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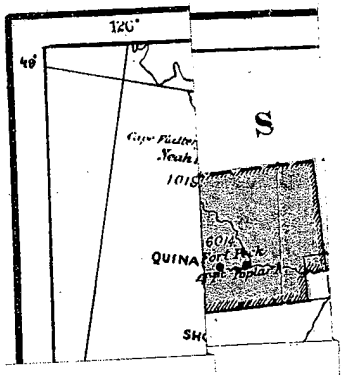

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ANNUAL REPORT

OF THE

COMMISSIONER OF INDIAN AFFAIRS

TO THE

SECRETARY OF THE INTERIOR

FOR

THE YEAR 1882.

ARIZONA PIONEERS
980
HISTORICAL SOCIETY

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MOQUIS PUEBLO AGENCY, ARIZONA,
August 31, 1882.

SIR: In compliance with instructions received from your office of July 15, I have the honor to submit this my first annual report of affairs at this agency, for the year ending August 31, 1882.

LOCATION.

This agency is located in Northeastern Arizona, about 90 miles west of Fort Defiance and 70 miles north-northeast of Winslow, a station on the A. and P. Railroad. Its immediate location is in what is known as "Kearn's cañon," famous for its springs of pure water. With the high and rugged walls of the cañon on either side, one is reminded of some mediæval prison-house. We are not trammeled by over civilization and the restraints of fashion. Our nearest post-office (except one at a Mormon settlement) is Fort Wingate, one hundred and twenty miles distant. The surrounding country is an elevated plain, interspersed with barren mountains in the South and furrowed here and there with deep cañons.

THE MOQUIS PUEBLOS.

This interesting people, unlike most of our aboriginal tribes, dwell in pueblos or villages. There are seven of these villages, all of which are built upon high mesas, from 300 feet to 500 above the plains; and only two of these, Oribi and Ci-mok-pi-vi, are accessible by wagon road. Tewa, Ci-tcum-ivi, and Walapi are 14 miles west-northwest from this agency. Me-cañ-ni-vi, Ci-pol-i-vi, and Ci-mok-pi-vi occupy the brow of a mesa 8 and 10 miles further west, and Oribi is situated still west of these about 12 miles.

On the 25th day of this month, with my teamster, I visited the latter place, having made the entire journey by wagons, over a very difficult and circuitous route. Our arrival created quite a sensation; such an event, I am told, had never been known in the history of the town; a span of mules and wagon on the streets of Oribi was indeed a novelty! Oribi is much the largest village, and contains about 700 inhabitants. The streets are narrow but more regular than those of the other pueblos. The houses are all built of stone, many of them three and four stories high, with flat dirt ro fs, cement floor, and small windows and doors. But little lumber is used, and then only for doors when the builder can afford that luxury.

The furniture of these houses is a very simple affair. A sheep skin serves for a chair, the floor for a table, and a few blankets, baskets, and pieces of home-made pottery constitute the household goods. Nearly every family has a corn mill. This is made in the form of a long, low box, inclosing two or more large flat stones, which form an inclined plane. The grinding is done as follows: A small quantity of corn is first placed in the box, which has been partitioned off into sections corresponding to the number of stones, then the miller (who is usually a young woman or a girl) with one hand covers the surface of the stone with corn, then taking a long narrow stone, well adapted for the purpose, she crushes it until it is reduced to meal.

AGRICULTURE, ETC.

The Moquis are a pastoral and an agricultural people. Nearly all keep a few sheep and burros, and some have large flocks of sheep, besides horses and burros. All cultivate the soil; some go fifteen miles or more to plant their wheat and corn. Onions, beans, and melons are their favorite vegetables, which they raise in considerable quantities. They usually do not plant the same ground two years in succession. Peaches and apricots are raised to advantage, especially in the vicinity of Oribi. One important branch of industry with them is the manufacture of pottery, in which they show some skill. They weave their own blankets and belts, and a coarse, but very fair, kind of cloth worn by the women and girls. Their work-houses are all underground, where the carding, spinning, and weaving is done, and where they prepare their costumes for the dances.

LANGUAGE.

The great difficulty at present in the way of effectually reaching this people is the want of a suitable interpreter. No one of the tribe has learned enough of English to fill that position satisfactorily, and no white man, so far as I know, has mastered the Moqui language sufficiently for ordinary intercourse. In all the councils held since my arrival here it has been necessary to employ interpreters who speak the Spanish or Navajo or both; and as many of the Moquis understand the Navajo and a few the Spanish, we have been able to comprehend each other tolerably well.

From what I have learned of the Moqui language, I find it to be rather an agreeable one. There are few monosyllables. Many of their words are composed of five and six syllables, and some even seven. Hence they have acquired the custom of abreviating, so that in some sentences the important word which you would expect is entirely lost, or so faintly suggested as not to be recognized.

The Tewas on the first mesa do not belong to the Moqui stock and speak an entirely different language, so that although the Tewa village is only a few yards from two Moquis villages, little intercourse can be had between them except through a few from the Tewa village who speak the Moqui language.

MORALS.

There is much to be said to the credit of these Indians. They are affectionate and not at all quarrelsome. As far as they understand the right they seem inclined to follow it. Still they are children in understanding; sometimes they act like spoiled children, and the policy that has yielded to gratuitous giving has, in a measure, confirmed them in that course. They must be taught self-reliance, and that beggary is a disgrace, if they are to be made men and women in the true sense of the terms.

I have never yet attended any of their dances, and cannot speak from personal knowledge; but, judging from reliable authority, the great evils in the way of their ultimate civilization lie in these dances. The dark superstitions and unhallowed rites of a heathenism as gross as that of India or Central Africa still infects them with its insidious poison, which, unless replaced by Christian civilization, must sap their very life blood.

SANITARY CONDITION.

The health of this tribe is far from being all that could be desired owing to their manner of living. Nor can we expect to see a radical change until they are induced to leave the mesa and build their homes on the plains, away from the filth and the foul air of their present abodes. If it were not for the high altitude of these pueblos, sickness and death would prevail much more among them than at present. Venereal diseases comprise the general disorder, being the result, doubtless, of their promiscuous lodging together in small, dark, ill-ventilated rooms, without regard to sex or condition. If this people are ever to be saved from ultimate extinction they must be induced to change their abodes to where they can breathe a purer air. Many of them, I am glad to say, spend much of their time during the summer months on the plains with their flocks, and in cultivating their crops, and the result is a sanitary benefit to them.

EDUCATION.

When I arrived here last February I found a day school in progress at the nearest mesa, under charge of the Presbyterian Board of Home Missions. Two teachers were employed, Mr. W. E. Taylor, brother of the missionary, and his wife. The school was held in a small room, poorly lighted and worse ventilated, the ground for a floor, and benches without backs for seats. This room was intended only for temporary use, until accommodations could be had at the agency, and the advantages being so meager, the teachers resigned and Mr. Taylor accepted a position as an employé at this agency. As soon as authority could be obtained an unfinished building and three agency rooms were finished and refitted for a boarding school, except the floors, the lumber for which has not yet arrived. We have waited long for materials to complete this work and for teachers, but not in despair, and we now expect soon to begin the school so much needed.

MISSIONARY WORK.

There is one missionary on the field, Rev. C. A. Taylor. So far his work has been a preparatory one. His time has been largely occupied in superintending the building of a mission home and in the study of the Moquis language. With an ardent zeal for the highest interests of this people, he and his excellent wife are patiently laboring at the "seed-sowing," and expect the "harvest." They are now absent for the purpose of securing teachers for the school in prospect.

THE PAST AND FUTURE.

The past history of this people up to the time of the Spanish conquest is almost as little known as their future. They doubtless have a few [illegible]

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ing really definite. The ruined pueblos found in the northern part of this Territory, and the remains of ancient Aztec pottery found in great abundance, not only near these ruins, but on all the plains, is the only key to that history, and these prove them to belong to a race once powerful and populous. If their future is to be a happy and a progressive one, it must be the result of wise legislation on the part of the government, and of earnest self-denying Christian effort on the part of those who are commissioned by the church and by the government for this sacred trust.

THE WORK IN GENERAL.

I can only speak of what has been done since February 11, 1882, the date of my assuming charge. I have had many difficulties to contend with which few can appreciate unless placed in similar circumstances. At the commencement of my services I found many things were wanted. There were four agency animals; three of them which were almost worthless from age and disease, were issued to Indians, leaving me but one horse, since which time I have been without a full team. The missionary having a span of mules, I have thus been able to borrow.

The rooms were very much out of repair, and everything wanted a general renovating. A school was much needed, but we had no suitable building and no funds were immediately available for that purpose. As soon as practicable the work of repairs was commenced and carried on as far as means would allow. Owing to the great distance from the railroad and the almost impassable wagon roads, we have been obliged to move slowly.

The want of interpreter, mentioned in another place, has been a serious hindrance. The physician, appointed soon after my arrival, declined the position, and I have been almost alone for several months with a people numbering nearly two thousand to care for, and unable to converse with them except in fragmentary sentences. Since the first of July I have been virtually without an employé, the new appropriation bill not having provided for the salary of any employé at this agency except physician. At my earnest solicitation my former teamster remains with me at present, and I expect the department will pay him.

The accompanying statistical report is, much of it, based on estimate, as indicated in the margin. I found it impossible to secure reliable information concerning the number of sheep and the amount of corn and other produce raised, as they have no idea about these matters themselves, and I had no way of ascertaining the facts. I saw many of their flocks and herds and the most of their corn, beans, &c., in store, and I am quite certain the statements made in this report are not exaggerated.

In conclusion, I desire to thank the department for the uniform courtesy and kindness extended to this agency, and I am fully assured that whatever can be done to elevate this people to Christian civilization, the officials of the Indian Bureau will do all in their power to promote that object.

Very respectfully,

J. H. FLEMING,
United States Indian Agent.

To the COMMISSIONER OF INDIAN AFFAIRS.

PIMA AND MARICOPA AGENCY, ARIZONA,
September 1, 1882.

SIR: In making this my second annual report, having had a year's experience, I feel better prepared to judge of the true condition of these Indians, their good qualities and their failings. I can say truly that I have worked faithfully for the good of these Indians, striving in every manner to better their condition; and while I can see a marked improvement, I cannot say that I have not been somewhat disappointed; but still when we remember that they are Indians, and consider their surroundings in this new country, and the class of Americans with whom they come in contact in a mining country like this, we can only be surprised that they are as good as they are.

In procuring the extension of this reservation over a body of fine farming land, covered with farms, and for Indians under a high state of cultivation, a great good was accomplished, and I naturally feel some pride and gratification at having succeeded in doing this much for the Indians.

The hardest thing I have had to contend with is the sale of whisky by Americans and Mexicans to the Indians, and my faith in being able to prevent it is getting very weak, because of the many ways of evading the law. Still I shall make and am now making extraordinary efforts to get at and punish the offenders, and hope that the new United States district attorney, unlike his predecessor, will faithfully and vigorously prosecute the guilty parties. How shall an agent look an Indian in the face

and urge him to become civilized and Americanized when he says to you, "Americans drink whisky and get drunk, nearly all of them, and more than Indians do, and they sell our people this whisky for which you punish us for drinking?" I can only say to them that such an example is not set them by the agent or any of the employés at this agency.

INDIAN POLICE.

Some time during the month of June last, the settlers on the San Pedro River, some 75 miles from here east, up the Gila, became greatly alarmed at a threatened outbreak of the Apaches residing near, and calling upon the sheriff of this county at Florence for assistance, he called upon me very urgently to send to their assistance and for their protection my Indian police. This request I reluctantly complied with, knowing the weakness of human nature, and especially Indian nature, for whisky. However, on the condition that they should be kept from all opportunity of getting intoxicated, I consented that they should go. In this I erred, as the trip was the beginning of the downfall, and finally the end of the organization. Some time previous to this I had confidentially told the interpreter, who was also the lieutenant of police, that I had been informed that no provision had yet been made by the government for police rations for the coming year, and that in all probability, unless some provision was made other than that which I knew, the police force would be discontinued at the end of the year. While on this expedition up the Gila, the settlers out of mistaken kindness, gave whisky to Louis, the interpreter, and when he became intoxicated he probably divulged the fact that no provision for police rations had been made, and the whole force became a drunken mob, and came home disgraced and their usefulness gone. And thus ended probably the best organization of Indian police in the United States. The Indians quickly realizing that I had now no means of arresting the disorderly, immediately dropped into their old habitual ways, at the bottom of which is intemperance.

It is my intention to immediately make an effort to organize a new police force, and, if suitable men can be obtained. I hope to succeed, though the public sentiment among the Indians is not favorable to an organization of this kind. This arises from a natural repugnance to any restraint, which I am not prepared to say is or is not peculiar to these Indians, and they, heretofore, not having been compelled to observe laws or receive punishment for violation of them, makes it very difficult to secure men suitable for policemen who will consent to act in that capacity.

CIVILIZATION.

There has been a perceptible improvement among these Indians during the past year in the matter of dress, and also in the treatment of the women, as I have never missed an opportunity to impress upon them the importance, as among the first steps in civilization, to cover their nakedness, even if with only the cheapest material. I have also told them that they should treat their women with more respect if they wished to raise children who would become good men and women; that in the history of the world no people who did not so treat their women ever amounted to a great people. And by continually, and upon all occasions, impressing these things upon them, I believe that at last some effect has been produced. I have also talked to them and endeavord to induce them to cut their hair like Americans, and I am happy to say that in a few instances I have succeeded; notably, Antonio, chief of all the Pimas, Louis, the interpreter, and a few others. In the matter of painting, to which these Indians are much addicted, I have also talked and labored unceasingly to induce them to abandon this foolish and disgusting practice. It is a gratification to me to be able to say that, although I have not been entirely successful, there is a marked change among the more intelligent Indians, many having entirely abandoned the practice.

In this connection I might say that although these Indians have these faults and failings, it is not to be inferred that they are savages in any sense, they being already in great measure civilized, in that they are kind, generally truthful, industrious, and self-supporting.

One great obstacle to the complete civilization of this people is the character of their dwellings, which seem to be a complete bar to further advancement; and how to surmount this difficulty is the question. The dwellings are simply constructed of a few poles bent over and covered with straw and dirt, and one looks a short distance off like a mound of earth with a hole in one side, the Indian crawling in on all fours. The huts being too low for them to stand erect, and void of either chimney or ventilation, the inmates are obliged to keep close to the ground to avoid the smoke, which is thick enough to stifle a white man. Thus it is in winter. During the warm weather the huts are abandoned for their summer residences, which are usually in their fields,

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