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POT HOOKS AND CRANES
IN THE CLASSIC CAMP
WITH STEVE WATTS & DAVID WESCOTT

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MAKE A GLUE STICK

PUTTING STICKS TO WORK IN THE CLASSIC CAMP

Part 1 – Cranes and Hooks

By Steve Watts and David Wescott

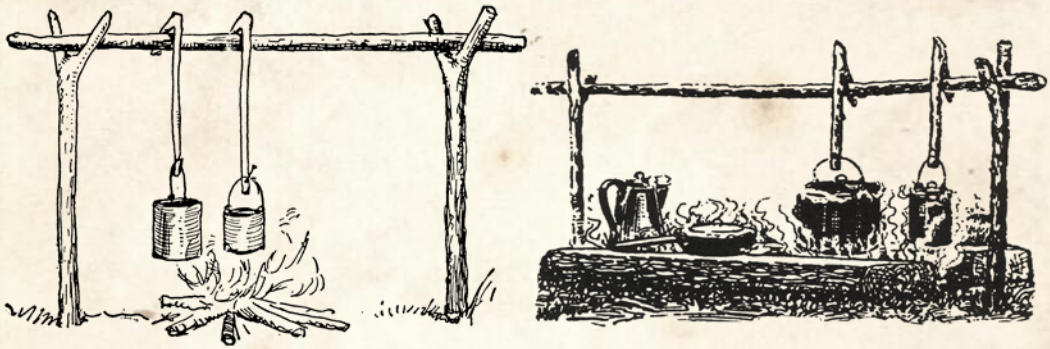
Campers of the Golden Age applied their field tested knife skills to the manufacture of a wide variety of camp and trail stickcraft items - from tent pegs and gear hooks, to fire cranes and pot hangers. It's a tradition as old as woodcraft itself.

The woodsmen of old had at their command a large manual inventory of strokes, grips and holding positions which they applied to a vast array of campcraft projects. And, nowhere is the stickcrafter's work more visible than around the cooking fire. Every woodsmaster of the classic period devoted attention to the carving of pot suspension and hanging devices (from simple to complex). The names for these rigs read like a lexicon from the Tower of Babel.

It's not about the stick.

Fuzz-sticks are items made without end in college camping courses, institutes, and organized camps, but curiously enough are rarely employed in the woods. For they are seldom necessary and always take time. The bountiful forest offers too much easily ignited tinder, to be had for the taking, to justify a fuzz-stick at any time except in wet-weather emergency. The principle of the fuzz-stick is sound and a well-made one is a sample of good craftsmanship, but the objective is to produce a fire in the shortest possible time rather than to display one's whittling ability. Only in parks and semi-civilized areas where conditions are admittedly different than in the wilds would a fuzz-stick be needed under normal conditions. But to knowing how to make one is nevertheless important: … Quicker and more bush-like than taking time to make fuzz-sticks is merely to use fuzzed-up sticks…This can be done in a fraction of the time required for the complete textbook fuzz-stick. Bernard Mason, 1947.

When viewed in perspective, the renaissance of traditional knifecraft seems to focus more on form than function. Fuzz and Try Sticks are classic examples. Many that are presented via modern media display works of art that surely took a long time to produce. A Try Stick should take no longer than 1-2 minutes per notch to create, and the purpose of the Fuzz Stick is to aid in creating a fire as quickly as possible. The purpose of this article is to create a historic context for the tools used around the cooking fire, as well as locate places that the notches practiced on the Try Stick can be actually applied in camp.



Left: Crane from Ernest Thompson Seton's (Black Wolf) ***The Book of Woodcraft, 1917*****.**
Right: Crane from George Washington Sears' (Nessmuck) ***Woodcraft, 1884*****.**

The Campfire Cooking Crane

The skill of the woodser can be tested in many ways by the simple construction of a cooking crane and its associated pot hangers. There is nothing more worrisome than entrusting ones meal to tools created from sticks. Making a cooking set that will not only support containers, but also last for the duration of not only one, but many meals, requires the camper to apply every concept of this woodcraft genre to the best of his ability. When creating a suspension system to hang food over the fire, one creates a rig that falls into the category of "Cranes:" all rigs are cranes, but can range from the simplicity of the one stick spit to the complexity of the Australian suspension rig.

Make it properly

When hungry campers want grub, they want it in as short a time as possible with all the character and flavor that only the open hearth can produce. The cook wants to be sure that these trail-made appetites are fed in a timely manner and the rig used to cook the meal won't dump the whole thing into the coals because it was poorly made – even the old masters had stories of disaster created by a poorly made cook set.

While the author was on an extended trip in the blustering North land his party had a pot-claw as crooked as a yeggman [burglar], and as knotty as a problem in higher mathematics. While there can be no doubt that one of the party made this hoodoo affair it has never yet been decided to whom the credit belongs - because of the innate modesty of the men no one claims the honor. This misshapen pot-claw was responsible for spilling the stew on several occasions, not to speak of losing the boiled rice. Luckily one of the party was a stolid Indian, one a consistent member of the Presbyterian church, one a Scout and one a member of the Society of Friends, consequently the air was not blue and the only remarks made were, "Oh my!" "Bless my soul!" and "Gee willikens!".

The cook in despair put the wicked thing in the fire with muttered hints that the fire might suggest the region where such pot-hooks belong. While it burned and its evil spirit dissolved in smoke, the Indian made a new pot-claw, a respectable pot-claw with a straight character, and a more secure notch. This one by its benign presence brought peace and good will to the camp and showed the necessity of taking pains and using care in the manufacture of even so lowly a thing as a pot-claw. Dan Beard, 1920.

Qualities of a Good Crane.

- **Design the set with available resources in mind - straight sticks vs forked sticks, hard vs soft ground conditions, etc.**
- **Make it quickly**
- **It must be stable and safe to use**
- **Make it high and wide enough so it won't catch fire**
- **You should be able to easily adjust pots up and down and side to side**
- **Design allows pots to be placed and removed easily**
- **High enough to be used comfortably without having to stoop over**

Etymology of the Cooking Crane / Trammel

How such terms arise and wither they vanish is a problem for the wise; but some are Indian, some few Scotch, some come from the Provinces, and some, with all the savor of their original saltiness, are sea terms, completely naturalized in the forest.

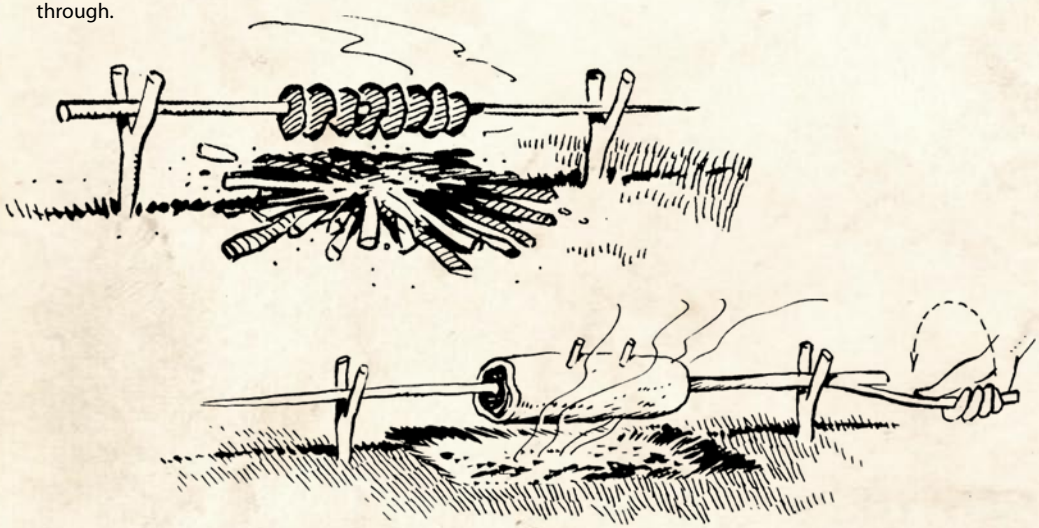
The woods have not so much an idiom as a vocabulary of their own, whose peculiarities are shibboleth to the ignorant, whether they talk or write. And yet for us who speak by nature of "drives," "jams," "peavies" and "wangans," because we know them by no other names and could not express the idea in other terms, there are not wanting those who accuse us of using too technical language.
Field and Stream, 1890.

With a review of historic campcraft books we can create a working language for the parts of the crane system. "Set up a crane and get that water t'bilin' fer our lunch," was the order from the cruster to the greenhorn. After about 10 minutes of feverish crafting, the old salt looked over at the fire and screamed, "That's not what I meant, you useless tenderfoot. All I wanted was a simple saster for a tea stick and you're building a lug pole that would cook enough grub for an army for week."

So, to look at this amazing field of stickcraft and the techniques of working a knife to create our tools, let's start by creating a common language for the notches, hangers and devices used to cook a simple campfire meal.

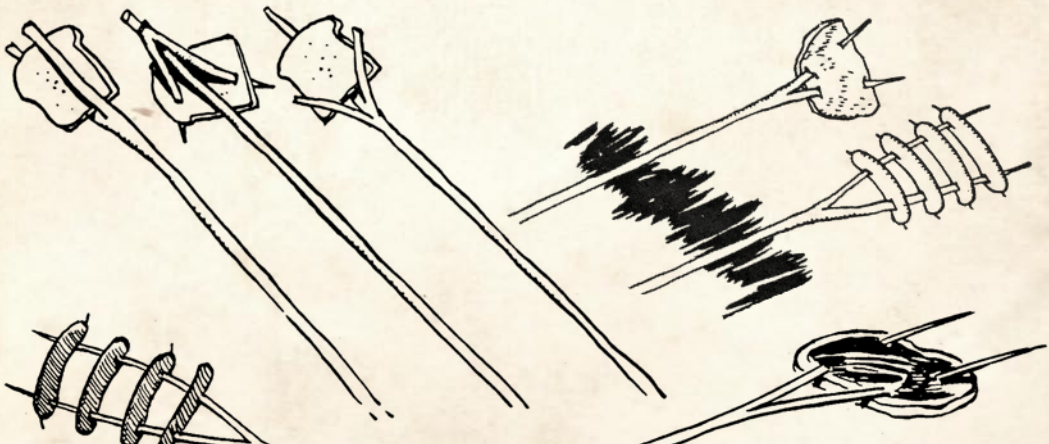
Single Stick Spit

The simplest are the single or forked stick spits. They can be hand-held are suspended over low forked uprights, are quick and easy to make, and if made from green sticks will cook most meals before they burn through.



The Forked Stick Spit

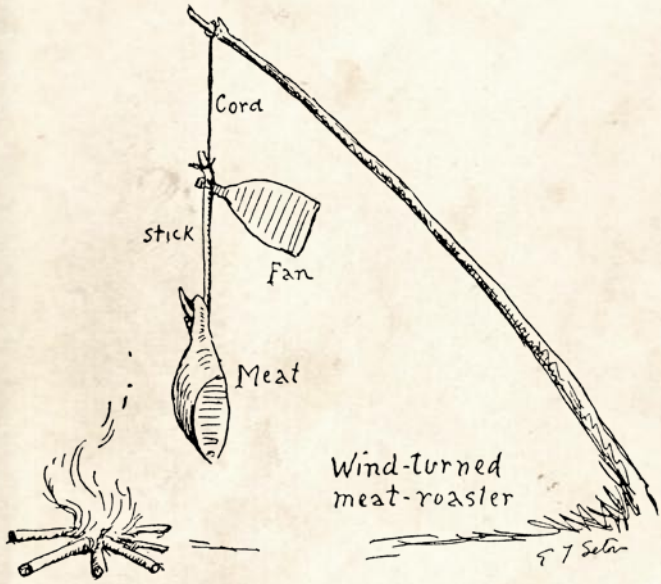
Besides cookers, The Good Old Forked Stick can be used to make countless other camp gadgets, but we'll save those for Part 2.



Illustrations - Bernard S. Mason The Junior Book of Camping and Woodcraft, 1943

Dingle Stick

A single stick used to suspend meat over coals. It's regularly illustrated by many, including Mason, and Beard. Seton even adds a wooden fan to help rotate the food over the fire. It can be suspended from a single pole using the same anchor system as those shown in the Stew Pole photo, or a horizontal lug pole.



Left: Ernest Thompson Seton's dingle stick. ***The Book of Woodcraft, 1917*****.**
Right: A dingle string hung from a lug pole. ***F.H. Cheley and G. Cornelius, Camp and Outing Activities, 1917*****.**

Tea Sticks

Ellsworth Jaeger classified single stick hangers as Tea Sticks. Whether the sticks are short and rigid or long and flexible, subdivides them even further as Stew or Saster Poles.

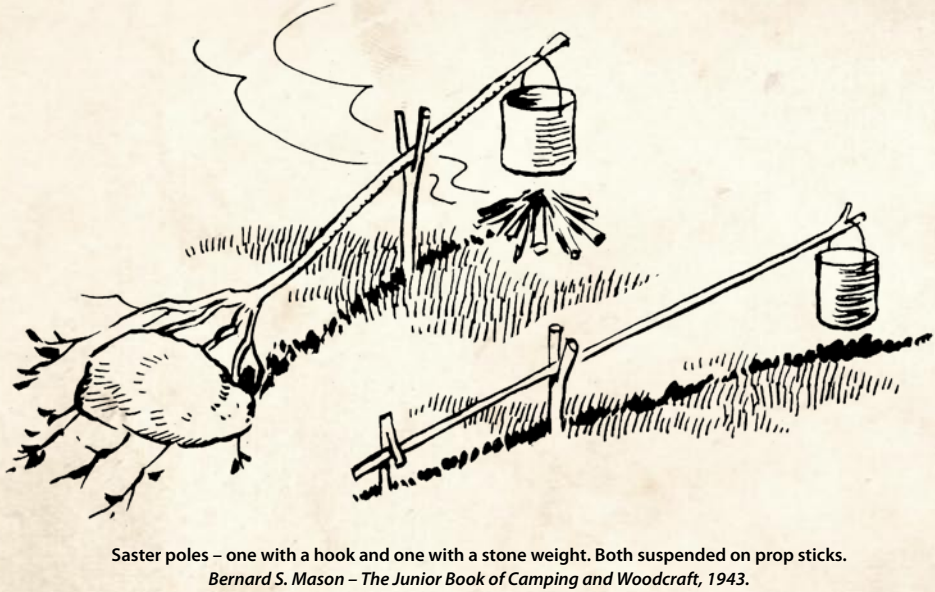
Stew Pole - This is the short/rigid pole thatsuspends a single pot. The literature calls them by a variety of names, including **Wambeck** and **Waugan** sticks, originating from northeastern lumbermen. The term **Spygelia** has native roots in the northeast as well, but hasn't been reinterpreted by Anglos as much as the previous two. Beard spells it **Speygelia**, and says it's a long name for a short implement. He refers to it as the tool that cowpunchers used as a cooking rig where wood was scarce. It could have a forked or notched tip.

Photos of various Stew Poles
Games and Recreational Methods; Fires and Fire Making by Charles F. Smith, 1953.

Saster Pole - Sasters are the long/flexible pole rigs used to suspend a single pot popularized by modern Bushcrafters. Kephart tells us the term comes from Romany Gypsy: modern iron Gypsy hooks can be adapted to suspend 3 pots at once. The tip can be forked, notched or tapered with a depression carved into it, such as the one found in the **Burtonsville Rig** *(see next page)*.

Saster propped on a waugan stick.

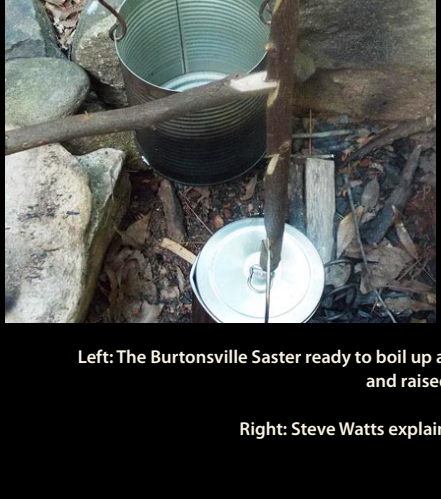
A Gypsy Saster with a modified pot hook.



Saster poles – one with a hook and one with a stone weight. Both suspended on prop sticks.
Bernard S. Mason – The Junior Book of Camping and Woodcraft, 1943.

The Burtonsville Rig.

So popular with modern Bushcrafters, it was first published by Mors Kochanski in 1987. When asked where it came from, Mors said he camped a lot on Burtonsville Island located in the north fork of the Saskatchewan River, east of Edmonton. It was a popular site for Scout troops to camp, and this rig was one that was left erected (bad form according to Kephart– "it brings bad luck to leave the waugan or spygelia standing" and Mason – "the Night-spirits will trail you with ill luck the rest of your days."). Mors was so impressed with it he started using the design in his own camps and included it in ***Northern Bushcraft***.



Left: The Burtonsville Saster ready to boil up a pot. The pot is low and close to the fire for a quick boil, and raised up for simmering.

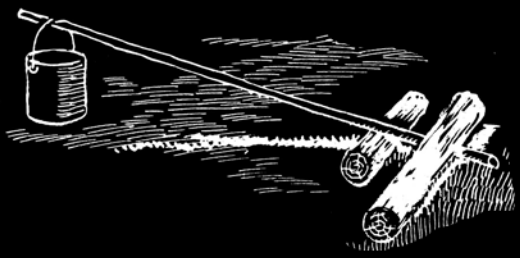
Right: Steve Watts explaining the use of the Burtonsville Rig.

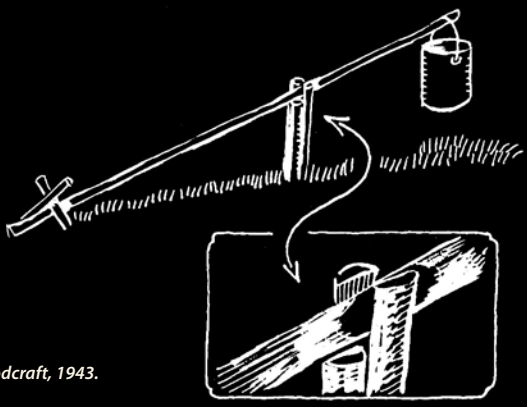
Photo - Jennifer Mancke

Photo - David Wescott

Tea Stick Anchors.

Use rocks, logs, forked or branched prop sticks, hooked sticks (Down Hooks), crossed stakes or a waugan/lug pole on fire dogs or uprights. A log on the fire side of the stick can be moved in and out to raise and lower the pole.





Bernard S. Mason – The Junior Book of Camping and Woodcraft, 1943.

Swing-Arm Cranes

These are the old-fashioned pivoting fireplace cranes that are seen in many classic woodcraft illustrations. It's romantic, but hardly more practical than any other rigs, unless displaying your woodcraft skills is the goal.

It is listed in the literature as, "a rustic method – not the most practical or safest."

The Vic Aures Crane (Victor Aures studied at the Buffalo School of Fine Arts with Dan Beard), **The Gantry** and **The Fireplace Crane** are examples of Swing-Arm Cranes.

Above: The Aures Crane from *The American Boy's Handy Book of Camp-lore and Woodcraft, by Daniel Carter Beard, 1920.*

Right: A Swing Arm Crane from *Games and Recreational Methods; Fires and Fire Making, by Charles F. Smith, 1953.*

Lug Pole Cranes

This is the iconic rig shown in most books from Nessmuk to Mason. It's designed to accommodate multiple pots at varying heights. The uprights may be fashioned with straight, tapered or forked poles, or tripods on each end of the horizontal pole. *(See 'Tripods and Uprights', right.)*

The most common name for the horizontal bar is the Lug Pole, but more currently it's called the crossbar or cross stick – practical but unromantic.

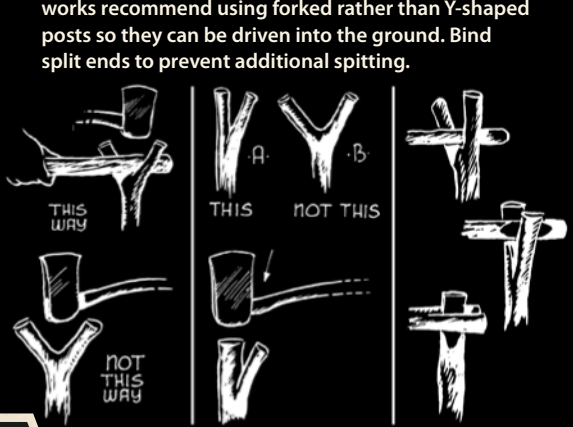
Spunk-Hugans or Waugan Stick are what Mason says are an obvious corruption of native language made by Allagash rivermen, from words like *kitchi-plak-wagn* or *chiplok-waugan* that were used in older texts.

The Billy Stick used by Graves reflects the hanging system used for the Australian Billy Can. The Rackan is a horizontal bar or chain that hooks onto the lug, providing an adjustment rig similar to a trammel hook.

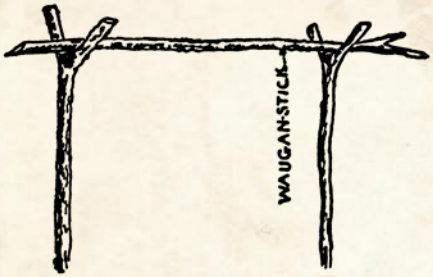
Lug Poles and Waugan Sticks may also be suspended across tripods or laid on Fire dogs/andirons/hand-junk providing a pole to balance the handle of the bannock pan.

Tripods and Uprights.

- **Tripods may be used for hard ground, and upright posts can be driven into soft ground. Prep the ends and trim the point while the stick is cut to length.**
- **When 2 tripods are used, the weight from the pole and pots will lift one leg of each tripod off the ground and make the rig unstable and tippy. Clip the top of the center leg to stop it from tipping.**
- **Upright ends may be forked, split, notched or tapered. The ends of the lug pole are prepared to match the type of upright end used. All of the old works recommend using forked rather than Y-shaped posts so they can be driven into the ground. Bind split ends to prevent additional spitting.**



Bernard S. Mason – The Junior Book of Camping and Woodcraft, 1943



Above: The Lug Pole Crane and horizontal Waugan. *The American Boy's Handy Book of Camp-lore and Woodcraft ,by Daniel Carter Beard, 1920.*

Right: The Lug pole with split-end uprights. *Games and Recreational Methods; Fires and Fire Making, by Charles F. Smith, 1953.*

Photo - Jennifer Mancke

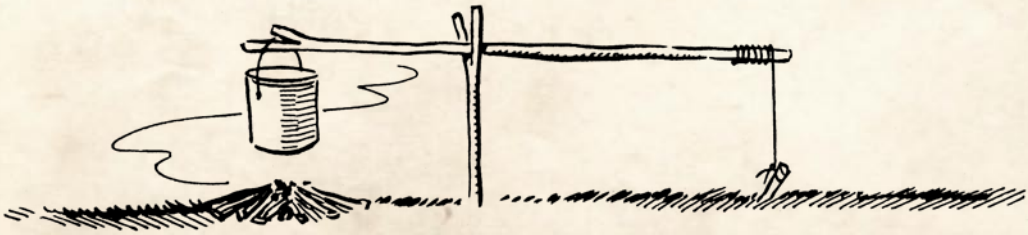
Left: Crane end using two well-known notches. The Lug Pole has a mid-shaft square taper, and the upright has been split using the Hafting Notch.

Even a simple item like a stake or a peg must be cut properly, and if it is to be driven into the ground it must have the head beveled and the toe properly pointed. Richard Graves, Bushcraft, 1972.

When preparing the end of a stake to be driven – like an upright stick for a crane – Mors recommends that the bevel on the edge takes about two thirds of the diameter of the stick, with the remaining third being the flat spot for pounding.

"Poles" are for horizontal bars.
"Sticks" are for vertical hangers or uprights.

Suspension Rigs



Australian Cooking Rig.

Suspension Rigs - These are well represented by what Graves and Kochanski call:

Australian Cooking Rigs - They are primarily used for large, heavy pots needed for group cooking. They are great for producing large amounts of food for as many as 30+ people and allow the height to be fully adjustable in a safe manner.

They consist mainly of long poles laid across forked sticks, split sticks or lug poles. Their rear ends are anchored by adjustable ropes or hooks, and moved up and down to raise and lower pots – hence the name "rig". A safety point to consider is that the closer the balance point is to the anchor, the more stress is created on the anchor.

Tripod Rigs – Chippewa Kitchen or Ojibway Cooking Tripod - Hooks can be suspended from the apex of the tripod or from lug poles that are connected to 2 of the legs. Tripod or quad-pod bases can be made with horizontal lugs. Functional examples of this design are used regularly by Jack Mountain Bushcraft."

The Pothook

The carving of pothooks (both the notched and forked varieties) is a good place to start the application of practiced knifecraft to real-world camp situations. With the use of these basic cuts, many other woodsy projects can be manufactured. A few additional cuts and notches then opens the door to the crafting of many more.

Efficiency of effort can be achieved by combining sizing and shaping cuts together. For example: when cutting a pothook to length, the severing cuts can also be the shaping cuts (on one end) and the crowning cuts (on the other). Practiced techniques applied to specific needs result in fewer strokes.

Mostly you will want sticks, either for pegs, stakes, forks or hooks and these generally can be cut from windblown branches close to the site of your camp. It is always preferable to use dead timber rather than growing wood. By using dead (but not rotten) wood you are clearing the forest floor of debris, and by avoiding cutting green wood you are helping to conserve the forests. Richard Graves, Bushcraft, 1972.

Making the all-important pot-hook cut.

Photo - Jennifer Mancke

Etymology of the Pot Hook / Hanger / Crook

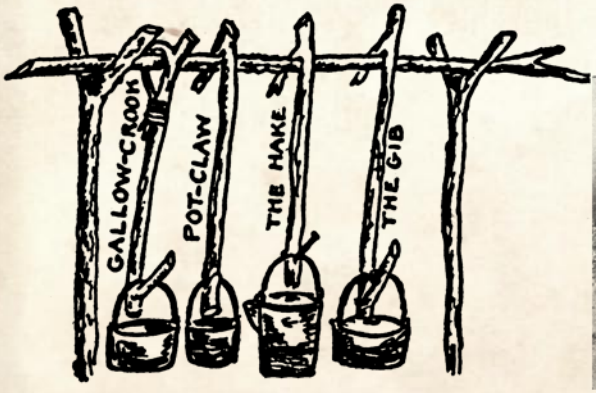
It is curious how many different names have been bestowed upon the hooks by which kettles are suspended over a fire. Our forefathers called them pot-hooks, trammels, hakes, hangers, pot-hangers, pot-claws, pot-crooks, gallows-crooks, potchips, pot-brakes, gibs or gib-crokes, rackan-crooks (a chain or pierced bar on which to hang hooks was called a rackan or reckon), and I know not what else besides. Among Maine lumbermen, such an implement is called a lug-stick, a hook for lifting kettles is a hook-stick, and a stick sharpened and driven into the ground at an angle so as to bend over the fire, to suspend a kettle from, is a wambeck or a spygelia — the Red Gods alone know why! The frame built over a cooking-fire is called by the Penobscots 'kitchi-plak-wagn', and the Micmacs call the lug-stick a 'chiplok-waugan', which the white guides have partially anglicized into waugan-stick. It is well to know, and heresy to disbelieve, that, after boiling the kettle, it brings bad luck to leave the waugan or spygelia standing.

If this catalogue does not suffice the amateur cook to express his ideas about such things, he may exercise his jaws with the Romany (gipsy) term for pot-hook, which is 'kekauviscoesaster'. Horace Kephart, 1917.

Photo: Jennifer Maneke

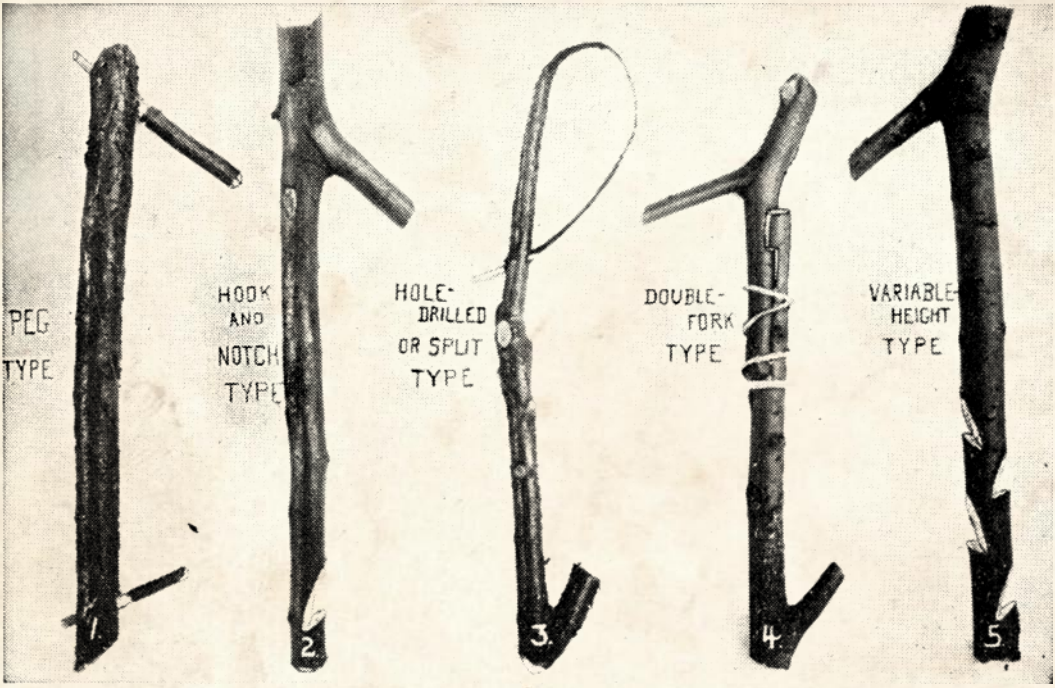
Right: Assorted hooks on a lug pole ready for cooking.

With a little bit of creative categorizing, and going back to the classics, all of the terms used to define a pothook can be boiled down to 4 primary types; *Notched Hooks – single and multiple*, *Pegged Hooks*, *Lap-Joint Hooks*, and *Wrapped Hooks*. Kephart, Beard and Mason all call them *The Claw*, *The Hake*, *The Gib* and *Gallow Crook*. Beards and Mason's illustrations are included.

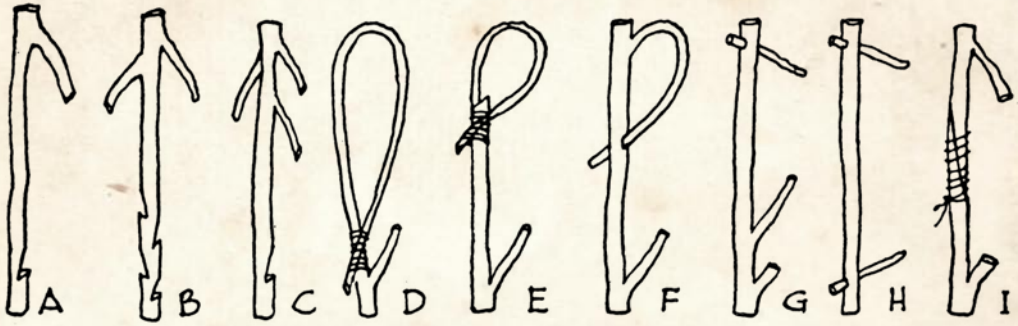


Left: The Lug Pole Crane with assorted pot hooks
The American Boy's Handy Book of Camp-lore and Woodcraft by Daniel Carter Beard, 1920.

Right: The Lug Pole with a variety of hooks and pot arrangements.
Games and Recreational Methods; Fires and Fire Making by Charles F. Smith, 1953.



Above: Pot Hook Categories:
1 - Hake/Pegged, 2 - Claw/Hook, 3 - Gallows, 4- Gibbet, 5 - Multi-Notch.
Games and Recreational Methods; Fires and Fire Making by Charles F. Smith, 1953.



Above: A - Claw/Hook, B - Multi-Notch, C - Multi-Hook, D, E, F - Gallows Crook,
G, H - Hake or Pegged Hook, I - Gibbet or Lap Joint Hook.
Bernard S. Mason – The Junior Book of Camping and Woodcraft, 1943.

Notched Pot Hook / Hanger / Crook

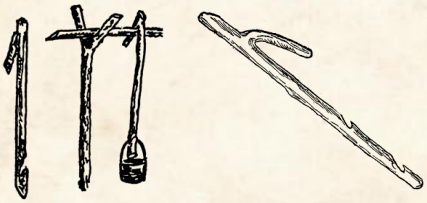
Lug Stick – most commonly used term by far.
Wangan Stick – corruption of Waugan or chiplok-waugan.
Pot Claw – the real buckskinner and sourdough hook.
Pot Brake, Billy Sticks, Bail Hooks, Spunk-Hungan.

Double Boiler Hook – 2 notches will accommodate 2 pots, one inside the other, maximum 3 notches.

Multiple Notch Hooks – Bartonsville hook with a saster or top attachment loop rig.

Trammel also Rackan Crook – some primitive chimney rigs were called trammels. It generally refers to an adjustable rig, not a fixed bar.

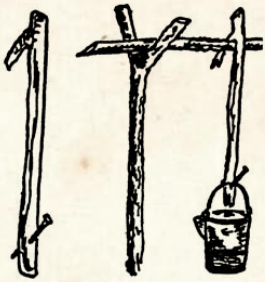

Billys boilin'



Pegged Hooks

Hake – uses a nail as the bottom hook. From old world languages referring to a hook or hooked jaw.

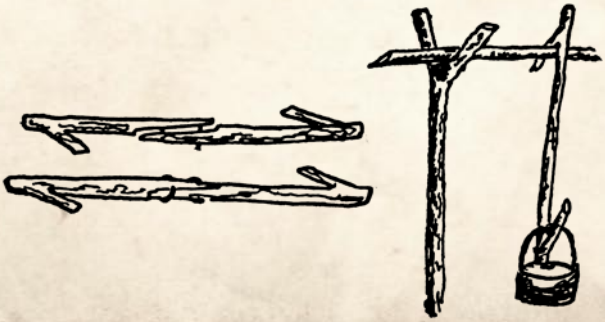
Pot Chip, Chip Hook – this is the Pegged hook. A hole is cut through the reduced branch to accept the angled peg. Possibly referring to Chippewa.



Lap-Joint Hooks

A Gibbet and Lap-Joint hook.

Left: The one on left will be nailed or lashed together. If it's tied, there needs to be a reduction section for the lash in each shaft so that they can't be pulled apart under load. On the right, the Lap-Joint hook, still needs a notch for the cross shim that will hold them together.



Gig or GibCroke – from Gibben which includes a variety of executioners devices. The tapered ends overlap and are nailed or lashed together.

Lap-Joint Hooks - wedged or notched joint ends. Overlapping ends are lashed or friction-wedged in place.

Scandinavian Pot Hook – wedged Lap-Joint. Lap-joint ends – notched and lashed or friction wedged.

Wrapped or Pierced Hooks

Gallows Crook or Hook - tapered end is bend and wrapped around the hook shaft.

Split Loop Hook – end tapers and is flexible - tip loops and pierces the shaft. Used mainly when sticks are smaller and more flexible.

Split Y Hook - the shaft splits and is pierced by a horizontal peg.

Even though wrapped hooks have the advantage of being made without tools, the main problem with them is that they need to be made well or they can come apart. They are also difficult to adjust as they cannot be taken off the fire without removing the lug pole.

Hook Arrangements – The fork may be on top with notches pointed up, or the fork may be on bottom with notches pointed down – the later requires the hook to be attached by a wire or string loop wrapped around the Lug Pole (see below).

A straight-stick pothook eliminates the need for hooks of various lengths. Multiple upper notches face downward and one pot notch at the bottom faces upward. This also requires a wire or rope loop around the lug pole.

Wire Loop – slides easily on the pole.

Rope Prussic Loop – works better than tying a loop in place.

A straight-stick pothook suspended on a tilted pole with a depression carved in a tapered end with multiple notches for adjustment is called the Bartonsville Rig.

Pots for hot water, stews, coffee, and so on, are more manageable when hung above the fire. The heat can easily be regulated, the pots hanging low at first to boil quickly, and then being elevated or shifted aside to simmer. These pot-hooks are to be of different lengths so that the kettle can be adjusted to different heights above the fire, first for hard boiling, and then for simmering. If kettles were hung from the lug-pole itself, this adjustment could not be made, and you would have to dismount the whole business in order to get one kettle off.
Horace Kephart

The great thing about classic skills is that when you do them you are recreating the past. You are making the same motions to create the tools needed to solve the same problems encountered by campers in the past. Recreating the cranes and hooks from this article is important because it keeps the skills alive. Knowing their history is important because it gives them context – who were the originators, who used them, who documented them and kept them alive for you to learn so you may use and teach them to a new generation. These skills did not come from nowhere, and few are contemporary inventions. When asked, Mors Kochanski said, *"When I wrote Northern Bushcraft, I drew on all of the best books from the past and collected the best ideas I could find in order to create the most comprehensive book possible. This would make it hard for the next person to come along to outdo what I had compiled. In regards to the skills, if I did anything original it was to make them as practical as possible for use in the bush under real conditions; but I have always credited those who originated them."* We should learn from that example.

Pot Hook Dogma.

Do the hook and notch belong on the same or opposite sides of the stick?

Graves – "It is preferable to suspend the billy on the side opposite to the hook."

Beard – Referring to the Gallows Hook – "You will notice that the lower fork is upon the opposite of the main stick from which the switch prong of the upper fork springs. This arrangement is not necessary to make the pot balance properly over the fire: the same rule holds good for all the other pot-hooks."

But, then he says in a footnote – "The pots will balance better if the notches are on the same side."

Also, all of Beard's, and many other illustrations except Jaeger (he has them on the same side) have the hook and fork on opposite sides. Mason has them drawn on either side, but stresses on same side in *Junior Camping and Woodcraft*.

Confusing?

The votes are in...

Same Side	Opposite Side	Either Side
Kochanski	Graves	Beard
Mason	Nessmuk	Mason
Jaeger	Seton	
Beard	Kephart	
Green Bar Bill		

Mors' point is that if they are on the same side, it is easier and safer to place a hook on the pole without having to reach across the fire or walk to the far side of a fire.

Some fires may only be accessed from one side, so hooks on the same side are easier to use.

He thinks "balance" has little to do with it.

The issue is debatable – sort of like the C-hook vs the S-hook with iron or wire hooks.

An Interesting Bit of History.

Transcribed from Field and Stream:
A Weekly Journal of the Rod and Gun
New York, Feb. 6, 1890 – p. 42-43.

Out-Of-Doors Papers.

Nevertheless, though the details differ, there are prevailing fashions in camp-fires. A woodsman of the old school stands agape, seeing for the first time one of the double fires which has become the mode of late. Intended to stand between two tents, pitched to face each other, these fires are long, narrow and made without back-logs. The hand-junks, which in the woods take the place of andirons, stand at a freezing distance apart, and wood of more than cord-wood length is piled upon them: two forked sticks, one at each end of the fire, support a long green pole, which takes the place of the old-fashioned crane and gives attachment to pot-hooks of various lengths and rude contrivance. These are generally made of a small green tree, cut below a fork and hung inverted over the fire, one prong being trimmed short, the other cut at a convenient length and finished with a reverse hook for hanging the kettle, by driving a nail near the end; for lack of a name they might be called spunk-hungans after the now obsolete "lug-stick" or "spunk-hungans" of the lumbermen, which served the same purpose in the old days when every camp was heated by an open fire. When deserted, camp-fires of this sort have a gallow-air which is not reassuring; and encountered on a carry with their blackened stakes and half-burned brands, they are hideously suggestive of Indian tortures and pictures of martyrdoms.

The regular hunter's fire is quite another order. Its hand junks approach each other socially, and a couple of back-logs of some wet or slow-wasting woods, staked up behind to reflect the heat, increase the air of coziness. The cooking arrangements which accompany are aboriginally simple. Of course a "hook-stick" for lifting kettles on and off – which is only a miniature spunk-hungan without the nail – is always a necessity, but in addition, one or more straight green poles are all that is wanted. These, stuck into the ground or under a stone or tree root at such an angle as to bring the other end above the fire, support the kettle and may be adjusted at pleasure by placing a stone beneath the further end to rise upon it to depress the pole. It is the sign of a careful hunter always to remove his stew-pole from the fire when his cooking is finished. "Stew-pole" is the common name, but sometimes it is called a "spygelia" – yet never that I knew by any one who had not heard the word on the Pa-sadumkeag.* How such terms arise and wither they vanish is a problem for the wise; but some are Indian, some few Scotch, some come from the Provinces, and some, with all the savor of their original saltness, are sea terms, completely naturalized in the forest. The woods have not so much an idiom as a vocabulary of their own, whose peculiarities are shibboleth** to the ignorant, whether they talk or write. And yet for us who speak by nature of "drives," "jams," "peavies" and "wangans," because we know them by no other names and could not express the idea in other terms, there are not wanting those who accuse us of using too technical language.

* Tributary of the Penobscot River in Maine
** A custom, principle, or belief distinguishing a particular class or group of people, especially a long-standing one regarded as outmoded or no longer important.

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