

ANNUAL REPORT
of the
Superintendent
MOQUI INDIAN RESERVATION, ARIZONA.
1916

Narrative Section:

The Moqui Indian Reservation, on which reside 2203 Hopi Indians (1916 census) and it is estimated, between 2000 and 2500 Navajo Indians, was created by Executive Order December 16, 1882. The reservation includes 2,472,320 acres bounded north by a tract known as "The Navajo National Monument;" east by the Navajo (Fort Defiance) Reservation; south by public domain, Indian allotments under the Leupp jurisdiction, and the Leupp Navajo Reservation; west by the Western Navajo Reservation.

The Moqui Agency is located in "Keams Canon," (where is also the Moqui Indian Boarding School-closed for rebuilding), a point close to the eastern line of the reserve, and about 85 miles directly north of Holbrook, Arizona, a town on the Santa Fe Railway. Holbrook is the Government freight receiving point for the Moqui Reservation.

The altitude at the Agency is said to be 6,660 feet.

With respect to reservation boundaries, as noted in detail later in this report, during the period April 25 to May 31, 1916, U. S. Inspector H. S. Traylor made an investigation of the Moqui Indian Reservation, accompanied by the Superintendent, and among numerous other things the matter of boundaries was considered. Later the Inspector submitted with his report a map and recommendations concerning suggested changes in boundaries, which would likely fix the present jurisdiction and obviate puzzling questions that often cause dispute. It is believed that he recommended the establishment of an additional agency in the Marsh Pass country, immediately north of the north Moqui line, such agency to relieve the Moqui Superintendent of considerable jurisdiction over country adjacent to the north line and extending to the northwest corner beyond the natural barrier known as Blue Canon; also that he recommended a new boundary cutting off the entire southwest corner of the Moqui Reservation (such area to be supervised by the Leupp superintendent) the line to extend from about "The Lakes" to a point on "Cedar Ridge," where the west Moqui line traverses. The Navajo Indians inhabiting the areas thus cut out have pretty generally believed that they should report to either the Western Navajo Agency or the Leupp Agency, notwithstanding that they actually reside on the Moqui Indian Reservation.

C l i m a t e:

The short-time visitor, who is a "summer visitor," believes this climate to be a mild one, when it is not excessively hot; but there are extreme conditions of temperature experienced in the early fall, winter and late spring. The lowest temperature during the past six years was 24 degrees below zero, an unusual record; but most midwinter nights show below zero records. This makes a short growing season, and agriculture and fruit growing are menaced by the cold nights and late spring flarebacks. During both 1915 and 1916 fruit crops were destroyed by extreme winter conditions snapping back during the late spring. The conduct of general Government business is badly handicapped during the winter and spring seasons, because of condition of roads. During 1915 it was impossible to haul freight from railroad in the period January 8 to March 29 inclusive; and the winter of 1916 presented nearly as great difficulty.

A glance at the rain report will show that the early summers are exceedingly dry, during which time the reservation is swept by burning winds. Rain may be expected in late August for the first time in appreciable quantity, and then such rains are torrential, often doing more damage than good. The burning winds produce terrific sandstorms, which may not be appreciated until experienced by the visitor; and such cutting, driving, withering sand, together

with the hot wind effectively operate to ruin crops. After one such sandstorm, perhaps a most favorable field will remain a waste. These conditions necessitate the shifting of planting grounds from year to year, and render practically impossible any accurate compilation of crop statistics.

Under these circumstances it may be understood that whatever is grown is the result of a struggle that would discourage the white man. This has not failed to affect the character, temperament, and even the mentality of the Indians of the reservation, especially the Hopi who are pure fatalists, demonstrated as much today as ever by a religious calendar and pagan priesthood that enforced educational work (academic, sanitary and medical) does not seem to disturb in the least

A record of the rainfall during 1912, 1913, and 1914 will be found in the Narrative Section of the 1915 Annual Report; and the 1915 record, together with first six months of 1916 will be found in the Statistical Section of this report.

The topography of the reservation presents high waterless mesas intersected by canyons, traversing the country from northeast to southwest. These canyons are cutting deeper with each year's torrential rains. Few roads may be laid out in straight lines and transportation is greatly handicapped.

The Navajo Indians remain in possession of the areas completely surrounding the south-central part of the reservation, where are nine

Hopi villages on high mesas. Originally these people were enemies and on occasions (especially during dry spells), this old enmity becomes evident, largely owing to insufficient quantities of water for stock. Stock depredations and petty grievances are legion. The Navajos, whenever they think it likely to go unobserved and unpunished, make raids upon the Hopi fields and stock. A thorough description of this situation was placed before the Indian Office in a report dated June 22, 1914, answering a report made by Superintendent H. F. Robinson, (Irrigation Service), with respect to such conditions and demand for a remedy. The Superintendent when in Washington requested that an investigation of this situation be made, which eventually resulted in the one held by Inspector H. S. Traylor. In May 1916 a council was held with representative Navajo Indians at Keams Canon, Arizona, and other councils held with Hopis at the various mesas. Reference is made to the report of the Inspector with respect to all such matters concerning jurisdiction, boundaries, range and necessity for increased water development, and additional schools to accommodate the large Navajo population that at present has no school facilities. It is believed that the Inspector agreed that such Indians should be provided with schools in their immediate country, as it is not likely that efforts toward sending their children to non-reservation schools will meet with any more success than heretofore.

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} 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 Navajos 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 physical conditions. The nomadic life of the Navajo has preserved him from diseases that are common to the Hopi; and most Navajos 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 employe 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 troops have been ordered to 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 medical and hospital attention 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 Navajos of this reservation attend such schools.

The Navajos are people of good physique and considerable shrewd mentality. Their nomadic mode of life has preserved them from widespread 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 to them; they are "gratuity" Indians, and it would seem that the aid of the Government has not always been wisely directed, so that the benefits to these Indians have not been clearly apparent until recent years.

L a w & O r d e r :

A large amount of construction work has been completed on the reservation during the fiscal year 1916 (13 buildings, of which 6 are classed as Agency); making 23 new buildings that have been erected since July 1, 1911, when the present Superintendent took charge. It may seem that so many buildings should have practically ended a building campaign; but the reservation activities are steadily increasing and are being pushed into areas that prior to 1911 were not touched by any Government employe, except through the casual visit. It is believed that Inspector Traylor has recommended certain school improvements at the Polacca Day School, First Mesa; and good judgment would seem to advise at the same time the building of a field matron's station at the same place.

The First Mesa field matron serves a population of nearly 700 people, and has perhaps done more toward the civilization of the First Mesa Hopi than any one else. Her present quarters are in a huddle of buildings of Indian construction that were purchased by the Government years ago. These buildings are located about one mile from the day school. While the buildings may be occupied for years to come, the location of the field matron is not close to a water supply, and her work demands plentiful supply of water. This is an Agency improvement that ought to have consideration, the field matron to have new quarters, consisting of living rooms, sewing room and laundry closer to the day school where is a good water supply.

Another Agency improvement that should be made at once is the construction of a proper-sized, sanitary guardhouse, in which to imprison both males and females. See my letter dated July 26, 1916, answering circular No. 1146.

There is also great need for quarters for Agency farmers, or stockmen. In this report, concerning livestock, a reference will be made to the believed recommendation of the Inspector that a force of stockmen rather than farmers should be located here. Often these are men of family, and if single may not be expected to remain in tents, or with camp outfits on the range during the severe winters. Criticism has been made on several occasions by farmers who are not

supplied with family quarters, and it is believed that their criticism has not been unreasonable.

With respect to the maintenance of proper order on the reservation such matter had the complete attention of the Inspector, especially in its relationship to the recent troubles on the Western Navajo Reservation, when an Indian was killed. Later, during July 1916, at the Santa Fe Institute this matter was placed before Commissioner Cato Sells through a joint report of the Superintendent and Inspector Traylor and also during a conference of Navajo Superintendents called by the Commissioner. So many reports have been made without affecting the situation, that it is believed something should be done. In this respect, too, all matters concerning Indian dances and ceremonials have been placed before Commissioner Sells in special reports, many of them made to him personally; and all matters with respect to the policy that should be adopted in restricting or prohibiting such dances have been thoroughly gone into.

An effort has been made to encourage, and at times compel, Indians of the Hopi tribe to recognize the State marriage and divorce laws. They are as usual seeking to evade these laws whenever possible. The Statistical Section will show that of 16 marriages among the Hopis reported by field matrons during 1916 only four were by State license. The policy that the Superintendent has adopted is briefly: that where Indians have received educational advantages, they must marry

under State license, although this does not necessarily prohibit the tribal form of marriage; but when returned students persistently break the moral regulations of the reservation, to the end that girls must be released from the day schools, such offenders are compelled to marry by State license and are denied the tribal form. With respect to the older population, such persons have been urged only; and as the Hopi Indian has never yielded to persuasion or argument in the past, he is not yielding in the present. Anything that an old Hopi is expected to do, even for his most apparent best interests he must be made to do. The Navajo population is nomadic and secretive. It is reached only through five ignorant and superstitious Indians employed as policemen, who are no better or brighter or more progressive than the Indians they carry orders to, and under such circumstances the Navajo population is very hard to reach.

It being believed that the religious welfare of the Indians is a matter that should concern missionary societies only, all such work has been left to the representatives of the Baptist and Mennonite missions on the reservation. The Statistical Section will show that after years of work among more than 4000 Indians it can scarcely be said that these very sincere and earnest people have been successful.

The law and order situation among the Navajo Indians, which has

had so much consideration in special reports (most of them placed directly before the Commissioner) has during the past year taken on a serious phase with respect to the introduction of liquor. The Hopi Indian does not use intoxicating liquors, but the Navajo Indian will travel incredible distances to procure it; and Navajo Indians of adjacent reservations will introduce it on the Moqui Reservation. It is evident at each Indian dance among the Navajos. This matter has had attention at the Santa Fe Institute Navajo Conference, in the special reports of Inspector Traylor and the Superintendent to the Commissioner, and in reports made to Chief Special Officer Henry A. Larson. While few Indians leave the reservation to procure liquor, other Navajo Indians from adjacent reservations introduce liquor procured in the town of Gallup, New Mexico. This town is distant 150 miles from the scene of Navajo dances, but the liquor keeps coming in. This is a matter of little interest to the State authorities. The State of Arizona having erected state-wide prohibition, has now so modified its original law as to once again present the serious liquor question among its white people; and State officials can scarcely be expected to help administer a Federal reserve located 100 miles from the nearest town. It is believed that commissions as deputy special officers could be used by employes of the Moqui Reservation, other than the Superintendent (who has been so commissioned), if the

employes could believe that their operation under such commissions would be supported. The fact that certain employes of the Western Navajo Reservation have been permitted to rusticate in jail for having thoroughly performed a dangerous duty is casting its influence over Indian Service employes, who are not anxious to make any breaks. Efforts have been made to have an employe appointed as a Deputy U. S. Marshal, but the U. S. Marshal for Arizona has opposed this.

With respect to a recommendation as to what is necessary to properly handle the increasing and threatening liquor situation on the Moqui Indian Reservation, I have to suggest: that the Navajo Indians of this jurisdiction, and also of the Navajo Reservation proper, be made to understand, (not through printed circulars from Washington that they cannot read, but by forceful measures taken by properly commissioned officers operating on the reservation) that they are not outside the laws of the United States. The Navajo has been termed the "unwhipped Indian." That which is not forcefully impressed on him, he sees fit to ignore under the everlasting excuse that he "did not understand." To make him understand he must be handled, promptly, effectively, with a just and sufficient punishment for the breaking of law. In this respect the Moqui Agency is practically helpless to promptly and

effectively apprehend and punish Navajos who break the reservation regulations or Federal Law with respect to liquor. The same situation exists with respect to gambling, polygamy, child marriage, and the proper conservation of livestock. Reference is made to the special reports covering these conditions.

H e a l t h:

The general health conditions at Moqui Schools and Agency are good. The Indians of the reservation have not suffered from any special infections or epidemics other than trachoma and tuberculosis. Among the Hopis, during 1916 the issuance of a quantity of lumber has enabled a number of Indians to improve the sanitary conditions of homes. There is regular inspection by physicians and field matrons, as well as the Superintendent, but special reports will show that to thoroughly eradicate the unsanitary conditions among the Hopis will necessitate removal of these Indians from their filthy mesa villages and the location of them in sanitary homes on the range. The Moqui Indian hospital has ^{had} a believed successful season, 1299 days treatment having been given since the opening of the building, and it would seem that the hospital will be successful. It should be understood, however, that in some cases the Superintendent has had

to compel Indians to submit to hospital treatment.

There are not a great many Hopi children of school age who are ineligible for enrollment in schools for normal children---reported 13. A quite large number of Hopi children were last year sent to the Phoenix Sanatorium. Every effort is made to so aid the Indians of this jurisdiction, and when success is not obtained it means that the older Indians have refused to consider separation from their subnormal children..

The Superintendent proposed a campaign with respect to infant mortality, suggesting that mothers be compelled to use the Moqui Indian hospital; but this measure did not receive support. In substitution therefor, "Baby Shows" were ordered and the first one held during July 1916, in charge of an Agency physician and field matron. This "Baby Show" occurred at First Mesa, where are nearly 700 Indians, and exactly 15 babies were presented. There is no doubt that if this work is to be considered as one of evolution and education, and it will be considered satisfactory to have it continued for a long term of years, coincident with the general academic and sanitary education, success will eventually be achieved. But if it is hoped to speedily change the conditions of infant mortality on the Moqui Indian Reservation some prompter and more effective method must be inaugurated.

With respect to field matrons, it is believed that this class of employe reaches its highest efficiency on the Moqui Indian Reservation. At least that has been the comment of inspecting officials. The Hopi population is reached in nearly every method that a field matron may present, always considering the allotment of funds.

The field matrons are properly located at present, but the active work of the most important matron on the reservation might be furthered and aided by the construction of better quarters as recommended earlier in this report.

Generally speaking, the Moqui Indian Reservation having had allowed four physicians and four field matrons, together with the construction of a quite large and thoroughly equipped hospital, the general health and sanitary work shows a decided increase over that prior to 1913. The greatest handicap is the fact that the Indian Service cannot procure physicians and that increases of salary justified by all phases of the work will not be allowed for the physicians who are actually in the Service. So much has been said on this subject that it would seem an annual report can scarcely hope to produce any decided change; but if a flat recommendation is desired, the Service may procure and retain able physicians just as soon as it decides to pay these professional men a professional man's salary.

Until this is done, all health and medical work will be constantly handicapped by vacancies in the corps of physicians. It is submitted that authorities to employ temporarily will not assist medical work when there are no men to consider employment.

S c h o o l s :

The Moqui Reservation schools are isolated and must depend upon gratuity apportionments. There are now provided school facilities for all the Hopi children; but the estimated 600 odd Navajo Indian children of this jurisdiction have no such facilities. The Moqui Boarding School has been closed since July 1915, awaiting repairs that were thoroughly outlined in the report made by Superintendent F. R. Schanck under date of June 26, 1914. The condition of buildings at the Moqui Boarding School has had attention in routine reports since 1908. In 1915 the present Superintendent would no longer consider holding school in such defective buildings and so reported. This was one year after the special investigation and report of Superintendent F. R. Schanck. It then became necessary to have two additional investigations, a second one by Superintendent Schanck and one by Supervisor of Construction Lynch (who, by the way, had also made an original and prior investigation of the same subject).

The statement above that school facilities are at hand for "all Hopi children" is based on the belief that some day the defective Moqui Boarding School buildings will have received some actual manual labor attention. Four exhaustive reports having been made, in addition to the routine reports of three successive superintendents (since 1908) would seem to indicate that information is at hand upon which to act.

There are no mission or contract schools under the control of the Superintendent.

With respect to pupils, as stated, there are at hand facilities for practically all the Hopis and schools have been recommended to be constructed for the Navajos. Among the Hopis there are no incorrigible pupils. Principals at day schools and field matrons devote considerable attention to returned students, and the Superintendent makes every effort to encourage their success in life. But it should be understood that the Moqui Indian Reservation offers little to a returned student. He has the charming prospect of exercising his education upon sheep-herding and the planting of small patches. It is always recommended to returned students, who have received any great amount of academic education and industrial instruction, that they take themselves into the white man's country for employment.

Inasmuch as the Moqui Boarding School is closed, practically all

the equipment provided for industrial instruction is denied the pupils of this reservation, for the reason that the Moqui Day Schools are not so located or supplied as to give any great amount of industrial instruction. Then, too, the pupils attending day schools are scarcely of an age to require or assimilate advanced industrial instruction, and it is not believed good judgment to recommend the establishment of shops and additional instructors for this purpose.

With respect to playground apparatus, this jurisdiction has been plentifully supplied; but the closing of the Moqui Boarding School has so reduced the number of employes available to the erection of such apparatus that as yet it has not been placed. It is hoped to have seven sets of apparatus in position for use during the 1916-1917 term of school..

It will be necessary to continue the Government schools of this jurisdiction for many years. The day schools are located at Hopi mesas and the young Hopi children will continue to be in need of education so long as they continue to arrive. There is no reason to hope that this problem will have been reduced until the Hopis emigrate, for so long as the reservation is maintained there will be no reason for the establishment of white schools at so isolated a location. The Navajos will be on Governmental hands for many generations. Consider the 600 odd children of school age on this reservation who

have never had an opportunity at any sort of education. To illustrate: an uneducated, non-English-speaking Navajo parent of 40 years of age is quite likely to have four descendants. These will be the eldest child aged about 20, the second aged about 16, the third aged about 12, the fourth aged about 8. It is believed that a good average is six for the Navajo family, that is, father, mother and four children. Consider that the first generation of children (the one aged 20) is beyond school age and may not be reached. Accepting that Navajos will live to an average old age of 65, the U. S. Government has this gentleman upon its hands for 45 years hence---or until 1961. He will be uneducated, reactionary, and a barbarian. Accepting the possibility that the other three generations may be promptly reached, it is easy to figure that Governmental schools must be maintained for many years to even catch up with the present crop of children---those already living; and the descendants will present the same necessity for educational advantages.

Therefore Governmental protection and jurisdiction would seem absolutely necessary for the uneducated until 1961 at least; and when it is recalled that there are at hand facilities for not more than 25% of the Navajo children of school age now living, the problem in point of preparing facilities for the need actually faced becomes an expansive one.

I n d u s t r i e s :

It has generally been considered by all inspecting officials of recent years that agriculture is out of place on the Moqui Indian Reservation. These Indians have maintained themselves through small agriculture for centuries and the white instructor who is sent in speedily learns that instead of instructing it is up to him to do some considerable learning before being in any way capable of even discussing agriculture with an Indian of the desert.

Industrially, the great need is for increased development of water so that the future of these Indians in livestock may be assured. Gradually improved stock is being introduced and the Indians are making good use of such help. Through their general industry, both the Hopi and Navajo are selfsupporting and only require intelligent assistance to work out their own salvation.

Prior to the inauguration of the Reimbursable plan, improved rams were procured on two occasions and issued for labor to these Indians. Since the allotment of moneys from the Reimbursable funds, several purchases of livestock have been made---25 head pure blood Hereford bulls and several stallions. It is believed that within a short time an additional 60 head of improved Cotswold rams will have been furnished for sale to Indians. In addition to the livestock, this Agency has sold a number of "wagon outfits," barbed wire and agricultural implements. It required quite a little

time to introduce the Reimbursable idea to the Indians, but it is evident that they now thoroughly appreciate its benefit, and their applications are in great number. Payments are made with astonishing regularity, and often buyers will lay down as a first payment the larger part of the contract amount. It would seem that this is unusual among Indians, and at least U. S. Inspector Traylor made the statement that he believed the Reimbursable plan was working with greater success at Moqui than at any other Agency he had visited. While other agencies may have distributed larger sums of money when inaugurating the plan, it is believed that this Agency has demonstrated applications of the plan so as to benefit Indians without loss to the Government.

The water resources of the Moqui Indian Reservation are perhaps smaller than those of any other Indian reservation. The problem is one of a common range, and it has been believed during recent years at least that allotment is impossible if the best interests of the Indians are considered. Two former efforts toward allotment have been abandoned.

Until about 1914, the Indians of this reservation were allowed to dispose of their livestock holdings without supervision. Since that year, fairly rigid regulations based upon the local knowledge of the situation have been in force, with an open market stock buying and selling season operating for a period of two months

each year only. Through this method the more or less worthless stock of the reservation has been disposed of and the best young breeding stock retained. No part of the reservation is leased and stock of white men are not allowed thereon. It is believed that the Indians are using all their range possible considering the water conditions, and if additional supplies of water are developed the Indians will speedily utilize every acre of the range.

This reservation is not adapted to the dairy industry nor to lumbering.

The Indians of the reservation, both Hopi and Navajo, have native industries that produce considerable revenue. The Hopi makes pottery and baskets, and the Navajo silverware and blankets. The Statistical Section indicates the extent of their operations. Quarterly reports of blanket sales show that during very prosperous years the Navajos weave fewer blankets. The year just closed has been a very prosperous year for the desert Indians. Not only has Government progress in many lines contributed to their earnings, but the tremendous advance in value of wool has relieved them of the necessity for turning to native industry. As a result the blanket sales fell about \$8000 below normal. Inasmuch as the Navajo squaw weaves a blanket and sells same when other activities are not producing grub money, this would seem to indicate a prosperous condition among these Indians. The market and all opportunity

toward trade is in the licensed Indian trader, the reservation being too far from civilization to make it profitable for Indians to transport any salable commodity to other markets. It is believed that the dealings of traders with Indians of necessity have to be fair and square; because aside from supervision, any white man who believes that he can bunko either a Hopi or Navajo Indian is indulging himself in false hopes. The Moqui Indian Reservation is particularly interesting to archaeologists, ethnologists, sociologists, artists, photographers, and practically every sort of "ogy" and "ologist" for whom there is reason to exist. These persons have been industriously collecting data concerning ruins, both animate and inanimate for many years; to the end that the museums of the country are sagging with the result of their investigations, and it would seem that very little of such material should be left on the Moqui Indian Reservation. However, the procession of investigators continues, and there is no doubt that the supply of collectible stuff will continue being manufactured by the Hopi Indians.

The people of this reservation are located so far distant from the places where State fairs are held, such as Phoenix, Arizona, and Albuquerque, New Mexico, that provision should be made for the holding of a livestock and native industry exhibition on the reservation each year. The Superintendent has several times requested a

moderate allotment of funds for the construction of a fair pavilion. It is believed that a building of proper type in which to exhibit and safeguard valuable specimens of the Navajo blankets, etc., and for the proper corralling of livestock at fair time could be obtained for about \$500. Until this is done an agricultural or fair exhibit of any kind may not successfully be held on the open range. The Indians would be greatly interested in such an exhibition of their products; but it must be understood that the desert Indian is decidedly a social being. This explains his many "Dances," and social gatherings. Therefore the Indian must not be denied amusement features, and it is useless to expect Indians to solemnly attend a demonstration concerning stock or pumpkins, and be solemnly told that he may not indulge in sports, especially the horse race. This does not mean that gambling would necessarily result, because gambling may be prohibited and controlled at any point close to the Agency where an Indian fair should always be held; but the fact remains that the Indians will wish to have a good time in addition to being instructed, and this matter is spoken of because of instances in which it was thought that the Indians should be satisfied with an exhibition only. The desert Indian is decidedly a social human being, and the more he is interested in white man's sociability, the easier he is reached and affected. In this respect, too, it is believed that if the Agency were allowed to present moving picture

exhibitions to the Indians, and the films were not all educational ones (a little interest being injected through comedy), that a great step would be taken toward the abolition of the Indian dance.

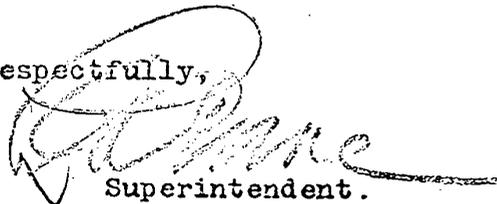
Population:

A sincere effort has been made on this reservation to reach the general population through both councils and committees, it having been demonstrated that Indian judges and Indian police were failing to reach the general public, especially the Navajo. It has been many times reported that in the opinion of the Superintendent the Indian judges and Indian police are of no distinct aid to the general jurisdiction, and are a hindrance rather than a help in the proper controlling of Indians and the discharge of official duties. At the time of Inspector H. S. Traylor's investigation of reservation matters, the Superintendent made a final, sincere effort to procure a "business committee" of the Navajo. Ten representative and influential, elderly Navajo men, who stood among the people practically as chiefs, selected from each quarter of the reservation, were appointed as such a committee. Within ten days it was speedily apparent that they had no conception of the services expected of them. Especially did they lose interest when it was learned that there

would be no pay. The influence of an Indian usually has to be bought somehow. But especially they did not understand in what relationship they stood to the general population. The Navajo Indian, or for that matter the Hopi Indian, is essentially a politician and grafter. As soon as one of them is elevated above his fellows and clothed with some brief authority immediately he begins imposing his graft upon the underling. This is exactly what happened among the Navajo of this jurisdiction when a business committee or advisory council was sought to be established. Long ago the regular monthly Court Day disappeared for the same reasons. The Indians found that a court day would mean something to do, and they did not care to have their offenses investigated. The Indian judges act as diplomatic seekers for benefits to their friends or as special pleaders to beg off offenders. The Indian police have no conception of their authority and little tendency to make use of their authority against their friends, or influential opponents, when they are thoroughly informed. All this means that it is easy to go on the range, distant from the personal influence of the Superintendent and Agency, and do anything that it pleases the Indians to accept; but that it is infinitely difficult to get anything done that the Indians of either tribe do not especially

done. In such latter case, the Superintendent or his
delegated employes of intelligence have to go to the Indian;
it is not always that the matters in hand proceed to a
successful conclusion. And always, there is the grave danger
of serious opposition and the possibility of a repetition of
the Tuba incident. The Navajo Indians of this jurisdiction
are not blind, and they are well aware of the Superintendent's
various means to enforce his orders. Therefore the Navajo do
as they please on the distant ranges. When they
wish to gamble, they do so; when they wish to drink whiskey,
they encourage someone (an Indian of an adjacent reserve usually),
and they stretch same to them; and their grafting medicine men flourish.
This is not pleasing to the Moqui Superintendent, who has
sent out several typewriters "reporting," and who is still
waiting for some action in the premises that will tend to handle
and permit him to handle the situation with an intelligent degree
of consideration and success. Success along all lines will come,
and the Navajo Indian be immensely benefitted, when he is made to
correctly understand that he can no longer issue his bluff and
get away with it.

Respectfully,



Superintendent.