

378

---

---

# Pima-Maricopa Indians

---

C 1

ABORIGINAL LAND USE (title)  
AND OCCUPANCY OF THE  
PIMA-MARICOPA INDIANS

Robert A. Hackenberg

in two volumes

Volume I



Garland Publishing Inc., New York & London  
1974

---

---

MAY 30 1975

Copyright © 1974

by Garland Publishing, Inc.

All Rights Reserved

Library of Congress Cataloging in Publication Data

Hackenberg, Robert A.  
Aboriginal land use and occupancy of the Pima-Maricopa  
Indians.

(American Indian ethnohistory: Indians of the South-  
west)

At head of title: Pima-Maricopa Indians.  
Indian Claims Commission, docket no. 228.

Bibliography: p.

I. Pima Indians. 2. Maricopa Indians. I. Title.

II. Title: Pima-Maricopa Indians. III. Series.

E99.P6H28 970.3 74-2284

ISEN 0-8240-0730-1

Printed in the United States of America

## Contents

### Volume I

Preface	7*
<b>The Garland American Indian Ethnohistory Series</b>	
General Nature and Content of the Series	
<i>David Agee Horr</i>	9
The Indian Claims Commission, <i>Ralph A. Barney</i>	13
Introduction to the Ethnohistorical Reports on the Land Claims Cases, <i>Robert A. Manners</i>	17
<b>Background Material on the Pima-Maricopa Indians as of 1953</b>	
<u>Maps showing 1950 locations and estimated original   ranges</u>	20
Historical and Population Information	22
<b>The Report</b>	
Aboriginal Land Use and Occupancy of the Pima- Maricopa Indians, <i>Robert A. Hackenberg</i>	25

### Volume II

<b>The Report Continued</b>	7
<b>Commission Findings on the Pima-Maricopa Indians</b>	317

\*Garland Publishing has repaginated this work (at outside center) to facilitate scholarly use. However, original pagination has been retained for internal reference.

mountain sheep abounded, the latter especially in the Fish creek region...

"Amanyika (quail's roost) was the principal camp site of the Wikedjasapa south of the Salt river... In some seasons a hundred houses were there, both Wikedjasapa and Walkamepa, ...coming for a flax-like seed ripening in spring, prickly pears in summer, rabbits, and woodrats. Jackrabbits and cottontails were numerous on the gently sloping ground where the Apache Trail highway passes on the south side of the valley across from Amanyika...

"Amanyika commanded a wide view with an even broader sweep from the heights above. The cliffs along Fish creek and Salt river rendered it difficult of approach by the Maricopa and Pima...

"The generic term for the Apache, the eastern and southern neighbors of the Southeastern Yavapai, is Awache...

"Eastern neighbors of the Wikedjasapa band were the Awakaya or Tonto Apache, of Athabascan speech. Tonto basin belonged to them. The boundary line was the crest of the Mazatzal mountains. Many Tonto Apache were part Yavapai in blood and bilingual.

"Eastern neighbors of the Walkamepa band were the San Carlos Apache. The crest of the Pinal mountains formed the boundary between their lands. The Walkamepa intermarried with them and were their allies against the Chiricahua Apache, the Pima, the Papago, and the Americans.

"South of the Gila river lay the range of the hostile Chiricahua Apache or Djakupai. The White Mountain Apache were also reputed hostile. Those of Cibecue creek, however, were said to be friends of the Walkamepa and of the San Carlos Apache.

"To the southwest were the hostile Maricopa and Pima, separated by intervening stretches of uninhabited country - no-man's land. This might be visited by either side during a raid or in gathering desert products.

"Raids against the enemy were regular occurrences. Not only did the Yavapai fight the Pima, but also their own linguistic relatives, the Maricopa, the Walapai, and the Havasupai...

The map below, showing the distribution of the various Yavapai bands as taken from informant testimony, is taken from Gifford (1936: Map 1).

The Apache Indians. - The most outstanding authority concerning the Western Apache Indians, those Apaches whose lands bordered on Pima territory, is Grenville Goodwin (1942). He worked with no less than thirty-six informants intensively for twenty-two months, actually having been personally acquainted with Western Apache culture for ten years.

The Apache Indians generally are separated into two main divisions, an eastern and western, the first consisting of the Jicarilla, Lipan, and Kiowa-Apache tribes, and the western of Navajo, Chiricahua, Mescalero, and Western Apache. The differentiations are largely linguistic.

Goodwin (1942: 2) further subdivides the Western Apache into five groups, fourteen bands, and six semibands as follows:

1. White Mountain group, divided into two bands:
  - a) Eastern White Mountain
  - b) Western White Mountain

2. Cibecus group, divided into three bands:
  - a) Carrizo
  - b) Cibecus proper
  - c) Canyon Creek
3. San Carlos group, divided into four bands:
  - a) Pinal
  - b) Arivaipa
  - c) San Carlos proper
  - d) Apache Peaks
4. Southern Tonto group, divided into one band and six semibands:
  - a) Mazatzal band
  - b) First semiband
  - c) Second semiband
  - d) Third semiband
  - e) Fourth semiband
  - f) Fifth semiband
  - g) Sixth semiband
5. Northern Tonto group, divided into four bands:
  - a) Mormon Lake
  - b) Fossil Creek
  - c) Bald Mountain
  - d) Oak Creek

70 Goodwin points out that many of the terms applied to various Apache groups have been misleading and confusing. "Coyotero," for example, has been used to designate all the peoples of the Western Apache division, and sometimes for Chiricahua as well; similarly, Pinaleno for the San Carlos and/or White Mountain groups. His classification should end future confusion, but it comes too late for the 1846 to 1883 period with which we are concerned.

Nonetheless, by whatever name, Goodwin has succeeded in delineating Western Apache territory on the basis of informant testimony and using historical documents, and excerpts from his material on boundaries are as follows (1942: 12-88):

"The White Mountain group. - ...They occupied that country mainly on the west slope of the White Mountains, Blue Range, and Morenci Mountains, south across the Gila River to the Graham Mountains, and as far as the Winchester Mountains. Their principal farm sites were located on the East Fork of the White River; head farm sites were located on the East Fork of the White River; head of Bonito Creek; head of Turkey Creek; at a place near the head of Black River; on Eagle Creek at the present site of the Double Circle Ranch; at Point of Pine west of Eagle Creek; on the head of Cienega Creek running into Eagle Creek, with minor sites at other places. According to tradition, the Eastern White Mountain farms north of Black River were occupied before those to the south...

"South of the Gila River they camped about the Graham Mountains, and even as far as the Winchester Mountains, the southern slopes of the Grahams being a favorite place to gather and prepare mescal in springtime. It was here also that they made hidden camps from which raiding parties could be sent to Mexico, not very far south, to bring back horses, cattle, and other booty. Turnbill Mountain was also used for mescal and as a base for raiding parties. Favorite wintering places were sheltered spots near springs along the foot of the Natanes Rim on Ash Flat, as the face of the rim had a continuous southern exposure (pp. 12-13)..."

"The Cibecus group. - The Carrizo were a small band living on Carrizo Creek above the present crossing of the Cibecus road. Their farms began six miles or so up and were scattered along the creek bottom for some four miles...

"Much of the year was spent at their farms. They ranged south to the Black River Canyon, where there was some mescal; westward to the Cibecus Mountain, which bounded their territory; northward up over the Mogollon Rim, hunting in that high-timbered country; beyond there to the region of Showlow, and toward Snowflake for juniper berries and pinons, but not farther because of the Navajo. Eastward, they were bordered by the Western White Mountain band, the line running roughly along the divide between Carrizo Creek and Cedar Creek. The lower part of the

Carrizo Creek, near Black River, was shared with the Western White Mountain Band, though not always amicably. The canyon of the Carrizo affords a sheltered place in winter with southern exposures, its walls deep enough to guard from heavy winds, and a delightful spot in summer, with its heavy shade of cottonwood groves and, farther above, the thick growth of alders.

"Because of a clan dispute, probably in 1845-55, between two of the four clans on the Carrizo - clans 57 and 46 - the latter was forced to make permanent new settlements and farms elsewhere. One of these, with permission of Diablo, was on North Fork of White River at an unoccupied part of the river bottom about eight miles above the present town of White River. The other was on the head of the Forestdale Creek. The first settlement was on White Mountain lands...

"Farms of the (Cibecue proper) band were on Cibecue Creek, or its tributaries, and were scattered along both sides of the creek from approximately four miles below the present trading store up to the mouth of Salt Creek. There were occasional farming patches on Salt Creek for nearly five miles and along Upper Cibecue Creek to White Springs. On Spring Creek, west of Cibecue, was a smaller settlement with farms. Although much time was spent in the valley of the Cibecue, frequent hunting trips were made along the Mogollon Rim in the Pinedale and Heber region, and sometimes in the fall the people journeyed farther north than this for juniper berries. They ranged southward to the Black River. The boundary to the west roughly followed the divide between Cibecue Valley and Canyon Creek...

"(The farms of the Canyon Creek band), more widely scattered than those of the Cibecue band, were located on Oak Creek, in Gentry Canyon running into Canyon Creek, on Canyon Creek, just below the mouth of Lost Fork Canyon, and at a place on Cherry Creek at the east foot of the Sierra Ancha. The sites were not extensive, but enough corn was raised to augment greatly the food supply.

"The people traveled just beyond the Mogollon Rim as far as the head of Chevelon Fork on Chevelon Butte, which

was as far as they dared without being in danger of the Navajo. On the west they claimed to the east end of Pleasant Valley and to the crest of the Sierra Ancha, where they often hunted and made summer camps. West of them in Pleasant Valley, and along the west slope of the Sierra Ancha, lived the Southern Tonto. On the south their territory was bounded by the Upper Salt River...(pp. 17-19, 21-23)."

"The San Carlos group. - ...Besides (the main farming land of the Pinal band) (six miles or so of scattered farms along Pinal Creek in the Wheat Fields area) there were farming sites at the juncture of Pinal Creek and Upper Salt River, and on Salt River from the mouth of Pinal Creek to that of Tonto Creek. The people using these farms were some distance from Wheat Fields...In Coon Creek Canyon, running into Salt River, were farms shared by this band with some of the Apache Peaks band and a few of the Canyon Creek band. Certain of the Pinal shared a farm site with Arivaipa people...on the north bank of the Gila River, in the mouth of Dick Springs Canyon...

"When not at their farms, they ranged the country between them. Most of the summer was spent on the Pinal Mountain, where game abounded, and the country was cool, high, and safe from enemies. The south and southwest slopes were used for camp sites during the cold months of the year and as a base for raids on the Pima villages toward, Mexican settlements to the south, and the Papago country to the southwest. South of Pinal Mountain was Phipping Springs Valley, territory of southeastern Yavapai. The band claimed as their western boundary the west end of Pinal Mountain, and a line running north from there along an east-west divide of the mountains to the present site of Roosevelt Dam, Iron Mountain being the most westerly point. Beyond was Yavapai country...

"The mountains included in their territory on the west afforded a good place for game and certain wild plants. To the north they were bounded by the Southern Tonto, whose territory began some distance across the Salt River. On the east their land ran almost to the Apache Peaks, around which the friendly Apache Peaks band lived. To the southeast they were bounded by the Gila River, and

occupying and utilizing territories adjacent to them as follows: (1) to the north and west were the hostile Yavapai; (2) to the west were the hostile Yumas and Mohaves; (3) to the east were the hostile Western Apache; (4) to the south, beginning with the villages of the Kohatks, were the Papagos. With this latter group the Pima-Maricopas enjoyed friendly relations.

## Part II

The second part of this chapter will assemble historical evidence which indicates that those sociological criteria which validate the claim of the aboriginal Pima-Maricopas to consideration as a tribal group in mid-Nineteenth Century emerged as a function of territorial contraction during the historic period of contact with Spanish and Mexican governments.

This point is of interest since, according to some authorities, in the remote pre-Spanish past, a group known only from archaeology and referred to as the Hohokam, who are alleged to be ancestral to the Pimas - but not the Maricopas, occupied and cultivated a much larger area than that to which the Pimas and Maricopas were confined in mid-Nineteenth Century.

Proof or disproof of this allegation would involve venturing into an area of prehistory wherein even the most authoritative author qualifies his statements. Haury (1945: 212) has said:

"There is also the all-important period from 1400 to 1700 which, for all of Southern Arizona, is still factually blank. Only on the strength of what can be produced in the way of human history for this interim can it be definitely stated that the Pima are the modern Hohokam."

However, one need not retreat to prehistoric times to demonstrate that, prior to the Nineteenth Century, a much greater area of the Gila River Valley was occupied by Yuman and Piman-speaking people than that described for the crucial date around which this report is centered.

Through a consideration of a selection of historical materials from the Eighteenth Century, the remainder of this chapter will seek to demonstrate the following points:

1. A great contraction took place in the area occupied by the settlements of the ancestors of the modern Pimas and Maricopas.
2. During the period spanned by this contraction of settlements, the identity of the Gila Pimas became distinguishable from the Sobaipuris, with whom they were originally grouped by the Spanish.
3. A by-product of this contraction in the range of settlements occupied by Pimas and Maricopas was their emergence as a sociologically identifiable tribe.

#### Eighteenth Century Contraction of Pima-Maricopa Settlements

100 The first notice of the position of Pima-Maricopa settlements along the Gila River preserved in historical records was given by members of the various expeditions led by Father Kino during the final decade of the Seventeenth Century.

The positions of settlements, and the distances between them, were given by the members of Kino's party, and by all subsequent Spanish writers, in terms of "leagues". Interpretations of various historians and archaeologists concerning the length of this league are at variance, even to the point of arguing whether a league denotes a specific distance at all (Schroeder: n.d., 3). DiPeso (1956: 7) cites the following sources who gave mileage equivalents for the Spanish land league at the dates in parentheses:

Manje (1697)	one league = 2.2 English miles.
Bolton (1948)	one league = 2.33 - 2.77 miles.
Mayer (1852)	one league = 2.636 miles.
Hallenbeck (1949)	one league = 3.1 miles.

There is general agreement, even among those who disagree most strongly, that the proper mileage equivalent for a Spanish land league is between two and three miles. In the following discussion, therefore, a unit conversion quantum of 2.5 miles will be employed throughout. This is admittedly arbitrary.

The Pimas. Between 1697 and 1700, Kino and Manje traversed the entire region of the Gila River lying between the confluences of the San Pedro and Salt Rivers, a distance of about 100 miles.

On the expedition of 1697, Manje (Hayden 1924: 6) located a nameless village, "one league from the Casa Grande on the margin of the river" as the easternmost Pima village after leaving the San Pedro villages of Sobaipuri. This nameless village near the ruin had a population of 130.

Four leagues downstream, Manje located Tusonimo, with 200 inhabitants, and seven leagues further down he described Coatoydag, with forty inhabitants. From Coatoydag, renamed San Andres, this expedition returned to Nuestra Senora de los Dolores, Kino's home mission.

In 1699, after exploring the Gila eastward from its confluence with the Colorado, Manje again came to the Gila Pima villages. From the second expedition, Bolton (1948: I, 196 f.n.) summarizes Manje's account of the locations of Pima villages as follows. The expeditio



proceeded from the junction of the Gila and Colorado toward Gila Bend which was reached on March 1, 1699. Twenty-four leagues to the east and three from the junction with the Rio Verde (Salt River) they reached a Pima village called San Bartolome. Ten leagues further took them to San Andres de Coata, which had been visited in 1697.

The present writer assumes that Manje has bracketed the range of settlement of the Gila Pimas in 1700 -- a line of villages extending about fifty-three miles (twenty-one leagues) along the Gila from San Bartolome eastward to the nameless village near the Casa Grande. Of the exact number of villages and their population we cannot be sure, for Kino in 1698 observed that there were other villages nearby those of Encarnacion (Tusonimo) and San Andres, aggregating a population of one thousand or more (Bolton: 1948, I, 186).

Our next intimation of the distribution of the population comes from Sedelmair (Hayden: 1924, 10), who observed in 1746 that the Pimas were inhabiting settlements as follows:

"They are now living...distributed in three settlements. That most easterly is called Tuquisan, four leagues below Tusonimo, and farther down the river banks in hot weather and where it comes out again lies the large settlement Sudacson....After leaving the Pima settlements, five leagues downstream, one reaches several large patches of reed and willow land and a charming stream of water with its meadows. I stopped at a spot called Santa Teresa and then traveled five or six more leagues...and after going five or six leagues more...one reaches its junction with the Asuncion River..."

Sedelmair does not seem to consider Santa Teresa a settlement, but if it were the westernmost Pima settlement in 1746, the range would have contracted about seven to nine leagues since Manje's visit. Santa Teresa, in 1746, was located ten or twelve leagues upstream from the Gila-Salt confluence. Manje fixed the westernmost Pima village, San Bartolome, three leagues upstream from the junction of the two rivers. In Sedelmair's time, the range of Pima settlements was between twenty and thirty miles along the Gila, allowing the most liberal interpretation of his statement. In addition, Sedelmair notes that twelve leagues below the Gila-Salt junction, the first settlement, thickly populated with Pimas and Maricopas, occurs.

The next account is given in the Rudo Ensayo (Hayden: 1924, 11) written in 1761-62:

"...The Pimas...inhabit...beautiful bottom lands for ten leagues further down....The most important of these ranches are, on this side, Tusonimo, and on the other, Sudacson, where the principal of their chiefs called Tavanimo lived, and further down, Santa Theresa, where there is a very copious spring. Having passed out from among these ranches, the Gila, at a distance of ten or twelve leagues, receives the waters of the Assumption River."

The Rudo Ensayo data appear to confirm the distances given by Sedelmair and also that Santa Theresa was inhabited, indicating that the length of Pima settlement along the river was ten leagues, or twenty-five miles.

Pfefferkorn (Hayden: 1924, 12), expelled from Mexico in 1767, gives the following information on the location of the Maricopas:

The three-quarters of a century following the appearance of Kino, 1700 to 1775, saw a major shift in the location of Pima villages. During this time, the Maricopas were apparently also moving. Sedelmair (Hayden: 1924, 10) fixed the position of the first Maricopa settlement 12 leagues downstream from the Gila-Salt confluence in 1746. Pfefferkorn (Hayden: 1924, 12) writing in 1767, states that Cocomariopas first appeared at the Gila-Salt confluence. Spier (1933: 35) confirms Pfefferkorn as follows:

"...consideration of observations in 1774-75...may be summarized as follows...the region west of Pima Butte, that is, the heart of Maricopa territory in 1850, was unoccupied. Opa and Cocomariopas held the Gila from below the Salt River junction downstream to San Bernardino, sixteen to nineteen miles above the Mohawk Mountains. Their villages were all on the left bank, with the exception of Agua Caliente, and were concentrated in the fifteen or twenty mile stretch from Gila Bend down to Painted Rock Mountains. Below the Mohawk Mountains the country was uninhabited until the Yuma were reached near the mouth of the Gila."

After 1800, further shifting of the Maricopa villages eastward is noted by Spier (1933: 18):

"The Maricopa have lived on the Gila above its junction with the Salt since at least 1800. Their settlements were on both sides of the river from Sacate and Pima Butte to Gila Crossing as the western limit. On mesquite gathering and fishing expeditions, they were accustomed to camp along the slough (Santa Cruz River) at the northeastern foot of the Sierra Estrella, in the Gila-Salt confluence, and on the Salt as far upstream as Phoenix, but they had no settlements there. No one lived permanently on the Salt River below the point where it emerged from the mountains. In fact, the whole of the open plain north of the Gila to the mountains was unoccupied as too exposed to Yavapai and Apache attacks."

At the time the Maricopas were moving east of the Gila-Salt confluence, the Kaveltcadom were still located below Gila Bend. Spier (1933: 23-24) says:

"The country of the Kaveltcadom was on the lower Gila from Gila Bend for fifty miles downstream to the Mohawk Mountains, that is, halfway to the Colorado....The Kaveltcadom were said to be wholly on the south side of the river, scattered at considerable intervals. They farmed the bottom land on the river, without dams or ditches, planting only after the seasonal floods....Settlements stretched continuously through the length of this district, as Anza noted in 1775. Although the settlements extended westward to Mohawk, the bulk of the population was said to have been nearer Gila Bend. This is in agreement with Spanish evidence..."

Specific Kaveltcadom place names and locations for 1800 are given by Spier (1933: 24) as follows:

Kwaku'p, "hole" (i.e., a hollow spot) was the largest community. It lay on the south side of the Gila immediately west of the Painted Rock Mountains.

"The place of long corn," was half a mile or more west of Kwaku'p. It was so called because between the two villages lay a long level stretch on which corn was planted.

"Three nameless villages lay on the south side to the west, evidently at no great distance. They were designated as opposite the following places on the north bank (in order westward):

"...where the old 'board' lay."

"...rocks around in a ring."

"...mescal drink mountain;" a little black hill.

"The following place names were recorded; all were west of the Painted Rock Mountains on the south side of the Gila: ..."standing boiled black mesquite sap"; ..."a child looking for the road"; "standing post."