

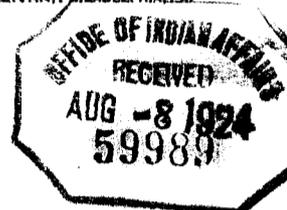
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Chicago, Illinois,
June 25, 1924.



Sir:

At Keams Canyon, Arizona, is located the agency for what was formerly called the Moqui and is now known as the Hopi Indian Reservation. This latter term is also a misnomer, for the five thousand Indians under this jurisdiction are about equally divided among the Hopi and the Navajo. This fact makes the situation an unusual one, for the two tribes are very different and either one alone presents abundant material for concern. In this report the Hopi and their relations with the Navajo will be discussed, leaving the purely Navajo problems for separate consideration.

The Hopi live in a series of villages from thirteen to forty miles away from the agency at Keams Canyon. These little villages of stone houses packed closely together are located on the topmost points of cliffs reached only by difficult climbing. They were so located hundreds of years ago for protection against the marauding tribes, Navajo, Apache, Comanche, Ute and the like; and although the necessity for such protection has

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the mesa villages, when any foot covering is worn, it is the moccasin, which is best adapted for climbing the steep rocky trails. The Hopi women thus afford an interesting contrast to the women of the Zuni villages. The latter still cling to their native dress, which is largely of Hopi manufacture; but they have almost entirely discarded the moccasin in favor of machine made shoes, which are suited for their more accessible streets. The Hopi method of burden carrying shows the effect of their location, too. Jars of water are carried in blankets on the back, suspended by tying the ends of the container around the forehead. Generations of carrying heavy loads up these difficult ascents have given the Hopi woman a mincing careful tread like that of the mountain burro.

Nor is her life otherwise unlike that of her four-footed assistant. It is filled with a round of tedious activities which she performs patiently and happily. The grinding stones where she makes the corn into meal, the weaving of yucca reeds, the small gardens hidden in the crevices and crannies of the rocky hillsides, to which water must be carried from the infrequent springs, all mean hours and days of labor.

The Hopi man is industrious beyond the usual custom of his race. At this time of year he spends a long day in the fields, as his wife spends a long day on the mesa, returning with the late twilight to the dinner which she prepares for him. The Hopi is primarily a farmer, and

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though a number own herds of sheep and goats the main interest of the tribe is in the fields and orchards immediately surrounding the mesas. The farm and village life bring about a regularity unknown to the Indians of the plains or the desert. The Hopi is notable for thrift and foresight. His home contains a year's supply of corn, even enough for two or three years in advance. He is a shrewd trader, and easily gets the better of the less canny tribesmen about him. With the results of his own labors and those of his wife, with the products of his trading, the Hopi is industrially and financially in good condition, in spite of the unfriendly soil from which his corn and beans are wrested. Could water be brought to him as it has been brought to the Zuni by means of a huge expensive dam, his wealth would be undoubted. But this is not yet feasible. Wells have been sunk and springs developed here and there over the land, as nature has made possible; but so far no scheme for water storage or irrigation has proved applicable to the particular conditions of the region.

Even without such aid, the Hopi is reasonably prosperous. He has developed dry farming to an admirable degree, and his peach orchards furnish abundant yield, in spite of the refusal of the more conservative members of the tribe to interfere with the course of nature by pruning, and in spite of the habit of the Hopi children to fill their pockets and stomachs with green peaches as soon as they begin to appear on the branches. New trees are continually

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being planted, and the development of a real orchard industry is in progress. Apples and cherries are also grown; melons are a favorite crop. Chickens are everywhere. The Hopi is assured a varied and healthful diet of his own providing; and the meals prepared by his wife would not be unappetizing were they but accompanied by some degree of cleanliness in the making.

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The big problem of the mesa villages is sanitation. No water is to be found on these heights, and that which the women carry up as a domestic supply does not serve to keep the people clean, to say nothing of the houses and the streets. The prevailing high winds might be supposed to blow foreign matter off the tops of the rocks, but they rather keep the filth and refuse in a continual state of agitation. The high altitude, the abundance of sunshine, the dryness of the atmosphere keep this from becoming the menace to health that it would be in a lower and damper climate. But it is none the less a condition calling for remedy. Toilet facilities and an incinerator for refuse should be provided for each village, and some one stationed there to enforce their proper use and care. A native policeman could be trained to this most necessary service.

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" At the present time some villages present a much more cleanly appearance than others; and this can usually be traced to the efforts of field matrons who have labored among the villagers for a sufficient length of time to

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the Hotevilla school last year, there were but eleven whose mothers had had schooling; so it is manifestly too early here to judge any type of school by its results.

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On the other hand, there are individuals whose response to educational and civilizing influences has been so thorough and so fine that these few instances seem in themselves to justify any amount of effort. In the face of disheartening conservatism and prejudice, there are young men and women who maintain a high standard of conduct that would be creditable to them in any social body. In a community whose demands are inexacting, they live up to the requirements of a civilization alien to their own. In such people there is promise for the conversion of the tribe to cleaner and healthier ways. It will be no instantaneous change, however, but a gradual development.

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In past years the friction between the Hopi and the Navajo under the Keams Canyon jurisdiction has been the outstanding problem of the reservation. This can scarcely be said to be the case today. Friction still exists, but not in alarming proportion. It would not be amiss to make a definition of boundaries between the two races, but to confine either race within limits would probably work hardship upon both. The Moencopi villagers would object to a return to the mesas. The Hopi, being settled people, less aggressive and more ingratiating in nature than the Navajo, have usually been able to give currency to the impression that

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they were being crowded from their lands by the shepherd folk. As a matter of fact, the Hopi appear to have sufficient acreage for the sheep and cattle they wish to raise, and more than they are willing to care for constantly. This land is overgrazed, no doubt; but so is all the land in that barren country. The Navajo are increasing in number, but their hogans are not pressing very closely to the mesas. The disputes that arise can be treated as individual questions. An increase in the native police force would be a great aid in solving such problems.

At the present moment the Hopi's greatest complaint is of the Keams Canyon boarding school. This plant, condemned since 1915, is being improved and prepared for occupancy this fall as a boarding school for a hundred and twenty pupils. The Hopi are protesting against its use for the Navajo children. Legally, of course, there is no foundation for such a complaint. The school is a gratuity, and the reservation was established for both tribes. Nor have the Hopi ever wished the school plant to be put in use for them, during the period when it has been standing idle. Their protest is evidently not that they are losing something, but that the Navajo is gaining something. The spirit indicated does not commend itself to us. The racial enmity between the Hopi and the Navajo is an old one, and will probably linger for generations yet to come. It should not receive any encouragement from the outside.

Superintendent Miller has been less than a year in

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and mental conditions which will affect their educational progress. Forcing all Hopi children into the same schools may result in lowering all to the physical and mental level of the less capable. If the school work is to accomplish its object of elevating the standard of the tribe it must develop the best traits in the most capable members to the end that they may take their place as leaders in another generation.

These things are not accomplished in a moment. The groundwork for improvement is being laid. Continued faithful work on the part of field matrons, teachers, physicians and employees generally, is the prescription for raising the Hopi standard of living. In another generation, when the school children of today are the parents of other school children, results should begin to show.

*Approved for transmission
by Vaux to
Chairman*

Respectfully submitted,

Flora Warren Seymour
Member, Board of Indian
Commissioners.

Hon. George Vaux, Jr.,
Chairman, Board of
Indian Commissioners.