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THE WALAPAI

IN Arizona there live, in whole or in part, six tribes of the Yuman family, whose physiographic surroundings divide them into two groups which can well be termed mountain tribes and river tribes: the Walapai, Havasupai, and Yavapai, or Apache-Mohave, comprising the one, the Mohave, Yuma, and Maricopa the other. Four of these live well within Arizona territory; the other two make their home on opposite banks of the Colorado, thus being in part within California. This division, too, is more than geographic, for the mountain tribes differ widely in physique, in many customs, and in manner of living, from their brothers in the lower altitudes, being small in stature, sinewy, and energetic. Of the three the Walapai tribe is the most numerous, having a population of about five, hundred. So far as is known, they have always occupied the pine-clad mountains for about a hundred miles along the southern side of the Grand Cañon in northwestern Arizona. It is from the pines, they take their name, "Pinery People," for *hwal* is the Yuman word for pine, which, combined with their word for people, produces *Walapai,* or, as the Spaniards spelled it, *Hualapai.*

The Walapai have no definite tradition of a migration into their present haunts, but maintain the belief, shared by all the Yuman tribes, that they had their origin near the sacred mountain Avikomé, about one hundred and fifty miles below them on the Colorado river. Their native habitat is not adapted to agriculture of any sort, and a more wretched, poverty-stricken tribe of Indians cannot be found within the borders of the United States. There is fair grazing for cattle and horses, but these people have no stock, and the natural supply of game and of edible grass seeds is gradually becoming exhausted.

During much of the year they gather in small colonies near the villages along the railroad south of their pine-clad hills and seek to earn enough by rough labor to tide them over the time when game is scarcest. Their dwellings are the rudest sort of shelters, built in both conical and single-slant forms, of cedar boughs and other brush, evincing an almost utter lack of the home-building instinct.

Jack-rabbits and deer are their principal game animals; these are

trapped mostly in winter among the snow-topped mountains. When the snow is deep the rabbits seek shelter under it in the sagebrush, where they are caught with the hands and killed with sticks. One man sometimes catches a dozen or more in a half-day's hunt from his camp. A species of lizard, which they call *chikawála, was* highly prized for food half a century ago, and a few veterans who remember the time when the whims of the white man had not been introduced to their wilds enjoy them still. Very scanty crops of corn, squashes, and beans were formerly raised, and these, eked out with piñon nuts and mescal, formed their only vegetal diet.

In all that pertains to religion and ceremony the Walapai bear strong similarity to the larger Yuman tribes. The little mythology still traceable among them is identical with that of the Mohave and Yuma. Their old annual mourning ceremony, which they call Nemítiawak, meaning "meet to cry," has not been held for years, and when last given had degenerated into a part of Fourth of July celebrations held in the small towns in their vicinity, the food and clothing that were burned having been furnished by the whites. The girls' puberty ceremony is still observed in almost complete detail. Cremation of the dead, attended with wailing and the sacri fice of much personal property by relatives, is practically a custom of the past. Spirits of the dead are believed to ascend a few feet from the ground and to go northwestward to a beautiful land where bounteous harvests grow unseen by mortals. The medicine-men, who are presumed to receive knowledge of the occult through dreams, employ only incantation and sleight of hand in their practices.

Both men and women in early times dressed in full suits of deerskin, elaborately fringed, and rabbit-skin robes. The men w ore their hair long, often in two heavy braids, one from each side of the head, but generally loose, with a band of braided yucca leaves about the head to keep the hair from the eyes. Very few of them have long hair now. The women always wore their hair loosely over the shoulders.

The Walapai women in ancient times had knowledge of the ceramic art, but none of the present generation attempt to work in clay. They make a few rather coarse baskets of varying shapes: conical burden baskets, gum-coated water bottles, flat trays for gathering and parching grass seeds, and straight-sided storage baskets. War-clubs, stone knives and axes, bows and arrows, and friction fire-sticks, besides neatly made moccasins and clothing, complete the handicraft of this people.

The old form of social organization of the Walapai, traditionally similar to that of the Yuma, has been supplanted by a new one, by which related families, settled together as bands, take names from their localities, as Plateau people, Mountain people, Eastern people, and Southern people. Under this system there is not an inexorable law, but a closely followed social custom, that the young man procure his bride by capture from a distant band and take her home. A form of marriage is evidenced in the former custom which allowed a man to claim a woman as his wife if she permitted him without protest to roll up in his blanket and sleep beside her for four nights. Polygamy was once common.

Intertribal warfare was carried on with Apache, Apache-Mohave, and Mohave, with no discredit to the Walapai. They were not aggressive people inherently, but were alive to every exigency when marauders threatened their homes and hunting grounds. Walapai scouts rendered valued service to the United States army in the early campaigns against the Apache, and save for a single outbreak, in 1868, precipitated by the unwarranted killing of their head-chief, Waba Yuma, by settlers, have given no trouble to the whites. A close organization, headed by a chief in full command, made their fighting force effective, and as enemies they were never to be despised. In 1873 an attempt was made to settle the Walapai on the Colorado River reservation near the Mohave, but they sickened in these lowlands and voluntarily returned to their native hills in a peaceful body, where a reservation of 730,880 acres, immediately adjacent to the Grand cañon, was assigned to them by Executive order of January 4, 1883. They have always maintained friendly relations with the Havasupai, their kindred to the northeast, and with the Hopi, from whom they obtained deerskin and woven cotton garments, which they traded in turn with the lower river tribes.

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