

Warm Valley Historical Project- Interview with Eva Enos
Shoshone Episcopal Mission

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Interview with EVA ENOS, age 77
Interviewed by Sharon Kahin

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SK: Ok, we're going to be talking about early changes on the reservation and what it was like growing up here. I wanted to ask you, Eva, I saw a lot of pictures that were at the BIA offices of both Shoshone and Arapaho women who were using cradle boards. Do you remember people using cradle boards when you were growing up?

EE: Oh, Yes. Well, now, the Shoshone here had real pretty ones. They'd, you know, had beadwork on theirs.

SK: Beadwork on them?

EE: Uh-huh.

SK: Well, what kinds of things did they have on them?

EE: Oh, flowers, and you know, beaded—you know the—you've seen beadwork?

SK: Uh-huh.

EE: Well, something like that and—mostly, you know, made out of buckskin...

SK: How did the Arapahos bead theirs?

EE: Not so much, I don't think. No, they had more of a different design on their cradle.

SK: Uh-huh.

EE: See, the Shoshone had that great big board like—kind of come out like that and down.

SK: Like a half circle?

EE: Uh-huh, and down. And the Arapahos seemed like they just put 'em in kind of

like a little cradle like and they laced 'em in.

SK: Uh-huh, I see. And when you had kids did you use a cradle board?

EE: No, no, I never did bother with that.

SK: When did people stop using them? Do you have any idea when that would have been?

EE: Oh, gosh, it must have been—maybe about in the '60s.

SK: In the '60s?

EE: Uh-huh.

SK: So, they were really using them up until about 30 years ago?

EE: Uh-huh.

SK: Yeah? Do you know why people stopped using cradle boards?

EE: No, I don't, I don't know why.

SK: Uh-huh. What about diapers? What did people of your mother's generation use for diapers?

EE: Well, they used to buy that yardage—you know, that diaper yardage, make 'em. Before that—back in the old days, I don't know what they used.

SK: Uh-huh. Remember when I was talking to you about the mission, you said that one of the hardest things to get used to, as a girl of about five or six, was all the regulations, you know.

EE: Uh-huh.

SK: When you were growing up, did you have a regular bed time or a regular meal time?

EE: Oh, yeah, uh-huh.

SK: You did, at home?

EE: At home—you know, how kids are. They get pretty tired when it starts to get dark and they want to go to bed. They didn't seem to have any problem with kids in them days.

SK: Uh-huh.

EE: You know, making them go to bed and like that. We were pretty anxious to sleep, I guess [laughs].

SK: When you were growing up, what kinds of things did you do for fun with your friends?

EE: Oh, lot of kids would get together and play games, you know. Them days they used to have kick ball, they called it.

SK: Kick ball?

EE: You know, kind of—they'd make, kind of a—I don't know what it'd be made out of—rags and whatever they could find, and put it in an old cap or something, you know and tie it up and then they'd, you know kick it around. Teams. Team-style.

SK: Team style?

EE: Yeah.

SK: So, it was made of cloth?

EE: Uh-huh—Just rags.

SK: Uh-huh. What other kinds of things do you remember playing?

EE: Um—let's see—Oh, gee. It was so long ago. I don't—

SK: What about horses. Did you ride horses or did your friends have horses?

EE: Oh, yes, uh-huh. In the old days, it was all we had. Horses, ponies and, you know, ride like that.

SK: Did you go bareback most of the time?

EE: Uh-huh. That way—a few had saddles, but not, you know, not everybody.

SK: Uh-huh.

EE: Riding horseback and in the summertime, [we'd] be swimming, you know, swimming holes.

SK: Uh-huh. I wanted to ask you about that. I read—in the Rev. Roberts daughter's memoirs, that an Arapaho woman used to help take care of them as children. And that she admired her so much because she, everyday, even in the winter time, she would go and chop the ice away and take a plunge in the river. Every single day.

EE: Uh-huh. A lot of the Indians did that. That old man you see hanging up here?

SK: Yeah.

EE: Old John Enos?

SK: John Enos, uh-huh.

EE: They say he never missed a day, they say, without jumping in the river.

SK: I'll be darned.

EE: You know, when he got older, too, he did the same thing.

SK: Uh-huh. Did people—did other people in your family do that?

EE: No, no, not that I remember. I don't remember them doing that. Probably they did—the real old ones, but I don't remember that.

SK: Do you know why they did that? Was it for health or...

EE: Probably.

SK: Yeah.

EE: Probably kept them strong, you know, so they wouldn't catch colds or stuff like that. I don't know.

SK: But do you remember a lot of older Indians doing that even in winter?

EE: Uh-huh.

SK: Hum!

EE: Seems funny, no? Huh?

SK: Well, I know its supposed to be good for you.

EE: Uh-huh.

SK: I don't think I could do it—not in the winter. Uh—what did you—did you have baths at home?

EE: Yes. Now a lot of people had, you know, in them days, they didn't have like we do today, they just had tubs, washtubs. That was the general use, you know, to take a bath in.

SK: Did you have a specific day for washing or taking baths?

EE: Uh-huh. Mostly the people like my grandmother and them, they'd wash earlier in the week and on Saturday, that was the bath day. They didn't use the water then for anything else but taking baths.

SK: And how far did you have to haul your water?

EE: Oh, golly, when we lived up here, we lived right on the river, see, it wasn't hard there.

SK: Right on the—

EE: This Wind River. Of course, those hot springs must have been going in them days too, but I don't remember nothing about that place there. But I remember when I was—thirteen or twelve—something like that—. I remember that old bathhouse used to be down there—. I don't know, I haven't seen any pictures of that. There used to be a big bathhouse and they used to sit out in the middle of that pond, you know, that pond?

SK: Uh-huh.

EE: They used to sit out in there and they had— you know, it was built up on poles or whatever...

SK: the bathhouse was.

EE: Uh-huh. And it had floors in there and they'd have kind of like a plunge like. They'd get up in there and bathe and go in there into them little rooms and change clothes.

SK: Uh-huh. Hum.

EE: And I haven't seen a picture of that. They used to have it years ago, but I haven't seen one in a long time.

SK: Do you remember, was that fairly popular? Did a lot of people use it then?

EE: Uh-huh, 'cause it was warm water. Mineral water, you know, warm.

SK: Didn't have to chop any ice [laughs].

EE: Nh-huh. Seems like most of the Indians'd head for that [laughs] anyway, to get a hot bath.

SK: I don't blame them—It's got some—Do you remember how old you were when people started getting automobiles?

EE: Um—I don't know—It must have been in the '20's sometime.

SK: In the '20s?

EE: Uh-huh. Of course, that was very few, You know.

SK: Very few here on the reservation.

EE: Uh-huh.

SK: Um—about how often would your family go into town with the wagon?

EE: Now, that was a journey in itself. Maybe once a month.. If they had to get something. Of course they had little stores here, you know, grocery stores or whatever. It seems to me like there used to be one'd sit over here. Now, before that, I don't remember. When I was little, I don't know where at...

SK: But going to Lander would be about once a month?

EE: Once a month, uh-huh.

SK: And what would you do in Lander? Or what kinds of things—

EE: See, like that was the time that they'd buy all their supplies, you know, like—flour, sugar and, you know, things like that.

SK: Uh-huh.

EE: And my grandmother used to buy a lot of dress goods.

SK: Uh-huh.

EE: Could you shut that off a minute?

[recorder turned off]

SK: I guess—what were we talking about? Ok, you're going into town.

EE: Oh, yeah—riding.

SK: And you said that your mother used to get a lot of yard goods...

EE: My grandmother.

SK: Your grandmother. 'Cause you were living with your grandmother.

EE: Yeah. Uh-huh. Yard goods, you know to make our clothes. She'd make 'em for us. Make all our dresses and under slips. 'Course, she'd have to buy panties and stockings. Remember in those days they had long stockings—all—kids and all had to wear them.

SK: So you wore long stockings? At home too?

EE: Uh-huh.

SK: Hum... do you remember which store she went to in Lander? Where did she trade usually?

EE: Mostly in that um—that old store, it's still there. Remember that old Baldwin.

SK: Uh-huh.

EE: That's where she traded quite a bit. And of course, the grocery stores, I don't remember that.

SK: You mean the ones around here?

EE: Uh-huh. And I don't remember those in town either, you know, what the names of them or anything like that. I don't remember that.

SK: Well, when she went in did she take things in to trade? Did she ever take in garden produce or beadwork or anything like that?

EE: No, nuh-huh. She usually had money. I don't know how she got her money either.

SK: Do you remember what it was like getting commodities from the government? When you were very small, do you remember ever going to Ft. Washakie and like, getting salt pork or anything like that?

EE: No, I don't remember that. What they got, I don't remember that.

SK: How often would you go to the little grocery stores around there. Was that more frequently than once a month?

EE: Yeah... If you run out of things, you know, sometimes people'd run out of salt or a can of lard, you know, something like that, and then they'd have to go get it here. There's no point in having to go that far for something like that. But usually, I remember her buying a whole bunch of, you know, flour and oatmeal and, you know, stuff like that.

SK: Uh-huh.

EE: She was a great one to buy oatmeal. In the mornings—I think that's all we ate

[laughs].

SK: Oatmeal.

EE: Oatmeal and a biscuit.

SK: Uh-huh... Did you have a family garden or chickens or a cow or—

EE: Yeah, she had that.

SK: Uh-huh.

EE: She learned how to do that...before she come back to the reservation—See—she was raised by white people. So, she really knew that and when she'd come back, you know, to the reservation, brought all of her family back—well then—that's where we all come from, you know—after she got back on the reservation and started her own family and

SK: Was she raised around here by white people or where was she raised?

EE: No, down by Evanston, somewhere, I don't know where.

SK: Did they adopt her?

EE: Yes, this old man—his name was Felter, he adopted her.

SK: Was there much of that back in your grandmother's time?

EE: There must have been. I don't know. I don't remember anything about that. I don't know how she ever became...how they adopted her or what. It seems like a lot of Indian women—I mean boys and girls were taken by, you know, by whites. That must have been way back in the army days when they had the fort here. I don't remember those things, though—when the army and all that was stationed here. That was way before my time.

SK: Well, I was just wondering if Mr. Felter had been in the army. Do you have any idea?

EE: No, I don't have any idea whether he was a soldier or a farmer or what, I don't know.

SK: No, John Enos, the man in the picture there, wasn't a scout in the army, wasn't he?

EE: He was a scout, yes. That was my husband's granddad.

SK: Your husband's granddad?

- EE: Uh-huh.
- SK: Uh.— do you remember by any chance, anyone from that side of the family, talking about some petroglyphs on Muddy Creek that Washakie had commissioned to commemorate a recent battle?
- EE: No, I don't know.
- SK: Do you know where Muddy Creek is?
- EE: I know there is a Mud—Muddy out here. They call it Muddy—by Pavilion.
- SK: Out by Pavilion, uh-huh.
- EE: Back there, that's the only place I know.
- SK: Does it have any bluffs on it?
- EE: I don't—I don't even know a thing about that—if I ever went out there—I don't even remember going out that way.
- SK: Uh-huh.
- EE: But I hear people talking about, you know Muddy—they call it Muddy, but I don't even know exactly where it's at or what.
- SK: Uh-huh. Do you remember any stories being told about John Enos?
- EE: No, I don't remember any stories or anything about him. He was on my husband's side of the family. So, I don't really know [laughs] But do you know Frank, Frank Enos?
- SK: Uh, Yeah, I met Frank. Zadora Enos and I went out there to talk to him.
- EE: Up here? He would probably know because his granddad was around this old man quite a bit.
- SK: I see, maybe I'll go back and talk to him.
- EE: Uh-huh. He can tell you about that side of the family 'cause I know he'd remember. He'd know 'cause he was practically raised around this old man.
- SK: Um—Well—getting back to your childhood—Did you ever travel outside the reservation as a little girl? Did you ever go to Ft. Hall or places outside?
- EE: Nh-huh—I never did go anywhere.

- SK: Uh-huh.
- EE: Oh, that was a great trip when we used to life in Pavilion, though. It must have been about '28 or '27, somewhere around in there, 1927. We moved from here out to Pavilion. They were living out there, my grand-folks, and that was a great trip just to get to ride on that stage to Riverton, you know. It was a stage in them days... they used to call it a stage. It was just like a car, you know, a car like it had a cage, you know, just like a caged thing.
- SK: For passengers.
- EE: For Passengers—It had seats in the back, you know, we used to catch that stage at pavilion and ride to Riverton. And we'd stay all night down there. She'd buy, you know, what she had to have and bring it all back to Pavilion there.
- SK: And was she a—farming at that time or what?
- EE: No, it seemed like they were working some where around there. My grandparents, I mean, my grandfather. But I don't know what they were doing though.
- SK: Uh-huh. Was there many Indians living in Pavilion at that time?
- EE: No, nh-huh. I don't know how they got to be—how they got out there—what their idea was to go out there at that time.
- SK: Were you pretty young then?
- EE: I was pretty young, uh-huh, about eleven or twelve, ten, somewhere around there. If course, I was in the mission, like I told you, during the winter from September to—maybe May. I'd stay in the mission down here and they'd come and get us and then, you know and take us home.
- SK: Well, during the summer at Pavilion, did you have anyone to play with out there?
- EE: Oh, yeah. All...my grandparents had a lot of children, you know, and their children—It was more like a big bunch of people, you know, kids and all—I don't remember—I never did get to go anywhere, I know of out of here to another state. I didn't even know there was such a thing [laughs].
- SK: Well, Zadora told me that you were a teacher later in life.
- EE: Oh, yeah. I helped. I wasn't a teacher, I was just a, you know, a grandmother, you know, an aide.. no, what do you call it— Head Start. You know, how they work it. They hired grandmothers, you know, to come in and help the teacher and help the children. The little kids, you know, that's first going into school, you know,

how they get scared and then they don't know how to settle down with the other kids for a while. That's what I used to do most of the time over here, and I used to, you know, talk to the little ones, and rock them and get them used to one another and play with them. That's what my job was. Then the teacher done the teaching.

SK: I see.

EE: Then I helped out, when I got through there, I went to the day care, you know, the day care? Helped them with the babies, the working mothers.

SK: So, you never had to go out side of the state to get training or anything?

EE: Nh-huh.

SK: When you were at Pavilion, did the Indian Kids and the white kids all play together?

EE: Oh, yeah. Uh-huh.

SK: There wasn't any problems?

EE: There was no problems, nuh-huh.

SK: What about when you went to enter Riverton? Because some older people said that there was a lot of signs in Riverton that said that Indians had to use the back door or no Indians allowed. Do you remember anything like that in Riverton?

EE: No, I never remembered anything like that. Oh, maybe my grandmother and them...my cousins...they're always the ones that would go with her—see, we never had no problems. [knock at door] Oh-oh, it's my lunch. [tape off and on].

SK: What about tourists? When you were growing up—were there many people who would come out to the reservation as tourists, that you remember? Do you recall anyone wanting to take your picture...or at the Sun Dance or...people like that?

EE: There was a lot of them going through here 'cause this was the only road, you know, to Yellowstone.

SK: Yeah.

EE: This road here and I remember them traveling through here quite a bit. They even used to run buses through here in the early days...kind of like buses.

SK: A bus service?

EE: Uh-huh. Used to run from Lander all the way up.

SK: Did they stop here at Ft. Washakie?

EE: Uh-huh. Because the trading post sits right down here, about where them trees are, you know that line of trees? When you come in from that way?

SK: Oh, where the white house is now?

EE: Those little white houses there, you've seen them? Well right on that side.

SK: I see.

EE: They used to have a big old log trading post they used to call it.

SK: Now, was that J. K. Moore's Trading Post or was that the Sacajawea?

EE: Well, no, that was J. K. Moore. See, coming up from that direction, it's quite a way from Du Bois from there to here. So they'd stop off there and a lot of them would buy a lot of bead work and, you know, things like that. And pop. They even sold pop in them days. Ice cream and, you know—lot of other stuff that they wanted to buy in that trading post. And then they'd hop on and go on and then—Private cars would be going back and forth too, old time cars.

SK: Yeah, were a lot of those tourist cars from out of state?

EE: Uh-huh.

SK: Uh... what about the Sun Dance and at things like that? Were there very many outsiders at the Sun Dance when you were growing up?

EE: I don't even remember anything like that.

SK: Uh-huh.

EE: All I ever remember is that they used to have it way up here somewhere, you know, up about seven miles or so up the road.

SK: South Fork?

EE: Uh-huh.

SK: Or Trout Creek?

EE: South Fork. But I never did get to go.

SK: You never got to go?

EE: Nh-huh, 'Til later... later years and then I went up there once or twice. But, I never got up there... especially when we lived at Pavilion, we didn't bother with, you know, coming over for that.

SK: Did you ever go to the old community hall that was up by the cemetery up there where they used to have the dances and things like that?

EE: Yeah, uh-huh. Of course, I was about 14 then. But now, when I was younger than that, I never got to go there.

SK: Now, when you were about 14, what kinds of dances did they do up there?

EE: Just regular pow-wow style. You've seen them?

SK: Yeah.

EE: That's all.

SK: About how often did they do that during the summer?

EE: Well, I don't remember now, them having any dances in the summertime. I know they had the Sun Dance, but that's all. I don't remember anything about that—but it don't seem like I ever...'cause they didn't have no dates for—like Fourth of July and, you know, things like that. I never heard of anything like that.

SK: So...

EE: But in the wintertime, they had Christmas holidays, you know.

SK: Yeah.

EE: And that's when they used to dance up there.

SK: And would you go to those?

EE: Uh-huh.

SK: Well, would your family camp or how did you do that? Did you come all the way from Pavilion?

EE: Uh... No, my father happened to be down here at school. See, my other people stayed around here, the Arapahos, but I didn't go 'round up here much. I was down there most of the time.

SK: So, you'd go to the Arapaho?

EE: To the Arapaho one, uh-huh.

SK: And uh—

EE: In the wintertime, I didn't get up here very often if I came up here [at all] and I don't even remember coming up here.

SK: Uh-huh—and did the Arapahos do pretty much the same thing?

EE: Same thing, uh-huh. They had their Christmas holidays and they danced every night in their hall...same thing...their hall. They camped—a lot of them camped right there at their dance hall with their, you know, their tents. Ooh—that's cold though!

SK: [laughs] I bet it was in winter.

EE: It's cold in the winter—try to sleep in a tent.

SK: Was there heating in the building?

EE: Fire. Wood fire.

SK: Fire, wood fire? In a stove, was it?

EE: Stove...one of those pot-bellied stoves, that's all I can remember of that. Trying to heat that thing up then. Those big stoves.

SK: Hum—What about the Fourth of July? Did you ever go in any of the parades or anything like that?

EE: No, I never did. I don't even remember when they first brought the carnivals out here, you know, to Lander. Must have been about '14 or '15 then when they first started to bring those flag shows and all that stuff out. But I don't remember before that. Of course, that rodeo—seems like that's been there for ages.

SK: Did any of your family participate in that—in the rodeo?

EE: No, I don't think so. I never heard of them doing anything like that.

SK: Oh, what about Hudson? Did any of your family ever go to Hudson or trade in Hudson?

EE: No.

END SIDE ONE

BEGIN SIDE TWO

[Did SK ask a question about home heating while the recorder was off?]

EE: During the war years, you know, when that war was going on? The Second World War?

SK: Uh-huh.

EE: We used to have to take our old car and take our gunny sacks—you know, gunny sacks?

SK: Yeah.

EE: Burlap, I guess they called them, burlap, then. We used to take as many as we could get and drive down to Hudson, you know, down here, to the coal mines, and fill them up, fill the sacks up—and bring all the sacks of coal up here. That's the only way we had heat. That and wood.

SK: That was World War II?

EE: Uh-huh. That wasn't very—that wasn't too long ago.

SK: That's when I was born [laughs]. Were you still living in a tent at that time?

EE: That's about when—that's when we moved back here, see. That's when I married then.

SK: Oh, I see.

EE: And that's when we moved back here, back up here on the other side of this rodeo ground up in the next field up there. We had a house up there. That's the only way we could keep warm—go get coal like that 'cause there was no coal trucks or anything hauling it and I remember down to the school, like I told you before, down to the mission—keep those big stoves going in there. Well, that's what we had to do up here...go down and get coal. It's cheep, you could get coal for maybe twenty cents a bag, if you hauled it yourself, going after it.

SK: You went right to the mine?

EE: Uh-huh, right straight to the mine and fill 'em—fill them bags up for you.

SK: Do you remember who ran the mine?

EE: No. I don't even know who those people were.

SK: Well, were you living in a cabin at that time, or where—?

EE: Up here.

SK: Yeah?

EE: Uh-huh.

SK: When you were married?

EE: Uh-huh. It was a frame house—a tar paper shack, you could call it that.

SK: It was tar paper? Was there people living in tents around here?

EE: There was, around [here] yes. And down there too, down near Ethete, a lot of them lived in tents.

SK: Still, during World War II?

EE: They didn't have nothing else.

SK: Uh-huh. Way back, when you were still young, were there still people who had tipis?

EE: You know, I was telling my grand kids that I never slept in a tipi all my life and I'm 77 years old, going to be... and I never have slept in a tipi. I've slept in tents, you know, family—you know, family, like with a family—they sleep in tents, but I never did sleep in a tipi. [laughs] I'm an Indian and I never did get to sleep in a tipi! I always wanted to, but I never did get a chance.

SK: Do you remember seeing any tipis when you were little? Do you remember anybody still having them?

EE: No, they had them all around here, but I don't know who owned them, you know, or even down there.

SK: At Arapahoe?

EE: At Arapahoe, Ethete. I don't remember who had 'em.

SK: But they were still being used.

EE: They were still being used, uh-huh.

SK: Um...when did they start to disappear as houses?

EE: You mean tipis?

SK: Uh-huh.

EE: Well, I'd say about the '20s. That's close as I can remember. See, in the '20s they

kind of put them aside. They still have tents, but most of them was trying to get into shacks, or—frame shacks, what ever you call them.

SK: But when you were growing up, there were still people living in tipis year 'round? There were still some people who would live in tipis year 'round?

EE: When I was real little.

SK: Uh-huh. Were they canvas or were they hide—made of hides, the tipis?

EE: Well, I don't know about that—about being hides—maybe canvas.

SK: Uh-huh. Hum.

EE: 'Cause canvas was cheep then. You could get, you know, a whole bunch of canvas for little or nothing—. I don't know—nowadays, seems like they're all going back to the tipi [laughs].

SK: Uh—Let's see—during the '30s—during the depression years—how old were you during the depression? Was that just before you got married?

EE: In the '30s—I got married in 1932, so it wasn't so bad, but still, we didn't have—we didn't have money, see. It was pretty hard. We had almost—we had to raise everything we ate and—when we lived up here, we always had a garden—. We couldn't get along without one. Raised our own potatoes and stuff like that—. I don't know—it was kind of rough when we—I was telling the [grand]kids, too, about when we had to buy—during the war time—World War II—. If we wanted any kind of like, Celotex or wallboard or roofing or any kind of lumber—we had to go to the ration board and get it and they didn't give you all you needed, either—that was in the '30s—'40s. It was real hard.

SK: Yeah. It must have been hard. Where was the ration board located?

EE: In Lander. I don't know, but It was—seems like it was in the courthouse, I'm not sure. Some place in Lander.

SK: Well, were there a lot of C.C.C. programs going on at that time?

EE: Uh-huh.

SK: What were some of the ones that you remember?

EE: I remember that there was a lady—that they used to call the W.P.A. or the P.W.A. and the ladies had to work too. And their husbands only got maybe ten days, see, to work, and then they got paid for that much, then the women'd have to go to work too, see. I remember I worked down here for the Ft. Washakie School. They had a big building there where they had sewing machines and all that kind of

stuff there. They'd make night gowns and pajamas and—things like that.

SK: At the government school?

EE: Uh-huh. Wasn't run by the government school, it was run by the Federal, you know, thing—but that's where they had it, there.

SK: And what did you do with the pajamas and night gowns?

EE: They made them for somebody. I don't know where it went to the people didn't get it. They just got paid for making it. But what they done with that stuff, I don't know.

SK: And were both Shoshone and Arapaho women working there?

EE: Yeah.

SK: Now, the cannery, was that down at Arapahoe? Was that during the same time?

EE: Yeah, that was about at the same time. Seems like down there, though, I'm not sure now about this, seems like they had community gardens and what they raised see, they had to get it canned. They was canning it down there and how they done what they done with it, I don't know, you know, the canned goods, whether the people got it—or—I have no idea about that. What happened to that.

SK: Were both Shoshone and Arapahos working at the cannery?

EE: No, it seems like there was just them working down there.

SK: Just Arapaho?

EE: Uh-huh. Down to—around Arapahoe, St. Stephen's—I don't remember—. I don't remember what happened to the stuff they canned.

SK: Can you remember any more projects they had for the women during the depression?

EE: That's the only thing that I can remember really, was working, I mean they that—that they had that thing going down at the Ft. Washakie school. It wasn't a school. It was a government, you know, business, but there was a building that they had that they were using. It had sewing machines in there and all that stuff. I don't remember much about that though.

SK: Did many women work outside of their homes at that time when you were married?

EE: No, 'cause there was no way of paying them. So it was the husbands—they only

got about ten days, maybe, to work—and they got paid for that and then they got laid off and then they'd put somebody else on it and they just kept rotating them like that and then the women, the wives, they finally would go to work.

SK: And then would you go to work for about ten days?

EE: About ten days, That's all they gave you.

SK: Then how long were you laid off for?

EE: Well, for the next round, 'til maybe, til they got, you know, so many in every two weeks or three weeks. they'd change the shift see, and put somebody else in there to work.

SK: So, you could work ten days and then wait—what? Two weeks?

EE: Maybe two weeks, three weeks, month—whatever. I don't remember that either.

SK: Do you remember how much you got paid for doing the sewing?

EE: No, it seems like it was, maybe fifty cents an hour, or maybe less than that—I don't remember now what it was. It wasn't very much. But you know, it seemed like in them days, the people learned how to live on what they got. You didn't spend foolishly, you just spent on what you had to have, very few necessities, like soap. We had a very hard time during that depression getting soap, simple thing—. My mother-in-law, she tried to make the soap and I never paid much attention then. I should have learned. I never did know hoe she'd do it, what she 'd put in it or what—she was an old, old timer.

SK: What was her name?

EE: Isabel Sellers. They used to call her Lizzy, Lizzy Sellers. I should have watched her to see how she did that, but I never paid too much attention to what—how she would fix that—how she would make that soap. We had a—they used to call it government issue soap and it would come in blocks, about like a butter cube—like that. That's the kind they were and they were kind of yellow—brownish looking. Oh, that was a strong soap. It would peel your hands if you used it too often. It must have had more lye in it or something.

SK: It must have, yeah.

EE: Something, I don't know what it had in it—they used to send that in and issue it out—I used to never like that—. If I could buy a bar of soap, that was something else, like hand soap, face soap—you could get Ivory soap pretty reasonable, but that was really, really hard getting—you were just lucky if you got it.

SK: Well, the soap that was government issue, did you have to pay for that or did—?

EE: No, they just give it—give it out

SK: At the fort?

EE: Uh-huh, over here.

SK: Which building?

EE: I don't know that, if that old building's still there or not. Seems like it's that building on the other side of the clinic, you know that old stone building that was—seems like a ration place—and then they've made it into apartments now, got it all fancied up, but that was one big old building—stone building. They had all this stuff stored. They used to get commodities—not commodities but rations there too. I don't know what all they had—they had bacon and beans and stuff like that.

SK: During the depression?

EE: Uh-huh.

SK: Did you and your family go and get things like beans and bacon?

EE: Yeah, we had to.

SK: How often would you go? Was there a special day?

EE: Yeah. Now, I don't remember what day—when they used to issue it out at certain times, they used to get stuff—I don't know—it was kind of—pretty rough.

SK: Did you or any of your family ever try to do bead work to try and help make ends meet?

EE: That was something about—on my side of the family, nobody cared about that. They never took, you know, beading or anything like that. Lot of others did, people—

SK: What about selling extra from your garden or extra eggs? Could you do that to help make ends meet?

EE: Yes, uh-huh, or sometimes, they'd just give it away, you know, give it to somebody else that needed it... just give it away. That's one thing about them days, everybody was helping one another, you know.

SK: And that changed?

EE: That changed [a] lot! [laughs], nowadays, nobody helps nobody 'cept themselves.

- SK: Ain't that the truth? When did that start to change down here, Eva?
- EE: Gosh, I don't know. Seems like when people started getting a little more prosperous, and when jobs started building up from the, you know, from the W.P.A. and all them other little things, you know... all those other little jobs started up—well—things started changing then. People started getting money and buying, you know, started taking care of themselves after that, well, people almost wouldn't—they were away... they started, you know, helping themselves—that was pretty goal though, you know, when you're down and out then anything looks good then, any kind of commodity of any kind.
- SK: And most people had gardens then?
- EE: Uh-huh. And they had boss farmers around here.
- SK: Boss farmers?
- EE: Boss farmers, the called them, boss farmers. They were white guys, they'd help the Indians plant, you know, raise stuff, give them the seed to plant. I don't know how they got along though.
- SK: Did people get along with the boss farmers?
- EE: Oh yeah. they got along—some people got kind of pushy, but it seemed like they all worked together, because they had to. Learn how to farm for their selves. Had to learn how to farm, learn how to plant gardens and fruit and all that stuff, put up their hay and things like that—
- SK: Well, people had farming lots and things then. What happened then when housing communities like this were built?
- EE: Hum—I don't know. It seems like they're all on their own now. And—like these houses around here... there's no place to plant nothing. And I don't think they let you plant anything anyway except maybe a yard—I mean a lawn.
- SK: What about changes in community life that happened when housing developments like this were put together? How did that change the way people got along?
- EE: I've lived here for about fifteen, fourteen, sixteen years—since these houses were built and they get along pretty good. Its almost like, you know, everybody knows one another. Some times they get kind of... you know how people are sometimes. They mind their own business for one thing.
- SK: Well, when people started getting per caps—what were some of the changes that you remember coming in when people started getting money from the oil and

that kind of thing?

EE: Well, years and years ago they only had, maybe, one pay day a year and that'd be ten dollars a head and, you know, that wasn't much except people appreciated it to get that much, 'cause they'd have to work or take care of themselves somehow, you know, a lot of people had their own cows and stuff like that though and they survived that way. And since the oil, they started getting their oil check every month. Well, that really, in my own way, I think—they're kind of spoiled. Too much dependent on that, they don't get out and farm or whatever.

SK: Uh-huh.

EE: Well, before we moved over here, we had a ranch out there at Jonestown Valley. Do you know that place? It's down on the other side of... you know, down to the Ethete road, out that way to Kannier, to Kannier. It's on this side of the river down in the valley. we were there for about—twenty-five years, I guess, something like that. I raised all my kids out there. See, they didn't know no reservation, I mean, over here. They didn't come around here as much. They lived out there and went to Pavilion School—not Pavilion but Morton School, then, but now it's Wind River. They, see, they growed up out there and they went to that school and they didn't know much about coming around here. they all graduated out there and they went to school with white kids all their lives. They didn't go to boarding schools or nothing—and now, almost all of them gots jobs. They all working. My oldest son works for the irrigation down here. He's got a real good job down here.

SK: Do you think—the fact that they had their schooling and grew up off the reservation helped?

EE: It helped immensely. Lots. 'Cause, see, when we moved over here, we sold out the ranch over there, moved out and moved over here, because we're closer to the church, you know, our church is right up here.

SK: The Catholic Church?

EE: No, the Full Gospel.

SK: Full Gospel?

EE: That's right up the road here.

SK: Uh-huh.

EE: And we was so much in the church business that we, you know, moved out. We sold the ranch. of course, it was getting old, you know, couldn't farm it— While we were there, we never wanted for nothing. He had a job—he was a ditch rider for the irrigation, my husband was, he worked for about twenty-eight years on

that and so, see, we had, more or less, everything we wanted. Took care of everything. We had a good ranch out there.

SK: Your husband's name was, what?

EE: James Enos.

SK: James Enos?

EE: Uh-huh. and he worked for years and years and years. He passed away about five years ago and... we always had what we wanted—never wanted for nothing—lived out there. The kids all liked the school. Growed up with the whites out there, all them white kids, you know, at Pavilion, Morton and Crow Heart—all that, you know, community out that way.

SK: Did all the white kids and the Indians get along out in those communities?

EE: Yeah, uh-huh. They got along good there, out there in those schools out there. Never had no problems. Even today, they tell me that that Wind River School, you know where its at, at Wind River? There's quite a few Indian kids going out there and they all get along real good. They like the school and all the other kids are, you know, treating them good. I guess it's all [overrated ?], what you call [dead now ?]. The schools, they like it.

SK: Well, you go to the Full Gospel Church. Have you noticed any changes in church going as you've grown up?

EE: Well, I growed up in the Episcopal, you know, down here, like I told you. I was down there all those years and I really knowed the Bible then too. Because they had a missionary, an Episcopal minister down there and he was from back East, see, and he taught the Bible, he was, you know... at that mission, St. Michael's there, right there. So, I really knowed after that. I don't know how they changed. I didn't go there any more for, oh, years, and then I was in the Catholic Church for a while. And I got out of that and then I finally found the Lord and I went to the Full Gospel Church up here, up here—it's just a little ways up here...

SK: Who is the minister up here?

EE: That guy you was talking to.

SK: Oh.

EE: Ab Large[?]

SK: Oh, I see. Did people go to church more often when you were growing up, do you think, than they do now?

EE: I think they did in them early years or like in the—well, I know when I went away to school in South Dakota, they had a good church-going around here. But now, I don't know much about it. I don't go down there much, to that lower end, out here.

SK: Gosh, we're almost out of tape. Well speaking of religion, when you were very young do you remember people using more traditional medicine men? Was that still going on when you were growing up?

EE: Oh, yes. they had all that, uh-huh. They all and even...

END TAPE ONE SIDE TWO

BEGINNING TAPE TWO SIDE ONE

SK: Did they have peyote meetings when you were very small?

EE: Yeah, when I was a little girl. Then they—talk about tipis, That's where they had them, tipis, too down there. Right around where the mission is, you know, St. Michael's, down here.

SK: Uh-huh.

EE: You go down south—I mean, go that way, down by the river.

SK: Oh, you mean St. Michael's—or St. Michael's Mission?

EE: Uh-huh—Ethete.

SK: Uh-huh, ok.

EE: You go right here towards Kinnear, Kinnear road.

SK: Uh-huh.

EE: Well, right here by that bridge, that's where they would have their peyote meetings and all that. but now, I think they're going stronger and stronger, you know, on all that kind of stuff. I don't know, that's just what I hear.

SK: You mean, you think more people are doing that?

EE: Doing that, uh-huh. I don't know what...

SK: What about on the Shoshone side?

EE: Same thing.

- SK: Where were the meetings held here?
- EE: Peyote meetings—well, they have them all over the places. I don't know where exactly—different places, different homes. They still have them in tipis, though—they're still going back to that whole thing... sold style, you know. For a while, it kind of quit—died out. Now they're getting stronger and stronger at it again. And this, uh—what do you call it, like—well they call it a sweat—they build that, you know, that thing and they sweat in there and pray in there. I don't know if you know what I mean.
- SK: Sweat lodge?
- EE: Sweat lodge, uh-huh. That's going pretty strong too, I hear around here.
- SK: and when you were growing up was that—?
- EE: They had it once in a while, there in Ethete, but not like it is now.
- SK: Was it—when you were growing up—was it part of a religious propose?
- EE: Yeah, sort of—That's where they'd pray and, you know, and then they'd have people go in there and they'd paint them, you know, with red paint on them. They did that down there. I don't know what the do up here [laughs] I don't know if it's different.
- SK: What was the significance of the red paint for the Arapaho?
- EE: Keep them healthy. Well. From getting sick, you know. They believed that the spirit would keep them, you know, healthy and strong if they'd go in there.
- SK: Did red have a particular religious significance?
- EE: Must have, it must have, uh-huh. Some kind of paint.
- SK: Uh-huh. I noticed a lot of houses around the Arapaho and especially are painted green. Is that for a reason?
- EE: I don't know—It could be—I don't know. They've changed so many things, I don't know what it is. What it's about.
- SK: And what about going to the medicine man? You said that when you were growing up that people would still go to a traditional medicine man and—did that change? Has that changed?
- EE: It changed for a while, but now, I think, they're going right back into it.
- SK: Was that handed down? If your father was a medicine man, did you become a

medicine man?

EE: They say it does, uh-huh. They say it's that way, that he's supposed to hand—whatever he's got... what ever it is or what ever—they hand it down to the next one and along—I don't know.

SK: When you say that it kind of went away for a while like, you know, they peyote—when was that kind of faded?

EE: Um—I'd say—maybe in the '70s. I know they didn't have it too often or anything like that, but now this traditional thing is starting up again, in places, in all the reservation. You've heard so much about that thing—that Medicine Wheel—Did you hear about that Medicine Wheel over here by—Oh, where is it out there? It's way out here in Medicine...

SK: In Big Horn?

EE: Yeah. Somewhere along in there. What was that town in there—I heard so much about it last summer... where the Indians didn't want the white people to go there, you know, and they were supposed to have been tampering with that Medicine Wheel. They were—I don't know, Sioux and Arapahos, I think. And, uh... see and that's all started up again. For a while, they didn't bother that, that was just a, for or less, like a historical site.

SK: Uh-huh—Why?

EE: But now they don't want the white people to go near it and all that stuff.

SK: Why do you think there is this new interest in this traditional kind of thing?

EE: I don't know... It might be all right for some people and not for some, I don't—'Cause for myself, I really didn't go that way. I was raised around white people quite a bit and different places, out, like around Pavilion. We never heard of such things, you know, like that 'cause we lived among whites, see. Then when we was living up here—moved over here, it didn't seem to bother us too much, my family anyway.

SK: Have there been changes in the celebrations that you remember? You know, tribal celebrations? Are there things that either the Shoshones or the Arapahos used to do in their celebrations or get-togethers and they don't do anymore?

EE: No, seems like its just been going on and on like it was all the time. They have the Sun Dance and they have the Memorial Day thing, you know, on Memorial Day they have up here to the cemetery, they decorate the graves and like that, that seems like the beginning of the summer for them, for the tribes.

SK: And they still do that?

- EE: They still do that.
- SK: That's still a big event?
- EE: Uh-huh—and the rodeos—seems like they have more rodeos and things like that—pow wows and, you know, things like that than they ever did.
- SK: More things like that?
- EE: Uh-huh. 'Cause summertime, years ago, they never had them pow wows.
- SK: Someone told me that the pow wows had changed too, that the dances the people used to do, you didn't have prizes and there were different dances and uh...
- EE: Yeah, they danced for fun. But now they dance for money, you know, different tribes come and they compete [laughs] that's what they tell me. I haven't been to one for about—oh—I'd say about 18-20 years. I never go to them. I haven't ever, you know, since then. I don't go to the Sun Dance, I don't go to the pow wows. So, people think it's a drab life, but it ain't to me because I don't feel like I want to go there.
- SK: Uh-huh. What about things like legends or stories whey you were growing up? Did your grandmother ever tell you, you know, either Shoshone or Arapaho legends and stories?
- EE: No, I haven't—they might have when I was s,all, but I don't remember anything like that. I just don't. A lot of people, you know, they'd tell stories—the old people were great for that, but I don't remember. I don't remember anything like that. I might have listened when I was small, but I gradually forgot it.
- SK: And—as far as music goes, do you remember when people played the Indian flute? Do you remember that form your childhood?
- EE: Nh-huh.
- SK: But you were out at Pavilion...
- EE: I wasn't out at the village—I wasn't around them. I don't remember—I don't remember anything like that.
- SK: Uh-huh. So, what about—Eva, what about changes in families, the way the family is structured? Do you think that the family has gotten stronger amongst the people or weaker or—have you seen any changes there?
- EE: Seems like—in amongst the Arapahos, they're more clannish than just about any other tribe I know... than I can think about, I mean. It seems like when anything

happens to one part of the family, then all the rest of them that's in that family, well, they're all there wanting to help, see what's going on, see. That's down there. Now up here, now I don't know how they are.

SK: With the Shoshones?

EE: Uh-huh. I really don't know. But I know how they are down there, they really, you know, cling together.

SK: The different clans—the different groups in the tribe?

EE: The different clans, uh-huh. See, down there there's clans—different clans of—each family belongs to a clan of some kind down there. They have, Oh, I don't know how many of them—different people...

SK: What about—how the Shoshone and the Arapahos get along? Is that still the same?

EE: Seems like, not too much—They're getting a little better than they were..

SK: Uh-huh.

EE: They're more or less working together now than they ever did, I think. That's the way I think—I don't know if they are though [laughs], I don't go around them to know.

SK: Well, I was just wondering about major changes, you know, and—what about—when, for example... When alcohol came in.

EE: Oh, that's a destruction for everybody, I think, on the rez [sic]. Especially for the young people, too—that's what's really been bothering me, the young people. I hate to see them get on that because so many people, not only here, its amongst the whites, the coloreds—everywhere. When they get caught up in that alcohol business, well it's usually a killer unless they get help. It does something to them, one way or another.

SK: Oh-huh. do you remember any immediate changes when they made it legal on the reservation? Did it change things kind of over night or did it take a while for things to change?

EE: Well, years ago they banned it. They never had it on the reservation and if anyone really wanted to get drunk or something, they either stayed in town or they didn't come back to the reservation because they knew what would happen to them. But now, see, they more or less can get it and if they go to town... They don't have it here on the reservation and that's the God's blessing there, but still, they can go to town and buy it and come out on the reservation and that's when the trouble starts. See, they're either running into somebody or beating somebody up or—

you know, like that—You can't stop them. If they're like an alcoholic or something, they're going to get it anyway.

SK: Well, years ago—as you said, that if they got drunk they didn't come back because they knew what would happen to them, what would happen to them?

EE: Well, they was always throwed in jail for one thing. It was banned here and if they got caught with a bottle on the reservation that was a trip to Cheyenne.

SK: Oh really? All the way to Cheyenne!

EE: Uh-huh. All the way to Cheyenne. And they sentenced you there. Maybe you got a year, maybe you got a month, maybe—whatever—See, it wasn't supposed to be here on the reservation at all. If they got caught driving on the reservation with a bottle in their car, well, that was it.

SK: All the way to Cheyenne?

EE: Uh-huh.

SK: Would they take them over to Riverton or to Lander and lock them up there?

EE: Oh, some did—if they got caught in Lander, they'd throw them in jail in Lander. If they got caught out here, they'd put them in jail here, but eventually, they'd eventually have to take them down to Cheyenne, because they weren't supposed to have it here.

SK: What about women drinking?

EE: Oh, this is the worst time now than they ever had, I think. 'Cause, before, there was no such thing.

SK: Uh—was it—considered worse then for women to do that?

EE: Uh-huh, now.

SK: It's worse now with women?

EE: Uh-huh. To my notion it is.

SK: But back when you were growing up was it considered especially bad for women to drink?

EE: Yes, and there was no such thing when I was growing up. There was no such thing as [women] smoking either. When I was growing up—in my family—my aunts, uncles—oh, my uncles did, but not the—not the women. If a woman was caught smoking—if they was caught wearing a pair of pants too [laughs], uh—like

overalls—that's something else—that's when I was about five or six years old, seven.

SK: Was that true for all Indian women, that they, when you were five or six, wouldn't wear overalls?

EE: Not that I know, nh-huh, they'd wear their squaw dresses or just plain dresses.

SK: Even to work in the garden and things?

EE: Uh-huh.

SK: Well, when did that change?

EE: Well, I'd say in the '40's, sometime.

SK: Around the war? World War II, do you think that's when?

EE: Remember during the war, women had to wear pants. You know, they had to wear, even in uniform, they had to wear pants—and then when they were working on tanks or whatever jobs—working in shipyards—a lot of women from here, well, if they were from here, why, they'd go to the shipyards to work.

SK: Which shipyards?

EE: In California—they had to take over the men's jobs. A lot of them had to work in the shipyards. I know for sure because my niece, she went. She had to spend, I don't know how many years there. Somewhere in California, there, she had to work in the shipyards.

SK: Oh, what kind of jobs did they have to do in the shipyards?

EE: They had to do—what do you call it—well when they—oh, what do you call it?

SK: Riveters?

EE: Riveters.

SK: Like Rosie the Riveter [laughs]?

EE: Yeah, I was trying to think about that. She had to have a helmet and all that. She gave us a picture one time, sent it back, she looked like—I don't know what in it, like an outer space—she was real short, you know, she was real tiny, and she had them boots on and all that stuff on.

SK: Did women here on the reservation take on other jobs during the war that were related to the war effort?

EE: I don't know if they did or not.

SK: I was just wondering if there was anything locally here.

EE: Nh-huh. There was nothing local here.

SK: So they want to California?

EE: They had to get out of here, you know, and go somewhere else to work. But they made good money while they were there.

SK: Do you remember the names of some of them, besides your niece, who went to California?

EE: No, I don't.

SK: Was it both tribes that went—from both tribes?

EE: They took them from—you know, if they wanted to sign up and go, they took them I guess.

SK: Uhm...

EE: She's dead now. She died about six or seven years ago.

SK: What was her name?

EE: Berni?ce Poesy.

SK: Bern?ce Poesy. Did most of them come back from there after they went there? But they stayed for most of the war out there?

EE: Uh-huh. They just worked, you know, while the war was going on.

SK: Well, that's really interesting—that's the first I've heard of people here—women here going .

EE: Uh-huh.

SK: Well, I think I've run out of questions, believe it or not, and I've almost run out of tape here. Is there anything else that you that you'd like to add or anything that you think we should—that you can think of as far as changes went?

EE: No—I think we done enough.

SK: We've done enough—Well, I sure appreciate it

[tape off and on]

SK: Speaking of going to the ration board for buildings, you know, I have seen photographs of those frame houses, you know, covered with tar paper. What were they like inside? Because the picture I've seen are from the outside and they—they look very small. Did they mostly have one room?

EE: They mostly had one room.

SK: One room?

EE: Uh-huh. And you had to buy that Celotex, the called it. It wasn't like that wallboard that you have here now. It was just kind of rough, Celotex.

SK: That was for insulation?

EE: Yeah. It was kind of smooth on one side and the other side was just like—I don't know what they make it out of but, that's all it was. And break—it would break easy if you kicked it or dome something like that.

SK: So, you had to be careful.

EE: Very careful.

SK: Very careful of it—Well, did it help as far as helping to keep the place warm?

EE: Oh, yeah, and it made it look a lot nicer in stead of having them, you know, studs sticking out there.

SK: So, you'd have the frame and the Celotex on the inside?

EE: Uh-huh.

SK: And then the tar paper on the outside?

EE: On the outside, uh-huh.

SK: Yeah, and was that better than the tents?

EE: Oh, one hundred percent better [laughs]. Did you ever sleep in a tent in the wintertime?

SK: Well, you know, I wondered about that and somebody told me that sometimes they would put straw underneath canvas on the floor of the tent. Do you remember that?

- EE: I guess they did. But I was always afraid of fire.
- SK: Uh-huh, from the straw underneath?
- EE: Because you had to be awful careful, you know, in a frame tent, with a stove in it and if you don't have that thing—you know, that tin thing that goes over your pipe, you know, holds the tent away from the stove pipe. Well, gee, that would catch fire in a little while and you know a tent—canvas, would catch fire pretty quick—and the whole frame—
- SK: So, where you had a metal piece up—
- EE: Uh-huh, just like that and then a round hole that held the tent away...
- SK: Oh, were the pipe went up through the canvas, I see.
- EE: Uh-huh. Where the pipe went up.
- SK: Were there many fires in the tents?
- EE: Not any that I remember, any one serious or anything like that, you see, because they were careful. You had to be real careful.
- SK: But—uh—it was fear of fire that kept some people from insulating with straw, but you could do that?
- EE: Uh-huh, if you wanted to, but I never wanted to do that.
- SK: What kind of furniture did you have in the tent? Did you have to roll your bedding up at night or did you have beds?
- EE: We had beds—regular beds—iron beds, the old style beds.
- SK: So, you really didn't have much room to walk around that then, at all then?
- EE: No, in a frame tent all you had was maybe a table and maybe three or four chairs and your stove and a cupboard to put your dishes in a food and that's about it... and your bed.
- SK: What about during—in the summer, did you cook outside or did you cook inside?
- EE: Yeah, we always had shades.
- SK: Shades?
- EE: You don't know what a shade lodge is?

SK: Well, were they made out of willow?

EE: Yeah. Little poles like—and then you'd put a little brush on the top and on the side. They're comfortable. They're cool. The air goes through it.

SK: And did you sleep—

EE: But if you tried to stay in a frame tent in the summer time...

SK: Too hot?

EE: Too hot.

SK: So, you'd sleep out in the shade too?

EE: Yeah, if you wanted to—that's what you'd do if you wanted to fight mosquitos [laughs], that's always what you'd call it, something...

SK: But you'd cook out there for sure and at night it was either mosquitos or be too hot?

EE: Yeah, either way.

SK: Uh... When you cooked outside in the shade, did you take the stove outside?

EE: Yeah, you had to take it out there in the shade lodge, out in the shade thing. Well, it was comfortable that way. Keep your floor wet, I mean damp, you know, keep it cool.

SK: Just a dirt—

EE: Dirt floor, uh-huh.

SK: How often did you have to wet it down?

EE: Oh—nice having kids around every once in a while, keep it cool and— you know. That's the was that most of the Indians lived, you know. Have their shade. Couldn't get along without a shade.

SK: Out doors—What about when you moved into those tar paper shacks? Did you still go outside and have shades in the summer?

EE: In the summer?

SK: Yeah.

EE: Yeah.

- SK: So the tar paper shacks—
- EE: Seems like you spent more time out in that shade than you did in that shack or whatever because it was too hot.
- SK: So, even in with the Celotex it was too hot in the summer?
- EE: Yeah, it was still hot.
- SK: I would think it must be, with that black tar paper, it'd just collect heat.
- EE: Yeah, it does. Really collects heat and if all you had was just little tiny windows or, you know, window lights, even then you'd take the windows out but still then, if you didn't have screen in that hole, then the mosquitos'd eat you up in there.
- SK: Uh-huh—Oh—one thing about electricity—When did you get electricity or most people get electricity around here?
- EE: Well, when we moved away from there we didn't have any and that was in-'41 I think. We didn't have no electricity in here yet, I mean up here.
- SK: Up here at Ft. Washakie?
- EE: Above the rodeo grounds. We didn't have no electricity up here. You had to use kerosene or gas, you know, those pump up gas lanterns? That kind. But when we moved over there, out at the ranch—they put in electricity in—I think it was 1944 or 1943.
- SK: That was around Morton?
- EE: Uh-huh. In that valley down there, that way.
- SK: Well, in those tents, then, Eva, did you hang your kerosene lantern from the center of the tent?
- EE: No, we had a table. Just sit it on the table—Too dangerous to hang 'em up in the tent.
- SK: Uh-huh.
- EE: In those days, people went to bed about as soon as it was really dark. It would save kerosene, too, and that was another thing during the wartime you couldn't get was kerosene. Gasoline, that was really hard to get.
- SK: Did some people go back to using horses and buggies during the war?

EE: Uh-huh. There was no way to go.

SK: And most people still had their wagons and...

EE: Wagons and—Oh, they had cars too, but like I said, there was a gas problem. The cars weren't too good without the gas. They had gas rationing too.

SK: I guess some people were lucky if they kept their horses around.

EE: That's mostly what we had was horses when we lived out there [laughs].

SK: Out at Morton?

EE: Yeah.

END TAPE TWO SIDE ONE

BEGINNING SIDE TWO

SK: —Morton, did they have stores?

EE: Uh-huh. Over on the highway, over there.

SK: Yeah. I remember, it's still there, it's just not used.

EE: And they had one—they had one above—Gardener's they used to call it.

SK: Gardner's?

EE: Uh-huh. Up above where that—where that old road used to go to Pavilion and Riverton, you know, that store there.

SK: Uh-huh, Ok.

EE: And they had another one up the road a ways and that one burned down, I think, or it burned.

SK: Well, when you were at Morton, did you ever go up to Du Bois?

EE: Once in a while.

SK: Once in a while?

EE: Never too often. We go up there now more often than we did in them days.

SK: Well, someone told me that a lot of people'd go to Du Bois for dances and things like that—Do you remember doing that any?

EE: Nh-huh. I'd just go up there whey they'd have that community center—that community thing when they'd sell a lot of stuff.

SK: Oh, the Du Bois Opportunity Center.

EE: Uh-huh. That's where I go [laughs].

SK: That's fun, isn't it?

EE: Unless I'm going to Idaho or somewhere and I go that way.

SK: Uh-huh. That's fun. I always go to that too. Ok...

END OF TAPE