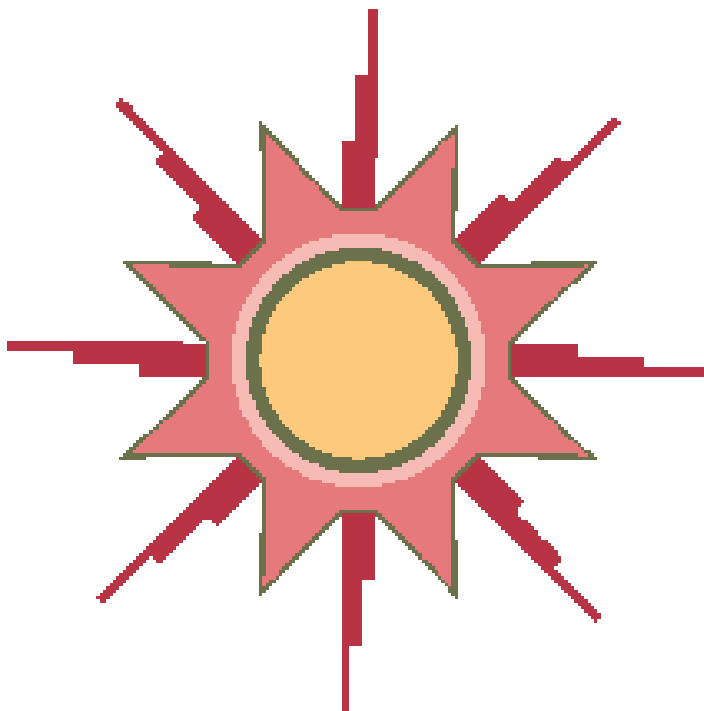


Arizona Indians: Past and Present



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MOGOLLON

The Mogollon Indians are named for the small, mountain range along the southern Arizona-New Mexico border, their culture's core area. These high-valley people, whose culture was established by about 300 B.C. and who are thought to be descendants of Cochise Indians, are generally considered the first Southwest people to adopt agriculture, house building, and pottery making.

Slowly, approximately between the years A.D. 1200 and 1400, the Mogollon culture lost its distinct identity as it was absorbed by the then well-advanced Anasazi. It is thought, however, that some among the Mogollon Indians are ancestral to present-day Zuni.

HOHOKAM

By about 100 B.C., a second Southwest culture was thought to have risen out of the Archaic Desert-Cochise tradition—the Hohokam, which translates as the “vanished ones” in the Akimel O’odham language. Now, they are believed to have migrated from southwestern Mexico as early as 300 B.C. These ancient people were concentrated to the west of the Mogollon Indians in the desert lands of the Gila and Salt River valleys in present-day Arizona. In their early stages, Hohokam peoples demonstrated the three basic traits that define the Mogollon culture: agriculture, pit-houses, and pottery.

The remarkable Hohokam irrigation systems included diversion dams on rivers and an intricate grid of wide, shallow canals, some of them extending as many as 10 miles to the fields of corn, beans, squash, tobacco, and cotton. Their advanced agricultural techniques permitted large settlements. At the height of the Hohokam culture, Snaketown—the principal village, which was occupied for 1,500 years and is located near present-day Phoenix—came to cover 300 acres with about 100 pit houses, similar to the Mogollon structures but larger and shallower.

It is not known why Hohokam peoples abandoned Snaketown and other settlements about A.D. 1500, scattering in small groups. It was possibly due to prolonged drought and/or raiding nomadic tribes. It is thought that these small Hohokam groups were ancestral to the Akimel O’odham (Pima) and Tohono O’odham (Papago).

ANASAZI

Northeast of the Hohokam homeland, in the Four-Corners area of present-day Utah, Colorado, Arizona, and New Mexico, among the high mesas and deep canyons, was the heartland of the Anasazi people—the “ancient ones who are not among us” or “enemy ancestor” (depending on pronunciation) in the Athabaskan language of the Navajo. Their culture began taking on its distinct characteristics by about 100 B.C. By the time of its climax, the culture became the most extensive and influential in the Southwest.

After A.D. 750, the pit houses gave way to a radical new form of architecture, the pueblo. In the latter part of the Pueblo phase, until about 1300, they built most of their home on cliff ledges. This offered better protection against invaders or, as some recent and controversial scholars theorize based on growing archaeological evidence, protection against other Anasazi who practiced cannibalism. Examples of sizable villages built in recess of canyon walls—or cliff-dwelling—are Cliff Place at Mesa Verde in Colorado, and Mummy Cave at Canyon de Chelly in Arizona.

Starting about 1300, Anasazi peoples abandoned their villages and moved elsewhere, many of them southward, some settling along or near the Rio Grande, and others along the Little Colorado River. Whatever the reason, the evacuees established smaller pueblos and passed on many of the Anasazi cultural traits to their descendants, modern-day Pueblo Indians, including Keres, Twea, Tiwa, and Towa peoples living near the Rio Grande, and the Hopi and the Zuni peoples to the west.

PATAYAN (Hakataya)

The Patayan culture, sometimes called Hakataya, was centered along the Colorado River south of the Grand Canyon in what is now western Arizona, starting about A.D. 500. Like early Hohokam Indians, with whom they are sometimes grouped, Patayan peoples hunted and gathered to supplement their farming.

It is supposed that the Patayan Indians are the ancestors of various Yuman-speaking tribes including the contemporary Yuma (Quechan), Mojave, Cocopah, Maricopa, Havasupai, Yavapai, and Hualapai. In fact the word *Patayan* means “the old people” in the Hualapai language.

SINAGUA

Sinagua peoples, thought to have arrived in the region from the north, settled along the Verde River Valley in present-day Arizona. A derivative culture, they learned farming techniques from the Hohokam Indians and building from the Anasazi Indians. They were active in the region from about A.D. 500 to 1400; they reached their cultural climax about 1100, which probably was due to the soil enrichment caused by the previous century’s eruption of what is now called Sunset Crater. Montezuma Castle and Tuzigoot are Sinagua cliff-dwellings.

SALADO

About A.D. 1300, Salado Indians, considered an offshoot of combined Anasazi and Sinagua peoples, migrated westward from the tablelands into the flat, desert, Hohokam territory of the Gila River. For several generations, they lived peacefully among their host and passed along Anasazi adobe building techniques. After about 1400, they moved away.

SOUTHERN ATHABASKAN

It is generally assumed that the Athabaskan, the ancestors of the modern Apache and Navajo, migrated from Canada, arriving in the Southwest between 1200 and 1500 A.D. Some archaeologists put this figure as early as the 900s. Initially hunters and gatherers, through contact with the settled farming groups, they added farming to their pursuits.

The Athabaskan borrowed and adapted many of the cultural customs and practices of the local settled groups. It is said that one of the many traits of the Athabaskan is their ability to adopt not only ideas, but also people, into their group.

Another strong, identifying trait of these peoples was in addition to developing their own cultures, they had extensive contact with other peoples outside their own culture area. Thus, trading was very important and became the focal point for their subsistence.

Modern Indian people evolved from these ancient cultures. The Mogollon preceded the Hohokam and passed on their agricultural knowledge to the Hohokam and their expertise with pottery to the Anasazi. The Hohokam preceded the Pima and Tohono O’odham, establishing their irrigation system. The modern day Pueblo group evolved from the Anasazi. The Athabaskan were precursors to the Navajo and Eastern and Western Apache Nations. To a great extent the modern groups maintain some of the cultural characteristics established by their forebears.

Today, there are 21 federally recognized Indian Tribes of Arizona.



Ak-Chin Indian Community: This Community is nestled into the Santa Cruz Valley of Southern Arizona. Located at an elevation of approximately 1,186 feet, the Community lies 58 miles south of Phoenix in the northwestern part of Pinal County. The Ak-Chin, who are comprised of the both Tohono O’odham (Papago) and Pima people, own and operate a 109 acre industrial park which was constructed in 1971.



Cocopah Tribe: President Woodrow Wilson established this reservation through an Executive Order on September 27, 1917. It created the west and east reservation with approximately 1,772 acres. In 1985, President Reagan signed the Cocopah Land Acquisition Bill, which increased the Cocopah Reservation by nearly 6,000 acres, including a north reservation of 600 acres. The Cocopa call themselves *kwapa*, or *kokwapa*, which means “proud.”



Colorado River Indian Tribes: The reservation lands, established by an Act of Congress and approved by the President on March 3, 1865, are in Arizona and California. The Colorado River provides 90 miles of shoreline running north to south through the reservation.



Fort McDowell Yavapai Nation: This reservation, originally called Camp McDowell Military Reserve, is centrally located within Maricopa County, about 23 miles northeast of the Phoenix metropolitan area. Part of the reservation was created by Executive Order on September 15, 1903 and then an Act of Congress of April 2, 1904 turned the entire Camp McDowell land into Indian reservation land. This reservation is home to the Yavapai, Mohave-Apache and Apache Indians.



Fort Mohave Indian Tribe: Established by an Executive Order on September 19, 1880, this tribe's reservation spans land in Arizona and Nevada. The present boundaries, which stretch along the banks of the Colorado River, cover 23,699 acres in Arizona and 5,582 acres in Nevada. Living along the banks of the Colorado River, the Mojave Indians are the *Pipa Aha Macav*, which means "the people by the river".



Fort Yuma-Quechan Indian Tribe: This Fort is home to the Quechan (Yuman) Indians. Their reservation, established by an Executive Order on July 6, 1883, is located along both sides of the Colorado River near Yuma, Arizona. The reservation borders the states of Arizona, California, Baja California and Mexico. The Yuman who today prefer to be called the *Quechan*, meaning "those who descend" (referring to their origins in their creation story), have long been known as fighters. For centuries they battled the Papago, Apache, and other tribes for control of the fertile flood plains of the Colorado River, which is the boundary between California and Arizona.



Gila River Indian Community: This Community traces its roots to the Hohokam, prehistoric Indians who lived and farmed along the Gila River Basin centuries ago. Composed of members of both tribes, the Pima (Akimel O'odham) and Maricopas, this Community is located in south-central Arizona. The 372,000 acre reservation, which lies south of Phoenix, Tempe and Chandler, was established by an Act of Congress on February 28, 1859 and formally established by Constitution in 1939.



Havasupai Tribe: This reservation is at the end of Indian Route 18 off of Historic Route 66. Residents live in Supai Village through which a perennial creek flows over three breathtakingly beautiful waterfalls and several smaller ones. The reservation was established by an Executive Order on June 8, 1880, November 23, 1880, and finally on March 31, 1882. Havasupai means "people of the blue green water."

Hopi Tribe: The Hopi reservation, almost 2.5 million acres, is located in northeastern Arizona, occupies parts of Navajo and Coconino Counties, and is completely surrounded by the Navajo Reservation. The Hopi built Old Oraibi, believed to be the oldest continuously inhabited settlement in the United States, as early as 1150 A.D. The tribe is ancient, having lived continuously in the same place for a thousand years. They are also a deeply religious people whose customs and year-long calendar of ritual ceremonialism guide virtually every aspect of their lives.



Hualapai Tribe: This Tribe is also known as Walapai, which comes from the Mohave word for “people of the tall pines.” Their reservation encompasses a million acres along 108 miles of the Colorado River and the Grand Canyon. An Executive Order created the reservation in 1883. These people consider themselves as part of the “pai”, which means “people.”



Kaibab Band of Paiute Indians: The reservation lands are on Kanab Creek in northern Arizona adjacent to the Utah border on the Arizona Strip. The Kaibab-Paiute are members of the Southern Paiute Nation, which is located along the southern Great Basin in San Juan-Colorado River Drainage. Paiutes speak a Uto-Aztecan language along with English. The Kaibab-Reservation communities consist of five villages: Kaibab, Steam Boat, Juniper Estates, Six-Mile and Redhills. The name *Paiute* means, “true Ute” or “water Ute,” showing the groups’ relationship to the Ute Indians of Utah.



Navajo Nation: The Navajo reservation is located in the northeast corner of Arizona, crosses into New Mexico and encompasses 24,000 square miles. There are several communities that have grown to become important sites within the reservation: Chinle, Kayenta, Leupp, Many Farms, New Lands, Tuba City, and Window Rock/Fort Defiance. Their language is one of seven dialects of the Athabaskan language family, which is characteristic of a group of tribes broadly known as Apache. The word *Navajo* comes from a Tewa word meaning “cultivated fields.” The Navajo refer to themselves as *Diné*, meaning “the people” and call their homeland *Dinétah*, meaning “among the people.”



Pascua Yaqui Tribe: This reservation is in southern Arizona, 15 miles southwest of Tucson. The tribe descends from the ancient Uto-Azteca people. The first modern settlements of the Yaquis were near Nogales and South Tucson. Gradually, the Yaquis spread out, settling north of Tucson in a village they named Pascua Village and in Guadalupe close to Tempe and Scottsdale. By 1920, there were probably more than 2,000 Yaquis in Arizona. The name *Yaqui* translates as “Chief River” and they refer to themselves as *Yoemem* which means, “the people.”



Salt River Pima-Maricopa Indian Community: This Community is in Maricopa County, adjacent to Scottsdale, Mesa, Tempe, Fountain Hills and Phoenix. It was established first by an Act of Congress on February 28, 1859 and then by subsequent Executive Orders. The Executive Orders enabled the Pima and Maricopa people to occupy the same acres of fertile green agricultural land as did their ancestors the “Hohokam.” The Pima call themselves *Onk Akimel Au-Authm*, meaning “the river people.” *Maricopa* is a shortened Spanish version of a Pima name for the tribe. The members of the tribe call themselves *Pipá*, meaning “men” or *Pipatsje*, meaning “people.”



San Carlos Apache Tribe: This reservation spans Gila, Graham and Pinal counties in southeastern Arizona. President Grant’s Executive Order first established it on November 9, 1871. Apaches are descendants of the Athabaskan family, which migrated to the Southwest in the 10th century. Many bands of Apache, as well as Mohave and Yuma Indians, were relocated from their traditional homelands extending through wide areas of Arizona and New Mexico to the reservation. Later, separate reservations were created for the Mohave and Yuma tribes.



San Juan Southern Paiute Tribe: This Tribe has lived for the last several hundred years in territory east of the Grand Canyon, bounded by the San Juan and Colorado Rivers, with the Navajo and Hopi Tribes as their neighbors. They share a common heritage with the Southern Paiutes of northern Arizona, Utah, Nevada and California. They retain and maintain their native language, which is distinctly separate from their neighbors.



Tohono O'odham Nation: Their former name was *Papago*, which means “the bean people.” In 1986, they officially adopted their own name—*Tohono O'odham*, meaning “desert people” to distinguish themselves from the Pima—*Akimel O'odham*, meaning “the river people.” Their reservations are in extreme south-central Arizona and lie in the arid Sonoran Desert. The reservation consists for four separated reservation lands: the Tohono O'odham Reservation, Gila Bend Reservation, San Xavier Reservation, and Florence Village.



Tonto Apache Tribe: An Act of Congress recognized this reservation in October 1972, giving them 85 acres. The reservation has 29 homes, paved streets, underground utilities and a naturally attractive location in the Mazatzal Mountains. This westernmost group of Apache received the name *Tonto* from the Spanish in the late 18th century. Despite anthropological agreement that the Tonto Apache are descended from Yavapai bands, the Tonto are classified culturally and linguistically as Western Apache. Tribal members are well known in the art community for their outstanding beadwork and basketry.



White Mountain Apache Tribe (Fort Apache Indians): This reservation is in east central Arizona. It is 75 miles long, 45 miles wide and encompasses more than 1.6 million acres in portions of Navajo, Apache and Gila counties. The people on the Fort Apache Reservation refer to themselves as *Nde*. Other Western Apache people refer to the Eastern White Mountain band as the “on top of the mountain people.”



Yavapai-Apache Tribe: This reservation, established by an Act of Congress on August 1, 1914, is in central Arizona's Verde Valley. The Yavapai (known as Wipukyipaya) and Tonto Apache (known as Dilzhe) Indian Tribes, inhabitants of this area for centuries, populate this reservation.



Yavapai-Prescott Indian Tribe: This reservation, established by an Act of Congress on June 5, 1935, is north of and adjacent to the City of Prescott. The four primary groups of Yavapai maintain good relationships with each other and are now located at Fort McDowell Reservation, Camp Verde Reservation, Middle Verde Reservation, Prescott Reservation, and Clarkdale Reservation. The Yavapai are known for weaving excellent baskets, which are displayed in many museums.

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