

**THREE CENTURIES OF FORMAL AND
INFORMAL EDUCATIONAL
INFLUENCES AND DEVELOPMENT
AMONG THE PIMA INDIANS**

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EDUCATIONAL INFLUENCES AND DEVELOPMENT
AMONG THE PIMA INDIANS

by

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First Pima Day School
Established Feb. 15, 1871
by Dr. Chas. H. Cook
Dedication date: May 26, 1938

CHAPTER I

INTRODUCTION

The Problem of This Study

The problem of this thesis is to trace and evaluate the major elements which have influenced the civilization and development of the Pima Indians. These items are as follows:

1. Formal education, i.e., schools.
2. Informal education, such as religious activities and influences; customs and other social activities, as influence by personal contact and association with the white race.
3. Vocational activities.
4. Governmental system.
5. The specific purpose of this study is to determine the actual status of the Pima Indians, educationally.

The Importance Of This Study

The importance of this study is to determine, as far as the evidence permits, the actual trend of development of the Pima tribe, from an impartial point of view. From such evidence, the writer is curious to know for himself the opinions of the various writers as compared with his findings, after having worked among the tribe for the past five years.

By collaborating the purposes of this study, we may

observe that the writer is attempting

1. To give adequate history of the tribe's social, religious, moral and economic life, and a proper understanding of the various problems of Indian education.
2. To give the past and present plans of organization, administration, and supervision of the governmental schools.
3. To give some data as to the Educational accomplishments, and the possibilities of future education among the tribe.
4. To give what the government is doing to help the tribe to adapt themselves to the new educational and environmental status.

The Method Or Treatment of Data

The writer has followed strictly the historical method. The data have been organized and treated in such form as to show clearly the effect of the various items upon the general development and civilization of this group of people, chiefly, as influenced by education.

The Arizona Indians

When the white men landed on the North American shores they were confronted with the red man. This was true with the first white men that came to Arizona. There are twenty Indian tribes represented in Arizona, differing considerably from each other in manners, customs, and languages. There is, however, a homogeneity binding them all together as one distinct race of the world as it is now constituted.

Verrill¹ states that, although all of these tribes differ in some ways, and each had its peculiarities, yet in many ways all were similar. All were more or less agricultural and were not truly nomadic. All secured much of their provender by gathering wild vegetables, fruits, tubers, etc., and all hunted such game as their respective habitats afforded.

"The Piman-Yuman-Seri group which includes the Yumas, Mohaves, Walapis, Havasupis, Maricopas, and Cocopas of the Yuman linguistic family; the Pima, Papagoes, Opatas, and Yaquis of the Piman stock and the Seris, who are of a distinct linguistic race. These tribes occupy the area known as Pimarea-Alta, which includes the northern part of Mexico, western New Mexico, and extending westward into California."²

Other Arizona tribes are as follows: Apache, Arivaipa, Chemehueni, Chilion, Cocopah, Coyotero, Hopi Kaibab, Kawai and Mohave. In order to meet the needs of the above tribes, fourteen governmental agencies have been established in Arizona. Under the supervision of these agencies the Indian population totals 46,350; with a land area of 20,290,151.68 acres.³

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1. Verrill, A. Hyatt, The American Indian, p. 322.
 2. Verrill, A. Hyatt, Ibid. p. 322
 3. Doucette, Forrest, "ed.", The Arizona Year Book, 1930-31.

THE PIMA INDIAN

Anthropology Of The Pimas

Location: The Pimas are located about thirty miles south of Phoenix, in the valley of the Gila. A portion of this valley is occupied by two tribes of Indians, noted for their good traits, the Pimas and Maricopas. The lands cultivated from sixteen to twenty miles along the river, center at the Pima village, Sacaton. The Governmental Agency is located at this point also. Farish⁴ states that irrigation canals conduct the water of the Gila river over all the district. The Indians raise wheat, corn, millet, beans, pumpkins, and melons in great abundance. They also raise a superior quality of cotton from which they spin and weave their own garments.

The location of the Pimas is verified by James as follows:

"South of Phoenix a few miles live the Pimas, with bands of Maricopas and Papagoes. These tribes live in perfect harmony one with another. Their territory used to be an extensive one and in Spanish days was mapped as Papaguera, reaching from about midway between the 33rd and 34th parallels to what is now the Mexican line and lower, and from the region east of Tucson, to say, fifty miles or so west of Phoenix."⁵

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4. Farish, Thomas Edwin, History of Arizona, Vol. 8, pp. 16-17.
 5. James, George Wharton, Arizona The Wonderland, p. 69.

The Pimas were very wise in choosing this location. That is, if they had the privilege of making a choice. From an agricultural point of view, the location is ideal. All around this fertile valley, rising here and there are volcanic peaks. At the feet of these peaks, and along the channels where the torrents rush down in time of rain, are vast forests of desert growths of saguaro, (which stands candelabra-like in the valley and among the slopes) mesquite, greasewood, cholla, cat-claw, and a host of others; giving a serene beauty to the entire area, as may be seen in the following pictures.



Regional Location of Pine-Needle



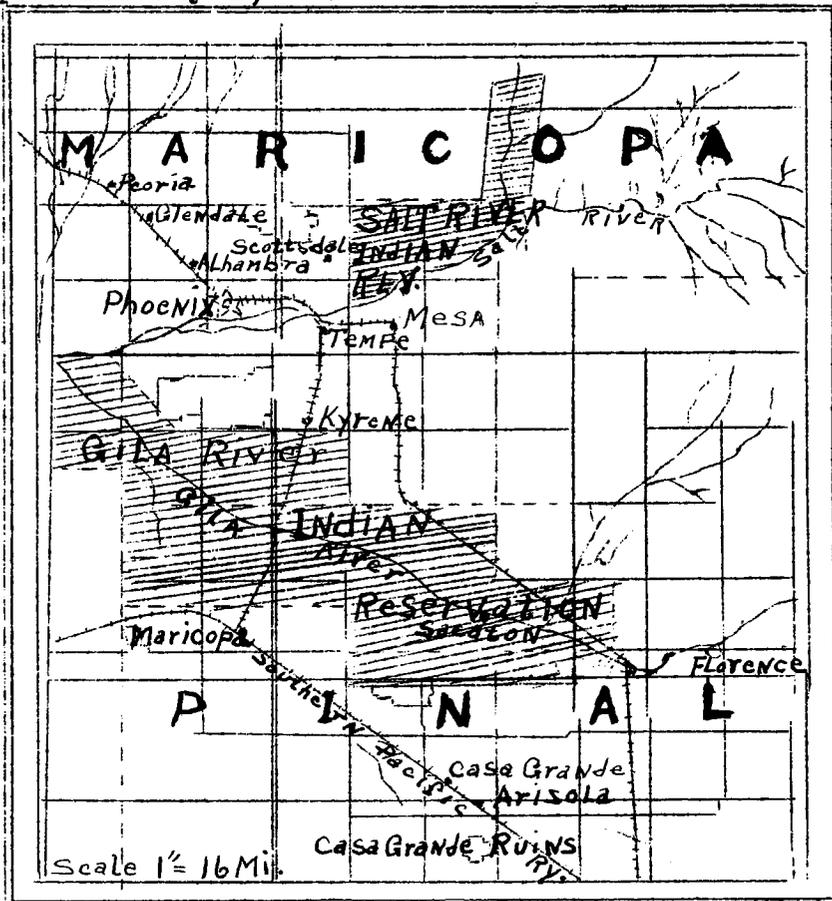
An Indian Mound at Snaketown, excavated
in 1936, believed to be at least 2,000
years old by the geologists.

5. Doucette, Forrest. *Op. cit.*, p. 353-4.
7. Frazier, Lynn J. "Camp." *U.S. Geol. Surv. Bull.* 71, *Desert*, Part 12,
1st Session, p. 284.
8. Doucette, Forrest. *Op. cit.*, p. 353.

Regional Location Of Pima Indian Of Arizona

Gila Reservation--Area: 381,137.74 acres, or 595.5 square miles. In 1930 approximately 14,300 acres were in cultivation under the San Carlos irrigation project.⁶

Population: In 1775 Father Garces estimated the Pimas of the Gila at 2,500. In 1906, there were 3,936 and in 1936, approximately 4,696.⁷



Gila--Salt Reservation

Salt Reservation--Area: 71,831.56 acres.

Population: 1,707. In 1930 there were 3,434 acres under cultivation, all irrigated from the Salt River.⁸

6. Doucette, Forrest. *Op. cit.*, pp. 353-6.

7. Frazier, Lynn J. "comp." *U.S. 71 Congress, Part 17, 1st Session*, p. 8244.

8. Doucette, Forrest. *Op. cit.*, p. 353.

In addition to the Gila River Reservation, another reservation lies along the banks of the Salt River, known as The Salt River Indian Reservation as shown on the previous page. This reservation is under the supervision of the Governmental Agency, which is located on the Gila River Reservation. The Salt River Reservation is located about thirty miles north of The Gila Reservation. Both Reservations are located in the southern part of Arizona, with a variety of plant and animal life peculiar to a semi-arid region. The Gila-Salt region is of such great extent and presents such physiographic diversity that it could well have contained within its limits several people distinct in language and arts.

"During the early part of the nineteenth century there were eight Pima Villages on the Gila, according to a statement made by Ka'mal Ikak and other older men of the tribe."⁹ (Travelers and explorers mention from five to ten villages; all of which were on the south bank of the Gila.)

Mr. James F. Rusling, who visited the Pimas in 1867, states that there were then ten Pima villages. Mr. Brown, a member of Commissioner Poston's party that visited the village in January, 1864, wrote: "The number of Pima villages is ten."¹⁰

9. Russell, Frank. The Pima Indian, 26th Annual Report, Bureau of American Ethnology, Washington, 1908, part 2, pp. 20-21.

10. Ibid.

At the present time there are eight Pima, and two Maricopa villages, namely:

1. Babchu, school and parish.
2. Blackwater, school.
3. Casa Blanca, school and parish.
4. Gila Crossing, school and parish.
5. Sacaton, Indian Agency head, schools and parish.
6. Santan, school.
7. Sacate, a parish.
8. Stotonic, (Pima).
9. Teo'utcik Wu'tcik, which is included among the Pima villages, as it was occupied by them after the Maricopas moved down the river to their present location below Gila Crossing.
10. Hi'name, (Maricopa), school.

"In February 1859, the government caused a reservation to be set apart on the Gila River for the Pimas and Maricopas, this having been the home of the Pimas for centuries. This reservation embraced all the land which they had under cultivation at the time of the acquisition of Arizona. The survey was made by Colonel A. B. Gray and embraced one hundred square leagues of arable lands, most of it susceptible of irrigation. The length of the reservation is about twenty-five miles, and its breadth about four miles, and the Gila river runs through it from one end to the other. Prior to the surveying of the land (1858) the Indians were found to be in possession of many horses and cattle. In the same year, which was the first year of the Overland Mail Line, their surplus of wheat was one hundred thousand pounds, which was purchased by the stage line. In 1849 Mr. St. John was sent among them as a special agent, with a supply of Indian trinkets and agricultural implements. That year they sold two hundred and fifty thousand pounds of wheat and a large quantity of melons, pumpkins and beans."¹¹

Mr. Farish,¹² in his manuscript, says that the production of grain and trade increased each year, and in 1866 they sold wheat and corn amounting to about two millions of pounds be-

11. Farish, Thomas E. Op. cit., Vol. 8, pp. 3-4.

12. Ibid.

sides a large amount of barley, beans, etc. These products were bought by Indian traders located at Maricopa wells, and the Pima villages, at from one to two cents per pound, traded, and then resold to the government for the use of troops in Arizona at six to seven cents per pound, cash.

Genesis or origin:

"According to tradition the Pima tribe had its genesis in the Salt River valley, later extending its settlements into the valley of the Gila, but a deluge came, (known among the tribes as a flood) leaving a single survivor, a specially favored chief named Ciho or So'ho, the progenitor of the present tribe. From this individual a great populus group came into existence."¹³

There are many versions of the origin of the Pimas. A strong belief among the tribe is that they came from the East.¹⁴ Russell¹⁵ says that according to the traditional origin, the tribe refers to the Salt River as their beginning, and that their ancestors moved southward to the Gila valley. Evidence of this may be seen in the abundant ruins in their area, including the famous Casa Grande, which is located about fifty miles southeast of Phoenix. The structure of the famous Casa Grande ruins are attributed to the ancestors of the Pima tribe under the supervision of Chief Ci-Va-No, a descendant of the famous Chief Ci-ho.

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13. Hodge, F. W. "ed." Bureau of American Ethnology Bulletin 30, part 2. p. 251.
 14. Bandelier. In the Fifth Annual Report Archeol. Inst. 1883-84. p. 80-81.
 15. Russell, Frank. Op. cit. pp. 206-30.

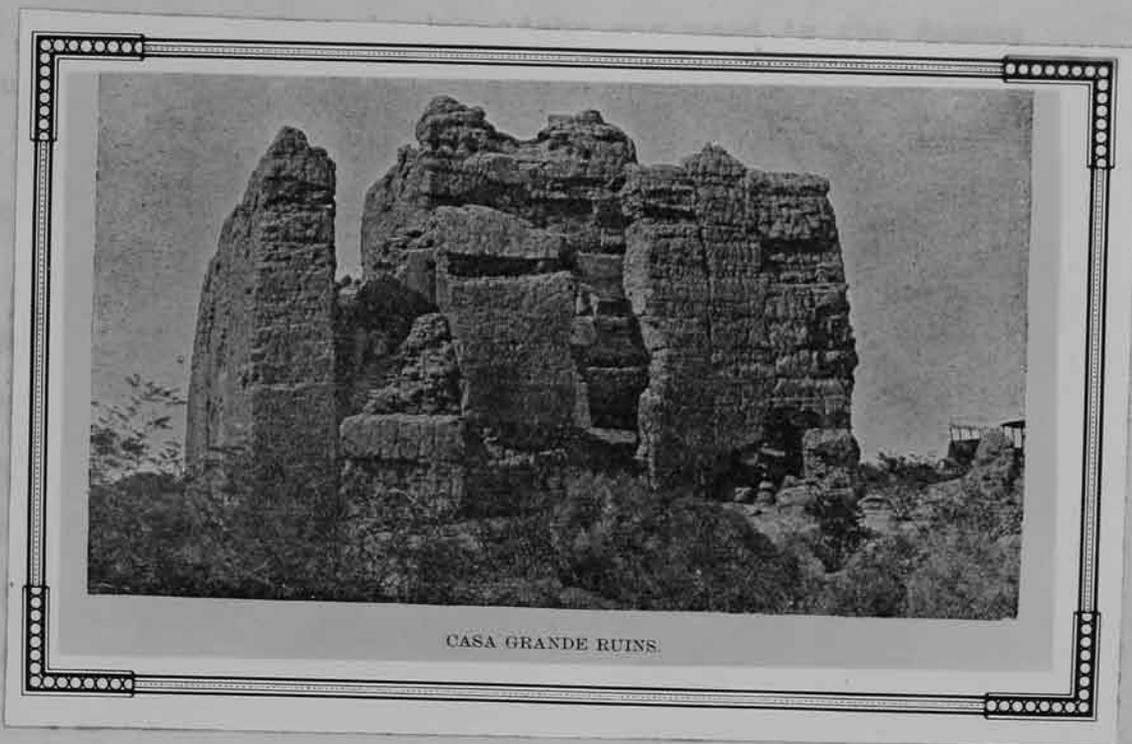
It seems that from time immemorial these people have been self-supporting. It is their pride that they can take care of themselves. In 1694 Father Kino, a Catholic missionary, found the Pimas living exactly where they are today, and he found them successful irrigation farmers. They were not a nomadic people, nor did they support themselves by the chase, as did the Apaches. As further proof that the Pimas were successful farmers, records show that the United States Army purchased in the early sixties large quantities of both wheat and forage from them.¹⁶

Arizona was included in the region obtained from Mexico by the Treaty of Guadalupe Hidalgo in 1848 at the close of the Mexican War. It was a vast empire sparsely settled and rich in possibilities. An addition was added to this region in 1853, known as the Gadsden purchase, which was also obtained from Mexico.¹⁷

Casa Grande Ruins:

"The stock from which the present Pimas descended are supposed to have built the remarkable structure in Arizona known as Casa Grande, found in ruins by the first explorers."¹⁸

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16. Frazier, Lynn J. Op. cit., pp. 8325-26.
 17. Murdock, John R. Constitutional Development of Arizona, pp. 9-11.
 18. Dellenbaugh, Frederick S. The North Americans of Yesterday, pp. 199-200.



CASA GRANDE RUINS.



The method of employing adobe was used in the famous structure called Casa Grande, near Florence, Arizona, which our government recently repaired so that it will endure for a considerable time.

The building was made by the cojon method; that is, the adobe mud was rammed into large chests or boxes of wicker, without top or bottom, and when the material was sufficiently dried to hold its shape, the frame was removed and the operation repeated until the wall was finished. The ruin referred to is only one of a number that were still standing in an area of about sixty-five acres in 1744 when Father Shedelmair saw them. He described the present ruin as having four stories, but only three are now distinguishable at the highest part. Its age is unknown. Its builders are supposed to have been the ancestors of the present Pimas, though probably then there was considerable difference in the matter of culture. Father Kino, in 1694, was the first European to see the place and it was a ruin then. It was doubtless a communal dwelling like all the other large structures of the Amerinds of this region. Its size on the ground is forty-three by fifty-nine feet. Partitions three or four feet thick divide the interior into five rooms, the middle one having higher walls than the rest. The adobe blocks are two feet high, three to five feet long, and three or four feet across, and are almost as hard as sandstone when dry.

There may have been upper stories of plastered walled parts.¹⁹

James²⁰ says that the Casa Grande ruins are located in the southern part of the state, half a mile south of the Gila River, and nine miles southwest from Florence, Pinal County, Arizona. The large house was first mentioned, and described by Padre Kino, the Jesuit, who said mass within its walls in November 1694. It was then four stories high, but roofless. Later travelers have seen and described it, but it was left to Dr. J. Walter Fewkes, of the Smithsonian Institution to study it sufficiently to describe it, as one of a large number of houses that surround it in every direction, though the others were smaller and of much inferior construction. The Pimas have a legend that it was built by their ancestors who occupied all the surrounding country, irrigating the land from the Gila River, but the scientists of today rather lean to the opinion that the ancestors of the Hopi or Zuni built the structure known as the Casa Grande, or "Great House". This may be only a supposition or conjecture as to the rise and fall of the civilization which built and inhabited it, but the ruins furnish much interesting material to the student, and pleasure, amazement, and imaginative stimuli to the sightseer.

19. Dellenbough, Frederick S. Op. cit., p. 234.

20. James, George W. Op. cit., pp. 55-6.

The area of the Casa Grande ruins was first established as a National Reservation by Executive order of June 22, 1892, under authority contained in the act of Congress approved March 2, 1889, and was classified as a National Park. Later, on December 10, 1909, the boundaries of the reservation were changed by the elimination of 120 acres on which were no prehistoric ruins and the inclusion of a tract of 120 acres adjoining the reservation on the east, on which are located important mounds of historic interest. Finally, on August 3, 1918, by presidential proclamation the reservation was given National Monument status. At the present time the Casa Grande National Monument, established to preserve interesting prehistoric ruins, is an area of 272.5 acres of typical desert land, covered with mesquite, creosote, and salt brush, located in the Gila valley of south central Arizona at an altitude of 1,422 feet.²¹

Name:

"The tribe known as the Pimas were so named by the Spaniards early in the history of the relations of the latter with them. The oldest reference to the name within the writer's knowledge is that by Valarde; 'The Pima Nation', the name of which has been adopted by the Spaniards from the native idiom, called themselves Otama or in the plural Ohotoma; the word Pima is repeated by them to express negation. This negation is expressed by such words as pin, "none," pistc, "none remaining," pemate, "I do not know" or "I do not understand"--They call themselves A'-a'tam, "men" or "the people," and when they wish to dis-

21. Albright, Horace M. United States Department of The Interior, National Park Service, pp. 8-9.

tinguish themselves from the Papagoes and other divisions of the same linguistic stock they add the word a'kimult "river," or "River people" is indeed an apt designation, as evidenced by their dependence on the Gila."²²

Mr. Hodges²³ in his version, states that the name is a division of the Pima family living in the valley of the Gila and Salt in southern Arizona. Formerly the term was employed to include also the Nevome, or Pimas Bajos. The Pimas, as now recognized are known as Pimas Altos (Upper Pima), and by some as the Papago. These three divisions speak closely related dialects. The Pimas call themselves A'-a'tam, (the people).

Language:

"The Pima tongue is marked by the constant use of radical reduplication for forming the nominal and verbal plural. It is also distinguished by a curious laryngeal pronunciation of its gutturals, which strangers can imitate only with great difficulty."²⁴

By the influence of Dr. M. P. Freeman, a dictionary of the Papago, or Pima language was obtained by the Tucson library, from the Smithsonian Institution July 10, 1871. This dictionary was compiled by Grossman, who says that he worked at the task for more than a year--submitting each word to different chiefs and to two different interpreters. On

22. Russell, Frank. Op. cit., pp. 19-20.

23. Hodge, F. W. Op. cit., p. 251.

24. Ibid., p. 253.

examination of the dictionary, Mr. Freeman was surprised to find that the Pimas possessed so full and complete a vocabulary. He believes, however, that there is no reason to suppose that the dictionary represents a richer vocabulary than the Pimas possess. Indeed Indian languages are much fuller than they are usually given credit for and are especially rich in terms pertaining to natural phenomena, and in certain verbal forms. He also found a difference in spelling of certain words used by authoritative writers. Instead of "Tohono O-atum", Mr. Herndos has it "town Awaw-Tum". This is evidently the same thing but the sound comes to our ears either a little differently, or we resort to different methods of recording them. Mr. Hodge has it, "O-otam"; McGee, "A-ataam"; and Bandelier, "Otam" and "Ootam". Grossman in his vocabulary gives it as "Au-o-tum", meaning a Pima, an Indian, a human being. From this, we see how different ones try to express what is really the same thing.²⁵ The writer finds from personal experience that the Pima language is limited very greatly in noun usage.

Description: The following description of the Pimas was recorded by Lloyd,²⁶ the author of "AW-AW-TAM" Indian Nights. "AW-AW-TAM" means "Good People", or people of peace,

25. Freeman, Dr. M. P. A Vocabulary of the Papago or Pima Language. (In his letter of transmittal to the University of Arizona's library), July 10, 1871.

26. Lloyd, J. W. "AW-AW-TAM" Indian Nights, pp. 54-5.

as synonymous with the word "Pima".

"Their faces seemed to me to be of almost Caucasian regularity and rather of an English or Dutch cast, that is rather heavily moulded. The forehead is vertical and inclined to be square; and the chin, broad, heavy and full, comes out well to its line. The nose is straight, or a little irregular or rounded at the end, but not often very aquiline, never flat or wide-nostriled. The mouth is large but well shaped, white, sharp, remarkably even teeth, seldom showing any canine projection. The whole face is a little heavy and square, but the cheek bones are not especially prominent. The eyes are level, frank and direct in glance, with long lashes and strong black brows. In the babies a slight uptilt to the eye is sometimes seen, like a Japanese, which indeed the babies suggest. The head of the adult is well-balanced and finely poised on a good neck.

"Another type possesses more of what we call the Indian feature. The forehead retreats somewhat, so does the chin, while the upper lip is larger, longer, more convex, and the nose, above is more aquiline, with wide nostrils. Consequently this face profile is more convex throughout. The cheekbones are much more prominent, too, and the head not generally so well-balanced and proportioned.

"The women as a rule, however, do not carry themselves gracefully, are apt to be too broad, fat and dumpy in figure, with too large waists and often loose, ungracefully-moving hips. This deformity of the hips, for it almost amounts to that, I observe among Italian peasant women, too, and some negroes, and, I take it, is caused by carrying too heavy loads on the head at too early an age. There seems to be a settling down of the body into the pelvis, with a loose alternate motion of the hips. There are exceptions of course, and I have seen those of stately figure and fine carriage. Sometimes the loose-hip motion appears in a man.

"A slight tattooing appears on almost all Pima faces, not of the last generation. In the women this consists of two blue lines running down from each corner of the mouth crossing under the chin, and a single blue line running back from the outer angle of each eye to the hair.

"In the men it is usually a single zigzag blue line across the forehead,--The pigment used is charcoal.

"The men are generally erect and of good figure, with good chest and rather heavy shoulders, the legs often a little bowed. Strange to say I never saw one who walked "pigeon-toed". All turn the toes out like white men. The hands are often small and almost always well-shaped, and the feet of good shape, too, not ever large, with a well-arched instep."

Austin²⁷ cites the following, in regard to the height and weight of the Indian tribes of the Southwest.

"That the average height of 53 Pima men was 171.8 centimeters, with a minimum of 161.7 and the maximum of 181.4. In this study the writer finds that the average height of 49 Pimas from age 17 to 27 was 168.5 centimeters, with a minimum of 165.0 and a maximum of 175.0. Conclusions might be jumped at by saying that the Pimas are getting shorter, but not knowing the reliability of either group of measures the writer hesitates to come to any conclusion. The women present about the same condition. Hrdlicka found that the average height of 30 Pima women was 157.4 cm. with a minimum and maximum of 146.9 cm. and 164.8 cm. respectively. In this study 56 women over 17 were enrolled with an average of 157.0 cm., a minimum of 147.5 and a maximum of 160.0 cm.

27. Austin, W. G. An Educational Study of The Pima Indians Of Arizona, A Thesis submitted to the Department of Education and the Committee on Graduate Study of The Leland Stanford Junior University, pp. 117-119. October, 1932.

TABLE I

HRDLICKA'S HEIGHT TABLE OF SOUTHWESTERN INDIANS

Tribe	Male			Female		
	Ave.	Min.	Max.	Ave.	Min.	Max.
Havasupai	: 168.4	: 155.1	: 180.2	: 157.7	: 134.7	: 172.2
Apache	: 169.1	: 151.0	: 182.5	: 156.8	: 147.2	: 169.3
Yaqui	: 169.6	: 157.0	: 180.4	: 154.2	: 146.5	: 161.0
Papago	: 170.9	: 155.7	: 180.8	: 155.9	: 148.8	: 163.3
Navajo	: 171.3	: 162.4	: 180.0	: 157.3	: 148.4	: 166.3
Mohave	: 171.3	: 161.8	: 186.2	: 158.5	: 147.4	: 169.3
Pima	: 171.8	: 161.7	: 181.4	: 157.4	: 146.9	: 164.8
Yuma	: 172.2	: 159.9	: 184.8	: 161.7	: 157.5	: 166.8
Maricopa	: 174.9	: 162.5	: 185.1	: 160.4	: 150.0	: 170.8

Note: Measurement in centimeters

"Hrdlicka's results showed great difference according to tribe and regions, but afforded no definite conclusions as to the effect of environment, and particularly climate, on this feature of the body. Hrdlicka says: 'The most potent factor affecting the stature, next to heredity, appears to be the nature and abundance of the food of the people.' See Figure I.

"Figure II shows very graphically the comparative weight of the Pima boys and girls with the norm for the United States put out by the U. S. Public Health Service. The Indians are above the norms from age six through age 16. The boys and girls vie for the weight averages at given ages with the girls leading except at age 10-12. Apparently the age of puberty slowed the growth in weight somewhat for the girls.

"It is extremely interesting to note that these children are decidedly above the norms throughout their entire school ages. Like Hrdlicka, the writer believes that the nature of the food, as well as the abundance, are two very strong factors in their weight. Whether or not the Boarding schools are doing a fine work at feeding the children or that the Pimas are naturally heavy would have to be decided by a more intensive and inclusive study."

FIGURE I

MEAN HEIGHT DISTRIBUTION OF ALL SCHOOL CHILDREN
 COMPARED WITH NORMS FOR U.S.

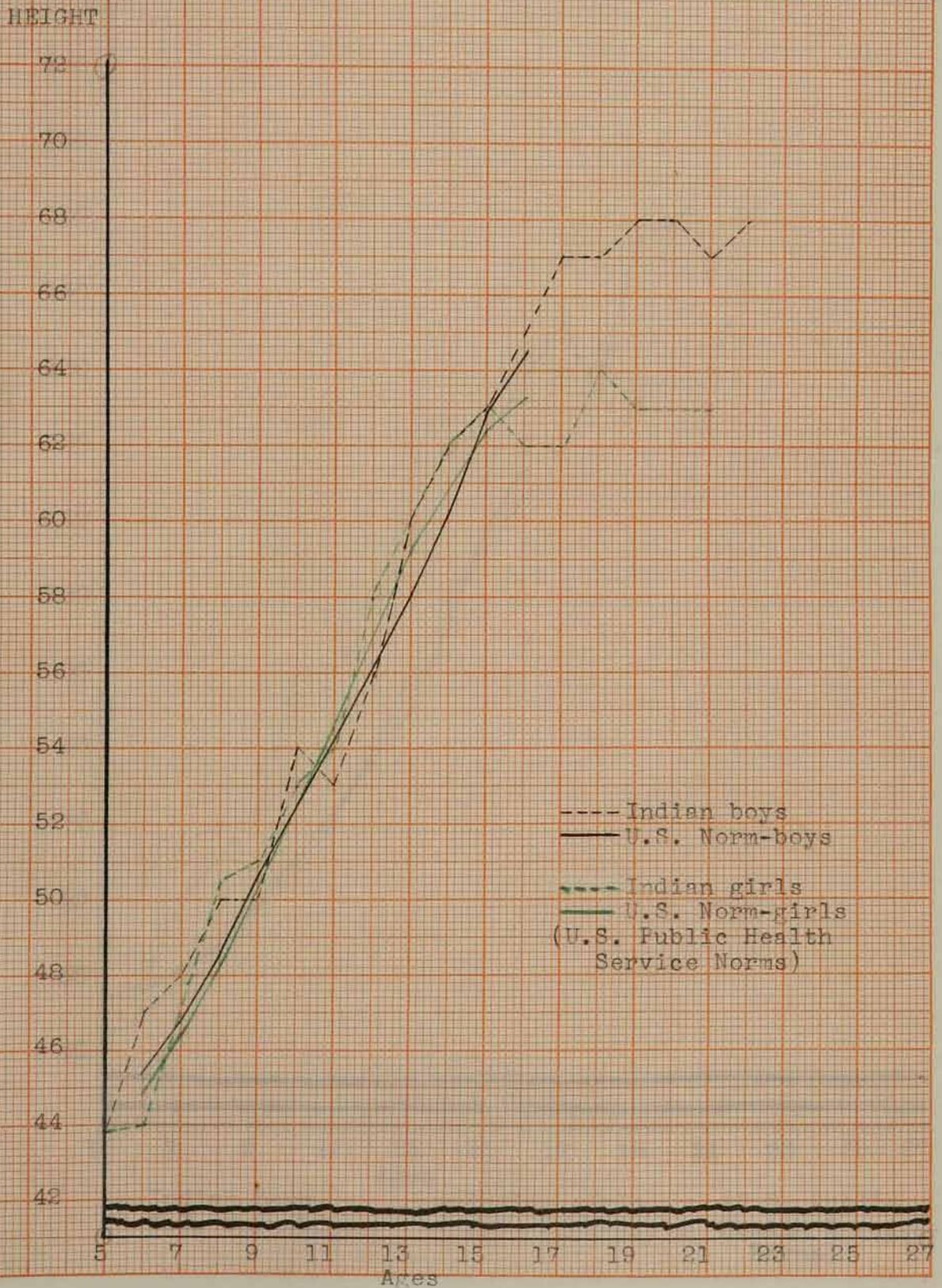
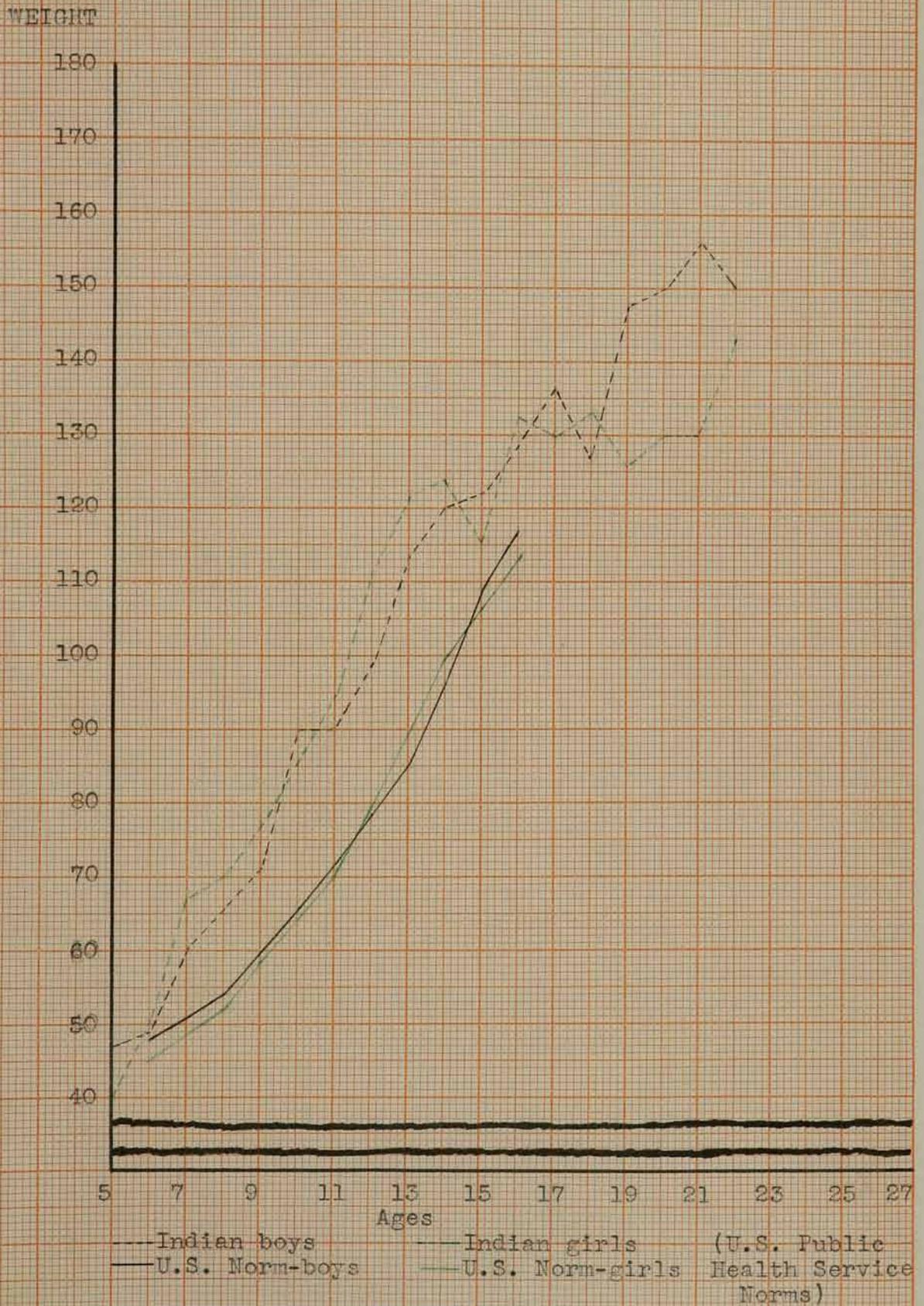
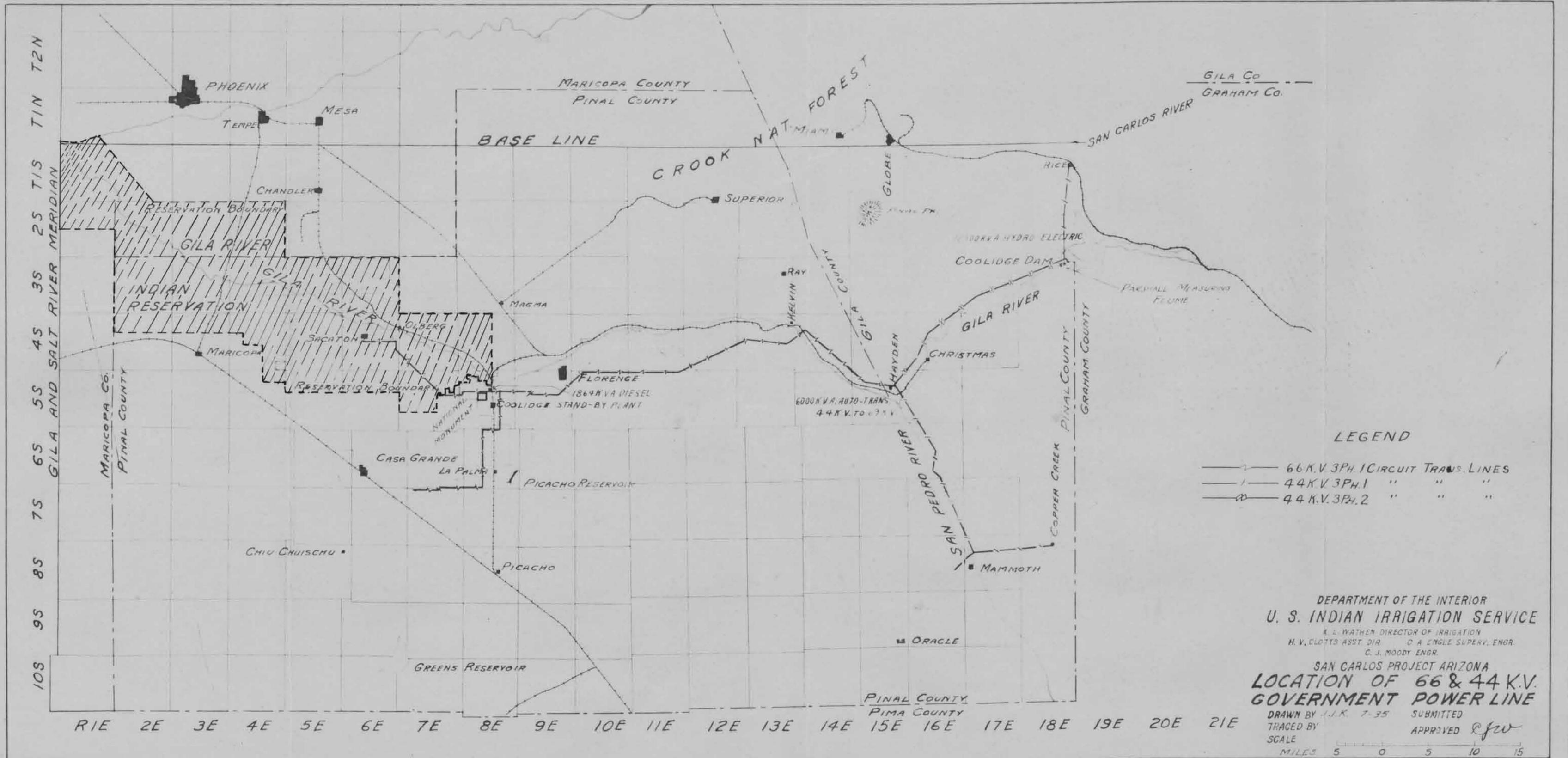


FIGURE II

MEAN WEIGHT DISTRIBUTION OF ALL SCHOOL CHILDREN
 COMPARED WITH NORMS FOR U.S.





LEGEND

	66 K.V. 3PH. 1 CIRCUIT TRANS. LINES
	44 K.V. 3PH. 1 " " "
	44 K.V. 3PH. 2 " " "

DEPARTMENT OF THE INTERIOR
U. S. INDIAN IRRIGATION SERVICE
 A. L. WATHEN, DIRECTOR OF IRRIGATION
 H. V. CLOTT'S, ASST. DIR. C. A. ENGLE, SUPERV. ENGR.
 C. J. MOODY, ENGR.
 SAN CARLOS PROJECT ARIZONA
LOCATION OF 66 & 44 K.V. GOVERNMENT POWER LINE
 DRAWN BY J.J.K. 7-35 SUBMITTED
 TRACED BY SCALE APPROVED *efw*
 MILES 5 0 5 10 15
 SC-B 27

CHAPTER II

GOVERNMENT OF THE PIMAS

The Chieftainship

When the white men first came in contact with the Pimas, they found them well governed by a Chief and sub-Chiefs of each village, which composed the tribal councils.

"The Pimas are governed by a head chief, and a chief for each village. These officers are assisted by village councils, which are composed of the village chiefs. The office of head-chief is not hereditary, but is elected by the village chiefs. Descent is traced in the male line, and there are five groups that bear some resemblance to gentes, though they exert no influence on marriage laws, nor is marriage within the group, or gens, prohibited. These five groups are Akol, Maam, Vaaf, Apap, and Apuki. The first three are known as Uultures or Red People, the other two as Coyotes or White People. They are also spoken of respectively as Suwuki--Chimal ('Red Ants') and Stoam Chimal ('White Ants')."¹

"In 1864 Antonio Azule was head chief of the tribe, better known as Uva-a-tuka (spread leg), from a peculiarity of his gait. He was also known as Na-uit-ka-wut-umm, (Pima Shield). There were other names given him which were less elegant.

"Antonio Azule succeeded his father who was killed by the Apaches. He was only a boy when the elder men or sub-chiefs elected him to be head chief. Being a son of a former chief, succeeded in his father's place, as a general rule.

1. Russell, Frank. op. cit., pp. 252-3.

"He was head chief for many moons and many suns from 1864 to 1912, which is the date of his death. An attempt was made to elect his son Harry Azule to be chief but instead he refused. So since 1912, no chief has been seen around."²

The United States Government attempted a very difficult task when Indian Agencies were established in Arizona. In the southern part of the state, the Apaches, hostile as they were, may be considered a great barrier to any worthwhile undertaking.

In addition to the pilfering, and plundering of the Apaches, the white settlers were causing much unrest among the Pimas by using so much of the water that in dry years they had to leave the reservation or starve.

Under such conditions as cited above, the United States Government appointed Indian Agents for the territory in southern Arizona.

According to Russell, the following individuals were appointed to the Pima Agency.

"In 1857 John Walker was appointed Indian agent for the territory embraced in the Gadsden Purchase, with headquarters at Tucson. The Pimas were of course within his territory, though his control over them could not have been very great with the agency separated from the village by a 90-mile stretch of desert in the scarcely disputed possession of the Apaches. Walker presented no report to his superior at Sante Fe' in 1858, but in 1859 gave some account of the conditions of the Pimas.

2. Morago, Jayroe. "ed." Pima School Gazette. Sacaton, Arizona.

"In 1864 Charles D. Poston was appointed superintendent of Indian affairs for Arizona, but he resigned that year. He was succeeded by four others during the next eight years, at the end of which period the office was abolished. Abraham Lyons was appointed agent for the Pimas in 1862, and he also lived in Tucson, Ammi M. White, appointed in 1864, was a resident trader. He had built a mill at Casa Blanca, which was destroyed by the flood of September, 1868. Levi Ruggles, appointed in 1866, administered affairs from Tucson. During 1867 C. H. Lord acted as deputy agent. Finally adequate adobe buildings were erected for the agent at Sacaton in 1870, and the agents thereafter resided at that place. The present commodious dwelling was erected in 1883."³

Following is a list of the later agents, with the dates of their appointments:

Capt. F. E. Grossman	1869
J. H. Stout	1871-1875; 1877-1878
Charles Hudson	1876
A. B. Ludlam	1879
E. B. Townsend	1881
R. G. Wheeler	1881
A. H. Jackson	1882
R. G. Wheeler	1885
C. M. Johnson	1888
C. W. Crouse	1889
R. J. Young	1893
Henry J. Cleveland	1897
Elwood Hadley	1889
J. B. Alexander	1902-1911
Charles L. Ellis	1911
Harry C. Russell	1912
Graves Moore	1912
Frank A. Thackery	1912-1917
Ralph A. Ward	1917-1918
Wilbur F. Haygood	1918-1921
August F. Duclos	1921-1924
Frank E. Brand	1925

3. Russell, Frank. op. cit., pp. 33-4.

Chester E. Faris	1925-1926
Billie P. Six	1926-1928
Albert H. Kneale	1929-1935
A. E. Robinson	1935-present time

"Under the supervision of the agents, the Pimas Chiefs gradually faded into the background, and at present, the older Indians say, "There was nothing of importance for the chief to do, when the Apaches ceased their campaigns of war."

Soon after Mr. Robinson was appointed to the Pima Agency, the Pima jurisdiction was extended. At present the jurisdiction consists of four areas:

1. The Gila River Reservation.
2. The Salt River Reservation.
3. Fort McDowell Reservation (Apache).
4. Maricopa Reservation (AK Chin Papago Village).

The following five articles is a portion of the
 CONSTITUTION AND BYLAWS OF THE GILA RIVER PIMA-MARICOPA
 INDIAN COMMUNITY OF ARIZONA.

PREAMBLE

We, the Indians of the Gila River Reservation, in order to show our gratefulness to Almighty God, and to improve ourselves in the arts of civilization and provide a means for the orderly transaction of tribal business and the free expression of the tribal will, do ordain and establish this constitution for the government of the Pima and Maricopa Tribes, henceforward to be known as the Gila River Pima-Maricopa Indian Community.

ARTICLE I--TERRITORY

The Jurisdiction of the Gila River Pima-Maricopa Indian Community shall extend to all lands now comprised within the Gila River Indian Reservation and to any lands that may in the future be added thereto.

ARTICLE II--MEMBERSHIP

The membership of the Gila River Pima-Maricopa Indian Community shall be determined as follows:

(a) All persons of Indian blood whose names appear, or rightfully should appear, on the official allotment roll of the Gila River Reservation shall be members of the community.

(b) A member who remains away from the reservation continuously for a period of 20 years shall automatically forfeit his membership. But if he returns to the reservation he may be reinstated as a member by a majority vote of the council of the community with the consent of the district in which he proposes to take up his residence.

(c) All descendants of members shall be entitled to membership in the community if they are of at least one-quarter degree of Indian blood, but any such descendant having less than this degree of Indian blood may be admitted to membership by a majority vote of the council of the community.

(d) Persons of Indian blood marrying members of the Gila River Pima-Maricopa Indian Community may be adopted into the community by a three-fourths vote of the council of the community.

(e) No persons other than those enumerated in this article may be adopted as members of the community.

ARTICLE III--GOVERNING BODY

SECTION 1. Council. The government of the Gila River Pima-Maricopa Indian Community shall be vested in a council elected by the members of the community.

SECTION 2. Basis of representation. Each district of the reservation shall be represented on the council by 1 member for each 300 people (or a remainder exceeding 150) residing within the district.

SECTION 3. First election. The first election of members of the council shall be called by the Secretary of the Interior as soon as possible after the adoption and ratification of this constitution.

SECTION 4. Rotation of office. The council members then elected shall agree among themselves or draw lots so as to provide that one-third of the members shall serve for 1 year, one-third for 2 years, and one-third for 3 years.

SECTION 5. Tenure of office. Thereafter members of the council shall serve for 3 years and one-third of the membership shall be elected each year on the day and month fixed for the first election, or if such date falls on a Sunday, or legal holiday, then on the following day.

SECTION 6. Election of officers. The council shall at its first meeting elect from within or without its own membership a governor, lieutenant governor, secretary, and treasurer and such other officials or boards as may be advisable. Persons so elected to office shall not have any vote in the council unless they have been regularly elected to membership therein, but the presiding officer shall in any event have the right to vote in case of a tie.

ARTICLE IV--DISTRICT ORGANIZATION

The following is a brief resume of this article. From a close study of the constitution one will observe that the reservation is divided into seven political districts. Each district shall be represented on the council by one (1) member for each 300 people (for a remainder exceeding 150) residing within the district. Each district shall elect a district council in conformity with ordinance passed by the council of the community regulating such elections. The jurisdiction of the district councils is under the direct supervision and control of the community council. The district councils have no power to pass ordinances but shall make appropriate recommendations to the council of the community and shall perform such local administrative duties as

may be assigned to them by the council of the community.

ARTICLE V--POWERS OF THE COMMUNITY COUNCIL

SECTION 1. Powers not subject to review. The council of the Gila River Pima-Maricopa Indian Community shall exercise the following powers, subject to any limitations imposed by the statutes or by the constitution of the United States and subject further to all expressed restrictions upon such powers contained in this constitution.

(a) To negotiate with the Federal, State, and local Governments on behalf of the Gila River Pima-Maricopa Indian Community.

(b) To employ legal counsel, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of Interior.

(c) To prevent the sale, disposition, lease, or encumbrance of tribal lands, interests in lands, or other tribal assets without the consent of the tribe.

(d) To advise the Secretary of the Interior and Congress of its wishes with regard to Federal projects or appropriation for the benefit of the Gila River Pima-Maricopa Indian Community.

(e) To appoint subordinate boards and officers and to prescribe their duties and powers.

(f) To provide for the manner of conducting elections.

(g) To regulate its own procedure.

(h) To regulate the domestic relations of members of the community.

(i) To protect the public health and morals and to provide for the public welfare.

(j) To pass ordinances necessary or incidental to the exercise of any of the foregoing powers.

SECTION 2. Powers subject to review. The council of the Gila River Pima-Maricopa Indian Community shall likewise exercise the following powers subject to review by the Secretary of the Interior:

(a) To appropriate money out of available community funds for salaries of community officials and for other expenses of public business and to recommend the appropriation of tribal and other funds within the control of Congress or of the Secretary of the Interior.

(b) To provide for the appointment of guardians for minors and mental incompetents.

(c) To prescribe rules of inheritance except for allotted lands.

(d) To levy dues, fees, and taxes on members of the community and on nonmembers residing within the reservation, and to require members of the community to contribute labor for public works and enterprises.

(e) To remove or exclude from the territory of the community nonmembers whose presence may be injurious to peace, health, or welfare of the community.

(f) To administer all tribal lands and property.

(g) To regulate the use and disposition of the property of members of the community, insofar as such use and disposition affects the welfare of the community at large.

(h) To establish and regulate subordinate organizations for business purposes.

(i) To purchase lands of members of the community for public purposes under condemnation proceedings in courts of competent jurisdiction.

(j) To provide for the maintenance of law and order and the administration of justice by establishing a tribal court and police force and defining the powers and duties of the same; and to lay down criminal and civil codes of ordinances governing the conduct of members of the community and nonmember Indians of the community.

SECTION 3. Manner of review. Any resolution or ordinance which, by the terms of this constitution, is subject to review by the Secretary of the Interior, shall be presented to the superintendent of the reservation, who shall, within 10 days thereafter, approve or disapprove the same.

If the superintendent shall approve any ordinance or resolution, it shall thereupon become effective, but the superintendent shall transmit a copy of the same, bearing his endorsement, to the Secretary of the Interior, who may, within 90 days from the date of enactment, rescind the said ordinance or resolution for any cause, by notifying the tribal council of such rescission.

If the superintendent shall refuse to approve any resolution or ordinance submitted to him, within 10 days after its enactment, he shall advise the tribal council of his reasons therefor.

If these reasons appear to the tribal council insufficient, it may, by a majority vote, refer the ordinance or resolution to the Secretary of the Interior, who may, within 90 days from the date of its enactment, approve the same in writing, whereupon the said ordinance or resolution shall become effective.

SECTION 4. Future powers. The council of the Gila River Pima-Maricopa Indian Community may exercise such further powers as may in the future be delegated to the community by the Secretary of the Interior, or by any other duly authorized official or agency of the Government.

SECTION 5. Reserved powers. Any rights and powers heretofore vested in the tribes or bands of the Gila River Indian Reservation but not expressly referred to in this constitution shall not be abridged by this article, but may be exercised by the people of the Gila River Pima-Maricopa Indian Community through the adoption of appropriate bylaws and constitutional amendment.⁴

4. Jones, Truman. "comp." Constitution And Bylaws Of The Gila River Pima-Maricopa Indian Community, Arizona, U. S. Government Printing Office, Washington, 1936, pp. 1-4.

According to Xavier Cawker, governor of the Pima tribe, the change of government came about because the young educated men had taken a very active part in tribal affairs, which was something unusual for the young people to do, as it was a custom among the Indians for the young people not to take part in tribal affairs. Much to their objection, (the old people) there was an organization formed by the young people, called, "The Returned Students Association". The organization proved to the people that they (the young people) were capable of handling tribal affairs.

Mr. Cawker continued by saying that the comparison of the present form of government with that of the old (chief and sub-chiefs) is as different as day and night. Every transaction is recorded by the Secretary of Council, while in the old way no records of any kind were kept, except by word of mouth.

The present form of Government, according to Cawker, proves what education has meant to the Pimas. The council is able to transact business without interpreting to those who do not speak English. The transaction of business, within the council, is according to parliamentary rules.

Methods Of Protection When Attacked
By Their Enemies

According to Curtis,⁵ the Pimas were noted for their

5. Curtis, Nathan. The Indian's Book, p. 311.

bravery. He says, however, that even though brave, the Pimas were never aggressive fighters, but have always been ready to fight for their rights.

Farish⁶ states that, as early as 1864, the Pimas were found to possess two very desirable characteristics, which prove that they had an excellent form of government under the leadership of a chief. The two outstanding characteristics were friendliness and cooperation. In cooperation with the United States government, we find that the Pimas constituted a company of 260 men in Arizona Volunteers, under the Territorial Adjutant-General, William N. Garvis. Antonio Azule, a Pima Chief, was their first lieutenant. Mr. Garvis found the Pimas to be valiant fighters in attempting to suppress the Apaches. "The Pimas were friendly from the very first meeting with the Spaniards."⁷

As evidence of friendliness on behalf of the Pimas, Howard⁸ says that they are proud of the fact that they have never killed a white man. They hate the Apaches--but they have always been the white man's friend. The Pimas, no doubt, felt that they were justified in hating the Apaches as they always began the wars, but the Pimas were never slow to follow and fight them.

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6. Farish, Thomas E. op. cit., Vol. I, p. 96.
 7. Goddard, Fline Earle, Indians of the Southwest, p. 123.
 8. Howard, O. O. Famous Indian Chiefs, pp. 55-7.

Methods of Warfare: It appears that the Apaches used every means possible to take advantage of the Pimas.

"Once the Pimas, being hungry, went to the San Pedro to hunt deer. They took their wives with them and a few ponies. They left the women in camp in the morning and on their return in the evening, all had been taken captive by the Apaches. . . . Usually, the Apaches provoked the wars, either by robbery, or murdering the Pimas. Whereupon councils were held by the Pimas and a time fixed for a campaign. All the war-chiefs and warriors then got ready, with feathers in their hair, faces and hair painted, war clubs and shields or bows and arrows and some lances, and some food. They then met in a village and there dances as many evenings as they expected to be absent.

"While the young sang and danced, the war-prophets sat near and prophesied in regard to what their success should be, like the 'Oracle of Delphi'.

"Having learned that it was not the custom of the Apaches to fight at night, a new system of tactics was inaugurated by the Pimas. Taking Apache captives for guides they managed to reach their villages at night, stealthily approached them and beat them with clubs, and usually killed them before they had time to rub their eyes open. Such raids were sometimes very disastrous, at other times successful, or they brought home captives, and if no Pimas had been killed they had a glorious dance, in which nearly the whole tribe joined. The dance being mostly side-jumps by several thousand who joined hands, made the earth tremble for quite a distance. After the festivities were over, most of the captives were taken to the Papagoes, or to Sonora in Mexico and there sold as slaves, at a price ranging from sixty to one hundred dollars, in goods and livestock. Then those who had killed an enemy had to remain outside the camp for a month, their food being brought to them. At the end of a month or moon, the process of cleansing was performed, and the braves were then allowed to mingle again with the people."⁹

9. Whittemore, Isaac T. Among The Pimas, pp. 69-71.

Implements Of War

Bow and arrow: The weapons of war consisted of the bow and arrow, club, lance and shield. In regard to these weapons, Russell says that first in importance must be placed the bow and arrow.¹⁰ Pima bows are simple, undecorated, and not very carefully made. Those which exhibit weakness through splitting or otherwise are bound with fresh sinew in bands which shrink around the arms at the point where reinforcement is needed. Warriors made their bows of mulberry wood obtained in the Superstition and Pinal mountains. A bow that has been long used, especially in successful warfare, becomes a highly prized possession with which its owner is loath to part.

"The arrows of the Pimas are made from the straight stem of the arrow bush. . . . The war arrows have two feathers, which may be stained with the blood of a jack-rabbit, and the feathers are much shorter than feathers in the hunting arrows, which have three feathers."¹¹

In using the bow and arrow as an implement of warfare, arrow points of glass, stone, and iron were sometimes employed.

Club: "The war club was of scarcely less importance than the bow, and it was customary for a portion of each band of warriors to fight with shields and club alone."¹²

10. Russell, Frank. op. cit., p. 95.

11. Ibid., p. 96.

12. Ibid.

An inspection of a war club by the writer revealed that mesquite wood was used. The club has a slight resemblance of an ordinary wooden mallet, about eighteen inches in length, ranging from four to six inches in diameter. The handle part of the club was hewn into a slight curve, for the purpose of a more efficient usage by the warrior.

Lance: "A short sharpened stick was sometimes used by the Pimas, who adopted it from the Yumas and Maricopas. The sticks were colored red with mineral paint."¹³ According to Russell, the wooden lances were partially replaced by steel lances after the Spaniards supplied steel heads for the weapons.¹⁴ Steel was also obtained for lances.

Shield: The use of the shield was demonstrated to the writer by Edward Wood, who served as an interpreter for J. William Lloyd, the author of "AW-AW-TAM" Indian Nights. The shield was made of an almost impenetrable rawhide, which was held by the left hand directly in front of the warrior's body, protecting all except his feet as he moved in the direction of the enemy, in a crouched position, making only a few inches with each stride, but with great rapidity.

Treatment of captives:

"The Pima warrior took no scalps. They considered their enemies, particularly the Apaches, possessed of evil spirits and did not touch them after death. Apache men were never taken captive,

13. Russell, Frank. op. cit., p. 96.

14. Ibid.

but women, girls, and young boys of the tribe were sometimes made prisoners, while on other occasions all the inhabitants were rarely cruelly treated; on the contrary they shared the food and clothing of their captors, usually acquired the Pima language, and have been known to marry into the tribe."¹⁵

War drill:

"From the age of two years, up to old age, the males carried bows and arrows. Some of the experts occasionally gave a drill in the practice of club and shield. Much depended on fleetness of foot. Some young women could travel from forty to fifty miles in sixteen hours, and there were warriors who ran twenty miles, keeping a horse on a canter, following him.

"Sham battles were also frequently given, some of the Pimas represented the Apaches so well, that if a white man had passed he would undoubtedly have been deceived by them. After the battle had waged some time, as usual in such cases, the Pimas came off conquerors without losing a man. The opposition, however, did not lose esteem on that account."¹⁶

Peace Treaty

In 1872 Cochise was the chief of the Chirichua Apaches, while Antonio Azule was the Pima Chief. For many years trouble had existed between the two tribes, and the white settlers. Major General O. O. Howard was sent to this territory by President Grant, with a view to establishing peace between the Indians and the whites. In view of peace the Pimas and Apaches met at Camp Grant, with Gen. Howard, Gen. Crook, and Gov. Safford. An attempt to sue for peace

15. Russell, Frank. op. cit., p. 252.

16. Whittemore, Isaac T. op. cit., pp. 71-2.

was perfected, and since the treaty of 1872, there have been no wars between the Pimas and Apaches.¹⁷

Educational Influences on the System of Government

As a receptive people, we may readily conclude that the Pima tribe saw something different and admirable in the white man, as they were glad to aid the United States Government in every way possible.

In 1872, Missionary Cook was confronted with a grave problem. The white men had moved into the Gila valley, and had cut off the water supply from their well watered fields and gardens.

"More than half the crops of grains and vegetables were lost in consequence, and the fruit-trees were nearly dead and could not bear fruit. Many of the Indians were very angry and loudly complained, but these selfish white men only said, 'The Pimas can not have the whole Gila; if we are above them that's their bad luck'."¹⁸

Chief Antonio Azule stated that his people had been on the war-path in the past, but that they loved best to cultivate the land, raise fruits, and be at peace. "Some of our young men," he said, "want to fight these bad men who steal our water." Louis and Antonio think that way, but Mr. Cook says no. We find that Mr. Cook loved peace, and that the Indians obeyed him as their missionary teacher. The Indians

18. Howard, O. O. op. cit., p. 65.

did not fight the white men, but let them continue to use the water.¹⁹

The Indians being submissive and obedient to their great teacher (Mr. Cook) is a result of direct educational influence, even when the tribe was confronted with the greatest crisis ever experienced by mankind--starvation.

19. Howard, O. O. op. cit., p. 65.

CHAPTER III

CHARACTERISTICS OF THE PIMA INDIANS

Ethnological Characteristics (Pima Conception)

Mr. Harvey Allison, a Pima Indian, gives a comparison of his people as compared with the white race. He believes that the difference has been chiefly a difference in dress. He further states that "I have a heart just the same as you do; my life blood flows just the same as yours, my soul is just as acceptable to God as yours is; true, my skin may be a shade darker than yours, but what does that matter? What really counts is the kind of persons we, you, and I, are. I have heartaches, just the same as you do; I have joys, pleasures, ambitions, griefs, sorrows, disappointments--so do you. I love my home and my people just the same as you do."¹

Distinctive characteristics: Mr. Lloyd recorded an excellent statement on Pima characteristics in the book, "Indian Nights" which is as follows:

"When I left these people it was with a genuine regard for their virtues. I found them in the main kind, honest, simple-minded, industrious,

1. Collier, J. "comp." Indians At Work, Vol. III, July 1, 1936, Number 22, p. 24.

surprisingly clean, considering their obstacles of scant water and the ever-present dust, and the calmest tempered people I have ever known. . . . At no time encountered a beggar among the Pimas, even though they were mostly very poor I had not a pin's worth stolen. . . . Their self-respect and serenity continually arouse my admiration."²

Major-General Howard gave worthy recognition to the Pima Indians, who live on the banks of the Gila River, by saying that they are the most civilized of all North American Indians. They live in houses, manufacture useful articles, and are known for simplicity of character, peacefulness and honesty.³

In 1859 Sylvester Mowry, lieutenant in the Third Artillery, in an address before the American Geographic Society, in New York, gave evidence of the peaceful characteristic, and hospitable spirit of the Pimas when he said, "It is only to the forbearance of these Indians that we owe the safety of the life of a single American citizen in central or western Arizona, or the carriage of the mail overland to the Pacific."⁴ From Mr. Mowry's statement, we would conclude that the American people owe the Pimas a lasting debt of gratitude, especially when we consider the many pioneers who traveled the southern route before the days of trans-continental railroads, often owed their lives to the friendly brown-skinned farmers whom they met upon the Gila.

In 1867 General James E. Rusting, an agent of the War

2. Lloyd, J. William. op. cit., pp. 21-2.
 3. Howard, O. O. op. cit., p. 54.
 4. Russell, Frank. op. cit., pp. 18, 19.

Department to inspect the post in Arizona, reported that both tribes (Pima and Maricopa) were a healthy, athletic, vigorous-looking people, and they were decidedly the most well-to-do aborigines yet seen. Unlike most Indians elsewhere, these two tribes are steadily on the increase; and this is not to be wondered at, when one sees how they have abandoned a vagabond condition, and settled down to regular farming and grazing.⁵

Mr. Curtis refers to the Pimas as having a gentle and submissive disposition.⁶ These qualities of character would prevent them from offering much resistance to the white man.

"The Pimas are large and fine looking, seem well fed, ride good horses, and are variously clothed, though many have only the center cloth; the men and women have extraordinary luxuriant and length of hair. . . . Innocence and cheerfulness are their most distinctive characteristics."⁷

Honesty:

"The camp is full of Indians. . . . There must be two thousand in camp, all enjoying themselves very much. They stroll about, their arms around each other, graceful and admirable in form. . . . Their honesty is perfect."⁸

Trustworthiness: The Pimas were found to be trustworthy by the first white men that came their way. Trustworthiness is a greatly cherished principle by the tribe, even in the present age.

5. Farish, Thomas E. op. cit., Vol. 6, p. 8.

6. Curtis, Natalie. op. cit., p. 313.

7. Farish, Thomas E. op. cit., Vol. I, p. 144.

8. Ibid., p. 145.

Mr. Russell gives a word from Colonel Cooke's official report which is as follows:

"I halted one day near the village of this friendly, guileless, and singularly innocent and cheerful people, the Pimas. They are indeed friendly, for they refused to surrender supplies that had been left at the village to be held for the Mormon battalion, and they threatened armed resistance to the Mexicans who demanded the mules and goods."

Dress:

"Clothing troubled the Pimas but little, the men's costume, in past years, consisted mainly of a breach-cloth, rawhide sandals, and a robe of skin in cold weather. The dress of the Pima women amounted to little more, consisting of a strip of native woven cotton about thighs and, occasionally, a scanty cape or cloak over the shoulders. Facial paintings and tattooing, and body paintings were almost universal."¹⁰

Today all traces of native dress have vanished, and of the old customs little is left. How shall we account for this? The writer will let Mr. Allison answer the question.

"My appeal to you is that you give us credit for what we are as individuals, that you forget color, race, and tribe, and treat us as your equals if we behave as your equals.

"You have taught us to adopt your customs and modes of living. We have learned your trades, we have adopted your mode of dress, we have been converted to your religion, we speak your language, we want your friendly cooperation and an opportunity to put into practice the things that you have taught us. Some of us are interested in farming, others in the building trades, and still others in the mechanical trades.

9. Russell, Frank. op. cit., p. 30.
 10. Verrill, A. A. op. cit., pp. 323-4.

"Most of those interested in farming will go back to the reservation. Many of those interested in the trades will look for jobs elsewhere. Will you help us? We do not ask for charity. We do not wish to appeal to your sympathy. We ask only for an opportunity to prove our worth.

"If you give us this opportunity and we fail, then it is all our fault. You will not be in any way to blame. You will have done your part. But we will not all fail and some day you will be proud of us and glad to know that you had a part in helping us to succeed. We are the only true Americans. We want to be American citizens with you."¹¹

We can see from Mr. Allison's plea for his people, the value of both direct and indirect educational influence in not only adopting the white man's customs and modes of living, but a desire to cooperate with our form of government, and to become worthy citizens.

Time and money is never wasted, by the United States Government, in an extensive educational program when such worthy ideals and desires have been established, as set forth by Mr. Allison.

Amusements

Ball games: The Pima Indians are interested in the many phases of amusements. Mr. Whittemore says that they crave excitement and amusement.¹² Since the hunt and chase are things of the past, a substitute of some kind is required.

11. Collier, John. op. cit., pp. 24-5.

12. Whittemore, Isaac T. op. cit., pp. 64-5.

The following is a description, as related by Whittemore of a ball game as played by the Pima women. This game was played by tying two balls together and tossing them high in the air, by the means of willow sticks about six feet in length. The game was a contest between two groups of women, both young and married, from the ages of thirty to seventy-five, in a group. The game was played until one group would give up from mere exhaustion.

In order to make the excitement a success, they had certain active women, keen of wit, and quick of action, practice weeks in advance. This muscular play, in addition to other work, developed strong muscular action and healthy bodies, gave the women a better constitution than the men; the latter sometimes dying from debility and consumption.

Rock ball game: The method of playing the rock ball game was told to the writer by Mr. Horace Whittaker, a member of the Pima tribe, who had been an eye witness to many of the ball games. The Indians refer to the game today as "football" for the ball was kicked or rolled on the ground by the feet. If the player touched the ball with his hand he was eliminated from the race.

The game may rightly be construed as a foot-race since the game was played on a track about ten miles in length. The track for many of the races was the trail that the Indians made traveling from village to village. Some of the tracks varied in length--causing the contestants to run from fifteen

to twenty-five miles in a game.

In playing the game, the contestants were not allowed to get off the track. If the ball should be kicked out of bounds, there were individuals who assisted the contestants by pitching the ball within the boundaries of the track. The game continued until a contestant had kicked the ball to the end of the track, and back to the place of starting.

There were two types of balls, rock and wood. The wooden ball was about the size of a croquet ball, while the rock ball was about two and one-half inches in diameter. They would cover some of them with gum obtained from the mesquite trees. All contestants entering the game used the same type of ball, for the rock balls were much heavier than those made of wood.

The contest was not between individuals, but villages. There may be any number of contestants entering a race. The best runners, however, were the ones to represent the respective villages.

It was revealed to the writer that the spirit of gambling was raised to an unbelievable height by the fans and sight-seers of the opposing villages.

Foot races:

"Foot races were of common occurrence. Sometimes between two villages, or a number. The grounds were prepared, every obstruction removed from a space 1,000 yards long, and a rod wide. The racers having practiced long, met at the ground, denude, except a cloth around the loins. The day

arrives and the people assemble in great numbers on either side of the track. Horses, cows, cattle, as prizes, are on the ground near by. Betting runs high hours before the race. Red and blue, denoting the side. There would be several runners in a race of this kind, and the race may continue for hours before the victory is won.

"Sometimes a race was run between two persons, champions, from three to five miles, and the amount staked reached \$500 worth of livestock and dry goods. In these races, men and women who had large stakes, as their favorite racer lagged, ran after him, hooting and prodding with sharp sticks, so intense was the excitement."¹³

The picture below shows a track used for practice by Mr. Santiago. He was an excellent runner, and won many races. The track was pointed out to the writer by Frank Harvier, who was personally acquainted with the racer. This track may be seen on the mountain side, about three miles west of Olberg, Trading Post, on Highway 80.



White line exact location of the track

13. Whittemore, Isaac T. op. cit., pp. 65-7.

Gambling:

"The men were addicted to gambling. From two to eight sat on the ground from half a day to a whole day at the game. They had a flat stone about four inches in diameter and four or five pieces of wood, eight inches long and one wide. With this stone in one hand and the sticks held together, each of which had certain marks on two surfaces, no two alike, they hit the sticks with the stone, knocking high in the air, and as they fell into the center of the circle around which they sat, the marks were counted, and scores and credit given to the winning side. The sticks were valuable, worth from one dollar to fifty; sometimes a horse or pony, a steer or cow."¹⁴

The writer has interviewed many of the leading men of the tribe in regard to gambling, and all are of the opinion that the practice of gambling scarcely exists, as compared to that of fifty years ago. This proves that they were and are a receptive people to the higher ideals, when learning that their practices were not conducive to the better principles of living. In other words, when they were taught that gambling was wrong they were and are willing to find other ways of amusing themselves.

Intoxication:

"In regard to the evils of intemperance, no material change can be noted (1877). It is a more terrible foe than the dreaded Apaches.

"Drunkenness among these Indians is far less prevalent than in former years. In fact, there is far less drinking today than there was a year ago.

"In my opinion, this is a movement coming from the Indians themselves. They see its harmful

14. Whittemore, Isaac T. op. cit., p. 65.

effects. They see that it interferes with their business; that it is detrimental to their health; that it causes many automobile accidents, which frequently results in serious injury, or even death, to both whites and Indians."¹⁵

Health: The following report on the health of the Pima Indians was given by Dr. R. V. Parlett to the United States Seventy-first Congress. The diseases most prevalent on the reservation are listed in the order of their importance.

1. Tuberculosis: All forms except the skin variety. The pulmonary form predominated; while there are only a few cases of glandular or bone forms. Sixty-eight per cent are subject to tuberculosis as shown by a test made by the reporting doctor.

2. Acute infections and contagious diseases such as measles, diphtheria, whooping cough, chickenpox, etc. Many of the children die with these diseases; especially measles.

3. Skin diseases such as impetigo, contagious psoriasis, and scabies. These diseases are caused chiefly by improper hygienic habits.

4. Dysentery and allied diseases of the gastro-intestinal tract. These diseases could be avoided by preparing the foods properly before eating--that is, washed and cooked properly.

5. Diseases of internal organs and glands. Nearly all have pyorrhea alveolaris by the time they have reached middle age. Bad teeth which result in rheumatism, heart lesions and improper functions of the digestive system. Diabetes mellitus is quite common among the Pimas, while it is not common with other tribes.

6. Trachoma and allied eye conditions; Trachomalous cases are comparatively few; but sore eyes and lids are quite common. Many of the old people are totally blind. Dr. Parlett believes

15. Frazier, Lynn J. op. cit., pp. 8236-8242.

that the blindness was caused by the brightness of the sun, the wind, and sand storms.

7. Venereal diseases:

a. Syphilis is not especially common among these Indians. Dr. Parlett was able to make this very favorable report after having made a Wassermann test. He tested 37, which were selected cases. This would show more than if he had taken them at random. 'Four showed positive. Two of them had been married to the same man and who had acquired the disease from the man, the man being transferred to an insane asylum suffering from dementia praecox, although we had not been able to get hold of him. The other one was a woman, and then there was a boy about twelve years old. Those three showed positive.' One other was a positive reaction of four plus; while the fifth one, a plus which does not signify a disease.

b. Gonococci is a local disease and many of both sexes have the infections. The disease is difficult to control, because the patients won't continue treatment long enough to be cured.

I have never seen a blind infant or an eye condition that could be traced either directly or indirectly to gonorrhoea.

8. Alcoholic poisoning. This condition is frequently overcome when the young adults find work on the reservation.

9. Nervous disorders are noticeable around the age (girls) of puberty. Proper guidance is needed as some are prone to hysterics. Insanity, while not common, appears to be more prevalent among these people than other tribes of the Southwest.

10. Goiter is extremely uncommon, and Dr. Parlett reports having seen only two cases of malignancy during his stay at the Pima station, which was for a period of six years.¹⁶

16. Frazier, Lynn J. op. cit., pp. 8240-41.

Governmental Plans In Combating Diseases

Hospital: In order to combat the many diseases of the Pima Indians, the government has erected a hospital at Sacaton, which was used at first as a tubercular sanitorium. The tubercular patients were transferred to the East Farm Hospital, Phoenix, where only tubercular patients are treated. The East Farm Hospital was so named in order to prevent confusing it with the general hospital located at the Indian School, Phoenix.

In 1932 Congress made an appropriation of \$75,000 for a modern clinic, and tuberculosis hospital on the East Farm.¹⁷

"The present structure of the Pima hospital is inadequate for X-ray equipment, laundry facilities, or a pathological laboratory. Even if these facilities were obtainable it would be necessary to construct new buildings in order to receive them, the present structures being entirely inadequate."¹⁸

At the present, bed linens, towels, and all flat work are done at the school laundry which is located about a mile east of the hospital.

"The Pima Hospital has a capacity of 50 beds and has been functioning as a 50 bed hospital. This causes each bed to be crowded; and the number of beds should be reduced to 35 or 40."¹⁹

17. Frazier, Lynn J. op. cit., pp. 8236-42.

18. Ibid., p. 8238.

19. Ibid.



Sacaton Hospital

Personnel:

"The personnel consists of one physician, four graduate nurses, one matron, and six other employees. The Physician quartered in a cottage near the hospital, and the nurses quarters are located on the second floor of the hospital."²⁰

The personnel of the Pima Hospital at the time of the writing consists of one doctor, (Dr. J. R. Brown), five nurses, and seven other employees--five women and two men.

There are four field nurses, one located at Gila Crossing, one at Salt River, and two at Sacaton.

The fifth field nurse (Mrs. Head) is a special nurse for the Pima jurisdiction, doing research work as a tuberculosis specialist, under the supervision of Dr. Aronson.

20. Frazier, Lynn J. op. cit., p. 8263.

A modern dwelling for the physician has been erected in recent years, and the nurses transferred from the second floor of the hospital to the original quarters of the physician, leaving the nurses quarters for the other employees.

Field Nurse: Until recent years the field nurse visited the sick and gave supplies of pills and powders. The dissatisfaction of this plan necessitated a change. They resorted to this plan, however, because it was difficult to get the sick to go to the hospital for treatment.

Mrs. Gertrude W. Moore, clerk of vital statistics, was asked the following question by the writer. "What is the government doing in order to improve the health conditions, as well as to combat tuberculosis?" She said, "Everything."

The nurses who visited the homes and gave supplies of pills and powders were not very well trained. The field nurse, Mrs. Mable Head, who was selected by Dr. Joseph D. Aronson, is the best that he could find for this work. Her goal is that of teaching health. In order to do this, she must go into every home, measure the house in order to find the cubic feet of air space; the number in the family; the number of beds; and the number sleeping in each bed. She persuades the mothers to go to the hospital to deliver their babies, and gives instructions as to how the sanitary conditions may be improved about the place.

As Mrs. Head visits each home, the children as well as

the adults are examined, and if symptoms of tuberculosis appear, the individual is taken to the East Farm for X-rays. If the X-rays are positive the individual becomes a patient of the East Farm Hospital.

Dr. Mirahn, who is in charge of the East Farm, has set a goal to X-ray every Indian within the Pima jurisdiction, and segregate all tubercular patients by removing them from the reservation to the East Farm Tubercular Sanitorium. This checking process by means of X-rays is called the "Control," for it is the conception of medical science that children cannot contract tuberculosis except through personal contact.

Proof that the government is doing everything possible to check the spread of tuberculosis and improve the health conditions of the Pimas may be seen in an explanation on behalf of Dr. Aronson. He is a very famous faculty member of the Phipps Institute, Philadelphia. He is recognized in medical science as being a special expert in tuberculosis, and for many years he has written treatises on that subject, which have been translated into many different languages. He was a member of the party of three men who perfected the tubercular serum, known as the "B. C. G." serum.

When the United States Government needed a man for this great task, it chose Dr. Joseph D. Aronson, who was granted a five year leave of absence by the Phipps Institution to do research work among the Pimas. Dr. Aronson agreed to do the

work if he would be permitted to choose a nurse who was thoroughly qualified. He was granted that privilege, and Mrs. Head, who had worked with him for many years in the Phipps Institution, was chosen as special nurse to assist in the research work.

Mrs. Head had had experience working with the Hopi tribe before coming to the Pimas. She was surprised to find the Pimas friendly. Instead of closing the door in her face, they would invite her in and give her a chair. In fact, Mrs. Head states that they are always polite and helpful.

At first the Pimas felt that the government was using their tribe as a means of perfecting an experiment, so they objected to the inoculations that were being given by the doctors and nurses. As soon, however, as the purpose of the inoculations had been thoroughly explained, they responded readily.

Infant mortality:

"The infant mortality rate is higher than it should be, though no higher than that in the tenement districts of our larger cities, where numerous child-welfare organizations are showing much activity. It is my experience that those Indian babies who survive the first few months of life become strong fat babies and remain so until they are weaned. This is done usually during the second or third year, unless the mother gives birth to another child. If so, the here-to-fore baby is placed on an adult's diet, and is introduced to adult's habits. In some cases this proves too drastic, with the results that the child becomes ill and dies."²¹

21. Frazier, Lynn J. op. cit., pp. 8241-2.

"The correction of these conditions--namely, lack of prenatal care, child-feeding, etc., must be made through the medium of an educational program. This I believe will progress rapidly when public health nurses begin to function more actively."²²

The writer received the following data, regarding the birth and mortality rates, from Mrs. Gertrude W. Moore, clerk of vital statistics, Sacaton, Arizona.

TABLE II

BIRTHS AND MORTALITIES OF THE PIMAS

Year	Births	Total Deaths	Infant Deaths	Infant Death Rate--% of Total
1934	118	70	29	41.4
1935	156	134	59	44.0
1936	160	128	21	16.4
1937	171	125	34	27.2

Mrs. Moore's conclusion, as drawn from the above table, was that the children are living and the older people were dying off.

²². Frazier, Lynn J. op. cit., pp. 8241-2.

CHAPTER IV

FAMILY LIFE AMONG THE PIMAS

Primitive Customs

Dress:

"At the time of which we are writing, these natives wore only a breech-cloth around the loins, except the girls, who wore an apron. In winter the men had a long shirt, similar to the Chinese blouse. Women over twelve years added a chemise or shirt tied around the waist. Unlike the Indians of the cold north, . . . these needed little covering in winter, and like all heathens, were indifferent to the exposure of their person.

"Their shoes were simply buckskin. They usually went barefoot, except when traveling. The men wore their hair longer than the women, dressing it with mud and gum made from the mesquite tree. They wore this during the night and washed it off in the morning. The women wore their hair cut short over their eyebrows in a "bang". The hair dressing just named gave the hair a black and glossy appearance, and it was also a good dye."¹

Smith states that they have adopted the dress and religion of their white friends, and are trying to improve their homes and furnish them as white homes are furnished. . . . The Pimas pride themselves on their civilization, and their adoption of white dress and religion.²

Education has proven to be an excellent asset to the Pima tribe. Whittemore says that the clothing of men and

1. Whittemore, Isaac T. op. cit., p. 61.

2. Smith, Mrs. W. M. Indian Tribes of the Southwest, p. 104.

women is respectable, and many a young girl, especially in summer during vacation, comes to church as stylish as her white sister. It speaks well for their school-training, when it was plainly visible last summer that those girls who had been at the Indian Training School at Tucson, after being at home two months, on their return, were, if possible, more neat and tidy in their white dresses than when they came.³

Social morals:

"Adultery was punished by turning the woman away from her home. Sometimes the husband shot the horse of the offending man, and 'then he felt all right'.

"Prostitution with its train of diseases had not depleted the numbers of the Pimas as it has the population of so many surrounding tribes. Loose women are said by the old people to have been rare in the old days. Independent testimony of the whites accords with this. 'They are exceedingly jealous of their females, and their chastity, as far as outside barbarians are concerned, remains, with a few exceptions, unimpeachable'. One informant assured the writer's party that the infant daughter of a prostitute by an unknown father was always destroyed lest she 'grow up to be as bad as her mother'."⁴

Theft: Russell says that theft became a common crime with the increasing vagabondage arising from deprivation due to the whites.⁵ An extensive system of horse and cattle stealing grew up, whereby the Papagoes stole in Sonora and sold to the Pimas, and the latter stole from one another and sold to the Papagoes, who bought or stole to sell again in Mexico.

3. Whittemore, Isaac T. op. cit., pp. 95-6.

4. Russell, Frank. op. cit., Part 2, pp. 198-9.

5. Ibid.

During the worst period of their demoralization they stole wheat from each other and sold it to buy whiskey. It is to be remembered that by far the greater part of the tribe disapproved of such deeds, and the few that engaged in such enterprises had not the support of public opinion, which even in an Indian village is an autocratic power.

According to Mr. A. E. Robinson, superintendent of the Pima Agency, there is very little stealing. The older Indians are more inclined to be honest than the younger ones. Usually when they steal something it is while they are drunk or as they call it, "borrowing". This is true, especially in stealing a car. They take it for a joy ride, and when they are through with it, take it back.

It has been the custom when they borrow anything to consider it a gift and never return it. However, the younger generation is getting away from this custom, as they believe it is right to return what they borrow. Evidence of this is seen through an Indian who loaned another forty dollars, which he failed to return; he moved in on him and lived the forty dollars out.

Intoxication:

"Their intoxication was always regarded as reprehensible, though a distinction was made between the persons guilty of drinking the white man's whiskey and those who followed the immemorial custom of getting drunk on native-brewed liquors during the saguaro harvest."⁶

6. Russell, Frank. op. cit., pp. 198-9.

Laziness: The Pima Indians judge a man of their tribe according to his ability and desire to work. Russell says, "Laziness was condemned."⁷ Many times in the presence of the writer, when they desired to praise a member of their tribe, they would say, "He is a good worker." The tribe considers it a dishonor on the part of an individual to be classed as "lazy".

Lying: One of the chief characteristics of the Pima is that of truthfulness. They believe in doing what they promise to do, and feel that others should do the same. They have no confidence in an untruthful individual. Russell says the public opinion strongly condemned lying.⁸ Instead of being "blunt" as the whites are so frequently, the Pimas will say, "He talks too much."

Kissing: The writer has never seen even a mother kiss her daughter when returning home after a long absence. The greeting was that of shaking hands, smiling, and shedding of tears. "It is said that the custom of kissing was confined to the mothers and infants."⁹ It is very unusual, even today, to see a mother kiss her baby.

Women:

"They are industrious and uncomplaining, two qualities that are often missing in their white sisters of artistic temperment. They are modest

7. Russell, Frank. op. cit., pp. 198-9.

8. Ibid.

9. Ibid.

in their opinion of themselves and of their work, and are very shy. Their voices are always gentle and well modulated, and there is always a child-like simplicity about their manner and their work. In all my experience among the Pimas, I have never seen a woman treated with discourtesy by a man, nor have I heard a mother scold her child. In this respect, in my opinion, they excell the average white person."¹⁰

Cleanliness in cooking:

"Occasionally a housewife will be met with among the Pimas who is scrupulously neat and clean in cooking and in care of the home. Most of the women, however, carry traces of dried dough on their fingers from week's end to week's end, and the cooking vessels know no cleansing except the scraping that seeks the last particle of food that may cling to them, the rasping of a little cold water into them just before using again. . . . The habit of eating all food prepared for each meal, which includes the rule of etiquette prescribing that one must eat all that is set before them."¹¹

10. Breazeale, J. F. The Pima and His Basket, p. 35.
11. Russell, Frank. Op. cit., p. 69.

PIMA SOCIOLOGY

Family Organization

Relations Before Marriage:

"Accurate information concerning the relations between the sexes before marriage can only be obtained from the oldest persons among the Pimas, as the moral atmosphere has been heavily clouded since the advent of the Americans and since the peril from the Apaches has ceased to exist. With all their surplus energies expelled in warfare, the young men formerly lived exemplary lives as compared with the youths of the last generation, who would chase and even lasso any girl that they could catch. Nevertheless, the conditions were never as bad as among the Yumas of that period. Before the Pimas came in contact with "civilization" chastity was the rule among the young women, who were taught by compelling precept, though ever witnessing the demoralizing example of free and easy divorce."¹²

Marriage: Russell says that marriage among the Pimas is entered into without ceremony and is never considered binding. Husband and wife may separate at pleasure, and either is at liberty to marry again. Formerly, owing to the conduct with the Spaniards and Americans, unchastity prevailed to an inordinate degree among both sexes.¹³

"When a youth selects a bride he visits her home in companion with a young married friend who pleads his case while he sits in the background. After several nights of wooing by proxy, if his

12. Russell, Frank. op. cit., p. 182.

13. Ibid., p. 252.

cause is favored he remains and is accepted as a husband without further ceremony. For four days they remain at her home and on the evening of the fourth day they go to the home of his parents."¹⁴

The practice as cited still prevails. In many cases they remain at the home of the parents, if there is room for them; if not, a house is built near by and the family eat together.

"A rejected suitor might appeal to the medicine man for assistance. If he stole a hair from her head and the medicine man buried it the girl would die. How like the folklore of the Caucasian in this bit of superstition that savors more of vengeance than of love. But that the divine passion does take strong hold upon the Pimas, there can be no doubt, as disappointed hopes have been known to lead to suicide."¹⁵

In the majority of cases (according to Russell) the choice of a husband is made by the girl, who seeks to avoid an alliance with a lazy man. She would choose a tall, strong, not too fat, and a dark skin man, for the dark skin would not wrinkle as soon as the light colored. The girl had much pride in her personal appearance, but soon after marrying she would lose her pride.¹⁶

In my opinion as drawn from observation, the pride of the young married people is on a par with the white race.

"From the age of ten until about the age of marriage (nearly all marry in their teens) neither boys nor girls are allowed to speak their own names. The penalty is bad luck in loosing arrows

14. Russell, Frank. op. cit., pp. 183-4.

15. Ibid.

16. Ibid.

in the case of the boys, in losing the rsa'lika, or kiaha stick in the case of the girl."¹⁷

Duration of Union:

"Separation was lightly regarded and easily effected. The woman usually took the initiative, by either going to the home of her parents or going away with another man. . . . Notwithstanding the natural independence of the women, they made an effort to retain the affection of worthy husbands, and even resorted to suicide when deserted. Moreover, the desirability of lasting union was recognized by some, as, for example, by the father of wise old Sala Hina. 'Work well at home,' he told her, 'go not to others for the morsel they must needs in hospitality bestow, and then when you serve faithful your husband he will prove well for you. If the husband you choose proves to be lazy do not desert him; work in the field with him; help and encourage him'".¹⁸

Prenatal Period: There were many preconceived ideas as to what the women should eat during the prenatal period, and even after the birth of the child, she should refrain from eating certain food. This point is well substantiated by Russell.¹⁹

A pregnant woman was not allowed to eat anything that an animal had touched. For example, if a gopher had cut a vine on which a melon was ripening, she might not eat the fruit; or if the mice nibbled at a basket of wheat she might not eat the tortillas made therefrom. She dared not go where Apaches had been killed, or the baby would die. If her husband killed a rattlesnake at that time, her child's

17. Russell, Frank. op. cit., p. 188.

18. Ibid., pp. 184-6.

19. Ibid.

stomach would swell and it would die soon after birth. She must not eat liver or the child would be disfigured by birthmarks.

Confinement:

"During confinement the husband absented himself from the house and women friends attended the patient, who sat over a hole in the floor in which a cloth had been spread. The placenta was buried in a hole and covered with ashes. The mother bathed in the river immediately after delivery, and until the umbilicus of the child was healed she dared not eat salt. At times much pain was suffered, and some died in labor, in which case, if the child lived it was taken in charge by the maternal grandmother."²⁰

Pima Babies: Russell describes the parental care of the babies as follows:

"The babies were nursed until the next child was born. Sometimes a mother nursed a child until it was six or seven years old, and if she became pregnant in the meantime she induced abortion by pressure upon the abdomen. The unborn child was sacrificed because it was believed to be prejudicial to the welfare of the nursing child, which the mother loved the more, because she could see it. Illegitimate children were aborted at three or four months. One case of abortion at seven months was reported, but it was done with the aid of the medicine man. These operations were usually successful, but in a small percentage of cases they caused the death of the woman."²¹

There were some things practiced among the Pimas that seemed to be inhuman. In my five years experience with the tribe, I have never seen nor heard of a deformed baby. This may be clarified by Russell.

20. Russell, Frank. op. cit., pp. 184-6.

21. Ibid.

"With the consent of the parents, deformed infants were taken by the midwife, who watched them until they died of exposure and want of nourishment. So strong was the feeling of the Pimas against the abnormal that they tried in recent years to kill a young man who had six toes."²²

"Tribal pride is sufficiently strong to induce the Pimas to destroy infants of American or Mexican fathers in the same manner as those which are deformed. The writer learned of but two persons who had escaped such a fate. Inquiries concerning albinos met with the reply that 'there were never any'. Probably such a child would have the same fate as that accorded any other exhibiting abnormal characteristics."²³

Polygamy: The most important studies that have been made concerning Pima customs and characteristics were compiled by Russell, who says that polygamy was practised to some extent, but the division of labor was such that no great economic advantage resulted.²⁴ There were seldom more than two or three wives, though a chief's son in recent years had six. The plural wives lived in separate houses, the husband spending most of his time with the first. . . . Uncles and nieces are not permitted to marry, and cousins do not marry out of respect of the parents for each other. . . . It was the custom for a widower to wed the sister of his deceased wife.

According to Whittemore, very few of the Pimas were originally polygamists.²⁵ There are many examples that show

22. Russell, Frank. op. cit., pp. 184-6.

23. Ibid.

24. Ibid.

25. Whittemore, Isaac T. op. cit., p. 76.

honorable fidelity of husband and wife to each other for life. This however was not the case with the majority.

Medicine Man:

"If one is sick he sends for the medicine man, often to a distant village. He comes with great pomp, long large feathers, and rattler in hand, of which he makes good use. If he is on horseback, which is usually the case, his horse is taken as he dismounts, and as soon as possible his appetite is appeased, and he goes at his work with the patient. A paper of the indispensable tobacco (perhaps Marihuana) is furnished. He has no pills, nor powder, no calomel or morphine, not even a saddle-bag. He spends the night smoking his cigarettes blowing the whiffs in the face of his patient, singing weird songs, rattling and fanning to blow away the devils that caused the sickness.

"For certain pains, the patient was scarified with broken glass or sharp stones. An instance of this kind is as follows: A woman had sprained her ankle, She then washed it, sat down, broke several pieces from a glass bottle and cut the flesh till the blood ran in many places and then went about her business.

"Another case was that of a girl, who was taken sick while attending a school. She was taken to Maricopa to a doctor and died the next day. It was ascertained afterwards that these Maricopa doctors, (sorcerers) when it was the wish of the relatives, or when recovery was doubtful, took a club and killed the patient.

"Rabbit-hunting was formerly one of their modes of killing the witch that caused the sickness which was supposed to reside in a certain rabbit.

"On learning that Missionary Cook taught differently and damaged their reputation for destroying the witches, they retaliated by arranging to have the hunt many times on Sunday, and thus draw largely from his congregation. Ever since the missionary began work here, these medicine men have been an annoyance and hindrance to his work, but they have invariably turned out bad.

"There is but little doubt that if all the facts could be known, many of the murders of whites by the Apaches and other tribes, and wars and depredations in this territory could be traced to the instigation of these medicine men. They are one of the most dangerous elements with which the government, especially the Indian department, has to contend. They are ambitious, artful, and unscrupulous, and in this vicinity have done more to destroy the efforts of Indian agents to improve the conditions of the Indians, both in schoolwork and their moral elevation, than all other undermining and checking influences combined. Nearly all are low, vulgar, licentious, and dishonest, and spare no pains to keep the tribe from every good and honorable work."²⁶

Modes of Burial:

"At the moment of death the friends of the dying flee from them as if to avoid the wages that may not be satisfied with one victim. The near relatives cover the face of the corpse and bind the body in a bundle with legs drawn up."²⁷

The governor of the tribe, Xavier Cawker, showed the writer some of the old graves that were covered with cottonwood and mesquite logs. He was able to tell me about this method of burial, as his father was buried that way about fifty years ago. He stated, however, that the tribe ceased to cover the graves with the logs about forty years ago.

A hole was dug about six by ten by six feet and a chamber or cave dug out on the west side; the body bound in a sitting position was placed in the chamber with the head to the south. Poles were stood by the chamber to prevent dirt from reaching the body, and dirt was piled against the poles to hold

26. Whittemore, Isaac T. op. cit., pp. 62-4.

27. Russell, Frank. op. cit., p. 193.

them in place. The large hole, however, was not filled with dirt, but large timbers were piles across the grave and then covered with dirt. A second layer of logs were placed over the covered ones. This method of burial has been verified by Russell.



Graves in the Casa Blanca Area

It has long been the custom of the tribe to place the personal belongings of the deceased in the grave. This custom, as a general rule, still prevails.

Funeral Rites:

"Water and pinole are placed on the grave for the use of the soul in the other world. . . . 'We put you here. Go to your home in the East. Do not come back'. (They must have a fear of ghosts). If a pauper died friends and relatives would place food on the grave."²⁸

Mourning:

"In mourning for near relatives the men cut their hair so that it does not fall below the middle of the back. The women cut their hair to the ear lobes for husbands, children, etc., and an aged widow cropped her hair close to the head 'because she felt the worst'. In all cases the hair cut was buried in the sand of the river bed; if it were burned it would cause headache and death. And yet when blankets were destroyed at the death of the owner they were burned.

"Very few widows mourned for the full period of four years. During that time they were compelled to remain at home, to refrain from washing their hair, and to cry aloud the name of the deceased every morning at the time of daybreak. They were allowed to bring their blankets up around under the armpits, but not cover the shoulders even in the coldest weather. When the chemise was adopted, as the blankets went out of use, it was customary to revert to the blankets during the period of mourning."²⁹

Whittemore says that the women wore sack-cloth as did the Jews for the memory of the departed.³⁰

"The name of a deceased person is not used; he is alluded to as the brother of so-and-so. The word

28. Russell, Frank. op. cit., p. 194.

29. Ibid., p. 195.

30. Whittemore, Isaac T. op. cit., p. 60.

or words in the name, however, are not dropped from the language."³¹

Whittemore records an interesting story as related to him by Missionary Cook.

"Not very long ago, the cattle and horses belonging to a deceased person, if a husband, were killed and eaten by the mourners and neighbors, except such as were given by him to the heirs in the family, and other possessions, including even wheat and other foods were burned with the house."³²

Musical Instruments: The musical instruments of the Pimas consisted chiefly of something to make a noise. According to Russell there were four kinds of musical instruments: the flute, the basket drum, the scraping stick, and the rattler; the last having many forms.³³ There are few flutes to be found and the drum is never heard except in ceremonies which are themselves becoming increasingly rare.

Dancing: The dances of the Pimas may be classified as two types, which were as follows: (1) the dance in celebration of an abundant harvest, and (2) the war dance in celebration of victory. These two types are described by Russell.

"Dancing was frequently indulged in by both sexes and was accompanied by song, together with instrumental music furnished by the basket drum and the rattler. The dancers stood in a circle with arms extended across the shoulders of those adjoining. This position did not permit much freedom, and movements were confined to stamping

31. Russell, Frank. op. cit., p. 188.

32. Whittemore, Isaac T. op. cit., p. 6.

33. Russell, Frank. op. cit., pp. 166-206.

the feet and bending the body. When food was plentiful dances might occur at any time. Their number increased and their moral character sadly deteriorated as the men relaxed their vigilance after peace was made with the Apaches. The energy formerly expended on the warpath was then wasted in debauchery. The dances began in the morning and lasted all day. Both men and women came with freshly painted faces and bodies, the women with their hair neatly dressed. Each woman brought a contribution of food in the form of mesquite dumplings, corn and wheat pinole or tortillas, meat, and the like. Throughout the day a few at a time stopped to eat, so that the dancing and the feasting both proceeded without interruption.

"Upon the return of a victorious war party, the emotions of those who had remained at home in anxious waiting and those who had returned, rejoicing were given vent in vigorous shouting and dancing. It is interesting to observe that the abandonment of these occasions was not wholly approved by the leaders, as is shown by the invariable formula that closed every war speech that was delivered while the party was on the campaign: 'You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.' Throughout the ceremony the women of the tribe play a prominent part, particularly in mourning for relatives if any have fallen victim to the attacks of the Apaches.

"The dance was held on the low rounded hill near the Double Buttes, or on a hill near the railway siding called Sacaton, or upon some alkali flat which the deposits of the rainy season leaves as level and the sun bakes nearly as hard as a floor. Sometimes the dance was held on any open ground about the village. Four basket drums were beaten in the center, while either four or ten singers formed a close circle around them. Within a large circle numerous appointed dancers stamped and swayed their bodies, moving even in a sinistral circle. Sometimes the crowd danced within the circle of selected dancers, in which case they danced as individuals without holding hands; but usually they remained outside the circle. Outside the circle of spectators twenty men and two or more young women, according to the number of female relatives of those killed in battle kept running. In addition to these forty horsemen also circled from left to right about the whole gathering."³⁴

34. Russell, Frank. op. cit., pp. 166-206.

Pima Homes

Building Material: The soil and climatic conditions invite the use of the native soil for building purposes. The soil may be used as adobe compound, (cited in the Casa Grande Ruins) adobe blocks or bricks, and plastered by adobe mud.

The homes of the Pimas are very crude and small, as shown in the picture. The average house is about fifteen by twenty feet. There are five large cottonwood or mesquite forks used as posts to support the roof. One post is set at each corner of the room and one in the center; supported by heavy timbers for rafters. Small poles are placed across the rafters and covered with fine brush, with about eight inches of dirt to form the roof. The framework of the walls consists of cottonwood post, covered with arrow-weeds. The arrow-weeds are wired to the framework in an upright position; most of the walls of this type are plastered with adobe mud. Some, however, are not plastered, but the weeds are so thickly fastened together that one can scarcely see through the wall. The floors are hard-beaten earth; the furniture consists of two or three iron beds, two or three old chairs, a few benches, a table, and a small iron cook stove, which is also used for heating the room in cold weather.

One will find clothing, guns, corn, beans, wheat, oats, peppers, pumpkins, or melons, dogs and cats in the house.

These houses afford sufficient protection from the weather but they are not conducive to a high standard of living.

The house of an earlier period is described by Verrill. He said that, the typical house was a dome-shaped structure erected over a shallow excavation, and constructed of a heavy framework supporting mesquite brush covered with arrowweed thatch and plastered with mud, and with the doorway facing the east. Near the house, a separate shelter, consisting of a roof without walls, was erected for cooking purposes.³⁵

"It is thought that in olden times the people lived in villages of adobe with stronghold of defense. Indeed it is said that the ruins of Casa Grande and other similar ones in Arizona are those of ancient Pima buildings."³⁶

At the present the Pimas do not have the shallow excavations for their dwellings, and have not for many years. Only a few of these dwellings remain. As a rule, these houses were much larger than the houses are at present. One may rightly conclude that the erection of these buildings occurred during a prosperous period of the tribe. These buildings have from two to four rooms, and the walls are much higher than those built in the 20th century.

Size of Family: The average family contains five members. This figure is based on a TC-Bia extensive survey of 3,950 individuals which showed 810 families, or 4.88 persons in each. Forty-seven percent (47%) of all families have between two and four members.

35. Verrill, A. A. op. cit., p. 323.

36. Curtis, Natalie. op. cit., p. 313.

Animals: The Pimas are great admirers of animals-- horses, dogs, and cats. A fair estimation of dogs on the reservation would be about 3,000. One will find from one to eight dogs at many of the homes.

It would be impossible to give a fair estimation of the number of house-cats on the reservation. For instance, Mrs. Heard and I visited a home recently, and we counted fourteen cats in a little two room cottage.

The discussion on horses will appear in a later chapter.

Houses: The types of houses may be seen in the following pictures:



Earlier types of adobe houses: excavated floors



The home of Chief Antonio Azule



The house in the background is the only dome shaped house remaining on the reservation.



The most common type of houses





Type of frame building



Finishing an out-door oven

Population:

"Prior to the first census of 1850 only small reliance can be placed upon the figures given, and the work of the "estimator" entered largely into results after that date until about 1870, when the importance of the data became apparent. All estimations of Indians must contain some element of doubt, by reason of the shifting about of the tribes, their ignorance of the English language, and disinclination to be counted except for ration and annuity purposes."³⁷

In regard to Indian population, Dodge says that the first years of our territory it was thought that there were 3,000 Pimas, Maricopas, and Papagoes. Other reports said that there were 19,000, while others still put the number at 8,000.³⁸

In 1872, Cook estimated that there were 4,342 Pimas.³⁹

Farish states that in 1860 there were 4,000 Pimas, which was also an estimation.⁴⁰

The following data were taken from the Annual Reports of the Commission of Indian Affairs, Washington, Government Printing Office.

Dates	Population
1876	4,326
1890	4,386
1900	4,350
1910	4,246
1920	4,212
1926	4,462
1930	4,533
1936	4,651
1937	4,752

37. Annual Report of the Commissioner of Indian Affairs,
June 30, 1900, p. 49.

38. Dodge, I. F. Our Arizona, pp. 144-5.

39. Russell, Frank. op. cit., pp. 8235-6.

40. Farish, Thomas E. op. cit., Vol. VIII, p. 29.

The writer believes that the variations in population from 1900 to 1926 was a result of the economic~~A~~ conditions; and the Indians moved to the towns and cities seeking employment.

The increase in population from 1926 to 1937 inclusive is 6.69%.

"Those who believe the Indian problem" will solve itself as the race decreases in number are unaware that Indians are increasing faster than any other racial group in the United States: at a rate of better than one percent annually. The problem, I firmly believe, stands as a challenge to the Indian himself, one that can be solved only as he remains Indian and work out his own destiny--in a community of his own people."⁴¹

The table on page 83 shows the population of the Pimas and Maricopas as given in the statistical report of 1930.⁴²

41. Tweedsmuir, Lord. The Rotarian. "Gains of Our Generation." May 1928, Vol. III, No. 5, p. 12.

42. Frazier, Lynn J. op. cit., p. 8237.

TABLE III
POPULATION OF THE PIMA AND MARICOPA INDIANS

Age Group	Degree of Blood				Total Mixed and Full Blood				
	Mixed Blood		Full Blood		Total	Total			
	Male	Female	Male	Female			Male	Female	
Under 1 year			76	40	76	40	36		
1 to 3 years	4		319	152	323	156	167		
4 to 9 years	6	4	608	298	614	300	314		
10 to 19 yrs.	13	7	921	451	934	457	457		
20 to 29 yrs.	1		754	379	755	380	375		
30 to 39 yrs.			567	311	567	311	256		
40 to 49 yrs.			475	265	475	265	210		
50 to 59 yrs.			348	190	348	190	158		
60 to 69 yrs.			295	162	295	162	131		
70 to 79 yrs.			126	75	126	75	51		
80 to 89 yrs.			45	24	45	24	21		
90 and over			15	8	15	8	7		
Unknown			19	11	19	11	8		
Total	24	13	4566	2366	4590	2379	2211		

The Decline of the Pima Tribe

"The Pimas attribute their decline to the rapacity of foreign tribes from the east, who came in three bands, destroying their pueblos, devastating their fields, and killing or enslaving many of their inhabitants."⁴³

The humble, defeated, scattered tribe returned to their original domain, but did not attempt to rebuild the substantial adobe buildings, but constructed pole huts covered with thatch and mud, and have continued to dwell in similar buildings to the present time, with the exception of a few simple frame buildings as shown in the previous pictures.

Pima Calendar:

"It is said that when Elder Brother was leaving Pimeria for the last time he told the people to count the tail feathers of the little bird, Gisap which are twelve in number, and that they should divide the year into that number of parts. He gave them names for these parts except for the coldest and hottest months. . . . As they have no winters, the Pimas naturally do not have a "Winter count" . . . two rainy seasons neither of any consequence as a general rule. There are but two seasons in the Gila Valley, one of torrid heat and one of ideal weather throughout the remainder of the year. Other references count from one moon to the other."⁴⁴

The records kept by the Pimas were annals rather than calendars, as records of all important events were kept by means of sticks carved and colored in symbolic designs. The following annals are a few of the many cited by Russell.⁴⁵

43. Russell, Frank. op. cit., p. 251.

44. Ibid., p. 36.

45. Ibid., pp. 38-64.

PIMA ANNALS

The Narrative



Gila Crossing, Salt River. During the moon preceding the meteoric shower the Yumas, armed with clubs, bows, and arrows, attacked the Maricopa village. The Yumas suprised the Maricopas and captured their women, whom they surrounded and tried to take away with them. They were about to cross the Gila with their captives when the Pimas arrived and attacked them. The women took advantage of the confusion to escape into the chaparral. The Yumas fought bravely, but they were over powered by numbers and few escaped to tell of their defeat.

1854-55



Blackwater. The Apaches were reported by the Papagos to be stealing horses in their territory and the Pimas were requested to aid in driving the enemy out of the country. In the Rincon mountains, at Tava Kosuwa, Turkey Neck, the horse thieves were overtaken and many of them killed. The horse's head indicates the purpose of the Apaches.

1857-58



Blackwater. During the year Pimas were killed in two places by the Apaches; three south of the river and one north.

1860-61



Blackwater. The one-armed trader sold his store to Ammi M. White during this year and for some reason unknown to the Pimas threw away his grain sacks.



Two Pimas were killed by Apaches, but the details concerning the event are beyond recall.

1861-62



Gila Crossing. The trader, Ammi M. White, was captured by the "soldiers from the east."

1862-63



Blackwater. Two medicine-men, father and son, were killed during the year because of their supposed machinations against the people.

1864-65



a stick.

Blackwater. In a raid in this year two Apaches were killed and their ears cut off and nailed on

1865-66



Gila Crossing. The Pimas soon afterwards went to the mountains north of Tempe to seek Apaches. Two of their party were killed and a third came home mortally wounded.



Blackwater. Another war party attacked an Apache camp, described as the one at which the children were playing and piling up gourds, and killed several of the enemy.

1867-68



Blackwater. The Pimas went raiding in the Superstition mountain region and killed one Apache who was running away with his shield but who stumbled and fell.

1868-69



Blackwater. The Pimas went on a campaign against the Apaches with the Papagos, but the parties quarreled and separated. The Pimas killed an Apache woman near Salt river while on their way home.

1869-70



Blackwater. An unusually heavy rain occurred during the winter, which gullied the hills deeply.

The Apaches were making tizwin when the soldiers and Pima scouts attacked them; they took the alarm and escaped, leaving the liquor in the hands of the allies.

1871-72



Blackwater. At the hill, Ka'matuk, somewhat detached from the Sacatons on the northeast, a man was bitten by a rattlesnake and died.

At the same time the Pimas killed an Apache who was known as Vakoa, Canteen, near the Superstition mountains.

1873-74



Gila Crossing, Salt River. The telegraph line was run through from west to east during the winter.

1876-77



Blackwater. While a party was gathering mescal just before the wheat ripened a mare gave birth to twin colts.

1877-78



Blackwater. A man of Blackwater who was with a party that went to gather mescal sickened from some unknown cause, and died. The corpse was brought back to the village.

1878-79



Gila Crossing, Salt River, Blackwater. The principal event of the year was the building of the Southern Pacific railroad along the southern border of the Gila River reservation.

1880-81



Gila Crossing. At the beginning of the year a man was bitten and killed by a rattlesnake at Gila Crossing.



Blackwater. The murderer mentioned in the record of the preceding year was hanged at Florence.

1881-82



Gila Crossing. During a tizwin drunk at Salt River two young men killed each other. The Casa Blanca people went to Gila Crossing to participate in a feast and dance.

1882-83



Gila Crossing, Blackwater. An epidemic of measles prevailed among the Pimas and Maricopas, causing the death of many persons.

1883-84



Blackwater. A drunken Pima while riding on a box car on the Southern Pacific was run over and killed.

1884-85



Blackwater. The first wagons issued by the Government to the Blackwater people were received this year.

1886-87



Gila Crossing, Salt River. The Maricopa and Phoenix railroad was built during this year, and thus connection was established between the fertile districts of the Salt River and the Southern Pacific railroad.

1887-88



Gila Crossing, Salt River. Special mention is made by two annalists of the severe earthquake of May 3, 1887. Owl Ear declared that "it was noticed by many of our people, if not by all, who wondered why the earth shook so."



The Gila Crossing settlement was prosperous, and the Casa Blanca people went down to dance and share the products of their brothers' industry.



During a tizwin carousal which took place later in the year, two Gila Crossing men killed each other.

1888-89

★ An eclipse of the moon was observed by the Pimas and as usual was spoken of as the "time when the moon died."

† Blackwater. A Papago who knew the bluebird series of songs sang for the Santan people during the festival held by them.

1889-90

∩ Gila Crossing. Two tramps killed a man near the Maricopa and Phoenix railroad.

1890-91

∨ At the Salt River settlement a Mexican under the influence of whisky killed a Pima, but the Indians "were good enough not to want to kill" the murderer.

✧ Gila Crossing, Salt River, Blackwater. In the spring of 1891 occurred the last and most disastrous of the Gila floods.

1891-92

|| Two men died at Gila Crossing during the autumn, and it was supposed that they were poisoned by the tizwin which they had been drinking.

1892-93

Y|| A dance at Salt River occurred in which two men, drunk with whisky, killed each other.

I In the spring of 1892 the Gila Crossing chief, Ato'wakam, died.

1893-94



Blackwater. This year the first horse race ever held by the Pimas took place at Blackwater.

1894-95



In a horse race between animals owned by the Sacaton flats and Blackwater villages, that of the former won.

1895-96



During the year a Blackwater youth at the Phoenix school committed suicide by shooting himself.

1896-97



Gila Crossing. An epidemic of smallpox prevailed and the whites established a quarantine which the calendrist interprets as, "the Pimas were ordered to stay at home."

1897-98



Gila Crossing. At the beginning of this year the Gila Crossing Catholic and the Casa Blanca Presbyterian churches were being built.

1898-99



Blackwater. There was no crop this year.

1899-1900



Gila Crossing. During the summer of 1899 a Catholic mission school was established at Gila Crossing.

Barbed wire was issued from the agency at Sacaton.



The Indian Department established a day school at Gila Crossing at this time.



Blackwater. A woman at Blackwater was fatally bitten by a rattlesnake.

CHAPTER V

RELIGIOUS LIFE OF THE PIMAS

Primitive Faith

When the first white men came in contact with the Pima Indians, they found them to have a religion peculiar to Indian tribes. Between 1687 and 1710, Father Eusebio Francisco Kino, the Jesuit, and between 1768 and 1776, Padre Francisco Garces, the Franciscan, made several journeys to the Pima country. Their stay, however, was always brief so that their influence could not have been lasting.

Lockwood reports that many false reports were told in regard to the Pima Indians. They were charged with the stealing of horses and cattle, and that the Pimas of the interior were cannibals; that Father Kino was guarded by soldiers in order to protect him from the turbulent Pimas; that Kino and all the people who went with him on a long trip to the northwest in 1698 had been killed. The worthy pioneer missionary made known that all these accusations were false; he was still alive, no soldiers were needed, and on all occasions he had been treated with the utmost kindness.¹

Bancroft says that the great difficulty and one that

1. Lockwood, Frank C. With Padre Kino On The Trail, University of Arizona, Bulletin No. 5, p. 77.

caused Kino no end of anxiety and sorrow, but never discouragement, was that, besides the zealous Padre himself, no one seemed really to believe in the docility and good faith of the Pimas, who were accused of being treacherous, hostile, and in league with the Apaches.²

The Pimas owe much to the missionaries of the 17th and 18th centuries for having recorded the truth in their behalf, when so many false accusations were being recorded by the Spaniards.

"There are two classes of priest, fairly distinct from each other. The Siatcokam deals with sickness and the Nakai with weather and the growth of crops and with warfare. The healing priests are made up of both men and women who are selected by inheritance. The Nakai are generally men who are believed to be possessed of supernatural power which enables them to perform magical acts. The production of rain is accomplished mainly by sympathetic magic, the nature of which is concealed from the observer. . . . The novices who wish to become priests of this sort undergo a training lasting from two to four years; during which time certain restrictions are observed."³

Harvest Festival: There were many festivals when there was an abundant harvest. Goddard says that the day of the festival, all those in attendance are sprinkled with corn meal to keep away sickness. Each adult takes a feathered stick, puts corn meal on it and brushes himself as a cleansing rite. The men of the respective villages, each for him-

2. Bancroft, Hubert H. History of Arizona and New Mexico, Vol. XVII, pp. 353-4.

3. Goddard, P. E. op. cit., p. 136.

self, have made of twigs a representation of some food products, cloud, game, animals, and cotton. At noon these are carried to the village plat within the enclosure. As they move toward the spot bullroarers are swung representing the sound of rain.

During the afternoon songs are sung and in the evening the well informed men deliver a set of speeches. After the speeches, individual singers, who are masked, sing well toward day. About day they remove their mask and paint their bodies to represent grains of corn. The purpose of this was to manifest an abundant harvest.⁴

The religious beliefs and practices of the Pimas are similar to those of the pueblo dwellers, but are less elaborate and spectacular.

Ceremonies of Purification: As soon as a child began to creep, according to Russell, it was taken by the parents some afternoon to the medicine man in order that the rite of purification might be administered, and the child's future be rendered free from harmful magic influence. Putting a sacred pebble and an owl feather into a seashell containing water, the medicine man moved an eagle feather about, while the parents and the child drank the water and ate some white ashes or a little mud. This simple ceremony was sufficient to thwart the malice of all evil demons; lightning

4. Goddard, P. E. op. cit., p. 138.

would not strike the child, and the possibility of accidents of all kinds was thus precluded. As a further precaution the mother must not eat salt for four days thereafter.⁵

Future Existence: Mr. Cook says that the only thing he had found showing the least conception of their belief in a future existence was that the mother prepared food and scattered it to the winds, with some evident hope that the departed might thereby find something to eat.⁶

Russell gives a different version of their belief in a future existence, which is as follows:

"How much of the present religious belief of the Pima is their own is not known, though it is not improbable that the teachings of Kino and other missionaries in the 17th and 18th centuries influenced more or less their primitive beliefs. They are said to believe in the existence of a supreme being, known as the "Prophet of the East", and also in a malevolent deity. They also believe at death the soul is taken into another world by an owl, hence the hooting of the bird is regarded as ominous of an approaching death. Sickness, misfortune, and death are attributed to sorcery, and, as among other Indians, medicine men are employed to overcome the evil influence of the sorcerers. Scarification and cauterization are also practised in certain cases of bodily ailments."⁷

That the Pimas were drawn to the faith of the earlier missionaries is seen from the fact that early in the nineties they requested Father Heitz, the pastor at Florence, Arizona, to visit their villages. The Indians of their own initiative constructed rude chapels from materials at hand.

5. Russell, Frank. op. cit., p. 187.

6. Whittemore, Isaac T. op. cit., p. 61.

7. Russell, Frank. op. cit., p. 252.

Pima Mythology: All traces of native dress have vanished and of the old customs little is left--dances and ceremonies are gone, and to the young generation the songs are wellnigh lost. Yet Pima mythology is full of beauty and poetry, and the music has plaintive individuality.

Dreams: The Indians are great believers in dreams. Many dreams of recent years have been related to the writer, usually after the teller believed that his dream had come true. Dreams, as a rule, are associated with death, or some incident that results in sadness or disappointment.

Inquiry was made by Curtis in regard to their songs; when an Indian chief was asked, "How did you make your songs?", "We dream them," was the reply.⁸

Songs: In order that the Indian's Book might hold some record of the fast-vanishing Pima lore, an aged Pima chief was sought out for a contribution. The following consists of the conversation between Curtis and the Indian chief, with a portion of his contribution which is recorded in The Indian's Book.

"We are glad, indeed, to sing our songs for you," said the chief, "for thus we can hear them again ourselves. On our reservation no man dares to sing. It is as you say--soon all the songs will be forgotten. White people do not like us to sing Indian songs. They think our songs are bad. We are glad you say they are good."

8. Curtis, Natalie. op. cit., p. 313.

'When a man would go away by himself--off into solitude--then he would dream a song. And do the men still dream songs?'

'If they do, they do not tell. White people do not like it. But if a man has dreamed a song, he may take another man quietly aside and teach the song to him. His song will not so soon be forgotten if one other has it as well as he himself. But he dares not sing for many. White people say our dances and our songs are not good. We are glad that you say it is no harm for us to sing.'

'It is no harm but good for you to sing. When a man sings, we know his heart is happy.'

'It is well that you have come to do this thing for us, but we have not much money to offer you in return. The white people living up above us on the river have taken all the water, so that our fields are dry. We are poor.'

'A task that is done in friendship asks only friendship in return. Do not be sad. When the songs are written, perhaps white people will no longer think them bad.'

The chief consented to sing. 'I will sing an old old song--a song sung by the Creator at the beginning of the world. I am a medicine man, and I know all the stories and songs of my people. I will tell you the story of how the world was made. The story tells of the beginning of all things, and there are many songs in the story. To tell it rightly and to sing all the songs would take all night and longer. So I will only tell you, shortly, just a part of it, and sing you the one song.'

CHUHWUHT

"Song Of The World"

Song as told by Chief Visak-Vo-o-yim
(Hovering Hawk)

'In the beginning there was only darkness everywhere--darkness and water. And the darkness gathered thick in places, crowding together and

then separating, crowding and separating until at last out of one of the places where the darkness had crowded there came forth a man. This man wandered through the darkness until he began to think; then he knew himself and that he was there for some purpose.

'He put his hand over his heart and drew forth a large stick. He used the stick to help him through the darkness, and when he was weary he rested upon it. Then he made himself little ants; he brought them from his body and put them on the stick. Everything that he made he drew from his own body, even as he had drawn the stick from his heart. The stick was of grease-wood, and of the gum of the wood the ants made a round ball upon the stick, then the man took the ball from the stick and put it down in the darkness under his foot, and as he stood upon the ball he rolled it under his foot and sang:

'I make the world, and lo!
The world is finished.
Thus I make the world, and lo!
The world is finished.'

So he sang, calling himself the maker of the world. He sang slowly, and all the while the ball grew larger as he rolled it, till at the end of his song, behold, it was the world. Then he sang more quickly:

'Let it go, let it go,
let it go, start it forth!'

So the world was made, and now the man brought from himself a rock and divided it into little pieces. Of these he made stars, and put them in the sky to light the darkness. But the stars were not bright enough, so he made Tan-muk, the mily-way; yet Tan-muk was not bright enough, then he made the moon. All these he made from rocks drawn from himself. But even the moon was not bright enough. So he began to wonder what next he could do. He could bring nothing from himself that could lighten the darkness.

'Then he thought. And for himself he made two large bowls, and he filled the one with water and covered the bowls, and while he watched he wished that what he wanted to make in every truth would come to be. And it was even as he wished. For the water

in the bowl turned into the sun and shone out in rays through the cracks where the bowls joined.

'When the sun was made, the man took off the top bowl and took the sun and threw it to the east. But the sun did not touch the ground; it stayed in the sky when he threw it and never moved. Then in the same way he threw the sun to the north and to the west and to the south. But at each time it only stayed in the sky, motionless, for it never touched the ground. Then he threw it once more to the east, and this time it touched the ground and bounced and started upward. Since then the sun has never ceased to move. It goes around the world in a day, but every morning it must bounce anew in the east.'

Bluebird Song

"This is a dance-song. It is the lament of a bluebird for his lost song. Nearly all of the Pima dance-songs are named after birds."⁹

The Wind-Song (Medicine-Song)

The music of the three songs referred to may be seen on the following pages.

9. Curtis, Natalie. op. cit., pp. 314-320.

Chuhwucht
Song of the world
 Sung by Chief Teak go-o-yim (Hovering Hawk)



Chuh-wuhttuk Na-Ka-i, Chuh-wuhttuk Na-to -
 I make the world, and lo, the world is fin-ished



Chuh-wuhttuk ma-Ka-e, Chuh-wuhttuk Na-a-to -
 Thus I make the world, and lo, the world is fin-ished



Hi-ma-lo, hi-ma-lo,
 Let it go, let it go,



Hi-ma-lo, hi-me-cho!
 Let it go, start it forth!

Chuktch - Ohohik Nieh
 Blue - Bird Song
 Sung by Katerina Valenzuela

Slowly
 m.m. ♩ - 69



Hai-ya, hai-ya, hae ya, hai-ya,



nieh ha nieh va yo-hu-ka
 all my song is lost and gone



Chek wahl a he nieh-nieh va ha mawhaw-va yu-ka
 sad at heart is the blue-bird, all my song is lost and gone



Chek wall o-hi nieh-nieh va ha mawhaw-va yu-ka
 woe is me a-las, a-las, all my song is lost and gone

Huk wukli, Niek
 Wind - Song
 (Medicine - Song)
 Sung by Hae Antonio

Slowly
 m.m. ♩ - 94



Ka - nam - a yo - o - sik - a ya - hai huk - wart ---
 For on the des-ert red - ges stand the Cac-tus ---



Ka - na - hu - va muk - mukh
 So, the blos - some sway - ing



Ka - chu - wuk - chi Ka - no ya Ki - mos
 To and fro the blos - some sway - ing sway - ing

Lloyd, the writer of "Indian Nights," was interested in Pima myths. His purpose in compiling the data into book form was for the preservation of ancient myths and legends of the tribe.¹⁰

The stories were related by Comalk-Hawkih, or Thin Buckskin, who was a see-nee-haw-kim, or professional traditionalist, who knew all the ancient stories, but who had no successor, and with whose death the stories would disappear. Before his death, however, he related the stories and they were interpreted by Edward Wood, and compiled into book form by J. William Lloyd.

The following are a few titles of the Pima Myths, concluding with the legend of Blackwater.

1. The story of Ah-ahn-he-eat-toe-pahk Mak-hai, which means Braided-Feather Doctor. This story is about a bad boy, who lived with his grandmother and became famous for his hunting and killing game.
2. Creation.
3. Flood.
4. The story of the Turquoises, portraying the Pima conception of their origin.
5. The story of Life.
6. Fair Dealing with Fellow-men.
7. Stories of War.
8. Stories of Corn and Tobacco, which depict the superstition of the tribe.

10. Lloyd, J. William. op. cit., pp. 1-240.

9. The Children of Cloud. The mother of two sons was asked, "Who is our father?" The title of the story was her answer.

10. The Legend of Blackwater. A little off from the road between Sacaton, and Casa Grande Ruins there is, or was in the old days, a mysterious pool of dark water which the Indians regarded with superstitious awe.

They said it was of fathomless depth, that it communicated with the ocean, and that strange, monstrous animals at times appeared in it. There are Indians still living who declare they have seen them with their own eyes.

I visited this famous place once with my interpreter, Mr. Wood. After galloping a while thru a mesquite forest we suddenly emerged upon its legendary shores. Alas, for the prosaic quality of fact! It was but a common-place water-hole, or spring-pond, a few rods across, with bogs and bulrushes in its center.

The unkindness of irrigation ditches, withdrawing its waters, revealed that like most bottomless pools of story it was very shallow indeed.

It was nearly dry.

Its name of Blackwater has been given to the nearby surrounding district.

This was the only trace of the common Indian superstition of water monsters I found among the Pimas.

RELIGIOUS FAITHS

There are four religious sects well established among the Pimas at this time: Catholic, Presbyterian, Baptist, and Mormon. These shall be treated in the order listed.

Catholic: The earliest date to be found of Catholics among the Pimas was when Father Kino celebrated Mass at the famous Casa Grande National Monument in 1694. The work became permanent, in the early nineties, when members of the tribe requested Father Keitz, the pastor at Florence, to visit their villages, as previously cited.

The Catholics have nine churches on the Gila Reservation, and several others established within the Pima jurisdiction.

Father Celestine has charge of the work on the Gila Reservation, and he says, "At the present time, approximately one-third of the total population of 5,000 is Catholic." This seems to be a fair estimation to the writer.



The old and new Catholic churches at San Tan



Catholic Church at San Tan



Catholic church at Sacaton



Catholic church at Casa Blanca

Presbyterian: When the Presbyterian missionary began work among the Pimas, he was confronted with much opposition, which retarded the establishing of Christianity.

In 1889, the Presbyterian Church was organized on the reservation by Missionary Cook.¹¹ The work was continued with much success, and in 1910, Missionary Lay joined the pioneer missionary, who was nearing the end of a successful pilgrimage. Mr. Cook gave up the work in 1914, and in 1917, he passed on to receive his eternal reward. The work was continued by Mr. Lay, with marked success, until 1937, being transferred by The Home Mission Board to South Dakota.

In 1925, Mr. Walker joined Lay at Sacaton, and worked with him until 1930, at which time he was transferred to Salt River reservation, remaining there until 1937. At that time he was transferred to the Gila reservation to become the successor of Dr. Lay.

The Presbyterians have had great success among the Pimas, greater, perhaps, than their own expectation. Their accomplishments would cause one to marvel when only fifty years ago the tribe was considered to be uncivilized.

At present, there are five organized churches and ten chapels, with a membership of 1,018, not counting the children. In addition to Missionary Walker and Miss Ramsey, who have charge of religious education, there are five native paid workers. The Presbyterians are accomplishing a great deal not only on the Gila reservation, but in the Pima jurisdiction.

11. Frazier, Lynn J. op. cit., p. 8244.



Two views of the Presbyterian church, Sacaton





Presbyterian church, San Tan



Presbyterian church, Casa Blanca

Baptist: The Baptist work was started on the reservation about 1920 by a group of Indians who assembled near Sacaton each Sabbath Day, at the home of Edward Wood. They invited Mr. J. O. Willett, a Baptist minister, and proprietor of the Olberg Trading Post, to take part in their services. The services continued in this fashion until 1922, when they erected an adobe structure in the vicinity of Sacaton. In addition to this, a mission was established at Blackwater in 1937, but they have not erected a building as a place of worship.

In 1932 Mr. Willett gave up the work because of ill health. The writer succeeded Mr. Willett, continuing the work to date. The Baptist work, in these few years, has had a remarkable growth, and of the present population of approximately 5,000, about two per cent are Baptist.



Baptist Church, Sacaton

Mormon: The Latter Day Saints, commonly known as Mormons, have, since coming into this area, shown a profound interest in the Indians. There are two Mormon chapels within the Pima jurisdiction, which are branches of the Mesa, Arizona, Stake.

These people established the chapel at Salt River soon after coming into the valley--about 1877. At present, Bishop H. C. Hicks is in charge of the work, with approximately 300 (Apache) members.

The Latter Day Saints started work among the Pimas in the San Tan area in 1914. Bishop Heber Johnson being the first missionary, continued through 1915. Bishop Elijah Allen presided in 1916-1917, and Bishop Lorenzo Lisonbee from 1918 to 1921. During Lisonbee's ministry, the chapel and mission home were erected. Since 1921 to the present (1938) the work has been under the supervision of a Papago Indian, who reports a membership of about fifty.



Mormon church, San Tan

Christianity among the Pimas was introduced by means of education, and it is difficult to separate the two, even at the present time, for the Pimas are constantly referring to Dr. Cook as "The Teacher Missionary" who organized the first school and protestant church on the reservation.

One may understand the attitude of the Pimas toward the Christian religion by a few of their testimonies, which are as follows:

"What Christianity means to my people." By Peter Porter, who is employed as coach and Physical Educational Director at Sacaton.

"Since the coming of Dr. C. H. Cook among the Pimas, some fifty years ago--the Pimas found new light, having come to know that there is a Supreme Being. Dr. Cook worked ten years before winning his first convert to Christianity. Continuing on to the present time, one by one has found Christ as his personal Savior.

"We Pimas were superstitious, but when becoming Christian, superstition faded away.

"The ceremonies, such as dancing for rain, good harvest, wine festival, and gambling were dropped.

"The wine festivals caused much sorrow among my tribe. Murders were committed, undue extravagance, and waste, causing hunger among women and children. Therefore Christianity means a lot to my people, as we come to know Christ and His Teachings. For He commands us to love one another as He loves us.

"Mr. John Collier, Commissioner of Indian Affairs, believes in having us follow our old customs, but we do realize that there is nothing to take the place of the religion of Jesus Christ.

"The people have always realized that there were some things that they should not do, and that there were means of purifying or cleansing if that realization was violated. For instance, when a Pima killed an Apache, he had to fast for four days, and take a swim in the river for four successive mornings, regardless of how cold the water might be. With this conception of right, wrong, and cleansing it was easy for my people to accept the new message that Dr. Cook brought, when he was able to make the message clear to my people."

Rudolph Johnson, an employee of the government, as well as interpreter for the Commissioner of Indian Affairs, and visiting speakers to the reservation, says, "Christian civilization has taught my tribe that (1) there is a glorious hope beyond the grave, (2) people should be kind and loving, (3) everyone should be unselfish, (4) people should be forgiving, and (5) everyone should be willing to give toward advancement of civilization as well as evangelizing the world."

CHAPTER VI

INDUSTRIAL LIFE OF THE PIMA INDIANS

Agriculture

Agriculture is the chief industry of the Pimas. So far as known, the life of this ancient people always has been one of agriculture and simple industry. Howell says that the old canal builders of the Gila Valley developed a system of greater extent and efficiency than any other prehistoric people of the American continent.¹

The following is a description of the prehistoric methods of tilling the soil, as related by Russell.

"Agriculture by the aid of irrigation has been practised by the Pimas from prehistoric times. Each community owned an irrigation canal, often several miles in length, the water of the river being driven into them by means of rude dams; but in recent years they have suffered much from lack of water owing to the rapid settlement of the country by the white people. Until the introduction of appliances of civilization they planted with a dibble, and later plowed their fields with crooked sticks drawn by oxen. Grain is threshed by the stamping of horses and is winnowed by the women, who skillfully toss it from flat baskets. Wheat is now their staple crop, and during favorable seasons large quantities are sold to the whites. They also cultivate corn, barley, beans, pumpkins, squashes, melons, onions, and a small supply of inferior cotton. One of the

1. Howett, Edgar L. Ancient Life in the American South-west, p. 344.

principal food products of their country is the bean of the mesquite, . . . the fruit of the saguaro cactus. Formerly they raised large herds of cattle on the grassy valleys of the upper Gila."²

Howett states that the broad valley of the middle and lower Gila presents great possibilities for agriculture, but not without irrigation.³ This was early recognized by the white men who were beginning to learn how to make the desert blossom as a rose. What was their surprise to find that centuries before them a people, supposedly ignorant of the larger possibilities of agriculture, had farmed large tracts of the Gila Valley with the aid of irrigation dams and canals. As far back from the stream as ten miles irrigating ditches were discovered and single canals twenty-five miles in length were reused.

Governmental Recognition and Appropriations:

"The United States Government first recognized the value of the assistance rendered by the Pimas when by an act of Congress of February 28, 1859, \$1,000 was appropriated for surveying of their lands and \$10,000 for gifts. These gifts consisted of farm implements and carpenter's tools, grain and garden seed."⁴

At present, the government furnishes them with spades and modern plows, which they highly appreciate.

As early as 1859, Lieutenant Sylvester Mawry, special agent of the Indian Bureau, foresaw danger threatening the

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2. Russell, Frank. op. cit., p. 252.
 3. Howett, Edgar L. op. cit., p. 343.
 4. Russell, Frank. op. cit., p. 31.

interests of the Pimas and wrote: "There are some fine lands on the Gila and any extensive cultivation above the Indian fields will cause trouble about the water for irrigation and inevitably bring about a collision between the settlers and the Indians."⁵ Polson also foresaw the danger in 1862.

"The Pimas have always been self-sustaining, receiving only a few wagons and agricultural implements from the government, to encourage them to help themselves when greatly needed."⁶

The Indians became poverty-stricken after having the water supply cut off, and in 1900, Congress made an appropriation of \$30,000 to keep the Pimas from starving.⁷

Russell states that today (1929) these people are at just about the lowest ebb in their farming and stock-raising operation, due to the loss of water.⁸

When the United States Government began to make appropriations and allotments for the Pimas, it was confronted with letters of opposition and protest from the Indian Rights Association, and the Indians. On the next page is a copy of a report by S. M. Brosius, Agent, Indian Rights Association, concerning the rights of the Pima Indians of Arizona.⁹

On succeeding pages are copies of other letters of complaint sent by some of the Indians.

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5. Russell, Frank. *op. cit.*, p. 32.
 6. Whittemore, Isaac T. *op. cit.*, p. 96.
 7. Anonymous. Pimas of Arizona, In *Independent*, April 19, 1900, Vol. 52, p. 964.
 8. Russell, Frank. *op. cit.*, p. 8236.
 9. Brosius, S. M. Agent, Indian Rights Association, Document No. 521, 62d Congress, 2nd Session, pp. 21-79.

COPY

Sacaton, Arizona
July 6, 1911

Department of the Interior
Washington, D. C.

Honorable Secretary of the Interior

Sir:

Quite recently the attention of the Indian Bureau has been called to the proposed allotment of tracts of 5 acres of irrigated land to each head of a family and to each male member of the Pima Tribe of Indians, in the San Tan district of their reservation in Arizona, as contained in a letter of instructions to Charles E. Roblin, special allotting agent, Scottsdale, Arizona, dated April 29, 1911, and approved by Franklin Pierce, Assistant Secretary, May 8, 1911.

The Indians claim they were not consulted so as to ascertain their wishes and views of the matter which is of so vital importance to them, and it is admitted by Mr. W. H. Cole, chief engineer of the Irrigation Service of the Indian Department, that such is the case.

On behalf of the Indians and their friends we file our protest against the apparently more or less arbitrary disposition of the Pima estate, and urge that no further action be taken in the matter of sinking irrigation well for pumping water in the San Tan district of the reservation without first submitting the whole proposition to the Pima tribe and conferring with them regarding the same.

The Pimas were the first settlers along the Gila Valley and were self-supporting until through lack of care by the Government they were robbed of the use of nearly all the water of the Gila River, which, by right, was their to use under the law of prior appropriation. They have secured the most fertile lands in the valley of the Gila, at Casa Blanca, Gila Crossing, and elsewhere south of the Gila River.

COPY

Page 2

Secretary of the Interior July 6, 1911

Regarding the Casa Blanca area, "The Pimas claim there is one of the most fertile sections of their entire reservation, and experience has shown that the Pima is a competent judge of land and water values."

Respectfully,

(Signed) S. M. BROSIUS
Agent Indian Rights Assoc.

COPY

Sacaton, Arizona
January 29, 1912

Hon. John H. Stephens
Washington, D. C.

Dear Sir:

I write a few lines to you. We want J. B. Alexander to be punished, because he really did bad things while he was here at Sacaton. All the Pima Indians don't want well water. The well water is no good for our lands. We want you to help us and do for us what we need.

Very respectfully,

(Signed)
NARCISSE PORTER

COPY

Sacaton, Arizona
January 29, 1912

Mr. John H. Stephens
Washington, D. C.

Dear Mr. Stephens:

Tonight I will say a word to you about the wells, that we do not want well water to irrigate our lands with because it will become alkali in two or three years, and we want you to try and do what you can for us Pima Indians.

I want J. B. Alexander to be punished in some way because he made all kinds of trouble at Sacaton for many years. He ought to be punished.

From yours, truly,

(Signed)
JOHN A. SIOTO

COPY

Gila Crossing
Phoenix, Arizona
January 23, 1912

Hon. Scott Ferris
Washington, D. C.

Dear Senator:

Water conditions here are very poor. We haven't enough to irrigate 10 acres the year around. Part of the time we have to use water from the river bed. This is injurious to our land, because of the alkali it contains. We are very poor; we average yearly \$70 inclusive of the firewood we are permitted to sell occasionally. We used to be independent financially, before the white man cut off our water above. Our only hope to prevent our becoming paupers is the building of the proposed San Carlos Dam and the reservation of our water rights in the Gila River. We beg your influence and aid in this matter--it is before Congress, we believe. We trust you will make use of the opportunity to help us. The enclosed pamphlet will give further information.

Yours truly,

(Signed)
HOWARD SANDERSON

Brosius, in a succeeding report, says, in part:

"Pumping plants used in irrigation near Gila Valley prove that water can be pumped rapidly enough, and at a cost low enough, to make pumping a practicable method of securing water for irrigation.

The Pima Indians of the Gila River Reservation held a monster mass meeting on Wednesday, August 30, to protest against the injustice of the Government in attempting to allot their lands before having gotten water for them. The Indians will probably refuse to accept their allotments until water is actually supplied to the land.

The Plan of certain parties to have the Indians all bunched in a little corner of the reservation near San Tan, compelling them to leave their farms which they and their ancestors have cultivated for centuries, has been frustrated recently by the old and faithful Indian Rights Association.

Now it is proposed to make allotments of land to the Indians without having obtained water for the same, except a very small part of it. The promise of the Government to the Pima Indians was that each individual should receive 5-acre allotments with assured water.

About two months ago it was proposed to change that plan, to break that promise, and allot only 10 acres to a family. The Indian Rights Association also blocked that scheme. . . ."

The surveying of the Pima area in 1859 marked the setting aside of the Gila Reservation, which included the Pima and Maricopa Indians.

The lands, however, were not allotted to individuals until 1912. The Government attempted methods of allotment as previously cited, but to no avail.

In 1921, there were "4,894 allotments on the reservation consisting of one tract of approximately 10 acres with an assured water right, termed a

primary allotment, and another tract of approximately the same acreage carrying no water right, termed a secondary allotment."¹⁰

Hoover states that the Federal Government, in 1924, authorized the construction of the Coolidge Dam at a cost of \$5,500,000.¹¹ Construction began in 1925, and was completed in 1929, the object being to restore the water to the Pimas and to reclaim other lands.

Soil: Whittemore says that the soil is exceedingly fertile; it needs only good cultivation and plenty of water for irrigation; the sun will do the rest.¹² The Gila River is capable of furnishing an abundant supply of water. James, in referring to the soil of the Gila valley says that it is as productive as that of the Nile.¹³

"The Pimas affectionately call the river 'Ak-kee-mull,' and to them it was what the Nile is to the Egyptians. Now-a-days the Indian's faces brighten when the muddy flood waters come down the river."¹⁴

"Besides the growing of wheat, pumpkins, melons and other things, the Pimas to some extent cultivated cotton, which they wove in a primitive way into garments. Bartlett, in his Personal Narrative, in 1854, states that he saw cotton raised by the Pimas and Maricopas equal to the best Sea Island cotton."¹⁵

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10. Frazier, Lynn J. op. cit., pp. 8253.
 11. Hoover, J. W. "The Indian Country of Southern Arizona," Geological Review, Vol. XIX, No. 1, Jan. 1929, p. 49.
 12. Whittemore, Isaac T. op. cit., p. 116.
 13. James, George W. op. cit., p. 248.
 14. Breazeale, J. F. op. cit., p. 23.
 15. Farish, Thomas E. op. cit., pp. 29-30.

FEDERAL APPROPRIATIONS FOR
AGRICULTURAL IMPROVEMENTS

The following data were received from the Pima Agency, Sacaton, Arizona: A. E. Robinson, Superintendent.

Federal appropriations for 1929 were \$160,000, and from 1929 to 1933, the sum was increased \$740,000. In 1933, \$1,000,000 was appropriated as a W. P. A. project. The latter amount made possible the carrying through of the land-developing project.

At present there are forty thousand acres under cultivation, 15,000 acres of old land, and 25,000 acres of desert land prepared for cultivation, by means of the appropriations noted above.

Chief Crops: In the past, wheat was the chief crop, but alfalfa is more extensively grown now, than all of the other agricultural products. There are 12,400 acres of alfalfa, of which 10,300 acres are in one field--probably the largest in the Southwest, if not in the whole nation.

Citrus and Dates: The citrus industry, which is in the heart of the alfalfa area, is proving to be very profitable. The same is true in regard to approximately fifteen acres of dates grown in the stated area.

Cotton: The agricultural values of the Gila reservation may be seen by the successful development of the Pima cotton.

The development was perfected by Dr. Kearney, who has continued his experiments with long staple cotton. The present perfected development--SXP will probably take its place as one of the fine cottons in cotton industry.

The kind and value of crops grown on the Gila Reservation are indicated in the table on the following page. This compilation was reported by the agricultural extension agent to the United States 71st Congress, Lynn J. Frazier, chairman of the sub-committee.¹⁶

16. Frazier, Lynn J. op. cit., p. 8245.

TABLE IV
KIND AND VALUE OF CROPS GROWN ON THE GILA RESERVATION

Crop	Acres	Average yield per acre	Total yield	Approximate Value
Grain	7,653	20 bushels	153,060 bushels	\$183,672*
Cotton	1,759	$\frac{1}{2}$ bale	789 bales	35,180
Alfalfa	1,000	3 tons	3,000 tons	30,000
Maize	1,300	6 tons	7,800 tons	39,090
Corn	1,530	35 bushels	18,550 bushels	31,800
Beans	323	400 pounds	129,200 pounds	5,168
Melons	240			12,000
Garden	745			24,000
Total	13,550			\$360,910

*The lowest price obtained locally for wheat last May and June, (1930) was \$2 per hundred weight. Some of the Indians received as high as \$2.10.

Stock Raising

Cattle and Horses: Many of the Indians engage in the stock raising industry on a fairly large scale. The statistical report of 1930 gives the following data regarding the stock raising industry.

"Some of the Indians own as many as 300 cattle. It has been estimated that there are about 4,000 head of cattle on the reservation at the present time. The average value of these cattle is about \$25 a head. The estimation also shows that there are 2,500 head of horses and 75 head of mules. These include the farm animals."¹⁷

The stock raising industry has been somewhat improved by the introduction of better sires into the herd. This may rightly be attributed to the interest that has been taken by the boys in the 4H Club work in recent years. The bulls may be purchased by the Indians on the reimbursable plan instead of paying cash, if they so desire.

In addition to improving the cattle industry, "The war department is cooperating with the Indian Service in arranging to place some of their lighter type of breeding stallions on the reservation, free of charge."¹⁸

Hogs: Hog raising has not proved to be a profitable industry among the Pimas. A few are raised, but only for a domestic purpose. One would expect the Pimas to raise hogs on a large scale as they greatly relish the meat of the swine.

17. Frazier, Lynn J. op. cit., p. 8245.

18. Ibid.

Poultry: One will see a few chickens and turkeys at almost every farm house, but these are used for domestic purposes only. There is not an Indian on the reservation who is earning a livelihood in the poultry business.

Indian Crafts

The art of weaving and dyeing of cloth has been completely abandoned, and that of making pottery is well-nigh gone, but the beautiful art of basket-weaving still survives.

Breazeal's conception of Pima basketry is as follows:

Pima talent:

"While the Pima men are often talented, the artistic Indian is the Indian woman. She probably had long felt the desire to express herself before she found the material she could handle, and when this was once found it is easy to picture her development. So to the Pima woman, the basket is the most useful of all her possessions, for in it she carries her burdens, rocks her baby, makes her bread, winnows her grain, and stores her food for the winter. It is no wonder that she turned toward it for an expression of her art.

Materials Used in Making Baskets:

"There are only four materials that are of much importance in Pima basketry; willow, "che-ult," and cottonwood, 'aw-aw-pah' twigs, which constitute the white parts for the weft, the outer coat of the horns of martynia, or devil's claw pods, 'e-huk,' which forms the black designs, and the stalks of the cat tails of tule, 'aw-ta-wha-k,' that make up the body of the coil or warp."¹⁹

Tools Used in Basket-Weaving: An awl, a knife, and a container for water are the only tools used in making of bas-

19. Breazeale, J. F. op. cit., pp. 35-126.

kets. The knife is used to scrape materials, which are soaked in the container of water.

Time Required for Weaving Baskets:

"When weaving a coil about six inches in diameter, a woman thinks that she is progressing rapidly if she is able to weave once around in one day. A basket twelve or fourteen inches in diameter usually requires four weeks or more for its completion.

Types and Designs:

"The best baskets are so accurately woven that the outline of the curve of the bowl represents a perfect geometrical figure, and no matter in what position the basket is turned upon its axis, the symmetry of the figure is always maintained.

"There seems to be a certain kind of stimulus that requires a modification of every design, probably it is the desire to improve upon it, and I am of the opinion that in many cases, the designs that the Pima women fancy are the ones they think they can improve on.

"The two types of baskets woven by the Pimas, that is, those with geometrical designs and those of original composition, can well be compared to the academic and personal in art. The women who weave the geometrical designs seldom hide their personality, yet they prefer to work along standard or orthodox lines. Their baskets possess the decorative quality but the symbolism is not so pronounced as in those of original composition. The older women are usually found weaving the geometrical designs.

"The real Pima basket was not made to sell, it is the exquisite effort of a refined woman to express her highest emotions.

"A Pima basket may either be a conception of something beautiful, or it may be an effort to express an impression or sentiment in a purely mechanical way; that is, it may be either pictorial or symbolic.

"The Indian woman is also impressionistic; she knows that too much accuracy, and accentuation of

detail spoils a basket just as it does a picture. They know how to leave out details in order to get the effect.

"I am confident that the Pima women do not realize in a great many cases, just why they weave certain features into their baskets. Their talent seems to be just as involuntary and natural as an ability to play a musical instrument is with some people.

"A Pima woman uses no more unnecessary lines in her basket than she does unnecessary words in her conversation; her basket is a picture in a few lines. These women also know how to hide every trace of work--another essential in art, their work looks as if it had been a pleasure, and you cannot see the effect. Another feature that is pronounced in Pima art is space filling. Every artist knows the importance of fitting his picture to his space; he will carefully avoid a crowded effect.

"As an artist fits his picture to his space, the Pima women know how to fit their designs to their baskets. Their designs are never crowded, and there are no blank spaces to offend. This is true in both geometrical and original designs.

"Basketry did not develop with this generation; it is the accumulation of the ages. It is a straight forward, honest art. Stately and dignified, this is the Indian, and this is reflected in his handiwork.

"These women put conceptions in their baskets that they see clearly, but which are often beyond our ability to grasp.

"The inspiration of any artist must be derived from what he sees in every day life.

The Danger of Basketry Being Abandoned:

"While basketry among the Pimas is today in the highest state of perfection that it has ever reached, this is not due to the influence of the white man. The Golden Age in Grecian art just preceded its complete downfall, and evidence is not wanting that this, the fine art of basketry, is upon the verge of passing, passing more quickly than even pottery or

blanket making, for the Pimas are docile and take kindly to the civilizing influence of the white man.²⁰

In regard to basketry, Hodge states that the women are expert makers of water-tight baskets of various shapes and sizes, decorated in geometric designs.²¹ They also manufacture coarse pottery, some of which, however, is well decorated. Since contact with the whites, their native arts have deteriorated.

Twenty-eight years have passed since Mr. Hodge made the prediction as cited above, and basketry is still in its state of perfection, and seems to be a growing industry.

The greatest danger confronting the basket industry is the scarcity of the willow plant, which is gradually becoming extinct, due to the scarcity of water in the river bed. It is difficult to find a plant to be used as a substitute.

Comparison of Pima and Papago Basketry: "Some claim that the Pima and Papago baskets are alike, but they are not. They differ in shape, in substantialness of build, and in design."²²

20. Breazeale, J. F. op. cit., pp. 35-126.

21. Hodge, F. W. op. cit., p. 252.

22. Kissell, M. L. "The Culture Difference Between The Pima and Papago Indians", Science, July 9, 1915, Vol. 42, p. 66.



Mrs. Josepha Vavages, Casa Blanca



Miss Kathryn Kisto, Olberg
(basket not finished)

Handicrafts: Many of the Indians, with few exceptions, show excellent ability and an efficient sense in handicrafts. This work appears chiefly in the making of belts, which they make decorated and patterned. All of these articles are woven in a form of loomwork and are very beautiful in design, pattern, and color combination.



These baskets were recently made by Pima friends and given to the writer.

The following pictures show Indian articles used in the nearby towns referred to, which illustrate the picture will show that the same type of loomwork is the occupation as well as the art.

Beadwork: Many of the Indians, both men and women, show excellent ability and an artistic taste in beadwork. This work consists chiefly in the making of belts, while a few make necklaces and purses. All of these articles are woven in a form of loopstitch and are very beautiful in design, pattern, and color combinations.

Industrial Resources

Wood Cutting: There are several thousand acres of timbered land on the reservation, and many of the Indians depend largely on wood cutting for a livelihood. When conditions are unfavorable for a crop by the scarcity of water, a great number resort to wood cutting, but as soon as conditions are favorable (that is, water more plentiful) they go back to their fields.

The wood is hauled by wagon and team, to such nearby towns as Chandler, Casa Grande, Florence, Coolidge, and others and then sold at a price ranging from \$1.25 to \$2.00 a rick.

In addition to the desert growth, the river bed is thickly set with a natural growth of cotton wood trees which have a great commercial value.

The following pictures show Indians selling wood in the nearby towns referred to; close observation of the pictures will show that the women have an interest in the occupation as well as the men.



Wood yard at Chandler

Frontier pays a worthy tribute to the Pines by saying,

"They are industrious and willing to work."



Wood yard at Laveen

23. *Frontier*, Vol. 2, p. 432.

24. *Ibid.*, p. 432.

Minerals:

"There are three mining leases on this (Gila) reservation. Of these, none is producing, the leases paying an annual rental. There is one sand and gravel lease on this reservation which pays approximately \$800 royalties each year.

"Approximately \$1,100 annually is collected from the above mentioned leases."²³

According to Mr. Robinson, Superintendent of the Pima Agency, the Pimas are very dependable, slow, steady, with the same speed in the evening as when the day's work started. In regard to "labor gangs, I have found none that work better."

Frazier pays a worthy tribute to the Pimas by saying, "They are industrious and willing to work."²⁴

23. Frazier, Lynn J. op. cit., p. 8246.

24. Ibid., p. 8236.

CHAPTER VII

EDUCATION OF THE PIMA INDIANS

Early Attitude of the Pimas Toward Education

"In 1868 Chief Antonio Azule told General A. J. Alexander that he would welcome any person that he would send to teach them, and that the children should go to school.

"There are about five thousand souls in this tribe and though they have been living for two or three generations in their present reservation, cultivating the soil in a rude way, they are still sunk in the lowest depths of heathenish superstitions.

"The most intelligent of the Indians--and there are many such--are anxious for instruction. There are two white men living at this village (one of them a licensed trader) who have a thorough acquaintance with their language, and could assist a new-comer in acquiring it.

"In 1870, the United States Government made a liberal provision for the erection of buildings at the Agency and for the support of teachers."¹

The Coming of Dr. C. H. Cook:

"The Ladies' Union Mission School Association sent Mr. Cook to the Pimas in 1870. This organization was composed of several denominations but merged into the Presbyterian Church in 1872.

"On December 23, 1870, Mr. Cook arrived at the Pima Agency, and was received by Captain Groseman, (Agent Officer) and in January 1871 was appointed as government teacher."²

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1. Whittemore, Issac T. op. cit., pp. 6-11.
 2. Ibid., p. 97.

Opening of First School:

"The first day school was opened February 15, 1871. There were sixty-six pupils including both Pima and Maricopa. Cook reports that many of the scholars have made rapid progress in reading, writing, arithmetic, English speaking, and spelling."³

Russell says that the school was opened by Rev. C. H. Cook, in the employment of the Government, February 18, 1871, in an adobe building about two miles west of the present Agency of Sacaton. The school continued as a day school for several years, being changed to a boarding school located at the Agency in 1881, and a Mr. Armstrong was the first superintendent. The school building was destroyed by fire in 1888, and the mission church was occupied the rest of the school year. The capacity of the building was 225, but 300 pupils attended.

For several years the accommodations have been inadequate to receive all the children that deserved an education.

Indian Education

The Aim: "The aim in Indian education is twofold: to elevate the Indian in character and to enable him to be able to cope with advance civilization."⁵

Training in Citizenship: In 1903 Fressell stated that

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3. Whittemore, Isaac T. op. cit., p. 99.
 4. Russell, Frank. op. cit., p. 34.
 5. Covey, C. C. "Reservation Day School." The N.E.A. Journal of Address and Proceedings, 1900, pp. 900-4.

the Indian Day Schools are most interesting and valuable because of the instruction they give to parents as well as to children in civilized ways.⁶

The system of Indian schools which is in existence today is worthy of study, and its results, as shown in qualifying men and women for citizenship have already proved its value.

Accomplishments of Education: In 1903, Frazier reported that the Pimas were improving steadily, not only morally and mentally but physically as well.⁷

Educating the Indians to Cope with the New Order: In 1914, Mr. Leupp said, "We must teach the Indians the virtue, the necessity, in fact, of self-dependence in the new order of life which we are opening before him. His reliance on 'government' for everything he wants from food and raiment, medical attendance and education, down to legal aid in his private litigation, must cease."⁸

In the past, many of the Pima children were forced to attend the Government Boarding School, Phoenix, but this method of education has been abandoned by the Pimas, and the only Pima children that attend the Phoenix school are those who choose to go, and are not forced as in previous years.

Federal Appropriations: From 1932 to 1936 the Federal

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6. Fressell, H. B. "Indian Day Schools." The N.E.A. Journal of Address and Proceedings, 1903, p. 805.
 7. Frazier, Lynn J. op. cit., p. 8236.
 8. Leupp, F. E. In Red Man's Land, p. 104.

Government made liberal appropriations for the construction of schools, in order to meet the growing demand of the Pimas, who were seeking an education for their children, and remain on the reservation at the same time.

According to Mr. L. E. Dial, Superintendent of the Gila reservation schools, the appropriations were as follows:

Sacaton: \$65,000--administrative buildings--1932.
 \$20,000--manual arts shop --1936.

San Tan: \$15,000--administrative buildings--1936.

Casa
 Blanca: \$15,000--administrative buildings--1936.

Tribal Attitude Toward Educational Program: Mr. Dial also said, "The attitude of the tribe is very favorable towards the present educational program, and has been for the past three years." This happened when the tribe was assured that their children would receive a high school education and still remain on the reservation.

The personnel of the Pima system of education is attempting to do that which was recommended by the Institute of Government Research, Washington. The recommendations are as follows:

"It is recommended by the report that younger children be eliminated so far as possible from the boarding schools and that day schools be encouraged to a larger extent than at present. The advantage of having a young child in intimate contact with the family for normal healthy development is emphasized. It is urged that no children be sent to boarding schools until they have reached adolescence. It is further recommended that promising Indian youths be encouraged to continue their education

beyond the boarding schools and to fit themselves for professional, scientific, and technical callings. The survey staff suggests that the federal government and private organizations might well establish scholarships for such students. The advisability of offering in the boarding schools courses to train for professions where more than high-school graduation is required as a preliminary schooling, is questioned by the Institute's survey staff."⁹

Present Methods of Education

Within the Pima jurisdiction the children are sent to school in the morning, and return home in the afternoon, as children in a regular public or high school do.

The pupils receive training which is adapted to the particular needs and manners of the Indians.

There has been developed a four-year Agricultural High School at Sacaton, and in June of this year (1938) the first class of Indian boys in the whole Southwest will have gone right through school as white children have done. This method proves far more successful than the method of taking the children for a period of six years of training and then returning them to the reservation. The children returned thusly were completely lost--the education received had not been adapted to the environmental surroundings; thus the home life had not been benefitted.

9. Institute of Government Research. Education And The Indian Survey, National Education Association of the United States, May 1928, Vol. XVII, No. 5, p. 160.

The graduating class of 1938 consists of nine boys and one girl. All of the boys expect to farm, but the girl plans to train to be a nurse. As a whole, however, the girls plan to help the boys farm.

The Retardation of the Pima Children: The Pima children are retarded from two to four years, due chiefly to their language difficulty and lack of experience before entering school. The majority of the parents speak the Pima language within the home, which serves as a great handicap in the way of progress for a comprehensive usage of the English language.

Basketry: In the school year 1936-1937 basketry was taught in the Sacaton school. Very little interest was shown in this work, however, as the girls would rather learn to cook and sew. Thus basketry was eliminated as part of the curriculum.

Basket weaving is considered an art for the older women, and if basketry is taught to a girl it is because she desires to express herself in that particular art. In other words, basketry appeals to her. She is taught the art by an experienced basket-maker.

The writer is of the opinion that basketry could not be successfully taught as a class project because the Pima women, as a whole, have never been basket-makers.

Art: The Pimas are very artistic, which is a natural ability. This phase of the work appealed to the writer,

because of previous experience in teaching art. A close observation of the work revealed that the Pimas are endowed with inherential ability in blending and harmonizing the colors. The pupils like to express themselves in their work of art.

Club work: The club work appeals to the Pima children. There are several clubs organized within each school on the reservation, including 4-H, Carol, Glee, Athletic, Art, Sewing, Cooking, etc.

The personnel of the Pima schools is using club organizations as a means of creating an interest in the academic subjects. This necessitates, however, the making of individual adjustments in terms of human concerns. The policy of the present administration has been to give consideration to the human factors which govern relationships between racial groups.

The school authorities believe that the club organizations have been the greatest benefactor in advancement of education, because of the interest that is being manifested by both parents and pupils. This will eventually create an interest in adult education, which is greatly needed at present.

District School: In addition to the government school at Sacaton there is a two-room school under the supervision of the Pinal County School Superintendent, for the white

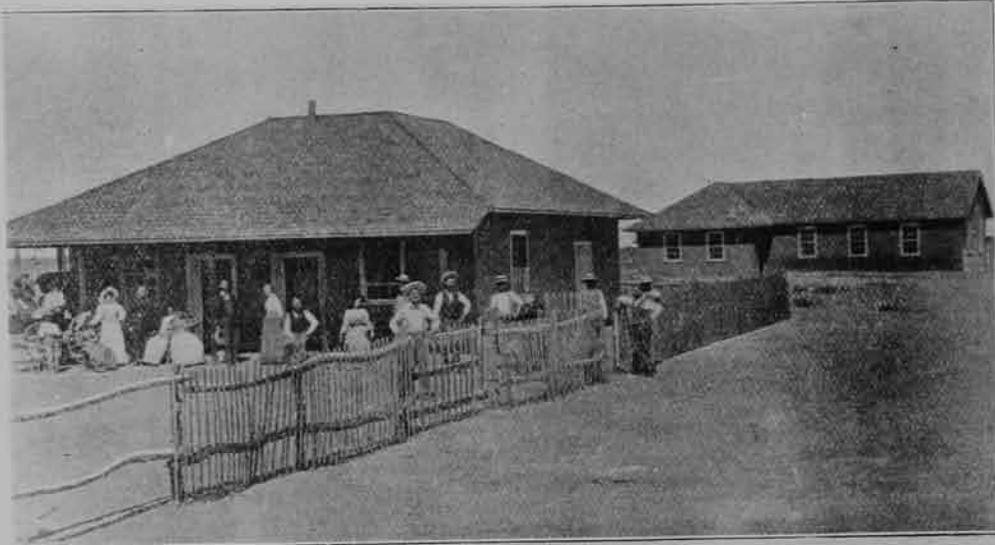
children and such Indian children as may desire to attend, work being given up to, and including, the fifth grade. Then the white children are transferred to the Casa Grande school, and the Indian children attend the government school at Sacaton.

TABLE V
INDIAN SCHOOL ENROLLMENT FOR THE FISCAL YEAR JUNE 30, 1937. 10

Pima Jurisdiction	Enrollment		Average Attendance		Grades taught	
	Total	6th & below	Above 6th	Total		6th & below
Blackwater	71			54		B-5
Casa Blanca	108			90		B-5
Fort McDowell	23			18		B-5
Gila Crossing	77			66		B-6
Maricopa	34			28		B-6
Pima Central	301	205	96	228	155	B-11*
Salt River	205	152	48	183	143	B-9
San Tan	125			101		B-5
Total	944	357	144	768	298	113

* The 12th grade was added in 1937.

10. Annual Report of the Secretary of the Interior, 1937. Excerpt from the Annual Report on Education of Indian Children built around flexible programs, suited to varying conditions, Washington Printing Office.



MISSION HOUSE AND CHAPEL AT SACATON, ARIZONA

The mission house and chapel where Dr. C. H. Cook spent many years of faithful service laying a foundation on which future generations could build.

This frame building was replaced by the magnificent structure, The Presbyterian Church, two views of which are shown on Page 108.



Sacaton Public School for white children



Administration Building, Sacaton



Dining Hall, Sacaton School



Administration Building, Sacaton



West wing of Sacaton School



Teacher's quarters, Sacaton



San Tan School



Casa Blanca School

Catholic Schools

There are two Catholic day-schools on the reservation with an enrollment of ninety-four pupils.

St. Peter's School at Casa Blanca (Bapchule) under the capable management of two Franciscan Sisters from Manitowoc, Wisconsin, has an enrollment of sixty-nine pupils.

St. Francis School at Akchin, with an enrollment of twenty-five pupils, is very successfully managed by a native Pima teacher. Akchin, an isolated village of the wash lands, was, until recently, a very difficult place to contact the whole year round. This school gives proof of the zeal and resourcefulness of the missionaries in promoting education.

St. John's Mission, at Gila Crossing, is a Catholic boarding school with an enrollment of 200 pupils, and has been in operation for many years on the reservation.



St. Peter's School, Casa Blanca



Girls' Dormitory at St. John's Mission
Gila Crossing



Administration Building, St. John's Mission
Gila Crossing



St. John's Mission School, Gila Crossing

"Figures III and IV give the comparison of the norm for grade and age that have been established for American children, with the median score made by the same group or class of Indians. This part of the study is not the most important from the practical viewpoint, but it is interesting to make these comparisons. The results are just what we would expect in a few places. If the results of the tests were to be used to make these comparisons to satisfy our curiosity and to prove our belief that the Indian is inferior to the American in intelligence they would not be worth giving. The tests have been devised primarily for white children and those living under somewhat similar social conditions. In the Indian we have a group of entirely different racial makeup, social customs, and in fact their whole group of experiences are different; add to this a decided language handicap and it would be difficult to say what reliability we can place in the tests as a reliable measure of the intelligence of these people."¹¹

Figure V gives the mean score of grades made on achievement tests compared with norms (by schools). These figures are on pages 155, 156, and 157.

The Pimas and Education

In a speech, Harry Allison, Pima Indian, of the Phoenix Indian School, at the Conference of CCC Educational Advisors, Phoenix, Arizona, said:

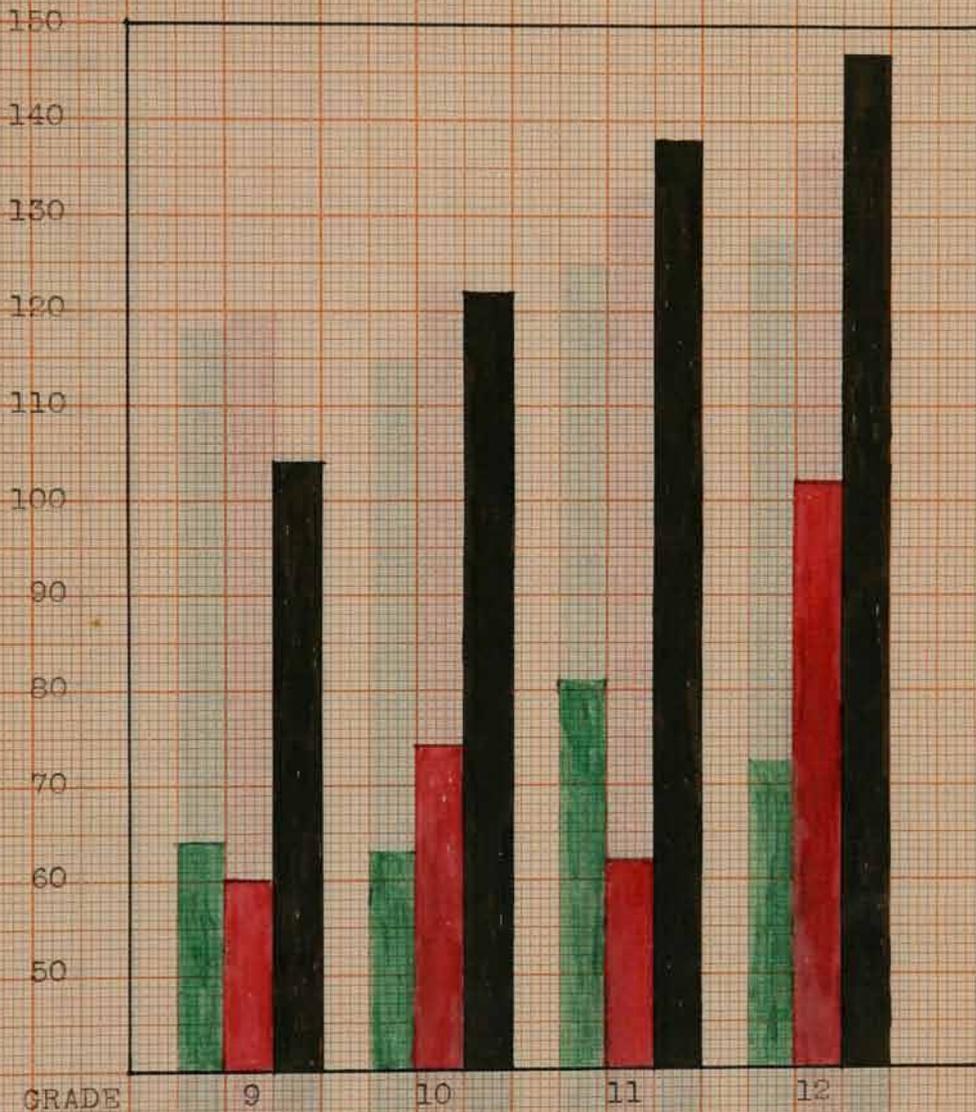
"In the school we began to find many real friends among the white teachers, and school became more and more a pleasant experience until today very few of us ever run away and most of us are glad to go to school and learn all we can in order that we may be able to help make life more worthwhile for our people. I am an Indian and I want my people to enjoy the many good things which the white men have, together with the good things of my own people.

11. Austin, Wilfred G. op. cit., pp. 70-112.

FIGURE III

GRADE NORMS OF THE TERMAN GROUP TEST OF MENTAL ABILITY
FOR THE UNITED STATES COMPARED WITH THE MEDIAN
SCORE OF THE PIMA INDIANS

SCORES



Solid bar U.S. Norm
 " " Median Score of Indians (boys)
 " " " " (girls)

FIGURE IV

AGE NORMS FOR UNITED STATES COMPARED WITH AGE
OF PIMA ON BASIS OF GRADE

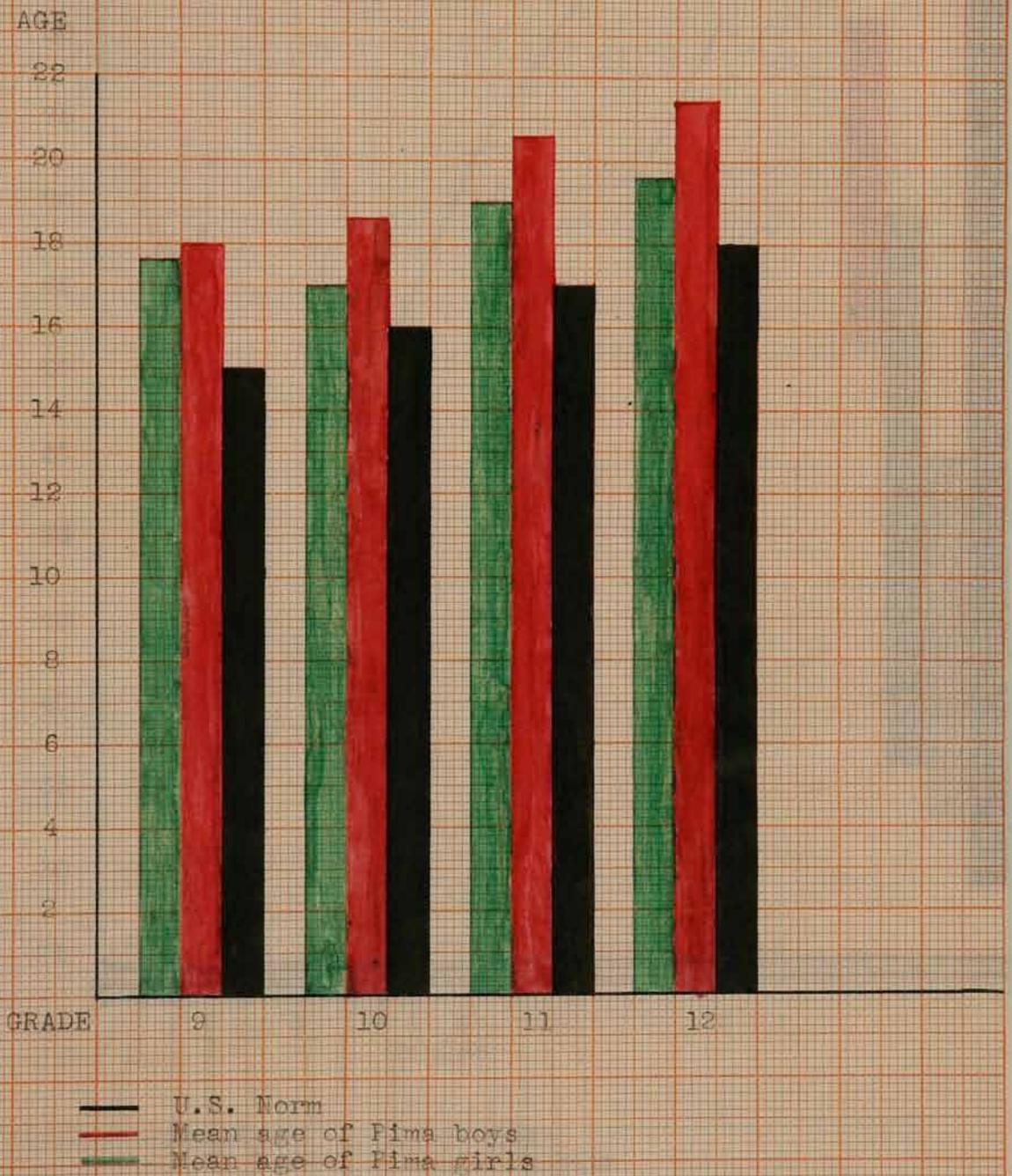
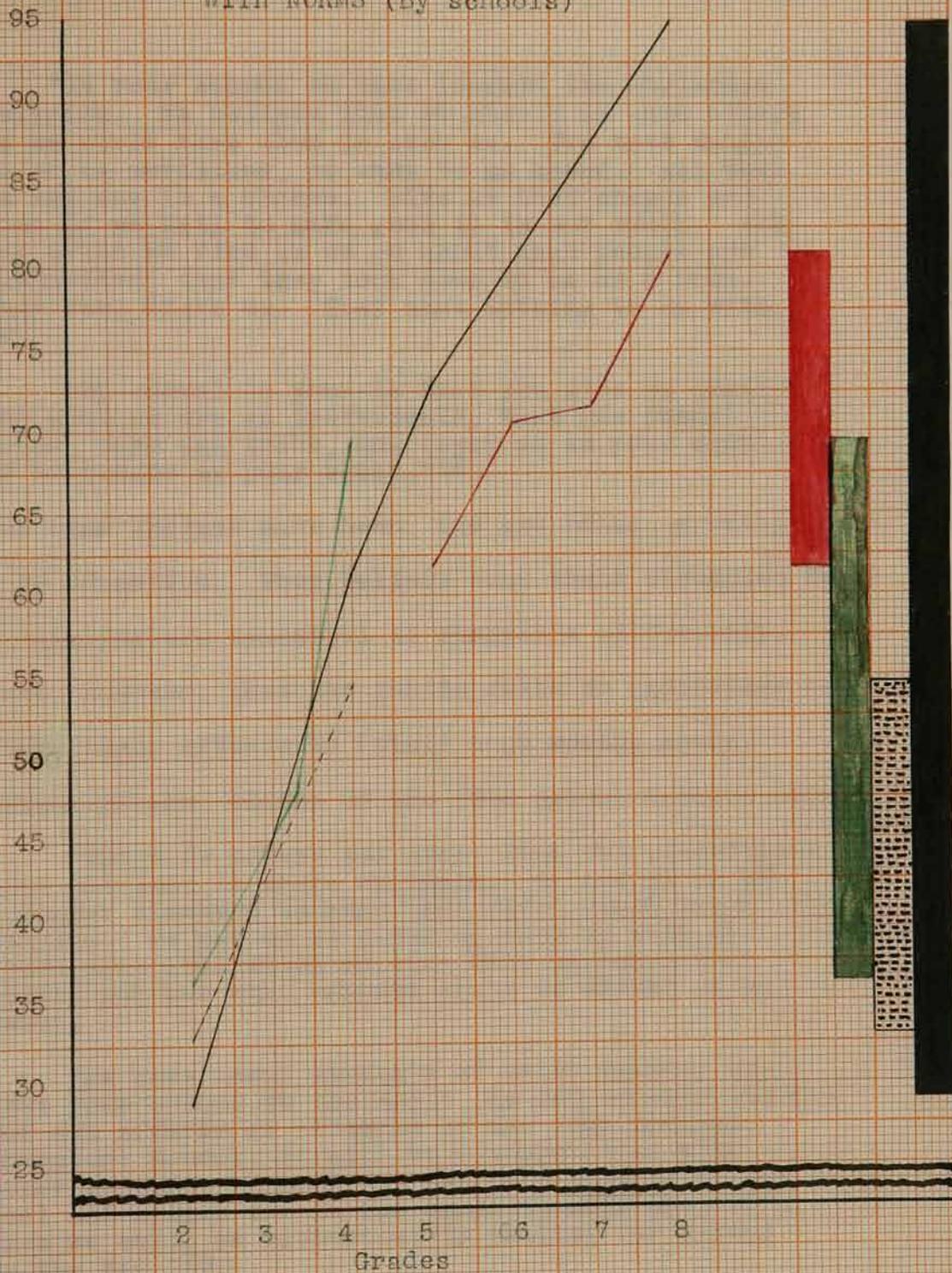


FIGURE V

MEAN SCORES OF GRADES MADE ON ACHIEVEMENT TESTS COMPARED WITH NORMS (By schools)



— Sacaton - - - - Day
— U.S. Norm — Phoenix

"In your school we have learned the Christian religion. We believe that we should do unto others as we would have them do unto us. You have taught us to be ambitious, to want to go ahead. All that we ask now is a chance. Give us that chance and then if we fail to make good it is our fault. All too often we find as we go about that people are prejudiced; that they look down on us as a race. They feel above us. They want nothing to do with us.

"My appeal to you--is that you give us credit for what we are as individuals, that you forget color, race and tribe, and treat us as your equal if we behave as your equal."¹²

The Pima Indians have been, and are being, greatly benefited by education. They believe that their struggles for social equality are essential to honorable citizenship. They feel, however, that the public fails to understand or appreciate their efforts to attain such worthy goals.

Jayroe Morago, editor of the Pima School Gazette said:

"There is always the start from the experienced hand and that is where we began. We now go on to a higher standard to make that first start reach success. We can do it going up step by step to reach that goal which we will want to reach ourselves and not what someone wants or wishes us to reach.

"We have heard students of other schools say, 'Put your school on the map.' We can do this through our own efforts as students of the Pima Central (Sacaton) School; it will be a competition with other schools. We can put the word Success as our goal and strive for it and reach it with hard work, then we shall be victorious in putting our school on the map."¹³

12. Collier, John. *op. cit.*, p. 24.

13. Morago, J. "ed." Pima School Gazette, February 5, 1937, Vol. II, No. 5, p. 1.

Johnson Jackson gives the following testimony as to what education has meant to him and to his tribe.

"In the early days when the first settlers and missionaries came to the Pima land, they had a very difficult task in trying to make our Indians understand their purpose. The missionary had a hard time bringing the gospel to our tribe. At that time very little was known of education among this tribe; but as time went on the Pima Indians found out that to get along in this world they would have to have some education. For without education one is in a hopeless state. There are now only a very few old Indians who have no education. The younger generation speak the English language before they even enter school.

"Education has meant a great deal to us. It has improved our home conditions and surroundings. The homes are equipped with modern appliances, and our farms are producing more crops, being tilled with up-to-date equipment.

"The Pima Indians are able to stand along with their fellow-men and are able to understand each other more fully. Of course, education is abused by our Indians just like anything else. Some of our own Indians, however, are teaching in schools, while others are holding good office positions. This shows us what education means to our tribe.

"In the early part of my life I spent twelve years in three different schools for my education. The education that I acquired has meant a great deal to me. In fact, more than anything else I have ever acquired. For without an education in this age, one would have no worth while future in what he ventured to do.

"Four years ago I became a victim of arthritis and have been confined to my bed. Even in my time of distress I can pick up a book or a newspaper and read it, or else I can turn on the radio and listen to a good program. It's through education that I can read my Bible and get the comfort and peace that come to every one from reading it.

"So, education to me, and to my tribe means that it has been the greatest help to us, for it was through education that Christianity came to my people; enabling us to have a better understanding of everything. We owe a debt of lasting gratitude to Chief Antonio Azule, for having encouraged education at a time when other Arizona tribes were hostile."

CHAPTER VIII

TRANSPORTATION AND COMMUNICATION OF THE PIMA TRIBE

Primitive Methods:

"Formerly news of importance was given from mouth to mouth, or by the captain of a village, morning and evening. He stood on the roof of his house, and proclaimed in a voice so loud that the captain in the next village heard and repeated, until all the villages, one after another, had heard the tales of war, or other news."¹

"Some imitated the Apaches in their system of telegraphing from the top of steep hills or mountains, by smoke in the day or fire at night; although in this the Pimas could not compete with their neighbors, whose system was so perfect for communicating great distances, even from sixty to one hundred miles, which is well known to our army officers who fought them."²

According to Hodge the husbands traveled mounted, while the wife laboriously followed afoot with her children or with a heavy laden burden, basket or kiho, which frequently contained the wheat reaped by her own labor to be traded by the husband, often for articles for his personal use or adornment.³

Runners: Communication in times of great need and warnings of danger depended largely on the fleetness of foot. Therefore, each village had trained runners. The runners

1. Whittemore, Isaac T. op. cit., p. 94.

2. Ibid., pp. 71-2.

3. Hodge, F. W. op. cit., p. 252.

were trained by tying a feather in the hair, just above the forehead, and given instructions to run very fast--so fast that the feather would sing--then hold that gait until they reached their destination. This method of training the runners was related to the writer by Xavier Cawker, governor of the Pima Tribe.

Roads: There are approximately forty miles of state roads (paved) on the reservation.

The Southern Pacific Railroad crosses the reservation diagonally from near Coolidge, Arizona, to the northern boundary, south of Chandler, Arizona, as may be seen on the maps in this volume. The nearest shipping point for the Pima Agency is located at Olberg.

Appropriations for Roads and Bridges: For the past two years a road building program has been in progress. Mr. Robinson, Superintendent of the Pima Agency, states that in 1937 and 1938 the Federal Government made the following appropriations for the construction of bridges and roads: \$60,000 for the Gila Crossing settlement; \$40,000 for the Casa Blanca and Sacaton bridges, as may be seen in the pictures on the two succeeding pages.



Two views of the Gila Crossing bridge



Gila Crossing bridge



Casa Blanca Bridge



Sacaton Bridge

Reservation Roads: There is a very excellent system of roads throughout the reservation. Though they are all well graded, they would be greatly improved if they were also graveled.

Means of Transportation: Many of the Indians have automobiles, but the majority travel either on horseback or by means of wagon and team.

The United States Postal System: In addition to the above means of communication, there is a postoffice within the reach of every one. The greatest distance that one would need to travel to reach the postoffice would be about four or five miles.

Telephone: The Indians do not have telephones installed in their homes. They have access, however, to the ones at the agency, stores, hospital, and schools when necessary.

CHAPTER IX

CONCLUSION

The Problem Re-stated: The problem of this thesis is to trace and evaluate the major elements which have influenced the civilization and development of the Pima Indians. The manifold problems involved in this study are to study the historical background of the Pima Indians as to the anthropological and modern history; see how education has influenced the government of the tribe; give the past and present plans of organization, administration, and supervision of the governmental schools; see how education has affected the social, religious, moral, and economic life of the Pima tribe; study the various problems which are involved in educating the Pimas; see what the government is doing to help the tribe adapt themselves to the new educational and environmental status; and, determine the actual educational status of the Pima Indians, this being the specific purpose of the study.

Scope and Source of Material: The scope of this study extended throughout the Pima jurisdiction, but was limited, however, to the Pima tribe. Sources of material used were: written documents; annual reports; Congressional records; pamphlets and periodicals; Master of Arts theses; historical

and other accounts; and original sources obtained from the Governmental employees, influential members of the Pima tribe, and religious workers.

Contribution: The purpose of this contribution is to compile the data concerning the Pima Indians in one volume, for the convenience of the many seekers of knowledge regarding this tribe. The writer trusts that this will be of lasting benefit to mankind.

SUMMARY

Historical:

1. That the Pimas have lived upon the land they now occupy for several centuries.
2. That the white men found them to be docile and very helpful.
3. That they responded readily and willingly to the teachings of the white man.
4. That they were lovers of peace--waging only defensive warfare.
5. That the Pimas are agricultural and that they had never been a nomadic tribe.

Economic Status:

1. That they were found to be self-sustaining and are at present when given sufficient water.
2. That the Pimas are frugal, as well as dependable.

Social:

1. That the Pima rituals and festivals gradually gave way for the white man's religion and social life.

2. That the Pimas are a church loving people, and support the many churches to be found on the reservation.

3. That the profligate practices of the men were quite easily thrown over by the influence of education and Christianity.

4. That the Pimas are desirous to be honorable citizens, and to cope with the white man.

Health:

1. That the Pimas are not morally degenerate, and contaminated by venereal diseases, as is believed by many white people.

2. That the tribe is very susceptible to tuberculosis.

3. That the Federal Government is using every means possible to check the spread of tuberculosis.

4. That the infant mortality rate is decreasing, due to a better knowledge of parental care.

The Policy of Indian Education: The present policy of administration calls for a number of changes in Indian Education which affects the Pimas.

1. That the children are to remain on the reservation and attend the reservation day schools.

2. That the curriculum must be adapted to the particular needs of the pupils within a given locality.

3. Other changes may be listed as follows: higher requirements for teachers, better remuneration for teachers, and to place more emphasis upon results.

Evaluation of This Study:

1. This study has not been a contribution of new knowledge.

2. The Pima Indians are an intelligent people, capable of being educated, as well as contending for their rights, and are desirous that the present generation be given the same opportunities of education as the white children. If nothing more had had been brought to light in this study, it has been well worth the time and efforts of the writer.

New Problems Presented: This study has been chiefly that of recorded data, and the writer has merely scratched the surface, knowing the ability of the Pima Indians opens new fields for research, such as: the curriculum of Indian Schools (Arizona) as compared with the public schools of this state, studies regarding the natural arts and abilities of the Pimas, an interesting study on the follow-up of the Indian children after they leave school, the field of basketry, and the agricultural program among the Pimas.

RECOMMENDATIONS

1. That a system of adult education be included in the educational program of the Pimas.
2. That more emphasis be placed upon the Pima Day Schools.
3. That the schools be given more playground equipment, as well as more ground space.
4. That a gymnasium be erected at the Pima Central School (Sacaton).
5. A new modern, well-equipped hospital sufficient for the Pima Indian needs.
 - a. Pathological laboratory.
 - b. Private laundry for the hospital.
6. That the Indians be encouraged to build modern homes.

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