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REPORT OF SUPERINTENDENT OF MOQUI SCHOOL.

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[Hopi and Navaho.]

KEAMS CANON, ARIZ., *September 3, 1906.*

The reservation is 60 miles square, a high plateau region of sand valleys and sand-rock hills and table-lands in the semiarid to arid regions of north-west Arizona. The grasses and herbs of the country are sufficient to maintain considerable flocks of sheep and goats, a few cattle, and ponies.

The population consists of about 2,000 each of Hopis and Navahos, the latter entirely surrounding the former. Each has virtues worthy of cultivation and vices meriting eradication. Two people could hardly have less in common that is characteristic of a race than these. In one "the vices lean to virtue's side," and in the other the virtues slant a little bit the other way. Geographical separation is now impracticable, but the greatest good of the Hopi would be to remove him and give him 5 acres of good, productive, irrigable land, with water for irrigation. This would enable him to live in luxury compared with what he knows now.

The Hopi is the "dry-farming" expert of the world and has been for untold ages. The land of his nativity furnishes ideal conditions for the production of certain crops by "dry farming," and the ages have taught him what crops and where to find the conditions. Under reasonable laws and customs he might live here in peace, so far as existence goes, for yet other ages, but his laws and customs are not natural or reasonable. Ages ago his lands were apportioned, not to the man, but to the clan or gens, and even the one gens may increase 100 per cent and another may decrease 75 per cent the law is as that of the Medes and Persians, and the allotment may not be changed. This is a source of unending discontent and quarreling because of trespassing, and will continue so until he is taught to make and obey laws that contain the elements of practical common sense. The superintendent must set these foolish customs aside, that all may have lands that are tillable by the methods possible. This leads to bad blood, insubordination, defiance, and in my case to actual conflict, in which the authority supposed to be possessed by the agent or superintendent was trailed in the dust, where it still lies from lack of power to raise it, and the troubles go on growing and increasing and waxing great for a future-day settlement. Tho there was a series of differences between the dissatisfaction as to a land division (that was offensive to some unfriendlies) and the final conflict, the one proceeded directly and continuously from the other.

There is land enough for all the Hopis to exist as they are willing to exist, provided all the tillable land in reasonable distance of the villages is used; but it is the height of folly to allow land that can be used to lie idle because the gens to which it was once apportioned has dwindled below the need of it, while another gens has grown to a need of it. The agent must step in and re-

quire that the man needing it use it, whatever the feelings of the gens and whatever the regard for the customs of his people the needy man may have. In such cases the agent must act with what justice and judgment he has, and the Indian Office and the Department will sustain him or the Government will yet be feeding these people. Three clans, the Mele, the Ant, and the Bonepile, have become extinct within the memory of living Hopis, and a fourth contains but 13 members, 11 of whom are men, tho the clanship passes thru the women. One of the two females is barren, and the other a schoolgirl, and far from a robust girl. A fifth that has dwindled below the numbers at the time of apportionment and now holds, and quarrels to hold, surplus lands is the Sun-forehead clan. There may be others of which I have not yet learned. I have taken this up in detail because it is of deep significance to the Hopi and his government by and with his consent. It indicates points where serious differences will arise and where even conflict may occur.

The Hopi's religion, ceremonies, dances, and other customs pertaining to his final and future salvation are, I maintain, not of political nature or of Government concern except as any of these may interfere with good citizenship. If the missionary wants to point another road to eternal salvation, all right, as long as the missionary attends to his own business without interfering with Government matters. When the Hopi quits the earth he goes beyond the jurisdiction of the United States and beyond Government concern, and may as well belong to the missionary as to another. The Government deals with him as present or prospective citizen, and while the best Christian is probably the best citizen, his religious belief and practise is sacred so long as it does not lead him to violate a reasonable standard of public morals or personal decency.

As a pastoral people the Hopi will need to change greatly to attain the success possible to them in their environment. For his perpetuation this change must be brought about with an approach to rapidity that will hurry the Hopi. Instruction, persuasion, pressure, and an occasional enforcement of authority will all need to be used. Arizona will some day in the present younger generation of Hopi become a State, and when it does there will be stock laws that will drive some 10,000 Navaho, now off the reservation, onto the reservations, and unless greater agricultural possibilities than now exist are developed the reservation now existing will not support the herds and flocks they will bring on with them. Crowding will result, and the Hopi is doomed to become a sufferer unless there is considerable advancement in his methods before that day.

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I question if the world can produce a greater uniformity of poverty among so great a number of people of equal intelligence as the most devoted of the Hopi to their ceremonies, but a few have withdrawn to some distance and this raises the hope that others may. It is possible for them to become a well-to-do pastoral people if they can be made to devote themselves to it with reasonable assiduity. I say "made" and use the term advisedly. I respect the sincere religious beliefs of all men, but I can not bring myself to believe that all things earthly are a necessary sacrifice to the imaginary glories men are to enjoy beyond the grave; and then we will have eternity to grow in grace there and have only time to grow in usefulness here.

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