

Nan Esplin JOHNSON
ORDERVILLE 1998

Southern Utah Oral History Project

The Southern Utah Oral History Project was started in July of 1998. It began with an interest in preserving the cultural history of small towns in southern Utah that border the Grand Staircase-Escalante National Monument. The project was managed by Kent Powell, from the Utah Division of State History, who oversaw the collection of oral histories conducted in Boulder, Escalante, Bryce Valley, Long Valley, Kanab, the Kaibab Paiute Reservation, and Big Water, by Jay Haymond and Suzi Montgomery. Also in cooperation with the state was the Bureau of Land Management and the people of Garfield and Kane counties, with support from the Grand Staircase-Escalante National Monument. The goals of the project were first to interview long-time local residents and collect information about the people and the land during the first half of the twentieth century. In addition, the interviews were to be transcribed and copies of the transcripts were to be made available to the public at the Utah State Historical Society and at local repositories. Lastly, to build a relationship with state agencies and the local communities and provide a medium for the local communities to express their interest in preserving their own history and culture in the areas that are now included in the GSENM.

Thank you to everyone who took the time to care and share their memories and stories.

Nan Johnson 1998



INTERVIEW WITH: Nan Esplin Johnson
INTERVIEWER: Suzi Montgomery
INTERVIEW NUMBER:
DATE OF INTERVIEW: December 3, 1998
PLACE OF INTERVIEW: Nan Johnson's home in Orderville
TRANSCRIBER: Vectra Solutions/MH
DATE: April 6, 1999

SM: Okay, so Nan, starting with your birth date, tell me about the family as you remember it as a little girl, and where you were born, and where you grew up.

NJ: Okay, I was born October 3, 1920 in Orderville Utah. I was born in this house just right straight through the block to me in the north room and I have six brothers and sisters and we lived with our grandparents there in that house until I was 10 years old and then we moved down across the street. We never had electricity, we never had telephones or T.V. We had running water but not toilets or bath tubs, well, we had a bathtub in grandma's and grandpa's house but when we moved from there we bathed in a Number 3 tub and we had to heat our water on the stove, a coal and wood stove, we never had electricity. In the summertime we had, I don't know what you'd call it, a thing that we put gunny sacks over and keep water over it to keep our food cool as we could but it wasn't near as cold as a refrigerator.

SM: Can you elaborate on that? What did that look like?

NJ: Well, it was more or less a cupboard and it had a screen over it and then gunny sacks. Do you know what gunny sacks are?

SM: Burlap?

NJ: Burlap, uh huh, over that and then we had a bucket or a tub on top of that where we would put water into it and it would drip down on to that and keep the gunny sacks cool, wet - to keep our milk and butter and that...

SM: So it was a primitive refrigerator.

NJ: That's right (laughs) We always grew our own food and we always had our own milk and butter and eggs and everything. I mean, more or less, we churned the butter and when you churn butter the buttermilk is really good. Do you know what buttermilk is?

SM: Um, tell me the process of that. I actually would like that on the record.

NJ: The what?

SM: ... the process of making buttermilk.

NJ: Okay, you'd take, well we had a separator and the separator separates the cream from the milk. You'd take the cream and let it sour and then we had a churn, a wooden one, and it was kind of shaped like this...

SM: Like a barrel, kind of thing?

NJ: Well, kinda. There were different, I mean some of them was kind of shaped this way but you'd put the cream in there and then there was a crank that went around like this and you'd churn it until it started to make butter... I mean it would go in ? and then we always saved the buttermilk because it was good to cook with and my grandparents liked to drink it and then they'd mold the butter out in to pounds. They had a thing like this that made a pound of butter, they'd put a little salt in it and then they'd wrap it in wax paper. Well they had a butter paper but it was a wax paper but it was called butter paper. And we used to have to tromp hay, they don't bale hay. About one mile down below town we had a field that we grew potatoes in, we'd go down there, leave here in the morning, ride with the wagon and the horses, take our lunch and spend all day picking up potatoes.

SM: Wow. Was it just back breaking work? Do you remember it...?

NJ: Well, I was young and it didn't break my back then (laughs), but we'd get tired, we'd really get tired. But was always took the cows and the horses and everything over... You can't see these hills here....

SM: Can kind of see them....

NJ: ... back clear over to the cove in the morning to let them feed then we'd have to go bring them back at night when it was time to milk them.

SM: Wow. So you had a multitude of chores, it sounds like.

NJ: We were taught to work.

SM: Yeah.

NJ: But it was good.

SM: What did you father do as a provider?

NJ: My dad had sheep until... I don't remember the date.. but we'd go to the shepherd in the spring up what we called The Oaks. We had a cabin up there, just two rooms.

SM: Where's that?

NJ: Well, it's out in the Toolies (laughs).

SM: The Toolies?

NJ: Out by NorthFork if you know where that is, between here and Zion. We had property, we still own the property out there. But we'd go out there and stay in the spring and then in the summer we'd go up on Duck Crick, up on Dixie Mountain. We lived in a sheep wagon. Do you know what a sheep wagon is?

SM: Not really.

NJ: It's a wagon on wheels... something like the covered wagons.

SM: Sure.

NJ: And we used that for cooking and then we had a small tent for us kids to sleep in.

SM: Wow.

NJ: We spent most of the summers there and the spring up here and then in the winter we had to go to school.

SM: You all summer you'd to live in the sheep wagon with the tents on the side?

NJ: Well, the tent was away from it a bit and we'd sleep in there but the cooking and everything done was in the sheep wagon. There was one bed... I wish you could see a sheep wagon..

SM: I'd love to see it.

NJ: We burned ours, it got mice in it. And we lived close to a crick were we could go

fish. We rode horses and we had friends about a mile from us, we'd go visit them but we spent a good share of our summers and that away from home.

SM: What would you do during the summer.... the sheep would be grazing, I imagine, up in that area in the Toolies...

NJ: Yes

SM: What would you do every day? What was a typical day?

NJ: Well we rode horses a lot, we played with paper dolls, we cut them out of catalogs. Did you ever do that?

SM: No (laughs)

NJ: You're missing out! (laughs) And we hiked the hills behind there and we'd go with Daddy a lot to.. he'd round the sheep up at nights and he'd stay with them a good share of the day but... you know, one thing I have seen thinking about since you called me. I was never bored like the kids are today. We seemed to make our own fun and that. We had, my sister and I had dolls that we played with and we just spent the day.

SM: Never felt bored?

NJ: Never felt bored.

SM: I wonder if you don't remember feeling bored, or if you actually never felt bored.

NJ: I'm not bored like the young kids are today (laughs) with nothing to do. But, I

don't know, it seemed like we have plenty to do and we just played with one another and go visit our friends up there. We did a lot of horseback riding at that time.

SM: Do you think the difference now is that kids depend on other things to entertain them versus finding their own means of entertainment.

NJ: Yeah, and here in town in the evenings, why, we'd all get out in the street (they can't now) but we'd play 'run sheep run', 'kick the can'... the whole neighborhood kids and it was just really fun. There's two rocks up here on this hill too, we'd take a frying pan and get some eggs and potatoes and go up a cook our supper.

SM: Up on the rock?

NJ: Not on the rocks, just between em.

SM: Okay (laughs) I though maybe the rock was hot enough!

NJ: No, no. We'd build a fire (laughs).

SM: Okay. I'm a little off aren't I.

NJ: You just don't know what country living is! Well, some rocks do get hot... not that hot though.

SM: Well, I have fried an egg on a rock before... that's probably what I was thinking of (laughs).

NJ: Now I lived during the Depression and we didn't really feel like we was so bad off

because nobody had anymore than we did, you know, if you know what I mean, and it was a bad time. We used to raise chickens and we had eggs. There was one man that had a store, Rena's father.

SM: What was his name?

NJ: Hans Chamberlain. And we used to get eggs and go to the store to buy candy and he'd take eggs and let us have candy. Sometimes he'd get rotten eggs and then he'd sell the eggs, but then that's the way we bought our candy. We didn't have much candy. A lot of times we'd buy two or three candy bars, they weren't near as big as the are, and we'd cut them in seven pieces so we could each have a taste of a different candy bar.

SM: Oh... that's great. And so, during the depression, do you think the economy in Orderville changed a lot? Or because you were all self-sufficient was it okay?

NJ: Well, most everybody was pretty self-sufficient and I think it was more or less okay during the Depression. But like I say, a lot of people really felt it worse than we did because we were able to grow our own food and have our own meat and that. We didn't have many clothes. I had on average three dresses, probably, one for Sunday and one to go to school and one to change in after school. But, we never felt poor, if you know what I mean. And we were poor.

SM: But you didn't know it?

NJ: No, no.

SM: You didn't know it because everybody was in the same boat.

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NJ: That's right, well there was a few that weren't but mostly everybody was the same thing.

SM: Tell me about growing up. I know you did a lot of chores and you had brothers...
I would imagine.

NJ: Yeah.

SM: Were the chores segregated between boys and girls?

NJ: Mostly yes, uh huh. We had to do the dishes and we had to tend the younger ones, younger than us in the family and do the ironing... we had to iron. We had the coal and wood stove- you had irons that you put on the coal and wood stove that you had to iron with and when we curled our hair, which we didn't very often, there was a curling iron. Have you seen a coal oil lamp, you have, haven't you?

SM: What is it?

NJ: Coal oil lamp.

SM: Yeah, okay, I have.

NJ: We set it down in the chimney of that, it kind of had a prong on it and we'd curl our hair with that. It'd get hot and we'd curl our hair with that.

SM: It really curled?

NJ: Oh yeah, it would curl just like these electric curling irons. Sometimes you'd burn ya, but other than that why... and we'd study by the coal oil lamps. (I don't remember using shampoo to wash our hair either. We would use bar soap (Lux)

and then we would use either or vinegar or lemon juice to rinse our hair- vinegar if we had dark hair and lemon if we had light hair...and we didn't have any hair spray or wave set.)

SM: So your mother's role in the family, was she mainly in the garden and things like that while you father was herding sheep?

NJ: My dad wasn't home hardly any until I was a teenager and she took.. she was a good gardener. She was taught from her mother but she did that.

SM: What was her maiden name?

NJ: Heaton. She was related to Vard and Florence Heaton in Alton. Everybody's related around here mostly. No, she took real good care of the garden and did everything that had to be done.

SM: Uh huh, cause she was main provider, she was the own around...

NJ: That took care of us.

SM: Uh, huh. And do you think that influenced you a lot in your life? I mean your mother. Did you follow in her footsteps or did the role change somewhere along the way a little bit?

NJ: Well, now my husband's been gone a good share of my married life. He was the sheriff for 12 years, of Kane County and then he was in the Service in World War II and in the Korean War and so I more or less carried my family along the same as my mother did.

SM: The same as your mother did. And was that a real struggle for him to be away so much? Did you...

NJ: Well, in a way yes and in a way... I had to do it.. It really wasn't a struggle. It would have just been nice if he could have been home more.

SM: Yeah, so it was a bit disappointing, but you managed okay.

NJ: Yeah.

SM: That's interesting. So I'm interested too in trying to determine how Orderville has changed since you were a little girl. Do you remember the main buildings and structures that have been in the town?

NJ: Yeah, we have (counting) one, two, three, four, five - six, seven or eight homes that are still standing that were... some of them have been added on to. This is one up here were I was born and there.....

SM: Was it this particular house right here?

NJ: Yeah, well you can't see it? It's right over this way more. Yeah. I'll show you a picture of it when we get through here. And I've got some pictures of some of the other homes that were built at that time. Both of my grandparents were polygamists and my Grandpa Esplin built this home for my grandmother, it's about a 100 years old now. And the Parkway Motel he built for his other wife.

SM: I see.

NJ: So he'd take turns going... (laughs) back and forth, then my Grandpa Heaton, his

one wife lived in Alton and the other lived in Mocassin, so he'd spend a week at each place, more less you know. And we'd go back... there weren't many cars then... we didn't have any car... always walked to school. I never got hauled to school.

SM: And was school in Orderville?

NJ: Yeah, it's always been just straight up the street here. The buildings aren't the same, they've been torn down and that but we had to walk where kids right close to school now have to ride but we always walked.

SM: Right. So there was about eight houses and then...

NJ: We now there was more than that ... I mean ones that are still standing now, that were built in the United Order and at one time before they got a lot of electricity in here, the town owned an electric plant and they turned the power off every night at 10:00. You couldn't have any power after 10:00. And then they'd turn it back on in the morning.

SM: To save energy.

NJ: To save something (laughs) but...

SM: What else was here when you were a little girl? What else do you remember?

NJ: Well, there used to be an old tannery where they made shoes, it's torn down. And there used be an old grist mill, and old barber... not barber shop.. there was an old barber shop too and a blacksmith shop.

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SM: Was there a store or anything?

NJ: There was a store, uh huh and it's what this Pioneer Market is down here. It was before the part over there.. it was built,.. well it wasn't right during the United Order, after the Order broke up. It was built and it's a 100 years old now too, I think.

SM: Is this the store you'd go to buy candy?

NJ: Well, I don't remember them having candy too much. There was another store across the street where the bank is, I mean right there and that was Rena's dads store and I remember buying candy there and they used to run bills, Hans did, for Daddy and other sheep men and that and they'd just go buy and pay once a month or something and every time they'd pay the bill why Hans was a very generous person, he'd always give him a sack of candy so we was always glad when Daddy paid the bill cause we'd have some candy... Hans, Rena'll tell you this, he had a barbershop too. He started with a tiny little store on the back street and a barbershop and he had candy and stuff in that then he was down on Main street. We had a show house at one time.

SM: A show house?

NJ: A show house!

SM: Really! Tell me about that.

NJ: Well, a show house, that's were we went to shows. I went to *Gone with the Wind* there.

SM: Oh, I see what you mean, okay. It was a little theater?

NJ: Yes that's what it was. Yeah, and that was really something to have it here.

SM: I bet.

NJ: And they tore it down to build the bank.

SM: So did people from all over Long Valley come to that show house?

NJ: Yeah, they did an awful lot.

SM: What was your relationship with the other communities? I've heard through the grapevine that when the United Order was established, Glendale was ostracized in a sense and there was a feud between the communities.

NJ: Well, there was and there's always been a feud between Orderville and Kanab, I mean more or less through the schools. A rivalry.

SM: Right...

NJ: There's always been that.

SM: Between Orderville and Kanab?

NJ: Oh yeah. Especially in sports. Yes. It's still kinda of goes but were not in the same region as they are now so there's not the competition.

SM: I want to hear a little bit about the rivalry. What do you think started it? Do you know much about it?

NJ: That was little... it wasn't bad when I was young that I remember. It was before that.. It was just during the United Order after the United Order people and the people that settled in Glendale and I really don't know too much about that rivalry so.... The Model T Ford. The first gas in Orderville was sold over the counter at the Orderville Co-op, that was the store down there, for a \$1.00 a gallon.

SM: That's amazing. So a \$1.00 a gallon. That was fairly expensive then...

NJ: Yes it was, about as bad as it is now. (laughs) And land for the cemetery was donated by people here in town.

SM: I know you have a big interest, when I talked to on the phone, you had quite an interest in the United Order and you have a book there that kind of states that the telephones came in in 1960 and the various dates of electricity and running water and, so, you've always had an interest in history obviously. What precipitated that interest in the United Order and the signatures you were talking about over the phone?

NJ: I've just... I've served on the town board under four Mayors... and I don't know, I've just got three drawers of history of people and of the United Order and that. It just... I don't know what it is.

SM: You just found an interest in the establishment of this town and who did it and then.. Was it genealogy mostly? Were you following the families that have...

NJ: Not really, I'm...

SM: More history.

NJ: I'm not really.. I have done some but I'm not a genealogist to speak of. I've tried to keep mine but I'm not into like a lot of people... I keep history.

SM: Right. so what kind of history? Do you have a whole bunch of pictures with stories about different people?

NJ: I have bulletins about a lot of the families on both sides of their families and I have... I want you to see this but after we get through with this... some of the writing in the United Order and then this history about the Section down that here that needs to be kept and I don't think there too many...

SM: History about what section?

NJ: Well, it was called the "Section" at that time and it's just between here and Mt Carmel. But this lady that wrote it had such a good description of everything she wrote and she wrote about the people, her brothers and sisters and living down there.

SM: Really.

NJ: They used to have to walk to school from down there and it's probably two to three miles from down there up here to school.

SM: Every day....

NJ: But at one time, we had school in Mt Carmel and Orderville and Glendale and Alton and now they all come here.

SM: Right. Do you think that's effected the sense of community? Has everybody come

together more because of school here and things.

NJ: Oh, a lot I think.

SM: Well, I'm going to ask you a question about values. Everyone I talk to in these communities seem to be so, including yourself, just had the best childhood and just have the fondest memories of being in such a rugged landscape. I mean, it really was a lot of work to be able to survive out here, although the memories are the very best. So, what do you think do you value most about this area? What is it that you value?

NJ: The peace and quiet, course it's getting worse. And it's just a good feeling to live here and know you can... you do have to lock your doors now... we didn't use to.

SM: You do.

NJ: Yeah, to some extent, but it was just a good place. We were taught to work. We were taught to respect people and that's something that kids don't do now too much and everybody just knows everybody. Sometimes they don't like us knowing all of what goes on in their families but it's just, more or less, a big happy family.

SM: Yeah, so it's a sense of community then. So that sense of community, do you think that's changed over time?

NJ: Oh yeah, some. See when they divided our ward we have two wards now in the Church.

SM: Yeah.

NJ: The first ward, we don't get to see those people and it's just like it's too different towns almost. That was a hard decision, I mean, there was a lot of controversy right there and feelings when they did that but it's working out but we still don't...

SM: Was there just too many people?

NJ: Yeah, when they get so many why it, I don't know why because we really did not have too many but they wanted to divide it, the Stake, and so they divided it, and it's a little rough to staff it but it gives more people a chance to work and have positions.

SM: That's true. So you think that has played a part in dividing up the community a little?

NJ: It did, it did.

SM: Do you still feel a strong sense of community living here though?

NJ: Yeah, I do. It's ... I don't know. I'm not belittling the young people but it doesn't seem like they take the interest that we used to. When I was on the town board, at Christmas time we'd have a Christmas tree lighting ceremony, have Santa come and do a little more than they do now. Now they put the lights on, turn them on, no big deal. We used to have such good programs for the kids then and, of course, the kids are a lot busier now than they are [were], but it just don't seem like they put enough work in to.....

SM: Ceremony and community efforts.

NJ: And it don't... we're just not a very....

SM: Why do you think that is?

NJ: Too busy, they think.

SM: Are the kids too busy or the adults too busy to pass on these traditions?

NJ: Both.. I don't know, they've done away with some of our traditions that we've fought for, you know, on the 4th of July we used to have a really good time and now it just gradually every year kind of goes down, they don't have anything. I think though now there's vehicles and that and people go more places. We weren't able to travel so I think that makes a difference.

SM: Right, your aren't around as much.

NJ: It's just not as much as fun as it used to be.

SM: What was the main industry in this town growing up? Your dad was a shepherd..

NJ: Farming and sheep. Then my dad changed to livestock in.. when the sheep kind of fizzed out.

SM: They stopped supporting the sheep herders. Yeah, I remember that. Well, I don't remember, I heard that.

NJ: But mostly farming, and, really you don't make much off of a farm but you can get by, you know, it wasn't a big deal farming, it was just more or less to take care of your families and live. Now, you've heard about Kaibab Lumber Company? That was one of the biggest things that helped the economy here in Long Valley, Kanab and everywhere.

There was guys from here that drove back and forth to work there. It really hurt when that quit.

SM: Shut down. So, those industries that were shut down, do you think there is enough industry here for kids to feel a sense of community now?

NJ: Not really, there's just really not too much for em to look forward to, other than the Thunderbird down there, that's... and the Golden Hills.

SM: It's changed to tourism?

NJ: Uh, huh. It has.

SM: And the jobs are now in tourism. Do you think tourism hurts the sense of community or do you think it's going to be a staple? Do you think its going to maintain the community?

NJ: To a certain extent. But I don't think it could fully.... I don't know.

SM: Yeah. I'm just trying to get a feel for how people feel about the change and how people are adapting to the change from the livestock industry and farming to more of the tourist industry and whether parents are encouraging their children to remember the history and feel the history and adapt to the changes and stay in the town.

NJ: It's hard for 'em to stay in here, young kids to make a living. I mean its real hard to do that.

SM: Harder than when you were young.

NJ: Yes.

SM: So that would play a big part in the disassociation from maybe....

NJ: That's right.

SM: ... from celebration and ceremony because there's not that feeling of...

NJ: ... get togetherness. Families aren't together like they used to be either, to me, I mean they don't do as many things together it seems like. Of course, they are all going every which way but the family units aren't quite as strong as they were. Of course, there again, the vehicles and that make a lot of difference.

SM: They are able to move along.

NJ: You can't get in we couldn't get in and go!(laughs) We'd have to ride a horse or something.

SM: Yeah. Well, do you think it's important to pass down those traditions of history and culture?

NJ: Oh, I do. I do.

SM: Do you have any idea as to how you'd want to do that? I mean, you obviously have kept a record and have been interested in history. Have you shared that with your family very much?

NJ: Not too much. The kids, when they want something for school about the olden days why the come to me but I don't push it on them and maybe I should. I just hope that when I

die, they'll take care of what I've got (laughs) cause I do have a lot.

SM: Right. And to understand what it means, I wonder if they'll understand what it all means.

NJ: No, I was looking at some things and I'm going to run them off and give them copies of things to 'em, but they don't take care of it.

SM: Right. It's hard.. but it would take some effort to maybe establish the importance of it while you're still here, you know.

NJ: Some of them do but some of them don't. It's a different world.

SM: Yeah, it really is. So we'll just finish up with a tale. I wanted to talk to you about the relationship with Native Indians that you had when you were a little girl and you mentioned when we were off tape that there was some kind of.. there was an Indian Chief they may call him but he was known as a Captain in the community. Will you tell that story for me on tape?

NJ: Can I read it? No, no, no, I'll try and tell it. Okay. I don't know where to start. When some of my progenitors lived down there in what was called "The section" between here and Mt. Carmel, they had a big house and a lot of times the Indians ... let me read it... are you going to tape it?

SM: I'll tape it.. sure, just let me pause this.....

END OF SIDE ONE

BEGINNING OF SIDE TWO.

SM: This is side two of tape one with Nan Johnson and she is going to read a story about ...
what's the name of the story?

NJ: Oh, its just about the Indians.

SM: ... about the Indians in Orderville. Go ahead.

NJ: This story is written by Amy C. Stark, her memories of the Indians. It says:

"However, our most dramatic memories of the hill, that was the hill that they lived on were the Indians. We usually heard them before we saw them. Their noisy clatter and chatter coming through the quiet evening air right into the kitchen were we womenfolks were busy preparing for supper. They had come a long way from Mocassin on horseback, their travois poles dragging behind thin shaggy ponies. The procession would be headed by the men of the tribe riding naturally, the best horses, followed by the women and children. The loaded travois dangled pots and kettles tied loosely to the poles, chattering noisily as the horses jogged up the road. They followed the south fence line up the hill across the ditch and then turned North to the highest hill and pitched their camp on it's surrounded crest. There were a great hustle and bustle as axes swung to cut the center poles for the wikiups. Chew was the first captain of the tribe that I remember. Just why they called them Captain instead of chief I do not know, but it was always Captain Chew, Captain Frank, and Captain John. Chew had a great respect for father and often sought his counsel. He had his worries and problems as Bishops do, temporal, moral, justice, being long and furiously pondered and debated. The

Indians never came to the house unless they wanted something. Potatoes, bacon, flour, bread. And how very filthy were the sacks that they held out to receive the bounty. I can see mother now pouring flour from a thin basin into the squaw's open sack ever so careful that the basin touched at no angle the dirty receptacles. Being rather timid by nature, I was always a bit shy of the Indians, especially Shokum, afraid any minute he might grab me and hide me under the blanket he always wore to cover his withered arm. He seldom spoke and his dark, sullen countenance made me shudder at the thought of being his captive. Old Rye and his squaw were two of a kind. 'Old 100', we called them, and they looked it, wrinkled, wizened, and weatherbeaten, yet they were active and Mrs. Dry was a veritable shrew. Explanation enough for Old Dry's cancerous disposition. One Sunday afternoon we children decided to stay home instead of going back to town to attend Sacrament Meeting with father and mother. We played out of the house with abandon until one of us suddenly spied Old Rye coming up the road. Fear struck us, we scampered into the house, locked all the doors and pulled down the window shades. We hurried upstairs to get as far away as possible, peaking cautiously through the South window to follow his progress. True to our fears we saw him turn in the lower gate. He tried the front door first, then the kitchen door, rattle, rattle, bang, bang, came the terrifying clamor up the stairwell and we were practically paralyzed with fear. After that noise finally ceased we heard a clatter in the tool shed and we were fearful that all of father's hose, axes, and shovels were being stolen. But when the noise finally subsided through the window we saw Dry turning the point out of sight, we found no evidence of his having taken a

single tool. Amelia was rather fascinated with the Indians and would often go up to the ditch to play while they were camped on the hill. One Indian, less shy than the rest, would venture through the fence and in spite of the language barrier they contrived to a mutual understanding. The Indian girl gathered willows from the ditch bank and began to build a small teepee. Amelia watching her, offering a helping hand and soon they were working and building in friendly cooperation. An older boy sometimes came to help, or occasionally hinder. "Stripped Sleeve" we called him for the pink and white striped shirt he wore. It was outstandingly different from those worn by other boys of the tribe. We used to tease Amelia about her Indian boy, but what else but a special interest would lure him as far as the front fence on which he would sit for a long and what appeared to be a lonely vigil. Spring in the air was not quite sufficient for an excuse. In August after the wheat was cut we knew without guessing that the Indians would again be pitching camp. Gleaning wheat in the fields up and down the valley was a seasonal, thrifty and quite profitable enterprise. The poorer families in town would often garner the scattered grain to grind for mash or flour or use for boiled wheat, frumpy, or chicken feed. Father paid us girls cash for what we gleaned for chicken feed and cash in a child's hand in those days was a thrilling experience. For me it usually meant a new ribbon for my hair. The squaws were patient, steady workers in their struggle for survival. Uncle Sam had not yet opened his purse strings in their behalf. It was Brigham Young's counsel we followed, to feed them not fight them. Not being in a position to take care of several sacks full of frail, thrashed wheat each family gathered, the Indian asked father for storage space in his granary which was willingly given. Any

time of the year they could be trusted to go in alone, never once taking other than their own sack, not disturbing father's bins full of loose grain. The Indians never forgot father's kindness as Ed has convincingly proved. Years after father was no longer with us, Ed was the manager of the Co-op store at that time. An old Indian entered one day and stood silently by the counter until all the other customers had been waited on and gone, then he said, "You know Charlie Carroll?"

"Yes" Ed said.

"You Charlie Carroll's boy?"

"Yes"

"He good man" was the next comment.

"Yes he was", Ed agreed.

"You good man like your father?"

The conversation was beginning to take on new meaning. "Yes, I think so", Ed vouched. Then give me a sack of flour. Ed finally came through. My brother, Charlie was also a friend of the Indians. In the early part of the 1900's, Captain John was chief of the tribe. He and his pretty wife, Molly, were great favorites with the town people. Soon after one of her babies was born, Molly came to Charlie's store, sat without talking, as was customary with them, until Amelia, Charlie's wife said, "What is your baby's name?" No name, Molly ventured. "If you will name it Amelia for me, I will make it a new dress" Amelia promised. Amelia it was and the new dress was the Indian's favorite color, a bright red. John became ill and died forever young. There was great mourning among the tribesmen and the towns people too were deeply grieved, for John was a good chief and a fine man by any standard. He asked to be married in a White man's cemetery and

the request was gladly granted. Many of the White people came to the grave side services conducted by Bishop Esplin. Years later in the year 1940, Charlie, who was then almost 90 years old and living in Palo Alto, California, sent Ed sufficient money to cover the cost of a granite headstone for John's grave and asked him to supervise the installation. When finished, Ed sent word to the Moccasin Indians and several came over to mingle with many towns people at the appropriate grave side services. So John is among his friends and because of Charlie's long and proven friendship, his resting place will not soon be obliterated by the ravages of time and weather.

SM: Wonderful. Now what relation is Charlie Carroll to you?

NJ: He is my grandma Heaton's brother.

SM: Your grandmother's brother, so your great uncle?

NJ: Uh huh. This store that they had down here was the co-op at that time. A lot of different people owned into it, I mean just a lot of different people owned it.

SM: Right.

NJ: Had an interest in it.

SM: That's great. Well, we can end this interview now if you've said everything you'd like to say.

NJ: Well I'll probably think of something else, but I've said enough.

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SM: Okay. And thank you so much for taking the time. That was a beautiful story.

End of Tape One Side Two

End of Interview

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Interview Agreement and Deed of Gift

In view of the historical value of this oral history interview and my interest in Utah history,

I, Nan F Johnson
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Interview Description

Date of Interview December 3, 1998

Primary Subject Life in Small Town - Customs

Other Topics Story about an Indian.

Number of Tapes 1

Signature Nan F Johnson

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