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1914

# NARRATIVE SECTION,

# MOQUI ANNUAL REPORT,

# Nineteen fourteen.

Leo Crane,
Superintendent.

Moqui Indian Agency,
Keams Canon, Arizona.

MS#135-2-2A

HP020460

# ANNUAL REPORT

of the

Superintendent

MOQUI INDIAN RESERVATION, ARIZONA.

## Narrative Section:

The Moqui Indian Reservation, on which reside 2138 HOPI INDIANS, and, it is estimated, about 2,000 NAVAJO INDIANS, was created by Executive Order dated December 16, 1882. The reservation embraces 2,472,320 acres (a part of which has been tentatively allotted, but the schedule not as yet approved), or about 4,000 square miles. The reservation is a rectangle, bounded on the north by a tract mapped as "the Navajo National Monument," on the east by the Navajo Reservation, on the south by land allotted to Navajo Indians, public domain and railroad sections, and on the west by the Western Navajo Reservation. The Moqui Agency is located in "Keams Canon," (where is also the Moqui Boarding School), a point close to the eastern line of the reserve, and 78 miles directly north of Holbrook, Arizona, a town on the Santa Fe Railway. Holbrook is the Government freight receiving point.

The altitude at the Agency is 6,660 feet above sea level. It has been estimated that the exact location of this Agency is

Latitude 35° 49' 3" north
Longitude 110° 15' 47" west

the variation being 15° 47' 4" west.

## Climate:

To the casual visitor the climate may seem to be a generally mild and equable one, but actually it is one of extremes. The winters are severe (24 below zero being the lowest register) and summers very dry and hot. The growing season is short, all nights being cold (ice has formed in June and frost appeared in September), making the available agricultural land comparatively poor in expectation of good crops. A record of the rainfall during the period of the past two years and a half follows:

| 1912. | Precipitation. | Snowfall. |
|---|---|---|
| January | .01 inches | 3 inches |
| February | trace | trace |
| March | 2.86 | 8½ |
| April | .85 | 4 |
| May | .11 | |
| June | .34 | |
| July | 2.78 | |
| August | .83 | |
| September | .83 | |
| October | 3.17 | 3 |
| November | trace | |
| December | .20 | 3 |
| **1913.** | | |
| January | | 4 |
| February | .41 | 16 |
| March | .28 | 5 |
| April | .13 | |
| May | trace | |
| June | .01 | |
| July | .87 | |
| August | 1.87 | |
| September | 1.61 | trace |
| October | None | |
| November | 1.22 | trace |
| December | 1.31 | 14 |

| 1914. | Precipitation. | Snowfall. |
|---|---|---|
| January | 1.21 inches | 5½ inches |
| February | .58 | trace |
| March | .20 | 1 |
| April | .13 | |
| May | .49 | |
| June | .60 | |

Several good rains during the month of June have insured a fairly good crop and grazing year for the Indians of this reservation. A good peach crop is also expected. The first days of July were rainy, 1-1/5 inches of precipitation, and on Sunday, July 5, the Keams Canon vicinity suffered such a downpour as will be found noted at several points in the memoranda history of the reservation transmitted herewith. Seven-tenth inches of water fell in fifteen minutes. The Pictorial Section of this Report will show evidences of great damage resulting.

The topography of the reservation presents high waterless mesas intersected by canyons, most of which traverse the country from the northeast to the southwest. During the past six years these canyons (or "washes" in shallow valleys) have cut deeply. Few roads can be laid out in straight lines, and transportation is handicapped, especially in reaching the northern half of the reserve. The extreme northwestern corner cannot be reached by wagon, and beyond Blue Canon that territory is supervised by the superintendent of the Western Navajo Reservation.

The south-central part of the reserve is considered Hopi country. Nine Hopi villages are on high mesas extending across this section from east to west. The entire northern half of the reserve, the country of the eastern line, the greater part of the extreme southern section and of the western line is occupied by Navajoes. These Navajoes have the right of occupancy, and generally the reservation is locally considered

as a part of the large Navajo reservation.

While the Navajoes and Hopis are today in a measure amicable, it would seem that originally these people were enemies, and on occasion this old enmity becomes evident. There is some trade and visiting between them, and aside from disputes that arise because of stock depredations and petty grievances, the two tribes would seem to be living in accord. For a thorough description of this situation see my letter dated June 22, 1914, making answer to Indian Office queries resulting from a report made by Superintendent H. F. Robinson (Irrigation Service) with respect to such conditions on the Moqui Indian Reservation.

The letter above mentioned gives good reasons why the tentative allotments on this reservation should not be approved. All persons who know the reservation conditions agree that it would not be for the best interests of these Indians to carry this allotment matter to any conclusion other than the abandonment of it.

Because of the many interesting phases of their ceremonial and village life, and their seemingly gentle disposition, the Hopi Indians have for many years been objects of interest. They hold regularly the famous "Snake" Dance, and their Buffalo, Butterfly and Flute Dances are equally interesting. The United States Government has paid considerable attention to these Indians, to the end that perhaps 30% of them wear civilized dress, or are accustomed to it, and an even larger percentage have been instructed in the primary forms of education and should be able to speak and write English. The boarding school at Keams Canon has been in operation for many years, and a large number of the Hopis have been instructed at the non-reservation schools. Few of the Hopis,

however, would seem to have radically changed or departed from the old modes of life. As a whole, they are decidedly unmoral. So strong is the influence of the old Hopis and so reactionary their ideas and policies, that a returned student has little chance to demonstrate any advance, if indeed there is the willingness to advance. It is difficult to say whether a Hopi understands anything clearly when it is first presented; but it is certain that only by persistent effort and often stern measures is he brought to realize those things planned for his sole interest and betterment.

As the reservation is classed as a Hopi or Moqui Reserve, the impression may be conceived that the Navajoes residing thereon have had the same advantages. This is not so. Had the Navajo received the same attention, their progress would undoubtedly have been much greater. It is the judgment of those who have lived in close touch with both tribes that the Navajo is in every respect superior. Especially is this true with regard to physicial conditions. The nomadic life of the Navajo has preserved him from diseases that are common to theHopi; and most Navajoes when seriously diseased will accept (and even ask for) medical treatment; whereas the Hopi, despite his long association with whites, is inclined to oppose their every proposition. The close community life of the Hopi upon mesa tops that resist sanitary measures, and his filthy habits (to which non-reservation pupils return and for the most part accept with apparent complacency) make this tribe susceptible to any form of infectious disease that may be brought into their country. Trachoma is strongly entrenched and the adult members oppose radical treatment. Tuberculosis in many forms is advancing among them. Having

for generations intermarried, the race is stunted and devitalized; and therefore the individual presents very little if any resistance to an infection so terrible as tuberculosis. They do not die quickly, because the climate is unfavorable to swift crisis in this disease. It is seldom that physicians are able to effect a cure——perhaps never. The Hopi is a fatalist, accepting every vicissitude stoically, and he only asks to be let alone. A serious epidemic impresses him but little. And this attitude is met whenever the Government employee attempts any progressive method. Among the Hopis the work is a constant struggle to convince a man against his will. In confirmation of this, it is only necessary to recall the number of times it has been found that troops were required on the reservation to enforce regulations. The sanitary and health situation, insofar as the adult members of the villages are concerned, will never be above criticism until rigid laws of quarantine, broad enough to include every infectious disease, are enacted and authority issues to enforce such laws or regulations upon every member of the community.

On the other hand, one may forecast advancement and progress for the Navajo tribe, in spite of the obstacles presented by their clannish religion and general ignorance. Every effort should be made to extend to these Navajo people opportunities toward education ON THE RESERVE. They are not a people who like to be separated, to have home-ties broken so completely as is the case when pupils are sent to non-reservation schools. Few Navajoes of this reservation attend such schools.

The Navajoes are people of good physique and considerable shrewd mentality. Their nomadic mode of life has preserved them from wide-

spread physical debility.

Both tribes are esteemed generally as hard-working industrious people. They are compelled to be independent, in that they have no treaty moneys, nor have their lands produced anything to accrue more than a scant living for them; they are "gratuity" Indians, and it is only lately that the Government has extended such gratuities on this reserve as to expect exceptional gratitude. By this is meant the issuance of sufficient amounts of wagons, implements, fencing wire, etc.

With respect to the issuance of various implements, for which the Indians pay through labor, it is likely that the proposal to furnish such necessary articles to Indians for money payment on the installment plan ("Industry Among Indians, Reimbursable") will interfere with the steady improvement of the reservation by Indian labor; for the reason that most Indians will see the advantage of procuring their needed implements on money payment. In fact after becoming acquainted with the proposal, more applications for wagon outfits to be furnished for money payment were received than it is believed the apportionment of the fund would admit of supplying. All of these Indians are not persons who should be trusted to pay so large a sum of money, but all of them would avail themselves of the privilege if their applications received favorable consideration.

The future of the reservation is to be found in stock raising. While the reservation is probably well stocked at present, considering the amount of water available (if not a trifle overstocked), with the development of water in new and now waterless areas there will be opportunity for greater stock raising advances. In this respect I invite attention to my letter dated June 15, 1914, requesting permission

to establish under strict regulations supervision of all stock matters on the reservation with regard to sales. It would seem that the Governmental proposal to grade up the livestock of these Indians through the issuance of rams, bulls and stallions will be fruitless if the Indians are permitted to sell the young stock, and especially the breeding stock, whenever they need money and as fast as it reaches a money value. It would not be so deplorable if they procured good prices for such stock, but investigation here shows that for some time this range has been an excellent growing place for whites instead of Indians, the white man purchasing young stock at ridiculously low figures.

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Law & Order.

The Moqui Agency is 78 miles north of the County Court, and the Court Town is distant 40 miles from the southern line of the reserve. Other points of civilization are Gallup, New Mexico, and Winslow, Arizona, east and southwest from the Agency, distant 100 and 75 miles respectively. To the north the desert stretches its vast wilderness with no active jurisdiction closer than small towns in Utah; and to the west there is but one administrative point (Western Navajo Agency at Tuba, Arizona) between Oraibi and the Grand Canon. For 100 miles eastward there is no point of control other than the Fort Defiance Agency. And in the railroad towns of the desert (Gallup, Holbrook, and Winslow), the only civilization that can be pointed out to these Indians, it is thought there is little to impress them with an idea of the white man's strong moral standard. Therefore in a region so vast and so remote from the

best influences it is natural for the Indian not to clearly comprehend why his loose living, gambling, etc. should be condemned. According to his own customs, the offending Indian of the past could buy immunity from punishment, and it is difficult to change this idea in the Indian mind. When an offense is committed, and the offender haled to court at the Agency, his first proposal is to pay ("to fix it up," as he expresses it), and the second proposal is the complainant's wish to accept such payment. Few of them can see the necessity for other and sterner punishment.

Therefore, generally the attitude of the Indian toward white man's law is one of protest. It would seem that in the matter of any offense, the method of the past was to settle things by bribes and "much talk."

The Agency court record for the year 1914 shows that with the exception of cases resulting from damage of fields and a few concerning immoral relations the year has been without serious disturbances.

During the year 1913 authority was issued by the Indian Office for the prompt imprisonment of those Indians who refused to dip sheep. No trouble was experienced anywhere save with the "Hostile" faction at Hotevilla, where but one man brought his sheep to the dip. It was impossible to locate the persons, who adopted the usual negative form of resistence. Sheep were collected and taken to the dip by Indian police and afterward returned to the village, but nothing was done toward the punishment of owners, because it is wellnigh impossible to find the guilty parties among the Hotevillas through investigative methods. This year (1914) these people again refused, and on June 27 the Chief (Youkeoma) appeared at the Agency with sixteen of his followers to demand the return of the Hotevilla pupils for the vacation period.

Those parents who were willing to sign the usual agreement to return their children, were permitted to take such children home; but Chief Youkeoma and his sixteen followers as usual positively refused to sign anything, generally defied the Governmental idea and concluded by stating that no one of them would dip sheep. Inquiry revealed that of those issuing such an ultimatum only the Chief and his brother possessed any great number of sheep, and upon this charge Chief Youkeoma and his brother were placed in the guardhouse to enable them opportunity to reflect upon this matter. It is not expected that their viewpoint will change, but it is intended that at the end of each thirty days imprisonment they will be called to the Agency office and questioned as to their decision to obey Governmental laws and regulations.

With this Annual Report there is transmitted a brief history of the Moqui Indian Reservation compiled from old reports, beginning with the report of Commissioner J. D. C. Atkins, of 1886, when twenty Hopi headmen petitioned Washington for a school to be opened in their country. This brief history is continued down to the year 1903, and later will be brought up to date. The object in presenting this synopsis of reservation work is to invite attention to the fact that for twenty-eight years the influence of this man Youkeoma has been one constant obstruction, and prevention when possible, to Governmental methods tending toward the civilization of his people. In the Agency office, on June 27, 1914, he was closely questioned as to what he thought would be best for his people. He stated that while the Governmental idea and the action of agents may be correct and proper, he could not agree with such methods because of old Hopi tradition coming to him as policy to be followed largely in the religious sense. He admitted that the school children

who were presented to him were clean, well clothed, and apparently happy in demeanor; but he stated that such was not the Indian idea, and that he would prefer them naked, dirty, long-haired, covered with lice, trachomatous, and without education, because that was the old Indian way and it thoroughly suited him. It has long been my opinion, supported by the opinions of various physicians, that this man is demented. It is believed that his absence from the village will enable the larger number of people residing there to have a breathing spell from his tyranny, and I have already been informed that many of them are glad he has been removed, for while they obey him through fear, many of them would prefer to see another headman in the village, especially one who has had some education. There is living at Hotevilla a returned Carlisle student, and this young man is believed to be the choice of the progressive element for a headman.

During 1914 efforts were continued to have those Indian man and women who had received the advantages of education marry according to state law, and the result has been very encouraging. Previous Annual Reports have pointed out the loose marital arrangement of both tribes, and while close watch is kept and steps taken to rebuke the older members for such dereliction, it is believed that advances toward proper mode of life may be made only through the strict regulation of those who have received Governmental advantages.

It is a pleasure to report that during three years but three cases of intoxication were discovered among these people. Of these, two concerned young men who had visited railroad towns, and who did not appear intoxicated upon the reservation; the third case was that of an old Indian who came to the Agency intoxicated, he having been given liquor

by a traveling Indian who had crossed the reservation and who could not be located. It is quite evident that the Hopi Indian has no desire for intoxicating liquors. There is plenty of opportunity to procure it, because so many of them visit the railroad towns, especially when going for freight; but it is believed that the Indians of this tribe do not care for liquors. Some of the Navajo it is believed will make use of liquor if it is presented to them, but it is quite evident they will not go after it nor expend money for it. The Indians of these tribes do not prepare any sort of intoxicating drinks. The nearest saloons are 100 miles distant and the traders do not handle patent medicines, nor can it be learned that there is any extensive trade in preparations containing alcohol, such as extracts, etc. At the last State elections, most of the Arizona railroad towns went "dry" with the exception of the town of Winslow, and such action has tended to remove even the temptation.

The greatest obstacle in the pathway of Hopi advancement is his dance calendar, which is always full, and to accommodate which he neglects everything else. A typical instance can be related from an experience of the past month. It having been expected that a large quantity of lumber would be received to enable the construction of the proposed Hotevilla Day School plant, Oraibi and Bacabi Indians were requested to hold themselves in readiness to freight same. These Indians are usually eager to haul freight, and in this instance many of them came to the Agency (a distance of 40 miles) several times to ask when this freight would be received. When it was received prompt notification was sent to Oraibi, but a dance was on. These Indians were requested to start for freight about June 30, 1914, but no one of them could be induced to go until July 8, seven days being necessary for the

preparation, enjoyment of, and recovery from the effects of this dance. The fact that they could earn a large sum of money in freighting had no appeal to them. As many Indians as could be engaged from other points were sent after the lumber, but it is not expected that the loss of opportunity to earn money by the Oraibis will have any effect, because, as it has been so many times reported, the dance is all-important, and the Hopi does not seem to acquire wisdom through bitter experience. In this respect, it should not be assumed that the Indians concerned are all unintelligent and uneducated; many of them being returned students.

These Hopi dances are of great interest to the reservation visitor, it being a camping ground for writers, artists, students and investigators of all kinds. There have been instances when dances were suggested by visitors, and it is not seen that anything may be done toward restricting the number of Hopi dances unless the Government at Washington issues some rigid order and places at the disposal of the agent sufficient force to carry it out.

The famous "Snake" Dance invites visitors from all over the world. During the Walpi "Snake" Dance of 1913 (August), Col. Theodore Roosevelt and a large party, Governor Hunt of Arizona, and a large party, and fifteen to forty other distinguished persons (noted for work in art, literature, music, etc.) were present among the approximately one thousand white visitors. This Dance is a national show, and many of the Indians taking part in it were those who had received Governmental education. It is a money making scheme. I have no recommendation to make other than to state that the Dance is pagan, barbaric, degrading and dangerous. It does not spell "progress," and something should be done. It could be seriously effected if the superintendent were given authority to

charge each visitor a fee of Five Dollars for remaining on the reservation at this time, he to take up such moneys as "Indian Moneys, Proceeds of Labor" to be expended for the benefit of the Indians in a proper way. This has been previously suggested. The necessity for properly policing so large a number of visitors in this unhospitable country necessitates great labor and strain upon the superintendent and his employees, and causes all Government business to cease for the space of about ten days. At each "Snake" Dance arises unpleasant controversies with visitors as to rights and privileges, most of them considering the place as a playground and wishing to indulge in a free-for-all method of entertainment. The Indian is the first to complain, and it is seldom that the crowd removes from the reservation without one or more instances of trouble. During 1913 there were several matters not reported and one (the imprisonment of a moving picture photographer) occasioned quite a little serious inconvenience. These Indians would be much better off if their dances were restricted, and if the "Snake" Dance especially were rigidly regulated so as to cut down the number of visitors.

In each Annual Report I have stated that if the Government would establish at each day school a small library, including magazines, a phonograph, a supply of records, and provide the reservation generally with a moving picture outfit, in my opinion the Dance would receive a serious blow. But the Dance may not be stopped or totally discouraged, unless the Government does it.

While the indication has always been that administration should be maintained among Indians through farmers, administration among the Hopis is much better maintained through the principals of day schools and field

matrons. These persons are on the ground all the time and can reach and be reached by the Indians with very little difficulty; whereas farmers must necessarily move from place to place. Of course a large number of farmers would accomplish the same work; but to achieve any result with the Hopi one must be so located as to reach him at any time—visiting once or twice a week will not do.

With respect to field matrons the report has been that the work of these employees is admirable and perhaps the best in the Service. Two of the four field matrons have resided on this reservation for many years, and one of them speaks the language fluently. Everything that may be done among the Hopi toward improving the sanitary condition of their homes is being done. There is regular sanitary inspection by both field matrons and physicians. If the Office wants to know what should be done to improve home conditions, the answer is "action by the Indian Office to compel these Indians to leave their unsanitary mesas." Please refer to the brief History of the Reservation transmitted, and it will be found that in the year 1891 a proposition was made that the Government would furnish lumber for roofs, floors, doors, windows, etc. for houses if the Hopi Indians would built the stone walls. Fifty houses were started in this year. Later the Government furnished such houses with chairs, tables, stoves, beds and necessary house-keeping utensils. In one report (1892) the superintendent stated that twenty-six houses had been completed at a cost to the Government of $145 each. In the year 1900 it was reported that ninety-six houses had been completed. Today with the exception of a number of villagers living on the lower slope at Oraibi, and a number living on the lower slope at First Mesa,

in all probably twenty-five families, it can be said that this work is a total loss. Steps have been taken from time to time to prevent the owners of houses from taking all that lumber which the Government installed therein and carrying it to the tops of the mesas for installing in the Hopi mesa home. Of course it is not expected that the Government will do the right thing toward maintaining the Hopi people amid sanitary surroundings, but this removal from the mesas is the one thing that would be "the right thing to do."

With respect to additional facilities for care of the sick, a large hospital has been completed at Keams Canon and is awaiting equipment. This hospital would accommodate if necessary fifty patients. It is not thought that it would be effective to establish small hospitals at mesa points, because each of the field matrons has experienced the difficulty of treating Hopis in the sick room. At First Mesa and Oraibi especially Indians have been persuaded to come to the field matron station for treatment, but the sick rooms maintained at such places were not sufficient to interest the patient long. The patients always wish to return to the Hopi mesa home where there could be no absolutely rigid medical supervision, and where medicines could be taken when the patient saw fit. It has been requested this year to establish a fifth field matron and a fourth physician. These new employees are believed to be very necessary and it is not thought that the present method of treating the Hopi Indian can be improved upon. The Navajoes of the jurisdiction apply in large numbers for medical treatment, and so soon as the hospital is ready for their admission, it is believed that its capacity will be taxed by appreciative Navajo patients.

The field matron of this jurisdiction visit mesa villages and

adjacent communities practically every day. Each field matron has facilities for doing laundry work, and the Hopi Indian women avail themselves of such opportunity on regular laundry days. Sewing rooms are maintained and the village women make most of their garments under the supervision of the field matron. There are two days set aside each week on which men and women may bathe, using the quarters of the field matron. The field matron is also valuable through her ability to reach the people quickly when it is necessary to advise them concerning the care of children, and much good work is done by them in preserving the health of infants, although more could be done if the Government would enable the increase of the materials placed at the field matron's disposal. At present they are furnished laundry and sewing equipment, together with soap, starch, thread, buttons, etc. To these things should be added reasonable quatities of canned milk, prepared foods, etc. for infants.

As has been stated the future of all Indians on this reservation is bound up in the stock raising industry. Both Navajo and Hopi cultivate small tracts and raise sufficient corn, mellons, beans, etc. to provide sustenance for the family, in addition to the coffee, flour, canned goods, etc. purchased from traders. This year an effort has been made to interest the Indians in growing potatoes and a number of bushels of seed were distributed in the hope that they would do something along this line. Among the Navajoes, next to stock raising, is the blanket industry, and the recent proposal to guarantee the Navajo Blanket it is expected will improve prices and generally extend this trade. The Hopi manufactures pottery and basketry, but to no extent that might class such productions as an industry.

There are two things that should be done here for the ultimate benefit of these Indians:

1. The introduction of a sufficient amount of good breeding stock (cattle, sheep and stallions) to insure a quick result. To accomplish this properly the superintendent and stockman should be authorized (as per my letter dated June 15, 1914, enclosing proposed stock regulation) to rigidly supervise the sales of stock, and they should be authorized also to insist upon the castration of poor pony stallions, the weeding out of poor sheep stock and if possible the elimination of goats from the flocks of both Navajoes and Hopis. Something should be done also toward the elimination of about fifty percent of the burro stock on the reservation. I make this recommendation for the following reason- that considering the scarcity of water and grazing, that which will maintain a burro and a goat is sufficient to maintain a sheep of good grade. It is not recommended that all burros and goats should be dispensed with, because a percentage is necessary; but it is believed that about sixty percent of the burros should go and about forty percent of the goats.

2. It is believed that an experiment station should be placed here to test out the possibilities of this country, especially with a view to ascertaining something that will check the spread of sand dunes. Such an experiment station could test out many things, and with no intention of suggesting that its main object be to turn these people toward agriculture, at least better grades of production could be reached, and results that might be attained through the propagation of Hopi cotton and Hopi corn it is believed would be astonishing. Then too, the large areas should be reforested, and this experiment station should be able to reforest reasonable areas without great cost. At the present time the spread of sand, and lack of water through lack of forests is gradually (and it may be said swiftly) ruining large areas of this reservation for any purpose.

HP020478

Improvements.

With respect to construction during the fiscal year 1914, it was not possible to build the farmer's station, for which materials were purchased. An extensive survey of the localities in which a farmer should be located failed to discover sufficient water for the employe and team. The materials will be conserved until such a supply of water is either located or developed. Materials are on the ground for the erection of a field matron's station at Hotevilla, but under Indian Office permission these materials have been incorporated in the Hotevilla Day School plan so as to afford accommodation for field matron work at that point. This was necessitated because surveys showed the impossibility of procuring supplies of water at two points, and too the situation presented certain problems with respect to the Indians that compelled the locating of field matron fairly close to the school. During 1914 nine buildings were constructed in the open market, of which six are especially large.

The requested apportionment of funds for 1915 calls for moneys with which to erect three cottages at Keams Canon (Moqui Agency). The quarters situation at the Moqui Agency and Boarding School is still a serious one, nothing having been done during three years to relieve it. Employes whose work is valuable to the reservation are compelled to live in "portable" cottages, and such buildings, considering the severe winter periods, are little more than "packing boxes." Until sufficient live-in-able quarters are made available, the Superintendent must continue to call for unmarried appointees to vacancies--

a necessity that does not make for stability in the Service at these isolated points.

By Indian Office direction an investigation was made in May 1914, by Irrigation Engineer F. R. Schanck (report on same dated June 26/14), to determine what should be done to improve the water situation in Keams Canon--supply of the School and Agency. It is believed that Superintendent Schanck will point out the necessity for a new water line to enable a sufficient domestic supply and to insure fire protection, new plumbing, and a complete new equipment of boilers, dynamo, engines, increased laundry facilities, etc., all to be placed in a new power-house located at a proper point.

During the year 1915 a day school plant will be constructed at the Hopi village of Hotevilla (hostile faction). This will be made large enough to accommodate 120 to 150 pupils, and will be complete for the purpose. The day schools previously started on this reserve were never adequate for the work intended. (See history herewith). Enlargements from time to time were found to be necessary, and the result is that each plant represents a hodgepodge of buildings, no one of which is exactly suited for the purpose. At Hotevilla it is thought the entire need has been surveyed and planned for. Lumber has been purchased from the apportionment of 1914, and bids forwarded the Office covering necessary purchases to enable the water system. Savings to guarantee these purchases were made and reported. A 1915 apportionment for labor will have to be made.

At some favorable point on the reserve it is hoped to build during

1915 a group of small buildings to serve as a tuberculosis sanatarium, and to attend the needs of such point a fourth physician has been requested. It is thought that wherever such station is placed, the location will be favorable as a farmer's district, and that the wife of such farmer may be appointed as nurse. It is believed that many Indians could be treated at such a point within the reservation who would not consent to their transfer to the Phoenix Sanatarium.

Improvements made during 1914. (See Report of Buildings).
(all open market work).

| | Floor Space. | Estimated Cost. |
|---|---|---|
| Moqui Indian Hospital: | 4,000 squ.ft. | $ 13,600. |
| Domestic Science Building: | 1,500 " " | 2,200. |
| Polacca Day School Building: | 2,000 " " | 1,800. |
| Doctor's Cottage, Second Mesa: | 700 " " | 1,200. |
| Chimopovy Laundry: | 540 " " | 950. |
| Barn, Oraibi Day School: | 1,089 " " | 1,200. |
| Barn, Wepo Springs: | 432 " " | 300. |
| Dynamite House, Keams Canon: | 50 " " | 100. |
| Septic Tank, Keams Canon: | | 725. |
| | | $ 22,075. |

Had it been possible to find water for the farmer's station, and had not plans so changed as to delay the construction of the field matron's station, all previously outlined improvements for 1914 would have been completed within the year, and in the open market, thanks to an excellent corps of employes. Four of these mechanics have been lost to 1915, either through transfer or resignation. It is thought that $50,000 would be necessary to procure the above improvements under contract.

HP020481

Other Improvements made during 1914, Moqui Reserve.

Roads: Keams Canon main road graded, straightened, and fenced, lined with trees, and two bridges placed over arroyos.
New Road to Polacca cut.
Toreva road repaired.
New Road from Toreva to Chimopovy cut.
Crossing at Jeditoh Wash repaired.

Sheep Dip Plant: Prepared for this season's dipping by reconstruction of corral and pen fences.
Barn and corral built for farmer's team.

Hotevilla Site: Grounds for new day school located;
Water supply tested out;
Part of rock quarried.

Polacca Day School: Fences repaired and straigntened;
Cottonwood trees planted.

Second Mesa Day: Walls repaired and roads graded.

Oraibi Day: The water system at this point was placed in the best shape possible by the placing of a galvanized tank on a rock pedestal, and so connecting same as to permit tank wagons to be filled by gravity (instead of pumping as formerly) in nine minutes.
Two new tank wagons placed in commission. (all water at Oraibi is hauled one mile).

Large barn constructed to accommodate the School team, physician's team, and all transient teams necessary to work on range.

Roofs and woodwork of this school painted, walls repaired and gates placed in same to prevent inroads of stock. A number of trees planted.

KEAMS CANON,
Moqui Boarding School.

Since 1908 superintendents have been reporting the cracked condition of walls in the four large building at Keams Canon. During 1914 every effort was made to repair such damage. The employes' building, and the boys' and girls' dormitories were rodded with materials of the very first quality.
Wall of the warehouse was effectively repaired.
There is no positive assurance that such repairs will guarantee the safety of the buildings. See

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Pictorial Section of this report. During the last two months of the school term, pupils were ordered to enter the Dining-hall (in employes' building) from the rear, as the superintendent and general mechanic feared that vibration might throw out the front of this building--despite the two heavy rods holding it. The cracks appear to expand, and as they extend from roof-plate to doorway arch, and as no one can predict what has happened to the foundation, it is not thought a safe thing to open this school in September without having this front entirely rebuilt.

New floors placed in school-house and boys' dormitory.

Additional ground recovered from arroyo and graded to enable a new building site.

School grounds completely fenced against cattle from range.

250 cottonwood trees planted (there are 500 trees now
50 black locust " " on grounds);
100 Russian mulberry trees growing.

Burglar alarm installed in girls' dormitory, connecting with every door and window--basement, first and second floors;

All telephone and electric light line poles removed from grounds and placed against mesa wall;

Electric power saw placed in carpenter shop;

Old dynamo re-wired;

New pump in power-house to conserve water supply.

New smoke-stack on boiler-house.

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A G E N C Y

63 Cotswold rams distributed;
2 Percheron stallions placed on range;
Seed potatoes distributed;
Sheep dip plant prepared to dip 90,000 head.

Perhaps the most important Agency matter has been the beginning of a complete Navajo census. The Superintendent of Livestock and the Physician undertook this in connection with vaccination campaign. Names of Indians and family groups, children of school age, amount of education if any, when and where vaccinated,

differnt kinds of stock owned and the brands used on same, locations of hogans and probable areas grazed over, etc., all information necessary to be known concerning the Navajo of this reserve is being placed on paper as rapidly as possible.

Only about one-fifth of this immense task is finished, but it is hoped to get a large amount of information at the sheep dip in July, August, and September. The credit for this work will be due the Stockmanand Agency Physician. A census of the kind has always been thought impossible.

E M P L O Y E S (School):

The number of employes allowed is sufficient, save that provision must be made for a Domestic Science Teacher and for a Trained Nurse for Hospital.

E M P L O Y E S (Agency):

As heretofore stated, a fourth physician should be allowed this reservation.

Formerly four farmers were allowed---now, two only. Such men are not needed for strictly agricultural work, but to survey the range, attend livestock matters, assist at improvements, repair of roads, etc.
(See road work---Pictorial Section).
A fifth field matron has been requested for the Second Mesa villages of Chepaulovi and Machongnovi. These villages have no field matron, and tuberculosis is increasing as a result of neglect and filth.

There should be an Agency Carpenter. For work on Agency improvements, either the School Carpenter must be released from his necessary School repair work, or else an irregular Carpenter employed at not less than five dollars per day. Such Carpenter must be transported free 100 miles--on and off the reserve. The amount of money expended for such expensive irregular labor in a few months, would meet the yearly salary bill of a regular Civil Service employe, whose entire time would be at the disposal of the Government work.

## HEALTH and SANITATION

To be successful modern medical methods depend upon cleanliness and sanitation first. The knowledge of an operator is worthless if his equipment is not sterile. Therefore, considering the general opposition of both tribes on this reservation to modern medical treatment (especially when pain is unavoidable), and considering the lack of water on the reservation, it is believed that the physicians and field matrons do everything possible to check disease under the circumstances. The experience here is that serious cases among camp Indians are presented to the physician for treatment as a last resort. The patient is practically dying when the white doctor is consulted, and if the case is discovered on the range in time to assist recovery, the Indians wish to direct operations and methods, and must have Medicine Men as consultants. Of course, under the regulations concerning Law & Order, these Medicine Men may be punished; but there are so many of them that the possibility of punishing them all is not a likely one. The methods of the Medicine Man include chanting and gourd shaking and the construction of sand paintings (directed toward the medicinal powers of wildcats for instance), and these the patient endures without any great inconvenience; but the possibility of a real cure via ether and the knife, or by any other treatment that entails suffering is something to be feared.

Both Navajoes and Hopis are afflicted with trachoma. The school pupils have regular and excellent attention, and at the Keams Canon Boarding School where operative methods are compulsory, many positive cures

are made. At the day schools all things possible to be done to avoid infection are a part of the regular routine, and the pupils are treated two to three times weekly. But the camp Indian is under no such rigid supervision, and he is a constant menace to those who are being treated.

It is noted that tuberculosis is advancing among the Indians, especially in certain villages of the Hopi. Several reasons have been pointed out as influencing this condition, and in this report it will be noted that the appointment of a fifth field matron to care for the sanitary needs of the Second Mesa villages would likely reduce tuberculosis at that point.

The situation with regard to trachoma is not hopeless, the Annual Report of last year stating that whereas in 1911 reports of physicians showed trachoma even in day schools as ranging from 60 to 90 percent, the 1913 investigation of the Public Health Service indicated that the Moqui Indian Reservation had at that date an average of 38 percent for the whole reserve. It must be understood, however, that an active campaign for the suppression of the disease had been in progress for two full years.

During the year 1914 several Indians consented to have their children removed to the Phoenix Sanatorium for treatment for tuberculosis, and it is hoped that this will continue; but recently it was indicated that the Phoenix Sanatorium had about reached its limit of patients; and therefore in this Report it is suggested that something should be done toward the establishment of a small sanatorium (cheap buildings in charge of a nurse) on this reservation. Goats milk could be arranged for, and a large supply of eggs assured through the keeping of fowls; and through proper preparation of food, regular feeding, and the regular attention of

a physician, it is believed that many persons could be cured here.

In accordance with the orders of the year all employees were vaccinated and practically all the employees, traders, and missionaries on the reservation were innoculated with vaccine to render them immune to typhoid fever. This was the second innoculation against typhoid, and was occasioned by the fact that during 1914 a missionary on the reservation died as the result of typhoid.

When the new Moqui Hospital is in commission it is expected that visiting officials will see a marked change in the general health situation. It is hoped that the provision of the Indian Bill for 1915, concerning the authority of superintendents to place in hospitals those who are a menace to the community, has been retained and will be a matter of strict observance. There are many persons to be saved if the authority is at hand to compel them to remain in the hospital.

Generally speaking, the situation presents no easy task, when it is remembered that we are in a desert, 100 miles from any other point of civilization, amid a community that is uneducated, superstitious, and wholly reactionary, the people of which area knowing that law and order depends upon Indian police who are as foolish and superstitious as themselves. The proposal during 1914 to establish a regular position, Constable, head of the Indian police, to be filled by a white man, would be of great assistance during 1915. It is not the intention to suggest that either the Hopi or Navajo are obstreperous; but both peoples have been unmolested and satisfied with themselves for many centuries, and it is not always possible to convince them that the superintendent's point of view is best for them. Therefore the superintendent often faces the problem of compelling them to obey, or abandoning them to disease and death by conceding that he is powerless to compel obedience.

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Schools.

The completion of the Moqui Hospital and of the Domestic Science Building (both in Keams Canon) will enable an increase ofthe capacity of the Moqui Boarding School from 120 to 140 for the 1915 school term. The Domestic Science Building contains a dormitory and sleeping porch to accommodate twelve pupils; and it is planned to quarter at least four large girl pupils in the Hospital as a class in nursing.

When the proposed Hotevilla Day School is completed all Hopi children on the reservation will have school facilities, and the total capacity will have been increased from 500 (as at present) to 650. Should there not be enough advanced Hopi pupils to fill the Keams Canon Boarding School, an increased number of Navajo children will be enrolled. During 1914 about twenty Navajo pupils were admitted at this school.

It has several times been urged on the Office that something should be done to educate the large number of Navajo children of school age residing on this reservation. It is conservatively estimated that there are at least 500 Navajo children on the Moqui Indian Reservation who are without school facilities. The question is how may accommodation for so large a number be arranged.

The first serious obstacle is shortage of water for supplying schools. Investigation has demonstrated that there are but two places on the whole reservation where sufficient water is to be had for the supplying of large schools. The locations are---the present Keams Canon Boarding School, which may be extensively enlarged; and Wepo Springs, where is an unlimited supply of water furnished by the Wepo Springs. Each point presents some slight tribal problem. Notwithstanding that

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at times the Hopis have failed to fill the Keams Canon Boarding School, they have frequently protested the possibility of its being filled with Navajoes. This is a pure "dog in the manger" attitude, although one not foreign to the general Hopi temperament. Under date of June 26, 1914, Irrigation Superintendent Francis R. Schanck made a report on the water situation in Keams Canon, and if his recommendations are thoroughly carried out, the boarding school could be extensively enlarged. This would call for the building of two additional Dormitories, for which sites are being prepared; the erection of a proper sized General Assembly Hall, and some provision made for a proper sized School Dining Room. The General Assembly Hall could be planned so as to include a large Kindergarten Room. Then with the appointment of a regular Kindergarten Teacher, one extra Matron and small salaried assistants in both the school kitchen and laundry, 350 children could be maintained and educated at this point. The Keams Canon Boarding School and Agency has had so much money expended on it, that good business judgment demands its proper extension to conserve the capital invested.

The alternate plan would be to build a boarding school for advanced Hopi pupils in the Wepo Springs valley, capacity say 100; and to take the present Keams Canon School and devote it entirely to Navajoes.

The obstacles are the Hopi idea that Keams Canon must be purely a Hopi educational point, and this has been sustained by the judgment of Special Inspector McLaughlin, who when on this reservation opposed any idea toward the turning of this plant to Navajoes entirely; and at the Wepo Springs point, where it might be suggested to erect a Navajo School, there would be tribal friction, for the reason that it is clearly within Hopi country, because when the Hopi invited and persuaded the Tewa (now

considered Hopi) to join them against common enemies and to accept the hospitality of their country, they promised and gave to the Tewa what is known as the "Wepo Valley." At this point a small faction of Tewa are located, who are very jealous of the land and far more jealous of the abundant Wepo Springs water supply. They share with the Hopi but protest anyone else, white or Indian, who goes into that section for permanent location. This has given rise to frequent dispute at the sheep dip (located below the Springs), and this opposing faction is always ready to dispute even the efforts made to protect the Springs so as to give them and their people a sanitary water supply.

Aside from this suggested plan, I do not see that the expenditure of any amount of money, in good judgment, on this reservation can meet the need, because of the water situation. The fact that the Moqui Indian Reservation, on the map, shows an area of approximately 4,000 square miles, is no assurance that a boarding school plant for Navajoes can be placed anywhere.

The report of Superintendent Schanck, dated June 26, 1914, is urged upon the Office as representing improvements that should be made in any case. The equipment at Keams Canon, never having been first class, is now in such condition that it is doubtful whether a successful school can be maintained at a reasonable cost. And too, something <u>must be done</u> toward remedying the damaged buildings at Keams Canon. These four buildings were constructed under contract at a cost closely approximating $65,000; and in my judgment, and in the judgment of Supervisor W. R. Rosenkrans, they should never have been accepted as properly constructed Government buildings. Their present condition is one that cannot be viewed by me otherwise than dangerous, notwithstanding that every effort

was made by the mechanical force during 1914 to prevent the further cracking and slipping of the stone walls.

Neither the Moqui Boarding School nor any of our day schools have libraries. A few books have been ordered on Annual Estimate during the past years, comprising about fifty titles in juveniles. I cannot consider this in any sense as a library. The attention of the Office is respectfully invited to an extensive library, including juveniles, published by the E. P. Dutton Company of New York City, called Everyman's Library. These books may be procured, cloth bound, at about forty cents each, delivered. It is recommended that the superintendent be permitted to purchase 300 copies of such titles, selected from such standard libraries, as to inaugurate a small library at the Moqui Boarding School and at each of the Hopi Day Schools.

It has several times been suggested that a sort of "Clubroom" could be maintained at each of the Hopi Day Schools, to serve evening entertainment for larger pupils and returned students. This recreation hall would be supervised by some employee on say two or three evenings of each week; and a small supply of books, magazines, newspapers, a phonograph and records, and an occasional talk or lecture by some employee, illustrated by lantern slides (we need a lantern outfit here and many slides could be made on the ground) would invite larger pupils and returned students away from the village dances and rather coarse entertainment that is provided by the older people. It would also keep them in very close touch with the schools and white people.

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Day Schools.

The most urgent need at the Polacca, Second Mesa and Chimopovy Day Schools is provision for such a water system as will enable laundering and bathing to be performed efficiently and in a sanitary manner, and to furnish fire protection. Supervisor W. R. Rosenkrans will recommend they should have small pumping systems to provide such facilities, and a reasonable sum of money will procure the improvements.

The amount of money provided to the day schools of this reservation is entirely too small to guarantee their efficient running. Each year there are shortages reported in clothing, shoes, classroom materials, &c. Practically all of the apportionment must be expended in procuring the very necessary subsistence for noon-day lunches. The amounts apportioned have not been increased during the past three years, notwithstanding that the Polacca School has been enlarged from a capacity of 70 to 100, and that at Second Mesa, and Chimopovy, and Bacabi more children have been enrolled than could be clothed and cared for. Supervisor W. R. Rosenkrans has had this matter presented to him, and agrees that the amounts apportioned are wholly inadequate. At least $1,000 to $1,500 additional should be allowed, such sum to be divided between Polacca, Second Mesa, and Chimopovy. The Oraibi Day School has an apportionment that is adequate, and it is believed that the Hotevilla Day School will be supplied a sufficient apportionment,(this school substituting for Bacabi). The Bacabi School apportionment, enrollment 55, cannot be expected to supply the Hotevilla School, enrollment perhaps 120 to 130.

Industries.

Experiments in agriculture in the vicinity of Keams Canon, Arizona, show that this desert place cannot be relied upon to produce financial results. The chief value of farming at this boarding school is the instruction of large pupils. There is no opportunity to make such a demonstration at any one of the day schools. But I am inclined t believe that at some point on this reservation an area of land should be selected and an experiment station placed, in charge of a scientific investigator. At one time the Hopi grew cotton, and this cotton is now believed to have very valuable properties in point of resistence, etc. The Agriculture Department sent three men to this reservation to procure seed, but they found that the Hopi of the Moqui Reservation no longer grew cotton. Recently a small quantity of seed has been procured from the Hopi of the Western Navajo Indian Reservation. A representative of the Smithsonian Institution has stated that the Hopi grows seventeen varieties of maize. This representative outlined methods toward restricting the spread of sand dunes and the reforesting of the barren areas of the reserve. All such things may not be properly accomplished by farmers whose principal knowledge is in following the plow. They are matters for slow and faithful scientific investigation. A variety of cotton (the Hopi blended with other varieties) might be procured that would prove very valuable to the reservation, and especially so to the general Southwest; and from seventeen varieties of maize that year after year are hopelessly mixed and regrown, there should be procured one or two varieties that would best serve these people. This is my chief recommendation for the advancement of Indians, other than the rigid

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supervision and promoting of the livestock industry. A larger apportionment should be allowed the Agency to permit increased quantities of implements and wire for fences. The large blanket industry will be very extensively helped and improved through the guaranteeing of blankets, which will begin here during 1915, it is hoped July 1.

The basketry and pottery making of the Hopi produce some small amounts of money to them, but in no sense can they be class as general industries, for all Indians do not engage in such work.

With respect to the general range problems, the Indians have more horses of an inferior kind than it would seem grazing can be spared for. These horses should be bred up, and two excellent stallions are already on the reservation, but the experiment is a slow producing one in that all the Indians are not awake to the necessity for upbreeding horse stock. Then too, the stallions furnished are Percherons, and whether it is because the Indian wishes to breed a fine-limbed racehorse or not, certainly neither tribe has been impressed with the very large stallions. Some of the Indian communities have used them, but no great proportion of the population has availed itself of this suggested improvement. Upbreeding is all that is necessary with regard to work animals. During last year a number of Indians proposed to either work for under the issue method, or purchase through the advantage of "Industry Among Indians. Reimbursable," stallions of a smaller size, as they believed them much better for their purposes. Time will indicate to Indians their best interests in this matter. The Indians are making use of all the range available to them, but more range would be conserved within the present boundaries if a percentage of goats, burros, and useless horses were eliminated. It is my judgment that the Department should order the condemnation by the

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Stockman of such animals, and if it is feared that there will be Indian protest, a reasonable sum of money might be appropriated to pay them each a small amount per head. The Indians should have issued to them at least thirty head of bulls and about one hundred and fifty additional head of excellent rams. But these rams should be sent here at an age of about eighteen months. The lambs received last year were too young to stand the rigors of this climate and many died.

Whereas formerly four farmers were allowed this range, there are now a stockman and two farmers. The great difficulty is in maintaining men in these positions. The employee works six to eight months and then begins to request transfer, which if not granted him within a reasonable time is likely to result in his resignation upon the hope that he will be reinstated elsewhere. To keep a proper eye upon the livestock industry, especially if rigid regulations are inaugurated in accordance with my suggestions outlined in letter of June 11, 1914, it is my judgment that there should be the one stockman and four farmers. These farmers can not hope to do more than advise Indians as to agriculture, and frankly there is no farmer in the United States who can teach a Hopi anything about agriculture. A scientist might prove to him that better corn, etc. could be grown through careful selection of seed; but this selection is a scientific problem, one that a white farmer cannot properly accomplish, and how can it be expected that an ignorant Indian may accomplish it? The farmers are particularly valuable in maintaining order and advancing administration upon the range, in constructing and maintaining roads, in assisting at the advancement of civilization through preparation of sites for buildings, rock quarrying, and the maintenance of transportation, and in general extending their advices to the Indian with regard to the

conservation of moisture and the upkeep of his fences. With regard to stock, their supervisory methods should produce great results. But the title "Farmer" is a misnomer on this reservation; and the whole scheme of nature, climate, topography, rainfall, etc., together with the characteristics of people who have combated these elements during many centuries, makes it impossible for an ordinary farmer to introduce Eastern methods at a point where a very special knowledge is necessary to produce results. The Indian has the knowledge, and he is not going to change upon the advices of a farmer who perhaps will remain on the reservation six months and who is not responsible if the crop fails.

With respect to traders, reference is made to my several letters of the year 1914 concerning the dealings of these merchants, especially letter dated June 5, 1914, to which an Indian Office reply has already been received. This matter during 1915 will have very careful attention

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The various sections of narrative reports devoted to Field-Forestry, Field-Irrigation, Allotments, Contracts, and Sales, do not apply to this reserve.

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Very respectfully,

Superintendent.

Moqui Agency,
Keams Canon, Arizona.

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Chief Youkeoma.
Hotevilla Hopi (hostile).

The history of the Moqui Indian Reservation shows that this man, and those acting under his orders, has obstructed and prevented all Government effort to improve the Hopi of his village. The first Hopi school was opened October 1, 1887, and immediately Youkeoma's influence against it was felt. At that time these people shared the village of Oraibi. Troops have been summoned against them a number of times: 1890, 1895, (when Youkeoma was sent to Alcatraz Island), 1898 (smallpox year), and at least once more between 1898 and 1911, when the troops came last.

Youkeoma positively refuses to obey any Government order and to succeed in having him recognize any authority other than his own means the use of force. He is now confined in the Keams Canon guardhouse for positively refusing to obey the sheep dipping regulation.

On June 27, 1914 he appeared at the Agency, together with sixteen of his followers, demanded the release of the Hotevilla pupils and at the same time made the statement that he would not return them to school at the end of the vacation period. He said he would resist any effort to have them returned, and that he and his people would never dip their sheep. Several of these gentlemen are now assisting the work of beautifying the Keams Canon grounds. Although aged, they are able to cut weeds. Those Hotevilla children whose parents would sign a contract for their return to school, were allowed to go home; the others were retained at Keams Canon for the vacation.

Showing the two buildings now used as the Bacabi Day School, capacity 55 pupils. It is proposed to take these buildings for a farmer's and field matron's station and to build a large Day School on the mesa top for the children of the Bacabi and Hotevilla villages. This new school must have a capacity of 120 at least.

Lumber for this work has been purchased, materials for a pipe line and water system requested through the Indian Office and the Chicago Warehouse. It is expected to erect the new day school during the fiscal year 1915; and it is hoped to have it ready for occupation not later than January 1, 1915. As a sufficient water supply must be developed, and as all materials must be transported approximately 140 miles to the site, it is not thought that it will be possible to have the new plant in running order before that date.

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