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MOQUI PUEBLO INDIANS OF ARIZONA

AND

PUEBLO INDIANS OF NEW MEXICO.

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THE MOQUI PUEBLOS OF ARIZONA.

The Moqui Pueblo Indians are in Apache county, northeastern Arizona, in the country called by the Spaniards "The Province of Tusayan", and from 95 to 100 miles north of the Atlantic and Pacific railroad. The station nearest to them is Holbrook. They are located on what is known as the Moqui reservation, their old lands in fact, which were set aside to them out of the Navajo reservation by the President by proclamation of December 16, 1882. It is said to contain 2,472,320 acres, or 3,863 square miles. (*a*) Of this enormous acreage only 10,000 are estimated to be tillable, and these only with irrigation, the water being entirely the property of the Moquis. This reservation is merely tentative and was to give the United States authority over the Moquis and to really protect them from white people and the Navajos. The name which they call themselves by is Ho-pi, or Ho-pi-tuh-lei-nyu-muh, meaning "peaceful people". The Zuñis knew them in 1540 and prior as the A-mo-kwi. The Spaniards changed this to Moqui, or Moki. In the Moqui language moki means "dead". The Moquis are pueblo or town Indians. Their homes, consisting of 7 pueblos, or villages, are situated at an elevation of from 700 to 800 feet above the valleys on the almost level tops of 3 long mesas or tables. (*b*) These 3 mesas project in a southwesterly direction from the main table-land into the desert south. On the first, or eastern, mesa, about 3 miles long and from 6 to 200 feet wide, are the pueblos of Sichumnavi, Tewa, and Walpi; on the second, or middle, 3.5 miles long and from 50 to 300 feet wide, those of Mishongnavi, Shimopavi, and Shipaulavi; on the third, or western, is Oraibi, which is the largest, and which contains almost as many inhabitants as all the rest combined, viz. 900. The altitude of Oraibi is 6,730 feet. At Walpi the mesa is hardly 200 feet wide on top and a short distance beyond, toward Sichumnavi, it narrows to 8 or 10 feet.

From Walpi, on the first, or eastern, mesa, all the other villages can be seen. Oraibi and Shimopavi appear to be the highest, while Mishongnavi and Shipaulavi appear to be the lowest. Their situation, upon these 3 narrow stone arms, or long fingers, that project from the main plateau into the desert, was selected for defensive purposes, no doubt, as a view of the country for 50 miles about is assured. There was plenty of timber about them when the villages were first built, and more water probably near the base of the mesa; but the timber has all disappeared for miles, and the appearance of the towns is that of decay and dreariness. They are remote from water, and still more remote from wood, from 7 to 10 miles. Their fields are scattered far away along the washes, below them in the valleys, where they depend upon the retained moisture after rains for a crop, and their orchards are interspersed among the sand hills at the foot of the mesas. Their flocks and herds are driven daily from the rock corrals, built on the sides of the mesas, into the distant valleys for grazing and water, and at night they are returned.

The life of the Moquis is one of great toil, yet they find time for their ceremonies, dancing, visiting, and other amusements. They are entirely self-sustaining. Their blankets, baskets, and pottery find a ready market, the proceeds from which and from the sale of some sheep and horses, with their crops, yield them support, the latter giving them in good seasons a food supply for emergencies.

The evidence of the position of the water supply about the Moqui pueblos and the deep worn walks in the stones from the water to the mesas, or rather the paths from the tops of the mesas down to the water, indicate an occupancy of the mesa tops for habitation for many centuries; besides, there are no ruins directly about the springs in the valleys and below the mesas, except those of Mishongnavi and old Shimopavi.

Indian time records are usually given by "snow flies" and minor events, and are not reliable. The Moquis' years are recorded by the sun's declination, which is observed by watching the shadows.

The ruins of Awatubi and those east of it are on the same mesa. As shown on the map, old Shimopavi was built about the springs, under the east side of the mesa. The town was destroyed during a war hundreds of years ago; its ruins indicate that it was much larger than Oraibi, and must have contained 2,500 or 3,000 people. From these ruins the mesa, where the present Shimopavi is, is very imposing. Near the springs, under Mishongnavi, are the ruins of the old town, which was destroyed during one of the wars. These are almost the only ruins of note around the Moqui country off the mesas.

a Before correction in 1891 the area of the Moqui reservation was given at 2,598,800 acres, or 3,950 square miles.

b Although the basis of the plain abutting against the mountain regions on the east is mostly cretaceous and tertiary, volcanic flows have penetrated into it, and they form isolated videttes in the form of table mountains or mesas. The mesa is one of the distinctive traits of southwestern mountain scenery. Frequently a thin crust or layer of metamorphic trap or basalt covers a base of sedimentary rocks, and the difference in hardness between base and top has given a hold to erosion by water as well as by atmospheric currents; a hold that causes the sides to give way and leaves the surface as a projecting table, whence the Spanish popular term mesa, now universally accepted, is derived. Erosion has been exceedingly powerful; not only the mesa formation but the gigantic gorges or cañons are due to this agency. With their vertical walls inclosing a narrow bottom, these deep ravines are a testimony of a slow corrosive and erosive force exerted through long periods of time.—A. F. BANDELIER.

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NAMES OF MOQUI PUEBLOS BY VARIOUS AUTHORITIES.

The names of the 7 Moqui pueblos have been given by good authorities in a number of ways, viz:

E. S. Clark, supervisor, and F. M. Zuck, census enumerator, 1890: First mesa, Tegua, Sichumniva, and Walpi; second mesa, Mishonginivi, Shepauliva, and Shimopova; third mesa, Oriabe.

Thomas V. Keam, old resident, and Julian Scott, special agent: First mesa, Tewa, Sichum-navi, and Walpi; second mesa, Mishong-na-vi, Shi-paul-a-vi, and Shi-mo-pa-vi; third mesa, Oraibi or Orabi.

Major J. W. Powell: First mesa, Te-wa, Si-choan-avi, and Walpi; second mesa, Mi-shong-i-niv, Shi-pau-i-luv-i, and Shong-a-pa-vi; third mesa, Oraibi.

A. F. Bandelier: First mesa, Tehua, Sichonivi, and Gualpi; second mesa, Mishonginivi, Shipaulavi, and Shimopavi; third mesa, Oraybi.

Professor Otis T. Mason, Smithsonian Institution: First mesa, Tewa, Sechumavi, and Walpi; second mesa, Meshongnavi, Shepolavi, and Shemopavi; third mesa, Oraibi.

Captain John G. Bourke: Tegua, also called Hano: Suchongnewy, Hualpi, Mushanguewy, Shupowlewy, Sumopoy, and Shupowla.

A. M. Steven, old resident and observer: First mesa, Teh-wa, Si-tchom-ovi, and Walpi; second mesa, Mi-shong-in-ovi, Shi-powl-ovi, and Shung-op-ovi; third mesa, Oraibi.

The following are the names of the 7 Moqui pueblos given by Don Jose Cortez, an officer of the Spanish engineers in 1799, stationed in New Mexico: Oraibe, Taucos, Moszasnavi, Guipaulavi, Xongopavi, Gualpi, and a village which has no name, situated between the last town and Tanos (Taos). The unnamed village is undoubtedly Tewa.

Lieutenant A. W. Whipple, in 1853, while near Zuñi, noted the names and population of the Moqui pueblos. (Pacific Railroad, Whipple's Report, volume III, page 13.) The population is probably largely overestimated, as it was the period of the smallpox epidemic, and the figures were given him by Mr. Leroux, one of his party, who had visited the Moquis some years before. The Moquis refer to the smallpox year as the year of their decline.

MOQUI PUEBLOS.	In Zuñi language.	Number of warriors.	Total population.
O-rái-bé	U-lé-ó-wá	400	2,400
Shú-núth-pá	Shú-núth-pái-é-wá	150	900
Mú-shái-i-ná	Mú-shái-é-nów-á	150	900
Áh-le'-lá	Áh-lé-lá	150	900
Quái-l-pi	Wahl-pi-e	150	900
Shi-wín-ná	Shi-wín-é-wá	20	120
Te'-quá (a)	Te'-é-wún-ná	100	600

a Probably should be Tigue, one of the ancient tribes of Rio del Norte.

Dr. P. S. G. Ten Broeck, assistant surgeon United States army, who visited the Moquis in 1852, gives the names of but 2 pueblos: Oraivaz, called Musquint by the Mexicans, and Harno.

Lieutenant Jones in 1857–1858, while stating that there were 7 Moqui pueblos, names but Oraybe (Oraibi), Mooshahnch (Mishongnavi), and Tegua (Tewa).

The caciques (governors) of the 7 Moqui pueblos visited Special Agent James S. Calhoun at Santa Fe, October 6, 1850, and gave the names of the 7 pueblos as follows: Oriva, Samoupavi, Inparavi, Mausand, Opquivi, Chemovi, Tanoquibi.

John Ward, United States Indian agent, who visited the Moquis in 1861, gives the names of the pueblos as follows: Oraiva, Sho-mon-pa-vi, Tano, Ci-cho-mo-oi, O-pi-ji-que, Mi-shan-qu-na-vi, Sha-pan-la-vi.

H. H. Bancroft thus writes of the Moquis:

> The Moquis, who speak a distinct language, and who have many customs peculiar to themselves, inhabit 7 villages, named Oraibe, Shumuthpa, Mushaiina, Ahlela, Gualpi, Siwinna, and Tegua.

On a map of southwestern New Mexico, compiled and drawn by Seth Eastman, captain United States army, 1853, and found in Schoolcraft, volume IV, page 24, the names of the 7 Moqui pueblos are given as "towns": Harno, Sheeourkee, Hoepeekee, Shomoparvee, Sheepon-arleeve, Mooshongeenayvee, and Orayvee.

In 1872 J. H. Beadle, an experienced traveler and author, who spent much time with the Indians, gave the names of the 7 Moqui towns as follows: Moqui, pronounced Mokee; Moquina, pronounced Mokeenah; Tequa, pronounced Taywah; Hualpec, pronounced Wallpake; Shepalawa, pronounced Shapalawah; Oraybe, pronounced Orybay; Beowawe, pronounced Baowahay.

NAMES OF PUEBLOS, 1890, FOR CENSUS PURPOSES.

The purely Indian names of the Moqui pueblos, or villages, are not attempted, and for census purposes the following will be the names used:

First mesa, Sichumnavi, Tewa, and Walpi; second mesa, Mishongnavi, Shimopavi, and Shipaulavi; third mesa, Oraibi.

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STOCK AND LANGUAGE.

The Indians of the pueblos of Mishongnavi, Oraibi, Sichumnavi, Shimopavi, Shipaulavi, and Walpi are of Shoshonean stock, or of the Numa group of American Indians, while the single Moqui pueblo of Tewa is of Tewan or Tanoan stock. The people of all the Moqui pueblos speak the same language, except those of Tewa, who speak the language of the Tewan or Tanoan family, which is also spoken by those of 11 of the 19 pueblos of New Mexico. Future investigation will probably show that all of the Moqui Pueblos of Arizona and the Pueblos of New Mexico are of Shoshonean stock.

ANCIENT MAPS OF THE PUEBLOS OF ARIZONA AND NEW MEXICO AND THEIR NAMES.

On a map published by Bolognino Zaltieri at Venice in 1566, which was engraved on copper, can be found a pueblo called "Civola" (Cibola). This Civola is located on the map near the present Moqui pueblos and Zuñi. The information was, of course, obtained from the Spaniards, as the map was published 15 years after Coronado's march in 1541, the Spanish permanent occupation occurring in 1591.

On a map published in the third volume of Purchas' Pilgrims, London, 1625, is a picture of a castle with the legend, "Pueblos de Moqui", with no reference to Zuñi or other pueblos, or "Cibola". This castle is placed on the map near the present Moqui pueblos.

The John Senex map of North America, a reduced copy of which is given elsewhere, was published in London in 1710. Senex was a Fellow of the Royal Society, and an authority. His map purports to give data up to 1710, and from the observations communicated to the Royal Society of London and the Royal Academy at Paris. It will be observed that Taos and other pueblos are given, and Zuñi is marked as Zuñi or Cibola. To the west and north of Zuñi 10 Moqui pueblos are noted under the general title of "The Moqui", as follows: Quiana, Orawi, Macanabi, Iogopapi, Gualpi, Aguatubi, Aguico, Alona, Masaguia, and Quaguina. Aguatubi (Awatubi), which is now known and given on modern maps, is an extinct Moqui pueblo of 1700–1701; Gualpi is probably the present Walpi, and may have been removed to the site now occupied since 1710. From the present location (including the above), and comparing this map with the location of the Moqui pueblos in 1890, Iogopapi was near Shimopavi, Aguico was near Walpi, Alona near Sichumnavi, and Masaguia near Tewa. The country adjacent to the present Moqui pueblos contains numerous ruined and abandoned pueblos, covering a space of country 40 miles square. With so much unoccupied territory without a recorded history speculation has a vast field. Oraibi, as has been noted, is probably the ancient Orawi. It is the most ancient looking of the pueblos, and from the amount of dirt in its streets one would give it great antiquity. Many of the other towns were removed because they became so dirty as not to be habitable, or the water or fuel supply gave out; others were destroyed by war. It will be noted that the present names are those given the Moqui pueblos by white men, and in some cases subsequently changed to meet the views of new comers.

POPULATION, 1583-1890.

Espejo estimates the Moquis in 1583 at 50,000. They received him cordially, he writes, giving him feasts and dances. His imagination seems to have developed with their hospitality.

In 1745 two friars claimed to have counted the persons in the Moqui pueblos, and they numbered 10,846.

In 1775 Governor Anza gave them as 7,497.

Escalante, in 1775, gave the population of the Moqui pueblos at 7,494.

In September, 1780, Governor Anza gave the Moqui population as 798. No rain had fallen for 3 years, and in that time the Moqui deaths were given at 6,698.

Governor Charles Bent of New Mexico, November 10, 1846, gave the population of the Moquis as 350 families, or 2,450 persons.

In 1852, Surgeon P. S. G. Ten Broeck, who visited the Moquis, gave the population at 8,000.

Early in 1853 Lieutenant Whipple, United States army, in charge of an exploring party for surveying a railroad to the Pacific, gave the population of the Moquino (Moqui) pueblos at 6,720, and follows Governor Martinez in his estimate of the population of the 19 pueblos in New Mexico. This was prior to the smallpox of 1853–1854.

In 1861 John Ward, United States Indian agent, gave the population of the Moqui pueblos at 2,500.

In 1865 Mr. Ward stated the Moquis to be 3,000.

In 1869 Vincent Colyer gave their population as 4,000 (estimated, of course).

The various agents of the Moqui Pueblos in 1864 have made estimates of their number varying from 2,000 to 4,000.

The Eleventh Census gives the 7 pueblos a population of 1,996.

Agent Ward's estimate of 1861 was the nearest to the actual number at that time.

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NUMBER FROM 1540 TO 1890.

The number of Moqui pueblos has been variously given, at one time as high as 11. 7 Tusayan Moqui pueblos are noted in 1541; in 1580 and 1583, 5; in 1590 and 1599, 7; in 1605, 7; in 1680, 5; in 1710 the names of 10 are given on the Senex map, but after 1700 in the surrounding country they were known as the "7 Moqui pueblos", and have so continued to be known, because there are only 7 pueblos.

COUNTRY AND HOUSES.

While the country about the Moqui pueblos is desert and barren, there is much romance attached to it. The fabulous stories of the wealth and splendor of its villages aroused Spanish cupidity and desire for gain. Invading armies of Spaniards, for almost 300 years, tramped over the cactus-covered plains and vast deserts to reach small and illy-built villages, with hardly a perpendicular wall in them and poverty and crude architecture on all sides; the paths up to the mesas were lined with men charging for "God, holy church, and king", and in this cause the citizens of the rude villages were deliberately murdered. It is a country of fable and romance, peopled in story with spirits and giants, and filled with imaginary stores of gold and silver. The famous diamond fields of 1872 were in this region. Arnold, one of the "diamond field" sharps, claimed that the Arizona diamond fields were south of the Moqui towns, near the Chiquitos. Clarence King, the eminent geologist, visited the fields and discovered that the so-called diamond fields had been "salted" with rough diamonds, brought from Brazil and south Africa. The Moqui Indians have quantities of garnets, Arizona rubies, and pieces of turquoise, the latter from near Los Cerillos, uncut or in the rock, which they wear for ornaments.

The period at which the Moquis built their houses on the tops of the mesas must be very remote, long anterior to the advent of the Spaniard in 1539–1541. The footpaths, worn in the rock from the pueblos or from the mesas to the springs below by the almost constant procession of people going for water, indicate not 400 but several times 400 years of use, and destroys the idea that the Moquis were recently a valley people.

The Moqui pueblos are curious piles of primitive stone architecture. The houses are built from 2 to 4 stories high, in terrace shape, the roof of the front lower story being the balcony of the second story, and so on up, the upper story being but a small apartment. The lower story is generally from 8 to 10 feet high, the second about 8 feet, and each one above that slightly decreasing, but not to less than 6 feet. These terraced houses are built in rows, forming long streets, as at Oraibi, in a square, with a large center court or plaza, which is reached from the outside by narrow and low covered ways, as at Shipaulavi, or on 3 sides of several rectangles, as at Mishongnavi, or 3 sides of a square and long streets, as at Shimopavi. There is, however, little regularity at Walpi, the town having been built to conform to the uneven surface of the mesa at that point. Sichumnavi and Tewa are rectangular, with their houses facing the east. Entrance to these abodes were formerly made by ladders and through openings in the tops, these openings being covered with blankets or skins during a storm or when it was cold. With the advent of the Spaniard came doors, windows of gypsum, and the fireplace. The ladder has not yet gone out of use; every dwelling has 2 or more ladders, and by them the different stories are reached.

GOVERNMENT, ETC.

The chief priest of the Moquis is chosen by his predecessor and resides at Oraibi. He is at present (November, 1891) a prisoner at Fort Wingate. The principal or head chief, Shi-mo, of the Moquis resides at Walpi. He inherits his position, and Walpi may be said to be the governing or controlling town of the 7 Moqui pueblos. (*a*)

The governors of the several pueblos are elected from time to time by the priests or medicine men in council with the principal chief, and are chosen for an indefinite term and continued in office as long as they prove efficient and useful. Each of the Moqui pueblos have war captains, called by them "capitane" after the Spanish; they are in fact war chiefs. The priests of the different orders, called "medicine men", seem to have a greater power than the chiefs or governors. The chief god of the Moquis, whose name they never speak, is their Jehovah, and they at times supplicate him by raising both arms with extended hands and face upturned. Massau is their King of Death. In writing of the docile and industrious Moquis and their peculiarities, Mr. A. M. Steven says:

> The timid, unresisting Moquis cling closely to their old villages perched on the cliffs. They are of a stock long inured to toil, and delight in field labor, persistently cultivating their sandy valleys; they are prudent, and few of their houses contain sufficient provisions to last between harvests. The men weave and spin and make ornaments of shell and stone. The religious observances of the Moquis are celebrated by day, at prescribed times and places, and in strict order of sequence. Polygamy is unknown, and their bridal presents are ideal tokens, and free from the sordid taint of bargain and sale. The Moqui goes afoot, defenseless, and will trot a long distance out of his way to greet the American with a conciliatory handshake.

a When Lieutenant Brett went to Oraibi (June 21, 1891) he found the fighting men congregated in one building, which they had pierced with loopholes for rifles. Tom Polaki, who had come with the military, held a parley with the Oraibis, and tried to induce them to come out and have peace. A row was going on inside between the Oraibis as to whether they should fight or not. The peace party seemed to prevail, still all outside expected those inside to open fire; finally the great medicine man of the Oraibis came out of the house streaming with blood, the blood of a lamb which had just been sacrificed, and which is the first act of the Moquis toward war. The medicine man held in his hand the red bow and arrows, the bow being held so as to send, at a certain signal, an arrow at the sun, which is the declaration of war. The Oraibis listened to advice, the arrow was not fired, and the few Americans escaped.

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Careful investigation shows that the Moquis have an almost ideal form of government, administered on one side by the high priest, or, perhaps, priests, and on the other by the council. It works harmoniously and is fitted to the daily wants of this curious people. It is necessary to add that they have no lawyers living with them, and they further present the extraordinary spectacle of a people living in 7 pueblos or towns, and numbering about 2,000, who have no crimes and no punishments: no murders, no adultery, no vice. Such disputes as there are, about a donkey, a field, crops, or melons, are settled by the officers. Adultery and murder would be punished with death, probably secretly, under the direction of the high priest.

PRESENT SOCIAL ORDERS, RELIGION, AND CUSTOMS.

Mr. A. M. Steven (a) wrote in 1890 of the social orders of the Moquis as follows:

Ancestry and inheritance are about on the same general lines as with the Navajo, but in their land property there are still traces that it was once divided on a communal basis for the use of the families composing the gentes and not as individual holdings. They still count many gentes, and there are about 26 of these extant, but some of them are only represented now by 1 or 2 persons. Their gentes are named after the sun, clouds, animals, plants, mythologic and common objects, deriving their names either from mythic ancestors or traditional incidents in their early history. The priests and chiefs are not privileged personages. The former are the leaders in all religious ceremonies and the latter preside at councils, decide matters of controversy, and to some extent conduct the affairs of the village. They are not hereditary, but most of them nominate their own successors. They engage in the same labors and lead precisely the same life as the other villagers, and no actual difference in social rank is recognized.

RELIGION.

Of the religion and ceremonies of the Moquis in 1890, Mr. A. M. Steven also writes:

Their thronged mythology has given rise to a very complex system of worship, which rests upon this theory: in early days certain superhuman beings, called Katcheenas [Cachinas], appeared at certain seasons, bringing blessings or reproofs from the gods, and, as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies. To a limited extent certain women were also similarly endowed; hence, the membership of some of these societies consists entirely of men, others of women only, and in many both sexes bear a part. The public ceremonies of these societies are participated in by all the members, fancifully dressed in cotton tunics, kilts, and girdles, and wearing large masks decorated with the emblems pertaining to the Katcheena whose feast they celebrate. Emerging from the kiva, the maskers form in procession and march to the village court, where they stand in line, rattle in hand, and as they stamp their feet with measured cadence they sing their traditional hymns of petition. The surrounding house terraces are crowded with spectators, and some of these celebrations partake much of the nature of dramas. Feats of war are mimicked or the actions of wild animals and hunters, and many mythic incidents are commemorated, while interludes afford an opportunity for a few grotesquely arrayed buffoons to crack coarse jests for the amusement of the rude audience. Every moon witnesses some celebration.

Mr. J. H. Beadle, after visiting the Moquis in 1872, wrote of their religion as follows (The Undeveloped West, pages 582, 583):

All my endeavors failed to discover the slightest trace of any religion. The simplest form in which I could put questions on that point seemed to completely bewilder them. The Spanish word Dios they had never heard, and the American word God only as an oath, and did not know what it implied. To my question, "Who made all these mountains"? Papa only smiled, then stared, and finally replied, "Nada: siempre son aqui 'nothing; they are always here)". Fearing from this that my limited command of Spanish had caused him to misunderstand me, I entered into a very minute explanation, in the simplest possible words, of our belief, and had him repeat till I was sure he fully understood it, but apparently it roused no answering conceptions in his mind. Part of the talk struck me as so curious that I at once copied it:

Myself.—The Melicans and Mexicans have one they call God, or Dios. We think He made us; made this mesa; made these mountains; made all men and all things. We talk to and ask good things of this God. Papa.—Yes; I much hear Melican man say "G—d d—n (repeating an oath too blasphemous to be written)".

Myself.—No, no; that is bad. He was a bad Melican man who said that. We think this God all good. Have the Moquis a God like that? Papa.—Nothing (nada). The grandfathers said nothing of Dios, what you say Got—God (making several attempts at the word).

Myself.—But, say to me, who made this mesa; these mountains; all that you see there? Papa.—Nothing; it is here.

Myself.—Was it always here? Papa (with a short laugh).—Yes; certainly; always here. What would make it be away from here?

Myself.—But where do the dead Moquis go; where is the child I saw put in the sand yesterday; where does it go? Papa.—Not at all; nowhere; you saw it put in the sand; how can it go anywhere?

Myself.—Did you ever hear of Montezuma? Papa.—No; Monte—Montzoo (attempting the word). Melican man?

Myself.—No; one of your people, we think. What are these dances for, that you have sometimes? Papa.—The grandfathers always had them.

a Mr. A. M. Stephen (or Steven) was commissioned a special agent of the Eleventh Census on the recommendation of Governor L. Bradford Prince, of New Mexico, in 1890, as A. M. Steven. He has been the main reliance of many visitors to the Moquis for years past, and generally furnishes much of the substance of the reports written on them. He is proficient in the Moqui language, being one of the few white men understanding it. Having furnished many pages for numbers of books for other people, the wonder is that he does not make a book on the Moquis and put his name to it. Unfortunately, when Mr. Stephen's commission reached Arizona he was absent, and so failed to qualify. A special agent who was working in another field was at once dispatched to the Moqui Pueblos to make observations and report. The census of the Moquis was taken by Mr. F. M. Zuck under the direction of Supervisor Clark of Arizona, but many of the statistics are by Special Agent Scott. The expert special agent in charge of the division of Indian statistics of the Eleventh Census is under obligation to Mr. Stephen for the information he furnished, either in person or through Mr. Keam, to the special agents who visited the Moquis, and for matter prepared or written by him and used in this report in regard to the Navajos and Moqui Pueblos. It is understood that not only the substance of the report of the United States Indian agent of the Navajos and Moqui Pueblos for 1890 was furnished but much of the report was written by Mr. Stephen, and from this report some data has been taken.

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story, to which the owners ascend by a wooden ladder, which they rest thereon and remove as often as they desire to go up or down. On the terrace, upon which all the doors of the lower story open, is a ladder whereby to ascend to the upper story, which is divided into a hall and 2 or 3 rooms, and on that terrace is another ladder with which to ascend to the roof or to another story, should there be one.

4. Each town is governed by a cacique, and for the defense of it the inhabitants make common cause. The people are of a lighter complexion than other Indians. Their dress differs but little from that worn by the Spanish-Americans of those remote provinces, and the fashion of their horse trappings is the same. They use the lance and the bow and arrows.

5. The women dress in a woven tunic without sleeves, and in a black, white, or colored shawl, formed like a mantilla. The tunic is confined by a sash that is usually of many tints. They make no use of beads or earrings. The aged women wear the hair divided into 2 braids and the young in a knot over each ear. They are fond of dancing, which is their frequent diversion; for it there is no other music than that produced by striking with 2 little sticks on a hollowed block and from a kind of small pastoral flute. At the assemblages, which are the occasions of the greatest display, there is not a Moqui of either sex whose head is not ornamented with beautiful feathers.

THE MOQUIS IN 1818-1819.

The Moquis appear in history again as objecting to the Navajos settling around 5 of their pueblos. On this subject Mr. H. H. Bancroft (volume XVII, page 287) writes as follows:

In 1818-1819 the Navajos renewed their hostilities. It was reported in Mexico in January, 1819, that Governor Melgares had in December forced them to sue for peace; but it appears that they had to be defeated twice more, in February and March, and that the treaty was finally signed on August 21. A notable feature of this affair is the fact that the Navajos, being hard pressed, settled near the Moqui towns, and the Moquis sent 5 of their number to ask aid from the Spaniards. This was deemed a most important occurrence, opening the way to the submission of this nation after an apostacy of 139 years. It was resolved to take advantage of the opportunity, but of the practical result nothing is known, since this is the only mention of this remnant of a valiant and independent people that I have been able to find in the records of the period.

THE MOQUIS IN 1834.

In Victor's River of the West, page 153, it is noted that in 1834 a trapping party of 200 men of the Rocky Mountain Fur Company went from Bill Williams fork to the Moqui towns, where several trappers plundered the gardens and shot 15 or 20 peaceful Moquis. In Spanish, Mexican, and American annals the Moquis are found complaining of the Navajos, who were almost constantly robbing them, and who would drive them away from the water now, so as to use it for their herds, but for fear of the law and soldiers.

The Moquis do not appear again in history until 1846 and after the occupation of New Mexico by General Kearny. They were so merged in history and tradition with the New Mexican Pueblos up to 1866 that they are only heard of as Moquis at long intervals. They were surrounded by deserts and the fierce Navajos, and these were sufficient to stop visitors or adventurers; only armies could reach them. Prior to 1846 and to 1866 the United States authorities were ignorant both of the condition of the Moquis and the names of their pueblos.

THE MOQUI PUEBLOS, 1846-1891.

The Moqui Pueblos in New Mexico in 1846 (under Mexican control from and after 1822 and citizens of the republic of Mexico the same as the Pueblos along the Rio Grande and adjacent country) came under the control of the United States authorities by the capture of New Mexico in 1846.

Governor Charles Bent, appointed by General S. W. Kearny, August, 1846, in a report to Hon. William Medill, Commissioner of Indian Affairs, dated November 10, 1846, wrote of the Moquis:

The Moques (Moquis) are neighbors of the Navajos and live in permanent villages, cultivate grain and fruits, and raise all the varieties of stock. They were formerly a very numerous people, the possessors of large flocks and herds, but have been reduced in numbers and possessions by their more warlike neighbors and enemies, the Navajos. The Moques (Moquis) are an intelligent and industrious people.

The Mormons pushed their settlements down toward them after 1846 and tried to convert them to Mormonism. The Moquis received the missionaries, accepted their presents, and then sent them home. Tuba city, a Mormon settlement, is about 70 miles to the northwest of Oraibi. The Mormons and Moquis constantly visit one another and trade together. At one time the Moquis let some of their farming lands on shares to the Mormons or other white people.

In March, 1850, Mr. Calhoun made the following report as to the Moqui Pueblos. In this report he says "the Pueblo Indians are all alike entitled to the favorable and early consideration of the government", showing that the Moqui Pueblos were considered to be the same as the other Pueblos.

INDIAN AGENCY, SANTA FE,
NEW MEXICO, March 29, 1850.

SIR:

Herewith I return the section of a map of New Mexico which you inclosed to me on the 28th day of 1st December.

You will find marked in this (o) the various Indian pueblos located in this territory upon the section of country which the map represents. It may be well to remember that there are 2 Indian pueblos below El Paso, Isleta and Socorro, and Zuñi, an Indian pueblo 80,30 miles northwest of Laguna. Of course, neither of these 3 pueblos could be marked upon the map. Beyond Zuñi, west perhaps 150 miles, the Moqui country is reached. These Indians live in pueblos, cultivate the soil to a limited extent, and raise horses, mules, sheep, and goats, and, I am informed, manufacture various articles.

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The Moquis and the Navajos have the semblance of being on good terms, and have been talking and laughing together in the most friendly manner; but the Tegua [Tewa] chief privately informed me during the evening that these same men had stolen their stock, and that they were a bad set.

The spring is beneath a projecting rock of white sandstone that almost forms a cave. It is in a recess at the extreme end of the ravine, and the ravine itself is a mile from the trail and surrounded by so many similar formations that we should have probably missed the place but for the Moqui guides.

CAMP 101, PUEBLO CREEK, May 20, 1858.

Several Moquis who have been visiting the Navajos swelled the train to-day. There are now 23 accompanying us, and as we proceed mounted Navajos fall into the ranks till we find ourselves moving in great force. * * *

Countless herds of horses and flocks of sheep were grazing upon the plain. The Moquis said that we were entering one of the most thickly populated sections of the Navajo territory.

Hundreds of Navajos have come into camp and, considering their natural impudence and the weakness of our party, have astonished me by the correctness of their behavior.

One old fellow was pointed out by a companion who spoke pretty good Spanish as the chief. They were curious and a little concerned to know why we had come from the west. No party of whites had ever entered their country from that direction. The chief said that we must have just left the country of the Apaches, who had lately stolen the Moquis' horses, of which act the Navajos had been wrongfully accused; that the Apaches had plundered them also, and that, as our animals were safe, we must be friends to the Apaches, which proved that the Apaches, the Moquis, and the Americans were all leagued against "the poor little Navajos", to use his own expression. The reasoning was logical, but the throng of saucy vagabonds that were listening to the speech with grins that they took no pains to conceal were not calculated to enlist much sympathy, and we concluded that the pitiful harangue was intended for the benefit of the Moquis, to disarm them of their suspicions in regard to the perpetrators of the late theft.

I perceived, however, that the Moquis were as unconvinced as ourselves by the plausible reasoning. We asked how far we had still to travel before reaching Fort Defiance, and they said that a single day's march would take us there. * * *

The Navajos displayed one trait of character which I had never seen exhibited by Indians: they paid for what they got. A crowd of women surrounded the place where the doctor and myself were sitting, and were amusing themselves by inspecting the remnant of the Indian goods and trinkets that had been brought along. Having no further occasion for the articles, as the expedition was now so nearly ended, and pleased with the unexpected civility we had experienced, I distributed most of the things to those standing about. The women were highly delighted, and not long after some of the men, whom I supposed to be their husbands, brought into camp a quantity of cheese and joints of mutton, enough to have lasted our company a week. I offered to pay for what we required, but they insisted upon my accepting all as a gift.

May 22, 1858, Lieutenant Ives reached Fort Defiance.

It will be observed that in the intercourse of Lieutenant Ives with the Moqui Indians they were hospitable and generous, and at all times aided and welcomed him. This is the universal testimony of all white people who have come in contact with them.

THE MOQUIS, 1859-1864.

During the period of the fearful and bloody Navajo war in Arizona and New Mexico, 1859-1865, the Moquis aided the United States troops when necessary, but most of the time they remained peacefully at home tilling the soil. They also went on the warpath against the Navajos under the command of Colonel Kit Carson, an extract from whose report is given elsewhere.

Some idea may be formed of the knowledge the United States authorities charged with the conduct of Indian affairs had of the Moqui Pueblos of Arizona from the report, in October, 1862, of J. L. Collins, superintendent of Indian affairs for New Mexico (Arizona was not then organized into a territory), that "the Pueblos of western Arizona are known by the names Pimos, Papagas, and Maricopas". The tribes named never have been Pueblos.

The territory of Arizona was organized from New Mexico in 1863, and the Moqui Pueblos became a part of the population of Arizona April 1, 1863. Charles D. Posten, who had been appointed superintendent of Indian affairs for Arizona, made the following statement in regard to the Moqui Pueblos to the Commissioner of Indian Affairs from New York in 1864. It will be observed that Mr. Posten calls these Indians Moquins.

The Moquins are one of the most interesting tribes of Indians in Arizona. They have almost a classical reputation from the extravagant stories that were told about them by the early Spanish explorers and the interest they excited in Europe. A romancing friar, called Marco de Nica [Niza], first gave the governor, Muno de Guzman, such marvelous accounts of the 7 cities inhabited by these Indians, then called the Seven Cities of Civola [Cibola] (buffalo), that he attempted an expedition to them, which failed (1538). He afterward induced the viceroy, Mendoza, to order an expedition, which was successfully conducted by Caronado [Coronado], the governor of New Gallicia, in 1540, but without finding the golden treasures and magnificent cities so enthusiastically described by the romancing friar. They found, however, very interesting aborigines living in good stone houses, cultivating fields of maize, beans, peas, melons, and pumpkins, and tending their flocks and herds. They wove blankets from the wool of their sheep and made cotton cloth from the indigenous staple, which was fine enough for a canvas on which to paint the pictures of their beasts and birds.

The expedition of Caronado did not satisfy the expectations which had been raised in Europe about the golden treasures and magnificent cities of Civola, and in 1742 we find an order from Philip V to the viceroy, ordering the reduction of the province of Moquin.

The Moquins have continued to live in their mountain homes, cultivate the maize, tend their flocks and herds, and make themselves comfortable blankets for the winter and cotton for the summer. Their numbers are variously estimated at from 4,000 to 7,000.

It may be only necessary to preserve friendly relations with them, and make them a few presents as an earnest of our good will.

Mr. Posten, under date of September 30, 1864, again wrote of the Moquis:

In passing to my field of labor, I stopped a few days in Salt Lake city to confer with Governor Doty, ex officio superintendent of Indian affairs in Utah. 3 Moqui chiefs from my superintendency had recently visited his excellency to ask for protection against the Navajos, who were continually committing depredations on their stock, which induced them to seek a closer alliance with the Americans. The Moquins are

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peaceable and friendly, and from their isolated positions and the romantic tradition of their Welsh origin and the curiosity their stone cities excited among the early Spanish explorers are Indians of more than ordinary interest. I was told by some intelligent Welsh Mormons that the Moqui chiefs could pronounce any word in the Welsh language with facility, but not the dialect now in use. The 3 chiefs left their photographs in the city of the saints and returned home, accompanied by some Mormon traders and preachers, who express great zeal for the conversion of the descendants of Medoc.

It was not possible for me to visit this interesting tribe in their mountain homes for reasons hereafter explained. I take the liberty of appending a report of Colonel Christopher Carson, commanding First cavalry, New Mexico volunteers, in which he speaks of these lost and forgotten people in terms of truthful simplicity that ought to excite an interest in their favor in the Indian bureau.

[EXTRACT FROM THE REPORT OF COLONEL KIT CARSON REFERRED TO BY MR. POSTEN.]

DECEMBER 6, 1863.

On the 21st of October, 1863, arrived at Moqui villages. I found on my arrival that the inhabitants of all the villages, except the Oribis [Oraibis] had a misunderstanding with the Navajos, owing to some injustice perpetrated by the latter. I took advantage of this feeling, and succeeded in obtaining representatives from all the villages, Oribi [Oraibi] excepted, to accompany me on the warpath. My object in insisting upon parties of these people accompanying me was simply to involve them so far that they could not retract; to bind them to us and place them in antagonism to the Navajos. They were of some service and manifested a great desire to aid in every respect. While on this subject I would respectfully represent that these people, numbering some 4,000 souls, are in a most deplorable condition, from the fact that the country for several miles around their village is quite barren and is entirely destitute of vegetation.

They have no water for purposes of irrigation, and their only dependence for subsistence is on the little corn they raise when the weather is propitious, which is not always the case in this latitude. They are a peaceful people, have never robbed or murdered the people of New Mexico, and are in every way worthy of the fostering care of the government. Of the bounty so unsparingly bestowed by it on other Pueblo Indians, even on the marauding bands, they have never tasted, and I earnestly recommend that the attention of the Indian bureau be called to this matter. I understand that a couple of years' annuities for the Navajos, not distributed, are in the possession of the superintendent of Indian affairs at Santa Fe, and I consider that, if such an arrangement would be legal, these goods would be well bestowed on these people.

C. CARSON,
Colonel First Cavalry, New Mexico Volunteers.

Here it will again be noted that the Moquis were the friends and allies of the United States.

Colonel Carson's recommendation that the Navajo supplies at Santa Fe be turned over to the Moquis was partially carried out in 1864–1865.

THE MOQUIS, 1865.

During 1864 the Moquis were confined to their homes by the hostile Navajos, and their crops failing for want of water, a famine ensued. United States Indian Agent John Ward, who visited the Moquis at this time, reported on them as follows:

PUEBLO AGENCY, NEW MEXICO,
PENA BLANCO, NEW MEXICO, April, 1865.

You will perceive that the accounts for provisions and fuel exceed in amount those of previous quarters for the same items, but this could not be otherwise. In addition to the unavoidable expenses incurred by the almost daily visits of the Indians under my charge, and the high rates of prices to be paid for everything, in consequence of the depreciated state of our present currency, the agency, during the greater part of the quarter, has been completely overrun with destitute Zuñi and Moqui Indians; the failure of their crops for the past 2 years has reduced them to a state of beggary.

Although the Moquis do not now properly appertain to this superintendency, yet they seem to know no other rallying point in time of distress than our settlements. This is owing to their mutual relations and extensive acquaintance with our Pueblo Indians, and the fact that they consider themselves as belonging to this country. I have endeavored by every possible means to explain to them that they no longer appertain to this superintendency, but to that of Arizona, to which they must go hereafter to transact all their business and make their wants known. They can not comprehend the reason of this transfer, and think strange that we should try to put them off.

The corn and implements turned over by you for distribution to these people have all been issued, and I can assure you that it was a great blessing to them; there never was a more timely and charitable issue made, and had it not been for your assistance I should have been entirely at a loss to know how to act with them.

The very fact that most of them, men, women, and children, have come on foot a distance of at least 300 miles, through deep snow, during one of the most severe winters for many years, for the purpose of procuring something to eat and what little they can pack to their homes, is of itself sufficient evidence of their deplorable condition, and fully warrants the charity which has been extended to them.

In connection with the foregoing, it may not be out of place to state, for your information, that one of my first official acts, after receiving the appointment of Indian agent in 1861, was to make a trip to the Moqui Pueblos, at which time I visited every one of the 7 pueblos. I found them very poor and badly in need of assistance; they had scarcely any implements worthy of the name; they had no hoes, no spades that I could see; the corn, which is usually their main crop, they planted by the aid of sticks, by digging holes in the ground, into which they dropped the seed. They principally depend on the rain for their crops, having no permanent running water in their vicinity; thus they are, comparatively speaking, at the mercy of the seasons. A short time previous to my visit to them they had been attacked and robbed by the hostile Navajos; and to make their condition worse the independent campaigns from this territory against the Navajos had also gone to their village and taken from them even the very corn they had in store for their subsistence. This was done, as I afterward learned, under the plea that the Moquis were in league with the Navajos against us.

All these facts, as well as their true condition, I reported on my return to the then superintendent, and did all in my power to impress upon him the necessity of relieving their wants; but, strange to say, my honest appeal in their behalf had no effect whatever, and nothing was done toward it.

The only succor worthy of notice which these people have received from this superintendency, so far as I am aware, is that which has been extended to them during this winter. I can safely say that there never was a tribe of Indians so completely neglected and so little cared for as these same Moqui Indians; indeed, for some time they seem to have belonged nowhere. For several years previous to the creation of Arizona territory they were not mentioned in the annual reports of my predecessor.

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From personal observation and the best of my judgment, the aggregate population of these Indians does not exceed 3,000 souls. Their location and circumstances make them an easy prey for their more formidable and warlike foes, Navajos and southern Apaches, by which they are surrounded. As these Indians no longer appertain to this superintendency, I would respectfully suggest (through you to the department) that the Arizona superintendency be instructed to take the entire charge of the same, and to extend to them the relief and protection to which they may be entitled, and thereby free this superintendency from a burden for which no allowance whatever is made. The responsibility, care, and expense should be attached wherever they properly belong.

Very respectfully, your obedient servant,

JOHN WARD, Indian Agent.

April 21, 1865, M. Steck, superintendent of Indian affairs for New Mexico, in a communication to the Commissioner of Indian Affairs, forwarding a report by John Ward, United States Indian agent, writes from Santa Fe:

I have the honor herewith to inclose copy of communication from John Ward, Pueblo agent, relative to the Moqui Indians. There has heretofore been but little known of these Indians. A few travelers have visited them in passing hurriedly through the country. Their description and the fabulous accounts of the Spanish conquerors savor more of fiction than reality.

John Ward, under instructions from my predecessor, Colonel Collins, visited these villages in 1861, and reports the names and population of each, viz:

Oraiva (Oraibi)	800
Sho-mon-pa-vi	600
Tano	250
Ci-cho-mo-oi	100
O-pi-ji-que	300
Mi-shan-qu-ma-vi	250
Sha-pan-la-vi	200
Total	2,500

Major Kendrick, who visited the Moqui Pueblos previous to 1865, and who also gives the population of the 7 villages at about 2,500, wrote as follows:

The towns are all within an area of about 15 miles, and built upon an elevated plateau or table land. The idea of great stone edifices among the Moqui villages is fiction. The houses are built of adobe (stone) and inferior to those of the pueblos of New Mexico, mostly 2 stories high, and entered by ladders, and bear evidence of great antiquity. The Province of Moqui, as it was termed by the early Spanish historians, was at that time, no doubt, a prosperous and powerful division of the Pueblo or village Indians, and the fact of Montezuma having gone from his birthplace, near Santa Fe, to Moqui, when on his way to the city of Mexico, and the further fact that the people of Tanos, one of the villages, at present speak the Tequa language, which is also spoken by several of the New Mexican pueblos, leaves but little doubt as to their common origin with all the village Indians of this country.

THE MOQUIS, 1866.

Hon. D. N. Cooley, Commissioner of Indian Affairs in 1866, in his annual report for 1865–1866, wrote of the Moquis as follows:

In regard to the Moquis, the interesting village Indians living in the northeastern part of Arizona, near the borders of New Mexico, and very similar in character to the Pueblos of that territory, but little is known in addition to that presented in former reports. They are, however, peaceable and self-sustaining, costing the government nothing except in cases of extreme necessity resulting from failure of crops.

THE MOQUIS, 1869.

Lieutenant Colonel Rodger Jones, assistant inspector general of the United States army, in a report to Inspector General Marcy, from San Francisco, July 21, 1869, in speaking of the Indians of Arizona, wrote of the Moquis:

This tribe live in pueblos or villages north and east of the Little Colorado and west of the Navajo reservation at Fort Defiance. It is not known that any reservation has ever been assigned to them, nor is there any definite knowledge as to their numbers, though they live in 2 villages, Moqui and Oriba, each of which is said to contain from 2,000 to 2,500 souls. They subsist by the chase, the culture of fruits, such as peaches and apricots, and cultivate the soil sufficiently to supply their own wants. They also make blankets, inferior, however, to those made by the Navajos in fineness and closeness of texture. At certain seasons of the year they range as far south as Prescott and in a southeasterly direction to Zuñi, on the borders of New Mexico, but these expeditions are mostly for the purpose of trading. * * * Although they have been for years plundered by the Navajos and occasionally by the Apaches, who, however, rarely venture so far north, they still own a number of horses and cattle and extensive herds of sheep. They are not a warlike race, but claim they can defend themselves from attack and punish the aggressors. Their proximity to the powerful tribe of Navajos compels them to keep at home for the protection of their families and property. They possess a few muzzle-loading guns, and procure their ammunition at Zuñi. They are at peace with the whites, and, it is believed, with all other tribes except the Navajos and Apaches.

Vincent Colyer, special agent of the Indian office, who visited the Moquis in 1869, journeying from Fort Defiance to the Moqui pueblos, wrote of the country and Indians as follows:

There is a good trail, and there could easily be made a good wagon road, from Fort Defiance, west through the Navajo country, to the villages of the Moquis, 100 miles. The country is well wooded, and with the aid of irrigation much of it could be made productive.

The scarcity of water is the greatest drawback. The Moquis are particularly interesting as being the descendants of the ancient Aztecs, with whom the white people, since the days of Columbus, have had but very little to do. As they are in nearly all respects as far advanced in civilization as their brother Pueblos of the Rio Grande valley, the boast put forth by the Spaniards that these Pueblos owe their present orderly condition to them is completely disproved. Their pottery, blankets, dresses, ornaments, and the construction of their houses are similar and equally as good.

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They received us with great rejoicing, 1,000 or 2,000 of them, men, women, and children, turning out of their houses and welcoming us with cheers as we mounted the rocky cliffs, on the top of which their villages are constructed. They have large flocks of sheep and goats, which they drive up to their pens for safety on the top of the cliffs by the side of their own habitations nightly. They cultivate many acres of corn wheat, beans, and have peach orchards in the valley below. Having no other weapons than bows and arrows and the wooden boomerangs, they live in constant fear of the better armed Apaches and Navajos, their neighbors. There are 7 villages of them, and they number about 4,000. They ought to receive more attention from our government, and I am happy to learn that the honorable Commissioner of Indian Affairs has sent an agent, Major Palmer, to see to their wants.

I received a letter from this gentleman a few days since, in which he asks for a few needful articles for the Moquis, which I trust will be forwarded to them. They asked me, with the same earnestness as their brother Pueblos of the Rio Grande, for schools.

THE SEVERAL UNITED STATES AGENTS FOR THE MOQUI PUEBLOS, 1864–1891.

The Moqui Pueblos were in New Mexico after the treaty of Guadalupe Hidalgo of February, 1848, and until the territory of Arizona was organized in 1863. August 1, 1864, Charles D. Posten, superintendent of Indian affairs for Arizona, recommended the appointment of John H. Moss as agent of the Moquis, at a salary of $1,000 per year.

In 1868 Major A. D. Palmer was appointed special agent for the Moquis and went to Arizona in pursuance of his appointment in 1869. He served during 1869–1870. W. D. Crothers was agent in 1871–1872.

The Moqui Pueblo agency was really established in 1870. In 1873–1874 W. S. Defrees was agent for the Moqui Pueblos, as they were called, and erected the first agency building at what is now Keams Cañon, Arizona. In 1875–1876 W. B. Truax was the agent. The separate agency was abandoned between October, 1876, and February, 1878. After this time the agency was continued with the Navajo agency. William R. Mateer was agent in 1878–1879, John H. Sullivan in 1880–1881, J. D. Fleming in 1882, F. W. Vanderer in 1889–1890, and A. D. Shipley in 1891. The reports of the various agents can be found in the annual reports of the Commissioner of Indian Affairs from 1866 to 1890. The agent's report for 1890 is very full and interesting. It is understood that it was written by A. M. Stephen.

MOQUI BOARDING SCHOOL.

The government school at Keams Cañon, which is on the Moqui reservation, was opened in July, 1887. The buildings for the school, which were purchased from Mr. T. V. Keam (*a*), were formerly used for a trading post. The old Moqui agency was on the site of these buildings, which were sold by the United States. The establishment of this school is due to the efforts of Mrs. Harriet R. Hawley, wife of Senator Joseph R. Hawley, of Connecticut. It is a government boarding school with a capacity for 50 children. During the year ended June 30, 1890, it cost the government $11,716.46. The enrollment of pupils was 45. The average attendance was 27. The session was 10 months. The average cost to the government per capita per month was $36.16, or at the rate of $361.60 per pupil for the 10 months, or $433.92 per year. The pupils cultivated 25 acres of ground. In all cases board and lodging were furnished.

The school was managed by 8 white and 5 Indian employés, 10 males and 3 females (position and salary of 3 not given), as follows:

	SALARY.
Superintendent and principal teacher	$1,200
Clerk and physician	1,000
Teacher	600
Industrial teacher	840
Matron	600
Seamstress	480
2 laundresses (each, $480)	960
Herder	180
Carpenter	840

Brevet Major General A. D. McCook, commanding the department of Arizona, in his report for 1890–1891, wrote of this school:

The school established at Keams Cañon for the education of children from the Moqui villages (12 miles from the first one) is in successful operation. I visited there during the day and evening of the 19th of August of this year, 1891. I was kindly received by Mr. and Mrs. Collins, who have charge of the school. The children looked neat and clean, and are well fed and cared for by the principal and employés of

a Mr. Thomas V. Keam, proprietor of the Tusayan trading post, near the old United States Moqui agency, now Keams Cañon, Arizona, 12 miles from Walpi, on the first mesa, is well known in the southwest as an old soldier and experienced prospector, who speaks Navajo and the Moqui language. He has visited the various Moqui pueblos for years, and has made several collections of their pottery and other articles. His home is an interesting stopping place for travelers to the villages, and his store, which is a post office, with a stage running to it from Holbrook, is the only point to find Americans and secure accommodations in the immediate vicinity of the Moqui pueblos. At his store conveyances to the Moqui villages can also be procured. For this reason Keams Cañon is quite noted, and is a rallying point for visitors to the Moqui pueblos, but there are other routes than from Keams Cañon to the pueblos, among them: from Flagstaff and Prescott, Arizona, keeping to the left of Keams; from Fillmore city and St. George, Utah; from Moenkopi and Tuba city, all from the northwest; from Gallup, and from Fort Wingate, bearing north of Keams when some miles west of Wingate, following a trail from and through Washington pass over the Canby route. Many railroad surveying and prospecting parties have in recent years traveled over these routes, one of which is an old Indian trail sometimes used by the army in early days, and by the Indians of northern New Mexico to reach San Diego and the seacoast for shells. Mr. Keam has been of great assistance to all who have written about the Indians of Arizona and New Mexico since 1878. He was of great service to the Eleventh Census in furnishing information and aiding the special agents who visited the Moqui country. The expert special agent takes this method of expressing his thanks for the courtesy, information, and transportation extended by Mr. Keam to these gentlemen.

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The statute of limitation has not as yet expired in the matter of the Moqui pueblos. There is no laches on their part. Open and notorious possession for 21 years gives a title under the common law. Open and notorious possession since 1539, and for some hundreds of years before 1539, surely should give the Moquis ownership.

Why have the Moquis not applied for a confirmation of their title? Because they did not know it was necessary and because they have no money.

The eighth and ninth articles of the treaty of Guadalupe Hidalgo expressly stipulates for the security and protection of private property. The law on this point was settled by the Supreme Court of the United States United States vs. Percheman, 7 Peters' Reports) in the following language:

> The people change their allegiance, their relations to their sovereign is dissolved, but their relations to each other and their rights of property remain undisturbed.

The Supreme Court of the United States (United States vs. Arredondo et al.) also declared that—

> Congress have adopted, as the basis of all their acts, the principle that the law of the province in which the land is situated is the law which gives efficacy to the grant, and by which it is to be tested whether it was property at the time the treaties took effect.

The private land titles, including pueblos in New Mexico, were derived from the authorities of Spain as well as of Mexico. Under this system there were and are many imperfect and mere inceptive titles. The Supreme Court of the United States has always decided such claims with great and liberal equity, and has always held that an inchoate title to land was and is property. In the case of the United States vs. Joseph (United States Supreme Court Reports 94-97, page 295, decided May 7, 1877), given elsewhere in this report, it was decided, broadly, that the acts of executive officers of the government do not alter or change the legal status of Indians or deprive them of their property. The President of the United States, by executive order December 16, 1882, drew a line around an area of land and called it the Moqui reservation. This did not, in fact, make it so, and this and the subsequent acts of executive officers could not change them into an Indian tribe or wild Indians, or deprive them of their rights under the laws and treaties of the United States.

As is shown, the Moqui Pueblos get title to their towns and the water and lands adjacent from the former owners of the soil. Spain found them there, and called their country the "Province of Tusayan". Viceroy, captain general, military commander, governor, and all recognized and mapped these pueblos. On the southern edge of the Navajo country these Moqui towns were for years the outposts of Spain and Mexico on the north, and were a bulwark between the Spaniard and Mexican and the relentless Navajos.

It will be remembered in this connection that the right of possession and occupancy gave an acknowledged and perfect title to land under Spanish and Mexican custom and law, although there were military and community grants, and grants for mining and agriculture. Location claims, made at the will of the locator, and varying from 1 to any number of acres which could be used, were recognized. The Moquis of Arizona, even if they had no military, pueblo, or community grants, would be entitled to hold the lands they now occupy under possessory title and the law of occupancy. By the treaty of Guadalupe Hidalgo they were to have the same rights, protection, and guarantees under the laws of the United States as they claimed or had under the laws of Spain or Mexico. The rights of the Pueblos of New Mexico have been respected. Why not respect the rights of the Pueblos of Arizona, once a part of New Mexico?

Situated far from traveled routes, the Moquis have been visited by few white men. With no money, no friend in particular, these people deserve from the nation the treatment usually meted out to its good citizens.

The equities are all with the Moquis, and to those familiar with their history it would seem almost as much a violation of rights for the nation to now lay hands upon their pueblos as it would be to attempt to assume control of the pueblos of New Mexico, the lands of 16 of which are held in fee by patent over the signature of Abraham Lincoln, the inhabitants being citizens of the United States.

The attention of the new private land claim court should be called to them and the title to the lands of these people settled. Let them continue to live, as the other Pueblo Indians do, in community.

AN ANTIDOTE FOR VENOMOUS SNAKE BITES.

The investigations of the special agents of the Eleventh Census among the Moquis of Arizona have confirmed the statements of others that the Moquis possess an antidote for the bite of the rattlesnake and probably other venomous snakes. Much information as to this is given elsewhere. What this decoction is is not definitely stated, but its effects are vouched for. Thorough investigation should be made by medical men into this matter for the benefit of mankind. The Moquis will, no doubt, give up the secret when properly approached.

Special Agent Scott, in his report on the snake dance of the Moquis at Walpi, August 21, 1891, wrote that—

> During the dance 2 of the snake order were struck by rattlesnakes, one in the nose, the other in the upper portion of the arm. They drew back for a moment but continued the dance, and no ill effects were afterward noticed from the bites. The one struck in the nose had some difficulty in getting the snake off, and only did so with his attendants' assistance.

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the pueblos of New Mexico. The Moquis, as do the Pueblos of New Mexico, cage the mocking bird, which thrives and flourishes in captivity. Doves are also found along the foothills of the Moqui and Pueblo country; in fact, these birds can be seen in great numbers anywhere on the American desert.

The Moquis are not reservation Indians in the general acceptation of the word. They were not wild Indians, roaming at will over the country, gathered up by the government and placed on a reservation to protect the whites from them. They have been town dwellers and cultivators of the soil since the Europeans first came to the country, and how many hundred or thousand years before no one can tell. The definition of their reservation by the President December 16, 1882, was for the purpose of drawing the line over which the Navajos were not to cross. This was also done in the case of the Zuñis. Water was protected by this action, and the President increased the area of the reservation to save it.

The United States has never had a treaty with the Moquis. It has never assumed any direct control over them other than the naming of an agent for them and presenting them with a few useful articles from time to time. It has, however, agreed, through the agents, to keep the Navajos from murdering and robbing them. Entitled to just as much consideration as the other Pueblos now in New Mexico, these people should be permitted to earn their own living and not be compelled hereafter, to the number of 2,000, to live upon the treasury of the United States. They should be given sufficient land, of their own selection, to enable them to hold the water and provide as men for their families. Grants in fee and in community, similar to the grants to the other Pueblos, should be made to them. They can only live in community on the land they occupy. A small number of acres cultivated by irrigation will yield them a living. There is not water enough to irrigate a very large area. It would sink in the land before reaching any broad surface of ground. There is no running water, no streams, only springs and water holes.

In the case of the United States, plaintiff in error, vs. Antonio Joseph (Supreme Court), 4 Otto, 614–619, argued April 20, 1877, decided May 7, 1877; also United States Supreme Court Reports, 94–97, page 295, the learned and broad national jurist, Mr. Justice Miller, in deciding that the Pueblos of New Mexico were not a tribe of Indians in the legal or governmental sense, and in considering the question of their citizenship, having in view, of course, the fact that the United States had appointed an agent for the Pueblos of New Mexico (as it has at times for the Moqui Pueblos of Arizona, formerly of New Mexico), and also the fact that acts by executive officers of the nation (such as the President creating a reservation for the Moquis), held that such acts do not alter or change the legal status of Indians; and the court further held that the pueblos of New Mexico (and necessarily those in Arizona, once in New Mexico) were citizens of Mexico by reason of that government having given them all civil rights, including the right to vote, and that the United States was not a proper party to this action, having no legal control over them, and that the Taos Pueblos must bring their own action in the proper court of New Mexico.

CONCLUSIONS.

While the Moqui is stationary in many things he is progressive in adopting articles of comfort or utility. He was cunning enough to stop weaving cotton cloth when he found he could buy it of the traders cheaper than he could weave it. It is true that there is not much more evidence of progress toward a real Anglo-Saxon civilization among the Moquis in 1890 than there was in 1540. In 1540 they were of the stone age in utensils and tools, and never since, by their own exertions, have they advanced from this condition. They are, however, as are other North American Indians, quick and ready imitators, and the evidences of European and American influences are now seen on every hand, in dress, implements, and furniture, but not in customs or ceremonies. They had, according to the general belief of the Spaniards, at the time of their discovery in 1540 made progress from a wild condition, and were in a progressive state, but it was not a civilized condition.

Some 20 years ago a distribution of various supplies was made by the United States to the Moquis. Among the articles distributed were some cultivators, but the Moquis having no harness for their horses (very indifferent ponies), these cultivators were useless, so they concluded to make charms of them, and many of these charms are now to be seen lying on the roofs of the Moqui dwellings, called "good medicine". At this distribution a number of grindstones were also issued. The Moquis had always used a short slab of stone or the surface of a large stone to sharpen knives or other like instruments upon, and the grindstones amused them for a time, but now several may be seen in the various pueblos as tops for the estufas.

Investigation shows that the Moquis of Arizona are not a remnant of any effete people or successors of a passed away people; that they are not Aztecs; that they are not the last of a great passed away civilization; that they are not the remnants of a former race, now living amid the ruins of the homes of their forefathers, but that they are a portion of the North American Indians of the present day, and are allied to them in speech, figure, and customs; that they are, to all intents and purposes, local conditions excepted, the same Indians as the Pueblos of New Mexico; that the people of 6 of the villages or pueblos are of Shoshonean stock, and that the people of the seventh, Tewa, of Tewan or Tanoan stock, are probably of Shoshonean stock also, and that their isolation in a

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PERSONAL WEALTH AND LIVE STOCK.

The value of the Moqui personal property, including live stock, is estimated at $84,900, as follows:

20,000 sheep, worth $2 each	$40,000
5,000 goats, worth $1.50 each	7,500
1,100 horses or ponies, worth $10 each	11,000
800 cattle, worth $17 per head	13,600
3,200 burros or donkeys, at $4 each	12,800
Total	84,900

The Moquis consume annually 2,500 of their own sheep and goats, besides what they procure from the Navajos. They sell 26,000 pounds of wool a year to the traders at from 8 to 9 cents a pound and utilize the remainder in making blankets or garments. They also sell each year many blankets and baskets and some pottery and ornaments and trinkets (about $1,000 of ornaments and trinkets), their cash income from these sources being not less than $10,000 a year. Money is not as essential to them as to white people, as they produce everything they eat, drink, or wear, except coffee, tea, sugar, and some spices. These they buy from the traders. They have considerable personal property in the way of silver, jewelry, turquoise, household furniture, blankets, etc. Silver is preferred to gold for jewelry or ornamentation.

The amount of cotton raised and made into cloth is not estimated, but the Moquis used to spin and weave enough cotton to make light summer clothing for their people; of late years they wear but little clothing of their own manufacture, as they can buy cloth cheaper of the traders than they can raise the cotton.

THE ANNUAL FOOD SUPPLY OF THE MOQUI PUEBLOS.

The Moqui pueblos (*a*) contain 1,996 people; to properly feed and clothe so many people requires thrift and labor, especially when the barren country in which they live is taken into consideration. In 1890 and 1891 the corn crops were as follows:

	ACRES.
First mesa	1,000
Second mesa	1,000
Third mesa (Oraibi)	1,600
Total	3,600

The yield per acre is about 12 bushels, and there are about 56 pounds to the bushel, so that in the 3,600 acres there would be—

Bushels	43,200
Pounds	2,419,200

	POUNDS.
Home consumption	919,200
Bartered to Navajos for sheep, goats, etc.	650,000
Sales to traders	150,000
Surplus stored	700,000
Total	2,419,200

The above, of course, is an estimate made from information gathered at the trading posts and a general observation of the land under cultivation.

The peach orchards and vegetable gardens yield ample fruit and small vegetables and melons. The onion garden at Weepo, used in common, is of great service to the people. There are about 2,000 acres planted in vegetables between the 7 villages that are tilled by the Moquis collectively, distributed thus:

First mesa	500
Second mesa	500
Third mesa (Oraibi)	1,000
Total	2,000

There are fully 1,000 acres in peach trees, distributed as follows:

First mesa	300
Second mesa	200
Third mesa (Oraibi)	500
Total	1,000

The peach orchards are located among the sand hills at the foot of the mesas, with the exception of 2 on the first mesa, 1 on the second mesa, and about 20 on the third. Oraibi is built on one of the lower "benches" of the

a Oraibi partially estimated.

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third mesa. The sands have drifted over the bench toward the north and northwest, forming large hills, which have all been covered with peach trees. The peach, vegetable, and melon crops are worth at least $10,000 per year. The Indians eat great quantities of the peaches when ripe and dry the remainder for winter use.

VALUE OF THE MOQUI REALTY.

The total estimated value of the Moqui realty is $188,000. This only includes the area they now use. There is water enough to irrigate 6,000 acres more of agricultural land, which would be worth $40 per acre, or $240,000.

The Moquis farm 3,600 acres of corn land. They have water for this, and these lands are cheaply estimated as of the value of $30 per acre (the water being the real value), or $108,000.

They have 1,000 acres of peach orchards of a value of $20 per acre, or $20,000, and 2,000 acres of garden land, at $30 per acre, $60,000 (the water, making cultivation possible, is the real value), in all $188,000.

This estimate of value of the lands is based upon the common and average value of lands of like character in New Mexico and Arizona adjacent to the Moquis, and in view of the fact that considerable outlays for ditches and irrigation will be necessary. Similar lands with water are held in New Mexico and Arizona at from $40 to $50 per acre, and more when buildings are included.

The value of the houses is nominal; still, they are homes. The springs about the Moqui pueblos are the value, as water commands the lands. About the first mesa, near Sichumnavi, Tewa, and Walpi, there are 3 springs, and 3 miles beyond to the north, at Conellabah and Weepo, 1 each, and a mile and a half northeast of Weepo, at Mishongnavi, 2; at Shipaulavi, 1; at Shimopavi, 3; at Oraibi, 5 small ones. These few springs sustain the people and herds of the Moqui pueblos and raise the crops. There is a spring at Keams Cañon post office, 1 at the school, 3 miles northeast, and 1 near the ruins of Awatubi.

HOUSES IN THE MOQUI PUEBLOS—POPULATION.

The total number of houses in the 7 pueblos is 347. It is difficult to count the houses in any of the Moqui pueblos, there being 3 ways of counting them, all of which might be correct, yet varying greatly as to numbers. For instance, there are 5 long rows of buildings at Oraibi, each row divided into from 28 to 41 sections, and nearly all 3 stories high, thus:

	SECTIONS.
First row	32
Second row	41
Third row	28
Fourth row	30
Fifth row	29
Total	160

Some of these sections accommodate more than 1 family; then, if the 5 rows be regarded as so many tenement houses, each section could be counted as 2 or 3 houses, but they were estimated in sections and counted as the houses in our large American cities are numbered.

PUEBLOS.	Houses.	Population.
Total	347	1,996
First mesa	81	496
Walpi	33	232
Sichumnavi	21	103
Tewa	27	161
Second mesa	106	595
Shimopavi	38	225
Shipaulavi	26	126
Mishongnavi	42	244
Third mesa (Oraibi)	160	905

Pueblo houses are quickly destroyed or abandoned. About 50 years ago the smallpox about depopulated Sichumnavi, and the pueblo was nearly all pulled down afterward. Whenever a pestilence breaks out the houses infested are at once destroyed and rebuilt at another point. Sometimes an entire pueblo is abandoned for this reason.

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REPORT ON THE MOQUI PUEBLOS OF ARIZONA.

BY JULIAN SCOTT, SPECIAL AGENT.

Acting under instructions of September 28, 1890, I have the honor to report my journey to the Spanish or ancient "Province of Tusayan", in the northeastern part of Arizona, and the observations made there among the Moqui Pueblo Indians from Tewa to Oraibi, 7 towns in number. At Fort Wingate, in New Mexico, I met Brigadier General A. D. McCook, Commissioner of Indian Affairs T. J. Morgan, and Mrs. Morgan, and receiving an invitation to accompany them to the Moqui country I gladly accepted, leaving the Zuñi end of my New Mexico pueblo work until later. The party consisted of General McCook, Commissioner Morgan, Mrs. Morgan, Chaplain Tully, Lieutenants Baker and Persing, myself, and a small escort of cavalry, with such stores and camp equipage as were necessary for the expedition. We left Fort Wingate Monday, October 27, 1890, and were 5 days making the journey. Our route lay through the Navajo reservation, a country fascinating in beauty and with rocks and mountains almost appalling in Titanic grandeur. Following down the Rio Puerco, and leaving to our right the high sandstone bluffs, capped by the "Navajo church", so well known to tourists traveling over the Atlantic and Pacific railroad, we reached the growing town of Gallup after 12 miles ride. Passing through that village and crossing the Puerco, we began to climb the foothills of the Navajo mountains, and camped that night at Rock Spring, a small trading post, where we first met Navajo Indians living in tribal relation.

The second day brought us to old Fort Defiance, which was originally a military post, but is now the Navajo and Moqui agency, a desolate looking place, situated at the mouth of the Cañon Boncto, and surrounded by barren, rocky hills. It has 2 large school buildings of stone, a few dwellings of wood, and some old sheds of adobe, which were the former barracks. General McCook and I walked through the cañon, passing between walls which rose to great height. He showed me where the Navajos had rolled huge rocks down from their tops in order to stampede the baggage train of General Casey when he passed through there years ago, and where also "Kit" Carson met with a similar reception during one of his campaigns in the country. "In those days", the general said, "6 wagons could pass abreast through the length of the cañon". To-day one could not do so, as there is but a horse trail. A heavy cloudburst a few years ago broke through the hard soil and drift, making the deep chasm, or arroyo, still deeper by some 30 or 40 feet and so wide as to almost reach the walls of rock. Mr. Adams, the Indian trader at old Fort Defiance, showed us some specimens of broken pottery which he found while developing a coal vein at Oleo, on the San Juan river, 140 miles northeast of the fort. They were discovered 15 feet below the surface in solid sandstone and about 6 inches above a coal vein, and had become welded together through the process of infiltration.

Leaving Fort Defiance, our route led over the great Navajo plateau to Ganado, or Cottons, a trading post situated on the Pueblo Colorado wash, and near by an old ruin, known as Ganado, which name is given to the post office there. Mr. Cotton, the trader and postmaster, is a young man of pluck. He has built a store, a fine one, of stone on land taken up under the homestead act before that part of the country was added to the Navajo reservation. The constructors of the building were 2 old soldiers (pensioners), John Bohn and Jack Tobin, the helpers being Navajos.

After the following day's march we pitched camp near Eagle Crag over a "divide" and close to a small, muddy lake and the hogan of a Navajo. Eagle Crag is a remarkable looking butte of a pale yellow sandstone. Near to it, and equally high, is a smaller one, which resembles a cube. They stand isolated, far from the mesa walls of the surrounding country. The Navajo plateau is covered with a great forest of pines which are exceedingly tall and large, some of them 5 and 6 feet in diameter. It contains beautiful glades and long, level stretches covered with an abundance of wild grasses, which would make excellent grazing for cattle. We were several hours going through the forest, though its surface was very level and the road good.

The next morning we came in sight of the San Francisco mountains, and their white peaks remained in view until we reached Keams Cañon. From Eagle Crag, over, there is a great deal of small timber, piñon, cedar, and juniper trees huddled together here and there in large and small groups or spread out into diminutive forests, filling the air with balsamic odors. Entering the cañon from the mesa, or table-land, the descent is gradual, the walls growing higher and higher as we made our way down to the lower and still lower levels. 2 miles below we came to the Moqui school, which consists of 3 groups of buildings, the first of which, where we stayed for a few minutes, proved to be the schoolhouse, the residence of the superintendent, Mr. R. P. Collins, and some smaller buildings. Mrs. Collins was found earnestly at work teaching 25 or more Moqui children, boys and girls.

Passing on down to the lower groups we came to the administration building (which is also the storehouse), barns, stables, wagon sheds, dormitories, kitchen and dining hall, laundry, carpenter and blacksmith shops, etc.

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one of the party was shaking hands with the natives, and all had learned to understand the expression "Lo-la-mi, lo-la-mi", meaning "good, good". (a)

Learning this word and its meaning, our return through the other villages was marked by the salutation to every one we met of "Lo-la-mi, lo-la-mi" (the first syllable of this word is the accented one and the last syllable is pronounced like the pronoun "my", lo'lah-my). Leaving the mesa with many regrets that time would not permit of a longer stay, we descended to Polaki's house and lunched. Looking back, on our way down, from time to time we noticed gathering groups of blanketed Indians on the edge of the mesa watching our descent. Polaki was the first Indian to leave his home on the mesa and build a new one at its foot. Within the court, and beneath the projecting roof of the main part of his house, tables were improvised of boxes and boards, upon which the variously prepared food brought with us was placed. Around these, on a few chairs, boxes, baskets, and pails, belonging to Polaki, we were all seated, and the repast was enjoyed with a keen relish. Our menu consisted of cold broiled chicken, potted ham and beef, bread and butter, brandy peaches, grape jam from California, and most excellent coffee boiled on Polaki's stove, a veritable Yankee cook stove, made in St. Louis, Missouri.

The details of our departure need not be entered into; suffice it to say, that after the pleasantest of good-bys to Polaki and his family and to Shaquana, a relative of Polaki (whose example he had followed in building a house on a neighboring hill), we 2 hours later entered the cañon, just before sunset.

While at the mesa runners were dispatched to all the villages or pueblos, including the distant Oraibi, calling the principal chiefs to a council, to be held the following day, Sunday, October 2, at 10 o'clock in the morning, at the Keam residence, in Keams Cañon, with the Commissioner of Indian Affairs and General McCook. Creditable to most of the chiefs, particularly La-lo-la-my [La-lo-la-mai], of the Oraibis, who had the greatest distance to cover, all who attended were promptly on hand. Chairs were brought out on the piazza for the principal councilors, who sat down in a semicircle directly in front of the main entrance to the residence.

The various subjects agitating the Moqui mind were fully ventilated and discussed, and every reasonable encouragement was given them. The first subject considered was the school question. The greatest difficulties to overcome, in the minds of the Moqui, were the reasons for the establishment of the government school at Keams Cañon and the determined enforcement of a full school attendance in equal proportion drawn upon the different pueblos according to their population. They wanted to know why schools were not established in the pueblos. It was explained to them that the government had no ulterior motive in this work; on the contrary, a desire to aid the Indians through an education which would enable their descendants to meet the great, unavoidable problems of the future, one of which, of great interest to themselves, was the preservation of their race, giving them a better chance to improve their condition and rise in the scale of intelligence and importance among the other people of this great country. It was shown them that the teachers who came there, men and women, leaving homes of luxury and refinement and depriving themselves of their dearest associations, did so not for gain, but in the hope of aiding the Indians to attain to a position in life whereby they would be more competent to take care of themselves and become as prosperous and thrifty as any other people in the world. La-lo-la-my said that the Navajos trespassed so much upon their watering places that it was difficult for them to find sufficient water for their own herds; that the Navajos were stronger, and took advantage of them by not only appropriating the water of their springs but often stealing their corn, melons, and other fruit, their sheep, goats, and even horses; that the Navajo agent, Vandever, had repeatedly promised to drive the Navajos back upon their own reservation, but his promises were always forgotten, at least never fulfilled. He was assured that the Navajos would be compelled to move off across the Moqui line and to remain upon their own territory, and then, through Chee, notice was given to those Navajos who were present that they must not interfere with the rights of the Moquis in any of the things complained of.

La-lo-la-my also said that he had been opposed to the schools until his visit to Washington, when he saw in going and coming so many great cities, so many people, so many great cornfields, so many wonderful things which he had never before seen or even dreamed of, and learning that these things grew out of the system of education existing among the white people, he had changed his mind and would use all his influence in the future in persuading his people to send their children to school. There were some men among his people who were bitter against the Keams Cañon school and all other schools, but most of them wanted schools at their villages, and it might be necessary to resort to force to effect their acceptance of these educational benefits. General McCook made a few earnest and practical remarks, after which the council broke up. Here I made the acquaintance of La-lo-la-my, who said he would be glad to see me whenever I might visit Oraibi; then he approached and embraced me.

Much time had been consumed in the council on account of the necessity of employing 2 interpreters. The Moquis first talked to Nah-ji in their own tongue, and he translated what they said into the Navajo to Chee and Chee rendered it into English.

a What does "lolami" mean? What does it mean? Well, I'll give you a free and easy translation. It means "How do you do? I am glad to see you. I hope you are well. I hope all your friends are well." Also, if to a man, "You are the wisest of the wise in council, the bravest of the brave in battle, and a mighty hunter". If to a woman, "You are very handsome; you can make fine baskets; can hoe more corn and grind more meal than any other lady in the tribe".—A. M. STEVEN, 1889.

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and the prizes taken later on. One girl had been hid in the lower story of a house where corn was corded and where it was so dark that it was necessary to light a match for thorough search. Mr. Keam, who had charge of this particular granary, reached over a pile of corn, and running his hand under a blanket accidentally clasped the warm ankle of a child, who screamed with fear. It was a sad yet amusing sight to see the little frightened creature lifted up through the hole into the hands of Mr. Collins. The people discovering that they were baffled took the situation good naturedly, knowing that no harm was meant them, and seeing that we were determined to get children gracefully yielded and assisted in the work. At last we started off with our wagon packed with bright and merry youngsters, so heavy a load that the horses could only move slowly, and it was so late when we reached Polaki's that it was thought best to leave the children there for the night, to resume their journey in the morning while we went on to the cañon.

Intelligence was sent us from Oraibi of the seizure and imprisonment of La-lo-la-my, which was the crowning act of his opponents; but coming to a realizing sense of their mistake they released him. All this time La-lo-la-my's party continued to send in the children, and up to the date I left the cañon (Monday, December 15) hardly a day passed but what a pupil was added to the school from some one of the Moqui pueblos.

Immediately after receiving the news of La-lo-la-my's arrest the facts were sent to Washington with a request that troops be sent to the cañon to aid in settling this much vexed school question. [Lieutenant Brett with a small force was afterward sent, and then Colonel Corbin with a large force in July, 1891.]

In some of the excursions I made into the desert and to the mesas I frequently came across large herds of Navajo sheep and goats, always attended by women and children acting as herders, together with a large number of dogs, far from their own reservation, monopolizing the feeding and watering places belonging to the Moquis. These Navajos, with their herds, roam up and down the cañons and over the plateaus to the Tusayan trading post, and spend days along the mesas skirting the cañons, occupying all the little side cañons that have water, and their hogans are found near all these points, which they unlawfully appropriate. They overrun the Moqui lands at will. It will be seen that the Moqui has just cause for complaint, and it is to be hoped that nothing will prevent the department from promptly fulfilling the promises which have been made to these much deserving "people of the houses".

I visited the 7 Moqui pueblos several times while on this mission, and in talking with the Moquis learned the reason for many of the complaints against the schools. One of the principal objections is the religious education, which they say is a large part of their instruction. They feel that their own religion, to which they, like all other races, cling with fanatical tenacity, is thus undermined and taken from them by this process of education; also that their families are separated by drawing their children away from the beliefs which have been taught by their fathers for thousands of years. One of the Indians told me that he had heard that the white man's religion was "only 1800 years old". They are willing that their children should be taught how to read and how to make figures and learn all the practical business ways of the white race, so that they will be able to deal with the white people and not be cheated, but want schools in their villages, and also think they should be left the right of religious liberty (which they are, perhaps, not yet aware is mentioned in the Constitution of the United States), and should they be given only a secular education, I am of opinion that whatever in our religion is superior to theirs will inevitably be accepted, absorbed by them in time, both consciously and unconsciously, through their increasing intelligence and association with the white race.

I visited the Moqui school at Keams Cañon several times, examined all its buildings, and found them in excellent condition and kept in the most perfect order, everything appearing to be under good management and wholesome discipline.

The Moqui people are rich in legends and folklore. They have their stories of giants, giantesses, hobgoblins, fairies, and all kinds of spirits, which they believe once lived and inhabited the earth in time long since gone by. Every cliff and mesa, every mountain and cañon, has some story attached to it which the natives treasure with care. All these legends, traditions, and stories are transmitted, orally, from generation to generation, with minutest exactness of circumstances and detail. A child in telling these stories is attentively listened to by its elders and quickly prompted if it makes a mistake in any particular; so we can feel assured in reading any of these legends received directly from these people that they accord with the true, literal Indian version. These people also have their superstitions and their belief in ghosts.

In the butte country, south of Awatubi, there is a hole in the ground which can be descended to a great depth, with curious hieroglyphics all along down the almost perpendicular sides of the hole, which is only large enough to admit the body of a man. The Moquis never approach this hole without first scattering sacred meal and uttering prayers. Near it is a cave where it would be quite safe to cache any treasure, for so great is the fear both the Navajos and Moquis have of it that they will go a long distance to avoid passing its mouth. This cave was explored by Mr. Keam and Mr. Steven, guided by Polaki, and when its remotest corners were reached they found it inhabited only by large numbers of hedgehogs.

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