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NORTHEASTERN AND WESTERN YAVAPAI

BY

E. W. GIFFORD

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INTRODUCTION

WITH THE APPEARANCE of Leslie Spier's Yuman Tribes of the Gila River,¹ the accounts of Yuman peoples are nearing completion. Studies of the Mohavé, Yuma, Cocopa, Diegueño, Kamia, Akwa'ala, Havasupai, Southeastern Yavapai, and Walapai already have been published. Still to appear is that on Kiliwa.²

Of all the Yuman groups, the Yavapai were unique in inhabiting a vast territory (see map) embracing some 20,000 square miles, roughly 200 miles in its east-west dimension and 100 miles in its north-south dimension. They were not confined to a single ecological area, as were the Yuma or the Havasupai, for example, but ranged over a wide variety of territory from the low country at the confluence of the Gila and the Colorado to the lofty Bradshaw and Mazatzal mountains in central Arizona, altitudinally from elevations of about 200 feet to 7000 and 8000 feet, from blistering desert to shady mountain streams, from lower Austral life zone to Canadian life zone.

Having this vast range of geographical environment, the Yavapai offer an unusual opportunity for a study of adjustments to various environments by a hunting and gathering people. These adjustments probably were made within a few centuries (Much of the Yavapai territory is dotted with the ruins of settlements of an earlier Puebloid agricultural population) and evidence³ tends to show that the Yavapai cannot have occupied the Verde valley for more than a few hundred years unless they dwelt peaceably beside the earlier Puebloan inhabitants, which seems unlikely. The Yavapai probably were a people who learned to exploit their habitat in a relatively brief time.

Apparently they did not absorb much of the culture of the earlier agricultural peoples of the region. Perhaps the country was deserted when they entered it, or perhaps they violently displaced the earlier inhabitants. In any event, a survey of Yavapai culture seems to reveal little that can be attributed to their predecessors. But with the cultures of their living neighbors there are obvious connections.

With their northern neighbors, the Walapai and Havasupai, the Yavapai have much in common linguistically and culturally. This suggests that these three peoples branched from a common stock at no distant date, as the Yavapai themselves assert. The Yavapai have some traits of their eastern neighbors, the Athabascan Apache, but it is hard to say when these were acquired. The two peoples lived together for twenty-five years on the San Carlos Apache reservation and, therefore, an appraisal of the characteristics they shared before reservation days is very difficult.

¹See Bibliography.

²Mohavé (Kroeber, 1925), Yuma (Forde, 1931), Cocopa (Gifford, 1933*a*), Diegueño (Spier, 1923), Kamia (Gifford, 1931), Akwa'ala (Gifford and Lowie, 1928), Havasupai (Spier, 1928), Southeastern Yavapai (Gifford, 1932), Walapai (Kroeber, ed., 1935), Kiliwa (Peeveril Meigs 3*d*).

³Corbusier, 276; Mindelleff, 257; Spier and Caywood, 45.

On the west, the Western Yavapai absorbed certain features of Yuma-Mohave culture, notably agriculture, but rejected other important ones such as the eating of fish, the gentile organization, and the keruk ceremony.

With their neighbors to the south, Pima, Maricopa, and other Yuman tribes, hostilities seem to have been the rule, at least for several generations. Among the Western Yavapai, I found no informant who knew of the former Gila River Yuman tribe, the Kavelteadom. Knowledge of lower Gila River tribes was limited to the present-day Papago occupants of the region. This is not surprising when it is recalled that the Kavelteadom deserted the lower Gila country between 1835 and 1846.⁴

The three Yavapai groups, Southeastern, Northeastern, and Western, are clearly recognized by the natives themselves, though barely subdialectically differentiated. The Yavapai present the unusual picture of a far-flung hunting and gathering people who have maintained contact among themselves over a vast area, and at the same time have had their culture definitely modified by contact with alien neighbors. They afford an unusual opportunity for appraising the influence of two environments, one geographical, the other social.

Dr. William M. Corbusier, of the United States Army, had the good fortune to be able to study the Yavapai in the 1870's, when they were first placed on a reservation. His otherwise excellent sketch⁵ of their culture suffers from his failure to discriminate between the different Yavapai groups. The Southeastern Yavapai he does not recognize. The Northeastern and Western are not always separated in his account, although it is possible that, where he does not discriminate, he intends his statements to apply to both. However, some of my Northeastern informants said that certain of his statements applied to the Tonto Apache, and not to the Yavapai at all.

The materials recorded in this paper form part of the ethnographic study of the Northeastern and Western Yavapai, jointly financed by the University of California Department of Anthropology and the Social Science Research Council, and conducted in 1932.

INFORMANTS

NE Yavapai.—(1) Jim Stacey or Watarama', principal informant. Aged. Born at Djokathudjoma, 3 mi. E of Bluebell mine, 9 mi. S of Mayer, between Mayer and Kwalikutuv. Mother from Kwalikutuv. Informant lived in cave Uiyakanap on Turkey cr. in S and near Granite peak (Wikute) in N. Regarded Mayer region as home. Interviewed at Prescott. Died early in 1933. (2) Jim Miller, older brother of Jim Stacey. Interviewed at Mayer (Wido'yo'). (3) Johnson Stacey, son of Jim Stacey. Aged 35 years. Interpreter and informant. Residence, Prescott. Mother, SE Yavapai of Yelyuchopa clan, her father SE Yavapai from Ihamischilva near Camp McDowell. (4) Jim "muukyat, aged, blind shaman. Interviewed at Cleator or Turkey (Okachikiskel, *Haplopappus linearifolius* confluence). (5) Susie Miller, aged wife of Jim Miller. (6) Jim Theinka, aged man. Interviewed at Jerome. (7) James Sign, aged 76 years. Interviewed at Clarkdale (Saupkasuiva). (8) Michael Burns, aged 70 years or more. Interviewed at Phoenix. Except for Michael Burns, whose home was in E U.S., and Johnson Stacey, all informants lived among San Carlos Apache from 1875 to 1900.

W Yavapai.—(1) Sam Ichesa, born at Castle Dome (Wihopu', round mt.). Both parents, Tolkepaya from near Skull valley, drifted toward Yuma after trouble with soldiers. Was

⁴Spier, 1933, 39.

⁵See Bibliography.

about 16 or 17 years old when went to San Carlos, where became government butcher. After leaving reservation, lived at Palomas, Agua Caliente, and Arlington for about 3 years. Since 1910 at Camp McDowell, Arizona. Gilbert Davis served as interpreter. (2) Shampura, born at Castle Dome. Was young girl when moved to San Carlos. Lived at Palomas after San Carlos exile. In San Carlos about 20 years, in Palomas 4 or 5 years, then went back to San Carlos. Later lived at Congress and, for last 15 years, at McDowell. Fraternal niece of Chumwawa Sal (see Corbusier, 335). (3) Chico Martinez, 48 years old in 1932, born at Castle Dome, of W Yavapai parents. His parents lived with Mohave when W Yavapai were exiled to San Carlos. Later went to Castle Dome where government gave land to W Yavapai. He has lived at Arlington, Arizona, since 1908. (4) Kechi', born at San Carlos. When 5 or 6 years old, she was taken by parents to Palomas, later to Castle Dome. Parents from Harquahala (Hakehela, running water). Informant interviewed at Arlington. (5) Captain Coffee (Nyawawala, Bakovote, Bakotel) was "chief." After return from San Carlos, lived at Palomas and Walnut Grove. Has been at Camp McDowell since 1908. Yavapai delegate to President Grant in 1870. Selected by General Howard to aid in rounding up Yavapai, Apache, Pima, and Maricopa. Very old man in 1932. Interviewed at Phoenix. Father, Yuma; mother, SE Yavapai of Yelyuchopa clan. Mother ran away from Prescott Yavapai to Yuma, where she married and Captain Coffee was born.

YAVAPAI GROUPS AND TERRITORY

The Yavapai groups were nomadic. Each group wandered over its own definite tract of land in search of the ripening plant products and animals on which it subsisted. All Yavapai were friendly, and one group was welcome in another's territory. Stretches of uninhabited land separated the Yavapai from their hostile Pima and Maricopa neighbors in the south, and their Havasupai and Walapai enemies in the north.

Northeastern Yavapai.—They designated (1) themselves, Yavepe^o; (2) the Southeastern Yavapai, Kewevkopaya; (3) the Western Yavapai, Tolkepaya. 1 is Corbusier's Apache-Mojave, 3 his Apache-Yuma, 2 he did not distinguish.

Yavepe is singular, Yavepaya plural. Stems pe, pa, pai, and apa mean person. The plural, apache (persons, people), applies to all 3 groups in each subdialect.

Subgroups of Northeastern Yavapai (Yavepe) :

Yavepe (proper)

- (1) Wipukyipa or Wipukupa
- (2) Matkitwawipa, Matidipa, Matkitkavavepa, or Matkoulvapa
- (3) Walkeyanyanyepa

Mat-haupapaya

- (1) Wikutepa
- (2) Wikenichapa or Wikanadjapa

It was also the custom to refer to a person by place of birth or residence.

Thus, Djokathudjoma-pa, person of Djokathudjoma, near Mayer; Kwasakuweya-pa, person of Kwasakuweya, lower part of Jerome city; Djokayanyanya-pa, person of Djokayanyanya, mt. SE of Black canyon on W side of Verde r.; Saupkasuiwa-pa, person of Saupkasuiwa (Clarkdale); Wachinivo-pa, person of People's valley (Wachinivo). A person's local group name changed with his place of residence. For example, Jim Miller, a Mayer man, considered himself also Wikenichapa (Black mt. or Crown King mt. person), because he

^oWipukyipai applied to 1 is mistake. Gifford, 1932a, 177.

regularly went to Crown King mt. for juniper berries, bark, and extra large walnuts. In youth he lived near Granite peak and was counted as Wikutepa (Granite peak person). Near Turkey (Cleator) was cave which sometimes was winter residence for him and other Mayer people. Sometimes he and his people wandered to camp Churikayalva and the neighboring Mt. Winya-idiida, where they gathered walnuts (churika) and acorns. This mt. was about 20 mi. SE of Humboldt, but definitely in Mat-haupapaya range.

The Yavepe (proper) claimed upper Verde valley⁷ and the mountains on either side, including the Montezuma National Monument region (Djokakisiva). Neither Yavepe (proper) nor Mat-haupapaya owned Lonesome valley, in which both hunted antelopes.

(1) Wipukupa (Redrock, Oak cr., and Cornville people) occupied caves in Redrock country (Wipuk, foot of the rocks or mts.), probably in the region designated as Red Buttes on maps. They descended Oak cr. to plant maize in certain moist flats and to gather mesquite in Verde valley. (2) Matkitwawipa, people of upper Verde valley, East Verde r., Fossil cr., Clear cr., ranged s to Cave cr. (3) Walkeyanyanyepa, people of massif to which Jerome clings. Walkeyanyanyepa (pine tableland) is flat top of Mingus mt. and is more than 7000 ft. in elevation. Southern portion of this massif, due W of Camp Verde, called Matkitotwa or Matkitorva and its people Matkitorvapa. These really one with Walkeyanyanyepa. Ranged s to Cave cr. Many oaks and pines on Mingus mt. and other parts of massif. View from massif of Agua Fria r. on W, Verde r. on E. Matkitorvapa said to have been originally mixture of NE and SE Yavapai.

The Mat-haupapaya inhabited the massif from Prescott to Crown King and Bumble Bee. They wandered southeast across Agua Fria river to Cave creek, and south to Castle hot springs (Astachio), which belonged to them and was their place to get saguaro in summer. Skull valley was theirs, but People's valley (Wachinivo, basinlike valley) was Western Yavapai territory.

Informants gave 2 band names: Wikutepa, Granite Peak band; Wikenichapa, Black Mt. or Crown King band. These groups largely overlapped; during year persons ranged from Granite peak to Crown King region and much farther S. N end of Williamson valley was no man's land because near Walapai country. S part belonged to Wikutepa.

N to Ashfork (Kesilsokova), Picacho peak (Wikutuliva), and San Francisco mts. (Wimunnakwe', mt. very cold) belonged to Yavapai, though none lived there. Sometimes, presumably in summer, people drifted into those regions, going to Ashfork for juniper, alligator-bark juniper, and mescal. Went N of Ashfork only to fight. There found Walapai and Havasupai, characterized as "mean people," who entered Yavapai territory for war. Although, in winter, Mat-haupapaya lived farther S, they sometimes passed through Granite Peak region in that season on surprise raid of Walapai.

Western Yavapai.—These people called themselves Tolkepaya, which was also the name given to them by the Northeastern and Southeastern Yavapai. They had three bands,⁸ but no clans.

From E to W: (1) Hakupakapa or Inyokapa, inhabitants of mts. N of Congress (W Yavapai Tupamaha); (2) Hakehelapa (people of the running water) or Wilitaikapaya (people of the 2 mts.), latter name referring to Harquahala and Harecuvar mts.,⁹ on either side of Wilitaika (Salome); (3) Haka-whatapa (red-water people, i.e., Colorado River people) or

⁷For excellent description and pictures of Verde valley, see Mindesleff.

⁸Cf. Gifford, 1932a, in which only 2 band names are given by SE Yavapai informant Michael Burns. These prove to be synonyms.

⁹Harquahala is W Yavapai Hakehela (running water); Harecuvar is W Yavapai Ahakuwa (cottonwood trunk). There are some water holes in Harquahala mts.

Matakwarapa (desert people; name from matakwarara, flat, waterless land). Formerly lived at La Paz (Wihela, moon mt.) and Castle Dome. Captain Coffee, Shampura, Sam Ichesa, Yuma Mike belonged to band 3.

Band 2 also occupied People's valley and Kirkland valley, where walnuts, acorns, piñon, mesquite, and prickly pears grew. Upper drainage of Hassayampa cr. (W Yavapai Haseyamo) near Wickenburg was theirs, also region around Hillside from which streams drained into Williams r. Word for camp, pala-u kwayo; for traveling from camp to camp, sikabi.

The western boundary of Tolkepaya territory was the Colorado river, where these people planted in the hot season. During the rest of the year, they lived in various mountain ranges. None lived at the Gila river, the southern boundary, or used the hot springs at Agua Caliente, because these places were too close to Pima and Maricopa country. Only after the Tolkepaya returned from San Carlos did they settle at Palomas near the Gila river.

Gila r. was boundary between W Yavapai and Papago at Gila Bend and in vicinity of Aztec. Mohawk mts. on s side of Gila r. belonged to Papago. SE corner of W Yavapai territory was on Gila r. between confluences of Gila with Agua Fria and Hassayampa rivers. W Yavapai called this region Hasiyam (confluence). Hassayampa r. in W Yavapai country. Eastern boundary: from SE corner to Congress to People's valley to Kirkland valley.¹⁰ Santa Maria-Williams r. (Tuputusukwa) in Tolkepaya country. Boundary of Walapai country thought to be about halfway between Williams r. and Kingman. Informants hazy on this point, but probably boundary was some distance N of Williams r.

Corbusier¹¹ says Tolkepaya ranged from lower Colorado r. to Verde r. instead of to Bradshaw mts. However, he is not very exact concerning boundaries. On same page he says Apache-Mojave (NE Yavapai) claimed whole valley of Verde r. and Black mesa, as far N as Bill Williams mt. (Wikuva-ula, mt. sitting on top of mt.)

One SE and one NE Yavapai informant gave possible derivations for word, Tolkepaya, differing from Corbusier's:¹² (1) from tolkepu, message stick¹³ (SE Yavapai); (2) from tolketolke, oak gall nut, which makes sound "tolke" when squeezed (NE Yavapai). No meaning for word obtained from W Yavapai.

Supposed origin of W Yavapai.—Emerged with other peoples from underworld at Montezuma Well (Hakeskaiva).¹⁴ Named Tolkepaya by god Matinyaupakaamcha. Tribes in Verde River country separated because of children's quarrel. Two groups of children filliped stones, then played war game with toy bows and arrows. One was shot in eye. Trouble spread; adults fought.¹⁵ W Yavapai left country for "uninhabited" region of W Arizona, mixed with Yuma and Mohave but continued contact with NE Yavapai on E. Informants corroborated Corbusier's statement¹⁶ concerning W Yavapai marriages with Yuma and NE Yavapai.

TRAILS AND SALT

In NE Yavapai territory, lofty mountain ranges separate Verde r., Agua Fria cr. (Pauwiskimi), and Hassayampa cr. Various trails crossed these mountains. Three routes over mountain barrier from Verde valley to Prescott-Mayer region: (1) Walakisinyakwanya (wala, red; kisinyakwa, saddle in mountain top; nya, trail), route of modern highway over Mingus mt.; (2) Ubuhunyayurva (ubuhu, kind of willow; nya, trail; yurva, straight through)—also NE Yavapai name for Cherry cr.—route of modern Cherry cr. road to s of

¹⁰ NE Yavapai of Prescott said the country just w of their own—People's valley, Weaver mts., Congress, Date Creek mts.—belonged to W Yavapai.

¹¹ *Op. cit.*, 276.

¹² *Op. cit.*, 276.

¹³ Gifford, 1932a, 189.

¹⁴ NE Yavapai tell story of 3 women who were gathering cactus fruit in hot season and went down to bathe in Montezuma Well. Two who bathed sank from sight. Third only drank at edge and washed her face. She returned to tell fate of others.

¹⁵ NE Yavapai have same tale concerning separation of Yavapai and Walapai.

¹⁶ *Op. cit.*, 276.

Mingus mt.; (3) more southerly route from Verde valley to Agua Fria r., passing through narrow canyon called Esinyakahavava (esi, salt; nya, trail; kahavava, follow through canyon), where ground salty but not used for seasoning food.

Matesi (esi, salt; mat, ground): salt mine near Camp Verde.¹⁷ Prescott people and other NE Yavapai got salt there, but Tolkepaya got it from salt lake in w, and from surface deposits of rock salt in hills facing Colorado r., which now are mined by an American.

NUMBERS

It seems unlikely that the three Yavapai groups ever totaled more than 1500 persons. The Handbook of American Indians¹⁸ sets the numbers of Northeastern and Western Yavapai at 500 persons each, basing these figures on Corbuser's statements. Probably there were fewer Southeastern Yavapai. The roving life of the Yavapai no doubt accounts for their small numbers as compared with those of Californian tribes. Although both Californians and Yavapai were primarily hunters and gatherers, the Californians could maintain a fairly sedentary existence because of the greater abundance in their lands of wild foods, especially acorns.

The density of Yavapai population probably did not exceed one person for every 13 square miles, which contrasts with Kroeber's estimate¹⁹ of about one person for each square mile in California. My figures on Yavapai population are somewhat higher than Kroeber's; he estimated²⁰ 2.4 persons for every 100 square kilometers (38.51 square miles), or one person for each 16 square miles, in Havasupai, Walapai, and Yavapai territory. I am by no means convinced that my estimate is more nearly correct than his, but a factor favoring it is the relatively well-watered area occupied by the Northeastern and Southeastern Yavapai, contrasting with the less favorable Walapai habitat.

PREDECESSORS AND NEIGHBORS

Predecessors of Yavapai made petroglyphs and/or lived in stone structures now in ruins. They are called Ichikiyuka (yuka, first people doing). Yavapai made no petroglyphs. Akaka (supernatural beings) inhabit some cliff ruins now, Yavapai think.

There was cordial friendship and intermarriage among the 3 Yavapai tribes and their various bands. They coöperated in war, hunted and gathered in one another's territory. Thus, very large oaks on Tonto Ranch w of Prescott were in Mat-haupapaya territory, but Tolkepaya were permitted to collect acorns there; similarly, Skull valley,²¹ territory of Mat-haupapaya, was frequented by W Yavapai.

NE Yavapai neighbors.—Walapai (Mat-haupapaya, red-earth people, or Walpaya, pine-tree people, or Talkupaya, west people), Havasupai (Havsupa, blue-green water people), Navaho (Muka), Hopi (Awaamu or Wamucha), Tonto Apache (Awakaya), San Carlos Apache (Awache), Pima (Ichewakahana, enemy good; formerly Ichewadawa, enemy real), Maricopa (Ichewa, enemy), Papago (Hatba'-maya), Chemehuevi (Chumwava), peoples n of Grand Canyon (Wamu, term similar to word for Hopi), Americans (Haiko', meaning unknown; -ko' means to hold in hand).

Name Muka (Navaho) said to be both singular and plural. No names for Zufi, Mohave, Yuma. Informants had no idea whether Athabascan Apache or Yuman Yavapai arrived earliest in present areas.

¹⁷Morris, 1928.

¹⁸Pt. 2, 836, 994.

¹⁹1925, 880-891.

²⁰1934, 3.

²¹English name, Skull valley, based on NE Yavapai Bakawogio (human hair piled up) and W Yavapai Pakawalkio (hair on ground) in reference to sanguinary battle between Yavapai and Walapai. Before this battle, W Yavapai called valley Kenu'kiyo (pool of mud).

Tonto Apache not often called *Awakaya* (sticky people) at Prescott, although that name proper. *Ahawa* (plural, *Ahawache*) more polite and ordinarily used by *Mat-haupapaya*. *Ahawa* means "something like enemy." The many small bands of Tonto united, about 1874, under chief *Chalipan*. (*Chalipan* is an Athabascan name.) Tonto ranged from summit of *Mazatzal* mts. to *Sierra Ancha*, and from *Four Peaks* (*Wikedjasa*) to *Flagstaff*. None lived permanently in *Flagstaff* region "because it was too cold in winter." Some Tonto Apache spoke *Yavapai*, lived near *Fossil cr.* and *East Verde r.* *Payson* in Tonto territory. *Yavapai* and Tonto sometimes intermarried, but did not steal each other's women.

W Yavapai neighbors.—*W Yavapai* were nomads who gathered food from edge of NE *Yavapai* territory, at such places as *Granite peak*, to *Yuma* territory on *Colorado r.* NE *Yavapai* and *Yuma* were their firm friends (*niwaha*). Western NE *Yavapai*, such as those of *Skull valley*, called *Mat-haupapaya* by *W Yavapai*.

Even eastern *Tolkepaya* of *Kirkland* and *Peeples*' valleys traveled w to *Colorado r.* to get cultivated foods from *Yuma* and *Mohave*. *Tolkepaya* man who married *Yuma* or *Mohave* woman remained with her tribe.

Papago (*Hatba'maya*) farmed in modern times along *Gila r.* from *Gila Bend* to *Dome*. *W Yavapai* visited them in summer to get farm produce.

NE *Yavapai* (*Yawepe*), SE *Yavapai* (*Kewevkopaya*), *Maricopa* (*Ichewa* or *Ichewharak*, real enemies), *Gila Bend Papago* (*Hatba'maya*; *maya*, mound), *Pima* (*Hatba* or *Ichewakahana*), *Akwa'ala* (*Kuala* or *Kwalsa*), *Cocopa* (*Kwikapa*, people in the clouds), *Yuma* (*Kichan*), *Mohave* (*Makhava*), *Chemehuevi* (*Chumwava*), *Walapai* (*Tavkapaya*, north people, or *Kowalapai*), *Havasupai* (*Havsuapa*, blue-green people), *San Carlos Apache* (*Awache*), *Tonto Apache* (*Awakaya*, sticky people, because of trachoma), *Hopi* and *Navaho* (*Muka*), whites (*Haiko'*). *W Yavapai* regarded *Akwa'ala*, *Cocopa*, *Havasupai* as enemies, but seldom fought with them because they lived far away. *Cocopa* reputed to eat *Hakehelapa*. *Chemehuevi* entered *Tolkepaya* country only for war. Cause of *Walapai-W Yavapai* enmity unknown. No name for *Papago* at *Tucson*.

TRADE

Navaho sometimes traded with NE *Yavapai* of *Redrock* country, some of whom spoke *Navaho*. *Navaho* brought donkeys loaded with woven blankets, shell beads, and turquoise. Occasionally *Yavapai* visited *Navaho* country with buckskins, mt. lion skins, and mescal for trade. Sometimes used *Tonto Apache* as interpreters.

NE *Yavapai* first got glass beads and steel knives from tribes of lower *Colorado r.*, not directly from whites.

Contradictory valuations from various informants:

NE Yavapai		Navaho
6 or 7 deerhides.....	for.....	1 blanket
1 buckskin.....	for.....	3 blankets
1 small buckskin.....	for.....	1 small blanket
1 small buckskin.....	for.....	\$10
2 buckskins.....	for.....	1 large blanket
1 large buckskin.....	for.....	\$30

NE *Yavapai* shaman's fee for treatment was 1 buckskin, 1 *Navaho* blanket, or 1 large steel-bladed hunting knife from lower *Colorado r.*

W Yavapai went to *Navaho* country, traded baskets, buckskins, bows, arrows, boots to *Navaho* for woven blankets. The 2 peoples communicated with each other partly by signs. Wiping right palm over left meant "gone." One trader thrust his hands holding goods toward the other, who, if satisfied, nodded head for "yes," if not, shook head sidewise for "no." Waving 3 or 4 times with right hand, palm down, meant "sit down."

At *Castle Dome*, *W Yavapai* met the friendly *Yuma*, who brought watermelons, dried