



**THE NAVAJO NATION
HISTORIC PRESERVATION DEPARTMENT
Cultural Resource Compliance Section**

SACRED & TRADITIONAL PLACES DOCUMENTATION FORM

PROJECT NUMBER/NAME:

PROJECT LOCATION:

CHAPTER:

LEGAL DESCRIPTION (for large projects, give Township, Range, & Sections only):

UTM COORDINATES (for small project areas only center point):

DATE OF INTERVIEW:

NAME(S) OF INTERVIEWEES:

NAME OF INTERVIEWER:

NAME OF INTERPRETER (if any):

OTHERS PRESENT:

LOCATION OF INTERVIEW (interviewee's home, project area, other specify):

WAS INTERVIEW REFUSED?

1. How was project area identified to interviewee? (Visit to area, map location (specify map), other method (specify):

2. Which of the following types of sacred/traditional places, if any does the interviewee identify? Inside or immediately adjacent to the project area? (Attach continuation sheet with information if necessary.)

a. Place for gathering plants for use in ceremonies (specify plant and ceremony if interviewee is willing to supply that information):

b. Place for gathering plants for other purposes (specify plants and purposes):

c. Place for gathering contents of sacred bundles (specify material gathered and typed of bundle, for example, Dzil leezh, Mountain Soil Bundle):

d. Place for gathering other materials for traditional purposes (specify materials and purposes):

e. Place where ceremony has been held (specify ceremony; also names of sponsors and dates, if possible):

f. Former home site location (specify former residents and dates of use, if possible):

g. Former sweathouse location (specify former users and dates of use if possible):

h. Grave (specify name of deceased and relationship to interviewee, if possible; refer to Navajo Nation Policies and Procedures Concerning the Protection of cemeteries, Gravesites, and Human Remains for additional documentation and treatment required by Tribal law).

i. Prayer offering place (specify type of prayer ceremony associated with it, if any, and type of offering, if any):

j. Place associated with general Navajo origin (Emergence) story (indicate which part of the story the place is associated):

k. Place associated with the origin story of a ceremony (specify ceremonial and how place figures in its origin story):

l. Place associated with origin or home of a clan (specify clan and indicate nature of its association with the place):

m. Place identified as home of a Holy Being such as Wind (Nilch'i), Lightning (li'ni), Big Snake (TI'iistosoh) (specify which Holy Being, indicate any associated story):

n. Location of Talking Rocks (Tse Yalti' i--rocks that convey human words to the Holy People):

o. Petroglyph, pictograph or natural discoloration of rock that has some kind of power (specify):

p. Place associated with other traditional story (give story and indicate how place is associated with it):

q. Other type of sacred/traditional place (describe):

3. Indicate locations of all resources listed above on portions of USGS map and attach copy to this form.

4. Does the interviewee consider the proposed development a threat to any of the above types of places?

NO

YES (specify nature of threat or perceived impact of proposed project on place):

5. If yes, what modification or redesign of the proposed project would the interviewee recommend so as not to threaten the place?

a. Avoidance (specify how close redesigned project could come to place)

b. Alternative location (specify - attach portion of USGS map if possible showing location):

c. Other (specify):

6. Is there anyone else that the interviewee feels should be consulted (filled out a separate form for each of these interviewees, but list names and locations of homes here:
