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Title: Footprints of the Ancestors: Community Based Research at Keet Seel
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Monument: Navajo National Monument

The **Footprints of the Ancestors: Community Based Research at Keet Seel** project has been an incredible success. **Our primary goal was to bring together archaeological and traditional knowledge to better understand the social and economic uses of space while further addressing long-standing issues of settlement, adaptation, and depopulation in the community of Keet Seel and the larger puebloan environment.** A DVD film resulting from the project will be supplied to Monument staff. The WNPA grant helped us achieve our goal by funding the Navajo National Monument component of our larger, National Endowment for the Humanities project while helping to meet the research and interpretive needs of the Monument. As such, the WNPA grant was a needed match to our on going 3-year NEH project.

Successes and Challenges

The remarkable success of the project is clearly demonstrated in numerous ways. We meet our outcomes with enthusiastic support from our team of scholars, elders, tribal professionals, curriculum specialists, technology developers, and Hopi students. The research and learning activities at Navajo National Monument were exceedingly successful. Participants included 16 youth, 3 elders, 3 archaeologists, 2 anthropologists, and an ethnvideographer. Interviews of Hopi elders and youth resulted in approximately ten hours of digital video and hundreds of digital photos.

Activities at Keet Seel included several mapping exercises, village comparisons, ceramic identifications, and mean ceramic dating. Youth were broken up into teams and the teams completed research together with the elders and archaeologists. One team project focused on Hopi communities. The teams came up with ten components that are necessary to Hopi communities. These were then discussed by the whole group in terms of the Keet Seel community.

We also performed mapping exercises that ranged from the large-scale quadrant maps around Navajo National Monument to the smaller scale maps and images of Keet Seel. We also explored 3-D imaging of Keet Seel and compared that to modern day pueblos.

The teams developed research questions with the help of elders and archaeologists. The teams came up with a variety of probing questions. We then got back together in a large group and the teams asked the specific questions to the elders and the archaeologists. The youth, even though they had excellent questions, often were hesitant to ask them in the

larger group. We did prompt them and we were able to record some data; however, there was far less dialogue than we were hoping for. We therefore conducted follow up interviews with smaller groups of students and elders during Fall 2007. These interviews were much more successful and resulted in excellent data concerning the culture history of Keet Seel and are incorporated into our DVD film.

Other intensive interview sessions with the Hopi elders included several hours of digital video focused on Hopi community life (today and the past), stories about Keet Seel, roles of Hopi males and females and how those might have changed, and songs about the region.

The interaction between elders, archaeologists, and Hopi youth provided unique perspectives into the use of space at the site of Keet Seel. They agreed that many aspects of contemporary Hopi daily life are clearly evident at Keet Seel. In particular, we explored room function by looking at maps and discussions with elders and youth. Importantly, the discussions with Hopi added a "humanistic" component to the use of space. For instance, the archaeologists talked about room function based on size, shape, features, and artifacts (i.e., storage, cooking...). Hopi elders went beyond function to explore who might have used those spaces and how the spaces might have been used. The Hopi elders noted that families used to share meals together--using a shared bowl and sitting on the floor. It was easy for us to see that this might have been very similar at Keet Seel--fleshing out how the larger living spaces were likely used.

Similarly, we exchanged stories about community and how community helps us understand the use of space. Why did the people of Keet Seel live in apartment-style pueblos? The elders talked a lot about sharing. That Hopi culture revolves around *kyaptsi* or respect. Hopi *qatsi* or life is based on a philosophy of prayer and core values of *kyaptsi* that include:

- *Nami' nangwa* or compassion, self-discipline, and love.
- *Pasi' nangwa* or wisdom, patience, and thoughtful decisions.
- *Hita' nangwa* or initiative.
- *Sumi' nangwa* or togetherness in harmony, cooperation, collaboration, generosity, respect, and unselfishness.

These core values along with Hopi language and prayer help maintain cultural traditions throughout the seasons of the year. These values are learned from the elders and ancestors through the footprints they left behind and are evident in the architecture; the sharing of space, walls, and community.

Both archaeologists and elders talked about Keet Seel being a planned space that required cooperation and coordination to build and for the inhabitants to survive. The cooperation and coordination likely involved complementary gender roles. Males probably completed a lot of the building of the structures while females were responsible for the plastering and maintenance of the homes. Working in the fields and hunting probably was a male role, while cooking was a female role.

Discussions also revolved around why they lived in cliff dwellings. To the elders, warfare and defense did not provide an explanation. Rather, they saw the cliff dwellings as incredibly sustainable places to house a community. The close quarters fit Hopi community values, while the low winter sun warmed the dwellings and the shade of summer kept the dwellings cool. It is probable that cliff dwellings offered protection from the elements as well as "enemies".

Of course, archaeologists, elders, and youth also discussed how Hopi life has changed through time. In terms of use of space, we noted that kivas at Keet Seel are round and small whereas now they are rectangular and larger. Open spaces at Keet Seel are also very different than the large plazas in Hopi pueblos today. Do these differences indicate that the kivas and open spaces had different functions? Different ceremonies? The role of these spaces probably had similar general functions but the nature of the ceremonies conducted in these spaces have likely changed.

Elders talked about some of the clans that migrated through Keet Seel. These included the Fire Clan (Kookopngyam), Big Horn Sheep Clan (Tsivatongyam), Flute Clan (Lenngyam), Deer Clan (Alngyam), Snake Clan (Tsu'ngyam), and possibly the Coyote Clan (Isngyam). Obviously, they also moved on. Based on interactions among archaeologists and elders, we concluded that depopulation of Keet Seel was for social reasons. Migration out of the area was likely spurred by environmental change but the area could have supported some small groups of people. However, the groups might have been too small to maintain ideal social structure and clan systems. They had to move on to maintain their social system in the face of drought and lower water tables.

Project participants meet on regular basis to produce the digital Hopi youth guide to Keet Seel DVD. With coordination by project staff, the Hopi youth first brainstormed on the focus of the DVD. We ended up focusing on community life and roles and responsibilities. We developed a storyboard that outlined the project in terms of main topics and media that would be incorporated into the project. Project participants then drafted a script for the DVD. Based on the script, the DVD was produced adding digital media and ethnographic interview data to flesh out the script.

On December 3, 2008 Dr. Gumerman meet with Navajo National Monument Staff (Nancy Skinner, Lola Henio, Curlinda Holiday, Earl Smith, Jimmy Black, Althea James, Rose James, John Laughter, Jim Dryer, and Ellen Brennan) to present the results of the grant and to show the draft of the DVD. The staff had a variety of constructive comments; many of which were incorporated into the final DVD. Some of the comments included replacing some sensitive images and footage (relating to visitor access), providing a different introduction that contextualizes the goals and outcomes of the entire project, producing a shorter version that might be usable in the Monument's auditorium, and providing additional narration. The DVD was also reviewed by the Hopi Cultural Preservation Office and is ready for marketing and distribution. The Monument staff can use the DVD (or portions of it) for interpretation purposes and the DVD can be shown to the public in the auditorium.

Besides the learning activities at the venues and the digital youth guide production, Hopi Youth also completed their service learning activities. We worked closely with Hopi summer youth programs and Leigh Kuwanwisiwma (Director, Hopi Cultural Preservation Office) to conduct a variety of service learning activities, such as traditional agriculture, spring restoration, invasive species removal, village beautification, and building a traditional ceremonial house.

Although the project is tremendously successful, the main challenge has been completing the DVDs and Web site according to our work plan timetable. The production has taken longer than we expected and we were behind schedule. In Spring 2008, we therefore scheduled additional production meetings with the Hopi youth and now have a completed DVD. In May we hosted a community celebration to showcase the youth's work and highlight the DVD. The film was also showcased during the 2008 Pecos Conference at the Museum of Northern Arizona. Once the film is finalized, the Museum would like to present the DVD on a regular basis. The project team also produced a Web Site (<http://www4.nau.edu/footprints/>) that discusses the overall NEH project and has a page for the Keet Seel component.

In sum, the Footprints of the Ancestors: Community Based Research at Keet Seel project was a very successful. We met our primary goal of bringing together archaeological and traditional knowledge to better understand the social and economic uses of space while further addressing long-standing issues of settlement, adaptation, and depopulation in the community of Keet Seel and the larger puebloan environment. The DVD provides a culmination and distillation of this research that will be available to Monument staff and the public.