Navajo Indians —Courtesy Southwest Museum.

THE NAVAJO RECONNAISSANCE

A Military Exploration of the Navajo Country in 1859

by
CAPTAIN J. G. WALKER
and
MAJOR O. L. SHEPHERD

with foreword, annotations and index
by L. R. BAILEY

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Map of the Pueblos of Moqui and the country of the Navajo Indians west and southwest from Fort Defiance, N. M., by Lieut. W. H. Bell.

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Walker, John.
The Navajo reconnaissance.

HP7400

TO THE PUEBLOS OF MOQUI

Fort Defiance, N. M.
August 7, 1859

SIR:

I have the honor respectfully to report that in compliance with Orders No. 8, dated Head Quarters Navajo Command, Fort Defiance, N.M., July 14, 1856, I proceeded with companies B, K, and detachment Company I, 3rd Infantry, commanded by Lieut. Dickinson[28] and Capt. Sykes,[29] and Lieut. Greerley,[30] 3rd Inf., and com-

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[28]A native of Connecticut, William Dickinson was not a West Point graduate but rose, instead, through the ranks. On February 21, 1857, he was commissioned a second lieutenant in the Third Infantry; and served in New Mexico until outbreak of the Sectional Controversy. Unlike many officers of his day, Dickinson remained loyal to the Union; and received a brevet major on July 21, 1861, for gallant and meritorious conduct at the Battle of Bull Run.

[29]George Sykes of Maryland graduated from West Point in July 1838, and began his duty with the Third Infantry. During the Mexican War his conduct was conspicuous, and on April 18, 1847, he was breveted captain for gallant and meritorious conduct at the Battle of Cerro Gordo. Following his frontier duty in New Mexico, Sykes quickly rose in rank, retiring as a major general after the Civil War.

[30]This may be a misprint in the original text, as no Lieutenant Greerley is listed on Army rosters and directories. There is, however, a Henry William Freedley listed for the same regiment (Third Infantry). Freedley graduated from West Point in July 1851, and immediately began his duty on the western fron-

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panies G and K, Mounted Riflemen commanded by Lieutenants Edson[31] and Claflin,[32] Regiment Rifles, on the 18th ultimo, to examine the country lying west and southwest of this fort.

On the 18th and 19th July the line of march was for 30 miles over the Moqui wagon road leading hence to the Indian pueblo of Moqui; also for 6 miles on the 20th of July. As the region immediately along this road is so well known, nothing special or new can be offered. After leaving the Moqui road on the 20th, the line of march was about south for 7 miles, till we reached the Rio Pueblitos on which we encamped the night previous. Water not permanent. On the 21st our route ran southwest through the Cañon of the Rio Pueblito for 15 miles. Water not permanent.

JULY 22.—The route was west for 10 miles, into a large cañada leading west in the direction of the Moqui villages; no trail. Water not permanent.

The guides, Juan and José, not knowing that section of the country, it was thought best not to pursue this valley any further, fearing a want of water for as large a number of animals as were in the command, therefore on

tier. With the outbreak of the Civil War, he served conspicuously throughout the conflict, receiving brevet commissions after the battles of Chancellorsville and Gettysburg.

[31]John Henry Edson of New York graduated from West Point in July 1848; and immediately began his frontier duty with the Mounted Rifles. He remained in New Mexico until outbreak of the Civil War, at which time he transferred to the First Massachusetts Cavalry, and later to the Tenth Vermont Infantry.

[32]Ira Wallace Claflin of Vermont, also a West Point graduate (class of 1853), began his frontier duty in New Mexico; and served throughout the Confederate invasion of that territory. He received a brevet captaincy for gallant conduct dur- the battle of Valverde.

on the 23rd July the direction of the Ojo de la Jarra,[33] on the Moqui road, was taken and this spring was reached in about 15 miles. Water permanent. No trail and hilly. The 24th, 25th and 26th were occupied in travelling over the Moqui road till reaching these Indian towns, about 30 miles. This part of the route being so well known; nothing new be offered. On the way of reaching these Indian pueblos, three of them, viz., Anoche, Shuehomobe, and Walbe were visited by the officers.[34]

JULY 27.—We marched for better grass further west about 6 miles, in front of the two Pueblos of Muchonobe and Chupaulebe,[35] which were also visited the same day by a portion of the officers. Encamped at rain water ponds.

JULY 28.—We marched 5 miles further west and north west of the Pueblo of Thomopebe. Encamped at rain water ponds. This pueblo and Oryebe lying 15 miles north[36] were visited by myself and Lieut. Greerley and Claflin. This day the chief of Chupalebe and a head man of Thomopebe promised to lead us for two days south.

JULY 29.—We marched 15 miles south and encamped in the same cañada that we left on the 23rd. Water

[33]Ojo de la Jarra is probably the Senatoa Springs shown on the map of the Navajo Country prepared by the late Herbert Gregory.

[34]The three Hopi pueblos which Capt. Shepherd is referring to are: Hano, Sichomovi, and Walpi—all are situated on East or First Mesa.

[35]Shepherd's spelling of these Hopi villages is phonetical and corresponds to Mishongnovi and Shipaulovi. Both are situated on Middle or Second Mesa.

[36]Shepherd's command is near Third Mesa, and he is referring to Oraibi and probably Shungopovi (on Second Mesa).

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not permanent. July 30th we marched still south for about 12 miles, and encamped on the southern side of some black and high mesas, from which could be seen the Rio Colorado Chiquito,[37] and supposed to be about 20 miles distant and further south. Here we have but little water for the animals. Water permanent.

JULY 31.—We marched in direction of E.S.E. thru a broad range of high and large black mesas, sufficiently detached to leave beautiful valleys between; distance is say about 20 miles, and no trail. Water not permanent.

AUGUST 1.—Marched east for about 10 miles and encamped on the Rio Pueblitos[38] and no trail. Water not permanent.

AUGUST 2.—Marched E.S.E. for 15 miles to another Ojo de la Jarra, on the Zuni and Moqui trail. Water permanent and abundant.

AUGUST 3.—Marched E.N.E. for 14 miles, when we reached the ruins of Pueblo Grande, thence marched E.S.E. for 4 miles and encamped on top of the mountain at the tanks of the Agua and Viberas. Water not permanent.

AUGUST 4.—Marched E.S.E. for 15 miles when we entered the lower end of the Cañon de Calites,[39] and thence

[37]Little Colorado River.

[38]Rio Pueblitos or Pueblo Colorado Wash rises at nearly 8500 feet from the western slopes of the Defiance Plateau.

[39]Today Cañon de Calites is known as Black Creek, and heads on the western slopes of the Chuska Mountains and the Defiance Plateau. The Creek runs in a southerly direction and joins the Rio Puerco of the West, one-half mile south of Houck, Arizona.

turned up in direction of N.N.E. for 3 miles. Encamped at the mouth of cañon. Water not permanent.

AUGUST 5.—Marched through the Cañon of the Calites after much labor and difficulty; Cañon for about 6 miles being choked up with a dense growth of undergrowth and willow; the ground besides being miry in many places from recent rains. This cañon has never been entirely traversed before. Encamped in the upper Cañon of the Calites, distance 20 miles and direction about N.E. Water near camp permanent.

AUGUST 6.—The command marched to this post 10 miles making a total distance of about 205 miles.

Reporting the character of the route, I have had to state that the whole distance traversed south of the Moqui wagon road is impracticable, except during the rainy season and it was only in consequence of the previous heavy rains which determined me to march over the route indicated. We saw no Indian along the route except in the Rio Pueblitos the second day out. Near the Moqui villages some 2 or 3 Indians came into camp, but they did not live near there. At the mouth or lower end of the Cañon de Calites, some few came into camp, principally women; also at the tanks near Pueblo Grande.[40] At the last camp in the Cañon of the Calites some few also came into camp. None however, at any point, of a character to hold a talk with. No flocks of sheep were

[40]Pueblo Grande was the Spanish designation for the 14th century Anasazi ruin, today known as Wade Ruins. This site is located seventeen miles north of Chambers, on U.S. Highway 66.

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seen on the whole route. At the last, only 10 miles from the post, a herd of horses were seen.

Corn fields were seen on the Rio Pueblitos about 30 miles hence, also a few small fields down the Cañon of the Pueblitos on the 4th day out. No fields were thence discovered till we came to the Cañon of the Pueblo Grande, about 30 miles hence S.W.; thence none till we entered the lower end of the Cañon of the Calites where [there] were extensive fields, distance thence about 35 miles, and also in the upper Cañon of the Calites, 16 miles. Some few other patches were seen along the way hardly worth mentioning. Scarcely 100 acres in all were discovered.

Evidence were discovered of wintering large herds of horses and flocks of sheep in the Cañada leaving west towards Moqui, from the lower end of the Cañon of the Rio Pueblitos, as well as in the mesas adjoining this cañon. Also in the Canada of the Ojo de la Jarra near Moqui, and thence particularly in the valley reaching from the Ojo de la Jarra on the Zuñi and Moqui trail, to the Pueblo Grande, and likewise at the lower end of the Cañon of the Calites. In all these places, it must have been warm and sheltered from cold winds, and with grass abundant. The recent rains have caused the grass to spring forth sufficiently to furnish fair grazing; ten days earlier than the expedition started, no grass could have been found.

The expedition has been remarkably successful in having traversed a section of country never before known or attempted, and in demonstrating the possibility of troops going to the remotest haunts of the Indian. Also in having discovered the valley of the Pueblo Grande, so near this post, and hitherto unknown, and where large numbers of Indians must have been during the past severe winter, as indicated by the newness and number of the lodges. Likewise in having penetrated through its whole extent, the Cañon of the Calites, sometimes called the *Chiney* or *Chenay*. All the Indians whom we saw, came into camp freely, and manifested a very friendly disposition.

Regarding the Moqui Indians, they appear to be an honest and very industrious and simple minded people, living almost entirely by cultivating the soil. They have large and flourishing fields of corn. A thousand acres or so came under my own eye, perhaps there were more. It is a well settled fact from the best information, that the Navajo Indians live a great deal upon them; and what they don't sponge they rob, as is evident from there being no horses among them. These Pueblos merit care and protection. The large mountain lying S.W. of the Moqui villages is doubtless the Sierra de Francisco[41] and is beyond the Rio Colorado Chiquito; being about 4 days beyond and the home of the Coninas Indians.[42] I am satisfied that the Navajos never go there to secret themselves or property.

[41]San Francisco Peaks near present-day Flagstaff, Arizona.

[42]Coninas are the Havasupai, living in present-day Cataract Cañon. According to the late Richard Van Valkenburgh, the word "Conina or Konina" is a Hopi word of "obscure origin."

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The sketch of the route made by Lieut. W. H. Bell, 3rd Infantry, who accompanied the command for that purpose, is respectfully enclosed.

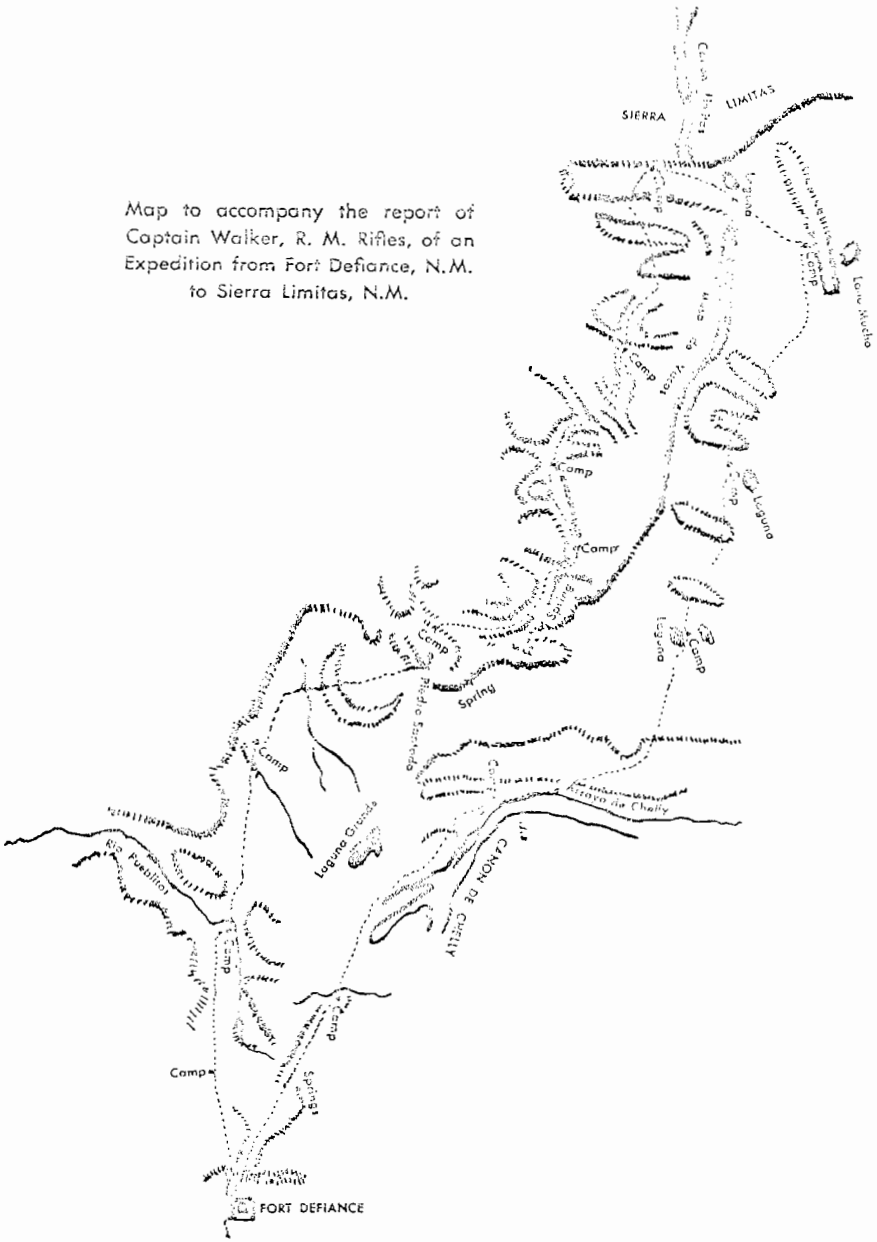
During my station at this post for six years past I have never known a more pacific disposition manifested by the Navajos, and the salutary effect of these explorations is apparent, and has, I think, provided this desired result.

Very Respectfully,
Your obedient servant
O. L. Shepherd
Capt. 3rd Infty. Bvt. Major
Comd. Expedition

John D. Wilkins
Lieut. 3rd Infantry
Asst. Adjt. Genl.

P.S.: I forgot to mention that the horses and pack mules returned from the expedition in fair condition notwithstanding the softness of the ground caused by the heavy rains for the first ten days, and the unnutritioness [*sic*] of the young grass. Only one pack mule was lost, owing to a heavy storm and boggy ground while in marsh.

Santa Fe, August 31, 1859
H. Qrs. Dept. of New Mex.



Map to accompany the report of Captain Walker, R. M. Rifles, of an Expedition from Fort Defiance, N.M. to Sierra Limitas, N.M.

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TO NAVAJO MOUNTAIN

Fort Defiance, N. M.
September 20, 1859

SIR:

In compliance with Orders No. 14, dated Head Quarters Navajo Command, Fort Defiance, N.M., Sept. 1st, 1859, I marched from this camp on the 5th inst. with Company K, and a detachment of Company E, Mounted Rifles, and companies C and E, 3rd Infantry, respectively.

The first two days' march (30 miles) and a part of the third was over the well known Moqui road, but 7 miles beyond the Rio Pueblitas we changed our course to N. 70° W. and travelling ten miles over a broad valley-like plain lying between the hills on the Pueblitas on the east and the range of broken mountain-like hills known as the *Mesa de la Vaca*[43] on the west, and encamped on

[43]Mesas de las Vacas or Black Mesa, is an extended high mesa located in central-western Navajo country. The late Richard Van Valkenburgh described this region "as a broad, hand-shaped mesa, across whose 'wrist' runs a pine-covered rim of generally 8,000 foot elevation. Along its 'fingers' extending to the southwest lie the Hopi villages and the headwaters of the Polacca, Wepo,

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good grass with rain water in holes. Day's march 17 miles.

SEPTEMBER 8.—Marched 11 miles N. 20° W. to the foot of *Mesa de la Vaca*, the northeastern termination, which we supposed to be about 12 miles from the mouth of Cañon de Chelly. Entering this system of broken hills and small valleys, our progress rendered slow by the miry character of the latter from recent heavy rains, we marched on the same course (about N. 20° W.) 10 miles and encamped at a peculiar rock in the valley called *Piedra Santada*.[44] About 5 miles to the north of our camp our Navajo guide says there is a large spring which the Indians call by a name signifying "Trout Spring,"[45] from this fish being found there in abundance. As it lay off our route we did not visit it. We found water in holes at the foot of the rock, but I do not think it permanent. Grass indifferent. Day's march 21 miles.

SEPTEMBER 9.—Travelled 5 miles over the broken mesa. Course N. W., then rising a very steep hill, gradually descended into a broad valley[46] running from N. to S. and extending, as our guide informed us, as far as the Moqui villages. Since entering the *Mesa* we have seen no signs of cultivation except one small patch of corn this morning

Oraibi and Blue Cañon drainages. It is probably the greatest watershed, both in size and capacity in the entire Navajo country." "Notes on the Navajo Country," Richard Van Valkenburgh Collection at the *Arizona Pioneers' Historical Society*, Tucson, Arizona.

[44]Piedra Santada is probably present-day Theater Rock.

[45]Trout Springs is still known by that name, and is designated as such on the Herbert Gregory map of the Navajo country.

[46]First Mesa Wash.

near our camp of last night. This valley, although fertile, is not cultivated, there being no water except in the rainy season, although we found an abundance of rain water in pools along the valley. About 2 miles from where we entered the valley traveling N. 10° W., the guide pointed to a spring of permanent water to the east of our route and about a mile and a half from it, in a cañon at the foot of a high bluff, to which a well beaten trail leads. Marching 8 miles up the valley we encamped on good grass. Water in holes, not permanent. Day's march 13 miles.

SEPTEMBER 10.—Course from camp was N.W. 3 miles up the valley, across a divide and entered another small valley running nearly west, down which we travelled 10 miles, the valley widening as we advanced, until we reached a ruined pueblo of some former race, known now as the pueblo of Iapolate, perched on a hill jutting into the valley on the north side. Nearby is a laguna of permanent water. About a mile above this ruin we left the valley of Iapolate and turning more to the northwest (N. 30° W.) we crossed a "divide" and entered another valley,[47] a tributary of that just left, which the guides informed us debouches on the plain in the neighborhood of *Oraybe*, the most northern of the Moqui villages. Travelling up this valley (N. 75° W.) 4 miles we encamped on good grass—water in holes, not permanent. Day's march 16 miles.

[47]Oraibi Wash.

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Three miles from our camp of last night observed bituminous coal of good quality apparently cropping out on the hill side, in two distinct strata, with forty or fifty feet of sandstone intervening.

SEPTEMBER 11.—Travelled 4 miles west, then crossed a divide and entered another small valley, down which we marched three miles, then entered a broken valley running southwest, down which we marched one mile, then turned nearly due west for a short distance, then north west for 7 miles and encamped on good grass—rain water in arroyo. Day's march 17 miles. Saw bituminous coal cropping out along the arroyos at several places today.

SEPTEMBER 12.—Course for 7 miles after leaving camp nearly N.W. to a place with running permanent water, called *Maton de Jara.* Here we observed a column of smoke apparently about 2 miles S.W. which we supposed to be from an Indian camp or signal fire, but after reconnoitering from the top of a neighboring hill our Navajo guide assured us it came out of the earth. This we found to our surprise to be true. That it was a burning coal bed was very evident from the bituminous smell of the smoke which issued from two considerable fissures, the sides of which were coated with the bituminous deposit of the smoke. The hills from the top of which these volumes of smoke issued is forty or fifty feet above the valley, and overgrown with cedar and piñon trees which have been killed by the internal heat. This fire has probably existed for some years as the hill has a considerable cavity on the top from the consumption of the

coal which formed the support of a stratum of sandstone and earth. Our guide has not passed this place he says for fifteen years, but at that time there was no such fire, although he has frequently seen similar ones in different places through this country, which he says everywhere abounds in coal, or black earth, as he calls it.

Leaving the burning coal bed we continued our march N. W. 4½ miles to the summit of the principal mountain of the *Mesa de la Vaca* and reaching a plateau on the summit travelled 2½ miles where we reached the bank of a precipice some six or seven hundred feet in height, from which we obtained a view of a vast range of as desolate and repulsive looking country as can be imagined. As far as the eye can reach toward the southwest, west and northwest is a vast mass of sandstone hills without any covering of vegetation except a scanty growth of cedar. In the northwest and apparently about fifty miles distant, *Sierra Panoche,*[48] a detached mountain, looms up, and beyond this and to the northwest, our guide pointed to the junction of Colorado Chiquito and Rio San Juan. At the foot of the precipice lies a valley from a mile to a mile and a half broad which can be traced thirty or

[48]Sierra Panoche is none other than Navajo Mountain. Located just north of the Arizona-Utah line and some ninety miles north of Tuba City, this predominating landmark rises to an elevation of 10,416 feet.

This high, rounded, igneous mountain is regarded as sacred by the Navajos. According to Van Valkenburgh, these Indians relate in their Blessing Side stories "that Navajo Mountain represents the head of the female and pollen figure of Navajoland, of which Black Mountain is the body and Malukai Mesa the lower extremities. In ceremonial parlance, the whole system is called *Thadzilindzih,* Pollen Mountain." "Notes," Van Valkenburgh Collection, *Arizona Pioneers' Historical Society.*

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forty miles to the south where it debouches upon the plains in the neighborhood of the Colorado Chiquito.

Descending the precipice by a steep zig-zag path we reached the valley,[49] and crossing it obliquely to the western side. Two miles from where we entered it, we reached an ancient ruin, like all others in this country, situated on a hill. The buildings are of stone and of the same form and appearance as those met with in the Cañon of Chelly and other parts of New Mexico. Near this ruin we found pure rain water in natural tanks in the sandstone hills, which are solid blocks of unstratified sandstone, which the action of water and other causes have disintegrated into deep fissures and cañons which everywhere break the surface and renders it entirely impracticable to travel over for any distance. Only the bottoms of these cañons can be followed, and the guide assures me that there are very few of them that have any outlet but the mouth. The country on the two sides of this narrow valley have entirely different characteristics. On the eastern side the bluffs of the *Mesa de la Vaca* are of white stratified sandstone, while on the western side the country is a vast mass of red sandstone in the wildest stratal confusion. Camped at the ruined pueblo—day's march 19 miles.

SEPTEMBER 12.—Marched this morning with 20° E. down valley 4 miles to the mouth of a cañon entering from the west which is known by the name of *La Puerta*

[49]This is present-day Klethlana Valley, southwest of Kayenta. It separates the rugged northern escarpment of Black Mesa from the extremely dissected country south of Navajo Mountain.

Limita.[50] In this cañon which is of considerable length there is said to be several lagunas and good grazing and is the home of a band of Pah-Utahs. Half mile below the mouth of this cañon is a spring breaking out at the foot of the bluffs on the west side of the valley. Four miles down the valley from the Puerta Limitas, at the point of the mountain, on the west side of the valley, is a laguna of permanent water. From this laguna we changed our course northeast and emerged upon the plain like valley with the *Sana Negra*, a dark rock resembling a vast gothic cathedral, lying due north about ten miles distant. (This rock can be seen eighty or ninety miles from this post.)

Marching six miles N.E. we came to running, and I believe permanent water, near some red hills where we camped on poor grass. Day's march 14 miles.

SEPTEMBER 14.—Course today has been nearly due east along the northern base of the *Mesa de la Vaca* which terminates towards the north in perpendicular precipices from four to seven hundred feet in height. Camped at rain water in holes—grass tolerable. Day's march 18 miles.

SEPTEMBER 15.—One mile and half from camp a laguna of permanent water. About a mile S.S.E. of this laguna the guide pointed to a gorge in the mountain where he says there is a spring called *Ojo Limita*. (Limita is a small red berry intensely acid and valuable as an antiscor-

[50]La Puerta Limita is present-day Marsh Pass, running from Klethlana Valley northeast between the red sandstone Segi country and the northern rim of Black Mesa.

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butic.) Our road leads S.E. along the base of the bluff of *Mesa de la Vaca*, passing over spurs of slight elevation. Fifteen miles from camp we turned off to a laguna of permanent water, five miles due east where we encamped—grass poor—Day's march 20 miles.

SEPTEMBER 16.—Marched S.E. 9 miles over a broken country to a permanent spring near a solitary rock in the valley, with [an] opening through it like a window. Three miles further came in sight of the cottonwood tree in the Arroyo de Chelly and about 7 miles further we crossed it and encamped on very scanty grass. Day's march 19 miles.

SEPTEMBER 17.—Marched up Arroyo de Chelly, passing numerous corn fields and Navajo huts, swarming with men, women and children whose principal occupation seems to be the devouring of the corn crop of this year. Some of the more provident were engaged in drying corn for winter use in kilns heated with hot stones. The Indians brought us some very good peaches. Half of the Navajo nation seem to be congregated here either to enjoy the fruits of their own labor or the labor of others. They all express good will towards us and a desire to be on friendly terms. Saw a good many horses and two or three flocks of sheep. Marched six miles to the mouth of the cañon and encamped on abundance of coarse bottom grass.

SEPTEMBER 18.—Travelled E. 20° S. for 5 or 6 miles along southern brink of Cañon de Chelly, and every now and then, obtaining a glimpse into the depths of the

chasm. About 10 miles from the mouth we passed the point at which Col. Miles' column entered the Cañon last year. About 14 miles from the mouth of the Cañon we found water in the arroyo, perhaps permanent, and at this point we turned to the right, leaving the road by which Col. Miles came from Fort Defiance at the time he entered the Cañon. The road followed by us is the principal one used by the Navajos going from the head to the mouth of the Cañon of Chelly. About 16 miles from our camp of last night we came to the edge of the vast pine forest that extends in a belt of twenty-five miles in breadth from east to west, and in length some eighty miles from north to south. The country to the west of the point first mentioned on the Chelly and Rio Pueblitos provides only cedar and piñon.

About twenty miles from the mouth of the Chelly we came to the head of one of its side cañons, heretofore unknown. It is in some respect more remarkable than the Chelly itself. The road passes within a few yards of its head, a circular opening in the earth fifty or sixty yards in diameter and probably four hundred feet deep. A few hundred yards lower down, the cañon becomes so much contracted and the opposite walls approach each other so nearly that it looks as if one could almost leap across. The falling of even a small stone to the bottom of this curious chasm gives out a report like that of a six pounder. From a hill east of the head of this cañon we could trace its course to its junction with the Cañon de Chelly, about 10 miles to the northwest. Three miles further on we came to a branch of this cañon along which

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we travelled one or two miles to its head where we encamped. No grass—rain water in the arroyo—permanent water half a mile lower down in the cañoncito, just mentioned. This country has been much grazed over this year and from the great number of hills everywhere seen, must have been a hiding place during the war. The nooks and angles between the Cañon de Chelly and the two side cañons, mentioned above, are doubtless numberless, and being thoroughly known to the Indians and not at all to us, we would have but little chance to ferret them out in time of war. Day's march 25 miles.

SEPTEMBER 19.—Marched S.E. 10 miles to Ewell's Hay Camp[51] and thence to this camp 9 miles. Day's march 19 miles.

Before concluding I would mention that I found no place known to my guides as the "Mesa de Calabaza" mentioned in my instructions and no mountain "supposed to be southwest" where the Navajos are in the habit of taking refuge in time of war, except the *Mesas de la Vacas* themselves. The region of country known by this name is of very considerable extent—say from sixty to seventy miles east and west and of like extent from north to south. The country within these limits is not what is usually known as mesas, or table land, on the contrary its surface is extremely irregular, being everywhere diversified with hills, sometimes rising almost to the height of mountains, and cut up with arroyos and divided by valleys. The valleys are without timber, but the hills are clothed with cedar and piñon and now and then a clump of pines, but this is rare. Bituminous coal, apparently of a very fine quality, was observed cropping out along almost every perpendicular bank. In fact this whole region seems to abound in vast coal fields.

[51] Located some ten miles north of Fort Defiance, Ewell's Hay Camp was one of the post's haying grounds. It was named after Lieutenant Richard S. Ewell, later a general in the Confederate Army.

No part of this region is now inhabited, except the extreme eastern border, although it was evidently inhabited some years ago, as we saw many abandoned Navajo huts. Our guide says the reason is the Navajos are afraid of the Pah-Utahs upon whose country it borders. There never seems to have been any cultivation here, although the valleys appear to be fertile and produce vast quantities of wild potatoes which we found to be excellent. In all this region we saw no running stream and nothing of permanent water except one, although the guide told of three or four known to him in different parts of this region; that the Navajos would avail themselves of the few watering places in time of war with us and conceal themselves in this labyrinth of hills, valleys and arroyos is very certain, as they have assured me they did last year. Discovering their hiding places would be as difficult as it was to discover Seminoles in the hummocks of Florida.

Beyond the *Mesas de las Vacas* there are one or two cañons mentioned by my guide as having water and grass, but they are within the Pah-Utah country with whom the Navajos have been at war for sometime past.

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The command was during its absence without serious sickness and the animals returned in good condition.

The names of places mentioned in this report are the original Indian names translated into Spanish, the Navajo names being frequently harsh and unpronounceable.

Accompanying this is a topographical sketch by Lieutenant Bell, 3rd Infantry, of the country visited by my command and described in the foregoing report.

I am sir,
Very respectfully,
Your ob. servt.
J. G. WALKER
Capt. R. M. R.

SUPPLEMENTARY LETTER

Fort Defiance, N. M.
September 20, 1859

SIR:

On my late exploring expedition in the neighborhood of the Colorado Chiquito and San Juan rivers, my camp was visited about eighty miles west of the mouth of the Cañon de Chelly by a party of Pah Utahs, one of whom could speak the Navajo language, and gave the following statement to my Navajo guide in presence of the interpreter.

That the Mormons had deputed them and some others who had gone on to the Cañon de Chelly, to meet the Navajos and to make peace with them—that they (the Mormons) were anxious to see peace established between all the different tribes between the Colorado and Rio Grande, and by that means to resist the encroachments of the people and government of the United States, the natural enemies of the whole Indian race—that unless they resisted us that we would soon have their entire country—that they (the Mormons) would

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