

Handbook of North American Indians

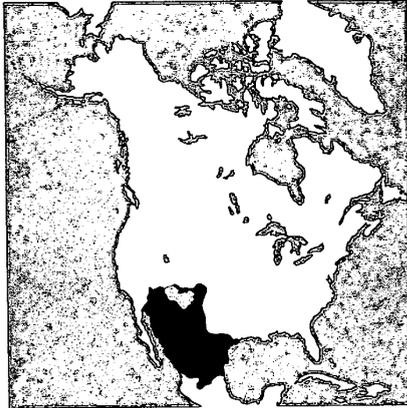
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Yavapai

SIGRID KHERA AND PATRICIA S. MARIELLA

Language and Territory

Before Anglo-American encroachment into their territory in the 1860s the Yavapai ('yävəpi) lived in the area that today constitutes central and west-central Arizona. They considered themselves one people who had originated in the Sedona Red Rock country, spoke the same language, followed the same way of life, married among each other, and could call upon each other in warfare against other groups.

Yavapai may be considered a dialect of an Upland Yuman language of which Walapai and Havasupai constitute the two other major dialects* (W. Winter 1957; Biggs 1957). The Yavapai recognize this linguistic similarity but consider themselves a separate people who at one time had split from the others (Gifford 1936:247; Williams and Khera 1975:94).

The northern boundary of Yavapai territory ranged from the San Francisco Peaks to the area of present-day Williams and Ash Fork, to north of the Santa Maria and Bill Williams rivers (fig. 1). When Yavapais occasionally frequented areas as far north as Seligman and Kingman, conflict with the Walapai usually resulted. The westernmost expansion of the Yavapai included the mountains and at times even the lowlands along the Colorado River as far south as Yuma. The mountains north of the Gila River constituted the southwestern border of their territory. From the lower Verde Valley, the territory of the Yavapai reached through the Superstition Mountains to the Pinal Mountains and through the Tonto Basin north to the Mogollon Rim (Schroeder 1974:122; Khera 1977:1; Gifford 1936:249).

Modern Yavapais recognize four regional subtribes with minor dialectal differences: Tolkapaya

(*tòlkapáya*), Kewevkapaya (*kwèvkpáya*), Wipukpaya (*?wipukpáya*), and Yavepe (*yavpé*). Gifford (1932:177, 1936:249), who wrote the major ethnographies on the Yavapai, speaks of only three subtribes, since he lumps together the Wipukpaya and Yavepe as the Northeastern Yavapai; he calls the Tolkapaya the Western Yavapai and the Kewevkapaya the Southeastern Yavapai.

The Tolkapaya (Western Yavapai) ranged from the Colorado River to the western slopes of the Kirkland Valley. The Kewevkapaya (Southeastern Yavapai) lived in the Bradshaw Mountains, the Verde Valley, as far north as Fossil Creek, the Tonto Basin, and the Superstition and Pinal mountains. The Wipukpaya (Northeastern Yavapai) lived in the middle Verde Valley, the Bradshaw Mountains, and the Sedona Red Rock country as far north as the San Francisco Peaks. The Yavepe (Central Yavapai) occupied the area around present-day Prescott and Jerome Mountain.

In general, Yavapais born around or before the 1920s distinguish individuals of their own or older generations as belonging to a particular subtribe. Most younger people emphasize a person's membership in one of the four Yavapai reservation communities: Fort McDowell, Prescott, Middle Verde, and Clarkdale.

Since the Fort McDowell Reservation was established in 1903 it has been designated a "Mohave-Apache Reservation" by the federal government. Only the reservation in Prescott, officially established in 1935, was designated a "Yavapai Reservation." This has resulted in the erroneous assumption by the public and even some government officials that the Prescott and Fort McDowell Reservations are inhabited by people of two different tribes—one being Yavapai and the other a branch of the Apache or a mixture of Mohave and Apache—whereas both are Yavapai.

Environment

The preservation Yavapai population occupied an area of approximately 10 million acres in central and western Arizona. This vast range includes Sonoran desert, mountain, and transition zone environments of which the transition itself is a highly varied topographic and climatic region. While specific local bands did not generally range over this entire area, most bands had access to all three environmental zones. This extensive and

*The phonemes of Yavapai are: (stops and affricate) *p, t, č, kʷ, k, kʷ, q, qʷ, ʔ*; (voiced spirant) *v* ([β]); (voiceless spirants) *θ, s, š, h, hʷ*; (lateral) *l*; (nasals) *m, n, nʷ*; (tap) *r*; (semivowels) *w, y*; (short vowels) *i, e, a, o, u, ə* (*ə* not phonemic in some analyses); (long vowels) *iː, eː, aː, oː, uː*; (stress) *˘* (primary), *˙* (secondary). At least for some speakers a series of aspirated stops must also be recognized: *pʰ, tʰ, kʰ, kʷʰ*; these and some further details are discussed by Shaterian (1976).

Information on Yavapai phonology was obtained from Kendall and Shaterian (1975) and Martha B. Kendall (communication to editors 1981), who also provided the phonemic transcriptions of Yavapai words.

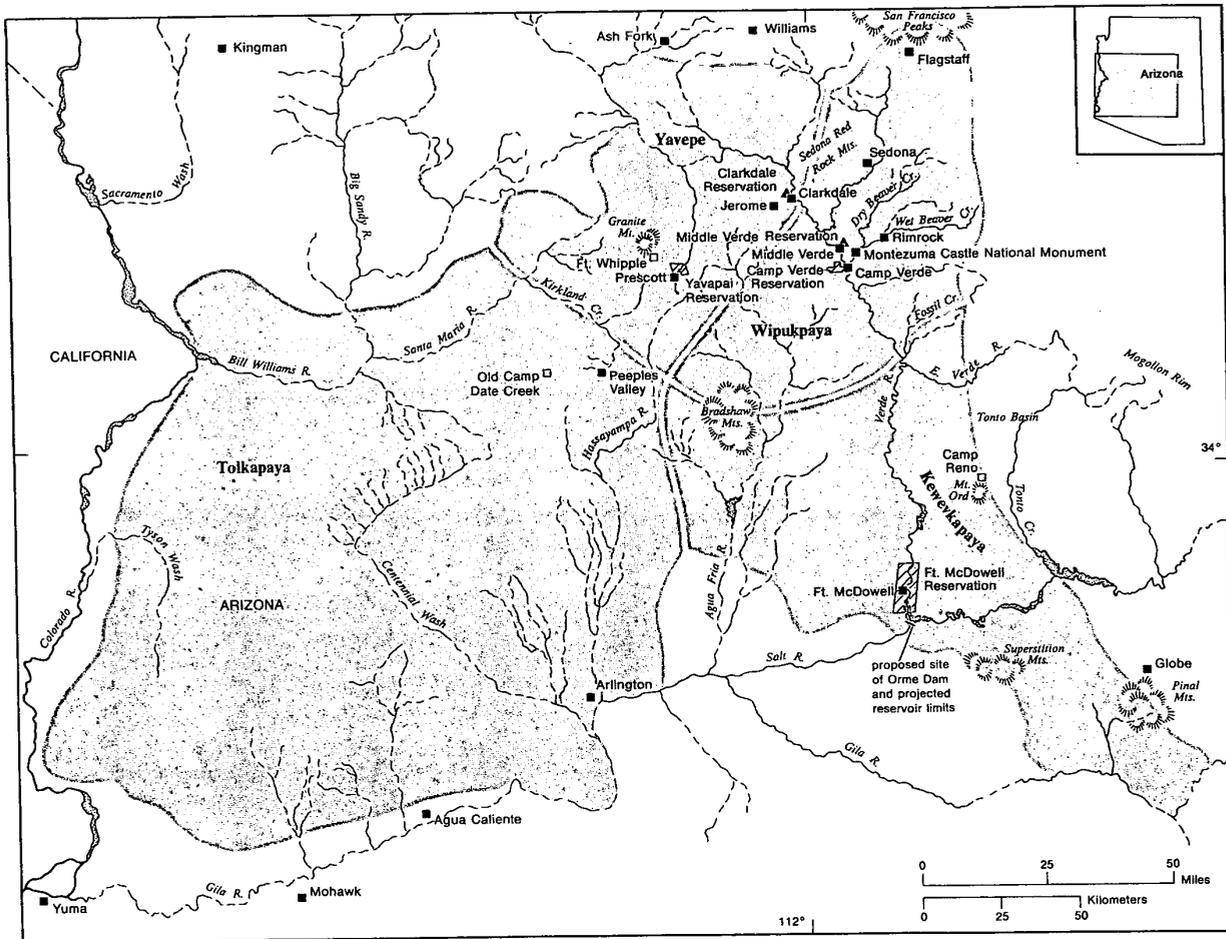


Fig. 1. Tribal territory in the mid-19th century, with subtribes.

comparatively rich land base provided the mobile hunter and gatherers with a steady and varied food supply of plants and animals. The Yavapai range also included the Colorado, Verde (fig. 2), and Salt rivers, which were free-flowing all year, as well as springs, numerous streams, and seasonal tanks of water in the western desert region.

Vegetation ranged from pines in the mountains to juniper-oak woodlands below. Chaparral, shrub, and grasses continued in the lower elevations merging into Sonoran cactus as well as paloverde and riparian mesquite trees. Deer, pronghorn antelope, and mountain sheep were hunted in the mountains, and small birds and rodents were found in all zones.

Prehistory

The Verde River valley and central western desert of Arizona, which encompass the historical range of the

Yavapai, are among the Southwestern areas least studied archeologically. Most work there is of a general and exploratory nature (Fish and Fish 1977:6).

Yavapai origin myths do not mention the displacement of previous inhabitants of the area. Schroeder (1975) cites this as supportive data for his suggestion that the Hakataya tradition that developed in the Verde Valley was the most likely ancestor of the Yavapai. According to Schroeder's analysis, Hakataya was the basic "folk culture" of the region, which had considerable influence from Hohokam and Sinagua populations. The Hakataya reemerged as the dominant population after the decline of the more sedentary peoples.

A variation of Schroeder's hypothesis suggests that the Yavapais are the descendants of the Prescott and southern Sinagua peoples, with the change from a more sedentary and agricultural way of life being due to a variety of disruptive climatic and social factors (Pilles 1979:14). A third hypothesis proposed by Rogers (1945:190) and further developed by Euler and Dobyns

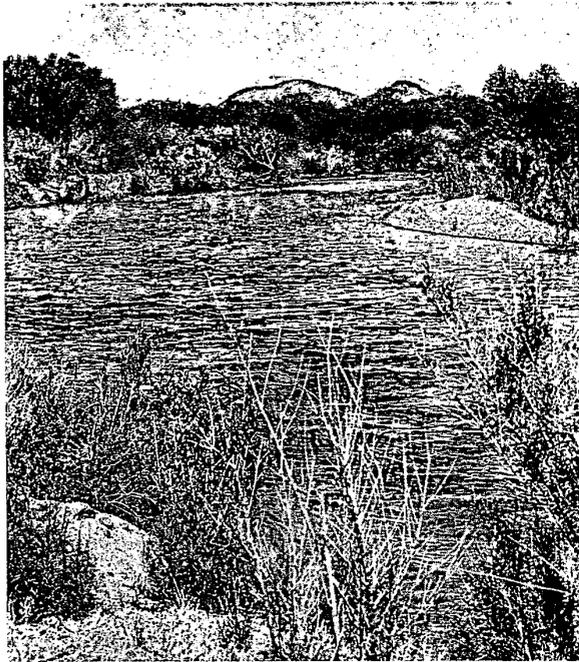


Fig. 2. The Verde River on the Fort McDowell reservation bordered by lush vegetation. The Four Peaks, the sacred mountain of the Yavapai, are visible in the distance. Photograph by Melissa Jones, 1976.

(in Pilles 1979:15) suggests a Yuman migration from the west into Arizona after A.D. 1100, displacing contemporaneous Arizona populations. Reports by the Spanish indicate that the ancestors of the modern Yavapai were the major inhabitants of the middle Verde Valley by the 1600s (Schroeder 1952a).

External Relations

During the nineteenth century the Yavapai had hostile relations with their northwestern neighbors, the Walapai and Havasupai, and their southern neighbors the Papago, Pima, and Maricopa. Hostilities with these people to the south had also been typical during the eighteenth century. Oral history relates that specific conflicts of individuals and local bands generated these hostilities with the northwestern and southern neighbors.

Yavapais sometimes visited Navajos and Hopis to exchange mescal and buckskin for woven blankets and silver jewelry. Stories of the hosts ambushing Yavapais attest that these occasional relations were often less than friendly.

Relations with the Mohave and Quechan on the Colorado River were relatively peaceful. Several Cocopa families trace their ancestry to Tolkapayas. It is not clear, though, if these Tolkapayas had joined the Co-

copa during the 1850s and 1860s due to White impact on their territory, or if they had joined for some other reason at an earlier period (Gifford 1936:297; Williams and Khera 1975:218). Many Tolkapayas periodically traveled to the Colorado River to plant crops near the territory of the Quechan. The Quechan in turn occasionally traveled into the mountain ranges of the Tolkapaya to utilize resources from higher elevations (Gifford 1936:263; C. White 1974).

The Yavapai, especially the southeastern population, had their closest relations with their eastern neighbors, the Apache. Historical documents include evidence that the Apache were moving into the eastern range of the Yavapai after 1700; however, not until the 1850s are there specific references to Apaches in the Verde Valley.

Corbusier (1969:16) and Gifford (1932:197) mention occasional hostilities between Kewevkapaya and Tonto Apache in the eastern Verde Valley, sometimes resulting in "wife-stealing" from the Apaches. Goodwin (1942:88-92) describes more cooperative relationships between Kewevkapaya and Western Apaches, agreeing that some intermarriage took place in prereservation times.

There were definite similarities in the culture of Yavapais and Apaches, a fact that must have contributed to the misunderstanding of Whites about the ethnic identity of the two peoples. Some of these similarities originated from living as hunter-gatherers and agriculturalists in a similar natural environment. Other specific culture traits held in common are basically Pueblo-derived (Schroeder 1975:61). In contrast, Gifford (1932:249) suggests that Yavapais borrowed these traits from the Apache. It is also probable that the Apache, as late-comers to the Southwest, derived them from the Yavapai.

History

Until the early 1860s when gold was discovered in central Arizona, and Anglo-Americans began to settle in the area, Yavapais had little contact with Whites.

Between 1583 and 1605 the Spaniards Antonio de Espejo, Marcos Farfan, and Juan de Oñate traveled through the southern portions of Yavapai territory, and during the eighteenth and nineteenth centuries Yavapais occasionally visited Spanish missions to the south. Anglo-Americans made several expeditions into the Yavapais' home areas during the early nineteenth century.

Unlike the Apache, Yavapais did not undertake raiding expeditions into Mexico, and with a very few exceptions they did not have guns. This lack of effective weapons must have been a major reason why the Yavapai tried to avoid clashes with miners and other Anglo invaders of their homelands in the early 1860s. Despite

occasional "peace treaties" initiated by individual Whites, attacks by Anglos upon Yavapais, whom they called "Apache," were the rule (Schroeder 1974:12). Under continuous attack and severe pressure on their resources, including their game and agricultural land, Yavapais began fighting back during the mid-1860s (Schroeder 1974:18). However, as written documents and oral history attest, Yavapais were also ready to accept a peace if it would have allowed them a place where they could have lived in security and that could have provided them reasonable sustenance.

Under these expectations, about 2,000 Yavapais, most likely Tolkapayas, agreed to settle on the Colorado River Reservation in 1865 (Farish 1915-1918, 3:322). This place, which they had to share with several other tribes, was not large enough to raise sufficient crops. To have enough food, they had to return to the mountains for hunting and gathering for at least part of the year (Feudge 1866).

The willingness of the Kewevkapaya to settle on a reservation had no permanent results, though attempts were made to settle them next to the military post of Camp McDowell in the lower Verde Valley. After a short trial period these Yavapais left; not only would they have had to depend on insufficient food rations, but also they found that their personal safety was constantly endangered by the White soldiers and Pima Indians who were employed as U.S. military scouts. A reservation near Camp Reno in the Tonto Basin near Mount Ord was promised to them and they found it acceptable, but it was never established (Smart 1868; Feudge 1866; Devin 1868; D.Curtis 1871).

On November 9, 1871, an executive order approved the establishment of the Rio Verde Reservation located in the middle Verde Valley. On December 21, Gen. George Crook ordered that all "roving Apache" were to be on this reservation by February 15, 1872, or be treated as hostile (Schroeder 1974:93).

In the course of forcing all Yavapais onto the reservation, the army wiped out a large band of Kewevkapaya in the Salt River Canyon on December 27, 1872. These people were killed by soldiers who shot into a cave in which they had taken refuge. Of all the massacres during the 1860s and 1870s (for example, at Bloody Basin, Skull Valley, and Date Creek) the one at "Skeleton Cave" is remembered as the most horrendous in Yavapai history (Williams and Khera 1975:1).

By 1873 most Yavapais had been brought onto the Rio Verde Reservation near Camp Verde. Despite a serious epidemic and other adverse conditions typical of forced settlement of a conquered people, these Yavapai, mainly by means of their own aboriginal tools, managed to excavate an irrigation ditch and produce several successful harvests (Corbusier 1969:17).

A group of Tucson contractors who supplied Indian reservations was alarmed by the growing self-sufficiency



Sitgreaves 1853:pl. 17.
Fig. 3. *Yavapai Indians*. Lithograph after unknown original sketch by Richard H. Kern, cartographer and artist for the Sitgreaves Expedition down the Zuni and Colorado rivers, Oct. 1851.

of the Rio Verde Reservation population. These contractors pressed for a government order to transfer these Indians onto the Apache Reservation at San Carlos (Corbusier 1969:260). General Crook, who had protested this move (Crook 1946:184), told the Yavapai that they would be allowed to return to their homelands and receive their own reservation after they had learned the "White people's ways" and shown their loyalty as army scouts. Relocation to San Carlos took the form of a forced march in 1875 over approximately 180 miles of extremely rough terrain with insufficient supplies in midwinter. According to Corbusier (1969) 115 of the Rio Verde Indians died during this march.

Some Yavapais escaped during the trip to San Carlos while others managed to remain behind. These individuals remained within their familiar home ranges making a meager living by farming and working for White settlers (Thrapp 1964:156; Crawford 1894).

At San Carlos, the Yavapais were settled in an area separate from the Apaches. Relations with the Apaches were basically peaceful, and intermarriage took place occasionally. Agriculture was an important part of subsistence; but due to extreme difficulties in developing a permanent irrigation system, hunting and gathering was necessary to provide supplementary food.

In the 1880s and 1890s the Indian agents at San Carlos allowed many Yavapais to return to their homelands (ARCIA 1898:130). Their land at San Carlos, including the so-called Mineral Strip, was then free for leasing to White interests (U.S. Commissioner of Indian Affairs 1881, 1900). Several hundred Yavapais did remain at San Carlos; many intermarried with Apaches, and their descendants are integrated into the reservation community (Spicer 1962:274; Anonymous 1894).

Most Yavapais returned to their home areas and tried to make a living by working on farms, ranches, mines, smelters, road construction, and wherever else there was an opportunity for earning wages. In addition, gath-

ering of wild plants and, when possible, hunting and agriculture were practiced for food supplementation.

A number of Yavapais, mainly Wipukpayas, were able to rent patches of agricultural land from White farmers in the middle Verde Valley for some time (Anonymous 1900a). Some Tolkapayas tried homesteading north of the Gila River around Mohawk, Agua Caliente, Palomas, and Arlington (James 1903; R.G. Vivian 1965; Williams and Khera 1975). The Tolkapayas were the only subtribal population that never had a reservation established for them. The Kewevkapayas, who soon were joined by members of the other subtribes, tried to settle at the abandoned military post at Fort McDowell.

Fort McDowell

The history of the Fort McDowell Reservation from its establishment into the 1980s is marked by a continuing struggle of the community members to maintain rights over their resources, in particular land and water.

After it had been abandoned as a military post, Anglo and Mexican squatters, some of them land speculators, occupied all the arable land.

With the assistance of a sympathetic Anglo appointed as government mediator, and despite threats from the local Indian agent, Yavapai delegations went to Washington twice to ask for exclusive use of the land. The leader of these undertakings, by majority vote, was Chief Yuma Frank (fig. 4). The money for sending the delegations was raised by the Yavapais at McDowell (N. Curtis 1919; Khera 1977:10).

Eventually, the non-Indian settlers were bought out by the federal government and the entire reservation was turned over to the Yavapais living at McDowell in 1904. Within the first year problems developed with the irrigation system; the periodic floods of the Verde River, which runs through the middle of the reservation and is the source of irrigation water, washed out the brush diversion dams and canals. The McDowell farmers labored constantly in attempts to maintain the irrigation system because without irrigation the land at McDowell cannot be farmed (Mariella 1977).

In 1906 the Indian Irrigation Service of the Bureau of Indian Affairs recommended that no more funds be spent on the irrigation system of McDowell. Instead, it was proposed to relocate the McDowell farmers onto the neighboring Salt River Pima Maricopa Reservation; this land was under the Bureau of Reclamation's Salt River Project canal. According to the Indian Irrigation Service, such a move would have been less expensive for the government than developing a permanent irrigation dam at McDowell. This recommendation assumed that the McDowell water rights could be legally transferred to the Salt River Reservation and that the McDowell farmers would agree to removal.



Smithsonian, NAA: 2806-a.

Fig. 4. Yuma Frank (Kapalwa or Tearing), a Tolkapaya married to a Kewevkapaya, chosen chief of the Fort McDowell reservation about 1900 and a leader of delegations to Washington to negotiate the Indians' exclusive rights to the land at Fort McDowell (Khera 1977:9-12). Photograph by DeLancey Gill, Washington, 1911.

The federal government never settled the legal problem involving the transfer of water rights, and the Fort McDowell community members did not agree that it was in their best interests to move to land without a water right. Beginning in 1910, the Fort McDowell Yavapais fought for land with water rights. This struggle was led by Dr. Carlos Montezuma until his death in 1923. Dr. Montezuma was a full-blood Yavapai who had been captured as a child, reared in Anglo society, and become a physician; he was able to contact his relatives at McDowell and spent a great deal of his time and resources aiding the tribal members in their continual battle to avoid relocation and to develop irrigation at McDowell (U.S. Congress. House of Representatives. Indian Affairs Committee 1911).

In 1907, the federal government entered into *Hurley v. Abbott*, a law suit initiated by members of the Salt River Valley Water Users Association. This suit was supposed to result in allocation of Salt River valley water. Fort McDowell was allotted only a temporary supply based on estimates of water used during a period when the ditches and brush dams were washed out. The allocation was temporary because of the planned removal of the Fort McDowell community to the Salt River Reservation (Kent Decree, Arizona Territorial Court 1910:No. 4564). The small amount of water allocated to Yavapais by the court decree (390 miner's inches) then limited the amount of land that could be irrigated.

The legal and administrative decisions concerning Fort McDowell were closely tied to political and economic

growth of the Salt River Valley Water Users Association, a part of the Salt River Project. The United States government had spent over nine million dollars for the Salt River Project for non-Indian farmers. There was no further federal or local interest in spending money for irrigation projects for a small population of Indians.

The McDowell farmers continued to resist removal, but as irrigation labor costs continued to rise for smaller returns, many community members turned to more profitable ways to make a living. Many Yavapais traveled to work in the mines of the Middle Verde valley and near Globe, or on ranches, or to pick cotton in the nearby non-Indian farms. Wage labor was becoming the most important source of income.

Many at McDowell also turned to cattle raising to make a partial living from the reservation land. As cattle raising developed, most farmers grew feed as supplement to open range grazing. However, the water supply continued to be unreliable as water was controlled by the Salt River Project in reservoirs upstream (Mariella 1977).

The city of Phoenix water plant built on the reservation in the middle 1940s provided local employment. The city has been diverting water for domestic use from the Verde River at McDowell through a pipeline since 1920 (Schaffer 1978).

A major issue facing the Fort McDowell community in increasing intensity since 1948 has been the proposed Orme Dam and reservoir, which was planned to provide flood control and to create a storage basin for the Colorado River water that the Central Arizona Project will bring into the Salt River valley. Construction of this dam would result in almost 65 percent of the reservation (15,960 of 24,967 acres) being flooded (U.S. Bureau of Reclamation 1976:123). These acres consist of all the fertile river bottomlands used for farming, cattle grazing, wood cutting, housing, and recreation. The remaining acres are the higher desert areas unsuited for most economic pursuits.

The planned Orme Dam has been the hindering factor in economic developments at McDowell: federal aid for improvements in housing, health, and agriculture was withheld because of the proposed dam. It is not clear to what extent, if at all, the tribe was informed of the dam project during the 1940s and 1950s; however, the Fort McDowell community that would be most affected by the dam was consistently left out, while almost every non-Indian interest group was consulted (Anonymous 1964).

In an informal referendum at McDowell in 1966, the majority of voters did not approve of the dam (Coffeen 1972:363). Nevertheless, on September 30, 1968, Congress passed the Colorado River Basin Project Construction Act (Public Law 90-537), which included Orme Dam or a suitable alternative. It was more than four years later that the Bureau of Reclamation met with

the whole community in Fort McDowell for the first time, telling them about the proposed flooding of the reservation and relocation of the community. Attending government officials received a strong negative response.

On September 25, 1976, the Fort McDowell community, including over 50 members who live off the reservation, held an official referendum on the dam. The results of this vote were 144 against the dam, 57 people for the dam (Butler 1977:19).

In 1981 the Department of the Interior Bureau of Reclamation and the Army Corps of Engineers was evaluating the regional water needs for central Arizona and still considering building Orme Dam. The Fort McDowell community's opposition to the dam remained adamant.

Camp Verde, Middle Verde, and Clarkdale

Many of the Yavapai returnees from San Carlos settled near the abandoned military post at Fort Verde, and in 1907 the BIA established an Indian day school there. In 1910, 40 acres with water rights were set aside for these returnees. As only 18 of these acres were suitable for farming, most Yavapais living there continued working for wages.

In 1912 there were so many Yavapais working in the copper mines and at the smelter at Clarkdale, 18 miles northwest of Camp Verde, that the BIA opened a day school there. After World War I the power of the mine unions was broken, and the number of Yavapai miners increased (Spicer 1962:257).

In 1914 and 1916 an additional 448 acres with water rights were set up for the Yavapai eight miles west of Camp Verde at Middle Verde. This place was more suitable for farming, and many people from Camp Verde moved to Middle Verde (Morris 1971).

The slowdown and finally closure of the mines in central Arizona during the 1930s and 1940s greatly affected the Yavapai workers. Consequently, more people returned to the reservations, and farming and cattle raising activities were expanded; however, off-reservation employment still provided most of the earned income into the 1980s.

A tribal project designed to provide greater local employment opportunities for reservation members is a tourist center complex associated with the Montezuma Castle National Monument, a prehistoric cliff-dwelling site.

In 1969, 60 acres near the former mining community of Clarkdale were established as reservation land for the Yavapais who had been living there while working for the mines. A Department of Housing and Urban Development program helped to provide new homes (fig. 5).

Camp Verde, Middle Verde, and Clarkdale all com-

1954:385). It contains most of the basic elements of Yavapai ritual and emphasizes the sacredness of the land on which the people live and by which they are sustained. With some interruptions, the Holy Ground Church has remained of importance at Fort McDowell into the 1980s (Williams and Khera 1975:145).

Synonymy†

Some twentieth-century Yavapais use the name *yavpáy* as a general self-designation, but in older usage this was merely the plural of *yavpé*, the name for a member of the largest Yavapai subdivision (Martha B. Kendall, communication to editors 1981). The Yavapai were not politically united and had no name for themselves as a separate group, but other Yuman languages do call them all by a name similar to Yavapai: Quechan *ya-vapáy* (Abraham M. Halpern, communication to editors 1981); Mohave *yavapay* (Pamela Munro, communication to editors 1981); Maricopa *yavʔi-pay* (Kroeber 1943:38; Lynn Gordon, communication to editors 1981); Walapai *nʔavpeʔ* 'people living in the direction of the sunrise' (Lucille J. Watahomigie, communication to editors 1981); Havasupai *nʔavpéʔe* (Leanne Hinton, communication to editors 1981). It seems likely, therefore, that the name Yavapai was borrowed into Spanish and English from one of these other languages. Francisco Garcés, who was the first to use this name, as Yabipai, 1774, reported that it was employed by the Mohave, and he compounded it with other names to refer to a number of other Indian groups (Bolton 1930, 2:381, 383; Coues 1900, 2:444, 446). The Spanish spelling *yavipais* also appears. The Maricopa name is applied to both the Yavapai and the Western Apache (Spier 1946:17-18).

An extensive historical survey of names applied to the Yavapai in the historical sources has been compiled by Schroeder (1974:49-75, 267-276). The more common and definite of those used by the Spaniards include: Cruzados (1598) and Cruciferos (1716); Tacabuy (1605), probably intended for Taçabuy, and Tas(s)abuess (1775); Nijor (1699), Nijoras, Nijores, Niforas, Nifores, Nixoras, Nichoras, Nixotas, and Nijotes; and Tejuas (1776), Tehuas, and Teguas. American writers in the second half of the nineteenth century usually referred to the groups of Yavapais separately until the name Yavapai came into general use.

Since at least 1686 the Yavapai have often been referred to in Spanish and in English as Apaches (Schroeder 1974:268). This usage appears to be an extension of the term used for the Athapaskan-speaking Apaches since 1598 and not based on the coincidentally similar Yavapai word *ʔpačə* 'people', which some modern Yavapai give as the source. The name Cohonina (and variants) has been applied to the Yavapai as well

as the Havasupai and Walapai (see the synonymies in "Havasupai" and "Walapai," this vol.); this appears as the Western Apache name *gó·hń* 'Yavapai' (Goodwin 1942:575). Yampai has also been applied to all the Upland Yumans.

The Western Apache call the Yavapai *dilzhé'é* (Curtis 1907-1930, 1:134, phonemicized); one source gives also a longer variant Har-dil-zhay 'red soil with red ants' (J.B. White 1873-1875), but this and other translations offered for this name may be only folk etymologies. This name is also said to refer to 'San Carlos and Bylas people' (Perry 1972:64) and to the Southern Tonto component of the Western Apache, though it is "strongly resented," at least by some (Goodwin 1942:259). The Navajo call the Yavapai *Dilzhí'í* (Young and Morgan 1980:320), *Dilzhé'é* (Haile 1950-1951, 1:89), or *Dilzhéhé* (Hoijer 1974:276), the last actually attested as referring to "a group of Apaches in the White Mountain country."

Subgroups

The Yavepe (*yavpé*), also called the Northeastern Yavapai (Gifford 1932, 1936), were referred to by Corbusier (1886:276) as "the Apache-Mojaves, Yavapais, or Kohenins," these being the names in use by speakers of English (and Spanish?), Yuman, and Athapaskan, respectively. J.B. White (1873-1875) gives *We'-le-idger-par'* as the Tonto (Kewevkapaya) name for the "Apache Mohave." The Yavapai form *yavpé* lacks any clear meaning and has been given several conflicting explanations; the apparent cognates in other Upland Yuman languages mean 'eastern people'. The Maricopa name is *yavʔi-payxan* (Lynn Gordon, communication to editors 1981).

The Tolkapaya (*tòlkapáya*) or Western Yavapai were known as the Apache-Yumas in the second half of the nineteenth century. Their Apache name was given as *natchous* 'lizards' (Corbusier 1886:276). *tòlkapáya* does not have a transparent meaning in modern Yavapai but has been explained as 'western people' (Martha B. Kendall, communication to editors 1981) and 'central people' (Corbusier 1923-1925). The Maricopa call them *yavʔi-pay kve* (Lynn Gordon, communication to editors 1981).

The Kewevkapaya (*kwèvkpáya*) or Southeastern Yavapai were known as Apache-Tontos, Tonto Apaches, or Tontos. This group intermarried extensively with Apaches and the name Tonto has also been applied to the Apaches that were in contact with them or descended from the mixed Yavapai and Apache bands of the nineteenth century (Corbusier 1886:277; J.B. White 1873-1875a). *kwèvkpáya* means 'southern people' (Martha B. Kendall, communication to editors 1981); a writing of the name as *Co-wá-ver. Co-pi'-yar* (J.B. White 1873-1875) led to the appearance of the parts

†This synonymy was written by Ives Goddard.

before and after the internal period as two separate names in some secondary sources (Gatschet 1877-1892:370; Hodge 1907-1910, 2:836).

Sources

In general, there are comparatively few works that deal with the Yavapai. The only ethnographic works on the Yavapai are those of Gifford (1932, 1936), based on several months of fieldwork in the early 1930s. There is a manuscript by Mike Burns, Gifford's only Kewekapaya informant, which is published in part, in Khera (1977); copies are located in the Sharlot Hall Museum library, Prescott, Arizona, as well as in the Hayden Collection of the Arizona State University library, Tempe.

There are several discussions of the Yavapai in the 1860s and 1870s by army personnel, the most informative being those of Corbusier (1886, 1969), who was the physician on the Rio Verde Reservation, and Bourke's (1891) discussion of General Crook's campaigns.

Schroeder's (1952a, 1974) works for the U.S. Indian Claims Commission case definitively detail historical

and ethnographic material concerning the aboriginal territory of the Yavapai and the records of their early interactions with non-Indians.

A partial collection of Dr. Carlos Montezuma's correspondence concerning Fort McDowell is held in the Hayden Collection of the Arizona State University library; a preliminary analysis of these documents has been made by Chamberlain (1975). A collection of all Dr. Montezuma's papers will be forthcoming through a research project edited by John Lerner.

There is a brief discussion of Fort McDowell in the 1950s by Heider (1956). C.P. Morris's (1971, 1972) articles provide brief social and economic histories of the Middle Verde and Camp Verde reservations, while a summary history of the Jimulla family of Prescott is found in Barnett (1968). Coffeen (1972) discusses the impacts of the proposed Orme Dam on the Fort McDowell community. Khera (1977), a book designed for the Fort McDowell community as well as the public, contains articles on Yavapai history, farming, and tools, and on Orme Dam as well as excerpts from manuscripts. Williams and Khera's (1975) ethnohistory is the result of a long-term collaboration between a noted Yavapai oral historian and an anthropologist.