

**HAVASUPAI TRADITIONAL AND HISTORICAL USE
OF THE GRAND CANYON VILLAGE AREA
LITERATURE REVIEW AND ANNOTATED BIBLIOGRAPHY**

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HAVASUPAI TRADITIONAL AND HISTORICAL USE OF THE GRAND CANYON VILLAGE AREA

Introduction

Wikatata, as the Havasupai people call the Grand Canyon (Sinyella 1964), has been home to the Havasupai and their ancestors for at least 1,400 years, and possibly, according to one writer, as long as 4,000 years (McCoy 1990). It is common knowledge to members of the tribe that the area of the south rim now known as Grand Canyon Village has been one of their many residence areas and has been important to them for a variety of traditional activities over that period of time. The Havasupais' historic and prehistoric use of the Village area has also been well-documented by sundry travelers and researchers during the last hundred and twenty years or so. In spite of the fact that Havasupai means "People of the Blue Green Water," referring to the waters of Havasu Creek along which most of the tribe lives today, their traditional range includes not only Grand Canyon Village, but a territory extending from their current reservation at least as far south as Bill Williams Mountain and the San Francisco Peaks and as far east as the Little Colorado River and Moenkopi Wash (see Appendices A and B).

With this traditional claim to lands that are now administered largely by the National Park Service or the U.S. Forest Service, disputes over land use have continued from the first reservation confinement in 1880 to the present. Government policies over the years restricting access to basic resources, residence areas, sacred sites and other traditional cultural properties on lands that were once Havasupai territory, have caused not only economic hardship for Havasupai people, but have bred a strong and ongoing tension between the tribe and Grand Canyon National Park, in

particular.

The Grand Canyon/Havasupai Oral History Project was designed to document historic Havasupai use and determine areas of concern in Grand Canyon Village that may be affected by the implementation of the park's General Management Plan. As part of the project, this report will provide a general historical background and review of the relevant literature. In particular, it will outline the Havasupais' historic occupancy and use of the Village area and the history of the tribe's relationship with the National Park Service. The bibliography following this narrative provides documentary references, both the well-known and the obscure, pertaining to the historic use that is the focus of this project. However, it is also intended as a general reference for any future projects or research concerning the Havasupai Tribe and/or Grand Canyon National Park. Consequently, many of the references found here go well beyond the scope and geographic area of this particular project, but they all revolve around Havasupai history and activities within what is now Grand Canyon National Park. Hopefully, it will be a valuable resource for both the tribe and the Park Service.

Prehistory

The Havasupai are classified in the ethnographic literature as Upland Yuman or Northern Pai, a grouping that includes the Yavapai and the Hualapai. All three tribes speak dialects of the Pai language, which belongs to the Yuman language family. The Hualapai language is nearly identical to Havasupai, and the two tribes appear very closely related ethnically and culturally, as well (Schwartz 1983; Spier 1928). Some researchers believe that the Havasupai and the Hualapai were in fact just different bands of the same tribe that were administratively separated when reservation boundaries were drawn up in the 1880s (Dobyns and Euler 1970, 1974; Trimble 1993).

Some of the earliest evidence of a continuous human presence at Grand Canyon is the

product of a people known simply as the Desert Culture. Their small animal figurines, which were crafted out of flexible twigs up to 4,000 years ago, are found today in caves throughout the canyon. While most archaeologists detect no connection between the Desert Culture and modern Pai groups, it has been suggested by some that Pai roots could reach back to that ancient hunting and gathering culture (McCoy 1990, 1993; personal communication from Hualapai informants).

Most archaeologists do agree, however, that a group known as the Cohonina, who first appeared in the area about 1,400 years ago, are direct ancestors of the Havasupai (AAIA c.1974; NPS 1995a; Schwartz 1955, 1956, 1958, 1983; Whiting 1958; for an alternative analysis that puts the earliest Havasupai ancestors in the Canyon area at around AD 1300 see Dobyns and Euler 1970, 1971). “Cohonina” comes from the Hopi word *Co'onin*, whose meaning refers to being guardians of the sacred canyon, and is what Hopis call the Havasupai. The Cohonina culture was so named because early archaeologists excavating the abandoned sites were told by the Hopi that *Co'onin* had made them (Hirst 1985: 25, 28).

After the Cohonina culture first appeared in the plateau region south of the Grand Canyon around AD 600, its successful adaptation to agriculture resulted in a steady population increase for several hundred years. By 1050, population pressures led to the colonization of canyon bottoms, places such as Cataract Canyon (also called Havasu Canyon, through which flows Havasu Creek), for new farmlands. By 1200, the people had completely abandoned the plateau and remained year round in Cataract Canyon, but by 1300—by now unmistakably Havasupai—they again began to utilize the plateau lands for seasonal hunting and gathering. The characteristic Havasupai pattern of summer agriculture in Cataract Canyon and winter hunting and gathering throughout the Coconino Plateau emerged at that time and continued unchanged until the end of the nineteenth century (Hirst 1985; Schwartz 1955, 1956, 1958, 1983).

Traditional Life and Land

With their traditional economy of agriculture, hunting and gathering, Havasupai seasonal rounds encompassed a 6,700-square-mile area (McCoy 1990; Spier 1928). Their territory extended west to the Aubrey Cliffs, north to the Colorado River, east to the Little Colorado River and Moenkopi Wash, south to Bill Williams Mountain and the San Francisco Peaks (Bartlett 1945; Dobyns and Euler 1971; Euler 1974; Martin 1986; Whiting 1985, n.d.a, n.d.b; see also Appendices B and C), and possibly even into the Verde Valley (BIA 1958; Schroeder 1953). Cataract Canyon, along with other garden areas as far east as Indian Garden below Grand Canyon Village, was home for less than half the year, providing a well-watered place for summer farming, but not enough to produce a year-round supply of food for the tribe. For most of the fall, winter, and early spring the people lived in semi-permanent camps and wandered throughout the plateau lands hunting deer and pronghorn and gathering piñon nuts and other foods (Cushing 1965; Dobyns and Euler 1971; Emerick 1954; Garcés 1990; Hirst 1985; Kleespie 1985; Manners 1974; Schwartz 1955, 1956, 1983; Spier 1928; Whiting 1961, 1985; Wray 1990c). According to one Havasupai informant in 1941, “We used to live on top all the time. We just had gardens in the canyon” (Whiting 1941a).

Archaeological research indicates a continuous Havasupai presence along the south rim between Grand Canyon Village and Desert View for at least the last two hundred years (Julien 1994; Wheat 1952), with numerous Cohonina sites pre-dating that (Pilles, Haas and Campbell 1973). Oral history and common knowledge from tribal members corroborate a long historic occupation along the rim, and along the Tonto Plateau within the canyon, between Hermit’s Rest and Desert View (Blue 1978; Havasupai Tribe 1976; Howe 1971; Manners 1974; NPS 1943a; Sinyella 1964; Wray 1990c). Havasupai informants at the end of the nineteenth century knew which Havasupai families had built and owned most of the trails in the canyon. These are trails still

used today, but they were already well established by that time (James 1903: 216-217).

The religious significance of the lands along the south rim and throughout the Coconino Plateau attest to the Havasupais' long connection to the area. The entire rim of the canyon and certain spots on the plateau are sacred to the Havasupai, and are integral to their beliefs and stories about their creation (NPS 1946, 1992; oral history interviews 6/14/96). The fundamental importance of sites like Red Butte, considered "the birth place of the Havasupai," or "Mother Earth's navel," and another associated point along the rim, was not made public knowledge until threatened with a proposed uranium mine and other development in the late 1980s (Baum 1992; McCoy 1990; Wray 1990b).

Encounters with the United States and National Park Service

In 1880, with the pressure of settlers and miners mounting on Havasupai lands, President Rutherford B. Hayes established the first Havasupai reservation. The 38,400-acre tract enclosed the farmlands in Cataract Canyon, the downstream waterfalls, and a few of the surrounding headlands. Based on the recommendation of an army engineer, President Chester A. Arthur in 1882 reduced the already limited reservation to 518 acres, including only the Havasupai village, now called Supai, and less than 200 acres of arable land (AAIA c.1974; Dobyns and Euler 1971; Hirst 1985). The Havasupai continued to use some of the plateau lands on a limited basis until they were restricted when set aside as the Grand Canyon Forest Reserve in 1893, the predecessor of Grand Canyon National Park (Stoffle, et al. 1994). In 1898 the Forest Supervisor in effect sentenced the tribe to confinement in its tiny canyon-bottom reservation, saying that the Grand Canyon ". . . should be preserved for the everlasting pleasure and instruction of our intelligent citizens as well as those of foreign countries. Henceforth, I deem it just and necessary to keep the wild and unappreciable Indian from off the Reserve" (AAIA c.1974: 8; Hirst 1985: 59).

Though it would be two more decades before coming to fruition, the idea of establishing Grand Canyon as a national park began gaining momentum at about this time. President Theodore Roosevelt echoed the Forest Supervisor's sentiments in 1905, when he told the Havasupai "chief" Big Jim that he would have to get his people out of their year-round home at Indian Garden, because ". . . we are going to save this place for the people of the world. . . ." According to one informant, as Big Jim stood exiled on the rim of the canyon he ". . . wept loud for all the spirits of the canyon and the spirits of the animals. These strange people who are white come. They want you, they do not want us" (Wray 1990c: 22). Big Jim moved to a cave on the rim near the Bright Angel trailhead (see Appendix I) where he lived until evicted again by government officials in 1911, then onto a three-acre parcel at Rowe Well under a permit from the Forest Service (Hirst 1985; Wray 1990c). It was not until 1927, however, that the Park Service took legal control of a mining claim at Indian Garden, and in 1928 evicted Captain Burro and his wife Tsojva, the last remaining Havasupais. The elderly Captain Burro died the next year and Tsojva followed him a year later (Hirst 1985; Trimble 1993; Wray 1990c).

An administrative reorganization of the area in 1908 led to some policy changes. The newly created U.S. Forest Service was prepared to devote 100,000 acres of forest land for Havasupai grazing use, and up to 230,000 acres by 1916 (AAIA c.1974; Hirst 1985). Things changed again, however, with the creation of Grand Canyon National Park in 1919. That legislation stated that ". . . the Secretary of the Interior is hereby authorized, in his discretion, to permit individual members of said [Havasupai] tribe to use and occupy other tracts of land within said park for agricultural purposes" (U.S. Congress 1919: Section 3), essentially recognizing rights of continued use and occupancy of Havasupai grazing lands, but the amount available was reduced to 150,000 acres (AAIA c.1974; Hirst 1981; Stoffle, et al. 1994).

The early national park period saw numerous construction projects, including new roads, a sewage treatment plant, and the Kaibab Suspension Bridge spanning the river at Phantom Ranch, all of which employed mostly Havasupai laborers. To be close to the work, Havasupai families established at least two “construction camps” in Grand Canyon village between about 1923 and 1925 (Hegemann 1963; Smith 1930; Wray 1988a, 1990c; see also Appendices D, M and N). During that period Havasupais occupied several other camps and cave dwellings along the rim between Hermit’s Rest and Desert View, along the Tonto Plateau in the canyon, and used temporary shelters near Hull Tank and Buggeln Hill during piñon-gathering season (Hirst 1985; Smithson 1959; Wray 1990c). Many of these residence areas were relocated by the park later in the 1920s to a site near where Maswick Lodge is today and another at what later became Supai Camp (Hirst 1985; Wray 1990c; see also Appendices M and N). Residence areas used for farming and grazing were farther to the south and west, including substantial settlements around Rowe Well, Drift Fence and Pasture Wash (BIA 1979; Emerick 1954a; Hanna 1992; Hirst 1985; NPS 1943a, n.d.g, n.d.h; Smithson 1959; Wray 1990c).

The new Grand Canyon National Monument established by President Herbert Hoover in 1932 took yet another bite out of Havasupai grazing land to the west of the park (Hirst 1985). Through the thirties, forties and fifties, the Park Service’s attitude toward Havasupai presence in the park grew particularly hostile. The park continued to allow grazing on permitted lands, but, in direct violation of the intent of Congress’s 1919 legislation, gradually drove Havasupai people from their residence areas on the plateau and back into Cataract Canyon. In more extreme cases, the people were rounded up and hauled off in trucks and their homes burned down (AAIA c.1974). Citing its concerns about compromising conservation values, in 1943 the park vetoed a transfer of Park Service and Forest Service lands to the Havasupai, even though these were lands that had

long been used by the tribe for grazing and were dotted with numerous cattle tanks. The park's own report on the issue stated that "There has been no legal extinguishment of the rights of the Havasupai Tribe to occupancy and use of those parts of their aboriginal territory . . ." (NPS 1943b; quoted in Hirst 1985: 165). The Park Service stood alone in their opposition, while the Forest Service, the Indian Service and the Bureau of Reclamation had all approved the proposal as a way to justly restore traditional lands and some hope of economic viability to the tribe (Hirst 1985).

In 1957, after years of quiet negotiations, the Park Service acquired a 62-acre mining claim that lay between Havasu Falls and Mooney Falls downstream of Supai Village. It is not clear whether park officials knew that the area had been a cremation site and was sacred ground to the tribe, but they did know that the Havasupai had also been attempting to reclaim this piece of land for some time. The Park Service fenced it off and turned it into a campground (Hirst 1985; McCoy 1990). A 1971 "Master Plan for Grand Canyon National Park" proposed incorporating into the park all of the Havasupai permit lands surrounding the reservation, to provide better ". . . protection to this scenic and scientific area . . ." (Hirst 1985: 204). Maps for this plan did not even show the existence of the Havasupai Reservation, but rather depicted it as part of the national park. Tribal Chairman Lee Marshall's angry response to being erased from the canyon was, "I heard all you people talking about the Grand Canyon. Well, you're looking at it. I *am* the Grand Canyon." He also said that in the Park Service's concern with the fragile canyon ecology it was blind to the human ecology of the natives, and could threaten the very existence of the Havasupai people (Hirst 1985: 204).

The Havasupais' continual struggle to regain some of their land slowly paid off. In 1944, four sections of withdrawn railroad land were added to the reservation, enlarging it to 2,560 acres (Hirst 1985; Stoffle, et al. 1994). The Havasupai had been working diligently through the fifties

and sixties on a settlement claim for the Indian Claims Commission, and in 1968 they were offered \$1.24 million, amounting to about 55 cents an acre, for two-and-a-quarter million acres (only about two-thirds of their total original range) that the government had illegally seized from them (Hirst 1985; Hough 1991; McCoy 1990; Trimble 1993). Tribal Chairman Daniel Kaska protested that the government could keep its money and give them the land, and claimed that tribal members did not understand that voting in favor of the settlement would mean relinquishing other claims and use rights to their aboriginal territory, but the tribe voted to accept (Hirst 1985: 189-190). Indeed, this settlement did not settle the land use issue, for the Park Service continued to allow grazing on 56,000 acres, apparently recognizing some difference between the lands the tribe was paid for and pre-existing rights to park lands (NPS briefing paper 3/5/74).

Finally, after legislation to enlarge the reservation having been introduced and rejected six times since 1908 (AAIA c.1974; Hirst 1985), the Havasupai won back a significant piece of their traditional lands with the 1975 Grand Canyon Enlargement Act—this time with the support of the Park Service. In spite of virulent opposition from the Sierra Club (*Conservation Report* 1974; Hirst 1985; NPS n.d.d), Congress returned 185,000 acres of Park Service and Forest Service land to the tribe and gave it exclusive use of an additional 95,300 acres of park land, designated “Traditional Use Lands” (TUL), adjoining their reservation below the rim. The legislation restricted the new reservation lands to traditional purposes, agriculture, grazing and limited tribal enterprises, and the TUL to be managed for hunting, gathering and limited grazing under a Memorandum of Agreement between the tribe and the park. It also conclusively extinguished all other Havasupai land claims, including the 160-acre Supai Camp near Grand Canyon Village (Stoffle, et al. 1994; U.S. Congress 1975; see also Appendix A).

Supai Camp

The history of the Supai Camp residence area is not the focus of this project, but it is worth summarizing here because it is representative of historic attitudes, policies and relations between the Park Service and the Havasupai.

The origins of Supai Camp are obscure and mostly undocumented, but there is oral history from both Havasupais and whites, as well as occasional mention in reports and personal accounts, about a Havasupai camp in that vicinity at least by the early 1920s (Hommon 1986; Smith 1930; Wray 1988b, 1990a). In an oral history recorded in 1986, a former Park Service employee recalled, “I think the Supai themselves established it. . . . I have the idea that’s where the Supai had camped for many many years, probably even before it was made a national park in 1919” (Harrison 1986). According to a couple of sources, Dean Sinyella lived there when he was appointed mail carrier in 1910 (Blue 1978: 4; Wray 1990c: 49). There are references to an illness in the early 1920s killing many Havasupai children, so there are likely to be many burials in the area, as well (Hirst 1985: 126; Smith 1930: 87; Wray 1988a: 7). In 1926 the park relocated two or three existing Havasupai camps to the current 160-acre site of Supai Camp, astride the new sewer line they were helping to construct (Hirst 1985: 92).

By the early 1930s as many as thirty to forty families lived at Supai Camp in an assortment of hogans, cabins and shacks built of salvaged materials (Wray 1988a: 6, 1990c: 50-52; see also hand-drawn maps and 1933 site plan in Appendix J). In 1934, the Park Service decided to replace the unsightly camp with official frame cabins and burned down the existing structures—along with any personal belongings that happened to be inside—during the summer while families were in the canyon farming (Hirst 1985; Wray 1988b, 1990a). Though under the pretext of improving housing conditions, this act erased aboriginal occupancy status and reduced the Havasupai residents to

rent-paying tenants of the National Park Service (Hirst 1985; Stoffle, et al. 1994; Trimble 1993). In 1938 and 1939, the park tore down several more “old shacks” at the camp, and unofficial residents—those not employed by the park—were forced to leave (Hinchliffe 1976; Wray 1990c). Of the 36 cabins, two garages, two ramadas, a school building and a recreation center originally planned for the site, only six cabins were ever completed (Wray 1990c; see also historic site plans in Appendix J).

Another purge of unofficial residents occurred in 1955-1956, this time the result of a conference held between the Park Service and the Bureau of Indian Affairs where it was determined that Havasupai families could remain in the park only if they were employed. Shortly after this conference, the Park Service and park concessionaires began terminating nearly all Havasupai jobs within the park. All unofficial homes were again destroyed. Those who were evicted, including children and old people, were loaded with their possessions onto a BIA truck and dropped off in the winter snows at Topocoba Hilltop to walk the 14 steep miles down to Supai Village (Hirst 1985; Wray 1988b, 1990a; see also Supai Camp photos in Appendix I).

Over the years, the Havasupai Tribe has repeatedly attempted to gain possession of the 160-acre tract on which Supai Camp sits, but, with the extinguishment of any other land claims with the 1975 Enlargement Act, that became a futile prospect. Immediately following the 1975 legislation, the park superintendent apparently saw it as an opportunity to remove the troublesome camp, which he deemed “. . . a very undesirable housing arrangement” (Wray 1990c: 100). The proposal met with a flood of negative publicity and public outcry of support for the Havasupai, and three Havasupai families appealed directly to Washington (NPS n.d.f; Wray 1990c). Today, under five-year Special Use Permits, the six little cabins of Supai Camp are still occupied by Havasupai families, while the tribe continues to claim aboriginal occupancy rights based on its long history of

residence on and near the site (Blue 1978; Havasupai Tribe 1976; Hough 1990; NPS 1989; Wray 1990a).

The Bibliography

The diverse sources for much of this information are scattered throughout several libraries and archival collections in northern Arizona. This bibliography compiles into one list every locatable source pertaining to the Havasupais' traditional and historic use of the Grand Canyon Village area—every historic manuscript, report, map, published book, videorecording, historic photograph, etc. Besides documentation of historic use, the bibliography includes references pertaining to the National Park Service's legal obligations to recognize traditional cultural properties, provide traditional-use access and involve local tribes in any decisions that might have an impact on such sites (NPS 1987, 1995a, 1995b; U.S. Congress 1919, 1978, 1990; White House 1996). Along these lines, many references to the history of Havasupai-NPS legal relations are included. General references discussing the Havasupais' larger historic and prehistoric range are also included. This bibliography does *not* list specific references pertaining to the controversies over the years regarding the “Supai Camp” housing area near the Village, but general sources for more information about that issue are listed under Section II (Hinchliffe 1976; NPS 1989, n.d.e, n.d.f, n.d.i, n.d.j; Wray 1988b, 1990a; see also Appendix J). General references on the Grand Canyon National Park Enlargement Act (*Conservation Report* 1974; Freemuth 1975; NPS n.d.d; U.S. Congress 1975), Havasupai Traditional Use Lands (Euler 1976; NPS 1982), NPS Special Use and Grazing Permits (NPS n.d.g, n.d.h), and many other such topics can also be found in Section II.

The sources are divided into three sections. Section I lists selected references pertaining specifically to the Grand Canyon Village and nearby areas within the national park, and to the

history of legal relationships and territory disputes between the Havasupai Tribe and the National Park Service. Sources in this section are annotated with brief summaries and page numbers of the pertinent information. Section II lists general references concerning the former extent of traditional Havasupai territory and other ethnographic and historical information, and includes only basic bibliographical information. Section III lists historic photographs and maps which are described in as much detail as possible given the information available. Copies of the most significant photographs and maps follow in the Appendices. Everything listed here can be found at one of three locations: Northern Arizona University (NAU) Cline Library and Special Collections (SCA); Museum of Northern Arizona (MNA) Library and Photo Archives; and Grand Canyon National Park (GRCA) Research Library (LIB), Museum Collection (MUS), Cultural Resource Management office (CRM), and a handful of sources concerning Supai Camp historic structures that can be found at the park Compliance Office. (Many of the historic documents from the Grand Canyon collections can be found in a confusing variety of different files. In these cases, only the easiest or most obvious access is listed.) Each source in the bibliography indicates its location(s) and call number(s).

SECTION I

SELECTED ANNOTATED REFERENCES

Association on American Indian Affairs (AAIA)

c.1974 *The Havasupai: Prisoners of the Grand Canyon*. New York: Association on American Indian Affairs, Inc. (NAU SCA: E 99 .H3 A8)

Good overview of Havasupai land claims and the tribe's petition to enlarge the reservation as part of the Grand Canyon Enlargement Act. Includes a history of Havasupai territory and legal rights of use and occupancy that should be granted by the NPS under the 1919 Act establishing the park (see related articles under AAIA n.d. below).

n.d. *Indian Affairs Newsletter*. (MNA: 570.6 A512i 68, 86, 87, 88)

Several very good articles about the Havasupai legal fight to regain traditional lands from the NPS and USFS during the late sixties and early seventies (see summary under AAIA c.1974 above).

Baum, Dan

1992 Sacred Places. *Mother Jones* March/April: pp. 32-38, 75. (NAU Microfilm: AP 2 .M79193; GRCA CRM: Articles File, Havasupai)

A good journalistic overview of the Red Butte mine controversy, with a discussion of legal history and precedents.

Blue, Martha

1978 Havasupai Residence on the Rim of the Grand Canyon. Information collected and prepared by Martha Blue of Ward, Hufford, and Blue for the Havasupai Tribal Council and the Supai Camp. On file at Grand Canyon Cultural Resource Management office. (A3815 Havasupai Tribe 1985-1989)

According to Havasupai informants and NPS documents, Havasupais lived in the vicinity of Supai Camp prior to 1909 and Dean Sinyella lived there when he was appointed mail carrier in 1910 (p. 4).

Bureau of Indian Affairs (BIA)

1979 *The Secretarial Land Use Plan for the Addition to the Havasupai Indian Reservation*. Draft Environmental Statement. Phoenix: U.S. Department of Interior Bureau of Indian Affairs. (NAU SCA: TD 194.6 .A7 H38 1979; MNA: 572.78H U58s; GRCA LIB: 572.4 6879)

Description of 23 Havasupai historic sites identified on the plateau during a 1977 archaeological survey (pp. 11-52-54) and general discussion of historic range and seasonal use of plateau country for hunting and gathering.

Carmony, Neil B and David E. Brown, eds.

1993 *The Wilderness of the Southwest: Charles Sheldon's Quest for Bighorn Sheep and Adventures with the Havasupai and Seri Indians*. Salt Lake City: University of Utah Press. (NAU: SK 305 .B45 S535 1993)

Brief reference to Havasupais gathering piñon nuts along the rim between the El Tovar and Bass Camp during Sheldon's trip to the area in 1912 (p. 4).

Dobyns, Henry F. and Robert C. Euler

1971 *The Havasupai People*. Phoenix: Indian Tribal Series. (NAU SCA: E 99 .H3 D6; MNA: 572.78H D635h)

Discussion of adverse effects of reservation confinement and U.S. conservation policies which ignored traditional territory and rights of traditional use (pp. 21-24, 30-34). History and outcome of Havasupai land claim against the U.S. and continuing conflicts between the Havasupai and the NPS perpetuated by the imposed land tenure system along the south rim (pp. 55-56, 65-66).

Emerick, Richard

1954a *Recent Observations on Some Aspects of Havasupai Culture*. M.A. thesis, University of Pennsylvania. (NAU SCA: E 99 .H3 E5; MNA: 572.78H E53h; GRCA LIB: 572.4 9946)

Appendix consists of transcripts of life history interviews with a Havasupai named Mark Hanna (material for Hanna 1992 below), including many references to residence sites and activities on the plateau. Specific references to wintering at Drift Fence with Jess Chick and his wife with "lots of Supais," and building a sweat lodge and a corral (Appendix pp. 107, 116-117); many other fleeting comments about life on the plateau throughout.

Hanna, Mark

1988 *Autobiography of Mark Hanna*. As told to Richard Emerick. Jon Reyhner, ed. Billings: Eastern Montana College. (MNA: 572.78H R457a)
Earlier edition of Hanna 1992 (see below for details).

1992 *Man of the Canyon: An Old Indian Remembers His Life*. Richard G. Emerick, ed. Ormo, Maine: Northern Lights. (NAU SCA: E 99 .H3 H2343 1992)

Mark Hanna talks about working at Rowe Well with "lots of Supais" (pp. 53-55), and many other references to living and working throughout the plateau country (see Emerick 1954a above for more information).

Harrison, Michael

1986 Oral History, former Grand Canyon Chief Clerk, March 6. Tapes on file at Grand Canyon Museum Collection. (GRCA 34174, 40027, 40028)

Regarding the origins of Supai Camp, Harrison said, "I think the Supai themselves established it. . . . I have the idea that's where the Supai had camped for many many years, probably even before it was made a national park in 1919" (p. 5—quoted in Wray 1990c: p. 50, but transcripts could not be found).

Havasupai Tribe

- 1976 Letter to Gary Everhardt, Director, National Park Service from Clark Jack, Tribal Chairman, September 14. In Supai Camp Documents Furnished to Martha Blue. Microfiche on file at Grand Canyon Research Library. (General Files A96 sheet no. 3) **Regarding the proposed eviction of Havasupai families from Supai Camp, Jack asserts Havasupai rights to remain on the south rim due to “many centuries” of occupation (a series of memos and correspondence regarding this issue can be found in the same file).**

Hegemann, Elizabeth Compton

- 1963 *Navaho Trading Days*. Albuquerque: University of New Mexico Press. (NAU: F 811 .H4; MNA: 572.78N H463n; GRCA LIB: 572.3 3980) **Includes three photographs of two “Supai camps” at unknown locations on the south rim in 1924 (pp. 24-25—see Appendix D in this document). Also, a very brief reference to summer shelters and camps used by Havasupais working for the NPS in those early years (p. 10).**

Hirst, Stephen

- 1976 *Life in a Narrow Place: The Havasupai of the Grand Canyon*. With photographs by Terry and Lyntha Scott Eiler. New York: David McKay Company. (NAU: E 99 .H3 H57; MNA: 572.78H H6691; GRCA LIB: 572.4 6009) **Earlier edition of Hirst 1985 (see below for details), with a different collection of photographs of Havasupai people, homes and activities on the plateau (pp. 28, 184-187, 251-255—see Appendix F in this document).**
- 1985 *Havsuw ‘Baaja: People of the Blue Green Water*. With photographs by Lois Hirst. Supai: Havasupai Tribe. (NAU: E 99 .H3 H56 1985; MNA: 572.78H H669h; GRCA LIB: 572.4 8305) **Excellent history of Havasupai reservation confinement, land claims against the U.S. and the NPS, and legal rights to use of national park lands. The most significant chapters are: 6 “In the Public Interest,” which describes the removal and restriction of Havasupais from NPS lands (pp. 85-92); 7 “A Season on the Plateau,” which describes traditional Havasupai activities on the plateau lands (pp. 101-143); 8 “A Valid Possessory Right,” which discusses legal access rights to national park and other federal lands (pp. 147-166); 10 “The Long Way Back,” which outlines the history of Havasupai-NPS relations (pp. 181-192); 11 “I Am the Grand Canyon,” which chronicles the struggle and controversy over the reservation enlargement with the Grand Canyon Enlargement Act (pp. 203-277). Includes a pertinent collection of photographs entitled “Plateau” (pp. 168-171—see Appendix G in this document).**

Hommon, H. B.

- 1938 Report on Havasupai Indian Colony at the South Rim, Grand Canyon National Park, U.S. Public Health Service, May 14. In Origin and Development of Supai Camp. Report by Louise Hinchliffe, Grand Canyon National Park. Microfiche on file at Grand Canyon Museum Collection. (GRCA 58394 sheet no. 1) **Hommon provides a brief history of Supai Camp, mentioning his first visit in 1922 when it consisted only of temporary shacks.**

Hough, John

- 1991 The Grand Canyon National Park and the Havasupai People: Cooperation and Conflict. Chapter 19 in *Resident Peoples and National Parks: Social Dilemmas and Strategies in International Conservation*. Patrick C. West and Steven R. Brechin, eds. Tucson: The University of Arizona Press. (NAU: SB 486 .S65 R47 1991)
Good history of Havasupai-NPS relations, including analyses of the nature of both conflict and cooperation between the tribe and the park, obstacles to cooperation, and a potential basis and recommendations for increased cooperation.

Howe, Gary

- 1971 Supai Camp—Where Do We Go? Report in Origin and Development of Supai Camp. Report by Louise Hinchliffe, Grand Canyon National Park. Microfiche on file at Grand Canyon Museum Collection. (GRCA 58394 sheet no. 3)
Mentions that Havasupai informants said “. . . that there has always been a supai camp somewhere in the Village.” It concludes that the NPS “. . . should respect the wishes of the residents and not impose [its] living standards upon them unnecessarily” (p. 2).

Hughes, J. Donald

- 1977 Havasupai Traditions. *Southwest Folklore* vol. 1, no. 2. (NAU SCA: GR 105 .S58 v.1; MNA: 398.5 A719sf 1:2)
Article based on Havasupai history interviews with Juan Sinyella in 1964 (see Sinyella 1964 for details). Relevant sections are “Havasupai Indians at Indian Garden, Grand Canyon” and “Red and Black Paint” (pp. 44-45).

James, George Wharton

- 1903 *The Indians of the Painted Desert Region: Hopis, Navahoes, Wallapais, Havasupais*. Boston: Little, Brown and Co. (NAU: E 78 .S7 J2; MNA: 572.78 J27p; GRCA LIB: 572.1)
Brief reference to Havasupai knowledge of which families built and still own some of the cliff dwellings and most of the modern trails found throughout the Grand Canyon (pp. 216-217).

Julien, Melissa R.

- 1994 Historic Havasupai Archaeology on the South Rim; A Case Example AZ:B:16:343. Manuscript, Cultural Resource Management Division, Grand Canyon National Park. (GRCA CRM)
A report of an archaeological investigation of a Havasupai site discovered in a housing area in Grand Canyon Village, which indicates dates of occupation for between 1920 and 1940, and possible intermittent occupation over the last two hundred years. The report also summarizes previous ethnological and archaeological research on Havasupai occupation of the Village area (pp. 16-19) (see associated photographs in Section III under NPS 1993a, b, c; see also Appendix I in this document).

Kleespie, Tom, producer

- 1995 *Our Journeys: American Indian Epics* (Tape 2: Northern Arizona Indians). Videorecording. Tucson: KUAT Television. (NAU Media Services: 5013)
First segment of the video tells the Havasupai story, beginning with a description of historic range and hunting and gathering throughout the plateau, followed by a brief history of the tribe's relationship with the U.S. government and the NPS. Includes discussion of 1919 Act establishing the park, which prohibited Havasupai use of park lands, and the 1975 Enlargement Act which restored a substantial piece of Havasupai land.

Manners, Robert A.

- 1974 *Havasupai Indians: An Ethnohistorical Report*, Docket No. 91, Def. Ex. No. 1. In *Havasupai Indians*. David Agee Horr, comp. and ed. New York: Garland Publishing, Inc. (NAU: E 99 .H3 M36; MNA: 572.78H H816h; GRCA LIB: 572.4 5902)
Includes an extensive discussion of traditional Havasupai territory based on historic accounts and oral history interviews (pp. 95-98, 162-144), and several interview transcripts from 1953 in which Havasupais discuss residence areas and other traditional use of the plateau within the park boundaries (pp. 124-137).

Martin, John F.

- 1985 *From Judgment to Land Restoration: The Havasupai Land Claims Case*. Chapter 12 in *Irredeemable America: The Indians' Estate and Land Claims*. Imre Sutton, ed. Albuquerque: University of New Mexico Press. (MNA: 572.7 S967i)
A good history of Havasupai land claims which culminated in the 1975 reservation enlargement. Includes a general discussion of reservation system relations with off-reservation lands and an analysis of the political history and political results of the enlargement. The rest of the book consists of legal background and similar case studies regarding Native American land claims.

McCoy, Ronald

- 1990 *The Blue Green Water People*. *The World and I* vol. 5, no. 3 (March): pp. 619-629. (NAU Bound Periodicals: CB 428 .W67)
A general but accurate description of Havasupai culture, history, traditional use of the plateau, disputes with the NPS, and the controversy over a proposed uranium mine near Red Butte. Author suggests that Havasupai roots might extend up to 4,000 years back to the Archaic Desert Culture.

Morehouse, Barbara J.

- 1996 *A Place Called Grand Canyon: Contested Geographies*. Tucson: University of Arizona Press. (MNA: 917.81 M838p)
A political history of Grand Canyon National Park focusing on geographical and cultural conceptions of the canyon and conflicts with the Havasupais and other local tribes over boundaries and land use rights. Chapter 7, "Park and Havasupai Reservation Expansion: 1970 to 1975," is a good description of the environmental and legislative battle over enlarging the reservation in 1975 (pp. 97-120). Other sections concerning ongoing Havasupai land disputes include: "The Havasupai Land Quest (pp. 45-47), "Havasupai Persistence" (p. 72), "The Havasupai Struggle Continues" (pp. 83-87), "The Havasupai Issue Resurfaces" (p. 95), and "Ongoing Issues Concerning the Havasupai Tribe" (pp. 128-130).

National Park Service (NPS)

- 1926 Letter to Wm. A. Light, Agent, Hualapai Indian Reservation from George C. Bolton, Assistant Park Superintendent, July 26. In Origin and Development of Supai Camp. Report by Louise Hinchliffe, Grand Canyon National Park. Microfiche on file at Grand Canyon Museum Collection. (GRCA 58394 sheet no. 1)
Mentions William Little Jim and his family “. . . living near here in a Camp” (Supai Camp or vicinity?).
- 1939 Letter to R. D. Holtz, Superintendent, Truxton Canyon Indian Agency, to H. C. Bryant, Acting Park Superintendent, August 19. In Havasupai Indians, 1922-1945. Microfiche on file at Grand Canyon Research Library. (General Files A94 sheet no. 4)
A letter regarding Havasupai's historical claim to a spring in Cataract Canyon that was usurped (legally) by a white rancher.
- 1943a Memorandum for Files from H. C. Bryant, Park Superintendent, December 19. In Origin and Development of Supai Camp. Report by Louise Hinchliffe, Grand Canyon National Park. Microfiche on file at Grand Canyon Museum Collection. (GRCA 58394 sheet no. 2)
Describes a meeting with Big Jim and five other Havasupais during which Big Jim stated that “. . . he had been born within the present park and always had his little farm near Pasture Wash and his little house at Rowe's Well. . . .” and that “. . . he had found the water at Rowe's Well, had discovered Santa Maria Spring below the basin and had formerly pastured his horses in Hermit Basin.”
- 1946 Memorandum for Files from H. C. Bryant, Park Superintendent, February 14. In Supai Camp Documents Furnished to Martha Blue. Microfiche on file at Grand Canyon Research Library (General Files A96 sheet no. 4)
Describes a meeting with Big Jim in which Big Jim discusses a panel of Havasupai petroglyphs near Pasture Wash ranger station, which is a sacred place and signifies Havasupai historic occupation of the area. Some of the symbols are family marks indicating their territory. Evidenced by these petroglyphs, Big Jim asserts that the area belongs to his family and he wants to ensure that it is passed on to his nephew William Little Jim.
- 1948 Memorandum for Files from Park Superintendent, March 30. In Supai Camp Documents Furnished to Martha Blue. Microfiche on file at Grand Canyon Research Library. (General Files A96 sheet no. 4)
Excerpt from superintendent's report for February 1928 mentioning the fact that Big Jim lived at lower Indian Garden, “. . . under conditions quite typical of his cliff-dwelling ancestors,” when the first white people came to the canyon.
- 1987 Native American Relationships Management Policy; Final Management Policy. In *Federal Register* Part III, Department of the Interior, vol. 52, no. 183 (September 22): pp. 35674-35678. (GRCA CRM: Supai Camp Ethnohistory H2217)
NPS policy mandating Native American access to park lands for traditional religious and subsistence activities, and Native American involvement and consultation in decisions affecting traditional-use sites and in developing interpretive programs (see U.S. Congress 1978 for legislative basis).

- 1992 Memorandum to Acting Manager, Western Team, Denver Service Center from Jere L. Krakow, Historian, Western Team, Branch of Planning, January 29. On file at Grand Canyon Cultural Resource Management office. (A38 Havasupai)
Describes a meeting in Supai with the Tribal Council in which council members said that “The canyon and rims are all sacred to the Havasupai.” Also, one mentioned that the 1975 Enlargement Act prohibits any development within a quarter mile of the rim (unable to find any legal basis for this statement, but it is consistent with Havasupai concerns expressed during oral history interviews conducted on 5/30/96 and 6/14/96).
- 1995a *Draft General Management Plan and Environmental Impact Statement: Grand Canyon National Park, Arizona.* Denver: U.S. Department of the Interior, National Park Service, Denver Service Center. (GRCA CRM)
A section called “American Indian Traditional Uses and Sacred Areas” discusses the significance of park lands to local tribes and legal mandates to provide and protect rights of access to traditional cultural properties (pp. 141-142).
- 1995b *General Management Plan: Grand Canyon National Park, Arizona.* Denver: U.S. Department of the Interior, National Park Service, Denver Service Center. (GRCA CRM)
“Affected Cultural Environment” section outlines Cultural Resource Management objectives at Grand Canyon to meet the requirements of the American Indian Religious Freedom Act and the Native American Graves Protection and Repatriation Act (see U.S. Congress 1978, 1990), including memoranda of agreement with each associated tribe regarding consultation procedures, ethnographic overview assessment, traditional use studies for each tribe, and ethnographic themes for interpretation (pp. 19-20).
- Pilles, Peter J. Jr., Pamela Haas and Maria Campbell
- 1973 Archaeological Clearance Investigations, National Park Service, Arizona Archaeological Center, Grand Canyon National Park, Grand Canyon Village Development, Coconino County, Arizona. Report, Museum of Northern Arizona, Department of Anthropology. (GRCA CRM)
Report identifies two probable Havasupai sweat house sites, circa 1930: one on a hill top northwest of Mather amphitheater, the other near the Employee Trailer Village at Pinyon Park (pp. 34-35, Appendix I p. 5, Appendix II). Other sites identified as of “uncertain cultural placement,” such as brush structures, animal pens and rock mounds (pp. 37-40, figure 5—see Appendix L in this document), might be reinterpreted in light of more recent Havasupai ethnohistorical information.
- Sinyella, Juan
- 1964 Havasupai History. Transcript of interview with Juan Sinyella by J. Donald Hughes and John Mothershead, August 10. Manuscript on file at Grand Canyon Museum Collection. (GRCA 59217)
Sinyella talks about Havasupai residence and farming at Indian Garden, ruins and a lookout post close to Indian Garden, Big Jim’s cabin at Rowe Well, a spring at (below?) Hermit’s Rest where Havasupai used to farm and collect salt, and a “secret” red paint mine west of Indian Garden (pp. 17-19). Wikatata (name for the canyon) means “rough rim”; Hakataia (name for the river) means “big water” (p. 24) (see also Hughes 1977).

Smith, Dama Margaret

1930 *I Married a Ranger*. Stanford: Stanford University Press. (NAU SCA: F 788 .S613; GRCA LIB: 910.1 3742)

A disparaging description of Havasupai people, but the author mentions “. . . an Indian encampment a few miles from Headquarters” circa 1921 (pp. 86-87).

Smithson, Carma Lee

1959 *The Havasupai Woman*. Anthropological Papers, Department of Anthropology, University of Utah, no. 38, April 1959. Salt Lake City: University of Utah Press. (NAU SCA: E 51 .U8 no.38; MNA: 570.6 U89a 38)

General description of former range throughout the plateau (p. 1), how winter use of the plateau was curtailed by encroaching Hualapais, Navajos and Whites (pp. 21-23), and reference to Havasupais employed by NPS or tourism activities living at Supai Camp, Grand Canyon Village, Rowe Well, Hopi Tower (Desert View) and Pasture Wash (p. 25).

Stoffle, Richard W., et al.

1994 *Piapaxa 'uipi* (Big River Canyon). Southern Paiute Ethnographic Resource Inventory and Assessment for Colorado River Corridor, Glen Canyon National Recreation Area, Utah and Arizona, and Grand Canyon National Park, Arizona. Report of work carried out for the Rocky Mountain Regional Office, National Park Service. (GRCA CRM) ***The significant section is a brief “Legal Summary of the Havasupai Tribe,” which includes a history of encroachment by federal land agencies and of Havasupai-NPS relations (pp. 40-44).***

Trimble, Stephen

1993 *The People: Indians of the American Southwest*. Santa Fe: School of American Research Press. (NAU: E 78 .S7 T75 1993; MNA: 572.78 T831p; GRCA LIB: 979 B1652)

The section entitled “The Havasupai Nation” provides a concise history of Havasupai-NPS relations and the struggle leading up to the reservation enlargement in 1975 (pp. 211-223).

U.S. Congress

1919 An Act to Establish Grand Canyon National Park in the State of Arizona (Public, No. 277). In *United States Statutes at Large*. 65TH Congress, Session III, 1919. Vol. 40, Part 1: pp. 1175-1178. Washington: U.S. Government Printing Office. (NAU: Gov Doc microfiche GS 4.111 card 18)

Congressional act establishing Grand Canyon National Park states that “. . . the Secretary of the Interior is hereby authorized, in his discretion, to permit individual members of said [Havasupai] tribe to use and occupy other tracts of land within said park for agricultural purposes” (Section 3).

1978 American Indian Religious Freedom Act (Public Law 95-341). In *United States Statutes at Large*. 95TH Congress, 2D Session, 1978. Vol. 92, Part 1: pp. 469-470. Washington: U.S. Government Printing Office. (NAU: Gov Doc AE 2.111: 92/PT.1)

Congressional act which mandates rights of Native American religious expression and access to traditional religious sites (see NPS 1987 and White House 1996 for implementation specifics).

- 1990 Native American Graves Protection and Repatriation Act (Public Law 101-601). In *United States Statutes at Large*. 101ST Congress, 2D Session, 1990. Vol. 104, Part 4: pp. 2048-3058. Washington: U.S. Government Printing Office. (NAU: Gov Doc AE 2.111: 104/PT.4)
Congressional act establishing Native American legal ownership of human remains and cultural artifacts on all federal lands.

White House

- 1996 Executive Order, May 24. (GRCA CRM)
Presidential order calling for public lands agencies to “. . . (1) accommodate access to and ceremonial use of Indian sacred sites by Indian religious practitioners and (2) avoid adversely affecting the physical integrity of such sacred sites.” Also says that agencies should maintain confidentiality of sacred sites (see U.S. Congress 1978 above for legislative basis).

Whiting, A. F.

- 1993 *User Guide and Index for the A. F. Whiting Collection of Ethnographic Notes and Papers at Northern Arizona University*. P. David Seaman, assembler. Flagstaff: Department of Anthropology, Northern Arizona University. (NAU: E 77 .S4 1993)
A comprehensive index for Whiting’s ethnographic fieldnotes and manuscripts stored in Cline Library’s Special Collections, including 38 binders totaling 10,065 pages on the Havasupai. One reference is listed directly below, others are listed in Section II.
- n.d.a Excerpts from *The Nineteenth Annual Report of the Executive Committee of the Indian Rights Association, for the year ending December 6, 1901*. No. 61, Second Series, pp. 3-96. Philadelphia: Office of the Indian Rights Association, 1902. (NAU SCA: Whiting Collection Havasupai volumes, V20: pp. 140-143)
Report advocates protecting the Havasupais’ “. . . inherent rights by prior settlement, generations ago . . .” to traditional territory bounded by the San Francisco Peaks, Bill Williams Mountain, Seligman, the Grand Canyon and Pine Springs (p. 21), and recommends extending reservation boundaries (p. 23). “The rights of the Havasupai seem to have been altogether overlooked and ignored” by inadequate reservation lands, stringent games laws, grazing restrictions and encroaching mining claims (pp. 22-23).

Wray, Jacilee

- 1988a Havasupai Occupation Sites within Grand Canyon National Park. Manuscript, paper prepared for Cultural Resource Management course, Department of Anthropology, Northern Arizona University. (GRCA CRM: A3815 Supai Camp)
Good documentation of Havasupai residence sites within Grand Canyon Village and along the south rim. In particular, see “For the People of the World!” (pp. 2-4), “Land Set Aside” (pp. 5-7) and Map Appendix, Map 1 (p. 17—see Appendix M in this document).
- 1990a Traditional Cultural Property Report: Supai Camp, Grand Canyon National Park, Arizona. Report, Cultural Resource Management Division, Grand Canyon National Park, February. (GRCA CRM)
A report on Supai Camp suggesting that it be considered for National Historic Site designation based on “. . . the integrity of feeling and association to the site itself, regardless of the [substandard] existing structures” (pp. 1, 3). Also includes an historical summary of the camp (pp. 5-8) and an explanation of traditional cultural values associated with the site as a symbol of the Havasupais’ ancestral use and occupation of the area (p. 8).

- 1990b The Hance Trailhead Havasupai Sacred Site. Report, Cultural Resource Management Division, Grand Canyon National Park, March 23. (GRCA CRM)
A brief report on the religious significance of the Hance trailhead area and its relationship to the Red Butte sacred site, “. . . the birth place of the Havasupai” (p. 1). Appendices include Havasupai Tribal Council statements explaining the religious significance of Red Butte.
- 1990c *Havasupai Ethnohistory on the South Rim of Grand Canyon National Park: A Case Study for Cultural Resource Management in the National Park Service.* M.A. thesis, Department of Anthropology, Northern Arizona University. (NAU: E 99 .H3 W83 1990; GRCA LIB: 572.4 B0313)
Most comprehensive documentation to date of Havasupai presence and use of lands within Grand Canyon National Park, including the Village area. Includes discussions of seasonal hunting and gathering on the plateau (pp. 16-19), recent use of Indian Garden for farming (pp. 20-23), historic archaeological sites on the plateau, including maps and photographs (pp. 23-30, 36-37, 40-41), Havasupai trails (p. 42-43), traditional residential areas in historic times, with map (pp. 44-48, 78-82), history and cultural significance of Supai Camp (pp. 49-53, 71-77), NPS attitudes toward Havasupai (pp. 63-71), history and effects of the 1975 Enlargement Act (pp. 95-101, 106-107), current NPS policies toward Native Americans (pp. 111-115). Transcripts of an interview with Harriet Sinyella in Appendix A include two significant sections: “Life on the Plateau for Harriet Sinyella” (pp. 148-162) and “Havasupai Camps and Employment,” describing residence areas along the rim as far east as Desert View (pp. 162-188). (See maps in Appendix M in this document.)

SECTION II

GENERAL REFERENCES

Bartlett, Katherine

- 1945 Distribution of the Indians of Arizona in 1848. *Plateau* (Museum of Northern Arizona) vol. 17, no. 3: pp. 41-45 (see manuscript map in Section III under Bartlett 1945 and Appendix B in this document). (NAU SCA: F 806 .P58 v.16-19; MNA: 506 N86p 17:3)

Bureau of Indian Affairs (BIA)

- 1928 *The Havasupai Indian Agency, Arizona*. Department of the Interior, Office of Indian Affairs. (NAU SCA: E 99 .H3 U55; MNA: 14,342)

Conservation Report

- 1974 Several detailed articles concerning the legislative debate over enlarging the Havasupai Reservation in 1975. In *Conservation Report* Nos. 23 (June 28): p. 308; 24 (July 12): pp. 318-319; 25 (July 19): p. 332; 27 (August 2): p. 362; 30 (August 23): pp. 407-408; 34 (October 4): pp. 463-464; 35 (October 11): p. 480. (MNA: 590.5 N277c 1974:23, 24, 25, 27, 30, 34, 35)

Cushing, Frank Hamilton

- 1965 *The Nation of the Willows*. (Reprinted from two 1882 issues of *Atlantic Monthly*.) Flagstaff: Northland Press. (NAU: E 99 .H3 C8; MNA: 572.78H C984n; GRCA LIB: 572.4 5105)

Dobyns, Henry F. and Robert C. Euler

- 1967 *The Ghost Dance of 1889 Among the Pai Indians of Northwestern Arizona*. Prescott, AZ: Prescott College Press. (NAU: E 98 .D2D6; MNA: 570.6 P92a 1; GRCA LIB: 572.41)
- 1970 *Wauba Yuma's People: The Comparative Socio-Political Structure of the Pai Indians of Arizona*. Prescott, AZ: Prescott College Press. (NAU SCA: E 99 .H75 D64; MNA: 570.6 P92a 3; GRCA LIB: 572.4)
- 1974 Aboriginal Socio-Political Structure and the Ethnic Group Concept of the Pai of Northwestern Arizona, 1960. In *Havasupai Indians*. David Agee Horr, comp. and ed. New York: Garland Publishing, Inc. (NAU: E 99 .H3 M36; MNA: 572.78H H816h; GRCA LIB: 572.4 5902)

Emerick, Richard

- 1954b The Havasupai, People of Cataract Canyon. *The University Museum Bulletin* (University of Pennsylvania) vol. 18, no. 3: pp. 33-47. (MNA: 570.6 P41e 18:3 o.s.; GRCA LIB: 572.4 2686)

Euler, Robert C.

1974 Havasupai Historical Data, A Report Prepared for Marks and Marks, Phoenix, Arizona, 1961. In *Havasupai Indians*. David Agee Horr, comp. and ed. New York: Garland Publishing, Inc. (NAU: E 99 .H3 M36; MNA: 572.78H H816h; GRCA LIB: 572.4 5902)

1976 *Cultural Patterns in the Havasupai Use Lands, Grand Canyon National Park*. Grand Canyon: Grand Canyon National Park. (GRCA LIB: 572.4 9057)

Freemuth, John Carter

1975 The History of S. 1296: The Enlargement of Grand Canyon National Park. M.A. thesis, Claremont Graduate School. Microfiche on file at Grand Canyon Museum Collection. (GRCA 58400)

Garcés, Francisco

1990 *On the Trail of a Spanish Pioneer: The Diary and Itinerary of Francisco Garcés (Missionary Priest) in his Travels through Sonora, Arizona, and California*. Elliot Coues, trans. and ed. New York: Francis P. Harper. (NAU SCA: F 786 .G21; MNA Vault: 979 G215rc (older edition); GRCA LIB: 910.4)

Havasupai Tribe

1968 Havasupai Tribal Council Meetings, Microfiche on file at Grand Canyon Research Library. (General Files L30)
Minutes of random council meetings from 1955 to 1968, including a copy of Resolution No. 10-62 (1962?) calling for the return of Havasupai lands within Grand Canyon National Park and Monument.

Hinchliffe, Louise M., comp.

1976 Origin and Development of Supai Camp (South Rim, Grand Canyon). Report compiled for Superintendent Merle E. Stitt. Microfiche on file at Grand Canyon Museum Collection. (GRCA 58394)
Includes extensive historic documents and historical/administrative time line pertaining to Supai Camp. The most pertinent documents are listed individually in this bibliography.

Illiff, Flora Gregg

1954 *People of the Blue Water: My Adventures Among the Walapai and Havasupai Indians*. New York: Harper and Brothers. (NAU: E 78 .A7 I32; MNA: 572.78H I28p; GRCA LIB: 572.4 2740 & 7755)

Ives, Lieutenant Joseph C.

1969 *Report Upon the Colorado River of the West*. (Unabridged republication of the first edition published in 1861.) New York: Da Capo Press. (NAU SCA: F 788 .U58 1969; MNA: 979.1 I95c; GRCA LIB: 910.9 5587)

Johnson, David S. and James M. Hewitt

- 1977 An Archaeological Assessment of Cultural Resources within the Havasupai Indian Reservation Addition. Report. Tucson: Office of Arid Lands Studies, University of Arizona. (GRCA CRM)

Kittelson, Ronald R., R. S.

- 1988 Environmental Health Survey, Supai Camp, Grand Canyon, Arizona. Report in Supai Camp. On file at Grand Canyon Cultural Resource Management office. (A3815 Supai Camp)

Martin, John F.

- 1966 *Continuity and Change in Havasupai Social and Economic Organization*. Ph.D. thesis, University of Chicago. (MNA: 572.78H M381h; GRCA LIB: 572.4 9055)
- 1986 The Havasupai. *Plateau* (Museum of Northern Arizona) vol. 56, no. 4. (NAU SCA: E 99 .H3 M2; MNA: 506 N86p 56:4)

McCoy, Ronald

- 1993 People of the Plateau. *Plateau* (Museum of Northern Arizona) vol. 64, no. 4. (NAU SCA: F 806 .P58 v.64; MNA: 506 N86p 64:4)

McKee, Barbara and Edwin and Joyce Herold

- 1975 *Havasupai Baskets and their Makers: 1930-1940* (includes photographs of Havasupais on the south rim in 1934-1935—see McKee in Section III). Flagstaff: Northland Press. (NAU: E 99 .H3 M32; MNA: 572.78H M154h; GRCA LIB: 572.4 5926 & 5927)

National Park Service (NPS)

NOTE: Many of the following are general files which include numerous overlapping items, but are all different to some extent. The more significant items from these files are listed individually elsewhere in this bibliography.

- 1943b Report on Indian Service Request for Transfer of Grand Canyon National Park and Monument Lands to the Havasupai Reservation. Havasupai Indians: Proposal for Reservation 1943. Microfiche on file at Grand Canyon Research Library. (General Files A94)
- 1977 Supai Camp Documents Furnished to Martha Blue of Ward, Hufford, Blue, and Withers, Flagstaff, AZ. Microfiche on file at Grand Canyon Research Library. (General Files A96)
File containing an extensive compilation of NPS documents concerning Supai Camp (see also NPS n.d.i below for chronological index to this file).
- 1982 Memorandum of Understanding Between the Havasupai Tribe and the National Park Service Regarding the Havasupai Traditional Use Lands. On file at Grand Canyon Cultural Resource Management office. (A3815 Havasupai MOU-TUL 1982)

- 1989 Supai Camp Special Use Permit. On file at Grand Canyon Cultural Resource Management office. (A3815 Supai Camp SUP)
See NPS n.d.i below for chronological index to this file.
- n.d.a Havasupai Indian Collection 1925-1969. Microfiche on file at Grand Canyon Museum Collection. (GRCA 32096)
File containing letters, reports, memos, newspaper clippings, photographs, maps, etc. pertaining to the Havasupai Tribe and administrative relations with NPS.
- n.d.b Havasupai Indians. Microfiche on file at Grand Canyon Research Library. (General Files A94)
File containing NPS letters and memos, newspaper clippings, etc. pertaining to the Havasupai, covering the years 1922 to 1970 in the following segments: 1922-1942, 1943-1954, 1955-1963, 1967-1968, 1969, 1970 (see NPS n.d.i below for chronological index to this file).
- n.d.c Ethnology: Havasupai and Hualapai. Microfiche on file at Grand Canyon Museum Collection. (GRCA 52837)
File containing reports, articles, anecdotes, etc. about Havasupai culture and history.
- n.d.d Grand Canyon National Park Boundary Information. On file at Grand Canyon Museum Collection (GRCA 59004)
File containing park documents, letters, memos, reports, maps, photographs, etc. pertaining to the proposed Grand Canyon Enlargement Act. Includes public response statements from the BIA, Havasupai Tribe and the Sierra Club.
- n.d.e Havasupai General 1954-1967. Microfiche on file at Grand Canyon Research Library. (General Files L30)
File containing documents dealing mostly with legal issues regarding the Havasupai Tribe, including Supai Camp controversies and a draft Land Use Plan for the new reservation lands.
- n.d.f Supai Village. Microfiche on file at Grand Canyon Research Library. (General Files L30)
File containing documents, newspaper clippings and photographs regarding the proposed eviction of Havasupais from Supai Camp in 1976.
- n.d.g Special Use and Grazing Permits issued to Havasupai Tribe, William Little Jim and Big Jim. Microfiche on file at Grand Canyon Research Library. (General Files L30)
- n.d.h Havasupai Indian Grazing Permit (in two files: 1922-1961 and 1961-1964). Microfiche on file at Grand Canyon Research Library. (General Files L3019)
- n.d.i Important Documents Re: Supai Camp. On file at Grand Canyon Cultural Resource Management office.
File containing essentially the same documents concerning Supai Camp as those compiled in NPS 1977 above, but this one includes a chronological index. Also includes chronological indexes for Supai Camp Special Use Permit file (see NPS 1989 above) and Havasupai Indians file (see NPS n.d.b above).

n.d.j Supai Camp. On file at Grand Canyon Cultural Resource Management office. (A3815 Supai Camp)
File containing NPS reports and miscellaneous documents regarding Supai Camp.

n.d.k Havasupai Tribe. On file at Grand Canyon Cultural Resource Management office. (A3815 Havasupai Tribe)
File containing mostly copies of official correspondence, records of calls, visits and meetings with the Havasupai Tribe. In three files: Time Immemorial-1983, 1985-1989, 1990-beyond.

Schroeder, Albert H.

1953 A Brief History of the Havasupai. *Plateau* (Museum of Northern Arizona) vol. 25, no. 3: pp. 45-52. (NAU SCA: F 806 .P58 v.24-27; MNA: 506 N86p 25:3)

Schwartz, Douglas W.

1955 *Havasupai Prehistory: Thirteen Centuries of Cultural Development*. Ph.D. dissertation, Yale University. (NAU: E 99 .H3 S3)

1956 The Havasupai 600 A.D.-1955 A.D.: A Short Culture History. *Plateau* (Museum of Northern Arizona) vol. 28, no. 4: pp. 77-85. (NAU SCA: F 806 .P58 v.28-30; MNA: 596 N86p 28:4)

1958 Prehistoric Man in the Grand Canyon. *Scientific American* vol. 198, no. 2 (February): pp. 97-102. (NAU: Bound Periodicals Oversize T 1 .S5 v.198; GRCA MUS: 52837 microfiche sheet no. 2)

1983 Havasupai. In *Handbook of North American Indians*. Volume 10, Southwest: pp. 13-24. Alfonso Ortiz, volume ed. William C. Sturtevant, general ed. Washington: Smithsonian Institution. (NAU: Reference E 77 .H25 v.10; MNA: 572.7 H236h 10)

Sitgreaves, Lorenzo

1853 *Report of an Expedition Down the Zuni and Colorado Rivers*. U.S. Army Corps of Topographical Engineers. Washington: R. Armstrong, Public Printer. (NAU SCA: F 788 .U57; MNA: 978 S623e; GRCA LIB: 910,9)

Smithson, Carma Lee and Robert C. Euler

1994 *Havasupai Legends: Religion and Mythology of the Havasupai Indians of the Grand Canyon*. Salt Lake City: University of Utah Press. (NAU: E 99 .H3 S56 1994; MNA: 572.78H S665h; GRCA LIB: 572.4 81814)

Spier, Leslie

1928 *Havasupai Ethnography*. Anthropological Papers of the American Museum of Natural History, vol. XXIX, pt. III. New York: The American Museum of Natural History. (NAU SCA: GN 2 .A27 v.29 pt.3; MNA: 572.78H S754h; GRCA LIB: 572.4 3183 & 3184)

U.S. Congress

- 1975 Grand Canyon National Park Enlargement Act (Public Law 93-620). In *United States Statutes at Large*. 93D Congress, 2D Session, 1974. Vol. 88, Part 2: pp. 2089-2093. Washington: U.S. Government Printing Office. (NAU: Gov Doc AE 2.111: 88/PT.2)

Wheat, Joe Ben and Pat

- 1952 The Sweat Lodge Site G.C. 505. Manuscript on file at Grand Canyon Museum Collection. (GRCA 59208)

Whipple, Amiel Weeks

- 1968 *A Pathfinder in the Southwest: The Itinerary of Lieutenant A. W. Whipple During His Explorations for a Railway Route from Fort Smith to Los Angeles in the Years 1853 & 1854*. Grant Foreman, ed. and annotator. Norman: University of Oklahoma Press. (NAU SCA: F 786 .W57 1968; MNA: 979 F715p)

Whiting, A. F.

- 1941a Excerpt from transcript of interview with "Sussie" (Susie?), May 25, discussing life on the plateau in the old days (quoted in Whiting 1985). (NAU SCA: Whiting Collection Havasupai volumes, V8: p. 193)
- 1958 Havasupai Characteristics in the Cohonina. *Plateau* (Museum of Northern Arizona) vol. 30, no. 3: pp. 55-60. (NAU SCA: F806 .P58 v. 28-30; MNA: 506 N86p 30:3)
- 1961 Draft of a letter to Mr. Royal D. Marks, Marks and Marks, Title and Trust Building, Phoenix 3 Arizona, expressing Whiting's willingness to testify before the Indian Claims Commission regarding the Havasupais' former range throughout the plateau. (NAU SCA: Whiting Collection Havasupai volumes, V15: pp. 89-91)
- 1985 *Havasupai Habitat: A. F. Whiting's Ethnography of a Traditional Indian Culture*. Steven A. Weber and P. David Seaman, eds. Tucson: The University of Arizona Press (see Whiting 1941g above). (NAU: E 99 .H3 W47 1985; MNA: 572.78H W598ha; GRCA LIB: 572.4 7780 & 7781)
- n.d.b The Havasupai: A Study of Inter-Tribal Acculturation. Manuscript by A. F. Whiting. (NAU SCA: Whiting Collection Havasupai volumes, V9: pp. 5-194; pp. 22-26 most relevant)

Wray, Jacilee

- 1988b Supai Camp, Grand Canyon National Park: More than a "Work Camp." Manuscript, paper prepared for Ethnographic Research Methods course, Department of Anthropology, Northern Arizona University. (GRCA CRM: A3815 Supai Camp)

SECTION III

HISTORIC PHOTOGRAPHS & MAPS

Barker, Florence

1957a Havasupai man and woman near Supai Camp. Photograph. (NAU SCA: Barker Collection 226-417)

1957b Havasupai woman with four children on steps of house in Supai Camp. Photograph. (NAU SCA: Barker Collection 226-418)

1957c Young Havasupai girl next to building in Supai Camp. Photograph. (NAU SCA: Barker Collection 226-419)

1957d Four Havasupai women with two children in front of car in Supai Camp. Photograph. (NAU SCA: Barker Collection 226-420A)

n.d. Havasupai man, two women and two children in ponderosa pines. Photograph. (NAU SCA: Barker Collection 226-447)

Bartlett, Katherine

1945 Distribution of the Indians of Arizona, 1848. Map on file at Museum of Northern Arizona Library. (Manuscript Maps 695 egna 1945)

Shows historic Havasupai range bordering Hualapai to the west and Hopi to the east (see associated article in Section II under Bartlett 1945 and Appendix B in this document).

Bureau of Indian Affairs (BIA)

1976 Havasupai Indian Reservation Map, October 12. Phoenix: The Land Planning Section Bureau of Indian Affairs and the Havasupai Bilingual Education Team. (GRCA MUS: 63573)

Topographic map of Havasupai reservation and Traditional Use Lands after enlargement, with Havasupai place names.

Euler, Robert C.

c.1983 Supai Camp. Map showing 160-acre boundary of Special Use Permit and historic sweat house site (see Appendix K in this document). On file at Grand Canyon Compliance Office. (Historic Structure Files: 190-195 Residence 190)

Kolb, Emery

n.d.a Dr. John Wood (from the Department of Anthropology, Northern Arizona University) handing Havasupai child to mother in pinyon-juniper forest. Photograph. (NAU SCA: Kolb Collection 568-1652)

- n.d.b Dr. John Wood (from the Department of Anthropology, Northern Arizona University) with Havasupai mother, father and child standing in front of *hawa'a* (traditional Havasupai house) in pinyon-juniper forest. Photograph (see Appendix E in this document). (NAU SCA: Kolb Collection 568-1659)
- n.d.c Dr. John Wood (from the Department of Anthropology, Northern Arizona University) standing next to Havasupai family in wagon in pinyon-juniper forest. Photograph (see Appendix E in this document). (NAU SCA: Kolb Collection 568-1660)
- n.d.d "Havasupai Mary" (Mary Burro Wescogame) on south rim near Kolb Studio. Photograph. (NAU SCA: Kolb Collection 568-6326)

McKee, Barbara and Edwin

NOTE: Most of the following are portraits of Havasupais on the south rim taken just around the time that the Park Service was building the official Supai Camp in 1934 and 1935. Many of the portraits can also be seen in the McKees' book entitled Havasupai Baskets and their Makers: 1930-1940, which is listed in Section II.

- 1929 Standing sweat lodge frame at Pipe Creek. Photograph. (NAU SCA: McKee Collection 95.48-71)
- 1934a Mamie Watahomigie. Photograph. (NAU SCA: McKee Collection 95.48-840)
- 1934b Ella Kaeka with three children. Photograph. (NAU SCA: McKee Collection 95.48-841)
- 1934c Irene Kaeka with two children. Photograph. (NAU SCA: McKee Collection 95.48-842)
- 1934d Irene Kaeka's children. Photograph. (NAU SCA: McKee Collection 95.48-843)
- 1934e Mabel, Barney's wife. Photograph. (NAU SCA: McKee Collection 95.48-844)
- 1934f Havasupai *hawa'a* (traditional Havasupai house) in pinyon-juniper forest. Photograph (see Appendix H in this document). (NAU SCA: McKee Collection 95.48-845)
- 1934g Havasupai *hawa'a* (traditional Havasupai house) in pinyon-juniper forest. Photograph (see Appendix H in this document). (NAU SCA: McKee Collection 95.48-846)
- 1934h Lina Iditicava. Photograph. (NAU SCA: McKee Collection 95.48-847)
- 1934i Lina Iditicava with three daughters. Photograph. (NAU SCA: McKee Collection 95.48-848)
- 1934j Stella Eunice. Photograph. (NAU SCA: McKee Collection 95.48-849)
- 1934k Pauline and Bill Watahomigie. Photograph. (NAU SCA: McKee Collection 95.48-874)

- 1934l Pauline and Bill Watahomigie with three daughters. Photograph. (NAU SCA: McKee Collection 95.48-875)
- 1934m Shorty's wife. Photograph. (NAU SCA: McKee Collection 95.48-922)
- 1934n Edith Putesoy with infant. Photograph. (NAU SCA: McKee Collection 95.48-923)
- 1934o Supai Shorty. Photograph. (NAU SCA: McKee Collection 95.48-924)
- 1934p Katy Hamedrick with one child. Photograph. (NAU SCA: McKee Collection 95.48-925)
- 1934q Ella Kaska and Pauline Watahomigie with two children. Photograph. (NAU SCA: McKee Collection 95.48-926)
- 1935a Mr. and Mrs. Pakiticoti. Photograph. (NAU SCA: McKee Collection 95.48-999)
- 1935b Mrs. Pakiticoti. Photograph. (NAU SCA: McKee Collection 95.48-1000)
- 1935c Susie Jack. Photograph. (NAU SCA: McKee Collection 95.48-1001)
- 1935d Mamie Watahomigie. Photograph. (NAU SCA: McKee Collection 95.48-1002)
- 1935e Stella Eunosi. Photograph. (NAU SCA: McKee Collection 95.48-1003)
- 1936a Viola Crook and Ethel Jack with one male child. Photograph. (NAU SCA: McKee Collection 95.48-1137)
- 1936b Ethel and Mack Putesoy with infant. Photograph. (NAU SCA: McKee Collection 95.48-1138)
- 1936c Viola Crook and daughter. Photograph. (NAU SCA: McKee Collection 95.48-1139)

National Park Service (NPS)

- 1911 Big Jim's cave shelter west of the shrine worship site near Grand Canyon Village. Photograph (see Appendix I in this document). (GRCA MUS: 16533)
- 1917 Working Plan Map, Grand Canyon, Tusayan National Forest Rim Area, August. H. D. Burrall, surveyor. In Grand Canyon Working Plan: Uses, Information, Recreational Development. Microfiche on file at Grand Canyon Museum Collection. (GRCA 28343 sheet no. 2)
Map indicates a cemetery in the area of the current Maswick Lodge, which, according to Wray (1988a: pp. 6-7), is probably Havasupai.
- 1933 Indian Village [Supai Camp] Site Plan. Grand Canyon National Park Branch of Plans and Designs (see Appendix J in this document). In 1936 Supai Camp, South Rim, Historic Background. On file at Grand Canyon Compliance Office. (Historic Structure Files: 190-195 Drawing no. NP-GC 5090)

- 1936 Untitled Supai Camp Site Plan, March. In 1936 Supai Camp, South Rim, Historic Background (see Appendix J in this document). On file at Grand Canyon Compliance Office. (Historic Structure Files: 190-195 Drawing no. NP-GC 5090)
- 1938 Indian Village [Supai Camp] Site Plan. In The Master Plan, Grand Canyon National Park, Arizona, 7th Complete Edition, 1938. Microfiche on file at Grand Canyon Museum Collection. (26769 sheet no. 1)
- 1941 Indian Village [Supai Camp] Site Plan. In The Master Plan, Grand Canyon National Park, Arizona, 1941 (see Appendix J in this document). Microfiche on file at Grand Canyon Museum Collection. (26769 sheet no. 4)
- 1950 Indian Village [Supai Camp] Site Plan. In Minor Developed Areas—South Rim, Part of the Master Plan, Grand Canyon National Park, March. Region Three Office: National Park Service Division of Landscape Architecture (see Appendix J in this document). On file at Grand Canyon Compliance Office. (Map Files: Drawing no. NP-GC 2106C)

NOTE: Countless photographs of Supai Camp have been taken over the years. The following section lists only photos of the camp before and after an NPS “cleanup” in 1955-1956, which consisted of eliminating unofficial tents and shacks and forcibly relocating unofficial residents (see Appendix I in this document).

- 1955a Supai Camp, Elsie Sinyella’s shack before cleanup. Photograph. (GRCA MUS: 3145)
- 1955b Supai Camp, Edgar Uqualla’s quarters. Photograph. (GRCA MUS: 3146)
- 1955c Supai Camp, Fred Hamidreek’s and Austin Hamidreek’s tents before cleanup. Photograph. (GRCA MUS: 3147)
- 1955d Supai Camp, Jim Crook’s cabin. Photograph. (GRCA MUS: 3148)
- 1955e Supai Camp, Steve Paya’s shack before cleanup, with Steve Paya (?) and one child. Photograph. (GRCA MUS: 3149)
- 1955f Supai Camp, Pauline Tilousi’s (Burro’s) shack before cleanup, with one child. Photograph. (GRCA MUS: 3150)
- 1955g Supai Camp, Elsie Sinyella’s shack and Fred Hamidreek’s tent before cleanup. Photograph. (GRCA MUS: 3151)
- 1955h Supai Camp, Dallas Wescogame’s house, with six children. Photograph. (GRCA MUS: 3152)
- 1955i Supai Camp, Mamie Chick’s tent before cleanup. Photograph. (GRCA MUS: 3153)

- 1956a Supai Camp, site of Fred Hamidreek's and Austin Hamidreek's tents after cleanup. Photograph. (GRCA MUS: 3154)
- 1956b Supai Camp, site of Steve Paya's shack after cleanup. Photograph. (GRCA MUS: 3155)
- 1956c Supai Camp, site of Pauline Tilousi's (Burro's) shack after cleanup. Photograph. (GRCA MUS: 3156)
- 1956d Supai Camp, site of Elsie Sinyella's shack and Fred Hamidreek's tent after cleanup. Photograph. (GRCA MUS: 3157)
- 1956e Supai Camp, site of Mamie Chick's shack after cleanup. Photograph. (GRCA MUS: 3158)
- 1956f Supai Camp, site of Elsie Sinyella's shack after cleanup. Photograph. (GRCA MUS: 3159)

NOTE: See the archaeological report on the site pictured in the following 1993 photos in Section I under Julien 1994. See also Appendix I in this document.

- 1993a Collapsed Havasupai *hawa'a* (traditional Havasupai house), circa 1920, near Grand Canyon Clinic. Photograph. (GRCA MUS: 9793)
- 1993b Artifacts (broken jar and can) at Havasupai campsite, circa 1920, near Grand Canyon Clinic. Photograph. (GRCA MUS: 9794a)
- 1993c Artifacts (broken jar and can) at Havasupai campsite, circa 1920, near Grand Canyon Clinic. Photograph. (GRCA MUS: 9794b)
- 1993d Hollowed out ponderosa log for water storage at Havasupai campsite, circa 1920, near Grand Canyon Clinic. Photograph. (GRCA MUS: 9795)
- n.d.1 Supai Camp prior to 1935. Three maps hand drawn by Edgar Uqualla, Philip Watahomigie and Reed Watahomigie (see Appendix J in this document). On file at Grand Canyon Compliance Office (original source unknown). (Historic Structure Files: 190-195 Supai Camp)

Northern Arizona Pioneers' Historical Society (NAPHS)

NOTE: Need permission from NAPHS to view or copy anything from their collection housed at NAU.

- n.d. Havasupai man standing by a child on horseback with a car in the background. Photograph. (NAU SCA: NAPHS 666-1483)

Ruesch, Sydney M.

- 1957 Location of Proposed Recreational Center, Indian Village [Supai Camp], Grand Canyon National Park—South Rim (see Appendix J in this document). In *Ethnology: Havasupai and Hualapai*. Microfiche on file at Grand Canyon Museum Collection. (GRCA 52837 sheet no. 1)

Whiting, A. F.

- 1941b Log *hawa'a* (traditional Havasupai house) at Drift Fence. Photograph. (MNA: MS 3-3-1 (1))
- 1941c Earth-covered *hawa'a* (traditional Havasupai house) at Drift Fence. Photograph. (MNA: MS 3-3-1 (2))
- 1941d Earth-covered *hawa'a* (traditional Havasupai house) and wood shack at Drift Fence. Photograph. (MNA: MS 3-3-1 (4a))
- 1941e Earth-covered *hawa'a* (traditional Havasupai house) at Drift Fence. Photograph. (MNA: MS 3-3-1 (4b))
- 1941f Brush *hawa'a* (traditional Havasupai house) at Drift Fence. Photograph. (MNA: MS 3-3-1 (5))
- 1941g Sweat lodge at Drift Fence. Photograph. (MNA: MS 3-3-1 (6))