HOPI AGRICULTURAL REPORT,

1540-1934

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by

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> They lived there a long time, but they found that there was a lot of water here [Moenkopi Wash], and at Oraibi they didn't have much water. So some of those Hopi came back to the old village down there (lower Moenkopi) and planted some vegetables, irrigated the fields, just small pieces (of land).
>
> Of course at that time there were no Navajos, no white men, just the Hopis, by themselves. The farmers (from Oraibi) came out here, starting at daylight. Started running down here and when they got here they worked their farms. Towards sundown they started running home. Between Oraibi and here it's forty-two miles, and you have to run home again toward sundown. And the next morning, come back again. That's the way they'd been doing. But after harvest time they'd just leave the place and stay home in Oraibi, doing ceremonials in winter time.[8]

Hopis commonly ran long distances to farm outlying areas. For instance, Don Talayesva's autobiography, Sun Chief: The Autobiography of a Hopi Indian indicates that as late as 1910 he traveled from Oraibi to Moenkopi in seven hours on foot. He also stated that his father's uncle "used to rise with the chickens, run there [Moenkopi] before breakfast, cultivate his farm, and race back in the evening."[9]

C. Moenkopi Wash, 1823-1878

In 1858, when Jacob Hamblin and others Mormon missionaries entered Hopi territory for the first time, they found Oraibi Hopis farming along Moenkopi Wash. Very little had changed at Moenkopi since the Garces and Escalante expeditions had visited the area in 1776. In the interim, the Hopi in all likelihood traveled back

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and forth from Oraibi to the Moenkopi Wash area and beyond to tend their crops as they had done in the late 1700's.

For the next twenty years, Mormon missionaries and traders passed through the Moenkopi Wash area on their way to the Hopi mesas in the 1882 Reservation. Along the way, they noted Hopi farms there.

In September of 1859, Jacob Hamblin and a group of Mormons made a second journey to the Hopi villages. Missionaries Thales Haskell and Marion Shelton remained in the villages over the winter. In the following spring, the Hopi took them to see their summer farms located in Moenkopi Wash about forty miles to the west.[10]

Haskell's journal briefly described Hopi farming in the Moenkopi Wash as he passed through the area on his return to Utah:

> Traveled 18 miles and arrived at the Movincopy this is a small stream where the Oribes raise cotton and they recommended it to us a good place to build a mill and for the Mormons to make a small settlement.[11]

Juanita Brooks, a historian, noted in her footnotes to Haskell's journal that "the culture of cotton in this isolated region was also mentioned by Cardenas in 1540," and that it was a distinct species "raised in small amounts especially to be woven into cloth for ceremonial dancing purposes."[12]

As early as 1868, several Hopis were once again living permanently at Moenkopi. Most likely, it was a Hopi named Tuba (a.k.a. Teuve) and his relatives who reestablished a village there. Hosteen Be-co-de, a Navajo who moved into the Dennebito

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Wash forty miles east of Tuba City after the release of Navajos from Bosque Redondo, recalled in an affidavit taken in 1898:

> When the Navajos were returned from Fort Sumner, the Moqui Indians were farming on Moen Coppi Wash, raising cotton, corn and melons; at that time there were five families of them and the Indians have lived on this Wash ever since. There were no Mormon families here then.[13]

Tuba and his family established amicable relations with Mormon missionaries in the area, and in 1870, Tuba and his wife were even persuaded by Jacob Hamblin to visit Salt Lake City, Utah. When they returned from their trip in September, 1871 they went back to Moenkopi. Sometime around 1871-1872, led by Tuba, more Hopis settled at Moenkopi. In 1872, J.H. Beadle visited the Hopi villages and described the Moenkopi migration:

> Telashminki and Tuba, two Orabes, husband and wife, accompanied Hamblin to Salt Lake City, and were delighted with all they saw. Since their return, a portion of Oraybes have seceded from the main body, and established a new settlement, to which they invite white men, and propose more friendly relations.[14]

Mormon settlers accepted Tuba's invitation to settle. In the spring of 1873, fifteen years after Jacob Hamblin first visited the Hopi, Mormons began arriving in the Moenkopi area to take up residence. While exploring the Little Colorado River country, Hamblin established a farm at "Moweabby" (Moenave), eight miles northwest of "Moencroppa" (Moenkopi). At the same time, a Mormon settlement expedition led by Horton D. Haight came to Moenkopi.

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The Haight group stayed only a few months, finding the area totally unsuitable for their needs. In June, they returned to Kanab in Utah Territory with Jacob Hamblin. However, on his way to Kanab, Jacob Hamblin met John D. Lee, a refugee of the Mountain Meadows massacre, on the trail and instructed him to take care of his farm at Moenave. Lee went to Moenave and farmed Hamblin's property there, and became the first non-Indian resident in the area. For a time, however, he mistakenly believed he was at "Moencroppa."[5]

John D. Lee's diary indicates that the Hopi were the principle occupants of Moenkopi Wash below present-day Moenkopi; that the Hopis passed through the Moenkopi-Moenave area on their way to gather salt at the Grand Canyon; and that this was the route Oraibi Hopis took on their way to Kanab, Utah to trade with Mormon settlers. Other tribes such as the Paiutes and the Navajos occasionally passed through the area for trading, hunting, and other purposes.[16]

Initially, Lee thought that all three tribes resided in a village at Moenkopi. On his first visit there, he described it in this way:

> a litle after Sunrise brought us to the Farm of the Native, including oraves, Navajos & Piutes, of whom Tuba [Hopi chief] is the Princeple. Their Farm was neatly laid out with Judgement and Taste in Terresses & in the highest state of cultivation, not a weed nor a spear of grass to be seen amoung their crop. The Farm is in a narrow fertile vally, watered by springs of good cold water, abundance of grass in the vally for their use -- wire, BlueJoint

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> and Nimblewill. They have a heard of sheep & goats, also Asses, all of which they heard & corrall at Night. They have also chickins, Dogs and catts. Their houses are built of stone, flat Roofs & situated on the Top of a Plattou Some 500 feet above the level. They are saving, Equanomical & industrious; they are also courteous & kind. They have corn fit to eat (Roasten years), Mellons about grown.[17]

Lee's statement indicates that the Hopis had reestablished a substantial village in the Moenkopi area by the time Mormons came to settle. The architecture of the buildings and the farming techniques mentioned by Lee certainly were typically Hopi. Further references by Lee regarding the Hopi at the village indicate that the Navajo were only visitors at the time, and that the Hopi and Navajo were not generally on friendly terms.[18]

In early spring of 1874, a party of Mormon settlers led by John S. Blythe entered the Moenkopi Wash area. Accounts left by the Blythe party indicate that some members of the group moved into Indian homes at Moenkopi, while others took over the Lee ranch at Moenave. During their brief stay they set out plantings of apples, peaches and grapes and prepared the land for crops; however, they left by May.[19]

The Latter-day Saints (LDS) Arizona Mission Journal recorded their description of the Moenkopi Wash area:

> [March 28-30, 1874 arriving at Moenkopi]
>
> [28th] A fine morning, M.P. Blythe, continued on our journey, crossing the creek in Moencopy wash ... Arrived at the Oriba farm about dusk found no one there....

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9. Don Talayesva, Sun Chief: The Autobiography of a Hopi Indian, edited by Leo W. Simmons (New Haven: Yale University Press, 1942), p. 198.

10. David Kay Flake, "History of Southwest Indian Mission," (No publisher or place of publication, 1965): 23-24.

11. Hopi Exhibit 8, Journal of Thales H. Haskell, Historical Department Church of Jesus Christ of Latter-Day Saints, Ms d 1896, p.36.

12. Juanita Brooks, "Journal of Thales H. Haskell," Utah Historical Quarterly 12 (1944): 94.

13. S.M. Brosius to Secretary of the Interior, October 17, 1898 with enclosure Exhibit B, Affidavit of "Husteen Be-co-de," October 1, 1898.

14. J.H. Beadle, The Undeveloped West: or Five Years in the Territories...Life and Adventure on Praires, Mountains, and the Pacific Coast (Philadelphia: National Publishing Company, 1873), p. 586.

15. The earliest Mormon expedition of settlers to visit Moenkopi was that of Horton D. Haight. They arrived at Moenkopi on May 17, 1873, but were disappointed with conditions there and left on June 30, 1873. While at Moenkopi, Mormon livestock trampled Hopi fields. According to John D. Lee, Tuba, the "principle of the settlement," told the Mormons they were not wanted there and were glad when they left. James A. Little, Jacob Hamblin: A Narrative of His Personal Experience (Salt Lake City: Deseret News, 1909): 118, and Robert Glass Cleland and Juanita Brooks, A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876, (Berkeley: Henry E. Huntington Library, 1955; reprint ed., Salt Lake City: University of Utah Press, 1983), pp. 263-265 and 287-288; and David Kay Flake, "History of Southwest Indian Mission," (No publisher or place of publication, 1965): 40.

16. Robert Glass Cleland and Juanita Brooks, A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876, (Berkeley: Henry E. Huntington Library, 1955; reprint ed., Salt Lake City: University of Utah Press, 1983), p. 281. For information on Navajos and Paiutes passing through the area for trade and other purposes see pp. 267, 278-280, 287, 292, 296, 301, 318, 325.

17. Robert Glass Cleland and Juanita Brooks, A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876, (Berkeley: Henry E. Huntington Library, 1955; reprint ed., Salt Lake City: University of Utah Press, 1983), pp. 270-271.

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