

A N N U A L   R E P O R T  
of the  
Superintendent  
MOQUI INDIAN RESERVATION, ARIZONA.  
N i n e t e e n   s e v e n t e e n .

NARRATIVE SECTION.

The Moqui Indian Reservation, on which reside 2260 HOPI Indians (corrected 1917 Census), and, it is estimated, between 2,000 and 2,500 Navajo Indians, was created by Executive Order December 16, 1882. The reservation includes 2,472,320 acres, bounded on the north by a reserved tract known as the "Navajo National Monument," east by the Navajo (Fort Defiance Agency) Reservation; south by tentative Indian allotments under the Leupp jurisdiction, public domain, and the northeastern part of the Leupp Extension; west by the Western Navajo Reservation. Roughly the reserve measures 58 miles east and west, 69 miles north and south; or, 3,863 square miles in area. It may be interesting to note, when considering this report that the Moqui Indian Reservation is larger than the combined areas of Delaware, Rhode Island and the District of Columbia; that it is 260 square miles larger than the Island of Porto Rico; that it is one-fourth as large as Switzerland.

These comparative areas will go far to explain, in conjunction with the facts on topography and climate, why it is difficult to control the liquor traffic among Indians of the reserve, why the livestock industry cannot be completely supervised without a corps of men, as well as frequent delays in the carrying out of orders and the making of reports comprehensively embracing the whole reservation.

This Reservation was created for the benefit of the Hopi (or Moqui) Indians, and "such other Indians" as were residing thereon in 1882. Hence the population of Navajo. In fact, the Moqui area is located practically in the center of the so-called "Great Navajo Country," and its population of 2260 Hopi and Tewa, of the Pueblo people, is surrounded by Navajo on the reservation itself as well as the larger population of Navajo assigned to the Navajo Reserves proper. The word "MOQUI" is a misnomer, and should never have been applied to the reserve. It signifies "The Country of the Cowards," or "The Country of the Dead," since the term "moqui" is Hopi for anything extremely unpleasant, dead, cowardly. A term of opprobrium, and one very offensive to the Hopi people. It has several times been suggested that good policy should dictate a change in this title.

The Moqui Indian Agency is located in "Keams Canon," close to the eastern line of the reserve, and about 85 miles directly north of Holbrook, Arizona, a town on the Santa Fe Railway. Holbrook is

the freight receiving point at present for the reservation. The mail and telegrams are received via Gallup, New Mexico, a point distant 105 miles from Keams Canon. There is no telephonic or telegraphic communication with these railroad points, and hence serious delays in the transaction of important business. In case of trouble concerning Law & Order, the Moqui Agency would be entirely cut off without means of communication other than by messenger. This condition has been the subject of considerable discussion in the past, for the Moqui Reservation has experienced its troubles; but no steps have been taken to correct the situation. This will be referred to later, since it is a matter of greater import today than ever before, owing to increase in the liquor traffic among the Navajo Indians.

The altitude of the Agency is said to be 6,660 feet.

The exact boundaries of the reservation have never been accurately fixed (save with respect to the south line, which, although surveyed and marked at one time, was not posted). For all matters concerning the fixing of jurisdiction, see the report of Inspector H. S. Traylor, made in June 1916, after trip of nearly six weeks travel over the Moqui country. All locations incident to the Moqui business and its population were visited at that time, the Inspector and Superintendent having travelled 1,000 miles and having crossed the lines but five times.

The visitor, who elects to come in summer, and usually for the purpose of taking photographs and the acquirement of useless information, believes and reports the climate a mild one. It is seldom excessively hot in summer. Extreme conditions of temperature are experienced, however, in the late autumn, winter, and often in late spring. Most midwinter nights show below zero records. Two of the last ten years had records of 24 degrees below zero. Snowfall in inches for the last seven years follows:

1910-----	27:00"
1911-----	21.50"
1912-----	52:00"
1913-----	39:75"
1914-----	54:50"
1915-----	44:50"
1916-----	39:25"

In 1908 there was snow as late as May, in 1912 early in October. Hail and sleet storms are common in late May, and there have been damaging freezes as late as May 20.

It will thus be seen that the growing season is a very short one. Agriculture and fruit-growing are menaced always by cold nights and late spring flarebacks. This "winter season" that may begin in October and last until June, presents many handicaps to the prompt and proper handling of Government business, especially in condition of roads, over which supplies necessary to the conduct of the reserve must be transported by Indian wagon-teams. January, February and March

present the superintendent with transportation problems that would stagger a circus manager. It must be arranged, too, if any new construction work is to be accomplished, to have such work done during the summer, from June 1 to September 30. All concrete work must be arranged for this season. And this is just the time when, because of finances incident to the close of one fiscal year and the opening of another, it is most difficult to accomplish anything.

The rain report will indicate that the early summer season is dry, and this is also the wind-period, the reservation being swept by burning blasts that produce terrific sand-storms. These driving, cutting, sand-storms, accompanied by the scorching wind, check if they do not ruin crops. The Indians have to face also the prairie-dog or gopher problems, and during the planting season of 1917 it was reported that some of the Hopi replanted their corn eight times. These conditions necessitate the frequent shifting of planting grounds. After one sandstorm a once profitable field may remain a waste, if it has not been lifted entirely out of the country and deposited in Utah. Water-Supply Paper No. 380, "The Navajo Country," by Prof. Herbert E. Gregory, issued by the United States Geological Survey, will confirm the most extravagant statement with respect to climate in this report.

Under these conditions, whatever is grown is the result of a terrific struggle that would entirely discourage the white man, even if the most courageous white man would begin. The influences of climate and topography have not failed to affect the inhabitants, especially the Hopi, who are fatalists, and whose temperamental characteristics are rather wierd. Their religious calendar and pagan priesthood daily demonstrate that thirty years of Governmental enforced education (academic, sanitary and medical) have not made a too great impression. The old are positively unreclaimable, and the young, when on the reservation, are largely under the domination of their elders. However, the continuous patient work of the Governmental employe has not been without its rewards in results among the Hopi Indians, and while improvement is only relative, those who have lived on the Moqui Reservation for a period of seven years believe there has been considerable improvement of general conditions and wealth among these people.

The plains of the reservation, which are wide valleys between high waterless mesas, all trace a general southwesterly course toward the Little Colorado River. These so-called canyons are liberally supplied with water-courses, dry save during the torrential rains of June, July and August, and such beds are cutting deeper with each year's torrents. It is difficult to maintain roads during the rainy season.

The high mesas reach out into the south-central part of the reserve, like bony fingers, and the Hopi long ago, centuries ago, selected these heights for their towns. Originally it is believed their idea was to assure splendid defensive points. Necessity for such action continued probably as late as 1850. It is therefore quite impossible now to persuade the uneducated Hopi to leave his mesa home.

The valleys immediate adjacent to the Hopi villages are at the disposal of the Hopi, but these areas, while large, have been over-grazed for many years. The livestock of the Hopi is increasing, especially cattle, and it has become necessary that they go farther and farther from the immediate mesa locations for range. The Navajo has been permitted to remain in possession of the country surrounding these Hopi areas, and the troubles arising between the two peoples are legion. It is believed that this condition has been referred to in every annual report concerning the Hopi or Moqui country, from those of James S. Calhoun, in charge at Santa Fe in 1847, to the present. It was hoped that the inspection by E. S. Traylor, in 1916, would produce results, but all, it would seem, that his report produced is contained in a letter to the Moqui Superintendent, written sometime thereafter when further presenting the necessity for action in the matters of supervision, control and boundaries, the Office statement being that "it is a most perplexing question." It is. It is a problem that has perplexed Indian Agents since 1847, and apparently no concluding action is in sight. The Moqui Superintendent, whoever he may be, and the patient harrassed and preyed-upon Hopi people, will continue to "hold the bag" indefinitely---or perhaps until the Navajo, over-stimulated by cheap whiskey, will break the camel's back. This matter has been the subject of correspondence unending. It affects every reservation matter. But it would seem that nothing short of an uprising will bring it to a point where something will be actually and decisively DONE.

The above matters will be referred to again in this report, as it is confined to the topics suggested by Indian Office Circular 1106 and its 1917 supplement. While the direction is to present a reading narrative of conditions, it is believed best to confine the recital to the indicated matters of importance suggested by that circular.

#### Law & Order:

Correspondence beginning in October 1916 and lasting until August 1917 had reference to the matter of needed Agency buildings for Moqui. These are, in the order of their believed importance,---

1. GUARDHOUSE (without which Law & Order can scarcely be maintained);
2. FAIR-PAVILION (Indian Office circulars booming Indian fairs are the strongest recommendation for a proper place in which to hold same);
3. GARAGE (for the autos provided, their storage, repair, and general maintenance);
4. BARN (for Agency stock. The present arrangement is scarcely in line with good administration or sanitary regulations);
5. Blacksmith Shop (of a size that will permit the Agency work to be properly and quickly performed).

The last letter on this subject was dated August 6, 1917. No allotment of funds was made during 1916-17 for new buildings. It should be stated too that, owing to the close of the Moqui Boarding School (awaiting a decision as to repairs or rebuilding) quarters for the Agency employes at hand are not sufficient.

The Moqui Stockman (carried as "Superintendent of Livestock") has no quarters provided, and has been lodged about, from pillar to post, for a number of years. There has been considerable correspondence too concerning those men necessary to a proper handling of the range stock problems. The so-called "Farmer" of the Indian Service does not fit this work. On the one hand, it is hoped to procure at some time men qualified to take up stock-handling by districts, while on the other, there is wonderment as to their lodging. Men cannot exist on this range in winter in tents.

Therefore a Headquarters Agency Cottage should be provided for the Head Stockman, and provision made for those men (who are usually of family) who will supervise the districts.

The sixteen regular Agency employes allowed, together with the miscellaneous Agency employes (field matrons, etc) are sufficient for the work---save that at least two capable stockmen should be appointed in place of the so-called "Farmers." This corps is sufficient, IF the roll was ever filled. At the present writing the Agency has the benefit of eight persons employed out of 16 needed. In addition to the competent stockmen, the reservation needs Physicians. There are four (4) doctors allowed this Agency, and plenty of work for them to do, as the 1917 measles epidemic and the 1916-17 Smallpox visitation, will indicate; but the positions are not filled. In 1915 the Moqui Superintendent persuaded the Indian Office to grant his jurisdiction a fourth physician position. The authority for same was issued, but there has never been an appointee to the place.

With respect to employes, too, consideration of the necessary interpreters should be had. In work of this kind, especially among the Navajo, competent interpreters are vitally needed. It is a flat impossibility to procure an educated Navajo for \$300 per annum in this day and age. A Navajo can make \$300 by selling 800 pounds of wool, or the clip from little more than 200 sheep. It is hopeless to expect service on such a basis, and therefore the Moqui Agency has been for two years or more without a Navajo Interpreter.

The paragraph above gives one reason why difficulty is experienced in maintaining proper law and order among the Navajo. So long as a superintendent is compelled to rely upon Indian Traders for interpretation, the Indians will remain suspicious of advices. The chief difficulty encountered during the past several years is, however, WHISKY, imported by the Navajo themselves, consumed by them, and the realization by them that no direct forceful decisive steps have been taken to punish THEM. The Indian Police are ineffective when recruited from the Hopi, because of the old enmity between the peoples, and the fact that a Navajo is not at all afraid of a Hopi however armed by commissions and justice of his cause.

The Navajo Indian Police, of which numbers have been recruited from time to time, have no real sense of their reason for employment. Generally they are dominated by the medicine men and oldsters of the tribe. They are worse than inefficient, because for the most part they are not to be trusted. I make this statement notwithstanding what superintendent this or that may say in a mealy-mouthed effort to stand in with his Indians. The money paid to Indian Police generally in the Southwest, for salaries, food, clothing, and pony-forage, is money thrown away. There is no commensurate result. And when trouble of a serious nature impends, a Navajo superintendent is lucky if his own police do not oppose him. This has occurred at Moqui, and it will be recalled that the Navajo Indian police of the Western Navajo Indian Agency did not arrest, or have any hand in the matter of the Indian who was killed resisting authority. When a Navajo Superintendent really wants something in the nature of law and order DONE, he either attends to it personally or sends a white man with several Indian Police as supports. This policy has its dangerous side. And with the advent of cheap whiskey, the dangers are multiplying with each week.

Therefore, as it is every day demonstrated that Indian Police are ineffective, the only remedy that can be suggested is to supply their place by some other effective forceful means. One or two or three ununiformed Liquor Service officers would be cat-meat for the usual 500 Navajo Indians at a Dance, held at points 100 to 150 miles from any additional help or authority. The Liquor officers know this. Chief Special Officer Larson, who left this Agency only a few days ago, thoroughly understands and appreciates the situation. The effective remedy that should be invoked is the one that is not invoked. The military forces should never have been withdrawn from the Navajo country, and the sooner the uniform is back the better it will be for the peace of the Indian Office, Indian Agents, Indian Traders, Missionaries, and ALL decent peaceably inclined Indians of both the Navajo and Hopi tribes. The courts are not interested in these troubles, and besides, it is always necessary to catch the Indian and present him in court. The Indian Court is a farce. It is a double farce, because its act cannot begin until the Indian Police present the chief comedian, which, as stated above, the Indian Police cannot be relied on to do; therefore the second act is always missing. There is no great indication that the Federal Court will severely punish an uneducated Indian who has done nothing more than become probably dangerous through the stimulation of cheap booze. Apparently we must have tragedy before any action will be taken. This tragedy is being staged in the Navajo desert, and will be enacted whenever the Indian is stimulated to the proper point.

As to other offenses, the Navajo should sense a strong hand in dealing with his numerous horse and cattle stealings, his medicine men should be restricted, and his tendency toward gambling (supported by theft) should be punished. The Hopi should be prosecuted for bigamy

or what is nothing more than open and notorious adultery, and for the prostitution of girls of school age. It is not that the Hopi men swap wives, but that the Hopi women change husbands with a facility that is bewildering. Their management of their children, if the superintendent is not looking, amounts to nothing less than prostitution, although the soft-headed sentimentalist will term it "tribal custom." The practices of the "Pueblo" type of people are quite well known, and it is believed that Inspector Traylor's report in this respect (that on the pueblo peoples and their customs) may be consulted to prove this statement.

The old Indian dances among both Navajo and Hopi proceed with undiminished vigor. The Navajo dances have never been of great interest to visiting whites, because of their being held in remote places and usually at night. Therefore the recent welcome extended to white visitors by these dancers, at a point 40 miles from the Agency, in the shape of empty whiskey bottles hurled at them, may be said to have discouraged any further visitors' interest in the Navajo ceremonies. The Hopi dances are encouraged, however, by whites as much as the Indians themselves. At least 300 whites struggled over all the miles of desert between Gallup, New Mexico, Holbrook, Winslow, Flagstaff, and Phoenix, Arizona, recently to witness the last Hopi Snake Dance. The orders issued to the Moqui Superintendent to discourage this dance usually result in embroiling him with one or more of the visiting whites, whose entertainment is to be considered above any plan for the benefit and advancement of the Indian.

It is quite impossible for any one of education to conceive any result other than a damaging one to the Indian in these dances. It is believed that children and returned students from any school should be prevented from attending and participating in such Hopi dances. As for the action that should be taken with respect to these dances generally, there are two courses open----

first: to arbitrarily stop them;

or

second: to spend some money and offer the Indian, young and old, other forms of amusement, such as the moving picture. Of course, this will call for expenditure; but it is believed it would be effective in time. The younger Indians who have received something of education are not so interested in the dances as many people believe; and they only require forceful counsel and a little action to remove them from the equation. Good policy would dictate permitting the older ones to dance themselves into their graves, since it is wellnigh impossible to reconstruct those who have had no education.

So far as the 2,000 to 2,500 Navajo Indians of the Moqui jurisdiction are concerned, they hold to their old tribal customs in all respects, including marriage and divorce. During the past seven years relatively few injustices growing out of marriage or divorce among Navajo have been corrected by the superintendent and his Indian Court---for the reason that the Indian Police, always subject to their fears and graft, do not report anything of this nature, just as it is impossible to get them to report "vital statistics," and the Navajo generally wishes no action taken that would likely be counter to his customs. As it has been plainly demonstrated, despite the optimism of certain superintendents, that the Navajo are daily procuring liquor, that they gamble quite as much as at any previous time (and support their losses by theft), only the optimism of a bonthead can disillusion himself of the belief that their child and plural marriages continue too.

It is scarcely fair to criticize the Navajo severely in this last regard. Why should he humbly comply with all the queer quirks of white man's law, concerning liquor, gambling, medicine-sings, quackery, marriage and divorce, when no white man has forcefully brought to his attention during the present generation at least that White Man's Law means anything--that it has any strength or backbone, that there is anything behind it other than windy words and the solemn puffing of unmasked for advices? The Navajo is similar to other human beings. Not being aware of punishment, the easiest and most to be desired way would seem to him the best way.

And too, insofar as the Moqui jurisdiction is concerned, not above thirty Navajos have had the benefits of education. There are at a moderate estimate not less than 450 to 600 Navajo children of school age among these people, no facilities provided for them, and therefore the current local belief among their parents that such children are relieved from the necessity of attending school. The Navajo will not send his children to non-reservation schools. Until the Government carries out its treaty promise made in 1868, with respect to the education of the Navajo, it can have no just basis for criticism.

As for the marriage and divorce arrangements among the Hopi, these are very simple. Until caught we will do as we please. The policy established by the superintendent several years ago, in an endeavor to protect girls of school age, that no female pupil may be withdrawn from a school that she may be married, and that all those who have enjoyed the benefits of education must be married in strict accordance with State Law, has had some little result. Among the old and uneducated Hopi however, it would take fifteen Philadelphia lawyers and half a dozen Federal Judges to begin untangling their marital relations. And then they would not have accomplished much, since nothing affects the Hopi mind toward change other than grim, relentless, ever-following

punishment for his evasion of or breaking of these regulations. The whole idea of the ruling Hopi women is to effect prompt marriages of girls at maturity. Everything will be risked to accomplish this. The Moqui Agency being without facilities for imprisoning women, the superintendent has been handicapped in carrying out his policy; but enough of it has been carried out to produce caution among the Hopi women, and quite close to 700 of their children are being educated in the schools and a number of those out of school protected through this means.

The moral welfare of the Indians generally, aside from that form of legislated morality tied to offenses, is in the hands of very earnest and hard-working missionaries, whose efforts are to be admired, but whose results are very small. The problem before the missionary on the Moqui Reservation, with both Navajo and Hopi, is quite similar to ones taking a contract to remove a mountain with hand-shovels. Nearly thirty years of indefatigable work have yielded 42 converts among the Hopi, and perhaps twenty others who are not unwilling to listen and accept missionary entertainment. Very little positive progress has been made among the Navajo, but there is a little.

#### Liquor Traffic:

The present status of the liquor traffic among the Navajo of the Moqui jurisdiction is not so bad as it may become, but it is bad enough for all purposes, and presents a dangerous situation that is steadily growing worse because no strong sufficient means to cope with it has been offered.

The Hopi Indians do not use liquors--and therefore no part of this report refers to or includes the HOPI.

The peculiar situation is that the State of Arizona, and the Moqui Reservation lies wholly within Navajo and Coconino Counties of such State, is bone-dry. Neither white men nor Mexicans introduce whiskey on the Moqui Reservation. The traders are as anxious to eradicate the evil as is the superintendent and his employes. The liquor is all procured from New Mexico by the Navajo Indians themselves. Many of them go 150 miles to get it. Gallup, New Mexico, is the chief distributing center, and much of the stuff is relayed back into the Black Mountain country, a point at least 150 miles from Gallup. It has been discovered that three and four different relay squads handle the liquor enroute. Naturally, this situation is of little interest to the State authorities for Arizona, since the trouble occurs on Federal territory, and the stuff is procured from an adjacent State. It is no affair of the Arizona State officials.

The work of the Service for the Suppression of the Liquor Traffic Among Indians has been largely confined to Gallup and its vicinity. Judging from the number of arrests and convictions, it would seem that such work should eventually have its proper effect; but at

present there is no indication that the arrest of a Mexican in Gallup, and his conviction for selling booze to the first relay, has any effect on the mental processes of an uneducated Navajo residing in the Black Mountains who has consumed the stuff. Not having education these Navajoes do not subscribe to the newspapers, and therefore learn very little about what has happened to the Mexican. Knowing Navajos as I do, I cannot believe that, having secured and consumed the liquor, they care a fiddler's fig about the Mexican. They do want the liquor, and will pay extraordinary prices for it. And too, it is a sad thing to relate that these tremendous prices go for a quality of liquor closely resembling nitric acid, commonly known in the community as "sheep dip."

As stated heretofore in this report, any number of Deputy Special Officers (that is a number within reason) would be cat-meat for the usual assembly of Navajoes at a back-country dance. Serious trouble will soon or late result from this situation. I could relate three recent occasions when dire trouble very nearly eventuated. As long as the matter is handled with the suave promissory-note method that is advanced, the Navajo will continue getting his booze and doing as he pleases in the back country. The superintendents are practically powerless to exert any direct corrective influence on the matter, because, as related above, the Indian Police are inefficient, and the general community (aside from some few old and sincere Navajos who remember Bosca Redondo and 1863) does not particularly care to see anything done. All this has swiftly culminated in the past two years. The various known offenses closely attached to the liquor traffic (growing out of it) have not been handled with vigor, and the Navajo Indian is sensing a weak policy and a faint hearted Government for which he (those born since 1868) has always had very little respect. The correction of such a condition is one of the first duties of GOVERNMENT, and deploring the matter, and hoping about it, and trusting that it will strangle itself to death, etc., will accomplish nothing. The Navajo is today the only unwhipped Indian, and notwithstanding that persons in Kansas or Massachusetts cannot bring themselves to believe that such Indians still exist, such people could not bring themselves to believe in a European War either.

During August 1917 Chief Special Officer Larson visited the Mogui Reservation and has today a very clear idea of the general situation. He agrees with the superintendent that mailing neat blue-bound commissions to Indian Service employes or Indian police is the last thing to be done in good judgment; but that the Navajo Indian of the remote places, who carouses and threatens and resists arrest, must be HANDLED by someone who can handle him; and that the sooner active superintendents are placed in position to do this, the better it will be for all concerned, including the Navajo. Any other method will be as ineffective and as abortive as can be imagined. Please remember that the Navajo Indian of certain districts has not refrained

from assaults on his own people (when drunk), has sought to injure others among the whites, and has times without number threatened Government employes with the plain grim statement that when you come to arrest us "look out for yourselves."

It would seem to be useless to discuss the possible or probable effect of Circular provisions, the legislation of State Courts, or even Federal Courts, with respect to this situation. When it is stated that a superintendent in charge of an area larger than Porto Rico has no means at hand with which to effectively apprehend those guilty of offenses, the whole weakness has been exposed. It is always necessary to catch the rabbit before cooking him. The recipe sounds nice, but it never provided a dinner.

New legislation is vitally necessary, and legislation that will waive the old protection of the offending Indian. At present all possible is to prosecute an Indian for introducing liquor. His DRINKING it, and raising a practical insurrection thereafter, unless he accommodates through murdering somebody, is only punishable in the court of Indian Offenses. The less said about this court, even if a man is apprehended, the better. But with no sufficient dependable means for apprehending him, even the Indian Court falls into innocuous desuetude.

Moreover, concerning Introduction, we must catch this fellow red-handed, procure his cargo as evidence, taste of it, smell of it, and be prepared to prove that HE actually introduced it. At present, on the Mogui Reservation, unless the man is snared alone and at a distance from his faction, this means a FIGHT. I have noticed that the duly commissioned officers of the Liquor Service, with all their authorities under law, are not eagerly seeking the prospect at points distant from additional help; and frankly, I am not, nor are my uncommissioned and unauthorized employes.

All cases occurring since the last Prescott term of the Federal Court, at which we presented certain Indians, have been referred for action to the United States Attorney. These cases include Introduction, Assault, Horse-stealing, House-breaking, Rape, etc., and it is expected that the United States Marshal will have the duty of apprehending the guilty ones if the evidence (always meager) is sufficient to justify the issuance of warrants.

As to MY suggestion for promptly handling the liquor problems among the Navajo of the Mogui jurisdiction, I would if able procure sufficient intelligent help to round-up at least twenty of the worst offenders, throw them into the Agency jail for the period of one year, see to it that plenty of hard work is furnished during that period, and then permit them to depart possessing the thorough grim knowledge that another offense will mean just as prompt handling of their cases. Until this is done, I do not believe that any good will eventuate.

Health:

There are no schools on the Moqui Indian Reservation for the Navajo; therefore all reference to schools refers to the Moqui Day Schools for the Hopi, the Moqui Boarding School being closed.

Aside from trachoma, the general health conditions are quite as good as may be expected, considering the mode of life of the Hopi Indian. Regularly throughout the school term the eyes of pupils are treated for trachoma, and it is believed that the disease has been checked to a considerable degree. This work has continued for six years.

During 1916 it was reported that Smallpox had attacked Navajo Indians of the Navajo (Fort Defiance Agency) Reservation, in the vicinity of the Chin Lee District. Later this disease spread to the Navajo of the northern and eastern sections of the Moqui Reserve, via the Chin Lee Valley, and its spread can be directly traced to the fact that when not fully recovered Navajos will attend gatherings at "medicine sings." Later, in 1917, this disease proceeded down the country of the Moqui east line, thence into the south and along the south line. Up to the present writing the disease has not attacked the Hopi population. The Physicians of the Moqui Reserve busied themselves in vaccinating as many Navajos as possible, and it is thought that quite 1,000 vaccinations had been effected before the disease reached the vicinity of Indian Wells, whence went up a roar from a missionary who had had no thought of the trouble before. In answer to this explosion of wrath and criticism, most of it directed toward Indian Agents who had not performed the impossible, the Indian Office directed Dr. Shoemaker to make an investigation of the conditions. Dr. Shoemaker made an extensive investigation of the conditions, and stated that in his opinion vaccination had been all that was possible for Agents to accomplish. A large number of Indians were vaccinated during this trip, and vaccinating of those located in the vicinity of infected camps has continued to this writing. On the Moqui Reservation not more than three deaths resulted from the disease, it is believed, judging from reports that are not always complete and clear.

While Smallpox has been kept from the Hopi villages so far, three towns of the Second Mesa were attacked by the scourge of measles. This disease was brought onto the reservation by an Indian family that had been employed at the Grand Canyon. It was discovered in April. During 1911, when first taking charge of this reservation, the Indians were suffering from measles, and because the Indian Office at that time would not consider means of quarantine and field hospital treatment, between 200 and 300 children died. In the recent case, authorities to quarantine villages and install the sick in proper hospitals was promptly received. The Second Mesa villages were cut off from all other Hopi village points, the superintendent demanding of the First Mesa and Oraibi villagers that they furnish their own guard in a day and

night details. Visiting between the mesa villages generally, and from the infected districts to the non-infected, was thus stopped. The guards were not furnished by the Hopi in an amicable spirit. It was necessary to enforce their obedience, employes being used to supervise this work, and at one time it was necessary to threaten to establish a rifle-guard.

At the Second Mesa towns all sick were removed from the infected mesa homes to a quite thoroughly equipped hospital at the Second Mesa Day School. Most of the day school pupils were dismissed and the school buildings used for this hospital purpose. It was necessary to use force in this operation, and to promptly arrest and imprison several of the belligerents who opposed the plan. A Hopi quite always opposes anything outside his routine mode of life. It was also necessary to quarantine (practically imprison) all the Hopi women whose children were in the hospital. The work began in May and continued until sometime in July. The mortality, directly chargeable to measles, was 20, of which nine had died on the mesas prior to the opening of the field hospital.

While it is believed that the Hopi appreciate NOW the means adopted to protect and cure their children, it is quite certain that whenever the occasion again presents itself the same forceful means will have to be used to accomplish anything. For instance, at one time the men of Second Mesa decided that they would threaten the field hospital out of business, because the food served (which was of the best, and the like no Hopi had ever experienced before) and the methods of treatment used, were not just in accordance with old Hopi doctrine-- the doctrine that had cleared more than 200 children from the 1911-12 census. This threatening attitude was promptly squelched one morning at sunrise, and therefore the work proceeded without trouble.

It should be understood that it is a far easier matter to discipline and regulate the Hopi than the Navajo. The Hopi is "get-at-able." All required to meet and overthrow Hopi opposition is a backbone. He can be reached in his mesa home, counseled, harangued, and advised, and then promptly arrested if he breaks instructions. But the Navajo is a nomad, who does not wish to receive unpleasant advices, and who avoids same. Each one presents an individual case to be run down. In numbers they can be found at ceremonial dances and medicine sings, when the forces on the side of the superintendent are entirely too weak to consider using the same methods. Many of the Hopi can speak and understand English; practically none of the Navajo are so open to discussion. Interpreters, of the sort available, are treacherous and dangerous. And the Navajoes advised at tonight's sitting are forty miles off in the morning.

Considering the quite large Hospital at the Moqui Agency, Keams Canon, Arizona, and the two field dispensaries, facilities in plenty are at hand for the safeguarding of the Hopi from epidemics and general disease, insofar as they will accept same. And when the case is serious enough in menace, they are forced to accept same.

When illness is serious enough, the Navajo will apply for aid and generally will submit himself to the white man's treatment; but he usually has tried out all the quack voo-doo doctors in the country first. But it should be borne in mind that the Hospital and Dispensaries are institutional adjuncts quite fine enough in themselves, only, they are not automatic. Out of four physicians' positions allowed, we have an average two at the work. The present two are by no means the best type of men for work among Indians. I mean that temperamentally they do not suit the work. There is too much bluff, bragg and swagger about them. The confidence of the Indian will not be secured and maintained by such employes. And furthermore, both these men are of military age, were registered, one has been drafted, and quite likely if the draft is avoided through exemption, both will be called to the Medical Reserve Corps. The Hospital Nurse, a splendid employe, has about signified her resignation to go to war work. The Hospital Cook has long since resigned. The Hospital is therefore closed.

The URGENT NEED for carrying on this essential health work is HELP at hand, not on paper. Salaries have considerable to do with the lack of interest. This is an old, old story. Loyalty to the Indian Service oozes steadily out of the heel, when other Departments are calling for expert service and producing the dollars.

With respect to the field matron service, it is believed that such matrons reach their highest efficiency on the Moqui Reserve. All the possible ramifications of field matron service are here carried out. Homes are visited daily. Laundry and sewing service is placed at the acceptance of the Hopi Indian, and is accepted. Each case of illness has practically immediate attention, and continuous attention. The home conditions, while not as yet "ideal", are, it is believed safe to say, steadily improving and quite ideal for Indian communities. The Physicians too, in company with field matrons, visit each mesa weekly, and so the daily work is subject to a constant check.

These field matrons keep in touch with returned students and are vigilant in looking out for the moral advancement of all the young people. It is entirely hopeless to expect them to revise the old and uneducated, although there are instances in which the influence of the field matron has been for great good.

Pretty generally, aside from a firm policy (and no employe can hope to accomplish anything without firm backing) the field matrons have done as much to advance the Hopi as any class of employes. At First Mesa, Chimopovy and Hotevilla the influence of the matrons is pronounced. The Oraibis are still reactionary and insolent, and the work on this district presents many temperamental features in the extreme. During 1918 facilities for an extension of regular field matron service to the Second Mesa villages (additional to Chimopovy) will be had, and when this is accomplished, it is believed that one additional field matron should be allowed, as,

like the hospital, the quarters and facilities will not be automatic, and some visible tangible help should be on the ground all the time.

It is respectfully pointed out that this matter of vacancies in regular positions is a most terrific handicap to steady advance in Indian work. It is quite as bad as the characteristic negative wall the Indian himself erects. A superintendent strives to carry out a schedule of operations, which to show any appreciable result must depend on patient regular daily presentation to the Indian community, only to find through dissatisfaction of employes because of routine, location, isolation, living conditions, and quarters, that the scheme is crumbling away. There are several points of view and the employe surely is entitled to his angle of vision. Quarters are cramped, inadequate, and especially in winter uncomfortable; living conditions are terrifically high in point of finances; the isolation and location of field points are undeniable; and the absolute removal from social life and any form of amusement makes the grind a very soul-deadening thing.

One inspecting official has said that five years at Moqui is sufficient to drive any one mad--and the saving clause in the contract is that before one can have paresis he must first have brains. Another once said that to live at First Mesa, viewing its local sterility, called for a salary of \$5,000 per annum. But each of them, no doubt, considered the prospect all right and sufficiently entertaining for a \$50 teacher. It's all in the point of view.

Meantime, however, efficiency suffers. The schools last term, because of vacancies in teaching force, were not, in my opinion more than 60% standard--even that standard of the Indian Service.

Perhaps a clearer view of this matter can be presented through a few figures:

The record of "Changes in Employes" shows:

1912-----	30	changes;
1913-----	131	"
1914-----	48	"
1915-----	63	"
1916-----	79	"
1917-----	103	" 454 changes in 6 years.

The average number of positions available for employes during these six years was 65, and the average number of changes for each year was 76.

The six year period, from July 1, 1911 to July 1, 1917, shows that One Hundred and Twenty-seven employes of Civil Service status have been assigned to this Moqui Reservation, an average of twenty new and green employes each year. The average length of stay is One Year Eight Mos.

Of these 127 different personalities, 25 have been faithful to the work, averaging 4 1/2 years each. The remaining 102 employees have averaged 1-1/12 years each.

Therefore one year and one month is for all practical purposes the greatest length of time that the Moqui Supt. may expect service from an appointee. It takes half this time to work the Dakota theories out of them.

Added to these facts, there are from three to twenty vacancies facing the superintendent at all times. At this writing (November 1st, 1917) there are 16 vacancies in a list of 62 School and Agency positions (of which eight are Agency positions vacant), or 25.8 per cent.

And yet a Superintendent is expected to satisfy the Indian Office by having his work thoroughly up-to-date, and all reports filed, and all pigeon-holes filled. The work of the eight absent Agency employes is to be done by whom?

The School positions vacant simply delay education, and efficiency is not obtained at the schools.

### S c h o o l s:

The Moqui Boarding School, at Keams Canon, Arizona, is closed awaiting a decision as to whether the buildings will be torn down, etc. See previous Annual reports. See the last inspection report concerning this matter, made by Chief Supervisor of Schools, Oscar H. Lipps. This was the sixth report in the matter. Enough money has been spent in these six reports to have reconstructed a large part of the old Moqui plant.

There remain on the Moqui Reservation FIVE Hopi Day Schools, sometimes spoken of as the largest day schools in the Service. Total capacity 379, total enrollment 412, average attendance 368.18, as per 1917 monthly and quarterly reports. 183 Hopi pupils have been transferred to non-reservation schools. Therefore 575 of the Hopi are in school at some point or other. The total Hopi school population, given on page 9 of the Statistical Section, and supported by the Hopi census, is 587. Of the 183 transferred pupils, 20 were sent since June 30. There are 20 defectives and 10 not in school because of early marriage, reducing this available school population to 557. Therefore 18 of those attending non-reservation schools are above the school age of eighteen years, census computation having been based on persons between 6 and 18.

It would seem that all the available Hopi between 6 and 18 save defectives and early married are in school.

It is estimated that between 450 and 600 children of the Navajo who reside on the Moqui Reservation are of school age, and should be in school to preclude their growing up barbarians. There are no school facilities on the reservation for these

children, and unless some consideration is given this matter in the near future we may expect to have uneducated and uncivilized Navajoes to care for in the year 2,000.

This is simply offered respectfully as food for thought. It is the condition on the Moqui Indian Reservation. On the other large and wholly Navajo reserves the condition is worse.

There are no mission, contract or public schools within reach of any of these people. The nearest points of civilization, not under Government agencies, are

Gallup, N. M. (where the whiskey comes from)	105 miles	
distant from Moqui Agency;		
Holbrook, Arizona,-----	85	"
Winslow, "-----	75	"
Flagstaff, "-----	100	"

And by far the larger part of the Moqui Reservation is north of the Moqui Agency, removing the school population even farther from these points.

For needs of the Moqui Boarding School (closed) at Keams Canon, Arizona, and of the Moqui Day Schools (five), please consider the report of Supervisor Lipps, dated October 13, 1917, made after a thorough consideration of this matter with the Superintendent. Mr. Lipps also makes recommendation as to placing facilities on the reserve to accommodate a part of the Navajo children who are at present utterly neglected.

With respect to the expenditures of the Moqui Schools, I am informed by Supervisor Lipps, and was previously informed in the Indian Office by Chief of Education Division Garber, that the Moqui Day Schools were conducted as cheaply as any of the Indian Schools. Replying to a report of Supervising Superintendent Perry's a computation was submitted, dated June 15, 1917, showing the general unsatisfactory conditions with respect to the schools--in matter of uneven salaries, apportionments, etc. etc. Supervisor Lipps report of October 13, 1917 supports my statements in these matters.

The playground apparatus has been erected at all schools save one, and will be completed there (Hotovilla) shortly. Fifty per cent of vacancies in the Agency employes for the larger part of the year caused the delay in this matter.

Considering the isolation of this reservation, and the fact that there would seem to be (at present) nothing to

indicate that civilization, business and transportation will approach these Indians for many years, a statement that schools will have to be conducted here by the Government for the next 50 to 100 years is not extravagant. I have several times shown through computations in reports that, if no greater progress is made in the education of the Navajo, there will be uneducated Navajoes on this reservation in the years 1975 to 2000. If during 1918 school facilities could be had for the enrollment of every Navajo child between 6 and 18 years, those raised from 19 up would present the fact that the last uneducated one would likely reach 1960, according to the American Experience Table of Mortality. This does not fix the length of education, for facilities would have to be kept for the second and third generations of those educated from 1918 on.

#### INDUSTRIES:

That part of Circular 1106 and its supplement requesting information concerning the agricultural possibilities of this Mogui Reservation is not applicable in the sense that the reservation presents agricultural possibilities. The Hopi and Navajo Indians farm such fields and patches as are essential to their winter foodstuff needs. It is a constant vicious struggle with an unrelenting desert at a high altitude. Acreage was increased during 1917, because of the urgent Increased Cultivation Campaign, but the Indians had little or no market for the surplus, if any. It is not believed there resulted a great surplus. The reservation is not allotted, and all farming is on the communal system as applied to families, clans or factions. The Indians care for their equipment as best they may, under the circumstances of their mode of life. The reservation does not produce lumber, and therefore the necessary sheds are lacking.

The roads on the reservation are kept up so as to insure wheeled transportation (wagons), using Agency farmers when available in the direction of the work, and requisitioning the labor of Indians when large gangs are necessary. It cannot be stated that our road system is perfect or even to be admired. No moneys are apportioned to this end, and there must be 1000 miles of road on the reservation. When a road off the main highways washes out, the next wagon begins the repair work by pushing down the soft yielding sand bank. All roads on the Navajo reservations, including Mogui, were at first trails, then wagon-tracks, and finally a winding pair of ruts is formed. Anything that wheels can be forced over is a road. The rocky ledge roads of the Hopi mesas present the greatest difficulties in repair and here, together with the arroyo crossing of main

Highways, the major part of the repair work is done when absolutely necessary. Indians available for the labor must be directed, and the Superintendent is nearly always able to find a vacancy rather than a directing Agency employe.

Considerable good road work should be done, however. Several years ago the Superintendent purchased some road equipment--a tractor, a grader, a rock-crusher, and cement mixer. Bridge timber should be allowed him. And then some arrangement should be made to enable him at least two competent white mechanics to handle this machinery. A proposal in this respect is to be made shortly.

The reservation offers no prospect for the dairy industry, nor for the keeping of bees, hogs, fancy goats, etc. etc. The Reservation does offer riches and independence to the Indians who carefully conserve the stock they now have, and who are awake to the improvement of breeds through the introduction of good stock in sheep, cattle and horses.

It must be confessed that our attempt of several years ago to breed up the Indian pony mares by Percheron stallions has proven a dire failure. The idea was to get a work horse. The stallions bought were too large and gave the Indian an argument against the proposal. Then came on the dourine infection, to the end that all horse experimentation stopped, in accordance with the advices of the Bureau of Animal Industry. The Office knows with what celerity this infection was met. The force seeking to handle such a matter over so vast a country was far too small, was not supplied with funds, and had no authority in the killing of the diseased animals.

In this last point is the greatest weakness of any Indian Service attempt to correct range evils, conserve range feeding grounds, and insure expansion for the improved stock. ALL useless pony stock, burros, and surplus goats SHOULD BE KILLED OFF promptly. The idea that the Indian will ever consent to the killing of a sore-back pony is one that will come true when the millenium arrives. Large areas of range are wasted now to serve these useless animals. Meantime the improved stuff is increasing and the range problem vexes us.

The water situation on this reservation is steadily improving through the efforts of the Irrigation Service under the direction of Superintendent H. F. Robinson and his range superintendent A. H. Womack. It is hoped that this work will not be curtailed for some years.

With respect to the needs of the Indians in cattle and sheep, it should be first stated that the Navajo has about 100,000 head of sheep and goats, the Hopi about 25,000. In cattle it is estimated that about 8,000 head will cover the entire holdings of both tribes.

Only a few individuals of each tribe see the necessity for procuring bulls and rams with which to improve their herds. This is a slow matter, and to accomplish anything takes all the ingenuity of the Superintendent and Stockman. It is not a question of what the Indian needs---it is a question as to what he will buy and pay for, since the reimbursable funds are at present the only means toward improvement. The Indian cannot be forced to buy, no matter what his need; and thereafter he cannot be forced to care for something he has not wanted in the beginning.

There is, however, a considerable showing of improvement, which can be traced to the Rambouillet and Cotswold Rams issued and sold during the past four years, and the introduction of 25 head of full blood Hereford Bulls.

A proposal will be made shortly to authorize the Superintendent to run an Agency band of sheep, having improved bucks, the idea being to sell or issue the male get to Indians who need same. Only in this way can we hope to produce sheep at a price that will insure the Indians' buying. The last Cotswold bucks imported were so loaded down with Governmental expense that today (November 1) five remain on hand, having been on hand since October 1916.

Another proposal will be made to acquire an Agency Stallion of the thoroughbred type, and to conduct an Agency experiment paddock, using Indian mares, to endeavor to produce a cavalry type of horse.

These last two matters are having consideration in correspondence.

The cattle should be further improved through the purchase and sale to Indians of additional full-blood Hereford Bulls; but it is difficult to sell these animals to Indians when the price goes above \$100. It makes no difference about the market in Texas. The Hopi and Navajo Indians of this range know nothing about Texas; and they will not, in numbers, buy what they believe to be over-priced animals. Exceeding difficulty was experienced in the disposal of the last 15 Bulls received.

The whole matter of stock improvement among Indians is a slow persuasive campaign to interest them. I cannot report that the returned student from non-reservation schools has any of this interest. The greatest success has been with the ignorant range Indian who knows cattle and sheep, and who has not been spoiled by temperamental school-teachers amid the distant olive groves.

By this I mean that schools ON THE RANGE, where he can look up from his primer and smell the cattle and sheep, are the hope drifting stock improvement into the semi-consciousness of the Indian pupil.

As to other industries, the Hopi and Navajo have already all the industries necessary to their well-being. Foreign theories only mean waste of the Hopi and Navajo future. They have their patches, fields and terraced gardens; they have their cattle, sheep, goats and horses; they will continue to weave blankets, baskets and other woven curios, make pottery and silverware, just so long as there continues a demand for those things and they are inclined to do so because of the between-seasons need for loose change. The recent high prices offered for wool seriously affected blanket weaving, and just so soon as the Indian of either tribe can make sufficient money from livestock, he will drop all interest in these Harvey House fal-ladders. That's all they are, "circus souvenirs." And no one knows it better than do the Indians themselves.

When an Indian can do as did Albert Naha, a Hopi of First Mesa, this recent cattle-selling season (October 1917), --clean up \$6,520.00 in one sale of stock (cattle), he will sniff at the fellow who puddles pottery.

Therefore I do not recommend the introduction of new affairs, enterprises, etc. The Indian requires time and patience in which to develop what he already has.

Better jurisdiction of this whole matter could be had, and will be obtained, just so soon as the Service can place at the disposal of the Superintendent a competent corps of range men to watch, advise, and generally supervise the stock features.

It is thought that the remainder of Circular 1106 and its supplement treat of matters inapplicable to this Moqui Reservation.

This report has been unavoidably delayed owing to lack of office help. There are two positions vacant and have been for months. There has been no stenographer at hand since May 1917, a period of seven months; and no property clerk of clerical experience since July 2. Under such circumstances, all correspondence, routine reports, etc. have fallen on the Superintendent, since the one clerk at hand has been covered-up by the accounts and new accounting system.

Respectfully,

November 1917.

Superintendent.