



# Special Centennial Edition Salt River Pima — Maricopa Indian Community

\$1.00 per copy

## Notice

*This is a Special Edition in commemoration of the Salt River Reservation's 100th Birthday. The upcoming 3-day celebration, starting June 14, 1979 will be dedicated to the senior citizens and leaders, past and present, who have contributed their time and efforts to the development and progress of the Community, and managed to hold its natural resources and the other assets, intact for many years.*

*It is fitting, that on this memorable occasion, we are reminded of the tribe's early past, to truly appreciate the heritage left by our forefathers.*

### HISTORY of CREATING the SALT RIVER RESERVATION 1879

Traditionally, the Pima people have survived in one of the more inhospitable desert regions of the United States by the development of irrigated farming techniques, each little community digging and maintaining irrigation canals, often several miles in length. The Maricopas joined with the Pimas early in the 19th century, after being driven from their former homelands near the mouth of the Gila River and along the Colorado River, by Yuma and Mohave depredations against them. Although the two tribes spoke distinct languages, they maintained cordial relations, intermarried and had the same general habits and customs.

The United States government recognized the Pima and Maricopa dependancy on water when it created the original Pima/Maricopa reservation on February 28, 1859 (Stat. L, 401). The 100 square mile rectangular reservation included approximately 25 miles of the Gila River. Although the Indians complained that the reservation did not encompass all of their fields, villages, fishing areas or pastures and that it limited their excess to irrigation waters, it appeared that the Pimas and Maricopas respected the boundary and stayed within its limits and established no new villages or cultivation areas until sometime around 1866. It was during this year that agitation began for the expansion of the size of the reservation. George W. Leihy, Superintendent of Indian Affairs for Arizona posted notices to settlers in November, 1866, not to move near the reservation until a decision was made concerning the expansion. The decision was not forthcoming until 10 years later, when by Executive Order of August 31, 1876, approximately 15 additional sections were added to the south end of the reservation, again, along the Gila River. In the meantime, the western Apache wars subsided, allowing the lands along the Gila, above the reservation, to be developed. Mines were opened in the mineral - rich upper Gila region and farmlands were cleared by non-Indian settlers. As early as 1866, irrigation ditches were being opened above the reservation, draining off water, critical to the Pima and Maricopa farming operations.

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Photo Courtesy of Mary Ray

JENNIE RAY, in 1905 at her graduation from Phoenix Indian School. JENNIE was born in 1889 and is one of the three oldest community members. The other two are LUCY ENOS and CARMEN JACKSON FREDERICK. Carmen is the oldest of the three and is 92 years old.

THE WHITE HOUSE

WASHINGTON

May 21, 1979

TO THE SALT RIVER PIMA -MARICOPA  
INDIAN COMMUNITY

Congratulations on the 100th anniversary of  
your community.

In celebrating this important milestone in  
your history, you can take pride in the values  
and ideals that have made your community and  
our Nation grow and prosper. May the vitality  
and spirit of your people continue to help  
build a better America and a better world.



# AKMUL AUAUTHM [PIMA] HISTORY

In the latter part of the sixteenth century (1697), Eusebio Kino, a Spanish Padre, explorer and builder of catholic missions in the southeast, discovered the Auauthm (Pimas) living along the Gila River. It was the Auauthm's first contact with the white man. (Fray Marcos De Niza, an earlier Spanish explorer made contact with the Opatas in 1539, and not the Auauthm). According to the Ethnologists, Padre Kino asked the Chief, the tribe's name. Not understanding the Spanish language, the Chief said "pianmach" (I don't know). By lack of proper understanding, the Auauthm got its name "Pima" in abbreviated form. Padre Kino described the Pimas as a kind, generous and peaceful people. He also visited the Casa Grande ruins and inscribed his name on the wall and date of his visit. In fact he gave it its name "Casa Grande", which means in Spanish, "Big House." Through Padre Kino and later Spanish priests, the Pimas became friendly with the white people.

The Pimas were farmers. Their main crops were corn, beans, squash and melons. From the Padres, they acquired wheat seed and other grains and vegetables which increased the variety of their farm products. They also raised long staple cotton which the women wove into what cloth, was needed for skirts, etc., and "G-strings" for the men folks. (Long staple cotton is better known now throughout cotton farming operations as "Pima Cotton.")

The irrigations system was primitive in that they built brush dams across the river channel diverting water into hand-dug canals for delivery to the farms. It didn't matter as long as it served the purpose of raising good crops.

In dry seasons when irrigated crops failed, they turned to natural resources of the land and hunted deer, rats and antelope. Jack-rabbit and fish were the principal meat diet. Fish was plentiful in the Gila river and so was the jackrabbit in the immediate desert areas. They gathered mesquite beans, various kinds of cactus fruit, herbs, roots and other edible desert plants. They developed methods of preserving and preparing these foods that are now almost lost arts. No one ever died of starvation.

While Padre Kino was building catholic missions and converting the natives to the white man's religion the conquistadores (Spanish soldiers) claimed the southwest region in the name of the King of Spain. The spanish government set up its colonial rule in "New Spain", later named Mexico, after the mexicans overthrew their spanish rulers. The lands of the Pimas and other tribes were under the jurisdiction of the Mexican government and remained so for many years.

The war between Mexico and the United States over the southwest Territory was settled by the Gadsden Purchase and the Treaty of Guadalupe-Hidalgo in 1848.

A new boundary was established and Pima country became a part of the territory of the United States. The Pimas were given a choice under which government they wished to be. If they had chosen to be under the Mexican government, they'd have moved south of the new boundary line.

They chose to remain where they have lived for many generations, except a few families.

Those who stayed became subjects of the U.S. Government. They were promised that they would retain their lands and possessions, which was part of the Treaty obligation.

The U.S. Government violated the Treaty obligation and instead assumed the role of guardian or trustee and thereby subjected itself to the obligations of a trustee in possession. As a trustee in possession, the Federal government gained complete control of all Pima property and property rights and over the many years have increased and extended its power, authority, management, and control over Pima property and way of live. When this happened the Pima Chief wondered if he had made an unwise choice and if his people would have been better off under the mexican government.

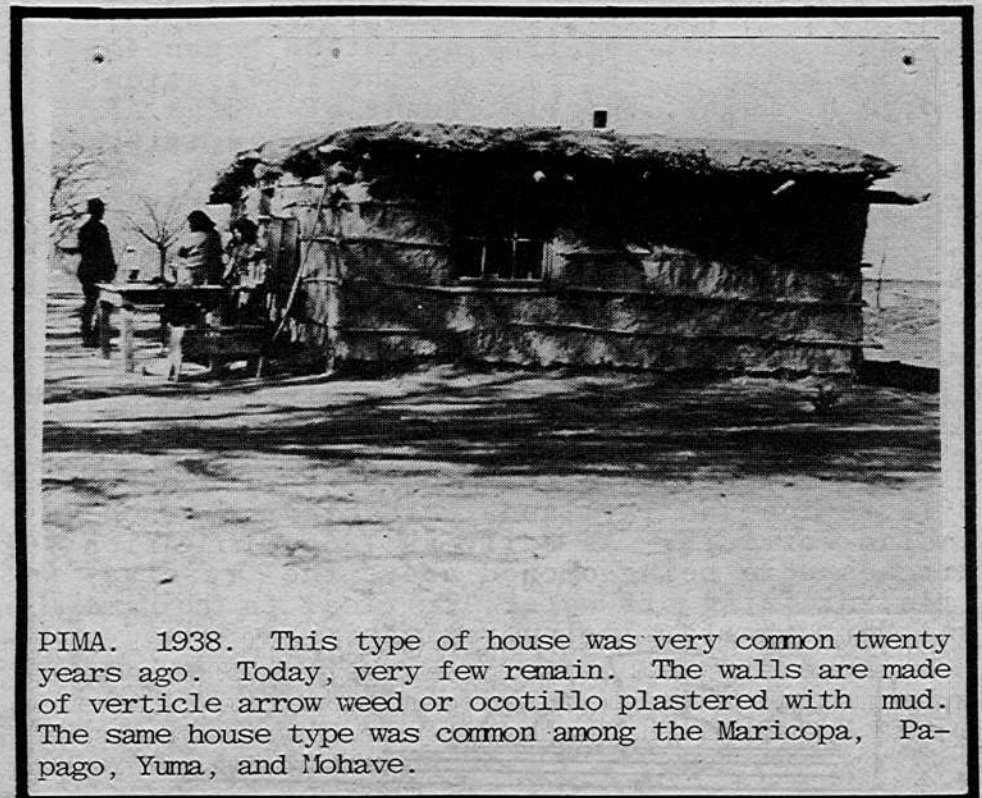
In the meantime, the southwest territory was opened for settlement. Thousands of pioneers seeking new land on which to settle, and California bound gold seekers, often on the verge of starvation, found the Pimas friendly and able to furnish them with much needed food and supplies.

Some of the white pioneers settled on Pima land on the upper Gila, east of the Pima villages and cut off their water supply. This greatly effected the livelihood of the Pimas. The shortage of water could not support the entire Pima population. As this critical problem increased some of the smaller villages on the lower Gila started plans to migrate to the Salt River valley.

As early as the 1700's the Pimas of Srhuthk Village (Snaketown) have hunted wild game and gathered food in the Salt River valley. They camped along the river weeks at a time until they had enough to replenish their foodbins. During these times they saw that farming possibilities were much better here than the Gila valley.

Finally, by 1800, some of the families moved to the Salt River valley, this time to stay. They established homes and cleared land and started farming. Water was plentiful and soil was fertile and they were successful in raising crops.

*Continued on next column*



PIMA. 1938. This type of house was very common twenty years ago. Today, very few remain. The walls are made of verticle arrow weed or ocotillo plastered with mud. The same house type was common among the Maricopa, Pappago, Yuma, and Mohave.

## Maricopa Warriors

The Maricopa tribe who lived along the Lower Gila were constantly at war with its kinsman, the Yumas. About 1825 they (Maricopas) moved up closer to the Pima villages. Later when the Yumas attacked them again, the Pimas helped in the route of "Yeum" warriors and defeated them so convincingly that no more raids were made on the Maricopa tribe. From then on those senseless skirmishes just to prove who are the better warriors, were discontinued. In later years, inter-marriages took place quite naturally, and a stronger alliance was established, between the Pimas and Maricopas.

The Papagos of southern Arizona and the Opatas, now of northern Sonora, Mexico, are related to the Pimas. The Pimas, with the Papagos were deadly enemies of the Apaches who often raided their villages. Being too busy making a living in this dry country, they never went out of their way to pick a fight with hostile tribes but only in retaliation for atrocities committed against them.

In the mid 1800's (1864) white settlements were started at Tempe and at Lehi by Mormons from Utah, and were often at the mercy of the Apaches. So in the year 1870, at the request of the whites, some Pimas and Maricopas were moved to Lehi to act as security guards for the settlers.

After the Apaches were defeated some of the ungrateful settlers tried to have the Pimas and Maricopas removed back to the Gila or to San Carlos, where the Apaches were confined, or the Indian Territory in Oklahoma and to Mohave country along the Colorado river, but were unsuccessful.

The Pimas admitted that their biggest mistake was their kindness and generosity in helping the white pioneers and protecting them from the Apaches. This, of course, had no reflection on the Mormon people at Lehi. The Indians and Mormons lived together in peace and harmony and helped each other on farming and irrigation. They (the Mormons) showed their appreciation when they later came to the Indians' aid when their land was threatened with possible loss.

So much publicity has been given to other tribes and so little has been written about the Pimas and Maricopas that the worthy contribution of these tribes to Arizona's past is little known by the general public.

For some time the uncertainty of the tribes' future was in question until the following persons took up their cause: Majors J.H. Stout, Special Indian Agent, stationed at Sacaton; Charles H. Cook, Presbyterian missionary and teacher among the Pimas; Daniel Jones, Leader of the Mormon settlers at Lehi; and Major General Irving McDowell, stationed in the Arizona Territory and under whose command the Pimas and Maricopas served as U.S. Army Scouts. Evidently, General McDowell did not agree with Civil War hero, General Phil Sheridan who stated sarcastically, that "the only good Indian is a dead Indian."

The untiring efforts of these people who were in close contact with the Indian people and knew what was actually going on, finally reservations were needed for the Natives' protection. By the authority vested in him, President Rutherford B. Hayes, by Executive Order, set aside certain lands as the Gila and Salt River reservations.

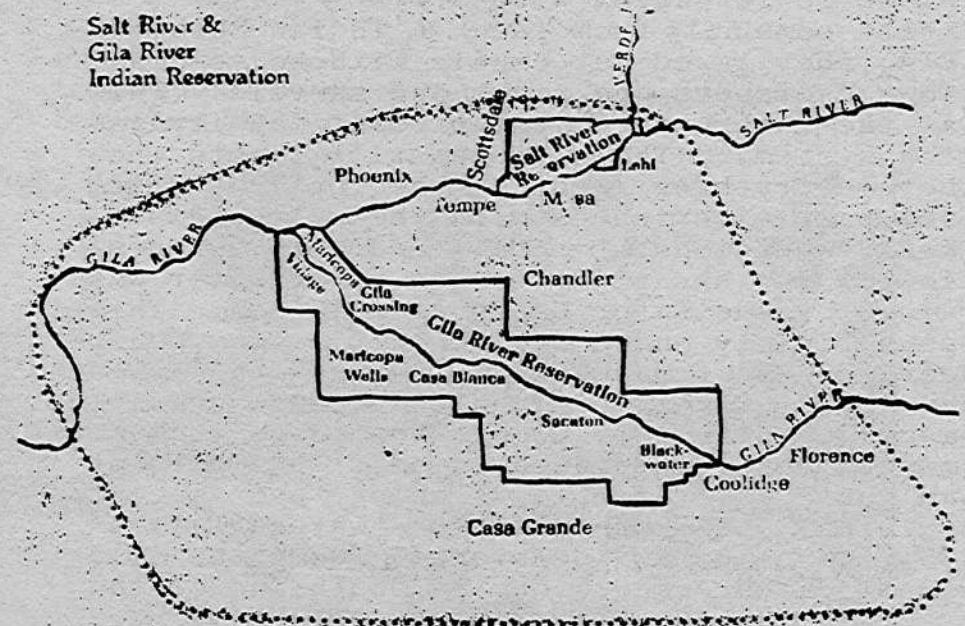


The photograph was taken at Sash's store in Phoenix.

- |   |   |
|---|---|
| Standing:                                       | Front Row:  |
| 1. Ma Sha Pai                                   | 9. unidentified (Pima)                            |
| 2. Frank Smith                                  | 10. Han tu Vi'l                                   |
| 3. Kem a Hi                                     | 11. Unidentified                                  |
| 4. Erlich (Pima)                                | 12. Cho'oroquios                                  |
| 5. Lou Kit                                      | 13. Tu tum Kau i Shou<br>(Son of Chief Juan Jose) |
| 6. Maricopa Lewis                               | 14. Yarmata                                       |
| 7. Ha Lava Pas                                  |   |
| 8. Name unknown,<br>Father of Charley<br>George |   |

The Gila River reservation was established as such in 1859 and added to by Executive Order in 1876 and 1879. The Salt River reservation was established also by Executive Order on January 10, 1879, except that other amendments were added thereto, and six months later, by another Executive Order, became final on June 14, 1879.

The original boundary of the Salt River reservation extended far beyond the cities of the Salt River reservation extended far beyond the cities of Phoenix on the westside, and including the City of Scottsdale on the northside, and extending east to the Verde River and two miles on each side of the Salt River on up to the Fort Apache reservation. The white people did not like that so public demand and political pressure on the Legislative and Executive branches of the federal government was continued at white heat and the President was forced to rescind his action. He reduced the reservation and gave thousands of acres of land to the whites.



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## Akmul Auauthm History (Continued)

In the latter part of 1800, the Salt River Agency was established. One of its first agents was Henry Alexander, a "sot" who spent most of his time in the saloons in Mesa. At times he got so "smashed", but luckily, his team of horses knew their way home by force of habit. He had it made because he had the Indian Police under his control as an Agent of the Federal Government. How he ever kept his records straight, no one will know.

Those who later served as agents were Charles E. Coe, Byron A. Sharp, Charles A. Coggeshell, Arthur C. Plake, and Carl H. Skinner.

Salt River had its share of corrupt Indian agents. Graft and crooked deals were made for their own benefit. The Indians could not complain if they knew what was going on or they'd be hauled off to jail.

The first school for the Pimas and Maricopas was started at Sacaton on February 18, 1871. School attendance was strictly enforced and failure to do so, was punishable by "do not spare the rod and spoil the child," method.

The Phoenix Indian Boarding School was established twenty one years later (1891). The school regulations differed in that strict military discipline was applied on students (boys and girls) who violated them. By 1900, one-room day schools were opened for operations at Salt River and Lehi. Some of the products of these small schools, who weathered the strict mandatory rules and went on to higher schools, later played active roles in the initial states of the tribe's acceptance of Indian self-government. Inexperienced as they were, yet they managed to control tribal affairs until more educated persons took over.

At the turn of the century, the construction of the Granite Reef Dam and the Arizona Canal was proposed by the Salt River Valley Water Users Association (SRV) at a site two or three miles below the confluence of the Salt and Verde rivers.

As usual, the Indians were not consulted on the proposal, and negotiations were already underway with the Secretary of the Interior, the controlling authority over Indian Affairs, before the Indians became aware of what was going on. An agreement was already reached when the Indians were told at a meeting that if they cooperated in the dam construction they would be entitled to delivery of irrigation water to their farms without charge. It sounded fair enough so they did their share in the construction without pay.

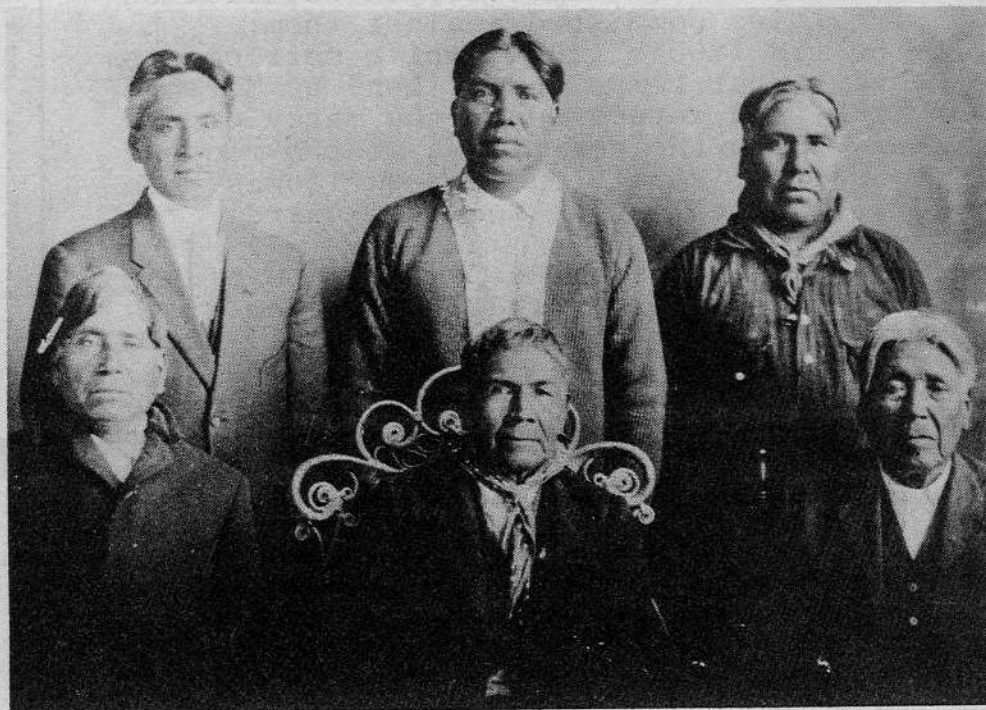
With some help from the U.S. Indian Service, (BIA) they layed out canals with horse-drawn plows, scrapers and picks and shovels. (This was the forerunner of the present day irrigation system). There were still doubts whether everything was on the level, judging from past experiences with the white people. Their suspicions were confirmed when the question of who has rights to the river water was raised by the Water Users Association. This issue finally ended up in Court. The Court decreed, as of March 1, 1910, that the tribe had prior rights to Salt River water and shall have a continuous flow of 700 miners inches. (miners inch is defined to be 1/40th part of one cubic foot of water flowing per second of time.) Lehi has a class A water right of 335 miners inches delivered from the old consolidated canal on the southside of the

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Salt River. Years later, the Bartlett Dam was built on the Verde River. The tribe was promised 20,000 acre feet annually of stored water, originating at the Dam. Under the terms of the Bartlett Dam contract, the Salt River tribe acquired 1/5th interest in this project and have the right to accumulate a maximum storage of 60,000 acre feet of water.

When the Indian Reorganization Act, or self-government, was presented to the Salt River tribe for discussion, some of the people felt that self-government would be difficult depended on the federal government for handling its affairs. Some remarked, sarcastically, that anything would be better than being under federal control indefinitely. Still others thought the Indian Reorganization Act as another "trick" to do the Indians out of something.

## The Montezumas



TOP ROW LEFT TO RIGHT: Francisco Hill (Cold Nose); Samuel Ludlow; Jose King (Ban Hu Wihl); BOTTOM ROW LEFT TO RIGHT: Santiago Baptisto (Vavas); Juan Chappo Anders (Hio Qua); Jose Anton (Skom Gim Kuk).

The "Montezumas," a group composed of elders of the reservation did not think so. They thought it would restore the traditional system of tribal government of bygone days. As their leader stated at a general meeting; "This is nothing new to use. We can govern ourselves without any trouble, so come on, let's go home!", he shouted at his group and they walked out.

They were upset when they found out that certain procedures have to be followed and that leaders will not be appointed but elected by popular vote of the people. They raved and accused the committee, who handled the whole affair, as liars and tools of the white man. However, the tribe voted and adopted the Indian Reorganization Act of June 15, 1940. This gave the right of the Salt River tribe to self rule and an end of the loss of Indian land through the allotment process.

To complete the requirements of the Act, the tribe also adopted its proposed Constitution and By-Laws and official title of SALT RIVER PIMA-MARICOPA INDIAN COMMUNITY.

Billman Hayes, Sr.

(Continued from page 1)

By 1870, Indian Agent Captain F. E. Grossman noted that the Pimas and Maricopas were:

dissatisfied and complaining bitterly that settlers on the Gila River, above their reservation, who have opened large acequias, were diverting water of that river, for irrigating purposes, without returning to the river the surplus of this water, thereby, greatly diminishing its volume before it reached the reservation. The Indians asserted that years ago, they had been promised a settlement of the water questions; claimed that the whole Gila River Valley had been the property of their forefathers from time immemorial; and asked that settlers should not be allowed to occupy lands so long considered by the Indians as their property.

Intensifying a bad situation, drought began in the late 1860s became increasingly worse and continued through 1877 with only one respite in 1874. In 1873, Agent J. H. Strout reported that even the white settlers above the reservation "are all complaining of the lack of water. On the western part of the reservation the river has been entirely dry for nearly 3 months."

Despite the drought, or perhaps because of it, more settlers poured into the region above the reservation, opening more and larger irrigation ditches and consuming more water.

...as a matter of self - preservation, more than one - half of these Indians have been forced to leave their reserve, in order to use their own language, "that they might not hear their women and children cry for bread" and there are now about 2,500 of them living beyond its lines. (CIA 1878)

The emigration was not a new problem. Mr. Grossman noted the new village of Blackwater in 1870. Agent Strout reported 1,200 Indians were off the reservation in 1872, and 1,300 in 1873.

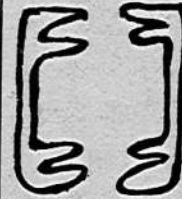
The large - scale, off-reservation search for irrigation water by the Indians were frequently marked by hostile confrontations with the settlers as the Indians moved toward the Salt River.

Captain Adna R. Chaffee, Commanding Fort McDowell, investigated complaints made by settlers:

...the Indians have annoyed the settlers on the south side of the (Salt) river by allowing their horses to stray across into cultivated fields. It is charged that they turn across (the land) that they chase rabbits on foot; and mounted (their horses) through standing wheat...

On occasion, when they (white settlers) forcibly removed their (the Indians') stock, they (the Indians) made hostile demonstrations toward the Pound-keeper by drawing their fingers across their throats, and other acts of that nature at the same time pointing to the Pound-keeper intending him to understand, as he believes, that they would do him

violence if he made any resistance to them...



RECORDED ON CALENDAR STICK 1898-99

No crop this year. White farmers upriver took all the water leaving none for the Indians. The crop failure caused several deaths by starvation.

As the tension surrounding similar incidents increased, two plans of removal were suggested: One, to remove the Pimas and Maricopas to the Colorado River Reservation and the other, to send them to Indian Territory. Neither proposal went very far. The Army opposed the transfer to Colorado River and the Indians, the one to Indian Territory.

Thus by late summer, 1878, a situation had developed in which approximately 2,500 Pima and Maricopa Indians had left the drought stricken Gila River Reservation, moved approximately 20 miles northward into the Salt River Valley and developed farms along the Salt River on recently surveyed public domain lands. Although a few of the non-Indian settlers got along well with the Indians, primarily Mormons in the Tempe area, most resented their presence and coveted their lands. There were a series of violent incidents as the two groups clashed over land and water rights but these were held at a relatively low-key until the fall of 1878, when a group of nine (some accounts say 12) men under the direction of a Mr. Parker, wandered unobtrusively through the area, quietly taking note of the location of the Pima / Maricopa improved land. Two years earlier, in 1876, Parker had been ejected forcibly when he squatted on lands being farmed by the Pimas. When the land was officially opened for settlement, he and his men quickly filed claims on the lands which had been improved by the Indian farmers.

Chaffee, in his report of November 24, 1878, commented on the situation:

Complaint was made to me by nine (9) men that the Pimas are occupying land north of the river which does not belong to them, and they asked for their (the Pimas) immediate removal therefrom. With no disrespect for any of the parties engaged in this move to dispossess the Indians, it is nothing more or less than a legal land steal of about a thousand acres of improved land by the Indians, which is the result of near seven years of labor.

Agent Stout panicked, somewhat belatedly, a week before the filing of the first claims and fired off a telegram to the Commissioner of Indian Affairs requesting military assistance in avoiding armed conflict. Captain Chaffee, however, was already in the field investigating the situation. In his report, he recommended that a reservation be established along the Salt River which would include most of the developed Pima land in the area. It was approximately the same shape of the present Salt River Reservation but slightly larger and skewed two sections to the west of the present site. (Chaffee Report to AG-11-12-1879). In response to Stout's telegram the Commanding Officer of the Division of the Pacific, General McDowell, initially reacted unfavorably;

(Continued on page 12)

# NATIVE PLANTS AND THEIR USES

POPULUL FREMONTII S. WATS.

Common name: Valley cottonwood  
Pima name: Aupa (Aupa haupuldak)  
Family: Salicaceae  
Willow

A great boon to the arid Southwest is the cottonwood tree, often planted for its refreshing shade. Preferring broad river valleys where the soil is moderately moist, occasionally it reaches 100 feet in height and a circumference of four feet. The buds are resinous, the catkins long and drooping, and the wood is light and pulpy.

Fence-posts are made of cottonwood, which is useful also as fuel, but it is poor in either case. The young green pods, aupa haupuldak, chewed as gum and the twigs are employed in certain basket-making.

A handful of aupa ha hak (cottonwood leaves) is boiled in a pint of water and sores are washed with the decoction. Like greasewood, this is very healing. For hair-dye a brew was made from cottonwood leaves, strained and mixed with tea from mesquite bark.

CARNEGIEA GIGANTEA (ENGLM) B. & R.

Common name: Giant cactus  
Sahuaro or Saguaro  
Pitahaya  
Pima name: Haa shan

Family: Cactaceae Cactus

This cactus, the largest in the Southwest, bears the Arizona state flower which is pure white and blooms in May and June. Sahuaro grows on well-drained soil and occasionally reaches a height of fifty feet. It has proved to be one of the most useful of all plants to the Pima, and it certainly forms a highly decorative feature of the landscape.

"To keep the stomach warm" and to make the milk flow after childbirth, a gruel is made from sahuaro, according to Fanny Wilson. The ripe fruit is picked with a long forked stick and the skin removed and discarded. A little water is added to the pulp, which is boiled until it becomes light in color; it is then drained and spread to dry. Next the seeds are removed by stirring the pulp around in a basket, then they are ground on a metate and mixed with an equal quantity of whole wheat. Boiling water is now added, and the whole cooked until it resembles a thin porridge, which is seasoned with salt. Lena Innes gave the same recipe, omitting the whole wheat.

The red fruit is picked, split, into halves the skins discarded, and the pulp eaten as dessert. The pulp may also be boiled into syrup with a little water, the seeds are strained off, and the juice again boiled. The liquid is then sealed in glass jars, and the longer it is kept the more it thickens---like honey. The seeds are dried, and when needed they are roasted and ground on a metate to make a mush, which is moist and sticky, according to Lena Innes. As a substitute for lard, which is used with beans and corn, the ground seeds are either passed through a seive or left mixed with husks

The preparation and drinking of an intoxicating beverage (ha-ashan navait) made from sahuaro is a religious ceremony of the Papago which, a Pima informant said, they would refuse to describe. When the fruit ripens, it dries, and the wind blows it down; then it is gathered and pressed into a ball five or six inches in diameter, the sugar content making it adhere. These balls are stored in large earthenware ollas, the mouths of which are covered with pieces of cloth tied over the rim and sealed with mud. This conserve is removed as needed and boiled in water to make syrup or wine; in the latter case, it is allowed to ferment for twenty-four hours, then strained. If bottled and sealed, the wine will keep a long time.

LARREA TRIDENTATA (D.C.) COLVILLE

Common name: Creosote Bush  
Covillea  
Hediondilla  
Governadora  
Erroneously called Greasewood  
Pima name: Shoegoi  
Family: Zygophyllaceae  
Caltrop

This graceful, feathery shrub, covering dry plains and mesas, grows about eleven feet high, has small, strong-scented evergreen leaves, and yellow flowers which bloom profusely in spring.

To reduce high fever an emetic is prepared by boiling creosote leaves in water, half a cup of the decoction being drunk warm. If the first dose gives no result, a second is administered. For the sore of impetigo, a skin disease often found in children, an infusion is used as a lotion which, I was told dries up the pustules better and faster than the application of salves. A similar infusion is held in the mouth for toothache. And also for removing dandruff they recommend that a warm tea be massaged into the scalp. Two hours later the hair should be shampooed. To prevent feet from prespiring, and as a deodorant, the soles of shoes are lined with small twigs in leaf. Also as a deodorant, a powder of the ground plant is sprinkled in the armpits, and in this form it is dusted over sores. A decoction of creosote gum is given for tuberculosis; and as a gargle and a hot drink for colds, the leaves are brewed into a tea. Branches with green leaves are heated and bound on the seat of pain.

At Gila Crossing a handful of the ends of green creosote branches is added to a pint of cold water; this is boiled for twenty minutes, strained, cooled, and taken for gas or headaches caused by upset stomach.

The gum is chewed and swallowed by Pimas as an antidiarrhetic; and as an intestinal antispasmodic, a weak concoction of the bark is embibed.

The green tips of hediondilla (or governadors) and mesquite thrown on embers with a pinch of sugar, then the entire body subjected to the smoke as a cure for weakness-laziness. This should be administered on Saturday or Sunday, followed by epsom salts on Wednesday.



# LAW and ORDER

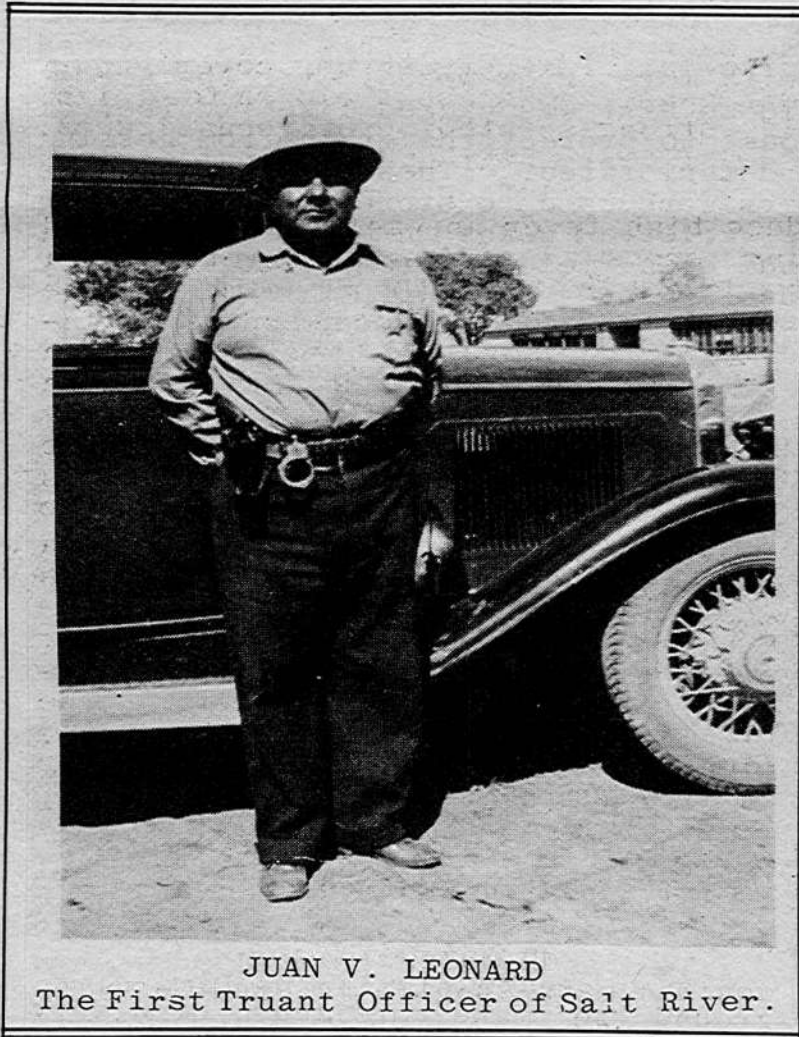


PIMA POLICE - 1800

The photo is of a group of Pima police from Sacaton. They wore heavy uniforms as can be seen.

The police were under the control of the Indian agent. They maintained order and enforced the regulations of the agent and the Federal government on the Salt River and Gila River Reservations and in Indian villages off the reservation. Often the laws the police had to enforce were not understood by the people. As an example, the government outlawed the traditional wine ceremonies and it was left to the police to stop the ceremonies, pour out the saquaro wine and arrest anyone objecting to the stopping of the ceremonies. The ceremonies were an important event and integral part of Pima culture and the people could not understand what they were doing wrong.

Another function of the police was to round up the children at the end of summer and send them off to school. The Indian police had similar functions on all reservations. On some reservations, such as the Sioux in 1890, the police were used to crush the last attempts to oppose the whites by armed force. The police have not been placed under the control of the tribal councils and are not as arbitrary in their actions as in the early days.



JUAN V. LEONARD  
The First Truant Officer of Salt River.

Truman Brown, Police Chief

It was on July 6, 1961, when the tribe opened the doors to their new jail.

The people that were at Sacaton jail were moved to Salt River. This is where I spent seven years of my life trying to help people who have problems.

In the early part of 1968 I was transferred to the Landfill to start a tribal Motor Pool.

My work for the tribe ended on November 28, 1968, because of my health.

Truman Brown



Others who served as Chief of Police and are not pictured are:

Ben Wood, Jr., Acting Chief of Police  
April 1971 - December 1971

Ellsworth Ray, Chief of Police  
December 1972 - August 1974

Wolfram Ott, Chief of Police  
December 1972 - August 1974

Ron Thomas, Chief of Police  
October 1974 to Present



## LIFE of the EARLY PIMAS

In the East, a pinkish hue is stretching across the sky announcing the beginning of a new day. The air is fresh and clean smelling but the quiet and stillness is deceiving, for somewhere a Pima farmer is busy feeding and watering his team, preparing for the day's tilling of the soil. The birds and small animals are also beginning their day's work. In the home, the mother of the family is busily grinding wheat for the day's supply of tortillas to feed the workers who will soon join the man who is having his field planted today. The children of the family are still sleeping but it won't be long when they will awaken to do their chores around the house. This is another day for the early Pimas.

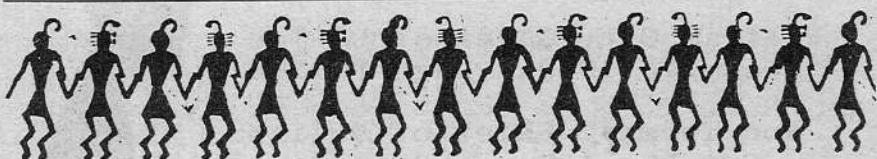
The Pima Indians were a hard working, hard playing, and non competitive people in those days. Before sun up, the men were out in the fields plowing. In those days family groups, friends or neighbors helped each other during planting and harvesting. They went from home to home sharing food as well as work. At wheat harvest time, the grain was cut by hand to help with the cutting. Work was started as soon as one could see. The cutting continued until around noon when a long lunch hour was taken. After everyone was fed, the workers spread their canvass in the shade of the "vah-tho" for a nap until around three o'clock, when work was resumed. After all the fields were finished, the wheat was gathered on a horse drawn rack and taken to a cleared space where a sturdy pole had been placed in the center around which the wheat was piled. Horses strung side by side with ropes secured to the pole and a rider chased the horses around and around over the wheat which was spread in the horses' path, until the wheat and chafe were tread enough to be threshed. The horses were removed and the wheat and chafe were piled into two separate piles. If there was a good wind, the men tossed the wheat and chafe high into the air with pitchforks or shovels, the wind separating the wheat from the chafe.



The wheat was now ready for storage in large round bin-like containers tightly woven from young arrow-weeds. The storage containers are set on a surface made from small cottonwood logs which forms a platform. A cloth was used to cover the floor before the wheat was poured in. This then was covered with more cloth over which more sturdy logs are neatly placed clockwise. Arrow-weeds were spread, also clockwise over the logs. This was covered neatly with more arrow-weeds. Over the arrow-weeds, loose dirt was packed like the roof of a mud house to protect the grain from getting wet and deteriorated. These round storage containers were used to store almost anything like the variety of beans the Pimas cultivated, corn and even melons were stored for early winter use.



Wheat was the main staple in the Pima diet. It was ground to make tortillas, or a very heavy bread baked in ashes. Both these breads are very filling. Pancakes are also made from this flour. The pancakes are eaten dipped in saguaro fruit syrup. The whole grain is mixed with tapari beans and boiled into a delicious dish. Wheat was roasted in live coals and ground into pinole which is mixed with water and is drunk. The pinole can be mixed to any consistency. Pinole was kept in a can and is used for a snack at anytime, but when it is used for the main meal, it is thickly mixed and eaten with jerky or cholla buds. Some people parch wheat in a clay pot, grind it and use it in the same manner. It is a thirst quencher when mixed very thin.





..... by Claire Seota .....

In addition to raising wheat, pumpkins or squash, beans of different varieties, particularly the tapari bean and corn were cultivated. Small wild life or game was very much a part of the subsistence of the Pimas. Pima cotton (long staple) was raised by the Pimas which was woven into cloth by the men for clothing.



The women of the tribe are the basketmakers. The Pima basket made of cattail stalks, willow tree striplings, and devil's claws were used for the design. These baskets are very durable and will last for years and years. These baskets were made by the coiling method and are made in various shapes and sizes depending on what use it is intended. The women coiled baskets in their spare time which was between planting and harvesting of crops and foods such as cholla buds, mesquite beans, wild greens, some berries, and the saguaro fruit are also harvested from the bounty of the desert.

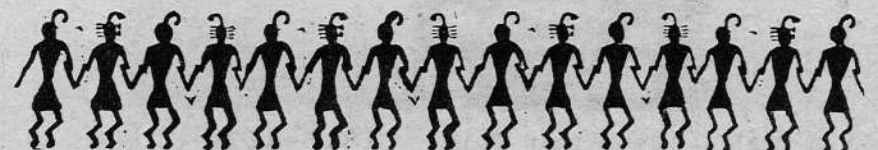
The families who share work together also play together and at times the whole village got together to celebrate events. During the day events such as foot races, horse races, and games are spontaneous. In the evening, there is singing and dancing that goes on until the next morning when the people journey home, tired, dusty but happy at having visited with relatives and friends.

A village was like one happy family. Each had a great concern for one another. There was no question one way or another in regard to each other's needs. When a family member was ill, neighbors, friends and relatives came together in mutual concern for the sick person and family. The people donated food, time and most of all, sympathy. Friends and relatives took turns and sat with the patient day and night taking care of every need. Relatives volunteered to run errands or to take care of the family's small children. If the sick person died, his or her body was prepared by the family. Burial was a solemn affair. The deceased's belongings are either buried with him or her. Also water and food are placed in the grave along with his or her best walking sandals. These are all in preparation for the journey to the "Land of the rising Sun" where his friends and relatives await his arrival. When a woman became a widow, her hair was cut

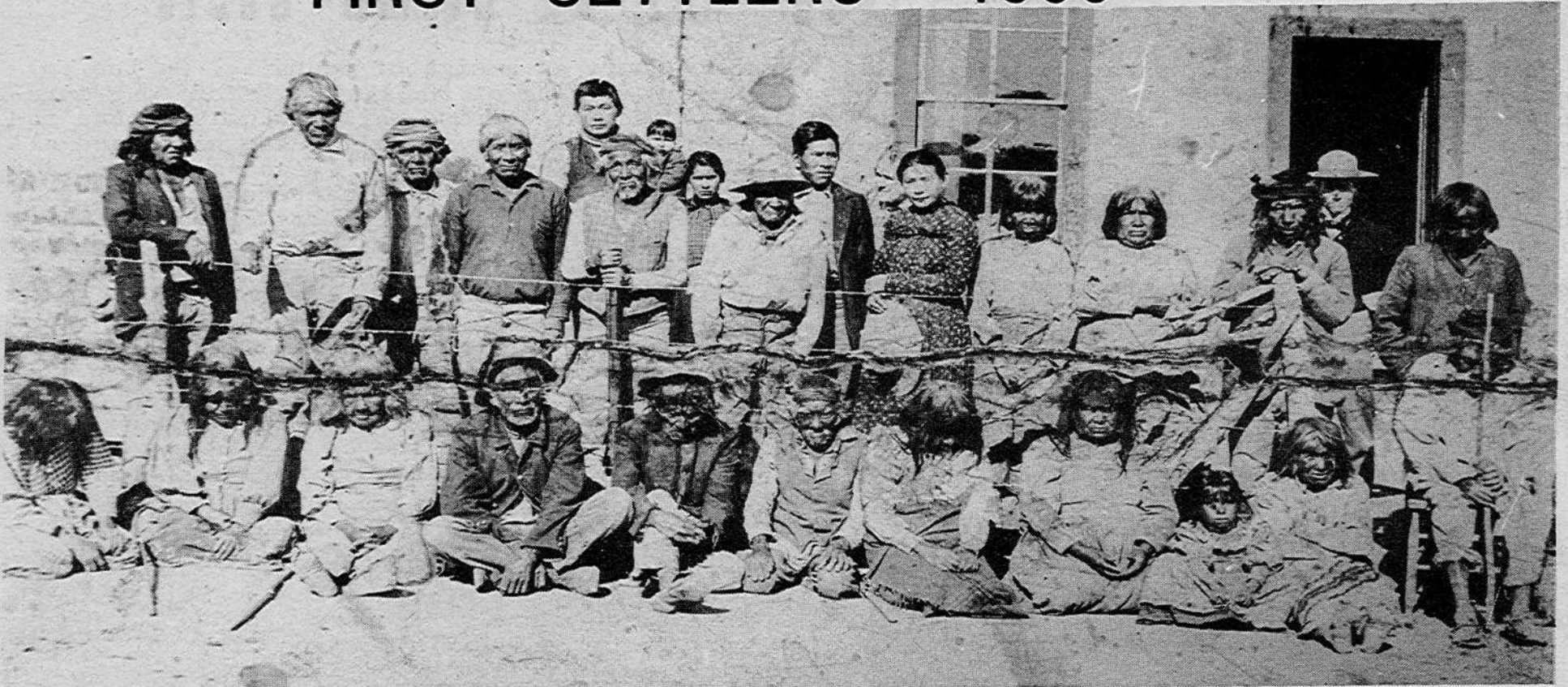
very short as a sign of mourning. On the following morning of the burial, for four mornings, she will arise early and walk around the homesite wailing. Usually, the house and all its affects are burned. Beans and wheat and whatever is stored are scattered to the four winds. The mourning period is a year at which time the widow comes out and is once again an active member of the community. During the mourning period, she has lived with her parents whether she has children or not and if there are no parents, then with close relatives during which time the community takes care of her needs. During the mourning period, the widow is scrupulously careful to avoid any gossip so that if she is fortunate she will have no scandal attached to her if she marries again.

These facts probably sound like a lot of hardships to the Pimas of today. We are surrounded by cities today and no matter which way you go there are houses crowded together, cars going in every direction, the air loaded with smelly pollution. Food stores that are a necessity today are stocked with instant foods which we use and more numerous are the descendants of the people who invaded our country years ago. Today we could care less what is happening to our neighbors, relatives and friends because we are so busy rushing around selfishly doing for ourselves. The Pimas no longer take pride in helping each other as the early Pimas did in that long ago past, before the white eyes told us what is good for us, taking away what was sacred. Telling us our way of life is inferior. The religion of nature is all but forgotten: That the Earth is our Mother, that we are made from her, that to her bosom we will return when our life is over, that she will embrace us as she did over our life time by providing us a place to live, bringing forth food to feed us. That the Sun is our father, giving us warmth and guiding us from overhead. That all living creatures are our brothers and sisters and these creatures sacrifice their lives that we might have food.

I wish for the impossible for I lived the good life with my parents for a very short while. The kinds of things that have happened is called progress, is it good or bad? "GIVE ME THE GOOD OLD DAYS ANYTIME."



# FIRST SETTLERS - 1900



The title is "At a Thanksgiving Dinner at Salt River Day School, November 1900". Three hair styles can be seen on the men. A few men are wearing their hair short but most are wearing it long, either hanging loose or wrapped around the head and kept in place by a turban. Many people did not like or want to have their picture taken and several can be seen looking down to avoid having to look into the camera. The building (The old courthouse) in the background is built of adobe and is the first school at Salt River. The man to the left of the window is Louise Nelson, a Pima from Casa Blanca, and the first teacher at Salt River.

OTHER PEOPLE IDENTIFIED: The woman in the dark dress to the right of Louise Nelson is his wife Mary, a Seneca from Oklahoma. The man and woman with the baby to the left of Nelson are relatives of Mary Nelson. In front of them, holding the fence post is Pimainum (without floor mat). He buried the Spanish government treaty with the Pima Tribe and after he died no one knew where it was buried. Between Pimainum and Nelson is Dhuo Kum (Mexican) In the early years of the 20th century he owned the fastest horse at Salt River. Sitting to the left of the fence post are Maggie and Moses Rogers.



OWL EAR - Tco Kut Nuk. 1816-1914

← Owl Ear is pictured with his calendar stick in 1902. He was born in 1816 and died June 23, 1914 at the age of 98. Several people kept calendar sticks. In 1903 three sticks were written down covering a period from 1833 to 1902. Owl Ear kept a stick first at Gila River and at Salt River after he moved there in 1872. Many Pimas moved to Salt River in the early 1870's to protect the new towns of Mesa, Tempe, and Phoenix from Apache raids. As soon as the Apache were defeated the townspeople tried to remove the Pimas to San Carlos where the Apache were confined or to Indian Territory (Oklahoma).

The stick calendar was used to record events which the keeper of the stick thought were worthy of remembering. Years were recorded by a notch with symbols carved between the notches to record the events of the year. The Pima year began with the ripening of the saquaro fruit in June.

←

0081



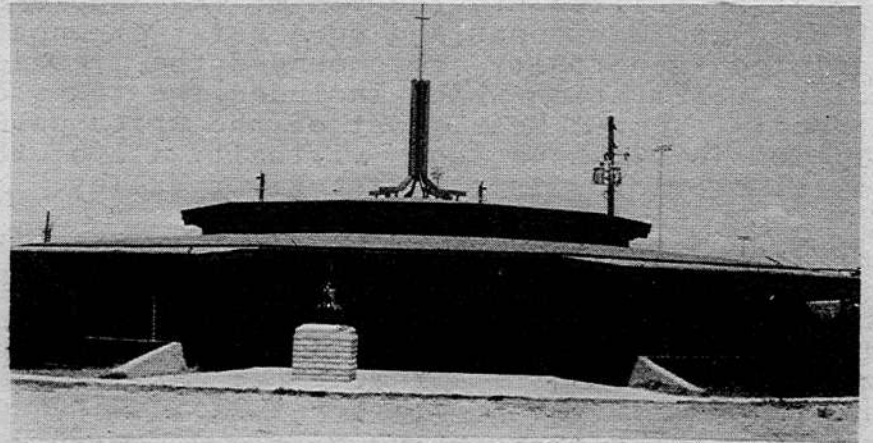
SALT RIVER PRESBYTERIAN CHURCH - 1901

THIS PHOTOGRAPH SHOWS A GROUP OF TOURISTS VISITING SALT RIVER IN APRIL, 1901. IN THE FOREGROUND IS THE PIT FROM WHICH EARTH WAS DUG TO MAKE ADOBE FOR THE CHURCH.



# PRESENT CHURCHES

THE PRESENT CHURCH WAS COMPLETED IN 1971. IT STANDS BEHIND THE ORIGINAL CHURCH WHICH HAS SINCE BEEN TORN DOWN.



SALT RIVER PRESBYTERIAN CHURCH



SALT RIVER ST. FRANCIS CATHOLIC CHURCH



FERGUSON MEMORIAL BAPTIST CHURCH



SALT RIVER PAPAGO WARD



LEHI NAZARENE CHURCH

(Not pictured: Assembly of God Church and Lehi Presbyterian Church)

(Continued from page 5)

...the reservation for the Pimas is on The Gila River and that if they are taking up lands or settling on the Salt River, they are off their reservation, and according to the Existing policy are to be regarded as trespassing.

(McDowell to Sherman, Nov. 25, 1878)

However, after receipt of Captain Chaffee's report on the situation, McDowell reconsidered and on December 23, 1878, wrote General Sherman, Commanding the Army, advocating the reservation proposed by Captain Chaffee in his report of November 23rd. The white settlers agreed to stay any legal proceedings against the Indians and to make efforts to avoid any violent confrontations until January 30th.

In its finest hour, the Bureau of Indian Affairs rallied to the aid of the oppressed Pimas and Maricopas and in a burst of unparalleled generosity recommended the creation of a reservation which included the towns of Phoenix, Tempe, Mesa, most of the white population in Arizona and virtually all of the tilliable lands in the Salt River Valley.

President Hayes signed the Order creating the reservation on January 10, 1879.

Under the pressure from the Arizona citizenry, Interior officials sent the only explanation found for the large size of the January 10, 1879, reservation.

The Governor of Arizona, having informed the Secretary of the Interior of the trouble the new reservation would probably give, recently received in reply the following answer:

"Your dispatch to the Resident received. The Executive Order creating reservation on Salt River was originally intended only temporarily to give the Indians land to cultivate while want of water prevented raising of crops on their old reservation.

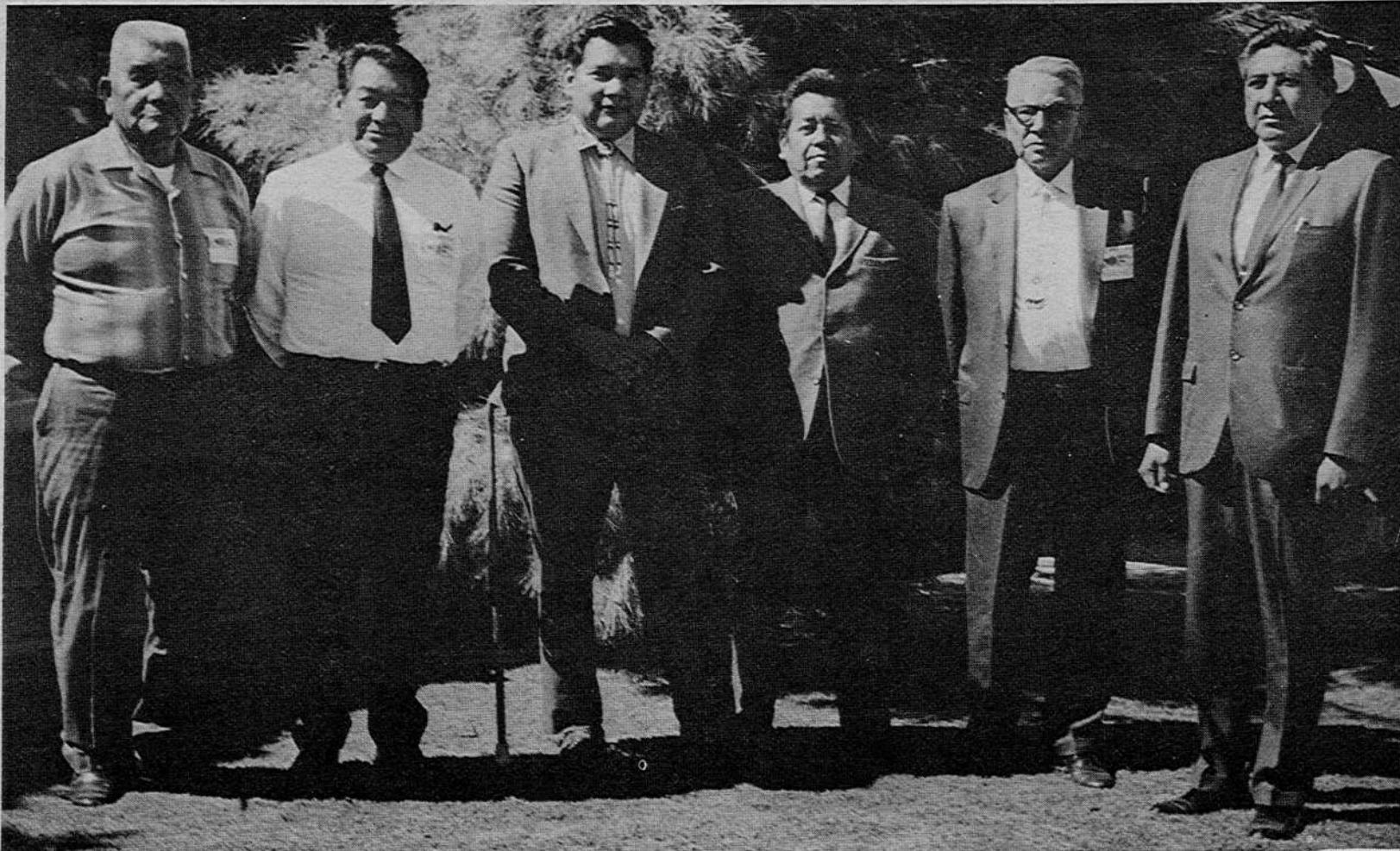
It should be noted however, that the original of this document has not been located in Washington but is included as a part of the General McDowell report:

The period of occupation of lands on Salt River will depend on the restoring and protection of water rights of Indians on the Gila which depend on the whites...."

After four months of intensive discussion and letter writing, the June 14, 1879, Executive Order was signed creating a reservation based on Captain Chaffee's initial recommendations, although somewhat smaller.

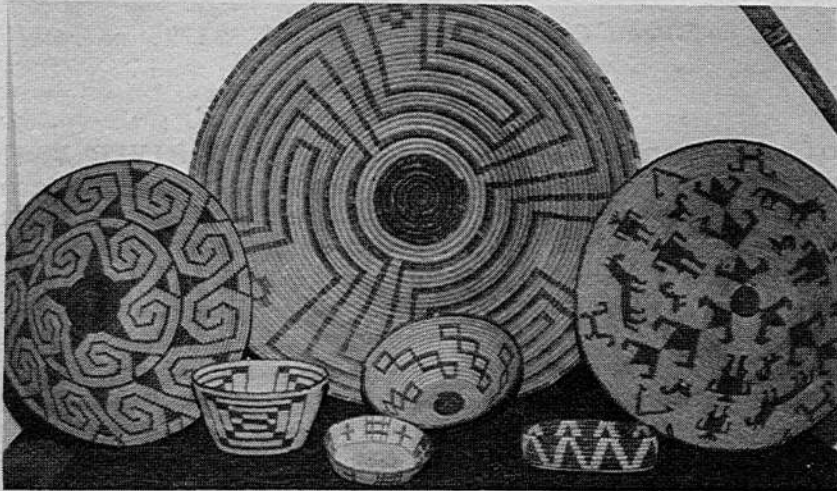
Research credit: Division of Tribal Operations Bureau of Indian Affairs area office, Mr. Ted B. White, Chief.

## PAST TRIBAL LEADERSHIP



Pictured are a few of the past Tribal Presidents. From left to right: Charles Cough (58-59); Edmund Manuel (57-58); Hollis Cough (51-56) Harold R. Schurz (69-70); Billman Hayes, Sr. (45-51) (56-57); Filmore Carlos (64-69).

# BASKET DESIGN and VARIATION



BEE JUM GATA (Passing Arrow) is pictured in front of her KI working on a basket. This picture was taken in the 1930's. The location is Snaketown (Gila River).

The Pimas are noted for their baskets: Art experts consider Pima baskets among the finest made in quality and design. Take a look at the baskets and make your own judgment.

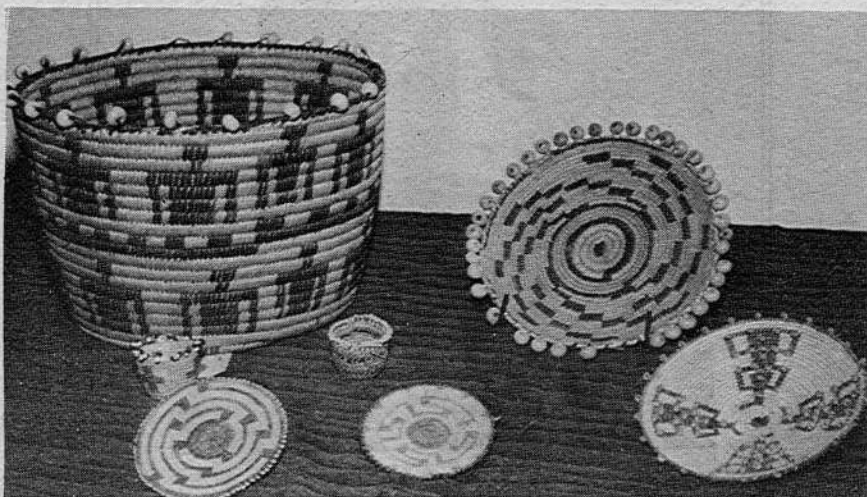
Most of the pictures shown were taken at the Pimainum Museum. The historical pictures were made available by Tribal Administration.

Basket weaving is difficult and very time consuming. First, a woman must collect the willow shoots, cattails, and devil's claws used to weave the basket. The materials must be collected at the proper time of the year and selected carefully. Next the materials must be split, trimmed and shaved to proper thickness. A basket is composed of a foundation of cattail known as a bundle. The cattail bundle or coil is then wrapped with willow or devil's claw produces the black design. A basket usually begins with a black center.

Today, this craft is being taught by Mrs. Hilda Manuel, one of the few remaining basket weavers in Salt River.



Louisa Juan, pictured at age 90, was one of the oldest basket weavers in Salt River before her death on October 16, 1970.



# 1872 MEETING of the CHIEFS

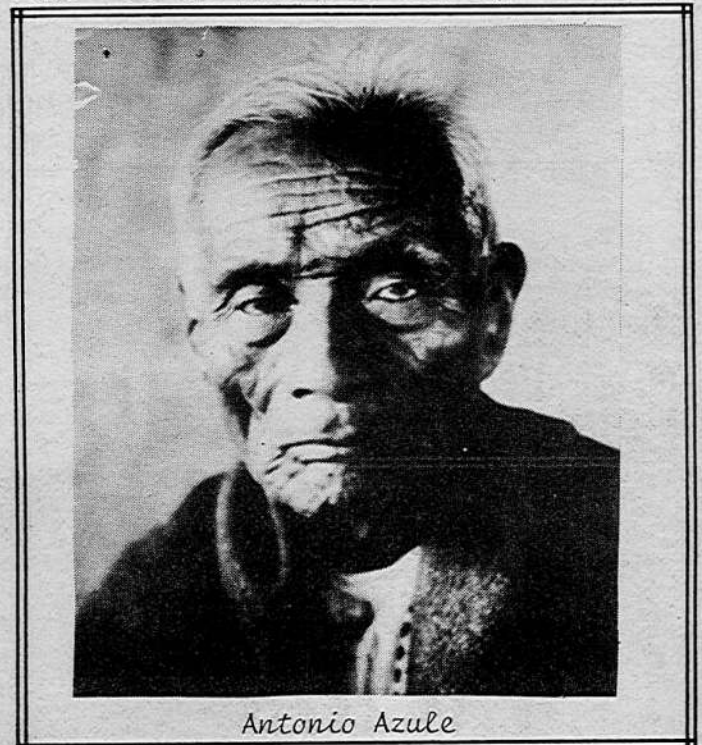


A group of Pimas and Maricopas under the leadership of Antonio Azule, Head Chief, who on May 11, 1872, met with Major J.H. Stout, U.S. Special Indian agent.

Report of a council held by the chiefs and headmen, of the Pima and Maricopa Indians at the U.S. Indian Agency, Gila River Reservation Arizona Territory, on the 11th of May, 1872. In reply to my question as to what they wanted to say, the council, through Antonio Azule, their head chief said:

We have come to talk with you about some of us going to see a new country. You have often told us that there was a place where the Great Father wanted to send all the Indians. A good land where there is always plenty of water and where bad men will not be allowed to come among us. A few days ago, the Father with one hand, (meaning O.O. Howard) told us that when he got to Washington he would try to get us permission to go with you to see the new country. Some of us were not here then, but we come today to talk about it. We all (the captains (chiefs)) would like to go with you and see this place, how we like it, but some of us are too old to travel far, but some of us have sons, grown up, who will be the chiefs when we die. We want a few of them to go. It is better for some old ones and some young ones to go. We want to know all about the new country. You say this new country is a good place (meaning the Indian Territory) and you say you have not been there, now, how do you know it is a good place, if there is plenty of water there. We want water here very much. We used to have plenty of it. Before the Americans and Mexicans settled on our river above us, we always had plenty of water, only once, about ten years ago it did not rain any, or snow up in the mountains, and it was a dry year. We always raised two crops a year, one of wheat and one of corn. Now, since the Americans and Mexicans, have moved on the land above us and taken the water from our river (the Gila) to water their grain, we never raise but one crop (wheat). Some of us who live on the lower part of the land which you say is ours (meaning their reservation) do not get even enough water to water our wheat, and much of it is now lying down on the ground dead. We can not raise any beans or pumpkins or melons, or corn down there, any more because there is no water. Some of our families there will suffer this year if the Captain (meaning the Superintendent) does not give us something to eat. He promised us that if we would stay on our land (the reservation) and not leave it, he would not let us suffer for things to eat. Some of us will stay as we promised him. Some

of our men have gone to the SALT RIVER Valley where they are getting ready to plant corn. About three hundred of them have gone over there. We asked them not to go but they said they had nothing to eat at home. We now hear that the whitemen living at Salt River, say that our cattle and horses are eating up their grain, and they have killed some of our cattle and sold some of our horses. We have fields too, and their cattle and horses come and eat our wheat and when we ask them to pay for what their cattle and horses eat, they tell us to go home and mind our own business. It is not right for our cows or horses to eat their wheat and if they will take them when they find them in their fields, and pen them up until we pay for damage, that will be right, but some of them have our cows that have been taken straight from our own land, and did not eat their wheat, but when we go and ask them to give them up, they say that they did eat the wheat, and they will not let them go until we pay for it. If we had plenty of water here, our men would never go off from this land to plant. Eight hundred of our men are now living outside of this land above us on the river. We learn that after their crops are got in, the Americans are going to drive them back into this land. You say that land outside does not belong to us, we think it does. We have had farms there for many years. If we are driven back from there, we do not know what we can do here, for there is not enough water for those of us who are living here now. If



Antonio Azule

....continued on next column

Continued from page 14

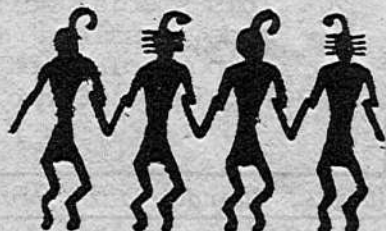
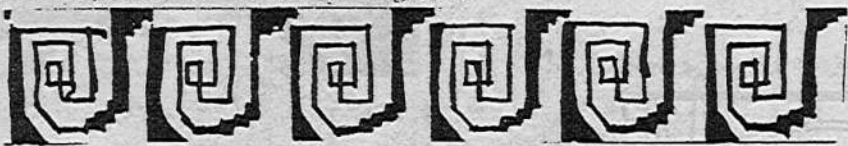
we are living where no bad people could get us, it would be good for us. Both Americans and Mexicans are selling our men whiskey. Many of our young men are getting to drink it very much, and some of us old ones too. We know that it is bad for us, but somehow it seems that some of our men cannot keep from drinking it. When they get drunk they act badly with our women, so do the other people. We would like to be where there are no bad Americans or Mexicans or Apaches. The Apaches have been at war with us for many years. We are afraid they will not make a good peace. A good peace would be a good thing, but if we were so far apart that we could never see each toher, it would be better. The Father, with one hand told us that when Antonito and Louis come back, we might go see the new country. If it is as you say, we think we would like to live there. We would like to go and see it in time to get back before cold weather. We could go anythime after harvest. We want to go with you and we want you to be sure and bring us back, so that we can tell our people all about what we have seen. We want you to take Mr. Walker with us. He has lived near us for many years. He is a farmer and knows good land. We want him to interpret for us, and to see the land. There are a good many captains (chiefs) here, today maybe more of us than you can take along with you to see the new country. If you can not take us all, some of us will stay here and let the others go. When you want us to go, send us word and we will come here and go with you. You say you are going to send what we say to the Great Father on that paper. This is right. If he could come here, he would see what we need. We would like to see him and tell him, but as he cannot come here, ask him to let us go and see the new country.

Antonio Azul	Head Chief
Ki-a-chin-kim	Chief
Juan Mano	Chief
Wy-no-mi-vi-a-kum	Chief
Pach-e-ko-cha-e-kum	Chief
Sua-mas Kor-li	Chief
Ki-o-sot	Chief
Sapise	Chief
Skouk-taw-tan-k	Chief
Ku-vit Ki-chin-kum	Chief
So-o-Ketch	Chief
Kau-chil	Chief
Chis-Kum	Chief
Pat-i-vi-a-poy	Chief

The above is a true account in substance of the proceedings of the council, and as far as practicable I have given it in the same words employed by the head chief.

Very Respectfully

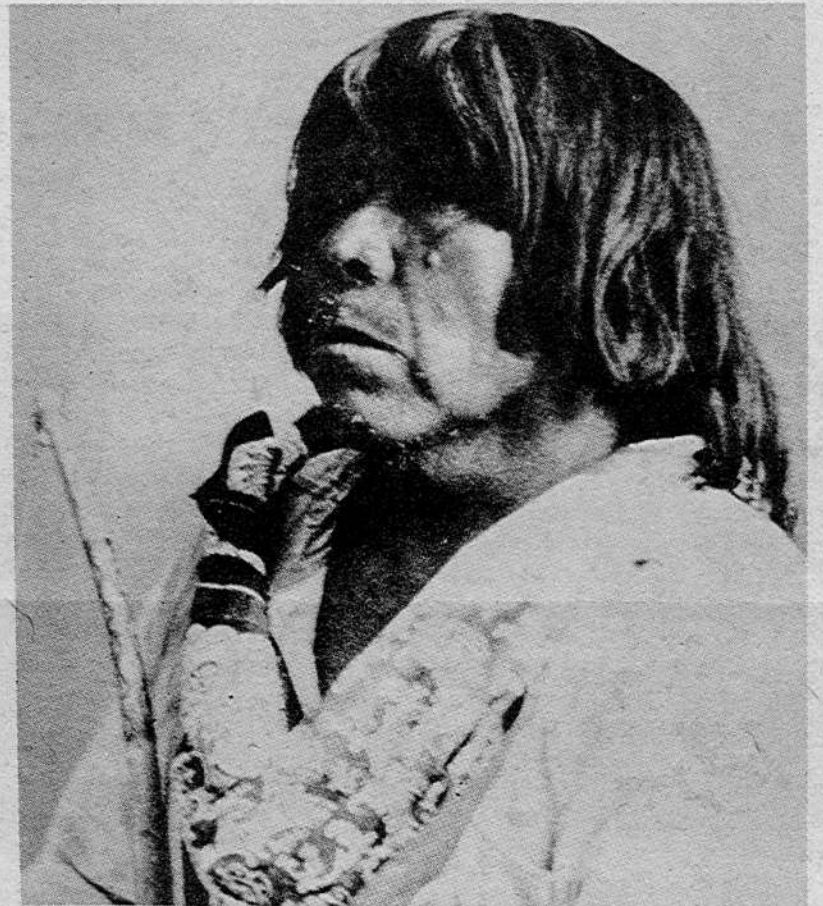
J.H. Stout  
U.S. Special Indian Agent



PIMA NURSERY TALE

DEATH OF COYOTE

After the waters had gone down Elder Brother said to Coyote, "Don't touch that black bug, and do not eat the mesquite beans; it is dangerous to harm anything that came safe through the flood," So Coyote went on, but presently he came to the bug, and he stopped and ate it up. Then he went on to the mesquite beans and looked at them and said, "I will just taste one, and that will be all." But he stood there and ate and ate till they were all gone. And the beans swelled up in his stomach and killed him.



MARICOPA 1890 KOHTOK (CARDS) (CHIEF SELLS)

Kohtok is the grandfather of Ida Redbird, one of the top Indian potters in the United States. Kohtok is a veteran of the Indian Wars. He was a member of Company D. First Arizona Infantry, Arizona National Guard. The first two units of the Guard - Co. D under Juan Chivaria, Head Chief of the Maricopa, and Co. C under Antonio Azule, Head Chief of the Pima - were organized at Maricopa Wells on September 2, 1865. There were three other companies - located at Tucson, Tombstone and Prescott - in the Guard. The First Arizona Infantry was formed to protect the white settlements of Arizona from Apache raids. In the early 1860's the government withdrew the troops from the West to use them in Civil War campaigns in the East. The Apache Pima and Maricopa soldiers helped to fill the gap created by the withdrawal of Federal troops. Other Maricopa veterans are:

- Moh Ush (Mosak)
- Wanatt Shoma (Ramon White)
- Machie Gulack (Pantaloon)
- Coche All
- Cheroquis
- Chas Quitz
- and, George Mathews, a Pima from Sacaton



# POTPOURRI



*Credit: Indian Education, Mesa Public Schools*



## PIMA DANCERS AT SALT RIVER

In the past the people had many dances. Some were social and were performed for entertainment. Other dances were religious or ceremonial and can be divided into several groups. There were curing ceremonies; harvest dances and others of this type gave thanks for a good harvest. Some dances were asking for help such as a rain dance. The last major group of dances were those done to keep in harmony with nature and keep the spirit world pleased with the people.

Today very few dances are performed. Most school teachers and missionaries worked to stamp out the dances as a means of suppressing and destroying the native religion and culture. The major exception to this policy was the Catholic Church which permitted and at times encouraged a fusion of Indian religion and culture with Spanish Catholicism and culture.



*Courtesy: Dorothy Lewis*

Community members playing "tug-of-war" at the old community rodeo grounds. 1928

*Credit: Dorothy Lewis*



*George Anders (Chi-go-li)*



*Leonard Carlos*



*Credit: Dorothy Lewis*



Vavas (Francisco Hill) sitting in his wagon is pictured with his wife and Mr. and Mrs. Francisco Hill. Vavas was noted for composing his own songs.

Special note of thanks to Mr. Billman Hayes for his help in publishing this special edition commemorating Salt River's Centennial.



This special edition was made possible through support of Tribal Admin. and Tribal Council.



*Editors: Jackie Thomas, Brenda Paul, Vivian Rhoades*