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THE APACHE-MOHAVE, OR YAVAPAI[1]

THIS sullen, warlike tribe of the Yuman family, once num bering a thousand or more, but now reduced to about half that number, since first encountered by the Spaniards, more than two hundred years ago, has ranged the western portion of the mountainous district in central Arizona west of the Tonto basin, along the entire length of the Rio Verde, and the head-waters of Bill Williams fork of the Colorado river. Within historic times they have always been closely allied with the Apache, who adjoined them on the east, and at the present time show the effect of Apache contact to a remarkable degree. Their brush houses, their basketry and deerskin work, and their intonation in speech are typically Apache. However, similarity in physical features, and in the pronunciation and syllabification of their words, indicates that more or less remotely the Apache-Mohave and the Walapai were probably a single tribe; but comparatively recent tradition shows the two to have been the bitterest of enemies. Indeed, General Crook received valuable aid from the Walapai in 1872 in subduing the Apache-Mohave when beginning his memorable campaign against the Apache and their foraging confederates.

Many atrocities committed during the early settlement of Arizona and laid at the door of the Apache were the acts of these roving savages. Their favorite weapon was the club, which fell upon the hapless and innocent for the love of taking life as often as upon organized militia searching them out of their cañon homes. Their Yuman blood endowed them with strong physiques and an utter lack of feeling, while Apache contact taught them alertness and activity. An intractable disposition is still manifest in the older children attending the Government industrial schools.

At the present time the Apache-Mohave are widely scattered. A splendid reservation, consisting of the old Camp McDowell military

[1] Properly these people should be called *Yavapai,* the name given them by other Yuman tribes of the Colorado river, signifying "Eastern People," from *inyávk,* east, and *apá*, man. Since the word for east is a modification of that for sun, *inyá,* the name Yavapai has been erroneously translated, Sun People."

site on the Rio Verde, was set aside for them in 1903, and nearly two hundred make their homes on it, tilling the soil somewhat fitfully. Others are camped at various points along the Rio Verde as far north as old Camp Verde, and some still live among the Apache on the San Carlos reservation, where all were taken in 1875 to be kept indefinitely as Apache. But gradually and in small numbers they left their old allies and wandered to their native haunts, where a reservation was finally allotted to them. Their present total population is 520.

It is a noteworthy fact that this tribe, having but little industry and practically no native arts, should have come almost to surpass their Apache teachers in basketry. A similar condition exists with respect to the Maricopa, who learned both the textile and the ceramic arts from their friends the Pima, whose workmanship they ultimately excelled.

Only slight traces of Yuman customs, ceremonials, and mythology survive among the Apache-Mohave. Cremation of the dead is occasionally practised, but the mourning ceremonies, harvest dances, and girls' maturity observances characteristic of the other Yuman tribes have not been held within thirty years, according to old men who remember the nature of these rites. Dances are common, but they are designed for pleasure, not for religious purposes. Though all are familiar with the Apache religion, none have become adherents of it, yet missionaries find occasion for gratification in the not insignificant results of their efforts to instill belief in the Christian faith.

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