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Havasupai Habitat: A. F. Whiting's Ethnography of a Traditional Indian Culture. Edited by Steven A. Weber and P. David Seaman./Havsuw 'Baaja: People of the Blue Green Water. By Stephen Hirst.

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sound-poems of the Australian Aborigines and northern Russian wordless incantations; picture-poems and writings from Ojibwa, Lapp, and Aztec sources; wedding and funeral ritual contributions from Polynesia, and folk tales from Hawaii.

Rothenberg insists that we must "avoid clichés about the poetics/ethnopoetics of technologically *simpler* cultures . . . that we must question . . . that traditional art and poetry are collective rather than individual . . . that we must not assume that it is our culture alone (or those cultures most like our own) that has introduced reflexivity-self reflection into the creative process . . . , and that we can no longer assume that the poetry and ritual of traditional cultures aims at stasis rather than at change/transformation not only in a mystical sense but in a social sense as well." In addition, the editor's research has discovered that much primitive or traditional material is the work of contemporaries, and visionary entries are found in both old and new sources. Rothenberg attempts to understand and translate the sound of the original material, and interpret the relation between the words, the music, the dance and the event, showing the universal patterns that exist. The commentaries give the setting and background of each work with valuable drawings included.

A third edition should include an index.

Edith Blicksilver

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Havasupai Habitat: A. F. Whiting's Ethnography of a Traditional Indian Culture. Edited by Steven A. Weber and P. David Seaman. Tucson: The University of Arizona Press, 1985. 288 pp. \$21.95 Cloth.

Havsuw 'Baaja: People of the Blue Green Water. By Stephen Hirst. Supai, Arizona: The Havasupai Tribe, 1985. 259 pp. \$18.00 Cloth.

In the year of the tenth anniversary of the return to the Havasupai Tribe of 185,000 acres of their traditional land in the Grand Canyon region, two disparate books appeared to add immensely useful contributions to the already extensive literature

on the "Blue Water People." The method of the two works is quite different: one is a careful anthropological study and the other is a combination of engaging history, semi-fictionalized narrative, and persuasive polemic. There is surprisingly little overlap in their subject matter.

When Alfred F. Whiting died in 1978, he left in the office he occupied as director of the Museum of Northern Arizona in Flagstaff an extensive series of notes gathered during an ethnographic survey of the Havasupais in the late 1930s and early 1940s. These were arranged and edited by Steven A. Weber, director of the Center for Western Studies at Flagstaff, and P. David Seaman, professor of linguistics at Northern Arizona University. The first part of the resulting book consists of ten thematic chapters describing various aspects of tribal culture, such as the annual cycle of activities, language, food, shelter, entertainment, marriage, health care, land use, and religion. The second part is a systematic presentation of Havasupai knowledge of weather and astronomy, minerals, animals, and plants, arranged partly as a taxonomic guide. There are informative tables, historical photographs, and a bibliography which comes very close to living up to its claim that it is "a definitive bibliography for the Havasupai."

Whiting's ethnographic date is 1941, which means that the traditional way of life of the Havasupai persisted to a greater degree than it does now, although many impacts of cultural invasion and land deprivation were evident then. The editors have wisely chosen not to introduce more recent materials, except in the bibliography. The presentation is clear and readable, free of technical jargon. In fact, the editors seem a bit too breezy in places. For example, they give the title, "What to Do in Your Spare Time," to a chapter that includes the healing ceremony of the sweat lodge, alcohol, tobacco, and warfare. But the overall impression is of accuracy, respect for the culture described, and understanding born of keen insight. Whiting did not become isolated in an "ethnographic present;" he was aware of the cultural changes then taking place and noted them whenever appropriate. On its publication, this work takes its place alongside Leslie Spier's great 1928 study as essential for anyone seriously interested in the culture of the Havasupai.

The Hirst book is a new edition, with valuable additions, of his 1974 volume, *Life in a Narrow Place*. Unlike some second editions,

this one is so much more complete than the earlier one as to render it obsolete. This version bears the imprimatur of the Havasupai Tribe and amounts to an official tribal history. Indeed, it is the first publication of the tribe. The work begins with a sketch of the difficult situation of the Havasupai before the enactment of the bill to restore some of the lost lands, and then gives an ample outline of prehistory, the Spanish contacts, and the Euro-American invasion. The long and dreary history of injustices continued and compounded that constitutes the late nineteenth century and the first three-quarters of the twentieth century is punctuated by literary interludes describing the life and experiences of the Havasupai people in their own terms. Although almost fictionalized in style, these sections are evidently based on narratives of Havasupai individuals, and give a feeling of historical verisimilitude. The concluding chapters contain a story of the struggle for enactment of the 1975 law that is gripping and full of suspense, even though one knows what the outcome will be. Hirst has done admirable work with documents and sources that are not easy either of access or of interpretation. A resident of the tribe's Grand Canyon home for more than a decade, he and his wife gained the deserved confidence of many people there and were provided with information which would have been denied most writers. This provides the book with evident strengths, but it also requires caution from the reader.

Hirst's 1974 book was written primarily as a tract to publicize and support the Havasupai movement for the restoration of tribal lands, and rightfully so. Much of the polemic tone persists in the second edition, although ten years has added some perspective. Anyone involved in a bitter political fight cannot be expected to treat his enemies with "historical objectivity." The motives of the National Park Service and the conservationists in trying to protect the Grand Canyon environment from private commercial exploitation which would also have tended to destroy the traditional Havasupai way of life are never treated sympathetically. To Hirst's credit, he does record the fact that local and state groups of the Sierra Club, as well as a national committee of that organization, who met with Havasupai representatives, went on record as supporting the return of lands to the tribe. The genuine tragedy of the controversy was that some Park Service administrators and Sierra Club lobbyists, acting from concerns which were often in themselves laudable, should not have seen the es-

sential justice of the Havasupai cause, and realized the underlying agreement of the conservation ideal with a tribe that would adopt the motto, "Where people and nature are one."

Historical and contemporary photographs enrich Hirst's book, although they are crowded together on a few pages in a chaotic arrangement that sometimes detracts from the impact they would have had by themselves. Also, they deserve captions and credits, which are provided only for a few. The short bibliography supplements that in the Whiting volume, although neither is complete. Anyone interested in twentieth-century Native American Indian history needs to read this book, and the Havasupai Tribe is to be commended in sponsoring the work of a competent historian.

There are few points of direct comparison between the two books, but one that catches the reader's attention has to do with the meaning of the word "Havasupai" (*Havsuw 'Baaaja*) itself. Whiting announces that it means "the people who live at the place which is green," while Hirst assures us that it means "the Blue Creek people," even though the subtitle of his book perpetuates the more poetic translation which has entered the literature: "People of the Blue Green Water," a conscious echo of Charles Cadman's "Land of the Sky-blue Water." Whom should we trust, the linguist or the man who has no doubt asked the people themselves? In most ways, as when the books talk about traditional land use on the plateaus, they support one another admirably. Both are attractive books with readable type and few errors. In spite of the great number of works available on the tribe, each of them performs a service not provided by any other volume. They belong together on the reading table of anyone who is concerned with the Havasupai and their home in the canyon and on the plateau.

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The Métis: Past and Present. (Special Issue: Canadian Ethnic Studies/*Études Ethniques au Canada* Vol. 17, No. 2). Edited by Thomas Flanagan and John Foster. Toronto: Canadian Ethnic Studies Association, 1985. \$7.00 Paper.