Two or three men to go out through the village and ask for donation, in the amount of five dollars from each home and all the people that would give they would give five dollars and they had no problem in collecting enough money so they could go buy the food to serve the visiting people that would be there, some would be coming from far distances and they would hold a dance there and many other things, like rodeo and foot races, wrestling, boxing and all kinds of activities that the that they would be doing the Indian people themselves and also foot races and this was done throughout the whole day and at the same time, they would having a dance right in the they had a big built a ramada the men volunteered and they go down to the riverbed and chop off posts four posts high enough, they would put some fresh willow branches on the top and it makes it a nice, complete shade and under it they would have this dancing going on and people would participate in that the dancing and at the same time they was a lot activities like I mentioned awhile ago that was going on and I know that one, like on the Fourth of July the same thing goes on and at night the men, the young men of the area, of the community, the local people would ask donation from each one for everyone willing to pitch in so much money and they did that and they buy fireworks right off the people that were selling fireworks then there was no firework restrictions those days they could sell it right there and a lot of us young boys, would go buy that and we'd get away from the crowd out away from there and there we would fire firecrackers all day long, like in the evening like I said, they make these collections and the young men of the area would put on a fire display for the public and they would fire those firecrackers, different kinds, and it quite the thing to see because we don't hardly see anything like that in the former years, years ago, and also after that is over they commenced the night dancing which would last all night long, the reason they did not shut off the dance at midnight or one o clock like they do now, they did not do that in those years, they let it dance till sunup that's because they say that when sun is the sun is risen up and there is light and the people can go home during the light hours instead of night hours, people sort of get lost things like that, so its for that purpose that they do that and also I noticed that too I well remember that the old
ladies would come down, there would be quite a few elderly around those days and the young women would spread out canvas or blankets on the ground and these elderly ladies would be sitting there and the young women would bring their children to the grandmother and the grandmother would be sitting there and taking care of the children while the young women are busy cooking or making tortillas until noon time and it seem to me as I saw those old ladies with their grandchildren, they were happy, they were really happy with those children, and I noticed too that one those children were brought to in the presence of the other elderly ladies there she would introduce them, she would say this is my grandchild, and name him or her and introduce them so that way the rest of the elderly people know who they were so that was one of the main purposes that they have so that the elderly people could visit and that the younger people could take part in as many activities, athletic activities throughout the day and it lasted two days and I've never heard of anything that happened that was disastrous but its always nice, its always. We didn't have the appointed like self made police but the one government assigned regular policemen was there to oversee everything and everything was done in a nice, good open celebrating way. So that was the thing I saw about these elderly ladies and elderly men they would congregate too also on one side, they would sit and they would tell about old stories, things that have happened or the current events of that day they would talk about and all have a good time too and when the meal was ready, they would set up the tables, under these big Ramada and always the Maricopa were always invites the visitors first and they sit down at the table and they eat first and then after that the local people would take their turn, so everyone is fed there and happy and in the evening when there was a lot of food left too they would have a second meal and at the same time there are food stands around, people that are selling different kinds of food, and no one went hungry during those days and also those days we did not have no running water, no faucets, by so there was a man that would be assigned and he would haul the water from as distance about two miles the nearest store, he would have barrels, six of them eight barrels on that wagon and he would drive up there and fill them up and bring them in and that was for the public use to drink that water because it was summer and it was hot, we appreciated that, so those was the good old days that I saw. Today it is not that way, so much problems going on there that is hard to really celebrate in an open way with peace
now its not like that so we have to double our police force nowadays but those days it was not like that it was all complete fun day, those days for the young people and also visitor, for the old people because many of them are not able to visit one another and for that reason, like is I said that these festivals are put on to meet one another and that went on for year after year. And like I said we had all kinds of supports here we had our own our local baseball teams here and they would practice every evening that was the grow up people, the young people and I would notice that after the days practice is over, they would all bunch together an do that run for about I would say about a mile and half they would go around the blocks there and that was the end of the day. And also during those times, we challenged other reservations like the Pima Reservations here, they would challenge them in rodeos, baseball, football, wrestling and also other things that they did, they would the day before if you were going to play baseball or football, they would get ready, they would pack their playing gear away and early in the morning, they would start out and tie their gear on the saddle there and they would be there in time to take their turn at the tournaments that they had out there. There was a lot of fun in there too, because, like during the week it took a lot of practice, they got together and it was a well organized activities going on there and that went on for years and years and now it is not like that. There are so many restrictions that it is kind of hard to do those things and so that is the reason why we don't' see too many of those things besides we don't have the money to put a lot of these playgrounds and to keep maintaining them, it takes a lot of help and help is not there anymore, but somehow, someway we manage to keep on going, putting on this celebrations and the only celebrations that we do now is two celebrations a year and one of them is the Treaty of Peace of the five tribes nowadays that would come in April around April 11, the second one is the Muster In Day that is put on in September, the people get together, all tribes just the same as before and same kind of activities going on, only children's activities are included in this now but they would appoint a person or two persons to oversee and manage the different kinds of games going on. We also have a swimming pool right close to on our playgrounds there, its temporary like swimming but it serves its purpose and the kids like to get in there, especially in the hot months like September, and they play around in it or swim in it and they have a great time and so all these things are still going on besides we're have vehicles that we are able to transport the
kids out to the rivers, the only remaining river that we have now is the Verde River which is a distance of about thirty five miles from our location and we would haul those kids out there and they would swim out there but before like I said we had our own flowing Salt River bar and also ditches that we would swim in but a lot of those things are gone now, many things are being replaced now as modern things are being given to us to use and like a lot of the children are able to go to school to the public schools now which was never allowed in the former years. We were just like I said we were taken to BIA school, Bureau of Indian Affairs school, but today its wide and they have buses that running back and forth, they have nice cool buses to ride in the summer and warm buses to ride during in the winter time. And all the conveniences that they have nowadays and we hope that the future will get brighter and greater and better that these young people can forward themselves and be part of the American movement and that's what we want to see, its up to the its up to the elderly persons like in the days of old. They were always the teachers like I have said before, they were never idle.

The next thing I want to talk about is the in the early days when the Pima's and the Maricopa's got together and they help one another like when during our first years down in the valley here we started to work on our farm lands here from what I was told that the whole district seven was all in mesquite and so they had to clear that out almost by hand, they had very few axes and shovels things like that but they cleaned it out and that's when they start, the next thing they would do was they though up bringing up the water from the Salt River and they went and looked the land over and they found out the best place where they could tie into the river was at the Sixty Second avenue that's where the beginning was to the west they start they start digging the ditch there that's when the Pima people came in and helped us because they knew we had large work to do so they came in and helped us and also the Halchidhoma people whom are the Lehi Indian's of today they also came down and helped us because they were some were related to one another from these two communities so for that reason, they came down and helped us. And They helped us dug the ditches out by hand they got as far as Sixty Seventh avenue and about a hundred and fifty yards west of Sixty Seventh avenue they run into a solid rock, must be part of a mountain under there and so they were not able to dig that out by shovels and picks, so that is one place where they called for on the Bureau of Indian
Affairs, at the Pima Indian agency at Sacatown and the agency responded to our need and they came down with dynamite and they dynamite it out so they cut a hole through that one place there and went on west until it reached our area and like when we I believe it would be around Eighteen Hundred and Ninety when they put in the ditch to for the water to reach our farms, like I said, in those days, they the help was very plentiful and among the local people after they got in the water line in, they would have cleaning details because there was four main ditches that strung out through the community from east to west and these ditches served different areas and covered the whole farming area so they organized themselves, the agency had employed a man that what they call, a ditch rider and he examines the ditches and see that it is kept clean from water moss and from mud that would accumulate on the bottom and make the ditch shallow so it would overflow the banks and so when he sees that he makes the report on it and they go out and clean it out. And in the 1930s I have taken part in cleaning out the ditches and pulling out the water moss that grew so thick that it makes the water rise and overflow the side and I helped to do that and this is what the did those years, like I was saying the government appointed a ditch rider to make a report on this and then when in those days too they had what they call the village crier, a certain person with a strong voice would be told of the need from this man that was taking care of the ditches. Like for instance, if there was supposed to be a ditch cleaning detail to be set out on a certain day this man village crier, would get up early in the morning before sun, sun break and get on top of his house and that he would cry out and he would be naming certain persons to bring their wagons or their axes or their shovels, or their teams, or their wagons, he call on them, so he gives a day that we will start so when that day arises, everyone that heard him and were able to take part in this detail, they moved out, they worked early in the morning, they do not wait until the last minute and come in late but they were right there on time and they would start out. And also, there were persons to they were well organized in managing their farms those years and they appoint some men to look for the welfare of the community they would visit a home or they hear that someone with a farm is sick so this people go over there and visit them and talk to them and at the same time, find out if it was time to irrigate his crops being sick he was not able to do it. So, if they find out the situation was in that way, they come back and they make a report and somebody
volunteers to go out there and irrigate for him or if his ditches were full of grass or water would be choked out the sides and his ditch needs cleaning, but he is not able to do that because he's sick, so many men volunteer and they go out there and clean the ditch out for him and these other men would irrigate for him that's the way they were looking out for one another and they had a good communication system this way because the man, the village crier is always making out a report and if he hasn't got no work, details to send out he the first thing they would do is to get up on the housetop and cry out to the village, and telling them arise early the men you arise up early and you go out in your fields, you take care of your crops, your land, that way you will have food to feed your children, your family and that would bring happiness to your home. And also the women, he would say arise and get ready, prepare the food for your husbands that are going out there to work, do not let the sun rise after you but get up before the sun rises and prepare all this and by the time a little after sunrise, you will have his breakfast and be on his way to work and these are the these were the things that they carried on those days and they did it and that's how come that they start improving their lands, little by littler, farther and wider and larger and one of the main things in those days they believe in those days that when a young couple gets married he is assigned and he is given a certain amount of land to farm and if he's an industrious man and he shows that he took care of every bit of that piece of ground that was given to him, they decide and agree that more land should be given to him, there was no jealous of any kind among them but they want to see our people on the move, expand on, this is not competition, competition was a word that was not used in the Indian way but it was to help those people that are industrious and to help their children and that's what they do, is they given more land, more power to them to expand their land and their willing to go and help them and besides another thing that they decided to do, that they farmed half of the community that we live in now. And from the present farm lands plan, the plans of the old people that they would keep on expanding their farm lands until they reached the Gila river, that was their plans and now, now days the plans are that in the future water will be coming out, to more water will be coming out to the residential area out there and we have a chance to increase our farmlands southward and it just fell right in line with what the old people had desired and wished and now its going to come about because of the ditches that are going to be put on
the south side that will extend on out near the Gila river on the west end and crops will be
planted in there and so a lot of these things are being thought about and planned they are
far vision people looking out for their, for the young people, that was the main desires of
their doing, doing the things that they are doing now that the like I have said, the stories
the legends, all is derived towards making progress towards making an industrial man out
of you like the four great gifts that we are given, and they teach us a lot is that to be
honest, to be truthful to be patient, and the fourth one is to have a love for mankind and
nature those are the four blessings that the Creator has told of people of the very
beginning, a way, way, long time ago. So that is being followed, long until lately things
have started to fall off and relaxing a lot in it, we have let up the desire and the
appreciation for the allotments that we have, we are letting it go, the local people do not
farm it anymore, but now its leased out to non-Indians. It was never like that before but
now its coming to that part but we hope that one day it will turn around and go like the
old way that they will be able to manage their own farms, and have a lot of good first
crops that the community will have so those are the many things that was done in those
days and like I was saying that the communication was very strong and it was a must,
they knew that somehow, someway like if a community is going to get ahead, they've got
to have a good communication and that is what they had, and their love for themselves
for one another, that relationship was so strongly practiced that when I in my young days
I heard them addressed me by my Indian kinship not by my name but by my kinship way
and that was very honorable and when they say that, when they address you that way they
are thinking about three or four generations back those people included in there because
they appreciate the old people and what they have done for them, how they have worked
the farms, how they have fought the wars to protect their people and also the non-Indian,
so that was the reason why they do not call me by name, but the true way of really
appreciating who you are because you are a descendent of those people if its an old
people, he knows your ancestors from way back and he knows what they do, what they
did to contribute to the community.