



Oral History  
of the  
Yavapai



Mike Harrison  
John Williams  
Sigrid Khera, Ph.D., *editor*  
Carolina C. Butler, *editor*

Tribe was the fascinating  
course of that work, I was  
Fort McDowell Yavapai.  
Columbia River, we would sit,  
and more. Not only about  
but their beliefs, the Spirits  
wonderfully mischievous  
well-timed pranks kept

Next, it is a joy to commend  
Native folks' own words,  
giving their hearts and minds  
a welcome event not just for  
us everywhere.

**Dr. Ph.D.**  
*of Carlos*

The Government of Canada,  
many documents associated  
with both sides of the Canada/  
border. Consequently, I  
understand the significance of having  
the *Yavapai* and with the  
records even existing.

**Dr. Ph.D.**  
C, Canada

Scott Yavapai, is a great-grandson  
of Jim Mukhat. Raphael Bear, Fort  
Columbia basketweaver Bessie Mike.]

# ORAL HISTORY OF THE YAVAPAI



Mike Harrison & John Williams  
Sigrid Khera, Ph.D.

Carolina C. Butler, Editor

Acacia Publishing

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Library of Congress Control Number:  
2012941000

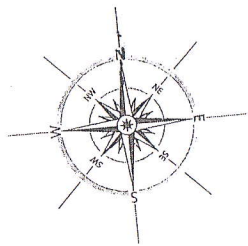
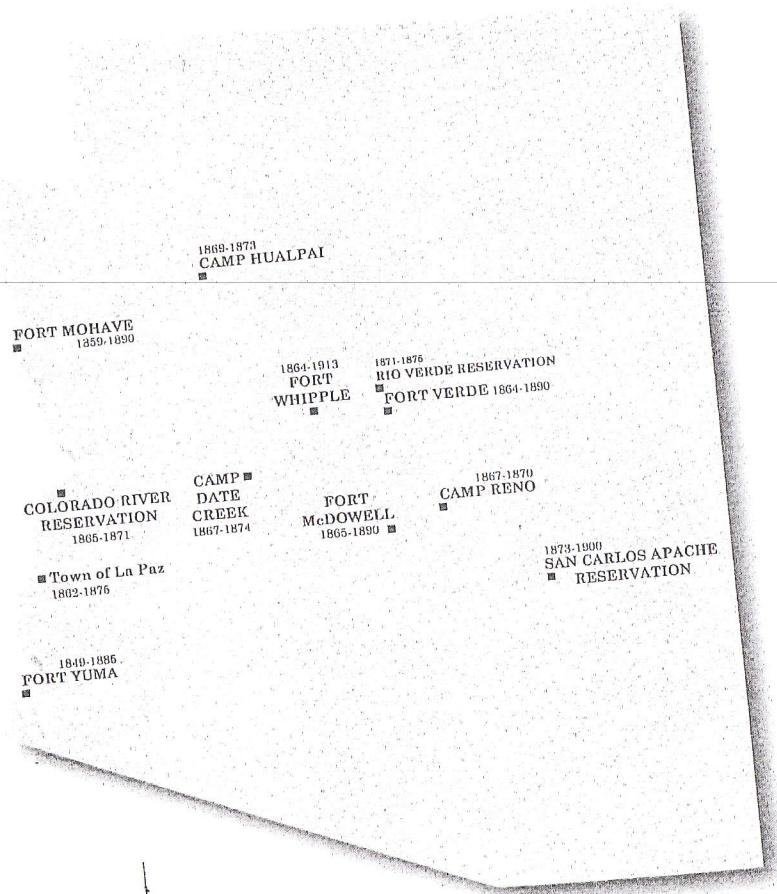
Hardcover ISBN 978-1-935089-55-1  
Softcover ISBN 978-1-935089-43-8

Cover Design by Carla Olson,  
[www.bluefrogjump.com](http://www.bluefrogjump.com)  
*Wigidjassa* (Four Peaks) 7,657' elev.  
Cover photo by Elias Butler, [www.eliasbutler.com](http://www.eliasbutler.com)  
John Williams and Mike Harrison, cover photo  
by Melissa Jones

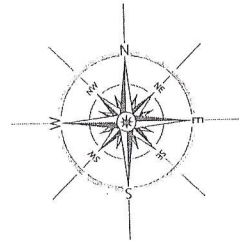
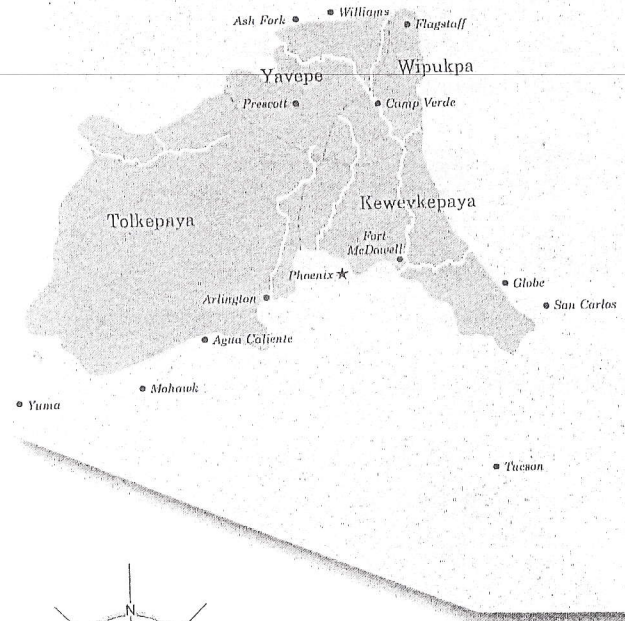
Published by Acacia Publishing, Inc.  
Gilbert, Arizona  
[www.acaciapublishing.com](http://www.acaciapublishing.com)

Printed and bound in the United States of America

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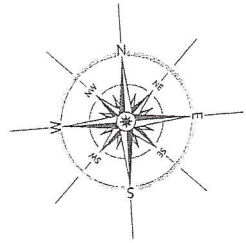
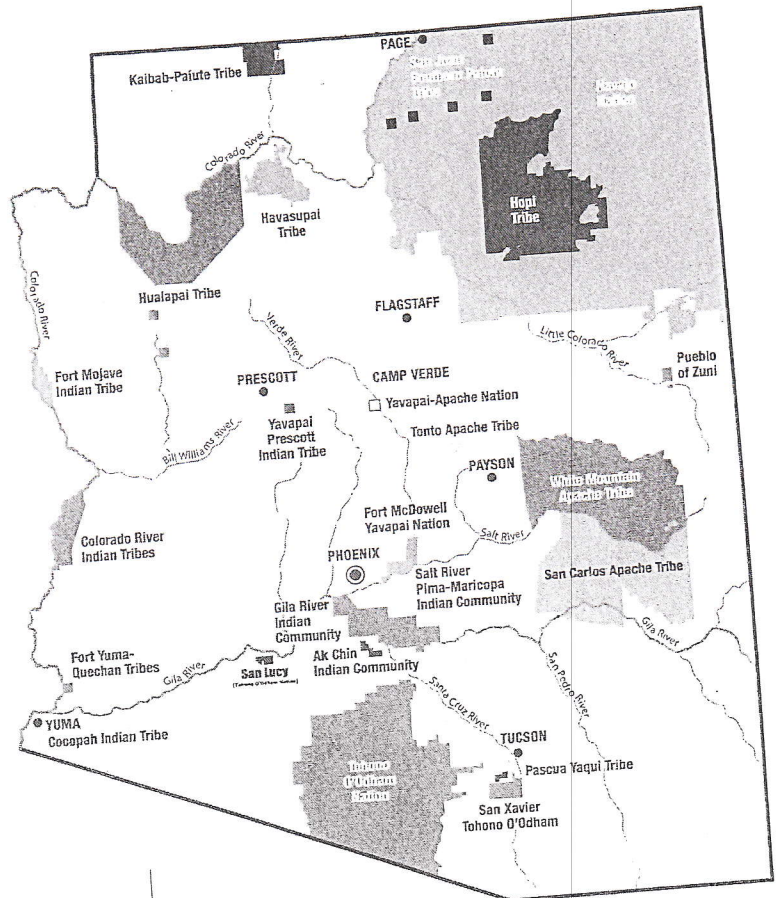


**Map 5**  
Arizona: Selected Military Posts, 1849-1900.



**Map 6**  
Ancestral Yavapai Territory.  
*The land taken from the Yavapai Indians, subtribes shown, on May 1, 1873, by the United States.*

# Oral History of the Yavapai



**Map 7**  
Indian Reservations in Arizona, 2011.  
*Courtesy: Inter Tribal Council of Arizona*

T1

#### 4 Anthropologist Meets the Yavapai

Yavapai had served the Yavapai well and had provided them with a solid foundation.

Sacred places included where events occurred when everything began and the world was destroyed, located in the Middle Verde Valley and in the Sedona Red Rock country, and where certain rituals took place. Also, certain archaeological sites throughout Yavapai land are sacred as well as Granite Mountain, Four Peaks, Superstitions, McDowell Mountain (Mount McDowell) and other places important to the protective Mountain Spirits. These include Fort McDowell, located along the life-giving water of the Verde River, and its places for rituals and dances. To the Yavapai, dance is prayer to the earth and to other cosmological forces. An unknown number of burial places on sacred ground outside the cemetery exist in the Fort McDowell reservation.

All these revered places mean specific kinds of protection for the Yavapai—coming from the powers activated by rituals; coming from protection from the spirits of the people who had lived there before; protection coming from the Mountain Spirits; and the awareness of the constant presence of these protective forces provides a feeling of fundamental security and safety crucial for the upkeep of the social order and for the wellbeing and mental and physical health of the tribe's members.

When the military post was set up at Fort McDowell in 1865, the Yavapai could no longer use this place for rituals which had been held there regularly. Under confinement and control of the military, they lost their religious freedom. Outside organized religions began almost as soon as Fort McDowell reservation was established in 1903. In 1905, Yavapai dances and other rituals were again held at specific

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places despite explicit prohibition by authorities. In 1920, the Holy Ground Church was set up at Fort McDowell with more traditional Yavapai religious practices in which much of the community participated regularly for many years. It is impossible to sum up all the changes forced on the Yavapai and their beliefs since the 1860s but perhaps it is best stated by John: "I know that my people know what God is to them."

I recorded John and Jim singing many more Yavapai songs that year and Jim encouraged me to use my recorder during the rituals and to write down everything. He said when he was not around we could listen to it and it would make us feel better and help us to think the right way. He allowed Melissa Jones, my former student, to photograph the Yavapai rituals.

Late in 1978 I accepted a position outside Arizona but kept up my close contacts there. I was kept informed in particular about all the events concerning Orme Dam and the threat hanging heavy over the Yavapai of again losing their land and of another forced relocation. However, in November 1981, after years of opposition, an alternative for the Orme Dam was chosen by the United States Secretary of the Interior James Watt.<sup>4</sup>

Sigrid Khera, Ph.D.

December 1982

## Chapter 5

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# Ethnic Identity, Language and Territory

The Yavapai are those Indians who in aboriginal times hunted and gathered over a large portion of west central Arizona. From earliest historical times they had been referred to by a variety of names but nevertheless were a distinct group in their native situation and identifiable as Yavapai.<sup>1</sup>

Their vast ancestral territory measured some 20,000 square miles (more than one-sixth of Arizona, which is 113,417 total square miles), roughly 200 miles in its east-west dimension and 100 miles in its north-south dimension. Generally bounded on the south by the Gila River valley, on the west by the Colorado River valley, on the north by a chain of mountain peaks extending from Crossman Peak in the Mohave Mountains eastward to San



Francisco Mountains and on the east by the summit ridge of the Pinal, Mazatzal and Mogollon Mountain ranges.<sup>2</sup>

The territory of the Yavapai Indians remained relatively constant in its boundaries from the time of early Spanish contact up until the 1870s. There is no evidence that the Yavapai expanded in any direction in historic times nor is there anything to indicate that any of the neighboring Indians took over Yavapai territory. As to the length of time the Yavapai had occupied this territory, Albert H. Schroeder, anthropologist and historian, said, "...though these data are not conclusive at present, due to lack of sufficient survey and excavation, they suggest that the Yavapai have occupied the same general territory from at least 900 A.D." However, more recent work suggests A.D. 1250 is more likely.<sup>3</sup>

The early Spanish explorers, beginning perhaps in 1539 (de Niza) and 1540 (Coronado and Alarcon), gave the Yavapai many different names. Later, the Yavapai Indians were also erroneously referred to as Apaches, Apache-Mohave, Apache-Yuma, Apache-Tonto, etc.

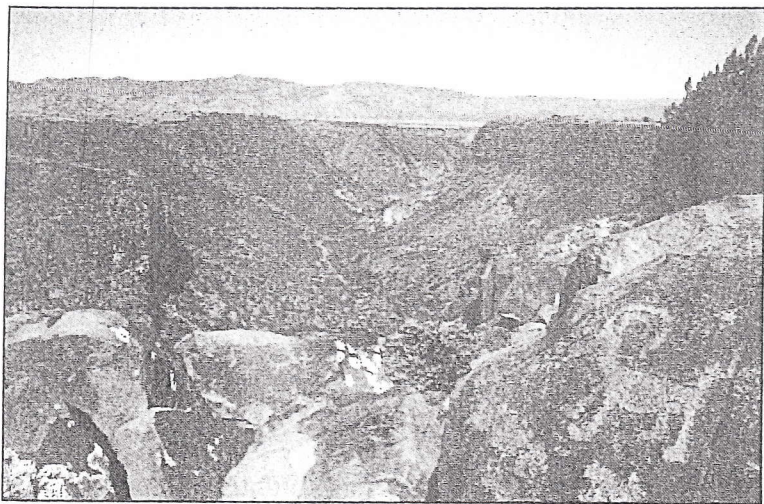
Yavapai is a Yuman language. Upland Yuman is spoken by the Yavapai, Hualapai and Havasupai. Apache is an Athapaskan language shared by Western Apache, Chiricahua, Mescalero, Jicarilla, Navajo, Lipan, Kiowa-Apache.<sup>4</sup>

For too long and up to the present, the Yavapai Indians have been confused with the Apaches. The best way to determine correct Yavapai identity when reading a book, article, documentary material, etc., is to know the boundaries of the Yavapai Indians' aboriginal territory.<sup>5</sup> The description of it is given in Chapter 2 of this book by the Indian Claims Commission, March 24, 1965, who after years of deliberation, 970 pages of testimony,

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extensive documentary evidence, 780 numbered exhibits, and challenges by seven other tribes, found that the United States took 9,238,600 acres from the aboriginal Yavapai Indians on May 1, 1873, without payment of any compensation. On March 13, 1969, the Indian Claims Commission granted an award in the amount of \$5,100,000.00 in favor of the Yavapai.<sup>6</sup> Following is further detail on the award area and activities of the aboriginal Yavapai Indians.

The southern part of the Yavapai territory included the specific locales or parts thereof of the Castle Dome Mountains, Eagle Tail Mountains, Palomas Mountains, the north end of the Gila Bend Mountains, the Big Horn Mountains, Goldfield Mountains, Superstition Mountains, Bradshaw Mountains, Kofa Mountains, the lower courses of the Hassayampa River, Agua Fria River, Cave Creek, and Castle Dome Hot Springs.<sup>7</sup>



Perry Tank Canyon. Bradshaw Mountains in background, 2000. Photo by Elias Butler

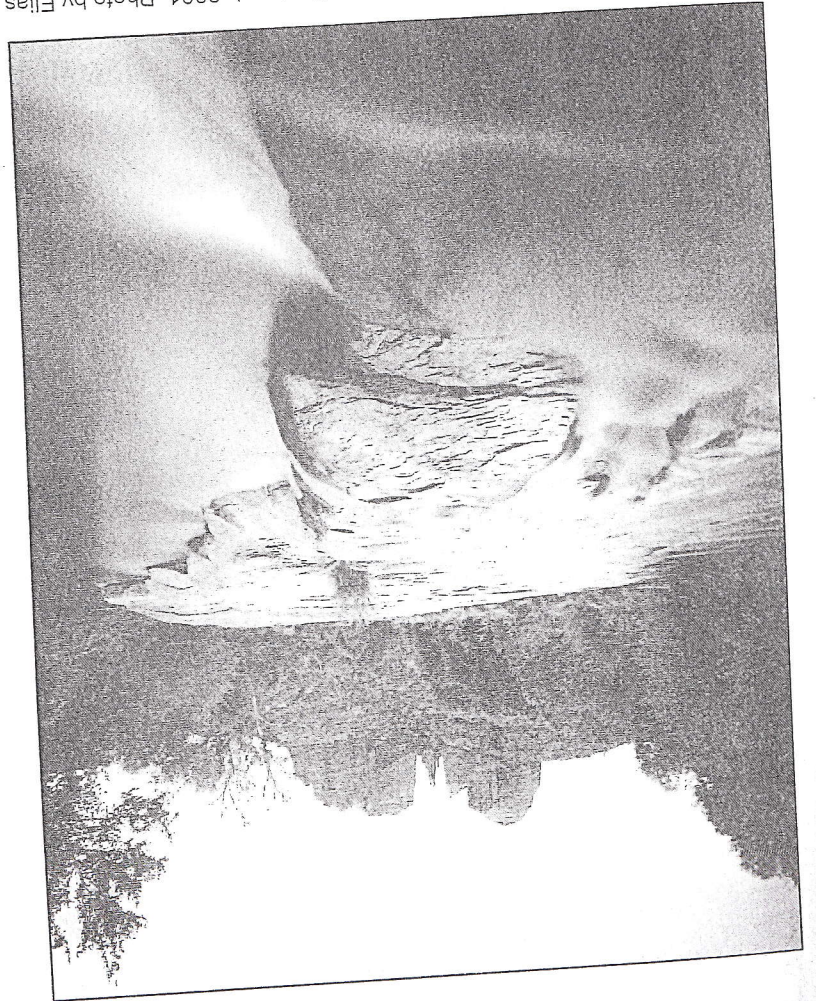


Large cracked boulder with petroglyph, west of Gila Bend, 2000. Photo by Elias Butler.

The Yavapai hunted mountain sheep in the Gila Bend, Castle Dome and Kofa mountains. They hunted deer in the Bradshaw and Superstition mountains. Rabbits and deer were hunted between the Agua Fria and Hassayampa rivers. The Yavapai gathered saguaro fruit in the summer at Castle Hot Springs, at Cave Creek, from the lower hill slopes of the Salt River, between the Agua Fria and Hassayampa rivers and in the Kofa and Superstition mountains. The Yavapai also gathered paloverde beans at Cave Creek, mescal in the Castle Dome Mountains and mescal, prickly pear, mulberries and squawberries in the Kofa Mountains. They used the Palomas Mountain area to gather mescal, prickly pear, paloverde beans, mesquite

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and ironwood. The Bradshaw Mountains were a source of acorns, walnuts and mulberries. The Yavapai hunted various types of game at New River and gathered grass seed and prickly pear in the Superstition Mountains.



Oak Creek at Red Rock Crossing, *Wipuk* (Sedona), 2001. Photo by Elias Butler.

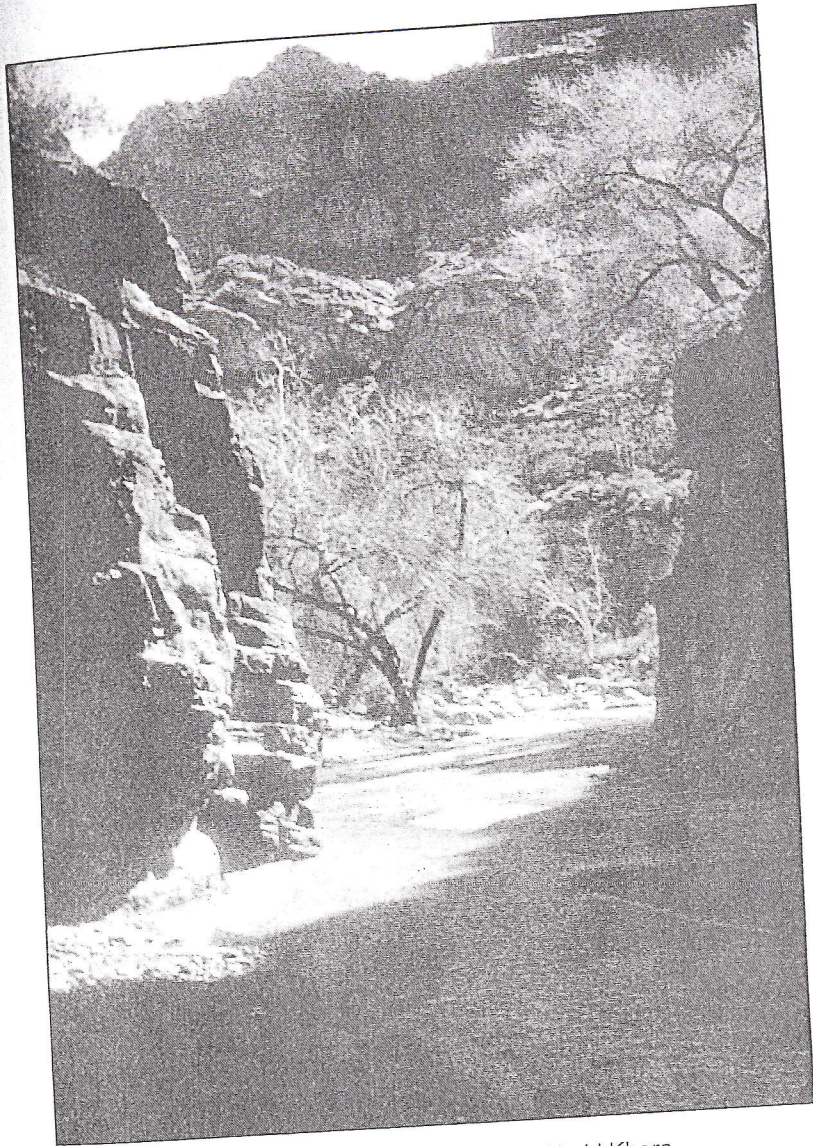
Yavapai rancherias or camps were located in the Castle Dome, Kofa, Palomas, Goldfield and Superstition mountains and along the Hassayampa River.

On the west, the Yavapai Indians were found in parts of the Colorado River Valley from early times up into the 1860s. They inhabited the mountainous areas to the east of the Colorado River Valley, the Kofa and Castle Dome mountains already mentioned plus the Harcuvar, Harquahala and Dome Rock mountains. All these mountain areas contained Yavapai rancherias. The Yavapai gathered mescal and prickly pear in the Harcuvar and Harquahala mountains. Water was scarce in their western territory but there were a number of natural water tanks and springs in different parts of this area so the Yavapai could use it for hunting and gathering. The Yavapai also obtained salt from the hills facing the Colorado River and shells from the area near Parker, Arizona.<sup>8</sup>

The northern boundary of the Yavapai territory included parts near the San Francisco Mountains, the headwaters of the Verde River and its tributaries, the Hells Canyon area, the Black Mesa country, the south end of Williamson Valley, Bill Williams Fork and the headwaters of the Bill Williams and Santa Maria rivers to within a short distance of the mouth of the Bill Williams River. Documentary data suggest that the Yavapai made extensive seasonal use of the area between the San Francisco Mountains and Oak Creek Canyon.<sup>9</sup>

Yavapai rancherias were located in the San Francisco Mountains, Bill Williams Mountain, Sycamore Canyon, Black Mesa, Hells Canyon, Skull Valley, Kirkland Creek, Date Creek and along the Bill Williams and Santa Maria

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Fish Creek Canyon, February 1975. Photo by Sigrid Khera.

## 5 Ethnic Identity, Language and Territory

rivers. The Bill Williams and Santa Maria river areas were also a source for gathering prickly pears, mescal and grass seeds. Acorns were gathered in Skull Valley. Williamson Valley provided walnuts and juniper berries. The Yavapai gathered mescal and juniper berries and hunted deer along Sycamore Creek and in the Black Mesa and Hells Canyon territory. They also hunted deer in Cottonwood Canyon and gathered piñon nuts in the San Francisco Mountains.

On the east, the Yavapai gathered acorns and piñon nuts on the westernmost slopes of the Mazatzal and Pinal mountains. Yavapai area included all the drainages below the Mogollon Rim, north of Clear Creek. They had rancherias, hunted quail, rats and rabbits and gathered grass seed, acorns and prickly pears in the general area between the Superstition Mountains and Fish Creek. Yavapai rancherias were also located near present-day Miami, Arizona. They had rancherias and gathered mescal near Pine Mountain. The Mingus Mountain and Black Hill areas were a source of juniper berries, piñon nuts and acorns and the Yavapai also had rancherias, farmed and hunted rabbits and rats in this area. The Verde River was a resource rich area for the Yavapai where they had rancherias, hunted deer and quail, gathered mescal, prickly pear, berries, and utilized the yucca plant and mesquite.<sup>10</sup>

In the interior of the Yavapai Indians' aboriginal territory they hunted deer and antelope in Chino Valley. They had camps and grew maize along Big Bug Creek. They had camps in the Date Creek Mountains, Peeples Valley near Turkey Creek and Black Canyon and along the Agua Fria River. Here, they hunted antelope, deer and rabbits

U.S. Army letters, annual reports, and other documentary materials of the 1850s, 1860s, 1870s, etc., support the oral history told by Fort McDowell Yavapai elders Mike Harrison and John Williams. Again and again they said that their people are Yavapai, not Apache. Because of this mistaken identity given to them from the start by the White people, the Yavapai were classified as hostile. Mike and John also said again and again that the Yavapai were not the White people's enemy, they never had been. Their chiefs had told them not to kill White people. In recounting the brutal encounters with the U.S. Army and White settlers, Mike and John repeatedly told of their people's defenselessness using bows and arrows against pistols and rifles. Documents also support the Yavapai's oral history of a long, continuous struggle for survival ever since the White people started moving into their ancestral land. The Yavapai have had only short

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## Oral History of the Yavapai

respites from battles with the White people and, thus, little chance to thrive.

In November 1860, Abraham Lincoln (1809-1865) was elected president of the United States. There were 33 states in the Union and the population was 31 million. The Civil War between the states began in April 1861 and ended in April 1865.

Out West, right after establishment of Arizona Territory in 1863, the first group of federal officials appointed by President Lincoln traveled to Arizona. They included Arizona Territory Governor John Noble Goodwin (1824-1887), Superintendent of Indian Affairs Charles D. Poston (1825-1902), and federal judge Joseph P. Allyn.<sup>1</sup>

For Arizona's Yavapai Indians in the 1860s, they would lose their lives, their freedom, their land and theirs and their future generations' lives would be changed forever.

With their way of life as hunters and gatherers disrupted by the arrival of White trappers, miners, ranchers, soldiers and settlers, the Yavapai could not feed themselves and turned to raiding livestock. This alone was enough to demand the extermination of all the Yavapai in the central part of Arizona.

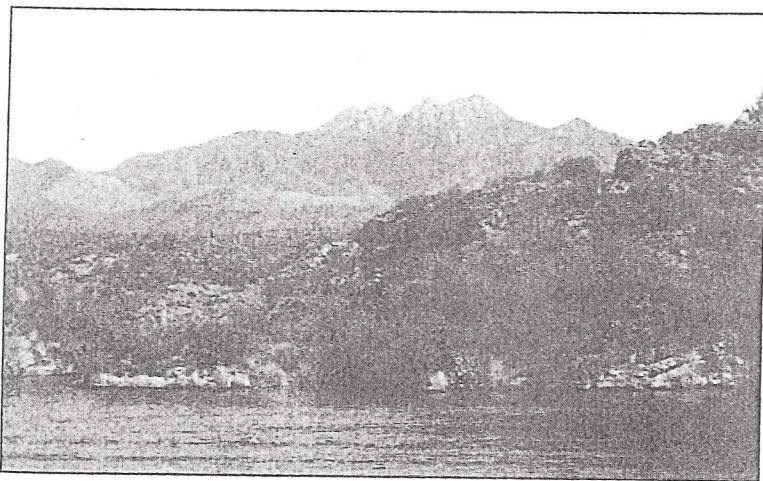
Judge Allyn (1833-1869) served as judge of the district court at La Paz, Arizona Territory. He hated the Indians and was eager for Arizona's development.<sup>2</sup> From December 1863 to May 1865 he wrote 24 letters to a friend and editor in the East who published them in the *Hartford* (Connecticut) *Evening Press*. Judge Allyn used the pen name Putnam.<sup>3</sup> His letters give vivid testimony of the attitudes and dealings toward Indians.

It is sickening to read passages from Judge Allyn's letters such as one dated February 6, 1864, from Fort

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Whipple: "These repeated depredations have so thoroughly aroused the animosity of the settlers that a war of extermination has in fact already begun. Indians are shot wherever seen, and quite recently a party of whites went into the country east on a scout, and failing to find the Indians at a safely accessible place, invited them in to a council, gave them food, and while they were eating, at a given time fired on them, killing some thirty." One White man was killed with a lance.<sup>4</sup> This was the infamous Pinole Treaty led by King S. Woolsey (1832-1879), owner of a large ranch on the Agua Fria River near present-day Mayer.<sup>5</sup>

A later letter dated Nov. 30, 1869, from W. S. Terrpo [?], Headquarters Detachment en route to establish Camp Reno, accused Woolsey and his party of "murdering them (the Indians) in cold blood."<sup>6</sup>



Entering Salt River Canyon where the Yavapai lived in caves and were hunted down and killed in the 1860s and 1870s. *Wigidjassa* (Four Peaks) in background to the north. Photo by Carolina Butler, 2011.

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Judge Allyn's February 6, 1864, letter also stated that "...the governor (Arizona Territory Governor John N. Goodwin) in a brief speech took all by storm by advocating the extermination of the Indians."<sup>7</sup>

A March 5, 1864, letter from the Office of the Secretary of the Territory of Arizona at Fort Whipple, addressed to Indian Superintendent Charles D. Poston, included, "The sentiment here is in favor of an utter extermination of the ruthless savages who have so long prevented the settlement and the development of the territory."<sup>8</sup>

A March 9, 1864, article, "Indian Troubles," in the *Arizona Miner*, Prescott, tells of King Woolsey's ranch robbed of all its stock, saying, "He is one of our most daring and skillful Indian fighters, and believes fully, as he has good reason to, in the extermination policy." The article ends with, "The first step demanded by all the interests of the Territory is to hasten the extermination of these copper-skinned villains. Let every effort be made to clean them out. It is idle to talk of soft measures with such inveterate and brutal plunderers and assassins."<sup>9</sup>

The Indian hunter King S. Woolsey even brushed away criticism that he also killed Indian women and children, writing, "We would have killed more women but owing to having attacked in the day time when the women were at work gathering mescal." (Woolsey letter, March 29, 1864, to General James H. Carleton.<sup>10</sup>) Shamefully, today there is a butte in the Grand Canyon named after Woolsey as are other Arizona landmarks.

This was the 1860s and the westward expansion had reached Arizona and extermination of the Indians had been the policy for many from the beginning. By the

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1860s, how many tribes had been completely wiped out? Before any researcher or interested traveler could pay much attention to them and to their culture or to their names, their beliefs, their songs, everything—entire American Indian tribes had perished and no one was left to tell about them.

## Chapter 9



# YAVAPAI: Tolkepaya, Wipukpa, Yavepe, Kewevkepaya

The early Spanish explorers distinguished three Yavapai groups and named those in the western part "Tejuas," northeast "Cruzados," and southeast "Nijoras."<sup>1</sup> E. W. Gifford (1932:177, 1936:249) who published the major ethnographies on the Yavapai, wrote of three subtribes: *Tolkepaya*, the Western Yavapai; *Wipukpa* and *Yavepe*, the Northeastern Yavapai; and *Kewevkepaya*, the Southeastern Yavapai.<sup>2</sup>

Modern Yavapais recognize four regional subtribes with minor dialectal differences: (1) *Tolkepaya* (Western Yavapai). (2) *Wipukpa* (Northeastern Yavapai). (3) *Yavepe* (Central Yavapai). (4) *Kewevkepaya* (Southeastern Yavapai).<sup>3</sup>

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The *Tolkepaya* (Western Yavapai) ranged from the Colorado River to the western slopes of the Kirkland Valley.

The *Wipukpa* (Northeastern Yavapai) lived in the Middle Verde Valley, the Bradshaw Mountains, the Sedona Red Rock country as far north as the San Francisco Peaks.

The *Yavepe* (Central Yavapai) occupied the area around present-day Prescott and Jerome Mountain.

The *Kewevkepaya* (Southeastern) lived in the Bradshaw Mountains, the Verde Valley, as far north as Fossil Creek, the Tonto Basin, and the Superstition and Pinal mountains.<sup>4</sup>



Fort McDowell. Mike Harrison, John Williams and Carolina Butler, 1975.  
Photo by Melissa Jones.

## Chapter 23

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### Shelter, Food, Clothing, Hunting

**W**e Yavapai live all around here. There were places where lots of us lived together. But it doesn't show much where we used to live. Looks like there is nothing, nobody. We don't make a rock house. We make a little house of sticks. And when we move away, we sometimes burn it up. My people know, they can't make it back soon. That's why they burn up that place. Everything is gone. I guess they don't want other people see their place. That's why they burn it up.

I see my grandmother do that lots of times. When we camp around Cave Creek, New River, Rock Spring, she makes that branch house, the wikiup. And when we start to move out, she pulls the sticks out and throws everything away. That's why White people think there are no Yavapai around. Because they don't find lots of things from us. They killed us all and they don't find things from us, and now they say there never were many Yavapai around. But there were many of us around

## Oral History of the Yavapai

and they had plenty to eat and plenty of everything. Yavapai country sure is beautiful and there is everything in it.

In winter the Yavapai went back to the mountains, to the caves. A whole bunch of them stay at one place. Built a fire in the cave to keep warm. My grandmother said, when they live in a cave, sometime they make a wall in the front. They put some rocks together, put mud on it, put a rock on it, put more mud on and another rock. Pack it tight and let it lay there. Maybe 2-3 days and it dries. Some of the small caves they use nothing in the front. Just build fire in there and get warm like that. But sometimes they put wall on the side to keep the wind out. The wind hits that wall and goes round it. That's why they make the wall like this.

Sometimes people use a brush house covered with dirt all around. It is like a wikiup, but they put dirt all around. We call that *watamarva*. That means "covered with dirt." When they make it, they put little, fine brush first. Then the big brush. Put it on, put it on. Put fine brush on top, and put dirt over it. When it rains a little after, people go up and temp [*sic*] it, temp it down. And when it gets dry and hard it seals just like cement. That house keeps cool in the summer and warm in the winter.

They have a hole in the roof to let the smoke out. But they make it open to the side, so the water don't go down in the house. Then they build that smoke stack, they put a log across and put others on top. But it is not too high, my grandmother said, maybe 6-8 inches. Then the smoke flows out good. If it is too high, the wind comes in there. My grandmother said, when they build fire, the air sucks the smoke out pretty good. But they don't change the direction of the hole. It is made tight.



They have a door at the side. In the wintertime they use a yucca weave. Make a flat mat and hang it to the door. They put a stick across the wall so they have a place to tie that curtain on.

I see people using that kind in Mayer. And I have seen lots of these mud houses around here in Fort McDowell when the old people live here. Good workers use that kind of house. It is pretty big, lots of people live in there. Maybe ten or more people live in there.

From Oak Creek Canyon all the way down to Tucson are Yavapai. These Pima wasn't around here then. They were way down in Gila Bend, Ajo, way back there. When the government built places here, then they get the Pima here. Then they put them up at the Salt River Reservation. So they are coming in, coming in, and now they grow right here. But this here is Yavapai country.

My grandmother told me, when the Yavapai used to camp at the Verde River down here, they get mesquite beans. The holes are still there where they grind them. *Oh'mukioh*, we call the place where the grinding holes are. And there is a little canyon close to where the Beeline Highway is now. That's where they liked to camp. There is lots of marked rock there. Sometimes they have a Crown Dance there. We call that place *wisalka apa*, "Great Bank." At that place my people make pictures on the rock.

In spring they live in those caves near the Needle Rock a little up the river. There are other grinding holes in those caves further up the Verde, near Needle Rock. We call this place *Ohyamsikanyova*.

This country here is my grandmother's country. My grandmother's grandmother's grandmother's. All this around here, Four Peaks, Saddle Mountain, Superstition,

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Mescal, we get that any time. But it is best in the spring, when the young stalk comes out. We take it out with a sharp stick. Pound the stick with a rock, so it gets in (the plant) good. Get the mescal out with that stick. We pack it in the burden basket, a whole lot of mescal, and bring it down to the place where we cook it. We call that place where we cook mescal *matkama*. That's where they cook mescal all the time. They make a great, big hole. Put the rock in it. Make it solid in there. Put the mescal in it. Cover it all with grass. Cover all around with dirt. Put fire on. Let it cook two, three days, maybe four days. I help lots of time put the fire on. My grandmother wants me to do that all the time. Kids born in the summertime, that is the one to put the fire on. Then it cooks good, they said. The one who was born in the wintertime, they don't do very good. I was born in June, so they get me all the time.

When my people got together to bake mescal, each one make a little split in her mescal. And each one makes that split a little different. Then they know this one is theirs when they take it out after cooking.

The young people when they were just married had to learn how to cook the mescal. The old people let them dig their own hole and they let them cook it separately in there. That way the young people could watch the old people do it first, and then they do it themselves in that separate hole.

When it is all cooked it sure tastes good. They pound it on a rock for the wintertime. Then they put it in water and make juice and drink it. Put it in the water and soak it good. And walnuts, you wash them to get the black stuff out. Then put it in there and pound it with the mescal.

Walnut seeds, when they are mixed with mescal tastes like chocolate. We drink lots of it.

But over there in Bloody Basin, that's where all the people got together and cook mescal. The mescal is still there in the ground. Nobody take it out when they shoot my people. Same over in Prescott. Fossil Creek we call *Vialnyucha*. That's where they cook the mescal. They did that when they take them away from this country. There is still a pile there. I've seen the mescal in it. When I go back to Prescott, I ask my grandmother, "The people cook mescal, but they don't take it out. Looks like it's still in there." My grandmother cried. Same over in Prescott.

Before the White people come around, there is water running everywhere. My grandmother told me, when there was a little water running some place, the people switch it off and get it on the place where they plant things. They plant up in the mountains where there are springs. Up in the Four Peaks they plant before the White people come around. They plant beans, black beans. We call them *mariga*. They plant squash, *hàmté*. Corn, my grandmother said, that they plant more than anything. But that corn is not that big one, like the White people's corn. It is a small one, but it tastes good. It is white, red, blue, all colors. Sometimes they get blue corn from the Navajo. They trade it from there. Go down there and trade it for some buckskins. Squash is not very big either. It don't grow big, but it tastes good.

When the people plant things, they don't go to different places every time. They plant different things in the same places. They plant some corn in there now. The next spring they plant some beans. Next time squash.

When they work the soil, they soften it. Put water on. They take a digging stick and get it down deep. Hammer it down with a rock. All the way down. Push it back and forth. Make the hole big and round. Soften the ground all the time. Put water on the ground when they dig. Take an olla and pour the water on. Then the stick goes down deep.

They set the holes apart. When they have several holes, they make a little ditch between them. Put the water in the ditch. Maybe four, five, six days. Make more holes and put a ditch in between.

Some people when they plant corn, they soak the seeds in water first. My grandmother, she don't do it. Just put it in the ground, put water in and it comes up pretty good. Beans, they don't soak those before planting. Just put them in like that. My grandmother said, no matter how dry the beans are, they come up.

They plant the corn when it gets real warm. That's the time they do that. Up in the mountains, they do that late in spring. The country up there is cold all the time. When the tree leaves come out, they still wait a little. After that they plant. Then, when things are growing, they don't put too much water on it. Just enough to get the soil damp. If you put water too close to the plants, the leaves get yellow.

When my grandmother plant squash, she puts many seeds in the hole. When they come out, she pulls some out and saves some. The ones in the middle, that's the ones she leaves. Pull out the outside ones. These squash are wild. They don't spread like the White people's squash. The leaves stay small.

When weeds start growing, they pull them out. Women and men do that. People, all the people, never get lazy that time. When we live over there at Black Canyon, Hot Springs, my grandmother plants things all the time. My grandmother sure is the hardest working woman I have seen. When the corn comes up, my grandmother takes it and boils it. When it is green it is good. But some of it she dries. Grind it and make a gravy. Some of it she puts in the ollas. Seal it and put it away in a cave. Some of it they save for seeds. Plant it next year.

When the White people come they plant no more. Sometimes some squash. That's all. They don't stand still. No time. They move around too much when the White people come.

Over in San Carlos my people learn how to plant wheat and barley. The White people make them use the big ditches. And when my people come here to Fort McDowell they also use the big irrigation ditches. Every man had some land where he plants wheat and barley, corn, beans and melons, squash. Every family had the same plot every year. One man had one field and he kept it all the time. And in one night, maybe two, three people get water for their plots. There was a little box to let the water come in the field, a gate. When they opened it, the water ran in the field. When everyone had got water, they start all over again.

My father, he is the headman of the irrigation. They call him *aha mayora*, "water chief." There is no mud in the ditches then. People clear it all the time. Lots of people were cleaning the ditches. Always a whole bunch of people working. That time they get together and help one another.

They don't work for money. They work for themselves. But the little ditches which people got on their plots, they clean those out themselves. When they are not working on the big ditch, they are working for themselves on the fields.

When people start planting their plots in Fort McDowell, they don't put lots of water in right away. Just let it run in slow. That's how they soak the ground. We start planting corn in April, and it start coming up in May, June. In June it start coming into ear. After that they plow the land again. They plant corn two times. One in April, the other in August. That one comes out late in fall. We used the corn planter. Put the seeds in the machine and drop it on the ground. Drag the harrow over and get them covered. My father sure was good to plant anything. He had some good team of plow and he got a good wagon horse.

We plant beans with the late corn. Blackeye beans and pinto beans. They plant the beans at one spot. Maybe two, three rows together. And about late in the fall they are ready. We pull them out and pile it, pile it. Put it on the wagon, bring it home and thresh it. We thresh with a stone disk. People use a mule and pull that disk. It breaks all the leaves. There is a canvas spread out and they throw all the beans on it. Throw the beans up with a shovel. *Matzadeh*, we call that shovel. Throw it up in the air and the wind blows the leaves out. The beans make a big pile and they sack it.

When we cut wheat, we pile it, pile it, pile it. Throw it on the wagon and bring it home. Put it on a canvas and walk around, walk around, walk around. Get the seeds out. Then throw it up in the air and the wind blows the