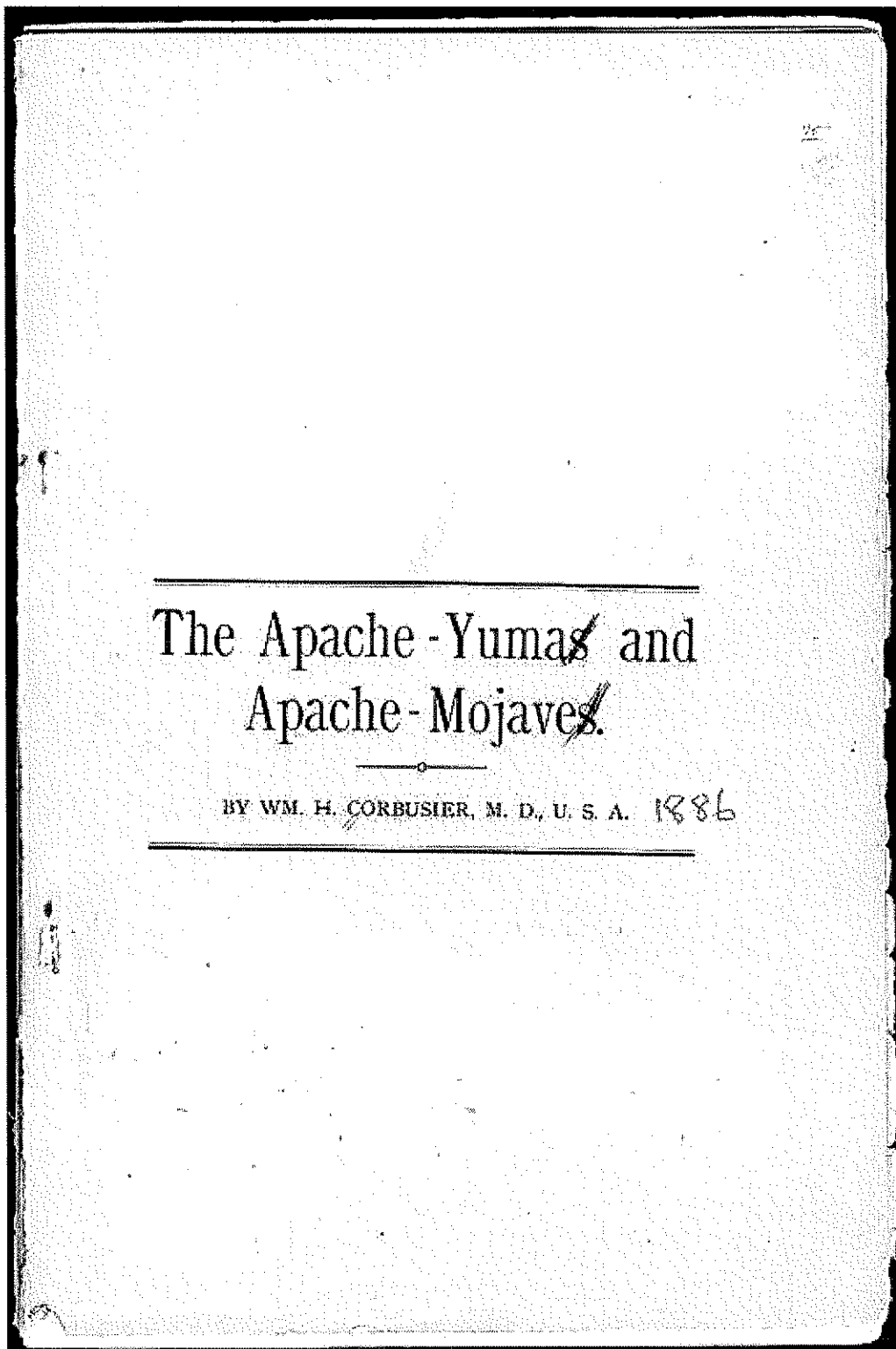


129

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THE APACHE-YUMAS AND APACHE-MOJAVES.

The Apache-Yumas, Tulkepaia, or Natchons, belong to the Yuma, or Katchan family of Indians. The name Apache-Yuma was given to them by the whites, but they are known to the Indians of the Yuma family as Tulkepaia, or in full, Tulkepaia (sparrow?) ventina (belly) tchewale (spotted), and to those of the Tennai family—the so-called Apaches—as Natchon (lizards)* They have quite recently sprung from the Yumas, or Katchans, the Apache-Mojaves, or Yavapai, and Mojaves, or Mokhabas.†

Their country is in Arizona, north of the Gila river, between the Verde and the Colorado. They were hostile to the whites until 1873, in the spring of which year they were collected to the number of about five hundred and taken to the Rio-Verde reservation, which embraced a tract of country beginning near Fort Verde and extending forty miles up the river, and ten miles on each side of it. They had been fed by the government at Camp Date-Creek, Ariz., for several years before their removal to the Verde, but marauding parties frequently stole away, to plunder and kill settlers and travelers, and it was only after they had been severely punished by the troops many times that they ceased their depredations.‡

The Apache-Mojaves, Yavapai, or Kohenin, also belong to the Yuma family.‡ The whites call them Apache-Mojaves, but the Indian related to them call them Yavape, Yavapai, or Nyavapai, and the Tennai call them Kohenin. They claim as their country the whole of the valley of the Verde river and the Black Mesa, as far north as Bill William's mountain. Of their origin or migrations they are unable to give any account, as traditions are almost unknown among them, as well as among the Apache-Yumas, owing probably to their great reluctance to speak of the dead. They were comparatively recent comers into the Verde valley, for according to the traditions of the Moquis the ancestors of the latter inhabited it for a long time, and were the builders of the stone structures, the ruins of which are to be seen on the edges of the mesas and in the cliffs all along the river. The Moqui deserted the valley "five old men ago"—the words of an old Moqui man from the pueblo of

*The name Apache is the plural form of pa, or pa, a Katchan word, and signifies "the men," i. e. Indians. It is commonly applied to the Indians of the Tennai family, but should be used to designate the Katchan family.

†The name Mokhaba, of which Mojave is a corruption, means "three mountains." It is derived from the words hama, (three) and hahé hema (big rock or mountain.)

‡The following named tribes are also members of this family: Diaguita, Cocopa, Yuma, Mojave, Hopai, Maricopa, Yavapai, and Apache Tonto, the latter a mixture of Yuma and Tennai.

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2 THE APACHE-YUMAS AND APACHE-MOJAVES.

Wolpi—because of a long drought accompanied by a fatal epidemic.* Very little was known about the Apache-Mojaves before the year 1872, as they had rarely visited Fort Verde or come in contact with the whites, but in that year after Brevet Major General Geo. Crook, U. S. Army assumed command of the Department of Arizona, many of them were induced to visit the post to obtain rations. On the first ration day only about ninety appeared, but on the second, they came in crowds from every direction, and upward of seven hundred were present. They continued to engage in hostilities however until 1873, by which time they were whipped into submission. In the spring of that year about one thousand of them were placed on the Rio-Verde Reservation, and the remainder sent to the San-Carlos Agency.

About five hundred of the so-called Apache-Tontos—Indians from Tonto Basin and the Pinal mountains—were taken to the Rio-Verde Reservation the same spring. They are of mixed blood, having descended from both the Katchan and Tennai Indians. Many of the men are Yavapais who have taken Apache women for wives—probably stolen them—from among the Pinal and other Apaches south of the Salt River. They speak a mongrel tongue which is a mixture of Katchan and Tennai, and are for this reason called Ahwa-pai-kwawun (enemy, all, and speak).

The A-Yumas and A-Mojaves were never on good terms with the A-Tontos before they were placed on the Reservation, and the presence of troops at the Agency did not always prevent them from coming to blows afterward, when they met on ration and count days. During the first summer on the Reservation, they all experienced much sickness, more especially those bands who were last to surrender. They were exhausted from fatigue, sickness, and lack of proper food; the troops having harassed them to such a degree that they had but little time to search for food, and were compelled to subsist almost exclusively on tunas, or prickly pears, and half-cooked mescal, or American alcohol, which produced dysentery, and consequently were not in condition to resist the malaria, which is so active in the river bottom of the Verde. While still suffering with malarial fevers and dysentery, they were seized with the epizootic, at that time epidemic among the horses. In the month of September, so many were prostrated with this combination of diseases, and deaths were so frequent, that many of the dead remained unburned, on account of the inability of the relative to carry the wood necessary for a funeral pyre. On removal to higher ground the sick rate declined, and the next year they maintained a good state of

* As a lifetime, or seventy years, is meant by the expression "one old man," it is three hundred and fifty years, or if the age of my informant be included, as it probably should, about four hundred years since the Mexican gained the valley.