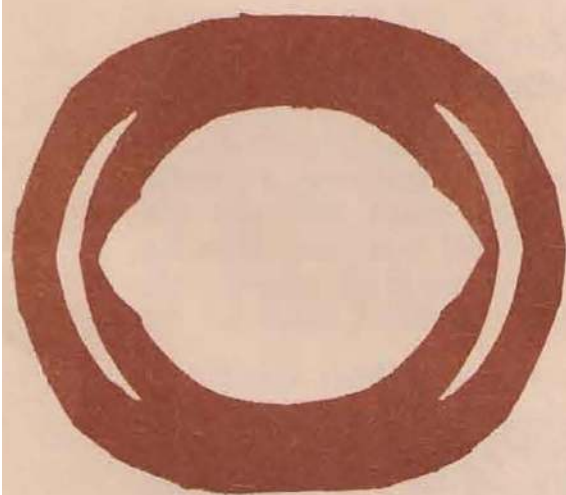


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A HISTORY OF COCHISE COUNTY, ARIZONA

By Carl Trischka

(Editorial Note: This is the second installment of the late Carl Trischka's **History of Cochise County**. Mr. Trischka was a graduate of Columbia University and was active in the American Mining Engineers. He lived in the Bisbee district for more than sixty years. His avocation was archaeology and he had many articles published on the subject. He died December 5, 1969. The first installment of his fascinating study of Cochise County appeared in the June, 1971 issue of **The Cochise Quarterly**. Further installments will be published in subsequent issues of the quarterly.)

PART II

The cattle industry in Southern Arizona started with occupation by the Spaniards of the country which is now Cochise County.

Fray Marcus de Nitza in 1539 had with him on his expedition to the Seven Cities, cattle, sheep and goats. The cattle were of Andalusian breed from the island of Santo Domingo, West Indies. Spanish fighting bulls sprang from this breed.

The cattle which strayed or were lost from the expedition multiplied to some extent which was true also of like stock which Coronado brought with him in 1540. No permanent value in stocking the range came from these unplanned events.

Father Kino during 1687-1710 brought cattle to Indian ranches along the San Pedro River and taught the various tribes to raise them, and during the time of his labors there, some tribes had as many as five hundred cattle.

For the next hundred years or so cattle raising came almost to an end, because the Indians, chief among them the Apaches, raided the peaceable Indian and Mexican ranches and killed many cattle and horses. The Apaches were particularly fond of horse meat.

In 1751 there was an Indian Revolution during which much property and many cattle were destroyed or driven from the important ranches in the different valleys of the county.

About 1780 a truce was established between the Spaniards and the Indians which lasted until 1811 when the Apache depredations started all over again. During the time of the truce Spanish settlers and their herds prospered on the excellent grassy ranges because they were protected by soldiers and the Indians were paid twenty-five centavos per day per person to stop their trouble making.

By 1818 many of the ranches had to be abandoned and the cattle left behind ran wild.

From 1820 to 1848 Mexicans and Spaniards dominated the cattle raising scene. Toward the end of this period there was, however, a definite decline in cattle raising, again because of the Apaches.

After the California discovery of gold in 1849 immigrants from the east drove cattle on the trail through the county to that market. The Apaches took their toll as they passed through.

A method of moving cattle to market which is supposed to have had advantages over herding them on the trail was to yoke them as draft animals to wagons using ten oxen or more instead of the usual four.

After the Civil War, Texans sent many trail herds through the county to California Markets. Some of these cattlemen remained temporarily in the county, under adverse conditions because their herds were unable to move on. A census of cattle in Arizona in 1870 stood at five thousand one hundred.

During all of this time the range was in excellent condition; grass stood belly high to a horse.

In 1872 Col. H. C. Hooker established the Sierra Bonita Ranch and after that many ranchers came to the county to raise cattle.

Between 1870 and 1890 there was a rapid expansion of the cattle business.

By 1877 cattle raising was the leading industry in the state of Arizona and as a result of this the ranges deteriorated due to overgrazing.

In 1880 the valleys changed from the building up of the flood plains to channel trenching or soil erosion because of overgrazing or to a natural change due to the change in climate which can create an imbalance between erosion and the vegetation.

In that year also the San Pedro Valley was occupied by scattered herds of cattle belonging to Mexicans, Mormons, also Texas and California cattlemen having fifty to two hundred and fifty head. However, John Slaughter had two thousand five hundred in Mule Pass which he later drove to the San Bernadino Ranch which he acquired, and there were three thousand and five hundred on the Babocamari Ranch. Other cattle ranches were located in the Sulphur Spring and San Simon Valleys.

Among the first ranchers to bring in purebred stock to improve his herd was Col. Hooker. He considered half breed cattle to be superior to unacclimated purebred animals.

The arrival in Cochise County of the railroad in 1881 was an incentive to ship out cattle but high freight rates and poor cattle cars were deterrents which prevented this from becoming a general practice.

Trail herd driving of cattle to California rather than sending them by railroad was done at a profit.

Until 1892 the generally accepted theory was to retain all she stock and sell all three year olds. At present this has changed almost entirely to the selling of calves and yearlings.

As is true of any business, the cattle industry has had its ups and downs because of droughts and price swings which have produced alternate prosperity and failure, but in the long run it has been a generally satisfactory means of making a good living for those who knew and attended to the business.

Blooded animals were more generally introduced and grading of the animals was started about 1885.

Stock raising associations were formed with considerable benefit for the ranchers.

On the range at this time there were three types of cattle as listed below:

"Texans" of Spanish origin not suitable for breeding purposes. Strictly "Mexicans" smaller than "Texans" not suitable for breeding purposes.

"Chinos" or "Curly Haired Texans" were the best available breed for crossbreeding.

By 1889 it was reported that the standards of the herds had been greatly improved by introducing more and more purebred cattle.

In 1897 W. A. Fiege of the Summit Ranch near Dragoon shipped the first range-bred purebred Hereford bulls out of the Territory for breeding purposes.

During most of the Twentieth Century purebred Hereford cattle predominated on the ranges of the County. Brahmins have been introduced within recent years because it is claimed that they are tick proof, withstand the desert heat well and that the calves can be butchered sooner giving also more meat in a given time.

The Indian Cattle also have undesirable traits, such as their resistance to being driven in a herd. The bulls, many of them, are mean and dangerous to humans either on foot or horseback. The trend toward returning to raising of Herefords seems to have set in locally because of this.

Galyville, in the Chiricahua Mountains, the Clanton Ranch in the San Pedro Valley, and the McLaury ranch in the Sulphur Spring Valley were the hangouts of cattle rustlers who were very active and caused much loss of livestock.

As an example, in 1881 in July a number of Curly Bill Clanton's cattle rustlers entered Sonora and rounded up three hundred head of cattle. Some Mexicans trailed them but Curly Bill with fifteen of his kind followed the returning Mexicans and after killing some of them returned to the United States with three hundred cattle. These were sold then to Old Man Clanton who, after rebranding them, was driving them toward Tombstone to sell when he was ambushed and killed.

John Slaughter, when he became Sheriff of Cochise County, cleaned up a lot of these cattle rustlers and in 1901 the Governor of

the Territory ordered that the Arizona Rangers be organized. This was done under Mossman, who with his successors, was able to clean up a lot of this lawlessness which prevailed.

Modern cattle rustling is done by trucks which are sometimes equipped with all of the apparatus of a slaughter house. This truck is taken out on the range, where the men pick up cattle, which are slaughtered in the truck while driving along and the meat is then sold at "reasonable" prices at places often far distant from the scene of the crime.

In the cattle business of today there are people called "speculators," men who own ranches on which they can grow forage crops or cotton. They buy cattle at what they consider low prices and then pen them up in feeder lots on their ranches, hoping to sell them at profit after feeding them balanced diets.

Some of the cattle ranches are drilling for water with the hope that they will find enough on their land to be able to raise forage crops to be used in their own feeder lots where they can mix a balanced diet for them to promote good growth, health and a superior product.

This could accomplish four things: First, the cattle will not only run off fat going to and from water but they will be able to put it on in the right amounts and places. In the second place, cattle rustling should be practically stopped because of the close supervision this method affords. In the third place, this would give the range a chance to come back from its overgrazed condition and to do something about soil erosion. In the fourth place is the fact that this whole program is a surer, healthier though a slower way of making money than the somewhat faster, sometimes unsuccessful raising of a quick cash crop. Mark Twain once said, "Everybody talks about the weather but no one does anything about it."

An Arizona saying has it that "No one but a damned fool or a Hassayampa would predict weather in this state." Be it explained that a "Hassayampa" is a person who has drunk water from the Hassayampa River. This makes it impossible for him ever again to tell the truth nor if he leaves the country will he die happy unless he returns to live in Arizona.

Cochise County lies in the sunshine belt of the Southwest and has an ideal mean temperature of 67 degrees. Extreme temperature differences between day and night are frequently forty degrees. Temperature variations at a given place between the shade and that in the sun are very noticeable, especially at higher elevations. These effects are due to rapid evaporation in a dry climate.

The weather with more than 350 days of the year when the sun shines is almost perfect for it is hardly ever too hot or too cold. An ideal health giving climate with an average of about 15 inches of rain per year, it is classified as semi-arid, with a low average humidity.

There are actually only two seasons of the year instead of the

four usually found elsewhere and they are both governed by the rainfall.

One of the seasons is from July through September. In late June it becomes quite warm and though not often, the nights may become uncomfortable. Gradually day by day, clouds in increasing numbers begin to form in the afternoons over the mountains. These are cumulus clouds, thunder clouds, which accumulate into the most beautiful snow white upward billowing and boiling shapes, against the blue sky until the tops reach the cold upper air. There the water vapor of the clouds condenses and comes down as torrential rains, often accompanied by hail and high velocity winds which drive the rain before them. The thunder and lightning display is wonderful to see and can be terrific.

The rains are spotty and because it is possible to see things at considerable distances, it is often feasible to observe three or four rainstorms in progress at the same time, with the sun shining in between them. After the storm is over and as the sun goes down, gorgeous sunsets for which this area is justly famous may be seen. It is necessary to see one to appreciate the stunning beauty and utter inadequacy one feels to be able to describe the magnificent cloud and color show which is put on.

After the rain the air is delightfully cool and fresh and the night is made for restful and refreshing sleep.

The rain also stimulates plant growth and late-blooming weeds and grasses come forth as welcome fresh feed for the cattle. It is surprising, the way the hills and valleys appear suddenly to turn green when the rains start.

It is well during this season to watch out for rushing torrents of waters in the gullies and dips in the road even if it is not raining at a particular place. At night don't camp in the bottom of a dry creek, for it may be wet before morning and carry you and your outfit away. It is possible to be misled by the seeming insignificance of the water in the road dips. Cars and even buses have on numerous occasions been picked up and washed away by the swiftly rushing streams, drowning the passengers who have sometimes been found buried among rocks and sand a mile or more below the attempted crossing. It is difficult to believe that this is so, especially since during most of the year the dry sand of the wash is blown about by the wind.

During the summer days there is considerable accumulation of heat in the valleys, while the mountain tops remain comparatively cool. During the day and at night especially the heat rises as thermals from the valleys and the cooler air from the mountain tops drains down canyons and draws into the valleys, cooling them off. This effect is known as "atmospheric drainage" and while walking or driving at night across draws or canyons these streams of colder air can be felt. In the morning, particularly in the winter, the early morning temperature in the valleys is usually noticeably lower than those in the mountains because of this drainage effect.

A freak Florida hurricane, once, after crossing Florida, the Gulf of Mexico and Mexico, went into the Pacific Ocean and was then blown across California and the Sierras into Arizona where it brought rain.

The other rainy season is from late November to March when storm movements of rain clouds coming from the Pacific Ocean, the Gulf of California or the lower Colorado River Valley cover all of the sky. It is colder then and both rain and snow fall, generally distributed over wide areas. At times snow falls in the valleys up to four inches deep. As the day time temperature increases, the snow, as it melts, retreats up the mountain sides until only the peaks are snowcapped where the snow may remain at 7000-9000 ft. elev. until spring.

The rain of this season is not as spectacular as that of the summer season but is very welcome, particularly to the cattlemen. In the spring the barren hills take on a fresh green color and often the hillsides are then covered with Mariposa lillies or poppies and in the valleys bushes and flowers are in bloom.

Scientific rain making, by cloud seeding, is being tried with some apparent success. As with an inovation, however, it will take time to prove its worth. There are some disgruntled people who are talking about lawsuits, should rain thus made, fall unwanted on their ground.

Water, in the form of rain so fervently prayed for by the Indians, cattlemen and agriculturists, is the most important thing of which the county stands in greatest need.

Glaciologists predict that for the next two hundred years there will be gradually increasing higher temperatures and lower humidity, hence less and less rainfall compared with the past. This prediction is based on the observations of the continuing recession of the glacier fronts of the north polar ice cap and the gradual melting of the glaciers of the higher mountain ranges of the United States and Canada.

Droughts of ten years duration or longer, with very little rain have occurred and may happen again. Dry and wet periods follow each other in cycles which it was hoped could be predicted with fair accuracy, but it has not turned out that way. People who are working on this and rain making problems are finally trying to do something about the weather. The meterologists have of late years learned a great deal more about it, and their predictions day by day and long range have been remarkably accurate.

The sun can pour down day by day relentlessly without letup. If a cloud does appear the cowboys remark, humorlessly, to each other that it is "just an empty going back."

During a drought cowboys go out on the range with skinning knives to take off the hides of the cattle which have died of hunger and thirst. This and the bones are the only salvage.

Feeding the cattle near water tanks and windmills with cotton seed meal, alfalfa or cactus, gathered and crushed or chopped up after the spines have first been burned off is done at times with the hope of saving the cattle.

Soil erosion is the result of summer floods cutting up the soil of overgrazed lands. It is ruining the ranges. Grasses and weeds can no longer gain adequate foothold and mesquite and catclaw bushes are taking over. Another cause of soil erosion is the runways made by water as it follows the trails of cattle going to water. Eventually these runways become gullies.

Contour plowing checks and arrests soil erosion and is practiced, but not enough. Some geologists seem to be of the opinion that soil erosion would have taken place regardless of the overgrazing by the cattle. They postulate that because of the scarce rainfall, the vegetation would have deteriorated in size and amount to such an extent that there would not have been enough of it to stop the flash foods from cutting up the ground or removing the silt.

In the not too distant geologic past history of the valleys, soil erosion, that is to say degradation followed by aggradation or building up, has happened many times because of the delicate balance between rainfall and plant growth.

The Coming of the Spaniards

Some accounts tell of Jose de Basconales, one of Cortez's lieutenants, who, in 1526, supposedly passed through the County on his way to Zuni, the place of the Seven Cities, but these records are doubtful.

Another unsatisfactory report states that Nino de Guzman traveled into the San Pedro Valley in 1530. Coming out of the interior of Mexico, this report is vague. He probably got no closer to the present day Arizona than the Yaqui River in Sonora, Mexico.

Again, according to Garces' Diary, Juan de la Asuncion or Juan de Olmeda reached the Gila River in 1532 by way of the San Pedro River. However, this cannot be corroborated.

It is fully substantiated by records, that Alvar Nunez Cabeza de Vaca, with two companions and the Moorish Slave Estevan, arrived in the San Pedro Valley in 1535, possibly by way of Apache Pass and the Sulphur Spring Valley, or Guadalupe Pass into the San Bernardino Valley and thus to the San Pedro Valley.

This was eighty-five years before the landing of the Pilgrims at Plymouth.

It is at any rate certain that they were the first Caucasians to arrive in what is now Cochise County and Arizona. Their arrival pre-dated the coming of Fray Marcos de Niza into Arizona by about four years. As a matter of fact, de Niza's trip into Arizona was the result of what Caveza de Vaca reported on his arrival in Mexico City.

While only a minor but important part of what follows took place in Cochise County, it led to the arrival of the Spaniards, hence seems worth recounting.

About ten years previous to the event recorded above, and only thirty-three years after Columbus discovered America, an expedition of exploration headed by the Spaniard, Panfilo Navarez, started northwest from the present Tampa Bay, Florida, and went as far as where Tallahassee, Florida, is now located. From this place it traveled south to the coast of the Gulf of Mexico. There the members of the expedition killed their horses and out of planks and horse hide made five boats into which one hundred and fifty men were crowded. This sort of almost unbelievable adventure and action of the Spaniards is frequently recorded by them much as a matter of course and fact.

The flotilla, if it can be dignified by such a name, after being launched, was, of course, blown about all over the Gulf of Mexico and finally, as might have been expected, was wrecked completely on some islands near where Galveston, Texas, is now located.

All of the men were lost, except four, and these were made captive in two different camps of cannibal Indians. Finally after eight years, during which the captives had heard of each other, one at a time they met and managed to escape their captors.

On foot, with meager supplies, after traveling indomitably in a westerly direction for more than eight hundred miles, over uncharted arid country, they arrived after two years in the San Pedro Valley. Alvar Nunez Cabeza de Vaca was their leader and the Moorish slave, Estevan, was their servant. They traveled by way of the present El Paso, and they had many adventures on the way.

They were rewarded for their hardships because when they arrived at the San Pedro they heard of white men to the south and following this information and advice, they traveled on and arrived in Culiacan, Mexico, in 1536 where Spanish colonizers lived, who had come north from Mexico City.

When they met their countrymen, they told them so much of the wonders of the country through which they had come and the places they had heard about, that a hope for another Mexico City and Inca Gold was kindled in the minds of the people who listened to their marvelous tales.

One of their most fabulous, fascinating and fantastic accounts had to do with the Seven Cities of Cibola, of which they had heard, where "El Dorado," the "Golden One," reigned. Each morning, it was said, he was covered with gold dust from head to foot. The people of the Cities had gold and turquoise in abundance. The streets were paved with gold. One's eyes and imagination could not begin to encompass the grandure, splendor and riches of it all.

Why, reasoned the Spaniards, could this not be true? Had not Mexico City and the Incas gold of Peru, so recently found and exploited, been just such fabulous places?

The minds of the Spaniards were also conditioned for such a place as the Seven Cities of Cibola by old legends such as the one about seven Portuguese bishops who had fled, when pursued by the Moorish invaders of Portugal, to a western land across the seas where they found the Seven Cities where gold was plentiful.

It was an adventurous age in which they lived. Printing had recently been invented, making it possible for knowledge to become more widespread. The very remarkable adventure stories of Marco Polo about the marvelous country he saw on his travels to Genis Kahn of China were currently being circulated and discussed.

Across the sea lay the New World. A land of treasure, fantastic, almost unbelievable with unlimited possibilities. From all accounts, fortunes could be had for the taking. Mexico's seemingly endless resources needed only to be opened up.

The Viceroy of Mexico on being informed of the stories, as related above, became sufficiently impressed by them to order the formation of an expedition to determine if such a place as the Seven Cities really existed.

Fray Marcos de Niza, a Franciscan priest, was designated to head the expedition. Esteban, who had been with Cabeza de Vaca, or Estebancito, as he was also called, was to be the guide. This was in 1539, and they went on foot and horseback, with soldiers, Indians, porters and interpreters, three hundred companions and carriers, not to mention herds of cattle, goats and sheep and supplies of many kinds, which they required to sustain themselves while on the march into an unknown territory.

They came from the south and passed somewhat east of where Cananea, Sonora, México is now located and close to where Naco, Arizona is now found into the San Pedro Valley where they encountered Sabaipuris Indians. They traveled down this valley to a place twelve miles north of where Benson is now located thence northeast by way of Nugents Pass into the Aravaipa Valley and then north to the Gila River and on to Cibola.

As an alternate route, it is possible that de Niaz traveled down the San Pedro River to the present Benson and then to the northeast to the present Bowie Junction and from this point to where Safford on the Gila River is located and thus by the so called "Coronado Trail" to Cibola. A much easier route than the above and no longer than it.

Esteban, the Moorish slave, who with a group of companions was in the vanguard of the expedition met the inhabitants of Cibola. His impudence toward the natives angered them and in the ensuing sanguinary encounter Esteban and a number of companions were killed and the whole group was defeated.

The escaping members of this party returned south and brought the bad news to Fray Marcos de Niza who had been following behind Esteban. In spite of this setback, de Niza continued his journey to the north and although he did not enter the golden city and possibly

never saw it, he believed the stories about Cibola to be true and so reported to the Viceroy on his return to Mexico City.

There is a marker a short distance west of the bridge across the San Pedro River at Palominas which was put there by the Dons of Phoenix in memory of the trip which Fray Marcos de Niza made past this point.

At Lochile, Santa Cruz County, along the Arizona-Mexico boundary, there is a monument commemorating the event of Fray Marcos de Niza's entry into Arizona as the first Caucasian to do so. It is certain now that Lochile is not the place, but near Naco as told above; nor was he the First Caucasian to enter what is now Arizona.

The Cibola which the Spaniards sought and found stood where the Pueblo of Zuni on the Arizona-New Mexico boundary line is now located. It became in time a starting point of Spanish exploration into still unexplored and unknown lands.

The Viceroy, Mendoza, Governor of Mexico, sent Don Melchoir Diaz and Juan Saldivar to check on Fray de Niza's account of the Seven Cities. They started in November 1539 and followed in de Niza's steps, but for one reason or another got only to the Aravaipa Valley mentioned above or possibly to the Gila River from which place they returned to Mexico City. With them there were fifteen men on horses and a troop of Indians. On the return trip they met Coronado and his followers before the latter had come out of Mexico and from hearsay reported to him the same stories about Cibola as had been previously delivered by Fray Marcos de Niza and others.

Under orders of Viceroy Mendoza and inspired by the riches which it was hoped would be found in the Seven Cities of Cibola, Francisco Vasquez de Coronado, the twenty-eight year old Spanish nobleman, statesman and soldier, in 1540 assembled a grand company for an expedition, in which he and his companions invested much money.

It was composed of three hundred horsemen, most of whom were of Spanish noble blood or young adventurers who no doubt fancied themselves in their bright armor and were proud of the number of their retainers. There were, as well, four Friars and two hundred and fifty Indians.

It must, indeed, have been a grand and brave display of chivalry and pagentry when they, headed by Coronado in golden armor, given to him by his young, beautiful, rich wife, were all assembled and reviewed in Mexico by the Viceroy before they departed on the quest for gold and adventure.

As it turned out, most of the participants returned safely to Mexico and it was remarkable, the way they bore up under the hardships of the two years spent in an unknown, uncharted, hostile country. Their fighting spirit, which was called on from time to time, was excellent, and the discipline maintained by Coronado proved him to be an exceptional leader.

The vanguard, of the original party, which started in April of 1540, was made up of Coronado, Fray Marcos de Niza, the guide, eighty horsemen, (the noblemen and adventurers), thirty soldiers, several women, and a large band of Indians. Early in June they passed through the San Pedro Valley driving their supply of goats and cows before them. Their speed probably did not exceed an average of eight or ten miles per day. They followed the same trail previously taken by de Niza.

Many messages from and to Coronado, who had left a recent, beautiful and rich bride behind him passed through the San Pedro Valley. The letters these lovers wrote to each other, if every found, would be priceless.

Late in 1540 de Niza for reasons of health and because his stories had been found to be untrue, returned to Mexico through the San Pedro Valley. He met the main expedition going north.

The several reporters of the excursion told of finding the Grand Canyon and many other things but the fabulous El Dorado and his golden cities were found to be nothing but small villages built of stone and containing nothing of value.

They did not mention the presence of Apaches.

The trail through the San Pedro Valley was well established and in active use for five or six years, with the business of Coronado, groups of Coronado's men returned through the Valley and others from the south came this way after Coronado's return to Mexico in 1542. Sick himself, he and his followers were practically out of food and supplies when most fortunately and opportunely Juan Gallegos with his twenty men, who had fought their way north through revolting uprising Indians, came with food and supplies to meet the illfated adventurers just as they were coming into the San Pedro Valley.

The two parties joined forces and stopped for a real feast of thanksgiving eighty years before the one celebrated at Plymouth. After that they traveled south with the sad tale of their failure to find the riches they had so gallantly set out to find and bring back.

Other Spaniards traveled the San Pedro Valley until about 1580 when the more favorable Pueblo Country along the Rio Grande River in New Mexico was discovered and colonized by the Spaniards who then took the route from Mexico City through what is now the state of Chihuahua to El Paso and then north along the Rio Grande, especially around Albuquerque and Santa Fe, New Mexico.

It is not true that Coronado ever went anywhere near Phoenix; someone, probably a wag, faked an inscription on some rocks stating: "Coronado passed this way."

In 1580 Fray Augustin Rodriquez, a missionary, escorted by soldiers followed the route established by Coronado, traveled into the Cibola country. The soldiers deserted him, having found rich silver ore on the Gila River. This is also the first reported encounter of the Spaniards and the Apaches.

In 1582 Antonio de Espejo led a small party down the San Pedro Valley to rescue the above mentioned Rodriguez, but turned back when he found out that the missionary had been killed or 'martyred' as they called it, by the Indians.

Benavides, a Spaniard, on a trip through the San Pedro Valley, relates meeting Apaches in 1630. He called them Gilenos; they were most likely the Apaches from the Gila River who later migrated to New Mexico where they were known as the Warm Springs or Ojo Caliente Apaches. Among their chiefs, Victorio and Mangas Coloradas were two of their bravest and greatest leaders.

Padre Euschio Francisco Kino, an Italian, signed himself in Latin as Chinus or in Italian Chino. In Tucson near the Courthouse there is a Memorial to Kino.

The **Ch** in Italian becomes **K** hence the name Kino. He was a Jesuit priest who, coming to Mexico, made many, many trips into Primaria Alta or Pima Indian country which was and is still inhabited by the Pima and Papago Indians in a large area which lies west of the San Pedro River.

He traveled on horseback and between 1691 and 1698 and later, found his way into the San Pedro valley on numerous trips. Salvaterra, a priest, was often with him. His voluminous correspondence and diary which have been translated, are the source of much that is known of the times and country in which he operated.

Kino's explorations were prompted in part to find a road to the Pacific coast. His discovery that Baja, California was not an island was of prime importance to travelers who followed him.

He was a colonizer, builder of missions, astronomer, and man of science but most of all a zealous priest who converted a great many Indians to Christianity. He is credited with establishing seven Missions in Arizona, but three are all that can be accounted for. One of them is the well preserved, beautiful, still-practicing San Xavier del Bac near Tucson. "The dove of the desert."

Because of his fair dealings and friendship toward them, most of the Indians encountered by Father Kino became very loyal and fond of him. The ceremonies and rituals of the Church with its rich vestments made it easy for the Indians to embrace the faith because their own worship was ritualistic and ceremonial. They did, however, maintain some so-called pagan beliefs as do most of the Indians to this date.

They were taught to, and actually did revere the cross as a symbol. Practically all of the Indians who have been converted in the past, practice their own religious rites in addition to or mixed with those of the Church. The Church and the Kiva stand side by side. Asked about this dual worship the answer is: "If one religion is good, two are better for both of them teach the same fundamental ideas of being and doing good."

Quiburi was known also as San Pablo de Quiburi or Santa Ana de Quiburi and in Father Kino's time it was a village occupied by

four or five hundred Sabaipuri Indians governed by their Chief Coro. The settlement was located on what at the time was known as the Sabaipuri River which is known now as the San Pedro River, about three miles north of the present town of Fairbanks.

Its ruins are found on the west bank of the San Pedro River, on a bluff where the remains of adobe walls of a compound, a church-like structure, and several buildings are to be seen. The nearby fields which they cultivated were mostly on the east side of the river. These evidences of past occupation may, however, be at least in part of a Presidio which was established here in 1770 under the name of Santa Cruz. A place with the same name is also described as having been where Fairbanks is now located and it was one of the outposts of "Mesa de Advancada" which the Spaniards sometimes maintained with small garrisons against the hostile Apaches before and after Father Kino's time.

When Father Kino first came to the country in 1691 he called the San Pedro River "Rio San Joseph de Terrenata" while the Indians knew it as Nexpa. At that time large fields were under cultivation here and at several places down the river. The fields were irrigated by water led to them by ditches or canals which started from the river.

El Coro, the Chief of the Sabaipuri Indians, governed Quiburi and was a valuable and loyal ally of the Spaniards. Through the influence of Kino, who baptized him, his son, and many of his followers, Coro was made a Captain with a staff of authority.

Kino brought sheep, cattle, and horses to Quiburi for the Indians to use and tend for him. The purpose of supplying the Indians with these animals at Quiburi and other villages or Rancharias was so that he could draw on them, for supplies and abide in the buildings which he had constructed there, while on his many trips to the north and west. He depended also for supplies and animals on the Spanish colonists who came to the San Pedro Valley as early as 1686. These settlers lacking protection did not remain very long, because the Apaches raided them and soon drove them out.

Kino was of a frugal nature and on his trips he always slept on the ground, two light blankets or sheep skins to cover him, and his saddle as a headrest.

On one of his excursions he was the first European to see the Casa Grande Ruins, near the present Coolidge, Arizona.

The establishing of a Rancharia was the first step toward elevating a site to a mission and Kino proposed Quiburi as a mission at many different times between 1697 and 1709, but apparently it never attained that distinction or designation. It did come to be known as a "Visita" or place of worship where he and some of those who followed him held services.

In 1709 the Bishop demanded that all Missions of the Jesuit Society be suppressed.

In 1711 after twenty-four years as a Missionary, Padre Kino died

and was buried in the Chapel dedicated to San Francisco Xavier of the Mission in Magdalena, Sonora, Mexico. Search for his grave is now in progress.

San Francisco Xavier is the patron saint of the Papago Indians. To them Kino and the saint are one. They make an annual pilgrimage to Magdalena Oct. 1st 60 miles south of Nogales.

The Pima Indians who, in those days, occupied Pimaria Alta, lived as neighbors, and to the west and southwest, of the Sabaipuri Indians. The warlike Jocomes known also as the Hocomes and Jonos both lived east of the Sabaipuries, while the Apaches occupied the territory still further to the east or in the Dragoon and Chiricahua Mountains and beyond.

The Sabaipuri Indians thus were a buffer group between the Pimas and the Apaches. The Jocomes and the Jonos were weak and often sided with the Apaches, but about this time, due to pressure from both sides, they chose to move away rather than be destroyed entirely.

El Coro and his people were driven out of Quiburi by the Apaches soon after Kino left the country, but returned from time to time, aided by the Spaniards, who used the place as a point from which to attack or watch the Apaches.

On one occasion, Spanish soldiers, who frequently accompanied Kino on his trips, organized an expedition with the Sabaipuri Indians against the Apaches. The sortie was successful and they brought back captive women and children who were distributed so many to the Indians and some to the soldiers who kept them as slaves. In those days, owning slaves was a common practice of the Indians, the Mexican State, the Church and Spanish individuals.

On the east side of the San Pedro River where Fairbank is now located and three miles above Quiburi, there was another village spoken of above and known as Santa Cruz. In 1698 the Apaches in overwhelming numbers attacked and sacked this place and proceeded to celebrate their victory then and there.

Some of the escaping Santa Cruz Indians called on Quiburi to help them to avenge their defeat. Heeding the call, because he hated the Apaches, El Coro with his warriors came to the rescue of the Santa Cruz village.

On arriving at the village and before engaging in a general combat with the Apaches, Chief Coro and the Apache chieftain El Capotcari discussed the situation and the outcome of this talk was an agreement whereby the ten best men from each side should engage each other in combat and the outcome of this encounter would decide who the victors would be.

The Sabaipuri Indians, as it turned out, were better both on the offensive and the defensive, than the Apaches and could catch arrows shot at them and as a result they won the combat. The Apaches on the sidelines did not like the decision and soon the battle with

both sides fully engaged was in progress. In the end the Sabaipuri and Santa Clara Indians were the victors and sixty dead Apaches remained on the field of battle. The others fled taking with them their wounded, many of whom died on the way from the result of having been struck by poisoned arrows. Many skulls were cracked by the use of rocks which were used in hand-to-hand combat. It was a great victory which had to be celebrated properly.

The sixty dead Apaches were scalped. The scalps were taken to Quiburi where they were hung on a pole around which a victory dance and celebration lasting several days, was held. Padre Kino arrived while these doing were in progress and, hearing about the affair, recorded and published it. Among the Spanish settlers of northern Sonora there was great rejoicing because the Apaches had only a short time previously done a great deal of killing and plundering at Coscospara, Sonora, Mexico.

In June, 1695, La Fuente and Teran, seventy-five soldiers and sixty Indians, started from San Bernardino against the Apaches. This place, now Slaughter's ranch, in the San Bernardino Valley on the U. S. -Mexican border, was, at that time, one of the "Mesas de Advansada," or outposts from 1690 to 1788. This force defeated the Apaches in battle.

Another military excursion out of Mexico into Arizona was made in November of 1697. Lt. Christobal Bernal, a sergeant, and twenty soldiers, reached Quiburi and traveled down the San Pedro River to the Gila River on a patrol.

There are numerous references by the Spaniards about 1740 to 1741 regarding the famous "Bolas de Plata," or balls of silver. The rumor of their existence was started up again by a report in 1772 by Captain Juan Bautist de Anza. Shipments of 4,000 pounds of virgin silver and balls weighing 800 pounds were not unusual. The location of this extra ordinary silver mine was either in northern Sonora or southern Arizona. Specifically the locations are in the Altar Valley of Sonora, Mex.; at Ajo, Arizona; a short distance west of Nogales, Arizona, perhaps others. Take your choice.

Native silver was mined from about those times to quite recently at Chivaterra, Cananea, Sonora, Mexico, where a nunnery had been established and which had received the proceeds from the mine for its maintenance.

No trace of this rich silver mine has been found in Cochise County nor is there any recent rumor about one.

At Tubac in Santa Cruz County, rich silver ore was mined under difficulties imposed by the Apaches from 1850 to 1865.

Thus another legend of a rich mine was started and perpetuated and added to the list of lost treasures.

After being goaded on, time and time again, by enslavement and mistreatment, minor revolts of the Indians against the Spaniards took place. Finally after they had taken all of the abuse they could stand,

in 1751 the Pima and Papago Indians joined with other Indian tribes in a major revolution, during which many Jesuit priests were killed and much of their property destroyed.

The breaking point had been reached. Abuse and treachery in return for the friendly overtures by the Indians created mistrust and tension and then there was the Piper to pay.

Some of the Indians who took part in the uprising were captured and killed while others fled to the mountains or remote parts of the country and remained there.

In June 1767 Carlos III of Spain, in a spirit of reform, expelled the Jesuits from Mexico and had them sent to Spain.

The Viceroy of Mexico to whom the untended Missions, Universities and Schools were turned over, asked the Franciscan College at Caretaro to take charge of them.

Padre Francisco Tomas Garces was one of the Franciscans (Gray Robes) assigned to this work and in 1772 he, in the company of Juan Bautista de Anza, visited Quiburi and other villages on the San Pedro River which, from Kino's time to the time of this visit, were under almost constant attack by the Apaches and were abandoned and re-occupied a number of times.

De Anza, a soldier and organizer, was born in Sonora, Mexico, and lived his early life near Patagonia in what is now Santa Cruz County. His father, who was a high born Spaniard, was a government agent in Pimaria Alta, and his grandfather spent thirty years fighting the Apaches. De Anza was governor of New Mexico, with headquarters at Santa Fe, from 1777 to 1789, and at one time led a group of colonizers from Mexico City by way of Yuma and way stations to San Francisco, California, there to establish the Mission by that name. No mean undertaking in itself.

Garces was stationed at San Xavier del Bac near Tucson in 1768 and made many trips into the San Pedro Valley, the Huachuca Visita, Barbocomari village and other places in Cochise County. Garces was killed by Yuma Indians near Yuma on July 19, 1781 during an uprising against the Spaniards, who had mistreated them. Garces is a place on the east side of the Huachuca Mountains eight miles west of Hereford.

In 1768 a treaty was concluded between the Spaniards and the Apaches. Immigrants from southern Mexico came to the San Pedro and other valleys to prospect, farm, and raise cattle. This peace, however, did not last long, as the Pima and Papago Indians were again subjected to abuse and slavery by the settlers, and other revolt and warfare followed in which the Apaches took part.

Even in those days people did not learn by past experiences. Appeasement of the Apaches, which had been tried before and would be tried again and again always failed. The Apaches respected nothing but strength and force. Even the humblest being resents enslavement and abuse and will resort to violence when aroused beyond endurance.

During the wars for Mexican Independence, 1810 to 1823, northern Sonora settlements were neglected by their government and given no protection. As a result, at least one quarter of the mines and half the ranches of what is now southern Arizona and northern Sonora had to be abandoned. The Apaches broke the peace, established themselves, and raided as far south as Hermosillo, Mexico.

As a result of these raids, it is estimated that thousands of lives were lost and large amounts of goods—mules, horses, and cattle were stolen by them, as food, horse meat, was as welcome to them as beef.

Between 1820 and 1830 traders and trappers from their headquarters at Santa Fe, New Mexico, penetrated into southern Arizona and northern Sonora. They and the Mountain Men met and combined to fight the Apaches and some of them were killed in these encounters.

In 1824, trappers coming down the Gila River and up the San Pedro River reported that they had trapped beaver here. James Ohio Pattie, who has become a sort of legendary western figure, was a leader of this group. Also in 1824 Mexico, after revolting from Spain and becoming a Republic, created the Territory of New Mexico with Santa Fe as the seat of government. From this city there were sold and issued licenses to traders and trappers to go into what is now Cochise County and northern Sonora, Mexico.

In 1827 the Republic of Mexico ousted the Franciscan missionaries and thus ended the romantic era of mission building and the Missions, which had lasted somewhat more than three hundred years.

Throughout Mexico and parts of the United States the numerous and beautiful Missions stand as fitting monuments to a hardy, zealous, and courageous group of pioneering priests. Built by a very large number of Indians, slaves, under the supervision of Spanish architects, and artists, the structures are greatly admired for their beauty, grace, style, and enduring qualities.

The religion, the language and considerable blood of the Spaniards, by this time, had become an integral part of the Mexicans and Mexico.

Mexican citizens bought Land Grants from their government, such as in 1822, the San Bernardino, the area of the former outpost included, along the present U. S.-Mexican border near Guadalupe Canyon. The part north of the border of this grant later became the Slaughter Ranch.

Other grants were taken up along the San Pedro River, among them in 1832 the San Rafael de Valli and the San Pablo de Quijauri or Quipori, probably named after the Quiburi Visita. In 1853 the grant of San Juan de las Boquillas now owned by the Chiricahua Cattle Company and nearby but not on the river in 1832 the grant San Ignacio del Babocomari, where an Indian Village was located, now the Babocomari Ranch on which Kino had once located the Huachuca Visita. The Amerind Foundation did some digging in this village site and reported the results in a bulletin on the Babocomari Village.

The grants were not occupied for long, because the restless, thieving Apaches raided them time and time again until they drove the ranchers out. The ranchers had no protection from their government because of the remoteness of the area from the center of authority. In 1840 there was another uprising of the Pima and Papagos who with the Apaches practically depopulated the grants.

The horses and cattle, some of which of necessity were left behind, when the settlers were driven out, multiplied and became wild and this probably accounts for the incident of the "Battle of the Bulls" which is related further on. The Apaches no doubt got their mounts from these herds and became expert horsemen.

In 1846 also, the Mormon Battalion under Colonel Phillip St. George Cook was a part of the Army of the West. Lt. Philemon C. Merrill, who in 1877 established Saint David, was the Adjutant. The Battalion was composed of five companies of soldiers who to us, strangely and surprisingly enough, were accompanied by some of their wives and children. The task of the Battalion was to find a snow-free wagon road from the Midwest to the Pacific Coast.

Their passage through the County was from the east between the Chiricahua Mountains and the Peloncillo Mountains to Bernardino, thence across Sulphur Spring Valley, south of the Mule Mountains, and then into the San Pedro Valley. They then followed this valley to the north to a place where Benson is located, and there they turned west to Tucson, which they captured.

Incidentally, this was the first time that the American Flag was flown over Cochise County, which was not to become a part of the American Territory until 1853.

It has been reported that Pauline Weaver, the famous scout, guided the Battalion through Arizona.

The Battalion was on its way to California on the longest infantry march in history. It was from Council Bluffs, Iowa Territory, to San Diego, California; a total of over two thousand miles. It was reorganized at Santa Fe, New Mexico, which was one thousand, one hundred miles from San Diego, and this distance was covered in one hundred and two days. Considering all of the difficulties encountered on the way, this rate of better than ten miles a day is a very remarkable achievement.

In the San Pedro Valley near where Fairbank is now located, the Battalion encountered large herds of wild cattle, which disputed their way. A fierce battle between the soldiers and the cattle took place and lasted two days. During the affray a number of soldiers were wounded and some horses and mules were killed. This combat was called the "Battle of the Bulls."

The road blazed by the Mormon Battalion later became the route of a stage line, but mainly, one of the snow-free immigrant trails by which gold seekers of 1849 took their covered wagons to California.

Once again there must have been considerable traffic through the county and raids on the pioneers and their wagons by the Apaches. It is estimated that by 1851 more than sixty-one thousand persons had passed through the southern part of Arizona, mostly along the trail charted by the Mormon Battalions.

At this time the San Pedro River was reported as being more than ten feet wide bank to bank, with a good flow of clear water and that fish eighteen inches long were taken from it. The Valleys were covered with deep carpets of grass.

In February of 1848 at the end of the Mexican War, the treaty of Guadalupe Hidalgo was signed by which the United States obtained secession of New Mexico and Upper California. The United States paid Mexico 15 million dollars for this large territory. This New Mexico was later to be subdivided into the states of Nevada, Arizona, New Mexico, Utah, Colorado, and part of Wyoming.

This area plus the area of the Republic of Texas, which had ceded from Mexico before the Mexican War, increased the area of the United States by an acreage about the same as that of the Louisiana Purchase which had cost 15 million dollars in 1803.

The treaty of Guadalupe Hidalgo set the southern boundary of the United States on the Gila River and obligated the United States to assume the payment of the claims of American citizens against Mexico and to police the border against white and Indian outlaws. This was done by sending in troops who had plenty to do to try and check the depredations of the numerous renegades who held sway, plundered, and killed in the "No Man's Land," which resulted before a definite United States Mexico border was established in accordance with the stipulations of the Gadsden Purchase.

One of the purposes of the latter Purchase, and which was accomplished, was to secure land over which a route for a railroad could be run, which would be as free as possible of mountains and winter snow. It was also a political expediency because by it, Mexico waved all damage claims arising out of Indian raids into Mexico between 1848 and 1853.

The purchase settled boundary disputes. James Gadsden was minister to Mexico at the time and after some delays and modifications the purchase was ratified by Congress on June 30, 1854.

During this period the Mexican government paid a bounty for the scalps of outlaw Indians. This was stopped when they realized that the scalps of Mexicans and those of Indians could not be told apart.

Finally in 1855, the boundary, which is also the present one, was definitely established, but this did not end the lawlessness. Several attempts were made by American Adventurers to capture parts of Sonora, but they failed and those who were involved were captured and shot by Mexican Authorities.

With the completion of the Gadsden Purchase in 1853 the area of Cochise County became a part of the United States.

LIZZIE LEAKE NEVER OWED BUT ONE DEBT AND PAID IT

By Ervin Bond

"I WALKED NINE HUNDRED MILES TO GET OUT OF THE COTTON FIELDS OF TEXAS," says eighty-nine year old Miss Lizzie Leake who lives on Kings highway in the Sulphur Springs valley.

Several years of drought, poor cotton prices and an ever growing family made it almost impossible for Walter Noel Leake to make a living despite his filling in as Baptist preacher and school teacher.

The oldest son, Walter, who was helping catch some horses from a pasture walked off and the family did not hear from him for six months. At last they heard that he was in Douglas, Arizona and what good wages were being paid there.

The father told the rest of the family that he thought they should move to the state of Washington where farming was reported excellent. Also on the way they would stop by and see Walter for otherwise they might never see him again. On July 3, 1902 he hitched three horses to a wagon, loaded it with all the essentials, then with his wife and the seven remaining children started out walking, averaging about ten miles per day on a journey that when completed was "NINE HUNDRED MILES."

Lizzie remembers after traveling the first eighty miles that they reached the Rio Grande River and on its banks saw a sign which read, "TURN BACK, SINNERS, YOU ARE HEADED FOR HELL." She said being good church going people they figured the sign did not apply to them. She further related that after traveling several more days they hit New Mexico and flood waters which covered the small trail. Many times it took the three horses and all nine people to get the wagon going after slipping off the road into ruts and chuck holes. This also made sleeping out under the stars at night most uncomfortable. After getting back on dry roads again, their horses became sick from eating grass and weeds near the Sacramento mountains and they slept for three days before they could get them going again.

While in New Mexico they ran out of food and money. Here they stopped and worked at many different kind of jobs. Lizzie remembers going to a farm to buy some green chili with a dime. The Mexican women gave her an apron full and she says it surely did make the pinto beans taste good. "We also went to a peach orchard and they filled up a bucket. We ate all those peaches that night for dinner and the next morning for breakfast."

"After getting some money and food together, we left Carlsbad, New Mexico and headed for Douglas, Arizona where we arrived October 9, 1902 and joined Walter who was working for the El Paso and Southwestern Railroad as shipping clerk. Work was plentiful and wages were good, so Pappa and all us older ones of the family got jobs. We soon decided not to go on to Washington."

While she was working for the Frank Elvy family in 1903, Lizzie saw her first car. Mr. Elvy received four Cadillac touring cars, kept one, sold one and put the other two out for hire, charging two dollars per ride. Many people had their first ride in an automobile, and the greatest thing a young man could do for his date was to take her for a ride in the pretty cars.

While working at the fourteen room Ord Hotel at the corner of "G" Avenue and Tenth Street, where the Valley National Bank is now located, her boss let her off one Sunday long enough to go to church which was the First Baptist housed in a tent where the Elks Club now stands. After the first verse of the first song, a Mrs. Rice, the pianist, asked who was singing alto in the audience. Several people sitting close by pointed out Lizzie. She was asked to come up and join the choir which she did and was a member for several years.

She told me that after working around Douglas for two years, "Pappa homesteaded some land north east of town and I did the same thing getting one hundred and sixty acres just north of his. Ever since I could remember the thing I wanted most was a huse of my own, so Pappa stood good for \$117.00 which was the cost of the lumber at the Bassett Lumber Company then owned by the late Albert Stacey. I paid it off at five dollars per week which was my salary and my family helped build my house that I still live in. And this was the only debt I ever owed."

I asked Lizzie if she was ever married and she told me no that when she was ten years old the family was sitting around the table one morning when Pappa told her mamma that the children were all with them now but when they become old and really needed them they would all be married and gone. Lizzie said right then she made up her mind to always stay single.

Lizzie worked at several homes and hotels in Douglas and for a short time she stayed with Mrs. Lillian Riggs at the Far-Way Ranch in Bonita Canyon, and cooked for John Slaughter at the San Bernardino ranch for a few months. She said the hardest work she ever did was cleaning out from under bath tubs with legs.

At eighty-nine Miss Leake retains good hearing, speech, and her memory is excellent. She says that when they could come straight to Douglas it was only seven miles from her land, now it is fifteen. She has also seen the antelope and wild horses disappear and the wide open spaces close in on all sides.

Miss Leake holds the distinction of being the only person living in Arizona that still resides on the original homestead, and in 1968 she was so honored at Phoenix's centennial.

When I asked her if she had ever thought about moving to town, she replied by saying, 'No, God was good enough to me to give me the thing I always wanted most, my home, and here I want to spend the rest of my days.' Miss Lizzie Leake is truly one of the country's rugged pioneers.