

2. There was a difference in the availability and utilization of educational facilities from one village to another.

3. There was a difference in religious belief dating from the entrance of Catholic missionaries to the reservation. Some villages became Presbyterian, some Catholic.

4. There was a difference in access to the agency from one village to the next. The west-end villages came to feel isolated and left alone. The people in these villages did not have access to agency jobs or information. There were no open lines of communication between east- and west-end villages.

These divisions, which first appeared in the Pima-Maricopa community at this time, were widened and perpetuated in the subsequent years, and are even more noticeable at present.

(4) *Implementation of the Allotment Program: 1914-21.*—The general manner in which allotment was carried out has been described by a retired Indian Service land officer:

"The first allotment made when they began in 1914 was the ten-acre primary with water right. After that the secondary allotments were made. Indians went out with the allotting agent and selected their land every day. Allotment numbers were given by the surveyor. Then all the allotment numbers in a certain district were posted. A call was put out for the people who lived in that district to come in and select their allotments. Sometimes they made appointments with the Indians to meet them at certain places and go out from there. Other times the people were supposed to come to Sacaton. Usually, families selected the land for allotment they had previously occupied" (Hackenberg 1954:203).

Expanding cotton acreages in the 1920's led to the introduction of the second major change in the Valley: farm mechanization. Throughout the years following the construction of the Ashurst-Hayden Dam, which served 35,000 acres around Florence, commercial agriculturalists were able to secure large holdings under the new irrigation works, on land suitable for mechanized farming. Machinery developments at this time made tractor farming possible.

A government farmer who saw the whole change take place described it thus: "They began with Pima cotton during the war. In 1917 Goodyear leased this tract north of the reservation and grew long staple cotton for fabric in automobile tires. He continued to plant this acreage for a while and that made work for some of the Indians. After he began many others took up cotton throughout the Casa Grande Valley." (Hackenberg 1954:203).

About mechanization he had this to say:

"Cotton came into the Salt River Valley and Casa Grande Valley about the same time. The Indian plowing ten acres with a horse felt pretty small by comparison . . . Indians worked harder and more willingly before 1920. The change came with tractors. They saw the white man sitting up there on top of the tractor and doing in one day what it took them a week to do with horses. It took the heart out of them" (Hackenberg 1954:203).

And again:

. . . as long as both Indians and whites were farming with horses on a subsistence basis, the Indians held their own. When commercial farming with tractors began after the First World War, the Indians were left behind. Their land holdings were too small to use machinery even if they could afford any (Hackenberg 1954:203).

2. Recent Conditions and Present Context

a. Present Social Organization of Gila River Reservation

(1) *Residence Pattern.*—The Pimas and Maricopas now live in non-clustered communities. The areas are divided into seven districts that take their names from the included communities. Sacaton is the only real village area while Blackwater, Santan and Sacaton Flats are communities of widely dispersed residences. Less than one-fourth of the reservation population is located in the western part of the reservation, and they are separated by thirty miles of desert from the center of tribal government on the east end. The west end is Phoenix-oriented, while the east end is oriented toward trade and business associations in Pinal County. The west end is represented by four Councilmen as opposed to thirteen from the east end. Because the west end has received a minor share of services provided by the Tribe and by various Federal Indian services, they have, perforce, become more independent economically and socially. The Maricopa colony, located at the west end, is ethnically and physically separate from the Pima portion. It is wholly contained within District Seven. 370 of the 5,200 reservation residents live in District Seven.