

**NAVAJO RELIGIOUS USE
OF
THE 1934 RESERVATION AREA**

Walter M. Vannette, Ph.D.

April, 1986

2
P
RA

NAVAJO RELIGIOUS USE
OF THE 1934 RESERVATION AREA

Walter M. Vannette, Ph.D.

April 1986

Table of Contents

| | |
|--|------|
| LIST OF EXHIBITS | (ii) |
| I. INTRODUCTION | 1 |
| II. RESEARCH METHODOLOGY | 3 |
| III. RELIGION: THE CONTEXTUAL SYSTEM | 6 |
| A. The Navajo View of the Supernatural | 7 |
| (i) A Synopsis of the Navajo Origin Myth .. | 7 |
| (ii) Supernatural Beings | 8 |
| B. Communication with the Supernatural | 9 |
| (i) Ceremonies and Chant Legends | 10 |
| (ii) Prayers and Offerings | 11 |
| (iii) Disease and Curing | 12 |
| (iv) Plants | 13 |
| C. Sacred Places | 16 |
| (i) Contextual System | 16 |
| (ii) Categories of Sacred Places | 19 |
| (iii) Types and Attributes of Sacred Places . | 21 |
| IV. RESEARCH FINDINGS | 23 |
| A. Sacred Places: Beyond the 1934 Reservation | 23 |
| B. Sacred Places Within and Bordering the Study Area | 30 |
| C. Family Shrines | 58 |
| V. CONCLUSIONS | 72 |
| REFERENCES | 74 |

ed
of
RA

LIST OF EXHIBITS

Exhibit

| | | |
|-------|---|----|
| I. | NAVAJO SACRED PLACES BEYOND THE 1934 RESERVATION .. | 25 |
| II. | DINE' BIKEYAH: SELECTED SACRED PLACES | 26 |
| III. | NAVAJO SACRED PLACES BEYOND THE 1934 RESERVATION AND THEIR ASSOCIATED USES | 27 |
| IV. | NAVAJO SACRED PLACES WITHIN AND BORDERING THE STUDY AREA AND THEIR ASSOCIATED USES | 32 |
| V. | APPROXIMATE LOCATION OF SACRED PLACES WITHIN A PORTION OF THE WESTERN NAVAJO RESERVATION (attached) | |
| VI. | FAMILY SHRINES NEAR A HOGAN | 62 |
| VII. | SACRED PLACES WHERE MATERIALS ARE GATHERED FOR PARTICULAR CEREMONIES | 64 |
| VIII. | SACRED PLACES WHERE MATERIALS ARE GATHERED FOR BLESSINGWAY RITE | 66 |
| IX. | SACRED PLACES WHERE ELEMENTS USED IN OTHER CEREMONIES ARE FOUND | 68 |
| X. | A COMPOSITE OF ALL FAMILY SHRINES | 70 |

NAVAJO RELIGIOUS USE
OF THE 1934 RESERVATION AREA
Walter M. Vannette, Ph.D.

I. INTRODUCTION

The purpose of this study was to investigate and assess Navajo religious use in 1934 of the 1934 Reservation, with specific emphasis on the area known as Land Management Unit 3 ("the study area"). Although this study is by no means exhaustive (e.g., the section of the report pertaining to family shrines), it clearly demonstrates that the Navajo people made intensive religious use of the study area in 1934, and that this use was central to Navajo religion and to Navajo culture.

The research findings reported in this study were obtained through extensive fieldwork that involved interviews with numerous religious specialists and visits to sacred sites located throughout the study area. Using these research methods, it was possible to identify 214 sites that were and are sacred to the Navajo people in the study region for one or more of the following reasons:

- 1) They are places mentioned in the Origin Myth or in chant legends of the Navajo;

ed
of
RA

- 2) They are locations where something supernatural has happened;
- 3) They are sites from which plants, herbs, minerals, and water possessing healing powers may be gathered;
- 4) They are places where Navajo people communicate with the supernatural world through prayers and offerings (Watson 1964: 22).

To appreciate the significance of these sacred places to the Navajo, it is necessary to assess how the Navajo views the universe, how they view the supernatural, and how they attempt to interact with and control them both.

This report is divided into five parts. Part one is the introduction. Part two discusses the research methodology of the study. The third part describes important aspects of Navajo religious philosophy that provide a context of meaning for understanding sacred places. Parts four and five present the research findings and the conclusions that this research has generated.

ed.
op
RA

II. RESEARCH METHODOLOGY

The research model that guided this inquiry was grounded on an established conceptual approach and on conventional sampling, field and data analysis procedures. The primary data sources in this study were Navajo religious practitioners residing in the study area. In addition, a broad range of secondary data sources included scholarly references on Navajo religion, the Navajo sacred places literature, reports and publications pertaining to Navajo social organization and land use, as well as other related documents and archival materials.

The field procedures for this project were initiated in the summer of 1984. During the initial phase, activities were greatly aided by previous work the researcher had completed in the western Navajo Reservation area involving Navajo sacred places and land use (Vannette and Fearey 1981; Wood, Vannette, and Andrews 1982; Wood and Vannette 1979). Using a list of known possible respondents, preliminary interviews were conducted. During these interviews, the researcher was provided an opportunity to explain the intent and purpose of the research and obtain the names of additional people in the area who could provide the type of information being solicited. Once the interviewing process was underway, the sampling procedures noted below guided the research throughout its duration.

ed
op
RA

A combined sampling design guided the investigative process. This technique is often used when the research situation does not provide a list of the total population to be sampled and when a specifically defined unit must be sampled (Rubin 1983:156). Both of these conditions persisted in this study.

The first sampling approach in this combined design is referred to as "purposive sampling." In this approach, the researcher uses his own judgment about which respondents are to be interviewed (Sanders and Pinhey 1983:120). All respondents in the study were carefully selected in accordance with the following criteria. First, it was necessary for the respondent to be recognized as knowledgeable about religious and ceremonial matters by members of the community. This condition was judged to be met if the individual was actively practicing his religious knowledge or had done so in the recent past. Second, it was necessary for the respondent to be knowledgeable about religious use of the land and sacred places within the study area, and have personally prayed and made offerings, collected ceremonial materials, or engaged in other traditional religious activities on behalf of members in the community. Finally, it was necessary for the respondent to be knowledgeable about religious use of the land and the use of sacred places in the study area in 1934 and immediately before and after this point

ed
op
GRA

in time. The research findings reported here are based on interviews only with the respondents who met the above criteria.

The second sampling approach used in the combined design is referred to as "snowball sampling." This approach is frequently employed in community studies and it involves two stages (Ibid:120-121). During the first stage, the respondents in this study who met the above criteria were, once interviewed, treated as "informants" and asked to identify other potential respondents who could qualify for inclusion in the sample. The second stage consisted of interviewing those who had been recommended and, in turn, obtaining from these people additional names of still other potential respondents. This process continued until no new individuals were recommended in the study area who could qualify as respondents.

The informant interviewing process was conducted almost entirely in the Navajo language using an interpreter. Although the vast majority of these interviews occurred in the respondents' homes, some took place at other locations (e.g., at on-site sacred locations or in the research vehicle). Multiple interviews were frequently held with the respondent to obtain the necessary information and repeat visits were made to many locations.

ed
of
RA

There was no apparent reluctance on the part of most of the respondents to share the knowledge they possessed once the purpose of the research was fully understood. Because all respondents were religious practitioners (e.g., medicine men, herbalists, etc.), the gesture of confidence and the commitment of trust they showed to the research project was very significant. The overall willingness of the respondents to cooperate is an indication of how strongly they feel about Navajo use of the land they inhabit.

III. RELIGION: THE CONTEXTUAL SYSTEM

The religious beliefs and ceremonial practices of the Navajo people are closely intertwined with their overall world view. These beliefs and practices define the dynamics of the Navajo universe, the nature of the supernatural, and appropriate ways of dealing with experiences in life that seemingly transcend rational control. In contrast to the more segmental view of religion found in Euro-American society, the Navajo system is perceived as comprising a broader range of entities. In Wyman's words, "This cultural complex encompasses...their system of medical theory and practice--a system which provides comfort, social security, potent psychotherapy, and some actual medical therapy to a people predisposed to worry over health" (1975:4). A conscientious assessment of Navajo religion therefore requires an understanding that this system of belief

ed
op
RA

interdependently related to other essential aspects of Navajo reality, including the land they inhabit, the subsistence and ritualistic use of this land, and their family life, health and well-being. In essence, Navajo religion is directly related to the Navajo's ultimate survival as a culturally unified group of people.

A. The Navajo View of the Supernatural

To appreciate the interdependency between Navajo religion, Navajo land use, and other aspects of Navajo daily life, it is necessary to understand how the Navajo view the Earth Surface People (human beings), the Holy People (sacred beings), and the relationship between them both. To this end, it is useful to briefly examine the Navajo Origin Myth, which includes the story of the emergence of the Holy People from the underworlds (for additional description, see Spencer 1957; Wyman 1962), and the Navajo ceremonial system, through which the Earth Surface People interact with the Holy People.

(i) A Synopsis of the Navajo Origin Myth

The origin story has two parts. The first part explains the emergence of the Holy People through numerous underworlds until they reach the present world of Dine'tah (Navajo land). The process of emergence begins with the Holy

ed
op
RA

People living in the lowest primordial world where all things were to be orderly and harmonious. Incest, jealousy, violence, and other disruptive acts eventually resulted in the destruction of this first underworld and the movement of the Holy People upward into the next highest underworld. The pattern of disorder, destruction, and emergence is repeated in each of the underworlds until there is entrance into the present world.

The second part of the origin story begins with the arrival of the Holy People onto the earth surface. Many significant events followed their arrival, including the creation of Changing Woman, the Holy Person who created corn and the Earth Surface People (the first Navajos). Following their creation, the Earth Surface People were taught many things. They were taught how to control and maintain harmony with the physical forces of the world and the animals. They were taught methods for building houses, acquiring food, and methods for protection from disease, to name only a few. Although the physical forms of the Holy People are no longer present, the supernatural inner forms of the sacred beings remain and it is with these that the Navajo communicate.

(ii) Supernatural Beings

The Navajo pantheon of supernatural beings is complex. In addition to those Holy People such as Changing Woman who

ed
of
RA

In the Origin Myth, the informants in this study repeatedly indicated that mountains, plants, reptiles, insects, birds, and natural phenomena such as the wind, lightning, and thunder have supernatural power. The Origin Myth, the chant legends, the songs and prayers of ceremonies, and symbolic representations through masks and sand paintings provide an additional understanding of the nature of these supernatural beings. They have power, but they are not characterized as all-powerful or all-knowing. They are ever-present, and they may transcend time and space. They are potentially either good or evil, capable of providing aid or capable of inflicting harm. As Kluckhohn and Leighton have remarked, the supernatural may be "supplicated, propitiated, or coerced" (1962:180).

B. Communication with the Supernatural

The Blessingway rite is said to have been performed by the Holy People when the Earth Surface People were created. Today, this rite continues to hold a central position in the Navajo ceremonial system. Through it, the Navajo is placed in harmony with the Holy People. This harmony ensures that the needs for health, well-being and security in life will be met. It is this ceremonial practice that is most closely associated with the Origin Myth and the post-Emergence events that followed. Referring to Blessingway, Father Benard Haile vividly notes, "The legends, songs, and prayers [in Blessingway] are

ed
op
RA

...ly concerned with the creation and placement of the earth and sky, sun and moon, sacred mountains and vegetation, the inner forms of these natural phenomena, the control of he-and-she-rain, dark clouds and mist, the inner forms of the cardinal points and like phenomena that may be considered as harbingers of blessing and happiness" (see Kluckhohn and Leighton 1962:212-213).

(i) Ceremonies and Chant Legends

While Blessingway is central to the Navajo ceremonial system, it is only one of many major Navajo ceremonies--each of which has its own "chant legends," which explain how the ceremony came into existence, what it is used for and how it is to be performed. The chant legends mention specific places in the 1934 Reservation, and these places are considered sacred because of the supernatural events that occurred there when the specific ceremonies came into existence. In some cases, the places are sacred because the Holy People are said to have visited them; in others, they are sacred because the Holy People are said to still be there.

Navajo ceremonies are long and complex, and their content is beyond the scope of this study (for classification of these, see Wyman and Kluckhohn 1938; Reichard 1983). What is important to understand for present purposes is: (1) the Navajo

ed
of
RA

view, lifeview, and perception of reality are closely tied to Navajo beliefs and ceremonies; (2) Navajo chant legends, which are an integral part of Navajo ceremonies, specify locations within the study area that are sacred to the Navajo people; and (3) the sacred places that are mentioned in the Blessingway rite and the other chant legends were being used in 1934, and are still being used today.

(ii) Prayers and Offerings

Poor health, like many other hardships, to the Navajo indicates disharmony or imbalance in the normal order of the universe. The powers of the universe may be either good or evil depending on whether they are under control. A condition of equilibrium or well-being persists only so long as control is maintained. If a person is ill, or experiences other misfortunes, this suggests a lack of control and that the individual is not in harmony with the universe.

The primary means of maintaining harmony is through prayers and offerings. As previously indicated, the Holy People may be either supplicated or coerced into providing assistance, and if the prayers and offerings are performed appropriately, the Holy People are obliged to help the Navajo. While doing field work for this study, as well as for other previous studies, the author has observed Navajo prayers and offerings

ed
of
FRA

and the ceremonies in which they have taken place. When this has happened, the powers of the Holy One were sought using various methods that included a mention of its residence, a verbal description of the sacred place, or by making references to its demands (see also Reichard 1983:53).

(iii) Disease and Curing

To the Navajo the disharmony that results from disease and sickness may be caused by either definite or indefinite processes. Bad dreams, snake bites, lightning, excessive activity, selfishness, et cetera, can bring on illness. So, too, can indefinite causes, such as lack of knowledge, contact with death, or objects of the dead (Reichard 1983:80-82).

There are three processes involved in curing illness. The first of these is identifying the cause of the illness; that is, determining the source of the evil. The assumption is that an evil or harmful spirit has entered the body and that it must be displaced with that which is good. If the singer is uncertain as to which ceremonial activity to perform or if the individual or family so chooses, other religious specialists may be consulted. These individuals will identify the proper ritual to be performed and which plant materials are to be used. The second process is one of cleansing or purifying the body. Various methods of sweat healing are used, but in each the

ed
op
RA

...are similar. Fasting, bathing, continence and brushing
...are still other procedures that, like sweat healing,
symbolically represent variations on the theme of displacing
evil and attracting good. A final process in curing involves
the patient becoming one with that which is supernaturally
good. This is the task of the chanter, and it is accomplished
through numerous symbolic acts that are part of the curing
rituals (Ibid:104-118).

(iv) Plants

The use of plants by the Navajo is extensive and varied
(Wyman and Harris 1951; 1941; Vestal 1952; Brugge 1982; Elmore
1944). The literature on plant materials demonstrates a wide
variety of uses. These include medicinal uses for curing
ailments associated with the respiratory, circulatory, diges-
tive, muscular, nervous, and reproductive systems; the head and
neck; the skin; injury by animals; and fever. Some plant
materials are also used as ceremonial medicines (e.g., tobacco,
pollen, charcoal for blackening, et cetera), while others are
used for ceremonial equipment, for food, and for animal
husbandry. As is true of most indigenous peoples, the Navajo
also use the products of their environment for a variety of
non-ceremonial purposes. Plants are used for fuel, for pottery,
for housing, and for many other daily needs (Vannette and Fearey
1981; Wyman and Harris 1941:53-74; Vestal 1952:67-74).

ed
op
RA

The Navajo names for plants are for the most part descriptive. These names frequently refer to the physical characteristics of the plant (e.g., Red Medicine, Yellow Flower Top, Sparkling Medicine), to its habitat (e.g., Sage in the Rocks, Fir on Top of Water), or to its resemblance to some object (e.g., Buffalo Like Wool Plant, My Thumb Plant). Other Navajo plant names are associated with animals (e.g., Deer Horn Like Plant), with the ailment they are said to cure (e.g., Stomach Worms), or to its medical, economic, or ceremonial use (e.g., Lifeway Medicine, Eagle Medicine, Evilway Medicine) (Wyman and Harris 1941:13-14).

All of the plant uses and specific plant types identified above are ones that are found in the study area. These, along with many others, comprise the 1934 Navajo inventory of sacred plant materials and sacred plant uses documented as a result of this research. The sacred places where such plants were gathered in 1934 are also documented.

The gathering and use of ceremonial plants is an integral part of Navajo curing rituals. Wyman and Harris explain the process of gathering plants for medicinal purposes:

"Plants for medicine may be gathered in any place, but certain precautions must be taken in collecting them. A plant of the desired species is located and a song is sung over it. Then corn pollen is placed upon it in ceremonial order...or

ed
op
RH

jewels (turquoise, shell, jet) are "given" to it. Finally, a prayer is said to it and then the collector leaves it, walking around it sunwise, and gathers plants of the same species in the vicinity. "If you do not give something you might hurt the plant or the earth." "Do not pick up an arrowhead while collecting plants, for it might have been given by a previous collector." "You must ask permission of the plant or the medicine will not work." "Plants are alive; you must give them a good talk." "It is dangerous to gather certain plants (e.g., *Rhus canadensis*, var, *trilobata*) unless you have had the ceremonial in which they are used, for you might get the disease associated with that ceremonial" (1941:7).

Any Navajo may gather and process plants providing the individual knows the proper procedures, prayers and offerings. Herbalists and other religious practitioners like those interviewed in this study have the greatest knowledge in these matters. When ceremonial needs arise, the practitioner visits the places where these plants are known to be, he or she performs the necessary prayers and offerings, and then the plants are gathered. The sacred places of gathering are numerous, yet conditions may prescribe that plants be collected at particular places at particular times. As the author has noted elsewhere:

"Other factors also contribute to the variance in patterns of collecting medicinal plants...there is a degree of individual discretion and preference that is exercised in the gathering process. Some plants are gathered at particular places because of the special knowledge of the gatherer. Availability and access to a gathering location also may influence the collection process. Still other locations may be frequented

ed
op
1
K'A

because the plants at these places are thought to have special power" (Vannette and Fearey 1981:43).

A person unfamiliar with Navajo culture and viewing it from a distance may erroneously conclude that plant gathering is a random process. To the contrary, the process is rational and collection practices are interdependently related to and guided by the beliefs and overall religious system of the Navajo. The plant gathering areas are sacred places and, as such, are indicators of the strong relationship that exists between land and religion in Navajo culture. The location of these areas and a description of their use in 1934 is presented in Exhibit IV.

C. Sacred Places

(i) Contextual System

Navajo sacred places are part of a larger contextual system, which is comprised of beliefs and ceremonials; their religious philosophy. There are a number of tenets in this religious philosophy, some of which have been touched on previously, that are especially important to an understanding of sacred places:

1. There is a strong emphasis upon the concept of place in Navajo religion. The Origin Myth and the legends of ceremonials explain that the supernatural beings have

ed
of
RA

visited some of these places in their travels, and still other places are thought to be the present homes of these powers. Physical places of religious significance frequently are mentioned in the geography of this Navajo world, and there is consistency and patterning in the Navajos' view of these sacred places (Wood and Vannette 1979:9; Reichard 1944:26).

2. Natural phenomena found on earth, including sacred places and what is found at these places, have inner forms. Wyman, describing Blessingway, notes that "By themselves natural phenomena are lifeless, but an inner form found within them functions as their life principle. This vitalizes and also personalizes each phenomena...The inner forms were produced from First Man's bundle and assigned to their phenomena. They became Holy People...The concept of inner forms has been discussed at length by Father Berard in his "Soul Concept of the Navajo" (1943a). "In some respects this concept parallels our idea of soul..." (Wyman 1975:24).
3. The power of supernatural forces is inherent in all of nature, including mountains, plants, animals and other phenomena that are sacred. Even the seemingly most insignificant of these are indispensable; all are interdependent, being complimentary parts of the whole

ed
op
TRA

(Herman 1975:8-9). "Traditional Navajo religion involves efforts to bring under control a multiplicity of supernatural powers...Furthermore, Navajo ceremonials, which convert uncontrolled power into controlled power or, in the case of Blessingway, keep control over power, are thought by most ceremonialists to work only within the region bounded by the sacred mountains" (Aberle 1982:220).

4. The fundamental idea underlying this process of control (see 3 above) is the importance of maintaining harmony in the universe. To achieve harmony, prayers, offerings and ceremonials are performed. Many of these occur at sacred places because the places themselves and what is found there (e.g. plants) are believed to have special power.

5. Reciprocity is the process through which prayers, offerings and ceremonial activities are carried out. If these activities are performed in an appropriate way, the Holy Ones are obliged or compelled to respond with blessings. This is so not only for the maintenance and restoration of health, but also for ensuring adequate environmental resources, such as rain and vegetation for abundant crops and livestock. The striking of a balance between the powers of good and

ed
of
FRA

evil in the Navajos' relations with the supernatural is achieved through this process of reciprocity. Sacred sites are locations where this reciprocal exchange with the supernatural takes place.

The identity and cultural integrity of the Navajo are grounded on these ideas. The data presented herein and the literature at large clearly indicates sacred places are pivotal to the Navajo view of the universe; pivotal to their human welfare.

(ii) Categories of Sacred Places

The Navajos believe that Navajo country is bounded by four primary sacred mountains, which are symbolic of the four cardinal points: Sierra Blanca Peak in the Colorado Sangre de Cristo Range is the mountain peak of the east; Mount Taylor of the San Mateo Range in New Mexico is the peak representing the cardinal point in the south; Arizona's Mount Humphrey, located in the San Francisco Peaks, is the landmark in the west; and Hesperus Peak in Colorado is said to be the mountain of the north. All land within the boundaries of these four mountains is considered to be land belonging to the Navajo (Wyman 1975:16-20).

ed
op
FRA

The four sacred mountains, along with other well-known mountains such as Spruce Hill (Gobernodor Knob) and Huerfano Mountain, both of which are located in New Mexico, comprise a category of general public sacred places that are recognized widely by Navajos throughout the reservation. They are frequently used for religious purposes by persons living in close proximity to these places, as well as by others who live great distances away.

The second category of Navajo sacred places is comprised of sites known and used on a more regional level. People in other locales often are aware of these but tend to use their own regional places rather than those located further away. Examples of regional sacred places in the study area include Gray Mountain, Echo Cliffs, Black Point, Pasture Canyon, Hollow Place, Bodaway, to name only a very few.

Still another category of sacred places is family shrines. These are places that are used intensely over time by multiple generations within a kin group. Family burial grounds, places where umbilical cords are planted, locations where important ceremonials have been held, some plant gathering places, family water sources, and other places of power that are known only to a small group and passed on from one generation to the next are examples of this category of sacred places.

ed
of
RH

(iii) Types and Attributes of Sacred Places

The categories of sacred places mentioned above are made up of different types of places. The types of places identified in the study area include sacred mountains; mesas, buttes, rocks; water sources, rivers, lakes; plant gathering locations; and many additional types of places. Each of these places shares one or more attributes from a list first formulated by Watson (1964).

1. A location mentioned in the Origin Myth or in chant legends. The stories and legends relate supernatural events that happened long ago. They explain the wanderings of ancient heroes, the locations where sacred beings rested in their travels, and where the Holy People permanently went to live. Some of these sacred places are visibly recognizable to the Navajo, and the ones that are have great religious significance.

2. A place where something supernatural happened. The religious tradition and belief system of the Navajo contains many supernatural happenings that occurred at specific places. These happenings include wars between legendary heroes and evil forces, the supernatural placement of ceremonial and non-ceremonial items to be used by the Navajo, the first performance of ceremonial rites by the

ed
op
RA

people, and many others. The locations where such supernatural events took place are endowed with power and are highly sacred.

3. A site from which plants, herbs, minerals, and water possessing healing powers may be taken. The religious value in Navajo culture that is placed on medicinal, ceremonial, and non-ceremonial materials, in part, makes the place where these items are found very sacred. The existence of such materials at particular places, however, is not viewed as simply a matter of natural conditions. Rather, these items are thought to have been placed by the Holy People at certain locations for the Navajo to use. Therefore, such sites have a dual significance: they are sacred because of what is found there, and they are sacred because the Holy People placed the items at such locations.

4. Where man communicates with the supernatural world by means of prayers and offerings. Prayers and offerings are made to supernatural beings to maintain harmony and equilibrium in the universe. When the Navajo engage in such communication, they are in the presence of powerful forces, and the location where this happens is holy and of great religious significance.

ed
op
FRA

RESEARCH FINDINGS

The remainder of this report will present the findings derived from the research. These findings are divided into three sections. The first section identifies sacred places that are beyond the geographic boundaries of the 1934 Reservation. The second section identifies only those sacred places referenced by informants in this study and only places found within and bordering the study area. The final section addresses family shrines. Each one of the places mentioned in the following pages reflects the religious tenets described above; falls into one of the broad categories of general, regional, or family shrines; characterizes one, and in some cases, two or more types of places found in the list that appears above; and incorporates more than one of the attributes also presented above.

A. Sacred Places Beyond the 1934 Reservation

The list of sacred places appearing in Exhibit I was constructed from interviews with Navajo informants (Vannette and Fearey 1981) and from a review of the extant literature. The list is not exhaustive; it is simply intended to illustrate Navajo religious use of lands located well outside the study area. Many of the places mentioned are places of great religious significance and places that Navajos have probably

ed
of
FRA

used since their first occupancy of the area. The approximate location and use of these places appears respectively in Exhibit II and Exhibit III.

ed
op
RA

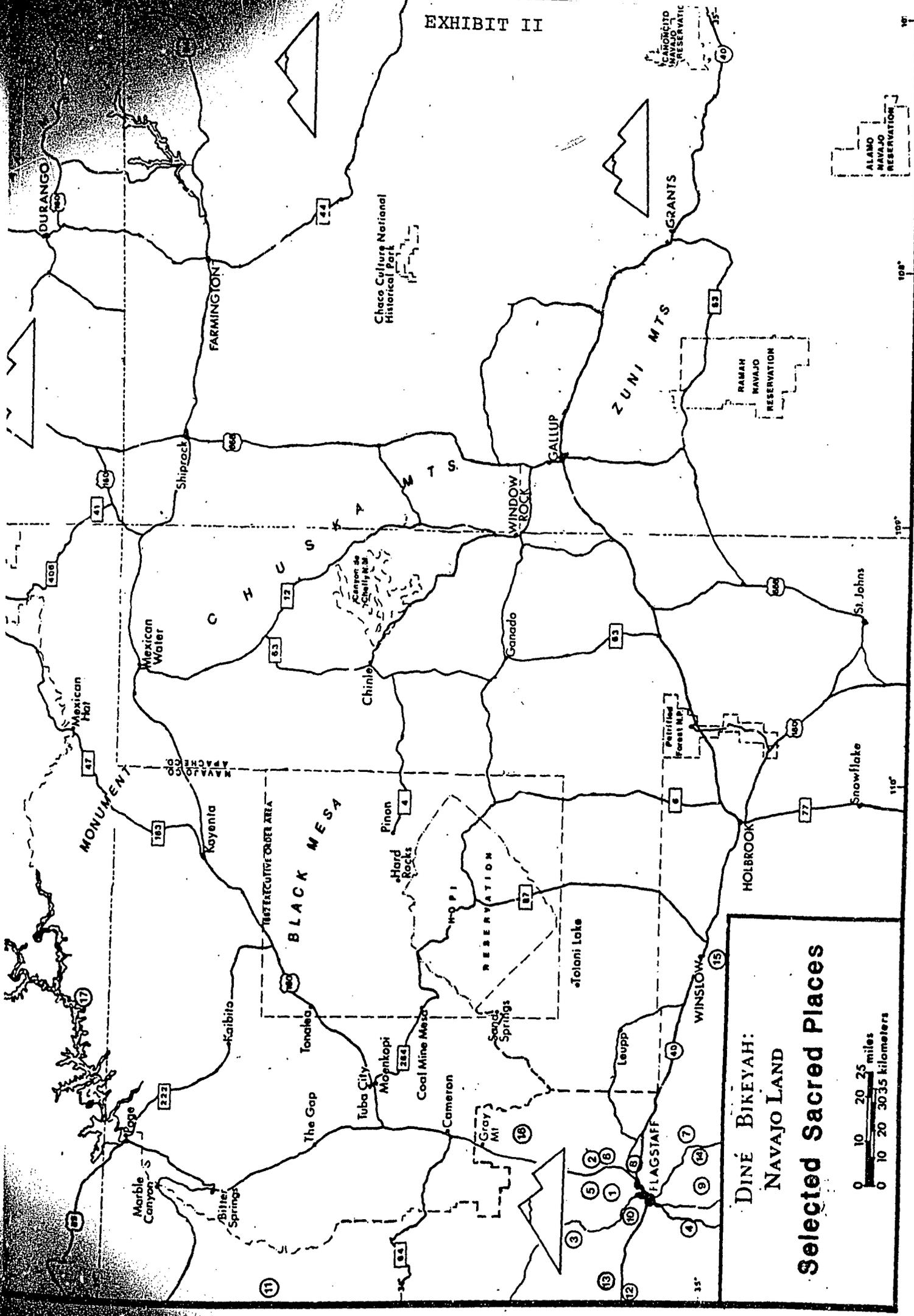
EXHIBIT I

NAVAJO SACRED PLACES BEYOND THE 1934 RESERVATION

1. San Francisco Peaks
2. O'Leary Peak
3. Kendrick Peak
4. Oak Creek Canyon
5. Lesser Cinder Cones
6. Sunset Crater
7. Anderson Mesa
8. Sheep Hill
9. Howard Mountain
10. A-1 Mountain
11. Kaibab Plateau
12. Bill Williams Mountain
13. Red Lake
14. Mormon Lake
15. East and West Sunset Mountains
16. Doney Mountain
17. Rainbow Bridge

ed
op
RA

EXHIBIT II



DINE BIKEYAH:
 NAVAJO LAND
 Selected Sacred Places

0 10 20 25 miles
 0 10 20 30 35 kilometers

ed
 op
 TRA

EXHIBIT III

NAVAJO SACRED PLACES BEYOND THE 1934 RESERVATION
AND THEIR ASSOCIATED USES1. San Francisco Peaks:

Navajos make offerings; pray; gather medicinal herbs, plants, water and ceremonial soil; and perform ceremonies at this location. They also gather subsistence products such as pinon nuts and wood at this location. Humphrey Peak is the highest peak in the San Francisco Mountains and rises to an elevation of 12,611 ft. This is the principle Western sacred mountain of the Navajo.

2. O'Leary Peak:

Navajos make offerings, pray, gather medicinal herbs and plants, and perform ceremonies here. They also, in the past, collected water at a spring at this place, but the spring is now dry. They continue to gather subsistence products at this location. O'Leary Peak is the home for those who work among the Holy Ones. The water periodically collected from the spring was used in the Squaw Dance Ceremony. The elevation of this place is 8,925 ft.

3. Kendrick Peak:

Ceremonials are performed at this place, and subsistence products are also gathered here. Navajos also make offerings, pray, and gather medicinal herbs and plants at Kendrick Peak. The top of this mountain is especially holy. The elevation is 10,418 ft.

4. Oak Creek Canyon:

This place is sacred because Navajos make offerings; pray; and gather medicinal plants, herbs, and holy water here. It is also sacred because of the supernatural events that transpired at this place including the visitation to the area by the Western Water Clans.

5. Lesser Cinder Cones:

The cinder hills north of the San Francisco Peaks and all the lesser cinder cones surrounding the peaks are said to be holy. The people make offerings, pray, and gather medicinal herbs and plants at these places. Navajos also use these locations to collect subsistence products. These cinder hills are of lesser significance than the greater peaks in

ed
of
TRA

the San Francisco Mountains, but they do figure into the traditional stories and for this reason are considered sacred places.

6. Sunset Crater:

At Sunset Crater, Navajos make offerings, pray and gather medicinal herbs, plants, and spring water. Ceremonies are performed here as well. This volcanic cone is described as a stopping place of the Western Water Clans.

7. Anderson Mesa:

Anderson Mesa is located north of lower and upper Lake Mary. The people make offerings, pray, and gather medicinal herbs and plants at this location.

8. Sheep Hill:

This place is located east of Flagstaff, Arizona. It is mentioned as one of the places visited by the migrating Western Water Clans.

9. Howard Mountain:

Howard Mountain is a place that is mentioned in the traditional stories and legends that lie behind Navajo ceremonies.

10. A-1 Mountain:

Navajos make offerings and pray to A-1 Mountain. These offerings and prayers can be made when there is no rain. The elevation of this place is 8,302 ft.

11. Kaibab Plateau:

Located north of the Grand Canyon, this place is important because of the plants that are found here. Prayers and offerings are made as part of the gathering process. Many subsistence products are also collected at this location.

12. Bill Williams Mountain:

Located south of Williams, Arizona, this place also is a place where prayers and offerings are made and where medicinal herbs and plants are gathered. Bill Williams Mountain is associated with the Blessingway rite. This is the first place of the No-Sleep Ceremony. Some say the mountain stands on the trees. The elevation is 9,256 ft.

ed
of
IRA

Red Lake:

Red Lake is located north of Williams, Arizona. Navajos make offerings, pray, and collect medicinal herbs and plants at this location.

14. Mormon Lake:

Located southeast of Flagstaff, Arizona, this place is said to be mentioned in the traditional stories. Offerings and prayers are made here and medicinal herbs and plants are also gathered at this place.

15. East and West Sunset Mountains:

Navajos make offerings, pray, and collect medicinal herbs and plants at this place. The East and West Sunset Mountains are located southwest of Winslow, Arizona, and are divided by sunset paths. This place is said to be mentioned in the traditional stories. It is associated with the hunting rites of Blessingway. It is also said to be the place of the male and female antelopes; the progenitors of all antelope that range in the area. The Sunset Mountains are said to be hogans with deer in them.

16. Doney Mountain:

This mountain is located four miles northwest of Wapatki Ruin. Eagles make their nests at this place. The eagles are captured by the Navajo, and their feathers are used for ceremonial purposes. Prayers and offerings are made in association with this activity.

17. Rainbow Bridge:

This sacred place is well-known. It is a place of numerous Holy People. Present here are sacred springs, numerous holy places where ceremonies have been held and where offerings, songs, and prayers have been made. Plants, herbs, and other ceremonial objects are also gathered in areas immediately adjacent to this site.

ed
op
FRA

Sacred Places Within and Bordering the Study Area

The sacred places presented in the previous exhibits are general public sites. They are locations that are familiar to Navajos living both within and outside the 1934 Reservation. In contrast, the sacred places appearing in Exhibit IV are largely regional sites located with the study area. Most of these places do not appear in the literature. The names, locations, and uses of these sacred places were obtained from informants interviewed as part of the present research effort.

Out of respect for the Navajo people, and to preserve the privacy of the places listed in Exhibit IV, the exact location of many of these sites is not disclosed here; the map that appears in Exhibit V, however, shows the approximate locale of these sacred places. From this exhibit the reader can obtain an appreciation for the distribution and the density of sacred sites found in the Study Area. All of these places were being used by Navajo people in 1934.

The regional sacred sites listed in Exhibit IV represent many types of sacred places, including sacred mountains (e.g., Bodaway Mountain), mesas (e.g., Red Mesa), buttes (e.g., Tuba Butte), rocks (e.g. lightning stuck rocks), water sources (e.g. Willow Springs), rivers (e.g., Little

ed
op
RA

Colorado River), lakes (e.g., Red Lake), and plant gathering locations (e.g., Pasture Canyon). The Coalmine Canyon area, Pasture Canyon, Kerley Valley, Echo Cliffs, Hollow Place, Wildcat Peak and other similar places are all examples of sacred sites sharing multiple attributes. They are places mentioned in legend; places where something supernatural has happened; and at all of these sites, either plants and herbs or minerals and water possessing healing powers may be taken. As Exhibit IV indicates, prayers and offerings are made at nearly all sacred locations.

Navajo informants from the study area have clearly communicated the relationship that exists between their beliefs and religious practices and their use of sacred places. The religious tenets described above (see page 16) in part capture the interdependent and seemingly inseparable nature of this relationship. The places appearing in Exhibit V are used because they are themselves holy; they have inner forms. These places are also inherently powerful, and control over these sources of power must be exercised through ceremonial practices if harmony in the universe is to be maintained. The process of maintaining harmony is one of reciprocal exchange with the supernatural forces. This exchange occurs at the specific sacred places identified in this report.

ed
op
TRA

EXHIBIT IV

NAVAJO SACRED PLACES WITHIN AND BORDERING THE STUDY
AREA AND THEIR ASSOCIATED USES1. Coalmine Canyon:

This place was visited by the Holy People. It is the home of Talking God's pet, Barking Dog, and Holy People are still believed to be at this location. Medicinal plants are found here and prayers and offerings are made at this place. The entire canyon is sacred.

2. Pillar in Coalmine Canyon:

The pillar was placed in the canyon by a Holy Person, the stories of which are contained in ceremony. Holy People are still thought to be at this location, and prayers and offerings are made here. A variety of ceremonial materials are gathered in the area around the pillar, and this is a place where eagle feathers are collected.

3. Trail Shrine:

Stories about the travels of the Holy People are linked to this shrine. Prayers and offerings are made at this place for safe travel and well-being.

4. Howell Mesa:

This sacred place and the ridge adjoining it are said to be a snake. The head of the snake is located at the top of the rim. Holy People have their home here, and there are also medicinal plants and herbs that are collected at this place. Prayers and offerings are made at this location in conjunction with plant gathering.

5. Blue Ridge (Home of the Wind):

This place is the home of a Holy Person. Prayers and offerings are made here, and certain plants and ceremonial objects are also gathered at this location.

6. Hollow Place:

The Holy People were at this place and the legends explain the visitation of Giant Snake here. This place is a place of power. No ceremonials are allowed, and Navajos are not supposed to live in Hollow Place. They do, however, use the area for gathering medicinal plants and to make prayers and offerings.

ed
op
RA

7. Little Hollow Place:

Located in close proximity to Hollow Place, Little Hollow Place is also viewed as a place where Holy People visited. Giant Snake is said to have stopped here. No ceremonials or long term residences are permitted, but medicinal plants are collected and prayers and offerings are made at this place.

8. Baby Rocks at Hollow Place:

Holy People and their babies were turned into stone at this place. An account of this supernatural happening is recorded in the ceremonial songs. Prayers and offerings are made here.

9. Big Rock Point (Crown on Moenkopi Plateau)

Never Ending Snake is found at this location. This Holy Being is curled up looking out over Kerley Valley towards the San Francisco Peaks. Something supernatural happened here, and this is mentioned in the Snake Songs. Prayers and offerings are made at this place for illness. The Mirage Rock is also found here, and it is used in ceremonies.

10. Gray Mountain:

Holy People are still believed to be at this location. Stone offerings and prayers are made at this place, and numerous medicinal plants are also gathered here. The supernatural events that happened at Gray Mountain are explained in legend. This is also the place of a Fire Dance ceremony held long ago by the Holy People.

11. Van Zee (Home of the Wind):

The Wind lives at this place. Water and medicine are collected in the area, and there are also fields found here. Prayers and offerings are made at this place in association with gathering activities.

12. Shadow Mountain:

Holy People made and visited this place as explained in the Monsterway story. A Fire Dance Ceremony was held here long ago, and this place is said to be the place of First Fire. Medicines are also gathered here in association with the appropriate prayers and offerings.

ed
op
RA

13. Fuzzy Red Mountain:

This mountain, like Shadow Mountain, was made and visited by the Holy People on their journeys. These journeys are explained in Monsterway. This place is also used in conjunction with Huntersway, and prayers and offerings are made here in conjunction with plant gathering.

14. Willow on a Ridge (above Bitter Springs):

Navajo use this place to gather specific medicinal plants. Prayers and offerings are made in conjunction with this plant gathering activity.

15. Colorado River:

This river is designated as the Male River or Long Spirit River by the Navajo. Holy People visited this river as evidenced by the trail that exists, and they are still believed to reside there. Talking God's pets, Barking Dogs, are said to be present and the Wind's home is also found nearby. This place is mentioned in the stories of the people, and it is associated with Huntersway. Prayers for rain and stone offerings are made at this place.

16. Little Colorado River:

This river is said to be the Female River or Wide Spirit River. The Wind's home is also found here, and the river is associated with Huntersway. Medicines are found along the river, corn pollen offerings are made here, and some use this place to counter bad dreams.

17. Echo Cliffs:

Holy People visited this place in the past, and certain sacred beings still live in the cliffs (e.g., the Wind, Ye'ii, Mirage People). These Holy People are mentioned in the Night Chant and in other stories associated with the ceremonials. A variety of plants and herbs also are gathered here, and prayers and offerings for various purposes are performed at this sacred place.

18. Black in the Middle of the Rock:

This volcanic rock out-cropping is said to be the road of the Holy People. Prayers and offerings are made at various locations where the black rock is visible. This place is mentioned in the legends associated with Windway.

ed
op
FRA

19. Wildcat Peak:

This peak, like others nearby, is a place of Holy People. Prayers and offerings are made here for rain, sickness, and well-being. Numerous plants and other ceremonial items are collected at this place, and it is said to be the place of the origin of the Male Shootingway Ceremony.

20. Red Mesa (Preston Mesa):

Talking God visited Red Mesa and Talking God's songs start at this place. Red Mesa holds turquoise and plant life and the Holy People planted fir trees at this place. Medicine and other ceremonial materials are found here, and the appropriate prayers and offerings are made for these things as well as for rain.

21. White Mesa:

This mesa is said to have been visited by Holy People, and the trail found here people say is an indication of this. There is also a spring at this place, and prayers and offerings are made to the spring.

22. Black Mesa:

White Shell Woman is said to have visited this place. There are many plants at many places on the mesa, and it also has sacred water. Prayers and offerings are made at all of these places.

23. Middle Mesa:

Middle Mesa is used by many Navajos. Medicinal plants and other ceremonial items are found here. Stone offerings and prayers are made here to the plants and for sickness and health.

24. Greewood Lake Area:

Holy People passed through this area. This place is said to be along the path taken by Giant Snake after it left the Hollow Place.

25. Red Lake Area:

This place also is said to be along the path taken by Giant Snake, and appropriate prayers and offerings are made at this location.

ed
op
f2A

26. Pasture Canyon:

This very sacred place is one where supernatural things of great importance have taken place. It was the home of Water Monster until this being left. Other Holy People remain here including Talking Rock. This place is used for many purposes. Ceremonies are held here, and people go to this place for injuries and other ailments. A variety of medicinal plants, sacred water, and other ceremonial items are also gathered here, and prayers and offerings are made at the time these are gathered. Corn pollen offerings, stone offerings associated with Blessingway, and other religious activities all occur at this location.

27. Where the Nest Fell Down:

Holy People are found at this place and prayers and offerings are made to the medicinal plants that the people gather here.

28. Pull the Water Out:

Holy People are located nearby this place, and plants are gathered here. This gathering is accompanied by the necessary prayers and offerings.

29. Bat Springs:

Prayers and offerings are made here.

30. Hard Lake Bed:

This place is located along the path taken by Never Ending Snake. Prayers and offerings are made here.

31. Window Rock at White Mesa:

The Giant Snake went through the rock at this place, and its rattles are said to be left behind on the rock. Prayers and offerings are made here.

32. Elephants Feet:

This place is associated with the travels of Holy People. Also, Giant Snake passed by here and is said to have entered the ground at this point. Prayers and offerings are made at this site.

ed
op
FRA

33. Blue Canyon:

Various supernatural beings are associated with this place. Water Monster, Talking God's pets, and Ye'ii are among those specifically referenced in the legends of the Navajo. Prayers for rain and other prayers and offerings are made at this location.

34. West Side of Point on Black Mesa:

Medicines are collected here, and prayers and offerings for rain are made at this place.

35. Banded Rock near Middle Mesa:

Prayers and offerings are made at this sacred place.

36. Water that Drowns:

Holy People were near here in the past and medicine is found here. Prayers and offerings are made to this medicine when it is collected.

37. Horse Bones Turned to Stone:

Holy People are said to be at this place. Prayers and offerings are made here.

38. Kerley Valley:

This is a place where in the past Holy People, such as Water Monster, passed through. Now, other Holy People are said to be here. These beings include the Wind, the Ye'ii, and others such as Talking God who are mentioned in legend and song. These beings live in the rock cliffs and have homes in the ground. Prayers and songs are sung here and offerings are made to the water and to the many springs found in the valley. A variety of ceremonial materials are gathered at this place, and Lifeway, Evilway, and vomit medicine are collected as well. Supernatural events of the past prohibit the performance of ceremonies in this area today. All other religious activities, however, are performed.

39. Red Rocks in Blue Canyon:

Supernatural events at this place resulted in people turning to stone. Prayers and offerings are made here.

ed
op
RA

40. Place of Talking God and Talking Rock (Black Mesa Canyon):

This is a place of Holy People. Prayers and offerings are made here.

41. Cow Springs:

Holy People lived at this place. Sacred water is collected here for planting, and prayers and offerings are made at this location.

42. Location near "Pull the Water Out Valley":

Water Monster lived at this location. Now, prayers and offerings are made here.

43. White Clay Springs:

White Shell Woman is said to have visited this place. She made the ceremonies that are held here. Other important sacred objects found here include sacred water, a lightning struck tree, and sacred plants such as reeds. Medicinal herbs and ceremonial items are gathered here, and prayers and offerings are made in conjunction with the collection process.

44. Caved in Spring:

Prayers and offerings are made at this location.

45. Rough Canyon Spring:

Prayers and offerings are made here.

46. High points along Rough Canyon:

Prayers and offerings are made at all of these high points.

47. Rocky Ridge Point:

Medicinal plants are collected here, and prayers and offerings are made as part of the gathering process.

48. Hole in a Box Canyon near Rocky Ridge Point:

Prayers and offerings are made here.

ed
op
RA

49. Cow Tracks:

The Holy People visited this place in the past and consequently it is viewed as ceremonial ground. There is a spring at Cow Tracks, and prayers and offerings are made to the plants that are collected at this site.

50. Confluence of the Colorado and Little Colorado Rivers:

At this location, the Male River flows over the Female River. Salt Woman and White Shell Woman met at this place. White Shell Woman left and went westward, and Salt Woman continues to live here. Prayers and offerings are made at this holy place.

51. Covered Water:

Holy People were here long ago, and although some have left (e.g. Water Monster), others remain. Barking Dogs of Talking God are still heard here, and prayers and offerings are made at this place to the plants that are collected.

52. Badger Springs:

Offerings and prayers are made to the sacred water found here. This same water is used to sprinkle on livestock and other things as well. The Sheep Ceremony is performed at this location and there are stories about this place.

53. Rough Canyon:

Holy People mentioned in Blessingway reside at this place. There are also many plants that are gathered at this location, and appropriate prayers and offerings are made here.

54. Round Homes:

These homes are inhabited by sacred birds. The sacred birds are caught by Navajo and used with other medicines in the Evilway Ceremony. Prayers and offerings are made at these places as part of the gathering process.

55. Little Colorado River Canyon:

Numerous springs are found along the canyon. Water and plants are gathered from these locations as appropriate prayers and offerings are made.

ed
op
FRA

56. Black Mesa Wash:

The entire wash is sacred. Plants and water are found throughout the canyon, and prayers and offerings are made at these locations. There are numerous places in the wash where Holy People are said to be and where supernatural things have happened.

57. Howell Mesa Ridge:

Prayers and offerings are made at various points along the ridge, and medicinal plants are gathered at this place.

58. Crooked Ridge:

The ridge is said to be Giant Snake. Legends explain how this Holy Person turned to rock at this place. Ceremonial materials are found along this ridge, and prayers and offerings are made at different locations.

59. Little Hill by Breezy Water:

Throughout the study area the tops of hills and ridges are used by Navajo for ceremonial purposes. This site is one location specifically mentioned as a place that is used to make prayers and offerings. There are many other such places of equal significance that are used in this way.

60. Sitting Tent:

This place is similar in use to the place referenced immediately above (No. 59). Prayers and offerings are also made at this location.

61. Willow Springs:

There are numerous springs at which sacred water is collected for ceremonial purposes at this location. Medicinal plants are collected here as well. Prayers and offerings are made at these springs.

62. Moenave:

Both water and medicinal plants are found at this location. These are collected for sacred and secular purposes. Prayers and offerings are made as these resources are gathered.

ed
op
FRA

63. Salt Cave:

White Shell Woman and Salt Woman met at this location. Legends explain that Salt Woman re-entered the earth at Salt Cave. Navajo people obtain salt provided by the Holy People from this source for ceremonial purposes. Prayers and offerings are made at this sacred location.

64. Additional Hill:

Holy People are found at this place, and prayers and offerings are made here as medicinal plants and other ceremonial materials are collected.

65. Coalmine Canyon Rim:

At numerous points along the rim of this canyon, there are places where prayers and offerings are made. Plants used in ceremonies are collected at some of these locations.

66. Tobacco Strength:

This place is believed to have been made by the Holy People. Supernatural beings are still at this location, and they have placed fir trees here for the Navajo. A variety of medicinal plants and ceremonial materials are also present. Stone offerings and other prayers and offerings are made when Navajos use this area.

67. Owl's Hat:

Prayers and offerings are made at this place.

68. Homes of the Wind on Rim of Moenkopi Plateau:

Holy People have visited this location, and the Wind is said to live nearby. Prayers and offerings are made at this place. Talking Rock is also believed to be at this place.

69. Gold Springs:

The water at this place is sacred. Prayers and offerings are made here for rain.

70. Rock Like Head:

Prayers and offerings are made at this place.

ed
op
HRA

71. Breezy Water:

Prayers and offerings are made at this place for rain.

72. Navajo Mountain:

The religious significance of Navajo Mountain is documented in many places. This place is said to be the head of Pollen Mountain. The body of this female mountain is Black Mountain. Together they comprise a figure of a person made of mountains that appears on the landscape. The male mountain is made up of still other places located further east in Arizona and New Mexico. Navajo Mountain is said to be a hogan. Holy People have visited this place, and the stories and legends (e.g., Windway Ceremony) speak of its importance. Both domestic and ceremonial uses are made of this place. Many medicinal herbs and plants and ceremonial objects are gathered here.

73. White Rock at Salt Canyon:

This rock is shaped like a woman and is said to menstruate like a woman. It is a sacred place at which prayers and offerings are made.

74. Tangled Water Springs:

Prayers and offerings are made at this place.

75. Underground Water Springs:

Prayers and offerings are made at this place.

76. Holy Water Springs:

Prayers and offerings are made at this place.

77. Home of the Wind on North Rim of Pasture Canyon:

This is the place of a Holy Person, and prayers and offerings are made here.

78. Home of the Wind on North Ridge of Kerley Valley:

This is the place of a Holy Person, and prayers and offerings are made here.

79. Headwaters of Black Mesa Wash:

This is a place where Holy People visited. Water Monster was here, and prayers and offerings are made at this location.

ed
op
FRA

80. Location near the Junction of Highways 160 and 264:

Plants are gathered and prayers and offerings are made along these highways and to the east of the junction.

81. Moenkopi Plateau South of Many Peaks:

Plants are gathered and prayers and offerings are made at this location.

82. Rock Struck by Lightning:

Places like this one are found elsewhere in the study area. Materials are gathered at these sites for ceremonial purposes, and prayers and offerings are made at these places.

83. Tree Struck by Lightning:

Lightning struck places such as this one are places of power. Prayers and offerings are made, and ceremonial objects are collected here.

84. Tree Struck by Lightning:

Materials are gathered at this site for ceremonies and prayers and offerings are made here.

85. Never Ending Snake along Echo Cliffs:

The Windway legend explains the travels of Never Ending Snake. Part of its travels are along Echo Cliffs. Where its path is visible in the form of a black line on the cliffs, prayers and offerings are made.

86. Tseyi Canyon near Tseyi Trading Post:

Plants and herbs are gathered from this canyon. Prayers and offerings accompany the collection of these items.

87. Where the Rock Ends:

Prayers and offerings are made here as they are at a number of locations on Coalmine Mesa.

88. Unsaddled Horses:

Prayers and offerings are made at this place.

ed
-p
FRA

89. Rock Caren:

Holy People used to be at this place, and prayers and offerings are made here.

90. Gray Hill (in the flat areas):

There are stories about this place. It is the Wind's home and prayers and offerings are made here.

91. Home of the Wind:

This is a place of a Holy Person. It is a powerful place and a place where stone offerings are made.

92. Reservoir:

Prayers and offerings are made at this place.

93. Hogan in the Cliff:

Located at the confluence of three washes, this place is sacred because of the Holy People who live here. Something supernatural happened here long ago that resulted in the death of numerous people. This death occurred because a ceremony was performed even though that ceremony was prohibited in the area. Today Navajos use this place to make prayers and offerings. The Holy People who reside here are mentioned in the songs and legends of Navajo ceremonials.

94. Cave in Red Rocks:

Holy People are present at this place. Navajos use this area to gather Lifeway medicine for ceremonies. Prayers and offerings are made in association with the plant gathering.

95. Red Rock:

The Mirage Holy People are present at this location. Sacred water and many different plants are taken from here and used in curing and other ceremonial processes. Prayers and offerings are made during the gathering of these materials.

96. Tuba Butte:

There are two black peaks; Tuba Butte is one of these. It is said to be the "prayer feathers" and to resemble forked sticked hogans. Navajo believe that this is why they have

ed.
of
RA

forked sticked hogans today. The people physically use this place to gather medicinal plants and to pray and make offerings.

97. Black Peak:

This peak is said to be the same as Tuba Butte. It is the other black peak referenced in Item 96 (see above). It resembles the forked sticked hogan, and it, too, is used as a place from which to make prayers and offerings and to collect plants.

98. Mesa near Black Peak and Tuba Butte:

Medicine is collected at this place, and the necessary prayers and offerings are made as part of the gathering activity. The Wind also lives at this place and the Big Wind offering made here.

99. Moenave Cave and Spring:

Above Moenave a spring bubbles out from a cave that is found here. This is a place where prayers and offerings are made.

100. White Point:

Many kinds of medicine are found at this place including Evilway medicine, Lifeway medicine, Blessingway medicine, Hataal Way medicine, livestock medicine, and tobacco. These medicines are prayed to, offered to, and gathered for use in the Navajo ceremonial system. The Wind also lives at this place, and the people pray and make offerings here.

101. Standing Rock:

Prayers and offerings are made here.

102. Rock Struck by Lightning (near Shadow Mountain):

The white materials gathered from this place are used for bad dreams and for other medicines as well. Prayers and offerings are made as these materials are gathered.

103. Rock Struck by Lightning (Tuba City area):

The white materials gathered here are also used as medicine and prayers and offerings are made as these are collected.

ed
op
tr

104. Box Canyon:

This canyon is sacred for a number of reasons. Talking Rock is found here, and there are medicinal plants and sacred water collected at this place. Vomit medicines used during chant ceremonies are gathered in the canyon as are other plants. The water, plants, fields, and trees also make this place sacred.

105. White Bad Lands:

The White Bad Lands are located on the top of Crooked Ridge. This place has medicinal plants, and they are gathered as prayers and offerings are made.

106. Northside of Red Mesa Near the Sand Dunes:

Medicinal plants are found at this place, and prayers and offerings are made as these plants are gathered.

107. Foothills Near Red Mesa:

Medicinal plants grow here and prayers and offerings are made as these are gathered.

108. Castle Butte at the White Rocks:

Prayers and offerings are made here to the medicinal plants that grow and are collected at this place.

109. Gray Mountain Where the Road Turns:

Medicinal plants are gathered at this place, and prayers and offerings are made to these plants.

110. Tonali:

Holy People are said to be at this place. Sacred water from the spring located here is collected, and prayers and offerings are made for rain. Protective prayers are also made at this location.

111. Tooth Gap Rock:

Prayers and offerings are made here as they are in numerous other places in the Bodaway Mountains.

112. Spring near Hotevilla:

Water and plants are collected here, and prayers and offerings are made in conjunction with this process.

ed
of
FR

113. Standing Rock:

Holy People are said to have visited this place. Prayers and offerings are made here.

114. Hole in the Ground near Hotevilla:

White Shell Woman left sacred objects including tools and a loom at this location. Prayers and offerings are made here.

115. Cliffs on a Ledge:

Prayers and offerings are made at this place.

116. Rock Caren:

Prayers and offerings are made at this location.

117. Tobizeel:

Prayers and offerings are made to the water found at this place.

118. Sand Dune Area:

This place is mentioned in the "House Fell Down Story", and prayers and offerings are made at this place.

119. Wash Area Near Sand Springs:

Prayers and offerings are made at this place.

120. Bedded Down Goat:

Prayers and offerings are made here.

121. Wide Area on Hilltop Near Sand Springs:

Prayers and offerings are made here.

122. Springs Along the Rim of the Moenkopi Plateau:

Prayers and offerings are made for livestock and for the plants that grow at these springs.

123. Hole in the Rock:

A home of the Wind is located here. A single sacred juniper tree also grows here, and prayers and offerings are made at this place.

ed
of
RA

124. Lightning Struck Trees:

The areas around these trees are places of special power. Protective prayers are made at these places, and they are used in association with Hataalway.

125. Lightning Struck Tree:

These locations are especially powerful. Protective prayers are made here, and this place is used in association with Hataalway.

126. Hole in the Ground:

Prayer feathers and medicinal plants are found at this place. Prayers and offerings are made in association with these materials.

127. Homes of the Wind:

There are a number of these "homes" in the designated area. They are holy places because the Wind lives here. Prayers and offerings are made at these places.

128. Tappen Springs:

The Holy People visited this place. Medicine is also present and prayers and offerings are made to the plants found here.

129. Black Butte:

Black Butte was made by the Holy People, and Giant Snake is said to live here now. Mirage Rock is also found here, and prayers and offerings are made at this location.

130. Smooth Red Mountain:

This place was visited by the Holy People as revealed in Monsterway. Prayers and offerings are made to the Holy People and to the medicine and other plants that are found here. This place is also used in association with ceremonies.

131. Fuzzy Red Mountain:

This place was visited by the Holy People in their journeys as told in Monsterway. Prayers and offerings are made to the Holy People and to the medicine and plants that are gathered here. This place is also used in conjunction with Huntersway.

ed
of
HRA

132. Black Point:

Black Point is sacred because of the spring that is present and because this place is mentioned in legend.

133. Spring at Grand Falls:

Prayer feathers are associated with this place, and prayers and offerings are made at the spring.

134. Flat Rock Area:

Prayers and offerings are made here.

135. Billy Goat Springs:

The water at this place is sacred and is ritually used in association with the planting of crops. Prayers and offerings are made here.

136. Shonto Springs:

This water is also sacred and prayers and offerings are made in conjunction with its use.

137. Navajo Trail:

This trail is sacred because the Holy People are said to have used it. Prayers and offerings are made along the trail.

138. Spring in Moenkopi Wash:

Prayers and offerings are made here.

139. Spring of Wide Hat:

Prayers and offerings are made here.

140. Home of the Wind:

This is the home of a supernatural power, and stone offerings are made at this place.

141. Homes of the Wind:

In this area near Shadow Mountain, there are many of these places and stone offerings are made at them to insure harmony.

ed.
op
fr

142. Grand Canyon:

The geo-political boundaries of the Grand Canyon are established, yet these boundaries are obscure when discussing sacred places. This place is included here because it parallels much of the western 1934 Reservation and because many events in the ceremonial legends do not stipulate locations in relation to the legal boundaries of the canyon. What can be said is that the Navajo view the general area of the Grand Canyon as part of their traditional sacred place use area. Holy People have visited this place and some are said to still reside in the canyon system. Prayers and offerings are made as plants and other ceremonial items are gathered on the rim of the canyon and in the canyon.

143. Bodaway Mountain:

The area around Bodaway is said to include many different sacred places. This area was visited by the Holy People, and ceremonial objects left by the Holy Ones are found in many locations. Wind Homes are found on top of Bodaway Mountain, and ceremonies are held at this location. Plants are gathered throughout the area, and prayers and offerings for different purposes are made at this place.

144. Road in the Water:

Prayers and offerings are made at this place.

145. Tree Burnt into the Ground:

The legends of the Fire Dance held in this vicinity by the Holy People are associated with this place. Because supernatural events occurred here long ago and because prayers and offerings are still made here, this site is perceived as sacred.

146. Run Off with the Water:

This is one of many locations in the Bodaway area where prayers and offerings are made.

147. Rock Pot Holes:

A location in the Bodaway area where prayers and offerings are made.

ed
of
FR

148. Sparkling Mountain:

Stone offerings are made here and other prayers and offerings are made to the medicine and plants gathered at this location.

149. Home of the Wind:

Prayers and offerings are made to the Holy One who lives at this location.

150. Hard to Get to Water:

This site is a water pool in a cavern under a cliff. Its sacredness is tied in part to the Holy People who reside here; it is a place of Talking Rock and the Ye'ii. Minerals and medicinal plants are also found here, along with sacred water. Prayers and offerings are made to all of these.

151. Drag the Water Out:

This is a place of a spring that flows into many ponds. Holy People reside here and the place is very sacred. Prayers and offerings are made to the medicinal plants that are present, to the Holy People, and to the sacred water.

152. Red Mountain (Shinumo Altar):

The Wind lives at this place, and prayers and offerings are made here. Medicine for colds is also found at this location.

153. Flat Area Near Rim of Canyon:

Medicine is found here, and prayers and offerings are made at this place.

154. Lightning Struck Tree:

Prayers and offerings are made in this place in association with the collection of medicinal plants.

155. Willow Stand:

Prayers and offerings are made at this location.

156. Black Lava Water:

Prayers and offerings are made at this place.

ed
op
FR

157. South Rim of Grand Canyon from Bodaway to Gray Mountain:

Stone offerings are made at many points along the rim of the canyon. This area is also used for ceremonies.

158. Box Canyon near Bodaway Mountain:

Prayers and offerings are made at this place.

159. Home of the Wind:

This is the place of a Holy Person. Stone offerings are made here.

160. Little Rimmed Canyon:

Songs to the sacred Antelope are sung at this holy place. Prayers and offerings are also made at this place.

161. Big Rimmed Canyon:

Songs to the sacred Antelope are sung at this holy place. Prayers and offerings are also made here.

162. Between Pasture Canyon and Black Mesa Wash:

This location is a holy place because of the many plants that are gathered here. Prayers and offerings are made when these plants are collected.

163. The Location of Plants:

Many plants at many places are gathered here.

164. Gray Hill:

Plants are gathered and prayers and offerings are made at this place.

165. Hill Near Moenkopi Village:

Plants are gathered and prayers and offerings are made here.

166. The Pillow:

Prayers and offerings are made here.

ed
op
RA

167. White Dike Area:

The Wind's home and Holy People are found here at the place Salt Canyon begins. Prayers and offerings are made here.

168. Standing Dry Spring:

Prayers and offerings are made at this place.

169. Home of the Wind:

The Wind lives here, and prayers and offerings are made at this place.

170. Place of Talking Rock:

This is the place of a Holy Person, and prayers and offerings are made here.

171. Black Streaks on Rock Walls:

This is the place of a Holy Person, and prayers and offerings are made here.

172. Box Canyon near Cedar Ridge:

Prayers and offerings are made at this place.

173. Marble Canyon:

Medicine is found here, and prayers and offerings are made at this place.

174. The Gap:

This place was visited by the Holy People. Prayer feathers are found here and prayers and offerings are made at this place.

175. Coyote Strength:

Prayers and offerings are made at this location.

176. Rough Rock:

Prayers and offerings are made at this place.

177. Lee's Ferry by the Rapids in the River:

Stone offerings and prayers are made here.

ed
op
TRA

178. The Place of Talking Rock:

This is the place of a Holy Person and it is mentioned in the songs of ceremonies.

179. Where the Water Begins to Flow:

There is a spring here and water is collected and prayers and offerings are made at this place.

180. Sweet Water:

Water is collected from the spring at this place, and prayers and offerings are made here.

181. Lightning Struck Rock:

The Wind lives at this location, and prayers and offerings are made at the place where the Holy Person lives.

182. The Area East of the Trail Shrine:

Plants are found here, and prayers and offerings are made to these when they are gathered. The entire area is said to be sacred.

183. Plains North of Blue Clay Ridge:

A Holy Person placed plants here, and prayers and offerings are made at this location.

184. Flat Rock Mesa:

This place is holy because it is a place where sacred birds go. No other life is said to be found at this location.

185. Place Where Person Went to Sleep:

This place is said to be mentioned in the chant legends, and prayers and offerings are made here.

186. Coalmine Chapter House Area:

Something supernatural happened here long ago and today big snakes are found at this place.

187. Ridge Behind the Gap:

Plants are found here, and prayers and offerings are made at this location.

ed
op
TRA

188. Van Zee Canyon Area:

A spring is found here, and prayers and offerings are made to the special plants that grow at this place.

189. Flat Areas Behind the Ridge at Gap:

Plants are gathered and prayers and offerings are made here.

190. Lizard Dike Area:

Offerings are made to the plants that grow at this place.

191. Talking Rock in a Box Canyon:

This place is used for ceremonies; prayers and offerings are made here, and plants are gathered at this place.

192. Pond in a Wash:

The Holy People visited this place, and prayers and offerings are made here.

193. Lightning Struck Tree on Howell Mesa:

Offerings are made to the medicinal plants that are collected here.

194. Homes of the Wind:

Holy People live here, and prayers and offerings are made at this location.

195. Black Falls:

This place is mentioned in the stories and songs of the ceremonies.

196. Gray Ridge Near Tuba City:

Medicine is found here, and prayers and offerings are made in association with the gathering of these items.

197. Ridge Near Coalmine:

Medicine is found throughout this area, and prayers and offerings are made when plants are gathered.

ed
op
TRA

198. Black Streaks on Cliffs:

This is the place of Holy People, and prayers and offerings are made here.

199. Home of the Wind:

Prayers and offerings are made here and this place is used in ceremonies.

200. Rock Struck by Lightning:

This place is used in ceremonies, and prayers and offerings are made here.

201. Home of the Wind:

Prayers and offerings are made at this place.

202. Lower Basin:

The Holy People are said to have made this place. There are hand prints on the cliffs, and many Wind homes are found here. Holy People are still believed to be at this place, and this location is used in ceremonies.

203. Place Killed Mexicans:

Prayers and offerings are made at this location.

204. Near Lice Hill:

Medicinal plants are gathered and prayers and offerings are made here.

205. Windmill Area:

Prayers and offerings are made at this place.

206. Red Willow Springs:

The water is sacred here, and prayers and offerings are made at this place.

207. Spring in Black Mesa Wash:

The water is sacred here and prayers and offerings are made at this place.

ed
op
RA

208. Desert Varnish in Black Mesa Wash:

Holy People are here and prayers and offerings are made at this place.

209. Near Bear's Ears:

Medicine is present at this place, and prayers and offerings are made as these materials are gathered.

210. Sitting Willow Tree:

Prayers and offerings are made here for rain, and the Wind's home is located at this place. There is also a spring here and offerings are made to it.

211. Waterfall by Anasazi Ruin:

Prayers and offerings are made here.

212. Spring Near Cameron:

The water found here is used in ceremonies; protective prayers and other offerings are also made here.

213. Gray Water:

Prayers and offerings are made here.

214. Ridge Beyond Badger Springs:

Medicine is found here, and prayers and offerings are made at this place when ceremonial materials are collected.

C. Family Shrines

This report has identified many general public and regional sites that were used in 1934 and that are still being used at this time. These sites are critical to the preservation of the Navajo way of life, and they certainly show Navajo religious land use of the study area. Yet, alone, they represent only a small percentage of the total number of sacred places in use in 1934. On a more personal level, the study area also contained many family shrines that were of great religious significance. Family shrines in this study are defined as "places of special, unique, and irreplaceable religious significance to an individual, family, camp, or extended family group because of events that transpired there for that individual or for one whose memories have been passed on and shared within the family" (Cahn 1982:381).

Family shrines share many of the same attributes that characterize general public and regional sacred places of religious significance. They are, however, different from the other categories of places in several important respects. First, family shrines are found in close proximity to Navajo residences and are often used on a daily, weekly, or seasonal basis. Second, through these places, individuals and families are spiritually and physically tied to the land around their homes. There are numerous types of family shrines that

symbolically and functionally represent this bonding process. These include sites where children were born, where puberty rites were performed, where mountain earth bundles were received, where Blessingways of a hogan or cornfield were conducted, where persons of old age and ancestors have died, and where an individual's matrilineal clan land is located. McNeley further describes the intimate nature of the relationship between the Navajo people and their land. She writes:

"The Navajo term "ketl'ool"--derived from "ke" meaning "feet" and "tl'ool" meaning "root system"--expresses the concept of having a foundation for one's life in the earth, much as a plant is rooted in the earth. The nourishment for the life of the plant derives from the network of the root system it establishes, with the eventual outcome of productive fruiting. However, if the root network is jeopardized, the plant will not thrive. So, too, the Navajos believe that they have a root system which also nourishes their lives, and if it is damaged they also will not thrive. Let us visualize the central root as extending all the way back to Asdzaa Nadleehi, "Changing Woman"--who is Earth Mother herself. Developing from this main root is the complex web of kinship relations extending back even to ancestors and including clan relations, the extended family and the immediate family. Tied-in to this system are material goods, familiar surroundings and livestock. This webbing of earth, of ancestors, of clan relations, of extended family, of immediate family, of material goods, of livestock and familiar surroundings all constitute a Navajo home, enabling those within it to flourish, to thrive. Indeed, all of these elements are kindred with the people. They are family through kinship with the land" (1986:3).

Family shrines are special places where the bonding of individuals, families and larger kin groups to the land is

spiritually reified and affirmed. Also, because these are physical places, and because we have learned much about the spiritual significance of the events that occur at these places, it is possible for the non-Navajo to, at least in part, grasp the highly integrated and interdependent relationship that exists between religious beliefs and practices, the Navajo and the land.

The actual number of family shrines in the 1934 Reservation area is unknown. To document all such places would be an unending task and is certainly beyond the scope of the present research. Moreover, these places are often secret and private places that are highly personalized. It can be said, however, that most, if not all, family units that lived in the study area in 1934 had such shrines. To respect the privacy of those living in the study area and to avoid disclosure of their family shrines, a map illustrated case study from the literature has been selected to show the religious significance of such sacred places. The author has visited the area profiled in the case study that follows and has interviewed the principle informant.

The case study maps that appear in Exhibits VI - X are cumulative. Each map captures a different dimension of religious significance. If these maps were transparent, they could be laid one over the other so that in the final map

presented in Exhibit X a composite picture of the religious significance of the area would be attained. To facilitate order and the reading of these maps, they are presented as follows:

Exhibit VI: FAMILY SHRINES NEAR A HOGAN

This map shows the location of family shrines found in close proximity to a hogan. The corresponding legend explains what types of shrines these are. These shrines are the most personal of all shrines.

Exhibit VII: SACRED PLACES WHERE MATERIALS ARE GATHERED FOR PARTICULAR CEREMONIES

Shown on this map are places where materials are gathered for particular ceremonies. The legend is the same for this exhibit, but more items from it appear in this larger map.

Exhibit VIII: SACRED PLACES WHERE MATERIALS ARE GATHERED FOR BLESSINGWAY RITE

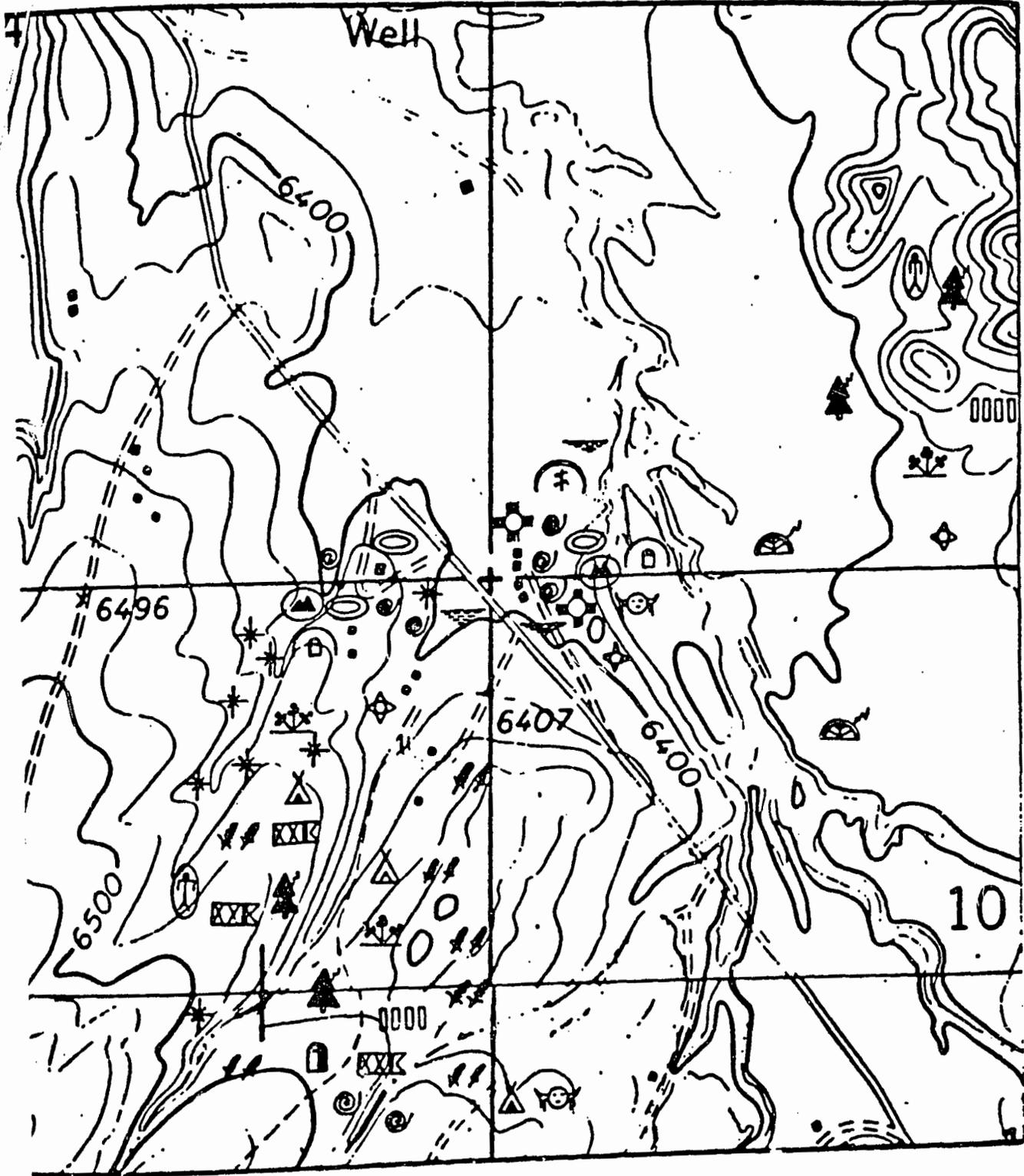
Only the location of those materials gathered and used in the Blessingway Ceremony are plotted on this map. The accompanying legend explains what these materials are.

Exhibit IX: SACRED PLACES WHERE ELEMENTS USED IN OTHER CEREMONIES ARE FOUND

The location of elements used in other ceremonies appears on this map. The adjoining legend lists these elements and provides symbols to specific ceremonies.

Exhibit X: A COMPOSITE OF ALL FAMILY SHRINES

This map is a composite of all the places appearing in Exhibits VI - IX. All three legends are also reproduced for easy reference (Cahn 1982:386-389; Appendix).



LEGEND

Specific Family Religious Site

-  Umbilical Cord Planted
-  Tree cut for Cradle Board
-  place of Birth
-  place of Ceremonial indoctrination - medicine men
-  place of puberty Rite
-  place of enemy way home rite
-  place where sacred Mountain earth bundle received
-  Thunder struck tree
-  Thunder struck grasswood
-  Blessingway-blessingway performed
-  Sweet lodge built for man
-  Sweet lodge built for woman
-  Blessingway of Hagan
-  Blessingway of Cornfield
-  place home where person died of old age
-  Burial place of ancestors died of old age
-  gathering of special food plants
-  gathering place of herbs
-  Matrilineal clan land
-  doll figurine planting place
-  prayer stick planting place
-  Yucca root blessingway planting place
-  Cornfield earth blessingway planting place

LEGEND

Specific Family Religious Site

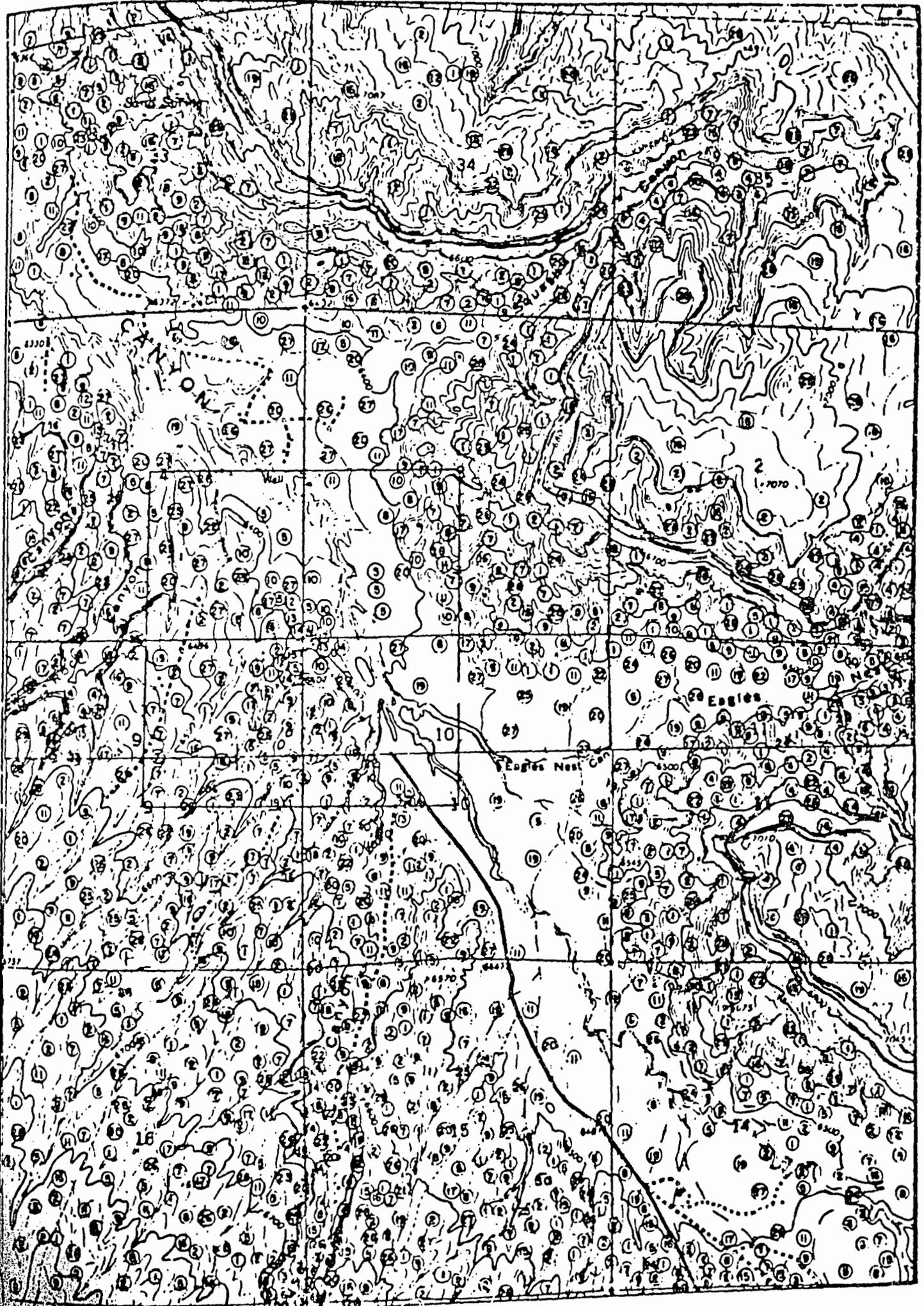
-  Umbilical Cord Planted
-  Tree cut for Cradle Board
-  place of Birth
-  place of Ceremonial indoctrination - medicine man
-  place of puberty Rite
-  place of enemy way home rite
-  place where sacred Mountain earth bundle received
-  Thunder struck tree
-  Thunder struck greasewood
-  Blessingway - blessingway performed
-  Sweet lodge built for men
-  Sweet lodge built for women
-  Blessingway of Hogen
-  Blessingway of Cornfield
-  place home where person died of old age
-  Burial place of ancestors died of old age
-  gathering of special food plants
-  gathering place of herbs
-  Matrilineal clan land
-  doll figurine planting place
-  prayer stick planting place
-  Yucca root blessingway planting place
-  Cornfield earth blessingway planting place

LEGEND

BLESSINGWAY RITE

Blessing for a Long & Happy Life

-  Hogan
-  Medicine Paraphernalia
-  Pollen
-  Cornfield
-  Cornmeal
-  Basket
-  Spring Water
-  Yucca Root
-  Bowl
-  Sand
-  Buckskin
-  Pipe
-  Mountain Tobacco
-  Offering
-  Cat-tail Pollen
-  Blue larkspur flower
-  Pyrite
-  Juniper Tree
-  Blanket
-  Grinding Stone
-  Rock Quarry
-  Sumac Bush
-  Clay Mine
-  Pinon-Cedar
-  Firewood
-  Deer
-  Eagle
-  Sheep
-  Crested grass

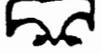
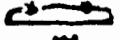


ELEMENTS USED IN OTHER CEREMONIES

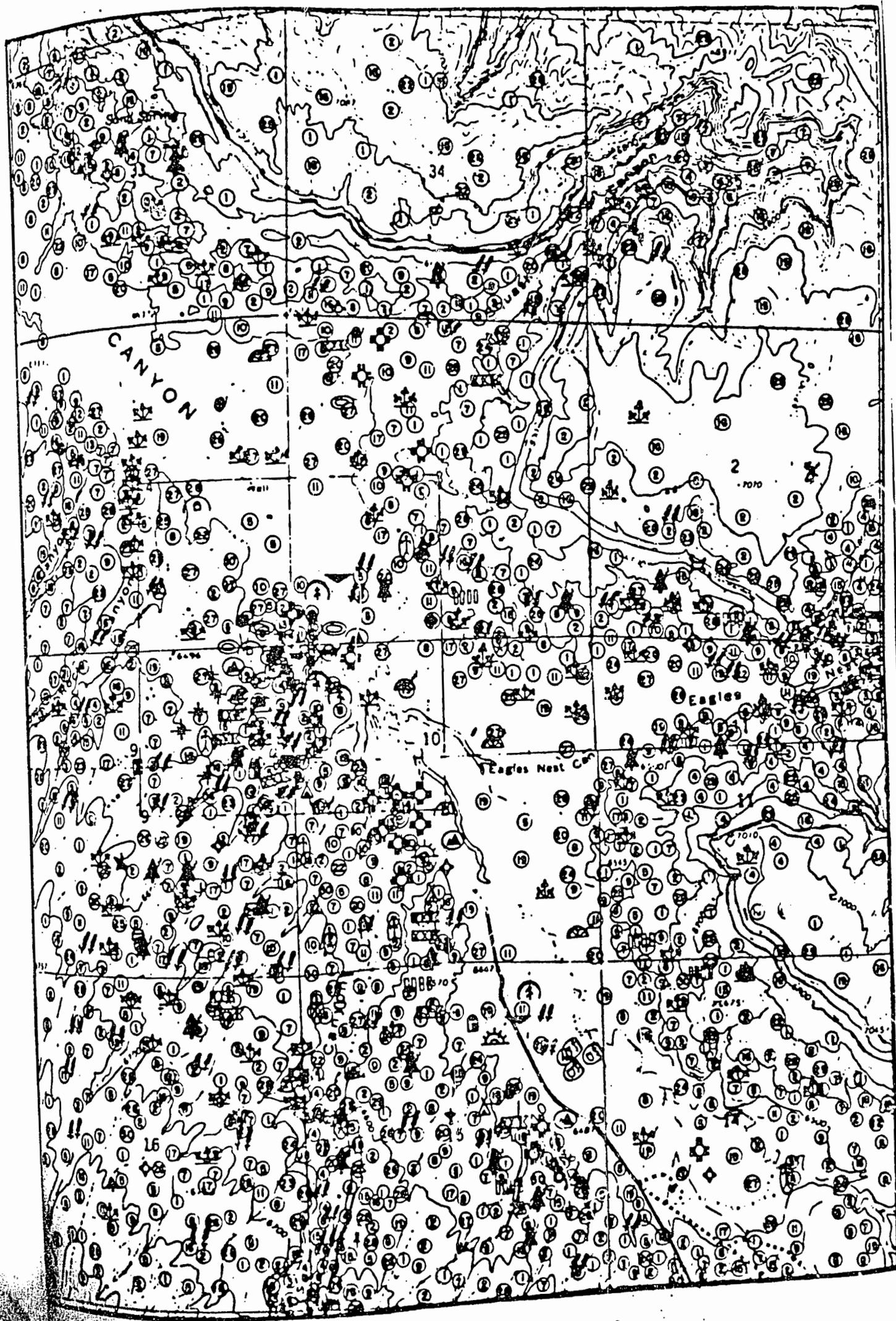
EXHIBIT IX: CON'T.

69

- 1 Pinon Tree
- 2 Juniper Tree
- 3 Spruce
- 4 Oak
- 5 Sagebrush
- 6 Sumac Bush
- 7 Yucca
- 8 Rabbit Brush
- 9 Crested Wheatgrass
- 10 Bee Weed
- 11 Buffalo Grass
- 12 Yellow Corn
- 13 White Corn
- 14 Blue Corn
- 15 Mountain Mahogany Bush
- 16 Sandstones - all colors
- 17 Flint
- 18 Echo Rock
- 19 Bluebird
- 20 Yellowbird
- 21 Eagle
- 22 Crow
- 23 Owl
- 24 Lichen Spotted Rock
- 25 Cliffrose Bush
- 26 Coyote Tracks
- 27 Horned Toad
- 28 Deer
- 29 Bobcat

-  Blessing Way
-  Flintway
-  Mountain
-  Water
-  Big Star
-  Night
-  Dispelling of Evil
-  Enemyway
-  Windway
-  Ghostway
-  Coyote way
-  Shooting Way
-  Red Ant
-  Hail
-  Beautyway
-  Feather
-  Eagle
-  Ground Way
-  Life Way
-  Lightening Way
-  Sweathouse Way
-  Wild Life
-  Sorcery chant/way
-  Beadway

Clay



LEGEND

Specific Family Religious Site

-  Umbilical Cord Planted
-  Tree cut for Cradle Board
-  place of Birth
-  place of Ceremonial indoctrination - medicine men
-  place of puberty Rite
-  place of enemy way home rite
-  place where sacred Mountain earth bundle received
-  Thunder struck tree
-  Thunder struck greasewood
-  Blessingway-blessingway performed
-  Sweet lodge built for man
-  Sweet lodge built for woman
-  Blessingway of Hogan
-  Blessingway of Cornfield
-  place home where person died of old age
-  Burial place of ancestors died of old age
-  gathering of special food plants
-  gathering place of herbs
-  Matrilineal clan land
-  doll figure planting place
-  prayer stick planting place
-  Yucca root blessingway planting place
-  Cornfield earth blessingway planting place

LEGEND

BLESSINGWAY RITE

Blessing for a Long & Happy Life

-  Hogan
-  Medicine Paraphernalia
-  Pollen
-  Cornfield
-  Cornmeal
-  Basket
-  Spring Water
-  Yucca Root
-  Bowl
-  Sand
-  Buckskin
-  Pipe
-  Mountain Tobacco
-  Offering
-  Cat-tail Pollen
-  Blue larkspur flower
-  Pyrite
-  Juniper Tree
-  Blanket
-  Grinding Stone
-  Rock Quarry
-  Sumac Bush
-  Clay Mine
-  Pinon-Cedar
-  Firewood
-  Deer
-  Eagle
-  Sheep
-  Crested grass

ELEMENTS USED IN OTHER CEREMONIES

- 1 Pinon Tree
- 2 Juniper Tree
- 3 Spruce
- 4 Oak
- 5 Sagebrush
- 6 Sumac Bush
- 7 Yucca
- 8 Rabbit Brush
- 9 Crested Wheatgrass
- 10 Beas Weed
- 11 Buffalo Grass
- 12 Yellow Corn
- 13 White Corn
- 14 Blue Corn
- 15 Mountain Mahogany Bush
- 16 Sandstones - all colors
- 17 Flint
- 18 Echo Rock
- 19 Bluebird
- 20 Yellowbird
- 21 Eagle
- 22 Crow
- 23 Owl
- 24 Lichen Spotted Rock
- 25 Cliffrose Bush
- 26 Coyote Tracks
- 27 Horned Toad
- 28 Deer
- 29 Bobcat

CONCLUSIONS

The primary purpose of this research has been to assess Navajo religious use of the study area in 1934. The findings from this research show there was intensive religious use throughout the area by Navajos in 1934. In fact, Navajo use extended well beyond the 1934 Reservation area, in all directions and for various purposes

The intensity of Navajo religious use in the 1934 Reservation area is clearly shown by the 214 sacred regional sites that are described in this report. The religious significance of these areas and each of the individual sacred places mentioned in this report is great to the Navajo people. All of these places were in use in 1934.

The intensive religious use of the study area is also clearly illustrated by the Navajo family shrines data. Personal family shrines are religiously very significant. These places, along with certain regional and general public sacred places, bond the people to the land, to their ancestors, and to the supernatural powers of the universe. From the land and from these very special religious places, the Navajo people obtain nourishment for life; subsistence nourishment and spiritual nourishment. Although the total number of these sacred sites is unknown, the actual figure would be extremely significant.

The public, regional, and family shrines identified in this report are typical of those found elsewhere on the reservation. This statement is based on other studies the researcher has conducted on the Navajo Reservation, knowledge of the culture, knowledge of ceremonial and non-ceremonial use of the land, and on interviews with a great many religious specialists from numerous areas of the Navajo Reservation. Throughout this study, an effort was made to assess the attributes of sacred places and to determine if those used in 1934 in the study area were significantly different from those reported from other areas. Because traditional religious values and religious practices persist throughout the Reservation, it was not surprising to find that the attributes are the same.

The sacred places identified herein are interdependently woven into the historic relationship that exists between religion and land use in Navajo culture. These places are an essential component in this relationship, and they are pivotal to maintaining harmony and human well-being in the culture. The Navajo use of these places over many decades is testimony to their importance and to the fact that Navajo use persisted throughout the study area in the year 1934.

REFERENCES

- Aberle, David F.
 1982 The Future of Navajo Religion. In Navajo Religion and Culture: Selected Views. David M. Brugge and Charlotte J. Frisbie, eds. Pp. 219-231. Santa Fe, N.M.: Museum of New Mexico Press, Papers in Anthropology, No. 17.
- Brugge, David M.
 1982 Western Navajo Ethnobotanical Notes. In Navajo Religion and Culture: Selected Views. David M. Brugge and Charlotte J. Frisbie, eds. Pp. 89-97. Santa Fe, N.M.: Museum of New Mexico Press, Papers in Anthropology, No. 17.
- Cahn, Edgar J.
 1982 By Executive Order: A Report to the American People on the Navajo-Hopi Land Dispute. Washington, D.C.: Citizens Advocate Center.
- Elmore, Francis H.
 1944 Ethnobotany of the Navajo. Albuquerque: University of New Mexico Bulletin with the School of American Research.
- Kluckhohn, Clyde and Dorothea Leighton
 1962 The Navajo. The American Museum of Natural History (revised from 1946 edition, Cambridge, Harvard University Press).
- McNeley, Grace Anne
 1986 Home: A Family of Land and People. Albuquerque: A paper read at the 1986 Navajo Studies Conference.
- Reichard, Gladys A.
 1944 Prayer: The Compulsive Word. Monographs of the American Ethnological Society, No. 7. New York: J.J. Justin.
 1983 (1974) Navajo Religion: A Study of Symbolism. First paperback ed. Princeton/Bollingen 1974, Princeton: Princeton University Press.
- Rubin, Herbert J.
 1983 Applied Social Research. Columbus: Charles E. Merrill Publishing Co.
- Sanders, William B. and Thomas K. Pinhey
 1983 The Conduct of Social Research. New York: Holt, Rinehart and Winston.

REFERENCES

- Aberle, David F.
1982 The Future of Navajo Religion. In Navajo Religion and Culture: Selected Views. David M. Brugge and Charlotte J. Frisbie, eds. Pp. 219-231. Santa Fe, N.M.: Museum of New Mexico Press, Papers in Anthropology, No. 17.
- Brugge, David M.
1982 Western Navajo Ethnobotanical Notes. In Navajo Religion and Culture: Selected Views. David M. Brugge and Charlotte J. Frisbie, eds. Pp. 89-97. Santa Fe, N.M.: Museum of New Mexico Press, Papers in Anthropology, No. 17.
- Cahn, Edgar J.
1982 By Executive Order: A Report to the American People on the Navajo-Hopi Land Dispute. Washington, D.C.: Citizens Advocate Center.
- Elmore, Francis H.
1944 Ethnobotany of the Navajo. Albuquerque: University of New Mexico Bulletin with the School of American Research.
- Kluckhohn, Clyde and Dorothea Leighton
1962 The Navajo. The American Museum of Natural History (revised from 1946 edition, Cambridge, Harvard University Press).
- McNeley, Grace Anne
1986 Home: A Family of Land and People. Albuquerque: A paper read at the 1986 Navajo Studies Conference.
- Reichard, Gladys A.
1944 Prayer: The Compulsive Word. Monographs of the American Ethnological Society, No. 7. New York: J.J. Justin.

1983 (1974) Navajo Religion: A Study of Symbolism. First paperback ed. Princeton/Bollingen 1974, Princeton: Princeton University Press.
- Rubin, Herbert J.
1983 Applied Social Research. Columbus: Charles E. Merrill Publishing Co.
- Sanders, William B. and Thomas K. Pinhey
1983 The Conduct of Social Research. New York: Holt, Rinehart and Winston.

Spencer, Katherine

1957 Mythology and Values: An Analysis of Navajo Chantway Myths. Memoirs, American Folklore Society, Vol. 48.

Vannette, Walter M. and Alison Kearey

1981 Navajo Sacred Places and Resource Use In and Near the Coconino, Kaibab, and Apache-Sitgreaves National Forests. Flagstaff: U.S. Department of Agriculture, Coconino National Forest.

Vestal, Paul A.

1952 Ethnobotany of the Ramah Navajo. Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University 40(4).

Watson, Editha L.

1964 Navajo Sacred Places. Navajoland Publication 5. Window Rock: Navajo Tribal Museum.

Wood, John J. and Walter M. Vannette

1979 A Preliminary Assessment of the Significance of Navajo Sacred Places in the Vicinity of Big Mountain. Flagstaff: Northern Arizona University.

Wood, John J., Walter M. Vannette, and Michael J. Andrews

1982 Sheep is Life: An Assessment of Livestock Reduction in the Former Navajo-Hopi Joint Use Area. Flagstaff: Northern Arizona University.

Wyman, Leland C.

1962 The Windways of the Navajo. Colorado Springs, Colo.: The Taylor Museum of the Colorado Springs Fine Arts Center.

1975 The Mountainway of the Navajo. Tucson: University of Arizona Press.

Wyman, Leland C. and Stuart K. Harris

1941 Navajo Indian Medical Ethnobotany. In The University of New Mexico Bulletin. Anthropological Series, Vol. 3, No. 5. Albuquerque: University of New Mexico Press.

1951 The Ethnobotany of the Kayenta Navajo. University of New Mexico Publication in Biology, No. 5, Albuquerque: University of New Mexico Press.

Wyman, Leland C. and Clyde Kluckhohn

1938 Navajo Classification of Their Song Ceremonials. Memoirs of the American Anthropological Association 50.

ed
of
FRA

SOURCE MATERIALS

PUBLISHED WORKS

- Adams, Elenor B. and Angelico Chavez
1956 The Missions of New Mexico, 1776. Albuquerque: University of New Mexico Press.
- Bailey, Garrick and Roberta
1986 A History of the Navajos: The Reservation Years. School of American Research Press: Santa Fe.
- Bartlett, Katherine
1945 "The Distribution of the Indians of Arizona in 1848." Plateau 17 (January): 41-45.
- Bolton, Herbert E.
1950 "Pageant in the Wilderness: The Story of the Escalante Expedition to the Interior Basin, 1776." Utah Historical Quarterly, Volume 18.
- Brooks, Juanita
1944 "Journal of Thales H. Haskell." Utah Historical Quarterly, Volume 12, Nos. 1 & 2.
- Brown, James S.
1900 Life of a Pioneer, Being the Autobiography of James S. Brown. Salt Lake City: George Q. Cannon and Sons Company.
- Brugge, David M.
1964 "Vizcarra's Navajo Campaign of 1923." Arizona and the West 6 (Autumn): 223-244.
- Bunte, P.A. and R.J. Franklin
1983 "San Juan Southern Paiute Numerals." In Ninth Lacus Forum 1982: 243-252. (P).
- Callaway, Donald G., Joel C. Janetski and Omer C. Stewart
1986 "Ute." In Warren D'Azevedo, ed., Great Basin, Volume 11, Handbook of North American Indians. pp. 336-67. Washington: Smithsonian Institution Press.
- Chavez, Fr. Angelico, trans.
1976 The Dominguez-Escalante Journal. Edited by Ted J. Warner. Provo, Utah: Brigham Young University Press.
- Cleland, Robert G. and Juanita Brooks, eds.
1955 A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876. Volume II. San Marino, CA: The Huntington Library.

- lemmer, Richard O. and Omer C. Stewart
1986 "Treaties, Reservations and Claims." In Warren D'Azevedo, ed., Great Basin, Volume 11, Handbook of North American Indians. Washington: Smithsonian Institution.
- ollier, Malcolm C.
1966 "Local Organization Among the Navaho." HRAFLEX Books #NT13-001. New Haven, CT: Human Relations Area Files, Inc. (reprint of doctoral dissertation, 1939, University of Chicago).
- orbett, P. H.
1952 Jacob Hamblin, the Peacemaker. Salt Lake City: Deseret Book Company.
- orrell, J. Lee
1971 "Navajo Frontiers in Utah and Troublous Times in Monument Valley." Utah Historical Quarterly 39:2 (Spring). pp. 145-161.
- orrell, J. Lee and Alfred Dehiya, prep.
1979 Anatomy of the Navajo Indian Reservation: How it Grew. Rev. Ed. Window Rock, Arizona: Navajo Times Publishing Co.
- oues, Elliot
1900 On the Trail of a Spanish Pioneer: The Diary and Itinerary of Francisco Garces. Volume II. New York: Francis P. Harper.
- rampton, C. Gregory
1960 Historical Sites in Glen Canyon Mouth of San Juan River to Lee's Ferry. University of Utah Anthropological Papers No. 46. Salt Lake City.
- ummings, Byron
1910 "The Great Natural Bridges of Utah." The National Geographic Magazine 21 (2): 157-166.
- ellenbaugh, Fredrick S.
1902 The Romance of the Colorado River. New York: G. P. Putnam's Sons.
1908 A Canyon Voyage. New York: G.P. Putnam's Sons.
- owns, James
1972 The Navajo. New York: Holt, Rinehart and Winston.
- rk, Walter, ed.
1938 Son of the Old Man Hat: A Navaho Autobiography Recorded by Walter Dyk. Lincoln: University of Nebraska Press.
1947 A Navajo Autobiography. Viking Fund Publication in Anthropology, No. 8. New York: Johnson Reprint Corp.
- eller, Robert C.
1964 "Southern Paiute Archeology." American Antiquity, Volume 29, No. 3.

- 1966 Southern Paiute Ethnohistory. Anthropological Papers No. 78, Department of Anthropology, University of Utah. Salt Lake City: University of Utah Press.
- 1972 The Paiute People. Phoenix: Indian Tribal Series.
- er, Catherine
1984 "Experts Say: Paiute Separate." Gallup Independent, November 26. Gallup, New Mexico.
- er, Catherine S. and Don D.
1971 "Notes on the History of the Southern Paiutes and Western Shoshonis." Utah Historical Quarterly 39 (Spring): 95-113.
- er, Don D. and Catherine S., eds.
1971 Anthropology of the Numic Peoples of Western North America, 1868-1880. Washington, D.C.: Smithsonian Institution Press.
- er, Frances and Louisa Wade Wetherill
1934 Traders to the Navajos. The Story of the Wetherills of Kayenta. Albuquerque: University of New Mexico Press.
- man, James M. and Gary L. Thompson
1975 "The Hopi-Navaho Land Dispute." American Indian Law Review, Volume 3, No. 2: 397-417.
- ory, Herbert
1915 "The Oasis of Tuba City." Annals of the Association of American Geographers 5: 107-119. (P).
- n, LeRoy R. and Ann W.
1954 Old Spanish Trail: Santa Fe to Los Angeles. Glendale, CA: Arthur H. Clark Company.
- een, George
1985 "Paiute Man is Suspect in Attempted Abductions of Tuba City Children." June 11. Navajo Times Today. Window Rock, Arizona. (P also).
- erson, Eric
1983 "Social Organization and Seasonal Migrations Among the Navajo." Kiva. 48:4:279-306.
- er, Milton R.
1973 Brigham Young the Colonizer. Santa Barbara and Salt Lake City: Peregrine Smith, Inc.
- Tribal Council of Nevada
1976 Nuwuvi: A Southern Paiute History. Salt Lake City: University of Utah Printing Service.
- on, Peter
1981 The Navajo Nation. Albuquerque: University of New Mexico Press.

- L., E. James and P. Bunte
1983 "The Southern Paiute Woman in a Changing Society." Frontiers 8 (1): 44-49. (P).
- Stephen C.
1973 "Testimony of the Sacredness of Rainbow Natural Bridge to Puebloans, Navajos, and Paiutes." Plateau 45 (Spring) 4: 132-142.
- son, Broderick H., ed.
1977 Stories of Traditional Navajo Life and Culture. Navajo Community College Press.
- ton, Denis F.
1966 An Analysis of Sources of Information on the Population of the Navaho. Bureau of American Ethnology Bul. 197. Washington, D.C.: U.S. Government Printing Office.
- , J.A.
1954 "A Reinterpretation of the Ute-Southern Paiute Classification." Anthropological Quarterly 27 (2): 53-58.
- nsen, Joseph G.
1980 Western Indians. San Francisco: W.H. Freeman and Company.
- ner, Jerry
1980 The Second Long Walk: The Navajo-Hopi Land Dispute. Albuquerque: University of New Mexico Press.
- , Isabel T.
1934 "Southern Paiute Bands." American Anthropologist, 36:4:548-61.
- 1939 "Southern Paiute Shamanism." University of California Anthropological Records, Volume 2, No. 4. Berkeley, California.
- 1976 Southern Paiute Ethnography. New York & London: Garland Publishing Inc.
- , Isabel T. and Catherine S. Fowler
1986 "Southern Paiute." In Warren D'Azevedo, ed., Great Basin, Volume 11 of Handbook of North American Indians. pp. 369-397. Washington: Smithsonian Institution Press.
- , Lawrence C.
1968 The Navajo Indians and Federal Indian Policy. 1900-1935. Tucson: University of Arizona Press.
- , William H.
1964 Methods and Resources for the Construction and Maintenance of a Navajo Population Register. (A report prepared for the National Cancer Institute by Bureau of Ethnic Research, Department of Anthropology, University of Arizona.) (P also).

John, Clyde
1967 To the Foot of the Rainbow. Glorieta, New Mexico: The Rio Grande Press, Inc.

Martha
1980 Life is with People: Household Organization of the Contemporary Southern Paiute Indians. Ballena Press Anthropological Papers No. 19. Socorro, New Mexico: Ballena Press.

Joe
1974 "My Wonderful Life." Edited by Gladwell Richardson. Frontier Times (February-March): 6-64. (P, N).

Jerrold E.
1962 "Community Organization of the Western Navajo." American Anthropologist Volume 64: 781-801.

James A.
1881 Jacob Hamblin, A Narrative of His Personal Experience, as a Frontiersman, Missionary to the Indians and Explorer. Freeport, New York: Books for Libraries Press. (Reprinted 1971)

Karl W.
1977 Navajo Mountain and Rainbow Bridge Religion. Flagstaff, Arizona: Museum of Northern Arizona.

Robert A.
1974 Southern Paiute and Chemehuevi: An Ethnohistorical Report. New York: Garland Publishing Inc.

David E.
1959 Hole-in-the-Rock: An Epic in the Colonization of the Great American West. Salt Lake City: University of Utah Press.

Robert S.
1985 "Paiute Posey and the Last White Uprising." Utah Historical Quarterly 53 (Summer): 248-267.

Marvin K.
1971 "The Ute and Paiute Indians of the Great Basin Southern Rim." In North American Indians in Historical Perspective, pp. 257-88. Edited by Eleanor B. Leacock and Nancy O. Lurie. New York: Random House.

Forbes
1961 The Last of the Indian Wars. New York: Crowell-Collier Press.

Charles S.
1971 "The Hopis and the Mormons 1858-1873." Utah Historical Quarterly 39:2:179-194.

toqti
1974 "Land Dispute Discussed by Paiutes, Hopis," July 4. Newspaper of the Hopi Nation, Oraibi, Arizona. (P).

- el Jr., Robert A.
983 "Navajo History, 1850-1923." In A. Ortiz, ed., Southwest, Volume 10, Handbook of North American Indians. pp. 506-523. Washington: Smithsonian Institution.
- craft, Henry R.
951-57 Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States. 6 Volumes. Philadelphia: Lippincott, Grambo.
- eder, Albert H.
965 "A Brief History of the Southern Utes." Southwestern Lore. Volume 30:4: 53-58.
- rdson, Mary
963 Navajo Ways in Government. American Anthropological Association Memoir #96. Menasha, WI: American Anthropological Association.
- rdson, Mary and Blodwen Hammond
970 The Navajo Mountain Community. Berkeley and Los Angeles: University of California Press.
- Leslie
928 Havasupai Ethnography. Anthropological Papers of the American Museum of Natural History. Volume XXXIX, Part III.
- Mary Anne
966 An Archeological Survey of Paiute Mesa, Arizona. Norman, Oklahoma: University of Oklahoma Graduate College.
- rd, Julian H.
938 Basin-Plateau Aboriginal Sociopolitical Groups. Bureau of American Ethnology Bulletin 120, Smithsonian Institution. Washington, D.C.: U.S. Government Printing Office.
- 939 Notes on Hiller's Photographs of the Paiute and Ute Indians Taken on the Powell Expedition of 1873. Smithsonian Miscellaneous Collections, Volume 98, No. 18. Washington, D.C.: Smithsonian Institution.
- art, Omer. C.
938a "The Navajo Wedding Basket—1938." Museum of Northern Arizona. Museum Notes 10 (March): 25-28. (P)
- 938b "Navajo Basketry as Made by Ute and Paiute." American Anthropologist 40: 758-59. (P).
- 941-42 "Culture Element Distribution: XVIII, Ute-Southern Paiute." Anthropological Records, Volume 6, No. 4. (P also).
- ie, Richard W. and Henry F. Dobyns
983 Nuvagantu: Nevada Indians Comment on the Intermountain Power Project. Cultural Resources Series #7. Reno, Nevada: Bureau of Land Management.

- Roessel Jr., Robert A.
1983 "Navajo History, 1850-1923." In A. Ortiz, ed., Southwest, Volume 10, Handbook of North American Indians. pp. 506-523. Washington: Smithsonian Institution.
- Schoolcraft, Henry R.
1851-57 Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States. 6 Volumes. Philadelphia: Lippincott, Grambo.
- Schroeder, Albert H.
1965 "A Brief History of the Southern Utes." Southwestern Lore. Volume 30:4: 53-53.
- Shepardson, Mary
1963 Navajo Ways in Government. American Anthropological Association Memoir #96. Menasha, WI: American Anthropological Association.
- Shepardson, Mary and Blodwen Hammond
1970 The Navajo Mountain Community. Berkeley and Los Angeles: University of California Press.
- Spier, Leslie
1928 Havasupai Ethnography. Anthropological Papers of the American Museum of Natural History. Volume XXXIX, Part III.
- Stein, Mary Anne
1966 An Archeological Survey of Paiute Mesa, Arizona. Norman, Oklahoma: University of Oklahoma Graduate College.
- Steward, Julian H.
1938 Basin-Plateau Aboriginal Sociopolitical Groups. Bureau of American Ethnology Bulletin 120, Smithsonian Institution. Washington, D.C.: U.S. Government Printing Office.
- 1939 Notes on Hiller's Photographs of the Paiute and Ute Indians Taken on the Powell Expedition of 1873. Smithsonian Miscellaneous Collections, Volume 98, No. 18. Washington, D.C.: Smithsonian Institution.
- Stewart, Omer. C.
1938a "The Navajo Wedding Basket—1938." Museum of Northern Arizona. Museum Notes 10 (March): 25-28. (P)
- 1938b "Navajo Basketry as Made by Ute and Paiute." American Anthropologist 40: 758-59. (P).
- 1941-42 "Culture Element Distribution: XVIII, Utc-Southern Paiute." Anthropological Records, Volume 6, No. 4. (P also).
- Stoffle, Richard W. and Henry F. Dobyns
1983 Nuvagantu: Nevada Indians Comment on the Intermountain Power Project. Cultural Resources Series #7. Reno, Nevada: Bureau of Land Management.

- Stone, Jeff
1970 "Obscure Indians Emerge." Sun. July 14. p. 19. Flagstaff, Arizona. (P).
- Turner, Allen and Robert Euler
1985 "A Brief History of the San Juan Paiute Indians of Northern Arizona." Journal of California and Great Basin Anthropology, Volume 5, Nos. 1&2: 199-207. (P).
- Van Valkenburgh, Richard F.
1941 Dine Bikeyah. Window Rock, Arizona: Office of Indian Affairs. (P also).
- Whiteford, Andrew H. and Susan B. McGreevy
1985 "Translating Tradition: Basketry Arts of the San Juan Paiutes." American Indian Art Magazine 11 (Winter): 30-37. (P).
- Williams, Aubrey
1970 "Navajo Political Process." Smithsonian Contributions to Anthropology, Volume 9. Washington, D.C.: Smithsonian Institution.
- Young, Robert W.
1961 The Navajo Yearbook: 1951-1961, A Decade of Progress, Report No. VIII. Window Rock, Arizona: Navajo Agency.
- 1972 "The Rise of the Navajo Tribe." In Plural Society in the Southwest, E.H. Spicer, ed., pp. 167-238. Weatherhead Foundation Publication. New York: Arkville Press.

UNPUBLISHED AND MISCELLANEOUS MATERIALS

- Brown, J.S.
1875-76 Journals. Special Collections, Northern Arizona University, No. 173. (P).
- Bunte, Pamela and Robert Franklin
1982 "The Case of the Disappearing San Juan Southern Paiute." Paper presented at Annual Meeting of American Society for Ethnohistory.
- 1984-86 Personal Communications.
- Colton, Harold S.
1939 "Report on the Hopi Boundary." Unpublished manuscript. Flagstaff, Arizona. Museum of Northern Arizona. (P).
- Cummings, Byron
1958 "Trodden Trails." Unpublished manuscript. Tucson, Arizona. In collections of the Arizona Historical Society. (P).
- Dalton, William
1965 Interview of Dalton conducted by Albert R. Purchase. August. Submitted in Franklin 1985a, Attachment #22 (Hopi Exhibit 234 in Sidney v. Zah). (P).

- Dick's Sister
1961 "Affidavit of Dick's Sister as to Navajo Residence, Use and Occupancy of Certain Lands." March 23. In Docket 229 before the Indian Claims Commission, Navajo Tribe of Indians petitioner. Exhibit E in Brown and Bain 1985(b). (N).
- Ellis, Florence H.
n.d. "The Hopi, Their History and Use of Lands." Unpublished manuscript. Albuquerque, New Mexico. University of New Mexico.
- Fort Yuma Agency
1986 Verbal communication from agency staff re Membership Roll of Quechan Tribe, Roll prepared as of February 4, 1986.
- Franklin, Robert J., Jr.
1984 "The Role of Structure, Agency, and Communication in the Development of Federal Policy toward the San Juan Southern Paiute Tribe." Doctoral dissertation, Department of Anthropology, Indiana University.
- Henderson, Eric
1985 "Wealth, Status and Change Among the Kaibeto Plateau Navajo." Doctoral dissertation, Department of Anthropology, University of Arizona.
- Henrikson, Craig
1962 Field notes of Navajo Research Project, October 4, 9, and 15. Tucson, Arizona. Arizona State Museum Library. Navajo Population Register File.
- Ivins, Stanley S.
1937 "Journal of Anthony Woodward Ivins." Compiled entries from the journals and diaries of his father. Unpublished. Historical Department, Church of Jesus Christ of Latter Day Saints. Microfilm, Call No. Ms f 112. (P).
- Johnson, Roland
1987 Personal communication from Chief, Division of Tribal Government Services, BIA, Washington, D.C.
- Kaibab Band of Paiute Indians
1951 Constitution and Bylaws of the Kaibab Band of Paiute Indians of the Kaibab Reservation, Arizona. Approved June 5. As amended May 29, 1965. BAR files.
1982 Tribal Council Resolution 19-82, re: San Juan Southern Paiute Tribe. July 16. BAR files.
- Ketchum, Bahe
1962 Interview form for Navajo Mountain Chapter. May 14. Chapter Survey file, Navajo Population Register Study. Arizona State Museum Library. (also in Shepardson 1960-62).
- La Farge, Oliver
1937 "Notes for Hopi Administrators." Unpublished manuscript, February 1937. NARA RG 75, Classified File 9603-36-066, Hopi Agency records. (P).

Mowrer, Priscilla

1971 "The Willow Springs Paiutes." Unpublished manuscript. Tucson, Arizona. Original in possession of Prof. James Officer, University of Arizona.

O'Neil, Floyd A. and Gregory C. Thompson

1980 "White Mesa Ute History Project." Unpublished manuscript. Salt Lake City, Utah. American West Center, University of Utah. (P).

Paiute Indian Tribe of Utah

1981 Constitution of the Paiute Indian Tribe of Utah. Approved October 8. BAR files.

1982 Resolution 82-30 re: San Juan Southern Paiute Tribe. August 9. (P).

Palmer, William R.

1935 "San Juan Trip." Unpublished notes. Cedar City, Utah. William R. Palmer Collection, Southern Utah State College.

c.1935 Photographic Materials, Albums, Portraits. Photos No. 77 and 108d. Palmer Collection, Southern Utah State College.

Quechan Tribe

1936 Constitution and Bylaws of the Quechan Tribe, Fort Yuma, California. Approved December 18. As amended through November 18, 1974.

Richardson, Gladwell

1966 Letter to Mary Shepardson. January 24. Submitted as Exhibit 1 of Petitioner Documents in Franklin and Barrow 1985. (P).

Roberson, William A.

1957 "Historical Map of the Navajo Country," October 1. Compiled by Richard Van Valkenburgh, from William C. McGinnies "General Information on the Thirteen Navajo Districts." Submitted in Franklin 1985a, Attachment #6 (Hopi Exhibit 454 in Sidney v. Zah). (P).

Shepardson, Mary

1960-62 Field notes of the Navajo Mountain Community. (Including portions of field notes of Malcolm Collier and records of the Navajo Claims Office). Brown and Bain 1985b, Exhibit G, portions also in Brown and Bain 1986 and as exhibits with Franklin and Barrow 1985. (P, N).

Turner, Allen C.

1982 "The Historical Ethnography of the San Juan Paiute Indians." Unpublished manuscript. Pocatello, Idaho. Idaho State University. BAR Files.

Turner, Christy G.

1962 "House Types of the Navajo Mountain Community—Utah, Arizona." Unpublished manuscript. Flagstaff, Arizona. Museum of Northern Arizona. (P).

Ute Mountain Ute Tribe

1940 Constitution and Bylaws of the Ute Mountain Tribe of Ute Mountain Reservation in Colorado, New Mexico, Utah. Approved June 8. As amended through May 3, 1984. BAR files.

PETITIONER MATERIALS

(Note: All items are part of the San Juan Paiute petition or its supplements)

Barrow, Irene

1985a Letter to George Roth. October 21. (Transmits eight statements of consent, second supplement (10/85) to tribal roll, three March 1948 testimonies).

1985b Letter to George Roth. December 6. (Transmits commentary on Navajo evidence, statements of consent and third supplement (12/85) to tribal roll.)

Billy, Irving

1984 Letter to Irene Barrow. February 6. Original in possession of DNA-Peoples Legal Services, Inc., Tuba City, Arizona. (P).

Bunte, Pamela

1980 "Field Report on the Ethnohistory and Plant Resource Use of the Willow Springs Southern Paiutes." (P).

Bunte, Pamela and Robert Franklin

1984 "ATATSIVWU UMANAKWAT KAIVYAXARURUVATUXW, From the Sands to the Mountain: Ethnohistory and Ethnography of the San Juan Southern Paiute Tribe." Unpublished manuscript. Received June 5 in BAR. (The Petition for Federal Acknowledgment under 25 CFR 83.)

Castro, Ralph

1970 Letter to the Editor of the Gallup Independent, February 13. Original in possession of DNA-Peoples Legal Services, Inc. Tuba City, Arizona. (P).

Franklin, Robert

1985a "A Supplemental Report on San Juan Southern Paiute History." With 68 attachments. February 15. (P).

1985b "Supplementary Ethnographic Report." March 7. (P).

1985c Letter of January 18 to George Roth. With 19 attached exhibits.

1985d "Commentary on Additional Documentary Evidence and Lay Testimony Recently Made Available by the Navajo Tribe." December 2. Enclosed with Barrow 1985b.

Franklin, Robert and Irene Barrow

1985 "Reply and Commentary Regarding the Navajo Nation's Preliminary Response to the San Juan Southern Paiute Tribe's Petition for Federal Acknowledgment." September 6 (with exhibits).

- Harrington, Charles and Charles Martin
1952 Agreement Between Charles Harrington and Charles Martin for themselves and Alfred Lehi, et al., for the "Paiute Canyon Band" of Indians regarding oil exploration. Original in possession of San Juan Paiutes.
- Jake, Merle
1977 Notes of March Meeting at Hidden Springs. Submitted in Franklin 1985a, Attachment #2.
- James, Evelyn
1980 "Petition for Recognition as an Indian Tribe." May 1. Submitted to the Bureau of Indian Affairs, Branch of Acknowledgment and Research.
- Jones, William A.
1899 Letter to the Secretary of the Interior. July 15. Submitted in Franklin 1985a, Attachment #20 (Hopi Exhibit 27 in Sidney v. Zah).
- Lehi, Alfred
1948 Testimony of Alfred Lehi, Paiute Indian. March 3. Office of Indian Affairs, Field Service.
- Lehi, La Ree
1948 Testimony of La Ree (Marie) Lehi, Paiute Indian. March 9, Office of Indian Affairs, Field Service.
- Pikyavit, McKay
1969 Letter to Justin Stewart. October 13. Original in possession of DNA-Peoples Legal Services, Inc. Tuba City, Arizona.
- Pikyavit, Ted
1946 Letter to Alfred Lehi. April 12. Original in possession of DNA-Peoples Legal Services, Inc. Tuba City, Arizona.
- Response of Some Southern Paiutes.
1976 Enclosure with letter of Vivienne-Caron Jake to the Bureau of Land Management. March 16. San Juan Paiute petition exhibit Volume II, #15.
- San Juan Southern Paiute
1970 "Minutes—First Organizational Meeting of the Willow Springs Band." May 11. Original in possession of the San Juan Paiutes, Willow Springs, Arizona.
- 1980-85 Exhibits Nos. 3-11, attached to James 1985. Meeting minutes and announcements, etc.
- 1982-85a Various minutes, announcements and attendance lists for tribal meetings. Enclosed with letter of September 19, 1985, Irene Barrow to George Roth.
- 1982-85b Attendance lists, tribal meetings, 1982 to 1985. Enclosed with letter of October 21, Irene Barrow to George Roth.
- Shoff, Ray
1969 Hidden Springs Baptist Mission Newsletter, May. Original in possession of San Juan Paiutes.

Stewart, Omer C.

1984 "Report on the San Juan Band of Southern Paiute." January 29. Original in possession of DNA-Peoples Legal Services, Inc. Tuba City, Arizona.

Ward, Martha

1971 Case Closing Report. February 9. DNA-Peoples Legal Services, Inc. Tuba City, Arizona.

Withers, Samuel

1969 Memorandum on Paiute Hunger. December. Original in possession of DNA-Peoples Legal Services, Inc. Tuba City, Arizona.

Yazzie, Coni

1948 Testimony of Coni Yazzie, Paiute Indian. March 3. Office of Indian Affairs, Field Services.

NAVAJO TRIBE MATERIALS

Brown and Bain

1985a "Preliminary Response on Behalf of The Navajo Nation to the Petition of Evelyn James Seeking Recognition of a 'San Juan Southern Paiute Tribe.'" With bibliography. Submitted by the law office of Brown and Bain, attorneys for the Navajo Nation, June 14. BAR files.

1985b "Supplemental Response on Behalf of The Navajo Nation to the Petition of Evelyn James Seeking Recognition of a 'San Juan Southern Paiute Tribe.'" With 24 exhibits. Submitted by the law office of Brown and Bain, attorneys for the Navajo Nation, September 9. BAR files.

1986 "Second Supplemental Response on Behalf of the Navajo Nation to the Petition of Evelyn James Seeking Recognition of a 'San Juan Southern Paiute Tribe.'" With 8 exhibits. Submitted by the law office of Brown and Bain, attorneys for the Navajo Nation, January 28. BAR files.

Brugge, David M.

1967a "Summary of further research on the Moenkopi problem, 2 October 1967." Submitted by Brown and Bain, July 8, 1985. File #2. BAR files.

1967b Interview of Alfred Lehi by Brugge and J. Lee Correll. October 13. Brown and Bain 1985b, Exhibit I. (P also).

1967c "The Moencopi Boundary Problem—The Final Report." November. submitted in Franklin 1985a, Attachment #66 (Navajo Exhibit B, Part A, Item 6 in Sidney v. Zah). BAR files.

Eubank, Lizbeth B.

1986 Statement. January 17. Exhibit A, Brown and Bain 1986.

Hurd, Glen and Louise

1986 Statement. January 17. Exhibit B, Brown and Bain, 1986

- John, Percy, et al.
1985 Statements of Seven Navajos. Exhibit Q-W, Brown and Bain 1985b.
- Littell, Norman M., comp.
n.d. Navajo Tribal Council Resolutions, 1922-1951, Volumes I and II. Unpublished. Washington, D.C.: U.S. Department of the Interior Library.
- Navajo Board of Election Commission
n.d. Navajo Tribal Voter Registration Manual. Window Rock, Arizona.
- 1982-3 Poll Books, Tuba City, Gap and Navajo Mountain Chapters. In Zah 1985b.
- 1985 Current Voter Registration Cards. Selected cards, June. BAR files.
- Navajo Mountain Chapter
1985 Resolution of August 26. Exhibit X, Brown and Bain 1985b.
- Navajo Tribal Council
1929 Ten Point Petition. June 24. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).
- 1930 Resolutions of the Navajo Tribal Council. Resolution #CJY-3-30. Bureau of Indian Affairs, Navajo Area Office (Window Rock) files.
- 1951 Resolutions of the Navajo Tribal Council. Resolution #CM-12-51. Bureau of Indian Affairs, Navajo Area Office (Window Rock) files.
- 1953 Resolution of the Navajo Tribal Council. May 21. Resolution #CM-36-53. NARA RG 75, Bureau of Indian Affairs. Central Classified Files 053. File #7156-1952; Accession #57A-185; Box #116.
- 1954 Proceedings of the Navajo Tribal Council, February 23-26. Resolution #CF-12-54. Arizona State Museum Library.
- 1955 Resolution of the Advisory Council of the Navajo Tribal Council, September 7. Resolution #ACS-39-55. NARA, RG 75, Bureau of Indian Affairs. Central Classified files 053. File #7156-1952-Navajo; Accession #57A-185; Box 116.
- 1966a Resolutions of the Navajo Tribal Council. Resolution #CJY-92-66. Bureau of Indian Affairs, Navajo Area Office (Window Rock) files.
- 1966b Resolutions of the Navajo Tribal Council. Resolution #CO-103-66. Bureau of Indian Affairs, Navajo Area Office (Window Rock) files.
- 1971 Resolutions of the Navajo Tribal Council. Resolution #CJN-50-71. Bureau of Indian Affairs, Navajo Area Office (Window Rock) files.
- 1985 Resolution of the Navajo Tribal Council. Resolution #CD-90-85. Bureau of Indian Affairs, Navajo Area Office (Window Rock) files. (N).

- Navajo Tribal Court
1985 Judgment and Mittimus Order, Case TCCR-3105-85. June 17. Tuba City District Court. Exhibit C, Barrow 1985b. (P).
- Navajo Tribe
1937 Proposed Constitution of the Navajo Tribe. October 25. In Young 1961.
1978 Navajo Tribal Code. 4 vols. Oxford, NH: Equity Publishing Corporation.
- Tuba City Business Council
1942 Meeting Minutes. March 9. NARA RG 75, Denver FARC. File 067, Western Navajo Agency, Box 1-749747. (At Branch of Land Operations, Western Navajo Agency).
- Tuba City Chapter
1982 Resolution Recognizing the Chapter's Commitment to Help All Navajos. September 9. Exhibit D., Brown and Bain 1986. (N).

COURT DOCUMENTS

- Boyden, John S.
1964 "Petitioner, The Hopi Indian Tribe, Objections to Navajo Tribe and United States Government Proposed Findings and Briefs." Dockets 196 and 229, Indian Claims Commission. NARA RG 279, Docket 229. BAR Files.
- Bulletts, Dan
1984 Deposition (unsigned) taken June 4 in Tuba City, Arizona. U.S. District Court, District of Arizona. Sidney v. Zah (No. CIV 74-842 PHX WPC). Original in law office of Brown and Bain, attorneys for the Navajo Nation. BAR files.
- Bunte, Pamela
1984 Deposition taken September 17 and 18 in Phoenix, Arizona. U.S. District Court, District of Arizona. Sidney v. Zah (No. CIV 74-842 PHX WPC). (P).
- Clark, Ramsey
1964 "Defendant's Requested Findings of Fact, Objections to Hopi and Navajo Proposed Findings and Brief." Dockets 196 and 229. Indian Claims Commission. NARA RG 279, Docket 229.
- Honahni, Roger
1978 Deposition. November 9. Sekaquaptewa v. McDonald. Volume 2 and Exhibit 4. (P).
- James, Evelyn
1984 Deposition taken August 13 and 14 in Phoenix, Arizona. U.S. District Court, District of Arizona. Sidney v. Zah (No. CIV 74-842 PHX WPC). (P).
- Littell, Norman M.
1964 "Proposed Findings of Fact in Behalf of the Navajo Tribe of Indians in Area of Hopi Overlap (Docket 196)." Volume II. Dockets 229 and 196, Indian Claims Commission. NARA RG 279.

- Nagata, Shuichi
1983 Deposition taken December 7 in Ontario, Canada. U.S. District Court, District of Arizona. Sidney v. Zah (No. CIV 74-842 PCT WPC).
- Norman, Joe
1984 Deposition taken June 4-8 and 12-14 in Tuba City, Arizona. U.S. District Court, District of Arizona. Sidney v. Zah. (No. CIV 74-842 PHX WPC). (P).
- San Juan Southern Paiute
1984 Responses to Plaintiff's First Interrogatories and Requests for Production to Applicants for Intervention. U.S. District Court, District of Arizona. Sidney v. Zah. (No. CIV 74-842 PHX WPC). (P).
- Stoffle, Richard W.
1984 Deposition taken September 24 in Phoenix, Arizona. U.S. District Court, District of Arizona. Sidney v. Zah. (No. CIV 74-842 PHX WPC). (P).
- U.S. Court of Appeals, 9th Circuit
1983 Appeal from the United States District Court for the District of Arizona, Memorandum Decision, December 20. Sidney v. Zah. No. 83-1511, DC No. CIV 74-842.
- Whiskers, Chloe, et al.
1974 Interrogatories. Individual responses concerning application process for the Southern Paiute Judgment Fund. DNA-Peoples' Legal Services. (P).
- Zah, Peterson
1984 Applicants for Intervention First Interrogatories and Requests for Production and Navajo Tribe's Responses. November 14. U.S. District Court, District of Arizona. Sidney v. Zah (No. CIV 74-842 PHX WPC). (P).
- 1985a Navajo Tribe's Amended and Supplemented Response to Applicants' for Intervention First Interrogatories and Requests for Production to Navajo Tribe, January 15. U.S. District Court, District of Arizona. Sidney v. Zah (No. CIV 74-842 PHX WPC). (P).
- 1985b Documents produced with Zah 1985a. (Voting, service, housing, enrollment and other records). (P).

ROLLS AND CENSUSES

- Anonymous
1972 List entitled "Summary of Data from Navajo Area Census Office on Paiutes, Paiute-Navajos (copy of typescript MS), May 5. Correll Collection. File "Paiutes-Data On." Transmitted 4/9/86 by Brown and Bain on behalf of Navajo Tribe.
- Bureau of the Census
1900a Federal Population Census. NARA RG 29, Microcopy T623, Roll 48, Enumeration District 75S, Navajo Indian Reservation, Coconino County, Arizona.

- 1900b Federal Population Census. NARA RG 29, Microcopy T623, Roll 48, Enumeration District 75T, Nova Jo (Navajo) Indian Reservation, Nova Jo County, Arizona.
- 1900c Federal Population Census. NARA RG 29, Microcopy T623, Roll 1685, Enumeration District 217, Navajo Indian Reservation, San Juan County, Utah.
- 1910a Federal Population Census. NARA RG 29, Microcopy T624, Roll 39, Cedar Ridge and Badaway Division of Echo Ridge District, Coconino County, Arizona.
- 1910b Federal Population Census. NARA RG 29, Microcopy T624, Roll 39. Willow Springs District, Coconino County, Arizona.
- 1910c Federal Population Census. NARA RG 29, Microcopy T624, Roll 1604, Bluff Precinct West of 110° Longitude, San Juan County, Utah.
- 1910d Federal Population Census. NARA RG 29, Microcopy T624, Roll 41. Navajo County Arizona.

Bureau of Indian Affairs (BIA)

- 1871-
c.1984 Indian Census rolls (ca. 77) for tribes of various Paiute, Ute, Hopi, Yuma, and Navajo heritage. (Some rolls examined on NARA microfilm, M595, but most in ms form at Bureau of Indian Affairs agency offices—Western Navajo Agency, Southern Paiute Field Station, Ute Mountain Agency, Central Office.)
- 1885 Indian Census Roll of Navajo Indians. April 6. Prepared by R.R. Aycock. NARA RG 75, M595, Roll 272, Navajo Agency, Navajo Indians.
- 1885-
1940 Indian Census Rolls, 1885-1940. NARA RG 75, M595. Descriptive pamphlet.
- 1928-29 Indian Census of Navajo Reservation. "Enumerator's Schedule." Originals at Western Navajo Agency Census Office, Tuba City, Arizona. (see also BIA 1928-?, under Federal Records, Individual Numerical/Fingerprint Cards).
- 1930-39 Indian Census Rolls of the Western Navajo Reservation. NARA RG 75 M595. (annual censuses, supplements, etc.)
- 1940 Indian Census Roll of Western Navajo Reservation, Arizona and Utah. January 1. Branch of Tribal Enrollment Files. (A copy of this roll which has been annotated and updated is known as the "Navajo Tribal Roll." See also Navajo Tribe 1940.)
- 1969 "Southern Paiute [Judgment] Roll prepared pursuant to Act of 10/1/68 (82 Stat. 1147), Indians Living Elsewhere Who Have Established Southern Paiute Lineal Descent, Enrolled Under Category (g)." Bureau of Indian Affairs, Phoenix Area Office. (P). (see also BIA 1969b, Southern Paiute [Judgment] Applications under Federal Records.)

Hemstreet, R.G.

- 1973 "List of Piute Indians who are enrolled in the Navajo Indian Tribe and those who are not enrolled in the Navajo tribe" (copy of typescript MS), March 27. Bureau of Indian Affairs, Western Navajo Agency, Census Office files. (P also).

Kaibab Band of Southern Paiute Indians

- 1940 Kaibab Reservation Census, January 1. Uintah and Ouray Agency. (Kaibab Base Roll). Bureau of Indian Affairs, Central Office, Branch of Tribal Enrollment files.

- 1965 Membership Roll of the Kaibab Band of Southern Paiute Indians. July 1. Bureau of Indian Affairs, Central Office, Branch of Tribal Enrollment files.

McKay, Douglas

- 1956 Shivwits, Kanosh, Koosharem and Indian Peaks Bands of Paiute Indian Tribe, Notice of Publication of Final Membership Rolls, April 6. In Federal Register, Volume 21, No. 73, April 14, 1956, p. 2453-2456.

Navajo Tribe

- 1940 "Navajo Tribal Roll." (The Bureau's annotated and updated 1940 census of the Navajo Reservation. See also BIA 1940.)

Paiute Indian Tribe of Utah

- 1984 "Per Capita/Membership" roll of Paiute Indian Tribe of Utah, as of July 17. Tribal Membership Roll. Bureau of Indian Affairs, Southern Paiute Field Station, Cedar City, Utah.

Parker, Dennis

- 1963 "Paiute Information From Dennis Parker." Exhibit with Barrow 1985b. (part of Shepardson 1960-62). (P).

San Juan Southern Paiute Tribe (SJSP)

- 1984 San Juan Southern Paiute Tribal Roll (173 Persons, #1-173), May. In Bunte and Franklin 1984, Appendix B.

- 1985a San Juan Southern Paiute Supplemental Roll 9/85 (1st suppl. to May 1984 tribal roll), 12 persons, #174-185, September. In Franklin and Barrow 1985.

- 1985b San Juan Southern Paiute Tribe (updated) address list. September.

- 1985c San Juan Southern Paiute Supplemental Roll 10/85 (2nd suppl. to May 1984 tribal roll, 3 persons, #186-188), October. In Barrow 1985a.

- 1985d San Juan Southern Paiute Supplemental Roll 12/85 (3rd suppl. to May 1984 tribal roll, 4 persons, #189-93). December. In Barrow 1985b.

Tallsalt, Bert

- 1954 "Paiute Census - Navajo Mountain Community." March 12. Typescript ms, In Correll Collection, file "Paiutes-Data On" submitted by Brown and Bain 4/9/86. (Annotated copy of original typescript submitted with petition (Bunte and Franklin 1984)).

Ute Mountain Ute Tribe**1937-39**

Ute Mountain Ute Reservation Census, January 1, 1937, with Supplements dated January 1, 1938, and January 1, 1939. Consolidated Ute Agency, Ignacio, Colorado (Ute Mountain Base Roll). Bureau of Indian Affairs, Central Office, Branch of Tribal Enrollment files.

1985

Ute Mountain Ute Tribal Census as of April 12, with additions dated November 19 and 26. (Tribal Membership Roll). Ute Mountain Agency. BAR files.

FEDERAL RECORDS

- Absteen, Esther M.
n.d. Brief history of Navajo Tribal enumeration including a Vital Statistics Inventory. Bureau of Indian Affairs, Window Rock Area Office.
- Allen, Richmond
1966 Memorandum to Commissioner of Indian Affairs Bennett. July 1. Bureau of Indian Affairs, Office of Trust and Economic Development. Division of Real Estate Services, Navajo Land Acquisition and Relocation file.
- Anderson, Harry R.
1968 Letter to Senator Henry Jackson, Chairman, Committee on Interior and Insular Affairs. June 21. BIA, Branch of Acknowledgment and Research, Claims Section File 2601-1968 Nevada 013, So. Paiute.
- Arthur, Chester A.
1882 "Moqui (Hopi) Reserve." Executive Order of December 16. Presidential Executive Orders, Volume 1-40. Washington, D.C.: U.S. Department of the Interior Law Library.
1884 Executive Order of May 17. Presidential Executive Orders, Volume 1-40. Washington, D.C. : U.S. Department of Interior Law Library.
- Bennett, Robert L.
1966 Letter to Navajo Area Director Holmes. July 8. Bureau of Indian Affairs, Office of Trust and Economic Development. Division of Real Estate Services, Navajo Land Acquisition and Relocation File.
1967 Letter to Navajo Area Director Holmes. October 31. Bureau of Indian Affairs, Office of Trust and Economic Development. Division of Real Estate Services, Navajo Land Acquisition and Relocation File.
- Bond, H.F.
1875 Annual Report of Indian Agent, Los Pinos Agency. In Annual Reports of Commissioner of Indian Affairs for 1875. pp. 232-34. Washington, D.C.: Government Printing Office.
- Broughton, F. W.
1911a "San Juan Band of Paiutes." In Statistical Report Prepared by Mr. Broughton for Dr. George Bird Grinnell, Forest and Stream Publishing Co. NARA RG 75, Statistics, Central Classified Files 030. File #37034-1911. pp. 215.
1911b Memorandum to Board of Review. n.d. Transmit's 1st installment of Statistical Report for Dr. George Bird Grinnell. (See Broughton 1911a) NARA RG 75, Statistics, Central Classified Files 030. In File #37034-1911. pp. 305.
- Brugge, David M. and J. Lee Correll
1973 "Historic Use and Occupancy of the Tuba City-Moencopi Area." Reprinted in Partition of the Surface Rights of Navajo-Hopi Land. Hearing Before the Committee on Interior and Insular Affairs, U.S. Senate. 93rd Congress, 1st Session on H.R. 1193. Washington: U.S. Government Printing Office.

Bureau of Indian Affairs (BIA)

- 1928-? Individual numerical/fingerprint cards prepared in conjunction with 1928-29 Indian census of the Navajo Reservation (see also BIA 1928-29). Navajo Area Office files.
- 1962 "Application for Enrollment-Navajo Tribe"/family chart of Susie Nelson and Henry Garcia. Chart dated April 20, 1962. Bureau of Indian Affairs, Western Navajo Agency, Census Office notebooks.
- 1969b Southern Paiute [Judgment] Applications. Submitted with petition (Bunte and Franklin 1984). Also in original form at Southern Paiute Field Station, Cedar City, Utah.
- 1979 Tribal Enrollment. Washington, D.C.: Sterling Institute.

Cheschillige, Deshina C.

- 1932 Letter to Commissioner of Indian Affairs Rhoads. December 11. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).

Chubbock, Levi

- 1906 Letter from Special Indian Inspector to Secretary of the Interior. December 31. NARA RG 75. File 73684-07-Panguitch-150, Part 1.

Churchill, Frank

- 1907 Report of Special Indian Inspector to Secretary of the Interior. August 30. NARA RG 75. File 73684-07-Panguitch-150, Part 1.

Coleman, W.S.

- 1919 Inspection Report, May 22. NARA RG 75, Western Navajo Agency, Central Classified Files 101. File #484090-1919. (P).

Collier, John

- 1939 Letter from Commissioner of Indian Affairs to General Land Office Commissioner Johnson. December 26. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922.

Commissioner of Indian Affairs

- 1864 Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Year 1863. Washington: Government Printing Office.
- 1874 Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Year 1873. Washington: Government Printing Office.
- 1885 Office of Indian Affairs Circular No. 148. April 6. (re requirement for an annual census of Indians).
- 1906 Annual Report of Department of the Interior for the Fiscal Year Ended June 30, 1905. Indian Affairs. Part I. Report of the Commissioner, and Appendixes. Washington: Government Printing Office.
- 1907 Report of the Commissioner of Indian Affairs to the Secretary of the Interior 1907. Washington: Government Printing Office.

1929 Memorandum concerning 1930 Navajo Census. November 27. NARA, RG 75, Office of Indian Affairs. Central Classified Files 034. File #45368-1928, Part 1.

Cowles, H.N.
1906 Letter to Panguitch School Superintendent Laura Work. August 20. (with map). NARA RG 75. File 73684-07-Panguitch-150, Part 1.

Dodge, Donald
1981 Memorandum to Commissioner of Indian Affairs. February 12. Bureau of Indian Affairs, Branch of Tribal Enrollment, Washington, D.C.

Eastman, Galen
1880 Letter to Commissioner of Indian Affairs. February 6. NARA RG 75, Commissioners LR, New Mexico Superintendency. Microfilm M-234, Roll 596. (P).

1882 Letter from Indian Inspector to Commissioner of Indian Affairs. June 20. NARA RG 75. Microfilm M-1070, Inspection Reports. Roll 27. (P).

Emmons, Glenn L.
1953 Letter to Allan G. Harper. November 30. NARA RG 75, Bureau of Indian Affairs. Central Classified Files 053. File #7156-1952-Navajo; Accession #57A 185; Box #116.

Eubank, Lisbeth
1948 Report re: advisory board for Navajo Mountain. Western Navajo Agency, Education Division, Records of the Navajo Mountain Boarding School. 1943-76 Correspondence Files.

Fall, Albert B.
1922 Departmental Order of July 17. Orders: Secretary of the Interior, Volumes 1-16. Washington, D.C.: U.S. Department of the Interior, Office of Chief Clerk.

Federal Acknowledgment Project
1978 Rules, Regulations and Guidelines for Federal Acknowledgment as an American Indian Tribe, 25 CFR 54 (renumbered as Part 83 in 1982). Washington: Bureau of Indian Affairs.

Fryer, E.R.
1942 Letter to Supervisor Spencer. March 16. NARA RG 75, Laguna Niguel. Navajo Service, Window Rock. Box 54-60, Folder 060 (Tribal Relations). (P also).

Hagerman, H.J.
1932 Navajo Indian Reservation. Senate Document No. 64, 72nd. Congress, 1st. Session. Washington: U.S. Government Printing Office.

Hanson, J.B.
1870 Annual Report of Indian Agent, Abiquiu Agency. In Annual Report of the Secretary of the Interior for 1870. pp. 618-22. Washington, D.C.

- Harper, Allan G.
1954 Letter to Commissioner of Indian Affairs. March 24. NARA RG 75, Bureau of Indian Affairs. Central Classified Files 053. File #7156-1952-Navajo; Accession #54A-185; Box #116.
- Harrison, Benjamin
1892 Executive Order of November 19. Presidential Executive Orders, Volumes 1-40. Washington, D.C.: U.S. Department of the Interior Law Library.
- Harter, H.H.
1973 "Paiutes Within the 1934 Boundary Act." Report sent to Senate Interior Committee, March 29. Bureau of Indian Affairs, Western Navajo Agency. Land Operations Division files.
- Hauke, C.F.
1923 Letter to Western Navajo Superintendent Roth. April 28. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).
- Herion, George A.
19371 "Land Management Survey Unit No. 3, Woodland Survey Report." April 15. Attachment 46, Franklin 1985a. (Hopi Exhibit 21-6-1 in Sidney v. Zah). (P).
- Hopi Extension Area Conference
1939 Minutes. April 24. Recorded in the Office of the Commissioner of Indian Affairs. Attachment 53, Franklin 1985a. (Navajo Exhibit P-106670 in Sidney v. Zah). (P).
- Hopi Report
1939 Report submitted by Moencopi delegate to C.F. Rachford at Oraibi, December 12. NARA RG 75, Western Navajo Agency. Central Classified Files 308.2. File 8970-30.
- Howard, C.H.
1882 Letter from Indian Inspector to Secretary of Interior Teller. November 29. NARA RG 75. Microfilm M-1070 Inspection Reports, Roll 27. (P).
- Hunter, Col. George K.
1908 Letter to Adjutant General, Department of Colorado. August 26. NARA RG 393, U.S. Army Continental Commands, 1821-1920. Headquarters Document File, 1905-1910. Box #42, File #7982U.
- Jake, Morris et al.
1942 Authorization admitting Juan Paiutes into the Kaibab Paiute Tribe, February 13. NARA RG 75, Denver. Western Navajo Agency, Land Operations Division. File #067, Box #1-749747.
- Janus, Stephan
1908 Letter to Commissioner of Indian Affairs Leupp. September 7. NARA RG 75, Laguna Niguel. Western Navajo Agency, Superintendent's LS. Box 6, Volume TC 71, pp. 206-07. (P).
- 1909 Letter to Commissioner of Indian Affairs Leupp. January 23. NARA RG 75, Laguna Niguel. Western Navajo Agency, Superintendent's LS. Box 6, Volume TC 71, pp. 297-303. (P).

1910 Superintendent's Annual Report for 1910. NARA RG 75, Annual Reports of the Western Navajo Agency Superintendents, 1910-1930. M-1101, Microfilm Roll #166.

Jeffers, C.F.

1911a Letter to Commissioner of Indian Affairs Valentine. August 14. NARA RG 75, Laguna Niguel. Western Navajo Agency, Superintendent's LS, Box 2, Volume TC 74, Circular #547.

1911b Annual Report of Western Navajo Indian School. In Annual Reports of the Commissioner of Indian Affairs, Reports of Western Navajo Agency. NARA Microfilm M-1101, Roll 166. (P).

Jenkins, James E.

1903 Letter to the Secretary of the Interior, October 23. NARA RG 48. Office of the Secretary of the Interior Inspection Reports. File #71983-1903.

Jimmie, D.
n.d.

Note appended to family chart of Alfred (deceased) and Marie Lehi. Chart dated [19]57. Bureau of Indian Affairs, Western Navajo Agency, Census Office notebooks.

1983 Note appended to "Application for Census Identification Numbers" family chart of Angel and Annie Leanhi Whiskers, October 7. Chart dated 2/2/50. Bureau of Indian Affairs, Western Navajo Agency, Census Office notebooks.

1984a Note appended to family chart of Joe and Frances Norman, January 6. Chart dated 1955. Bureau of Indian Affairs, Western Navajo Agency. Census Office notebooks.

1984b Note to family chart of Ernest and Dora Nelson, both deceased. March 9. Chart dated 3/3/75. Bureau of Indian Affairs, Western Navajo Agency. Census Office notebooks.

Keep, Scott

1987 Solicitor's Memorandum to Deputy to the Assistant Secretary - Indian Affairs (Tribal Services). April 3. BAR files.

Larrabee, C.F.

1907a Letter to the Secretary of the Interior. October 8. NARA RG 48, Office of the Secretary of the Interior Correspondence, LR. Central Classified Files, 1907-53.

1907b Letter to the Secretary of the Interior. October 15. NARA RG 75, Kaibab Agency, 1908-1939. Central Classified Files 272, File #9413-1926. (P).

Leech, A.W.

1923 Letter to Commissioner of Indian Affairs Burke. May 18. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).

Lehi, Grace

1969-82 Social Services File. In Western Navajo Agency 1957-84.

- Leupp, Francis
1906 Letter to Secretary of the Interior James Garfield. September 14. NARA RG 75, Land Division Correspondence LS. Volume 447, Letter Book 893, pp. 325-32.
- MacGregor, Gordon
1938 Letter to Commissioner of Indian Affairs John Collier. August 6. Attachment 11, Franklin 1985a. (Hopi Exhibit 205 in Sidney v. Zah). (P).
- Mayhugh, John S.
1894 Letter to Commissioner of Indian Affairs Browning. January 21. Attachment 17, Franklin 1985a. (P).
- McBroom, Val
1977 Memorandum to Commissioner of Indian Affairs. September 6. Bureau of Indian Affairs, Branch of Tribal Enrollment, Washington, D.C.
- McDowell, Malcolm
1924 "Report on the Western Navajo Reservation." May 12. Attachment 17, Franklin 1985a. (Navajo Exhibit N-68 in Sidney v. Zah). (P).
- McKean, E.E.
1923 Letter to Commissioner of Indian Affairs Burke. November 27. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).
- McKinley, William
1900 Executive Order of January 8. Presidential Executive Orders, Volume 1-40. Washington, D.C.: U.S. Department of the Interior Law Library.
- McLaughlin, James
1898 Letter to the Secretary of the Interior. August 15. NARA RG 48, Office of the Secretary of the Interior Inspection Reports. Report #6111-1898.
1899 Letter to the Secretary of the Interior. June 16. NARA RG 48, Office of the Secretary of the Interior Inspection Reports. Report #4314-1899.
- Meritt, E.B.
1920 Letter to E.C. Finney, Department of the Interior Board of Hearings and Appeals. December 7. Bureau of Indian Affairs, Office of Trust and Economic Development, Branch of Titles and Research files, Kaibab folder.
1921a Telegram to Paradise Oil and Refining Company. May 24. NARA RG 75, Western Navajo Agency, Central Classified Files 337. File #42622-1921. (P).
1921b Letter to Paradise Oil and Refining Company. June 4. NARA RG 75, Western Navajo Agency, Central Classified Files 337. File #42622-1921. (P).
- Mitchie, R.E.L.
1892 Letter to Assistant Adjutant General. July 13. NARA RG 393, War Department LR, File #23347-1892.

Murphy, Matthew
1902

Letter to the Commissioner of Indian Affairs. February 29. NARA RG 75, Western Navajo Agency, Central Classified Files 341, File #108979-1911. (P).

1905a Letter to Babbitt and Preston. January 13. NARA RG 75, Laguna Niguel. Western Navajo Agency, Box 1, Book TC 64, pp. 247-48.

1905b Letter to Commissioner of Indian Affairs Leupp. March 13. NARA RG 75, Laguna Niguel. Western Navajo Agency, Box 5, Book TC 65, pp. 145-47.

1905c Report of Superintendent in Charge of Western Navajo. July 25. In Annual Reports of the Secretary of the Interior. Indian Affairs. pp. 179-80. Washington: Government Printing Office.

1907 Letter to Frank Churchill. July 10. NARA RG 75, Laguna Niguel. Western Navajo Agency, Superintendent's LS, Box 6, Volume TC 71, pp. 441-42. (P).

Navajo Pilot Project

1976 "Study Plan for the Navajo Pilot Project, Special Enumeration—Population Register Match for Three Chapters of the Navajo Reservation." May. Bureau of the Census. Attachment 67, Franklin 1985a. (P).

Navajo Soil Conservation Project

1935 "Summarized Annual Report for the Navajo Project." June. Attachment 41, Franklin 1985a. (Navajo Exhibit P-200907 in Sidney v. Zah). (P).

Owl, Toby and Balnce [sic]

1948 Letter to Whom It May Concern. June 9. Bureau of Indian Affairs, Western Navajo Agency files. Education Division, Records of the Navajo Mountain Boarding School. 1943-76 Correspondence File.

Powell, J.W. and G.W. Ingalls

1874 "Report on the Condition of the Ute Indians of Utah, the Pai-Utes of Utah, Northern Arizona, Southern Nevada and Southeastern California; etc. In Report of the Commissioner of Indian Affairs for 1873. pp. 41-70. Washington: Government Printing Office.

Ray, Jerome A.

1973a Letter to William Chandler. April 27. Bureau of Indian Affairs, Western Navajo Agency. Land Operations Division files.

1973b Memorandum to Navajo Area Director. May 14. Bureau of Indian Affairs, Western Navajo Agency. Land Operations Division files.

Redd, Charles

1931 Letter to Senator Reed Smoot. September 30. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1, File #17605-1922. (P).

Rovin, Charles B.

1970 Letter from acting Director of Community Services, BIA, Washington, D.C. to DNA. June 8. (P).

Runke, Walter

- 1906 Letter to Laura Work, Superintendent, Panguitch Indian School. August 22. NARA RG 75, File 73684-07-Panguitch-150, Part 1.
- 1907 Letter to Commissioner of Indian Affairs Leupp. January 3. NARA RG 75, Office of the Commissioner of Indian Affairs, Correspondence LR. File #73473-1907.
- 1914 Letter from Superintendent, Western Navajo School to Professor Herbert Gregory. October 27. FARC-Los Angeles. RG 75, Tuba City, Superintendent's letters, Box 3. (P).
- 1915a Letter to Commissioner of Indian Affairs Sells. March 29. NARA RG 75, Laguna Niguel. Western Navajo Agency, Letters sent to the Commissioner of Indian Affairs. Box 6, Volume TC 81, pp. 309-310.
- 1915b Letter to Commissioner of Indian Affairs Sells. March 29. NARA RG 75, Laguna Niguel. Western Navajo Agency, Letters sent to the Commissioner of Indian Affairs. Box 6, Volume TC 81, pp. 307-308. (P).
- 1915c Letter to Commissioner of Indian Affairs Sells. April 23. NARA RG 75, Laguna Niguel. Western Navajo Agency, Letters sent to the Commissioner of Indian Affairs. Box 6, Volume TC 81, pp. 353-57.
- 1915d Superintendent's Annual Report for 1915. NARA RG 75, Annual Reports of the Western Navajo Agency Superintendents, 1910-1930. M-1101, Microfilm Roll #166.
- 1916a Letter to Commissioner of Indian Affairs Sells. February 29. NARA RG 75, Laguna Niguel. Western Navajo Agency, Letters sent to the Commissioner of Indian Affairs. Box 7. Volume TC 82, pp. 437-38.
- 1916b Letter to Commissioner of Indian Affairs Sells. August 9. NARA RG 75, Indian Census Rolls, Microcopy M595, Roll 273, Frame 33.
- 1919 Letter to Commissioner of Indian Affairs Sells. May 19. NARA RG 75, Western Navajo Agency, Central Classified Files 101. File #48409-1919. (P).

Sharp, Byron

- 1922 Letter to Commissioner of Indian Affairs Burke. June 2. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).

Shelton, W.T.

- 1906 Letter to Commissioner of Indian Affairs Leupp. October 26. NARA RG 75, FARC-Laguna Niguel. San Juan Training School, Box 3, Volume 98, pp. 41-45.

Simmons, Patricia

- 1984 Terminated Tribes Restored to Federal Status. February 3. Bureau of Indian Affairs, Branch of Tribal Relations files.
- 1985 Indian Tribes Terminated from Federal Supervision. December. Bureau of Indian Affairs, Branch of Tribal Relations files.

Simonson, Maj. J.S.
1859 Letter to Assistant Adjutant General. September 23. NARA RG 393,
Department of New Mexico, M-1120, Microfilm Roll 10, frames 786-788. (P).

Sitgreaves, Capt. Lorenzo
1853 Report of the Secretary of War, Communicating, in compliance with a
resolution of the Senate, The Report of an Expedition down the Zuni and
Colorado Rivers, by Captain Sitgreaves. 32nd Congress, 2nd Session.
Senate Executive Documents #59. Volume 10, 1852-53. Washington:
Government Printing Office.

Spencer, Ben O.
1942 Letter to Superintendent Fryer. March 11. NARA RG 75, Denver. Western
Navajo Agency, Land Operations Division. File #067, Bcx #1-749747.

Stephan, Alexander
1882 Deposition of Alexander Stephan. August 17. NARA RG 75, Moqui Agency.
Microfilm M-1070, Roll 27. (P).

Tourtelle, J.E.
1870 Report of Utah Superintendent of Indian Affairs. In Annual Report of the
Secretary of the Interior, Indian Affairs. pp. 605-608. Washington, D.C.:
Government Printing Office.

U.S. House of Representatives
1972 Hearing before the Subcommittee on Indian Affairs of the Committee on
Interior and Insular Affairs, House of Representatives, 92nd Congress, 2nd
Session on H.R. 11128, H.R. 4753, and H.R. 4754. Serial No. 92-44.
Washington D.C.: U.S. Government Printing Office.

United States
1884 Statutes at Large. Act of July 7. 23 Stat. 76, 98.
1906 Statutes at Large. Act of June 21. 34 Stat. 193.
1907 Statutes at Large. Act of March 1. 34 Stat. 1015.
1908 Statutes at Large. Act of May 27. 35 Stat. 317.
1934 Statutes at Large. Act of June 14. 48 Stat. 960.
1950 Statutes at Large. Act of April 19. 64 Stat. 44.
1954 Statutes at Large. Act of September 1. 68 Stat. 1099.
1963 United States Code Annotated. Title 25: Indians. Sections §64, 298. St.
Paul: West Publishing Company.
1968 Statutes at Large. Act of October 17. 82 Stat. 1147.
1974 Statutes at Large. Act of December 22. 88 Stat. 1712.
1980 Statutes at Large. Act of April 3. 94 Stat. 317.

1980 Statutes at Large. Act of July 8. 94 Stat. 929.

Massis, George

1973 Letter to Lincoln, Boger, and Artichoker. May 2. Bureau of Indian Affairs, Western Navajo Agency. Land Operations Division files. (P).

Walker, C.L.

1928 Letter to Commissioner of Indian Affairs Burke. December 6. NARA RG 75, Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).

1930a Letter to Commissioner of Indian Affairs Rhoads. March 31. Western Navajo Agency, Central Classified Files 304.1. File #17605-1922. (P).

1930b "A Statement for the Information of the Subcommittee of the Senate Committee on Indian Affairs." June 30. Attachment 28, Franklin 1985a. (Hopi Exhibit 296 in Sidney v. Zah). (P).

Walker, Capt. J.D.

1859a Letter to Lt. J.H. Edson. September 20. NARA RG 393, M-1120, Department of New Mexico, Microfilm Roll 10, Frames 793-806. (P).

1859b Letter to Lt. J.H. Edson. September 20. NARA RG 393, M-1120, Department of New Mexico, Microfilm Roll 10, Frames 789-792. (P).

Welton, H.S.

1888a Letter to the Commissioner of Indian Affairs. June 17. NARA RG 75, Office of Indian Affairs, Commissioner's LR, File #15959-1888.

1888b Letter to the Commissioner of Indian Affairs. June 17. NARA RG 75, Office of Indian Affairs, Commissioner's LR, File #15962-1888. (P).

Western Navajo Agency

n.d.(a) Book of Land Assignments, with maps. Branch of Land Operations, Western Navajo Agency.

n.d.(b) Farm files. Agricultural permit files. Branch of Land Operations, Western Navajo Agency.

n.d.(c) Brand book. Branch of Land Operations, Western Navajo Agency.

n.d.(d) U.S. Geological Survey map, Clay Hills 4 NE(1963), with allotment areas hand drawn. Western Navajo Agency, Branch of Land Operations, map files.

c.1950- Family Charts. Census office notebooks. Western Navajo Agency, Census
1985 Offices Files. (Selected records also in Zah 1985b).

1957-84 Selected pages from general assistance files, Western Navajo Agency. File Nos.: TC-4150; W2-9508; T330018; WI-9962; WI-0105; WI-8248; T-330092; WI-4582; T-330043; TC-2004; WI-15181; TC-1518; WNA-579/TC-579; 7401; WI-6002; W2-9135. Offices of Brown and Bain, Phoenix, Arizona. Sidney v. Zah files.

c.1957 Family sheet for Alfred Lehi. Western Navajo Agency, Census Office.
Family sheet notebooks.

Whiskers, Sid and Mercy

1944 Memorandum concerning the livestock of Ephraim Whiskers. Navajo Mountain Boarding School. Correspondence, 1943-76 file. Western Navajo Agency.

Wilson, Leroy A.

1921a Letter to Commissioner of Indian Affairs Burke. May 7. NARA RG 75, Western Navajo Agency, Central Classified Files 337. File #42622-1921. (P).

1921b Letter to Assistant Commissioner of Indian Affairs Meritt. May 26. NARA RG 75, Western Navajo Agency, Central Classified Files 337. File #42622-1921. (P).

Wilson, Woodrow

1913 Executive Order of June 11. Presidential Executive Orders, Volume 1-40. Washington, D.C.: U.S. Department of the Interior Law Library.

1917 Executive Order of July 17. Presidential Executive Orders, Volume 1-40. Washington, D.C.: U.S. Department of the Interior Law Library.

McMack, A.H.

c1930 Final Report as Supervisor of 1930 Federal Census of Navajo Reservation. Attachment to Letter to Commissioner Charles J. Rhoads from L.F. Schmeckebier, Department of Commerce, Bureau of the Census, July 29. NARA RG 75, Central Classified Files 034. File #45368-1928, Part 4.

Work, Laura

1904 Report of the School Superintendent in Charge of Shivwitz. July 1. In Annual Reports of the Commissioner of Indian Affairs for 1904. pp. 345-46.

1906 Letter to the Commissioner of the Indian Affairs, February 20. NARA RG 75, Office of the Commissioner of Indian Affairs LR, File #18742-1906. (P).

Zeh, William H.

1930 "General Grazing Conditions of the Western Navajo Reservation," December 26. NARA RG 75, Western Navajo Agency, Central Classified Files 301. File #67654-1930.

FIELD DATA (F.D.)

Field research was conducted at Willow Springs, Paiute Canyon, Navajo Mountain and elsewhere on the Navajo Reservation, on the Kaibab Paiute Reservation, and at the Allen Canyon community of the Ute Mountain Ute Reservation between June 2 and June 13, 1985. Interviews and ethnographic research were conducted for the purpose of verifying and adding to the information submitted in the San Juan Paiute petition or by the Navajo Tribe in opposition to the petition.

ABBREVIATIONS

BAR Branch of Acknowledgment and Research
CIA Commissioner of Indian Affairs
LR Letters Received
LS Letters Sent
N Document appears as exhibit in Navajo Tribe response to petition.
NARA National Archives and Records Administration
P Document appears as an exhibit to the SJP petition.
P also All or part appears as SJP petition exhibit. Examined in original.
RG Record Group

9