

The Lure of Olde Arizona

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By

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The Lure of Olde Arizona, by Robert D. Morritt

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Official Seal of Territorial Arizona

Motto: *D itat Deus*, “*God enriches*”

Richard McCormick, a businessman and journalist, as the territory's Secretary, designed seal 1863, featuring a bearded miner standing in front of William's Mountain

An overview of Arizona from the Clovis and Pueblo era, Spanish incursions and explorations. The indigenous peoples and contemporary anecdotes of life in territorial Arizona 'The Old West' prior to statehood

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PREFACE

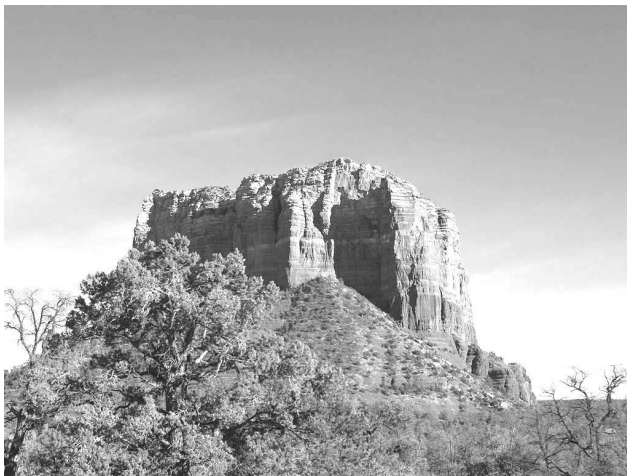
Within these pages we follow the trail of the earliest 'Arizonians'. Nomadic 'Hunters', the first villages. Pueblo people, the Hopi and other indigenous peoples and the incursion into this region by Spanish missionaries and Conquistador explorers.

Contemporary anecdotes of 'The Old West' give a concise insight to the land, the people and the perils of travel in the 19th Century. Included are contemporary harrowing tales of Apache hostilities, (as experienced by the Oatman emigrant family.) The massacre of settlers at Clear Creek, near Verde River in northern Arizona and a close look at the territorial era leading up to the Civil War in the pre-statehood era.

A look at the Spanish period, the introduction of cattle into Arizona, the Settlers, Apache leaders, gunfighters and prominent people in a territory that grew out of chaos to grow into a land worthy to earn the right to Statehood. Many authentic first-hand eyewitness sources are featured so the reader can be transported there to get a feel for the period that is not conveyed by movies or fictional accounts of the 'Old West' and Geronimo's viewpoint of the Apache Wars.

It may fill in a few gaps for most of us who wish to know a little more about the earliest days in the American southwest.

A DREAM OF ARIZONA



Courtesy of PDPhoto.org- (Public Domain)

A Dream of Arizona (as it once was)

Winding Copper Canyons draw me to a Town where I wander.
Streets so ghostly white, where nothing moves or stirs,
To hear the whisper of time forgotten and nothing is said or seen,
I am back in Arizona, the land, where I can dream.

To sit up in the saddle, on a thirsty afternoon,
Ride the desert trail, winding higher and look down,
Through the hole in the mountain, view the desert far below.

Others rode and wandered, in a different simpler time,
At Verde or Oak Creek, through red rock canyons and the hills,
The blossom on the Cactus and the secret trails.
Good times in Sycamore Canyon,
Jumping washes to take short cuts.
Days at Havasupai Canyon, Crayton's Hole and the Falls.
Arizona is a treasure, will always hand you a surprise.
—Robert D. Morritt

ARIZONA – THE PRE-SPANISH ERA

Pre and Post Palaeo Era

After 9500 BCE, and for the remaining four millennia of the Paleo-Indian period, there was ample evidence of human presence in the Southwest. For example the Clovis site found in the 1920's, gave its name to the projectile points which were skillfully crafted from stone then mounted at the ends of spears. Archaeologists at the Lehner Ranch found in the side of an eroding stream, thirteen 'Clovis' points and 8 cutting and scraping implements in association with 9 mammoths and two hearths where the hunters may have cooked their meal.

After the hunter-gatherer period, they started farming and this reduced their mobility and became the start of village life. Early groups were the Hohokam, who lived near Gila, and around the Salt and Verde rivers. They cooked their food in ceramic vessels, grew corn, beans and plants and hunted rabbits and deer, they gathered wild mesquite and ate saguaro and cactus fruits to supplement their diet.

The Anasazi lived to the north and the Mogollon in east-central Arizona and west-central New Mexico, prior to the Spanish exploration in the 16th Century. The inhabitants from pre-historic times had evolved into individual, often Pueblo cultures in the Southwest. Archeologists used a system known as the Pecos classification, it is still in use today. It is a table that indicates different time scales from AD 1 to AD 1800.

The early societies are termed, 'Basketmaker' later to a series of Pueblo classifications, i.e., Pueblo I to Pueblo V. Newcomers to the area were the Navajo and the Apache who only arrived in the Southwest in the late 15th century or the early 16th century.

The Pueblo people of Arizona (and New Mexico) are the descendants of the ancient southwestern people. Many still dwell in villages constructed during the prehistoric area, regarded as the oldest continually inhabited settlements in North America.

These people are usually grouped together as; the Hopi of northeastern Arizona, the towns of Zuni, Acoma and Laguna in the Cibola region of west-central New Mexico and many communities of the Rio Grande Valley. Their dwellings are similar. Multi=storey,¹ apartment-like sandstone blocks or adobes.

There were also scattered communities of native dwellers in western and southern Arizona. They were named the rancherias by Spanish explorers. These people include the Yavapai, Walapai, the Havasupai of western Arizona, and the Mohave (Mojave), Quechan (or Yuma), Cocopa and Maricopa of the lower Colorado and Gila rivers. The Pima and Tohino O'odham (formerly Papago), Tarahumara, Concho, and Opata of southern Arizona have dialects belonging to the Uto-Aztecan family.

Most rancheria groups depend to some extent on farming. Those who were mainly farmers dwelled in riverine areas such as the Colorado, Sonora, or Gila rivers. Other people, such as the Havasupai, consumed wild plants and animals, or like the Navajo, herded flocks of sheep and goats.

¹ In 1599 AD, the Spanish settler, Don Juan de Onate described them as follows; "Indians settled after our custom, house adjoining house, with square plazas. They have no streets and in the pueblos, which contain many plazas or wards, one goes from one plaza to the other through alleys. They are of two and three stories, and some houses are four, five, six and seven stories." Source; *Ancient People and Places-* Stephen Plog-Thames and Hudson-1997.

THE SPANISH ERA

Fray Marcos of Niza, 1539

The earliest record of Spanish exploration in Arizona was one of an Italian Franciscan friar, Fray Marcos of Niza (Mark of Nice) and his companion Estevanico (a freed black African Moorish slave). Spanish authorities in Mexico City had sent him to verify earlier reports by Cabeza de Vaca and three other Spaniards of fertile valleys, prosperous Indian settlements and rumours of gold in the north. De Vaca was a member of a Spanish expedition that was shipwrecked on the Texas coast around 1528

A.D., De Vaca swam to shore and lived as a slave of an Indian group on the Texas coast for over a year when he escaped into the interior. He survived by becoming both a trader and a medicine man. After five years he became re-united with three other survivors of the same shipwreck. Together¹ they traveled through western Texas and northern Mexico and were the first Europeans to set foot in the Southwest. After several months of wandering they were reunited with their fellow countrymen in western and central Mexico. They were the first Europeans to enter Pimeria Alta which encompassed the region later known as Arizona. A land inhabited by the pueblo-dwelling Hopis. Indian farmers known as the Hohokam and nomadic Apaches.

In 1539 De Niza encountered, during his famous expedition to the north of the Gila. A tribe whom he designated as the Pintados, from the fact that they painted their faces. These were probably the Papagoes, who are of the same nation as the Pimos and speak the same language.²

¹ In the year 1539 both traveled north from Culiacan and reached the Gila valley. Sources; De Neva and partial excerpts on Kino – ‘Ancient Peoples of the American Southwest’ Stephen Plog -2nd.Edition-1997, Thames & Hudson and excerpts ‘Arizona Begun’- Dr.Charles C.Colley

² ‘A Tour Through Arizona, No.CLXXIV-Nov.1864-Vol.XXIX –Harper’s New Monthly Magazine, p.703.

Estevanico was killed by natives. De Niza then planted a cross in Cibola (Zuni) and took possession of the country in the name of Spain. De Niza journey was to observe the lifestyles of the native people in the Southwest, to estimate the size of their population, to describe the flora and fauna of the area. De Niza wrote, "I came to a pueblo, in green irrigated land, where many people came to meet me, both men and women. They were clothed in cotton, some wearing skins of the cattle (buffalo), which in general they consider better material than cotton. In this pueblo they were all bedecked with turquoises, which hung from their noses and ears and which they called cacona."

His reports mentioned the fabled seven lost cities of Cibola in the unmapped region known as 'Arizuma' (as it the region was earlier referred to). He described how the natives, "used gold, that to make into vessels and jewels for the ears, and into little blades with which they wipe away their sweat." This prompted the subsequent visit by Captain (later General) Francisco Vazquez de Coronado, between 1540 and 1542, with 300 Spaniards and 800 Indians, marched across Arizona, to the Moqui pueblos and beyond, along the route they had fought several battles with the natives. They also travelled as far as the southern plains of the territory later known as Kansas. The lives of the native people would never be the same.

Capitan Gaspar de Villagra, 1555-1620



Gaspar Perez de Villagra was a captain in Juan de Oñate's³ expedition that first colonized New Mexico in 1598. In 1610 he published 'Historia de la Nueva Mexico' in Alcalá, Spain. He prospected the Colorado and Verde Rivers in Arizona.

In that role, Villagr  served as the unofficial chronicler of the expedition. He composed the epic of New Mexico history, *Historia de la Nueva M xico* (1610), regarded as the first epic poem of European origin generated in the United States, predating John Smith of Jamestown's General History of Virginia by at least fourteen years. In his epic, Villagr  describes O ate's conquest of New Mexico's indigenous peoples, including the capture of Acoma Pueblo in 1599.

Villagra's vision of the conquest as a glorious march of the cross, however, is starkly contrasted by Native American account. The Hopi narrative presents an unflattering picture of the Franciscan missionizing.

That summer they went up the Rio Grande (Present-day northern New Mexico) encamped among the Pueblo Indians and founded the province of Santa F  de Nuevo M xico. He was the province's first governor and a stern ruler of both the Spanish colonists and the indigenous people. In October of 1598, a skirmish erupted when his soldiers demanded supplies from the Acoma tribe supplies essential to the Acoma to survive the winter. The Acoma resisted and 13 Spaniards were killed, amongst them Don Juan O ate's nephew. In 1599, O ate retaliated; his soldiers killed 800 villagers. also they enslaved the remaining 500 women and children, and by Don Juan's decree, they amputated the left foot of every Acoma man over the age of twenty-five. Eighty men had their left foot amputated.

Sample of Villagra's *Historia* – "Of Arms I sing"

Las armas y el var n heroico canto,
El ser, valor, prudencia, y alto esfuerco,

³ (Don Juan de O ate Salazar (1552–1626) Spanish explorer, colonial governor of the New Spain (present-day Mexico) province of New Mexico, founder of various settlements in the present day Southwest of the United States. In 1595 he was ordered in the year 1595 (by King Philip II) to colonize the upper Rio Grande (R o Bravo del Norte) valley. His objective was to spread Roman Catholicism and establish new missions. He began the expedition in 1598, fording the Rio Grande (R o del Norte) at the present-day Ciudad Ju rez–El Paso crossing in late April. On April 30, 1598, *he claimed all of New Mexico beyond the river for Spain.*

Por un mar de disgustos arrojada,
 A pesar de la inuida ponconosa,
 Los hechos y prohezas va encumbrando,
 De aquellos Espanoles valeros,
 Que en la Occidental India remontados,
 Descubriendo del mundo lo que esconde,
 Puls ultra con braueza van diziendo,
 A suerca de valor y bracos fuertes,
 En armas y quebrantos tan sufridos,
 Quanto de tosca pluma celebrados;
 Suplicoos Christianisimo Filipo,
 Que pues de nueua Mexico soys fenix.

English translation

Stanza 1, Canto 1.

Of arms I sing, and of that heroic son,
 Of his wondrous deeds and of his victories won,
 Of his prudence and his valor shown when,
 Scorning the hate and envy of his fellow men,
 Unmindful of the dangers that beset his way,
 Performed deeds most heroic in his day.

I sing of the glory of that mighty band,
 Who nobly strive in that far distant land,
 The world's most hidden regions, they defy,
 "Plus Ultra" is their ever battle cry.
 Onward they press, nothing they will not dare,
 Mid force of arms and deeds of valor rare,
 To write the annals of such heroic men,
 Well needs the effort of a mightier pen.

Gaspar's exploration

Alarcon navigated the Colorado as far as Grand Canon, and Captain General Coronado with 300 Spaniards and 800 Indians, marched across Arizona, to the Moqui pueblos and beyond, along the route they had fought several battles with the natives. When the colonies of Latin America broke away from direct Spanish rule in 1822, the territory of Arizona became part of Mexico with little change in culture the transition was seamless with little change in culture.

Gaspar de Villagra

Prologue to Historia De La Nuevo Mexico (Alcala, Spain 1610)

No greater misfortune could possibly befall a people than to lack a historian properly to set down the annals; one who with faithful zeal will guard, treasure, and perpetuate all those human events which if left to the frail memory of man and the mercy of the passing years will be sacrificed upon the altars of time.

Many hold the opinion that the Roman people suffered a more irretrievable loss in the destruction of the writings of Titus Livy than in the decline and downfall of their mighty empire. And they reason rightly; for history not only brings before us those who are absent, but it resurrects and breathes life itself into those long dead; those who still live it endows with immortality itself.

Through history those men are heroes whose deeds have been given proper recognition by the historian's pen. Others whose lives are unrecorded, so far as posterity is concerned, did nothing, for of those our annals are silent and we know them not.

Thus, that the many sacrifices and heroic deeds of those who conquered and converted the many tribes and people of New Mexico may not be forgotten, as have the chronicles of those who preceded them into these regions, I take my pen, the first to set down these annals, more in response to that sense of duty I feel than in confidence in my ability. I ask that my many shortcomings be charitably overlooked.

Historia de la Nuevo Mexico - Alcala, Espana – 1610

Pindaric Verses in Honour of Captain Gaspar Perez de Villagra and Don Juan de Onate, Discoverer and Conqueror of New Mexico.

(Written in the year 1610 by L.Trib. de Toledo)

Strophe 1	Castile, mother glorious Of warriors most victorious, Mirror of the moon and sun, Villagra has come to lay On your altars here today A precious trophy he has won.
-----------	---

His shiny sword wiped clean
Of its gory, bloody spleen
From a thousand chieftains he has slain
Without pausing in his story
He commemorates your glory
And worthily relates what he has seen

Antistrophe Frail and timid lance
Will never dare to advance,
The heart that harbors fear
Will never venture near.
Those who seek long years
Are the first to show their fear
The first to seek the fray
Are those warriors, few their kind
Who advance, leaving fear behind
They leave a memory that will stay.

Epode With true spirit, without fail,
Victory will come their way.
Clad in coat of shining mail,
They are ready, come what may,
With sword uplifted in their right,
In their left a banner bright,
Terrible in all their might.
Like a meteor from the sky,
They go forth to win or die,
Like true soldiers in the right.

Alcala, Espana – 1610

Pindaric Verses in Honour of Captain Gaspar Perez de Villagra and Don Juan de Onate, Discoverer and Conqueror of New Mexico - continued

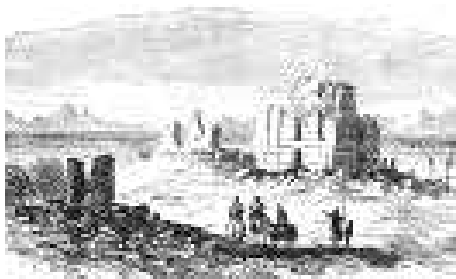
Strophe 2 Ahead they carry as their guide
A brave heart and noble pride.
Such as this, I surmise,
Was the picture Juan de Onate made,
As noble as Mars, for battle arrayed,
As wise as Jupiter, in peace,
As liberal a general as the great
Alexander of whom they relate.
He justly deserves the admiration
He so enjoys throughout this land,
He and his valiant warrior band,

He left a record cut so clear
Of all wondrous deeds he wrought,
That though each passing day and year
Ravage and burn and cut and sear,
The marks he left will perish not.

Epode These deeds so great and rare,
To us are now related,
In an interesting history where
Each small detail is states.
Long years ago, fate had decreed
That all these annals we should read
From the worthy pen of one
Who knows what happened where
These wondrous deeds were done,
For he himself was there.

(Translated from the Spanish by Gilberto Espinosa – Quivera Society - 1933). Publ; 'Arizona Anthem-The Mnemosyne Publishers – Scottsdale, AZ -1982)

The Pueblo Revolt (1680 AD)



Pueblo groups joined forces in 1680 to drive the Spanish out of their territory.

Tewa leaders organized the revolt at a time when the Spanish were expecting a caravan of supplies which arrived every three years from Mexico. In August of 1680 messengers were sent to allied pueblos to coordinate the uprising but the Spanish received word of this and arrested them.

When the news of the arrest reached the Pueblo villages, they commenced an uprising on August 10. 33 Franciscan priests who refused to leave, were killed together with several hundred Spanish colonists. Not all Pueblo peoples were in support of the revolt and accompanied Spanish Governor Otermin with a long caravan of wagons to the mission at El Paso. The Spanish remained there until 1692. Many Pueblo dwellers relocated. The Hopi village of Hano, is still inhabited today by descendants of a Tewa speaking group from the northern Rio Grande, who resettled in northeastern Arizona in the years after the revolt.



Father Kino



August 10, 1645 – March 15, 1711

Eusebio Francisco Kino, born⁴ August 10, 1645, in Segno, today frazione of Taio, a village in the Val di Non in the Bishopric of Trent (Austrian Empire) now in present-day Italy. He was educated in Innsbruck, Austria.

⁴ Kino was born *Eusebio Francesco Chini*

After recuperating from a serious illness, he joined the Society of Jesus on November 20, 1665. From 1664-1669 he received his religious training at Freiburg, Ingolstadt, and Landsberg, Bavaria and was ordained a priest on June 12, 1677, at Eistady, Austria. Although he wanted to go to the Orient, he was ordered to establish missions on the Baja California peninsula and the northern frontier of the Viceroyalty of New Spain (present day northern Mexican Sonora and southern U.S. Arizona). Father Kino departed Castile (Spain) in 1681 with that purpose in mind.

Father Kino⁵ as a Roman Catholic priest, founded several Jesuit missions in the Primeria Alta after 1687 and left the first detailed descriptions of the region. He arrived in the Sonora y Sinaloa Province in 1687 to work with the Pima, and he quickly established the first Catholic church in the Sonoran Desert there. He founded several Jesuit missions in the Primeria Alta and left the first detailed descriptions of the region

Kino traveled across Northern Mexico and to present day California and Arizona. Roads were built to connect previously inaccessible areas. His many expeditions on horseback covered over 50,000 square miles, during which he mapped an area 200 miles long and 250 miles wide. Kino was important in the economic growth of Sonora at the time, teaching the already agricultural indigenous Indian people how to grow European seed and grains, and raise foreign herd animals. Kino's initial mission herd of twenty cattle imported to Pimería Alta grew during his period to 70,000.

He described native villages or rancherias, surrounded by individual agricultural fields, who became popular in what is now northwestern Mexico and the southwestern United States (primarily northern Sonora and southern Arizona) for his exploration of the region and for his work to Christianize the indigenous Native American population, including primarily the Sobaipuri and other Upper Piman groups. He proved that Baja California is not an island by leading an overland expedition there from Arizona. He established twenty-four missions and visitas ("country chapels") and was known for his ability to create relationships between

⁵ Chino Valley, near Prescott, Arizona was named 'Val de Chino' by Lieutenant Whipple later General Whipple mentioned he named it so as the Mexican people living in the area had local abundant grass they called 'Chino grass'. It may be a useage by local people of Indian or Spanish descent who resided in the southwest between 1691 to 1711, probably influenced directly or indirectly by the presence or mention then of Father *Chino* (Kino). Source; a mention 'Casa Del Rio' by Yavapai Cow Belles, p 3.(1955) abridged.

indigenous peoples and the religious institutions he represented. Father Kino died from fever on March 15, 1711 in the city now known as Magdalena de Kino, State of Sonora, Mexico.

Father Kino – The First Cowboy

Father Eusebio Francisco Kino has been described as ‘The First Cowboy’⁶ by Ranchers in Yavapai County who attributed his cattle drive’s into Arizona as the source from which later ‘Rodeo’ competitions evolved. Domestic cattle (originally from Spain), was introduced by Father Kino the Jesuit priest in 1691.

It was recorded that seven hundred head of cattle were brought in, in an executive, religious and ‘cowboy type’ cavalcade from Mexico City, under the personal direction of Father Kino. He rode horseback and was in charge of the processio over the rugged and dangerous Camino Del Diablo into what is now known as Arizona.

⁶ Source; ‘Rodeo’ –Johnie Fain, Learah Cooper Morgan and Charles E.Mills ‘Echoes of the Past’, 2nd.edition-1955.

THE TERRITORY OF ARIZONA

The **Territory of Arizona** was an organized incorporated territory of the United States that existed from February 24, 1863 until February 14, 1912, when it was admitted to the Union as the 48th state. A forerunner, identical in name but largely differing in location and size, was the Confederate Territory of Arizona that existed officially from 1861 to 1863, when it was re-captured by the Union, after which the Union created in 1863 their Territory of Arizona. Though the Confederate Arizona government continued to rule in exile until the end of the war in 1865. The two territories played a significant role in the western campaign of the American Civil War.

After the expansion of the New Mexico Territory in 1853 by the Gadsden Purchase, proposals for a division of the territory and the organization of a separate Territory of Arizona in the southern half of the territory were advanced as early as 1856. The first proposals for the Arizona Territory divided the territory along a line of latitude rather than the later division along a line of longitude that would divide Arizona from New Mexico

The proposals arose from concerns about the effectiveness of the territorial government in Santa Fe to administer the newly acquired southern portions of the territory. The first proposal dates from a conference held in Tucson that convened on August 29, 1856. The conference issued a petition to the U.S. Congress, signed by 256 people, requesting organization of the territory and elected Nathan P. Cooke as the territorial delegate to Congress. In January 1857, the bill for the organization of the territory was introduced into the United States House of Representatives, but the proposal was defeated on the grounds that the population of the proposed territory was yet too small. Later a similar proposal was defeated in the Senate. The proposal for creation of the territory was controversial in part because of the perception that the New Mexico Territory was under the influence of southern sympathizers who were highly desirous of expanding slavery into the southwest.

At the outbreak of the Civil War, sentiment in the area south of the 34th parallel was in favor of the Confederacy. Territorial secession conventions

were called at La Mesilla and Tucson in March 16, 1861, that adopted an Ordinance of Secession that declared itself independent of the United States and established the provisional Confederate Territory of Arizona with Owings as its governor, and petitioned the Confederate Congress for admission. The Confederate Territory of Arizona became officially recognized when President Jefferson Davis signed the proclamation on February 14, 1862..

On March 30, 1861, there was a small skirmish at Stanwix Station which was the westernmost engagement of the Civil War within the Confederate States of America. Despite the losing the engagement the Confederate forces had succeeded in their objective, to destroy supplies of forage prepared by Union forces and delayed the advance of the California Column eastward across the desert from Fort Yuma. In April 1862, a small party of Confederate cavalry moving northwest from Tucson met a Union cavalry patrol from the California Column advancing eastward across Western Confederate Arizona' near Picacho Peak. Confederate forces based in Tucson then retreated to Texas, after holding up the California Column, preventing it from reaching New Mexico and cutting off the rebel forces that were then retreating after being defeated in the New Mexico Campaign.

The Confederacy regarded the territory as a valuable route with the specific intention of capturing California. In July 1861, a small Confederate force of Texans under the command of Lieutenant Colonel John R. Baylor captured Mesilla in the eastern part of the territory, before fighting the Battle of Mesilla against the garrison of Fort Fillmore, just outside of town, which then hastily retreated back to the fort. After John Baylor won the battle, he called for reinforcements and cannon to lay siege to the citadel. Upon hearing of this, commanding Union officer Isaac Lynde abandoned the fortification, Baylor's force cut off the fleeing Union troops and forced them to surrender. On August 1, Baylor issued a "The Proclamation to the People of the Territory of Arizona", taking possession of the territory for the Confederacy, with Mesilla as the capital and himself as the governor.

On August 28, a convention met again in Tucson and declared that the territory formed the previous year was part of the Confederacy. Granville H. Oury was elected as delegate to the Confederate Congress. Oury drafted legislation authorizing the organization of the Confederate Territory of Arizona. The legislation passed on January 13, 1862, and the

territory was officially created by proclamation of President Jefferson Davis on February 14.

The following month, in March 1862, the U.S. House of Representatives, now devoid of the southern delegates and controlled by Republicans, passed a bill to create the United States Arizona Territory using the north-south border of the 32nd meridian west from Washington. The use of a north-south border rather than an east-west one had the effect of denying a de facto ratification of the Confederate Arizona Territory. The house bill stipulated that Tucson was to be capital. It also stipulated that slavery was to be abolished in the new territory, although it never existed there in the first place. The Arizona Organic Act passed the Senate in February 1863 without the Tucson-as-capital stipulation, and was signed into law by President Abraham Lincoln on February 24, the date of the official organization of the US Arizona Territory. The first capital was at Fort Whipple, which served until the founding of Prescott, in the northern Union-controlled area. In 1867, following the end of the Civil War, the capital was moved to Tucson. In 1877 the capital returned to Prescott and in 1889 it was moved to Phoenix.

One result of the steamboat trade was the establishment of ports and landings up and down the Colorado. Most were ramshackle affairs that served local mines, but a few developed into small towns: Yuma, La Paz, Ehrenburg, and Hardyville (now Bullhead City). No other stretch of Arizona was as hot, and the communities themselves offered few luxuries to weary travelers who pulled up there, but the ports had strategic importance. Steamboats deposited shipped goods along the riverbanks, where wagons freighted them to forts, mines, and ranches of the interior. With the aid of steamships and freight wagons, 19th century industrial America conquered Arizona in three and a half decades for the sole purpose of obtaining silver and gold.

Jacob Snively made the first big strike in 1857 when he discovered gold along the Gila River about 20 miles (30 km) upstream from the junction with the Colorado. A year later more than a thousand people were panning for coarse grains in placers or robbing those who did in Arizona's first boomtown, Gila City. It set the pattern for the boomtowns to come. Although a few prospectors became wealthy, most barely found enough gold to purchase food at the inflated prices, bread for a dollar a loaf and beans at 50 cents a pound (\$1.1/kg). In 1864, according to journalist J.

Ross Browne, the "promising Metropolis of Arizona consisted of three chimneys and a coyote."

Another type of mining community, the company town, also developed, that were fueled by corporate ventures. Most did not appear until railroads and a revolution in technology made large-scale copper mining feasible, but a few such as the Sonora Mining and Exploring Company represented corporate capitalism's first foray onto the Arizona frontier.

Two partners, Samuel Heintzelman (a hard-nosed Pennsylvania German) and Charles Debrille Poston started the company in Cincinnati in 1856. Poston and a German mining engineer named Herman Ehrenburg established the company's headquarters at the abandoned presidio of Tubac and purchased the 17,000 acre ranch of Arivaca from Tomás and Ignacio Ortiz.

The following spring, another German engineer, Frederick Brunckow, discovered silver in the Cerro Colorado Mountains just north of Arivaca. Soon advertisements were trumpeting Poston and Heintzelman's venture as "the most important Mining Company on this Continent." Heintzelman left Poston in charge of the mines while he attempted to raise money back east.

More interested in self-promotion than production, Poston allowed his engineers to open too many mines without developing any of them and never completed the smelting works at Arivaca, and he spent much more than he made.

The Panic of 1857 swept across the financial centers of the United States and the business unraveled. While Heintzelman tried to entice investors, banks failed, debts mounted, and work in the mines themselves proceeded at a snail's pace. In December, Heintzelman persuaded firearms inventor Samuel Colt to invest \$10,000 in the company. By 1859, Colt had seized control of the company. Colt imported new boilers, lathes, and steam-powered crushers and amalgamators, but ore still had to be shipped out by wagon across southern Arizona and loaded onto steamboats near Fort Yuma.

Civilian militias and the Arizona Volunteers

The first round of hostilities towards native American groups after the Civil War involved civilian militias. Carleton's California Volunteers established Camp Lowell in Tucson in 1862 after Captain Sherod Hunter evacuated his Confederates. They also founded Fort Bowie near Apache Pass and Fort Whipple near Prescott.

Even though Carleton and his Confederate counterpart, John Baylor, ordered the extermination of all hostile Apache men in Arizona, the California Volunteers were spread too thin to conquer the Yavapais and Apaches or protect the settlers in outlying ranches and mines.

THE MOQUI INDIANS

Introduction



Moqui (Moki) Dwelling

A tribe of semi civilized Indians living in seven villages on the plateau between the San Juan and Little Colorado Rivers. They were among the Pueblos visited by the expedition under Coronado in 1540, who named the region inhabited by them the Province of Tusayan. The Franciscans established missions among them, but in the general uprising of 1680 all were expelled or killed. Numerous attempts were afterward made to reduce them, but without success, and they have remained independent to this day. They have the reputation of being an extremely kind-hearted and hospitable people; are exclusively agricultural, raising maize, squashes, pumpkins, and peaches. They also have many sheep and goats and have suffered much by depredations from the Apache and Navajo. Their villages are perched upon the summits of mesas, from 400 to 600 feet in height. Their houses are built of stone laid in adobe-mortar, in terrace form, seldom exceeding three stories in height, and reached only by ladders. The women knit, spin, and weave, making fine blankets, women's robes, and other like articles, which they trade to the neighboring tribes.

When they first came, under the jurisdiction of the United States, were estimated to number 8.000. Were almost destroyed by small-pox in 1855 and 1857, and lost many more by the famine in 1867. On both occasions