ARIZONA

Ak-Chin (Maricopa) Reservation

Federal reservation
Pima, Tohono O'odham
Pinal County, Arizona

Ak-Chin Indian Community
Route 2, Box 27
Maricopa, AZ 85239
(520) 568-2227 or (602) 254-3575

Fax: 254-6133

Total area	21,840 acres
Tribally owned	21,840 acres
Total labor force	230
High school graduate or higher	68.2%
Bachelor's degree or higher	–
Unemployment rate	5.2%
Per capita income (1989)	$11,150
Population	495
Tribal enrollment	525

LOCATION AND LAND STATUS

Ak-Chin is located 30 miles south of Phoenix (40 miles from the airport), in south Central-Arizona. The community is 5 miles south of the town of Maricopa and is situated at an altitude of 1,200 feet in the Sonoran desert, 43 miles northwest of the Casa Grande Ruins National Monument. The Ak-Chin Indian Reservation was established by executive order on May 28, 1912, with 47,600 acres in Pinal County. This reservation was reduced to 21,840 acres by executive order on September 2, 1912.

CULTURE AND HISTORY

Ak-Chin is home to members of the Tohono O'odham and Pima tribes. Formerly known as the Papago, or the "Bean People," they were originally farmers, whose fields were irrigated only by flash floods; later they learned stock raising from the Spaniards. In 1874, a small band of Tohono O'odham people migrated from the Papago Reservation to the present-day site of the reservation. They speak Uto-Aztecan languages that are closely related to each other; other languages of the family are spoken from California south into central Mexico and beyond. The Tohono O'odham were agriculturalists who moved frequently to find new water sources. Their traditional territory extended from Ak-Chin to Sonora, Mexico. In the mid-19th century, immigrating Anglo-Americans crossing the desert encountered Pimas and Yumas, who had already consolidated on the plain above the Gila Crossing in southern Arizona. Their security on the plain was due in part to the Sierra Estrella to their back, which protected them from the Apaches bound for Sonora and the Jornada open country, west of Maricopa Wells. At this time, both the Pimas and Yumas showed many results of contact with the Spanish, especially material acquisitions, including cattle, horses, mules, wheat, and possibly barley. Increasing white American presence in the Gila Valley caused losses among native populations due to diseases that probably surpassed any caused by indigenous warfare. In 1844-45, there was a cholera epidemic; from 1866 to 1869, malaria appeared in the autumn and winter and was especially hard on the children; measles appeared in 1871-72 and again in 1898-99; an outbreak of tuberculosis occurred in 1882-83; and there was a smallpox epidemic in 1896. One of the most significant events in the tribe's recent history has been its successful fight with the U.S. Department of the Interior, seeking full implementation of the Ak-Chin Water Settlement Act, passed on July 28, 1978. The act was finalized in 1982 by the passage of Public Law 98-530. Access to the water, covered by the Act, means that the tribe's goal of self-sufficiency is finally within reach.

GOVERNMENT

The governing body of the reservation is the Ak-Chin Indian Community Council, as provided under the Articles of Association, approved December 1961. The council is comprised of a chairman, vice-chairman, an appointed secretary-treasurer, and three members. The active committees are the Farm Board, Education, Health, Welfare, and Housing.

ECONOMY

Traditionally the tribe has collected most of its revenues from farming. The addition of an industrial park has offered new employment possibilities as well as a new economic development opportunity.

AGRICULTURE AND LIVESTOCK

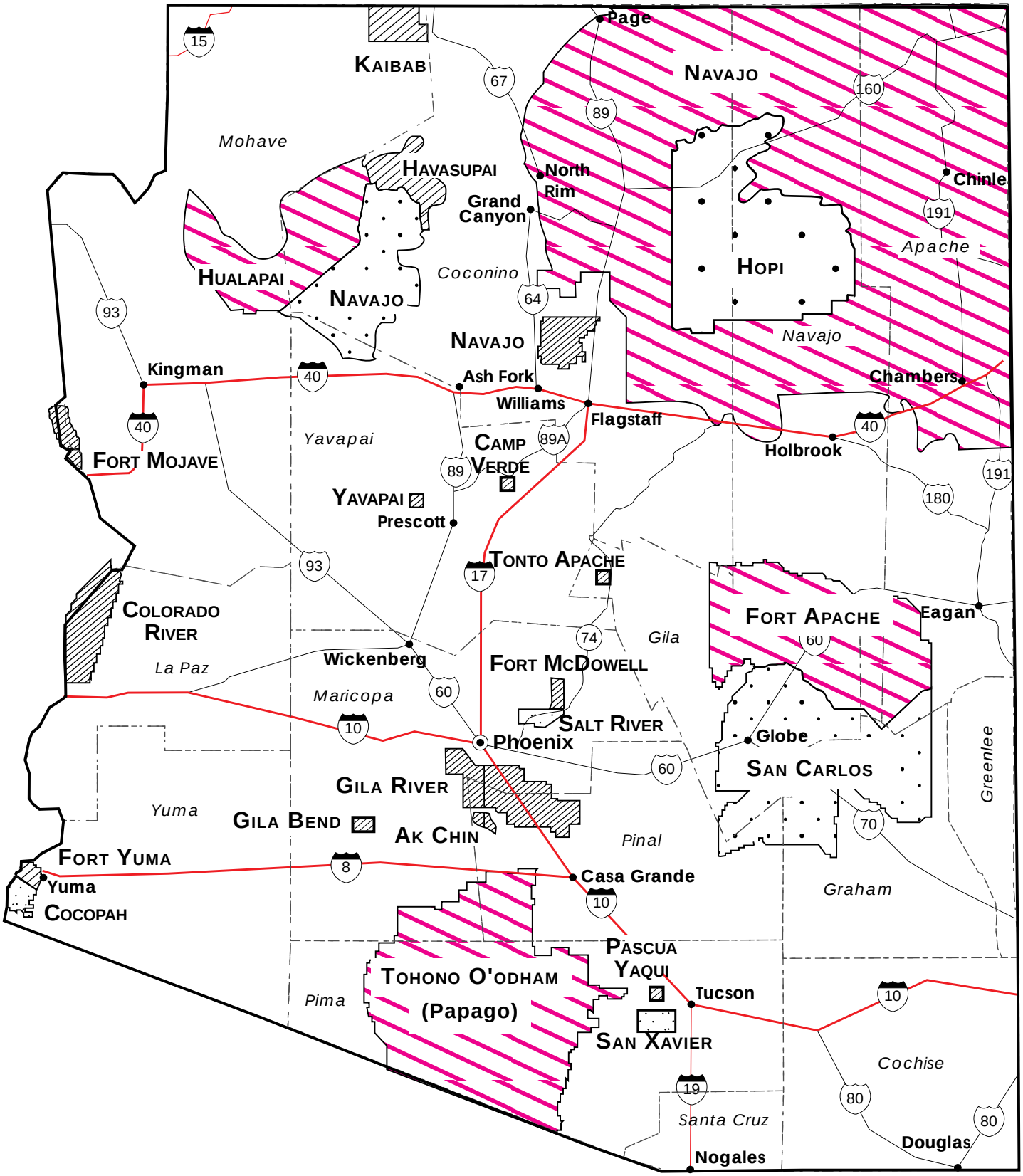
Of total tribal income, $9.7 million comes from the 15,000-acre Ak-Chin Farms Enterprise, which employs 85 tribal members, with cotton as the principal crop. Another $400,000 comes from AKCO Lumber and Supply, which employs four residents. Other principal employers include a general store and the Ak-Chin tribal government.

INDUSTRIAL PARKS

The 109-acre industrial park, constructed in 1971, is home to a custom-kill and processing firm, the Arizona Grain Storage Company (owned by the tribe), and a satellite shop for tractor dealers, all of which have increased employment opportunities for community residents. The park is located at the southeast corner of the reservation, adjacent to the Maricopa–Casa Grande Highway and the Southern Pacific Railroad. It has its own domestic water well and sewage-treatment system. It is suitable for light industry and agriculture-related industry.

GAMING

The Harrah's Ak-Chin Casino, is under construction. It is expected to provide an additional 700 jobs for community residents.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Navajo
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Williams
Flagstaff
Chambers
Holbrook
Yavapai
Camp Verde
Fort Mojave
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Prescott
Tonto Apache
Colorado River
Fort Apache
Eagan
La Paz
Wickenberg
Gila
Fort McDowell
Maricopa
Salt River
Phoenix
Globe
San Carlos
Greenlee
Gila River
Yuma
Gila Bend
Ak Chin
Pinal
Fort Yuma
Yuma
Cocopah
Casa Grande
Graham
Pascua Yaqui
Tohono O'odham
(Papago)
Pima
Tucson
San Xavier
Cochise
Santa Cruz
Douglas
Nogales

SERVICES
There is a hair salon and several restaurants at Ak-Chin. The tribe also operates a tribal store and service station.

TOURISM AND RECREATION
The Ak-Chin Him Dak Museum is unique, in that it is not restricted to a building with professional curators but is composed of the land and tribal members. Casa Grande Ruins National Monument is located 43 miles to the southeast.

INFRASTRUCTURE
A county road connects the reservation with I-10 to the north and I-8 to the south. Commercial trains, trucks, and bus lines serve Maricopa, 5 miles from the reservation. The nearest commercial air service is available in Phoenix, 40 miles from Ak-Chin.

COMMUNITY FACILITIES
The tribe provides its own water and sewage service, and Arizona Public Service provides electric power. The U.S. Public Health Service hospital in Sacaton and the Phoenix Indian Medical Center in Phoenix provide medical care for Ak-Chin residents. The nearest schools are the Maricopa Elementary School and the Maricopa Public High School. There is also a tribal community center.

Camp Verde Yavapai-Apache Reservation

Federal reservation
Yavapai, Tonto Apache
Yavapai County, Arizona

Yavapai-Apache Tribe
P.O. Box 348
Prescott, AZ 86322
(520) 445-8790
Fax: 778-9445

Total area	640 acres
Tribally owned	560 acres
Allotted	80 acres
Total labor force	163
High school graduate or higher	51.4%
Bachelor's degree or higher	3.7%
Unemployment rate	14.3%
Per capita income	$3,270
Population	624

LOCATION AND LAND STATUS
The Camp Verde Indian Reservation is located 75 miles north of Phoenix in the Verde Valley of central Arizona, in terrain characterized by rolling hills suitable for irrigated agriculture or grazing. The Yavapai-Apache Camp Verde Reservation was established by President Ulysses S Grant, executive order dated November 9, 1871. The reservation contained 640 acres in Yavapai County. The reservation was abandoned in 1875, and its residents were moved against their will to the San Carlos Apache Reservation to the south. The reservation was reestablished in 1909 and additional lands were acquired in 1915, 1917, 1967, and 1974.

CULTURE AND HISTORY
The Yavapai and Tonto Apache peoples have lived in central Arizona for centuries. When the reservation was reestablished, both peoples settled on the land. Their histories are for the most part intertwined. For the Yavapais, traditionally several extended families would camp together during times of the year when resources could be gathered, grown, and hunted efficiently by a local band. Sometimes smaller family groups would move to new harvest areas on their own, but up to ten families might camp and travel together. Yavapais lived in caves or rock shelters that sometimes had partial windbreaks of stone and mud plaster constructed at the opening, in addition to pole-frame huts thatched with strong grass fibers and larger mud-covered houses. Shades, or ramadas, were used during hot summer months. In addition to war chiefs, there were also civic leaders. A civic leader was usually an older man and a former war chief. He advised people when and where to hunt and gather food and was often a persuasive orator, who gave public lectures in the morning about good behavior. Advisory chiefs continued to encourage people with these morning speeches through the 1930s, even in mining camps. Sturdy and lightweight basketry was the most important kind of container traditionally used by the Yavapai. The women also manufactured burden baskets and tightly coiled baskets used for carrying, storing, winnowing, roasting, and for carrying water. Baskets were a trade specialty, traded with neighboring tribes such as the Navajo. The sale of baskets to tourists later became a major source of cash. Until the early 1860s, when gold was discovered in central Arizona, the Yavapai had little contact with whites. During the 18th and 19th centuries, Yavapai people occasionally visited Spanish missions to the south, and Anglo-Americans made several expeditions into the Yavapai homelands in the early 19th century. With their game and agricultural lands suffering severe pressure, and under attack themselves, the Yavapais began fighting back in the mid-1860s. In 1865, about 2,000 Yavapais agreed to settle on the Colorado River Reservation. However, this area was not large enough to sustain them and the other tribes sharing the reservation. Attempts were made to settle the Yavapai next to the military post of Camp McDowell, in the lower Verde Valley, but the people left after a short trial period, partially because they were in danger from white soldiers and Pima Indian scouts. At one time, a reservation was promised them near Camp Reno, in the Tonto Basin near Mount Ord. Although they found it acceptable, it was never established. On November 9, 1871, an executive order established the Rio Verde Reservation in the middle Verde Valley.

On December 21, 1871, General George Crook ordered all "roving Apache" to move to the reservation or be considered hostile. In enforcing this order, the army killed a large band of Yavapai in the Salt River Canyon on December 27, 1872. This attack has come to be known as the Massacre at Skeleton Cave. By 1873, most Yavapai had been brought to the Rio Verde Reservation near Camp Verde; they excavated an irrigation ditch and produced several successful harvests. However, a group of Tucson contractors pressed the government to move these people to the San Carlos Reservation. Relocation came in the form of a forced march in 1875 of over 180 miles in midwinter. Some Yavapais escaped, and others remained behind within their familiar home ranges, farming and working for white settlers.

At San Carlos, the Yavapais were separated from the Apaches, although relations between the two peoples were peaceful and there was some intermarriage. In the 1880s and 1890s, Indian agents at San Carlos allowed many Yavapais to return to their homelands, which made their lands at San Carlos available for lease to white interests. Most Yavapais returned to the Verde Valley and worked on farms and ranches, in mines, at smelters, or on road construction; most of those people returning from San Carlos settled at the abandoned military post at Fort Verde. In 1907, the BIA established a day school there. In 1910, 40 acres with water rights were set aside

for those who had returned; only 18 of those acres were suitable for farming.

In 1912, due to the number of Yavapais working in copper mines and at the smelter at Clarkdale (18 miles northwest of Camp Verde), the BIA opened a day school there. In 1914 and 1916, an additional 448 acres with water rights, more suitable for farming, were set aside for the Yavapais 8 miles west of Camp Verde, at Middle Verde. Mine closures in the 1930s and 1940s greatly affected Yavapai workers, and more people returned to the reservations to expand farming and cattle-ranching activities. In 1969 a parcel of 60 acres near the former mining community of Clarkdale was designated as reservation land for Yavapai people living there while working for the mines. The U.S. Department of Housing and Urban Development helped to provide new homes.

GOVERNMENT

The governing body of the tribe is a nine-member community council, consisting of a chairman, vice-chairman, and seven members, each with a term of four years. The constitution and bylaws are based on the Indian Reorganization Act of 1934. Camp Verde, Middle Verde, and Clarkdale all combine to elect one council.

ECONOMY

The tribe is a member of the Indian Development District of Arizona.

AGRICULTURE AND LIVESTOCK

The tribe leases reservation land to non-Indians for farming, which generates an annual income of $1,700; 180 acres are leased for irrigated agriculture and there are cattle on another 180 acres.

SERVICES

Two smoke shops opened in 1982 and are fairly successful.

TOURISM AND RECREATION

A tribal project designed to provide greater employment opportunities for reservation members is the complex associated with the Montezuma Castle National Monument. The Yavapai-Apache Visitor Activity Complex, built and operated by the tribe, is located beside Highway I-17 and includes an Information Center, U.S. Park Service office, arts-and-crafts shops, a convenience market, and a service station. The tribe also owns a recreational vehicle park. In addition, there is a hotel with 82 rooms and a conference center, a private campground, and a meeting facility with seating for 200.

INFRASTRUCTURE

Camp Verde is located on State Highway 279, which connects with Interstate 17, the major north-south highway for the area. Numerous commercial air and train companies are in Flagstaff, 50 miles north of the reservation. Bus and truck services are available in Camp Verde, 5 miles from the reservation, as well as air service using an unpaved runway. Paved runways are located in the nearby towns of Cottonwood and Montezuma Heights.

COMMUNITY FACILITIES

The reservation has its own water system, installed by the U.S. Public Health Service. Individual septic tanks are used for sewage disposal, and electricity is provided by Arizona Public Service Company. The reservation is served by three police officers, provided by the Bureau of Indian Affairs, and a twelve-person fire department. A biweekly newspaper is available on the reservation, radio stations are received from both Sedona and Cottonwood, and a number of television stations are received from Phoenix, Flagstaff, and Prescott. There is a private hospital in Cottonwood and a U.S. Public Health Service hospital in Camp Verde. Prescott and Phoenix both have larger hospitals. Public-health nursing services are provided through a contract arrangement with the Yavapai County Health Department. Three community health representatives are employed by the tribe and are major liaisons with the Public Health Service staff. Contract hospital and medical services are authorized through local physicians and facilities in Camp Verde, Clarkdale, Cottonwood, Prescott, and Sedona.

Both Cottonwood and Camp Verde have Head Start programs for reservation preschoolers; elementary and high school students attend local public schools; and college courses are available from Yavapai College.

Cocopah Indian Reservation

Federal reservation
Cocopah
Yuma County, Arizona

Cocopah Indian Tribe
P. O. Box Bin G
Somerton, AZ 85350
(520) 627-2102 and 2061
Fax: 627-3173

Total area	6,009 acres
Tribally owned	6,009 acres
Total labor force	186
High school graduate or higher	31.1%
Bachelor's degree or higher	–
Unemployment rate	23.1%
Per capita income	$4,641
Population	584
Tribal enrollment	737

LOCATION AND LAND STATUS

The Cocopah Reservation is located in extreme southwestern Arizona, near the town of Somerton, approximately 13 miles south of Yuma, 15 miles north of San Luis, Mexico, and 180 miles east of San Diego. There are three parcels, known as East Cocopah, West Cocopah, and North Cocopah. The tribal administration is located in West Cocopah. The area is one of low-lying desert, with the Colorado River bordering North Cocopah. Privately owned farms surround the reservation. The reservation was established by executive order on September 27, 1917, by President Woodrow Wilson. This order established the West and East Reservations, with approximately 1,772 acres. On April 18, 1985, President Ronald Reagan signed the Cocopah Land Acquisition Bill, HR 730, which increased the reservation by nearly 4,237 acres and included a North Reservation of 600 acres.

CULTURE AND HISTORY

The Cocopah Indians are one of the Yuman tribes, with a language belonging to the Hokan family, spoken by peoples from southern Oregon south into Mexico. Around 1760, the Yuma, Maricopa, and Cocopah Indians formed one tribe, known as the Coco-Maricopa Tribe; they lived around the Gulf of California, near the mouth of the Colorado River. Sometime after that, they migrated northward and settled along the Colorado River. The Yumans were traditionally expert farmers of the flatlands of the Colorado River.

Traditionally the Cocopah lived in rectangular structures supported by a four-post frame with connecting beams, or by two posts supporting a longitudinal beam. The walls were made of sticks covered with arrowweed and earth, with a floor hearth. Prior to 1900, mesquite was probably the most important wild plant food used by the Cocopahs. Wood rats, raccoons, and beavers were also important sources of food. Fish are no longer an important part of the diet, because of dwindling access to the river. Leadership was and is determined by ability and experience; figures of importance were believed to derive their powers from dreams. The ability to speak well and to serve as a consultant and advisor to the people bears even more weight in the 20th century. Funeral orators, singers, and, until the 1950s, healing shamans, were traditional figures of importance in Cocopah society. The most elaborate social and ritual events of the Cocopahs remain those associated with their traditions concerning death and the dead.

The ancestors of the Cocopahs may have been among the first native Americans in the Southwest to encounter Europeans. Hernando de Alarcon made contact with the river people in 1540, and that same year, Melchior Diaz visited the river people and wrote of semi-subterranean houses covered with straw and of long structures that could shelter 100 people at a time. George R. Derby and Major Samuel P. Heintzelman visited the Cocopahs below Fort Yuma in the 1850s; Cocopah weapons, food, and agriculture were virtually unchanged from those mentioned by Alarcon 300 years earlier. The 1850s saw the beginning of more intensive contact and communication between the Cocopahs and the non-Indian people who now came to the lower Colorado River valley as settlers. The first written mention of Cocopahs living near Yuma was by Jacobo Blanco in 1873; they were occupying land between Fort Yuma and the mouth of the river. In the last half of the 19th century, the Cocopahs became very active in the river trade, supplying steamboats on the Colorado with wood for fuel. They became well-known for their skill as river pilots and navigators. When the ethnologist W. J. McGee visited the Cocopahs in 1900, he wrote that they were divided into seven groups, each one identified by its leader.

In the early 1900s, four politically autonomous bands of Cocopah lived in dispersed rancherias in the delta. Many members of one of the bands, the Hwanyak, established themselves permanently near Somerton by 1910. In 1917, government decrees gave the American Cocopahs legal title to three small areas of land as a reservation, under the jurisdiction of the Yuma Agency. In 1961, the Cocopahs in Arizona began to organize to improve housing, introduce electricity, and complete the first tribal building. They revised their constitution in 1968, with some advice from the Navajo Nation. Ceremonial buildings were constructed on both the East and West Reservations; the octagonal tribal building was completed in 1976. In the 1970s the Cocopahs focused their attention on education. They began with a Head Start program, followed by an individualized Indian instruction program. In 1976, they instituted special tutoring at the high school level in a learning center on the East Reservation. Also in the 1970s, the Cocopah began reviving traditional beadwork and clothing, in addition to developing their ability in the fine arts.

A new importance was placed on traditions, and young people began learning songs and legends from their elders. At the same time, they were becoming better adapted to living and working alongside their non-Indian neighbors. Perhaps the most dramatic change for the Cocopah has been that after hundreds, perhaps thousands, of years of being river people, most no longer live near or depend on the river. Dams and diversions have reduced the Colorado River to almost nothing in the lower delta, and the meager section of river that flows past one small piece of American Cocopah land has been put to use by the U.S. government for agricultural drainage. These changes have necessarily altered the significance traditionally placed upon the river by Cocopah culture.

GOVERNMENT

The Cocopah are governed by a popularly elected tribal council, consisting of a chairman, vice-chairman, and three members. The constitution was approved under the Indian Reorganization Act of 1934. The tribe is currently in the planning stages for negotiating a self-governance compact with the federal government.

AGRICULTURE AND LIVESTOCK

Agriculture is crucial to the Cocopah economy. There are 1,600 acres of irrigated land on the reservation, 900 of which are farmed through land leases to non-Indians. Agricultural income is about $250,000 per year.

GAMING

The Cocopah Bingo Hall opened as a joint venture with private developers in 1987. The tribe now operates the bingo hall and casino directly under a gaming compact with the state of Arizona.

SERVICES

In 1987, a convenience store, gas station, and smoke shop opened in joint ventures with private developers. The tribe has entered into an agreement with Yuma County to operate a county landfill.

TOURISM AND RECREATION

The Cocopah Bend Recreational Vehicle Resort is 4 miles from downtown Yuma and 10 miles from San Luis, Mexico. The resort has full hookups, on-site management, and a full-time activity director. Amenities include an 18-hole golf course, olympic-size swimming pool, tennis courts, community building, and dance hall. Monthly and annual rates are available.

INFRASTRUCTURE

The reservation is easily accessed from Interstate 8, which passes near Yuma. Arizona State Highway 95 crosses the reservation. The nearest commercial transportation by air, bus, train, and truck is located in Yuma, Arizona, 17 miles from the reservation.

COMMUNITY FACILITIES

There are many community facilities on the reservation, including cry houses (for funerals), baseball and softball fields, a basketball court, a playground, an Elderly Training Center, a Vocational Training Center, a Drop-In Center, an Elderly Residential Home, an East Reservation Park, and a drug-treatment center. There is also a community building and a powwow grounds on the North Cocopah Reservation. Police protection is offered by the tribe under a contract with the Bureau of Indian Affairs, while tribal volunteers provide fire protection. Five radio stations can be received on the reservation, in addition to two television stations. Cocopah students attend elementary school in Yuma and Somerton, then go on to junior high and high school in Yuma. There is a Head Start program for preschool students on the reservation, operated by the tribe. Electricity is provided by Arizona Public Service Company. Natural gas is provided by Southwest Gas Company. There is a community water system, installed by the U.S. Public Health Service. Residents use individual septic tanks for sewage disposal. The Fort Yuma Indian Hospital in Winterhaven, California, approximately 20 miles away on the Fort Yuma Reservation, has 19 beds. The Fort Yuma Service Unit provides community-health nursing, project sanitation engineering, environmental-health technicians, medical-health services, community-health education, and a dental-health program.

Colorado River Indian Tribes Reservation

Federal reservation
Chemehuevi, Hopi, Mohave, Navajo
La Paz County, Arizona; San Bernadino and Riverside counties, California

Colorado River Indian Tribes
Rt. 1, Box 23-B
Parker, AZ 85344
(520) 669-9211

Fax: 669-5675

Total area	269,921 acres
Tribally owned	269,921 acres
Total labor force	794
High school graduate or higher	61.8%
Bachelor's degree or higher	4.3%
Unemployment rate	12.3%
Per capita income	$5,979
Population	7,944
Tribal enrollment	3,098

LOCATION AND LAND STATUS

The Colorado River Indian Reservation was established on March 3, 1865, for the "Indians of said river and its tributaries." Reservation lands include almost 270,000 acres along both sides of the Colorado River between Parker, Arizona, and Blythe, California. Of the total acreage, 225,996 acres lie in Arizona and 42,696 acres are located in California.

CULTURE AND HISTORY

The Colorado River Indian Tribes Reservation is home to four tribes. The original inhabitants are the Mohave and the Chemehuevi, who were later joined by relocated Navajos and Hopis after World War II. The Mohave and Chemehuevi Indians have farmed on the lower Colorado River since recorded history; the Chemehuevi traditionally lived between the Mohave and the Quechan, who lived farther to the south. Major traditional crops were corn, melons, pumpkins, native beans, roots, and mesquite beans. (See Hopi and Navajo Nation entries for information on these cultures.) The Colorado River peoples lived in scattered groups, in homes made of brush placed between upright mesquite logs, or in houses made of mud and wood. They traveled on the river by means of rafts constructed from bundles of reeds. The Mohave first welcomed the Spanish, then changed their position when a new life-style was imposed on them. The first Spaniard known to have contacted Mohaves was Juan de Oñate, who in 1604 met them near the junction of the Colorado and Bill Williams Rivers. Father Francisco Garces was the first Spaniard to reach the Mohave Valley, in 1776. He estimated the population to be 3,000. No missions or Spanish settlements were established in Mohave territory, and the people maintained their independence until the advent of the Americans. The Mohave obtained wheat and horses from the Quechan. They probably also obtained some horses from raids on Spanish mission communities in California. During the 1820s, Anglo-American trappers and fur traders came to Mohave country. Some white American parties passing through in subsequent years had trouble with the Mohave, such as the Lorenzo Sitgreaves Expedition, which the Mohave attacked in 1851. In 1857, the Quechan-Mohave allies suffered a great defeat at the hands of an alliance of Pima and Maricopa warriors. In 1858, the Mohave attacked a wagon train bound for California, leading to the establishment of Fort Mohave in the Mohave Valley. In 1859, the resistance of the Mohaves ended after they lost a battle with U.S. forces.

In an effort to "civilize" and educate the Indians of the Colorado River Reservation, the U.S. government opened the first boarding school in the area, at the northern end of the reservation, adjacent to the town of Parker, in 1879. The first Presbyterian Church was organized on March 15, 1914. The development of a reliable irrigation system has played an important role in the history of the Colorado River Indian Tribes. In 1867, Congress appropriated funds for the first time to develop the Grant-Dent Canal, named after President Ulysses S Grant and Superintendent of Indian Affairs George W. Dent. Although it was built to divert river water to irrigate crops on the reservation, a reliable irrigation supply was not developed until the early 20th century. The United States government also intended to teach Mohaves and Chemehuevis modern farming techniques.

The Allotment Act of April 21, 1904, brought legal allotments to the Colorado River Reservation members, beginning with 5 acres and changing in 1911 to 10 acres per member. This process remained in effect until 1940, when the Tribal Council adopted a land code, making it possible for tribal members with allotments to exchange them for 40-acre assignments. In 1945, the Colorado River Indian Tribes passed a change in the assignment program to increase the size of the farm unit from 40 to 80 acres. Present-day tribal members may lease their lands, and many have developed homesites on their allotted or assigned lands. Soon after the powers of the Tribal Council were established, the Department of the Interior and the War Relocation Authority made an agreement to place a relocation center on Colorado River Indian lands. The Poston Relocation Center, which was one of ten wartime camps established to house some 20,000 internees, opened May 8, 1942, and closed November 28, 1945. Accepting the decision meant not losing land permanently to the War Department. Compensation came in the form of improvements to the land and the development of irrigation facilities.

After World War II, the United States government developed a theory of surplus Indian population, such that where the land base was considered insufficient to support the total number of tribal members, the "surplus" would be moved off the land. In the case of the Colorado River Reservation, people from the Navajo and Hopi reservations were offered farming lands on the reservation; these tracts included both traditional Mohave and Chemehuevi lands and some that were previously developed under the War Relocation Authority. In 1952, tribal members voted to rescind Ordinance No. 5, which reserved a portion of the reservation for colonization, but the action was ignored by the Department of the Interior. On April 30, 1964, Congress finally recognized "beneficial ownership" of the reservation by the Colorado River Indian Tribes, thereby repealing the ordinance. In the latter half of the 20th century, the Colorado River Indian Tribes have continued to assert their right to protect their traditional lands. In 1963, a water-rights case, *Arizona v. California*, established the extent of state and Indian water rights in favor of the Colorado River Indian Tribes and four other tribes along the Colorado River, setting the stage for increased economic development in the area.

GOVERNMENT

On August 13, 1937, voting members of the Colorado River Indian Tribes approved the Indian Reorganization Act of 1934 and adopted a constitution and bylaws for governing the tribes. Jay Gould, a Mohave, was elected as the first tribal chairman on September 18, 1937. Tribal administration currently consists of a tribal chairman, vice-chairman, secretary, treasurer, and five members, serving four-year terms. There are currently 28 departments within the tribal

administration. There is also a committee system to assist the council with special needs; committee members are appointed by the council for two- or four-year terms. There are ten permanent committees, five boards, and one commission.

ECONOMY
The reservation economy is centered on agriculture, recreation, and light industry. There are over one hundred business and commercial leases and four tribal enterprises on the reservation. The Colorado River Indian Tribes lease 11,548 acres for commercial, residential, and recreational purposes. Supplemental income comes from mineral leases, interest, loan fees, water revenues, administrative charges, rentals, mining fees, court fines, fish-and-game permits, indirect costs, and sales of businesses. The tribes are members of the Indian Development District of Arizona.

AGRICULTURE AND LIVESTOCK
The main source of tribal income is irrigated agriculture. The principal crops are cotton, alfalfa, wheat, feed grains, lettuce, and melons. Currently 84,500 acres are under cultivation, and another 50,500 are available for development. The tribes lease 89,422 acres in Arizona and California for agricultural purposes. In 1990, agricultural leases produced $3.2 million in revenue. The tribes operate a 6,700-acre farm and lease the remainder of their developed lands under long- and short-term leases; another 30,000 to 40,000 acres in the southern part of the reservation remains to be developed.

CONSTRUCTION
There is one construction company, owned and operated by a tribal member.

INDUSTRIAL PARKS
Light industry is expanding on the reservation. The Colorado River Tribes Industrial Park is fully improved, with railway and highway access, paved streets, and complete utilities. In 1992, a 10-acre recycling plant opened that cleans approximately 3.5 million pounds of activated carbon per year. The plant employs twelve tribal members.

MANUFACTURING
There is a plastics manufacturer located on the reservation.

MINING
Sand and gravel deposits are now being exploited by three concrete, sand, and gravel contractors. Clay deposits, gypsum, and small amounts of gold are also found on the reservation.

SERVICES
Companies on the reservation include a marina sales and service company, a tire center, and a farm-machinery sales and service dealer. There are ten commercial enterprises owned and operated by tribal members, including a convenience store, a radio station, two smoke shops, and three arts-and-crafts enterprises.

TOURISM AND RECREATION
The Blue Water Marine Park, constructed by the tribes, is located on the reservation. There is an established tourism and recreation industry, with marinas, lodging facilities, food-and-beverage establishments, a videotape rental store, beaches, mobile-home parks, and cabanas. Recreational-development leases are available.

TRANSPORTATION
The tribes own and operate the Avi Suquilla Airport, adjacent to the town of Parker, and a tribal member owns a charter air service.

INFRASTRUCTURE
The reservation is adjacent to Interstate 10, which runs along its southern border. There are train, bus, and truck services available in the town of Parker, on the reservation. Commercial air service is available 60 miles away in Blythe, California.

COMMUNITY FACILITIES
The Arizona Public Service Company supplies electricity and natural gas to Parker and other parts of the reservation. The BIA / CRIT power distribution system is in the final stages of rehabilitation, and hydroelectric power is being integrated into the power system. The power plant will have a capacity of 19,500 kilowatts. Increased income from power sales and conservation by power customers is needed to repay the costs of building the plant. All Indian students, except for a few boarding-school students, attend public schools in the area. A number of students attend off-reservation institutions of higher education. There is a twenty-bed hospital in Parker, operated by the Indian Health Service. The Colorado River Indian Tribes provide outpatient mental-health services, a community health representative, and outpatient and residential alcohol services to Indian people on the reservation. There are additional hospitals in Yuma, Arizona, 125 miles south of Parker.

Fort Apache Reservation

Federal reservation
White Mountain Apache
Navajo, Apache, and Gila counties, Arizona

White Mountain Apache Tribe
P.O. Box 700
Whiteriver, AZ 85941
(520) 338-4346
Fax: 338-4778

Total area	1,664,972 acres
Total labor force	3,138
High school graduate or higher	48.3%
Bachelor's degree or higher	1.3%
Unemployment rate	13.7%
Per capita income (1989)	$3,805
Population	10,506

LOCATION AND LAND STATUS
The Fort Apache Reservation is located in east-central Arizona and consists of desert foothills, canyon beds, and forested mountains where elevations exceed 11,000 feet. The reservation is approximately 75 miles long and 45 miles wide. The community of White River serves as the business center for the tribe and is the location of the Bureau of Indian Affairs agency. Residential communities are located at McNary, North Fork, Seven Mile, East Fork, Canyon Day, Cedar Creek, Carrizo, Forestdale, and Cibecue. The joint White Mountain–San Carlos Apache Reservation was established by executive order of November 9, 1871, supplemented by executive order of December 14, 1872. It was set aside on lands surrounding Fort Apache, a military outpost initially known as Camp Ord, designed to protect white settlers in the Arizona Territory.

CULTURE AND HISTORY
The White Mountain Apaches, considered the easternmost group of the Western Apache peoples, traditionally lived in an area bounded

by the Pinaleno Mountains on the south and the White Mountains on the north. The evidence is unclear as to what motivated these Athabascan-speaking people to relocate to this region from the plains of Texas and New Mexico, where they had settled, probably in the early 1500s, after leaving Canada or Alaska. The new geographic location and their contact with other area populations brought about linguistic, social, and cultural changes that set them apart from other Apache peoples. At the time of the Anglo-American occupancy of Arizona, the White Mountain Apaches represented the largest division of the Western Apache people, with an estimated 1,400 to 1,500 people.

While primarily nomadic people, the Western Apache learned agricultural techniques from the Navajo or the western Pueblos. Traditionally, the advent of spring signalled the time when people moved to their farms, where they cultivated limited quantities of corn, beans, and squash. When the firsts shoots of their crops appeared, they would split off into gathering groups of women and hunting groups of men, leaving the group's elders and children to tend the crops. The introduction of the horse greatly increased the range of the Western Apaches, allowing them to establish an intricate network of trade and raiding routes. This life-style continued, except for a brief time during the Spanish colonial period, until their forced relocation to reservations.

In reaction to Western Apache raids and attacks on Spanish settlements, which began in the mid-18th century, the Spanish unsuccessfully attempted to control and defeat them by military means. By 1786, it had become clear that the Spanish goal of exterminating the people was unrealistic. In response, the Viceroy Bernardo de Galvez conceived of a new "Indian policy," designed to placate the Western Apaches by settling them in villages near the Spanish military encampments and offering them supplies and, most significantly, alcohol. The Spanish hoped this policy would convince the Western Apaches to remain peaceful, and, through an addiction to alcohol, create a dependency upon them. For nearly 25 years this policy worked with moderate success, yet the Mexican War of Independence, ending in 1821, prevented its continuation.

When the new Mexican government, beset with serious financial problems, could no longer subsidize the Apaches, the people left to regroup in their traditional territories. By 1831, the Western Apaches had resumed their intensive raiding activities, throwing the Mexican state of Sonora into intense disarray. From then until the Anglo-Americans assumed control of Arizona in 1853, the Spanish population of Sonora declined dramatically.

After the ratification of the Gadsden Purchase in 1853, Anglo settlers and prospectors began to intrude upon the domain of the Western Apaches. At first the people were wary but peaceful, but when it became clear that the new settlers sought to control the Apaches and usurp their territory, the people responded with open hostility. This resulted in a nearly 40-year war of epic proportions, ending with the irreversible defeat of the Western Apaches and their relocation to reservations.

By 1870, it was becoming increasingly clear that the Territory of Arizona lacked the military means to exterminate the Apaches and that the Apaches in turn needed some protection from the genocidal practices of the local populace. Following the Camp Grant Massacre in 1871, during which a mob of enraged citizens from Tucson, together with a group of Papago Indians, slaughtered more than 75 Western Apache women and children, the federal government implemented a new "peace policy" in Arizona, calling for the collection of all Apaches on reservations. As part of this policy, indigenous peoples were settled on their own territories, provided with protection, and encouraged to make a living though agriculture and the raising of livestock.

While a large tract of land was marked off around Fort Apache for the Cibecue and the northern bands of the White Mountain division, in 1874 the Department of the Interior embarked upon a "removal campaign" designed to concentrate all the Western Apaches, the Chiricahuas, and Yavapais on the San Carlos Apache Reservation.

These peoples actively resisted, and many Apaches and others escaped the confines of the reservation. During this unrest, the U.S. Army under General Crook led a group of White Mountain Apaches deep into Sonora's Sierra Madres, where they entered into negotiations with Geronimo that ultimately resulted in his surrender and the surrender of nearly 400 other Chiricahuas.

With peace restored in 1884, several groups of Apaches, including Geronimo and a small band of dissident Chiricahuas, were returned to Fort Apache. Here, under strict military supervision, they worked to construct irrigation dams and plant crops. While suffering immense cultural loss, the Western Apaches were at least able to adapt to reservation life without further loss of life.

After the turn of the century, Fort Apache residents began working in the wage economy, to supplement their subsistence needs. In 1907, over 80 men were employed by the U.S. Cavalry to cut hay for horses stabled at Fort Apache, while others worked as cowboys for Anglo cattle ranchers who leased reservation grazing land. By 1918, the population had risen to 2,456, and the federal government issued 400 cattle to Apaches so that they could start their own livestock business.

By 1931, there were approximately 20,000 head of cattle on the Fort Apache Reservation. The economic base of reservation society was further expanded during the early 1920s through the establishment of a lumbering operation which has since become a major industry, processing over 50 million board feet annually. In 1954, the White Mountain Apache Tribe, by this time a legally constituted body governed by an elected tribal council, responded to the outdoor interests of increasing numbers of tourists by creating a lucrative Recreation Enterprise.

GOVERNMENT

The White Mountain Apache Tribal Council was established under the provisions of the Indian Reorganization Act of June 18, 1934, adopting a constitution in August, 1938; which was amended in 1958 and 1993. The elected council includes a chairperson, a vice-chairperson, and nine members at large. Council members are elected from four districts and serve four-year terms.

AGRICULTURE AND LIVESTOCK

Reservation range land supports a 15,000-head tribal herd, primarily consisting of purebred whiteface cattle. Management of the herd generates approximately 50 full-time jobs. As support for the cattle industry, the tribe runs a feedlot, a hay-and-grain store, and a 900-acre irrigated farm that produces alfalfa for feed.

FISHERIES

The tribe owns and manages the Alchesay Fish Hatchery.

FORESTRY

The reservation's 800,000-acre forest of ponderosa pine, spruce, and fir generates approximately 320 Apache jobs in the timber and management fields. In addition, these forest lands offer an annual allowable cut of 76 million board feet of timber. Since the 1920s, the tribe has earned a substantial percentage of its revenues from forest-related industries.

The tribe's Fort Apache Timber Company (FATCO), which includes two small sawmills, a large mill, and a planing mill with dry kilns,

employs approximately 350 people on a permanent basis. In addition, the industry nets approximately $5 million annually in stumpage revenue for the tribe's operating budget. As of 1994, the FATCO has proposed the development of a remanufacturing facility, which would produce a number of standard and special-order products based on market demand. Some of the wood products anticipated include :(1) edge-glued and ripped-dimension lumber; (2) block-board core panels for solid-core doors and furniture; (3) profile step-glued parts for window, door, and cabinet components; (4) truck flying and decking; (5) speciality items such as turning squares, spindles, columns, posts, stair treads, stadium seats, church pews, and veneer laminated products; (6) dimensions lumber; (7) non-structural lumber; (8) finger-joint studs; and, (9) special-order production. It is anticipated that this new manufacturing business could provide employment for an additional 65 tribal members.

MANUFACTURING

The McDonnell-Douglas Company contracts with the Apache Aerospace Company to produce prefabricated materials and other accessories for the Apache Helicopter. Another tribally owned company, Apache Materials, produces earth materials for construction projects.

SERVICES

Apache Enterprises operates several convenience markets, grocery stores, and gas stations. Included in these business are the Hon Dah Restaurant, Apache Service Station, Corrizo Food store, Cedar Creek Food Store, and Seven Mile Food Store.

TOURISM AND RECREATION

Both winter and summer recreational opportunities abound on the Fort Apache Reservation. The area is rich in natural resources, including perennial streams, lakes, and a variety of wildlife, including elk, bear, antelope, and water fowl. There are 500 miles of cold streams and 30 artificial lakes for year-round trout fishing and ice fishing during the winter months, as well as a number of tribal-operated campgrounds.

The tribe's Sunrise Ski Resort offers skiing on three mountains from November until late spring. This resort features Arizona's most sophisticated snow making, nightly grooming, snow boarding, and cross-country and downhill skiing. In addition, snowmobiling and night skiing are offered on Fridays and Saturdays. The eleven-lift system includes two quad chairs and three triple chairs and can transport 15,000 skiers uphill per hour. Downhill and cross-country ski rental is available at the Sunrise Sports Center. Each weekend the resort offers special events, such as racing-equipment demonstrations and festivals, including the Southwest Holiday Festival during Christmas and New Year.

Summer recreational activities include fishing, camping, mountain biking, and horseback riding. The Sunrise Park Hotel, located on Sunrise Lake, offers access to all of these activities, in addition to pool, spa, and sauna facilities. Other resort areas are located near Hawley Lake, Horseshoe Lake, and the Reservation Lake. The tribe's Game and Fish Enterprise manages the reservation's wildlife resources, fishing, and camp grounds. In addition, it conducts an internationally recognized annual elk hunt.

Many visitors enjoy the sites at Old Fort Apache, archaeological excavations, petroglyphs, the Heritage Museum, and festivals such as Mountain Frontier Days, the White Mountain Native American Arts and Crafts Festival, the Bluegrass Festival, and the Fall Festival. The fort is now owned by the White Mountain Apache Tribe and is listed on the National Register of Historic Places. It is distinguished for its association with famous leaders from the various Apache bands, including Geronimo and Cochise, who were pursued by soldiers from Fort Apache and by White Mountain Apache scouts, including Chiefs Alchesay and Diablo.

To support its recreational program the tribe has built the White Mountain Apache Motel and Restaurant, which is located in Whiteriver, on Highway 73. A full-service resort facility, the motel offers a curio counter, coffee shop, and accommodations for large and small banquets. About a decade ago, this facility was expanded to include a shopping complex featuring a supermarket, the First Interstate Bank, a variety store including a video shop, a post office, and a convenience store.

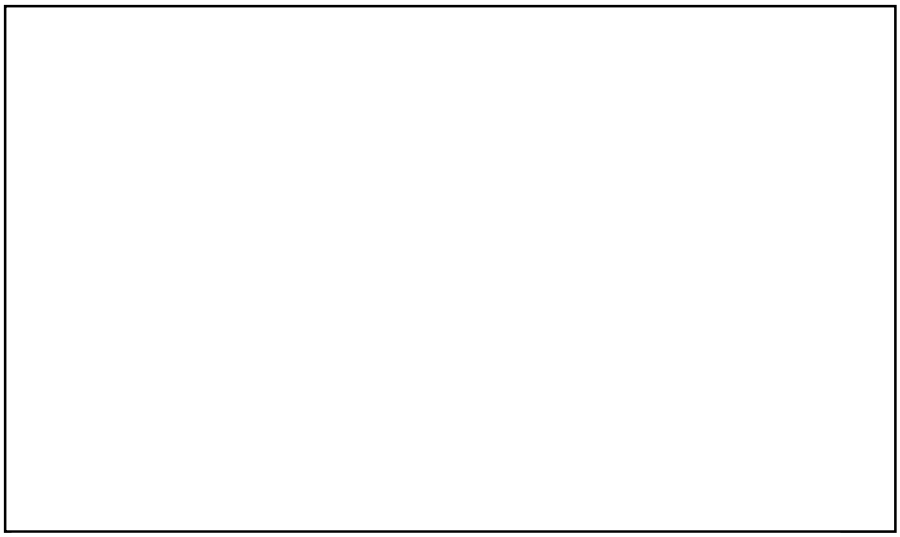
INFRASTRUCTURE

U.S. highways 60, 73, and 260 cross the Fort Apache Indian Reservation. A commercial air shuttle to Phoenix operates from an airport 10 miles from the reservation, at Show Low. A lighted UNICOM-equipped airport with 6,270 feet of paved runway is available on the reservation at Whiteriver.

COMMUNITY FACILITIES

The Fort Apache Indian Reservation offers a wide range of community facilities, many of which are located at Whiteriver. There are three community centers, a rodeo and fair grounds, an indoor swimming pool, the Apache Cultural Center, a library, and three gymnasiums.

The Indian Health Service operates a 50-unit hospital in Whiteriver, which provides inpatient, outpatient, and community health care. Inpatient services include general medical, pediatrics, and obstetrics. Contract air service is provided from Whiteriver to Phoenix, where a helicopter is available at the hospital for emergency air evacuation. In addition, outpatient and emergency services are provided by separate and permanent-staffed clinics located at Cibecue, 50 miles northwest of Whiteriver.



Fort Apache Timber Company Sign

Electricity is provided by the Navopache Electric Cooperative. Propane gas is provided by Doxol, and water is available via community systems operated by the Tribal Utility Authority. GTE West provides telephone service, while the Whiteriver Regional System handles sewage disposal. A biweekly newspaper, *The Apache Scout*, is published on the reservation, and the tribe operates a radio station and five cable-television channels.

In Whiteriver there are two public elementary schools, one junior high school, and a high school, along with a branch of Northland Pioneer College. There are also three Bureau of Indian Affairs schools and a Lutheran mission school at Fort Apache.

Fort McDowell Mohave-Apache Reservation

Federal reservation
Mohave, Apache, Yavapai
Maricopa County, Arizona

Fort McDowell Mohave-Apache Indian Community
P. O. Box 17779
Fountain Hills, AZ 85269-7779
(602) 837-5121
Fax:

Total area	24,680 acres
Tribally owned	24,680 acres
Total labor force	172
High school graduate or higher	62.4%
Bachelor's degree or higher	31.1%
Unemployment rate	14.0%
Per capita income	$5,610
Population	628
(tribal members)	348
Tribal enrollment	850

LOCATION AND LAND STATUS

The Fort McDowell Reservation is located in central Arizona, about 23 miles northeast of Phoenix. The land varies from tree-lined river bottoms to rolling hills covered with cactus, at an elevation of about 1,350 feet. The reservation was created by executive order on September 15, 1903. The reservation was named after General Irwin McDowell and was one of the most important outposts in the Southwest during the Apache Wars between 1865 and 1891.

CULTURE AND HISTORY

The residents at Fort McDowell are descended from bands of Apache, Mohave, and Yavapai who were assigned to the Fort McDowell Military Reservation at the end of the Indian wars of the second half of the 19th century. The current reservation represents only a small part of the traditional lands of these nomadic peoples. Soon after the reservation was established, local non-Indians attempted to have the residents of the reservation removed and relocated to the Salt River Pima-Maricopa Indian Reservation. Although the attempt failed, lack of federal funds to construct facilities to protect irrigation structures forced many Yavapai residents to seek wage labor or to raise cattle. The Fort McDowell Reservation claims a famous historical personage in Dr. Carlos Montezuma. He was a Yavapai who was stolen by Pima Indians and sold to an Italian photographer, who took him to Chicago. In 1889, he was one of the first Native Americans to receive a degree in medicine. Late in his life, he fought for Native American rights and led the struggle to regain the Yavapai-Apache homeland.

GOVERNMENT

Fort McDowell is governed by a popularly elected tribal council, consisting of a chairperson, vice-chairperson, treasurer, secretary, and two members. The terms of office are for two years. There is also a planning commission, a citizens' advisory committee, and a housing authority.

ECONOMY

The community economy is closely tied to the surrounding communities of Rio Verde, Fountain Hills, Mesa, Scottsdale and Phoenix. Sources of tribal revenue include leasing land to businesses and public institutions in the area. Variables affecting the development of the community at Fort McDowell include water resources (the Verde River bisects the reservation) and the development of the nearby Phoenix metropolitan area.

AGRICULTURE AND LIVESTOCK

The Fort McDowell Yavapai Farm is an important local employer, and the tribe also operates a nursery. U.S. Department of Housing and Urban Development block grants have been received for land development and to subsidize farm-machinery purchases.

GAMING

Fort McDowell Ba'ja Bingo is the largest revenue producer for the community, with 250 authorized video-gaming machines.

MINING

Fort McDowell Landscape Supply provides work for a number of reservation residents.

SERVICES

Local employers include a tribally owned gas station.

TOURISM AND RECREATION

The Verde River Recreational Park development provides employment for several reservation residents.

INFRASTRUCTURE

Arizona State Highway 87 runs through the reservation from east to west. Commercial transportation by air, truck, train, and bus is available in Phoenix, 23 miles from the reservation.

COMMUNITY FACILITIES

The water system, installed by the U.S. Public Health Service, is operated by the Fort McDowell Water Company. Electricity is available from the Salt River Project. The Phoenix Indian Medical Center, 35 miles from the reservation, provides both inpatient and outpatient care. A clinic is held in the community tribal building one day each week, staffed by a physician, a licensed practical nurse, a pharmacy technician, and a clerk. A community-health nurse also spends one day a week in the community. Other health services include health education and consultation in social services, environmental health, and nutrition. Tribal programs include the Community Health Representative Program and Social Services. There are three community health representatives at Fort McDowell. Social-service programs includes two tribal social workers, a social-service aide, and a court liaison worker.

Fort Mohave Reservation

Federal reservation
Mohave

Mohave County, Arizona, and San Bernadino County, California, and Clark County, Nevada

Fort Mohave Tribal Council
500 Merriman Avenue
Needles, CA 92363
(619) 326-4591
Fax: 326-2468

Total area	41,884 acres
Tribally owned	41,884 acres
Total labor force	102
High school graduate or higher	57.4%
Bachelor's degree or higher	0.8%
Unemployment rate	15.7%
Per capita income (1989)	$3,942
Population	479
Tribal enrollment	967

LOCATION AND LAND STATUS

The Fort Mohave Indian Reservation is located along the Colorado River in Arizona (23,669 acres), California (12,633 acres), and Nevada (5,582 acres), at an altitude of between 480 and 550 feet above sea level. The nearest towns are Bullhead City and Topock, Arizona, and Needles, California. In August of 1870, a Department of War general order established the Fort Mohave Reservation; an executive order of February 1911 confirmed it.

CULTURE AND HISTORY

Since perhaps as early as A.D.. 1150, the Yuman-speaking Mohaves have inhabited an area of more than 200 miles along the Colorado River and in the surrounding low and high deserts. The Mohave Indians (the Ahamakav, or "people who live along the river") still live on a portion of their aboriginal lands. The Mohaves are the largest of the Yuman-speaking tribes, which include the Yavapai, Maricopa, Quechan, Hualapai, and the Havasupai; more distantly related linguistic groups live from southern Oregon south into central Mexico. Specializing more in agriculture than other Yuman speakers, the Mohaves grew corn, pumpkins, melons, and other crops along the lush banks of the Colorado River. They also supplemented their diet by fishing, gathering wild fruits and vegetables, and occasionally by hunting.

Allies of the Mohave were the Yavapai, Quechan, and sometimes the Hualapai. Later the Mohave peacefully accepted the Chemehuevi onto their lands, but between 1865 and 1867, the two tribes fought. The Maricopa, Cocopah, Hachidhoma, Pima, and Papago (Tohono O'odham) were considered to be enemies by the Mohave.

Families lived in sprawling settlements or neighborhoods. The varying number of neighborhoods did not, however, delineate a band or form a political or military force; they were open, and people moved freely throughout the tribe's territory.

While the nuclear family was the basis of Mohave society, and while there were several bands within the tribe, the Mohaves considered themselves one nation and acted in a unified manner against enemies. They governed themselves without a body comparable to a western administrative state; no one individual or group held a position of inherent authority over others. Leaders led by the respect accorded them by other Mohaves and by their moral strength, not by the authority of their post.

At least three bands existed within the tribe, organized along the 200-mile stretch of river, with one in the north, one in the central region, and one in the south. The Mohaves were very active and well-traveled, recognized as great runners throughout the Southwest. They traded with the Havasupai, Hualapai, some Californian tribes, and most likely with the Navajo and Hopi. In their travels they created a trail to the Pacific Coast that led to springs and through mountains and desert terrain; the knowledge of this trail was invaluable to early Spanish settlers.

An increase of immigrants to the West and advances in technology changed the territorial boundaries of Arizona. The U.S. Army post of Fort Mohave was established in 1858. In 1887, the encroachment of whites was finalized with the completion of the Kingman and Needles section of the Santa Fe Railroad, which crossed through Mohave and Hualapai lands. Much of the land on the reservation around Fort Mohave became the property of the Santa Fe Railroad.

This was not the first action to decrease Mohave territory, however. In 1860, the United States persuaded some of the Mohaves to relocate farther south, although there was already an established population of Mohaves there, in the area later designated as the Colorado River Indian Reservation (1864), also aboriginal Mohave territory. The majority of the Mohaves living in the north chose not to leave at that time, but the railroad and the population it supported led to a steady decrease in the amount of game and food plants available for Mohave use. A number of Mohaves finally moved south. Those that stayed at Fort Mohave faced the animosity of whites living in Needles and Kingman.

GOVERNMENT

Prior to the establishment of the reservation, the tribal chief might occasionally and informally discuss matters of importance with other prominent men from various settlements.

Today the Mohave have adopted a government consisting of a tribal chairperson, an elected tribal council of seven, a trial and appellate court, a police force, and a housing authority. The Fort Mohave government must not only govern under tribal regulations set forth in their constitution and federal laws, but they must also consider the laws of California, Arizona, and Nevada.

AGRICULTURE AND LIVESTOCK

By the 1960s, many Mohaves were able to lease reservation lands to large-scale farming operations, and , within ten years, a majority of Mohave tribal income derived from agricultural and land leases. Today, the tribe leases approximately 13,000 acres of irrigated agricultural land. The tribe uses 3,000 acres for the cultivation of cotton and alfalfa. At least fifteen tribal members are involved in farming; the alfalfa is sold to livestock operations. While some farms are located in the California region of the reservation, the majority are found to the east of the Colorado River. With increased irrigation, the Fort Mohave reservation has an additional 25,000 acres that could sustain agriculture. The tribe plans to develop between 7,000 and 12,000 acres of that land.

GAMING

The tribe plans to include a casino in the proposed community of Aha Macav, in Nevada.

GOVERNMENT AS EMPLOYER

The tribe employs many members in the tribal government.

SERVICES
There are several tribal enterprises such as a car wash, a smoke shop, and a gas station.

TOURISM AND RECREATION
The Colorado River offers visitors many recreational opportunities year-round. Other popular tourist attractions are Spirit Mountain, Oatman Mines, and the former U.S. military outpost, Fort Mohave. Camping is also available along the Colorado River.

Hunters and fisherman must obtain a tribal permit to hunt duck, goose, quail, dove, mule deer, and big horn sheep, as well as to fish the Colorado River.

Nearby attractions include the Black Mountain Range, Lake Havasu State Park, and Lake Havasu National Wildlife Refuge. The tribe also operates an auto racetrack.

The proposed community of Aha Macav in Nevada is planned to include tourist lodging and recreational facilities.

INFRASTRUCTURE
Interstate 40 passes through the reservation, providing easy access to cities in Arizona and California.

COMMUNITY FACILITIES
Fort Mohave has a local newspaper, *The Mohave Valley News*; several radio stations can be received from Kingman and Bullhead City, Arizona, and Needles, California; and numerous television stations can be received from Phoenix and Las Vegas. There are two hospitals in Needles, California, in addition to a dentist, a social worker, and two counselors in the community itself. There is a local police department with three officers and a fire department with fifteen fire fighters. The tribe has constructed several housing developments. Elementary and high school students attend public schools in Arizona or California. The Aha Makav Cultural Society provides Mohave language classes year-round.

Fort Yuma Reservation

Federal reservation
Quechan Imperial County, California, and Yuma County, Arizona

Quechan Tribe
P.O. Box 11352
Yuma, AZ 85364
(619) 572-0213
Fax: 572--2102

Total area	43,942 acres
Tribally owned	43,942 acres
Total labor force	935

LOCATION AND LAND STATUS
The Fort Yuma Reservation, consisting of 43,942.76 acres, is located in Imperial County, California, along the Colorado River across from Yuma, Arizona, and in Yuma County, Arizona. An additional 320 acres of the reservation are located near Dateland, Arizona; in 1991 that acreage, which is in fee status, was gift-deeded to the tribe.

The Fort Yuma Reservation consists of low-lying desert land, bordered by the Colorado River on the east, with mesas and mountains to the west. San Diego, California, is 180 miles to the west and Phoenix, Arizona, 180 miles to the east.

The Fort Yuma Reservation was established by executive order, dated January 9, 1884, which was preceded by an order of intent dated July 6, 1883. The reservation was restored by Notice of Secretarial Determination dated January 30, 1981.

CULTURE AND HISTORY
The Quechan, Hokan-speaking people, have occupied the lands on the banks of the Colorado since recorded time. They lived in large houses made of logs covered with mud on the outside or in large huts of grass built underground, with straw roofs. The houses were not in villages but were scattered about the bottom lands of the Colorado River valley.

The Quechan took advantage of the annual flooding of the Colorado River in their farming practices. They raised maize, wheat, beans, cantaloupes, watermelons, calabashes, seeds of grasses, and some cotton and tobacco. Wild seeds, fish, and a little game supplemented the Quechan's farming produce. The Quechan people traveled great distances to visit other people, to trade, and to carry on warfare. They ranged as far as Sonora, Needles, and the Pacific Coast in their travels.

Friendly relations existed between the Quechan Nation and the Spanish Empire until the 1780s. In late 1780, the Spanish selected Concepcion, what is now Fort Yuma, as a site for one of two pueblos in the Quechan's homeland. The pueblo was beginning to take form in early 1781. Quechan-settler relations began to deteriorate, due in great part to the loss and destruction of land and crops experienced by the Quechan's at the hands of the settlers. On, 1781, the great Quechan revolt took place. The Quechans and their allies, primarily the Mohaves, launched an assault on the year-old Spanish mission and fort. The Quechan's regained their independence in that revolt and maintained it until the Anglo-American invasion around 1850. The Fort Yuma reservation was established in 1884 at the site of the old pueblo.

GOVERNMENT
The tribe approved the Indian Reorganization Act of 1934 and adopted a constitution on December 18, 1936. The constitution was amended on November 18, 1974. The tribal council consists of a president, vice-president, and five members-at-large. The president and vice-president serve four-year terms and the council members serve two-year terms.

ECONOMY
The reservation's economy is centered on agriculture. The tribe has a long-term sand and gravel lease with a non-Indian corporation. The tribe manages five trailer and RV parks, a small grocery store, a museum, bingo hall, utility company, and a fish/game department. The tribe also operates a seasonal parking lot in Andrade which is located outside the Port of Entry into Algodones, B.C., Mexico. One small business, operated by an individual tribal member, is located on the reservation.

AGRICULTURE AND LIVESTOCK
Approximately 8,999.58 acres of reservation land is irrigated under tribal leases. The leases generate an income of $2,953,349 annually. The tribe estimates expansion of the reservation's irrigated acreage to 15,000 acres, with an annually income of $5,000,000 generated annually. The tribe leases its 700-acre farm to a non-Indian farmer.

GAMING
The Quechan tribe manages a bingo hall on the reservation. The potential exists to expand the existing gaming operation.

CONSTRUCTION
The Quechan Housing Authority is building 45 new Mutual Help and Low-Rental Homes. Eight homes will be placed on scattered sites on the reservation. Sixteen homes will be placed at the existing subdivision, and 21 homes will be built in a newly -developed subdivision. The tribe received HUD and BIA grants to improve and expand two RV parks.

MINING
A non-Indian corporation holds a long-term sand and gravel lease from the Quechan tribe. The corporation employs eight to ten tribal members.

GOVERNMENT AS EMPLOYER
Approximately 150 tribal members are employed by the tribe through various tribal programs, enterprises, and administration offices.

SERVICES
The tribe manages a small grocery store. There is a small business on the reservation that is operated by an individual tribal member.

TOURISM AND RECREATION
The tribe manages a fish and game department. Potential exists for developing tourist-oriented business, such as establishing an historical park and RV parks. In addition, the potential exists to expand the tribe's gaming operation.

INFRASTRUCTURE
State Highway 8 runs through the southern portion of the reservation, providing access to San Diego, California, to the west. State Highway 8 connects with State Highway 10 to the east in Arizona, which runs northwest to Phoenix and southeast to Tucson.

COMMUNITY FACILITIES
San Pasqual Valley Unified School District, located adjacent to the reservation, provides elementary, middle school, and secondary education for students living on the reservation. The Indian Health Service's Fort Yuma Service Unit is located on the reservation. The Service Unit provides hospital and field health services. The hospital is a JCAHO-accredited facility with a 17-bed capacity. It has an outpatient clinic that can support approximately 25,000 outpatient visits per year. Surgical and other medical emergencies requiring intensive medical attention are referred to Yuma Regional Medical Center or the Phoenix Indian Medical Center. The IHS Service Unit provides field health care, community health nursing, project engineering sanitation services, mental health education, and a dental health program.

Gila River Reservation

Federal reservation
Pima and Maricopa
Pinal and Maricopa counties

Gila River Pima-Maricopa Indian Community
P.O. Box 97
Sacaton, Arizona 85247
(602) 562-3311 or 932-4323

Total area	371,933 acres
Tribally owned	280,121 acres
Allotted	94,240 acres
Total labor force	4,500
Unemployment rate	39.0%
Tribal enrollment	11,550

LOCATION AND LAND STATUS
The 372,000 acres that comprise the Gila River Indian Community are located in south-central Arizona, south of Phoenix. Gently sloping hills, free-standing buttes and mountain ranges make up the surrounding terrain. The reservation's desert topography varies in elevation from 935 to 1,450 feet. The Gila River Indian Reservation was established by an Act of February 28, 1859, and Executive Orders between 1876 and 1915 in Maricopa and Pinal counties.

CULTURE AND HISTORY
The Pima are believed to have descended from a prehistoric people called Hohokum who lived in southern Arizona prior to 8000 B.C. These people developed extensive irrigation systems for their crops throughout the Gila and Salt River valleys. The thriving Hohokam culture was reduced to small villages by the late 1600s, the time of European contact.

The Maricopa also relied on the Gila River for agriculture. In the 19th century, settlers diverted the entire flow of the Gila River for their own lands. As a consequence, the Pima and Maricopa Indians confederated.

GOVERNMENT
The Gila River Indian Community (GRIC) is governed by a governor, lieutenant governor, and 17 council members. Terms of office are three years. The community voted on and adopted a constitution and bylaws under the Indian Reorganization Act on June 15, 1934. The Sacaton Tribal Headquarters serve residents throughout the seven community districts.

ECONOMY
Agriculture continues to play an important economic role for the Gila River reservation. The Gila River Indian Community has three industrial parks housing 36 operations and employing 805 workers, of whom 221 are community members. The Lone Butte Industrial Park alone has 31 tenants and is considered to be the most successful Indian industrial park in the nation, largely because of its proximity to Phoenix.

AGRICULTURE AND LIVESTOCK
The tribe established Gila River Farms and a Farm Board to oversee operations in 1968. The purpose of the farm is to promote economic development, to provide a source of income for the tribe, and to provide employment for tribal members. The tribal farm averages $8,000 in gross sales of its agricultural products. Agriculture is dependent on irrigation. The tribe owns and operates chemical fertilizer, cotton gin and grain storage facilities. Crops grown on the

community's 12,000 acres of farms include cotton, wheat, millet, alfalfa, barley, melons, pistachios, olives, citrus, and vegetables. 22,000 acres of similar crops are cultivated by independent farms on the reservation for a total value in excess of $25 million.

ECONOMIC DEVELOPMENT PROJECTS

A master development plan for the next 25 years projects the development of 48,000 acres of reservation land with sports complexes, industry, office buildings, a cargo airport with related warehousing and light industry, agriculture, and a floodway-greenbelt.

SERVICES

The community owns and operates five tribal businesses on the reservation: Casa Blanca Market, Komatke Market, Sacaton Supply, Sacaton gas station, and Casa Blanca RV Park. The Gila River Arts and Crafts Center, featuring the Heritage Park Museum, also contributes to the tribe's economy.

Gila River Telecommunications, Inc. (GRTI) is owned and controlled by the community with a minority stockholder position held by National Telecom Company, Inc. GRTI operates a complete telecommunications system to serve the reservation. GRTI provides state-of-the-art telecommunications services including telephone service, cable TV, educational interactive video service, and mobile phone service. Gila River trains Indian personnel to operate the phone systems with the assistance of National Telecom Company, Inc.

AIRPORT FACILITIES

Memorial Airfield, a tribally owned commercial and private aircraft facility is located in the community's North Central Land Use. The 1,350-acre airfield site was built by the U.S. Department of War during World War II as an auxiliary airfield to Williams Air Force Base. The U.S. Air Force returned the airfield to the tribe and allotted landowners in 1964. The Federal Aviation Administration has provided funding to develop an airport master plan.

CONSTRUCTION

Thirty HUD housing units are under construction. In 1969, the Gila River Indian Community was the only Indian tribe to be awarded a grant to participate in the HUD Model Cities Program. Recent construction projects completed include the Elderly Nutrition Building and a new Youth Home. A Juvenile Detention Center, Children's Court, Tribal Ranger Program, Irrigation Rehabilitation Program and Office of Contracts and Grants are additional programs in operation.

TOURISM AND RECREATION

The Gila Indian Center sells one of Arizona's finest selections of southwest Indian arts and crafts, pottery and jewelry. A museum, coffee shop, and restaurant are available, including the Gila Heritage Park. On display at the Heritage Park are examples of traditional Indian homes since the days of Hohokam. There are annual events such as the tribal fair, "Mui-Chu-Tha," with its parade, Indian rodeo, arts and crafts and Indian dances, and the Indian Mission Festival; these attract tourists and residents alike. The 440-acre Firebird Lake marina complex was developed in 1972. In 1983, the tribal government and the Marina Corporation subleased the entire Firebird Lake marina complex to a group known as the Firebird International Racepark. Included in the park is an outdoor amphitheater, Compton Terrace.

INFRASTRUCTURE

Interstate 10 runs north-south through the reservation, intersecting with Phoenix to the north and with Interstate 8 approximately 20 miles south. Tucson is about 50 miles south on I-10. Several airports are accessible to residents: Memorial Airfield; Florence, Casa Grande and Chandler airports; and Phoenix Sky Harbor International Airport.

COMMUNITY FACILITIES

Eight community centers, one museum, two youth shelters, five gymnasiums, and eight parks are available in the Gila River Indian Community. In addition, the community has a monthly newspaper, *The Gila River Indian News*, and radio and television stations from Phoenix and Tucson. Health care is provided by Indian Health Services, Sacaton Service Unit, Phoenix Service Unit and the community's health services branch. HuHuKam Memorial Hospital provides 20 beds, and an 81-bed nursing home is available. An outpatient clinic and dental services are provided through the Phoenix medical center. Valley National Bank has a local office. A Head Start program and five elementary/junior high schools are available on the reservation.

Electricity is supplied by San Carlos Irrigation Project, Salt River Project and Arizona Public Service. Southwest Gas Co. and Arizona Public Service provide the community with gas. Water and sewer services are provided by Indian Health Services, the BIA, and the GRIC Water and Sanitation Division. Gila River Telecommunications provides all telecommunications services. GRIC is served by a police department with two stations and a fire department with four stations.

Havasupai Reservation

Federal reservation
Havasupai
Coconino County, Arizona

Havasupai Tribe
P.O. Box 10
Supai, AZ 86435
(520) 448-2961
Fax: 448-2251

Total area	188,077 acres
Tribally owned	188,077 acres
Total labor force	151
High school graduate or higher	38.1%
Bachelor's degree or higher	–
Unemployment rate	17.2%
Per capita income	$4,112
Population	433
Tribal enrollment	430

LOCATION AND LAND STATUS

The Havasupai Reservation lies on the northwestern edge of the Coconino Plateau, in Havasu Canyon, to the southwest of the Grand Canyon National Park and to the northeast of the Kaibab National Forest. It is located 60 miles north of Highway 66, just east of Peach Springs, almost in the center of the Grand Canyon National Park; it can be reached solely by helicopter and horse or by foot trails. Over 50 percent of the reservation is classified as range or grazing land. It was established in 1880 and substantially enlarged in 1974, when Congress established a 160,000-acre reservation and designated 95,300 acres within the Grand Canyon National Park as a traditional-use area for the Havasupai people.

CULTURE AND HISTORY

The Havasupais are a Yuman-speaking tribe, related by language to peoples occupying land in present-day southern Oregon and south into central Mexico. They are probably direct descendents of the Cohonina people, who inhabited the plateau region south of the Grand Canyon around a.d. 600. Centuries later, between 1050 and 1200, the Havasupai left the Coconino Plateau for the safety and rich agricultural lands of Cataract Creek Canyon below, and after 1300 they maintained residency in both areas.

In the winter, the Havasupais hunted the plentiful antelope, deer, mountain sheep, and rabbits living on the Coconino Plateau. The plateau also afforded many edible plants, pinon nuts, wild teas, mescal, and wild grasses, which the Havasupais gathered. During the months between April and September, the Havasupais would grow corn, beans, and squash in the canyon, irrigating their crops and storing food for the winter.

Agricultural activities in the warmer months and gathering in the fall and winter were the duties of the entire family. The availability of animals and fauna on the Coconino Plateau were crucial to the health and existence of the Havasupais. In later years when whites began to immigrate to the West, the natural habitat was destroyed by their cattle, mining activities, and general misuse.

The nuclear and extended families were the basis of Havasupai social and political organization. The family performed all the tasks needed to survive and also acted as an independent economic unit. However, different families joined in regional bands, of which there were as many as ten before the establishment of the reservation. Children were raised by mothers, grandmothers, and siblings.

Each family economic unit was on the same level as others; there was neither a system of social classes nor of ranking. Prestige was accorded an individual based upon individual merit, skill, industriousness, or other admired characteristics. Individual preferences guided the choice of a marriage partner, which was then approved by parents.

Havasupai houses reflected their life-style and the variation in seasons. Winter homes were well insulated, while summer homes had thatched walls, dirt-covered roofs, and were used only for sleeping. Shades built with an open-post frame and a thatched roof were especially welcoming on hot days.

The Havasupai participated in a trade network with the Mohave, Navajo, Hopi, and Hualapai, and exchanged buckskins, agricultural goods, and basketry for horses, pottery, cotton goods, jewelry, and buffalo hides. The encroachment of miners and cattle ranchers on Havasupai territory led to the establishment of the reservation in 1880, and the tribe's economic independence was destroyed during the period from 1880 to 1939. By the 1940s, the seasonal migration from the canyon to the plateau had ceased, and the Havasupai cultivated more land in the canyon to offset the loss of plateau grazing and hunting. Jobs became available with the BIA, with the National Park Service, and with ranchers who grazed their cattle on public or private lands. The BIA estimated that there were 80 head of cattle and 600 head of horses in 1937. The tribe also established a small herd of cattle that grazed on lands leased from the government, and they were used to substitute for the loss of game hunting. The revenues from the cattle ranching exceeded the value of farming activities by the 1920s.

In 1955, the economy was again set back when the BIA closed the local day school that had been established in 1895 and that served as a major employer. Goods purchased at the tribal store in the canyon were too expensive, and once again many relied on their private gardens for food and income. The economy improved again in the 1960s due to the influx of thousands of tourists.

In 1971, a land-claim struggle began, partially financed by the income generated from tourism; it culminated in the congressional act of 1974 that expanded the reservation's land base. The Havasupai Tribal Council became involved in another battle concerning land along the southern and eastern boundaries of the reservation, where uranium deposits had been found. Their case was heard by the U.S. Supreme Court on the basis that the mining at Red Butte violated a Havasupai sacred site. Unfortunately the high court did not agree. These two battles have been characterized as a unifying political force and have led to increased tribal participation in political issues. Prior to 1964, there was a high level of mistrust on the part of the majority of the tribe concerning the relationship between the BIA and the council.

GOVERNMENT

The tribe is governed by the Havasupai Tribal Council, which has seven members. A police force is provided by contract with the BIA.

ECONOMY

The economy of the Havasupai Reservation depends largely on a combination of tourism and agriculture.

AGRICULTURE AND LIVESTOCK

The tribal cattle herd generates significant tribal and personal income. Fields within the reservation are still cultivated by families or individual members with land assignments.

CONSTRUCTION

Largely because of increased tourism, the construction industry is an important source of income for residents of the reservation.

SERVICES

The tribal Havasupai Trading Company operates a general store in the canyon.

TOURISM AND RECREATION

The Havasupai Tribal Arts Enterprise and Tourist Enterprise employ tribal members working in the tourist industry. Today more than 30,000 tourists visit the reservation annually, and tourism accounts for over half of tribal per capita income. Visitors hire pack horses to carry their belongings down into the canyon, and they purchase Havasupai gifts and souvenirs, in addition to paying for food and lodging. The trail to the bottom of the canyon is 87 miles long, and may be hiked or traveled with the aid of horses and mules. It is important to limit the number of people in such a fragile and balanced environment; all trash must be hauled out, and reservations and a fee are required before the hike is made. Reservations at the tribal lodge should be made months in advance. There is also a cafe and three campgrounds in the canyon. There is a tribal museum, located in the Tribal Arts Enterprise building.

INFRASTRUCTURE

The community may be reached only by helicopter or trail. Residents have access to the Grand Canyon Airport, however, which has a lighted 5,500-foot paved runway. Mail to the reservation is delivered by mule, the only U.S. mail service of its type in existence today.

COMMUNITY FACILITIES

There is a broad range of community facilities, including a community center and tribal offices, a library, a senior-citizen center, a school multipurpose room, a community playing field, a

basketball court, rodeo grounds, a museum and cultural center, and an art and silkscreen studio.

Water is provided by Havasupai Tribe Utilities, which also operates the sewage-disposal system. Electricity is available through the Mohave Electric cooperative, administered by the BIA.

Health care is provided by a U.S. Public Health Service clinic in the community, staffed by a physician's assistant. There are additional services in the nearby town of Peach Springs.

There is a Head Start program for preschool students and an elementary school serving students through the eighth grade; high school students attend boarding school outside the community.

Hopi Reservation

Federal reservation
Hopi Tribe
Coconino and Navajo counties, Arizona

Hopi Tribe
P.O. Box 123
Kykotsmovi, AZ 86309
(520) 734-2441
Fax: 734-2435

Total area	1,561,213 acres
Tribally owned	1,561,213 acres
Total labor force	2,170
High school graduate or higher	62.6%
Bachelor's degree or higher	3.3%
Unemployment rate	26.8%
Per capita income	$4,566
Population	7,215
Tribal members	6,822
Tribal enrollment	7,785

LOCATION AND LAND STATUS

The Hopi Reservation is located in northeastern Arizona, approximately 65 miles north of Interstate 40. It is bounded on all sides by the Navajo Indian Reservation. The tribal headquarters are located in Kykotsmovi, Arizona, while the BIA agency serving the reservation is located in Keams Canyon, approximately 32 miles east of the headquarters. The northern part of this vast reservation is composed of steep mesa and valley terrain, ranging from 5,800 to 7,100 feet in elevation. The southern part is characterized by wide, rolling valleys and semidesert grasslands.

By executive order of December 16, 1882, the Hopi Tribe was granted approximately 2.6 million acres of land; however, they never enjoyed complete use of this allocated region. At the time of the original order, about 300 Navajos lived within the boundaries. Over the years as the Navajos settled closer and closer to Hopi villages, conflicting claims were pursued in court. In 1936, as part of a stock-reduction plan to address overgrazing, the BIA divided the Hopi and Navajo reservations into 18 land-management and grazing districts, which left the Hopis with exclusive rights to only about one-fifth of the original allocation (District Six). Legal maneuvering over land rights has continued up to the present time. In 1962, the U.S. Supreme Court ruled that, except for District Six, the two tribes had equal rights to the land. The Navajo-Hopi Land Act Settlement, passed by Congress in 1974, led to the partitioning of the land. Subsequent rulings, including that by the U.S. District Court of Arizona in 1992, continued the process of repartitioning the original allocations. As of 1994, original Hopi holdings have been reduced by more than a million acres.

CULTURE AND HISTORY

The exact origin of the Hopi people is unknown. Their language is a member of the Uto-Aztecan language family, which includes the languages of peoples living from northeastern California and Nevada south into central Mexico. The Hopi have lived in the Black Mesa region of the Colorado Plateau for nearly a thousand years. Their village of Old Oraibi was built at least as early as 1550 and is considered one of the oldest continuously occupied cities in the United States today. The Spanish visited the Hopi region several times from 1540 until the Pueblo Revolt in 1680. During the revolt, the Hopis moved many of their villages to mesatops for defensive purposes and sheltered refugees from other pueblos. In general, the Spanish made no effort to control the Hopis, and they remained isolated and maintained their own sovereignty through much of the 20th century. At present, the Hopis live in thirteen villages on three fingerlike mesas projecting south from Black Mesa and to the west along Moencopi Wash.

Hopi material culture has included a wide variety of ceramics, basketry, textiles, silver work, religious objects (including kachina dolls), and implements relating to agriculture and hunting. The Hopis continue to produce traditional textiles for trade or sale on the burgeoning Native American arts market.

The 20th century has been one of rapid cultural change for the Hopi people. In 1910, the federal government attempted to allot Hopi lands, but succeeded only at Moenkopi before abandoning the effort. Between 1894 and 1912, schools were established near the Hopi villages, and in 1913 a government hospital was opened at Keams Canyon. The service of many Hopis in the two world wars established important contacts with the outside world.

In 1950, Congress passed the Navajo-Hopi Act, and $90 million was spent to improve the reservation's infrastructure. In 1961, the secretary of the interior authorized the tribal council to lease Hopi lands; in 1966, the council allowed Peabody Coal Company to begin leasing 25,000 acres of reservation land for strip mining, which began on Black Mesa in 1970. Farming decreased noticeably during the 1960s and 1970s, while the population grew to over 7,300 by 1990. In 1970, the Hopi Cultural Center opened, as part of an effort to create more employment on the reservation. By 1980, the reservation's economy had begun to shift decisively from one based on subsistence agriculture and sheepherding to one based on wage labor. Jobs exist primarily at area coal mines, in the service industry, or connected to the tourist trade, including the production of crafts such as kachina dolls and traditional pottery.

GOVERNMENT

The Hopi Tribal Council was established under the Indian Reorganization Act of 1934, with the first tribal constitution being adopted on December 19, 1936. The council, largely inactive for the next fifteen years, was reconstituted in 1950 and finally given federal recognition in 1955. Today the council is composed of a chairman and vice-president, each serving four years, and council members serving two years. Council members come from four different districts: First Mesa, Second Mesa, Third Mesa, and the Moenkopi District. The council meets quarterly, on the first day of December, March, June, and September.

AGRICULTURE AND LIVESTOCK

While not as vital as they once were, small-scale farms and cattle

and sheep ranches still comprise a significant economic sector on the reservation.

CONSTRUCTION
Considerable numbers of tribal members are employed within the construction industry, primarily on the reservation, either under the auspices of private developers or the tribal government, through BIA and other government grants.

ECONOMIC PROJECTS
The tribe has a number of ongoing projects, including the construction of housing located near coal-mining operations; full development of the recently revamped Hopi Industrial Park; the establishment of a Hopi Water Utility Authority, which the tribe would operate as a business; the renovation of the Hopi Cultural Center Museum, conference room, and four craft shops; the commercial development of a 30-acre tract of land at First Mesa; and the construction of a small shopping mall at Bacavi Village and a motel-restaurant complex at Moenkopi Village.

GOVERNMENT AS EMPLOYER
Federally funded programs of the BIA, Indian Health Service, and the Hopi Tribal Government provide approximately 60 percent of all employment among tribal members.

INDUSTRIAL PARKS
The tribe operates a newly revamped 220-acre industrial park in Winslow, Arizona, which now has greatly enhanced potential since the recent completion of housing facilities and the expansion of utility services.

MANUFACTURING
The production of Hopi kachina dolls, hand-built pottery, hand-woven baskets, and overlay jewelry provide a source of revenue for the reservation.

MINING
The tribe has, since 1966, leased acreage to Peabody Coal Company, which continues to operate its Black Mesa Mine, employing a modest number of Hopis. With the expected completion of the Turquoise Trail Highway, the commute from the Hopi villages to the mine will be considerably shortened, increasing the possibility for Hopi employment.

SERVICES
Numerous gas stations, laundromats, and arts-and-crafts shops are found on the reservation, some owned by tribal members.

TOURISM AND RECREATION
The Hopi villages are historic and constitute tourist attractions in their own right. The oldest of these is Old Oraibi Village, which was built around the year 1150. The Hopis are well-known for their beautifully crafted basketry, polychrome pottery, carved kachina figures, and jewelry, which are all sold at various locations throughout the reservation.

The Hopis have a rich variety of dances and ceremonies serving their religious and community needs; they are held throughout the year and attract many visitors. The best known are the Kachina Dance, Snake Dance, and Flute Ceremony. The Hopis also celebrate the summer solstice, hold a rodeo, and celebrate several other festivals during the year.

The tribe maintains campgrounds at Keams Canyon Park and the Hopi Trailer Park. There are approximately fifteen privately owned arts-and-crafts stores on the reservation. The Hopi Cultural Center on Second Mesa and the Hopi Silvercraft Cooperative Guild are two of the main cultural institutions on the reservation.

INFRASTRUCTURE
Arizona State Highway 264 runs through the heart of the reservation, from east to west. U.S. Interstate 40 passes east-west due south of the reservation, from which State Highway 77 cuts north directly to the reservation. U.S. 89 from Flagstaff intersects Highway 264, as does U.S. 160, on the north side of the reservation. Polacca Airstrip, 2 miles west of the village of Polacca, maintains a 60-foot wide, 4,200-foot-long paved and lighted runway and is available to reservation residents for charter or private use. Other air service is available in nearby Holbrook, Winslow, and Flagstaff. Holbrook, about 75 miles from the reservation, has commercial train and bus service.

COMMUNITY FACILITIES
The Arizona Public Service Company provides electricity to the reservation. Butane and natural gas is provided by Amerigas and Ferrell Gas. Universal Telephone, Inc., and Navajo Communication, Inc., supply telephone service. Water and sewage service is provided by the U.S. Public Health Service and the Navajo Tribal Utility Authority. Health care is provided by two clinics in Second Mesa and two full-service hospitals in nearby Keams Canyon and Tuba City. They provide everything from emergency care to optometry to dental services. U.S. Indian Health Service contracts furnish the tribe with mental-health services, alcoholism rehabilitation, substance-abuse programs, and administrative support services. There are six elementary schools, a junior high school, and a high school located on the reservation. A community college serves seventeen communities within Navajo County. The Hopi Tribe Grants and Scholarship Program funds approximately 450 students attending regionally accredited colleges and universities, while the Hopi Adult Vocational Training Program annually funds about 45 students pursuing vocational and technical training. The reservation has a weekly newspaper and a biweekly newspaper. Residents can receive several television and radio stations from Flagstaff, Tuba City, Winslow, and Holbrook.

Hualapai Reservation

Federal reservation
Hualapai
Mohave, Coconino, and Yavapai counties, Arizona

Hualapai Tribe
Peach Springs, Arizona 86434
Phone:
Fax:

Total area	992, 463 acres
Tribally owned	991, 680 acres
Other	738 acres
Total labor force	284
High school graduate or higher	53.9%
Bachelor's degree or higher	1.3%
Unemployment rate	32.4%
Per capita income	$3,630
Total reservation population	833
Tribal enrollment (1993)	1,872

LOCATION AND LAND STATUS

The Hualapai Reservation spans just under a million acres (991,680) of range and forest lands in an area of northwestern Arizona neighboring the Grand Canyon. Elevations extend from 2000 to 7000 feet; the terrain ranges from barren desert areas to densely wooded regions. The Hualapai tribal headquarters are located in the community of Peach Springs.

President Chester Arthur established the reservation by an Executive Order on January 4, 1883, creating an area which initially totaled 500,000 acres. In June 1911, 60 acres in the Big Sandy were added by Executive Order. In May 1943, the secretary of the Interior ordered odd sections, which were released by the Santa Fe Railroad, to be added to the reservation. The Santa Fe Railroad deeded 6,440.68 acres in Clay Springs to the reservation in 1947.

CULTURE AND HISTORY

The Hualapai Indians, in conjunction with the Havasupai and the Yavapai, comprise the Upland Yuman language group of the Pa i branch of the Yuman linguistic family. Together, the Hualapai and the Havasupai have occupied northwest central Arizona for well over a thousand years. Their aboriginal territory spanned over five million acres. The tribes subsisted primarily through hunting wild game, gathering roots, seeds, berries, etc., and cultivating gardens. Significant numbers of white fur trappers and prospectors began entering Hualapai territory during the 1820's; this number grew dramatically by the late 1840's, provoking occasional attacks by the Hualapai, but mostly accommodation. In fact, the Hualapai soon came to provide the prospectors and miners with a cheap, reliable source of labor. When, in 1874, the Army forcefully removed the tribe to the Colorado River Reservation, the miners were supportive of the Hualapai's return two years later. For the miners, the establishment of the reservation meant a continued source of cheap labor; for the area ranchers, the reservation's establishment freed up the majority of the tribe's ancestral lands for grazing.

During the Depression, many Hualapai were employed on the reservation through New Deal programs like the Civilian Conservation Corps. After the Corps was terminated, a number of tribal members took up cattle raising. By the 1980s, an increase of the tribe's herd to several thousand head of high-grade cattle began to provide significant tribal income. Timber harvesting and Colorado River rafting tours began at this time as well, providing for some much-needed economic diversification. As for culture, social and ceremonial gatherings such as pow wows, festivals, and holidays remain vital parts of community life. In such settings, the Hualapai language is still extensively used, and in this way remains an fundamental part of contemporary Hualapai culture.

GOVERNMENT

The tribe is organized under the 1934 Indian Reorganization Act. In 1938 the tribe adopted a new Constitution and Bylaws. The tribal membership was then established, an elected nine-member council was devised, and the Peach Springs settlement was designated as the tribal headquarters. Tribal council members serve three year terms. In June 1970, the tribe ratified a new Constitution, a document which received input from all interested tribal members during the preceding two year period.

ECONOMY

AGRICULTURE AND LIVESTOCK

Cattle ranching serves as one of the primary sources of income for the Hualapai Tribe. By the 1980s, the tribe owned several thousand head of high-grade cattle. They have been particularly successful in acquiring a pool of quality breeder bulls, which they occasionally lease out to area cattlemen.

FORESTRY

Timber harvesting began on the reservation in 1978. Presently the tribe harvests several million board feet of timber annually. This enterprise employs approximately two dozen tribal members and serves as a central element of the tribal economy.

GOVERNMENT AS EMPLOYER

The tribal government employs significant numbers of tribal members either directly (through administration and services), or indirectly (through tribally owned businesses).

SERVICES

The tribe maintains a post office, a small general store, and a gas station in Peach Springs.

TOURISM AND RECREATION

The tribe operates a Colorado River rafting enterprise. This is a tourist activity that seems to be forever increasing in popularity; hence, the rafting operation now figures prominently in the tribe's economic picture. Peach Springs serves as access to the Havasupai Reservation and the Grand Canyon. There is a motel and restaurant in Peach Springs.

INFRASTRUCTURE

U.S. Route 66 passes through the reservation in an east-west direction. Interstate 40 passes directly south of the reservation, also in an east-west direction. Commercial bus, trucking, and train service is available in Peach Springs. The nearest commercial airport is located in Kingman, about 50 miles away. Peach Springs lies along the mainline of the Santa Fe Railroad and along U.S. Highway 66.

COMMUNITY FACILITIES

The tribe maintains a tribal center and office complex in Peach Springs. Students travel about 40 miles to attend high school at a BIA boarding school or attend public schools in Peach Springs. Health care is provided by the United States Indian Health Service Clinic in Peach Springs. Four churches are located on the reservation, including the Hualapai Bible Mission, a Latter-Day Saints church, Foursquare Church, and an Episcopal Church.

Kaibab-Paiute Reservation

Federal reservation
Paiute
Coconino and Mohave counties, Arizona

Kaibab-Paiute Tribe
HC 65, Box 2
Fredonia, AZ 86022
(520) 643-7245
Fax: 643-7260

Total area	120,840 acres
Tribally owned	120,840 acres
Total labor force	44
High school graduate or higher	56.3%
Bachelor's degree or higher	–
Unemployment rate	30.8%
Per capita income	$5,245
Population	120
Tribal enrollment	212

LOCATION AND LAND STATUS

The Kaibab-Paiute Reservation is located in northwestern Arizona, just across the Utah-Arizona border from Zion National Park and northwest of the Grand Canyon, in rolling grasslands and mesa country. The reservation was established by executive orders of June 11, 1913, and July 17, 1917.

CULTURE AND HISTORY

The Kaibab-Paiute band belongs to the larger Southern Paiute Nation, which has historically occupied the region that is now southern Utah, northern Arizona, and the Great Basin of southeastern Nevada. Their language belongs to the Numic branch of the Uto-Aztecan linguistic family. Today ten distinct Southern Paiute groups occupy separate reservations and communities in the San Juan–Colorado River drainage basin in Utah and Arizona.

By the beginning of the 20th century, the Southern Paiutes had lost most of their ancestral territory to incoming settlers, including ranchers from California and Nevada, Mormon farmers in Utah and Arizona, and even to the Navajos, in what would eventually become the Western Navajo Reservation. As their hunting, gathering, and farming activities became ever more restricted, they found employment as laborers on area farms and ranches, as domestic workers, and in selling Native American crafts.

Historically the Paiutes have received minimal government attention and support in terms of educational, health, and economic needs. Between 1900 and 1940, a number of government-run schools were established at Las Vegas, Nevada, and other communities; the longest-lasting operated for 30 years at Kaibab. When local schools were not available, Paiute children were often sent away to government boarding schools. During this time the Paiutes suffered tragically high losses due to endemic tuberculosis, frequent pneumonia, whooping cough, influenza, and measles. Not until the 1930s did the Paiute birth rate begin to exceed the death rate. It was also during this period that most of the Southern Paiute tribes were formally organized under the Indian Reorganization Act of 1934, which was intended to give Indian tribes increased autonomy.

Well into the middle of this century, most Paiutes were still consigned to the ranks of underemployed, unskilled rural labor, due to discrimination, inadequate educational opportunities, and the lack of an adequate resource base. In the 1960s, however, Southern Paiute fortunes finally began to improve somewhat. In 1965, the U.S. Indian Claims Commission awarded them over $7 million in compensation for aboriginal lands that had been illegally taken from them. Kaibab was one of the bands that decided to allocate a large portion of its award fund to economic and social development, which would in turn provide continuing income to the tribe and employment to its members.

GOVERNMENT

The Kaibab-Paiute tribal government consists of a chairman, vice-chairman, secretary, treasurer, and three council members, each serving a three-year term. The present constitution was adopted on June 7, 1987, and was approved by the secretary of the interior on July 14, 1987.

ECONOMY

While farming and ranching have remained the economic mainstays of this remote region, tourism and recreation are on the rise, as well as other more controversial industries, such as hazardous-waste disposal. In 1991, for instance, the Kaibab turned down a project that would have built the largest hazardous-waste incinerator in the West on their reservation.

AGRICULTURE AND LIVESTOCK

The tribal agricultural program includes a tribal orchard, consisting of 1,300 fruit trees, and an agricultural irrigation system supporting a large-scale, 250-acre farm enterprise that supplies alfalfa to area livestock owners. Many tribal members also maintain gardens on the reservation.

ECONOMIC DEVELOPMENT PROJECTS

The tribe is currently considering plans to establish a Paiute Tribal Museum of Culture and History at Pipe Springs National Monument, an attraction that already draws over 50,000 visitors a year.

GOVERNMENT AS EMPLOYER

Tribal government employs 36 members of the reservation in various capacities.

SERVICES

Numerous small businesses are located on or near the reservation and provide services to both residents and tourists.

TOURISM AND RECREATION

The tribe owns a tourism complex at the Pipe Springs National Monument; this facility contains the Zion Natural History Association bookstore, a snack bar, and a visitor center with a gift shop. The old Mormon Fort at Pipe Springs, built in 1870, features a reenactment of Anglo settler life in the Old West and it is a nearby attraction for tourists. The tribe also maintains a 48-unit campground and RV park, with showers, tent sites, a laundry, and a grocery store. During Memorial Day weekend, the Kaibabs sponsor a Paiute cultural fair.

INFRASTRUCTURE

Arizona State Highway 389, the main route for tourist traffic between Las Vegas and Lake Powell, passes east-west directly through the reservation. U.S. 89, a major north-south route, skirts the eastern border of the reservation. Commercial bus and truck lines serve Fredonia, a mile east of the reservation, while airline and train services are available at Cedar City and St. George, Utah, each about 80 miles away. The tribe maintains an irrigation system for its agriculture.

COMMUNITY FACILITIES

The tribe maintains a multipurpose building for recreational activities, tribal administration, the Kaibab-Paiute Housing Authority, and the offices of Social Services, Law Enforcement, and Judicial Services. The Tribal Department of Public Works and the Town of Fredonia Water Department provide the community with water service. Natural gas is supplied by Utah Gas Service and Petrolane, of Kanab, Utah. The Garkane Power Association provides electricity for the area. Most medical and dental needs are provided by contract care at U.S. Indian Health Service clinics in Kanab, Utah, and at hospitals at Keams Canyon and Phoenix. The tribe also contracts with the Indian Health Service for transportation to these facilities. Students in kindergarten through the third grade attend school in Moccasin, Arizona, while students in the fourth through the twelfth grades are bused to Fredonia.

Navajo Nation

Federal reservation and trust lands
Apache, Coconino, and Navajo counties, Arizona
Bernalillo, Cibola, McKinley, Rio Arriba, Sandoval, San Juan, and Socorro counties, New Mexico
San Juan County, Utah

Navajo Nation
P.O. Box 308
Window Rock, AZ 86515
(520) 871-4941
Fax: 871-6976

Total area	16,224,896 acres*
Tribally owned	15,622,107 acres
Allotted	762,749 acres
Government owned	431,761 acres
State trust	385,500 acres
Total labor force	41,451
High school graduate or higher	41.2%
Bachelor's degree or higher	2.9%
Unemployment rate	27.9%
Median household income	$11,835
Population	157,716
Tribal revenues (1993)	$112,987,000

*(includes main reservation, trust lands of the Eastern Navajo, and satellite reservations of Alamo, Canoncito, and Ramah in New Mexico)

LOCATION AND LAND STATUS

The Navajo Nation, which comprises 26,897 square miles, is the largest Indian reservation in the United States. The Navajo Reservation is located in northeast Arizona, northwest New Mexico, and southeast Utah. Window Rock, Arizona, situated in the southeast corner of the Navajo Reservation, is the capital of the Navajo Nation. The Navajo Tribe is the only Arizona tribe not served by the BIA's Phoenix Area Office. Because of its size, it is the only tribe in the United States with its own area office. The Navajo Area Office is located in Gallup, New Mexico. The landscape varies from arid deserts to alpine forests. Altitude ranges from 5,500 feet to more than 10,500 feet. Wind, water, and volcanic activity have shaped the spectacular canyons, mesas, mountains, and deserts of the Navajo Nation over millions of years. The effects of these natural forces can be seen in many scenic wonders located within the Navajo Reservation, including Canyon de Chelly, Monument Valley, Shiprock, Grandfalls, the Chuska Mountains, the Rainbow Bridge, and the Painted Desert.

The original Navajo Reservation, established pursuant to treaty concluded on June 1, 1868, and ratified by Congress on July 25, 1868, contained 3,414,528 acres, only about 10 percent of the land the Navajos earlier owned and used. The original reservation was expanded by executive orders in 1878, 1880, 1882, 1884, 1900, 1901, 1905, 1907, and 1908. In 1911, lands in New Mexico were restored to the public domain. Minor revisions to the Navajo Reservation's size were made in 1912, 1913, 1914, 1915, and 1917. Executive orders in 1917 and 1918 again expanded the reservation. In 1930 and 1931, the reservation was expanded by congressional acts. In 1933, Congress added 552,000 acres in Utah to the reservation and in 1934 provided for some smaller additions. Minor changes were made to the size of the reservation in 1948, 1949, and 1958. Court decisions in 1962, 1963, and 1977 reallocated some areas of the Navajo reservation to the Hopi.

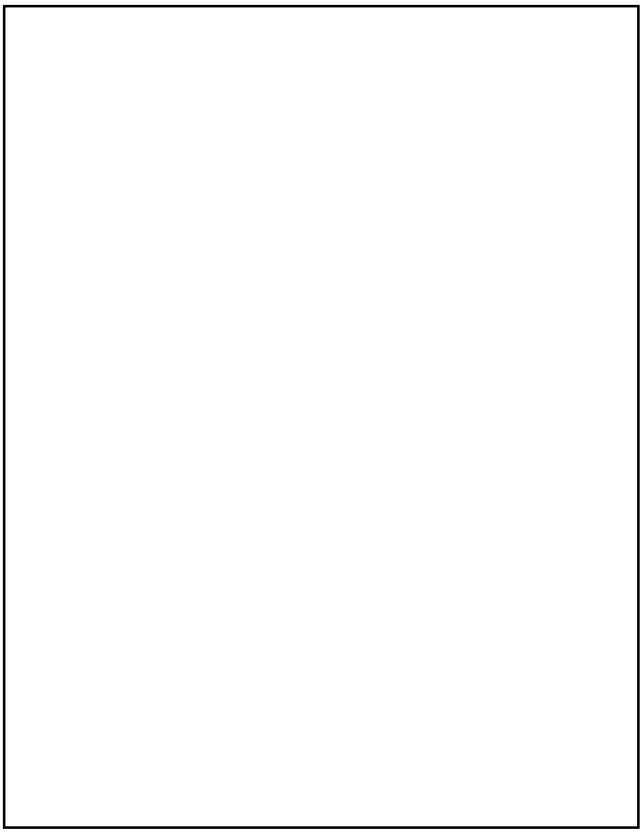
In addition to the main Navajo reservation, there are three satellite areas of Navajo land located in New Mexico. The Canoncito Reservation, the present boundaries of which were established in 1960, contains 57,863 acres of trust land. The Alamo Reservation, established in 1964, contains 62,000 acres. The Ramah Reservation, established in 1931, contains 91,456 acres.

Today, the total acreage of the Navajo Reservation, including the main reservation, trust lands of the Eastern Navajo, and the satellite lands of Canoncito, Alamo, and Ramah, is 16,224,896 acres.

CULTURE AND HISTORY

The Navajos have probably been in the Southwest for a thousand years. During the 1600s, Navajos acquired horses and sheep from the Spaniards, as well as the knowledge of working with metal and wool. In the mid-19th century, the United States government, after misunderstandings, raids, and retaliations, rounded up most of the Navajo people and forced them on the infamous "Long Walk" to Fort Sumner, New Mexico, where they would be taught a sedentary, agricultural life-style. However, by 1868 the experiment was recognized as a failure, and a new treaty was concluded, establishing the Navajo Reservation and allowing the people to return to a portion of their land. There they continued their mixed economy of agriculture and herding. The discovery of oil and gas on the reservation in 1921, and the later discovery of uranium, provided the stimulus for modern economic development.

The Navajo people are most closely related by language and culture to the Apache peoples of the Southwest; their language also shows that they are related to the Athabascan peoples of Alaska and Canada. Navajo religion shares many elements with the religions of nearby Pueblo peoples. The extended kin group, made up of two or more families centered on a mother and her daughters, is an



NAPI's Irrigation System, photo by Dennis Wall

important unit of Navajo social organization. It is a cooperative unit of responsible leadership bound together by ties of marriage and close family relationships. Women hold an important social position in the tribe. Religion and language are still the core of Navajo culture. Ceremonial sand paintings are used in healing rituals for many types of physical, emotional, and social imbalances. About 80 percent of the Navajo people still speak their language; the elderly are disturbed that fewer children attempt to practice and maintain it. Navajos are world renown for their silverwork and rug weaving.

GOVERNMENT

The Navajo Tribe rejected the Indian Reorganization Act of 1934 (IRA), and so is not organized under that act. It is governed by a council consisting of 88 members, representing the 110 chapters that make up the Navajo Nation; twelve standing committees conduct business between the full council sessions, which are held quarterly. Representation is also included from the Alamo, Canoncito, and Ramah Reservations in New Mexico, as well as the Eastern Navajo Agency Area. All programs and projects are processed through the appropriate standing committee before submission to the Navajo Nation Council.

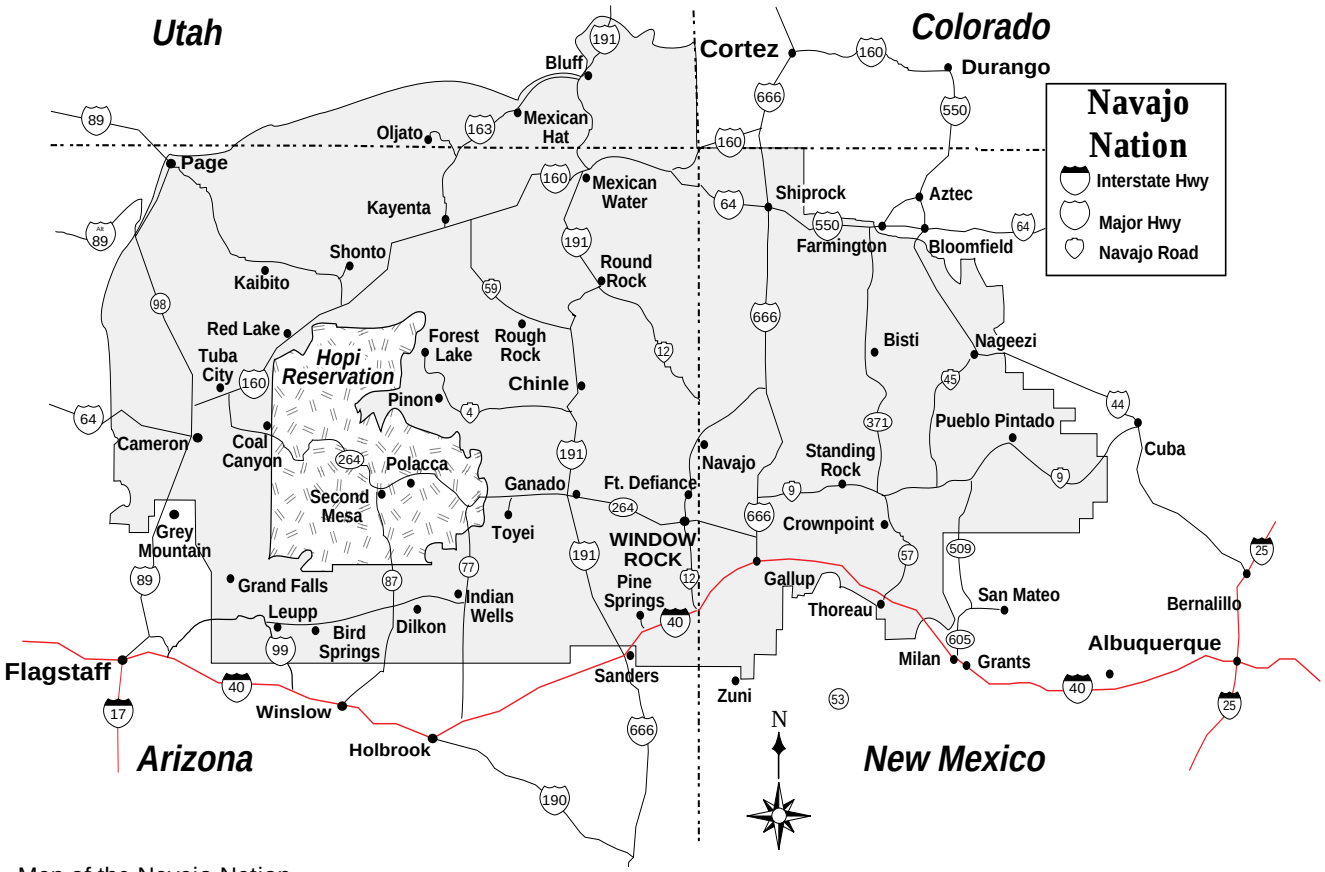
The Navajo Nation has a three-branch government, similar to that of the United States. The executive branch is headed by a tribal president, chosen by popular election every four years. During the same election year, the 88 council delegates are elected. Every two years, the council decides on a "speaker," who presides over all council sessions, in addition to administratively overseeing the legislative branch. The judicial branch is headed by a chief justice who is nominated by the president and confirmed by the council; it consists of a supreme court, seven district courts, and seven family courts, in addition to the traditional peacemaker courts. Each of the 110 chapters also has a president, vice-president, secretary-treasurer, and grazing committee member, elected every four years.

In 1974, the Navajo Nation established the Navajo Nation Tax Commission to, in part, levy and collect taxes. Although the Commission does not levy franchise, income, personal property, or unemployment taxes, it does levy the following business taxes: a 4 percent tax on the value of minerals extracted from the Navajo Nation; a 3 percent tax on the value of natural resource leaseholds; a business activity tax of 5 percent of taxable gross receipts with specified reductions; a 3 percent tax on the gross receipts of construction contracts on the Navajo Nation; and, an 8 percent tax on the gross receipts from hotel room rentals.

AGRICULTURE AND LIVESTOCK

The Navajo Indian Irrigation Project (NIIP), part of the 1868 treaty settlement, was established to assist the Navajo Nation in creating an agricultural economy. NIIP is located in the northeast corner of the Navajo Nation, south of Farmington, New Mexico. Water is diverted through NIIP from the Navajo Dam, which impounds the waters of the San Juan River.

In 1970, the Navajo Tribal Council approved the Navajo Agricultural Products Industries (NAPI) plan of operation to develop, operate, and manage the agribusiness functions of NIIP. Close to two-thirds of NAPI's planned 110,630 acres are under cultivation. NAPI has established storage and processing facilities for alfalfa, beans, corn, onions, barley, wheat, and potatoes. NAPI controls business ventures that grow pumpkins, melons, orchard crops, sod, grass seed, and other specialty crops. In addition, NAPI has developed a testing laboratory, industrial park, and a more than 35,000-head feedlot. NAPI directly employs 300 full time and 1,500 seasonal personnel, 99 percent of whom are members of the Navajo Nation. NAPI ships products all over the country and the world. Included among NAPI's major nationally recognized customers are Frito-Lay (Pepsico), Campbell's Soup, Eagle Snack Foods



Map of the Navajo Nation

(Anheuser-Busch), and Clover Club (Borden's). The "Navajo Pride" label appears on several NAPI-grown products, including potatoes, onions, and alfalfa pellets.

The Navajo Nation has approximately 6,000 active livestock-grazing permits, involving almost 400,000 head of cattle, horses, sheep, and goats on over 13.5 million acres. NAPI itself runs over 17,000 head of cattle.

CONSTRUCTION

Over 2,000 people are involved in the construction industry, employed by over 100 enterprises. By its nature, however, construction provides only temporary employment to the Navajo people. Construction activities are geared toward the development of much-needed housing for the Navajo people, community-development projects, and various shopping centers.

FORESTRY

There are approximately 700,000 acres of pine-fir forest and 4.5 million acres of pinon-juniper lands in the Navajo Nation. The annual sustained-yield cut is presently 35 million board feet per year. Total forestry employment is approximately 1,000, generating an estimated annual economic output of about $87 million. Revenues to the tribal government from timber sales and the activity of the Navajo Forest Industries amount to about $1.5 million.

The Navajo Forestry Department sold 22.4 million board feet of timber and forested 456 acres in fiscal year 1993. The department also gave out 256,772 permits for post and pole cutting and 4,509 permits for Christmas-tree cutting. The department also has a cooperative agreement with the U.S. Forestry Service to provide tribal employees with work experience within the U.S. Forestry Service. Under this agreement, 30 tribal employees were hired for regular forest-management jobs and 131 for fire-fighter jobs. These employees were assigned to the Dixie National Forest in Utah.

Approximately 135 miles of primary haul and secondary (spur) haul roads were finalized for improvement and maintenance, and 14 miles of new construction have been planned.

Navajo Forest Products Industries (NFPI) is the largest purchaser of timber from the Navajo forest. Because of cutting restrictions imposed on NFPI, the plant had to cancel or curtail much of its planned expansion in 1993. NFPI has a total work force of 265 employees, with an annual payroll of $6.9 million. In addition, 200 people are employed by its logging contractors. Stumpage fees paid to the Navajo Nation by NFPI were over $3.7 million in fiscal year 1993 and are estimated at $5.4 million for 1994.

GOVERNMENT AS EMPLOYER

Over 8,500 people are employed in the Navajo Nation government, with total salary and benefits of over $270 million.

INDUSTRIAL PARKS

There are seven locations in the Navajo Nation with industrial parks.

(1) The Shiprock, New Mexico, industrial park covers an area of 50 acres; about 15 percent is developed. There is a 54,538-square-foot industrial building available. The Navajo Wool Marketing Industry occupies another 3,000-square-foot building. (2) The undeveloped Shush Be Toh, New Mexico, industrial park covers 320 acres of land. It is located in close proximity to Interstate 40 and the Atchison, Topeka, and Santa Fe Railroad. (3) The Church Rock, New Mexico, industrial park has 75 acres of land. Land use within the site include a sewage lagoon that services the Church Rock community, a 72,500 square foot industrial building, and four vacant buildings. (4) The Fort Defiance, Arizona, industrial park is located in the southeast corner of the Navajo Reservation, 6 miles north of Window Rock. The site is home to Packard Hughes, the Navajo Housing Authority, Tru Value Lumber and the newest tenant, Blaze Construction Company. 28 acres, with all utilities, are available for occupancy. (5) The Chinle industrial part, located in the center of the Chinle, Arizona, community, contains a total of 30 acres, with 18 acres available. The site is home to the Coca Cola Bottling Company (Wometco Coca Cola), the Navajo Wool Marketing Program, the Navajo Nation Resource Department, and the Navajo Nation Maintenance Department. (6) The Leupp, Arizona, industrial park has 100 acres of semi-developed land, with one 5,696-square-foot multipurpose light-industrial building, utilized at present by the Leupp Chapter. (7) The NAPI industrial park in Ojo Amarillo, New Mexico, covers a 300-acre site and currently contains several NAPI-related agribusinesses. A major electronics-assembly plant owned by a division of Hughes Missile Systems is located on the premises. This facility is housed in a 30,000-square-foot building within the park. The company employs approximately 140 Navajo workers for assembly tasks at the NAPI facility.

In addition to the seven industrial sites listed above, a 30,000-square-foot industrial facility was completed in 1991 in the planned community of New Lands, Arizona. The site is managed by the Office of Navajo and Hopi Indian Relocation.

MANUFACTURING

Manufacturing on the reservation involves almost 800 people in eleven private and two Navajo Nation enterprises. Two facilities of General Dynamics located in the Navajo Nation were acquired by Hughes Missile Systems in 1992. One is located in Fort Defiance and the other one at the Navajo Agricultural Products Industry. Together these facilities employ approximated 300 people.

Tooh Dineh Industries in Leupp, Arizona, manufactures complex printed circuit boards, on-board locomotive computers, modems, and other computer peripherals for the information, communication, and transportation industries. Tooh Dineh is housed in a 55,000-square-foot facility and employs more than 375 people. It is the largest electronics firm in northern Arizona.

Navajo Forest Products Industries (NFPI) located in Navajo, New Mexico, is owned and operated by the Navajo Tribe. This facility manufactures wood products. Future expansion potential is limited because of insufficient timber on Navajo lands. NFPI has 265 employees and an annual payroll of $6.9 million.

The Division of Economic Development is in the process of identifying various sites that would be suitable for potential manufacturing industries.

MINING

Mining is one of the largest sectors of the Navajo economy. Approximately 2,600 tribal members are involved in the mining industry, which represents 8 percent of the total Navajo work force. This sector is also the largest source of revenue to the Navajo government. Coal mining, plus oil and natural gas activities, generate more than $75 million annually through royalties.

In 1991, the Navajo Nation drafted a specific energy policy, motivated by the discrepancy between its rich energy resources and the lack of electricity and gas services in many Navajo homes. The policy outlines a plan to give the nation control over its energy resources. One direct result is the Navajo Oil and Gas Company, which is in the planning stages. Once established, it will have its own refinery, which will utilize oil produced on Navajo lands. This

business is expected to create a large number of jobs for the Navajo people, as well as to provide much-needed revenue to the Navajo government.

SERVICES

There are over 250 service employers in the Navajo Nation, including wholesale and retail trade. The wholesale and retail trade sectors employ only 8.4 percent of the total Navajo work force, as compared to 20.6 percent for the country as a whole. The lack of wholesale and retail outlets results in the leakage of Navajo dollars to off-reservation towns. In fact, over 70 cents of each dollar earned in the Navajo Nation are spent outside. To combat this problem, the Navajo Nation is committed to developing shopping centers in the growth centers of the nation; to date there are three major centers either under construction or in operation.

The Navajo Pine Shopping Center is an 18,000-square-foot complex, in full operation with one Navajo and three non-Navajo tenants. Construction on the project started in October 1991 and was completed in November of 1992, at a cost of $1.8 million. During the construction phase, the project employed 100 temporary workers; it now employs 50 permanent workers.

The Pinehill Shopping Center in Ramah is a 12,000-square-foot complex in full operation, with one Navajo and two non-Navajo tenants. Construction on this project started in March 1992 and was completed in December of the same year. The total cost of the project was $1.5 million. The Economic Development Administration (EDA) of the U.S. Department of Commerce was one of the major funding sources for the project, which employed 70 workers during the construction phase. It now employs 50 permanent workers.

Construction began on the completed Pinon Shopping Center in April of 1993. It is a 25,500-square-foot complex. The EDA was the major funding source. During the peak of the construction phase, the project employed 70 workers. Other shopping centers are planned for the communities of Ganado, Dilcon, and Tsaile.

The Navajo Nation has only four financial institutions to serve the financial needs of the Navajo people. These institutions are far from adequate to meet the needs of the Navajo people; the nation has requested the opening of several new bank branches, including one in Kayenta and another in Chinle. The tribe itself has two financial institutions, the Personal and Home Loan Program and the Business and Industrial Development Fund, to aid individuals and small businesses, respectively.

TOURISM AND RECREATION

With an estimated annual visitation of over 800,000 people, Navajo Nation tribal parks and recreation areas are becoming an important source of income for service businesses on the reservation. Archaeological and historic sites abound throughout this enormous reservation, ranging from isolated canyons to tribal parks and national monuments. Recreational possibilities include hiking, fishing, and camping. There are also a large number of annual fairs, festivals, and rodeos held at various locations on the reservation. Specific information is available from the Navajoland Tourism Department in Window Rock.

The tribe is involved in the planning or construction of three major resorts, as well as in the expansion of the Navajo Nation Inn in Window Rock. The Chinle Holiday Inn, opened in 1992, was expanded to almost 150 rooms by the end of 1993. A premier resort with 100 rooms has been planned for Monument Valley, with a major water line being developed by the Indian Health Service. A development contract for the Antelope Point resort and marina project was awarded in 1993, but had to be canceled. When it is completed, the project is expected to provide 300 Navajo people with permanent jobs. In 1993, construction was undertaken to expand the Navajo Nation Inn in Window Rock.

TRANSPORTATION

There is an important transportation industry associated with the production of coal, oil, and gas, and other minerals on the reservation, involving over 100 Navajo employees.

INFRASTRUCTURE

U.S. Highway 89 crosses the western part of the reservation running north-south; U.S. 666 runs north-south in the eastern part of the reservation; U.S. 160 crosses the northern part of the reservation from east to west; and Interstate 40 runs along the southern boundary of the reservation. In addition, there are a number of state and tribal roads connecting Navajo communities. Altogether there are more than 2,000 miles of paved roads on the reservation. Motor freight carriers serve all major reservation communities. Window Rock Airport, Window Rock, Arizona, has a 7,000-foot lighted runway and provides charter service. Other communities within the Navajo Nation, including Tuba City and Chinle, Arizona, have unpaved landing strips. The nearest commercial airline and train services are at Gallup and Farmington, New Mexico, and Flagstaff, Winslow, Grand Canyon, and Page, Arizona.

COMMUNITY FACILITIES

The Navajo Nation is served by two weekly newspapers, the *Navajo Times* and the *Navajo-Hopi Observer*. Native American Radio; broadcast from Window Rock with a 50,000 watt clear signal; and three Gallup, New Mexico, stations; one Tse Bonito radio station; and several other New Mexico stations are received on the reservation. The Navajo reservation receives three television channels from Albuquerque, New Mexico; and one PBS channel and cable TV are available.

The Navajo Tribal Utility Authority is the major supplier of electricity, natural gas, water, and sewer services on the reservation. In a few areas, Arizona Public Service supplies electricity, and bottled gas is marketed by private companies. Diné Power Authority (DPA), a Navajo Nation enterprise, in partnership with Western Area Power Administration (Western), a power-marketing agent of the Department of Energy, has proposed the construction of the Navajo Transmission Project (NTP), a 500-kilovolt transmission line to deliver power from northwest New Mexico across northern Arizona to southern Nevada. According to the DPA and Western, NTP will provide an economical source of transmission capacity that would reduce heavy loading problems in the region. In addition, the NTP would meet a portion of the electrical load growth projected in the area. An Environmental Impact Statement (EIS) is being prepared for the project. A draft EIS will be released in November 1995 for a 60-day public review. A final EIS will be released in fall 1996.

Local communities maintain community centers. Hospitals and clinics on the reservation are operated by the U.S. Indian Health Service and several nonprofit medical organizations. Educational facilities include the standard state school systems of kindergarten through high school, several BIA boarding schools, and Navajo Community College at Tsaile, Arizona, which has five branch campuses.

Pascua Yaqui Reservation

Federal reservation
Pascua Yaqui
Pima County, Arizona

Pascua Yaqui Tribe
7474 S. Camino de Oeste
Tucson, AZ 85746
(520) 883-5000
Fax: 883-5014

Total area	892 acres
Tribally owned	892 acres
Total labor force	605
High school graduate or higher	28.5%
Bachelor's degree or higher	2.3%
Unemployment rate	33.2%
Per capita income	$3,135
Population	2,406
Tribal members	614
Tribal enrollment	8,077

LOCATION AND LAND STATUS

The Pascua Yaqui Reservation is located in southern Arizona, 15 miles southwest of Tucson. Situated near Picture Rocks, Old Tucson, and Saguaro National Monument, the reservation is bounded by state, private, and federal lands. In 1952, the original 40-acre Pascua Village was annexed by the city of Tucson, where some Yaquis continue to live. In 1964, Congressman Morris K. Udall introduced a bill in Congress for the transfer of 202 acres of desert land southwest of Tucson to the Yaquis, who were looking for a home where they could retain their tribal identity. The bill was approved in August 1964, and the Pascua Yaqui Association, a nonprofit Arizona corporation, was formed to receive the deed for the land from the U.S. Bureau of Land Management.

The reservation, referred to as New Pascua, was formally established on September 18, 1978, when President Jimmy Carter signed Senate Bill 1633, which extended federal benefits to the Pascua Yaqui Indians in Arizona. In 1982, the reservation acquired an additional 690 acres.

CULTURE AND HISTORY

The traditional territory of the Yaqui people was along the Yaqui River in southern Sonora, Mexico. Descendants of the ancient Toltecs, the Yaqui speak a Cahitan language of the Uto-Aztecan language family; peoples speaking other languages of the family are found from northeastern California south into central Mexico. Approximately 25,000 Yaquis currently live in the "Eight Towns" that were established by Jesuits in the 17th century in Mexico. The Yaquis suffered severe persecution under the reign of Mexican President Porfirio Diaz (1884-91), as they fought to preserve their rich agricultural land. The majority were ultimately forced to abandon their communities. Individually and in small groups, many Yaquis crossed into Arizona as political refugees, eventually settling in small villages in southern Arizona. Gradually they spread out, settling north of Tucson in a village they named Pascua Village, and in Guadalupe, close to Tempe and Scottsdale, in the Phoenix metropolitan area. By 1920, there were probably more than 2,000 Yaquis in Arizona. While originally treated as aliens, most are now U.S.-born citizens. The people who remained in Mexico returned to their villages after the Mexican Revolution, where President Lazaro Cordenas established the Yaqui Indigenous Community in 1938.

Those Yaquis who moved to the new land, now the Pascua Yaqui Indian Reservation, waged a long and difficult battle to secure federal recognition for their tribe. In 1978, they were successful in attaining the same status as all other federally recognized Indian tribes in the United States. At first the state of Arizona was largely uncooperative; officials maintained that these poverty-stricken people should be shipped back to Mexico. The founding of New Pascua in the face of this difficult situation and much of its development was due to the vision and constant effort of tribal member Anselmo Valencia, who for many years served as the head of the Easter Ceremonial Society, called the Kohtumbrem.

Historically involved in the cultivation of crops, the Yaqui people worked as agricultural labors, primarily picking cotton, until 1948, when the cotton-picking machine made their jobs obsolete in Arizona. Since the 1960s, the Yaqui Tribe has provided job training, particularly in the construction industry, in an attempt to combat its members' high unemployment rate. The most lucrative tribal enterprise is now the reservation bingo operation.

The Yaqui people continually strive to preserve aspects of their traditional culture, while seeking economic independence through employment in the non-native community and economic development on the reservation. Yaqui scholars have developed a writing system to help teach the language to non-speakers, and many children participate in bilingual programs in the school system.

GOVERNMENT

The tribe is organized under the terms of the Indian Reorganization Act of 1934. The Pascua Yaqui Reservation is governed by a seven-member elected Tribal Council, which includes a chairperson, vice-chairperson, and secretary. The tribal constitution was ratified by the tribe on January 26, 1988, and was approved by the Secretary of the Interior on February 18, 1988. The tribe's biweekly council meetings are usually held on Thursday evenings, and a community meeting is held on the third Saturday of each month, at the tribal-council chambers in Tucson.

GAMING

A valuable source of tribal income stems from the Arizona Club Bingo and video games.

GOVERNMENT AS EMPLOYER

The tribal government is the largest employer on the reservation. The tribe employs about 85 members in its programs and services. The tribal government also contracts for fourteen programs under PL 93-638 and administers two contracts for health services from the Indian Health Service.

INDUSTRIAL PARKS

One 40-acre industrial park is located on the reservation. As of 1994, no utilities were available at this site.

MANUFACTURING

The tribe is developing plans for small commercial manufacturing leases on the reservation.

SERVICES

A number of small businesses exist on the reservation, including a landscape nursery and a cigarette outlet store.

TOURISM AND RECREATION

The Pascua Yaqui Reservation is situated in the midst of a number of scenic drives and recreational opportunities. Skiing is available an hour from the reservation, at Mt. Lemmon, and Saguaro National

Monument is located a few miles to the north. Other nearby tourist attractions include the San Xavier del Bac Mission, on the nearby Tohono O'odham Indian Reservation, the Arizona-Sonora Desert Museum, and Kitt Peak Observatory. The nearby Santa Catalina, Tucson, and Rincon mountains provide hiking and camping opportunities.

In addition to the Arizona Club Bingo, the tribe sponsors the Yaqui Easter ceremonies. This traditional Native American festival dates back to the 17th century and serves as the most important event of the year for the Yaqui. Both Catholic liturgy and a ceremony including the dramatization of the crucifixion of Jesus take place throughout Lent and Easter weekend.

INFRASTRUCTURE

Both Interstate 10 and Interstate 19 pass close to the reservation. The nearby city of Tucson provides a wide variety of commercial transportation and freight services. Tucson International Airport is 15 miles from the reservation.

COMMUNITY FACILITIES

Water and sewage services are provided by the city of Tucson. Southwest Gas offers natural gas to residents. Trico Electric Corp. provides electricity to the reservation. Telephone service is offered by US West Communications.

The Pascua Yaqui Tribe maintains several community facilities, including the tribal offices, a senior center and greenhouse, a library, a park, a community center, a recreation center, and an education center. The tribe has used U.S. Housing and Urban Development community block grants to remodel a fire station and purchase a modern fire engine, in addition to constructing the senior citizens' center and a recreation park. Through PL 93-638 contracts with the U.S. Indian Health Service, the tribe has a community-health representative program, a director of health services, a recreational program, and a field nurse. Clinic and hospital care is contracted with Rio Clinic and the University of Arizona Hospital, both in Tucson. Yaqui children attend Tucson public schools. The community has a monthly newspaper, the *Pascua Pueblo News*, and receives numerous radio and television stations from Tucson.

Salt River Pima-Maricopa Indian Community

Federal reservation
Maricopa, Pima
Maricopa County, Arizona

Salt River Pima-Maricopa Indian Community
Route 1, Box 216
Scottsdale, AZ
(520) 941-7277
Fax: 949-2909

Total area	52,729 acres
Tribally owned	27,419 acres
Allotted	25,310 acres
Total labor force	1,671
High school graduate or higher	52.9%
Bachelor's degree or higher	1.4%
Unemployment rate	13.6%
Per capita income (1989)	$4,215
Population	4,856
Tribal enrollment	5,604

LOCATION AND LAND STATUS

The Salt River Pima-Maricopa Indian Community is located east of Phoenix, in south-central Arizona, adjacent to the cities of Scottsdale, Tempe, Mesa, and Fountain Hills. The reservation has fertile agricultural lands and lies in the transitional area between the Sonoran Desert and the Mexican highlands. Elevation ranges from 1,170 feet in the lowlands to the peak of Red Mountain (Mt. McDowell) at 2,830 feet. Rolling lands are found in the southwestern portion of the reservation. The western portion of the reservation lies within an alluvial basin. The Salt River flows along the southern border of the reservation, and the Arizona Canal transverses it. The Granite Reef Dam and Aqueduct are located along the southern boundary of the community.

An executive order of June 14, 1879, established the reservation and held 46,627 acres in trust, of which 25,229 acres were divided into 20, ten-, and five-acre allotments. The original number of allotments in 1911 was 943; by the mid-1980s, they had increased to more than 2,300. During the same period, at least 150 of the allotments were in severe heirship status, which means that each of them was divided among from 20 to 200 individual landowners with varying fractional interest. To respond to this problem, the U.S. Congress passed the Land Consolidation Act of 1982, at the request of the community.

CULTURE AND HISTORY

The Maricopas speak a language belonging to the Yuman branch of the Hokan language family, spoken by peoples from southern Oregon to southern Mexico. The Pimas speak a Uto-Aztecan language, related to the languages of peoples from the Great Basin of California and Nevada to central Mexico. Both the Maricopa and Pima peoples have traditionally been river-bottom desert farmers in the area, and their histories are intertwined. Today they continue the Hohokam tradition of irrigated farming.

The present-day community is made up of five Yuman-speaking tribes. The Pima Indians, clustering around irrigation canals, were more sedentary than the Maricopas. Throughout the 18th century, the Maricopas were increasingly driven eastward toward the Pima villages by the pressure of Apache warfare.

The earliest mention of the Pima was that of the Spaniard Marcos de Nize, in 1589. Padre Eusebio Francisco Kino, a Jesuit, made several trips into the Gila River area between 1694 and 1699; he is believed to have introduced wheat to the area. Even before the arrival of the Spanish, the Pimas and Maricopas had an impressive agricultural economy, benefiting both from year-round irrigation systems using water from the Gila River and from the cultivation of drought-resistant corn. The result was more food to store away in case of drought and more food and cotton for trade. While the Pimas traded often with the other tribes, during dry years when the nearby and closely related Tohono O'odham had little to trade, the Pimas served as employers of Tohono O'odham people, who moved to their territory to cultivate the crops.

Agricultural production increased after the Pimas received wheat from the Spanish; it was planted in the fall and harvested in the spring, so that it did not conflict with the planting and harvesting of corn. Wheat was valued highly by the Spanish and later other European immigrants; it proved to be a profitable trade item for the tribe, providing members with a source of currency. Increasing production and trading success led to more cooperation among Pimas and to more economic specialization, with men concentrating on farming and women on producing crafts for trade. While Pima women were expert basketmakers, Maricopa women specialized in pottery.

By the mid-1800s, the Spanish had designated the Pimas as a nation, with a governor and an active tribal council. The Pimas passed into American jurisdiction after the Mexican-American War, which resulted in the cession of much of the Southwest to the United States. In 1856, some Pimas and Maricopas joined the U.S. Army in one of its first combined military operations, in this case against the Apaches.

In the 1850s, approximately 60,000 gold seekers passed through Pima villages en route to the California gold fields between 1848 and 1854. The influx of these outsiders caused a great increase in demand for Pima wheat, leading to a boom economy and an enormous expansion of production.

The decline of the Pima economy began in earnest at the end of the Civil War, when immigrants began settling in the area of what would become the city of Phoenix. They constructed a dam on the Gila River upriver from the Pima and Maricopa villages and began irrigating their fields, often letting the water go to waste, rather than leading the canals back to the river. This competition led a number of Pimas to move south to a new location on the Salt River. On June 14, 1879, this new settlement was recognized and established as the Salt River Indian Reservation.

Throughout much of the 20th century, the Pima and Maricopa residents of the reservation have continued to farm, relying on the irrigation techniques developed over centuries of experience in a desert environment. They increasingly became involved in the economy of the surrounding urban areas, especially after the great population growth of the Phoenix metropolitan area after World War II.

GOVERNMENT

The official governing body of the tribe is the Salt River Pima-Maricopa Indian Community Council, authorized by the constitution approved under the Indian Reorganization Act of 1934. The council consists of seven popularly elected members, including a president and a vice-president.

ECONOMY

The economy of the Salt River Pima-Maricopa Indian Community is based on commercial, industrial, and agricultural enterprises. The tribe owns seven businesses, two of which are heavy industries. The community imposes a 1 percent sales tax and a 4 percent tobacco tax.

The tribe leases property to more than 20 businesses, including several large national retailers. Smaller businesses include a drive-in movie theater, two golf courses, convenience stores, a nursery, and a construction company.

AGRICULTURE AND LIVESTOCK

There are 10,686 acres in cultivation, comprising 23 percent of the reservation; 75 tribal members are employed in agriculture.

CONSTRUCTION

A construction company leases space from the tribe. The 1990 U.S. Census reported 60 persons employed in the construction industry. All construction occurring on the Salt River Pima-Maricopa Community lands must use community-owned sand, gravel, and cement companies.

GAMING

Gaming was approved by popular vote of the community on August 23, 1994, and planning has begun on a gaming facility.

GOVERNMENT AS EMPLOYER

The tribe employs approximately 420 community members, or 34 percent of the tribal work force.

INDUSTRIAL PARKS

The community-owned industrial park covers 144 acres; its largest warehouse offers 50,000 square feet of floorspace. The park is also the location of the tribe's two heavy industries. The tribe has three different areas zoned for industrial purposes and even larger and more numerous areas for commercial use. In the development stage are a garden office park and a research-and-development park.

MANUFACTURING

Modular exhibition units are manufactured on the reservation.

MINING

There are five sand-and gravel-mining operations on the reservation, conducted by the tribal-owned Salt River Sand and Gravel Company. The tribe also owns the Phoenix Cement Company, which utilizes resources from the reservation as well.

TOURISM AND RECREATION

The Hoo-hoogam Ki Museum hosts many tourists annually as they learn about the tribe's history and as they view many artifacts and pictorials. Visitors may also attend many of the tribe's annual events which include: Christmas Arts and Crafts Fair; the New Year's Chicken Scratch Dance; the New Year's Basketball Invitational; the A'al Tash Rodeo Days; the Valentine Classic Basketball Tournament; the Halloween Carnival; and the Red Mountain Eagle Powwow and Miss Salt River Pageant in November. Aside from these events and the museum, there are many nearby tourist attractions; the Salt River Pima-Maricopa Indian Community is adjacent to Scottsdale and to the greater metropolitan area of Phoenix. Before leaving the community, one may want to play a round of golf on one of the community's two golf courses. There is also an abundance of recreational activities (see Community Facilities below).

TRANSPORTATION

Because the community is not linked to Phoenix's metropolitan mass transit, bus service is provided by Salt River Transit.

INFRASTRUCTURE

State Highway 87 intersects the southern portion of the reservation. The Pima Freeway and the Red Mountain Freeway also offer access to the reservation. Commercial airline, bus, and train services are located in Phoenix. Nearby Scottsdale and Mesa also offer air transportation. Many overnight and freight services deliver to the reservation. The Central Arizona Project Canal and the aqueduct run through the reservation.

COMMUNITY FACILITIES

There are two sources of water for the reservation-wells and water from the City of Phoenix. The community's Public Works Department manages its domestic water and waste water systems; septic tanks are used for sewage disposal. Electric power is provided by the Salt River Project. Propane gas is provided by the Southwest Gas Corporation. Health services are provided by the Community Health Center and Dialysis Treatment Center and by the Phoenix Indian Medical Center. There are two community centers (one in the Salt River District and the other in the Lehi District of the reservation), six parks, two swimming pools, a library, four baseball diamonds, four recreational centers, two theaters, a museum, and two golf courses within the community.

San Carlos Apache Reservation

Federal reservation
San Carlos Apache
Gila, Graham, and Pinal counties, Arizona

San Carlos Apache Tribe
Tribal Planning Office
P.O. Box O
San Carlos, AZ 85550
(520) 475-2331
Fax:

Total area	1,853,841 acres
Tribally owned	1,853,841 acres
Total labor force	1,819
High school graduate or higher	49.4%
Bachelor's degree or higher	2.0%
Unemployment rate	31.0%
Per capita income (1989)	$3,173
Population	10,000
Tribal members	7,239
Tribal enrollment	10,500

LOCATION AND LAND STATUS

The San Carlos Apache Reservation includes approximately 2,896 square miles of land in south-central Arizona, 20 miles east of the town of Globe and about 100 miles west of the metropolitan Phoenix area. Renowned for its natural beauty, this large reservation ranges from low plains and rolling desert hills to pine-forested, high-mountain country. The town of San Carlos, off State Highway 70, is the population center and the location of the tribal headquarters. By an executive order of November 9, 1871, a joint White Mountain–San Carlos Indian Reservation was established. The two reservations were partitioned along the Salt River by an act of Congress on June 17, 1897. The San Carlos Reservation lands were increased by executive order on December 14, 1972.

CULTURE AND HISTORY

The Apache people are a branch of the Athabascan peoples who migrated to the Southwest from the interior of Alaska and Canada, probably about the 10th century; Athabascan languages are still spoken by peoples in the north, as well as by a few small groups in northern California. Possibly, the name Apache comes from a Zuni word meaning "enemy." Although greatly feared by Anglo settlers during the mid-19th century, the Apaches were ultimately forced from their land by the U.S. Army.

The San Carlos Apache Reservation and Tribe were named after the San Carlos River. Prior to the establishment of the reservation, the U.S. Army had a small post at the intersection of the San Carlos and Gila Rivers. After the establishment of the reservation in 1871, the U.S. government reduced its area on five occasions by 1902, at the same time as the discovery of its natural resources, such as copper and silver in the Miami and Clifton-Morenci areas. The repossessed land, used to form the Globe Mining District, was eventually given back in 1972.

The San Carlos Apache Tribe is composed of many different Apache bands, such as the Aravaipa, Chiricahua, Coyotero, Mimbreno, Mogollon, Pinaleno, San Carlos, and Tonto. San Carlos residents are world-renowned basket weavers.

GOVERNMENT

The tribe is governed by an elected council representing four districts and operates under a written charter (ratified in 1955) and a constitution (adopted in 1936, revised in 1954, and amended in 1984). The council has a chairman, a vice-chairman, an appointed treasurer and secretary, and nine elected district representatives. All elected officials serve four-year terms.

AGRICULTURE AND LIVESTOCK

The tribe's cattle operations are its third-largest source of income; cattle-ranching operations generate approximately $1 million in annual livestock sales. The reservation's cattle industry is managed by five cattle associations, each with its own board of directors elected from tribal members. The associations raise commercial Hereford cattle, as do two tribally owned herds, whose revenues contribute to tribal governmental operations.

In addition to cattle, one association (R-100) has started to raise working ranch horses. This program appears promising, as current demand for horses exceeds production. The San Carlos Apache Tribe presently has a standing contract with the Mescalero Apache tribe for ten to fifteen horses annually.

The tribe considers the redevelopment of agriculture to be one of its highest priorities. Currently reservation farms have shown profits from crops such as alfalfa and jojoba beans. The Bureau of Indian Affairs is revamping reservation irrigation facilities by installing new pipeline and irrigation pumps and reconditioning ditches. An Agricultural Development Committee has been appointed by the Tribal Council to plan for the future of the reservation's agricultural lands.

ECONOMIC DEVELOPMENT PROJECTS

The tribe has been awarded a Community and Economic Development Grant, which will be used for the expansion of four major natural-resource development projects.

FORESTRY
Much of the reservation land is covered with canopies of ponderosa pine, alligator juniper, oak, and pinon pine. Approximately one-third of the San Carlos forests and woodlands are carefully managed, to secure a sustainable production of forest products. The predominant product is saw timber, which is harvested under a managed system that maintains a tree canopy of many age classes.

Located at Cutter, the San Carlos Apache Timber Products Company operates a sawmill owned by the tribe. Recently the tribe has installed a planer and dry kiln for the production of finished products.

GOVERNMENT AS EMPLOYER
Government agencies are the major employers on the San Carlos Indian Reservation. The federal government employs many residents in its delivery of health, education, and economic services.

INDUSTRIAL PARKS
The San Carlos Industrial Park offers water, sewage, and natural-gas services; it is conveniently located on U.S Highway 70 at Cutter, adjacent to the Globe–San Carlos Regional Airport. A spur of the Southern Pacific Railroad also serves the park. The town of Globe, located 7 miles west of Cutter, is the connecting point for U.S. 70, U.S. 77, and Arizona State Highway 60.

MINING
Arizona is one of only three sources of peridot in the world; the San Carlos Tribe has recently renewed its mining of this rare gem.

SERVICES
A number of small businesses are found on and adjacent to the reservation, including a tribally owned convenience store and two tribal stores. In addition, as one of largest home bases for the Southwest Forest Fire Fighters, the San Carlos Apache Reservation deploys over 1,000 trained men and women during periods of national emergency.

TOURISM AND RECREATION
The primary recreational attractions to the reservation are its diverse natural landscapes, which range from Sonoran desert to mixed-conifer forests. The tribe encourages visitor enjoyment of these areas; fees for hunting, fishing, camping, and recreation are one of the major sources of tribal revenue. Hunting for big and small game (such as elk, bighorn sheep, antelope, wild turkeys, and migratory birds) is available year-round. Visitors also enjoy whitewater rafting, kayaking, and canoeing in the Salt River Canyon. In addition the reservation offers thousands of miles of charted hiking and camping.

With over 100 small ponds (called tanks) and many lakes and streams, the reservation offers year-round warm-water and cold-water fisheries (by tribal permit). San Carlos Lake, formed by the construction of Coolidge Dam, has 158 miles of shoreline and stores 19,500 acres of water; it is the largest body of water in Arizona. While considered one of the premier largemouth-bass lakes in the Southwest, San Carlos Lake is also full of catfish, crappie, and sunfish. Another excellent warm-water fishery is Talkalai Lake, named after the famous Apache chief.

The San Carlos Lake Development Corporation, a tribal entity, has significantly improved lakeside campgrounds by remodeling the ramadas and installing a concrete boat ramp at Soda Canyon. There is also a remodeled store and tackle shop, boat storage facility, and a fully functioning RV and mobile-home park. On many summer weekends, traditional Apache ceremonies take place, and visitors are allowed to observe portions of some rituals.

INFRASTRUCTURE
U.S. 70, a main, scenic route between Phoenix and Lordsburg, New Mexico, intersects the reservation, passing through the industrial park at Cutter and the town of San Carlos. In addition U.S. 60, the direct route between Show Low and Globe, cuts through the Salt River Canyon. Overnight truck delivery is available to metropolitan Phoenix and Tucson, to El Paso, Albuquerque, Las Vegas, Nogales, and Sonora; second-day service is available to Los Angeles and San Diego. Passenger and freight bus services are available daily from Globe and Miami. Residents have access to the local airstrip in San Carlos, which has a lighted and paved 7,000-foot runway, as well as to the Globe Airport, 18 miles to the west, with a 4,750-foot lighted and paved runway and UNICOM navigation system.

COMMUNITY FACILITIES
The San Carlos Apache Tribe offers a wide range of community facilities, including a library, four chapter houses, two rodeo arenas, six ball fields, a community swimming pool, and a coin-operated laundromat. There is a U.S. Public Health Service hospital, with 32 beds, seven doctors, and two dentists. The facility includes an emergency room, a laboratory, x-ray services, social and psychological services, and inpatient and outpatient care. The reservation receives numerous radio stations from Globe, Safford, Tucson, and Phoenix. Four television channels may be received from Tucson and five from Phoenix, in addition to Apache Cablevision, which serves the communities of San Carlos and Peridot.

San Juan Southern Paiute Council

Federally recognized tribe
Southern Paiute
Coconino County, Arizona

San Juan Southern Paiute Council
P.O. Box 2656
Tuba City, AZ 86045
(520) 283-4583 or 4587
Fax: 283-5761

Total area	0 acres
Tribal enrollment	219

Further census data not available

LOCATION AND LAND STATUS
As of June 1995, the San Juan Southern Paiute Tribe did not have a land base. The tribe is still involved in litigation to obtain land. The tribe was federally recognized in 1989.

Most members live in two separate communities–one near Willow Springs and the other near Paiute Canyon / Navajo Mountain. They live within the Navajo Nation.

CULTURE AND HISTORY
The Southern Paiutes have lived in northern Arizona and southern Utah for hundreds of years. They speak a language belonging to the Numic branch of the Uto-Aztecan language family, related to languages spoken by peoples from the Great Basin to central Mexico. Many Southern Paiutes also live in Nevada. The San Juan Southern Paiute Yingup Weavers Association was recognized for excellence by the National Endowment for the Arts and is a tribal organization; its existence is testament to their lasting heritage of art.

GOVERNMENT
The tribe has a council and it is chaired by a president. The tribal government also employs several members.

TRANSPORTATION
Tuba City is approximately 1 mile east of US 89, 8 miles north of the junction of US 160 and 35 miles north of Flagstaff. The Pavillions is a 147-acre retail business center that provides space for 75 small businesses offering services of all types.

TOURISM AND RECREATION
There are two golf courses. East of the community lie the Superstition Mountains, site of the Apache Trail and the legendary Lost Dutchman Gold Mine. Saguaro Canyon and the Apache and Roosevelt Lakes lie to the north, where there are areas for swimming, boating, fishing, and outdoor recreation. Future projects include a shopping center and a fast-food restaurant.

The Hoo-hoogam Ki Museum's exhibition outlines the history of the Pima and Maricopa people. A number of cultural events are held throughout the year and are open to visitors. The Annual San Juan Southern Paiute Pow Wow is held the second weekend of June in Hidden Springs, Arizona.

INFRASTRUCTURE
Arizona State Highway 87 runs through the reservation, near its southern boundary, and connects with Interstate 10, which in turn connects the reservation to the greater Phoenix area. Two major highways that will pass close to the reservation are under construction; one of them should be completed in the late 1990s and will provide a major link in the community's transportation system. Phoenix is located 15 miles from the reservation and offers commercial air, bus, freight, and train services. Sky Harbor International Airport is located in Phoenix; the Scottsdale Municipal Airport and Falcon Field in Mesa provide additional air services.

COMMUNITY FACILITIES
Water for the Navajo reservation is provided by local wells and the city of Phoenix. (The San Juan Pauite have no land base-see above). Septic tanks are used for sewage disposal. Southwest Gas Corporation provides propane gas, and electricity is provided by the Salt River Project. The community operates a solid-waste facility that also serves neighboring cities. The Community Health Center and Dialysis Treatment Center provide inpatient medical care to community members. The Phoenix Indian Medical Center also provides medical care for residents. Indian Health Services are available at the hospital in Tuba City. There are two community and cultural centers, and the community also has six parks, two swimming pools, a library, a museum, two golf courses, four ball fields, four recreation areas, and two movie theaters. The tribal police department employs 24 officers; the fire department has 20 fire fighters. A Head Start program offers classes for preschoolers, and there are elementary schools and a high school in the community, as well as a boarding school. The monthly newspaper is called the *Au-Authm Action News.*

Tohono O'odham Reservation (formerly Papago Reservation)

Federal reservation
Tohono O'odham (Papago)
Pima County, Arizona

Tohono O'odham
P.O. Box 837
Sells, AZ 85634
(520) 383-2221
Fax: 383-3379

Total area	2,774,370 acres
Labor force (BIA, 1991)	6,875
High school graduate or higher	47.3%
Bachelor's degree or higher	0.4%
Unemployment rate	66%
Per capita income (1989)	$3,113
Population	10,805
Tribal members	8,490
Tribal enrollment	16,531

LOCATION AND LAND STATUS
The Tohono O'odham Nation, formerly known as the Papago Indian Reservation, is located in south-central Arizona, adjacent to the Mexican border. It comprises four reservations: Tohono O'odham (formerly known as the Papago Indian Reservation, established in 1916), Sells (established in 1917), Gila Bend (established in 1882), and San Xavier (established in 1874), in addition to the 20-acre village of Florence, on the outskirts of the city of Florence. The total acreage of the reservation is almost equal to that of the state of Connecticut; it stretches for over 90 miles north from the Mexican border through Sonoran Desert country.

On January 14, 1916, the Papago Indian Reservation was established. Sells was established by executive order in 1917. San Xavier del Bac Reservation, more than 71,000 acres, was established on July 1, 1874; the mission of San Xavier del Bac is registered as a national historic landmark. In 1882, 10,377 acres were set aside by executive order for the Gila Bend Reservation.

CULTURE AND HISTORY
Members of the Tohono O'odham Nation are primarily Pima and Papago Indians. Their languages are closely related and belong to the Uto-Aztecan language family; peoples speaking other languages of this family are found from the Great Basin south into central Mexico. Tohono O'odham people traditionally lived in many parts of the desert Southwest; today some still live in the state of Sonora, Mexico.

Historically both the Pimas and the Papagos have been irrigation farmers. In the 19th century, one source of income for tribal members was the sale of wood and farm produce; some people also worked on immigrant ranches and in mines. During the Great Depression, a division of the Civilian Corps for Indians was also a source of income for many on the reservation.

Beginning around 1821, Papago lands and water sources were encroached upon by immigrant farmers, ranchers, and miners; the Papagos resisted. Nineteen years later, the Papagos were fighting against Mexicans, a struggle that lasted for three years, at the end of which they negotiated a surrender. The Gadsden Purchase, closely following the Treaty of Guadalupe Hidalgo after the end of the Mexican-American War in 1848, added an international boundary

through traditional Tohono O'odham lands. By 1898, however, many of the remaining Papagos had left Mexico as a result of local hostility and greater job opportunities in Arizona. After a lengthy legal process, in 1976 the tribe was awarded $26 million for land and mineral claims against the federal government.

In the early 20th century the federal-government policy of sending Indian children to boarding schools meant that Pima and Papago children were removed from their families for long periods of time. The formation of the Papago Indian Good Government League, however, led to the provision in 1911 of land for day schools in the Arizona communities of Sells, San Miguel, Cocklebur, and Gila Bend. Four of the schools were completed in 1916.

Tohono O'odham culture remains very much alive in the 1990s, involving public rituals, tourist activities, and the traditional band music known as "chicken scratch," as does the language, both in individual homes and in the public schools.

GOVERNMENT

The Tohono O'odham Nation is governed by the Papago Tribal Council. There are eleven political districts, each of which elects two members to the council, and a local government that maintains ties with the council. The council functions as the legislative and executive branches, and is headed by a chairman, a vice-chairman, a secretary, and a treasurer. In addition there is a tribal judiciary.

ECONOMY

Tribal, federal, and state agencies are the largest employers on the reservation; despite this fact, the economy is directed primarily by private business and industry.

AGRICULTURE AND LIVESTOCK

Agriculture is a major sector of the economy. From 1917 to 1960, Papagos provided much of the labor in the fields of Arizona's staple crop, cotton. Cattle ranching and related activities form a major economic sector, second only to land leasing and the income from mines. There are two kinds of cattle operation: joint-ventures and family subsistence ranching. Operations involving multiple owners often consist of at least 1,000 head of cattle. Family herds usually contain ten to 20 head.

GAMING

The tribe operates a bingo casino in San Xavier, near Tucson.

INDUSTRIAL PARKS

The San Xavier Industrial Park, equipped with full utilities, is owned and operated by the Tohono O'odham Nation and is located 7 miles southeast of Tucson, adjacent to the Southern Pacific Railroad and to the Tucson International Airport; 23 acres of the park lie within the Tucson foreign-trade zone. A manufacturer of heavy farm and industrial machinery is a current tenant.

LAND LEASING

Most land leases are for agricultural and industrial purposes, producing the single largest source of money for the Tohono O'odham economy. However, some income is also derived from the lease of land to the Kitt Peak National Observatory. On the San Xavier Reservation, most of the leased land is allotted; revenue therefore goes directly to individuals.

MINING

Copper mines owned by the tribe are one of the major income producers on the reservation today. Mining leases in the Sif Oidak district at Tohono O'odham, along with royalties, have generated millions of dollars for the tribe. There are also three major ongoing joint-venture mining and chemical operations.

SERVICES

In addition to numerous small businesses, there is a shopping center; a statewide grocery chain also does business on the reservation. Foreign trade may become the largest sector of the reservation economy; the Tohono O'odham Nation is the first Indian nation to be located in a foreign-trade zone. Among the many advantages are the suspension of quotas and duties while goods remain in the zone.

TOURISM AND RECREATION

Activities of interest to tourists center around the tribal bingo hall, the All-Indian Papago Tribal Fair and Rodeo, the Kitt Peak National Observatory (which has 18 telescopes, including one of the largest optical telescopes in North America), camping, and picnic areas. In the Hickiwan District in the Santa Rosa Valley, the public may visit the Ventana Cave archaeological site. The Casa Grande National Monument is also located nearby, as is a monument to the Hohokam people, who are believed to be the ancestors of the Tohono O'odham.

INFRASTRUCTURE

The San Xavier Reservation is accessible by Interstate 19, south of Tucson. The rest of the reservation can be reached by Arizona State Highway 86, which connects to Interstate 19, and by State Highway 85, which runs north-south in the western part of the reservation and connects to Interstate 8, north of the reservation. Interstate 10 passes to the north of the reservation on the east side. Freight services are available from the Southern Pacific Railroad in Tucson, while there are more than 32 truck-freight companies in the city to choose from. Two airports are used frequently, one in Sells and one in Tucson. The Sells Airport has a 6,000-foot paved runway. The Tucson International Airport is 60 miles east of the main reservation and provides services for private and commercial flights, up to large jetliners.

COMMUNITY FACILITIES

The Tohono O'odham Utility Authority provides electric, telephone, water, and sewer services to homes and businesses. Water is obtained through the Central Arizona Project. There is a rodeo arena, a baseball and basketball facility, and a tribal office complex. Fire protection is provided by a volunteer fire department. There is a biweekly newspaper, *The Papago Runner*.

Health care is provided by a U.S. Indian Health Service hospital in Sells, with four outpatient clinics in Santa Rosa Village, San Xavier, San Lucy, and Pisinemo. Education is provided by seven preschools, seven elementary school, four junior high schools, and three high schools. In addition, there is a BIA boarding school and a day and boarding school for the disabled.

Tonto Apache Reservation

Federal reservation
Tonto Apache
Gila County, Arizona

Tonto Apache Tribe
#30 Tonto Apache Reservation
Payson, AZ 85541
(520) 474-5000
Fax: 474-9125

Total area	85 acres
Tribally owned	85 acres
Total labor force (BIA, 1989)	54
High school graduate or higher	(not available)
Bachelor's degree or higher	(not available)
Unemployment rate (BIA, 1989)	9.0%
Per capita income	$10,724
Population	102
Tribal members	88
Tribal enrollment	106

LOCATION AND LAND STATUS

The Tonto Apache Reservation is located in central Arizona, between Phoenix and Flagstaff, within the town limits of Payson. Public Land Order 5422, of May 31, 1974, set aside 85 acres of National Forest land to be held in trust by the U.S. government as an Indian reservation for the use and benefit of the Tonto Apache Tribe. The tribe is attempting to acquire a parcel of 1,500 acres, since the current land base is not sufficient to house all tribal members.

CULTURE AND HISTORY

The Tonto Apaches are one of the Western Apache peoples, speaking an Athabascan language related to Navajo in the Southwest, as well as to languages spoken by a few groups in northern California and many peoples in the interior of Alaska and Canada. They once occupied a vast territory, extending south from Flagstaff and Winslow to the Mogollon Rim and into the Tonto Basin. Their domain also included the land from the Sierra Ancha range west to the Mazatzal Mountains and the Verde Valley.

Traditionally the Tonto Apaches were semi-mobile, migrating from their winter camps in the Tonto Basin to summer camps in the mountain-and-rim country. They cultivated garden plots along the streams in the valleys, gathered wild plants, and hunted game for their subsistence. After gold was discovered in the Black Mountains in 1868, white prospectors and settlers encroached upon their lands. They actively resisted the intrusions, until their forced surrender in the late 1870s, at Camp Verde. After initially sharing the Rio Verde Reserve with the Yavapai, 1,400 Tonto and Yavapai-Apaches were forcibly marched through the snowy mountains to the San Carlos Indian Reservation in 1875. Twenty year later, many Tonto Apaches returned to the Payson area and have continuously occupied portions of the Tonto National Forest since before its creation, in 1905.

GOVERNMENT

The elected Tonto Apache Tribal Council serves as the governing body of the Tonto Apache Indian Reservation. The council is composed of a chairperson, a vice-chairperson, and three other members and provides a legislative authority and policy direction for all tribal programs on the reservation. The council also serves as the Overall Economic Development Plan Committee. The tribe has its own judicial system and contracts with the Gila County Sheriff's Department for law enforcement.

GAMING

On October 9, 1993, the Tonto Apaches celebrated the opening of the Mazatzal Casino, located at the entrance to the reservation; it houses 90 class-three gaming machines. The casino employs 66 people, of which 30 are tribal members. Plans for the development of a larger casino are pending, since the tribe is allowed to operate up to 475 slot machines on the reservation.

GOVERNMENT AS EMPLOYER

The tribe provides employment for eight tribal members and four others.

SERVICES

The tribe owns and operates a smokeshop and market, located at the entrance to the reservation. It employs four tribal members, three of them part-time.

TOURISM AND RECREATION

Ideally situated to take advantage of the high volume of tourism in and around the Payson area, the Tonto Apache Reservation adjoins the Tonto National Forest. The area abounds with outdoor activities, including hunting, camping, and winter sports such as skiing and snowmobiling. And the reservation is just minutes away from the scenic Mogollon Rim, a steep escarpment dividing Arizona's northern plateau region from the lower desert areas of the central and southern parts of the state. Other local attractions include the Tonto Natural Bridge, the largest travertine bridge in the world; Zane Grey's historic cabin; and the oldest standing schoolhouse in Arizona, known as the Strawberry Schoolhouse. In addition, the Payson area is known for its many annual arts events.

To accompany its Mazatzal Casino, the tribe is planning the development of an 80–unit motel, which will include meeting rooms and a restaurant.

INFRASTRUCTURE

Arizona State Highway 87 passes through Payson and continues northeast 90 miles to Winslow and southwest 94 miles to Phoenix. Arizona State Highway 260 stretches from Payson to the New Mexico line. The Payson airport is located just 2 miles north of the center of town; Sky Harbor International Airport is located in Phoenix. Other transportation services available in Payson include bus service and truck-freight services.

COMMUNITY FACILITIES

The tribe provides water to the reservation, through a recently completed expanded water system. Sewage disposal and treatment is provided by the Northern Gila County Sanitary District. Electricity is available through Arizona Public Service Company, while local telephone service is offered by US West Communications, with long-distance connections through AT&T. The tribe has developed a community park, with two softball fields, as well as a children's playground. Education is available to reservation students from preschool through high school in the Payson public schools. Gila Pueblo Community College is also located in Payson. Health care is available at the Payson Regional Medical Center.

Yavapai-Prescott Reservation

Federal reservation
Yavapai
Yavapai County, Arizona

Yavapai-Prescott Indian Tribe
530 E. Merritt Street
Prescott, AZ 86301-2038
(520) 445-8790
Fax: 778-9445

Total area	1,409 acres
Tribally owned	1,409 acres
Total labor force	64
High school graduate or higher	71.2%
Bachelor's degree or higher	15.2%
Unemployment rate	17.0%
Per capita income (1994, BIA)	$10,000
Population	193
Tribal enrollment	145

LOCATION AND LAND STATUS

The Yavapai-Prescott Indian Reservation is located in central Arizona, north of and within the boundaries of the city of Prescott. At an elevation of about 5,400 feet, the reservation is surrounded by pine-forested mountains. The reservation was established by an act of Congress on June 7, 1935, which provided for 75 acres for the Yavapai Prescott Community Association, and an act on May 18, 1956, which set aside 1,320 acres.

CULTURE AND HISTORY

The Yavapais speak a Yuman language of the Hokan language family, related by language to the Havasupais and Hualapais in Arizona, as well as to peoples living in areas from northern California to southern Mexico.

Traditionally the Yavapais were hunter-gatherers and small-scale farmers, inhabiting some 15,000 square miles of what today is Arizona. After the Civil War, when gold was discovered in the middle of Yavapai territory and settlers began to enter, frontier military posts were established to force the Yavapai onto reservations. This policy culminated in 1872, when the massacre of Yavapais at Skeleton Cave broke Yavapai resistance, and they were forced onto a reservation at Camp Verde, not far from the present reservation. They stayed there until 1875, when they were moved to the San Carlos Apache Reservation, where they stayed until the turn of the century. They were then divided and sent to three different reservations: the Fort McDowell Reservation, the Camp Verde Reservation, and the Yavapai-Prescott Reservation. Many aspects of traditional Yavapai culture may still be seen today; especially noteworthy are their pottery and woven baskets. Another aspect of present-day Yavapai culture is their traditional religion, which continues to be practiced.

GOVERNMENT

The Yavapai-Prescott Board of Directors is the governing body for the tribe; it consists of a president, a vice-president, and three members. The board members serve two-year terms and meet the second Friday of each month. The tribe operates under articles of association bylaws approved in 1962.

ECONOMY

The tribe is a member of the Indian Development District of Arizona, an organization whose purpose is to promote the economic and social development of the reservations in the state. Tribal enterprises include retail businesses, gaming, and a hotel-conference center.

AGRICULTURE AND LIVESTOCK

While no farming is presently engaged in on the reservation, 50 head of cattle are grazed on 600 acres.

GAMING

The tribe has class II and III gaming operations, including video poker and bingo, located in the tribally operated Sheraton Hotel.

GOVERNMENT AS EMPLOYER

Tribal government employs 150 members.

INDUSTRIAL PARKS

The tribe operates an industrial park with full utilities and seventeen lots for lease, currently occupied by six light-industrial businesses. The tribe owns five steel buildings, each averaging 7,500 square feet, one of which is available for lease at the time of writing.

SERVICES

There is a tribally operated retail shopping center, opened in 1990, with 50 stores.

TOURISM AND RECREATION

The Prescott area offers a number of outdoor activities of interest to tourists, from hiking and camping in the summer to skiing in the winter. In the early 1980s the tribe took over operation of a Sheraton Hotel and Conference Center, with 162 rooms, meeting facilities for up to 600, a restaurant with a capacity of 225, and an indoor swimming pool.

Every June the tribe hosts an intertribal powwow, and the three Yavapai groups take turns hosting the annual Ba'ja Days cultural events.

INFRASTRUCTURE

The reservation is accessible by two major highways, U.S. 69, which runs east-west, and U.S. 89, running north-south. Commercial and charter air services are available at Prescott Municipal Airport, 6 miles north of the reservation. Bus and truck-freight services are also available in Prescott.

COMMUNITY FACILITIES

The city of Prescott maintains the water and sewer systems for the reservation. Arizona Public Service Company provides electric power, and Citizens Utilities supplies natural gas.

There are two hospitals in the area, the Yavapai Regional Medical Center and the Whipple Veterans Administration Hospital; both facilities offer acute and long-term care. The Yavapai County Health Department provides public-health nursing services, and comprehensive medical care is available at the Phoenix Indian Medical Center. Other health services are offered in Prescott. The tribe operates its own youth programs as supplements to the classes students receive in the Prescott public schools, which serve students from preschool through high school. Prescott College, a private four-year college, and a community college are located in Prescott.