

**PROGRESS REPORT NUMBER 10 ON THE HOPI TRIBE'S INVOLVEMENT AS A  
COOPERATING AGENCY IN THE GLEN CANYON DAM ENVIRONMENTAL IMPACT  
STATEMENT**

Prepared and Submitted by

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Reviewed and Approved by

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Cultural Preservation Office  
The Hopi Tribe

Submitted to

Mr. Dave Wegner, Program Manager  
Glen Canyon Environmental Studies  
Bureau of Reclamation  
P.O. Box 22459  
Flagstaff, Arizona 86002-2459

January 25, 1994

## Introduction

According to the objectives outlined in the cooperative agreement, this report will address the progress and action that has been accomplished by the Cultural Preservation Office for the period beginning October 1, 1993 until December 31, 1993, the end of the calendar year, towards fulfillment of those objectives. This report fulfills the December 31, 1993 deliverable requirement of the cooperative agreement between the Bureau of Reclamation and the Hopi Tribe.

### Progress Completed Towards Fulfillment of Objectives

The first objective is to identify sensitive cultural resource concerns to ensure that they are included in the planning phase of the Glen Canyon Dam Environmental Impact Statement.

During this reporting period, Dr. Ferguson and the Hopi Cultural Preservation Office participated in a nine day river trip through the Grand Canyon from September 30 through October 8. This river trip was implemented in conjunction with a National Park Service, Grand Canyon National Park's quarterly monitoring trip. The National Park Service's research activities included archaeological monitoring, water quality monitoring, trail maintenance, and erosion monitoring. A seven member Hopi Research Team went on this trip in addition to Mr. Mike Yeatts, Hopi Cultural Preservation Office's GCES Archaeologist. The Hopi Research Team was composed of seven Hopis which included Mr. Brad Balenquah, member of the Snake Clan, from the village of Bacavi; Mr. Walter Hamana, member of the Greasewood Clan and from the village of Oraibi; Mr. Orville Hongeva, member of the Snake Clan and from the village of Moenkopi; Mr. Harlan Williams who is a member of the Eagle Clan and is from the village of Mishongnovi; Mr. Fred Koruh, member of the Snake Clan and from the village of Bacavi; Mr. Wilmer Joshevama, member of the Corn Clan and from the village of Oraibi; and Mr. Leigh Jenkins, Director of the Cultural Preservation Office and member of the Greasewood Clan, who is from the village of Bacavi.

The primary purpose of this trip was to monitor and document all Hopi perceived impacts to cultural resources within the Grand Canyon and to collect ethnographic data concerning various resources of concern to the Hopi people and general Hopi concepts

and perceptions of the Grand Canyon as a whole.

During this trip the research team collected information on ninety-five natural resources (plants, birds, minerals, and springs) found in the Grand Canyon that are culturally significant to the Hopi people.

Some examples of these resources are:

<i>Hopi Name</i>	<i>Popular Name</i>
<i>Qahavi</i>	Willow
<i>Mongouwvi</i>	Owls Eye, Apache
<i>Plume</i>	
<i>Suvipsi</i>	Hackberry
<i>Osaggolo</i>	Mormon Tea
<i>Leehu</i>	Rice Grass
<i>Maaovi</i>	Snakeweed
<i>Kuungya</i>	Mountain Sagebrush
<i>Pangwu</i>	Big Horn Sheep
<i>Tsu'u</i>	Rattlesnake
<i>Palaqwayo</i>	Red Tail Hawk
<i>Kwaahu</i>	Golden Eagle
<i>Qotsakwahu</i>	Bald Eagle
<i>Mokwa</i>	Mallard Duck

During this trip it was explained by Leigh Jenkins that even though the Salt Trail has not been ritually used for the last 30 years, this decrease in use increases the significance of the trail because shrines have to take care of themselves since no Hopi are coming to tend to them. Therefore, the significance of the actual physical manifestation of the trail and associated shrines increases as use decreases.

Additionally, the Hopi shrines in the Grand Canyon are still used as established in the pact the Hopi made with Ma'saw. The Hopi have a responsibility to protect the world through their religion and the Grand Canyon plays an important role in this. Ma'saw gave the Hopi four things: prayers, religion, culture, and prophecy. These four things tie the Hopi to the Grand Canyon because of the kiva at *Sipapuni* and because Hopis return to the canyon at the *Sipapuni* when they die.

Also, one of the Hopi Researchers, Mr. Fred Koruh, does not like overflights or airplanes that pollute the serenity of the Grand Canyon with noise.

The Hopi Research Team also collected information regarding Hopi beliefs and values concerning adverse impacts to archaeological resources and natural resources in the Grand Canyon resulting from the operations of Glen Canyon Dam. As Mr. Leigh Jenkins pointed out, in the past erosion was seen as a natural

process by Hopi. Now, there are political and cultural reasons to preserve the physical evidence of archaeology that erosion destroys. The Hopi people have become more exposed to ecological problems and sometimes they don't know how to respond to these various ecological issues. As a Hopi, one is supposed to let "Mother Nature" take its course. Yet, this erosion in the Grand Canyon is not the result of a natural causation. Walter Hamana expanded on this concept by indicating that the Oraibi viewpoint is to let nature take its course, yet, at the same time, the uninitiated Hopi never fully understand *wimi* and the historical accounts so there is a real need at Hopi to preserve and protect the archaeological physical remains for present and future generations so these generations can come here and pay homage to their ancestors.

The Hopi Research Team visited archaeological site C:5:1, a site where a human burial and two associated pots were removed by the National Park Service after being disturbed by two German tourists. The Hopi Research Team thought that it would be acceptable to rebury the human remains within an adjacent room block, at this site, where the National Park Service has planted cactus to keep visitors from entering. The Hopi Research Team felt very strongly that the individual (i.e., human remains) must be reburied at this site and not anywhere else.

The Hopi Research Team also examined rock art at sites within the Grand Canyon with special attention towards interpretation. Hopi interprets rock art by extracting from Hopi teaching. For example, the footprints in a particular panel represents the pact the Hopi made with Ma'saw and the fact that a particular Hopi clan reached this sites. A fertility symbol represents the replenishment of life forever. A spiral symbol represents migration; every clan changed their migration routes in order to accomplish four directional migrations. Mr. Jenkins amplified this point by stating that some clans moved in as other clans moved out, and that his own clan, Greasewood, emerged and found people in place, so they had to continue on. These migrations represent a physical abandonment of an area, but not a spiritual abandonment. The description by archaeologists that the "Anasazi" abandoned the Grand Canyon relies on a literal concept of abandonment rather than recognizing that the descendants of the original occupants of the Grand Canyon continue to use the canyon. Abandonment implies neglect; and the Hopi have never neglected the canyon. Contemporaneous Hopi ceremonies and rituals still provide the Hopi a connection to archaeological sites and provide the reason why the Hopi are still here. These terms, such as abandonment, disassociate and make Hopi history "cold." Mr. Balenquah added that the Hopi do not have to come to the Grand Canyon physically; ritual prayers are offered to these specific places from the Hopi Mesas.

Mr. Jenkins also asked Ms. Balsom what it would take to get the National Park Service to get rid of the term "Anasazi." Hopi

would never call another person an enemy, and this is why the Navajo term "Anasazi", referring to, i.e., "ancient enemy," is considered a derogatory term.

The Hopi Research Team also examined, among many others, archaeological sites AZ. C:13:98 and AZ. C:13:99, at which Jan Balsom, Park Archaeologist, discussed the problems the Grand Canyon Park has with erosion at locations such as these sites. Mr. Jenkins suggested that the tribes should give the National Park Service some administrative autonomy to deal with erosion. This could be accomplished through a Memorandum of Understanding or a letter from the Hopi Tribal Chairman to the Superintendent of the Grand Canyon National Park.

Mr. Jenkins also wants to have Hopis represented on most of the National Park Service monitoring trips. Additionally, it was suggested to Ms. Balsom that there should be Hopi cultural monitors present during any testing or excavations of archaeological sites in the Grand Canyon to identify Hopi sensitive features and artifacts. Mr. Jenkins also pointed out that the Little Colorado River is tied to the Hopi GCES study because the whole watershed is impacted by river development. Mr. Yeatts also expressed that the Humpback Chub in the Little Colorado River is another reason to extend the GCES research up that tributary.

There continues to be a considerable amount of archival and library research that Dr. Ferguson needs to complete. During the month of November, Dr. Ferguson concentrated his library research at the Museum of New Mexico's Laboratory of Anthropology Library in Santa Fe. Here he copied 800 pages of publications and reports for use on the Hopi/Glen Canyon Environment Studies project. The month of December, Dr. Ferguson spent time performing archival research at Special Collections, Cline Library, Northern Arizona University; and the Museum of Northern Arizona.

Dr. Ferguson will continue to concentrate his research at the Special Collections of the University of Arizona, and then initiate research at the Arizona State Museum, and the Arizona State University libraries. When this research is completed, Dr. Ferguson will then begin research at the archives of the University of Utah (Doris Duke Oral Histories from Hopi); Brigham Young University (John Boyden, Sr. papers from the Hopi Land Claims Case); Arnold and Porter Law Offices, Denver (documents pertaining to the 1934 Land Claims Case); the H.R. Voth archives in Bethal, Kansas; and the National Anthropological Archives housed in the Smithsonian Institution, Washington DC. Additional research will be conducted at the superior library and archives that exist at the Bancroft Library (U.C., Berkeley), the Huntington Library in California, and the Harvard and Yale Libraries.

Dr. Ferguson also collated 29 annotated citations of historical and anthropological publications and submitted them to

the Cultural Preservation Office for review.

A large majority of the month of November was spent by Dr. Ferguson collating information collected in oral history interviews. Dr. Ferguson summarized information from 15 documents, i.e., transcripts or notes, of interviews and reorganizing it into categories pertinent to the Glen Canyon Environmental Studies Hopi ethnographic report. Dr. Ferguson provided the Cultural Preservation Office with an outline of the provisional organization of ethnographic information. This outline is dynamic in that new categories are continually added as new types of information occur in interviews. Much of the collated information is in the form of direct quotations that eloquently and succinctly state the Hopi perspectives of GCES issues. During this time Dr. Ferguson finalized his field notes from the recent river trip and scanned drawings in his field note book to prepare a document that is useful to the Cultural Preservation Office. On December 31, 1993, Dr. Ferguson presented to the Cultural Preservation Office a document entitled **"Ongtupka, The Grand Canyon and the Hopi People, A Preliminary Summary of Information from GCES Interview"**. This document is 135 pages in length and organizes ethnohistoric information into topical categories that will be used in the preparation of the final project report. Additional information will be added to this document as transcripts of the remaining interviews are provided to Dr. Ferguson. The Cultural Preservation Office is currently reviewing this document.

On December 22, Dr. Ferguson met with Mr. Jenkins and Mr. Kooyahoema of the Cultural Preservation Office to assess the progress in the transcription of ethnographic interviews and to identify priorities for the outstanding tasks that remain to be completed. Subsequent to this meeting, Dr. Ferguson provided the Cultural Preservation Office with an updated list of information about the status of archiving, transcription, and editorial review of each ethnographic interview. Dr. Ferguson also develop a revised "Informed Consent" form for use in future HCPO/GCES oral history interviews.

On November 21, Dr. Ferguson worked with Mr. Mike Yeatts in identifying the scientific names for most of the natural resources they recorded during the October river trip. Dr. Ferguson will begin working closely with the Hopi/GCES Archaeologist, Mr. Michael Yeatts, on gleaning traditional Hopi interpretations of archaeological features and sites located within the Glen and Grand Canyon as comparative data to the way sites are traditionally interpreted by professional archaeological community. This will necessitate additional river trips in which Dr. Ferguson and Mr. Yeatts will work with and interview Hopi elders and priests on a one-to-one basis in order to focus the interviews and solicit a greater amount of pertinent data.

The second objective concerns assisting the GCD-EIS writing

team in assessing the relative sensitivity of various cultural resource types. The ongoing process of fulfilling this objective is primarily facilitated by Dr. Steven W. Carothers, of SWCA, Inc.

Dr. Carothers, representing the Hopi Tribe on the EIS Writing Team, has been preparing an indepth analysis of the United States Fish and Wildlife Service's Draft Biological Opinion and the associated Reasonable and Prudent Alternative. Dr. Carothers' assessment of the Draft Biological Opinion will be incorporated into a letter, for the Hopi Tribal Chairman's signature, to the Bureau of Reclamation. Additionally, Dr. Carothers is reviewing the public draft of the Glen Canyon Dam EIS and will develop Hopi comments in conjunction with the Cultural Preservation Office.

Dr. Carothers is also assisting Mr. Yeatts in attending the EIS Writing Team meetings. Mr. Yeatts is becoming more familiar with the EIS writing process and the various biological, hydrological, sediment, aquatic, and terrestrial issues associated with the Grand Canyon ecosystem. The Cultural Preservation Office wants Mr. Yeatts to become fully knowledgeable of the ecological issues associated with the Grand Canyon and the operations of the Glen Canyon Dam so that he can continue to represent the Hopi Tribe in long term monitoring and certain aspects of adaptive management once the EIS process is completed and Dr. Carothers' services are no longer required by the Hopi Tribe.

On November 22, 1993 Dr. Carothers met with the Cultural Preservation Office and the Cultural Resources Advisory Task Team to inform the CRATT about the current status of the EIS and the various issues involved. In conjunction with this, Dr. Carothers is meeting with various Hopi administrative committees and the Hopi Tribal Council to inform them and to bring them up to date of the Glen Canyon Dam EIS process, the various issues that are germane to Hopi, and the future prospects for the Hopi Tribe in conjunction with the management of the Glen Canyon Dam.

The continuing involvement of the Cultural Preservation Office, representing the Hopi Tribe, in the GCES and GCD EIS process throughout the end of the 1993 calendar year and the first quarter of the 1994 fiscal year continued through the attendance and active involvement in the EIS writing team meetings and the Cooperative Agency meetings. In addition, the Hopi Cultural Preservation Office continued to review each new report released by the GCES for relevant information and areas of concern for comment. Moreover, the Hopi Cultural Preservation Office continued to monitor the Bureau of Reclamation's compliance with the other relevant Federal legislations.

The third objective concerns assisting the Glen Canyon Environmental Studies in the identification and interpretation of sacred Hopi sites and other sensitive aspects that are related to the archaeological sites.

Towards the completion of this objective, Mr. Michael Yeatts, Hopi/GCES Archaeologist, organized and conducted a cultural resources inventory of the lower Little Colorado River Gorge, from Blue Springs to the confluence with the Colorado River. Currently, Mr. Yeatts is compiling the results of this inventory into a report format. As apart of this compilation Mr. Yeatts is working closely with Mr. Ferguson to gather traditional Hopi information concerning traditional cultural properties and sacred areas within the survey corridor (see discussion above under objective 1).

During the survey of the Little Colorado River Gorge, Mr. Yeatts was assisted by two Hopi men, both of whom were not initiated individuals and lacked the traditional knowledge that Mr. Yeatts required to fully assess and identify those areas of importance to the Hopi. Thus, this traditional information must now be acquired and to this end, Mr. Yeatts and Dr. Ferguson are organizing among the Hopi elders and priests a field excursion to follow the Salt Trail into the Canyon and to the Salt Mines at which time this information can be acquired.

Mr. Yeatts, who is stationed at the GCES offices in Flagstaff, is the Hopi Cultural Preservation Office's representative at numerous meetings regarding all aspects of the Glen Canyon Environmental Studies. These include meetings on economics, fish studies, EIS writing team meetings, non-use value economics, and GCES staff meetings.

Mr. Yeatts will continue to monitor the Section 106 consultation process, between the Bureau of Reclamation, the National Park Service, the Arizona State Historic Preservation Office, the Advisory Council on Historic Preservation, and the concerned Native American Tribes. Throughout this process, Mr. Yeatts and Mr. Dongoske have been instrumental in commenting on and directing the development of the Programmatic Agreement and the associated Monitoring Plan for the treatment and consideration of Hopi concerns and cultural and historic properties within the Glen and Grand Canyons.

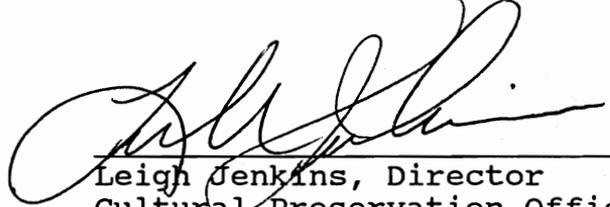
On October 18, 1993 Mr. Yeatts and Mr. Dongoske re-drafted the Monitoring Plan for archaeological and historic properties within the Glen and Grand Canyons. On October 19, 1993, the re-drafted version was presented to representatives from the Grand Canyon National Park and the Glen Canyon National Recreation Area of the National Park Service. At this time a mutually agreed upon document was developed and would be submitted to the Bureau of Reclamation by the National Park Service.

The fourth objective of the Hopi Tribe's involvement in the Glen Canyon Dam Environmental Impact Statement addresses Hopi assistance to the GCD-EIS writing team in the development, writing, and review of the environmental documents. This objective has been previously addressed by outlining the Cultural Preservation

Office's actions and continuing involvement with the GCD-EIS and the GCES process under objective #2 and the involvement of Mr. Yeatts and Mr. Ferguson in the compilation and preparation of various documents that are submitted to the GCD-EIS writing team.

The above summarizes the Hopi Tribe's involvement as a Cooperating Agency in the development of the Glen Canyon Dam Environmental Impact Statement as of December 31, 1993. If you should have any questions concerning this progress report or if you need additional information please contact Mr. Leigh Jenkins, Director, or Mr. Kurt Dongoske, Tribal Archaeologist, at 602/734-2441, extension 202, or 602/734-6636.

REVIEW AND CONCURRENCE



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Leigh Jenkins, Director  
Cultural Preservation Office  
The Hopi Tribe

# THE



# OPI TRIBE

RECEIVED	
FEB 3 '94	
Vernon Masavesva	
CHAIRMAN	
VICE-CHAIRMAN	
INITIALS	

January 31, 1994

Mr. Dave Wegner, Program Manager  
 Glen Canyon Environmental Studies  
 Bureau of Reclamation  
 P.O. Box 22459  
 Flagstaff, Arizona 86002-2459

RE: Glen Canyon Environmental Studies Cooperative Agreement  
 Progress Report Deliverable

Dear Mr. Wegner:

Enclosed is the December 31, 1993 Progress Report Deliverable for the Hopi Tribe's Glen Canyon Environmental Studies contract between the Bureau of Reclamation and The Hopi Tribe..

Should you have any questions, please contact Kurt Dongoske, Tribal Archaeologist, or Leigh Jenkins, Cultural Preservation Office, at (602) 734-2441, extension 202.

Sincerely,

Ernest Sakeva  
 Acting Contract Specialist V  
 Office of Contracts/Procurement

Enclosures

xc: Arnold Taylor, Manager, DNR  
 Kurt Dongoske, CPO, w/enclosures  
 Marilyn Honyaktewa, OFM, w/enclosures  
 Office of Contracts/Procurement  
 Chrono