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INTRODUCTION TO VOLUME 2

THE nine tribes treated in this volume belong to two linguistic families, the Piman and the Yuman; yet owing to the differences in their environment they are widely divergent in characteristics. They reside within the limits of Arizona, but extend into the Mexican state of Sonora and into eastern California.

The Yuma and the Mohave, whose homes are on the banks of the mighty Colorado, are unusually fine specimens physically, being large-boned, strongly built, and clear-skinned. Within a short distance of them, in the high altitudes, live the Walapai, of the same family. They are the direct opposite of the river Indians — hardy mountain types, physically and mentally quick of action, for their rugged mountain home has ever demanded of them a hard fight for existence. Adjoining them in Cataract Cañon of the Colorado, are the Havasupai, also of the Yuman family, whose surroundings are truly unique. Though they culti vate small patches in their canon home, for subsistence they depend much upon the chase, and like the Walapai are a wiry mountain people. The Maricopa, another Yuman tribe, who have long lived in the valley of the Gila, exhibit the effect of their Colorado river origin, both in physique and in their slowness of thought.

The Pima from earliest tradition have dwelt within the Gila drainage in southern Arizona. From one point of view, they are ideal Indians — industrious, keen of mind, friendly to civili zation, and tractable. The Papago are so closely allied with them that it is not easy to differentiate. One part of the Papago is sedentary, like the Pima; the other shifts from place to place over a limited area as the abundance or the lack of water necessi tates. The Qahatika, also of Piman stock, live in five villages in the heart of the desert south of the Gila. A stranger would regard their sandy waste as beyond human subjection, yet these people manage to wrest an existence from it.

These various tribes have been broadly termed, with the Pueblos, the sedentary Indians of the Southwest. Most of them came early in direct contact with Spanish missionaries, whose ministrations they received in friendly spirit; yet after more than two centuries of zealous

effort, little has been accom plished toward substituting the religion of the white man for that of their fathers. True, many are professed adherents of the Christian faith, but only in rare instances has an Indian really abandoned his own gods. As a rule the extent of their Chris tianization has been their willingness to add another god to their pantheon.

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