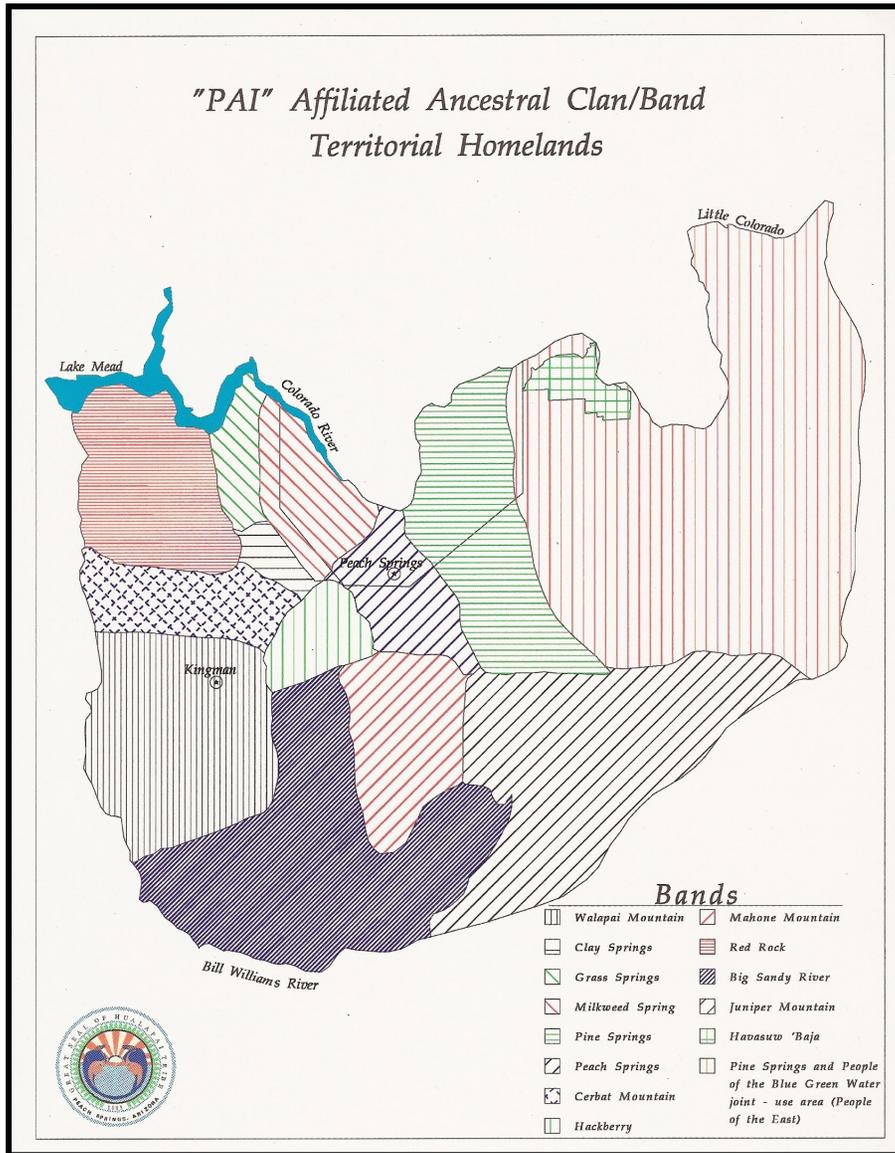


About The Hualapai Nation

By

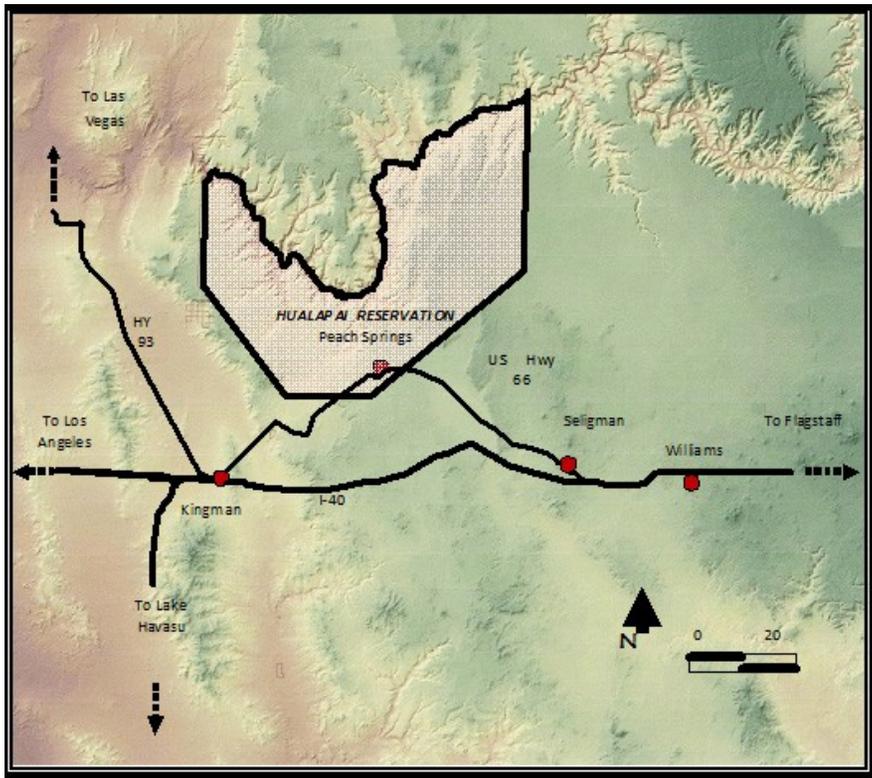
The Hualapai Department of Cultural Resources



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The Hualapai Reservation, established in 1883, is located on one million acres of Hualapai ancestral lands, within the southern portion of the Colorado Plateau and the Grand Wash Cliffs escarpment. Hualapai, meaning “People of the tall-pines,” had ancestral homelands consisting of approximately five million acres. The modern northern boundary of the reservation is along the Grand Canyon and the Colorado River. *Wikame* is the Sacred Mountain of Creation for Hualapai people. It is along the lower Colorado River and at an altitude of more than 5900 feet.



The Hualapai Reservation in Northwestern Arizona.

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According to Hualapai oral tradition, Hualapai Bands were entrusted within the Hualapai Nation with caretaking responsibilities for the natural environment and resources within the traditional and ancestral Hualapai homelands and territory. Neighboring American Indian Nations and Tribes are: Chemehuevi, Havasupai, Hopi, Navajo, Mohave, Paiute, Yavapai-Prescott, Yavapai-Apache, Colorado River Indian Tribes and Zuni. Relationships with other tribes continues in spite of late nineteenth- and twentieth century actions of paternalism, attempted assimilation and dislocation, the Hualapai system of bands and social organization remains in effect, maintained through descent and kinship linkages. Traditional cultural practices applied through continuity of Hualapai language, knowledge, social roles and behaviors, supports a dynamic cultural identity manifested within Hualapai people and their spiritual connection to their land.



Indian Point, Hualapai

A sacred spring called *Ha'thi-el*, meaning “Salty Spring,” flows from a side canyon. There are petroglyphs that tell a story of the world covered with water and depict the creation of the Hualapai people and other Yuman-speaking tribes. The word “Pai” means “the people,” and according to traditional oral history, all Pai bands consider themselves to be one ethnic group.



Springs near the Big Sandy River

The riparian environment along the Colorado River has offered Hualapai people successful living in the region that is a rich resource base for hunting, gardening, plant, root, and mineral gathering, amongst geologic formations of river and springs. Native plants include desert tobacco, cane reed, bear grass, various cacti, and edible grass seeds.

Seasonal migrations for hunting and gathering of sustenance resulted in acquiring a variety of foods that extended through different elevations and geographic locations. Spiritual and life skills were conveyed partially during these migration events with Hualapai teaching their children traditional knowledge through hunting and gathering, song and oration, and environmental stewardship.



Bighorn Sheep in the Grand Canyon

Pre-contact Yuman economies included reciprocity of hunting and gathering regions, with lower Yuman sometimes hunting mountain sheep and deer, and upper Yuman, or Hualapai traveling on seasonal rounds in the lower Mohave valley areas. With migration traditions each successive Hualapai generation passed on cultural truths and lessons which today,

Hualapai Cultural Identity In the 21st Century

Today there are approximately 2300 Hualapai living on and off the reservation. Fourteen Hualapai Bands, (see back cover) each having a distinct dialect and territorial homeland, comprise Hualapai Tribe today in northwestern Arizona. Hualapai social identity as a distinct cultural nation correlates to several factors including:

- ◆ A common language
- ◆ A system of Bands (or clans) with corresponding kinship ties and social roles
- ◆ Past and present habitations
- ◆ Inter-canyon networks of trails
- ◆ Social gatherings and ceremonial activities
- ◆ Utilization and distribution of natural resources (especially water, native plant products, wildlife, game fish and minerals)
- ◆ Horticulture and farming, including locations on alluvial terraces and sand bars, particularly at tributaries confluences on the Colorado River
- ◆ Technology, production of material items
- ◆ Traditional economies, exchange/trade, and
- ◆ Political alliances

All of the Bands of the Hualapai Nation have used the natural and cultural resources of the Colorado River and Grand Canyon systems from the times of the Hualapai people's origins.

Hualapai who did manage to make it back to present day Peach Springs and their ancestral homes, realized that between the ranching Anglo community and the new rail-road, they were losing their lands and the entire eco-system was being altered to accommodate the cattle and rail-road industries. Through the efforts of elder Hualapai, specifically Cherum, Hualapai met with managers of the Atlantic and Pacific Railroad to hammer out a reservation deal. On July 8, 1881 General Order 16 was issued which set the boundaries of the new Hualapai Reservation. McMillan (2007:10) explains that, "by taking the land out of the public domain, the government agreed to hold the land in trust for the tribe and protect it against non-Indian intrusion. The Hualapai became a new legal identity: a U.S. government-administered tribe.



connect Hualapai to their elders, their community, their lands, their past, present and future.

Traditional Hualapai beliefs address the ecology and knowledge about Hualapai Cultural landscapes. These belief systems address the following, but are not limited to:

- ◆ Health and welfare of the Hualapai People
- ◆ Economic values through traditional trade and trade routes.
- ◆ Spiritual and religious beliefs tied to the land and water.
- ◆ Oral traditions regarding non-humans and phenomenal events of creation, such as fire, animals, plants, and humans.



Sunflower

Hualapai traditional belief ties sacred significance to areas such as the Colorado River and associated canyons which are principal landmarks with intrinsic spiritual values for Hualapai people. Regionally this area is

embodied with sacred esoteric cultural and traditional values for Hualapai. The Colorado River is revered as a life-giving source, known as “*Ha’yidada*,” the backbone or spine of the river. It is the belief that without the spine, Hualapai cannot survive as a people. The long expanse of the River through the canyon and the riparian eco-systems makes a life-way connection that flows through the hearts of the Hualapai people. The Hualapai maintain this connection through ties of sacredness to the Colorado River. Hualapai believe that they were created from the sediment and clay of the River.



The Colorado River, “Ha’yidada,”

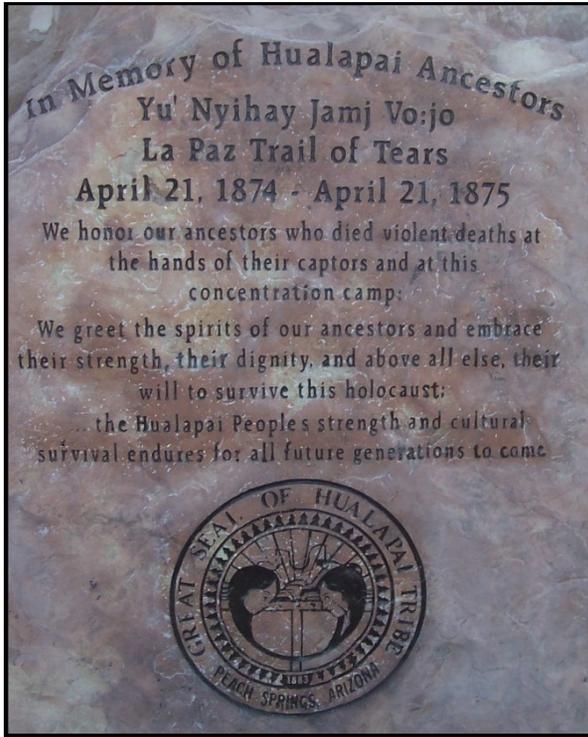
The Hualapai, as do other Yuman cultural groups of the Colorado Region, share similar beliefs and teachings regarding their creation. Elements in and around the canyon are filled with significant symbolism, powers of



Commemorating the Trail of Tears on April 21, 2007 at Ehrenberg, Arizona. From left to right: Hualapai Council Member Louise Benson, Miss Hualapai 2007, Christine Shongo and Rosella Siyuja.

Others managed to survive and after a year of incarceration, those who could went back to their homes only to find their lands occupied by ranchers.

In 1874 life completely changed for Hualapai. The U.S. Army at the instructions of the Bureau of Indian Affairs (BIA) removed Hualapai “from their homes against their will and sent them south to bake in the desert of the Colorado River lowlands, a place the officer in charge called the “Sahara of the Colorado,” (ibid). Hualapai were forced to march down on a long-walk, or Trail of Tears, to La Paz, near the town of present-day Ehrenberg and live within the confines of a “camp.” [Today, Hualapai remember their forced Trail of Tears by completing a relay run called the La Paz Run]. Many young women were assaulted by the military; older Hualapai died due to hunger and ill-health; many died due to exposure, malnutrition, home-sickness and disease. Some fled into the desert making their way into Borrego Springs and California.



Official Presentation of Memorial at Ehrenberg, Arizona

observation and awareness. Through emergence, survival, subsistence and struggle, the Hualapai have sought to maintain and protect their ancestral homelands since time immemorial.

Geography and Material Culture

The Hualapai Reservation was established through an Executive Order on January 4, 1883, when President Chester Arthur signed an executive order creating the Hualapai Reservation. The U.S. Department of the Interior, through as Act of Congress (43 Stat. 954) on February 20, 1925 restated recognition of the fact that the Hualapai Tribe is the rightful legal owner of the entire Hualapai Reservation by right of occupancy.



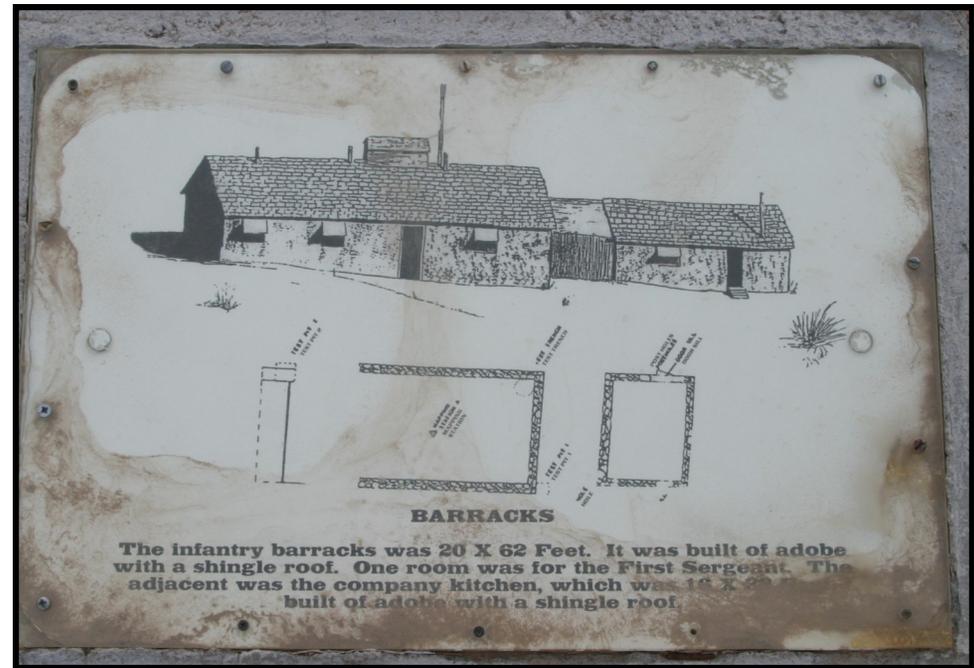
A Mountain Range on the Western edge of the Hualapai Reservation

Today, the Hualapai Reservation is a diverse landscape within the Colorado Plateau Province with ancestral cultural landscapes extending into the Central Highlands and the Basin and Range Provinces. The Hualapai have inherent and continual geographical affiliations and territorial claims with the Grand Canyon, and the Colorado River. These affiliations and claims originate in the Hualapai Creation Account in Hualapai oral traditions, thus Hualapai territorial affiliation with Grand Canyon was established long before any contact with Europeans and Americans. There appear to be corroborations in worldview among neighboring Yuman cultural groups, indicative of ancient and contemporary linkages.



Early Spanish map of Padre Francisco Garcés journey 1774-1776.

The consequences of military and governmental intervention were devastating for Hualapai. In 1871, through Captain Byrnes, the military established Fort Beale Springs, west of modern-day Kingman. Here, Hualapai were segregated from the American population that was pouring into the region. Food resources completely disrupted by Anglo farmers and ranchers, caused Hualapai to become dependent upon army rations. Several Hualapai men “at least 140...joined the Army,” (McMillan 2007:7) becoming scouts and drawing much needed pay-checks.



Camp Beale Springs where Hualapai were interned in 1871.

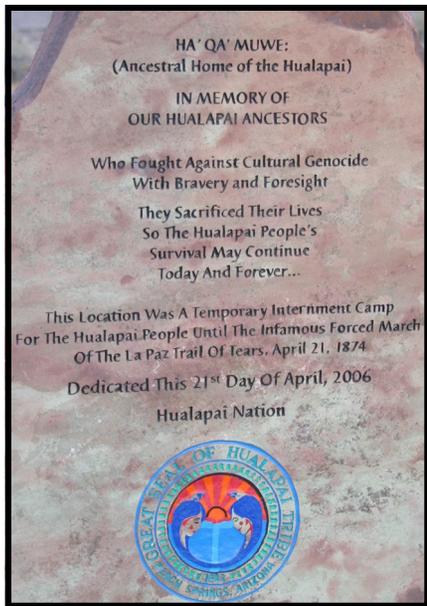
European and American contact with Hualapai eventually changed social and political dynamics between encroaching settlers, ranchers, and missionaries, but also inter-tribally. The discovery of gold placed Hualapai into an offensive in order to protect their land. Hualapai engaged in guerilla style war-fare tactics between 1866 and 1868 as a form of resistance to the growing in-flux of ranchers and the United States government. Hostilities pitted Indians against the United States, and stressed relationships among Mojaves and the Hualapai; Yavapai, and Paiutes, to a point where after heavy losses, a peace agreement was signed in 1868 between the U.S. Government and Hualapai.

It is thought that the first European contact with Hualapai was made in 1776 by a Spanish missionary named Father Garcés. According to historical accounts, Father Garcés “found the westernmost band of Pai already using Spanish belts, awls, and other implements they had acquired from New Mexico indirectly via Hopi middlemen,” (quoted in Dutton, 1983:179).

*Padre Francisco Garcés
1768-1781*



The Hualapai Tribe has continued to maintain constant cultural and historical affiliation with the territory, water, riparian and riverine resources of the Colorado River and the Grand Canyon. Hualapai ancestral home-



Monument at Camp Beale Springs, west of modern-day Kingman, (text on left).

lands and resources extended from the Colorado River's junction with the Little Colorado River on the northeast, downriver to the southwestern confluence of the Bill Williams and Santa Maria Rivers. Resources, trade and social relationships extended in the East to Flagstaff, west to the Pacific coast and south down into Baja California. Both in Hualapai tradition and in the exercise of contemporary territorial sovereignty with respect to Tribal resources and properties, the Hualapai Tribe has consistently maintained its riverine boundary line as always being in the mid-stream of the Colorado River.



Colorado River, Grand Canyon

trade well developed to the degree that “up to one-quarter of Hualapai pottery goods were imported from elsewhere,” (McMillan 2007: 4). Horses were also in the trade zone coming from Navajos and Hopis, Mojaves, Paiutes and Utes. Cattle were acquired from Mexico and played an integral part in Hualapai socio-economics. Trade was instrumental for Hualapai and other tribes in acquiring European goods prior to disenfranchisement with the Americans. McMillan (ibid) states,

The Hualapai acquired European goods from the Hopis as early as the later eighteenth century...Via the Mojaves came shells from the Chumash on the Pacific coast...across the Colorado River, they exchanged corn for meat with the Mojaves...Shivwits provided guns and horses and the Hualapai brought hides and sometimes Mojave horses.



Hualapai pottery and prepared food dishes.



Prickly pear preparation at Hualapai.

Once the harvest was complete, and weather turning cold, Hualapai would move back up towards the foot-hills and build homes made from pine tree-poles and furs. The resources in the Central Highlands offered similar plants to that of the Basin and Range, with the addition of high-protein bearing pine nuts. By following resource seasonal cycles, Hualapai were able to gather and hunt in the Upper Sonoran Zone (4,500 to 6,500 feet) where grassland, juniper, and pinyon trees edged into the fir forests. Such diversity gave Hualapai ample trade goods in which to exchange for items such as the much coveted shell from the Pacific coast. Trade routes in the southwest tagged into Hualapai routes creating a vast social-network for the exchange of goods, services, and people.

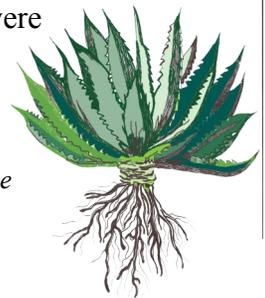
Contact History

Christian McMillan, assistant professor of history and American Studies at the University of Virginia, suggests that “Before contact the Hualapai world was enormous in geographical scale and in human diversity,” with



Hualapai Reservation Lands

Prior to European settlement, tribes living along the Colorado River practiced agriculture in the rich alluvial soils that were found in the flood-plain. Because the Colorado River waters seasonally flooded and retreated, Pai were able to make residential moves following seasonal cycles. Hualapai would build temporary shelters, or *ramadas* on the flat lands during summer and would then move up into the foothills at the end of a harvest. In addition to domestic crops of corn, beans and squash, other sources included a variety of grasses which were planted in the late spring.



Agave

There were also abundant food sources that were gathered throughout the lowlands in the Basin and Range Province (southwest Arizona). These sources were gathered during the late spring and early summer and included mesquite, agave, prickly pear, Saguaro cactus, wild tomato's, Desert Willow flowers, Cholla buds and many other plants, flowers, roots, berries, nuts, and seeds.



Upper reaches of Diamond Creek, Hualapai Reservation

With a broad geographical base available, Hualapai were able to secure diverse food resources which included meats derived from hunting and fishing. Antelope, Big-horn sheep, rabbits, bear, rodents, fish, and a variety of birds provided necessary protein. Larger game could provide a family feast for several days with smaller animals, such as rabbit, being consumed as a “day-to-day meal.” Game was dressed for meats, skins, sinews and a variety of products.

To hunt, Hualapai men used for instance, bows and arrows, nets, fire, and animal drives. Rabbits were captured through animal drives where “the rabbits were ...driven into nets made of milkweed fiber...the nets were stretched and rabbits driven into them. After the drive, the rabbits were divided among the whole camp,” (Watahomigie, et. al. 1986:1).

Hualapai lifestyle before the mid-1800's was one primarily of agriculture, hunting and gathering. The season for planting began in April with harvesting in June and continuing into October. Many types of crops and plants were picked for different types of food processing and storage. Drying food products allowed families to get through the winter months.

Foods were stored in clay jars, and plants not being consumed were processed as medicines, dyes, fodder, baskets and building materials.



Corn Field at Hualapai.