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TRADITIONAL CULTURAL PROPERTIES AND THE HOPI MODEL OF CULTURAL PRESERVATION

CHIP COLWELL AND STEWART B. KOYIYUMPTEWA

SINCE 1989, THE HOPI CULTURAL PRESERVATION OFFICE (HCPO) has effectively used the social sciences as an instrument to serve the Hopi people. Through a broad range of projects, the HCPO provides an important example of how a Native American community is eager to use rigorous research to understand its own history and culture—as long as the scientific process is relevant, respectful, and beneficial to the people it studies. By putting science in the service of its community, the Hopi approach to cultural preservation provides a key model of mutual benefit to both scholars and Native peoples.

In its twenty-five years, the HCPO has covered an impressive array of topics, such as ancient history, social identity, migration, cultural landscapes, plant genetics, ethnobotany, heritage management, repatriation, cultural education, and language preservation. Equally impressive is the number of academic fields the HCPO has used to address these themes: anthropology, archaeology, archival and library sciences, biology, botany, ethnohistory, geography, and museology.

Unifying and underlying all of these projects is a method that in recent years has been labeled variously as collaborative, community-based, and Indigenous (Colwell 2016). In a sense, the HCPO bridges these different approaches and practices. Many of the projects are collaborative in that they involve non-Hopis and Hopis working together toward shared goals, freely sharing information, offering stakeholders full involvement, giving full voice to descendants, and seeking to meet the needs of all parties (Brighton 2011; Colwell-Chanthaphonh and Ferguson 2008; Kerber 2006; Nicholas and Wanwisiwma 2002; McAnany and Rowe 2015). Community-based projects are similar but fundamentally arise from the community itself and can involve methods

that are deeply participatory and action oriented (Atalay 2012; Gumerman et al. 2012; Supernant and Warrick 2014; Welch et al. 2011). Indigenous archaeologies are those pursued by both Indigenous researchers and their allies who work toward incorporating local values, perspectives, and traditions into scientific practice (Colwell-Chanthaphonh et al. 2010; Silliman 2008; Smith and Wobst 2005). Even legally mandated consultation has given rise to new and positive forms of interaction and collaboration (Ferguson 2009; Fuller 1997; Versaggi 2006). But, for the HCPO, these would just be fancy labels to describe a rather straightforward proposition: that research on the Hopi people should include Hopi voices, perspectives, needs, and values.

This chapter will demonstrate how this idea has been put into practice in one key area of work for the HCPO: facilitating compliance with historic and environmental preservation laws. The example we will present concerns the effort to document Hopi traditional places in the path of a new transmission line. Although the research conducted for this project identified numerous cultural and natural resources—ranging from water sources to eagle nests to medicinal plants—we focus on three particular traditional cultural properties. Our goal is to show how Hopi interests are served at the same time as new knowledge is being generated and documented through a collaborative process. We will conclude by discussing the ways in which this kind of research has created a unique approach to cultural preservation.

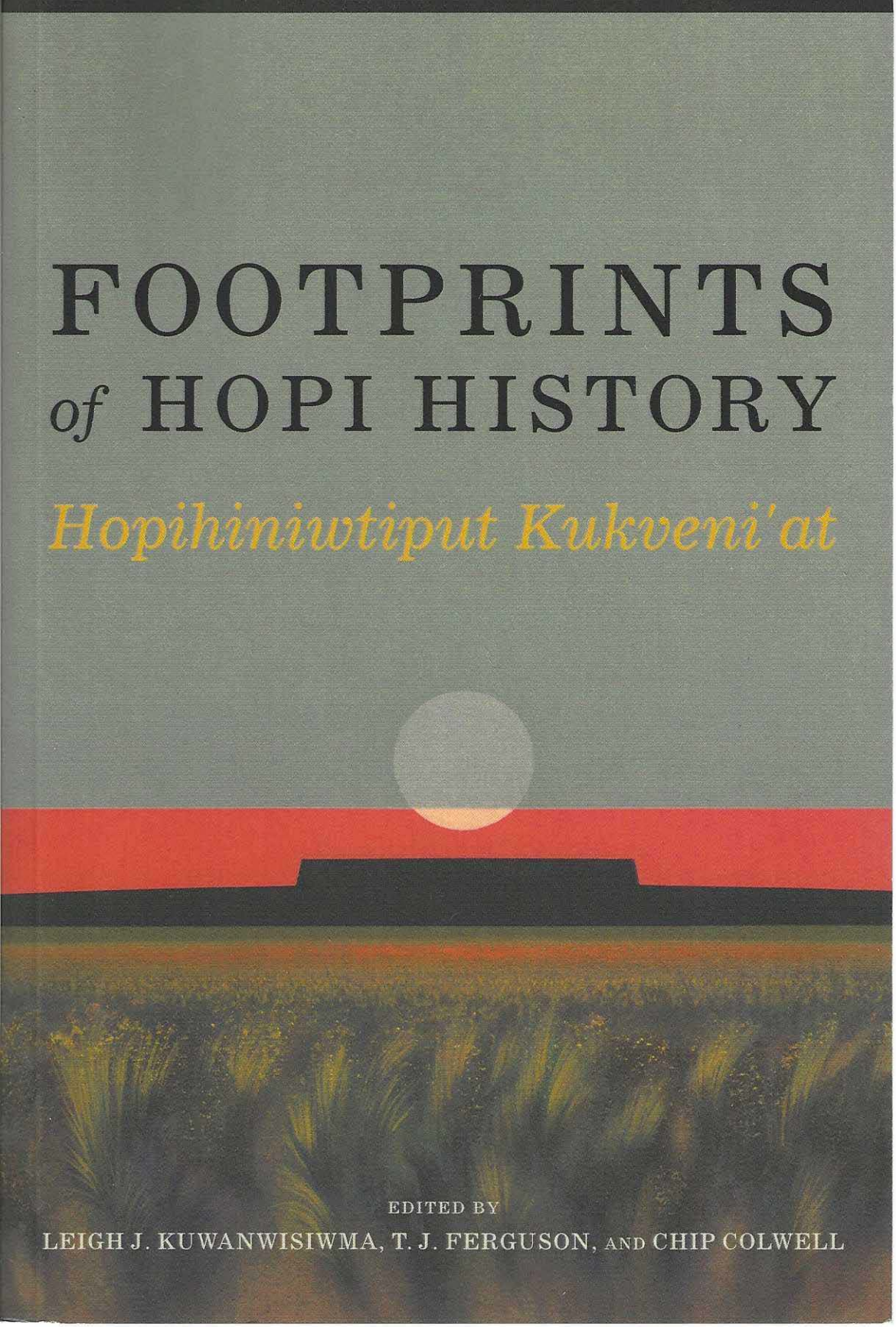
CULTURAL PRESERVATION ACROSS 744 KILOMETERS

The Navajo Transmission Project (NTP) involved the proposed construction of a 744-kilometer-long 500-kV (500,000-V) alternating current transmission line from the Shiprock Substation in northwestern New Mexico to the Marketplace Substation in southeastern Nevada (figure 2.1). The project was proposed by the Diné Power Authority, a business enterprise of the Navajo Nation that wanted to link new power-generating stations to expanding markets. The new transmission line included numerous construction components: approximately 2,310 towers (26 to 49 meters high), four substations, a right-of-way and access roads, and ancillary facilities such as equipment storage areas.

The HCPO sought to be consulted on the NTP because the proposed transmission line would go through much of the Hopi ancestral homelands and potentially affect numerous cultural and natural resources that are important to the Hopi people. Hopis are deeply tied to the land, which in turn feeds their identities, cultural practices, and spiritual beliefs (Balenquah 2012; Koyiyumptewa and Colwell-Chanthaphonh 2011; Whiteley 2011).

FOOTPRINTS *of* HOPI HISTORY

Hopihiniwtiput Kukveni'at



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Leigh J. Kuwanwisiwma dedicates this book to Dalton Taylor and the other advisors whom he first worked with at the Hopi Cultural Preservation Office, including ValJean Joshevama Sr., Frank Mofsi, LaVern Siweupmptewa, Owen Numkena, and Bert Puhuyestewa. The cultural knowledge and wisdom shared by these advisors helped establish research protocols at the Hopi Cultural Preservation Office that protect and benefit the Hopi people. The work of the first generation of cultural advisors is now ably carried forward by new members of the Hopi Cultural Resources Advisory Task Team. The Hopi Tribe is fortunate to have their advice on cultural and historical matters.