General Schedule for the Commissioner's Visit to the Hopi, 9-9—9-10-1950. In Resumé of Hopi Information along the Commissioner's Scheduled Route, September 9 & 10, 1950. Copy from Transcription in Healing v. Jones case Defendant's Exhibit 550. John S. Boyden Collection, MSS 343, Box 42, vol. 3, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT.

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## RESUMÉ OF HOPI INFORMATION ALONG THE COMMISSIONER'S SCHEDULED ROUTE

September 9 & 10, 1950

### GENERAL SCHEDULE FOR THE COMMISSIONER'S VISIT TO THE HOPI

Saturday, September 9

| | |
|---|---|
| 12:00 to 1:30 PM | - Potluck lunch with employees and meeting with Hopi Staff, at Keams Canyon. |
| 1:30 to 2:30 | - Conference with Superintendent Crawford. |
| 2:30 to 5:00 | - Dedication of new school building at Keams Canyon, and general meeting with all Hopis. |
| 5:00 to 5:45 | - Enroute to First Mesa. Observe coal mine, tribal breeding enterprise, range and conservation, roads, water development. |
| 5:45 to 6:15 | - On First Mesa, see villages and kiva. Observe Polacca and Wepo spreaders. |
| 6:15 to 7:00 | - Enroute to Oraibi, see Second Mesa Hopi traders, dance at Shipaulovi. |
| 7:00 to 8:00 | - Hopi dinner at Hopi High School. |
| 8:00 to 9:00 | - Meeting with Tribal Council, open to all. |

Sunday, September 10

| | |
|---|---|
| 8:00 to 8:30 AM | - Visit Hopi High School and Kyakotsmovi village. |
| 8:30 to 9:30 | - Enroute to Shungopavy. Visit Arts and Crafts exhibit. |
| 9:30 to 10:00 | - Visit with Shungopavy village. |
| 10:00 to 10:30 | - Enroute to Hotevilla. Visit Oraibi. |
| 10:30 to 11:00 | - Visit Hotevilla village, meet with leaders and see terraced gardens. |
| 11:00 to 12:15 | - Enroute to Moencopi. Observe Hopi dry farms, orchards, and conservation practices. |
| 12:15 to 12:55 | - Visit Moencopi villages, irrigated farms and day school. |
| 12:55 to 1:00 | - Enroute to Tuba City. |



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(p. 2)

"RESUMÉ OF HOPI INFORMATION ALONG THE SCHEDULED ROUTE"

September, 1950

INDEX


1. HOPI CULTURE AND TRADITION.
2. HOPI SCHOOLS.
3. HOPI GENERAL HOSPITAL.
4. HOPI COAL MINE.
5. TRIBAL BREEDING ENTERPRISES.
6. RANGE MANAGEMENT.
7. RANGE WATER SUPPLY.
8. MESAS.
9. KIVAS.
10. POLACCA SPREADER.
11. WEPO SPREADER.
12. FIELD HEALTH PROGRAM.
13. SECOND MESA.
14. HOPI TRADERS.
15. HOPI ROADS.
16. HOPI ARTS AND CRAFTS.
17. HOPI HIGH SCHOOL.
18. THIRD MESA.
19. THE TERRACED GARDENS OF HOTEVILLA.
20. DRY FARMING AND ORCHARDS.
21. HOPI WELFARE PROGRAM.
22. EMPLOYMENT ON NAVAJO AND HOPI RESERVATIONS.
23. IRRIGATION.
24. MOENCOPI.


## HOPI CULTURE AND TRADITION

"Culture"is generally accepted as the total possessions of a people, both material and non-material. Hopi culture belongs to the Pueblo-type development of native America. It is distinctive in that its religious and ceremonial life was not basically modified as a result of Spanish occupation of the Pueblos. Living cultures are not static, but quite the contrary, and as Hopi culture made adjustments upon the acquisition of sheep, burros, horses, and various foods from the Spanish, it is making adjustments necessary today to the automobile, modern medical knowledge, and money economy in general.

Primary to Hopi culture is land, upon which to grow corn, the oldest of prehistoric activities, and to raise stock, an activity acquired through Spanish contact. Impinging upon these established and fully comprehended values of the land is the mineral value of the land resulting from association with industrial American culture.

Like other cultures Hopi resorts to its traditions, the accumulated experiences and beliefs of cultural growth, to protect its future. In some respects consciously and in others subconsciously, it recognizes that marks of cultural integrity and distinctiveness are defenses. It resists

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identification as "Indian" and asserts its identity as "Hopi". Through its long development (archaeologically dated as prior to 1100 A. D.) Hopi culture has produced colorful and elaborate ceremonial and social systems related to the land and its use. Cutting through the folklore and mythology, instruments for carrying tradition, it can be seen that basically Hopi tradition is an account of a people's experience in securing and using the land. The entire ceremonial system and particularly the Kachina cycle is a dramatization of the people's dependency upon the land. The religious, philosophic, political and esthetic concepts of the Hopi people are rooted in the basic Hopi evaluation of the land and the struggle to retain it.

## HOPI SCHOOLS

The history of schools on the Hopi Reservation covers a span of seventy-five years. The first school was established by missionaries in 1875. Twelve years later (1887) the first Government school was opened in Keams Canyon to accommodate fifty children. Upon petition of influential men of First Mesa and Second Mesa villages, day schools were started in the vicinity of the villages.

| | |
|---|---|
| Keams Canyon Boarding School | 1887 |
| Kyakotsmovi | 1894 |
| Polacca | 1894 |
| Toreva | 1897 |
| Shungopavy | 1910 |
| Bakabi | 1912 |
| Bakabi-Hotevilla | 1916 |
| Moencopi | 1918 |
| Hopi High | 1939 |

Misunderstanding and rejection of Hopi religious life brought about conflicts between the schools and the people quite early and continued to be a source of conflict and irritation well into the 1930's. The schools, however, had become rooted and with the alleviation of conflict over ceremonial and religious life and the strong favorable influence of veterans of the last war, the schools have become significant adjuncts of the communities. Truancy is no longer a problem in the day schools and there is an increasing demand for more adequate school facilities.

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(p. 4)

Enrollment Hopi Schools 1950-1951 (1st day of school)

Keams Canyon Boarding School, Navajo: 138 Hopi: 75 Teachers: 7

First Mesa
Polacca Day School, Tewa: 42 Hopi: 98 Teachers: 5

Second Mesa
Toreva Day School, Hopi: 64 Teachers: 3
Shungopavi Day School, Hopi: 65 Teachers: 2 (1 instructor in arts & crafts)

Third Mesa
Oraibi Day School, Hopi: 87 Teachers: 4
Hopi High School (Intervillage)

| | | |
|---|---|---|
| Polacca (boarding students) | 19 | (+ 3 Hotevilla) |
| Toreva | 18 | |
| Shungopavi | 17 | |
| Hotevilla-Bakabi | 19 | |
| Oraibi | 21 | |

Hotevilla-Bakabi Day School, Hopi: 112 Teachers: 4

Moencopi Day School (near Tuba City), Hopi: 94 Teachers: 3

Enrollment will increase within the next week.

HOPI GENERAL HOSPITAL

The Hopi General Hospital was built in 1913 and cares for both Hopi and Navajo patients. Although rated as a thirty-eight bed institution, many more beds have been crowded into the rambling structure to care for the frequent emergencies. This hospital serves an area of 6,400 square miles, with approximately 12,000 people. During the last fiscal year there were 1,171 patients hospitalized, including 122 births, and an average daily patient load of 30.9 persons.

The policy of the Hopi General Hospital is to provide institutional medical and surgical service for those Indians who are in need of such assistance. As this hospital was constructed in 1913 and much of the equipment is old and worn out, there are certain limitations now in use that have become necessary as to the types of cases that can be treated safely in our hospital. However, it is our policy to treat all common ailments wherever possible. There are no isolation facilities, however,



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(p. 5)

for the treatment of contagious diseases, but those cases requiring institutional care because of severe complications are admitted and treatment is given.

The Long Range Program includes plans to construct a new sixty-five bed general hospital to replace the present old, obsolete, inadequate structure.

## HOPI COAL MINE

The coal resources of the Hopis are unlimited in quantity and availability of operations. Although coal has been used by them from the very beginning, an increased usage is noticeable in recent years due to their dwindling wood supply and progressive methods of living.

The present Hopi Coal Mine was developed in 1941. During the fiscal year 1950, nearly 5,000 tons of coal were mined. This mine furnishes steady employment for an average of eleven Navajo and Hopi Indians.

Prior to 1940 Hopi miners were practically non-existant because of their tradition, but for the past few years several Hopis have been employed in the mine.

The bulk of the coal mined is used by the Agency in the Keams Canyon Power Plant. It is also used throughout the jurisdiction at the day schools, and by the Hopis, traders, and missionaries.

The possibilities of using this unlimited supply of good coal in developing small local industries has not been fully explored.

## TRIBAL BREEDING ENTERPRISES

The Tribal Breeding Enterprises are managed by a Tribal Sire Committee composed of Hopis representing the livestock owners from the three mesas.

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(p. 6)

A number of years ago, the Hopis realized the value of purebred sires and controlled breeding practices. Money was borrowed from the government to purchase the foundation stock for the bull and ram herds. At present the tribe, Stockmen's Association, and individual stockmen own 197 purebred Rambouillet rams and 61 registered Hereford bulls. These are maintained in three exclusive sire pastures under constant direction of the committee. During the time of regulated breeding season, animals are distributed to all livestock owners who care for the animals and pay a use fee which supports the cost of maintaining and replacing the herds and liquidating the loans. This year the last loan will be paid and the sire herd will be fully owned by the Hopi people.

RANGE MANAGEMENT

There are 631,194 acres of land in Hopi Land Management District 6. This land is divided as follows:

| | | |
|---|---|---|
| Grassland | 208,134 | acres |
| Sagebrush | 5,639 | acres |
| Browse | 309,062 | acres |
| Pinon and Juniper | 78,411 | acres |
| Waste | 22,818 | acres |
| Cultivated | 7,130 | acres |

Approval of the present boundaries of the Hopi Use Unit was given by the Commissioner on April 24, 1943. The Hopi Unit operates under the general grazing regulations and a range program approved by the Commissioner.

There are 512 individual grazing permits that have a total carrying capacity of 23,000 sheep units. During the 1949 fiscal year the Hopis owned 2,200 cattle, 1,150 horses, 9,077 sheep. The Long Range objectives are to maintain a protective cover of vegetation, stabilize the soil and water table, develop a stable economic livestock business through the production and utilization of forage on a sustained production basis, and to improve the quality of the livestock by better sires and handling methods.

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(p. 7)

RANGE WATER SUPPLY

The Hopi Land Management District 6 has the following Range Water Developments:

| | |
|---|---|
| Deep wells, artesian | 3 |
| Deep wells with windmills | 26 |
| Dug wells with hand pumps | 14 |
| Developed springs | 24 |
| Charcos | 26 |
| Tanks, concrete storage | 10 |
| Tanks, steel storage | 16 |
| Concrete watering troughs | 51 |
| Stone storage tanks | 1 |
| TOTAL | 171 |

To the Hopis, water is a major problem. All of their activities revolve around and are affected by the scarcity and the poor availability of water. Their lands, livestock, crops, and health are dependent on water. The range at present is far below the necessary water development.

The Long Range Plan is to develop at least double the present waters and even this additional development will give the Hopis only the minimum of water required.

MESAS

The Hopi people live in village clusters. The First, Second, and Third Mesa areas are all social as well as geographical significance. Socially, they are the village clusters, a group of villages owing its existence to a mother village.

Walpi is the mother village of First Mesa, Shitchumovi is a colony, and Tewa serves in a guardianship capacity.

Shungopavi is the mother village of Second Mesa, with Sipaulavi as a colony and Mishongnovi as a guard.

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(p. 8)

The traditional social organization of Third Mesa was disrupted with the breaking up of Old Oraibi in 1906. Moenkopi was a farming colony of Old Oraibi at that time and Lower Moenkopi continues in that capacity. Hotevilla, Bakabi, and Kyakotsmovi, and Upper Moenkopi represent new developments arising from the Oraibi conflict. Hotevilla has continued the traditional Hopi social organization making reconstructions to repair the loss resulting from the break with Oraibi. Old Oraibi has been unable to repair the traditional order in full so continues in a modified traditional form. Upper Moenkopi and Kyakotsmovi have rejected the traditional social order and are attempting to establish a new social organization. Bakabi has followed an ambivalent course since 1906, moving first in one direction and then in the other, depending upon changing circumstances.

There is no overall social organization to unite the villages. The main ties between the areas are through clan affiliations which are too tenuous to unite the villages. Invitational meetings called by any village appear to have been the customary way for handling inter-area or inter-village affairs.

Geographically the names of First, Second, and Third Mesa indicate distances from the Keams Canyon Agency. During the early history of the Agency the areas were known as East Mesa, Middle Mesa, and West Mesa.

KIVAS

Hopi kivas are rectangular, subterranean rooms entered through a hatchway or a side door. The floor is built on two levels with the ceremonies usually performed in the lower section, which is somewhat larger. The sipapu, a small hole symbolizing entry to the other world, is located at one end of the lower area.

The kivas are also used as meeting places and work rooms and may be used by the men and boys as sleeping quarters. The kivas are owned and supervised by the various clans or religious societies.

It is believed that the kiva is a development from pit house dwelling ancestors of the Hopis.

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(p. 9)

POLACCA SPREADER
(Observed from top of First Mesa)

The spreading area is located south and slightly east of Polacca. Beginning at a point six miles from Polacca and extending ten miles southward. It is located on the east side of the Polacca Wash. It averages 2,000 feet in width. The soil is silty clay with sandy places showing at irregular intervals. The vegetation is quite profuse throughout most of the area consisting mostly of Russian Thistle. Shrubbery has made an excellent growth through the central part of the area. A fair stand of native grasses is noticeable in the southern end.

The water is put into the spreading area at the northern end by means of a diversion dam across the Polacca Wash. After leaving the wash the water is normally controlled by various levees and spreader dikes as it progresses through the area. Four miles below the upper diversion dam a second diversion dam diverts the water from the Polacca Wash (eastward). This second dam is fed by the Wepo and Little Wepo Washes. The dams, levees and dikes were built during 1944, 1945, and 1946, consisting of some 200,000 cubic yards. The levees generally follow a grade equal to that of the wash grade. The spreader dikes are built cross current to break up water concentration in various places through the area.

For a distance of four miles upstream from the dam a great many trees and shrubs have been planted in the wash channel. These plants are now six or seven years old and some of the cottonwood have reached a height of twenty feet or more. The plantings were made to break the velocity of the water, to control silt, and to ease the water onto the spreading area at a low velocity. The wash has virtually no control in the way of dams and vegetation above the four mile plantings.

The drainage area above the upper dam amounts to 615,000 acres. Ranging from rough broken mountainous country in the upper reaches to rolling mesa country on the lower portion. Samples of water taken from the wash when running show between 30 and 40% silt. The original capacity was 500 acre foot.

WEPO SPREADER

The Wepo Farm Area consists of approximately 1,800 acres located on the west side of the Wepo Wash. It is two miles west of the First Mesa



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(p. 10)

Villages, and extends for three miles. The soil is of a very sandy nature which easily forms sand dunes during the windy season. The crops on this area are mainly corn and beans.

The farms range in size from two to twelve acres and are operated by thirty-three farmers. The farm area has been in cultivation for an estimated 400 years.

The Wepo Wash heads twenty-five miles north of the farm area in rough mountainous country. It follows a course almost due south to pass between First and Second Mesas entering the Polacca Wash eleven miles southwest of First Mesa.

From the head of the wash throughout its entire length it is confined to a deep channel. It has numerous tributaries entering from the west side. These tributaries are very steep averaging a 3% grade. The watershed has 381,000 acres and is thirty-six miles in length. There is a very fast runoff after each rain because of a poor vegetative cover along the channel course and drainage area. The present surface is too small for the Drainage Area. Eleven retention dams have been planned in the upper watershed, of which three have been constructed. The upstream work is intended to control the runoff so that the Wepo Spreading Area can control all runoff.

During 1944 a diversion dam was built across the Wepo Wash extending one mile westward on the upper boundary of the farm area. The diversion dam was intended to spread the Wepo Wash water into the farm area. During 1949 various dams and levees were built to bring the water under control after it left the upper diversion dam.

## FIELD HEALTH PROGRAM

This Field Health Unit was set up in 1949 by Dr. Kassel and Mr. Crawford and was designated as one of five such units on Navajo-Hopi to establish the practicability of Public Health Services on these reservations. It has been functioning as a unit since August, 1949, and now has a physician, three Public Health nurses, and two driver-interpreters. The area comprises about 4,000 square miles and from 12,000 to 16,000 people. The land is rugged, the distances long, the roads dirt, the people almost totally uninformed on health, and our present facilities for dispensing Public Health or clinical medical services most inadequate. Our greatest

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problem is our inability to confine ourselves to Public Health because of the dire need of both Hopis and Navajos for treatment. This problem cannot be solved until we can afford more personnel.

In the past year six monthly clinics and ten weekly conferences have been established. Three more clinics are proposed when buildings can be found and equipped. Immunizations of school children were nearly completed except for Smallpox (no vaccine) and some pre-school immunizations were also done. Annual physical examinations were done at all schools in the area. Prenatal, postnatal and well baby care are being developed in the clinics and conferences. Some sanitary inspections and a few lecture demonstrations were given. Much more should be done along this line as soon as personnel permits.

SECOND MESA

(See Mesas, Page 7)

HOPI TRADERS

There are twenty-seven licensed trading posts operating on Hopi today. Of these, twenty-five are Hopi owned and twenty-three Hopi operated.

The Hopi Trading Posts range from stores selling all types of groceries, hardware, and drygoods, to stores selling a very limited stock of groceries.

One of the outstanding Hopi owned and operated trading posts is located at Sipaulavi Village on Second Mesa. The owner and manager is Hale Secakuku, a most progressive trader. He has modernized his store by installing a Diesel electric power plant which provides both light and refrigeration. All profits are reinvested in capital improvements in his business.

Adjoining his modern grocery, hardware, and drygoods departments, is a room used entirely for Arts and Crafts, mostly of the Hopi craftsmen. His craft department supplies many craft shops throughout the country. Hale has begun a record of visitors since he opened his trading post in 1928.

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(p. 12)

There are a number of Hopi trading posts which will be materially improved with the availability of funds made possible in the approved Revolving Credit Program.

HOPI (ROADS)

There are 177 miles of regularly maintained roads and 61 miles of occasionally maintained roads on the Hopi Indian Reservation. There are no roads with an all-weather surface at the present time. The standard adobe materials which are dominant throughout the reservation are not suitable for surfacing and disintegrate with the prevailing weather conditions which vary from extremely dry to a very wet and muddy situation.

Road construction is the answer to solving the travel problem for these people. Our long range program calls for the construction of all roads to a primary or secondary standard with a minimum of 6" of surfacing material being placed on the completed sub-grades. It is also planned to place a hard surface oil mat of 2" to 2½" in thickness over some of the more heavily traveled areas.

Education, health and trade are vital factors in the economy of the Hopi people. The road system is the key to the success of all.

HOPI ARTS AND CRAFTS

Hopi arts and crafts will be on display at the entry to Shungopavi Village. The exhibit will be sponsored by the following organizations:

Second Mesa Arts and Crafts Association
Hopi Silvercraft Cooperative Guild
Shungopavi Day School

Space limitations will place restrictions upon the exhibit but examples of both traditional and modern crafts will be on display.

TRADITIONAL CRAFTS

Textiles:
Wool weaving (general, men)
Cotton weaving (general, men)

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(p. 13)

Embroidery (general, men)
Brocading (general, men)

Basketry:
Coiled (Second Mesa, women)
Wicker (Third Mesa, women)

Pottery:
Decorated (First Mesa, women)
Utility ware (Hotevilla, women)

Wood carving:
Kachina dolls (general, men)

Jewelry:
Turquoise inlay (general, men)
Silver (late introduction, Spanish influence through Navajo and Zuni)

MODERN CRAFTS

Metals:
Silver (Hopi veterans) Paul Saufkie, instructor
Copper (Hopi veterans)

Textiles:
Silk screening (Kabotie, Loloma)
Block printing (children)

Ceramics:
Glazed ware (Loloma, Loloma)

Leather:
Decorated (Coochwytewa)

Drawing and Painting
(Polelonema, Kabotie, Loloma)

BRIEF HISTORY OF OLD DAY SCHOOLS AND THE PRESENT HOPI HIGH SCHOOL AT KYAKOTSMOVI VILLAGE

In 1894 the first day school was opened for the use of Kyakotsmovi and Oraibi. This was a two-room school which accommodated approximately sixty pupils. As time went on, enrollment increased to approximately 120



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(p. 14)

pupils. In connection with this, employees' quarters were added in piecemeal fashion as the situation demanded. In 1910 a new school was constructed in Kyakotsmovi to accommodate the extra enrollment. It was a five-room structure large enough for 150 students and five teachers. This building was used until 1937 when the present high school, dormitory, and employees' club were constructed. At this time it was felt that a reservation high school might be more efficient than non-reservation schools, due to a closer contact with the homes and that the instruction offered in this type of school would raise the standard of the homes as well as that of the child. The majority of the Hopis had gone to these non-reservation schools and had been in the habit of sending their children to these schools. As a result, there were a number who opposed the construction of the present school. To comply with the objection, the Indian Service made an agreement with the Hopis that the children would attend the high school until they had completed the 10th grade. At this time they would be allowed to choose a non-reservation boarding school or remain at the local high school. This agreement has been complied with since that time, which accounts for the low enrollment of the senior grade.

At the present time the high school enrolls approximately 215 students from the different Hopi villages, with the exception of Moenkopi, which is too far away for busses to be used. These children attend different non-reservation and public schools after the completion of the 6th grade.

THIRD MESA

(See Mesas, Page 8)

THE TERRACED GARDENS OF HOTEVILLA

These small hanging gardens were developed by the Hopis long before the establishment of the village. They are arranged at different levels according to the contour of the land and the availability of the application of the water.

The water supply is derived from a spring that flows into a small reservoir, and is used by the Hopis for all purposes. Peppers are a main crop, but tomatoes, carrots, cucumbers, cabbage, beets, pole beans, radishes, onions, and some corn are grown on the terraces. These gardens are strictly farmed by the women. Corn, melons, squash, and pumpkins are produced at the dry land fields and are the men's responsibility. The water is conducted by gravity through canals and pipes to the various

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(p. 15)

gardens. Sometimes water is lifted in pails from the reservoir to the outlet when the water is low. The supply is limited and each woman has her alloted time for irrigating her plot. This custom is strictly observed. The gardens range in size from 30 to 300 square feet each, and the total area of the gardens amounts to approximately one and one half acres.

## DRY FARMING AND ORCHARDS

There has been very little change in the farming practices of the Hopi since the white man first found him. These people have become specialists in the production of corn, beans, melons, peaches and apricots under semi-arid conditions. Much effort is spent in building windbreaks of rocks, snakeweed, cans and other materials to protect the young plants from wind and sand.

The farms are planted by hand with planting sticks or hoes. The planting season is set by the Chiefs from natural phenomena and is stretched over as long a period as possible in order to increase the chances for a crop. During planting season planting parties are organized and as many as twenty or more people may be seen planting in one field.

All crops are harvested by hand, hauled to the village on burros, in wagons or pickups, and are dried and stored. Peaches, apricots and beans are usually dried then stored with the corn in store houses.

The Hopis dry-farm 7,130 acres, 1,200 of which are in orchards.

## HOPI WELFARE PROGRAM

The first permanently assigned social worker came to the Hopi Agency in August, 1949. Previous to this time welfare work on the Reservation consisted primarily of the investigation and approval or rejection of general and public assistance cases by the school principals. After the assignment of the social worker to the reservation, the area covered by the Hopi Welfare Department was increased to include three land use districts of the Navajo Reservation. This area of approximately 4,000 square miles is covered by one social worker, assisted by a clerk and an interpreter. Because this area is populated by two groups of people,

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(p. 16)

widely divergent in their customs and way of life, it is necessary to develop and follow different procedures and techniques for the two groups.

In the past year the problem of the transfer of the Public Assistance cases to the State of Arizona and the establishment of sound cooperative procedures with the county social workers has been the prime consideration. Much time still must be given in assisting the county workers in case finding and processing of additional public assistance cases. It is hoped, however, that in the coming year much more time can be given to the development of the other aspects of a well rounded welfare program. These would include child welfare services, health problems of children and adults, vocational rehabilitation, general family welfare problems, and the development of cooperative relationships with other governmental and private health and welfare agencies.

EMPLOYMENT ON NAVAJO AND HOPI RESERVATIONS:

The Employment Program on Navajo and Hopi has stressed off-reservation work. There is insufficient employment on the reservation to adequately care for the population.

Of some 104 employees on the regular Payroll 54 are Hopis, and 90 of 97 employees on the irregular payroll are either Navajo or Hopi. Off-Reservation employment figures are as follows:

| | |
|---|---|
| 300 - 400 | Agricultural Seasonal Work |
| 50 - 75 | Sawmill & Brush Work |
| 150 - 200 | Railroad Workers |
| 200 - 300 | Emergency Firefighters (Arizona, New Mexico & Calif) |
| 25 - 50 | El Paso Pipe Line on Reservation |
| 30 - 40 | Private building contractors, etc. |

Our Placement Assistant has been operating in Districts 4, 5, 6 & 7, recruiting from both Hopi and Navajos for all types of employment both on and off the reservation. Districts 4, 5 & 7 are Navajo districts, while District 6 is comprised of Hopis.

Service schools, on the job and apprentice training have been used in all employment programs on the reservation. These types of training have been particularly effective in the Roads, Construction, Education and Utilities Divisions.

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(p. 17)

IRRIGATION

The irrigated land on the Hopi Jurisdiction amounts to approximately 105 acres. The water supply is obtained from flood waters in the arroyos or from flowing springs located high on the sides of the mesas. On these irrigated acres the Hopis raise corn, vegetables, and melons for domestic consumption. This production supplements their products from dry farming. The Hopis are expert desert farmers and make skillful use of all moisture and planting possibilities. The potential development of additional irrigated land is very limited.

The Hopis located at Moenkopi farm a small irrigated project, utilizing the flow of numerous springs in the area.

The Long Range Plan includes a request for funds to survey all possible water development for new irrigation and a complete rehabilitation of the entire Moenkopi project.

M O E N C O P I

(See Mesas, Page 8)

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