

1. Description

1.1 Name of society, language, and language family:

Havasupai (Havsuw' Baaja), Hualapai or Walapai (Hualapai: Hwalbáy), and Yavapai

Havasupai–Walapai is an Upland Yuman language, and forms the Pai branch of the Yuman-Cochimi language family with the Yavapai

1.2 ISO code (3 letter code from ethnologue.com):

yuf

1.3 Location (latitude/longitude):

36°09'40"N 112°36'48"W

1.4 Brief history:

Prior to the arrival of explorers and American settlers, the Havasupai and Walapai lived relatively undisturbed lives as hunter-gatherers in and around the Grand Canyon in Northern Arizona. But a series of encounters with white settlers over property left the Havasupai stripped of their ancestral lands and forced to live on a small reservation. The battles with the US government continued both in and out of court until 1974, when the Havasupai nation won back their land from the government. Since then, they have subsisted mainly off of money from tourism to the Grand Canyon and surrounding areas.

1.5 Influence of missionaries/schools/governments/powerful neighbors:

The influence of the government has surely been felt by the Havasupai. They were embroiled in legal battles to obtain the rights to their ancestral land for many many years. Now, they survive as a culture because they embraced the tourists that the Grand Canyon National Park brought.

(3)

1.6 Ecology:

The area where the Havasupai reside is located in northwest Arizona, near the Grand Canyon. The climate is generally arid and hot, while being cooler at night. Rainfall is fairly consistent throughout the year, and the winter is mostly mild.

(2.27-28)

1.7 Population size, mean village size, home range size, density

2. Economy

2.1 Main carbohydrate staple(s):

Farming corn is essential, as well as squash and beans.

Gathering mescal, plantains, cactus fruit, peaches, mesquite pods, yucca fruit, a variety of seeds, juniper berries, and piñon nuts

(1.100-105)

2.2 Main protein-lipid sources:

Hunting was a secondary pursuit for men, as he mainly relied on his farming. While meat was part of the diet year-round, it was particularly plentiful in the fall and winter months when the tribes stay on the plateau. Antelope, mountain sheep, and deer abound, as well as rabbits and squirrels. Turkeys were found on the plateau, as well as doves and quail, and all three were eaten for meat but only the eggs of the quail were used for food.

(1.108-113)

2.3 Weapons: Bow and arrow, blowguns?:

Knives were fashioned from obsidian or flint

Bows and arrows were used and made from ash, oak, or mesquite and the string is made from sinew from animals. Arrows were said to be always poisoned using a mixture of animal parts and plants to create a powder which was applied using a glue.

(1.46-47) (1.249)

Hatchets (may have been acquired from Hopi) and hard wooden clubs are used in warfare, as well as (rarely) slings.

(1.249)

2.4 Food storage:

Meat is cut into strips and cured to preserve it. Grains, seeds, and nuts are ground into flour for bread.

(1.114-117)

2.5 Sexual division of production:

Typically, the women were mainly gatherers while the men went to hunt. All family members helped in farming near the home. The men showed their worth by being powerful hunters, and women showed they were good wives by working hard around the house and learning skills.

(2.125)

Women were the only ones that made baskets, and it was their specialty.

(2.79)

2.6 Land tenure:

Rights to land generally stem from use and cultivation of land, private ownership of land is only active when the land is being used for farming. Land is inherited in the male line. Women rarely own land, and invariably when they do they are widows with no other means of subsistence. Anything on the land, such as trees or resources, are property of the owner and cannot be molested without consent. The products of the land, as well, belonged solely to the owner. Land was traded and sold between the owners.

(1.230-234)

2.7 Ceramics:

The only native product of the Havasupai was the hamát, a pot without handles or lugs. These pots are made by women alone, with clay found in the Cataract Canyon. Pottery was traded for from the Hopi, but for storage, not cooking.

(1.138-140)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

Fish is not considered taboo, but it is not eaten whatsoever. The Havasupai and Walapai do not eat fish simply because their people have never eaten fish.

(1.117)

The father of an infant may not eat or even touch a mountain lion for fear the baby will sicken. The crops from the land of a dead man cannot be used, and a boy cannot eat the meat from his first deer.

(1.287)

2.10 Canoes/watercraft?

As they live in a rather arid environment, without a body of water meriting a boat, canoes and watercraft were not a concern of the Havasupai or the Walapai.

3. Anthropometry

3.1 Mean adult height (m and f):

M- 168.4 cm

F- 157.7 cm

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

F- ~16

(2.147)

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

M- 19-20

F- 15-18

(2.143)

4.6 Proportion of marriages ending in divorce:

Supposedly there was no divorce, but separations did occur in certain cases. Even in the case of an adulterous wife, divorce didn't always happen. The husband would beat the man who was involved with his wife (without the intent to kill him) and kill all of his horses. In some cases the guilty woman would be beaten and divorced, with the father taking any children.

(1.221-225)

4.7 Percent marriages polygynous, percent males married polygynously:

While McKennan does not give a statistic, he says "Polygamy was uncommon, but some chiefs had up to five wives. The wives are said to have lived in one house, but more than two were likely to quarrel."

(2.141)

4.8 Bride purchase (price), bride service, dowry?:

Typically when a couple is married, they will join the camp of the wife's parents, and the husband will work on their farm. After a period of time ranging from several months up to four years, when the husband is established, they will move to their own home, possibly on a parcel of land given by the parents.

(1.221-222) (2.140-142)

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

Conversation between two Walapai, named as 'Dude Calfee' and 'Paul':

"I have heard of a Havasupai man who dressed like a woman, did woman's work, and lived with a man. I know of none such among the Walapai..."

"No, I have not heard of men having intercourse with men or living like women. I have known of a Mojave woman who came to Kingman with a Mohave prostitute and also had relations with a Walapai woman. She dressed like a woman."

(2.146-147)

4.12 Pattern of exogamy (endogamy):

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

4.16 Occurrence of sexual coercion, rape

The frequency of rape was not mentioned, but there were systems of retribution in place. Justice often involves demanding payment or destroying property of the ravager. Also acceptable was beating the man up to and including death. If an honest wife was raped, the husband had the right to burn the offender's house down, shoot his horses, and even kill him if he is around.

(2.160)

4.17 Preferential category for spouse (e.g., cross cousin)

"Cross cousins could and did marry; parallel cousins were called brothers and sisters"

(2.141)

There were no preferential categories for spouses, as long as they were not close family. Essentially, there was no prescribed relation that could be considered a "best" option.

(1.221)

4.18 Do females enjoy sexual freedoms?

"Most young people today are promiscuous before they are married. They do not often have children."

(2.147)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

There were many rituals and taboos for pregnant Walapai women, and men had to follow a good portion of them. No fat could be eaten during pregnancy, as well as no parts of the offal. Food consisting of two parts (like a peanut) were forbidden, as they were thought to cause twins. For four days after the birth, neither of the parents were allowed to touch themselves or the baby. A man was also not allowed to be with his wife sexually for forty days after the birth. For one moon, the parents cannot eat meat, salt, or drink cold water.

(2.129-135)

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules

"There is strong public disapproval of incest. The only punishment, however seems to be for the people to get angry and speak their minds."

(2.144)

4.27 Is there a formal marriage ceremony?

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Names bore little significance in Hualapai culture, they were often simply nicknames they had acquired over the years. Typically when the boys are growing into men they take on a different name than their childhood. Names are often come upon by chance, by some small thing the people did or said. Names were not important in their society, and were subject to change.

(2.128)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

There appears to be a definite trend to associate and marry near home, as 41% of marriages were in the home community, 50% in an adjacent territory, and only 9% going to a remote group to marry.

As far as m/f differences, in the case of marriage the husband is always expected to live with the wife and her parents directly after being married

(2.293) (2.140-142)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

The marriages were not, for the most part, arranged, forced, or purchased. The initiative is taken by the young man to pursue a wife and make his intentions known to her parents.

(2.140)

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations):

The Havasupai and the Walapai were extremely similar, nearly the same nation. The trade was free between them and alliances were common. The Yavapai were more warlike, making enemies out of their Pai neighbors in favor of fighting with the Apache. The Hopi and Navajo were both frequent trading partners with the Pai and avoided conflicts with them.

(2.173-174)

4.18 Cannibalism?

No practicing of cannibalism is mentioned. As the Havasupai are a mostly peaceful people, it is unlikely they engaged in such practices.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

During the warm seasons the Havasupai reside on the canyon floor, using the Cataract River to water their crops. During the fall and winter they travel to the plateau to take shelter from the weather. In the past they may have been more nomadic but movement on a tribe-wide scale was minimal, save the annual pilgrimage to high ground.

(1.108)

5.3 Political system: (chiefs, clans etc, wealth or status classes):

As with many of the Havasupai's customs, their system of chiefs was simple and ill-defined. Lines were blurry on what qualified a man to lead, often coming down to charisma and fighting prowess. There were many chiefs throughout different groups, and when one chief went down a new one was there to take his place.

(2.153-154)

5.4 Post marital residence:

After being married the couple always stays with the parents of the bride, becoming a part of that family. After living with them for a period of time somewhere between a couple months and four years, the couple moves into their own home.

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses):

"The structure of these larger family groups is transparent; a group of sons reside in houses adjacent to their parents' home, together with the newly established families of the daughters of the house...A common residence and livelihood makes for a common hearth, constant association, and the feeling that such relatives form one big family."

(1.213)

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

The Havasupai and Walapai follow traditional shamanic practices. The shaman mainly served as a healer in the community and a spiritual guide.

"There was little specialization among Walapai shamans. While there is one reference to a deceased doctor who could make rain, he was not a rain doctor by profession but a general practitioner...nor were there any specialized snake doctors, rattlesnake and other bites being treated by ordinary shamans."

(2, 185)

6.2 Stimulants:

They are in possession of tobacco, it seems, but not other drugs or stimulants. Tobacco is very popular and is shared hospitably.

(2.125)

6.3 Passage rituals (birth, death, puberty, seasonal):

6.4 Other rituals:

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

Music did not play a large role in Hualapai culture, the chief instrument was the gourd rattle. Most of their songs serve a purpose, like invoking rain or gaining good luck.

(2.121-122)

6.7 Sex differences in RCR:

Participation in rituals seems egalitarian, as though all were allowed to partake. Sacred dances welcomed both men and women to join, and women seemed to enjoy the same privileges as men in the ceremonies.

(2.198-203)

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

"After death the name of the dead person is not pronounced by relatives or in their presence. There is no harm done to the deceased, but the relatives and friends are very sensitive about hearing the name mentioned."

(2.149)

6.12 Is there teknonymy?

No, there is little to no family name sharing in Havasupai society.

(2.128)

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

7. Adornment

7.1 Body paint:

Body paint was slight and simple, in war raids men would smear their bodies with black paint. They made their faces partly red and partly white, whether in halves or stripes. It seems to be, rather than a societal standard, according to the people's taste.

(2.104)

7.2 Piercings:

Piercings were common, from birth to death. Babies' ears were pierced with a needle or awl, and later strung with beads or shells (these ear piercings were said to prevent deafness). Powerful men in the community wore a bead and a snail shell pierced through the nose.

(2.104)

7.3 Haircut:

Men wore their hair at full length, often tied back with leather into a knot.

Women's hair was banged below the eyebrows to the outside of the eyes and at the sides and back to the shoulders or a little below.

A brush was made from yucca fibers and was used to comb the hair, after which a bit of animal fat may be applied to make the hair shine.

(1.193)

7.4 Scarification:

None is recorded for this group. However tattooing was very popular, in both sexes but more generally in women. They were made by pricking the skin with a cactus needle and wiping a charcoal mix into it, then wiping off excess blood.

(2.105)

7.5 Adornment (beads, feathers, lip plates, etc.):

Feathers were worn only on special occasions like ceremonial dances or rituals, and only eagle feathers then. They were said to bring rain. Beads were worn in necklaces and ear rings during daily life.

(1.193-194)

7.6 Ceremonial/Ritual adornment:

Feathers were crucial in ceremonies like ritual dances, but that was the only requirement. Feathers played an important symbolic role in their rituals, but the rest of the costume was up to each person.

(2.199)

7.7 Sex differences in adornment:

Women were known to spend more time on their hair, as well as had more tattoos. Piercings were ubiquitous, favoring neither sex.

(2.103-104)

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

Sororate and levirate were not required in the event of the death of a spouse.

“A man may marry an older or younger brother's widow, just as any other man may... The levirate is not compulsory; it makes no difference whether or not there are children. The sororate was not practiced, but it was preferable to marry a second sister, if it was compatible with her inclinations, when the first died.”

(1.223)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

1. Spier, Leslie. Havasupai Ethnography. III ed. Vol. XXIX. New York, NY: American Museum of Natural History, 1928. Print.
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3. Shepherd, Jeffrey P. We Are an Indian Nation: A History of the Hualapai People. Tucson: U of Arizona, 2010. Print.
4. Dobbins, Henry F. Hualapai Indians. Vol. 1-3. New York: Garland Pub., 1974. Print.
5. The Official Website of the Havasupai Tribe." Official Website of the Havasupai Tribe. N.p., n.d. Web. 04 Oct. 2014.