

PRELIMINARY SURVEY OF INDIAN LAND

USE MOENCOPI AREA BY

DAVID M. BRUGGE

MAY 1967

101128



MADE IN U.S.A.

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Brugge, David M. - PRELIMINARY SURVEY
OF INDIAN LAND USE - MOENKOPF AREA -
May 1967

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Field Survey of Moenkopi Problem

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PRELIMINARY USE DETERMINATION

David M. Brugge
May 1967

Legend

- | | | | | | |
|-------|---|------------|-----|---|---|
| Red | - | Hopi | ■ | - | House or Hogan, occupied |
| Green | - | Navajo | □ | - | House or Hogan, probably unoccupied |
| Blue | - | Allotments | ○ | - | Corral |
| | | | △ | - | Sheep Camp |
| | | | x | - | Shrine |
| | | | ⊗ | - | Windmill |
| | | | —+— | - | Fence |
| | | | ▨ | - | Cultivated Area, present or former |
| | | | → | - | Stock Range |
| | | | →? | - | Probable Stock Range |
| | | | — | - | Boundary of Area proposed for discussion with Hopis |

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PRELIMINARY SURVEY OF INDIAN LAND USE - MOENKOPI AREA

David M. Brugge
May 1967

The week of May 22-26 was spent in the field. Three days, May 23-25 were devoted entirely to a brief survey of Indian use of land in the Moenkopi area and a few additional observations were made on the 26th. Primary emphasis was given to use of the land south of Moenkopi Wash in and adjacent to the area outlined for discussion with the Hopi Tribe. Uses observed or reported included grazing, dry farming, residence, hunting and religious observations.

A number of Hopi dry farms were located southeasterly from Moenkopi Village. Only one of these, a farm belonging to a Hopi known in Navajo as Ozei Bilii Zani ("Oraibi Owner of Many Sheep") situated partially in Section 36, T31N, R11E, appears to be in use this year. Ozei Bilii Zani has a small semi-subterranean stone house beside this field and two people were seen working in the field. Other fields to the east and northeast of this field and within sight of Navajo Route 3 appear to have been cultivated in recent years. Three small fields just northwest of Windmill 3K-329 were nearly obliterated by weeds, lacked fences, and have probably not been used for a long time.

Information was obtained on only three small Navajo dry farms. One was located at Frank Goldtooth's place near Windmill 3A-28 and had probably not been used since Goldtooth moved to the School Farm. Another, about two miles further north, had been farmed by a long

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TABULATION OF NAVAJO DATA

As of 9 June 1967

Outfit	# of Dwellings	Present		Length of Use	Approximate Dates
		#Families	Population		
Jim Lefthand	6	3	20±	ca 28 years	ca 1941 - present
Mrs. Tilman Hadley	-	-	-	ca 40 years *	ca 1927* - present
Bancroft or I'tsihi	3+	-	-	ca 55 years <small>(NOTE: Still slight use in area)</small>	ca 1908-1963
Bagodi Siblings	-	-	-		- present
Johnson Etsitty	-	-	-	70-80 years	1880's ± - present
Hastin Neez	-	-	-	30 years ±	ca 1947 - present
Walker or Tsoh	-	-	-	59 years ±	by 1908 - present
Billy Yazzie	-	-	-	22 years *	1944 - present *
Herbert Zonie	Summer camp	-	-	ca 94 years	ca 1873 - present
Begay or Ts'oosi	-	-	-	ca 88 years	ca 1879 - present
Tisinnie	3	2	11	ca 34 years	ca 1933 - present
Posey or Yazhi	-	-	-	1 month (temporary)	1967
Frank Goldtooth	-	2	-	100 years ±	1850's ± - present
Greely's sister-in-law	-	1	-	7 years	ca 1960
Henry Billy	-	2	16	ca 41 years *	ca 1926* - present

FORMER OCCUPANTS

Tse' / ka'i
 Dilavo'
 Ayo'n / dilli
 Preston's Nephew
 Akaa / i

* Longer on spouse's side, spouse not yet interviewed.

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succession of Navajos, including Frank Goldtooth and Henry Billy, but has not been planted for the past five years because of drought. Henry Billy also has a field inside the bull pasture fence, but this was not visited.

Hopi livestock is, according to the Navajos of the area, now limited to horses and cattle. Hopi cattle were reported to range as far as Windmills 3K-326, 3A-27 and 3A-28. It is probable that they drift as far as Windmills 3K-329 and 3A-149 also, but definite information on these is lacking at present. The mapping of Hopi range use was supplemented with data from Nagata, 1966, p. 172. Hopi houses built for use in livestock operations include one in Section 23, T31N, R11E, belonging to Ozei Bilii Leni and one at Windmill 3A-27 belonging to Abaan Bi'e'e ("Buckskin"), whose given name is Roger. Navajo pronunciation of his surname was sufficiently variable that further data is needed to identify him.

Present-day Navajo range use extends from several homes and sheep camps to all windmills shown on the attached map. Most of this use is for grazing sheep and horses. Two Navajos, Tony Billy and Frank Goldtooth, also range cattle in the area. Tony Billy conducts his cattle operations from his home for the most part. Frank Goldtooth formerly made his home near Windmill 3A-28. He now lives near his farm assignment southeast of the Kenley Trading Post, but maintains his former home as his headquarters for his cattle operations. Two Navajo families living on their farm assignments south

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of the Ferley Trading Post range their sheep on the mesa to the south. One permanent sheep camp for summer use is located in Section 35, T31N, R11E. It is used by both the Tisinnie and Billy outfits, which are related. Most seasonal movement is within the immediate vicinity, with greater use inside the proposed discussion area for summer grazing. Only Tony Billy moves his sheep head well away from the area for some summer grazing. One outfit, headed by Tabak Yazhi, has recently moved into the area on temporary permission from the District 3 Grazing Committee due to a shortage of water and forage in its home area near the junction of the Little Colorado River and the Colorado River.

All Hopi houses within the area, except at Moenkopi itself, appear to have been established primarily for seasonal use in connection with farming or livestock activities.

Two Navajo outfits have their permanent houses inside the area. One of these, Jim Lefthand's group, consists of three families and twenty or more people. The other, Frances Tisinnie's group, includes two families and eleven people. Improvements at the Lefthand home include two stone houses, one frame house, two log hogans, one frame hogan, one ramada, one corral and two out-houses. They also own a small house near Windmill 3K-326. Improvements at the Tisinnie place include two hogans, one with an attached ramada front, a corral and a chicken coop. They also own a tribal-issue house located across a small canyon to the north and a sheep camp with two ramadas. The

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sheep camp is shared with the related Billy outfit which resides outside the proposed discussion area near Windmill 3A-149. It is probable that both the Lofthand and Tisinnie outfits have other improvements at scattered spots within the area.

Paul Talker, who worked with me as a guide and interpreter, pointed out numerous localities where he has hunted prairie dogs. No formal data on hunting was recorded, however.

A Navajo Trail Shrine was located within the area proposed for discussion of the "corridor" request. It is still used and there is reputed to be another in the same general area.

Data on prior use was not sought specifically, but a former home of Asdzaa I'tsihi, the widow of George Bancroft, was located near Windmill 3K-329. Another abandoned Navajo hogan was located about a mile north, but the names of the former occupants were not learned. Length of occupation or use vary from over 100 years for the Goldtooth outfit to as little as 7 years for George Greely's sister-in-law, not taking into consideration Tabaha Yazhi's temporary use of one month. Outfits living outside the proposed discussion area but utilizing range within it include the Goldtooths, the Greelys, the Billys, and probably Asdzaa I'tsihi's group, Tilman Hadley's group and Joe Begay's group. Tilman Hadley's home, not mapped, is near Windmill 3K-312 and Asdzaa I'tsihi is said to live near the uranium mill at present.

It must be recognized that this survey contacted only Navajo

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informants and the data may be weighted a bit in their favor by the lack of Hopi informants. This has been balanced, in part at least, by reference to Nagata's recent dissertation on Moenkopi, however. It is apparent that there is considerable overlapping use by Navajos and Hopis. Navajo informants gave some data on conflicts with the Hopis, but except for one instance these seem to have been settled peacefully. At present Hopi use seems to be greatest in the northern part of the proposed discussion area and Navajo use greatest in the southern part, with most Navajo use in the north originating with families living on land assignments on the old school farm near the Kerley Trading Post. The extreme northeastern part of the area was not investigated and very sandy roads there will make a four-wheel drive vehicle a necessity for even a cursory investigation. The very limited historical data gathered suggest that the above pattern of use is of fairly long duration, probably preceded by a period when use of the area was on a less rigid seasonal basis.

It is believed that great deal more data can be obtained by further field work, particularly with regard to Navajo use. It is doubtful that Navajo Tribal employees will be able to secure the cooperation of Hopi informants to augment the Navajo data. If a detailed study is to be done, a jeep or similar vehicle will be needed for some of the work and an adequate base map should be developed. Although considerable data could be obtained yet without these, large parts of the area are not accessible by two-wheel

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vehicles and there is no up-to-date map of the area suitable in scale and detail for accurate field work and reporting. The attached tabulation gives an indication of the quantity of data yet needed.

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TABULATION OF NAVAJO DATA

Locality	# Dwellings Within Area	# Families	Present Population	Length of Use	Approximate Date
Leitchand	6	3	20±	28 years	ca. 1942
Valley	-				
Blackfoot or Tsiisih	-				
Historic	2	2	11	34 years	ca. 1933
Valley of Tsiisih	-			1 month (temporary)	1937
Blackfoot	-	2		100 years ±	1850's or 1860's
Valley	-	1		7 years	ca. 1960
Valley	-	2	16	41 years*	ca. 1926
Es'osi or Bogay	-				
Tsch	-				

FORMER

Tse'kai's
Dilawa'
Ayo'w/aii
Preston's
Nephew
Ayo'

* Probably a longer period on wife's side

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FIELD NOTES - MOENCOPI PROBLEM

23 May 1967 - Tuba City

Morning: Mileage log:

Tuba City Junction	876.5	
Curve on Mesa (Lv. Hwy.)	883.9	
Windmill, Corral, Dwelling to SW	888.5	Photos, sheep with Navajo woman herder, cattle, horses
Fork in road, Go right	890.0	Photo - sign "Jim Lefthand one mile"
Left hand outfit	891.0	Stopped, talked briefly, promised to return. Mrs. Lefthand weaving a <u>bill</u> dress.
Return to overlook, mesa rim	897.8	Photos of highway at river, Tuba City & Moencopi, view to west.
Base of mesa, dwelling to west	899.1	Photos (Hopi see below)
Pipe line	900.4	
Tuba City junction	905.7	
Pasture Canyon, Kayenta highway	906.7 - go north	
Fork in road	907.8	
Reservoir, pond	907.9	

No fields in Pasture Canyon from the highway up to the second dam. Area behind first dam (just above highway crossing) marshy, no reservoir. Stock seen grazing along canyon between two dams, also green and well-watered. A ditch comes down from the second dam. Several Navajo dwellings along west side of canyon and several Navajos seen at reservoir - swimming, washing clothes. Paul Talker says it is stocked with trout and he fishes there. Returned to Tuba City, picked up Paul Talker.

AFTERNOON: Drove with Paul to Lefthand outfit. Mr. Lefthand has poor eyesight and does not hear well, so most of the conversation was with his wife and two daughters. Mrs. Lefthand says that the corral at the windmill north of their place was built by the Hopis. The only time the Hopis come around is during branding season. The windmill was put in about 11 years ago. The Lefthands first settled here 28 years ago. The windmill near the old Goldtooth place was already there at that time. The little house near the windmill north of here

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belongs to one of the daughters.

The Lefthands have sheep and horses only, no cattle. Most of the cattle in this area belong to the Hopis. The Hopis don't dispute their right to live here, but if Navajos settle any closer they start "raising Cain". The Lefthands range their stock to the mesa rim on the west, to the highway on the north, south to the ram pasture fence. They graze the same area year round. (NOTE: In driving to this place in the morning, sheep tracks were all along the road between the windmill and the hogans, a distance of $2\frac{1}{2}$ miles. On returning in the afternoon, my tracks from the morning had been obscured by the sheep returning toward the hogans).

Prior to 31 years ago the Lefthands lived near Leupp, then they moved to Kaibito. They were returning to Leupp from Kaibito 23 years ago when they stopped here and they have been here ever since. The Goldtooth family was already in this area then. Another Navajo family, that of Harry Billy, moved back and forth. They have two places. In the summer they often live this side of the old windmill, on top of the ridge. The Goldtooth family has cattle down here, but they live up near Tuba City now. They bring hay out for the cattle from time to time.

There used to be a family here by the name of AKAA'LI. They left here about 30 years ago and moved to a place this side of Cameron. The old man died about 3 years ago. He was a son of HASK'AAN from Gray Mountain.

The Hopis used to raise sheep, but I don't think they have any more sheep. All they raise now is cattle.

Mr. Lefthand added at the end: I am 74 years old. This earth was made a long time ago, not by the Navajos, nor the Hopis, nor the Anglo-Americans, nor the Mexicans, nor the Negroes. I never heard of any Hopis having made this earth. It is from the time of the first man (or First Man?) (NOTE: Paul says that Mr. Lofthand is a Medicine Man).

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Population at Lefthand camp: 3 families - Mr. & Mrs. Lefthand, 2 daughters, 13 grandchildren (each daughter has eight children). (NOTE: The Lefthands also have at least one son who is a policeman at Tuba City. He probably has an interest in this livestock operation).

Structures:	2 stone houses	}	Photos
	2 log hogans - cribbed-log		
	1 frame house		
	1 frame hogan		
	1 ramada		
	1 corral		
	2 out houses		

One of the Lefthand daughters rode with us the way back and helped a great deal with information as we went along. She has a son living on the southeast edge of Tuba City and planned to stay there tonight and pick up some children being brought back from school tomorrow.

Mileage log:

- 939.8 - Leave Lefthand Place
- 932.6 - Arrive at old Goldtooth place. There are a hogan, a house, an unfinished house, and a closed-down trading post here. Photo. Also an old Mormon mission and the fence around an abandoned field.
- 933.2 - Back to fork in road, go easterly.
- 934.6 - Join road direct from Goldtooth place - not taken due to reported excessively sandy.
- 936.3 - Take fork to left. *
- 937.2 - Take fork to right to Harry Billy's summer place.
- 937.5 - Arrive Harry Billy's summer place. Not occupied at present. Structures: Cribbed-log hogan, old forked-pole hogan, ramada, shed, corral. Photos.
- 938.1 - Return to road, go north.
- 939.4 - Go right toward other Harry Billy outfit at iron stake marker.
- 940.1 - Go left.
- 940.135 - Arrive Harry Billy's other place. It is presently in use, but nobody was at home. Structures: Cribbed-log hogan, large tent, corral, miscellaneous features. Photo.
- 941.6 - Return to road (NOTE: This road connects windmills 3A-149 and 3A-27) and go northwest.
- 942.3 - Return past fork in road with iron stake marker.
- 944.2 - Pass Hopi place belonging to Roger _____. House, corral, loading pens. Photo.
- 944.4 - Arrive at windmill 3A-27. Photo. Several cattle here. Identified by Paul Talker and Lefthand's daughter as being both Navajo and Hopi stock on basis of brands.
- 945.7 - Take right fork, go down very steep grade.
- 947.3 - Arrive at location of Hopi called GEEI BILII YANI in Navajo. He has a field and a house here. The house is of stone construction and about half underground. Photo. Two people were working in the middle of the field, but did not come to the car. Apparently planting.

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943.0 - Turn left (west) on Navajo Route 3.

On the return to Tuba City we passed the buildings near the foot of the mesa below the curve in the highway. There is a new windmill a ways south of these. Lefthand's daughter says these also belong to OZAI BILII YANI, who speaks good Navajo and is said to be part Navajo. He used to have a lot of sheep and by the Lefthand place often, but he doesn't have any stock now and they have not seen him for a long time.

The Lefthand daughter identified several dry farm fields near that of OZAI BILII YANI's field as belonging to Hopis. These are marked in red on the map.

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MOENKOPI SURVEY

May 24, 1967

Mileage Logs

A.M. 28.4 Tuba City junction
37.8 Go left from Navajo Route 3
39.0 Pass 2 Hopi dry farms and house
40.6 Turn around at TV transmitter
40.8 Go east on old road
42.2 Stopped by sand about $\frac{1}{2}$ mile from windmill,
go back
43.6 Turn around again; take left fork
44.5 Take right fork
45.2 Go right
45.5 Pass about 50 yards east of corral, then a quick
left
46.3 Arrive at windmill, not numbered - ridersighted
to south, cattle at windmill
46.85 Arrive at cairn east of windmill. Old corral
just north of cairn and a house beyond
47.4 Return to windmill to meet rider. The rider was
Tilman Hadley's shepherd, a Navajo woman.
She was looking for four lost sheep. NOTE:
Tilman Hadley is now in the hospital, so we will
not be able to interview him.⁷ She says the
house east of here belonged to a Navajo woman,
Asdzaa Iltsihi ("Tiny Woman") who has not lived
there for some time. She does not know of any-

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body herding sheep in this area right now. There are no Hopi structures in the area. T. Hadley's place is near the Coal Mine Mesa Rodeo Grounds, northeast of here.

48.1 Arrive at Asdzaa Iltsihi place. Structures - stone hogan, frame house, 2 contiguous corrals with lamb pens. Also an older corral nearer the cairn. Photos. The place has not been used for a few years, at the least, probably not for several years.

Next made a long loop to north looking for the other old dwelling and corral shown on the LMU #3 map. We found the roads so sandy that we turned back without success.

51.0 Return to old Asdzaa Iltsihi place.

52.8 Arrive at corral on rim of Coal Canyon. T. Hadley's shepherd rejoined us here. She says the corral is in the process of construction and not yet finished. It belongs to a Navajo named Leo, who intends to use it for his cattle. Photo.

53.1 Take right fork.

54.1 Arrive at Navajo rock shrine. Stopped and placed branches and rocks. Photo.

59.2 Return to Navajo Route 3.

61.0 Pass to south of Hopi dry farms and houses. A bit further along we saw people still at work

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planting at Ozei P'lii Zani's dry farm.

P.M.

Take road south from Navajo Route 3 just east of rim of Coal Mine Mesa

84.0 Arrive at small frame house (type given out by Navajo Tribal Welfare Dept.) south of Navajo Route 3 on top of Coal Mine Mesa, not far west of rim. Photo. Belongs to Frances Tisinnie.

85.3 Arrive at Navajo place, home of two families, Frank Whiterock and Frances Tisinnie. F. Whiterock says they graze only sheep and horses, no cattle. They range their sheep north across the highway and southwest to Windmill 3A-27, as well as east to the windmill near T. Hadley's place when 3A-27 goes dry. The Hopi who has the house near 3A-27 is Roger Kanaadi. This place (Whiterock's) is about 2 miles from the windmill. Frances Tisinnie says they have lived right here for nine years. They have lived in this general area 34 years. They lived this side of Jim Lefthand's place close to the ridge until nine years ago. They settled in this area when she was 30 years old and she is now 64 years old. Asdzaa Iltsihi was the wife of George Bancroft and is the mother of Homer Bancroft. She is still alive. She used to move back and forth, but had conflicts with Tilman Hadley over the range. She now lives east of the Rare Metals Plant. Hopi

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cattle drift in here. "We were living at the other place when they put up Windmill 3A-27. The Hopis built that corral then. The house there was built later. They built a corral at Tonaali on the rim of the Moenkopi Plateau about two years ago."

Frank Whiterock says there is another Navajo family near here - that of Tabaha Yazhi. There is also a Navajo woman, a widow, living alone below Tabaha Yazhi's camp. She is Taachii'nii Xigai Bitsi' ("Daughter of White Tachini Clansman) or Johnson. She is herding sheep there. At this place (Whiterock & Tisinnie place) live two families with 11 people including children. F. Whiterock mentioned that Roger Kanaadi had erected a post near here about two years ago. Whiterock later knocked it over. He took us to see it where it still lay, about 200 yards southeast of his hogan. It is a limestone post with four marks on one side and five on the other. This is the only such post he knows about. He does not know where Roger found it, but he brought it from somewhere; he thinks from the northeast. In Navajo, Roger is known as Abaan Bi'e'e, "Buckskin." Ozei Bili Zani is half Navajo of the Ashihi Clan.

Photos: Rock post; homes. Structures include

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a cribbed-log hogan, a ramada-frame hogan with a ramada front, a corral and a chicken coop.

85.9 Back to road, go south.

86.7 Take right fork

88.1 Arrive at Windmill 3A-27, go northwesterly.

90.4 Road passed about 100 yards east of two ramadas. This is apparently Frances Tisinnie's summer camp. She mentioned this when we were at her place.

92.2 Go left to sheep camp.

92.4 Arrive at Tabaha Yazhi's sheep camp. A herd of an estimated 200 sheep in a temporary wire corral and several people present helping shear them. Structures: Tent, corral, canvas windbreak looking something like an Arabian tent. Photo of tent only - last frame on roll.

Tabaha Yazhi and his wife came to the car. He says that they are from the vicinity of T'is Sitaani, this side of the Little Colorado River near its junction with the Colorado River. They have had no rain there for the past two years and there is a severe shortage of grass and water. He went to Tuba City and conferred with the Grazing Committee and the BIA range man and they told him it was O.K. to move in here. He has been here one month. His wife says that her daughter is married to a member of Henry

101144

Billy's family, which is why they came here. Tabaha Yazhi added that they were told at Tuba City that when it rains again in their home area they could move back there. They thought we had come to move them out. They are watering their stock at the windmill below here near the Ozei Bili Zani place. "Some Hopis have come around when we are herding our sheep. They just say, "Ya't'hei, Hastiin," and ask if we have any fat sheep to sell. Just one Hopi, Abaar Bi'e'e, doesn't like Navajos to be in this area. Denaasts'a, a Hopi who is half Navajo, son of the Navajo named Lok'aa, told me about him. He used to go around selling water melons at the different hogans. He claims to own that windmill (3A-27) and tries to prevent Navajo stock from watering there. At the windmill here the water is good, but there are too many cattle." Tabaha Yazhi says he has had to go down 3 times to clean out the sand pushed into the trough by the cattle. He mentioned Beshbiwo'i Biye', Teddy, in Navajo, but I didn't get this translated. Tabaha Yazhi mentioned the Navajo widow living alone below here. He doesn't know her exact location, but says it cannot be reached by car. Some of the local Navajos are helping with the

101145

sheep-shearing. Tabaha Yazhi was at a sing last night and when it ended he asked them to help. Hata'i Ts'osi and his family are helping. Henry Billy or Deschii'nii Bitsii Zitsoi has gone to Cameron today to sell wool. Tony Billy is Tabaha Yazhi's son-in-law. Tabaha Yazhi is called Navajo Posey in English. He went to the Blue Canyon School and speaks a little English. He has worked at Salt Lake for 6 years.

- 96.7 Arrive again at 3A-27, go southeast.
- 98.9 Take left fork at iron stake.
- 102.1 Arrive at Windmill 3A-149, at corner of bull pasture. Hata'i Ts'osi's place is easterly from here, just visible from the ridge before going down to the windmill. There are two Navajo tribal corrals here, one inside the bull pasture and one outside. There is also a shed inside the pasture. Paul Talker says he has been here when the corral outside was used for branding and vaccinating sheep. It is an older corral than that inside the pasture.
- 105.2 Two small frame houses about 20 yards west of the road and 5 or 6 structures in two groups about $\frac{1}{2}$ mile to east of road.
- 106.35 Arrive at Navajo Route 3 near Coal Mine Mesa windmill and tribal corral. Paul says the 20th Annual Coal Mine Mesa Rodeo will be held here

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this weekend.

Paul knows this country fairly well from rounding up horses and hunting prairie dogs over most of it. He says that he formerly herded sheep on the Moenkopi Plateau just above the rim south of Kerley's Trading Post. Some of the people we talked with today say another Navajo family is now herding sheep in that area. Paul thinks it is probably a part of the Goldtooth family.

Will check this tomorrow.

101147

May 25, 1967

AM - Visited Frank Goldtooth who now lives beside his farm near Kerley Trading Post. Had a long interview with him:

When I lived up on the mesa at my place near the bull pasture fence I used to chase the Hopi cattle back to where Navajo Posey is now camped. Since I moved out the Hopis have been pushing their cattle into that area. On my side, I am not one of these Navajos that tries to be cruel to the Hopis, but it seems like whenever a Navajo has livestock near the Hopis, they want it out of the way.

I was born at my place near where the windmill now is. To me, livestock, when you take care of it in one place, in order to support yourself you have to take care of your livestock. I now have horses and cattle up there. I moved here eleven years ago. When I lived up there I had sheep also. Now I have no sheep - mostly cattle now. I used to roam around with livestock, to the point just above here and back to the old place. I used to take my stock to Gray Mountain. There are places in that area where I put up homes. They are probably all fallen down now. My cattle are now scattered all over. Some are just on top of the ridge here. During branding season is the only time we gather them all together. We do the branding at my old place.

My son has a shepherdess up above now. She is a widow who stays alone up there. She moves his

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sheep around from place to place. She is a sister of Teddy Goldtooth's wife.

There is another family that has sheep just above here. Their place is hard to get to. George Greely's wife's sister has her corral on top of the mesa. She is called Binaa Libahi Bitsui. She walks up each day to herd the sheep. Her home is down here in the valley.

When I and the late Maxwell Yazzie (O't'ai'i Sani) were councilmen, about the time of the first rodeo at Coal Mine Mesa, we gave permission to one of Scott Preston's nephews to graze on top for five years. After that he was supposed to get another permit. He was given permission to graze near the old windmill 3A-27. [Scott Preston's nephew called Ozei Binaa Ntsaa'igii Biye' - check this.] This permit was given to the son of Scott Preston's sister and her Hopi husband. She is called Gaana Bilah. The son was registered as a Navajo. Some Hopis also had five-year permits in the same area. Somehow a quarrel developed between S. Preston's nephew and a Hopi who is the younger brother of Ray (Hemetewa?). Ray works for the BIA Land Operations Office. S. Preston's nephew shot the Hopi in the leg. He thought that he had killed him, so he killed himself.

I am 79 years old. My parents and grandparents

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lived here before me. They ranged to Gray Mountain and Bodoway. My grandfathers ranged as far as Black Point on the south and to Gray Mountain. There were only seven Hopis at Moenkopi before they started accumulating. Ch'ozhi was the first. He was a Navajo taken captive by the Hopis and married to a Hopi woman. The others were Bilii Da'aXchini, Lok'aa Hastiin, two named Bitsinabas Holoni, Bi'ei Xigai and Gah Yazhi. All were originally Navajos taken captive and married to Hopi women. They used to plant cotton there and the place was called Ndik'aa' K'eedilye then, not Ozei Haayazhi. The Hopis have been drifting in ever since. I don't know the Hopi names of these first seven. I was only a boy then. I never heard of a Hopi named Tuba. Maybe the name comes from the Navajo name for Tuba City, Tohnadisdizi (check spelling).

It seems like the Mormons are on the side of the Hopis. They claimed this land and then the Hopis got it. Why does this Mormon lawyer do this? Here the Navajos fought for their land. The Hopis didn't fight for their land. Why don't they send the Hopis to Vietnam? It seems like their lawyer is lying about their being in the area first. The Hopis think it is their land, but all they did was stick to their mesas sleeping while the Navajos

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fought for it.

My father was Tsimaali of the Tsedeshgizhni Clan. He was a policeman for the government at Tuba City. He was born somewhere in the vicinity of Shadow Mountain after the return from Fort Sumner, just how long after I don't know. He ranged his livestock all over this area. He had a lot of sheep and horses. The Navajos did not have cattle here in those days. He had a farm at the junction of Moenkopi Wash with Red Lake Wash. During the summer his stock was grazed in that area, around Red Lake, Coal Canyon and Bat Canyon. In the winter they lived on top of the mesas and on Gray Mountain to be near wood. There used to be a farming area right below the old bridge at Cameron. There were a lot of trees there then. Now it is all buried.

My father's father was Hastiin Zhiin Ts'osi of the Tsi'naajinii Clan. He was born before Fort Sumner. During that time he went to the Chiricahua country. He was still a boy then (apparently well grown, a teenager?). They had a lot of sheep. The Hopis had none and they came and tried to steal the sheep. My grandfather's family was roaming in this area at that time. They had conflict with the Hopis because the Navajos had stock and the Hopis did not. I guess that is why they killed a lot of the fathers and

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mothers and took the children. My father's father was born before the time of these wars. He fought the Hopis on account of the stealing of flocks. It was not only the Hopis, but also the Paiutes, Utes, Mexicans and Havasupais (Gohnina). They got together and a Navajo was very seldom seen by himself. My father's father was born near Ch'o'lgai.

Mr. Goldtooth here showed us his bow - a sinew-backed bow with sinew wrappings and leather wrapping on the grip, painted black, red and yellow. He has a number of steel tipped arrows with eagle feather fletchings, one with a very long slender point.

My father's mother was Asdzaa Das. She was born on the other side of Steamboat at Ndeschiischili, "Short Pine Trees." She told me that she went to Fort Sumner when she was a girl.

My mother was Baa' Sneez, "Tall Warrior Woman." She was born south of Dzi'naodi'li (Huerfano) at a place called Na'asch'id Toh [possibly near Cuba?] I understand that the hogan is still there. From there they moved to Keams Canyon. From Keams Canyon my mother moved out here and this is where I was born. She moved here when she was 16 or 17 years old. She was about six years younger than my father.

NOTE: On the basis of these figures Mr. Goldtooth is not over 77 years old. As there may be errors in the age of

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his mother and his estimate of her age relative to his father, 79 is not unreasonable, however.⁷

Mr. Goldtooth also described two surveys by negro soldiers, the first supposedly for the Hopis and the second for the Navajos. This story was rather confused, at least as translated, but briefly is to the effect that at the time of the first survey the Navajos had no one who could speak English so that everything was explained through Hopi interpreters. He added that District 6 was set up by John Collier on the basis of the land the Hopis were using and it was not intended that they expand beyond it.

We next visited George Greely, whose farm is next below the Goldtooth place. He said that his wife's sister was a widow and had lived there with them for about seven years, herding her sheep above the rim. Mr. Greely is from New Mexico and was stationed at Tuba City by the BIA in 1944. He is now retired. He was formerly a member of the Land Board here. He says that he helped get the old school farm assigned to individual Navajos when it was abandoned for school purposes and was also instrumental in obtaining BIA funds to line the irrigation ditches here with concrete. He knows little about the early history of the area.

P. M. - Went to look for Henry Billy again. We found his son, Tony Billy, at the hogan north of windmill 3A-149.

Tony Billy said:

Hata'í Ts'osi or Hastiin A'its'ozi is called Joe

Begay in English. His place is that east or south-

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east of 3A-149, where the white tents can be seen. This is my hogan here. My father stays here sometimes, but this is mine. The other place southwest of 3A-149 is my father's. I just built this hogan here last winter. I was born on Howell Mesa 40 years ago. I am married to a daughter of Tabaha Yazhi or Navajo Posey. I was born in 1928.

During the summer we move to the two ramadas toward Tabaha Yazhi's present camp. Frances Tisinnie is my grandmother. Sometimes in the summer we also move to a place near the new windmill northeast of Jim Lefthand's place.

An old timer you should see is AkaXi Tsoh of the Ashihi Clan, born for the TX'iziXani Clan. He waters his stock at 3A-149. He lives at the place with two small frame houses toward the Coal Mine windmill.

I had to go to the Coal Mine Chapter House to get permission to build my hogan here. I got permission from Mark Begay, then Chapter President, and two others. If I didn't get permission, one of the Hopis from Moenkopi would say they would chase me out. Roger Kanaadi or Konali tried to chase us out over there. When Roger built his house, he first tried to build it farther out, but the Navajos would not consent, except near 3A-27. One summer Roger chased us out of there.

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I am one of the representatives for the Coal Mine Chapter to take care of the windmills and report any damage to them to the chapter officers. I look after six windmills: 3A-27, 3A-28, 3A-149, the one near Lefthand's place, the one at the base of the mesa near Ozei Bili Zani's place and the one near the cairn north of the highway. These six windmills are all maintained by the Navajo Tribe. We petitioned for an automatic trough for the windmill near the cairn, but there has been no action on the request. I think that the cairn windmill and the Lefthand windmill were drilled by the Navajo Tribe. I was elected by the chapter to take care of these windmills. They are now putting rams back in the pasture and I have to check the windmills frequently until we can get automatic troughs with floats to control the flow of water. My family has had stock here 30 to 34 years. I have had my own herd about 20 years. I move back and forth from here to the other side of Shadow Mountain. When here I range my sheep from the rodeo ground to 3A-149 and back to the windmill near Lefthand's place and to the north side of the highway - about 7 miles north of the highway to the windmill near the cairn. The State Highway Department has approved putting up fences along the highway to keep the cattle

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off. The work is to be done under the 10-day work program and we have 2,200 fence posts cut.

After leaving here we met Henry Billy riding horse-back toward his son's place. We returned to the hogan and interviewed him.

Henry Billy said:

I am 65 years old, but the census office records show me as only 63. I was 21 when I moved to Howell Mesa. I spent 3 years there and then moved to the vicinity of windmill 3A-149 and have been here ever since.

A white man representing the Hopis put up a stone stake east of here. I saw this when I was 25 or 26 years old. I took the stake down and buried it, but can't remember now just where it is.

Abaani Bi'e'e or Roger was going to put up a house at 3A-149, but the Navajos wouldn't let him do it. They didn't have any say-so about the other house. He built it kind of secretly. 3A-149 was put up about 30 years ago. I was living here then. It was the second windmill in this area. The first was at the dipping vat about 10 or 11 miles from here. When I moved here the Goldtooth family was the only other family in the area. Jim Lefthand didn't move in until these other windmills were put up.

The little fenced area shown on your map about two

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miles north of the Goldtooth place was a farm. I farmed there. Others who farmed there were Goldtooth, AkaXi who has since moved to Cameron, Hastiin Dilawo' ("Runner") who has also moved to Cameron and the late Hastiin Ayo'nXdili. The field is no longer used because of drought. For the past five years it has been too dry to farm there. I also used to farm inside what is now the ram pasture. The ram pasture was already fenced when I moved here. There are a lot of bulls in the pasture now.

My sheep range here extends from HataXi Ts'osi's place to the rodeo ground to the windmill near the cairn to Tabaha Yazhi's present camp to Jim Lefthand's place over to my place. I just make a circle there in the summer and in the winter I stay at my home place.

The fields south of the windmill near the cairn belong to Hopis. There used to be an orchard on the other side of the windmill. The Hopis had peach trees right in the same valley where Asdzaa IYtsihi lived. There are the remains of a forked pole hogan north of there. I don't know who lived there. It probably belonged to Asdzaa IYtsihi's family. It is on the other side of the ridge at the end of the road, down in a draw and rather hard to see.

My wife is originally from this area and I am from 101157

Bodoway. I came here when I married her. Her father was Hastin Tse'Zka'i ("Mr. Flatrock"). He got his name from his house. He had a little dam on the rocks there for stock water. There are two families here. My family includes 9 people and Tony Billy, my son, has 7 people in his family. There are 16 of us altogether.

- - - - -

Went to try to find the forked-pole hogan.

Mileage:

- 242.0 Windmill near the cairn. Go west, then north. Observed a cleared area now overgrown northwest of Asdzaa IXtsihi's old place. This was probably the orchard mentioned by Henry Billy.
- 243.7 Arrive at rim of mesa at head of a small wash. Found a stone hogan with a flat roof located near the head of the draw on the west side; also a fair-sized area covered by sheep manure where a sheep corral was probably located. About 100 yards down the wash on the opposite side found a stone wall, possibly part of another corral. Photos. Continued on road which follows rim of mesa.
- 244.8 Stone dam on bare rocky area under rim. This fits the description of Tse'Zka'i's dam, but no hogan located here. Remnants of a wire fence and a probable tent site are the only other remains. Photo of dam. Also found a galvanized iron stake above the dam

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stamped "3-1-88."

Returned by way of an old road that passes the Hopi
dry farms just north of the highway. Photo of Hopi house
and farm.

101159



Figure 1. View of curve in Navajo Route 3 at top of mesa.
Taken from overlook on the west.

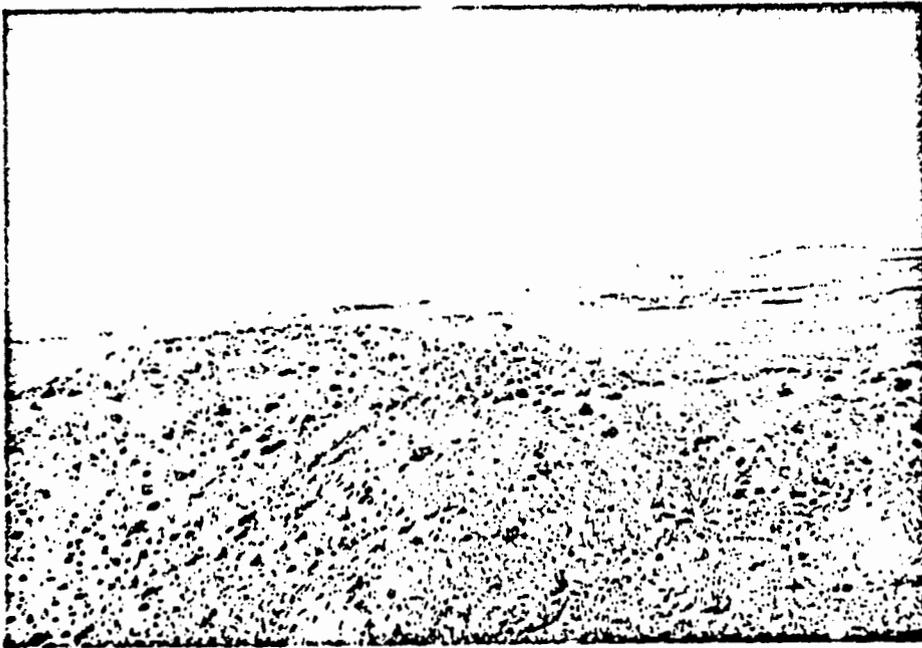


Figure 2. View of Tuba City from Mesa rim overlook to the south.

101130

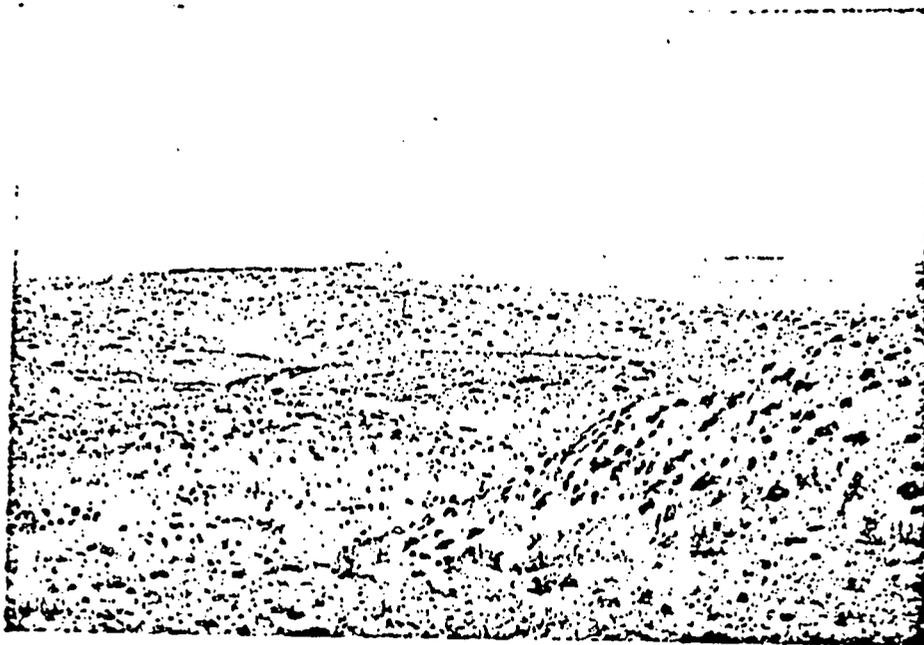


Figure 3. View to west from overlook toward Gray Mountain

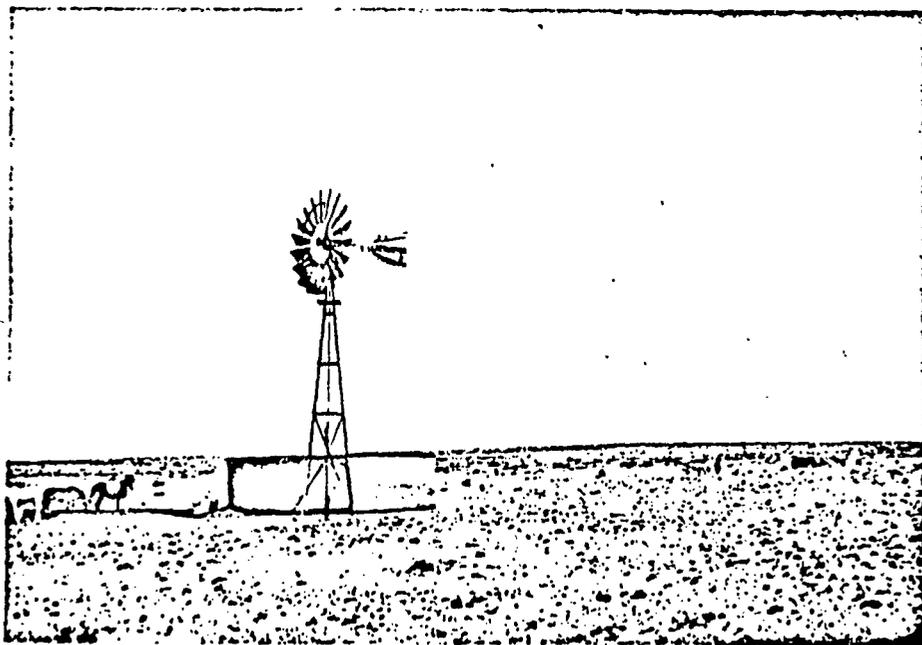


Figure 4. Windmill 3K-326 north of Jim Lafthand's place.

101161

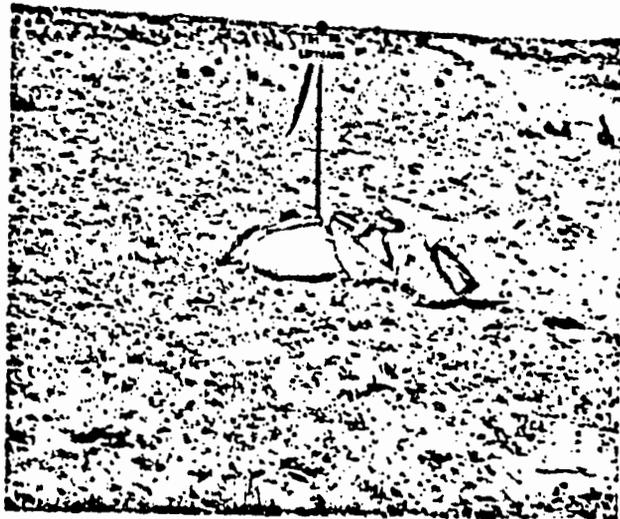


Figure 5. Sign at fork in road to Jim Lefthand's place.



Figure 6. Stone house and frame hogan at Jim Lefthand's place.

101132



Figure 7. Frame house at Jim Lefthand's place.

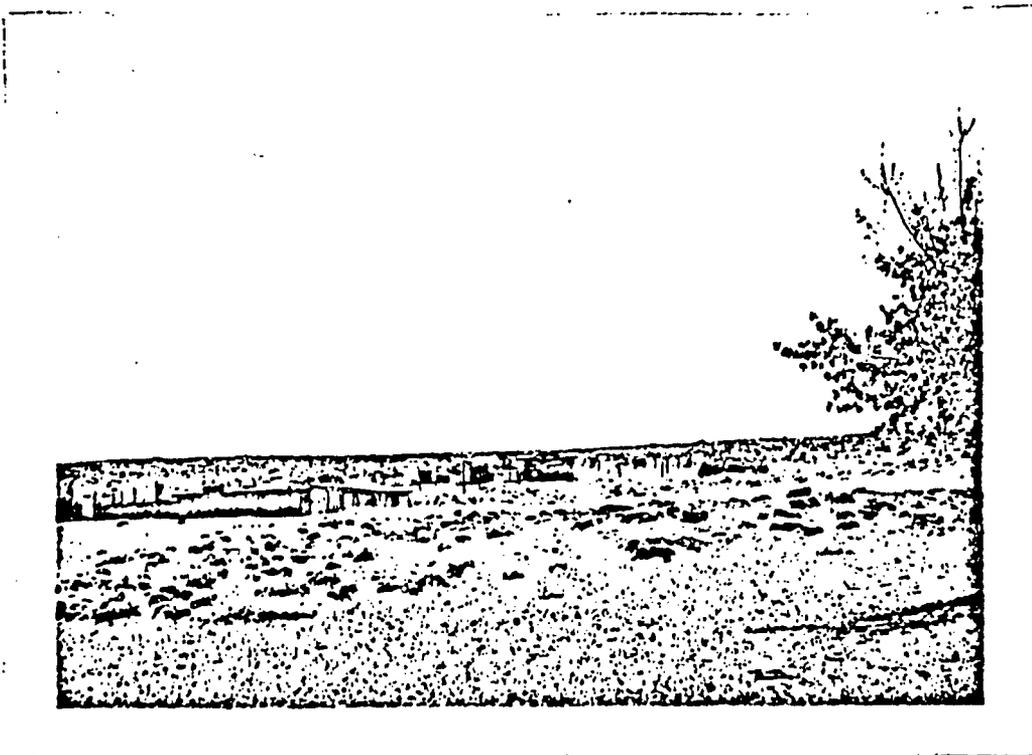


Figure 8. Corral and additional dwellings at Jim Lefthand's place.

101163



Figure 9. Improvements at Frank Goldtooth's old trading post. This location is now used primarily in cattle operations by the Goldtooth family.

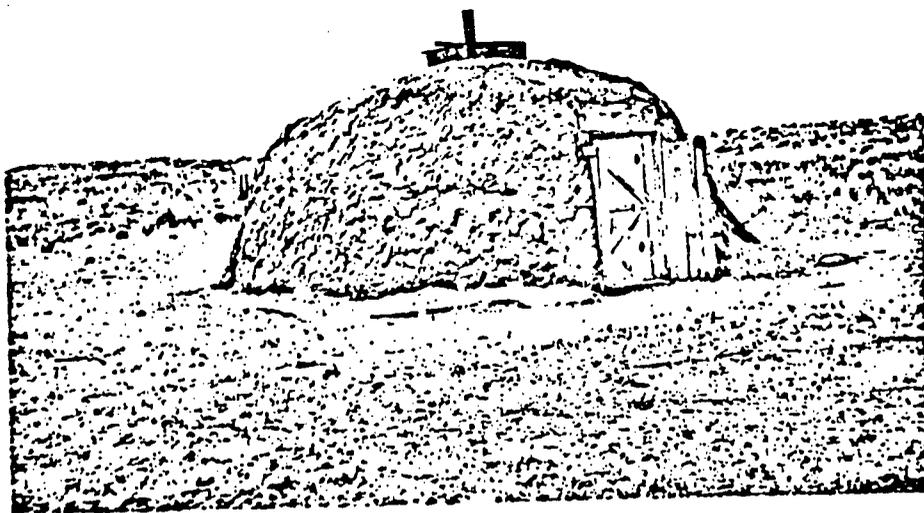


Figure 10. Tony Dilly's hogan.

101164

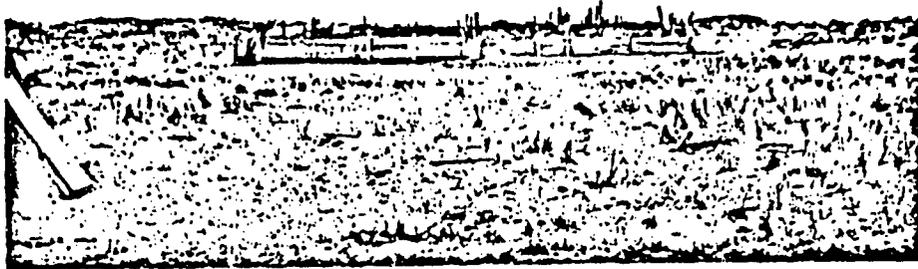


Figure 11. Corral at Tony Billy's place.

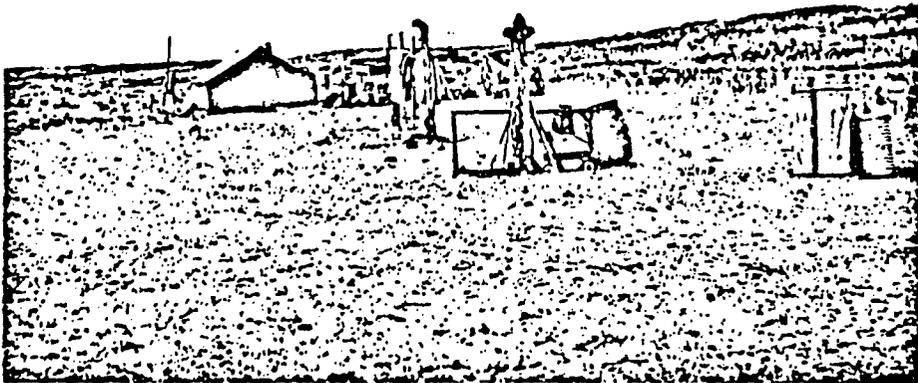


Figure 12. Tent and miscellaneous features at Tony Billy's place.

101165

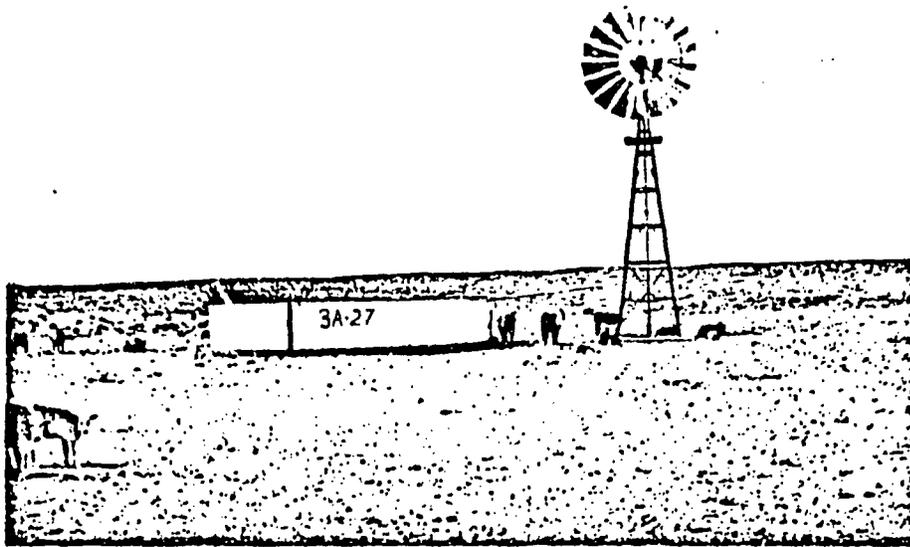


Figure 13. Windmill 3A-27. Cattle at this windmill on May 23, 1967, included both Hopi and Navajo stock.



Figure 14. View of Asdzaa I'tsilihi (Mrs. George Bancroft) place near windmill 3K-329. Hogan and house in left foreground, corral in background.

101166

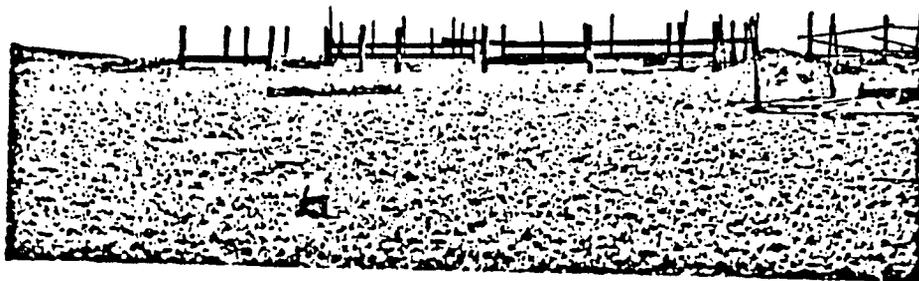


Figure 15. Leo Pinehdeal's cattle corral under construction on the rim of Coal Canyon.



Figure 16. Trail shrine southeast of Windmill 3K-329. Offerings are made by placing a piece of brush under a rock. Various degrees of drying of the offerings show that this shrine is still used.

101167

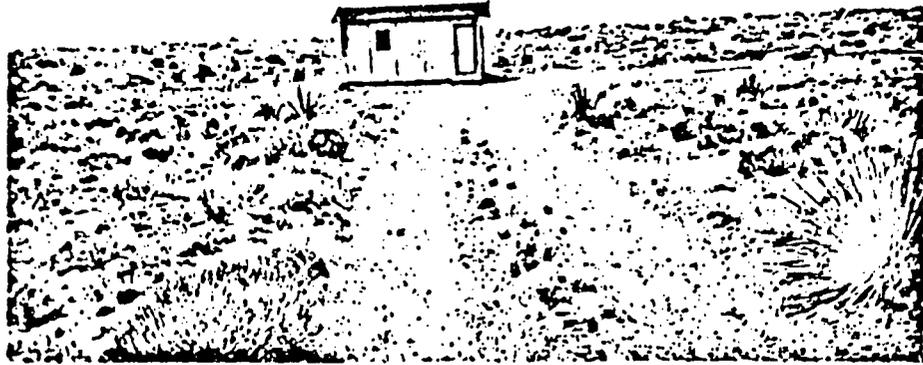


Figure 17. Tribal welfare pre-fabricated house belonging to Frances Tisinnie.



Figure 18. View from south of Frances Tisinnie's place.

101168

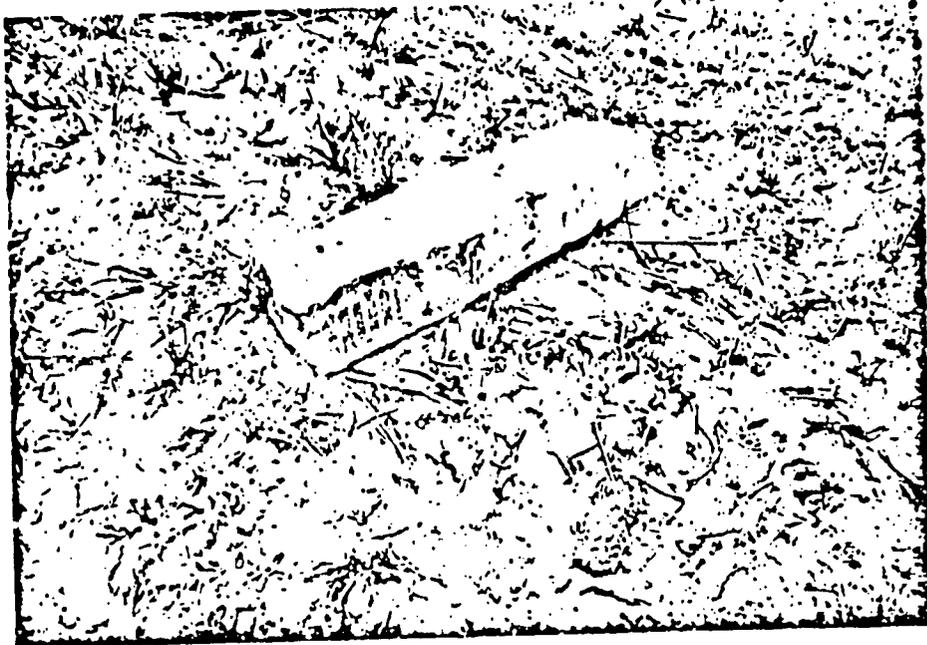


Figure 19. Stone survey marker near Frances Tisimie's place. Said to have been placed there by Roger Honmi.

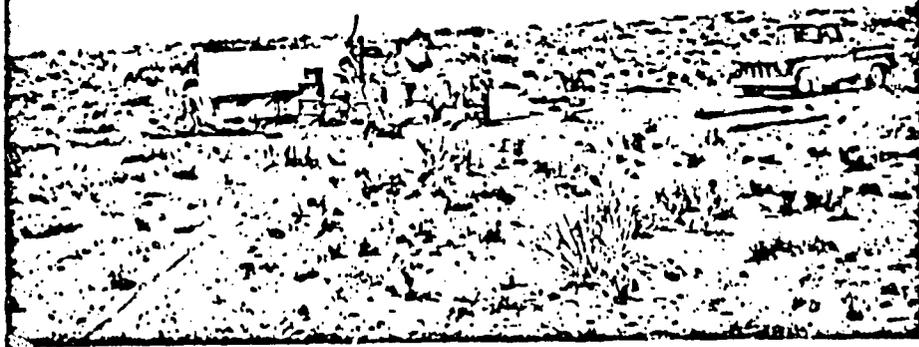


Figure 20. Tabaha Yazini's sheep camp.

101169

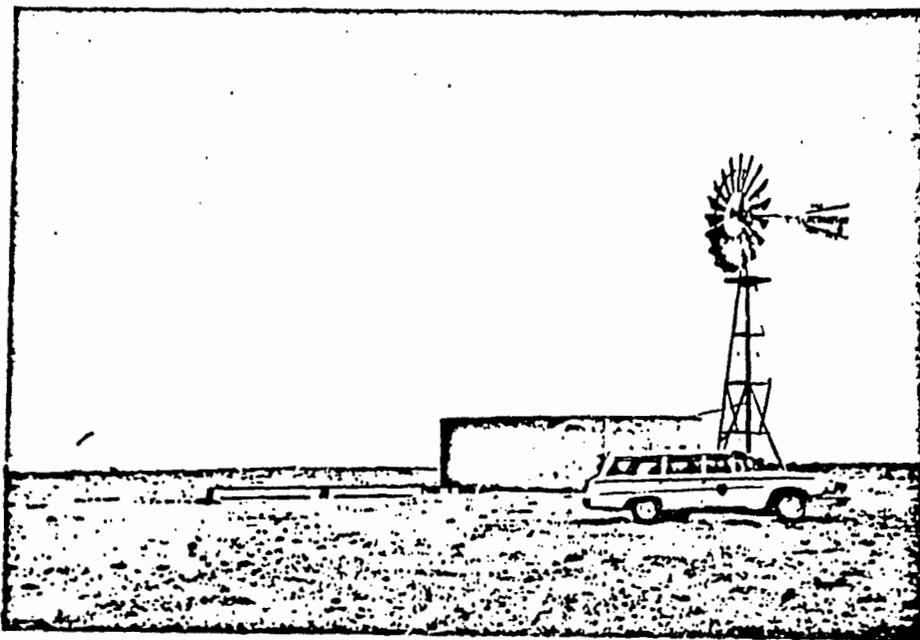


Figure 21. Windmill 3K-329 near the rock cairn.



Figure 22. Old sheep camp near the trail shrine.

101170

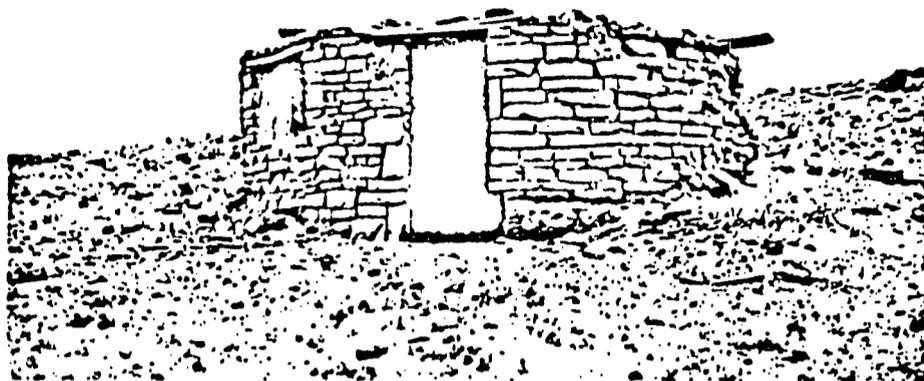


Figure 23. Old stone hogan about one mile north of Windmill 3K-329. Tentatively identified as having been occupied by Asdzaa X'tsihi.



Figure 24. Dam north of Windmill 3K-329 and northeast of hogan in figure 23.

101171

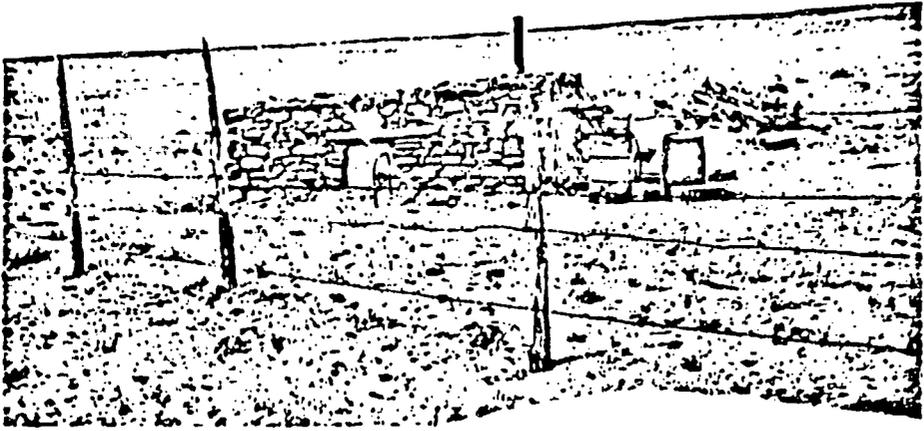


Figure 25. Ozei Bili ~~Zani~~'s house near his dry farm on south side of the Nahaldzis.



Figure 26. Hopi house at dry farm on north side of the Nahaldzis.

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Figure 27. Hopi dry farm on north side of the Nahaldzis.



Figure 28. Roger Honani's house and corral near Windmill 3A-27.

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SUMMARY OF OBSERVATIONS AND DATA FROM SECOND WEEK OF
MOENKOPI AREA LAND USE SURVEY - 5-9 June 1967

David M. Bugge

A second week of field work was accomplished in the Moenkopi area June 5th through 9th. J. Lee Correll concentrated work on the irrigated agricultural plots along Moenkopi Wash and Pasture Canyon and I continued emphasis on the use of the more remote areas.

Correll's work, utilizing data that he obtained from the Tuba City Agency Branch of Land Operations and in the field resulted in precise definition of present use patterns in the areas within the various irrigation projects. Some data was obtained on use of the Navajo allotments as well. There has been extended use of Navajo Allotment 53 by a Hopi named Walter Lewis who alleges that his father purchased the allotment from the original allottee. Navajos in the area, collateral relatives of the allottee, allege that the original arrangement was more in the nature of a lease than a sale. The BIA has recognized the Navajo heirs insofar as right-of-way payments and probate goes, but has also condoned the Hopi farming without any apparent attempt to protect the heirs' interests in the matter.

Navajo allotment 54 contains about 15 acres of irrigable land. Approximately 12 acres are farmed by three Hopis from Moenkopi, namely: Enos Pavingama, Patrick Dallas, and Robert Sekiestewa; the remaining 3 acres, south of Moenkopi Wash, are used by Jack Goldtooth, legitimate heir to the allotment. It was not ascertained what, if any, agreement had been made for the Hopis to use the Navajo allotment. The Tuba City Land Operations Office says they know of no agreement, nor have they collected any rental fees for its use.

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Increased overlapping of range use, both by different Navajo outfits and by Hopis and Navajos, was apparent on the basis of statements by several Navajos interviewed. Most Navajo livestock owners report little trouble with Hopi owners and with one exception cooperation rather than animosity seems to prevail. The exception is a Hopi named Roger Honani who is noted for his aggressive attitudes and actions. Two Navajo cattlemen report having established informal boundaries with neighboring Hopi cattlemen, the cowboys of both tribes helping each other to return strayed stock to the proper side of the line. Homer Bancroft recognizes the Moenkopi Wash south of the Uranium Hill as his boundary with the Hopis on the south. Leo Dinahdeal recognizes a boundary about $4\frac{1}{2}$ miles east of Tilman Hadley's place, the Hopis using the range to the west. Navajo sheep ranges do overlap with Hopi cattle range however beyond these points. In particular, there is overlap in Navajo summer range for sheep south of Moenkopi Wash in the northeast portion of the area proposed for discussion, and all along the west rim of the Moenkopi Plateau, from the old school farm south to Windmill 3K-326.

Additional data on miscellaneous uses included a report of another Navajo trail shrine near Moenkopi Village, now used by both Navajos and Hopis, and observation of a Hopi family gathering yucca leaves along the highway near the Coal Mine Mesa Rodeo Grounds.

In general, the pattern of greater Hopi use in the northern part of the area and greater Navajo use in the south continues to hold. In addition, much of the Navajo use in the northern part of the area seems to be of more recent, more transitory, or more temporary character, while Hopi use to the south and southeast seems largely a matter of loose stock drifting beyond established ranges.

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It appears at this point that the Navajos are gradually displacing Hopis in range areas, while the reverse is true in agricultural areas. The details of this remain to be worked out and better historical perspective is needed. The Navajos describe former Hopi boundaries that were expanded in the past for Hopi range use. Figures on Hopi livestock holdings suggest that these reached a peak in the early 1940's and have declined fairly steadily since that time. Comparable data on agricultural acreage is not available, but there has been decrease of Navajo cultivated acreage due to non-usage, deprivation of irrigation water, condemnation for the Tuba City sewage ponds and through leasing to Hopis. In spite of these trends, there are at present Hopi families that rely to a considerable degree on livestock and Navajos families that make full use of their agricultural resources. No division based upon these criteria alone would be just, but it is a factor to be taken into account.

Historical depth for Navajo use of the area is difficult to obtain prior to the Fearing Time (beginning about 1860?) and Fort Sumner (1863-1868). Archaeological and intensive genealogical research will be needed. The entire general region is open grassland and datable archaeological remains will probably not be found nearer than Preston Mesa. The open country of the Tuba City area itself will probably not contain anything but summer camps for any period over 100 years ago and these would not yield much data. Data of a nature to show Navajo occupation of the general western Navajo area will be required to sustain any claims to "aboriginal" occupation. The major obstacle is the small size of the area involved in this dispute.

A complicating factor is a BIA program initiated within the last year or so that allows Navajo families to apply for permission to fence their "customary use areas" after establishing their respective claims through the

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local Grazing Committees. Our interviews suggest that there is as much, or more, boundary friction between neighboring Navajo outfits than between the Navajos and the Hopis and there is some indication that this has been stimulated by a jockeying for position for presenting claims to "customary use areas" with intentions to fence for exclusive use.

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PRELIMINARY USE DETERMINATION

David M. Brugge
JUN ~~MAY~~ 1967

Legend

Red - Hopi

Green - Navajo

Blue - Allotments

*BLUE HATCHED - FORMER HAZI
BOUNDARY FOR H. ZONE I.*

■ - House or Hogan, occupied

□ - House or Hogan, probably unoccupied

○ - Corral

△ - Sheep Camp

x - Shrine

⊗ - Windmill

— - Fence

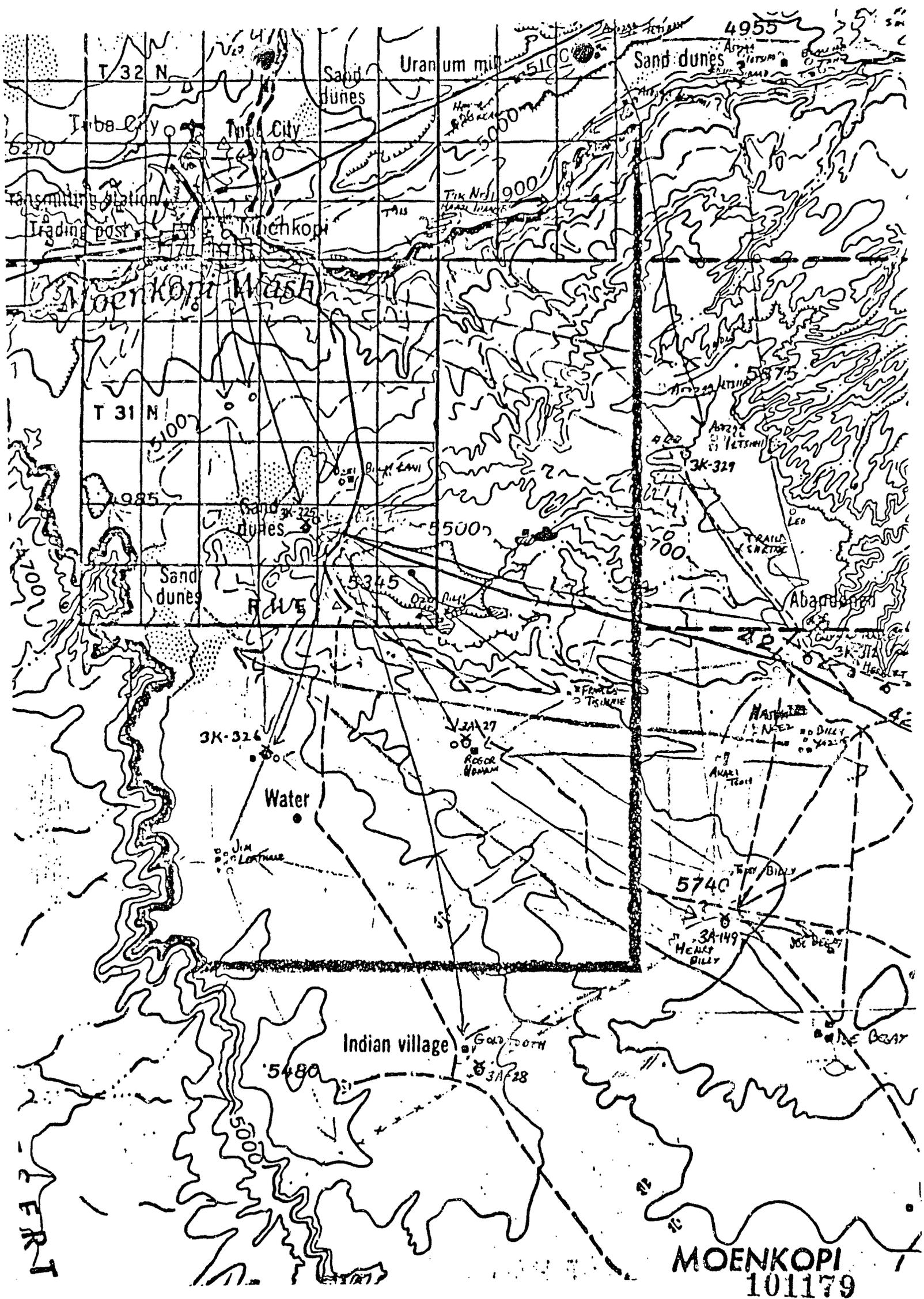
▨ - Cultivated Area, present or former

→ - Stock Range

→? - Probable Stock Range

▬ - Boundary of Area proposed for discussion with Hopis

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