a kid it was owned by Freeborn Gifford and that's where the big spring was...uh, which Springdale gets its

name. Evidently, Albert Petty had settled close to that and its why chose the name Springdale, because of the big spring. And they built a berm around there made a big pond out of it. Freeborn Gifford used to have a boat people used to go and get in and sail around on that pond. But, then where it drained out below, a big field of swampy area watercress and we'd uh just go and cut that stuff. We would gobble that and eat it with our bread and milk. You know. (Laugh) There'd be people making sandwiches out of it. How did you eat this? (Asking woman.) Just eat it in sprigs with your other food. Have you eaten water cress?

LH: Yeah! Do you (inaudible) ...it seems like it would be.

JL: I think it belongs to the mustard family.

LH: I don't know. That sounds...

JL: I think it does. I think it's a prusifery (sp?) And, uh, water cress... (Sounds like he is looking in the book.)

JL: ...page 116...

(Inaudible women)

LH: Uh huh.

JL: Yeah huh. The scientific name of water cress is Nasturtium. Do you believe that? (Reading from book) Nasturtium afishanal (SPELLING?) Grows in ponds and slow, clear streams in Zion Canyon. Its floating leaves make bright green beds in ponds in early spring. And it doesn't say anything about eating any of it. Uh where, I used to have a picture of uh...a fellow who lived...became a ranger in the park...holding a big bouquet of the stuff that he put up there right on the narrows trail...uh the Riverside trail. You know the pond...you've hiked the trail...I'm sure,

LH: Uh huh.

JL: Where the stream comes out and the desert swamp it's about half way along that trail. And uh, we were up there, I don't know what year it was, early on...But I took a picture of two fellows. And I think Vern Ruesch is one of them that's holding that water cress that he picked right there. So there's one place it grows.

LH: Yeah.

(Inaudible woman)

JL: Boy, uh I guess it grows in lots of...in a lot of elevations. I don't think it is restricted to...not to fussy about the temperature maybe.

LH: You mentioned a Christmas tree. Was that a tradition that you always had a Christmas tree?

JL: Oh YEAH...

LH: Where would you go to cut a tree?

JL: We'd just go up in the hills right there at Oak Creek and chop down a...oh golly...I guess we'd use a pinion pine, sometimes what we'd call a little red Cedar. Which is the Rocky Mountain Juniper. You go far enough up Oak Creek you can find the Rocky Mountain Juniper and they're a pretty tree when they are young. A lot nicer looking tree than a Utah Juniper.

(Inaudible woman)

JL: Well, yeah...we'd decorate them with popcorn...chains...popcorn balls...

(Inaudible woman)

JL: We'd make paper chains yes. That one wild plant, let's see...

LH: Back on the Christmas tree. Did most of the folks along the river have a Christmas tree? Was that a wide spread tradition? And would they all get them just up somewhere near they lived.

JL: Sure...and uh, a few times I remember when I was a kid. We'd get a big one and put it in the church. And have a town party, a ward Christmas tree and Santa Claus. You know make a community thing out of it. But as for everybody using a tree I couldn't say how much of it...but in my opinion I guess about everybody did.

LH: Yeah.

JL: As I remember it.

LH: Were there any plants used in rituals like for weddings or church related events or anything. That you can think of.

JL: I can't recall even one instance of that going on. Used to hear about mistletoe but we didn't have it. There is that one species of mistletoe that grows in juniper trees around but I'm sure that isn't the kind that they used to use for romantic purposes. So I couldn't answer that affirmatively at all.

LH: JL can we talk about Tamarisk? Salt Cedar? Your perceptions of that...your memories of it. Ummm...

JL: When I was a kid, I remember one tree, or a big bush. I don't know it might have been 15 feet high. That's the only one I can remember.

JL: I can remember people talking about tamarack. People still do call it that which is erroneous. And it was a long time before I heard the name tamarisk, or the scientific name tamarisks. But there was one bush that grew right near my granddads old blacksmiths shop. I say my granddad...he was dead before I was born, so that shop actually belonged to my uncle and, well, my dad ad the whole neighborhood actually. And to me that was kind of a novelty. Because to me it was so different. Leaves instead of...they looked a little like cedar tree or pine or something. And I don't remember when that I was aware the darn stuff had taken over the country. But it, uh, I guess by the time I was grown and became a ranger in the park, it had just about lined the river all the way along. But...

LH: That was not until the 30's?

JL: Uh, at least...

LH: At least?

JL: ...into the thirties. I couldn't say, when back in the early 20's when I can remember that one bush, I couldn't say that was the only one in the area, but it's one I knew about. That's the reason it was some what of a novelty. Boy, how the stuff has taken over since then and become such a pest. You know that the park had quite a program trying to eradicate it a few years ago. But it just covered the area, the river bottom by, uh weeping rock, round the big bend, and I guess they must have had volunteers go in, chopping and cutting and cleaning it out. But it will come back, uh; they'll have to do it again.

LH: Were there a lot of cottonwoods down there along the river?

JL: Yes, uh, I'm, I'm amazed there are any left, when you consider that, how many were cut down in pioneer times. And when you look at pictures of the river, you see such a wide flood plain, some places you can't' see any cottonwoods. But up where we lived, there was always cottonwoods along the sides of streams and along the river, and uh, in all stages of growth. And I can remember in the spring, we'd get up in the morning and of course we were in that narrow canyon and it was kind of late when the sun would come up. We'd uh, from our house, look over towards Bridge Mountain. Sometimes it would be hard to see it because of the amount of cotton flying in the breeze from the cottonwoods growing along Oak Creek and along the river too. And of course, people uh, especially my Uncle John Crawford and his family, had several boys in the family. In the winter time they'd cut those cottonwoods and uh, saw...they had a Model-T Ford car. They'd hook a pulley onto the rear wheel and use that to power a buzz saw. And they would saw up huge piles of that cottonwood and have big pyramids of it. And of course, they did it for themselves, all members of the family and my grandmother's home and they'd have a wood shed. And then they'd spend days and days splitting the wood, stacking it for winter use. This would be...well, I don't mean just for winter use, for summer! They'd split it when it was still green. If you wait until it's dry, forget it. Then it just doesn't split. Then that would be actually their summer supply because the cotton wood burns clean...it doesn't last long. But it does make a hot fire without any dirty mess like...it doesn't gum up your stove like pine would. But that isn't the only kind of wood we used the juniper a lot for the cook stove. We didn't use it for open fireplaces because it pops those embers so much. But the cottonwoods were used most for firewood in my time...or, the building of fences. I guess the greatest use my father made of the cottonwood is to build dams in the river because they constantly had to build a dam for his ditch. It would wash out maybe three times every summer and he'd have to go rebuild it. What he'd have to do is go chop a cottonwood down and drag it...maybe two or three of them...and drag it into the river, lodge other brush against it for their diversion dams. So a lot of the cottonwoods were used for that. In the olden days, uh, many houses were built out of the logs of cottonwoods. They were used extensively. That's why I say it's a wonder there are any cottonwoods left. And if you look at some of the old pictures, you can find, you'll see pictures of cottonwoods, looks like somebody spilled a box of toothpicks. I'm sure what happened...they chopped these trees down and uh, they let the horses peel the bark off. Horses love the bark of trees, and they would peel at least off the smaller limbs. And after that, in the spring, er, or whenever, they'd use what's left in building fences, pigpens; use it for firewood, a number of uses.

LH: Did...so, during the teens and 20's and 30's while you were there, there were plenty of cottonwoods for your needs?

JL: Well, I figure there were plenty, in that there'd always be a supply of cottonwoods, because when you see that cotton flying you know that each piece of that cotton had a seed in it.

LH: Uh huh

JL: Wherever that would land on the flood plains along the river, the little trees would come up and look like lawn grass. They'd come up so thick. Of course, and out of the thousand of them that sprouted and came up, maybe one of them is going to become a tree. Because future floods and, I don't know, traffic, people, animals, and so forth, tromped them down. So...but they did replace themselves, and I understand about the last 20 years, park people have become a little worried why the cottonwood's not reproducing themselves. And I don't know whether they determined the reason for that, but there maybe a good reason, uh, I don't know, there use to be floods that would carry a lot of mountain soil down and deposit it down the river. And into that stuff would grow these little cottonwoods that I mentioned. One thing that uh, I think a lot about...I was going to say it disturbs me but, I shouldn't use that term. Uh, well, I'll go ahead and say that. In my opinion, the area around the park headquarters was a better looking place in the 19...early, in the 1920's, than it is now, because it was green. It had those irrigation ditches. I'll admit they were man made, but they had lines of cottonwoods and willows growing along them, in our green fields, and now all those cottonwoods that were growing along ditches are gone, they're dead. And now what ditches there are, are made of cement, and most of the water is put in pipes. You don't get that natural growth anymore. It's going back to desert-type plants. And uh, the sad thing about it is some of the old native plants have been crowded out by exotics. You don't see much Indian rice grass anymore. You see cheat grass and fox tail, and puncture weed....and that's another pest that uh, I didn't know as a kid. It just wasn't there. But in the 1930's it was introduced somehow and it has taken over. It is a real, real pest. Another plant has taken over is a mustard, a purple mustard. Uh, chorus sporatenella is the only name I know. I don't know the common name for it, and it's kind of a foul smelling plant. I didn't ever see that plant when I was a kid. And now there's fields of it. After a damp spring, at certain times, right by the open field there, by the park headquarters, that whole field will be purple with that flower for a short time in the spring. And uh, whether that's a detriment...well it crowds out anything else. To me, it's an undesirable plant. A lot of the stuff that use to grow, like uh, like I

mentioned the Indian rice grass, and uh, and poeha...well, like a Kentucky blue grass, is a poeha. I think there's some native of that species that have disappeared.

LH: What about the jimson weed, or Sacred Datura...was that very prevalent there?

JL: I think that's about the same now as it always was. It was always a prominent plant. Somehow, early on, I was warned about it. "Don't handle and rub your eyes"...said that it was poisonous. How my...and I suppose the knowledge of that came from the east because, where that got its name is...was originally Jamestown weed, that's where it got its name. Although this is a different species of it.

LH: Is that what you call...did you call it the jimson weed?

JL: That's what we called it.

LH: Did you ever call it moon lily?

JL: Not until the park service came in and gave it several names.

LH: Jimson weed was your, your name?

JL: That's what we called it. And of course, we thought the flowers were pretty to look at them, and that's about all we'd do.

LH: But you were warned not to, not to touch it?

JL: Yes, but I did you know. When that big tubular thing, that before the bloom comes out, almost uh, how do you call it, almost a bulb thing out there.

LH: Uh huh

JL: And I use to go and spread that thing between my hands to hear it pop, and then of course my mother had warned me "don't rub your eyes; it'll make you blind." So I'd see that I'd wash my hands right away after I'd played with it, but I played with that stuff.

LH: (laugh)

JL: Then of course it was foul smelling. Couldn't do too much with it. Yup, jimson weed was the only name I heard until the park people came in and gave it these other names.

LH: Sacred Datura?

JL: Moon Lily, Zion Lily, or Datura, Sacred Datura. And then of course we heard about the fact that the Indians use to use it to...

LH: But you weren't aware of that when you were a boy that the Indians used it?

JL: No, not really.

LH: Uh huh. You were only aware that it was poisonous?

JL: Right. That it was dangerous. And uh, I was never affected by it until, well, back in the 70's when I was a ranger there in the park living in the Watchman residential area, and uh, the house that we lived in, someone had built a fence around a little garden plot. So I was gardening that, but getting rid of the weeds one day, l had one of these little weed whippers, like a golf club you know, with the little cutter on the end. I was swinging that, and I remember that something hit me in the face, right in my eye. That night, I didn't think too much about it at the time, but in trying to read the newspaper that night, I was having trouble uh, seeing, and I finally went to the mirror and looked and one of my pupils was huge, just about took up the iris of my eye. That got me a little excited and I came to the doctor the next day and I told him I believed that something had got in my eye. And in remembering it, I don't believe there was any of this Datura in this garden. What there was, was this horse nettle, which belongs to the same family.

LH: Mm Mm

JL: So you get the same effects from it. Are you familiar with the horse nettle?

LH: No.

JL: That, that again is an introduced species. It has a rather pretty purple flower on it. It's a grayish green plant and you find it growing in waste places, even along the highway. I remember the first I saw was somewhere near Virgin, and I stopped and took a sprig of it. I believe that was when Ruth Nelson was working on this plant book. And I took it up to her and

she told me what it was. And I think she used the name horse nettle, and I've forgotten the scientific name but she said it belongs to the solarnacie family, same as jimson weed and you know what else belongs to this family?

LH: Potato.

JL: Potato's, Tomatoes. Peppers....

LH: Oh, tomatoes, that's the one I ...

JL: Yah.

LH: Yah

JL: Potato's and your green peppers, some of the most healthful foods you can imagine.

LH: Yah

JL: Night shade, which is deadly...

LH: Uh huh

JL: ...all belongs to that family. It sounds kind of crazy. But I'm sure that's what hit me in the eye is that little sprig from that horse nettle.

LH: Mm

JL: Which did the same thing as jimson weed would have done. Dilated my eye well. I think that by, about 24 hours, my eye was back to normal. It took that long.

LH: Well, JL, uh, how bout we talk a little bit about the river. You have talked some about it, but um, maybe talk about what you remember about the river and it's characteristics from your boyhood compared to today. Flooding in those days, flooding in these days...

JL: Well, uh, in the first place, I think that the river channel, in some places, might be as much as 20 feet deeper than it was when I was a kid. That would be...maybe be excessive, and it wouldn't be in all places. Generally, the channel is deeper. It might only be 5 feet deeper in places, but much more...and of course, as I remember, there...we use to, well, get a wider

flood plain. There use to be a wider flood plain when you come out of Zion, when you get down to say, Rockville, and Grafton. From the old pictures you see, show wide flood plains and maybe no vegetation. And uh, I've gone to 2 or 3 of these places where those pictures were taken from, and many of them, you can't see the river because of vegetation growing there now. And like I say, the old pioneers probably chopped a lot of the cottonwoods down, but then I'm sure the floods took a lot of them out. Uh, you don't see one flood now, where we use to see a dozen maybe, and the reason for that is, when I was a kid there was still thousands of sheep into the water sheds. They say Long Valley, Lee's Fork of the Virgin, even up on Cedar Mountain maybe, there wouldn't be enough vegetation left there to catch the rain. Every time it rained, we'd have a flood. And uh, I have...I remember a lot of times we could hear the roar of the river, and we'd rush out and there'd be a flood and here it wasn't even raining at our place, but it was up in the mountains. So, floods were so common back in those days. Then it would leave...well, I've seen floods come up, uhhhh, and wash out some of the crops. We'd go along...I remember one place we called the sand bottom, and I'll tell you where that's located, in the South campground, where the amphitheater. Right in back of the amphitheater, there's a lower area between there and the river...we called that the sand bottom. And my uncle use to grow fields of sorghum cane, maybe corn, and floods use to come up and cover that area. And uh, the biggest flood that I saw while I was working there, bout 1976, and it was a terrific flood, but it didn't go out on that land. The channel is enough deeper that it held the water, and it didn't come up that high. But I can remember it leveling a field of something there once when I was a kid. But, it may have done it several times. And people in Springdale would have areas down close to the river flooded out by floods, and uh, well, we can still have floods that, where you see one now, you'd see a dozen. Makes every little rainstorm would come and...we like to have it rain, but then we knew we'd have to rebuild an irrigation dam to get the water back in the ditches every time that would happen. And, uh, they were a mixed blessing (laugh). Um, although they'd take the dam out and maybe, maybe before the dam would go, enough of the mountain, the flood would carry enough of the mountain soil down and my father use to be tickled to death when he'd find it had washed out onto his field, because it was richer stuff. And, uh, Springdale had some pretty poor soil to begin with. It's right in that Chinle layer, where all that blue clay is in there. We like to get that river sand in there to mix with it and help the crops grow. But it took a lot of work to keep that water coming. Course when the flood would come, maybe you'd get a little water from the flood, and then right away its stop because the dam would go.

LH: Yah. Was the river, uh, a source of recreation for you?

JL: Very much so, my golly, the kids growing up, we could get out of work and be into that ol river (laugh). We'd find the, the good places along where there was a deep enough pool. We always knew right where to head to when we were released from our work and head for the river.

LH: Uh huh.

JL: Of course we had that pond in Oak Creek where we'd go swimming. And that'd be our early spring swimming pool. Cause it'd warm up like...I've gone swimming in it as early as February.

LH: Hm

JL: but uh, the river of course was our summer swimming pool until...maybe about August, then we'd start getting the summer afternoon showers that would make the river muddy all the time. You kind of forget going.

LH: Well, did you jump in a lot or did you just swim, or did you have ropes from trees?

JL: Everything. Some places you'd find a limb you could swing on (laugh).

LH: Uh huh.

JL: I don't recall any rope swings but we...it was mostly a matter of...I right away got to be...I learned to swim early on, and I liked to dive and swim in everything.

LH: Uh huh.

JL: So, just to get in the water...and we'd...if there's...if you had a hole deep enough and a rock by it, we'd get on and dive off of that. It'd improve things.

LH: Uh huh.

JL: Made it more fun.

LH: was it mostly family or was it, would you gather with other people of the ...

JL: The boys liked to go skinny dipping, and we'd just strip off and go in. But I think when I was a kid, everybody had what they called a swimming suit. We'd take an old pair of coveralls...overalls, cut the legs off and that'd be our swimming suit.

LH: Does it come up over your shoulder?

JL: Yah, because we'd go in girls and boys, and I can remember when I was very young, my whole family would go in. They'd make a party out of it. My mother, father and everybody, make a picnic out of it and go swimming. They'd all use old clothes like that and I didn't see a regular swimming suit until I was a teenager.

LH: Would you go on you picnics right there at your place or would you go up the canyon?

JL: Oh, I can remember going in about where Oak Creek meets the river.

LH: Uh huh.

JL: The Crawford clan that lived right there would make parties out of that. I wouldn't say that happened very often, but occasionally.

LH: But did you go up the canyon for special uh...

JL: Yah, I don't recall, uh, going up there for swimming party, but we went up there for a lot of picnics and celebrations. And of course every big occasion came along, we'd go up there. I'm sure the dedication of the park, I think we went along when they had a big meeting, when they told about what they were going to do about the building of the Lodge. And of course, uh, the visit of President Harding in 1923, everybody went up to meet him and to shake hands with him, uh, and to go and watch them make movies and make a festive day out of it.

LH: Yup.

JL: We'd go on a wagon. Dad would hook up a team and maybe 2 or 3 families in one wagon load of people...

LH: Mm. We talked quite a bit about animals last week, JL, we talked about deer, talked about mountain lions, cougars, and you told me about your experiences with wolves and you memories about hearing the wolves. Are there other thing s about animals, uh, beaver, um...

JL: Um...Maybe I should tell you that uh...my Dad used to trap animals quite a lot. My mother told me fairly late in her life that there was or two winters when the kids were growing up when we were just...when the family was young that we might have gone hungry during the winter had Dad not trapped and sold furs. And uh, I have ah somewhere a picture floating around. Where my dad has a bunch of skins on a wall probably on the side on his granary. And the animals that he would trap would be, uh, foxes, raccoons, ah ringtail cats. And once in a while...did I say fox?

LH: mm mmm

JL: Bobcats...once in awhile a coyote. And uh, and a lot of skunks. Dad could skin a skunk without getting a scent on him. He had to ship those specially...he had to seal um in a metal can. He had to take one of those molasses cans and put a lid on it...that was the regulation I think. Shipped them in the mail you had to...couldn't just wrap them in cardboard or paper.

LH: Uh huh.

JL: But, he'd send them off to these fur companies. And get a little check back from them and uh....

LH: Did you see beaver?

JL: Beavers...not in my lifetime. And I don't think I was aware that there were ever beavers there until I came home from the war and the people started talking about bank beavers and I said, "What are bank beavers?" They'd say, "They are beavers that live in the bank instead of building dams." Well, then going up Zion Canyon I could see trees...they'd working on the cotton wood trees...they'd cut a few of them down. But there would no dams except a time or two they'd start to...I think the only place I know in Zion where the beavers were building a dam was on this Weeping Rock Creek right below the bridge, between there and the river, they built a dam. And this was like...I...do you remember seeing one...I think during the 1970's, there was still a little dam there between the bridge and the river. Where Weeping Rock Creek comes out. But I think the beavers got smart and knew that they couldn't build a dam and make it stay in the river. But they still had the habit of cutting trees down and you could still see...I don't know if there's still beavers in there or not. The story is that during the war beavers had come up the Virgin River from the Colorado. And according to... I guess the naturalist was Russell Grader. He told me

that, yes, the beavers have always been along the Colorado River. And they'd become a different subspecies because of having to develop different habits. And that they'd probably come up the Virgin River and got into Zion Canyon again and they assume there where there back in pioneer days. But for some reason had disappeared. And I haven't found in the history where there were ever trapping them in the Zion area. And uh...then you hear names of places like Otter Creek uh, which is not in Zion of course, but people, or historians say there were otters along the Virgin River back in pioneer days but never in my lifetime. My dad never caught an otter. I remember he used to talk about otters and fishers, martin, and they just didn't exist in my lifetime.

LH: And you don't think there were any there in your boyhood?

JL: No, there were none.

LH: There were none?

JL: I'm sure there weren't any.

LH: Not until the war or after...

JL: The only time I was ever aware of them was when I came home from the war. Like I say it came in those 4 or 5 years when I was gone. And that was the story that they must have come up the Virgin River.

LH: What about fish in the river?

JL: The only fish that I was ever aware of was the sucker. And of course I wasn't aware that there were many different species of them. And of course many kinds of minnows that don't become game fish, I guess. And the people used to eat them, though I never would. And the way we'd catch them, I don't recall that we'd ever use a fish hook...I heard about it. And I think people did go up sometimes and fish in Emerald Pools canyon, some of the side canyons...maybe on up the narrows. Whether trout are native there I couldn't say. But uh, about the only thing we ever saw was suckers. And, we'd see some big ones. I've heard, I've heard my Grandmother say one time that you could go to the river and see fish in there as big as your arm. And they'd be suckers. One time when I was still a kid, one of the older fellows got a hold of some dynamite...they'd take half sticks of it and put a cap in it and a short fuse and throw into the river and let it blast to bring up fish. You know it would burst their, their float or whatever and I've seen fish, oh, foot and a half long, big yellow bellies,

turn-up and they were all suckers. Now the way we use to catch them was to go down whenever there was a flood, then when the water would go down, there were a lot of these pools that would be left alongside of the river, tide pools, and you'd always find fish floundering in them.

LH: Hmm

JL: We'd gather up tubs-full of those things. Stinkin outfits!

LH: You'd just catch 'em for fun, er...?

JL: No, people would eat them.

LH: People would eat them then?

JL: My father, I heard him talking to, uh a cousin who was a lady one time, they both said that they thought sucker was a better eating fish than trout, except for the bone. They were so, they had so many millions, of small bones in them that it was miserable to eat them, but they thought it was better tasting, better tasting meat than trout. And I guess I didn't like the smell of mine. I didn't like to clean them or anything.

LH: Let me just mention some of these other animals and have you comment. Were there any ever desert tortoise in the canyon?

JL: I never did see one or here of one until my brother brought one from, I think Oklahoma. He and my older sister went with my uncle and grandma on a trip to Texas one time. They went in a Model-T Ford. This was 1925 I believe. Coming back, heh, my brother picked up what my mother called a terrapin, and I'm sure it was just one of these desert tortoises. It was only very small, maybe measured, uh, only about 5 inches across the taripus (?) and I drilled a hole in the side of it's shell and put a string in there and tied it out in the garden, and of course it didn't take long to break that string, and it was gone, so that uh, so how old would have I been? I would have been 11 years old. And I never did see that animal again. And as far as I know, I never did hear of any tortoises or turtles as we called them, even in Hurricane, where I had relatives, we'd go visit them a lot and never did I ever hear ...until I was an adult, and then I figured they were brought in by somebody...

LH: How bout turkeys?

JL: There were no wild turkeys in my day. The first turkey that I've known to be in Zion area were those that were planted somewhere around the area. I don't think they were planted in Zion. I guess they came in there on their own from the higher plateau.

LH: Do you think there would have been any before your time?

JL: There could have been, yes, because I believe that they found signs of turkeys in some of the old ruins. In Shonesburg for instance, Pahruneweep Canyon. Probably there were turkeys in there.

LH: What about the bighorn sheep?

JL: Bighorns were always here, you find, golly, that's the main things that you find in pictures in the rock art. And I don't recall ever seeing one when I was a kid, and I don't know why, because I got around those hills a lot. I'd hear about people seeing herds of them, and I never did. And uh, I remember one time, course then I'd be up in my teens, well, well my teens, can't remember what year, maybe the mid 20's, close to 1930 maybe that one...I don't know how it got into the park but they, they, somebody brought it and put it in the horse corral. They use to have a barn where the park had a few horses, and the barn was built where the river bridge is now. The old road went up the west side of the river for about a quarter of a mile before it crossed. And on the little flat up there they had a barn and uh, I think that uh, that sheep, I think it was a young one, just hung around there for a day or two. And I heard about it but I didn't ever see it. I think somebody took pictures of it and it was supposed to been buddying up with some of DeMille's cattle around Shonesburg. And that's the last one that I ever heard about getting into Zion. After the war, after I went to work for the park service, the best part of my job was in 1948, '49, and '50, I was a district ranger of Kolob, and the chief told me that whenever I didn't have anything pressing there to get over on the east side and hunt bighorn sheep. And I guess I wore out 2 pair of neolite souls that summer hiking that slick rock looking for bighorn sheep. Never did find one. Never did see one. We found some domestic sheep though, and one of them had uh, didn't have a bell on but it had a leather strap around its neck. They were in back of Bridge Mountain. So they had some of the maintenance men go up there, three of them, and uh, we don't know how long they'd been there...they'd have wool sticking out there maybe 8 or 10 inches, clumps of it and it would fall off in chunks. So those 3 sheep, they'd survived there for years and years from a remnant of some herd, uh, maybe been over east of the park somewhere. Never found out who they'd belonged to, but they ended up killing them all to get them out. They tried

to lasso one. I had a brother in law...worked at that, he and Wesley Dennett, Adrian Dennett and Wesley Dennett, I don't know, maybe they had or 3 others (laugh) trying to get those sheep out of there and they ended up shooting them. I guess they made use of the meat.

LH: Mm. My goodness. Let's see, we were um, snakes...

JL: Maybe to continue with the bighorn, that was about, like I said, about 49 and 50, that I was hunting those sheep. I think the fish and wildlife service had come on to the fact that they hadn't heard of any reports of sheep so we came looking for them. There the ones who spurred the chief into...well the first day, chief ranger (inaudible name) and I went with that group and spent a day up there and didn't find anything, and so that put the park onto the fact that the sheep were gone, the bighorn weren't there anymore. And uh, they never did find any. So they brought them back in, in '73. Re-established, replanted some from the Lake Mead area and other places, the desert bighorn. Now you mention reptiles.

LH: Snakes (inaudible)

JL: Well of course, we're always conscious of snakes. And all snakes were bad, so it's...I remember when use to kill the gopher snakes even, and uh, it was a long while before uh, I knew how beneficial they were, and uh, I think we should have known better, and I should have sent...we had the same attitude towards raptors, the hawk. We didn't have just hawks. No, in those days, we had chicken hawks. Hawks ate chickens, so they were supposed to be better off dead. So we'd try to kill them. Crows, ravens and owls and snakes were dangerous. They can bite you and kill you, so you were to kill them.

LH: Were there rattlers?

JL: Uh, I wouldn't say a lot, but yah, we had rattlers. We heard about one person in Springdale that was bitten by a rattlesnake when he was young, and he got to be a really big huge person. People thought it was because of that poison of that rattlesnake had made him that way. Later on, I knew better. It was because he was a big eater and so (laugh) he was that way. He survived the rattlesnake bite and uh, later years, well after I my later years in the park service I worked with 2 fellows who claimed they had been bitten by rattlesnakes. They didn't suffer very bad from the effects from it. So they were around and of course we were cautious of them. I remember the first time, I uh, I'll have to back up a little bit...I was going to say the first time I was conscious of king snakes eating rattlesnakes, uh,

I think I'd heard of this through Angus Woodbury who was the first naturalist of Zion.. And they had a case there, then, and I think they still have the 2 snakes pickled. They had them in a cage. The king snake was in the process of rattle snake, and they took them out to take a picture of it and it killed the king snake. So they pickled it. I think it's still in a jar. There's pictures of it. I have a copy of it. At one time, my father came in from the field. He was irrigating and those of us who were still at the house, said "come out, I've got something to show you". And it was like 2 or 3 hundred yards out in the field and there was a little clump of snake, about as big as my fist, and they were 2 small snakes, a king snake and a rattle snake, wound up in a real tight ball. And we watched it for awhile, and afterward the head of the king snake came out, worked around and went to the head of the rattlesnake and started swallowing it. So we saw the beginning of this swallowing process.

LH: Hmm

JL: And, I don't know, I guess we watched it for about an hour and uh, then I didn't stay there. We had things to do.

LH: Huh

JL: I'm sure my dad just let them go.

LH: So had the king snake strangled the rattlesnake?

JL: Yes, uh, and they do that. They say that's their favorite food, rattlesnakes.

LH: Huh

JL: Rattlesnakes they say are very uh, much afraid of king snakes. I guess detect their presence you know, and take on a defensive position.

LH: Hm

JL: But the king snake being uh, immune to that rattlesnake poison and bites, they can twist them and strangle them to death, and that's their food. And they say that they can swallow a rattlesnake bigger than themselves. Course, probably takes them several days to do it, but I haven't seen that go on.

LH: But now on the raptors, if you saw one, you'd shoot it.

JL: I guess everybody had guns and they'd try to kill hawks...

LH: Hawks or owls?

JL: Owls of course, there's not too many of those. They're night animals and they didn't see them so much. I guess once in a while, one of those would be killed. Uh...

LH: Would you shoot crows, ravens...

JL: Oh yes. Yes, I remember watching a fellow shoot one, but I never did shoot one, but I saw a fellow knock a raven out of the air one time with a shotgun, and uh, it was partly sport and, I don't know, I guess they thought that they...if the ravens were enemies.

LH: Did that keep the ravens down, I mean, did you not see a lot of ravens as a result...

JL: Uh, I couldn't say, I don't know whether they limited those or not. But I suspect that that had some affect.

LH: But your dad's trapping had uh, really contributed to your food supply?

JL: Yes, when I was a kid, considerably. You know, uh, you know uh back, we were isolated. There was no means of getting cash, I mean that so...and of course my dad picked up photography and he did a little photography work and that'd bring him in a few pennies now and then, but very little.

LH: What did you enjoy eating, uh, of the wild game that he trapped?

JL: I wouldn't say that I enjoyed eating anything. You know I was practically a vegetarian when I was a kid. I was fussy about eating...like I say, I wouldn't eat the sucker fish, and uh, if you cooked them and eat them, I'd avoid them. Uh, bout the only meat I'd eat was chicken and turkey and lean pork. Had a lot of pork, and maybe beef once in a while. We had a little bit of that, very, very little.

LH: We talked quite a bit about the deer. Um...

JL: Of course when I was very young, we didn't have them. They just weren't here...until I was up in my teen's maybe.

LH: And then would you eat venison?

JL: Yes. There again, I wasn't a great meat eater. I liked dried venison. You know, we'd jerk a lot of that meat, that venison. I'd get a...the dryer it was, the better I liked it, and uh, I'd carry it in my pocket and chew on it occasionally.

LH: Uh huh

JL: Oh I might mention, we did eat a lot of cotton tail rabbits. Even I...my dad bought a little...my dad had a good, uh rifle; it was a .25-.20 Marlin pump action, a real neat rifle. It was big enough you could kill a deer with. But to dispatch his animals he caught in traps, he bought a little single shot .22, a little Mossberg (sp). At the time he bought it, it cost $6 or less. Well that became my weapon. It was a single shot. I'd buy the .22 shorts, and I became very good at that. I, I killed a lot of squirrels and rabbits, and we'd eat the cotton tail rabbits.

LH: Mm Mm

JL: They were never wasted.

LH: Did you enjoy eating the rabbits? Or was that still...or were you not that big a meat eater?

JL: Oh, to me, it was a lot like chickens. The last time I tried eating a cottontail, it had a little bit of that wild taste. I don't recall that those did that we use to kill when I was a kid. This was after I was married and living in Panguitch though. We took one home and we cooked it and I didn't care for it much.

Interview of JL Crawford, tape #4, 4/27/04

LH: testing...testing...testing

LH: Were there any of those wild animal hides that you would use...that the family would use? Or, were there any...

JL: Uh, the only thing is deer skin...that we'd keep and use and there was a man in Rockville that knew how to tan his hides and Dad would take his deer skins to him and have him tan um. And about the only thing I ever remember using that buckskin for is shoelaces...using them in our work shoes. He evidently didn't have the best method of tanning; he didn't tan them so they were water proof. You'd get it wet and it would become stiff.

So it wasn't the best recipe for tanning. But that's the only wild skin that I can remember ever being utilized locally.

LH: Do you remember anybody keeping bees and...

JL: Oh yeah...

LH: ...producing honey? Did your family do any of that?

JL: My uncle did that lived next door to us. That was older brother John Crawford had bees much of the time. And uh, so we had honey right along. I remember that he somehow got a hold of what we called then purple stinkweed and planted a lot just threw the seed around in the hills and neighborhood because...uh...and it wasn't...we had we called the yellow stinkweed, very common plant...a very plentiful plant in Zion vicinity. And this was the same genus, same kind of plant except it was purple instead of yellow. I learned much later the correct name for both of um was the Bee Plant, the yellow or purple bee plant. And uh, the purple bee plant is supposed to be one of the best sources of nectar for the bees. But it didn't survive. It grew for 2 or 3 years then died out. But of course, there was plenty of other...we had so many of fruit trees in the area the bees could pretty much survive on alfalfa, clover, fruit trees and many other wild blossoms. And uh, I don't remember how many hives of bees he had. But I remember the bees swarming a few times and they'd get the neighbors out and we'd make a...we'd take tin pans and everything to make a noise and I wondered what that did but evidently I found out later the reason they'd make the noise to get the bees to stop and swarm they'd call it. When they'd swarm...I don't know what they called...they'd go by sound, they were following the queen, hunting a new territory, and that noise, fouls them up so, they'll stop or something, and then they'd all pile on and make a great big of glob of bees and then they'd go and catch them in some kind of container. Shake them off the limb or whatever they're hanging to.

LH: Hmm

JL: So that happened occ...it was kind of interesting for kids to watch that operation going on. Of course, you had to stand back because if you're going to work you better had, either have special hoods and gloves to wear, and these smoke makers, that uh...and I wondered why I used them, the smoke...still wonder about that. But, having that smoke around keeps the bees from stinging you.

LH: Hmm

JL: But uh, we always had real good hunting on hand...now he's he only person in my, our neighborhood that ever grew bees.

LH: JL, let's talk...I've got about 20 minutes here. (Laugh) Let's talk about the, about Zion National Park. And your memories of, uh, how it occurred that your family finally sold out to the park. What it is that you sold to the park?

JL: Well, of course, uh, living right at the entrance of Zion, we were always conscious of the park um...I can't really remember when it was just a National Monument, but I do remember people talking about the officials that would come in and , uh I don't recall meeting any of them. But uh, my uncle, Walter Reusch, he's my uncle by marriage, marrying my father's sister, and he was of course the acting superintendent much of the time in the early days. So, we kept up on what was going on in the park pretty well, and sometimes my father would work on some job, maybe a trail job or something. They had a special project going on, and of course uh, I remember when they established the Wiley Camp. I don't remember too much about that, because I was too young to remember them actually building, because I would have been about 2 years old when they started building the one camp. But I can remember the Wiley's, they were in there until 1923 when the Utah Parks and Union Pacific took over and created the Utah Parks Company and bought Wiley's out. The Wiley's of course, didn't own it. They were hired by the Los Angeles Salt Lake Railroad Company, which evidently was a subsidiary of Union Pacific. Anyhow, the Union Pacific took them over and took over Zion, and I remember the building of the Lodge and the cabins. As a matter of fact I was getting old enough then that I could get a job once in a while in the kitchen washing dishes and mopping floors and so forth. SO I remember many of the employees that came in that worked for the park. The first, the first clerk that I remember...now it takes me a minute to, uh, remember his name, a young fellow who came there and he worked there checking people in, I remember. And I think they kept him as an accountant for a little while. Dog gone, the name has left me right now. Then there's a gentleman by the name of Hustman who moved a family in there. He was the first chief clerk I remember. And then, with Walter Reusch, several of the local people went to work, Art (?) Scheffer, Harold Russell, Don Jolly, began working as rangers. The first permanent, the first actual superintendent, his name was Scullion, he come in 1927. And uh, of course I say Walter Reusch had been acting superintendent. It was never bona fide superintendent, so E.T. Scullion was the first uh, superintendent, and he

was a well liked person, and he stayed until about '32, when he was replaced by a fellow by the name of Tom Allen, who nobody liked (laugh), and I don't think he liked the local people either. So uh, he stayed for, I don't know, a short hitch. And of course, I, then, I guess I could say met or knew or was aware of all the superintendents of the national park, except one. There was one that came in sometime, somewhere around 1940, with the name of Thinnin that I don't recall ever seeing. He was there for less than a year, about a year. And they say he had a very bad alcohol problem. But he was a very efficient person, except for his affinity for the bottle, and I don't know what became of him. But I never did know him. All the others I've, I was acquainted with. So I can say that I saw, I saw the park almost made and developed.

LH: During those early years, the teens and the twenties, what was your family's attitude toward the park?

JL: Uh, I think my immediate attitude was nothing but good toward the park, although there were some who resented them, having to give up the grazing in the park. They had to move their animals out, and eventually, well for a long time, they could still go in there and pick up wood, firewood. And eventually they put a stop to that, so that had a little effect. But I think most of the people realized that the benefits they realized, that they got better roads, markets for their produce, and here there's an income, employment, people, the kids as well as the adults. So, there was very little animosity towards the park service in our area and in my time.

LH: So maybe the attitudes might have had more to do with maybe just the individual personnel...you mentioned the second superintendent was not as well liked as the first one.

JL: I can tell you, one thing that happened that uh, left kind of uh, bitter taste, this uh, uncle of mine, Walter Reusch, was quite a character. He had a vocabulary you wouldn't believe. He had the... he couldn't say 3 words without 2 of them being some kind of profanity. But he was very efficient. He got the work done. He knew how to do things. As far a formal education, he was lacking. But most of the people...now Scullion, respected him and respected his ability, even making him acting superintendent when he'd have to leave and go someplace. Walter Reusch was acting superintendent, and Tom Allen came along and he tried to fire him, he tried to get rid of him, but uh, I guess he had enough support, but he did reduce his salary by a $1000 a year. And uh, I don't know uh, what his main objection was, just the fact that Walt was a little on the crude side. But Walter Reusch has left his mark on that park about as prominent

that ever worked there. And uh, like Charles Smith, whom we all knew as White Mountain Smith, was superintendent there and he talked at Walt Reusch's funeral and he said you're all aware that he had a flowery vocabulary, but is inoffensive. And then he paid compliments about how he knew how to work, how to get things done. And he had to use his own ingenuity to accomplish things.

LH: Talk about the events that lead up to ya selling to the park.

JL: Well, of course uh, the Crawford's occupied kind of a choice land in the whole area. Where the canyon widens out enough that you can...if you've got any room at all, room for campgrounds and so forth, there was the one little campground up above the Lodge, now the Grotto Picnic are of course, became an inadequate as travel increased. And the one superintendent, talk about the undesirable approach to a national park, and of course Springdale there was kind of a junky town. And the part of Springdale that was known as Oak Creek, which was at the entrance of Zion...I think there was only 2 homes that even had paint on them. The rest of them were unpainted buildings. A lot of shabby sheds and barns and we have to admit that it was an undesirable approach. While maybe the green orchards, fields looked better than the country does now, those building really detracted from the, uh, the esthetic value of the area. So there was several reasons that the park wanted that land, and uh, I guess the reason that my father and all of his brothers were willing to sell was uh, that they were getting old and there wasn't enough land to divide among their posterity, and to give each one enough land to make a living on.

[End side one, tape #4]

[Begin side two, tape #4]

JL: Most of my generation uh, was kind of fed up with trying to make a living on those little pieces of land, trying to keep irrigation water in, but once you've lost your irrigation water, you didn't have a crop, and if you didn't have a crop, you didn't eat. We were always attracted by any job that would pay us a little money. So there went all these people scattering out in other places. SO our father's I'm sure decided, the best thing to do would be to dispose of the land. Since they had a chance to sell...then they were aware that it could have been a condemnation had they refused to sell. The government wanted it and were going to get it one way or another. And though they...I think we weren't paid near enough for it cause what my dad got for, better than 300 acres, was about the same

amount that I paid for my lot here in St. George. But that was in 1931 right in the middle of the depression. So I guess they were glad to get it. My father just went down canyon a couple of miles and bought another farm, and built another home. And uh, 2 of my uncles moved into other parts of the country, but most of them stayed and died right in that area. But that was...it was uh, it was a fairly good feeling. Except for my grandmother, my dad's mother. She had raised her family there. She had seen it go from a wild canyon to a beautiful ranch. She had a nice home. She'd raised her family there, and she was bitter. "Why don't they just knock me in the head and leave me here". But they did build her another home in Springdale, and she lived about 2 more years before she passed away.

LH: She had lived there since, what, what year?

JL: They had moved there in 1879.

LH: 1879.

JL: I think they had oh, 4, maybe 5 children when they moved there. And uh, like my dad was born in Rockville, and I think, at least 3 of his brothers. So at least 4 of them were born before they moved there in 1879. And uh, she had a total of 13 children. The last 2 died in childhood. All the rest survived, and grew to adulthood.

LH: Now in 1931, you're 17 years old?

JL: I was 17 when we sold out.

LH: SO you were still living there, or had you taken off by then?

JL: We were still living there. I had, let's see, trying to remember whether I had gone to Hurricane one year to high school before we moved away...yes I had. I think we didn't move until '31. I went the school year of 1930, 1931; I went to Hurricane to high school.

LH: Now you're family had moved just down the river...

JL: They didn't move until 1931, in the summer of '31, we did our moving. We moved about 2 and a half miles down canyon, where my dad bought another farm.

LH: What were your feeling at that time as you left your childhood home?

JL: Um, I don't recall that I had any regrets at the time. I remember I was a little relieved; some of the work we had to do was cleaning a mile and a half long ditch. I and my brother and dad just about had that job by ourselves, and it was a killer to keep the water in the cotton-picking ditch. And uh, so, you thought, life's going to be a little easier. Besides, we can go and get summer jobs. Started to work at the Lodge, as a dishwasher or kitchen help, during at least parts of the summer. So, I was sometimes home helping them move. Much of the time, I was working at some dollar a day job somewhere else. But uh, I can't recall I had any regrets about letting go. I had more sense then. I wish that somehow we could have kept that (laugh). I'd like to build a home there now and move back.

LH: (laugh) We uh, I don't know if I should open the flood gates on the CCC right now or not. I've got about 5 minutes. Can you talk a little bit about the CCC and your experience?

JL: Well of course I remember uh, uh, President Roosevelt's campaign promises that if he were elected, he'd put a million young men to work in the national forests. And his detractors would say, "Well, if they're going to plant trees in the forest, in about 3 weeks they'd have all the trees available planted, and they wouldn't have any more work to do". Surprise, surprise, he was elected and within 6 months, we had, I don't know they had a million boys working then or not, but uh, somewhere I have statistics that show how many camps there were by July of 1933. And they had one camp going up in Zion at that time. The director of the national park service, uh, Horace Albright, was on the board that helped to organize the CCC, Civilian Conservation Corp. By the way, it didn't have that name at first. That name came on later.

LH: Hm Mmm

JL: I can't recite the name right at the moment, what it was called. But uh, uh, eventually, Zion got 2 of the camps and many of the camps went into the park service. In addition to the park service they had a man from the forest service or department of agriculture on the board. Had somebody from the department of labor so that the different assignments were divided between these 3 divisions. And then the army was given the responsibility of administering these camps, and it was one of the greatest programs that ever came about, that ever grew out of the depression. And of course, we heard a lot of pro and con when they were talking about these camps coming in. Mothers especially were saying "Yah, they're just going to take my boy and train him to be a fighter and put him in the army". And I'm wondering if that wasn't kind of in the mind, cause somebody knew

we were going to get in a war later. And it might have been sort of a preliminary training. But it was one of the greatest, uh, things to take place for a lot of young men. It was a very good thing. I was in and out of the CCC twice, and I can vouch for the fact that it was very good; it was very good training. It was a life saver for a lot of families. And we got a lot of work done, those...uh, a lot of work in the park, those stone buildings were mostly built by CCC's. Uh, you might hear somebody say that the tunnel was built by the CCC's; that's wrong. That was built long...

LH: long...

JL: It was dedicated 3 years before the CCC's came in, but they did improvement work on the roads, and a little bit in the tunnel. They built one or two of the trails, and improved a lot of others and they did a lot of reclamation work, uh, re-aligning the river to help stop a lot of the erosion going on. Whether that was good could be argued. But uh, it did the boys a lot of good.

LH: Now you...were you in the camp right there in Zion?

JL: Yes, as a matter of fact, I had experience in both of the camps. And uh, we uh, I had uh, a variety of jobs. I helped uh, I learned to do rock work while I was there, and I helped to build those stone buildings, several of them; the warehouse, and the garage, and sign pylons. And the second winter I spent in there, I got to work inside the garage with the tools and parts man. So I had me a good warm place to work all winter long inside of the building.

LH: How many, uh...I would imagine, that the majority of the boys were...came from somewhere else. How many of them were local, and how many ...

JL: A lot of local boys were in there, but we had a lot of them, well, from well all over Utah. Some I know, Salt Lake. I don't know any we had from other states. Except at one time they filled up the one camp out of I understood New York City; anyhow, looking at these fellows they were, they looked like they were all Italian or something. Dark hair, swarthy skin, and uh, they were in there for 1 winter I'd say. But otherwise, mostly uh, fellows from around there, like you and I, and everybody else.

LH: Were there any feelings from among the predominant culture about some of these boys coming in from the outside?

JL: There again, a lot of mothers were quite concerned about their daughters (laugh), but a lot of marriages took place. Not only the CCC's enrollees, but some of the foremen. One of the foremen married a Rockville girl and uh, well let's see...I was going to mention one or two others. Well, uh, I mentioned this Fred Farther (?)...he didn't come with the CCC's. He married a local girl. Uh, I can name a half a dozen. My sister married a fellow from the CCC's. That was an unfortunate thing; it didn't work out. But most of them did. And uh, I think that uh, probably when you come right down to it, it was a good thing. Got some...kinda mixed up some genes there that maybe wouldn't have happened otherwise (laugh).

LH: Um, now again, a lot of times now are mistaken on some of the things the CCC did and didn't do, what are, in addition to what you've already mentioned, what were some of the other areas maybe you could correct maybe misconceptions?

JL: Uh, I only know of one incident where there was trouble, and this happened because of the drunks coming into a dance they were having in Springdale. And of course in the recreation hall of the church, and an uncle of mine, who was quite a husky person, was the bouncer, and 2 fellows kept coming in and he put them out several times. And the last time they came in hanging onto each other, they fell down in the middle of the dance floor. He just swept the floor with them when he took them to throw them out the door and turn them over to the man they called the town constable who was going to take them to a jail. And they had a built a stone building for a jail there in Springdale. But they didn't ever get there because these fellows had so many friends out there, and there became a big battle right on the street of Springdale. And uh, a cousin of mine who was at the time a deputy sheriff, somebody hit him in the head with a rock, and it nearly killed him. And uh, anyhow, they never did get the 2 fellows to jail. However, there was a big trial over it, and I think they were given some pretty stiff fine later on. But that's the only untoward thing I remember happening. Mostly, fellows would come to church, come to the dances, come to everything, and there was a pretty good relationship generally speaking. Not only among the enrollees, but some of the officials and the Mormons. They were good friends of the local people. So it...all in all, there, it was good.

LH: Well, JL, I'm running down here (laugh).

JL: Well I don't know what else I could...

LH: There's a million things we could talk about, and maybe we will again. But I probably better, I probably better go with this and get it transcribed, and then uh, maybe I can come back another time and we can...

JL: Well...

LH: ...and we can talk some more.

JL: You could cut out a lot of the hm'n and haw'n, and kinda clean it up a little bit.

LH: It's been wonderful.

JL: Maybe you can make some sense out of it.

LH: Really wonderful. Appreciate it so much.