

PATCHES OF FURY

By Jim Heitmeyer

~ APACHE INDIANS ~

The Apache Indians and the way they lived always fascinated me as a young man. I wish to dedicate this interesting true story in their memory and to their history. The Apache ancestors were said to enter the Southwest lands around 1075 and 1100 B.C. and were once joined by the Navajo. They lived on wild game, seed and fruit gathering, livestock, and some horticulture. The men lived with and worked for their wives' families. The Apaches were once known as fierce fighters. They believed in protecting their land and their way of life. Today, they live on reservations totaling over 3 million acres in Arizona and New Mexico. They also still continue to practice many of their tribal customs. In 1990, there were 50,051 Apaches in the United States. Cattle, timber, and tourism help provide income for them.

DEDICATION

I have dedicated this great story to my mother Lavonne Helen Heitmeyer who loved the Apaches and their way of life. Before she died she requested that her ashes be placed in the Verde River after her death so she could be amongst the people she loved and valued so much, the Apache Indians.

On 28 October 1989 her wish was fulfilled.

FORWARD

When growing up in Arizona our mother would take my sisters and I to numerous parts of Arizona in search of Indian ruins. My mother was obsessed with the Indian culture, the artifacts found that the ancient Indians had left behind and their history. I have attempted to write their story in their behalf and because my mother would have wanted me too!

Some information is fictional and non-fictional concerning my story here because some events may have occurred differently than written and because I am writing what information I have found from researching these great people. There have been many books and articles written on the Apache Indian and their Nation, my story here will be another one to add to the archives so the Apache way is never forgotten.

Something else I never want to see forgotten is my family and who they were. My aunt, Katie Lockhart researched the Heitmeyer family name and completed her work in 1980. Below is just part of it as written.

My last name Heitmeyer was traced back as far as my Great Great Great grandfather, Daniel Fredric Heitmeyer who was born in Germany on September 30, 1814. He died January 14, 1886. He was married to Caroline Brocksmith or Brockshmid - Heitmeyer. My Great grandfather was John Frederic Heitmeyer, born January 12, 1872 and died in 1947. He was married to my grandmother Catherine Clyde (Jarvis) Heitmeyer. My grandfather Howard Leslie Heitmeyer was born May 15, 1898. He died November 23, 1946. He was married to my grandmother Ivy Maude burt-Heitmeyer. My grandmother Ivy died July 7, 1962.

I have a trace of Cherokee blood in me from my great grandmother Ivy Maude Burt, she was born in 1898 and lived in the Oklahoma Territory. She is listed on the Guion Miller Cherokee Rolls (Eastern Cherokee), those residing west of the Mississippi from Oklahoma. I have never checked to see just how much Cherokee blood I had in me.....maybe none, don't know. Enough about me....let's get back to my story here.....

It is a known fact that the Europeans and the white man stole the land from under the ownership of the Indians, and did the most damage to the Indians, by nearly destroying their existence, their sacred culture and heritage, and hunting grounds.

It is a sad story of what the white man did to the Indians and what they continue to do in distorting the truth throughout the white man history. Political sources today continues to shrink what little land the Indians have to live on, in what is called today as an Indian reservation, is really controlled by the U.S. government.

This story is written with the truth in mind to the best information I have been fortunate enough to acquire from my research. The truth must be told and the Native American Indians' honor restored. I wish to thank all of the people who have helped me with my research here and from their special permissions for writing this great story. Without their assistance, this story would not have been possible.

A Special thanks goes out to PurpleHawk for his devotion, research articles and expert knowledge in Apache Indian History. He has accomplished so much in preserving the Apaches' ways and history. Enough cannot be said to compliment this great man and his works.

CHAPTER ONE

THE APACHE INDIANS "The people have prevailed"

Da go Te' Wicca

As a young man growing up in Arizona I was always fascinated with the Indian culture and their way of life. I would watch television in the early 1950s and would pay particular attention to some of my favorite shows, like shows with cowboys and Indians.

Now, keep in mind I was your everyday typical white Caucasian child growing up in America believing the Indian was always the bad guy in the shows. This was at a time television allegedly depicted the truth about what occurred years before my time in the *old west*. Only would I realize years later just how deceived I really was and wrong they were.

For starters, in reality, cowboys didn't get shot off their horses and roll a few times in the dirt and then get up with their hair combed nicely. Secondly, when firing their rifles or pistols there was no recoil to speak of and they didn't have pistols that continued firing without having to reload. As a child, it all looked just fine to me and that I never challenged the truth about the errors in the shows.

So when I would go out and play in my yard to re-in-act a show I just watched you could bet the role I was playing was the good OLE cowboy. Imagine that. Maybe it was because I was brought up as a white *Caucasian* boy, fortunate and who lived in a house near a grocery store. Now, please do not consider me a racist for my *white Caucasian* statement, I am only pointing out who I was at the time. Little did I realize just how unfortunate some of the Indians were living back then and now. These particular Indians lived on Reservations, had lost members of their family to disease or war and were under U.S. government control.

Little did I realize what land the Indian really had or owned, or lived on as an Indian was subject to being taken away from them if their land was found to be of government

interest or produced rich minerals like gold, silver or some other valuable commodity. The government would seize that portion of their land or relocate them altogether to another area for living. Granted some Indians earned an education or managed to get a break by one miracle or another and lived the same fortunate type life as I was living and had never seen a reservation. I thought everybody at the time lived as I did. So as I grew up and became older and somewhat wiser. Things started clicking in my head that something wasn't right about the world I was living in.

It was one thing to grow up believing in a certain way and then later on seeing things in a different light. For instance, Geronimo killed hundreds of Mexicans....okay- what about the Mexicans who killed his wife and three children?

Growing up as an American *Caucasian* boy you learned in history classes about our white non-blemish pioneers who did everything right while the Indians and other cultures were often wrong. Anytime our cavalry won a battle it was a victory and any time the Indians won it was a massacre. Hmmmmmm, so it got me to thinking how certain words can alter history if not the truth. To tell a story correctly, one must tell both sides of the story as true as it really occurred.

In this story I will attempt to open up the real world of the Apache Indians.

The word "Apache" comes from the Yuma word for "fighting-men." It also comes from a Zuni word meaning "enemy."

The proper pronunciation of Apache is (uh-pach'-ee). People had one thing in common back then when thinking about Apaches and that wasfear! On the other hand if you were not one of the bloody bunch that initiated the hatred Apaches learned later for Mexicans and everyone else not part of the family.....you had best fear them too!

CHAPTER TWO

THE APACHE CREATION STORY

This is a story I liked very much and the wisdom behind the words that were always so meaningful. I felt this needed to be shared with the world.

Animals, elements, the solar system, and natural phenomena are revered by the Apaches. That which is beyond their understanding is always ascribed to the supernatural. In the beginning nothing existed--no earth, no sky, no sun, no moon, only darkness was everywhere. Suddenly from the darkness emerged a thin disc, one side yellow and the other side white, appearing suspended in midair. Within the disc sat a small bearded man, Creator, the One Who Lives Above. As if waking from a long nap, he rubbed his eyes and face with both hands.

When he looked into the endless darkness, light appeared above. He looked down and it became a sea of light. To the east, he created yellow streaks of dawn. To the west, tints of many colours appeared everywhere. There were also clouds of different colours.

Creator wiped his sweating face and rubbed his hands together, thrusting them downward. Behold! A shining cloud upon which sat a little girl. "Stand up and tell me where are you going," said Creator. But she did not reply. He rubbed his eyes again and offered his right hand to the Girl-Without-Parents. "Where did you come from?" she asked, grasping his hand. "From the east where it is now light," he replied, stepping upon her cloud.

"Where is the earth?" she asked.

"Where is the sky?" he asked, and sang, "I am thinking, thinking, thinking what I shall create next." He sang four times, which was the magic number. Creator brushed his face with his hands, rubbed them together, then flung them wide open! Before them stood Sun-God. Again Creator rubbed his sweaty brow and from his hands dropped Small- Boy.

All four gods sat in deep thought upon the small cloud. "What shall we make next?" asked Creator. "This cloud is much too small for us to live upon."

Then he created Tarantula, Big Dipper, Wind, Lightning-Maker, and some western clouds in which to house Lightning-Rumbler, which he just finished. Creator sang, "Let us make earth. I am thinking of the earth, earth, earth; I am thinking of the earth," he sang four times.

All four gods shook hands. In doing so, their sweat mixed together and Creator rubbed his palms, from which fell a small round, brown ball, not much larger than a bean.

Creator kicked it, and it expanded. Girl-Without-Parents kicked the ball, and it enlarged more. Sun-God and Small-Boy took turns giving it hard kicks, and each time the ball expanded. Creator told Wind to go inside the ball and to blow it up.

Tarantula spun a black cord and, attaching it to the ball, crawled away fast to the east, pulling on the cord with all his strength. Tarantula repeated with a blue cord to the south, a yellow cord to the west, and a white cord to the north. With mighty pulls in each direction, the brown ball stretched to immeasurable size--it became the earth! No hills, mountains, or rivers were visible; only smooth, treeless, brown plains appeared.

Creator scratched his chest and rubbed his fingers together and there appeared Hummingbird.

"Fly north, south, east, and west and tell us what you see," said Creator.

"All is well," reported Hummingbird upon his return. "The earth is most beautiful, with water on the west side." But the earth kept rolling and dancing up and down. So Creator made four giant posts--black, blue, yellow, and white to support the earth. Wind carried the four posts, placing them beneath the four cardinal points of the earth. The earth sat still. Creator sang, "World is now made and now sits still," which he repeated four times.

Then he began a song about the sky. None existed, but he thought there should be one. After singing about it four times, twenty-eight people appeared to help make a sky above the earth. Creator chanted about making chiefs for the earth and sky.

He sent Lightning-Maker to encircle the world, and he returned with three uncouth creatures, two girls and a boy found in a turquoise shell. They had no eyes, ears, hair, mouths, noses, or teeth. They had arms and legs, but no fingers or toes.

Sun God sent for Fly to come and build a sweathouse. Girl- Without-Parents covered it with four heavy clouds. In front of the east doorway she placed a soft, red cloud for a foot-blanket to be used after the sweat. Four stones were heated by the fire inside the sweathouse. The three uncouth creatures were placed inside. The others sang songs of healing on the outside, until it was time for the sweat to be finished. Out came the three strangers who stood upon the magic red cloud-blanket. Creator then shook his hands toward them, giving each one fingers, toes, mouths, eyes, ears, noses and hair.

Creator named the boy, Sky-Boy, to be chief of the Sky-People. One girl he named Earth-Daughter, to take charge of the earth and its crops. The other girl he named Pollen-Girl, and gave her charge of health care for all Earth-People.

Since the earth was flat and barren, Creator thought it fun to create animals, birds, trees, and a hill. He sent Pigeon to see how the world looked. Four days later, he returned and reported, "All is beautiful around the world. But four days from now, the water on the other side of the earth will rise and cause a mighty flood."

Creator made a very tall pinon tree. Girl-Without-Parents covered the tree framework with pinon gum, creating a large, tight ball. In four days, the flood occurred. Creator went up on a cloud, taking his twenty-eight helpers with him. Girl-Without-Parents put the others into the large, hollow ball, closing it tight at the top.

In twelve days, the water receded, leaving the float-ball high on a hilltop. The rushing floodwater changed the plains into mountains, hills, valleys, and rivers. Girl-Without-Parents led the gods out from the float-ball onto the new earth. She took them upon her cloud, drifting upward until they met Creator with his helpers, who had completed their work making the sky during the flood time on earth.

Together the two clouds descended to a valley below. There, Girl- Without-Parents gathered everyone together to listen to Creator.

"I am planning to leave you," he said. "I wish each of you to do your best toward making a perfect, happy world. "You, Lightning-Rumbler, shall have charge of clouds and water.

"You, Sky-Boy, look after all Sky-People.

"You, Earth-Daughter, take charge of all crops and Earth-People.

"You, Pollen-Girl, care for their health and guide them.

"You, Girl-Without-Parents, I leave you in charge over all."

Creator then turned toward Girl-Without-Parents and together they rubbed their legs with their hands and quickly cast them forcefully downward. Immediately between them arose a great pile of wood, over which Creator waved a hand, creating fire. Great billowy clouds of smoke at once drifted skyward. Into this cloud, Creator disappeared. The other gods followed him in other clouds of smoke, leaving the twenty-eight workers to people the earth.

Sun God went east to live and travel with the Sun. Girl-Without- Parents departed westward to live on the far horizon. Small-Boy and Pollen-Girl made cloud homes in the south. Big Dipper can still be seen in the northern sky at night, a reliable guide to all.

CHAPTER THREE

As early as AD 850 the Apaches actually broke away from the Athabascan speaking tribe of Canada and were the first band to migrate. This was a time when civilization as it was known young and just branching out into North America. The Apaches were use to living in the mountainous areas and followed the Rocky Mountain range down to the Southwest U.S. in about 1500.

They would give praise and give thanks to the Gads (mountain Spirits) for allowing them the passage way through the rugged mountains. The early Apaches were nomadic and hunted buffalo and other wild game. The Apaches were not successful in farming or agriculture work and were not willing to settle down in any one place.

In the forests and canyons of Arizona and New Mexico amid the spectacular red sandstone mesas, there arose one of the most complex of pre-historic North American cultures. The Anasazi people flourished peacefully between 700 AD and 1100 AD and built cities with multi-story apartment houses, such as the ones at Canyon de Chelly, Arizona. Their culture collapsed around 1350 due to drought and natural disaster. Their cities were preserved by the dry air of the high desert.

Replacing the Anasazi are the tribes that exist today who now live in adobe cities similar to those of the Anasazi - called Pueblos by the Spaniards who first encountered them
Tribes of the Southwest included,

- Apache
- Hopi
- Navajo
- Mohave
- Tonto
- Yuma
- Pueblos
- Santa Ana
- Zuni
- Commanches

Life in the arid regions was generally hard and bred a tougher variety of Indian. The Apache tribes were fierce warriors who inspired fear in all their enemies, whether of red or white skin. The Apache tribes did have a tendency to fight amongst themselves over horses, land rights and water. The Mescalera and Chiricahua Apaches were famously bitter enemies and many skirmishes took place between the two. Life wasn't all about war however and the tribes of the region found time to become expert potters and built their own adobe houses.

The tribes farmed their own corn and squash and hunted deer and rabbit. Horses were a valuable commodity in the region and a man's wealth was measured by the amount of horses he owned - more so than any other tribes of North America. Southwestern tribes had a knack for stealing horses from the white man which not only earned them their chief currency but also put one over on the ignorant white men.

The Southwest region of the United States was a hard, rugged and wild country in the early 1500s according to American History. The early Indians, Spaniards, Mexicans & white settlers, all had to contend with wide spread problems; like diseases, health problems, isolated attacks from neighboring rival Indian tribes, food shortages, water and land rights was a big problem most people had back then.

They encountered severe windstorms and the primitive means of transportation over some of the most rugged territories that existed then. Sometimes it was necessary to eat another favorite dish. Where there was water and fish, they would catch a fish. Instead of eating the fish they would set the fish on a rock in the sun for several days.

When the fish was rotten and full of maggots they would eat the fish and the maggots and any other insects that might be in or on the fish. Sounds pretty gross. It was to people like us. To people who were starving and often went days without food, these were just ways of getting more to eat. Try spearing a fish sometime and you will see it takes a world of practice before getting the skill down.

The Indians were known for their history and experience in living off the land way before early settlers arrived to their land and ventured westward from the East.

There were numerous Indian tribes that existed then and some have been dated as early as 1075 to 1100 B.C. The Indians were very protective of their people and territories. They developed the ability to live, hunt, travel long distances on foot, adapt and survive under the most extreme conditions known to confront any people.

The Indians that were best known for their courage, fierce fighting abilities and for spreading fear throughout the Southwest were the Apache Indians. At first the Apaches were a gentle people before being attacked by the early Spaniards and then from the white settler groups. The Apaches were captured and used as slaves for the Spanish mining camps and the whites used them for labor in their settlements.

These changes caused the Apaches to protect their people by raiding the Spanish, Mexican and American settlements for killing some of their own, for trespassing into their land. They raided other Indian tribes for their food, clothing needs and other supplies as well. Most raids were made from necessity and from the will to survive as a people. Being nomadic warriors and hunters the Apaches lived in short rounded huts made from mud, twigs and straw, the house itself was termed "Kowa" and the grass thatch, "Pi."

They lived in wickiups, and tepees that were made from cow or buffalo hides so that they could stay warm during the cold season. The Apaches ruled the mountain areas and used these mountains for their sacred ritual dances, lookout points and for additional protection. The Apaches didn't stay long in any one area because more outsiders were moving into their land.

The Apaches moved to warmer climates during the winter months and because their food supplies would move to other parts of the land. The Apaches always stood guard against one of the severest threats there was back then, being attacked by the infamous blood thirsty Comanches, a rival enemy that struck fear into everybody.

CHAPTER FOUR

In 1540 the Apaches confronted Coronado on one of his expeditions in Eastern New Mexico. The Apaches eventually began living in Arizona in the late 1500s and early 1600s. They were described as a gentle people and faithful in their friendship to others. The Apache belonged to the Southern Athapascan linguistic family.

It was a risky hard life being an Apache child growing up because of the daily threats that existed, TB, strains of smallpox and other diseases going around, invasions from rival Indian tribes, and because the world was placing a tag on anyone for just being an Apache. Just being an Apache meant your scalp was worth something.

In the early 1500s the Spanish began populating the Southwest lands and introduced this Southwest region to horses. The Apaches had previously traveled everywhere they went on foot. When the Apaches first met the Spaniards they thought the Spanish soldiers were Gods because they were riding these "*big odd looking dogs*" called horses.

The Spaniards began capturing more and more of the Apaches and enslaving them by force. Numerous Apaches were killed when resisting or attempting to escape the soldiers or the Spanish compounds. The Apache children would be chained to wagons or trees for target practice and for the Spaniard's warped sense of entertainment.

The Spanish had no use for the Apaches other than for slave work in their mining camps or for trading them off. Once the word had spread to other Apaches that they were being threatened, enslaved and killed, they raided the Spanish to kill the violators of their trust, who harmed their people, and to steal their horses until they could learn how to ride them.

1680 - Western Indians Begin to Acquire the "Big Dog"

One of the first laws passed by the Spanish conquerors prohibited any Indian from riding a horse. In 1541, Viceroy Mendoza put allied Aztec chieftains on horses to better lead their tribesmen in the Mexican War of Central Mexico. This appears to have been the first time that horses were officially given to the Indians. Indians were seen to rub

themselves with horse sweat, so that they might acquire the magic of the "big dog."

The Indians, especially the Apaches, acquired a taste for roasted horsemeat. After 1680, the Pueblo Indians forced the Spanish out of New Mexico. Many horses were left behind. The Pueblo learned to ride well but didn't live by the horse. They mainly valued the horse as food and as an item to trade with the Plains Indians for jerked buffalo meat and robes. Horses and horsemanship gradually spread from tribe to tribe until the Plains Indians became the great mounted buffalo hunters of the American West.

When the Spanish and everybody else back then betrayed the Apache's trust and belief system, the lid to Pandora's box opened wide and it would be many years afterward before the lid would be closed.

Like the white settlers, the first Indians were immigrants. Anthropologists say they came from northeastern Asia. They resembled the early Mongoloid people of that region. Nobody knows when or how he or she came. They probably arrived when ice sheets covered much of northern North America. This may have been 20,000 to 30,000 years ago.

They may have come because they were wandering hunters, like most people of that era. They crossed the Bering Strait to Alaska, seeking new hunting grounds. Bridges of land existed then, making passage easy. There seem to have been ice-free land and game in Alaska and open land east of the Rocky Mountains, leading into the heart of North America. Perhaps the Indians moved along this area, as they needed new hunting grounds.

Gradually the ice melted, and the Indians spread to most parts of both Americas. They did not fill this vast area. It has been estimated that only about 1,025,000 were living north of Mexico when the first white men came to America.

Breaking Down a Wild Horse

Catlin the painter described the Indian's method of breaking wild horses:

"The Indian, when he starts for a wild horse, mounts one of the fleetest he can get, and coiling his laso on his arm, starts off under the ": full whip,"till he can enter the

band, when he soon gets it over the neck of one of the number; when he instantly dismounts, leaving his own horse, and runs as fast as he can.

Letting the laso pass out gradually and carefully through his hands, until the horse falls for want of breath, and lies helpless on the ground; at which time the Indian advances slowly towards the horse's head keeping his laso tight upon its neck, until he fastens a pair of hobbles on the animal's two forefeet, and also loosens the laso (giving the horse a chance to breathe) and gives it a noose around the under jaw, by which he gets greater power over the affrightened animal, which is rearing and plunging when it gets breath; and by which, as he advances, hand over hand, towards the horse's nose, he is able to hold it down and prevent it from throwing itself over on its back, at the hazard of its limbs. By this means, his hand on the animal's nose, and over its eyes; and at length to breathe in its nostrils, when it soon becomes docile and conquered; so that he has little else to do than to remove the hobbles from its feet, and lead or ride it into camp."

Horse and Hunter

Catlin noted....

"The chief hunting amusement of the Indians in these parts consists in the chase of the buffalo, which is almost invariably done on horseback, with bow and lance. In this exercise which is highly prized by them, as one of their most valued amusements, as well as for the principal mode of procuring meat for their subsistence, they become exceedingly expert; and are able to slay these huge animals with apparent ease...The Indian...mounted on his little wild horse, which has been through some years of training, dashes off at full speed amongst the herds of buffaloes, elks, or even antelopes, and deals his deadly arrows to their hearts from his horse's back."

The Apache preferred fighting on their feet more than from riding horses because they didn't want their horses harmed and because being on foot made them smaller targets, and harder to see when invading their enemies.

The Spanish fought back the best way they could during this time. The Spaniards had cannons, body armor, helmets and what would be considered superior weapons over what the

Apache Indians had then. The Spanish would occasionally capture some more Apaches they could add to the enslavement, to work in their mining camps.

CHAPTER FIVE

The Spanish now were furious and went on a killing spree in the Apache villages killing women and children while most of the warriors were absent from the villages. They took the Apaches food supplies, raped their women, and took some of the women along for sexual pleasures, for reasons of payback, and to steal the very clothing off of their backs for personal warmth leaving some Indians nude and without food and even during the times of Winter.

The Apaches had never encountered such an enemy like this before. The Spaniards would continue bringing in more troops and supplies as they fought the Apaches. The big bellied weapons that made the loud thunder roar from it's mouth, (cannons) that hurled a large cylinder shaped object into the sky at them would explode when striking the ground around them killing more and more of the members in their tribe. This contraption scared the hell out of them before they would learn to understand later what the cannon was.

At first the Apaches feared this was some kind of magic or evil placed upon them. In other raids most fighting only lasted a few minutes or a couple of hours and only a few would die. The Apaches realized they were losing too many people and could not continue fighting against these kinds of odds again, that new tactics had to be developed and learned.

During the 1500s numerous Spanish soldiers and citizens, and Apaches were killed from such ruthless raids against each other. The Apaches then gathered other tribes to overcome the Spanish threat that existed and attacked them wherever they settled.

As time went by their hatred grew, and after numerous bloody and vicious Apache attacks the Apache were able to occupy the land west of Texas to the lower Colorado River and into areas of the Sonora and Chihuahua territories. They accomplished this feat by the late 1600s and early 1700s.

A 1680 count records the number of Apache at about 5,000. Five thousand Apache people roamed the Southwest. By 1989, about 30,000 people are registered and known Apache tribe members, most on reservations in Arizona and New Mexico.

Today, there are three Apache reservations in Arizona - Fort Apache Reservation, San Carlos Reservation and the Yavapai-Apache Reservation.

There is a Jicarilla and a Mescalero reservation in New Mexico, as well as a Lipan Apache reservation in Oklahoma, and the Fort Sill Reservation. The only reservation I will detail the history of here, of course, will be the Fort Apache Reservation, home of the White Mountain Apache Tribe.

The Apaches were known to be wild, crafty, heartless, and their skills in shooting the bow and arrow or throwing a knife were second to none when it came to taking lives.

Keep in mind that the same could be said for the opposing forces when it came down to heartless actions. The Apaches wore a primitive dress of a deerskin shirt, headband, leggings and moccasins. They were never without a loincloth. A deerskin cap with attractive symbolic ornamentation was worn. The women wore short deerskin skirts and high boot moccasins. Some Apache women would dress up in colorful dresses and homemade jewelry when preparing for special ceremonies.

The Apaches and Navajo (Din'e) tribal groups of the American Southwest speak related languages of the language family referred to as "Athabaskan." Southern Athabaskan peoples in North America fan out from west-central Canada where some Southern Athabaskan-speaking groups still reside. Linguistic similarities indicate the Navajo and Apache were once a single ethnic group. Archaeological and historical evidence suggests a recent entry of these people into the American Southwest, with substantial numbers not present until the early 1500s.

CHAPTER SIX

The Apache tribes consisted of the Chiricahuas, Mescaleros, Jicarilla, Lipan, Mimbreno, Mogollon, Tonto, Gila, White Mountain, Kiowa Apache, and San Carlos.

Jicarilla - Tinde - An Apache people currently living in the New Mexico and to the Southern Athabaskan language they speak. The term Jicarilla comes from Mexican Spanish meaning, "little basket." During their zenith in the Southwest, two divisions of the Jicarilla Apache were known: the Llanero, or "plains people," and the Hoyoero, the "mountain people." They roamed from central and eastern Colorado into western Oklahoma, and as far south as Estancia, New Mexico. As a result of their eastern contacts, the Jicarilla adopted certain cultural traits of the Plains Indians, as did the Mescalero who also ranged the eastern plains. The Jicarilla of northeastern New Mexico hunted buffalo in the plains, and planted corn in the mountains.

Mescalero - Faraon - Native American tribe of Southern Athabaskan stock currently living on the Mescalero Apache Reservation in southcentral New Mexico where they live with other Chiricahua and Lipan Apaches. The Reorganization Act of 1936 consolidated the tribes onto this reservation, which currently has an Apache population of approximately 4,000. The population is integrated with the rest of Lincoln County, which includes ranching and tourism as major sources of income.

The Mescalero to the south were originally hunter-gatherers who developed an appetite for the roasted heads of wild mescal plants. The Mescalero band consisted of followers and a headman. They had no formal leader such as a tribal chief, or council, nor a decision making process. The core of the land was a "relative group", predominantly ... but not necessarily kinsmen.

They were named by the Spanish for the mescal cactus the Apaches used for food, drink and fiber.

**** mes·cal [mess kál] (*plural mes·cals or mes·cal*)

noun Definitions: 1. Hispanic alcoholic beverage: a colorless Mexican liquor distilled from the fermented sap of some species of agave plant

2. Southwestern U.S. drugs plants
Same as peyote

Early 18th century. Via Spanish *mezcal* < Nahuatl *mexcalli* "mescal liquor."

They moved freely, wintering on the Rio Grande or farther south, ranging the buffalo plains in the summer, always following the sun and the food supply. They owned nothing and everything. They did as they pleased and bowed to no man. Their women were chaste. Their leaders kept their promises. They were mighty warriors who depended on success in raiding for wealth and honor. To their families they were kind and gentle, but they could be unbelievably cruel to their enemies, fierce and revengeful when they felt that they had been betrayed. *Lying to any Apache* was like placing a knife in their heart after trusting one another in all things.

Chiricahua - southwestern New Mexico, southeastern Arizona, and adjacent Mexican states of Chihuahua and Sonora. They were the fiercest of all tribal groups, raided along the Mexican border. The band was the informal political unit, consisting of followers and a headman. They had no formal leader such as a tribal chief, or council, nor a decision making process. The core of the band was a "relative group," predominantly, but not necessarily kinmen. They were named by the Spanish. The basic shelter of the chiricahua was the domeshaped wickiup made from brush. Similar to the Navajo, they also regarded coyotes, insects, and birds as having been human beings; the human race, then, but following the tracks of those who have gone before them.

Lipan - Lipan Apache are also known as Nide buffalo hunters, called by anthropologists and historians for many years as Eastern Apache, Apache de los Llanos, Lipan, Ipande, and other names. Today it is known that the

Cuelgahen Nde Lipan Apache of Texas comprise the descendants of the Tall Grass People known as Lipan Apache-Apache following Chiefs Cuelga de Castro, John Castro, and Ramon Castro.

Lipan Apache is also an Southern Athabaskan language spoken by Meredith Begay, Ted Rodriquez, and others on the Mescalero Apache Reservation. The general consensus of the Lipan Apache Committee on the same reservation is that linguistic and anthropological considerations of their cultural extinction are mistaken and incorrect.

Lipan Apaches were geographically widespread, from Arizona to the Texas Panhandle. Warriors cut the hair short on the left side - on the right side it grew long, almost reaching the ground, usually folded and tied with a string. They plucked out beard and eyebrows, and smeared face and body with red and other color paint.

Buffalo-hunting took place from fall to spring. Deer, antelope, lizards, rats, snakes, javelinas, dogs were hunted to a lesser degree. Wild turkeys were eaten, but other birds were not considered edible. As soon as a big animal had been killed, the hunters ate the *raw bloody liver*. Other *intestines, heads and marrow bones* were roasted in pits and eaten. In the women's gardens the raising of *maize, beans, squash and pumpkins* was an important, if secondary, subsistence, until the 18th century when warfare from Comanches and Spaniards wreaked destruction on any gardens. Some apaches traded *meat and salt* for maize, pottery and blankets from the pueblos in New Mexico.

Mesquite Bean recipe - They would dig a hole in the dirt. Then they would take Mesquite beans from a Mesquite tree and put the raw beans into the hole. Using sticks, they would mash the beans up with dirt from the hole getting mixed in. Sometimes they would add special dirt they had collected at another location. Then they would take the muddy pulp and add some water to make it soupy. Then they would eat it quickly with their hands. This was also a cure for stomach problems not just a recipe for food.

Only certain kinds of dirt were used. Certain minerals in the right kind of dirt could help a person's stomach problems. The special dirt mentioned is actually a special kind of mold that grows on Mesquite trees. Many molds have

medicinal value. Penicillin is a mold used to cure infections. Some people used the mold for badly upset stomachs because they were too poor for a doctor and it worked. Think about all this and you realize these people were pretty smart.

(The eastern Apaches were fragmented and dispersed from the 18th century on when their traditional enemies acquired firearms, and they were unable to. Some sought refuge among the Pueblo peoples and the Kiowas, some disappeared into Mexico.)

Kiowa - Gataka - Nation of Native Americans who lived mostly in the plains of west Texas, Oklahoma and eastern New Mexico at the time of the arrival of Europeans. Currently the Kiowa Nation is a registered tribe, with about 6000 members living in southwestern Oklahoma in 1989. The Kiowas originated in the northern basin of the Missouri River, but migrated south to the Black Hills around 1650 and lived there with the Crow.

Pushed southward by the invading Cheyennes and Sioux who were being pushed out of their lands in the great lake regions by the Objive tribes, the Kiowas moved down the Platt River basin to the Arkansas River area. There they fought with the Comanches, who already occupied the land.

Around 1790, the two groups made an alliance and agreed to share the area. From that time on, the Comanches and Kiowas formed a deep bond; the peoples hunted, traveled, and made war together. An additional group, the Plains Apache (also called Kiowa Apache), also affiliated with the Kiowas at this time. The Kiowas lived a not to typical Plains Indian lifestyle.

Mostly nomadic, they survived on buffalo meat and gathered vegetables, living in tipis, and depended on their horses for hunting and military uses. The Kiowa were notorious for long-distance raids as far north as Canada and south into Mexico.

After 1840 the Kiowas joined forces with their former enemies, the Cheyennes, as well as the Comanches and the Apaches, to fight and raid the eastern natives then moving into the Indian Territory. The United States military intervened, and in the Treaty of Medicine Lodge of 1867 the

Kiowa agreed to settle on a reservation in southwestern Oklahoma.

Some bands of Kiowas remained at large until 1875. On August 6, 1901 Kiowa land in Oklahoma was opened for white settlement, effectively dissolving the contiguous reservation. While each Kiowa head of household was allotted 80 acres, the only land remaining in Kiowa tribal ownership today is what was the scattered parcels of "grass land" which had been leased to the white settlers for grazing before the reservation was opened for settlement.

Western Apache - Pinal Coyotero - most of eastern Arizona which include the White Mountain, Cibuecue, San Carlos, and Northern and Southern Tonto bands. They are reputed by tradition to have been the first of the Apache to have penetrated below the Little Colorado among the Pueblo peoples, with whom they intermarried. They possessed the country from the San Francisco mountains to the Gila until they were subdued by General Crook in 1873. Since then they have peaceably tilled land at San Carlos.

These great people were a proud people who defended their homeland from all outsiders or threats that posed a danger to their people. Now the Apaches did have some days they didn't fight, and would spend this precious time with their families and loved ones before having to go out again to hunt, raid or scout for new hunting areas.

This would consist of dancing, ceremonies, playing, wrestling each other, horse races, swimming matches, archery matches, a game where a person kicked or grabbed a leather rag before being tackled, and many more games. When nestled in the comforts of their own village they were at their best and peaceful. Keeping in mind the villages always had scouts out twenty-four hours around the clock and seven days a week guarding the perimeters and checking for any activity around them.

Many tribes were pushed to extinction by European pioneers, either killed by the foreigners or each other, but the Apache Indian tribes during that time managed to survive. It is well known that the Apache Indians have had perhaps one of the most trying existences any people could experience yet they survived most of the obstacles that confronted them. Staying alert at all times and even during play attributed to their survival.

CHAPTER SEVEN

In the 1700s the Commanches invaded the Apache territory forcing the Lipan Apaches and others to move further South away from their hunting areas, their main source for food. This caused the Apache to raid settlements for their food, mainly Spanish ones. This caused the Spanish to offer the Apaches land and ration supplies in exchange for peace and safety.

The Apaches would agree with some of the Spanish Provinces while they turned around and raided others. This is when the Spanish recruited Commanche warriors (the Apache enemies) to assist them in stopping the attacks and even offered bounty money for any Apache scalps but the plan was not successful. The Apaches were nomadic hunter-gatherers-hunting wild game and gathering cactus fruits and other wild plant foods.... They chased any wild game located within their territory, especially deer and rabbits. When necessary, they lived off the land by gathering wild berries, roots, and seeds of the mesquite tree.

Sometimes they planted corn, beans, and squash as crops. They were extremely hardy prior to the arrival of European diseases, and could live practically naked in zero temperature. Hunting was a daily part of their life. They hunted for food, clothing, shelter, and blankets. Apache hunted deer, wild turkeys, rabbits, buffalo, bears, and mountain lions. There was no fishing. Eagles were hunted for their feathers.

The Apaches exchanged buffalo hides, tallow and meat, bones that could be worked into needles and scrapers for hides, and salt from the desert with the Pueblos for pottery, cotton, blankets, turquois, corn and other goods. But at times they simply saw what they wanted and took it.

*The Legend of the
White Buffalo
Da go Te' ~ Hello*

The Lakota people have a prophecy about the white buffalo calf. How that prophecy originated was that we have a sacred bundle, a sacred peace pipe, that was brought to us about 2,000 years ago by what we know as the White Buffalo Calf Woman.

The story goes that she appeared to two warriors at that time. These two warriors were out hunting buffalo, hunting for food in the sacred Black Hills of South Dakota, and they saw a big body coming toward them. And they saw that it was a white buffalo calf. As it came closer to them, it turned into a beautiful young Indian girl.

That time one of the warriors thought bad in his mind, and so the young girl told him to step forward. And when he did step forward, a black cloud came over his body, and when the black cloud disappeared, the warrior who had bad thoughts was left with no flesh or blood on his bones. The other warrior kneeled and began to pray. And when he prayed, the white buffalo calf who was now an Indian girl told him to go back to his people and warn them that in four days she was going to bring a sacred bundle.

So the warrior did as he was told. He went back to his people and he gathered all the elders and all the leaders and all the people in a circle and told them what she had instructed him to do. And sure enough, just as she said she would, on the fourth day she came.

They say a cloud came down from the sky, and off of the cloud stepped the white buffalo calf. As it rolled onto the earth, the calf stood up and became this beautiful young woman who was carrying the sacred bundle in her hand.

As she entered into the circle of the nation, she sang a sacred song and took the sacred bundle to the people who were there to take of her. She spent four days among our people and taught them about the sacred bundle, the meaning of it.

She taught them seven sacred ceremonies.

One of them was the sweat lodge, or the purification ceremony. One of them was the naming ceremony, child naming. The third was the healing ceremony. The fourth one was the making of relatives or the adoption ceremony. The fifth one was the marriage ceremony. The sixth was the vision quest. And the seventh was the sundance ceremony, the people's ceremony for all of the nation.

She brought us these seven sacred ceremonies and taught our people the songs and the traditional ways. And she instructed our people that as long as we performed these ceremonies we would always remain caretakers and guardians of sacred land. She told us that as long as we took care of it and respected it that our people would never die and would always live.

When she was done teaching all our people, she left the way she came. She went out of the circle, and as she was leaving she turned and told our people that she would return one day for the sacred bundle. And she left the sacred bundle, which we still have to this very day.

The sacred bundle is known as the White Buffalo Calf Pipe because it was brought by the White Buffalo Calf Woman. It is kept in a sacred place (Green Grass) on the Cheyenne River Indian reservation in South Dakota. It's kept by Dr. Arvol Looking Horse, a 19th generation Lakota Indian who is known as the keeper of the White Buffalo Calf Pipe.

When White Buffalo Calf Woman promised to return again, she made some prophecies at that time. One of those prophecies was that the birth of a white buffalo calf would be a sign that it would be near the time when she would return again to purify the world. What she meant by that was that she would bring back harmony again and balance, spiritually.

Chief Arvol Looking Horse, 19th Generation Keeper of the Original Sacred White Buffalo Calf Pipe of the Lakota, Dakota, and Nakota Great Sioux Nation, sends these words on learning of the recent birth of the 9th White Buffalo Calf:

"White Buffalo Calf Woman's spirit makes her presence known, a sign of great changes signifying the Crossroads. I never dreamed I would live to witness this momentous time.

Eight other white buffalo have since stood upon Mother Earth.

White Buffalo Calf Woman's spirit has announced her message of support in this time of great danger. She continues to announce the message in the birth of each White Buffalo-- each one of them a Sign, each one a fulfillment of ancient Prophecy as well as a new Prophecy for our times."

From: White Buffalo Teachings by Chief Arvol Looking Horse

No matter what happens to Miracle in the coming months and years, Joseph Chasing Horse says the birth is a sign from the Great Spirit and the ensuing age of harmony and balance it represents cannot be revoked. That doesn't mean, of course, that the severe trials Native Americans have endured since the arrival of Europeans on these shores are over.

Indeed, the Lakota nation mounted the longest court case in U.S. history in an unsuccessful effort to regain control of the Black Hills, the sacred land on which the White Buffalo Calf Woman appeared 2,000 years ago. Still, despite their ongoing struggles, Native Americans are heartened by the appearance of a White Buffalo in Janesville, and have hope for a harmonious and prosperous future.

Mention that we are praying, many of the medicine people, the spiritual leaders, the elders, are praying for the world," says Joseph Chasing Horse. "We are praying that mankind does wake up and think about the future, for we haven't just inherited this earth from our ancestors, but we are borrowing it from our unborn children."

Many believe that the buffalo calf, Miracle, born August 20, 1994 symbolizes the coming together of humanity into a oneness of heart, mind, and spirit.

They became known among the Pueblo villages by another name, Apachu, "the enemy.", The Apache usually raided every once in a while until food was becoming scarcer. This caused the Apache to go out on more raiding parties because it was necessary for their survival.

The Apaches didn't have much of a problem with the first settlers entering their territory so the Apache kind of

left them alone. As the white population grew, the settlers captured over two thousand Apaches and used them for slaves in Arizona and New Mexico. The Apaches were betrayed and began attacking the white man settlements for punishment.

CHAPTER EIGHT

It was not till the early 1800s wagon trains were formed to bring new settlers to the Promised Land. Wagon train scouts were usually recruited for their knowledge of the Southwest territories, marksmanship with a rifle and for their navigational skills, they were mainly ex-soldiers who had the experience of seeing the real Promised Land first-hand when fighting the Indians there during the war.

They knew all too well their work was cut out for them when journeying west with people who didn't have a clue what they were in for. More Americans were moving Westward to populate the land than any other time in history and so this created numerous Indian and military wars. The Indians knew that the bounty the wagons were carrying were essential for their survival.

Wagon trains encountered numerous Indian attacks where the Indians looted their wagons for food supplies and weapons often killing everyone in the wagon train before leaving. The Spanish settlements were still experiencing some Apache raids so the Spanish continued offering bounty money for any Apache scalps brought in for payment.

Now in 1849 the gold rush brought in numerous prospectors in search of the precious mineral and this only made for easy pickings for the Apache Indians. As gold stories grew numerous people from all over were traveling to the gold territory in search of striking it rich. A large number of people moving west for the gold strike were attacked by Indians and killed. The Apaches continued on with their killing and looting sprees.

In 1850 Geronimo's original band of Apaches were the Bedonkohe who were located north of the Gila River, West from the Mogollon Mountains in Southwestern New Mexico to the Blue River in Eastern Arizona. This band, dissolved after the death of Geronimo's paternal grandfather, Makho.

Geronimo then joined the Southern Chiricahua band in the northern Sierra Madre Occidental of Mexico.

There were numerous bloody battles going on in the Southwest at this time and some were never recorded accurately. The Apache leaders and warriors like Mangas Coloradas, Chief Naiche, Chief Loco, Ahnandia, Zele, Chatto, Nachez, Geronimo, Cochise, Nana, Juh, Victorio and

others who fought in most of the battles and raids left hundreds of people like the anglos and settlers dead. The Apaches attacked relentlessly and without mercy to their victims. Now around this same time there were renegade bands of Mexican and Indian bandits that masqueraded as Apache Indians and would rob and kill earlier settlers. The Apache Indians would get blamed for these bandit attacks.

The Forts...

Invaders from Mexico had long been Apache enemies, so it was no surprise that when folks from the United States began entering the Southwest, the Apache considered them as allies against the Mexicans. After the Mexican War (1846-1848), the US Government believed that the Apache were going to be troublesome. Apache warriors still continued raids against their enemy and the Mexican government was pressuring the US Government to put an end to the raids.

By 1857, the US put a garrison post near modern-day Patagonia, AZ, named Fort Buchanan. This fort, however, was isolated and hard to maintain, so at the start of the Civil War, it was abandoned. In fact, at the start of the Civil War, most regular army troops left Arizona. In the spring of 1862, Major James H. Carleton and his California Volunteers entered Arizona and once again US troops were employed against the Apache. In 1864, Fort Goodwin was established near present-day Bylas, AZ.

This fort was later renamed Fort Thomas in 1876 and was meant to control the Pinal Apaches. Fort Thomas shall be mentioned again in just a little bit, as it is part of Fort Apache's history.

In October 1860, Apache riders raided the ranch of John Ward. His son was taken, his cattle let loose and his belongings taken. He rode to Fort Buchanan and reported this to the commanding officer there. For some unknown reason to this day, action against this raid was not taken until January 29, 1861.

On that day, a force was sent out to Apache Pass to retake the son Ward and the stolen livestock. They traveled to Apache Pass by February 3rd and camped. Not too far away, Chiricahua leader Cochise was camped with his people. Cochise saw the US troops coming and inquired about their presence in the pass. That same day, he and a small party

entered the US camp to greet the troops. He and his band were to end up being held accountable for the raid on the Ward's ranch.

THE INDIAN WARS

The end of the Civil War brought a new surge of westward migration. Indian nations were determined to hold on to the lands they had taken back during the Civil War. In Texas the situation was acute with the Cheyenne and Arapahoe roaming at will in the north and the Comanche, Kiowa and Mescalero Apache controlling western Texas and eastern New Mexico.

The 4th Cavalry was ordered into Texas to confront these formidable foes. The Regiment was filled with skilled Civil War veterans from both armies and outfitted with the latest and best equipment. On War Department records of that day the 4th Cavalry was rated the best cavalry regiment in the U.S. Army.

By November 1865 the Regiment had transferred to Fort Sam Houston, Texas. From here the 4th pacified the San Antonio area and conducted campaigns against Indians along the Mexican border. On 15 December 1870 twenty-nine year old Colonel Ranald Slidell Mackenzie, U.S. Cavalry assumed command of the Regiment. A brilliant leader, he commanded a Union cavalry corps at the age of twenty-four. He would command the 4th Cavalry for twelve years, leading it on some of its most famous campaigns.

On 1 April 1873 the Regiment moved to Fort Clark, Texas close to the Mexican border. To stop the cross-border raiding by the Apaches coming out of Mexico Mackenzie was ordered by President Grant to ignore Mexican sovereignty and strike at the Apache/Kickapoo village at Remolino, Mexico some fifty-five miles south of the border. With utmost secrecy Mackenzie began training and preparations for the operation.

On 17 May 1873 six companies of the 4th (A,B,C,E,I,M) crossed the Rio Grande under cover of darkness and headed to Remolino. It was a difficult night march over unfamiliar terrain but by dawn they were in position and on Mackenzie's signal the 4th charged the camp. There was some scattered resistance but most of the warriors fled leaving their horses and families behind. The families and horse herd were rounded up and the 4th began a grueling march

back to the Rio Grande reaching Texas at dawn on 19 May. During this operation the 4th Cavalry covered 160 miles in thirty-two hours fought an engagement and destroyed a hostile camp. With out their horses and their families in captivity the Indian warrior returned to their reservations in Texas.

The Texas legislature voted "the grateful thanks of the people of Texas for the gallant conduct of Colonel Mackenzie and the 4th U.S. Cavalry". President Grant also sent his congratulations. In the early 1950s John Ford made a film called "Rio Grande" starring John Wayne based on the raid. In 1958, ZIV television produced a 52-week series based on the raid and other 4th Cavalry exploits entitled "Mackenzie's Raiders". (The 3rd Squadron, 4th Cavalry used "Mackenzie's Raiders" as their unofficial nickname before and during the Vietnam War.)

In August 1874, with the border pacified the 4th began a major campaign against the Comanche nation in northern Texas. On 27 September 1874 the Regiment located the Comanche in the Paladuro Canyon of the Red River. Two companies drove off the large pony herd of 1200 while other companies attacked the camp driving off the warriors and then burning it. The Comanche's made their way on foot to Fort Sill to surrender.

Successfully accomplishing their pacification mission in Texas, the Regiment was stationed in what is now the state of Oklahoma when it received orders to march with General Crook north to avenge the massacre of General George Custer and five companies of the 7th Cavalry. On 24 November 1876, the 4th Cavalry located Chief Dull Knife and his northern Cheyenne band. The Regiment rode all night to reach the Indian camp. At dawn the 4th Cavalry charged the village killing many of the Indian warriors, destroying their lodges and capturing 500 horses. The survivors soon surrendered. In 1880 and 1881 the Regiment was busy relocating Indian tribes in Utah and Colorado.

In 1883 the War Department redesignated all cavalry companies as troops. The designation squadron was given to a group of four troops and the cavalry no longer used the designation battalion. Since 1862 the U.S. Cavalry had used guidons similar in appearance to the United States flag to better distinguish Union from Confederate cavalry. On 4 February 1885 the War Department ordered a return to the

traditional red and white cavalry guidon used before the Civil War with one specific change. On the upper red half instead of displaying U.S. in white the regimental numeral would be displayed and as before the troop letter would be displayed in red on the white lower half.

In 1884 the 4th Cavalry was ordered to Arizona to combat the Apache. By May 1884 the Regimental headquarters was located at Fort Huachuca along with Troops B, D and I. The rest of the Regiment was stationed at army posts throughout the eastern half of Arizona. In May 1885 150 Apaches led by Geronimo left the reservation and cut a wide swath of murder and robbery throughout southern Arizona as they headed for Mexico.

After unsuccessful efforts to bring Geronimo back to the reservation. General Nelson A. Miles commander of the Department of Arizona ordered Captain Henry W. Lawton with B Troop, 4th Cavalry in pursuit. Several engagements with 4th and 10th Cavalry elements took a toll on Geronimo's band but he managed to escape back to Mexico.

In July Lawton resumed the pursuit. Geronimo sent word he was willing to surrender. Moving into Mexico Lawton accompanied by Lieutenant Charles Gatewood, 6th Cavalry, whom Geronimo respected and trusted, met with Geronimo on 24 August. Geronimo agreed to cross back into Arizona and surrender to General Miles. Captain Lawton and Lieutenant Gatewood brought Geronimo to Skeleton Canyon some twenty miles north of the Mexican border where he formally surrendered to General Miles on 3 September 1886.

General Miles and Captain Lawton escorted Geronimo and his band to Fort Bowie. They were immediately put on a train and sent to Florida accompanied by B Troop, 4th Cavalry. After delivering Geronimo to the authorities in Florida, B Troop was ordered to Fort Myer Virginia to serve as an honor guard. With the end of the Geronimo Campaign the 4th Cavalry was transferred to Fort Walla Walla Washington in May 1890. For the next eight years it performed routine garrison duties.

PLAINS INDIAN HORSEMEN

The alliance of the American Indians and the Spanish horse gave the Indians great mobility and changed their way of life. Tribes of horses were dominant over other tribes who relied on moving camp on foot. The plains Indians were great mounted buffalo hunters. They traded jerked meat and buffalo hides for glass beads, metal tools, cloth and guns.

THE OVERLAND STAGE

Before the Union Pacific Railroad deeply penetrated the West in 1869, travelers to the West went by stagecoach. The journey from St. Louis to San Francisco required 25 days by coach, but few people had the stamina to travel continuously. (At that time, the trip by railroad from New York to St. Louis required only 2 days.)

The rough territory demanded strong stagecoaches, many of which were the sturdy "Concord" coaches built by the Abbot-Downing Company in New Hampshire. The typical stage-coach was pulled by four to six horses, which were changed every ten miles. A stagecoach could cover up to 125 miles in one day.

Perhaps the best description of stagecoach travel, was written in 1872 by Mark Twain in his book, "Roughing It:"

"Our coach was a great swinging and swaying stage, of the most sumptuous description - an imposing cradle on wheels. It was drawn by six handsome horses, and by the side of the driver sat the "conductor," the legitimate captain of the craft; for it was his business to take charge and care of the mails, baggage, express matter, and passengers this trip. We sat on the back seat, inside.

About all the rest of the coach was full of mailbags-for we had three days' delayed mails with us...There was a great pile of it aboard, the driver said - "a little for Brigham, and Carson, and 'Frisco, but the heft of its for the Injuns." We changed horses every ten miles, all day long, and fairly flew over the hard, level road. We jumped out and stretched our legs every time the coach stopped, and so the night found us still vivacious and unfatigued."

1860 – 1862 PONY EXPRESS

Rapid Western growth demanded a fast and reliable postal system. In 1860, the Pony Express was created to carry letters over a route of 1,966 miles between St. Joseph, Missouri, and Sacramento, California. The average total trip took 10 days. The riders carried only saddlebags containing mail and sidearms to fight off the Indians. A one-half ounce letter cost \$5 to send by the Pony Express, and a mailbag would therefore be worth \$3,200 in postal fees.

At relay stations located every 25 miles, the rider picked up a fresh horse. The Pony Express horses were mostly tough Mustangs, some with a "dash" of Thoroughbred or Morgan in their blood. After only two years, the Pony Express was replaced by the telegraph and the railroad. In spite of its brief existence, the Pony Express played a flamboyant and significant role in the opening of the American West.

It was said in 1872 that the U.S. Army pursued a policy to exterminate all Indians unless or until they agreed to surrender and live on reservations "where they could be taught Christianity and agriculture." Geronimo and his people reluctantly agreed to accept the Chiricahua Reservation in Southeast Arizona, but the Apaches found it difficult to adjust to confinement so some continued raiding.

In 1876 after an altercation where several settlers died, the federal government split the reservation up in two parts. This change caused Geronimo and his warriors to escape to Mexico. This worried the U.S. Cavalry leaders so the U.S. government authorized five thousand soldiers to be sent out into the Sonora Mountains to capture Geronimo and his faithful warriors.

They combed the mountains, gulches and gullies week after week but were unsuccessful in their pursuit. Geronimo and his people finally surrendered to General Nelson Miles at Skeleton Canyon, Arizona after Geronimo gave it much thought. He figured it was best to surrender than to lose all his people. Geronimo and other Apaches were sent by train to a confinement center in St. Augustine, Florida. Geronimo was later relocated to Oklahoma in 1894.

Although the great Apache chiefs were either eliminated or captured it didn't stop the Apache tribes from their raiding parties. The Apaches continued their guerilla tactics from the Border Mountains as late as 1920.

RAILROADS

The completion of the Southern Pacific railroad across Arizona marks a new era in the history of the Territory. No longer is it an unknown land, isolated from the busy centers of civilization, trade, and active industry; the dangers and discomforts of long and dreary stage rides, have been superseded by the luxury of the palace care, and a trip to the "marvelous country," at the present time, will be found both pleasant and profitable. The Southern Pacific enters Arizona at Yuma and crosses the Territory between the thirty-second and thirty-third degrees of latitude.

Its length within the boundaries of Arizona is over 400 miles. Since the building of the road, many towns and mining camps have sprung up in the country adjacent; an army of prospectors, traders, and speculators has filled the southern counties. The steadily increasing volume of bullion, which was finding its way out of the country, is an earnest of what other portions of the Territory will do when they are likewise in possession of rail communication.

At Deming, in New Mexico, about 90 miles east of the Arizona line, another great transcontinental route, the Atchison, Topeka, and Santa Fe railroad, forms a junction with the Southern

Pacific. This line (Atchison, Topeka, and Santa Fe) begins at Kansas City, Missouri, traverses the plains of Kansas and Colorado, enters New Mexico, and passes down the Rio Grande valley, from whence the main line turns west towards Arizona, while another branch follows the Rio Grande to El Paso. From Deming, the Atchison, Topeka and Santa Fe Company have their road surveyed to Tombstone and Tucson, where it is expected it will connect with the branch, which is now building from Guaymas, through the State of Sonora.

The opening of this great thoroughfare will give Southern Arizona direct rail connection with the Gulf of California, as its junction at Deming with the Southern Pacific has already linked it with the Mississippi valley

and the Atlantic seaboard. Among the branch roads projected from the line of the Southern Pacific, is that from Benson station to the city of Tombstone, a distance of twenty-eight miles.

Ground has been broken for this branch, and it will be finished at an early day. A branch has also been surveyed from Wilcox to the town of Globe. The length of this proposed line will be something over 100 miles. It will pass through one of the best grazing portions of the Territory, by the lately discovered coal-fields near the Gila, and will open up to capital and immigration that rich mineral region which has Globe for its center.

Another branch line is in contemplation from Casa Grande station to Pinal, by way of Florence. It will pass through the rich valley of the Gila and penetrate the extensive mineral region embraced in the Pioneer, Pinal, Mineral creek, and other rich districts of Pinal county.

The Southern Pacific Company has surveyed a line from Yuma to Point Isabel, on the Gulf of California. A good harbor is said to exist at that place. The building of this branch will give the Territory another outlet to tidewater on the gulf. A line has also been surveyed from Yuma to the rich mining camps of Castle Dome and Silver district, on the Colorado River.

In the northern part of the Territory, the construction of the Atlantic and *Pacific Railroad* is making rapid progress. This road leaves the Atchison, Topeka, and Santa Fe at Albuquerque, and takes a westward course across the Territory, following nearly the thirty-fifth parallel of north latitude. The road will pass about 50 miles north of Prescott, the capital of Arizona, and will cross the Rio Colorado at the Needles.

This road will have termini at San Francisco and San Diego. The Atlantic and the stock raiser, some of the finest grazing and richest mineral regions to be found on the continent; it will also pass through the best-timbered portion of the Territory. A franchise has been granted by the last Legislature to build a branch from Prescott to the Atlantic and Pacific. The distance, as has been before stated, will be about 50 miles, most of the way over a smooth, rolling country. The extensive mining, farming, and grazing interests, of which Prescott is the natural

center, require the construction of such a road, and it will no doubt be completed within a short time.

Beside the roads now building and those projected, which have been mentioned, the Utah Southern is being pushed down to the Colorado river, with the intention, as is generally supposed, of seeking an outlet on the Gulf of California. This would give Arizona a connection with the Union Pacific and another route to the East and West.

From this brief review of the railroad situation, it will be seen that all the principal points in the Territory will soon be in possession of rail communication. It is safe to say that within the next two years all the leading towns and mining camps will be linked to the outside world with iron bands.

The benefits which cheap freights and rapid transit will confer on the Territory are almost incalculable. Besides that the building of the road on the thirty-fifth parallel will give the people of Arizona a competing line to the marts of the East and the West, it will help to maintain a healthy competition. It will prevent discriminating and oppressive charges on freight and travel which the corporation controlling the *Southern Pacific* has always shown a disposition to indulge in when there was no opposition.

TELEGRAPH LINES

The Western Union Telegraph Company have a line through the Territory along the track of the Southern Pacific railroad, and connecting at Yuma, Tucson, and Tombstone, with all points east and west. The government has a line connecting all the principal military posts throughout the country.

Branches of this line, which connect with the Western Union, run to Prescott, Phoenix, Florence, and other towns. It is under the charge of the Signal Service bureau, is a great convenience to the people, and, for years, was their only means of quick communication with the outer world.

From Globe to the San Carlos Indian reservation, a stock company composed of prominent citizens of the former town has built a line. At the latter place it connects with the

United States military line. With the completion of the Atlantic and Pacific railroad, another telegraph wire will stretch across the northern portion of the Territory, bringing the chief settlements in communication with all parts of the civilized globe.

STAGE LINES

The mail facilities of Arizona, while not perfect, is better than are generally found in the remote Territories. Stage lines connect with the leading towns and mining camps distant from the railroad, and mails are carried with regularity and dispatch.

The opening of the Southern Pacific has brought the Territory in close connection with the East and West; letters from New York reach Tucson within six days, while Prescott is only four days distant from San Francisco. All the principal towns are supplied with daily mails, while every farming settlement or mining camp, of any size, has at least a weekly.

Apache Indians secreted a cache of gold dust and silver coins after they attacked a wagon train a few miles N.E. of the stage station at Mountain Springs. The dutch oven containing the treasure is hidden behind two rocks at the point of the Winchester Mountains N.E. of Wilcox.

An Apache chief named White Horse related that a wagon train of Spaniards came to the Superstition Mountains and chose Weaver's needle as the place to bury a store of gold bars, jewels, statues and other artifacts. He stated that they climbed the Needle and deposited the huge cache inside a cave near the top, then sealed the entrance. The Indians then attacked the Spaniards and killed them all. The sealed cave has never been found.

From Tucson stages run to Arivaca daily, connecting with the mining camps adjacent. This well-appointed line carries the mails to Altar and other points in Sonora. Another daily line runs from Tucson to Hermosillo, by way of Calabasas. From Tucson to Silver Bell, a flourishing mining camp, 50 miles distant, there is a semi-weekly line. From Tombstone to Benson, on the Southern Pacific railroad, there are two daily lines of six-horse coaches, carrying mails and passengers. They have good stock, and make fast

time. A tri-weekly mail is carried from Tombstone to Harshaw, passing by Camp Huachuca. A daily line is also run from Tombstone to Charleston, and a tri-weekly to Bisbee. There is a daily line from San Simon, on the Southern Pacific railroad, to the prosperous mining camp of Galeyville, in the Chiricuhua Mountains.

From Wilcox station, daily mails are carried to Safford, the county seat of Graham County, and also to Globe, the county seat of Gila. This line passes by Camp Grant and San Carlos.

A daily stage connects Casa Grande with Florence. From Florence a line runs to Globe, by way of Riverside, and another daily stage carries mails and passengers to Pinal and Silver King. This company has good stock and comfortable coaches.

A daily line of coaches connects Phoenix with the railroad at Maricopa, and by a daily and tri-weekly line with Prescott. A tri-weekly mail is also carried to Fort McDowell.

Prescott, a distant 140 miles from the *Southern Pacific* at Maricopa, has one daily and one tri-weekly line of coaches to that point. These stages pass through Phoenix, and passengers have the choice of two routes to Northern Arizona from the south—by way of Wickenburg, and by way of Black Canyon. Good stock and roomy coaches are run on these lines. A tri-weekly line runs from Prescott to Mineral Park, the county seat of Mohave County, and also to Alexandria, a mining camp 30 miles south.

A new line has been established from Prescott to the terminus of the Atlantic and Pacific railroad, which will be increased to a daily, as the road advances westward. Mohave County has a tri-weekly mail from Mineral Park and Cerbat to Prescott; there is also a tri-weekly line to Port Mohave, on the Colorado River.

St. Johns, the county seat of Apache County, has regular mail connection with the Atlantic and Pacific railroad, and with the southern portion of the Territory. Yuma has a tri-weekly mail line to Castle Dome, Silver District, and Ehrenberg. Nearly all these lines have comfortable coaches and good stock. Passengers will find eating stations at convenient distances. The travelling is nearly all by day,

and no pleasanter trip can be imagined than a ride on the outside seat of a Concord coach, behind a good team, over the ever-changing panorama of mountain, valley, and table land which make up the bold outlines and wonderful perspective of Arizona scenery.

In 1865 the frontier line generally followed the western limits of the states bordering the Mississippi River, bulging outward to include the eastern sections of Kansas and Nebraska. Beyond this thin edge of pioneer farms lay the prairie and sagebrush lands that stretched to the foothills of the Rocky Mountains.

Then, for nearly 1,600 kilometers, loomed the huge bulk of mountain ranges, many rich in silver, gold and other metals. On the far side, plains and deserts stretched to the wooded coastal ranges and the Pacific Ocean. Apart from the settled districts in California and scattered outposts, the vast inland region was populated by Native Americans: among them the Great Plains tribes -- Sioux and Blackfoot, Pawnee and Cheyenne -- and the Indian cultures of the Southwest, including Apache, Navajo and Hopi.

A mere quarter-century later, virtually all this country had been carved into states and territories. Miners had ranged over the whole of the mountain country, tunneling into the earth, establishing little communities in Nevada, Montana and Colorado. Cattle ranchers, taking advantage of the enormous grasslands, had laid claim to the huge expanse stretching from Texas to the upper Missouri River. Sheep herders had found their way to the valleys and mountain slopes. Farmers sank their plows into the plains and valleys and closed the gap between the East and West. By 1890 the frontier had disappeared.

Settlement was spurred by the Homestead Act of 1862, which granted free farms of 64 hectares to citizens who would occupy and improve the land. Unfortunately for the would-be farmers, the land itself was suited more for cattle ranching than farming, and by 1880 nearly 22,400,000 hectares of "free" land was in the hands of cattlemen or the railroads.

In 1862 Congress also voted a charter to the Union Pacific Railroad, which pushed westward from Council Bluffs, Iowa, using mostly the labor of ex-soldiers and Irish immigrants. At the same time, the Central Pacific Railroad began to build eastward from Sacramento,

California, relying heavily on Chinese immigrant labor. The whole country was stirred as the two lines steadily approached each other, finally meeting on May 10, 1869, at

Promontory Point in Utah. The months of laborious travel hitherto separating the two oceans was now cut to about six days. The continental rail network grew steadily, and by 1884 four great lines linked the central Mississippi Valley area with the Pacific.

CHAPTER NINE

The first great rush of population to the Far West was drawn to the mountainous regions, where gold was found in California in 1848, in Colorado and Nevada 10 years later, in Montana and Wyoming in the 1860s, and in the Black Hills of the Dakota country in the 1870s. Miners opened up the country, established communities, and laid the foundations for more permanent settlements. Yet even while digging in the hills, some settlers perceived the region's farming and stock-raising possibilities.

Eventually, though a few communities continued to be devoted almost exclusively to mining, the real wealth of Montana, Colorado, Wyoming, Idaho and California proved to be in the grass and soil.

Cattle raising, long an important industry in Texas, flourished after the Civil War, when enterprising men began to drive their Texas longhorn cattle north across the open public land. Feeding as they went, the cattle arrived at railway shipping points in Kansas, larger and fatter than when they started. Soon this "long drive" became a regular event, and, for hundreds of kilometers, trails were dotted with herds of cattle moving northward.

Cattle raising spread into the trans-Missouri region, and immense ranches appeared in Colorado, Wyoming, Kansas, Nebraska and the Dakota territory. Western cities flourished as centers for the slaughter and dressing of meat.

Ranching introduced a colorful mode of existence with the picturesque cowboy as its central figure. Although the reality of cowboy life, with its low pay and grueling work, was far from romantic, its mythological hold on the American imagination has remained strong, from the "dime" novels of the 1870s to the films of John Wayne and Clint Eastwood in the late 20th century.

Altogether, between 1866 and 1888, some six million head of cattle were driven up from Texas to winter on the high plains of Colorado, Wyoming and Montana. The cattle boom reached its height in 1885, when the range became too heavily pastured to support the long drive, and was beginning to be crisscrossed by railroads. Not far behind the rancher creaked the covered wagons of the farmers bringing their families, their draft horses,

cows and pigs. Under the Homestead Act they staked their claims and fenced them with a new invention, barbed wire. Ranchers were ousted from lands they had roamed without legal title. Soon the romantic "Wild West" had ceased to be.

CHAPTER TEN

Apache Women

***Maa-ya-ha* (Grandmother Nellie)**

The maternal grandmother of Ernestene Cody Begay, *Maa-ya-ha*, was born around 1879 into the band of Western Apaches living near Cibecue Creek. She knew a great deal about herbs, was an accomplished basket weaver, farmer and midwife. She also served as an attendant during many Sunrise Dances. *Maa-ya-ha* had ten children with her husband, *Eskin-na-chik*

Maa-ya-ha's mother was present at the battle at Cibecue in 1881. When fighting broke out she was told to hide and not to move as people ran everywhere. She remembered running with her shoes under her arm and suddenly realizing that they had been shot. She spent hours hiding under a bush until it became dark and she saw smoke coming from the wickiups and heard voices.

Maa-ya-ha's life was difficult when she was very young and food was scarce. Later on, however, she and her husband made a good life for themselves as skilled farmers and ranchers. Community members often turned to the couple for help. *Maa-ya-ha* died in 1970.

Gouyen

Gouyen, meaning "Wise Woman," was born into Chief Victorio's Warm Springs Apache band around 1880. One day, while the group was resting at Tres Castillos, New Mexico, it was attacked by Mexicans. When the offensive was over, seventy-eight Apaches had been murdered and only seventeen had escaped, including *Gouyen* and her young son, *Kaywaykla*. Her baby daughter, however, was murdered and shortly afterwards her husband was killed in a Comanche raid while visiting the Mescalero Apaches.

A legendary tale is told about the revenge of *Gouyen*. One night following her husband's death, she put on her buckskin puberty ceremony dress and left the camp carrying a water jug, dried meat, and a bone awl and sinew for repairing her moccasins. She was looking for the Comanche chief who had killed her husband. Finally, she found him engaged in a Victory Dance around a bonfire with her husband's scalp hanging from his belt. *Gouyen* slipped into the circle of dancers, seduced the chief, and killed him,

avenging her husband's death. Then she scalped him, cut his beaded breechcloth from his body and tore off his moccasins. She then returned to her camp to present her in-laws with the Comanche leader's scalp, his clothing and his footwear.

Gouyen remarried an Apache warrior named *Ka-ya-ten-nae*. Later, she and her family were taken prisoner by the U.S. Army and held at Fort Sill, Oklahoma, where she died./p>

Lozen

Lozen was born into the Chihenne, Warm Springs Apache band, during the late 1840's. She was the sister of Chief Victorio and a skillful warrior, a prophet, and an outstanding medicine woman. Victorio is quoted as saying, "Lozen is my right hand . . . strong as a man, braver than most, and cunning in strategy, Lozen is a shield to her people."

Legend has it that *Lozen* was able to use her powers in battle to learn the movements of the enemy and that she helped each band that she accompanied to successfully avoid capture. After Victorio's death, *Lozen* continued to ride with Chief *Nana*, and eventually joined forces with Geronimo's band, eluding capture until she finally surrendered with this last group of free Apaches in 1886. She died of tuberculosis at the Mount Vernon Barracks in Mobile, Alabama.

RELIGION - CEREMONIES

The ceremonies are invariably called "dances." Among these are the rain dance, a puberty right, a harvest and good crop dance, and a spirit dance. The Apache are devoutly religious and pray on many occasions and in various ways. Recreated in the human form, Apache spirits are supposed to dwell in a land of peace and plenty, where there is neither disease nor death.

To celebrate each noted event a feast and dance is given. The music for their dance is sung by the warriors, and accompanied by beating the *esadadedne* (buck-skin-on-a-hoop). No words are sung-only the tones. When the feasting and dance are over they have horse races, foot races, wrestling, jumping, and all sorts of games to include gambling.

There were no formal churches, no religious organizations, no sabbath day, no holidays, and yet they worship. Sometimes the whole tribe assembles to sing and pray; sometimes a smaller number, perhaps only two or three. The songs have a few words, but are not formal. The singer would occasionally put in such words as he wished instead of the usual tone sound. Sometimes they prayed in silence; sometimes each one would pray aloud; sometimes an aged person would pray for all of them.

Other times they would rise and speak to others about their duties to each other and to Usen. The services were usually short. When disease or pestilence would abound they would assemble and the leaders would question them to ascertain what evil their people had done. The leaders would tell their people how Usen-a god-could be satisfied. Sometimes the sacrifice was deemed necessary and the offender was punished.

If an Apache allowed his aged parents to suffer for food or shelter, if he neglected or abused the sick, if he profaned their religion, or was unfaithful, he could be banished from the tribe.

The Apaches did not have prisons like the white man had. Instead of sending their criminals into prison they sent them out of the tribe. These faithless, cruel, lazy, or cowardly members of the tribe were excluded in such a manner that they couldn't join any other tribe. They were not allowed protection from their unwritten tribal laws.

Frequently these outlaw Indians band together and commit depredations, which were charged against the regular tribe. However, the life of an outlaw Indian was a hard lot, and their bands never became very large, besides, these bands frequently provoked the wrath of the tribe and secured their own destruction.

To look through the eye of the feather would take me to that place of vision where I can see what's real and what's not."

(Apache Holy Woman)

CHAPTER ELEVEN

QUOTE FROM AMERICAN INDIANS

"The Mescal harvest occurs in the season of new life and growth, when the call from the wild is strong in the blood, and like a class of children-for they are but grown-up children-they pour out into the wilds. From the camp where they have passed the winter they take to the trails which lead to the mescal hills."

"All of the worldly possessions of the Apache woman are packed on a horse which she and her children have ridden. The mother, with the youngest in their arms, first clambers down, followed by a little girl four years of age; she then removes the blankets that cover the pack, then the burden basket containing her cooking utensils, next the water bottle, and from across the saddle seat the large rawhide carryall that contains the family supplies and extra clothing."

Medicine Men - presided over religious ceremonies. They believed in many supernatural beings including Usen, the Giver of Life, to be the most powerful of them all. The Gans, or Mountain Spirits, were especially important in Apache ceremonies. Males garbed themselves in elaborate costumes to impersonate the Gans in ritual dance, wearing kilts, black masks, tall wooden-slat head-dresses, and body paint carrying wooden swords. Many Apache bands were so influenced by the tribes they came into contact with that they took on many of their customs and practices.

THE APACHE MEDICINE DANCE

JICARILLA APACHE

At present there are no men or women among the Jicarillas who have the power to heal the sick and perform other miracles that entitle them to rank as medicine men or medicine women - at least none who are in active practice and are popular. This being the case, medicine feasts have not been held for several years on the reservation. This is the only reason that I post this sacred ceremony. You will find no other sacred ceremonies on my site!

But in August and September 1898, the old Apache woman, Sotli, who now lives in Pueblo of San Ildefonso, conducted two such feasts. Sotli made the journey of nearly a hundred miles to the Jicarillas on a burro. She was delayed for some time on the way by the high waters of Chama Creek, so rumours of her arrival were repeatedly spread for some weeks, before she actually appeared.

For festive dances, the U.S. Indian Agent or his representative, the clerk at Dulce, issues extra rations of beef and flour, and the Indians themselves buy all the supplies from the traders that their scanty funds will permit. Edible supplies do not keep well in Indian camps, and successive postponements threatened to terminate a feast without adequate provisions. But fortunately Sotli arrived in time.

Satl, the husband of the invalid, *Kes-nos' -un-da*, in whose behalf the ceremonies were to be performed, made the preliminary arrangements. Satl presented Sotli with a pipe of ancient pattern, a short cylinder of clay; a few eagle feathers and a new basket as well.

As the *Jicarilla Apaches* live in scattered tipis and cabins about the reservation, there is no specified place, such as the plaza of a pueblo tribe, where religious ceremonies are performed. Sotli chose a spot in La Jara Canon where Satl and his friends built a medicine lodge with an enclosure surrounded by a pine brush fence.

The lodge was begun on the morning of August 22nd and the fence was completed by noonday. The builders were served food by the women of Satl's family.

At noon of the 22nd, the first day, about a dozen of the older men gathered in the medicine lodge. According to Gunsí, these men were selected by Sotli because of their ability in outlining the dry paintings, which they made in the lodge under her direction. No one but Apaches are admitted to the medicine lodge, so that I have depended upon the account of it given by Gunsí in the following description:

"The ground was cleared at the back of the lodge.... Between the fire and the western wall--over a space about six feet in diameter, and covered with a layer of clean gray sand. The sand painting the first day contained the figures of snakes only, having their heads directed toward the west, with the exception of the sun symbol, which was drawn each day during the ceremony around a shallow hole six or eight inches in diameter at the center of the painting.

"The sun was represented by a ring of white sand around the margin of the hole; next came a circle of black, and then a ring of red with white rays. After the painting had been completed, the invalid woman, in an ordinary gown not especially prepared for the occasion, entered the enclosure, laid aside her blanket, and passed into the lodge, on the floor of which four "bear tracks" had been made, leading to the dry painting. (Presumably because she had the snake and bear disease.)

"The patient stepped upon the footprints in going to the sand painting, on which she spread pollen (kat-u-tin) from the cattail flag, and sacred meal. She then sat down upon the painting, facing the east. Songs were sung and prayers were offered to the sun, after which the women brought food from the camps into the enclosure. Those within the lodge seated themselves around the wall and were served by the doorkeeper, who began at the left and carried food to each in turn. After all were served, the doorkeeper gathered a morsel of food from each and threw it outside the enclosure, as a sacrifice to the sun, followed by prayers to the sun.

Then the doorkeeper joined the others in the lodge and ate his food, as did the invalid. All others dined within the enclosure. The remaining food was gathered for the next meal. The men carried the food vessels from the lodge into the enclosure, later removed by the women.

"When darkness fell in the evening, the men again painted snakes in the medicine lodge, where a fire had been built. A young pine tree was placed at the right and another at the left of the sand painting. The children were then expelled from the enclosure.

"The patient entered as in the morning, offering pollen and meal, then seated herself upon the painting. A terrifying figure rushed into the semidarkness of the lodge, lunged toward the invalid, but seemed unable to reach her, gave forth two or three cries similar to those uttered by the bear, and then made his exit.

Gunsi admitted 'I was frightened, although I knew it was only one of the men in disguise, who had been painted black with charcoal and covered with pine branches. He wore no mask. Since the invalid suffered from snake and bear disease, the painting with prayer meal and pollen offerings represented snakes and the bear was called upon to drive away the disease.'

'While the bear was in the lodge the singing men yelled at the tops of their voices to scare the bear. The invalid fell shaking to the ground. An eagle feather was waved rapidly to and fro above her head as she continued to rise, fall, shake, and cry out. I thought she was dying.'

"Sotli then placed a live coal in a dish of blue corn meal and allowed the invalid to inhale the smoke. This quieted her somewhat as she sat upright but staring just like a drunk. Sotli then handed her the medicine pipe filled with 'Mexican' tobacco. After smoking this, the patient seemed to recover her senses. Two or three songs concluded the day's serious part of the ceremony.

The ex-patient then moved to the north side of the lodge and remained there for the rest of the evening. An old buffalo hide was spread over the sand painting, and the sacred basket given to Sotli was inverted with the hide over the hole in the center of the painted area. The hide was then doubled over the basket, and the feet of the men sitting around it held down the margin of the hide.

"The white basket was ornamented with conventional red butterflies. The ex-patient removed her moccasins from a tight bundle and used them as drumsticks, striking four

times upon the basket drum as a signal for the whole encampment to gather inside for the dance.

"Two notched sticks were placed upon the basket drum, a black one on the east, a white one on the West Side. The sticks were laid with one end resting upon the drum and the other end upon the ground. A tarsal bone of a deer was rubbed across the notches, at the sound of which the young women began to dance.

"The women occupied the southern portion of the enclosure and the men arranged themselves along the wall opposite them. The lodge was brilliantly lighted by a circle of fires around the inside wall. The women's dance was ended by repetition of the same drum signal by which it had begun....four strokes upon the basket drum.

"When again the drum sounded, those afflicted with ailments of any kind placed their hands upon the affected part of their bodies and made a hand gesture of casting off the disease. When the sticks were scraped again, the women chose partners from the men and boys and all danced together.

This became the lighter aspect of the ceremonies: serious thoughts, the desire to propitiate the gods, and the awe inspired by the priestess and the deity symbolized by the bear. All gave way to lighthearted, merrymaking spirit, which by no means exhausted itself before the sound of the drum ceased. About midnight, and the voice of one of the old men within the lodge was heard, directing the assembly to disperse.

"Second day ceremonies resembled those of the first, except the figures outlined upon the sand were of bears, foxes, and other animals, with here and there a snake. The same patient was not induced into a trance, nor was the general ceremony of casting off diseases performed.

"The third day differed only in the character of the sand painting. Animals differed from those of the previous days. Sotli forbade representation of the horse or elk at any time.

"On the fourth day, the figures of two deities were drawn in the dry painting, along with all kinds of animals. A black circle outside the painting symbolized the ocean. The program of the evening consisted of two groups of men,

painted and dressed in the manner prescribed by the rites in the tradition of Jicarillas.

"One party of six men were the clowns with bodies and limbs painted with white and black horizontal rings. Ragged remnants of old blankets served as loincloths. On necks and shoulders appeared necklaces and festoons of bread, which had been baked in small fantastic shapes.

Four wore old buffalo-skin caps, with the skin sewed to look like buffalo horns, projecting laterally and downward; to one horn was attached an eagle feather, to the other a turkey feather. Two men dressed their hair in the shape of horns.

"The other group of twelve men, painted white with oblique black stripes extending downward from the inner corners of their eyes, wore necklaces and an eagle feather in their hair. Bands of pine brush were wrapped around their waists, arms, and ankles.

"As on the other evenings, the women began the dance; then the general dance followed in which the women selected their partners from among the men. Then the two deities entered the enclosure and marched directly to the medicine lodge, around which four circuits were made in a sunwise direction. The twelve then took positions on the south side of the pathway from the gate to the lodge. Clowns ran about among the crowd.

Two men led the singing and also took the lead during the exit back through the medicine lodge. Clowns created much amusement for everyone. The dance continued until sunrise."

As the disc of the sun rose above the mountaintops, every man, woman, and child present joined in the dance. The ceremony again took on a serious nature, as the sun's rays clear and bright in that rare and arid atmosphere lit up the valley and the whole band of Jicarilla-Apaches marched in line out of the enclosure toward the sun.

Sotli led the way, carrying the two young pines from the ends of the dry sand painting, along with the sacred basket containing the meal. Each person marched past the old medicine woman, took a pinch of the meal from the basket, and cast it upon the pine trees. The line was re-formed,

facing the lodge, then one of the older men stepped forward and shook his blanket four times. At this signal, all shook their blankets to frighten away diseases and then ran into the enclosure.

The ceremonies ended. Every tipi in that vicinity must be moved at once. The invalid was cured, but Sotli warned her not to sleep on a rope or string or the disease would return. No one should sing the medicine songs for some time or a bear would kill the offender. Severe illness would overtake the twelve should they forget and sleep with their heads toward any clay vessel.

Sotli accepted food only as remuneration for her services. Her terms were known in advance, so a considerable quantity of provisions were laid aside for her. The only article of food that was taboo during the four-day celebration was bread baked in ashes. I did not see the invalid after the feast, but when I left the reservation three weeks later, the Indian of whom I inquired all insisted that she was then in perfect health.

CHAPTER TWELVE

~ ARIZONA APACHE WARS ~

This is mostly about the Apache Wars that affected Arizona.

When citizens of the United States first entered the Southwest, the Apaches were at first inclined to consider them as allies against their bitter enemies: the Mexicans. Even though in the 1830s there had already been clashes with American "scalp hunters" (e.g., James Johnson and James "Don Santiago" Kirker), those Americans were basically operating under authority of the Mexican flag, and so the Apaches considered such individuals as non-representative of the United States. Then, of course, came the Mexican War (1846-1848). Again, it appeared that the "Americans" could be Apache allies in their struggle against Mexico.

It wasn't until the 1850s that the United States finally realized that the Apaches were going to cause serious problems. Apaches continued to raid Mexico, and Mexico consequently put pressure on the U.S. to cease the raids.

Settlers in New Mexico and Arizona, Mexican and American alike, became particularly insistent that Apache raiding stop. In Arizona by 1857 the United States finally decided to garrison a post just north of the Sonoran border (near modern-day Patagonia, Arizona)--Fort Buchanan. Because the outpost was isolated and difficult to maintain, it was basically ineffective in stopping raids and was abandoned at the outset of the Civil War. In fact, most U.S. Army regular troops left Arizona at the outset of the Civil War.

It wasn't until the spring of 1862, when Major James H. Carleton and his California Volunteers entered Arizona, that troops were again employed against the Apaches. In that year a new fort was built at the junction of Aravaipa Creek and the San Pedro. By early 1865 this installation was known as Camp Grant. Fort Goodwin (near modern-day Bylas--renamed Fort Thomas in 1876) was established in 1864. Fort Verde (near modern-day Cottonwood) was also established in 1864. Fort McDowell (near modern-day Mesa) was established in 1865.

These four posts (Grant, Goodwin, Verde, and McDowell) became the bases for operations against the hostile Indians of central Arizona. Grant and Goodwin were meant to control the Pinal Apaches. Camps Verde and McDowell were to control the Tonto Apaches and their Yavapai allies. Fort Bowie (near modern-day Willcox) was established in 1862 to control the Chiricahuas (who ranged along the southern Arizona and New Mexico borders); and Fort Apache was established in 1870 to control the White Mountain/Cibecue Apaches.

The following treatise is mostly about the Apache Wars in central Arizona, and therefore does not contain much material about two of the most famous Apaches of all-time, Cochise and Victorio.

However, some information about the Chiricahuas after the death of Cochise (1874) can be found here, as the Chiricahuas' reservation was terminated and many of the Chiricahua bands were sent to San Carlos in May 1876.

One of the earliest large engagements of U.S. troops against Apaches occurred in May 1863. In that month Lieutenant Thomas T. Tidball from Fort Lowell in Tucson, and a prominent Mexican citizen of Tucson, Jesús María Elías, led a force that killed fifty Apache warriors on Aravaipa Creek. Still another important battle took place in January 1864 between Yavapais and Apaches under a leader known as Paramucka. This was the infamous engagement at "Bloody Tanks." Some historians think it happened near what is now the town of Miami (near Globe), Arizona, while others feel it took place in Fish Creek Canyon in the Superstitions.

The leader, King Woolsey, of an American expedition of civilians out of Prescott, requested a meeting with Indian leaders. Six responded and came out the mountains to talk.

After all were seated, Woolsey signalled his men to kill every Indian possible. So many Indians were killed that the stream where the engagement took place ran red with the blood of those who died--thus the name "Bloody Tanks." It was a horrifying precursor of what was to come.

In June 1864 Woolsey again left Prescott with volunteers to scout Apache Indian Territory. Near the end of June he discovered a creek whose headwaters were in the Pinal Mountains. He therefore named the creek, "Pinal Creek."

Pinal Creek at Site of Woolsey's Camp

He made his main camp there and called it "Wheatfields," as Apache Indians raised crops there along the banks of Pinal Creek. (The area is still called Wheatfields today.)

Meanwhile, Colonel Edwin Rigg at Fort Goodwin, about 60 miles to the east, detailed Major Thomas Blakeney to meet Woolsey at Wheatfields. When Blakeney arrived at what is now Six Shooter Canyon [a few hundred yards from this author's home], he found a 14-year-old Apache boy who said he wished to give up his life as an Indian, as it was too hard. Blakeney took the boy, and, of course, his relatives came looking for him two days later.

Major Blakeney refused to give the boy up. The next day (1 August 1864) this same boy went out into the fields at Wheatfields to look for food. He was taken back by his people, and this "kidnapping" outraged Blakeney. On that same day (August 1) Woolsey arrived back again at Wheatfields (he had been on an expedition to Salt River Canyon, further north).

Blakeney's and Woolsey's men were ordered to search out any male Apaches they could and to kill them. They then destroyed the Apache fields. Great bitterness arose among the Apaches as a result of this fiasco, and even Colonel Edwin Rigg was disgusted by the affair. He knew that there could no longer be any prospect of peace.

During the next five years there were many skirmishes between U.S. troopers and Apache warriors.

Cushing Massacre Site in Pinal (5 June 1870)

Many Apaches and Yavapais died. Then, in November 1870, the army general who commanded in Arizona, General George Stoneman (he later became a governor of California), established a camp at the western end of the Pinal. The road his men built to reach the camp can still be seen outside of what is now Superior, in Queen Creek Canyon (across the gorge from Highway 60). However, this outpost

was quickly terminated and re-established at the foot of Picket Post Mountain (also near Superior). It was soon only marginal in the control of Apaches and was finally abandoned altogether.

As the Apaches had a difficult time holding out against troops, in the spring of 1871 about 500 came in to Camp Grant to ask for peace. Their most important leader was Eskiminzin.

The Cushing Massacre in Pinal (5 June 1870)

As it just so happened, there was a young commander at the fort who was sympathetic to the Apaches' difficult position. His name was Royal E. Whitman, and Eskiminzin began to consider him his friend.

On 30 April 1871, however, a horrible event occurred that was forever to stain relations between the Apaches and the white man. On that date, a group of men out of Tucson (many of whom were Papagos and Mexicans, but their leaders were Americans) treacherously attacked the peaceful, sleeping Apache camp.

About 144 were killed, almost all of them women and children. The event became a cause for national debate. Many citizens in the East were horrified, and even President Ulysses S. Grant denounced it. However, in Arizona few people were sympathetic.

A trial was held later that year and all perpetrators were acquitted. One of the principal leaders, Sidney De Long, was later even elected mayor of Tucson. Lieutenant Whitman himself was heartsick. He buried the bodies and did what he could to console the Apaches (most of them returned to Camp Grant a few days later).

For Whitman's compassion he was courtmartialled several times and finally forced out of the army. General George Stoneman, himself, was relieved of his command, and a new officer, General George Crook, took his place.

Crook conducted an extensive scout throughout Arizona after he arrived. He held many talks with the Apaches, and several Apaches (mostly White Mountain) even decided to enlist under General Crook's command. Crook was convinced that the only way he would be successful against the

Apaches was if he was able to convince other Apaches to side with him. In this strategy Crook proved to be correct.

It was only because of the Apache Scouts that Crook was eventually successful.

In May 1872, however, President Grant decided to try another peace tactic with the Apaches. He sent General Oliver Otis Howard to Arizona to confer with Crook. Eventually, a conference was set up with the Apaches at Camp Grant on May 21 and 22, 1872. Most of the important leaders in Arizona were there--Indian, Mexican, and American. But, the success of the conference really depended entirely upon Eskiminzin, who was again willing to talk.

On the first day of the conference he presented his concerns. He wanted the conference to ensure: (1) that his people be given a reservation, (2) that peace be maintained with the white man, (3) that Whitman be assigned as agent for the Apaches, and (4) that the Apache children who had been taken captive by the Tucsonians at the massacre be returned to their families. Howard agreed to the first three conditions, but said he was only able to find six of the 28 captive children. He didn't know if they could be returned, as those who now had them wanted to keep them.

Eskiminzin broke off talks until the next day. On the next day Howard finally agreed to return the six children, but he insisted that they remain awhile under the care of a willing white woman at Camp Grant. Eskiminzin finally relented, as he was assured the families could visit their children. Placing a stone near the site of the conference, Eskiminzin then stated, "As long as that stone lasts, no more campaigns shall be made by my people. We have placed it there in the presence of General Howard and before all these people, as a symbol that a new world has opened for us all."

Shortly afterward, General Howard accompanied Eskiminzin in a search for a location for the new reservation. It was finally decided that the junction of the San Carlos and Gila Rivers was the best site. In December 1872 the San Carlos Apache Indian Reservation was formally established.

It replaced the Camp Grant Reservation, which was set aside for the San Carlos Apaches in 1871. Camp Grant was also moved that month to a new location south of Mt. Graham. In February 1873 all of the Aravaipa and Pinal Apaches moved to their new home, but Lieutenant Whitman was not allowed to be their agent.

Some have heard accounts from Apaches whose ancestors were involved in the terrible Camp Grant Massacre. One lady who gave a truly graphic account of the massacre is a descendant of two of the Apache children who were returned to their families. One 95-year-old man is the son of a woman who was a very young child at the time of the massacre. Such an event should have never happened in the United States. May NOTHING like it ever occur again.

The famous conference with Eskiminzin in May 1872 was not the only conference that General Howard had with Apaches during his peace mission. He also established peace with the White Mountain Apaches at Fort Apache, and with the Chiricahuas (under Cochise) at Fort Bowie. Both of these groups were also given reservations.

Nevertheless, the Tonto Apaches and their allies the Yavapais, were still hostile. Consequently, General Crook finally implemented his military campaign in November 1872. From that month until 6 April 1873 a vicious, arduous struggle took place in Arizona, primarily in and around Tonto Basin (where Roosevelt Lake is now located). It was all-out war, and it soon became clear that General Crook could not be defeated.

One of the most horrifying battles took place at "*Skull Cave*" (located near what is now Canyon Lake). On 28 December 1872 seventy-six Indians (mostly Yavapai) were killed in a cave. Many of the dead were women and children.

Captain John G. Bourke was at the battle and stated, "Never have I seen such a hellish spot as was the narrow little space in which the hostile Indians were now crowded." Later, in March 1873, another horrific battle took place at Turret Peak (near modern-day Cordes Junction). Approximately 50 Yavapai Indians were killed there. By April 1853 resistance was ended. On 6 April 1873, the Yavapai Chalipun surrendered with 2300 of his people at Fort Verde. Captian Bourke wrote the following about this surrender: "Crook took Chalipun by the hand, and told him.

. . It was no use to talk about who began this war; there were bad men among all peoples; there were bad Mexicans, as there were bad Americans and bad Apaches; our duty was to end wars and establish peace, and not to talk about what was past and gone. The Apaches must make this peace not for a day or a week, but for all time . . ." A reservation was set apart for Chalipun's people near Fort Verde.

By the spring of 1873 most Apaches and Yavapais terminated their resistance and began settling down on their reservations. However, although most Apaches and Yavapais were peaceful, occasional disturbances still occurred. These had complex causes: bad rations, military and civil disagreements over administration, etc. A severe crisis finally developed in the winter of 1873- 1874.

Four renegades were still causing troubles on the reservation: Delshay, Chuntz, Cochinar, and Chan-deisi. Crook finally decided to go after them. In the spring of 1874 he began his campaign, and by July 1874 the renegades had all given up or were killed. The heads of seven outlaws were cut off and displayed on the parade ground at San Carlos. It was at this time that a young man arrived at San Carlos to become agent: John Clum. General Crook was then transferred to the Dakota Territory to deal with the Sioux, Arapaho, and Cheyenne (March 1875).

Clum was quite sympathetic toward the Apaches. He was able to organize an Apache police force, headed by four important leaders: Eskinospas, Goodah-Goodah, "Sneezer," and Talkalai. (NOTE: Many of their descendants remain at San Carlos today.) The police force soon developed into an organization that was important in the subsequent Victorio and Geronimo campaigns. Because of Clum's great success, the federal government decided to concentrate ALL Apaches in Arizona at San Carlos. The ultimate result of this policy was utter catastrophe.

In February 1875 the Fort Verde Reservation was terminated. All 1500 Tontos and Yavapais there were marched in the dead of winter over the Mogollon Rim to the site of what was later to be called Globe. Clum met them there and helped them in their journey to San Carlos. One old man had carried his invalid wife in a basket on his back the entire distance. At least 25 children had been born on the trail.

At the turn of the century many of the Yavapais who were at San Carlos migrated back to their ancestral lands, where they are still located today: Camp Verde Reservation, Ft. McDowell Reservation, and the Yavapai Reservation near Prescott.)

Then, in the summer of 1875 eight hundred Apaches were forced from Fort Apache to the San Carlos Reservation (to what is now Bylas). Over the next few years 800 more were transferred there. However, 600 refused to move, and the government finally let them stay at Fort Apache.

Eventually, most of these Apaches returned to Fort Apache (to become the current White Mountain Apaches), but some remained at Bylas. They live there to this day.

In May 1876 Clum then was ordered to transfer the wild Chiricahuas to San Carlos. Their reservation was also terminated. However, Clum was able to transfer only 325. They settled at what is now Geronimo (near Fort Thomas).

However, 140 Chiricahuas fled to their friends the Mimbren̄o Apaches on their reservation at Warm Springs, New Mexico. Another 400 escaped from all control whatsoever.

Among these 400 was the famous Bedonkohe medicine man Geronimo (born near what is now Clifton, Arizona).

But even the peaceful Chiricahuas and Mimbren̄os were not to be left alone. In the spring of 1877 the Warm Springs Reservation was also terminated, and the people were removed to San Carlos.

The famous *Mimbren̄o* leader Victorio was outraged, as were his friends the Chiricahuas. Geronimo was put in chains by Clum and sent in a wagon to San Carlos. They were all settled at what is now Geronimo, at that time a malaria-infested area along the Gila River. The Chiricahuas and Mimbren̄os hated the confinement. They were used to ranging even down into the Sierra Madre of Mexico.

Conditions quickly became volatile. To make matters worse, John Clum began to feel that he was treated unfairly by the government. He finally resigned his San Carlos position in a huff in July 1877. He went to the new town of Tombstone and became editor of the Tombstone Epitaph. Later he became mayor of the town and fast friend of the Earp brothers.

After *Clum* resigned from his position, no one could control the Mimbrenos and Chiricahuas. Victorio finally broke out in September 1877. His people were hounded by United States and Mexican armies for hundreds of miles.

They were finally driven deep into the desolate Chihuahua desert south of Texas. Finally, in October 1880, at Tres Castillos, Victorio and most of his people were massacred by Mexican troops under Joaquín Terrazas. Only the remarkable 70-year-old Nana and a few of his followers escaped. For two months in the summer of 1881 Nana eluded 1400 troops in a thousand-mile campaign with only 40 warriors. He later joined with Geronimo.

Cibecue Massacre Site

By the summer of 1881 conditions were truly unbearable on the San Carlos Reservation. Soon, an austere medicine-man at Fort Apache, Noch-ay-del-klinne, began preaching that two dead beloved Indian leaders would be resurrected and the white man would leave Apache country. The military began to fear his influence. In August 1881 the troops killed the medicine man at Cibecue, and Geronimo decided that he could no longer live in peace. In the spring of 1882 he returned to San Carlos and made all the remaining Chiricahuas go with him to Mexico.

Main Cibecue Massacre Site

Because of all the unrest, General Crook was reassigned to Arizona in September 1882. He carefully listened to all the complaints, wrested control from corrupt civilian agents, and put trusted military officers in control.

Captain Charles Gatewood and Lieutenant Britton Davis were placed in command at Fort Apache, and Lieutenants Emmett Crawford and Hamilton Roach were at San Carlos. (It wasn't until 1905 that the army finally relinquished control.) By early 1883 Crook had managed to pacify most of the Apaches and therefore began to recruit Indian scouts to go after Geronimo.

Crook conducted a remarkable campaign in the Sierra Madres in the spring of 1883. There were many Indian scouts with him. Chief of scouts, however, was the fascinating German-born Al Sieber. Sieber had already proven himself in

the Tonto campaign. By May 1883 Geronimo was finally found in the Sierra Madre. Crook finally convinced Geronimo that he should return to San Carlos. By June most of Geronimo's people had returned, but Geronimo himself didn't come in until February 1884. This time Geronimo and his people were settle at Turkey Creek, twenty miles south of Fort Apache.

They started farming, but were unhappy. In May 1885 Geronimo broke out again. However, most of his people remained peacefully farming at Turkey Creek. The cavalry was continuously trying hard to protect the settlers while pursuing Geronimo and his band of followers.

In the spring of 1886 Crook conducted another campaign in the Sierra Madre looking for Geronimo. He was finally able to make a treaty with him at Cañón de los Embudos, just south of the Arizona-Sonora border. However, on the return trip Geronimo broke out again.

This time Crook was furious. Crook also began to receive messages from his commander, General Phillip Sheridan, that he considered insulting. Sheridan seemed to imply that Crook was too soft on Geronimo. Therefore, Crook asked to be relieved from his position, and General Sheridan complied. General Nelson Miles became Crook's replacement.

This command change didn't set well with General Crook or his decision to step down because most of the soldiers that were under his command were not sure how well General Nelson knew of the Indian country.

Over the next five months Miles employed 5000 troops in his hunt for Geronimo's tiny band of 35 warriors and about 80 women and children. The Apaches knew ways to cover their tracks and existence in the mountains during this mass pursuit taking place. Incredible exploits took place in the Sierra Madre, and finally on 4 September 1886, Geronimo finally surrendered at Skeleton Canyon, Arizona. It was not Miles, however, who did the actual capture. It was actually Lieutenant Charles B. Gatewood and the Chiricahua Apache scouts Martine and Kayitah.

Geronimo and his band were taken to Fort Bowie and shipped out on a train to Florida. The rest of the Chiricahuas who had remained peaceful at Turkey Creek were also shamefully shipped to Florida. They had done nothing to deserve this fate, but General Miles meant to "teach

them all a lesson." Even the Chiricahua scouts who had helped find Geronimo were sent to Florida!

Eventually, the Chiricahuas (who managed to survive the disease and neglect in the East) were sent to Oklahoma, where Geronimo died in February 1909. In the spring of 1913 most of the Chiricahua requested that they be allowed to live with their friends the Mescalero Apaches in New Mexico. They are there to this day. However, some of the Chiricahua remained in Oklahoma, and some of their descendants also live there.

Cibecue Massacre Site--Apache Sniper Positions
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"NEW" FORT GRANT

"Prior to the closure of old Camp Grant at the confluence of Aravaipa Creek and the San Pedro River, in March 1872, a new site for a post was chosen forty-five miles to the southeast, at the western base of Mount Graham. This new site was at a higher, more healthful elevation. In December 1873, the first troops arrived, and in 1879 the designation of the post was changed from camp to fort.

Like its predecessor, the new Fort Grant was an important Indian fighting center, and numerous military operations were conducted from here against the Chiricahua Apaches. Following the battle of Cibecue, the three White Mountain scouts—Dead Shot, Dandy Jim and Skitashe—were court martialed and hanged here for their part in that fateful affair. They were hanged from a specially constructed gallows on the parade ground of this post on March 3, 1882.

A battalion, including two companies of Indian Scouts, along with Troops A, B and I, 6th U.S. Cavalry, and Company E, 12th U.S. Infantry, provided dismounted security for the event. The day before the hanging, as scores of civilians from the surrounding countryside began to arrive, Dandy Jim called to Mrs. Gilbert C. Smith, wife of Captain Smith, the post quartermaster. Seeing him through a window of the post guardhouse, he presented her with a colorful necklace of fine glass, Indian trade beads (probably sky blue Spanish *Padre* beads and beautiful red 'White Hearts').

In broken English the Indian told her that she should have these, because he must "pretty soon hang." Sidney B. Brinkerhoff described this as 'a sad final gesture from a condemned man.' Historic Fort Grant was deactivated in October 1905, and the site was turned over to the State of Arizona in 1912. Fort Grant is now a minimum security state prison facility and is closed to the public."

The new location for Fort Grant was chosen by General George Crook as being not only more healthy, but as a more strategic position for basing troops in the event of hostilities with Cochise and his Chiricahua band. Fort Grant is located on the western lower slope of the Graham Mountains about 21 miles west of U.S. highway 191 on state route 266.

The Cienega Stage Station was located near (GT) Pantano. In 1872, it was operated by a small band of outlaws known locally as the "Benders." Murders, holdups and robberies took place here regularly and with no interference from the law. The Benders, disguised as Apaches, accounted for nearly all of the crimes. Their largest haul was an army payroll of \$75,000 stolen in a ambush near their station. This hoard, and a large number of other valuable treasure caches, are known to have been buried or hidden around the site of the old stage stop and never recovered. A band of real Apaches attacked the station and killed every man.

CHAPTER THIRTEEN

NANA's RAID — APACHES IN SOCORRO COUNTY

Ask anybody to describe the "old west" and they will tell you about the "Cowboys and Indians." Unfortunately, this broad generalization is more due to John Wayne movies than true historical fact.

First, the Native Americans of New Mexico consist of numerous tribes of vastly different cultures. The Zuni Indians, Pueblo Indians, Navajo and Apache are as different as the French are from the Germans, or Mexicans from the Spaniards. Each tribe had their different ways of worshipping their Gods and performed their ceremonies in different ways.

It is incorrect to lump all the Native Americans into one group of people called "Indians." Second, most of the fighting between the "Cowboys and Indians" was actually between the Apaches and the U.S. Army, or marauding raids against Mexican ranchers and miners, including the Socorro area in the 1800s. The Pueblo Indians and Navajo were seldom engaged in such depredations.

A band of *Mimbreno Apache* considered their home to be what is today Socorro, Catron and Sierra Counties. They lived and hunted in the San Mateo Mountains, the Black Range and parts of the Gila. They called themselves *Tcihene, the Red Paint People*. The Mexicans and Anglos began calling them the Warm Springs Apache after their fondness for the warm springs at Ojo Caliente, west of Monticello.

They lived in the thousands of square miles of this country in virtual obscurity until the early 1800s. It was then that the growing numbers of Mexican settlers and Anglo miners were seen as encroachment onto their land. This triggered many raids, killing the settlers and miners, in an attempt to purge the country of the foreign invaders. In 1848, when New Mexico became a territory of the United States, controlling the attacking Indians (that is, mostly the Apache) was the first priority placed in the lap of the U.S. Army.

The first efforts mobilized by the Army were short-lived due to the more pressing matters of the Civil War.

By 1870, the Army was again giving their full attention to the Indian matter. Compromises were attempted to place the Navajo and Apache on reservations, blocks of land for the exclusive use of the respective tribes. The Warm Springs Apache, under Chief Victorio, agreed in 1874 to live in the Ojo Caliente area near the Socorro and Sierra county lines.

However, after several years Victorio felt the land was too restrictive in size, preventing them from hunting and gathering enough food to sustain their population. The Army agreed to subsidize the reservations with food and supplies and built an encampment at Ojo Caliente for the Tcihene. However, money and supply trains trickled into Fort Craig slowly, giving the appearance that the Army was not fulfilling their promises.

In 1876, the Army moved Victorio and his people to the San Carlos reservation in Arizona. In September 1877, the Warm Springs Apache escaped the horrible conditions and returned to their beloved grounds in the Black Range and San Mateos. However, it was late in the year and Victorio's people were starving by mid-winter, forcing him to surrender to the U.S. Army. They were moved to the Mescalero Apache Reservation near Tularosa. They despised this area as well, and did not like living with the Mescaleros. In 1879, the Warm Springs Apache again broke out and were not heard from for nearly a year.

On May 23, 1880, several companies of the Army found their camp in the foothills of the Black Range. Attacking early in the morning, 30 of Victorio's men were killed and many were injured, including women and children. Fearing further attacks would eventually decimate his people, Victorio moved his band of about 600 Apache into northern Mexico, camping in the rocky fortress at Tres Castillos in the Sierra Madres.

SLAUGHTER AT TRES CASTILLOS

Several months later, a huge force of Mexican Army and volunteers, commanded by Col. Joaquin Terrazas, surrounded Tres Castillos. On Oct. 15, 1880, Terrazas opened fire, slaughtering many of the Warm Springs Apache people,

including Victorio. About 100 of them were captured as slaves by the Mexicans, most of the rest were killed, leaving only a handful of survivors.

The oldest was Nana, Victorio's segundo (second in charge), who gathered the 17 survivors and led them out of Mexico, who were joined by a few more along the way. Nana ushered his nearly extinct band of Apache into the Mogollon Mountains near Horse Springs, where he knew a handful of Victorio's warriors had stayed behind.

Nana witnessed his race instantly reduced from 600 men, women and children, to a band of about 50. Squeezed between two countries that wanted to see their total elimination, he knew that only merciless leadership would ensure the survival of the Tcihene people. However, his first priority was for his people to survive the winter. Arriving in the Mogollons late in the year, with heavy snows plaguing the area, hunting was poor and starvation seemed imminent.

In January 1881, Nana and a handful of warriors struck at Chloride, killing two miners and stealing horses and cattle before disappearing into the Black Range as fast as they appeared. Knowing the Army would quickly be on his tail, Nana led his people back into Mexico.

On Jan. 20, the Army near Fort Cummings spotted them. The ensuing skirmish killed four soldiers and perhaps a couple of Nana's men before they slipped south through Deming and back into the Sierra Madres of northern Mexico. At this point in time, the Army did not know who was now leading the Warm Springs Apache. They had not yet heard of Nana. That would soon change.

NANA -- TCIHENE CHIEF

Nana was 70 years old when he led his people from Tres Castillos and became Chief of the surviving remnant of the Warm Springs Apache. His Tcihene name was Kas-tziden, although he became widely known as Chief Nana (pronounced naw-NAY).

In the 1860s, he fought alongside Mangas Coloradas, until his death in 1863, and with Victorio thereafter. Despite his age, he remained a strong warrior and excellent strategist. These skills along with his small band of

warriors would deeply embarrass the U.S. Army over the next several years.

According to Apache legend, Nana summoned the spirits of the "old ones" to seek their wisdom. Mangas Coloradas, Cochise and Victorio appeared before him with the sacred commission to preserve the Tcihene people at all cost.

It is said Nana decided to submit to U.S. Army control before they were hunted down to extinction. In July 1881, Nana and his band left Mexico for Tularosa to surrender. This is where history gets a little hazy. On July 17, 1881, a pack train was attacked in Alamo Canyon (near present day Alamogordo) by Indians. No one was killed, but a couple of men were shot and supplies stolen. When the news reached the Army two days later, Nana and his people were approaching the Mescalero Reservation to surrender.

Second Lt. John Guilfoyle and a company of Buffalo Soldiers took to the trail. Spotting Nana and his band in the Tularosa Basin, and thinking they were the attacking Indians, the pursuit was on. Until Nana's dying day he insisted he had nothing to do with the attack on the wagon train and was approaching Tularosa to surrender.

Contemporary historians agree, citing the Warm Springs Apache, who had a dislike for the Mescaleros, were never known to frequent the Tularosa Basin or San Andres Mountains. Years later, the wagonmaster admitted they were actually attacked by a band of drunk Mexicans. Nonetheless, this rush to judgement by Lt. Guilfoyle brought a lot of grief to the territory over the following year.

NANA'S RETREAT

Upon spotting the storming soldiers, Nana knew this was not a cordial visit. He turned his band around and rode hard to the west, skirting the dunes of White Sands, then into the San Andres Mountains by dark.

Turning north the next day, they rode hard through the canyons and over ridges, trying to shake the Buffalo Soldiers of the 9th Cavalry. It was an arduous chase for both men and horses, riding hard through the 100-degree placid air of the July desert. On July 23, the Army finally lost the trail due an afternoon thunderstorm.

Nana hunkered down in a canyon to rest his horses and people. With fresh mounts, the Buffalo Soldiers spotted Nana's band two days later and overtook them in a canyon north of Salinas Peak. Taking refuge behind rocks and sand hills, the two groups of men skirmished for several hours. Late that night, Nana walked his people out of the mountains and into the desert of the Jornada del Muerto. He needed to put as much distance as he could between them and the Army by sunrise.

When the sun rose that morning, they were about halfway across the desert, 20 miles from the waters of the Rio Grande. Nana ordered his people to continue walking to conserve the horses and eliminate the cloud of dust that would surely be spotted by the Army's Indian Scouts.

The Buffalo Soldiers rode north, assuming Nana was heading for the springs at Mockingbird Gap. It was not until later in the day that the scouts picked up Nana's trail. Riding hard, they now tried to close the 30 miles between them. After two hours of riding, the horses began to give out and the soldiers collapsed in the mid-afternoon heat. Nana had succeeded in out maneuvering the U.S. Army. By sundown, his people were camped on the Rio Grande River.

Years later, Lt. Guilfoyle asked Nana how he was able to march his women and children across the scorching desert on foot when the Army couldn't do it with water and horses. Nana explained how he had his people put smooth stones in their mouths, forcing them to breathe through their nose, to prevent thirst and dehydration. Of course, Nana's people were also not wearing dark blue wool uniforms in 100-degree weather!

The next day, Nana crossed the Rio Grande at the small village of San Jose, near the northern tip of the Fra Cristobal Mountains, stole some horses from the Montoya Ranch at Cuchillo Creek, and killing two men. With fresh horses, they headed west, killing four Mexicans and two miners at a small settlement, and stealing some more horses and cattle. By the end of July, the Tcihene people were again in their home in the San Mateo Mountains, living in their mountain hideaway in East Red Canyon – at the southern end of Socorro County.

Nana's escape frustrated the U.S. Army. Highly exaggerated reports of the dozens of people killed and hundreds of horses stolen left no New Mexican feeling safe. The Territorial Commander, Col. Edward Hatch, responded by mobilizing a huge campaign to capture Nana's band once and for all. Dispatching Buffalo Soldiers from Ft. Craig, Ft. Cummings (near Deming) and Ft. Wingate (Grants), and moving in troops on the just completed railroads, hundreds of soldiers started boxing in the mountains of the San Mateos and the Black Range.

However, some people felt the Army wasn't acting fast enough. Twenty-six miners from Chloride and Winston formed a posse to find Nana. On Aug. 1, 1881, they rode to the southern end of the San Mateos in search of the Warm Springs Apache. Early the next morning, some of Nana's warriors quickly attacked their camp in Red Canyon, killing one, wounding seven, and stealing all of their horses. It took two days for these men to walk back to Chloride! The highly exaggerated story of their hand-to-hand combat with the Apaches appears in the Black Range News, an 1881 newspaper printed in Hillsboro.

NANA'S RAID

The incident with the miners told Nana they were no longer safe in their mountain home. They would be constantly hunted until captured or annihilated, if they didn't starve first. He had a short time to gather animals and food before the winter set in. Chief Nana and Kaytennae, his segundo, decided their best prospects for survival were to keep on the move, steal a sizeable herd of horses and cattle, then slip into Mexico for the winter.

In short, survival by lightning attacks and pilfering the ranches in Socorro County. Nana's small band of about 50 men, women and children, of which about 30 were warriors, headed north along the San Mateos for the Plains of San Agustin. Lt. Guilfoyle and Company L of the Buffalo Soldiers left Ft. Craig, riding into the San Mateos in search of Nana. On Aug. 3, they rode into Monica Canyon, after a scout reported that he had spotted one of Nana's warriors.

Dismounting, they quietly walked into the narrow rocky outcrop at Monica Springs. Nana's warriors suddenly appeared above the rocks and opened fire on the soldiers.

Nana's band escaped while a handful of warriors kept shooting into the canyon, keeping the soldiers pinned behind rocks and trees. Little damage was done and the elusive Chief Nana vanished into the pines. This would not be the last time Nana surprised the Army in a narrow canyon.

Guilfoyle left the canyon and spent the night at a more defensible spring near Monica Cabin. Lt. Wright and Company K, Buffalo Soldiers from Ft. Wingate, arrived at Monica Springs on Aug. 9 to fortify Guilfoyle.

In the meantime, additional soldiers were patrolling the southern ends of the San Mateos and the Black Range, waiting for Nana to make his dash into Mexico. While Wright and Guilfoyle were reorganizing their pursuit, Nana struck the village of Garcia, northwest of Belen, killing six men and stealing 117 horses.

Two days later, they swooped into Seboyeta, north of Laguna Pueblo, killing two more. This northward trek totally baffled the Army, who were convinced that Nana would be heading south into Mexico by now. Once the word got out on Nana's raid on Garcia and Seyboyeta, many of the companies were sent north, abandoning the southern mountains – just as Nana had planned!

On April 12, a 20-man detachment under Capt. Parker spotted Nana's men in Carrizo Canyon, east of present day Alamo.

Parker counted 40 Apaches. Nana could count, too. Being outnumbered 2-to-1 and caught in a narrow canyon (again), Parker retreated after losing two men and with three wounded. Soldiers arriving from the south were scattered around the area, fearing the well-stocked ranches from San Acacia to Socorro would be Nana's next target.

Instead, two days later, Nana shows up 70 miles to the south, riding into Canada Alamosa (now Monticello), killing a rancher and his family and making off with his horses and cattle.

A Company of soldiers spotted the fleeing Apaches and took chase, shooting at each other in the Cuchillo Negro Mountains with little effect. Passing through their old home of Ojo Caliente, they were met by Lt. Taylor and

Company B of the 9th Cavalry. Abandoning the cattle captured in Alamosa, Nana's band bolted and vanished into the Black Range. It appeared Nana was finally heading south with much of the Army searching the San Mateos and along the Rio Grande around Socorro.

Nana's vanishing acts from the cavalry pursuits was working and causing great frustration for the cavalry's commanders as the word went out amongst all the troops they wanted Nana stopped at any cost!

On Aug. 18, Nana attacked the mining towns of Gold Dust, then Lake Valley later in the day. The next day, a detachment of soldiers and a hastily organized posse of miners followed Nana's trail into Gavilan Canyon. Mid-morning, Nana ambushed the men from all sides, pinning the men and supply wagons between the narrow walls of the canyon. While hugging the ground, fighting for their lives, several of Nana's warriors came up from the rear and stole the horses, mules and ammunition from the supply wagons from right under their opponents' noses.

Company H arrived from Lake City in the late afternoon to fortify the men trapped in the canyon. Nana decided he had stolen about all he could carry for the day, so he and his men retreated with their booty into the mountains for another decisive victory. You would think by now, the Army would have learned following Nana into narrow canyons wasn't working out very well. None of the soldiers were killed, however, and the wounded were taken by wagon to Fort Bayard.

It should be mentioned that by now, Nana's Raid had been reported by newspapers and word-of-mouth, leaving New Mexicans in a state of terror. Forty men were managing to humiliate several hundred soldiers of the U.S. Army.

On Aug. 21, Nana's band slithered out of the Black Range headed south with a herd of about 150-200 horses and cattle. They passed within a few miles of Ft. Cummings then into Mexico, without hardly a notice.

The Army chased Nana throughout southern New Mexico for over 2,000 miles during 1881, much of it through Socorro and Sierra Counties. Despite being outnumbered 10-to-1, Nana's band went largely unscathed, accomplishing their raid and outsmarting the Army. The U.S. Army, particularly

the black soldiers of the 9th Cavalry, were well-trained and capable soldiers. They were simply caught off guard by Nana's guerilla tactics, shrewd strategies and an overwhelming drive to preserve his race. Nana's band lived on very few food items available in the mountains while on the run but managed to survive and stay ahead of the U.S. Army until their capture.

EPITAPH

Gen. George Crook led a small column into Mexico's Sierra Madres in May 1883, securing Nana's and Kaytenna's surrender. The Warm Springs Apache were sent to the San Carlos reservation in Arizona.

However, Nana, Kaytenna and Geronimo escaped two weeks later. Kaytenna was captured and served 18 months in Alcatraz Prison. Seeing the "white man's world" of San Francisco, he knew further resistance was futile. Upon his release in 1886, he met with Gen. Crook, Nana and Geronimo, convincing them to surrender. A few days later, Geronimo escaped, but Nana agreed his small band of Apaches would submit to living under military control.

Fearing another escape, Nana and the entire Warm Springs band was sent to Ft. Marion, Fla., and later to Alabama, before finally being relocated to Ft. Sill, Okla. in 1889. Despite years of pleading, the U.S. government never allowed the Tcihene to return to their beloved home at Ojo Caliente.

Kas-tziden, or Chief Nana, died in 1896 at Ft. Sill, believed to be 90-95 years old. He had the longest fighting career of any Apache warrior. Many of his former adversaries, the officers of the U.S. Army, considered him a brilliant strategist and a "perfect fighter." Nana fulfilled his promise to Mangas Coloradas, Cochise and Victorio – he did save the small remnants of the Tcihene people from extinction.

References used in this article: "Nana's Raid," Stephen Lekson; "Black Range Tales," James McKenna; "Victorio and the Mimbres Apaches," Dan Thrapp; Web sites for the Ft. Sill Museum, Buffalo Soldier National Museum, Apache History Foundation and field work by the author.

CHAPTER FOURTEEN

THE GREAT FIGHT – IN GERONIMO'S WORDS

About 1873 we were again attacked by Mexican troops in our settlement, but we defeated them. Then we decided to make raids into Mexico. We moved our whole camp, packing all our belonging on mules and horses, went into Mexico and made camp in the mountains near Nacori. In moving our camp in this way we wanted no one to spy on us, and if we passed a Mexican's home we usually killed the inmates. However, if they offered to surrender and made no resistance or trouble in any way, we would take them prisoners.

Frequently we would change our place of rendezvous; then we would take with us our prisoners if they were willing to go, but if they were unruly they might be killed. I remember one Mexican in the Sierra Madre Mountains who saw us moving and delayed us for some time. We took the trouble to get him, thinking the plunder of his house would pay us for the delay, but after we had killed him we found but nothing in his house worth having.

We ranged in these mountains for over a year, raiding the Mexican settlements for our supplies, but not having any general engagement with Mexican troops; then we returned to our homes in Arizona. After remaining in Arizona about a year we returned to Mexico, and went into hiding in the Sierra Madre Mountains. Our camp was near Nacori, and we had just organized bands of warriors for raiding the country, when our scouts discovered Mexican troops coming toward our camp to attack us.

The chief the Nedni Apaches, who, was with me and commanded one division. The warriors were all marched toward the troops and met them at a place about five miles from our camp. We showed ourselves to the soldiers and they quickly rode to the top of a hill and dismounted, placing their horses on the outside for breastworks. It was a round hill, very steep and rocky and there was no timber on its sides. There were two companies of Mexican cavalry, and we had about sixty warriors. We crept up the hill behind the rocks, and they kept up a constant fire, but we had cautioned our warriors not to expose themselves to the Mexicans.

I knew that the troopers would waste their ammunition. Soon we had killed all their horses, but the soldiers would lie behind these and shoot at us. While we had killed several Mexicans, we had not yet lost a man. However, it was impossible to get very close to them in this way, and I deemed it best to lead a charge against them.

We had been fighting ever since about one o'clock, and about the middle of the afternoon, seeing that we were making no further progress, I gave the sign for the advance. The war-whoop sounded and we leaped forward from every stone over the Mexicans' dead horses, fighting hand to hand.

The attack was so sudden that the Mexicans, running first this way and then that, became so confused that in a few minutes we had killed them all. Then we scalped the slain, carried away our dead, and secured all the arms we needed. That night we moved our camp eastward through the Sierra Madre Mountains into Chihuahua. No troops molested us here and after about a year we returned to Arizona.

Almost every year we would live a part of the time in Old Mexico. There were at this time many settlements in Arizona; game was not plentiful, and besides we liked to go down into Old Mexico. Besides, the lands of the Nedni Apaches, our friends and kinsmen, extended far into Mexico. Their Chief, Whoa, was as a brother to me, and we spent much of our time in his territory.

About 1880 we were in camp in the mountains south of Casa Grande, when a company of Mexican troops attacked us. There were twenty-four Mexican soldiers and about forty Indians. The Mexicans surprised us in camp and fired on us, killing two Indians the first volley. I do not know how they were able to find our camp unless they had excellent scouts and our guards were careless, but there they were shooting at us before we knew they were near. We were in the timber, and I gave the order to go forward and fight at close range. We kept behind rocks and trees until we came within ten yards of their line, then we stood up and both sides shot until all the Mexicans were killed. We lost twelve warriors in this battle.

This place was called by the Indians "Sko-la-ta". When we had buried our dead and secured what supplies the Mexicans had, we went north-east. At this place near Nacori

Mexican troops attacked us. At this place, called by the Indians "Nokode," there were about eighty warriors. Bedonkohe and Nedni Apaches. There were three companies of Mexican troops. They attacked us in an open field, and we scattered, firing as we ran. They followed us, but we dispersed, and soon were free from their pursuit; then we reassembled in the Sierra Madre Mountains. Here a council was held, and as Mexican troops were coming from many quarters, we disbanded.

In about four months we reassembled at Casa Grande to make a treaty of peace. The chiefs of the town of Casa Grande, and all of the men of Casa Grande, made a treaty with us. We shook hands and promised to be brothers. Then we began to trade, and the Mexicans gave us mescal. Soon nearly all the Indians were drunk. While they were drunk two companies of Mexican troops, from another town, attacked us, killed twenty Indians, and captured many more. We fled in all directions.

CHAPTER FIFTEEN

APACHE WAR CHIEF MANGAS COLORADAS (1793? – 1863) MANGAS COLORADAS SHOT

Joseph Rodman West, Brigadier General of the Union Army and future senator from Louisiana, addressing sentries he had assigned to guard the Chiricahua Apache chief Mangas Coloradas through a dreary wintry night in a makeshift adobe prison cell at Fort McLane, southwestern New Mexico.

"Men, that old murderer has got away from every soldier command and has left a trail of blood for 500 miles on the old stage line. I want him dead or alive tomorrow morning, do you understand? I want him dead." His sentries understood.

January 18, 1863

"The single greatest leader the Apaches had was a physical giant as well as a domineering personality: Mangas Coloradas?" said James L. Haley, in *Apaches: A History and Culture Portrait*. "He was a truly striking figure with a hulking body and disproportionately large head. Born sometime in the early 1790's, Mangas was fast becoming an old man, but still he possessed cunning as impenetrable as the thick mat of hair that hung down to his waist. His lips were thin and tightly drawn, his nose aquiline? Mangas Coloradas' following was large and exceptionally cohesive, and he commanded great respect [among the Chiricahuas]."

Frustrated Search for Peace

In the summer of 1860, Mangas Coloradas (Red Sleeves, for the color of a shirt he wore), the principal chief of the Bedonkohe branch of the Chiricahua Apaches, had sought peace, not war, with the whites. With wisdom burnished by advancing years, he could see the American invasion surging relentlessly, like a tidal wave, threatening to engulf the Apache people. Facing the inevitable, Mangas had searched for ways to protect his band's desert basin and mountain forest country in southwestern New Mexico; insure the safety of the Bedonkohe and his family; and forge an American/Apache relationship based on trust and honor.

Unfortunately, American ranchers, farmers, stagecoach employees and miners - often protected by U. S. soldiers - had already begun carving up the Bedonkohe range. They staked homesteads in the wilderness, grazed livestock on desert and forest grasslands, broke the rich soils of river bottoms, opened mines into hillsides, and hunted the mountain slopes for game.

They antagonized the Apaches by employing the mistrusted and hated Mexicans. The settlers - in effect, invaders - howled when Bedonkohes as well as other Apache bands struck back by raiding settlements and stealing livestock. Some Americans - who regarded the extermination of the Indians essentially as part of the process of clearing and developing the land - killed Apaches whenever and wherever they got a chance, often with government endorsement and support.

The climate of tension and conflict in southwestern New Mexico would only intensify after prospectors discovered what Mangas Coloradas called "yellow iron" near Pinos Altos - in a region once mined by the Spanish - on May 18, 1860. The strike set off a gold rush. Miners - a raw breed of frontiersmen - accelerated the assault on the Bedonkohes' lands, cutting down timber, driving out game, gouging up mountains.

Determined to force the Apaches from their homeland, 30 miners launched a surprise attack on an encampment of Bedonkohes on the west bank of the Mimbres River at sunrise on December 4, 1860, supposedly in retaliation for the theft of miners' livestock. The miners "killed four Indians?wounded others, and captured thirteen women and children," according to Edwin R. Sweeney in his book *Mangas Coloradas: Chief of the Chiricahua Apaches*.

The military itself undermined any opportunity for trust and hope between the Americans and the Apaches, in large part because a green second lieutenant, George N. Bascom, and his troopers deceived another renowned Chiricahua Apache chief, Cochise, and lured him, his family and several warriors into a trap at Apache Pass, in southeastern Arizona in early February, 1861. Cochise, the son-in-law of Mangas Coloradas and principal chief of the Chokonon branch of the Chiricahuas, managed to escape, but Bascom held Cochise's family and warriors captive. Bascom torpedoed negotiations. Fighting erupted. Blood flowed on

both sides. Known as the "Bascom Affair," it ended with six warriors, including Cochise's brother, hanging by ropes from the branches of trees. Like the visions in the witches' caldron in Macbeth, the swinging corpses foretold the coming nightmare of a long and brutal struggle between the Apaches and the Americans.

A Call to War

With his land besieged, his people threatened, and American trustworthiness shattered, Mangas Coloradas joined forces with Cochise, and they called the Chiricahuas – the Bedonkohe, the Chokonens, and other branches – to war. It would be remorseless and savage.

As an aging man and an old campaigner, Mangas knew well the price of war: the demand for constant vigilance, the continual poise for sudden flight, the trial of gnawing hunger, the hardships for the women and children, and the anguish of death.

He also knew the art and the peril of leadership. He knew he would lead the dance of war, the Apache dramatization of a coming battle. He would move around the fire in the night to the beat of the drums, summoning his warriors by name, one by one, to join him, and they would come, firing their weapons into the dark sky while the shaman chanted prayers for power and success.

"...there is no backing out," a Chiricahua informant told Morris Edward Opler in an interview for the book *An Apache Life-way: The Economic, Social, and Religious Institutions of the Chiricahua Indians*, "I don't care if the odds are against him, a man goes out if he is called upon. He is frenzied, beside himself. It is the power, the prayers, and not just the man."

Mangas Coloradas knew, too, that, even with his physical abilities diminished by his advancing years, he would put his life on the line every time as he led his warriors into battles. A leader, said an Opler informant, "would go before [his warriors] in battle and perform great feats to spur them on."

Even in his early 70's, Mangas Coloradas bore the mantle of Apache leadership with a will and force honored and respected by his people and feared by the Americans and Mexicans alike.

"Uniquely in the known history of the Apaches," said David Roberts in once they moved Like the Wind, "Mangas had sought to confederate the separate tribes... As well as being a master of intertribal diplomacy, Mangas was a military tactician of genius. He was also - as an Apache chief had to be to retain the following of his warriors - a champion in one-to-one combat. His relentless torment of white settlers enhanced his reputation for ruthlessness."

General John R. Bartlett, charged with surveying the boundary line between the U. S. and Mexico in 1851 said that Mangas Coloradas commanded "great influence among the several Apaches tribes..." He was "...a man of strong common sense, and discriminate judgment..."

In Apache Mothers and Daughters, by Ruth McDonald Boyer and Narcissus Duffy Gayton, Diltch-cleyhen, daughter of Victorio, another famous Apache chief, reported the she could only stare the first time she saw Mangas Coloradas, who stood well over six feet in height. It was his eyes, however, that attracted her the most.

They were not large eyes, Diltch-cleyhen told Boyer and Gayton, but they shone brightly, and when he lifted her in play, she felt that he could see right through her. She said that they were kind eyes, laughing, but penetrating. Diltch-cleyhen also knew that those eyes could turn ferocious.

The Battle Joined

While Cochise rampaged across southeastern Arizona, Mangas Coloradas either led or inspired increased raiding in southwestern New Mexico, especially in the gold mining region around Pinos Altos. With the Civil War erupting, the Butterfield Overland Mail stagecoach service abandoned its route and the trail and way stations across Oklahoma, Texas, southern New Mexico and southern Arizona into southern California. Butterfield employees, settlers, tradesmen and even some miners quit their homes and businesses to head for the east and safety. Union forces withdrew from the region, heading east to battle

Confederate forces advancing up the Rio Grande. "There came a great war when white men fought white," Apache informant James Kaywaykla told Eve Ball, who interviewed him for her book *In the Days of Victorio*, "and their troops were withdrawn from our territory. Mangas Coloradas and Cochise thought that at last the invaders were giving up the attempt at conquest, and they rejoiced."

The two chiefs now combined their warriors into a single unified force, aiming to drive out the last remnants of Americans and Mexicans. Beginning a litany of violence – which is detailed by Sweeney – Mangas Coloradas and Cochise first blockaded the principal route between Mesilla, New Mexico, and Tucson, Arizona, taking command of the trail where it passed through the narrow Cooke's Canyon.

They knew that the canyon, which passed immediately south of Cooke's Peak, a landmark in southwestern New Mexico, would draw travelers to its dependable spring water, funnel them through the rocky corridor, and serve as a perfect ambush site.

During the summer of 1861, the Apache warriors of Mangas Coloradas and Cochise massacred and mutilated a party of seven near the East End of the canyon. Near the same location, they massacred and mutilated a party of eight or nine Mexican herdsmen and stole their 40 head of cattle. Again, near the same location, they attacked a wagon train of east-bound refugees, killing four, wounding eight, and stealing as many as 400 cattle and 900 sheep. Over the months, the forces of Mangas Coloradas and Cochise left what one chronicler called "many bones, skulls, and graves" in Cooke's Canyon. Eventually, the Apaches killed as many as 100 Americans and Mexicans in Cooke's Canyon, making it the most feared passage on the trail from Mesilla to Tucson.

As the summer of 1861 drew to a close, Mangas and Cochise grew more bold, leading a large force of warriors against the mining communities near Pinos Altos. The Apaches killed five and wounded seven. Later, they attacked two wagon trains, killing several more. They tortured two captives to death.

Mangas and Cochise cast a web of blood and terror across southwestern New Mexico and southeastern Arizona in 1861 and 1862, but they also paid a heavy price. Both chiefs

suffered wounds in the fighting. They lost dozens of top warriors, including relatives, good friends and close allies. Mangas, burdened by his advancing age, evidently felt his appetite for war begin to wane. Moreover, he heard a drumbeat of bad news. A Mexican force had killed seven Chiricahuas, including his brother, in northern Chihuahua. A Confederate force captured and executed several more Chiricahuas. Smallpox ravaged Chiricahua bands near the Mexican villages of Janos and Fronteras.

Perhaps even more menacingly, a volunteer column of more than 2000 Union troops, under the command of Brigadier General James Henry Carleton – a man who would develop a rabid hatred for Mangas and Cochise – had begun a march from California eastward across the Apache lands to reassert American control in the Southwest.

In answer, on July 15, 1862, Mangas and Cochise, with some 200 warriors, ambushed a detachment of about 100 of the California volunteers at Apache Springs, at Apache Pass, in southeastern Arizona. "Every tree concealed an armed warrior," said John C. Cremony in his classic *Life Among the Apaches*, "and each warrior boasted his rifle, six-shooter and knife. A better armed host could scarcely be imagined." After a hard fight, however, the Chiricahuas withdrew, outgunned by the detachment's two mountain howitzers. In a skirmish near the end of the fight, Mangas suffered a terrible gunshot wound.

"The Apaches carried Mangas all the way to the town of Janos, in Mexico—a distance of 120 miles in a straight line," said David Roberts. "At Janos resided an Anglo doctor in whose talents, uncharacteristically, the Apaches had great faith. They handed Mangas, who was near death, over to the doctor, and told him that if he failed to save the chief, they would kill everyone in the village. Mangas recovered."

The Last Reach for Peace

In the late summer of 1862, Mangas Coloradas, now an old man physically scarred and emotionally wounded by war, reached once more for peace. He met with an intermediary to issue a call to the Americans for peace. He summoned his Bedonkohe band into council and proposed peace with the Americans. Against the advice of other leaders, he decided that he would take the risk of going in person to meet with

the military officials to explore the possibility for peace. "Mangas Coloradas knew the danger well but wanted peace so badly that he risked his life," said Ace Daklugie, the son of a contemporary Chiricahua chief, in Eve Ball's book *An Apache Odyssey: Indeh*.

Unknown to Mangas, General Carleton, with a contempt born of sanctimony, had said, "Mangas Coloradas sends me word he wants peace, but I have no faith in him." He then issued General Order No. 1, directing Joseph Rodman West - another officer with a rabid hatred of Apaches - to undertake a campaign to "chastise" Mangas' people, "that band of murderers and robbers..."

On January 17, 1863, several of West's troopers and a party of miners raised a white flag at Pinos Altos in a symbolic invitation to a council for peace. Mangas responded. He came in good faith, escorted by 12 Chiricahuas, expecting, Sweeney said, "that the whites would embrace his offers for peace, especially after a war that the Apaches felt had been forced upon them by the whites."

As *Mangas* and his escort arrived, under the white flag of truce, armed soldiers burst from hiding, and "our squad suddenly leveled our guns upon the Indians," a miner reported later. In an act of treachery, the Americans had taken the old warrior hostage. They released his 12 escorts, sending them back to their people to deliver the news of Mangas' capture.

The troopers took their lone prisoner about 15 miles south to Fort McLane, which had been abandoned and burned in 1861 but pressed back into service for West's campaign. One soldier commented that "Mangas was the most magnificent specimen of savage manhood that I have ever seen." General West, a pygmy by comparison, looked up at his tall prisoner, snidely calling him "an old scoundrel" and saying that he had murdered his "last white victim." In what would prove to be another act of deception, West told Mangas that he and his family would be imprisoned together but would be "well treated."

Meanwhile, West told his sentries, "I want him dead."

West had Mangas thrown into the makeshift adobe cell, where the old chief covered himself with a blanket against

the cold and lay down to try to sleep when darkness fell. About midnight, his guards began to torment him, heating their bayonets in a campfire and burning Mangas' feet and legs with the hot metal. They watched him flinch at the searing pain, then they shot the old man to death, answering West's order to kill him. Mangas Coloradas had been "trying to escape," they said, giving West a cover.

"The soldiers who murdered him treacherously buried his body in a shallow grave," Daklugie told Eve Ball. "The next day they dug it up, cut his head off, and boiled it to remove the flesh. Then they sent the skull to the Smithsonian Institution."

In another interview, Daklugie had told Ball that Mangas' "...death was bad, but to the Apaches the troops' cutting his head off and boiling it to get his skull were much worse. That meant that their great chief must go through the Happy Place forever headless."

"The killing of an unarmed man who has gone to an enemy under truce was an incomprehensible act," James Kaywaykla told Eve Ball during an interview for *In the Days of Victorio*, "but infinitely worse was the mutilation of his body... Little did the White Eyes know how they would pay when they defiled the body of our great chief!"

General Carleton felt proud of the brave guards who shot *Mangas Coloradas* to death that night. He thought he had broken the back of Chiricahua resistance in southwestern New Mexico. He was wrong. Cochise and other Apache chiefs followed in the footsteps of Mangas Coloradas. The clash of cultures would continue for almost another quarter of a century.

CHAPTER SIXTEEN

COCHISE

NATIVE AMERICAN LEADER (1812-1874)

Born in present-day Arizona, he led the Chiricahua band of the Apache tribe during a period of violent social upheaval. In 1850, the United States took control over the territory that today comprises Arizona and New Mexico. In 1861, after a decade of relative peace, Cochise was falsely imprisoned on charges of kidnapping a white child.

He escaped and joined his father-in-law, Mangas Coloradas, in a guerrilla struggle against the American army and settlers. The capture and murder of Mangas Coloradas in 1863 left Cochise as the Apache war chief. His band continued their sporadic attacks but gradually retreated to a remote mountainous region.

The U.S. Army captured him in 1871 and prepared to transfer the Chiricahua to a reservation hundreds of miles away, but he escaped again and renewed the resistance campaign. The following year, after negotiating a new treaty that allowed the band to stay in their homeland, Cochise surrendered and retired.

He died peacefully on the newly formed reservation.
SOURCES: Webster's American Biographies; Cambridge Dictionary of American Biography.

CHIEF NAICHE

Naiche was born into the Chokonen band of Chiricahuas Apaches around 1856-1858. He was the youngest son of Chief Cochise. Taza was Naiche's full brother, both being the son's of Cochise and his wife Dos-teh-seh, daughter of Mangas Coloradas. After the sudden death of his brother Taza in 1876, he became the last chief of the "free" Chiricahuas.

Naiche became chief of the Chokonen upon the death of Cochise in 1874, a position for which he had not been trained. Initially peaceful and co-operative with the whites, from 1881 onwards he was associated with Geronimo in a number of breakouts from the reservation. After his final surrender in 1886, he was a prisoner of war until 1913, in Florida, Alabama and finally at Fort Sill, Oklahoma. He spent his last years on the Mescalero reservation in New Mexico and died in 1919. He rode with Geronimo, had three wives at one time, and father of fifteen children. He was considered a great warrior, crack shot, gifted artist and in his later years to conform with the demands of the Anglo became a Christian.

GERONIMO (1829 – 1909) FT.SILL, OKLAHOMA LEADER OF THE APACHES

Geronimo {jur-ahn'-i-moh}, or *Goyathlay* ("one who yawns"), was born in 1829 in what is today western New Mexico, but was then still Mexican territory. He was a Bedonkohe Apache (grandson of Mahko) by birth and a *Net'na* during his youth and early manhood. His wife, Juh, Geronimo's cousin Ishton, and Asa Daklugie were members of the Nednhi band of the Chiricahua Apache.

He was reportedly given the name Geronimo by Mexican soldiers, although few agree as to why. As leader of the Apaches at Arispe in Sonora, he performed such daring feats that the Mexicans singled him out with the sobriquet Geronimo (Spanish for "Jerome"). Geronimo was an Apache medicine man and was never considered a chief. Some attributed his numerous raiding successes to powers conferred by supernatural beings, including a reputed invulnerability to bullets.

Geronimo's war career was linked with that of his brother-in-law, Juh, a Chiricahua chief. Although he was not a hereditary leader, Geronimo appeared so to outsiders

because he often acted as spokesman for Juh, who had a speech impediment.

Geronimo was the leader of the last American Indian fighting force formally to capitulate to the United States. Because he fought against such daunting odds and held out the longest, he became the most famous Apache of all. To the pioneers and settlers of Arizona and New Mexico, he was a bloody-handed murderer and this image endured until the second half of this century.

To the Apaches, Geronimo embodied the very essence of the Apache values, aggressiveness, courage in the face of difficulty. These qualities inspired fear in the settlers of Arizona and New Mexico. The Chiricahuas were mostly migratory following the seasons, hunting and farming. When food was scarce, it was the custom to raid neighboring tribes. Raids and vengeance were an honorable way of life among the tribes of this region.

By the time American settlers began arriving in the area, the Spanish had become entrenched in the area. They were always looking for Indian slaves and Christian converts. One of the most pivotal moments in Geronimo's life was in 1858 when he returned home from a trading excursion into Mexico.

He found his wife, his mother and his three young children murdered by Spanish troops from Mexico. This reportedly caused him to have such a hatred of the whites that he vowed to kill as many as he could. From that day on he took every opportunity he could to terrorize Mexican settlements and soon after this incident he received his power, which came to him in visions.

Geronimo was never a chief, but a medicine man, a seer and a spiritual and intellectual leader both in and out of battle. The Apache chiefs depended on his wisdom.

When the Chiricahua were forcibly removed (1876) to arid land at San Carlos, in eastern Arizona, Geronimo fled with a band of followers into Mexico. He was soon arrested and returned to the new reservation. For the remainder of the 1870s, he and Juh led a quiet life on the reservation, but with the slaying of an Apache prophet in 1881, they returned to full-time activities from a secret camp in the Sierra Madre Mountains.

In 1875 all Apaches west of the Rio Grande were ordered to the San Carlos Reservation. Geronimo escaped from the reservation three times and although he surrendered, he always managed to avoid capture. In 1876, the U.S. Army tried to move the Chiricahuas onto a reservation, but Geronimo fled to Mexico eluding the troops for over a decade. Sensationalized press reports exaggerated Geronimo's activities, making him the most feared and infamous Apache.

The last few months of the campaign required over 5,000 soldiers, one-quarter of the entire Army, and 500 scouts, and perhaps up to 3,000 Mexican soldiers to track down Geronimo and his band. In May 1882, Apache scouts working for the U.S. army surprised Geronimo in his mountain sanctuary, and he agreed to return with his people to the reservation.

Geronimo knew by surrendering it was the best decision to make for his people in order for them to survive the growing threat that was upon them. After a year of farming, the sudden arrest and imprisonment of the Apache warrior Ka-ya-ten-nae, together with rumors of impending trials and hangings, prompted Geronimo to flee on May 17, 1885, with 35 warriors and 109 women, children and youths. In January 1886, Apache scouts penetrated Juh's seemingly impregnable hideout. This action induced Geronimo to surrender (Mar. 25, 1886) to Gen. George CROOK. Geronimo later fled but finally surrendered to Gen. Nelson MILES on Sept. 4, 1886.

The government breached its agreement and transported Geronimo and nearly 450 Apache men, women, and children to Florida for confinement in Forts Marion and Pickens. In 1894 they were removed to Fort Sill in Oklahoma.

Geronimo's final surrender in 1886 was the last significant Indian guerrilla action in the United States. At the end, his group consisted of only 16 warriors, 12 women, and 6 children. Upon their surrender, Geronimo and over 300 of his fellow *Chiricahuas* were shipped to Fort Marion, Florida. One year later many of them were relocated to the Mt. Vernon barracks in Alabama, where about one quarter died from tuberculosis and other diseases.

Geronimo was at Ft. Sill, Oklahoma where he became quite an attraction for tourists worldwide. Geronimo became a

rancher, appeared (1904) at the Louisiana Purchase Exposition in St. Louis, sold Geronimo souvenirs, and rode in President Theodore Roosevelt's 1905 inaugural parade. He died near Ft. Sill after he lay in the middle of a road all night, drunk, in a freezing rain.

As a great leader of the Apaches and as a Medicine man Geronimo returned his spirit to the most high on Feb. 17, 1909 at Ft. Sill. Even though he was no longer a prisoner of war, he was unable to return to his homeland. He was buried in the Apache cemetery at:

Fort Sill, Oklahoma
437 Quanah Road
Fort Sill, OK (73503-5000)
405-351-5123

MEDICINE-SONG

Sung by Geronimo

O, ha le
O, ha le!
Awbizhaye
Shichl hadahiyago niniya
O, ha le
O, ha le
Tsago degi naleya
Ah--yu whi ye!
O, ha le
O, ha le!
O, ha le
O, ha le!
Through the air
I fly upon the air
Towards the sky, far, far, far,
O, ha le
O, ha le!
There to find the holy place,
Ah, now the change comes o're me!
O, ha le
O, ha le!

Quotes from Geronimo:

I was warmed by the sun, rocked by the winds and sheltered by the trees as other Indian babes.
I was living peaceably when people began to speak bad of me.

Now I can eat well, sleep well and be glad. I can go everywhere with a good feeling.

The soldiers never explained to the government when an Indian was wronged, but reported the misdeeds of the Indians.

We took an oath not to do any wrong to each other or to scheme against each other.

I cannot think that we are useless or God would not have created us.

There is one God looking down on us all. We are all the children of one God. The sun, the darkness, the winds are all listening to what we have to say.

When a child, my mother taught me to kneel and pray to Usen for strength, health, wisdom and protection.

Sometimes we prayed in silence, sometimes each one prayed aloud; sometimes an aged person prayed for all of us... and to Usen.

I was born on the prairies where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures.

VICTORIO

The greatest leader of the Mimbrenño Apaches (often called Gila or Warm Springs Apaches) was the indomitable Victorio. It is believed that he was born about 1825 and soon became a respected warrior among his people, and all other Chiricahuas.

He was in many skirmishes with Mexicans, and later, Americans, but about 1870 he accepted land set aside for him at Cañada Alamosa, New Mexico. Then, in 1872 he moved to Tularosa (today's Aragon), New Mexico. Next, he moved to a reservation at Warm Springs (Ojo Caliente), New Mexico.

The U.S. government, however, was not happy with Apaches settled on various locations in the Southwest.

It was believed that they should be settled in only one place, so that they could be watched more carefully. That place was San Carlos, Arizona. Therefore, in the spring of 1877 John Clum, agent at San Carlos, went to Warm Springs to bring the Mimbrenos back. However, 300 Mimbrenos refused to go. They broke out under the leadership of Victorio and Loco. Nevertheless, for a short time they surrendered at Fort Wingate, New Mexico.

Still unsatisfied with their lot, they broke out again from Mescalero, New Mexico on 21 August 1877. Victorio went with his people this time to the Black Range, west of the Rio Grande. Traveling with him was the leader of the Nednhi band of Chiricahuas, Juh. They were pursued by Major Albert P. Morrow. Eventually they were driven deep into the Mexican State of Chihuahua.

In October 1880 Lieutenant Colonel Joaquín Terrazas, cousin of Chihuahua governor Luís Terrazas, cornered Victorio and his people at Tres Castillos. Victorio was killed there, along with almost all of the Mimbrenos. Descendants of Victorio, however, still live in Oklahoma and on the Mescalero Apache Reservation in New Mexico. It is hard to describe just how great a warrior Victorio really was. I have not gone into detail about his method of fighting, but most historians consider him among the greatest guerrilla warriors the North American continent has ever seen. Against incredible odds he was able to successfully remain independent of American and Mexican control to the end of his life.

JUH

Another great *Chiricahua* leader was the Nednhi leader Juh. There have been many theories about the meaning of his name, and how it is pronounced. Apparently it was pronounced like "Hoo." Whatever the pronunciation of his name, it is believed that he was born about 1825, probably in the northern Sierra Madre of Mexico. He was a cousin of Geronimo and spoke with a stammer.

Juh was in many battles throughout his life. He and Geronimo escaped from government control when the

Chiricahua reservation was terminated in 1876. From that time onward Juh was often with Geronimo. In 1880 Juh surrendered with Geronimo and moved to San Carlos. However, after the "Cibecue affair" of 1881, wherein the medicine man Noch-ay-del-klinne was killed, Juh bolted again with Geronimo.

Juh returned to Mexico and in November 1883 fell from his horse into the Casas Grandes River in Chihuahua. The reason for his fall unknown, but he died as a result. A son of Juh was Ace Daklugie, born in 1872. Daklugie suffered all the ignominies heaped upon the Chiricahuas after they were exiled to Florida. He then became an important leader among his people when they moved to the Mescalero Apache Reservation. Daklugie died a respected leader among his people in White Tail, New Mexico, on 14 April 1955.

Like Victorio, Juh is considered by most historians to have been a great Apache warrior. He had much greater success as a warrior than Geronimo ever did. Juh must be considered one of the great personalities of Southwestern history.

ESKIMINZIN

All of the above Apache warriors were Chiricahuas, but there were many other brave Apaches. I think one of the most misunderstood and maligned was the great leader of the Aravaipa Apaches, Eskiminzin.

Eskiminzin was born about 1828, probably near the Pinal Mountains. He was actually a Pinal Apache, but married into the Aravaipas (south of the Pinals). His father-in-law was Santos, chief of the Aravaipas. Eskiminzin was nearly always in very difficult positions trying to save his people. When he felt they had to fight to survive, he was unafraid to do so. When it was better for his people to accept peace terms, he did so.

He always had the welfare of his people in mind. It was Eskiminzin who finally negotiated the terms by which the great San Carlos Apache Reservation was established. (See my page on the Apache Wars). However, after the reservation was established he experienced real tragedy.

In the summer of 1873 conditions on the reservation reached crisis proportions. Eskiminzin felt it was best that he should flee. Consequently, he was later captured and put in chains. When John Clum arrived, he ordered him released, because Clum felt he had been treated shamefully. Eskiminzin even visited Washington, D.C., with Clum in 1876. Slowly, Eskiminzin began to feel that peace was beginning to pay off.

However, in 1887 his son-in-law, the Apache Kid, was arrested for the murder of a rival on the San Carlos Reservation. When the Kid finally escaped, it was believed that Eskiminzin would aid him from time to time. Therefore, Eskiminzin was arrested in April or May 1891 and sent to Ft. Wingate, New Mexico, with 40 other supposed sympathizers with the Kid.

They were forced to join the Chiricahuas who were then at Mt. Vernon, Alabama (before their removal to Oklahoma). Eskiminzin and his San Carlos braves were not exactly on friendly terms with the Chiricahuas, and they found their situation to be very difficult.

Finally, a white friend, Hugh Lennox Scott, convinced authorities that Eskiminzin should be released. He arrived back in San Carlos on 23 November 1894. A year later Eskiminzin died. His life had been truly tragic in the extreme.

There are still many descendants of Eskiminzin on the San Carlos Reservation. His legacy is revered, but the hurt of what happened to this man is still deeply felt.

MANY OTHERS

I have mentioned only a few of the great Apache warriors. I could have also included the story of Cassadore, one of the leaders of the San Carlos band proper. Cassadore still has many descendants at San Carlos.

Or I could have told the stories of Antonio and Eskinospas, also San Carlos leaders. Then too, there is Alchesay, the White Mountain leader. Also, Chalipun and Delshay, who led the Tontos and the Yavapais.

The names of these great Apache warriors should not be forgotten. In fact, they are NOT forgotten among their own people to this day. But they should be more widely known.

CHAPTER SEVENTEEN

APACHE MEN

GRANDFATHER GOODAH

John Cody, known as *Goodah*, was a Western Apache man born in Carrizo, Arizona. In 1875, he was appointed one of four Apaches whose job involved policing the Apache people as an aid to their self-government and survival. *Goodah* was given the identification number M-61 by John P. Clum, the U.S. government agent for San Carlos.

Goodah, a *coyantero*, enlisted as an Apache scout for the U.S. Cavalry in 1884, and served during the time of Captain Emmett Crawford who was killed near the Mexican border in January of 1886. *Goodah* believed that the only way for the Apache people to survive was for them to stop fighting the Americans. He was motivated by his love for his people. The *Chiricahuas* were always fighting due to the loss of their land and the U.S. government's desire to put them on the San Carlos reservation. The Western Apache wanted to keep the peace so that they would be allowed to hold on to their lands.

In early 1900, *Goodah* married his second wife, *Clohay*, sister of *Enolinay*, his first wife. He and *Clohay* had six children, two girls and four boys. Their eldest son, Ernest Cody, known as *Eskieah*, was born on October 31, 1900, and grew up at Fort Apache.

Eskieah was educated at the cavalry post because his grandmother hid him when Apache children were being rounded up and sent to schools far from the reservation. She made sure he stayed hidden until winter when the off-reservation schools had been in session for months, making it too late for *Eskieah* to attend the White Man's classes. One hundred years after the birth of *Goodah*, *Eskieah* had a daughter he named Ernestine Cody.

NOCHEDDELKLINNE

Nochedelklinne was a medicine man. In 1881 he began preaching a vision and teaching a dance which prophesied that whites would soon vanish and the great chiefs would come back to life. As *Nochedelklinne's* dances attracted more and more adherents, white authorities began to grow increasingly alarmed, fearing the prospect of a revolt. Indeed the movement had united Apache bands that were at

odds, but the people interpreted *Nochedelklinne's* teachings as a call to leave revenge to *Usen*, the almighty giver of life.

During the summer of 1881 Apache scouts had been slipping away from camp to participate in these dances, and the army was uneasy. Colonel Eugene Carr was given orders that *Nochedelklinne* be arrested or killed and he sent word for the medicine man to report at Fort Apache.

Finally, the Colonel marched to Cibecue Creek (46 miles north of Fort Apache) where the medicine man was encamped and somehow a gun battle broke out. Although *Lozen*, *Juh* and Geronimo took part in the fighting, *Nochedelklinne*, his wife and son were killed. From the first shot at Cibecue, nearly all of the Apache scouts who had accompanied Carr, deserted and fought against the bluecoats. This marked the only occasion during the Apache wars that scouts mutinied against the army.

The death of *Nochedelklinne* reverberated deeply among the Apaches. One month after his death, *Juh* and Geronimo escaped from the reservation with a group of *Chiricahuas*, beginning the last five years of *Chiricahua* resistance and the last Indian war ever fought in the United States. After Cibecue, Geronimo's awareness of injustice hardened and his iron temper developed a new rigor.

The *Nochedelklinne* religious movement broke apart after his death and was never resurrected,. The more famous Ghost Dance, espousing similar beliefs and dating some seven years later, seems to have spread among the plains groups due to this general climate of religious ferment.

NAICHE

Naiche was born into the *Chokonon* band of *Chiricahuas* around 1856. He was the second son of *Cochise* and *Dos-teh-seh*, *Cochise's* first and principal wife. His older brother, *Taza*, was Chief for two years before he died of pneumonia during his visit to Washington, DC, as a delegate. In 1876 *Naiche* was made the last chief of the free *Chiricahuas*. In 1881 he and his band fled the San Carlos reservation and allied themselves with Geronimo. Unlike other *Chiricahua* chiefs, *Naiche* had no power of any kind and never had any visions. His partnership with Geronimo allowed for *Naiche* to give the orders but for Geronimo to be the strategist and the intellectual and spiritual leader of the

Chiricahuas. *Naiche's* band surrendered for the last time on September 4, 1886.

While on the military reservation at Fort Sill, *Naiche* was converted to Protestantism and he became an elder of the Mescalero Reformed Church on the Mescalero Reservation. During his later years, he painted scenes from Apache life, including the Sunrise Dance, on deerskin. He died in 1921.

GOYATHLAY

Geronimo, or *Goyathlay* ("one who yawns"), was born during the early 1820's in what is today western New Mexico, but was then still Mexican territory. He was a Bedonkohe Apache by birth and a *Net'na* during his youth and early manhood. Mexican soldiers reportedly gave him the name Geronimo, although few agree as to why.

Geronimo was the leader of the last American Indian fighting force formally to capitulate to the United States. Because he fought against such daunting odds and held out the longest, he became the most famous Apache of all. To the pioneers and settlers of Arizona and New Mexico, he was a bloody-handed murderer and this image endured until the second half of this century.

One of the most pivotal moments in Geronimo's life occurred in 1858 when he returned home from a trading excursion in Mexico to find his wife, his mother and his three young children murdered by Mexican troops. From then on he took every opportunity to terrorize Mexican settlements and soon after this incident he received his power, which came to him in visions. Geronimo was never a chief, but a medicine man, a seer and a spiritual and intellectual leader both in and out of battle. The Apache chiefs depended on his wisdom.

In 1875 all Apaches west of the Rio Grande were ordered to the San Carlos Reservation. Geronimo escaped from the reservation three times and although he surrendered, he always managed to avoid capture. Geronimo's final surrender in 1886 was the last significant Indian guerrilla action in the United States.

At the end, his group consisted of only 16 warriors, 12 women, and 6 children, who were being pursued by 5,000 U.S. troops, or one-quarter of the entire Army, and perhaps up to 3,000 Mexican soldiers. Upon their surrender, Geronimo and over 300 of his fellow *Chiricahuas* were shipped to Fort

Marion, Florida. One year later many of them were relocated to the Mt. Vernon barracks in Alabama, where about one quarter died from tuberculosis and other diseases. Geronimo died in 1909, a prisoner of war, unable to return to his homeland. He was buried at the Apache cemetery at Fort Sill, Oklahoma Territory.

CHAPTER EIGHTEEN

CRAFTS

The Apache women were well-known basket weavers. When they were on the move and traveling, women packed all that they possessed in baskets that could carry heavy loads.

They were known as Apache burden baskets and they hung across their backs and shoulders. They were made from different plants, reeds and shrubs. Most were made from yucca leaves, willow reeds or juniper bark. Flowers made dyes that were used to paint designs on the baskets. The Apache were known to use the coiling and twining technique.

Once the food from a hunt had been properly eaten and the extra stored, everything else was used - furs were used for warm clothing and decoration, skins were used for everyday clothing, teeth were used to adorn things, bones were used to make tools. Nothing was wasted. From deer and elk tendons, they made sinew to sew things with. Animal stomachs were sometimes used as boiling pots or water canteens.

Deer brains were used in a process of leather tanning called braintan. Turtle shells were also used to make ceremonial rattles or for carrying things. The men fashioned tools and weapons in their free time from bones. Spears, bows, arrows and lances were made, using different parts. Knives were often made from deer scapula or ribs from larger animals.

Any leisure time adult Apache had was usually used to aid in the everyday life of the tribe, whether it was making tools to hunt with or clothes to keep warm with. Children played games like Moaning Stick and learned from the elders how to make things and get along in the life of the tribe.

APACHE DANCES

Mountain Spirit Dance
Rainbow Dance
Bow & Arrow Dance
Apache Hoop Dance
Cradle Board Dance

"The Way To Dance The Dance Of Life"

Honor the sacred.
Honor the Earth....our Mother
Honor the elders.
Honor all with whom we share the Earth:
Four-leggeds, two-leggeds, winged ones,
Swimmers, crawlers, plant and rock people.
Walk in balance and beauty.

"We Know We Are Out Of Step When"

We cannot walk a straight line.
We've stepped on our brother's foot.
We forget to be thankful.
We feel alone.
We think our dance is the only dance there is.
We forget to keep on dancing.

By PurpleHawk

APACHE GAMES

To celebrate each noted event a feast and dance would be given. Perhaps only our own people, perhaps neighboring tribes, would be invited. These festivities usually lasted for about four days.

By day we feasted, by night under the direction of some chief we danced. The music for our dance was singing led by the warriors, and accompanied by beating the *esadadedne* (buck-skin-on-a-hoop).

No words were sung--only the tones. When the feasting and dancing were over we would have horse races, foot races, wrestling, jumping, and all sorts of games (gambling).

Among these games the most noted was the tribal game of Kah (foot). It is played as follows: Four moccasins are placed about four feet apart in holes in the ground, dug in a camp fire is started between these two rows of moccasins, and the players are arranged on sides, one or any number on each side.

The score is kept by a bundle of sticks, from which each side takes a stick for a row on one side of the camp, and on the opposite side a similar parallel row. At night every point won. First one side takes the bone, puts up blankets between the four moccasins and the fire so that the opposing team cannot observe their movements, and then begin to sing the legends of creation.

The side having the bone represents the feathered tribe, the opposite side represents the beasts. The players representing the birds do all the singing, and while singing, hide the bone in one of the moccasins. Then the blankets are thrown down. They continue to sing, but as soon as the blankets are thrown down the chosen player from the opposing team, armed with a war club, comes to their side of the camp fire and with his club strikes the moccasin in which he thinks the bone is hidden.

If he strikes the right moccasin, his side gets the bone, and in turn represents the birds, while the opposing team must keep quiet and guess in turn. There are only four plays; three that lose and one that wins. When all the

sticks are gone from the bundle the side having the largest number of sticks is counted winner.

This game is seldom played except as a gambling game, but for the purpose it is the most popular game known to the tribe. Usually the game lasts four or five hours. It is never played in daytime.

After the games are all finished the visitors say, *We are satisfied*, and the camp is broken up. I was always glad when the dances and feasts were announced. So were all the other young people.

ABOUT THE AUTHOR

Jim Heitmeyer was born in Phoenix, Arizona and raised up in Paradise Valley. He is the second cousin to the scorpion and now lives in Del City, Oklahoma with his beautiful wife Sue.

I hope you enjoyed my story and that you learned more about the Apache Indians than previously believed and that your spirit leads you down the red road of wisdom.

I have also dedicated this story to the Spirit of all the Apache Indians and to all the Native American Indian Tribes that existed in our past and continue to do so today. May the Great Spirit of Usen and the Gads always remember and watch over these great people. This story is not for sale ... trade or bargain but is available for free reading for people who like fine literature and stories. Special thanks and considerations go to PurpleHawk for all of his help and understanding.

Good books to consult about the Apache Wars are:

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