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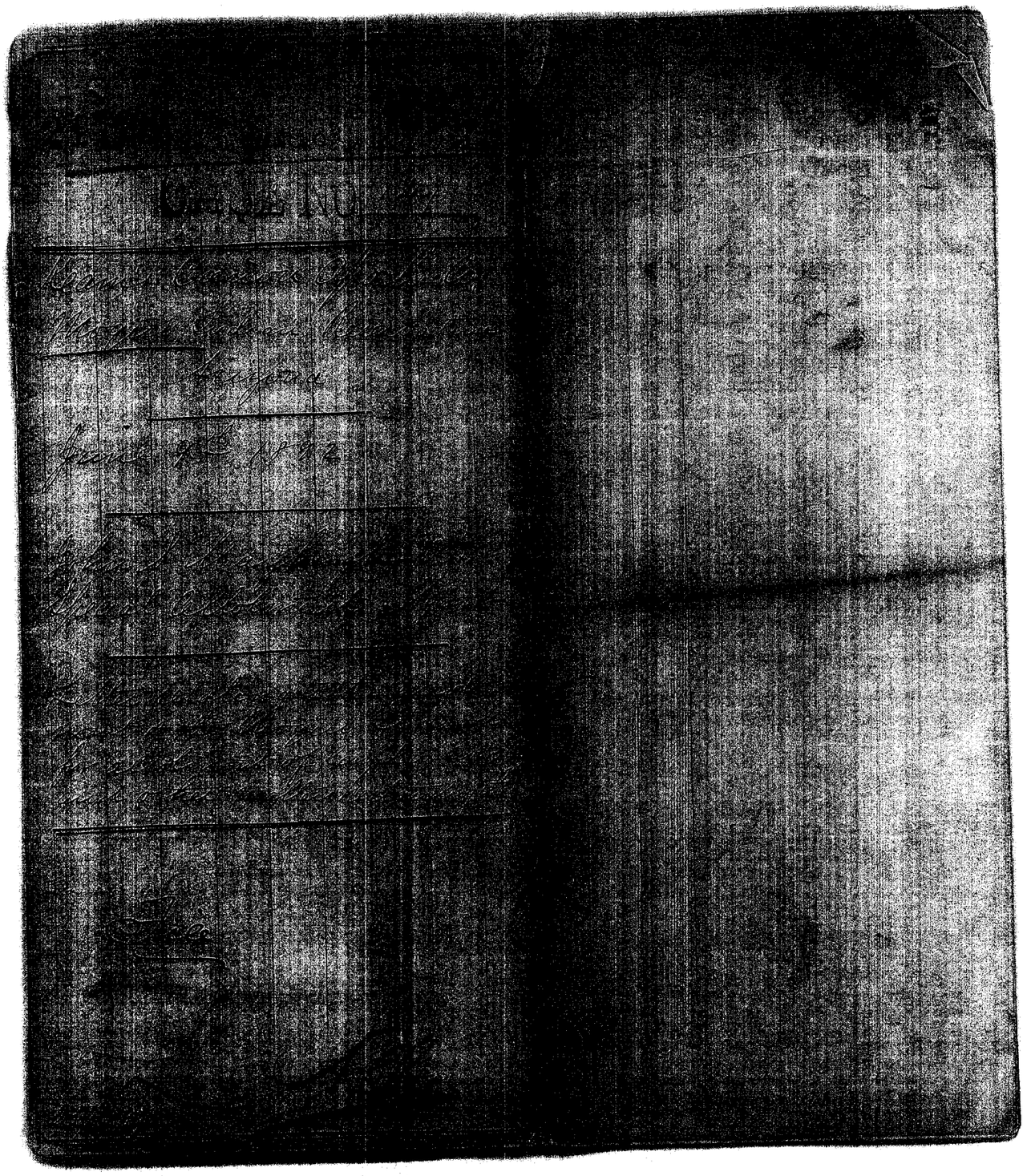
June 9, 1892



RG 75, BIA, E. 102
Special Case 147 Box 149
Moqui
1892-21726

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Keam's Cañon Apache Co. Arizona
June 9th 1892

Hon. T. J. Morgan
Commissioner of Indian Affairs
Washington D.C.

Sir:

I have the honor to herewith transmit the result of my labor in the taking of the Census of the Moqui tribe of Indians entitled to allotment on the Moqui Reservation Apache County Arizona in compliance with your letter of of Instruction under date of March 23rd 1892 marked Land and numbered 9137.

In company with the Interpreter I proceeded from Mesa to Mesa and visited every house in each Village and took their names - ages sex and relationships from the head of each family through the Interpreter who at best understands but little English consequently it took a great deal of care and time as we had to proceed very slowly and I may add cautiously as they were not inclined to give their names - having a superstitious fear of a something in having their names put upon paper

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I found but little trouble among the first Mesa people the Tesva's Tci-chum-ni-vi. and Wal-pi's after I explained to each head of the family that the taking of their names was only for the purpose of giving to each of them 80 acres of the best land and for no other purpose, this, generally satisfied the first Mesa people and I obtained all of their names ages &c &c

I had also to explain to them why they were grouped into families and why I wanted the different degrees of relationship that existed among them, their sons, daughters, brothers, sisters, Grandmothers, Grandfathers &c. they were ready to give the total number of their family — by saying — I have so many men so many women - so many boys and so many girls.

Sometimes the head of the family said he had two sons - upon investigation I would find that it was not his own son but his wifes (she having been a widow when he married her) the same way with the girls and further they would claim a son in law as one of their family when he had to be segregated as a head of another family having a wife and children of his own —

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then I had to tell them it was necessary to have all the members of their family present so I could estimate their ages this required considerable time getting them together as many as possible as some of the children would hide - those not present I would estimate their ages by comparison with young and old present - and some of the very old Indians wanted to know how much the Government would pay for their names - I told them 80 acres of the best land and perhaps wire to fence it all in by and by -

In every Village I visited I also explained to the men the Allotment Act in such a form as they would best understand - I conceive this information to them was necessary and preparatory to the allotment and so they would understand the purposes of my presence among them - but I fear they all did not fully comprehend it - others again said they did not see why I should give them 80 acres as all the land belonged to the Mosquis years and years gone by - I explained to them that the Government wished to give to each of them 80 acres ... of the best portion of the land and what was left would still belong to them all as a tribe for timber and pasture

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purposes unless they wished to sell to the Government at some future time - this seemed to satisfy the majority of the first Mesa people and I think they will accept their allotment without any trouble

At the second Mesa consisting of two villages Ma-shon-go-vi & Shu-pol-o-vi I found these people less inclined to give their names and other information - but after remaining some time and becoming acquainted, talking kindly to them about my work and other interesting matters (to them) I gained their confidence to a certain degree - however in one of the Villages the first day they hissed the dogs on me and closed the doors, this I must say was not done by the men but by some old women who thought I came to steal their children, I managed however to make friends with all including the children and old women,

I camped at each Mesa for several days so as to become familiar with them and their names and so they could become acquainted with me - My wife accompanied me to each and all the Mesa's and this had a good telling effect among the women and children as they seemed to think if I brought my wife I

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was a good man and not afraid of them and was their friend. After concluding my work here I proceeded to the next Mesa containing one Village (Shu-mo-po-ve) here the work proceeded in the same manner as at the second Mesa with the exception that we were met at or near the foot of the Mesa by an Indian who said that he did not wish us to go up and he talked a little bad to us. My Interpreter hesitated about proceeding and suggested we had better not go. I said yes we must go and at least talk with them a little while believing if I once got in the Village and talked awhile to them they would consent to give the required information - they treated me very coldly at first but after awhile they invited us in to sit down, built a fire and made us comfortable and generally became more friendly after which I proceeded to enumerate them and procure their ages, sex, and relationship - After completing the same I next visited the Orabi Village here I found great opposition to the work of enlisting ~~names~~ names for allotments. but through the kind efforts of Chief Lo-Lo-Lo-mi - his brother and several other friendly Indians belonging to his band I secured all the names of his Lo-Lo-Lo-mi's band their ages, sex - and

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relationship in their regular order - I told Lo-Lo-Lo-mi I must see every one if possible so he ordered all his band down from the Mesa to where I was camped and I succeeded in registering them all from the head of the family down to the infant a few days old

When I finished the names of Lo-Lo-Lo-mis band I next proceeded to make an effort to enlist the names of what is known as the unfriendly Arabis as they have absented themselves when they heard I camped at the foot of the Mesa, and sent me word refusing to give me the desired information and for me not to come up on the Mesa - as they did not wish to have anything to do with Americans and threatened Lo-Lo-Lo mi with death if they gave their names to me, I however sent them word I would come up the next morning on the Mesa just to visit them and if they did not wish to give in their names it made no difference at present but I would like to see them ~~and~~ and talk awhile, tell them what the Government wanted to do for them - The Interpreter refused to go up with me on the Mesa as he was afraid

USPRI000502

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as they threatened his life – on this occasion and others

However next morning went up on the Mesa with me of Lo-Lo-Lo-ni men walked through the village and to Lo Lo-Lo-ni brothers house they all stood around and looked at me but would not speak, after seeing I could do nothing with them at that time I left remarking that I was sorry, they did not fully understand me or the government and hoped they would change their minds and come and see me before I left the camp. Upon my return to the camp three of the opposition Arabis came down from the Mesa and talked with me saying they had nothing against me or the government but they had to go with their head men and Chief who was absent at Fort Defiance but after talking some time with them and giving them a good supper with warm coffee they finally agreed to give me the number of men women and children but not their names – and before leaving me they gave me the names of their respective families sex, age and relationship which was a good beginning and I felt greatly encouraged they figured up 80 families

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numbering 299 persons
Being very anxious to have a complete list of the Moqui tribe of Indians in compliance with your instructions and for the purpose of making a census which I am reliably informed has never been achieved and I was told I could not procure the number and names, sex and relationship of these people without the aid of the military Nevertheless I was determined to make the effort and I am pleased to inform your Hon. Office that I have succeeded My mode of proceedure was in securing several of the opposing band of Orabis who were inclined to be communicative and friendly who however after hesitating a good deal finally gave me all the names of the men, women, and children their age sex and relationship numbering 299 persons but they said they would not take their oath officially-

The total number of Moqui Indians on the Moqui Reservation Apache County Arizona is 1976.

I am confident that the above enumeration is correct including the relationship and sex

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The enrollment of the names of the Moqui Indians on the Allotment schedule is a long step towards the work of completing the allotment of Lands to them in severalty.

None of the Moquis have a complete English name - and most of their Indian names are very long and almost unpronounceable but by taking great care having them pronounced and re-pronounced their names and by syllables I was enabled to get them correct

Your Office has no idea of the immense amount of labor and patience it required to complete this census work ordered for allotment among nearly 2000 Indians of which number not over three or four can speak the English language (outside of the school children) to be understood.

During the above work I have been engaged at intervals at other work which is purposely connected with the work of allotment and will report upon the same by special letter. All of which is respectfully submitted

Yours Very Respectfully

John D. Macfarlane U.S. Special Allotment Agent

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