

2014 Navajo Nation River Monitoring Trip Report

Submitted to
Grand Canyon National Park
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INTRODUCTION

The Bureau of Reclamation (BOR) was directed to initiate an Environmental Impact Statement (EIS) on the effects of the Glen Canyon Dam in 1989 under the direction of the Department of the Interior. The evaluation was intended to study and evaluate the impacts of the Glen Canyon Dam on all resources, which also included the concerns of Native American tribes along the Colorado River corridor. The Navajo Nation has been voicing concerns since the National Park Service initiated boat trip, however, the Nation did not become an interested consulting party until 1993. In 1993, the Navajo became an official signatory to the EIS.

The Navajo Nation has become involved in many aspects. The Nation is one of 11 agencies and governments involved in the Glen Canyon Adaptive Management Program, and the 2006 Programmatic Agreement. And, also the Nation participates in the Adaptive Management Working Group (AMWG) and Tribal Working Group (TWG). Recently, the Bureau of Reclamation submitted a High Flow Experiment, Non-Native Fish Removal Programmatic Agreements and the Long-Term Experimental and Management Plan Environmental Impact Statement (LTEMP EIS) for all consulting parties to comment on.

TRADITIONAL NAVAJO ORAL HISTORY

Navajo oral history is rich with stories of the emergence of the Din4 into the Fifth World (Ni'hodis-s) after four other previous worlds. The people came into the Fifth World, which was completely covered with water. So, First Man (A[ts4 Hastiin) took the horns of the Big Horn Sheep and dug into the earth so the water would drain into the Pacific Ocean. As a result the Grand Canyon, Little Colorado River, and the Rio Grande river tributaries were formed. The horn of the Big Horn Sheep was placed on the north canyon walls and became known by Anglos as, Temple Butte. In Navajo it is called, "Dib4 dee".

Navajo chanters or Hat11[ii of four major ceremonies know the oral history of the rivers and how much of a role it has in ceremonies, songs and prayers. The Night Way Chant (T[44ji Hat11), Mountain Way Chant (Dzi[k'ij7 Hat11), Water Way Chant (T0yeej7 Hat11), and the Eagle Way Chant ('Atslj7 Hat11) have major connections to the Grand Canyon and the Colorado River, Little Colorado River, and the San Juan River.

The confluence of the Little Colorado and Colorado River is referred to in the four ceremonies and other ceremonies. Most importantly, the Blessing Way Chant (H0zh0oji Hat11) and the four clans (Mud Clan (Hasht[ishni Dine'4), Bitter Water Clan (T0d7ch'7i'nii Dine'4), One Who Walks Around You (Hon1gh1ahnii Dine'4), and Towering House Clan (Kiiyaa'32nii Dine'4) created by Changing Woman ('Asdz11n N1dleeh4).

The Confluence (T0 Ahidili') is a sacred area where offerings (Biyeel) are made in respect to the four ceremonies mentioned above. Offerings are also conducted before crossing the river or for utilization on crops and livestock. The Colorado River is a sacred

entity that possesses great powers, therefore, a living being. Water collected from the Colorado River is utilized in ceremonies to invoke the healing powers of the living deity.

Navajo oral history in great detail explain the abandoned stone structures located down the river corridor as places inhabited by ancestors of the Navajo people. Clans such as Deeschiinii Dine'4, Tse Njikini and Tachiinii Dine'4 lived in these canyons before abandoning the area and joining other bands and clans.

The Navajo Nation has expressed their concerns over the years about cultural resources, medicinal plants, Humpback Chub studies, and cultural affiliation in the Grand Canyon. The Navajo Nation is interested in the newly found Razorback Sucker below Phantom Ranch. Access to cultural resources is not an issue, as we have made substantial gain with the Glen Canyon National Recreation Area, (Rosemary Sucec).

EUROPEAN ACCOUNTS

In 1540, Hernando de Alarcón was the first to see the Grand Canyon. Alarcón was carrying supplies for Coronado and unable to make the journey to Zuni, NM. They were the first to row boats up the Grand Canyon trying to locate Coronado's main expedition. Garcia Lopez De Cardenas was the third European to see the river. Melchior Diaz was sent by Coronado to locate and take control of the Alarcon fleet. Melchior Diaz made attempts to locate Alarcon but was unsuccessful. However, he was able to locate the supplies and note that was left behind by the Alarcón expedition. Two Spanish explorers (Alarcón and Diaz) reached the south rim of the Grand Canyon under the command and instruction of Francisco Vásquez de Coronado y Luján before Cardenas. Cardenas has been given much credit for being the first European to see the Grand Canyon.

Don Garcia Lopez de Cardenas was not the first to see the Colorado River from the rim of the South Rim of the Grand Canyon while looking for a route that would connect them with Alarcón's fleet.

Two Spanish priests, Fathers Francisco Atanasio Dominguez and Silvestre Velez de Escalante accompanied by Spanish soldiers explored southern Utah by way of the North Rim of the Grand Canyon and Marble Canyons in 1776. The exploration was in search for a route from Santa Fe, NM to California. The route became known as the "Crossing of the Fathers".

AMERICAN ACCOUNTS

There is no precise written documentation of first American discovery of the Grand Canyon. However, in 1851, Jacob Hamlin, a Mormon missionary was the first to locate and establish ferry crossings in the Grand Canyon, one at Lee's Ferry and Pierce Ferry. It is also believed he re discovered the Crossing of the Fathers.

In 1857, President James Buchanan proclaimed a wagon road be built from Ft. Defiance, AZ to the Colorado River. Edward Fitzgerald Beale was hired to survey his route. Most of his survey was conducted on the South Rim of the Grand Canyon. His survey party in search of water came within view of National Canyon on September 19, 2012.

Over the years, the Grand Canyon has seen streams of American explorers, scientists, entrepreneurs, river runners and miners. John Strong Newberry, became the first geologist to explore the Grand Canyon in in 1858.

Of the many explorers to discover the Grand Canyon, the most famous river runner, John Wesley Powell in 1869, traversed the rapids and to complete the journey. In 1871, Powell led a second expedition down the Grand Canyon.

In 1903, President Theodore D, Roosevelt visited the Grand Canyon. President Roosevelt established the Grand Canyon Game Preserve in 1908. President Roosevelt did not favor the Native American tribes holding claim to the Grand Canyon and made it a vendetta to rid the canyon of their presence during his term in the oval office. His actions paved the way for force relocation of the tribes by chasing them out of their traditional lands. But the Grand Canyon was not established as a National Monument until 1919 by President Woodrow Wilson.

THE NAVAJO NATION

The Navajo people were allowed to return to their homeland with the signing of the Treaty of 1868, which resulted in ceding of lands considered aboriginal lands. Since the June 1, 1868 Treaty, the Navajo Nation has relied on the legal relationships with the United States and tribal governments as stated in the United States constitution, treaties, statutes, executive orders and court decisions.

Most importantly, the United States of America enacted by Acts of Congress and Executive Orders, Navajo Nation land boundaries are clearly defined and outlined. Beginning with the Executive Order dated January 8, 1900, an Act of Congress on May 23, 1930, which was amended on February 21, 1931, and an Act of Congress dated June 14, 1934. The Act of Congress dated June 14, 1934, clearly establishes Navajo Nation boundaries beginning with the states of Arizona and Utah that confluence with the Colorado River and along the southern banks of the Colorado River and to the Confluence of the Colorado River and Little Colorado River with respect to the northern bank of the Lower Colorado River.

AFFILIATED TRIBES

The Navajo war twins were born to end the reign of terror inflicted upon their people by prehistoric monsters that roamed the earth. Paiute (Be7y0odzin), Havasupai, Hualapai and Ute were seen and recognized by the twin warriors during their campaign to rid the

southwest of monsters. Monster Slayer, the eldest of the twins speak of coming across the tribes mentioned above. He described at the time they were still in the stages of development within their cultures. Monster Slayer could have wiped them out but he spoke to each tribe and told them how the Navajo people would benefit from their cultures.

The Navajo people are very adaptable but not so easy to get along with. However, hostility was not always the case. Navajos would travel from central Navajo to join other tribes for weeks of festive activities on south and north rim of the Grand Canyon and Kaibab National Forest. They would come together peacefully and share resources or trade other important items for ceremonial use. After a few weeks of peace Navajo hostilities would continue. The previously mentioned tribes

SITES AND CULTURAL RESOURCES

The Grand Canyon has seen its share of visitors since its existence. Before European contact the Grand Canyon was a sacred place where only deserving people lived because of the powers, knowledge, stories, songs, prayers and sand paintings they possessed. These people were holy deities. They looked upon the canyon walls, the plants and most importantly, the river as living beings that possessed the same knowledge. The canyon walls talked to them. Past river participant chanters have expressed concerns on visitation of river trips to sacred sites along the Colorado River Corridor. Many of the concerns on visitation to cultural sites have always been continuous and consistent.

OBSERVATIONS AND ACCOMPLISHMENTS

Vineetha Kartha, Arizona Water Division was invited to participate. Ms. Kartha was invited to see Navajo's affiliation to the Grand Canyon and the Colorado River Corridor. The purpose of the trip was to get Ms. Kartha aware of the monitoring trips conducted by the affiliated tribes. Ms. Kartha gave excellent presentations on the dam and the Colorado River users throughout the state of Arizona. Other Navajo participants had good conversations with Ms. Kartha.

Beverly Heferman, Bureau of Reclamation was invited to participate and appreciate Navajos affiliation and for her to hear oral history of the Grand Canyon and Colorado River Corridor. Ms. Heferman explained projects and experiments conducted by Bureau of Reclamation. Ms. Heferman did a good job with her explanation of the High Flow Experiment's and the beaches that were created.

Helen Fairly, Grand Canyon Research and Monitoring Center was a great source of information on excavated prehistoric dwellings conducted by her and others in the early 1980's. She gave an excellent presentation at Palisades and the layers of human habitation that occurred over the years by different tribes. All of the Navajo participants did not join the walk at Palisades to show respect for the Navajo people that once occupied the area and all of the Navajos participated in the offering ceremony at the

confluence. The Navajo boat participants are well aware of the area for habitation use and also to evade enemies that were pursuing the Navajo people during times of conflict.

It is of importance to invite important people on tribal monitoring trips for an equal understanding and appreciation for resources. The boat trip gave all boat participants the experience of visiting project areas and to see cultural resources of importance to tribes that have always had connections to the Grand Canyon and the Colorado River Corridor.

During these boat trips you get to see the real side of folks. The Navajo boat trip was good for all invited to participate. There was so much humor and laughter on the river and camp it was hard to believe it was a monitoring trip.

SITES VISITED

1. Salt Water Wash Petroglyphs
2. Tiger Wash
3. Shinumo Wash
4. River Mile 29
5. South Canyon Archaeology Complex
6. Red Wall Canyon
7. Nankoweap
8. Eminence Wall
9. Colorado River and Little Colorado River Confluence
10. Salt Mine
11. Crystal Creek Site
12. Deer Creek
13. Backeddy-Prehistoric ruins on ledge
14. Vulcan's Anvil
15. Red Ochre Mine
16. Whitemore Wash

RECOMMENDATIONS AND CONCERNS

During site visits the presentations were all conducted by Supervisory Anthropologist, Tony H. Joe, Jr. Invited guests were asked to give brief summaries of their involvement in the boat trip. Many of their summaries highlighted recommendations on how to co-exist with all natural areas, cultural resources and illegal trespass by river runners and hikers on Navajo Nation lands. It was good to hear everyone's perspective on the Grand Canyon and its prehistory and history. I also heard some anecdotes on the 2015 river trip. I was impressed with the boat trip in general and I was happy to see the excellent results on the trip.

The main concern I experienced was the actions of other boat trips down the Grand Canyon. I heard insults from the boat trip operators. I heard other boat operators make

comments about our trip. One female boat operator stood on the hand rowed boat she was operating watching the Navajo boat trip at Red Wall Cavern with disgust. What she does not understand is she was on Navajo Nation lands without a permit. Private boat trips and commercial boat trips were obviously racist and hot tempered. I heard comments about monitoring trips don't have a say on camp sites. It was disturbing to be considered a third party status trip and we were not subject to the camp spots and the access to places of importance to the Navajo tribe. I seriously felt much discrimination on this trip.

A concern that has not been addressed is a well-established Navajo Hogan was automatically affiliated with the Zuni tribe. The National Park Service is aware of the sacred site being affiliated with the Navajo people. I saw offerings in the middle of the Hogan where the fireplace was situated.

On the 2014 annual scientific monitoring trip, the Navajo Nation did not make a stop at the Hematite Mine, River Mile 200. We are well aware of the depletion of the red ochre at the mine. Between the traditional chanters and me, we decided not to make a stop. There is a well-established trail from the river to the trail that led up to hematite mine. Our concern was who is making stops at the mine and how many tribal people descend the trail to make such a beaten trail.

The following concerns, recommendations and suggestions are the thoughts of river participants that accompanied the Navajo scientific monitoring trip:

1. Peter Bungart, Hualapai Ethnographer made some request to stop at sites the Hualapai tribe monitors on their monitoring trips. Mr. Bungart did an excellent job on behalf of the Hualapai tribe. I was very fortunate to have Mr. Bungart on my trip. He is a valuable representative representing the Hualapai tribe.
2. Craig Johnson, Coconino National Forest is highly concerned with Hopi and Zuni getting more recognition on cultural affiliation then the Navajo tribe. Mr. Johnson is concerned the Navajo Nation is not doing enough to enforce illegal trespassing and the protection of the Salt Mine and Hematite Mine.
3. Malcolm McCabe, Traditional Navajo Chanter is concerned with the Escalade Project being proposed by the Navajo Nation government and the lack of enforcement on sacred sites. And Mr. McCabe suggested the river trips begin at the Glen Canyon to visit other Navajo sites that are located in the area and to see trails that were used to access the Colorado River for ceremonial purpose. Mr. McCabe conducted a different ceremony at the confluence this year and shared two special songs for our visit to the Salt Mine. The songs used at the Salt Mine is only sung for special reasons and not used much at all. He gave all the boat participants an equal participation when doing the confluence offerings.
4. Tyrone Chee, Traditional Navajo Chanter has shared the same concerns as Mr. Malcolm McCabe on the proposed Escalade Project and the lack of cultural resources enforcement. Mr. Chee was impressed with the boat trip and all the knowledge about

the Grand Canyon. Mr. Chee has offered valuable insights on the trip and has provided great advice on next summer's boat trip.

5. Michael Coughlin PhD., University of Georgia took part in the monitoring trip. In the past, Mr. Coughlin has done research on cultural resources and Navajo's affiliation to the Grand Canyon. Mr. Coughlin has offered some exciting ideas on establishing a cultural affiliation statement for the Navajo Nation.