

AGRICULTURE.—This industry takes the second place; large quantities of corn, wheat, pumpkins, squashes, melons, and beans are raised. Their mode of farming is of the crudest kind; but few use plows. Fruit trees do well here. Many of the Navajos are ready and anxious to become farmers as well as stockmen.

WEAVING.—The art of weaving blankets, belts, cloth for women's dresses, footless socks, leggings, and ties is carried on to a great extent. Women do this work and do it well. The Navajo blanket has a national reputation. Their looms are very crude in construction, and consist of 2 upright posts set in the ground 5 or 6 feet apart and reaching 7 or 8 feet above ground, with a ground piece to which the work is attached, and a similar piece fastened to the posts above, to which the other end of the warp is attached. The figures are all worked in by hand. A large blanket with many designs will require the steady, patient toil of 1 woman often 2 or 3 months to complete. Blankets rate in price from \$1 to \$100, according to size, quality, and intricacy of design. They dye their own wools; buy zephyr, bayetta, and other grades used in making the finest blankets. There are always 1 or more blanket makers in each family.

BLACKSMITHING AND SILVERSMITHING.—There are numbers of expert workers in iron, who make bridle bits; and workers in silver, who make ornaments of all kinds worn by the people, as well as ornaments for bridles and saddles. Some bridles are valued at \$75 and \$100 each, and have over \$50 in silver upon them. There are saddlers among them who make a very serviceable saddle, from the saddletree to the last strap, as well as bridles and halters. They are ingenious and quick to learn, and certainly do remarkably well for persons whose opportunities have been so limited. They, as a rule, are good workers, quick in their movements, and soon attain proficiency in suggesting improvements on their methods of industry.

SCHOOL.—One of the provisions of the treaty of 1868 was that for every 30 families a schoolhouse should be built and a teacher furnished. Up to date there is but 1 school on the reservation, and that is a boarding school at the agency, with some 50 or 60 children. The boarding school at Fort Defiance, appears to be in fair condition. The number of pupils is small, which is due mainly to the fear among the Indians that their children will be taken off to Grand Junction or some other distant school without their knowledge or consent. The Navajos are anxious to have their children educated, but ask that schools be established on their reservation in compliance with the treaty of 1868.

Farming in Kansas and Pennsylvania is different from the kind required in New Mexico and Arizona, and they ask that a model farm be established at each of these schools, where all kinds of fruits, vegetables, and products may be raised, that there their children may be taught practical farming, where the parents may visit and see and learn for themselves. They say their medicine men are of little account, seldom cure them, and they would like to have a white doctor at each of these schools, or in their different valleys, who would visit them and cure them. They have faith in the white man's medical skill and in his medicines. Diphtheria, 3 years ago, was brought among them and is still raging; many have died.

IRRIGATION.—There is no system of irrigation that merits the name on this reservation. There was some work of this kind attempted 3 or 4 years ago, but it amounted to nothing.

POLICE.—I have had an opportunity to see the workings of this system and have to say that a police force properly selected, fairly paid, and under good discipline and discreetly and vigorously used would be a great power for good in the hands of the agent. A good reliable white man on a liberal salary should be engaged as chief of police. This force should be under strict discipline and subject to the same rules as govern the military. Often the agent needs a little physical power to fall back on. His police force should be that power. The best men should be put on the force.

THE LIQUOR TRAFFIC.—The liquor traffic is carried on to some extent to the east and south of the reservation. The civil authority fails to root out the evil. Navajos buy whisky by the keg, and then they come on the reservation and retail it out. The majority of the Indians are opposed to the traffic, but are powerless to stop it.

MINERALS.—Good coal veins crop out along the south boundary of the reservation in New Mexico and extend up to San Juan river on the east. The coal belt lies along the east side of the Chuski valley. A number of mineral and warm springs are situated in the same valley, in the vicinity of Bennetts peak. Placer gold is found along the San Juan river, but is what miners call "flour gold", and can not be saved. Some iron crops out in Washington pass and in the Carrizo mountains, where rich veins of gold and silver are also said to exist. In the vicinity of Ewells camp, 12 miles north of the agency, peridots and garnets are found, the former of large size, the latter very small, but many of them when cut are beautiful.

TIMBER.—The Navajo reservation is divided by 2 ranges of mountains into 3 valleys and 2 watersheds. The Chuski, Tunitcha, and Carrizo form a continuous chain on the west of the Chuski valley, from the south boundary almost due north for 40 miles, then in a northwesterly direction to the De Chelly river near the north line of Arizona. This range is fully 100 miles long. The Canyon De Chelly range extends south between the Chinlee valley and the Bonita and Black river valleys almost to the line of the Atlantic and Pacific railroad. These ranges are heavily timbered with yellow and spruce pine, cedar, piñon, oak, and aspen. The agency sawmill, situated 10 miles northwest of Canyon Bonita and in the edge of one of these belts, turns out an excellent



MANULETO.

CHIEF OF THE NAVAJOS.—ARIZONA, 1891.



(T. H. O'Sullivan, photographer.)

ARIZONA.

NAVAJO WOMEN WEAVING A BLANKET.

quality of lumber. Very nutritious grass grows in abundance on the slopes, and here is the pasture ground of many herds.

RUINS.—Oid ruins of towns are found in every valley and almost on every hill. Some are but mounds of stone and earth with a faint semblance of ever having been human habitations, others are in a fair state of preservation, but all bear unmistakable traces of antiquity. The most noted are found in the Canyon De Chelly. These cliff dwellings were built in clefts in the perpendicular walls of the canyon from 50 to 500 feet above its level. They have been investigated by various scientific expeditions, including those reporting to the Bureau of Ethnology of the Smithsonian Institution.

BURIAL RITES AND CUSTOMS OF THE NAVAJOS.—Usually when one of their number dies the body is bathed in water in which some herbs and barks have been steeped; then it is clothed with the best garments obtainable; the hair is washed and neatly done up, and such ornaments as are usually worn are placed on the body, which is then wrapped in blankets and buried in a grave dug in the hogan where the body lies. Sometimes the sepulcher is a cleft in the rocks walled up and covered with stones. Often horses are killed on the death of a Navajo, but the custom is growing into disfavor with many of the tribe. One custom is generally observed upon the death of an inmate of a hogan; a door is opened at the west side and all the furniture and blankets are taken out that way and the people go in and out by that door, the one to the east being tabooed. While they have a great dread of dead people, it is not as great as is often pictured, and in fact not more than will frequently be found among white people.

MARRIAGE.—The first question when a proposal of marriage is made is that of the amount of dowry. This is usually decided and arranged by the near relatives of the two parties, and is finally ratified by them if satisfactory; if not, it is rejected. The woman is free to act; she owns her horses, cattle, and sheep. What the bridegroom pays at the marriage he can not afterward touch; it belongs to the woman and her children or, if she should die, goes to her own people where there are no children. She has the same right to leave the husband that he has to leave her, and she does not hesitate to use it when she deems the cause sufficient; and when she goes she takes all her belongings as well as her children. The principal causes for separation are adultery on the part of either, jealousy, and incompatibility of temper; and often, when a man takes a new wife without the consent of the first, the old one quits him.

POLYGAMY.—Polygamy is practiced to some extent. The women have a good deal to say in this matter, and as a rule they are averse to the practice. Sometimes an Indian will marry a widow with one or two daughters, and he will marry the daughters when they are old enough; or a man will take two sisters; but the practice is not approved by the majority, and its devotees do not care to have white people know that they practice it.

HEALTH.—The tribe generally enjoys good health, and has increased largely in numbers since the return from Fort Stanton. Around the military fort and the railroad towns some gypsies can be found among the class who live near, but out in the farming and pastoral districts there are very few of them. The Indian blood is here kept pure. These Navajos are unusually free from syphilis.

MEDICINE MEN.—These men are few in number and are losing their power and influence. They, as religious priests, have carefully fostered all the tribal traditions, deal in all that is mysterious, and seek through mysterious influences, superstitions, and bigotry to rule the people. The tribe has but little respect for them now. Their influence is nearly gone. Their skill as physicians is not great. They have a knowledge of herbs, and a rude kind of surgery which experience has taught them, but all the men and women carry their medicine bags, and know the value of many of the herbs and roots. It is claimed that they can cure syphilis and rheumatism by means of herb teas and the sweat house.

CHIEFS.—In 1860 there were 12 clan chiefs and 24 subchiefs who signed the treaty. Of these clan chiefs only Manuleto and one or two others remain. The chief's influence is weak and almost gone. This is due in a measure to the scattered condition of the people. The clans number 12, some authorities claim but 11, while others think there are a few more.

INDIAN COURTS.—A properly constituted court for the trial of Indian offenses would be of much service and a source of great assistance to the agent, and if conducted as it should be would serve to teach the tribe the white man's manner of dealing out justice and give them an idea of law and legal procedure, something that they will have to become acquainted with in the near future. Nothing of this kind is in operation at this agency as yet.

AGENCY BUILDINGS.—With the school buildings, which are very fair, are the original houses put up by the troops under General Canby along in the fifties. Some of them have been pieced up, with new roofs. The old corral that did duty in 1869 to hold the Navajos when they were counted is the only corral now in use, and here the agency cattle herd is penned. The stable is good enough of its kind; it has been built recently.

The agency should be removed to the Lu-ki-chu-ki or the Sa-lee valley, to the San Juan river, or some other good locality. It would be better for the school, better for the agency, and better for the Indians.

ENLISTMENT.—The enlistment of Navajos in the regular army has been successful.

RELIGION.—The religious belief of these people is made up of a conglomeration of traditions, superstitions, and self-evident truths. Faith, hope, and charity are of their belief. They think their religion not infallible.

MOQUI PUEBLOS OF ARIZONA AND PUEBLOS OF NEW MEXICO.

The Pueblo Indians have attracted great interest on the part of scientific individuals and societies in recent years. Their dwellings are in Arizona and New Mexico. Those in Arizona are known as Moquis. Such general characteristics as pertain to the Moqui Pueblos in Arizona and the Pueblos of New Mexico may be fitly sketched before giving the specific accounts for each locality.

Under the Spanish occupation, the triumph of the church was the triumph of the state, because the two were blended.

The mission usually consisted of church, school, and abode of the clergy. The mission was the central power and government for the whole establishment. The other incidents of a mission were the presidio, with a military governor for the protection of the church and its clergy and the defense of the country about; the castillo, a covered battery near the presidio; the pueblo or village, usually composed of soldiers who had served out their time in the presidio, and either had Spanish or Mexican wives or were intermarried with Indian women.

When the Indians were found in villages or communities the Spaniards called them "naturales" or "pueblos", natives of towns, as, for illustration, the Pueblos of Arizona and of New Mexico; when in tribes, "salvajes" or barbarous Indians (Indios barbaros). The tribal Indians were gathered up by the military, brought to the mission, and turned over to the church. The pueblo or town of the Indian was frequently taken into possession by the church and a mission established, the native name of the town or pueblo disappearing in that of a saint.

FAILURE OF SPAIN TO CONTROL THE PUEBLO INDIANS.—Spanish power passed away in Arizona and New Mexico after a struggle of 280 years. The Pueblos are to-day, in many things, almost as the Spaniards found them. As a study of the development and strength of institutions largely local and self-developed, their economics and habits will repay investigation.

NAMES OF THE PUEBLOS AT SEVERAL PERIODS.—In the historical works of Hubert Howe Bancroft (volume I, pages 526-528) is an abridged account of the expeditions of the Spaniards to Arizona and New Mexico, beginning with that of Marco de Niza in 1539 and with Coronado's expedition in 1540-1542 from Mexico, following the glowing reports from Cabeza de Vaca of the De Narvaez expedition, and giving the names of the pueblos in New Mexico. Some of the names given are of Mexican towns of quite recent origin, and in all 26 in number. The present Moqui pueblos in Arizona, except Oraibi and Tewa, are not known by such names, either by the Indians or by white people.

The non-nomadic, semicivilized town and agricultural peoples of New Mexico and Arizona, the second division of this group, I call the Pueblos, or "townspeople", from "pueblo" (town, population, people), a name given by the Spaniards to such inhabitants of this region as were found when first discovered permanently located in comparatively well-built towns.

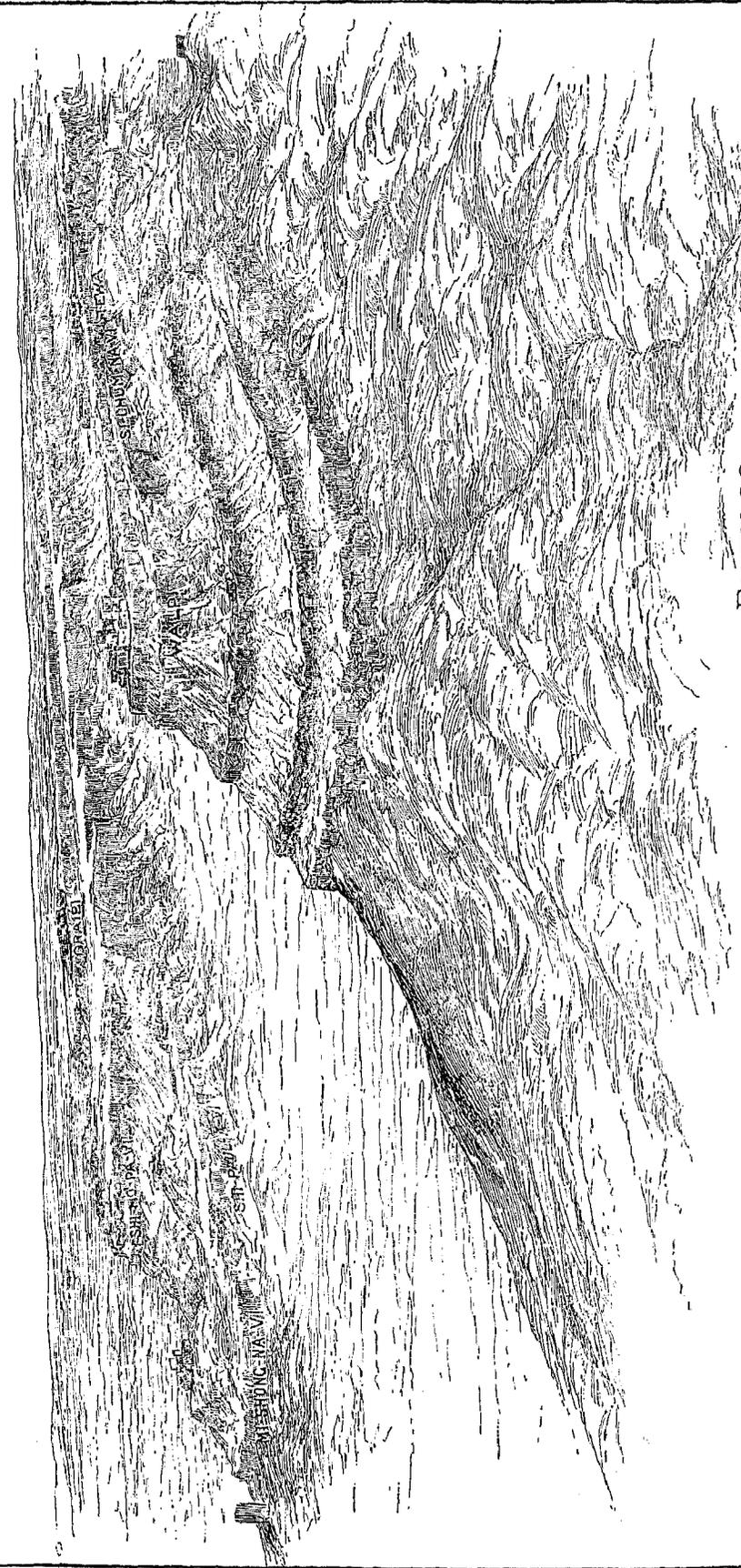
The country of the townspeople, if we may credit Lieutenant Simpson, is one of "almost universal barrenness", yet interspersed with fertile spots; that of the agricultural nations, though dry, is more generally productive.

The fame of this so-called civilization reached Mexico at an early day, first through Alvar Nufiez Cabeza de Vaca and his companions, who belonged to the expedition under the unfortunate Pamfilo de Narvaez, who traversed the continent from Florida to the shore of the Gulf of California. They brought in exaggerated rumors of great cities to the north, which promoted the expeditions of Marco de Niza in 1539, of Coronado in 1540, and of Espejo in 1586. These adventurers visited the north in quest of the fabulous kingdoms of Quivira, Tontontec (Moqui), Marata, and others, in which great riches were said to exist. The name of Quivira was afterward applied by them to one or more of the Pueblo cities. The name Cibola, from "cibolo", Mexican bull, "bos bison", or wild ox of New Mexico, where the Spaniards first encountered buffalo, was given to 7 of the towns, which were afterward known as the "Seven Cities of Cibola"; but most of the villages known at the present day were mentioned in the reports of the early expeditions by their present names. The statements in regard to the number of their villages differed from the first. Castañeda speaks of 7 cities. The following list, according to Lieutenant Whipple's statement, appears to be the most complete, commencing north and following the southward course of the Rio Grande del Norte: Shipap, Acoti, Taos, Picuris, San Juan, Pojoaque, Santa Clara, San Ildefonso, Nambe, Tesuque, Cochite, Pecos, Santo Domingo, Cuyamanque, Silla, Jemez, San Felipe, Galisteo, Santa Aña, Zandia, Laguna, Acoma, Zuñi, Isleta, and Chilli. The Moquis, who speak a distinct language and who have many customs peculiar to themselves, inhabit 7 villages, named Oraibe, Shunuthpa, Mushaina, Ahleiq, Gualpi, Siwinna, and Tegua.

MOQUI PUEBLOS AND PUEBLOS OF NEW MEXICO, 1890.—The Moqui Pueblos now in Apache county, Arizona, are the 7 in existence at the date of the treaty of Guadalupe Hidalgo, and are now known as Mishongnavi, Oraibi, Shimopavi, Shipaulavi, Sichumnavi, Tewa, and Walpi.

The Indian pueblos now known to the laws of the United States and in existence in New Mexico in 1890, being the Indian pueblos known at the date of the treaty of Guadalupe Hidalgo, February 2, 1848, are 19 in number, and are as follows: Acoma, Cochiti, Isleta, Jemez, Laguna, Nambe, Picuris, Pojoaque, Sandia, San Domingo, San Felipe, San Ildefonso, San Juan, Santa Aña, Santa Clara, Taos, Tesuque, Zia, and Zuñi.

GOVERNMENT OF THE PUEBLOS FROM 1540 TO 1890.—The Spanish control lasted, with varying success, from 1540 until 1821, or until Mexico threw off the government of Spain, and then the Mexican government assumed control. At the conclusion of the Mexican war, by the treaty of Guadalupe Hidalgo, February 2, 1848, the United States of America assumed jurisdiction of Arizona and New Mexico, and the Pueblo Indians of both became citizens of the United States by the terms of that treaty.



7 MOQUI VILLAGES OR PUEBLOS
 APACHE COUNTY ARIZONA

JULIAN SCOTT, 1891.
 FOR ELEVATION AND DISTANCE SEE
 MAP HERE-IN.

ORIGIN OF THE PUEBLOS AND THEIR MYTHS.—The Pueblo Indians are probably all offshoots from wild tribes of the northern plains. They were perhaps stream dwellers in the far past, and moved south across Kansas to the headwaters of the Rio Grande, in Colorado and New Mexico, and established their towns along its banks or tributaries, reaching out into Arizona. Thus, probably driven originally from some other tribe, or led by ambitious men, or captured in war, they moved into the present Pueblo country for homes, and, finding no plains with game or grass, clung to the streams, springs, and water holes and built their towns. Jackals, wolves, and mountain lions abounded; so they built their homes without doors, with ladders to climb up into them; which they drew up and placed within at night. This also made their homes forts, because prior to the Spanish occupancy they had neither powder nor firearms, and the assaulting party would be armed with bows and arrows, spears of bone or stone, bowlders and clubs. As an evidence of their being of the tribes of the north, the stone implements found in the pueblos of Arizona and New Mexico are of the same shape and character as those found with the tribes or in the other portions of the United States; besides, 6 of the 7 Moqui Pueblos are of Shoshonean stock. They are probably a part of the southward drift of the American aboriginal stone age. The influence of the Saxon is now easily seen at several pueblos, where, possessing firearms, the Indians have the doors of their houses on the ground floor.

The Moqui Pueblos of Arizona and the Pueblos of New Mexico are comparatively the same people, the differences between them being those caused by location or surroundings. Probably all are of Shoshonean stock.

The myths of the Pueblos of Arizona and of New Mexico are coupled with natural resources, and they can be enlarged at will; there is no limit to their scope. Around the neck of the Pueblo Indian when he travels is his "mystery", or good medicine, sometimes a button, a bone, or piece of stone; any object that he may adore, entreat, or supplicate. When an Indian goes out to steal horses he fastens the mystery around his neck and propitiates it that he may have success in thieving, while the Indian who owns the horses to be stolen propitiates the charm or good medicine about his neck in order that he shall not be robbed. With the Pueblos localities are haunted, and friends or spirits, good or bad people, animals, gentle or ferocious, inhabit them. Nature's moods or results, which are plain to civilized peoples, are incomprehensible mysteries to the Indian. The Indian fills the mountain canyon, the roaring, leaping river, the cave in the rock, the mountain top with its tall trees, and the distant valley with mysterious life, with strange people, giants, dwarfs, and witches. The continuance of a variety of languages among the Pueblo Indians can be accounted for by the fact that they live crowded in small, widely-separated communities, and they thus perpetuate distinct forms of speech. Many of the Pueblos speak Spanish.

Every condition of nature precludes the portions of Arizona and New Mexico now occupied by the Pueblo Indians from sustaining a very much larger population than now, especially in a savage condition. Root or nut crops are few and game is scarce. In the past, occasionally a few stragglers from the great herds from the game country to the north and east were found; the fish were not numerous. Streams depended for water on springs or snows in the high mountains to the north or in the immediate region. The rainfall was nominal, more than usual if 3 inches a year in the valleys, with an alkali soil, sparse grass, in fact, a desert condition, save where relieved by water courses, and then a mere fringe of vegetation as the result of habitation, with but 1 acre in 10,000 used for cultivation, no dews, and the really habitable lands at a great altitude in the mountains among the timber.

The section occupied by the Pueblo Indians is the most desert portion of the vast silent land between the mountain walls running the breadth of the republic, and which rise on the east and west as natural barriers against the moisture which makes arable lands. Well might the Spaniards call the march across these deserts the "jornado del muerto", or journey of death.

From an elevation the vast and colorless plains of Arizona and New Mexico resemble an ocean. Heat waves pass over them, and clouds, obscuring portions at times, give the impression of distant water; no life; all seems dead, so that one feels lost and hopeless while looking down upon them. Only the mountains and water therefrom make it possible for men to exist there.

WHY THE PUEBLOS WERE BUILT.—The Pueblo Indians, finding it necessary for economical and defensive reasons, built their towns in community, the houses 1, 2, 3, and 4 stories high, of mud or stone, because timber was available only for joists and rafters, and because houses thus built were cooler in the climate of Arizona and New Mexico; besides, the housetops, covered with mud and solid, furnished lookouts in peace and war. In addition the people were forced to this community life by the scarcity of water and the lack of arable lands. In the morning the men went out into the fields to work, returning in the evening; in the meantime a portion of the people watched on the housetops, looking for enemies or game, and also, as now, from the housetops they watched their flocks and herds. They could see the country about for miles and give warning of threatened danger or approaching game. This method of building towns in community is as old almost as man, and is common in countries having much barren or waste land or intense heat. The governor of the pueblo still assigns men to the field and flocks, and the "crier" of each pueblo in the morning calls them to labor. They live in these communities self-governed, and are practically free from vice and crime.

Water was the essential, and as the towns increased and the water supply was inadequate, offshoots may have gone out and new towns may have been built, and so the number of pueblos spread and increased.

PUEBLO RUINS.—The great number of ruins, deserted pueblos, single houses, or small groups of houses has produced a large crop of myths, legends, and stories of decayed and passed away cities and people in the region now occupied by the Pueblos. Many of these ruins are adjacent to the existing Moqui pueblos, or at no great distance from them. A great number are about Zuñi, to the west of Acoma, also along streams in southwestern Colorado, northwest New Mexico, and in southeastern Utah.

The fierce Navajo and other wild tribes of the plains were until a recent date the constant enemies of the usually quiet and peaceful Pueblos, and they, with the elements, are answerable for the well-built forts, watchtowers, and cliff houses above the ruins of the once peaceful homes of the valley and stream dwellers scattered along the rivers and valleys of upper Arizona, southwest Colorado, New Mexico, and lower Utah, which attract investigators and adventurers. The people who inhabited the valley houses were undoubtedly the predecessors of the present Pueblos. The cliff houses were for the valley people, who, when attacked, or for other causes, temporarily occupied them. The pottery found in some of the ruins is similar in form and color to pottery now used or made by the Pueblos; nor can the ruins be very ancient, as 10 feet below the surface of the soil in one of them remains of sheep have been found which do not belong to the American fauna anterior to the Columbian period; moreover, the Moqui Pueblos preserve traditions that their ancestors were driven away from those places, and it is known that during the Spanish occupancy many of the Moqui pueblos were rebuilt, though a number were removed and some died out.

There is evidence of a much greater water supply than that of to-day once existing in the region of the ruins, which failing, the pueblos became uninhabitable and were deserted for newly-built houses. No article of moment has been found in these ruins which can not be traced in a degree to a similar one in the handiwork of the present Pueblos, except that in their pottery art the influence of the Spanish invasion and settlement and the American succession is apparent. The pottery found in old pueblos or about these ruins differing from the present is simply the original Pueblo pottery prior to Spanish control. The Indian is essentially imitative, and so copies all that he sees unusual or peculiar, which is plainly seen in the modern Pueblo pottery.

ANCIENT PUEBLOS AND CLIFF DWELLINGS.—Pueblos come and go; their appearance or disappearance is not a matter of much moment to a Pueblo Indian. The pueblo of Acoma, the finest and cleanest of all, is probably the only pueblo in New Mexico which was seen by Coronado in 1540–1542, or even by Juan de Oñate, more than 50 years afterward, and of the Moqui pueblos Oraibi is probably the only one seen by Oñate. Awatubi was destroyed by war in 1700–1701. When a pueblo gets too filthy or too small for habitation, or the water supply gives out, the Indians remove and build a new town, the women doing the work. The pueblo of San Domingo, New Mexico, has been destroyed by water and rebuilt on different sites 4 times within 200 years. Since the Mexican occupancy several pueblos have been rebuilt; others have gone out of existence, the people removing and joining another pueblo, as in the case of the pueblo of Pecos, which was abandoned by its people, who moved to the pueblo of Jemez on account of fever.

BUILDING A PUEBLO.—Time is of but little value to the Pueblo Indians, and a new town or pueblo is easily built. The women gather the stones, for it will be noted that when the Pueblos build of stone they do not use cut or hammered stone, but water-washed stone, picked up in the beds of arroyos or from along the streams, frequently washed from a long distance. They also make adobes or sunburned bricks of mud and straw with which to build their towns. The women are considered the owners of the houses among the Moquis.

PUEBLOS IN 1890.—The Moqui pueblos are now generally a mass of filth and dirt, the accumulation of years. The streets in some are many feet above the level of the town and houses, and one now goes down in entering a house, the "building up" being offal and vile refuse, since none of these pueblos have any sewerage system or places of deposit. Altitude with them takes the place of a board of health, and nature is their scavenger. The pure, dry air is their medical corps. At a much lower altitude entire pueblos would be depopulated in a short time by epidemics.

The present adobe bricks were probably copied from those used by the people of Mexico; the stones they found ready prepared for them by nature, except some which they chipped with a stone ax or another stone, and the mud, or the blue or black clay for brick or mortar, sticky and tenacious, they found in the vicinity of the springs or in the beds of streams, arroyos, and washes.

ANCIENT APPEARANCE OF THE PUEBLOS AND COUNTRY.—The occupied pueblos look as old as the decayed or deserted ones. The country adjacent to the pueblos looks as if it had been created old. The artemisia, or sagebrush, is ancient. It may be called the flower of the deserts, as it covers them all. It resembles a giant oak tree of the middle states beaten down into a dwarf of 3 feet in height. Mankind here, too, seems to have been born old, as the adults have an aged and weird look and the children a matured appearance.

The country of the Moquis of Arizona and of the Pueblos of New Mexico produces the fruits and flowers of the tropics, and nature insists on aiding the natural laziness of the natives. The native Mexicans make this a land of

flowers, song, and supreme laziness; the quantity of food necessary to sustain life is small and easily obtained wherever water can be found. It is a semitropical country, in which all the cereals, cotton, grapes, peaches, vegetables, and melons grow in common.

SECRET ORDERS.—The existence of secret orders among the Pueblos is cited as an evidence of the great antiquity of this people as remnants of a great race, still preserving and caring for ancient rites and usages, and men and women, American and foreign, who have worked themselves into almost a frenzy over the mysteries of these orders, are constantly predicting important future discoveries in this line. If these investigators have time, money, and food, the red man will furnish them plenty of mysteries. The secret societies among the Indians merely confirm their relation to other men and show intellectual capacity, for in proportion as intellect is developed the love of mystery deepens. The mind once awakened is never satisfied, and mystery incites to investigation, and thereby aids in the discovery of the facts sought for.

COMMERCE.—Prior to the Spanish occupation, and even till to-day, these people traveled much and kept up continual intercourse with each other. The Moquis peddled their tanned skins and rabbit-skin robes; also buffalo robes and horns, for the buffalo then ranged down to the Pecos pueblo, just east of Santa Fe. The Zuñians, always the assumptive Pueblos, aspired to lead and control the Indians to the west of them and to the immediate east. Salt and pottery and cotton were obtained from the Moqui pueblos. The Moquis cultivated fields with a southern exposure, and thus raised cotton. Turquoise was brought from about San Domingo and Sandia pueblos, shells from many rivers, and the glistening shell of the abalone across the San Diego trail from southern California. There was a commerce among all these pueblos, limited, it is true, because of the few objects which could be wrought or utilized from nature. Sometimes the red pipe from Minnesota was brought to the pueblos. Obsidian and stone arrowheads and stone axes, with which they hewed timber, chipped stones, or fought battles, were also exchanged, and traditions also were carried along by word of mouth from trader to trader. This commerce was mostly on foot or on the streams in small boats, or dugouts, because at this time they had no horses, and to this day the Moqui prefers to travel on foot.

HANDIWORK.—The handiwork of this people is, generally speaking, as rude as are their buildings, but, though rough, it possesses some originality. Their houses are built roughly; their clothing has neither form nor beauty; they can not handle a blanket with the grace shown by the wild Indians of the plains; their pottery is never glazed with silica, but is soft or brittle, sometimes, as at Acoma and Zuñi, it is quaint in form and artistic in decoration, but it is usually primitive. With all this lack, they are, however, a strong and an individual people, and their forms and manner of life are peculiar.

POPULATION AND LAWS.—On June 1, 1890, at the Eleventh Census, the 7 Moqui pueblos in Arizona had a total of 1,996 people, the 19 pueblos in New Mexico a total population of 8,287; in all, 10,283; surely a small remnant for so great a people as some writers picture as having once resided in Arizona and New Mexico, and who were the ancestors of the present Pueblo Indians. At no time since 1540-1542 could the above pueblos have contained a greater population than 40,000. No graveyards or depositories of the dead in great numbers are found, and there are no ruins or remains of structures of a character to indicate a very large population.

For self-protection and development the Pueblos, like other people, invented and made laws and rules for their government, to which they hold with desperate tenacity. Their system of law and order, which originated from necessity, shows hundreds of years of development and furnishes a study of rare importance.

UNCHANGEABLE CHARACTER OF THE PUEBLOS.—Intermarriage has not thus far changed the essential conditions of Pueblo life. What the immediate future has in store for this people can not be predicted, but American civilization will soon entirely surround them and change will surely come. As a feature of this unchangeableness by intermarriage it was found that in one pueblo the old Pueblo laws had been more rigorously administered than usual, and it was presumed that the governor was immovable in his Indian pride. On introduction and inquiry it was discovered that the rigorous governor was a German who had become an Indian as a result of marriage with a Pueblo woman.

ADMINISTRATION OF JUSTICE.—The Pueblos all administer justice and punish crimes in their own way. No crimes are recorded against the Pueblos in the courts of New Mexico.

LAND AND TOWN HOLDINGS, 1890.—The Moqui Pueblos live upon lands in Arizona which they were permitted to occupy by the Spanish and Mexican owners, and which became grants by reason of town occupation for a long period. These grants are not yet defined, but were tacitly recognized by President Arthur in his proclamation of December 16, 1882, when he threw about them the protection of a reservation to keep off white people and the Navajos. The allotment of the lands of the Pueblos (which in New Mexico can only be done by themselves), compelling the holders to reside upon them, would abolish the villages and pueblos and disperse these Indians.

Spanish and Mexican authorities respected the Indian pueblos, and Spain protected them as early as 1546, when Charles V of Spain not only decreed their protection, but ordered that the prelates and officers should gather up wandering Indians and place them in towns or pueblos, and on March 21, 1554, the protection of the pueblos was again ordered.

June 4, 1687, the king of Spain, by proclamation confirming the above, gave instructions for founding Indian pueblos and registers, and in ordering "that there shall be given and assigned generally to all the Indian pueblos of New Spain for their farming lands" gave the area of land holdings for each pueblo for farming and grazing. These decrees on the basis of the grants have been confirmed by patent by the United States to 16 of the pueblos and reserved to the remaining 3 of the 19 in New Mexico. The Moqui pueblos of Arizona were recognized pueblos in 1540-1541. From the Spanish authorities the Moqui Pueblos received the right of occupancy of their lands and were protected in their possessions, which were never questioned by Mexico.

PUEBLO INDIANS CITIZENS OF THE UNITED STATES BY TREATY.—The Moqui Pueblos of Arizona and the Pueblos of New Mexico are, as has been stated, citizens of the United States by virtue of the laws of the Mexican republic and the treaty of Guadalupe Hidalgo.

The Moquis were inhabitants of New Mexico as well as the other Pueblo Indians. Neither formally, after the treaty, announced their intention to remain citizens of Mexico, but on the contrary, they have aided the United States with soldiers in war and by remaining good citizens in peace. The Fifteenth Amendment to the Constitution of the United States in its inhibition of citizenship to Indians not taxed does not apply to the Pueblo Indians not taxed, because the same could not set aside the contract as to their citizenship made between the United States and the republic of Mexico by the eighth and ninth articles of the treaty of Guadalupe Hidalgo. Neither the Moquis nor the other Pueblo Indians have exercised the right of suffrage to any extent since they became citizens of the United States.

The United States, becoming the successor to the sovereignty by capture and by the treaty of Guadalupe Hidalgo of February, 1848, is compelled to deal with private land titles and the pueblos as Mexico would have done had the sovereignty not changed. In the case of the 19 pueblos in New Mexico this has been done. In the case of the Moqui pueblos of Arizona this has not been done.

After reading the many descriptions of the pueblos of Arizona and New Mexico one, upon visiting them, feels great disappointment. Some, like San Domingo, Taos, and Tesuque, built of sun-dried bricks or adobes, are not pretty, but the contrary. The pueblos of stone are dead looking, dreary, and but for the people in their bright costumes the scene presented would be a dismal one. As matters of picturesque effect, the people, their methods, and institutions, however, never lose interest. Oraibi, of the Moquis, is the most picturesque, and the situation of Walpi the boldest and most striking. Acoma is the best built and probably the best ordered and neatest of all the pueblos of New Mexico. The pueblo of Zia, New Mexico, built of stone, on a rocky point above a small river, is quaint, and its people are clean and neat.

THE MONTEZUMA LEGEND.—The sacred fires of the Pueblos can not now be found. The beautiful legend of the Pueblo looking from the roof of his house for the coming of Montezuma with the rising sun subsides upon investigation into the hungry Pueblo on his housetop early in the morning, either driven out by sickening unsanitary conditions (there is no practical ventilation in the pueblo houses), or scanning the horizon for his cows, goats, and donkeys.

The voices heard in the pueblos early in the morning are the pueblo crier calling out the orders of the day for the governor, as to who takes the herds, who gets the wood.

A special agent, instructed to observe these alleged morning waitings and watchings at Zuñi for several mornings, from 2 until 8 a. m., found that the only Montezuma longers were the town crier, men hurrying out to work, and some old citizens running around as if in search of food. He watched also at Acoma and Laguna, and with the same result.

Another special agent saw neither sacred fires nor Montezuma hunters or watchers in the 16 other pueblos of New Mexico. At Moqui the absence of both was noted. The Moquis are the least changed by their surroundings and are the most primitive of the Pueblos, and would be the most likely to keep alive ancient customs and forms.

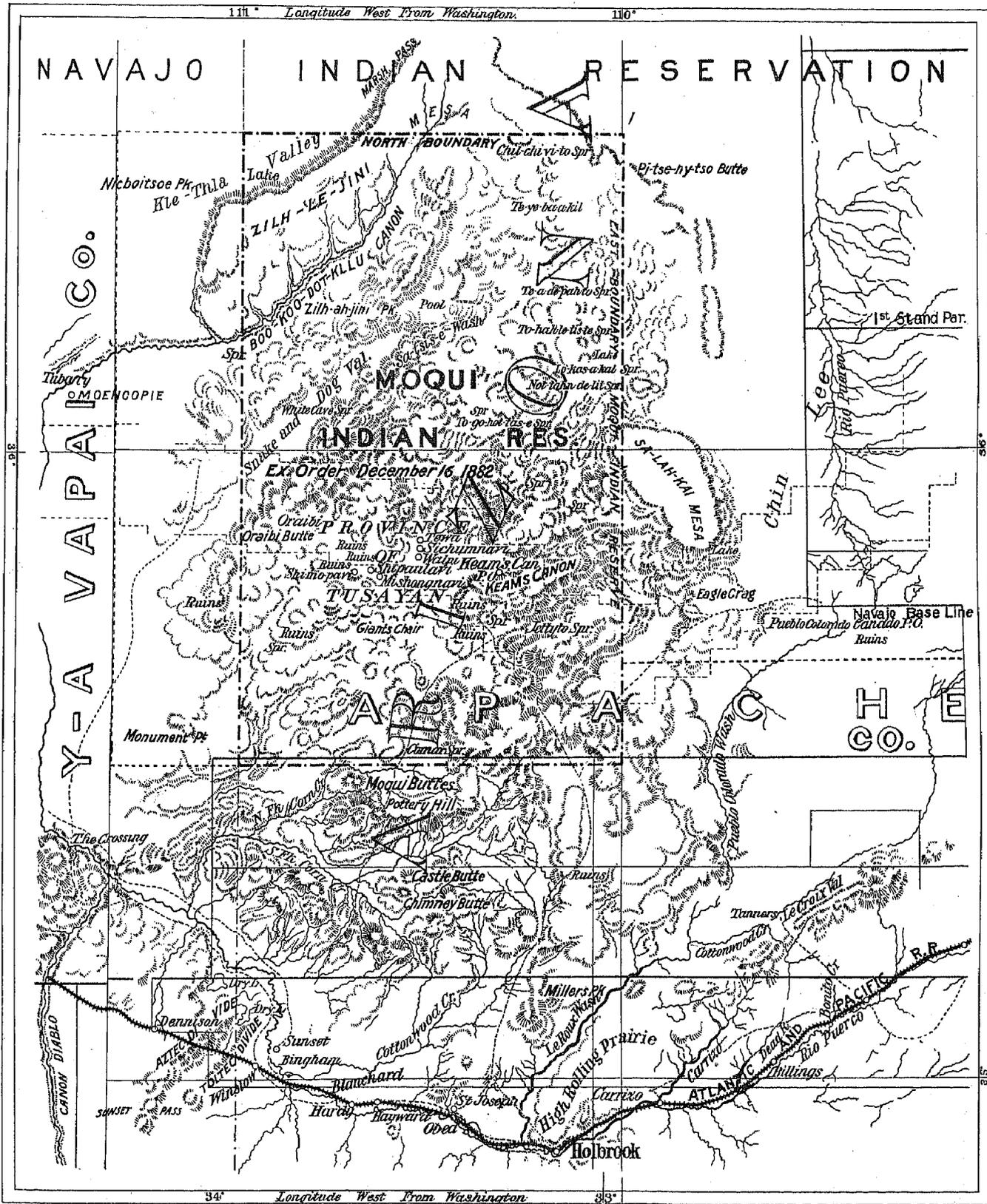
PUEBLO LIFE.—The Moqui Pueblos of Arizona and the Pueblos of New Mexico, being town dwellers, have much in common, and in many details of their daily life are virtually one people. Some reported myths and superstitions were either mere inventions, or the ceremonials and practices are dead, and much detail of former writers can not now be verified. These people differ, however, in many ceremonies and customs. Their isolation easily accounts for this difference, together with the genius of the masters of ceremonies, although in some cases ceremonies and dances are entirely local.

AMUSEMENTS AND DANCES.—The Indian must have amusements, and he invents them. The dance always goes hand in hand with all mysteries and rites. Scarcely a year passes but a new dance is invented by some tribe of the American Indians, and sometimes the tribe originating it sells it to another. In these dances frequently the participants dress in the skins of animals or the feathers of birds or fowls. The wild turkey was a domestic bird with the Pueblos, as noted by the early Spaniards. It was kept for its plumage and not for food. An illustration of a turkey dance at the pueblo of Jemez is given. It is a reproduction of an oil painting by Peter Moran, of Philadelphia, who witnessed the dance.

The descriptions of the dances and ceremonies of the Pueblos, as given by various authorities, some of them running back more than 300 years, vary in many particulars, and at no time is the variance more marked than



TURKEY DANCE _ PUEBLO OF JEMEZ, NEW MEXICO



Map Showing Moqui Indian Reservation and Pueblos and lines of the United States land surveys. The square red line shows the present boundary. The oval red line suggests the reservation or grant which should be made.

during the past 20 years. The priests, medicine men, and leaders of these dances are in many ways similar to theatrical managers, and vie with each other in producing new features or in the revival of old ones brought down by tradition. As spectacles the most of these dances are dismal failures. The country about does not afford the material for much display, and so mostly natural features and resources are brought into play. The music is wretched, the howling discordant, and grace departs when the dance begins. It is really a poor show, but interesting, because in many cases of the earnest devotion manifested.

The Moqui snake dance is earnest and sincere, yet quite commonplace as to accessories, save in the matter of the rattlesnakes, and they are not dramatic, because they kill no one. The dance pleases the Indians, is a part of their devotional ceremonies, and awakens the curiosity of white people. It does no harm, because it does not incite to war or to immorality. It is simply a curious survival, with no pernicious results, and to the Indians it is a religious duty. The snake dance is an invocation to the snake deity, a water god, "Ba-ho-la-con-gua" by name, and snakes, particularly the rattlesnake, as representative of this deity, are used in the dance. The date of this dance in 1891 was fixed for August 17, but the priest afterward decided to have it August 21, and on that day it was held at Walpi. Two special agents of the Eleventh Census were present, Julian Scott and John Donaldson. It is a very solemn, religious ceremony.

The Roman Catholic church in dealing with the Pueblos or other Indians never interferes with their harmless amusements, games, or dances. At the pueblo of San Domingo, in the dance of the tablet, or corn dance, the ceremony began with a service by the priest in the church.

The Pueblos of New Mexico have as many dances and ceremonies as the Moquis, some of which are local. At Zuñi they have religious and semireligious observances, such as communal burning of pottery, planting prayer plumes for rain, rabbit hunts, and foot races. Rain and other dances are held from time to time, some of which are attended with many quaint preceding ceremonies and clowns. The clown is a humorous feature in many of the Pueblo dances, including the tablet dance. Indians from the several pueblos attend these dances and return to their homes with notes of new features or of changes in old forms. The forms of these dances depend much upon the genius of the directors. Many ancient customs are now practiced in secret by the Pueblos, and some of their very old ceremonies are thus preserved. At the pueblo of Jemez in 1880 the special agent found that the men of that pueblo, while nominally Roman Catholic, desiring to practice their ancient rites in the estufa, picketed the padre out on the hillside with a guard over him until the ceremonies were over. Many of the dances last an entire day and the dancers gorge themselves with food. At San Domingo in 1881, at the tablet dance, it was common to see the men and women tickling their throats with turkey feathers to relieve themselves of the oppression caused by too much food.

Many observations of the religious ceremonies of the Pueblos have been recorded by laymen and scientists. Whether they have any connected meaning making them a part of a religious system is yet a question.

Indians hold as mysteries many of their ceremonies. The questioning of Indians about any of their tribal or race traditions and ceremonies in most cases results in several versions of the traditions and various meanings of the ceremonies. The sight of money, food, or articles of wearing apparel, the ownership of which is expected to be soon transferred to them, will frequently unlock their memories and mouths. Whether they tell the truth is another question; besides, almost all investigators have to approach the Indians through interpreters and receive answers through the same source, and interpreters in many cases are ignorant and uneducated.

Investigation shows that the Pueblos are a portion of the North American Indians of the present day. The Indians of 6 of the Moqui towns, or villages, are of Shoshonean stock; those of the seventh village are of the Tewan or Tanoan stock, whose language is also spoken by 11 of the 19 pueblos of New Mexico. Future investigations will probably show that all of the Moqui Pueblos of Arizona and the Pueblos of New Mexico are of Shoshonean stock.

THE MOQUI PUEBLOS OF ARIZONA.

EARLY EXPEDITIONS TO THE MOQUIS.—The first visit of white men to the Moqui Pueblos was made in August, 1540, by Don Pedro de Tobar, one of the officers of Vasquez de Coronado's expedition, who visited the 7 villages of "Tusayan", or Moqui villages.

Cardenas, one of Coronado's officers, with a small force, also went through the Moqui towns in the latter part of 1540, to the Colorado river, in search of a race of giants, who were reported as living there.

In 1583 Antonio Espejo, with a small force, marched from the Rio Grande valley to the east of the Moqui villages, and reached them by way of Zuñi.

Permanent occupation of New Mexico was made by a large number of Spaniards in 1591, and from that time to 1630 missionary priests came to Tusayan, escorted by Spanish troops. They brought sheep, oxen, horses, and fruit trees as gifts to the Moquis. This mission epoch is held in great contempt by the Moquis, for, although they admit that the Spaniards taught them to plant peach orchards and brought them other benefits, yet they claim to have suffered many severities at the hands of the priests.

In 1598 Don Juan de Oñate, the conqueror of New Mexico, after receiving its submission, moved westward in October or November in search of the South sea. He moved west via Zuñi, conquering it, and then on to the Moloquis (Moquis), whose chiefs surrendered the pueblos, November 9 and 15, 1598. He remained there until about December 20, 1598. He was hospitably received and generously treated. The Moquis organized hunting parties for his entertainment, and made feasts of the game secured. They also guided the Spaniards through the country on their exploring expeditions. Oñate's men found silver mines 30 leagues to the west of the Moqui pueblos, and also large salt deposits.

In 1604 Oñate passed through the Moqui pueblos again on an expedition westward in search of the South sea. Having started on October 7, 1604, from San Juan, now New Mexico, with 30 men, accompanied by Padres Francisco Escobar (comisario) and San Buenaventura, he passed through the Zuñi provinces, which, he says, were "more thickly settled by hares and rabbits than by Indians", and "where the chief town of the 6 is now called Cibola or, in the native tongue, Havico or Ha Huico", and on to the "5 Moqui towns with their 450 houses and people clad in cotton", reaching the Pacific ocean in January, 1605.

Between 1598 and 1604 it is believed that the Moqui Pueblos nominally accepted christianity. Of the period between 1600 and 1700 H. H. Bancroft, volume XVII, of his works, page 349, writes:

At the beginning of the century [1600] the Moquis, like the other Pueblos [probably], accepted christianity, were often visited by friars from the first, and probably were under resident missionaries almost continuously for 80 years; yet of all this period [1600 to 1680] we know only that Fray Francisco Porras, who worked long in this field, converting some 800 souls at Aguatuvi [Awatubi], was killed by poison at his post in 1633; that Governor Penalosa is said to have visited the pueblos in 1661-1664, and that in 1680 four Franciscans were serving the 5 towns or 3 missions. These were José Figueroa at San Bernardino de Aguatuvi, José Trujillo at San Bartolomé de Jongopavi, with the visita of Moxainavi, and José Espeleta, with Agustín de Santa María, at San Francisco de Oraibe and Gualpi, all of whom lost their lives in the great revolt [of 1680]. From that time the valiant Moquis maintained their independence of all Spanish or christian control. It is not clear that they sent their warriors to take part in the wars of 1680-1696 in New Mexico, but they probably did so, and certainly afforded protection to fugitives from the other pueblos. * * * In 1692 they had, like the other nations, professed their willingness to submit to Governor Vargas; but in the following years no attempt to compel their submission is recorded. In 1700, however, fearing an invasion, they affected penitence, permitted a friar to baptize a few children, and negotiated in vain with the Spaniards for a treaty that should permit each nation to retain its own religion.

RECAPTURE OF THE MOQUI PUEBLOS IN 1692.—Governor Don Diego de Vargas Zapata Lujan in 1692 began the reconquest of New Mexico. On the 12th of September he was at Santa Fe. He moved rapidly over the country and recaptured the missions. At Jemez he sent a messenger to the Moqui pueblos. The Navajo Indians passed on before Vargas and warned both the Moqui Pueblos and Pueblos to place no faith in him. Vargas was as much interested in the discovery of certain mines of cinnabar and red ocher, reported to lie to the west of the Moqui pueblos, as he was in the recapture of the pueblos. From Zuñi he sent a second message to the Moquis, asking them to give him a friendly interview at their pueblos, where he would soon arrive, and assuring them that they were pardoned for their participation in the revolt of 1680.

After Vargas left in 1692, and until 1700, the Moquis were unmolested by the Spanish. From 1701 to 1745 the church was incessant in its demands for their conversion. The following history of the period 1680-1745 is from H. H. Bancroft's works, volume XVII, pages 363, 364. It is made up of translations by officials and priests from the original documents and reports, which were in Spanish and Latin.

Meanwhile [in 1680 to 1700] the Moquis of the northeast maintained their independence of all Spanish or christian control. The proud chieftains of the cliff towns were willing to make a treaty of peace with the king of Spain, but they would not become his subjects and they would not give up their aboriginal faith. At intervals of a few years from 1700 there were visits of Franciscan friars to explore the field for a spiritual reconquest or of military detachments with threats of war, but nothing could be effected. At the first town of Aguatuvi the Spaniards generally received some encouragement; but Oraibe, the most distant and largest of the pueblos, was always closed to them. The refugee Tehuas, Tanos, and Tiguas of the new pueblo were even more hostile than the Moquis proper, and by reason of their intrigues even Zuñi had more than once to be abandoned by the Spaniards. In 1701 Governor Cubero in a raid killed and captured a few of the Moquis. In 1706 Captain Holguin attacked and defeated the Tehua pueblo, but was in turn attacked by the Moquis and driven out of the country. In 1715 several soi-disant ambassadors came to Santa Fe with offers of submission, and negotiations made most favorable progress until Spanish messengers were sent, and then the truth came out that all had been a hoax, devised by cunning Moqui traders, seeking only a safe pretext for commercial visits to New Mexico. The governor thereupon made a campaign, but in two battles effected nothing. From about 1719 the Franciscans understood that the Jesuits were intriguing for the Moqui field, but beyond visiting Aguatuvi and obtaining some favorable assurances for the future, they did nothing (except, perhaps, with their pens in Europe) in self-defense until 1742, when, the danger becoming somewhat more imminent, two friars went to the far northwest and brought out 441 apostate Tiguas, with whom they shortly re-established the old pueblo of Sandia. Again, in 1745, three friars visited and preached to the Moquis, counting 10,846 natives, obtaining satisfactory indications of aversion to the Jesuits, and, above all, reporting what had been achieved, with mention of the Sierra Azul and Teguayo and the riches there to be found. Their efforts were entirely successful, and the king, convinced that he had been deceived, that a people from among whom two lone friars could bring out 441 converts could be neither so far away nor so hostile to the Franciscans as had been represented, revoked all he had conceded to the Jesuits. With the danger of rivalry ended the new-born zeal of the padres azules, and for 30 years no more attention was given to the Moquis.

From 1745 to 1774 the Moquis were free from Spanish invasion or attempt at control, but in 1776 religious zeal again insisted upon their control. Of this period, H. H. Bancroft (volume XVII, pages 260-263) writes as follows:

The conquest or conversion of the Moquis was a matter still kept in view, though for about 20 years no practical efforts in that direction are recorded down to 1774-1776, when the project was revived in connection with the California expeditions from Sonora.

Captain Juan Bautista de Anza made an experimental or exploring trip by way of the Gila to California in 1774, and it was desired that, in connection with his second expedition, the region between Gila and Moqui towns should be explored. This region had not been traversed since the time of Coronado, in 1540-1543, except by Oñate, whose journey was practically forgotten. * * * To find a way to Moqui was deemed important, especially as it was proposed, if possible, to occupy the Gila valley and some of its branches. The New Mexican friars were called upon for their views, and Padre Escalante developed much enthusiasm on the subject. In June, 1775, or possibly 1774, he spent 8 days in the Moqui towns, trying in vain to reach the Rio Grande de Cosninas beyond. In a report to the governor he gave a description of the pueblos (where he found 7,494 souls, two-thirds of them at Oraibe, in 7 pueblos on 3 separate mesas) and his ideas of what should be done. * * *

In 1776, with a party of 9, including Padre Francisco Atanasio Dominguez, he attempted to reach Monterey from Santa Fe by the northern route. * * * The explorers reached Utah lake, and thus accomplished results that should make their names famous; but fortunately (also they would not have lived to tell the story) when on the approach of winter provisions became scarce and the natives showed no knowledge of Spaniards in the west, lots were cast, and fate decided that the journey to Monterey should be postponed. Accordingly they returned southeastward, forded the Colorado, came to the Moqui towns, and returned to Santa Fe. The Moquinos, though furnishing food and shelter, would not receive presents. A meeting was held to discuss submission, but, while willing to be friends of the Spaniards, the people proudly refused to be subjects or christians, preferring to "go with the majority" and be gentiles, as the traditions of their fathers directed them. Not only did Escalante fail to demonstrate the merits of his favorite northern route, but earlier in the same year the central one was proved to be practicable; and this, so far as the Moqui question was concerned, was the only result of Anza's California expedition. Padre Francisco Garces, leaving Anza at the Gila junction, went up the Colorado to the Mojave region with a few Indian servants, and after making important explorations in California, started eastward for Moqui, which he reached without any special difficulty in July. The Moquis, however, would not admit him to their houses or receive his gifts, cared not for his painting of heaven and hell, and refused to kiss the image of Christ. After passing two nights in the courtyard he wrote a letter for the padre at Zuñi, returned in sorrow to the Yamajabes, or Mojaves, and went down the Colorado, finding his way to Bac in September.

EFFORTS OF GOVERNOR ANZA TO CONVERT THE MOQUIS, 1780.—Father Garces reported to Governor Anza his failure at the Moqui pueblos just cited, and the governor at once took steps to convert them. H. H. Bancroft (volume XVII, pages 265, 266) gives the following details, translated from the original documents, of the efforts of Governor Anza to convert the Moquis:

Back from this campaign [in 1778] Governor Anza gave his attention to the Moquis. A failure of crops had reduced that people to such straits that the time was deemed most favorable for their conversion, even christianity being perhaps preferable to starvation. Many of them were said to have abandoned their towns to seek food in the mountains and among the Navajos, and these fugitives were reported as disposed to submit, though the others still preferred death. It was feared that if something were not done now all the Moquis might quit pueblo life and join the hostile gentiles. Anza wrote repeatedly to Croix on the prospects, inclosing letters from the padres, and advising that an effort should be made either to establish missionaries at the towns, which would require some additional force, or to induce the natives to migrate en masse and settle in new pueblos nearer Spanish centers. In reply, the commandante general did not favor the use of force, but advised that Anza on some pretext, as of an Apache campaign, should visit the Moquis, give them some food, and persuade them, if possible, to settle in New Mexico; otherwise the foundation might be laid for future conversion. The governor continued his efforts, and in August, 1780, a message came that 40 families were ready to migrate if he would come in person to bring them. He started in September with Padres Fernandez and Garcia, visiting all the towns, 2 of which were completely abandoned. The 40 families had been forced by hunger 15 days ago to go to the Navajo country, where the men had been killed and the women and children seized as slaves. Moqui affairs were indeed in a sad condition. Escalante in 1775 had found 7,494 souls; now there were but 798; no rain had fallen in 3 years, and in that time deaths had numbered 6,698. Of 30,000 sheep 300 remained, and there were but 5 horses and no cattle. Only 500 fanegas of maize and beans could be expected from the coming crop. Pestilence had aided famine in the deadly work; raids from the Yntas and Navajos had never ceased. There were those who believed their misfortunes a judgment for their treatment of Padre Garces in 1776. The chief at Oraibe was offered a load of provisions to relieve immediate wants, but he proudly declined the gift, as he had nothing to offer in return. He refused to listen to the friars, and, in reply to Anza's exhortations, declared that as his nation was apparently doomed to annihilation, the few who remained were resolved to die in their homes and in their own faith. Yet his subjects were free to go and become christians if they chose to do so; and finally 30 families were induced to depart with the Spaniards, including the chief of Gualpi [Walpi]. I find no record as to what became of these converts, but I have an idea that with them and others, a little later, the pueblo of Moquino, in the Laguna region, may have been founded.

Not only among the Moquis did pestilence rage, but smallpox carried off 5,025 Indians of the mission pueblos in 1780-1781, and in consequence of this loss of population Governor Anza, by consolidation, reduced the number of missions, or of sinodos, to 20, a change which for the next decade provoked much protest on the part of the friars.

After 1780 the Moquis seem to have been let alone in their faith.

THE MOQUIS IN 1799.—A translation by Buckingham Smith, secretary of the American legation at Madrid, of a manuscript report by Don José Cortez, an officer of the Spanish royal engineers, who was stationed in the northern provinces of New Spain in 1799, gives the following as to the Moquis:

1. The province or territory of the Moqui (or Moquino) Indians lies to the westward of the capital of New Mexico. The nation revolted toward the close of the seventeenth century, driving out the Spaniards from the towns, and from that time no formal attempt has been made to reduce them to submission by force of arms; nor does a hope exist of its being accomplished by means of kindness, which on several occasions has already been unavailingly practiced. The towns in which they reside and are established are 7 in number: Oraibe, Taucos, Moszasnavi, Guipaulavi, Xougopavi, Gualpi, and there is also a village, which has no name, situated between the last town and Tanos, the inhabitants of which are subordinate colonists to the people of Gualpi.

2. The Moquinos are the most industrious of the many Indian nations that inhabit and have been discovered in that portion of America. They till the earth with great care, and apply to all their fields the manures proper to each crop. The same cereals and pulse (semillas) are raised by them that are everywhere produced by the civilized population in our provinces. They are attentive to their kitchen gardens, and have all the varieties of fruit-bearing trees it has been in their power to procure. The peach tree yields abundantly. The coarse clothing worn by them they make in their looms. They are a people jealous of their freedom, but they do no injury to the Spaniards who travel to their towns, although they are ever careful that they soon pass out from them.

3. The towns are built with great regularity, the streets are wide and the dwellings 1 or 2 stories high. In the construction of them they raise a wall about a yard and a half above the pave of the street, on a level with the top of which is the terrace and floor of the lower story, to which the owners ascend by a wooden ladder, which they rest thereon and remove as often as they desire to go up or down. On the terrace, upon which all the doors of the lower story open, is a ladder whereby to ascend to the upper story, which is divided into a hall and 2 or 3 rooms, and on that terrace is another ladder with which to ascend to the roof or to another story, should there be one.

4. Each town is governed by a cacique, and for the defense of it the inhabitants make common cause. The people are of a lighter complexion than other Indians. Their dress differs but little from that worn by the Spanish-Americans of those remote provinces, and the fashion of their horse trappings is the same. They use the lance and the bow and arrows.

5. The women dress in a woven tunic without sleeves, and in a black, white, or colored shawl, formed like a mantilla. The tunic is confined by a sash that is usually of many tints. They make no use of beads or earrings. The aged women wear their hair divided into 2 braids, and the young in a knot over each ear. They are fond of dancing, which is their frequent diversion; for it there is no other music than that produced by striking with 2 little sticks on a hollowed block, and from a kind of small pastoral flute. At the assemblages, which are the occasions of the greatest display, there is not a Moqui of either sex whose head is not ornamented with beautiful feathers.

THE MOQUIS IN 1818-1819.—The Moquis appear in history again as objecting to the Navajos settling around 5 of their pueblos. On this subject H. H. Bancroft (volume XVII, pages 286, 287) writes as follows:

In 1818-1819 the Navajos renewed their hostilities. It was reported in Mexico in January, 1819, that Governor Melgares had in December forced them to sue for peace; but it appears that they had to be defeated twice more, in February and March, and that the treaty was finally signed on August 21. A notable feature of this affair is the fact that the Navajos, being hard pressed, settled near the Moqui towns, and the Moquis sent 5 of their number to ask aid from the Spaniards. This was deemed a most fortunate occurrence, opening the way to the submission of this nation after an apostacy of 139 years. It was resolved to take advantage of the opportunity, but of the practical result nothing is known, since this is the only mention of this remnant of a valiant and independent people that I have been able to find in the records of the period.

THE MOQUIS IN 1834.—In Victor's River of the West, page 153, it is noted that in 1834 a trapping party of 200 men of the Rocky Mountain Fur Company went from Bill Williams fork to the Moqui towns, where several trappers plundered the gardens and shot 15 or 20 peaceful Moquis. In Spanish, Mexican, and American annals the Moquis are found complaining of the Navajos, who were almost constantly robbing them, and who would drive them away from the water now, so as to use it for their herds, but for fear of the law and soldiers. Prior to 1866 the United States authorities were ignorant both of the condition of the Moquis and the names of their pueblos.

THE MOQUIS, 1846-1850.—The Moqui Pueblos in 1846 came under the control of the United States authorities by the capture of New Mexico in 1846. They were so merged in history and tradition with the New Mexican Pueblos up to 1866 that they are only heard of as Moquis at long intervals.

Governor Charles Bent, appointed by General S. W. Kearny, August, 1846, in a report to William Medill, Commissioner of Indian Affairs, dated November 10, 1846, wrote of the Moquis:

The Moques (Moquis) are neighbors of the Navajos, and live in permanent villages, cultivate grain and fruits, and raise all the varieties of stock. They were formerly a very numerous people, the possessors of large flocks and herds, but have been reduced in numbers and possessions by their more warlike neighbors and enemies, the Navajos. The Moques (Moquis) are an intelligent and industrious people.

The Mormons pushed their settlements down toward them after 1846 and tried to convert them to Mormonism. The Moquis received the missionaries, accepted their presents, and then sent them home. Tuba city, a Mormon settlement, is about 70 miles to the northwest of Oraibi. The Mormons and Moquis constantly visit one another and trade together. At one time the Moquis let some of their farming lands on shares to the Mormons or other white people.

In March, 1850, Mr. James S. Calhoun made the following report as to the Moqui Pueblos. In this report he says "the Pueblo Indians are all alike entitled to the favorable and early consideration of the government".

INDIAN AGENCY, SANTA FE, NEW MEXICO, March 29, 1850.

SIR:

Herewith I return the section of a map of New Mexico which you inclosed to me on the 28th day of last December.

You will find marked in this (c) the various Indian pueblos located in this territory upon the section of country which the map represents. It may be well to remember that there are 2 Indian pueblos below El Paso, Isletta and Socorro, and Zuñi, an Indian pueblo 88.30 miles northwest of Laguna. Of course, neither of these 3 pueblos could be marked upon the map. Beyond Zuñi, west perhaps 150 miles, the Moqui country is reached. These Indians live in pueblos, cultivate the soil to a limited extent, and raise horses, mules, sheep, and goats, and, I am informed, manufacture various articles.

I am extremely anxious to visit these Indians, but it would be unsafe to do so without a sufficient escort, as the Apaches are upon the left and the Navajos on the right in traveling from Zuñi to the Moquis.

The Pueblo Indians are all alike entitled to the favorable and early consideration of the government of the United States. My information concerning the Moqui Indians is not of a character to justify me in making suggestions in reference to an agent or agents further than to say, without an absolute examination by some one deputed for that purpose, information precise and reliable may not be looked for.

J. S. CALHOUN.

VISIT OF MOQUIS TO SANTA FE, 1850.—October 6, 1850, a delegation from the 7 Moqui pueblos came to Santa Fe to visit Mr. Calhoun, and of this visit he wrote:

SANTA FE, October 6, 1850,

The 7 Moqui pueblos sent to me a deputation, who presented themselves on the 6th day of this month. Their object, as announced, was to ascertain the purposes and views of the government of the United States toward them. They complained bitterly of the depredations of the Navajos. The deputation consisted of the cacique of all the pueblos, and a chief of the largest pueblo, accompanied by 2 who were not officials. From what I could learn from the cacique, I came to the conclusion that each of the 7 pueblos was an independent republic, having confederated for mutual protection.

One of the popular errors of the day is, there are but 5 of these pueblos remaining; another is, that 1 of the pueblos speaks a different language from the other 6. I understood the cacique to say the 7 [pueblos] spoke the same language; but the pueblo in which he resided, Tanoquibi, spoke also the language of the pueblo of Santo Domingo, hence the error first mentioned. These pueblos may be all visited in 1 day. They are supposed to be located about due west from Santa Fe, and from 3 to 4 days' travel northwest from Zuñi.

The following was given to me as the names of their 7 pueblos: Oriva, Samoupavi, Iaparavi, Mausand, Opquivi, Chemovi, and Tanoquibi. I understood further they regarded as a small pueblo Zuñi, as compared with Oriva. The other pueblos were very much like Zuñi and Santo Domingo. They supposed Oriva could turn out 1,000 warriors.

I desired, and believed it to be important, to visit these Indians, and would have done so if Colonel Munroe had not, in reply to my application for an escort, replied that he could not furnish me with one at that time. They left me apparently highly gratified at the reception and presents given to them.

It will be observed that the Moquis gave Mr. Calhoun the Indian names of their 7 pueblos.

THE MOQUIS IN 1852.—In 1851–1852, P. S. G. Ten Broeck, assistant surgeon United States army, stationed in New Mexico, made several journeys among the Moqui Pueblos and Navajos. In March, 1852, he visited the Moquis, of which visit he writes as follows:

WALPI, March 31, 1852.

Between 11 and 12 o'clock to-day we arrived at the first towns of Magui [Moqui]. All the inhabitants turned out, crowding the streets and house tops to have a view of the white men. All the old men pressed forward to shake hands with us, and we were most hospitably received and conducted to the governor's house, where we were at once feasted upon guavas and a leg of mutton broiled upon the coals. After the feast we smoked with them and they then said that we should move our camp in, and that they would give us a room and plenty of wood for the men and sell us corn for the animals. Accordingly a Magui [Moqui] Indian was dispatched with a note to the sergeant, ordering him to break up camp and move up town. The Indian left on foot at 12.30 p. m., and although it took an hour to catch the mules and pack up, the men arrived and were in their quarters by 6 p. m. The camp was about 8.5 miles from the village. He could not have been more than an hour in going there, but they were accustomed to running from their infancy, and have great bottom. This evening we bought sufficient corn for the mules at \$5 per faneja (2.5 bushels), paying in bayjeta, or red cloth, and they are now enjoying their first hearty meal for many days. The 3 villages here [Walpi, Sichumnavi, and Tewa] are situated on a strong bluff, about 300 feet high, and from 30 to 150 feet wide, which is approached by a trail passable for horses at only one point. This is very steep, and an hour's work in throwing down the stones with which it is in many places built up could render it utterly inaccessible to horsemen. At all other points they have constructed footpaths, steps, etc., by which they pass up and down. The side of the rock is not perfectly perpendicular, but after a sheer descent of 60 or 70 feet there are ledges from 5 to 8 yards wide, on which they have established their sheepfolds. The bluff is about 800 yards long, and the towns are some 150 yards apart. That upon the southern part contains fully as many inhabitants as both the others, and the houses are larger and higher; horses can not reach it, as the rock is much broken up between it and the second town.

The houses are built of stone, laid in mud (which must have been brought from the plain below, as there is not a particle of soil upon the rock), and in the same form as those of the other pueblos. They are, however, by far the poorest I have seen. The stories are but little over 6 feet high, and scarcely any of the houses can boast of doors or windows. The rafters are small poles of piñon, 7 feet, with center pole, and supporting posts running lengthwise through the building. Over these, and at right angles with smaller ones, poles covered with rushes are placed, and a coating of mud over all forms the roof. They are whitewashed inside with white clay. Hanging by strings from the rafters I saw some curious and rather horrible little Aztec images made of wood or clay, and decorated with paint and feathers, which the guide told me were "saints"; but I have seen the children playing with them in the most irreverent manner. The houses are entered by means of ladders, as in the other pueblos. The bluff runs nearly north and south, inclining a very little to the northwest. When a quarter of a mile from its foot, it is impossible for a stranger to distinguish the town, as, from the little wood used, there is no smoke perceptible, and the houses look exactly like the piles of rocks to be seen on any of the neighboring mesas, and I did not know where the Moqui was until fairly on the top of the ridge and just entering Harno [Tewa], the first town, which is situated on the north end. * * *

There is a mountain in the plain southwest from Moqui, which is covered with perpetual snow, and called by the Navajos Sierra Natary, the "chief mountain". * * *

When there is great drought in the valley the Moquis go in procession to a large spring in the mountain for water, and they affirm that after doing so they always have plenty of rain. * * *

There is no running stream near here, and they obtain all their water from a small spring near the eastern base of the mountain, or rather bluff. They do not irrigate, nor do they plow, as they have no cattle, and I have not seen 10 horses or mules about the place. The valley is most miserably poor, but there are thousands of acres in it. They plant in the sand.

SICKMUNARI, April 1.

At Sickmunari [Sichumnavi], the middle town of the first mesa, I was awakened at midnight by the Indians, who were singing and dancing in the plaza for some hours, doubtless in preparation for to-day. I have been trading to-day with Moquis, Navajos, and Payoches [Pai Utes], and going now and then to look at the dancing in the plaza just behind us, which they tell me is a religious ceremony to bring on rain. * * *

The dance to-day has been a most singular one, and differs from any I have ever seen among the Pueblo Indians, the dresses of the performers being more quaint and rich. There were 20 men and as many women, ranged in two files. The dresses of the men were similar to those I have described at Laguna during the Christmas holidays, except that they wear on their heads large pasteboard [wooden] towers, painted typically and curiously decorated with feathers, and each man has his face entirely covered by a visor made

of small willows with the bark peeled off, and dyed a deep brown. They all carry in their hands gourds filled with small pebbles, which are rattled to keep time with the dancing. The women all have their hair put up in the manner peculiar to virgins, and immediately in the center, where the hair is parted, a long, straight eagle feather is fixed. They are also adorned with turkey and eagle feathers, in much the same way as the malinchi of the Lagunians. But by far the most beautiful part of their dress is a *talma* of some 3.5 feet square, which is thrown over the shoulders, fastened in front, and, hanging down behind, reaches halfway below the knee. This *talma* is pure white; its materials I should suppose to be cotton or wool; its texture is very fine and has one or more wide borders of beautiful colors, exceedingly well wrought in, and of curious patterns. The women also wear visors of willow sticks, which are colored a bright yellow, and arranged in parallel rows, like pandean pipes. On each side of the files is placed a small boy, who dances or capers up and down the line, and is most accurately modeled after the popular representation of his satanic majesty's imps. With the exception of a very short, fringed tunic, reaching just below the hip joint, and a broad sash fastened around the waist, the boy is entirely naked. On his head he wears a thing like a sugar loaf, painted black, which passes over the whole head and rests upon his shoulders. Around the bottom of this, encircling his neck, is a wreath made of twigs from the spruce tree, and on the top are fixed 2 long feathers which much resemble horns, and are kept in their places by a connecting string. The whole body is painted black, relieved by white rings placed at regular intervals over the whole person. The appearance of these little imps as they gambled along the line of dancers was most amusing. They had neither a tombe accompaniment nor a band of singers; but the dancers furnished their own music, and a most strange sound it was, resembling very much the noise, on a large scale, of a swarm of bluebottle flies in an empty hogshead.

Each one was rolling out an aw, aw, aw, aw in a deep bass tone, and the sound coming through a hollow visor produced the effect described. The dance was a most monotonous one, the dancers remaining in the same place, and alternately lifting their feet in time to the song and gourds. The only change of position was an occasional "about face". When they first came in, 2 old men, who acted as masters of ceremonies, went along the whole line, and with a powder, held between the thumb and forefinger, anointed each dancer on the shoulder. After dancing a while in the mode described above, the ranks were opened, and rugs and blankets being brought and spread upon the ground, the virgins squatted on them, while the men kept up a kind of mumming dance in front. Every third or fourth female had at this time a large hollow gourd placed before her, on which rested a grooved piece of wood, shaped like an old-fashioned washboard; and, by drawing the dry shoulder blade of a sheep rapidly across this, a sound was produced similar to that of a watchman's rattle. After performing the same dance on each side of the plaza they left to return again in about 15 minutes, and thus they kept it up from sunrise till dark, when the dancing ceased.

As appendages to the feast, they had clowns who served as messengers and waiters and also to amuse the spectators while the dancers were away. The first batch consisted of 6 or 8 young men, in breechclouts, having some conical daubs of paint on their faces and persons, with wigs made of black sheepskins. Some wore rams' horns on their heads, and were amusing themselves by attempts at dancing, singing, and running races, when they were attacked by a huge grizzly bear (or rather a fellow in the skin of one), which, after a long pursuit and many hard fights, they brought to bay and killed. They then immediately opened him and took from out his body a quantity of guavas, green corn, etc., which his bearship had undoubtedly appropriated from the refreshments provided for the clowns; but no sooner had they disposed of brain than a new trouble came upon them in the shape of 2 ugly little imps, who, prowling about, took every opportunity to annoy them, and when, by dint of great perseverance, they succeeded in freeing themselves from these misshapen brats, in rushed 8 or 10 most horrible looking figures (in masks), all armed with whips, which they did not for a moment hesitate to apply most liberally to any of the poor clowns who were so unlucky as to fall into their clutches. They even tied some hand and foot, and laid them out in the plaza.

It seemed they were of the same race as the imps, and came to avenge the treatment they had received at the hands of the clowns; for the "limbs of satan" returned almost immediately and took an active part in their capture and in superintending the flagellating operations. Such horrible masks I never saw before, noses 6 inches long, mouths from ear to ear, and great goggle eyes, as big as half a hen's egg, hanging by a string partly out of the socket. They came and vanished like a dream, and only staying long enough to inflict a signal chastisement on the unfortunate clowns, who, however, soon regained their wanted spirits, after their tormentors left, and for the rest of the day had the field to themselves. The simple Indians appeared highly delighted by these performances, and I must avow having had many a hearty laugh at their whimsicalities.

While the dances were going on large baskets, filled with guavas of different forms and colors, roasted ears of corn, bread, meat, and other eatables were brought in and distributed by the virgins among the spectators. The old governor tells me this evening that it is contrary to their usages to permit the females to dance, and that those whom I supposed to be young virgins were in fact young men dressed in female apparel for the occasion. This is a custom peculiar to the Moquis, I think, for in all the other pueblos I visited the women danced.

We seated ourselves with the governor and other principal men, smoked and had our "big talk", obtaining from them as much information as possible relative to their history, customs, origin, religion, crops, etc. The principal ruler was present.

This government is hereditary, but does not necessarily descend to the sons of the incumbent, for if the people prefer any other blood relation he is chosen.

The population of the 7 villages I should estimate at 8,000, of which one-half is found in the first 3. (a) They say that of late years wars and disease have greatly decreased their numbers. They spoke of fevers and disease which I supposed to be phthisis and pertussis. They observe no particular burial rites. They believe in the existence of a Great Father, who lives where the sun rises, and a Great Mother, who lives where the sun sets. The first is the author of all the evils that befall them, as war, pestilence, famine, etc.; and the Great Mother is the very reverse of this, and from her are derived the blessings they enjoy: fertilizing showers, etc.

In the course of the "talk" the principal governor made a speech, in which he said: "Now, we all know that it is good the Americans have come among us, for our Great Father, who lives where the sun rises, is pacified, and our Great Mother, who lives where the sun sets, is smiling, and in token of her approbation sends fertilizing showers (it was snowing at the time), which will enrich our fields and enable us to raise the harvest whereby we subsist". They say it generally rains this time of the year. Of their origin they give the following account:

"Many, many years ago their Great Mother brought from her home in the west 9 races of men, in the following forms: first, the deer race; second, the sand race; third, the water race; fourth, the bear race; fifth, the hare race; sixth, the prairie wolf race; seventh, the rattlesnake race; eighth, the tobacco plant race; ninth, the reed grass race. Having placed them on the spot where their villages now stand, she transformed them into men, who built the present pueblos, and the distinction of races is still kept up. One told me he was of the sand race, another the deer, etc. They are firm believers in metempsychosis, and they say that when they die they will resolve into their original forms and become bears, deer, etc., again. The chief governor is of the deer race. Shortly after the pueblos were

a This estimate was made prior to the smallpox epidemic of 1853-1854.

built the Great Mother came in person and brought them all the domestic animals they now have, which are principally sheep and goats and a few very large donkeys."

They have scarcely any horses and mules, as there is no grass nearer than 6 miles from the rock, and their frequent wars with the Navajos render it almost impossible to keep them. The sacred fire is kept constantly burning by the old men, and all I could glean from them was that some great misfortune would befall their people if they allowed it to be extinguished. They know nothing of Montezuma and have never had any Spanish or other missionaries among them. All the seeds they possess were brought from where the morning star rises. They plant in May or June and harvest in October and November. They do not plow or irrigate, but put their seeds in the sand and depend upon the rains for water. They raise corn, melons, pumpkins, beans, and onions, also cotton, of which I procured a specimen, and a species of mongrel tobacco.

They have also a few peach trees, and are the only Pueblo Indians who raise cotton. They have no small grain of any kind. They say they have known the Spaniards ever since they can remember. About 20 years ago a party of about 15 Americans, the first they ever saw, came over the mountains and took the Zuñi trail; 6 years afterward another party, with 4 females, passed through. Their crop last year was very small, and sometimes fails them entirely on account of the drought. For this reason they hoard up their corn, and that sold us was 4 years old. Roasting ears hanging around the room are of the same age.

Their mode of marriage might well be introduced into the United States, with the bloomer costume. Here, instead of the swain asking the hand of the fair one, she selects the young man who is to her fancy and then her father proposes the match to the sire of the lucky youth. This proposition is never refused. The preliminaries being arranged, the young man on his part furnishes 2 pairs of moccasins, 2 fine blankets, 2 mattresses, and 2 of the sashes used at the feast, while the maiden for her share provides an abundance of eatables, when the marriage is celebrated by feasting and dancing. Polygamy is unknown among them, but at any time either party, if dissatisfied, can be divorced and marry with another. If there are children they are taken care of by their respective grandparents. They are a simple, happy, and most hospitable people. The vice of intoxication is unknown among them, as they have no kind of fermented liquors. When a stranger visits one of their houses the first act is to set food before him, and nothing is done "till he has eaten."

In every village is one or more edifices (estufas) underground, which one reaches by descending a ladder. They answer to our village groceries, being a place of general resort for the male population. I went into one of them and found it stifling hot, all the light and air coming through the scuttle above. In the center was a small, square box, of stone, in which was a fire of guava bushes, and around this a few old men were smoking. All about the room were Indians (men) naked to the "breechelout"; some were engaged in sewing and others spinning and knitting. On a bench in the background sat a warrior, most extravagantly painted, who was undoubtedly undergoing some ordeal, as I was not allowed to approach him. They knit, weave, and spin, as in the other pueblos, also make cotton fabrics.

Pipes belonging to the chief men are of peculiar shape and made of smooth, polished stone. These pipes have been handed down from generation to generation, and they say their pipes were found in their present form by their forefathers centuries ago in the water of a very deep ravine in a mountain to the west.

Their year is reckoned by 12 lunar months. They wear necklaces of very small seashells, ground flat (doubtless procured from California), which they say were brought to them by other Indians who lived over the western mountains, who claimed that they obtained them from 3 old men who never die. Several Navajos, who were present at the conversation, appeared perfectly friendly. I saw to day a Navajo chief, named Cavallada, who has a paper from Governor Calhoun, making him a chief.

The villages of the Moquis are 7 in number, and more nearly correspond to the 7 cities of Cibola (spoken of by Mr. Gallatin in his letter to Lieutenant Emory, United States army, than any which have yet been discovered. They are situated in the same valley; they are upon the bluff. Oraivaz [Oraibi], called Musquin by the Mexicans, is about 30 miles distant, and almost due west from the bluff. There is another town at 20 miles west by south, and 2 others about south southwest, and some 8 or 10 miles distant from the first 3. Of these, the 2 at the southern extremity of the bluff are the largest, containing probably 2,000 inhabitants. Oraivaz [Oraibi] is the second in size. The inhabitants all speak the same language except those of Harno [Tewa], the most northern town of the 3, which has a different language and some customs peculiar to itself. It is, however, considered one of the towns of the confederation, and joins in all the feasts. It seems a very singular fact that, being within 150 yards of the middle town, Harno [Tewa] should have preserved for so long a period its own language and customs. The other Moquis say the inhabitants of this town have a great advantage over them, as they perfectly understand the common language, and none but the people of Harno [Tewa] understand their dialect. It is the smallest town of the 3. The dress of the men when abroad is similar to that of the other Pueblos, but when at home they have a great fancy for going in "puris naturalibus", wearing nothing but the breechelout and moccasins. If they slip out for a moment, they perhaps throw a blanket over their shoulders. They dress their hair like the Lagunians. I was much amused with one fellow who had a kind of full dress on. The coat was made of alternate pieces of red and blue cloth, with large bright buttons, shoulder knots and tops of horsehair, and with it buttoned up to the chin, and naught else on, he would strut about with as much self-satisfaction as any Broadway dandy. He had obtained the coat from the Eutaws [Utes] of the Great Salt lake, who were here last fall. (The governor showed me a letter signed by one Day, an Indian agent, and Brigham Young, the Mormon governor, which the Eutaws [Utes] had with them. This was their first visit, but they are to return next fall.) The women are the prettiest squaws I have yet seen, and very industrious. Their manner of dressing the hair is very pretty. While virgins, it is done up on each side of the head in two inverse rolls, which bear some resemblance to the horns of the mountain sheep. After marriage they wear it in 2 large knots or braids on each side of the face. In the northern town they dress their hair differently, the unmarried wearing all the hair long and in 2 large knots on each side of the face, and after marriage parting it transversely from ear to ear, and cutting off the front hair in a line with the eyebrows. These people make the same kind of pottery as the Zuñians and Lagunians. * * *

We started on our return to the Navajo country at 9 a. m., and were truly an hour getting down the trail, so slippery was it from the melting snow. We have had a very fair sample of the hospitality of these kind people to-day. As it was known that we were to depart this morning, woman after woman came to the house where we were stopping, each bringing us a basket either of corn meal or guavas that we might not suffer for food while on the road home. The governor killed a sheep and presented it to us. When we were fairly started, and passing through the towns, the women stood at the tops of the ladders with little baskets of corn meal, urging us to take them.

SMALLPOX VISITATION OF 1853-1854.—The Moquis have been frequently scourged with epidemics; the one accompanied by famine in 1775 was frightful. The severe modern smallpox scourge among the Moquis (which came from Zuñi) was in 1853-1854. Lieutenant Whipple refers to it in his Pacific Railroad Survey Report. He

was en route from Zuñi to explore, as a side trip, the Colorado chiquito, and needed guides. He sent some Zuñians to the Moqui Pueblos for them. In his journal he writes:

NOVEMBER 28, 1853.

José Maria, Juan Septimo, and José Hacha were the guides sent to us by the caciques of Zuñi. They described the country to the Colorado chiquito as being nearly a level plain, with springs of permanent water at convenient distances. This is their hunting ground. Of the country west of that river they know nothing. Moqui Indians are, however, supposed to have a knowledge of the region, and we intend to seek among them for a guide. José and Juan are to go as bearers of dispatches to the Moqui nation, with the understanding that, after having accomplished their mission, they will report to us upon the Colorado chiquito.

NOVEMBER 29, 1853.

To-morrow José Maria and Juan Septimo leave our trail and proceed to Moqui. At our request they traced a sketch of the Moqui country and the route they propose to travel. They say that the population of the 7 towns of Moqui has been greatly diminished lately and now is about the same as that of Zuñi, that is, according to our previous estimate, 2,000 persons. But it is a difficult matter to determine satisfactorily the population of an Indian pueblo without an examination more minute than would have been agreeable to us in Zuñi during the prevalence of the smallpox. The houses are so piled upon each other that they can not be counted, nor does any one seem to know how many families occupy the same dwelling. Different authors, therefore, vary in their estimates for this place [Moqui] from 1,000 to 6,000 persons. Mexicans say that in joining them in expeditions against the Navajos, there have been known to turn out 1,000 warriors. Leroux agrees with me that this is doubtless an exaggeration.

DECEMBER 5, 1853.

José Hacha took leave of us this morning to return to Zuñi. He had despaired of meeting those sent to Moqui, but this evening they came prancing into camp. Everyone was glad to see them, and their arrival created quite an excitement. Their mission had been performed, but no Moqui guide could be obtained. The smallpox had swept off nearly every male adult from 3 pueblos. In one remained only the cacique and a single man from 100 warriors. They were dying by fifties per day, and the living, unable to bury the dead, had thrown them down the steep sides of the lofty mesa upon which the pueblos are built. There wolves and ravens had congregated in myriads to devour them. The decaying bodies had even infected the streams, and the Zuñians were obliged to have recourse to melons both for food and drink. The young of the tribe had suffered less, few cases among them having proved mortal. Juan Septimo brought for us several excellent robes of wild cat or tiger skin, such as the Moquis wear in the winter.

THE MOQUIS, 1858.—In 1857-1858 Lieutenant J. C. Ives, topographical engineers, United States army, made a survey of the river Colorado of the west (Colorado river) from its mouth on the Pacific coast up and to the Moqui villages. In May, 1858, he crossed from Colorado river to Fort Defiance via the Moqui pueblos or villages, a desperate journey, through a country which he called "the deserted and ghastly region". The men and mules were almost famished with thirst, so he had to go back to the river for water. May 8 he resumed his march and passed several salt springs, near an Indian trail, and afterward found that there the Moquis obtained their salt.

The description of the country and the Moqui pueblos which Lieutenant Ives gives is so accurate and correct that it might have been written in 1890. Especially interesting is the description of the country adjacent to the Moqui pueblos. If anything, the country is in a worse condition now than in 1858. Lieutenant Ives and party, on approaching the Moqui pueblos, were famishing for water and in a desert, with no signs whatever of being near a supply, and yet they were only 3 miles from the spring at the base of Mishongnavi. Of the visit to the Moqui pueblos Lieutenant Ives writes:

CAMP 92, LIMESTONE SPRING, May 10, 1858.

As the sun went down and the confused glare of the mirage disappeared I discovered with a spyglass 2 of the Moqui towns, 8 or 10 miles distant, upon the summit of a high bluff overhanging the opposite side of the valley. They were built close to the edge of the precipice, and being of the same color as the mesa it would have been difficult to distinguish them, even with a glass, but for the vertical and horizontal lines of the walls and buildings. The outlines of the closely packed structures looked in the distance like the towers and battlements of a castle, and their commanding position enhanced the picturesque effects.

MOQUI PUEBLOS, May 11, 1858.

The trail crossed the valley, making straight for the pueblos. For 6 miles not a sign of life was perceived, but while ascending a hill near the base of the bluff 2 Indians mounted on 1 small horse charged suddenly upon us, the riders shouting vociferous welcomes and both insisting upon shaking hands with the whole company. One was respectably dressed, wearing a blue coat, cotton pants, a hat, a belt of circular brass plates, and a variety of ornaments, and armed with a flintlock musket of ancient pattern. The little horse was nearly as thin as our mules, but garnished with red trimmings and a Mexican saddle and bridle. The most remarkable feature about both men was their neatness. Their hair was finer than is usual with the race and carefully combed. They were arrayed, to be sure, in their best attire, but cleanliness is seldom considered by Indians as forming any part of the most elaborate toilet.

I asked the leader to be directed to water, and he pointed to a gap where a ravine appeared to run up the bluff, rather behind the pueblos, and signified that there we would find an abundance. He further informed me that there was an excellent grass camp at the same place. A great deal of pantomime brought about this understanding, and then he signified that we must leave the trail and follow him, which we accordingly did, diverging a little to the left from our former course. * * * Our new friend had a pleasant, intelligent face, which expressed, however, misgivings as to our character and object in coming into that unvisited region; but he rode along humming to himself, with a palpable affectation of being cool and unconcerned, occasionally glancing back with a dubious air to see what was going on behind. The 2, who had been selected to bear the brunt of the first interview, had, I suppose, brought the horse as a means of escape, for soon others of the tribe, satisfied of our pacific intentions, came up on foot. All were running at the top of their speed. They approached to the very sides of the mules, greatly to the alarm of those animals, and suddenly brought up to shake hands, commencing with me and continuing through the train. They were clean and nice looking, but no particular costume prevailed. Every available article acquired by trading with other Indians (for they have no communication with whites) had been converted into raiment or material for personal adornment. Their figures were of medium size and indifferently proportioned, their features strongly marked and homely, with an expression generally bright and good-natured. Thirty or 40 joined us, and the cortege in a little while came of considerable length.

The face of the bluff, upon the summit of which the town was perched, was cut up and irregular. We were led through a passage that wound among some low hillocks of sand and rock, extending halfway to the top. Large flocks of sheep were passed. All but 1 or 2 were jet black, presenting when together a singular appearance. It did not seem possible, while ascending through the sand hills, that a spring could be found in such a dry looking place, but presently a crowd was seen upon a mound before a small plateau, in the center of which was a circular reservoir 50 feet in diameter, lined with masonry and filled with pure, cold water. The basin was fed from a pipe connecting with some source of supply upon the summit of the mesa. The Moquis looked amiably on while the mules were quenching their thirst, and then my guide informed me that he would conduct us to a grazing camp. Continuing to ascend, we came to another reservoir, smaller but of more elaborate construction and finish. From this the guide said they got their drinking water, the other reservoir being intended for animals. Between the two the face of the bluff had been ingeniously converted into terraces. These were faced with neat masonry and contained gardens, each surrounded with raised edge so as to retain water upon the surface. Pipes from the reservoirs permitted them at any time to be irrigated.

Peach trees were growing upon the terraces and in the hollows below. A long flight of stone steps, with sharp turns that could easily be defended, was built into the face of the precipice, and led from the upper reservoir to the foot of the town. The scene, rendered animated by the throngs of Indians in their gaily colored dresses, was one of the most remarkable I had ever witnessed. My state of admiration was interrupted by the guide, who told me, to my astonishment, that we had reached the camp ground. Besides the danger of the mules trampling upon and ruining the garden, it was no place to stop, inasmuch as there was not a blade of grass. I called the attention of the Indian to the latter fact, which he did not appear to have considered. While he was reflecting upon the matter we were joined by a pleasant looking, middle-aged man, with a handsome shell suspended from his neck and a kind of baton in his hand, whom I supposed to be a chief. Like the rest, he shook hands all around, and held a consultation with the guide and with the crowd generally about the grass. They finally concluded that there was plenty a little farther ahead, and we proceeded around the ascent by a side trail that led away from the pueblo. In 10 minutes a spot was reached which all agreed was the best grazing camp the country afforded. I no longer wondered that their 1 horse looked thin. A single animal could scarcely have existed for 3 days upon all the grass in the neighborhood. Some distance back in the valley I had seen a small patch of grass, and now signified to the troubled-looking Indians that I would send the train back and let the mules be driven to the reservoir when they needed water. I also told him that Dr. Newberry, Mr. Egloffstein, and myself would visit the houses before following the rest of the party to the camp. This arrangement seemed satisfactory, and the chief accompanied by several friends led the way with an inconvenient alacrity, considering the steepness of the ascent. The stone steps being surmounted, we came upon a level summit, and had the walls of the pueblo upon one side and an extensive and beautiful view upon the other. Without giving us time to admire the scene, the Indians led us to a ladder planted against the center of the front face of the pueblo. The town is nearly square and surrounded by a stone wall 15 feet high, the top of which forms a landing extending around the whole. Flights of stone steps led from the first to a second landing, upon which the houses open. Mounting the stairway opposite to the ladder, the chief crossed to the nearest door and ushered us into a low apartment, from which 2 or 3 others opened toward the interior of the dwelling. Our host courteously asked us to be seated upon some skins spread along the floor against the wall, and presently his wife brought in a vase of water and a tray filled with a singular substance that looked more like sheets of thin, blue wrapping paper rolled up into bundles than anything else that I had ever seen. I learned afterward that it was made from corn meal, ground very fine, made into a gruel, and poured over a heated stone to be baked. When dry it has a surface slightly polished, like paper. The sheets are folded and rolled together and form the staple article of food with the Moqui Indians.

As the dish was intended for our entertainment and looked clean we all partook of it. It has a delicate fresh-bread flavor, and was not at all unpalatable, particularly when eaten with salt. After eating and drinking, Mr. Egloffstein took a pipe from his pocket, which was filled and passed around. I noticed then and afterward that the Moquis when commencing to smoke bow with solemnity toward each point of the compass. While they were engaged with the pipe we had a chance to examine the contents of the apartment. The room was 15 by 10 feet, the walls were made of adobes, the partitions of substantial beams, and the floor laid with clay; in one corner a fireplace and chimney. Everything was clean and tidy. Skins, bows and arrows, quivers, antlers, blankets, articles of clothing, and ornaments were hanging from the walls or arranged upon shelves. Vases, flat dishes, and gourds filled with meal or water were standing along one side of the room. At the other end was a trough divided into compartments, in each of which was a sloping stone slab, 2 or 3 feet square, for grinding corn upon. In a recess of an inner room was piled a goodly store of corn in the ear. I noticed among other things a reed musical instrument, with a bell-shaped end like a clarinet, and a pair of painted drumsticks tipped with gaudy feathers. Another inner room appeared to be a sleeping apartment, but this being occupied by females we did not enter, though the Indians seemed to be pleased rather than otherwise at the curiosity evinced during the close inspection of their dwelling and furniture.

While Mr. Egloffstein was making a sketch of the place and its owners I had a talk with the latter. Spreading a map of the country we had been exploring, I pointed out our route and the place with which I supposed they were familiar. They seemed to comprehend, and the chief designated upon the map the position of the other 6 Moqui pueblos. I told him that we wished to go farther to the north, and he signified that 4 days' travel in that direction would bring us to a large river. Whether there were watering places between it was difficult from his signs to determine. I then asked for a guide, promising a mule to any one that would accompany me, whereupon he said that he would be ready to go himself early the next morning. A bargain was likewise made for some sheep, which they agreed to send to camp, receiving a blanket in exchange for each animal.

We learned that there were 7 towns; that the name of that which we were visiting was Mooshahneh [Mishongnavi]. A second and smaller town was half a mile distant, 2 miles westward was a third, which had been seen from camp the evening before. Five or 6 miles to the northeast a bluff was pointed out as the location of 3 others, and we were informed that the last of the 7, Oarybe [Orabi] was still farther distant, on the trail toward the great river.

From the heights, the ascent to which is so difficult and so easily descended, the Moquis can overlook the surrounding country and desery at a vast distance the approach of strangers. The towns themselves would be almost impregnable to an Indian assault. Each pueblo is built around a rectangular court, in which we suppose are the springs that furnish the supply to the reservoirs. The exterior walls, which are of stone, have no openings, and would have to be scaled or battered down before access could be gained to the interior.

The successive stories are set back, one behind the other. The lower rooms are reached through trapdoors from the first landing. The houses are 3 rooms deep and open upon the interior court. The arrangement is as strong and compact as could well be devised, but as the court is common and the landings are separated by no partitions it involves a certain community of residence. The strength of the position unfortunately does not protect the animals upon the plains below, and our friends informed us, with rueful faces, that the Comanches and Navajos had driven off a great deal of their stock during the previous year. The Moquis do not look warlike, and but for their natural and artificial defenses would doubtless long ago have been exterminated by their powerful and aggressive neighbors.

Curious faces were peering at us from the openings and landings during these observations. Many of the women and girls made their appearance, all but 1 or 2 having previously kept out of sight. The hair of the young girls is gathered into large knots, or rather

knobs, one at each corner of the forehead, which give them an odd appearance, but their skins are rather fair and their faces pretty. They are quiet and retiring, neat in appearance, and prepossessing in expression and manner. The members of the tribe are of a much lighter hue than any Indians met upon our route.

Having made a long visit, we descended to camp, inviting the chief and 2 of his friends to go with us, which they did, taking us down by a more direct route than that by which we had ascended. The sheep were soon forthcoming to agreement, and several brought bags of corn and little packages of dried peaches to trade. Some beautiful and really valuable Navajo blankets were also offered and readily exchanged for a woolen shirt or some common article of apparel.

The 3 who accompanied us down I invited into my tent and regaled with bread and molasses, which they ate greedily. They had scarcely commenced eating when suddenly as many Indians as the tent could hold entered without invitation and joined in the repast.

Like the Zuni Indians, the Moquis have albinos among them. A woman with a fair, light complexion and hair has been in camp this evening. It seemed incredible that she could be of Indian parentage, but such cases are by no means rare in the pueblos of New Mexico.

Satisfied with the conduct of the chief, I gave him a red sash, which excited great admiration. He then departed, promising to be in camp early in the morning, ready to accompany us as guide.

The day has been still and clear and the heat intense. It is hard to realize that the region about us was covered with snow but 48 hours ago, and that we were nearly frozen by the cold wind and pelting sleet.

CAMP 94, ORAYBE [ORAIBI], May 12, 1858.

This morning the Moquis were in camp exhibiting an insatiable curiosity to see everything that was going on. Our promised guide did not come with the others, and I suppose he was preparing himself for the journey. Corn meal was brought in for trade, and one individual opening his blanket disclosed a dozen fresh eggs, for which he found a ready sale.

Starting for Oraybe it was difficult to decide, being without a guide, which direction to take. I inquired of the Indians for the trail to Oraybe, but they could or would not understand, and no one would consent to lead the way. Concluding to pursue a northwest course, we started through the sand hills, following, as nearly as possible, that direction, but had scarcely ridden a hundred yards when the chief appeared over the brow of a hill, running, as the Indians had done on the day before, at full speed. He rushed to the head of the train, shook hands, told me that he had to go back to his house, but would soon overtake us by a short cut, ordered a boy near by to guide us meanwhile, and disappeared as rapidly as he had approached.

Under the guidance of the lad we followed a sinuous and difficult road through the hills that form the slope from the bluffs to the plain below. The trail led close to a second town whose inhabitants were gathered on the walls and housetops to gaze at us as we passed.

Two more reservoirs and several gardens and peach orchards were seen. A few miles of tedious traveling brought us to the edge of the valley. The chief overtook us here, and a mule was furnished to him, upon which he mounted and led the way.

The country now traversed was the most promising looking for agricultural purposes than any yet seen. It had nearly all been under cultivation. Immense fields were passed, and our guide stopped constantly to gossip with his neighbors, who were busy planting corn. Their method of doing this was very primitive. With a sharp stick a hole was punched in the ground a foot deep, and the corn dropped in and covered up. No women were engaged in the labor. Unlike other tribes of Indians the men do the out-door work, leaving to the females the care of the households, the spinning, weaving [the men do the weaving], sewing, etc. At the end of a few miles Oraybe [Orairibi] came in sight. It was larger than the other pueblos. Though we had made but a short march several mules gave out and could not be driven even without their packs. The scanty grass of the 3 preceding days had taken away the remnant of strength left to them. We had to camp, though the pasturage was neither good nor abundant. * * *

The Oraybe Indians are more quiet than their brethren of Mooshahneh [Mishongnavi]. They collect in a circle to witness anything that may be going on, but are almost silent, and when they speak or laugh do so in a suppressed tone, like children under restraint. There is much uniformity of dress. All were wrapped in Navajo blankets, with broad white and dark stripes, and a crowd at a distance looks like the face of a stratified rock.

The external and internal arrangements of the houses are like those of the other town, but there is generally less neatness and thrift in the appearance both of the place and its inhabitants.

CAMP 95, ORAYBE GARDENS, May 13, 1858.

We were off soon after sunrise, but had proceeded only a mile when an Indian came running after us. He said that he had been dispatched by the Oraybe chief to conduct us to the next water. * * *

Selecting a course among numerous intersecting trails that would have puzzled a stranger considerably, he led the way to the east of the bluff on which Oraybe stands. Eight or 9 miles brought the train to an angle formed by 2 faces of the precipice. At the foot was a reservoir, and a broad road wound up the steep ascent. On either side the bluffs were cut into terraces and laid out into gardens similar to those seen at Mooshahneh [Mishongnavi], and, like them, irrigated from an upper reservoir. The whole reflected great credit upon Moqui ingenuity and skill in the department of engineering. The walls of the terraces and reservoirs were of partially dressed stone, well and strongly built, and the irrigating pipes conveniently arranged. The little gardens were neatly laid out; 2 or 3 men and as many women were working in them as we passed. * * *

While on the road to-day the guide pointed out a place where the Navajos had recently made a descent upon the Moqui flocks. He had himself been herding at the time and showed me 2 scars upon his sides from wounds received at the hands of the conquerors, who made off with their stock. * * *

CAMP 97, ORAYBE GARDENS, May 15, 1858.

The top of the mesa on which we had been encamped proved to be very narrow, and before we had traveled a mile we came to its northern edge, where there were the usual precipice and foothills, forming the descent to a broad valley. Here also the bluffs had been formed into terraced gardens and reservoirs. The descent was steep and difficult. The valley furnished better grass than any seen since leaving Flax river, but the soil was soft and the traveling laborious. We crossed the lowland and ascended the opposite mesa. The trail was found and its course followed for 10 or 11 miles, when most of the mules again gave out and became unable to proceed; though the weather was cloudy and cool and they had rested and had had tolerable grazing and water during the previous day and night it was evident that their strength was gone. * * *

To fully test the practicability of proceeding further, * * * 2 experienced water hunters, mounted on the least broken down mules, rode ahead to explore. If they found water they were to send up a smoke as a signal for the train to advance. They traveled

about 20 miles, finding a deserted Indian encampment where water had been at some seasons, but which was then perfectly dry. From the point where they halted, on the summit of a lofty plateau, the country could be overlooked for 50 or 60 miles, and there was every indication that it was a waterless desert. There was no alternative but to return, and the next morning we retraced our way and encamped near the northern Oraybe gardens at the edge of the large valley. We remained here for a day to let the mules rest and graze before undertaking the trip to Fort Defiance. * * *

Several of the tribe have been working in the gardens and tending the sheep during the day. In the former labor here the women as well as the men assist. The walls of the terraces and the gardens themselves are kept in good order and preservation; the stone and earth for construction and repairs they carry in blankets upon their shoulders from the valley below. The soil is of a poor character, and the amount which they extract from it speaks well for their perseverance and industry. Both turkeys and chickens have been seen in the pueblos. They have the material for excellent subsistence if they choose to avail themselves of it. In the neighborhood are beds of coal, which Dr. Newberry thinks of a character to burn well.

CAMP 98, NEAR TEGUA [TEWA], May 17, 1858.

Climbing the bluff south of camp and descending the opposite side of the mesa, we were joined by the promised Moqui guide, who came up, according to what appears an invariable custom, at the last moment and in a great hurry.

When the place was reached where the trail turned west to go to Oraybe, I asked the guide if he could not take a short cut to Tegua [Tewa], the most eastern pueblo, which the Moqui chief said was on the trail to Fort Defiance. He said that he could, and struck off toward the east. In ascending a mesa 5 or 6 miles beyond an almost impassable precipice was encountered, but the mules, after sundry falls, succeeded in reaching the summit. Beyond was a valley 9 or 10 miles wide, and upon the opposite side a plateau with 3 Moqui towns [Tewa, Sichumnavi, and Walpi] standing in a line upon the top. We camped 3 miles from them, sending the mules to their reservoir for water. The valley was well covered with grass, and large flocks of sheep attested the wealth of the citizens of this department of the Moquis. Almost the entire population came out to see us, evincing the greatest curiosity at everything they witnessed. In dress and general appearance they have a smarter look than the citizens of the other towns, and seem to be more well to do in the world. All the Moquis have small hands and feet but ordinary figures. Their hair is fine and glossy. Many have an Italian physiognomy. The men wear loose, cotton trousers, and frequently a kind of blouse for an upper garment, over which they throw a blanket. The dress of the women is invariably a loose, black woolen gown, with a gold colored stripe around the waist and the bottom of the skirt. The stripe is of cotton, which they grow in small quantities. The material of the dress is of their own weaving.

They seem to be a harmless, well meaning people, industrious at times, though always ready for a lounge and gossip. They are honest so far that they do not steal, but their promises are not to be relied upon. They lack force of character and the courageous qualities which the Zunians and some other Pueblo Indians have the credit of possessing. Their chiefs exercise a good deal of authority, but by what tenure they hold their power or how many there are we could not learn.

A singular statement made by the Moquis is that they do not all speak the same language. At Oraybe [Orabi] some of the Indians actually profess to be unable to understand what was said by the Mooshahneh [Mishongnavi], and the latter told me that the language of the 2 towns was different. At Tegua [Tewa] they say that a third distinct tongue is spoken.

These Indians are identical in race, manners, habits, and mode of living. They reside within a circuit of 10 miles and, save the occasional visit of a member of some other tribe, have been for centuries isolated from the rest of the world, and it would seem almost incredible that the inhabitants of the different pueblos should not preserve a system of intercourse. If what they say is true, it would appear that this is not done. Tegua [Tewa] and the 2 adjacent towns are separated by a few miles from Mooshahneh [Mishongnavi] and another pair [of towns]. Oraybe [Orabi] is a little greater distance from both. Each place, depending upon its internal strength, is independent as regards defense. The people are indolent and apathetic and have abandoned the habit of visiting each other till the languages, which with all Indian tribes are subject to great mutations, have gradually become dissimilar.

CAMP 101, PUEBLO CREEK, May 20, 1858.

Several Moquis who have been visiting the Navajos swelled the train to-day. There are now 23 accompanying us, and as we proceed mounted Navajos fall into the ranks till we find ourselves moving in great force. * * *

Countless herds of horses and flocks of sheep were grazing upon the plain. The Moquis said that we were entering one of the most thickly populated sections of the Navajo territory.

Hundreds of Navajos have come into camp and, considering their natural impudence and the weakness of our party, have astonished me by the correctness of their behavior.

One old fellow was pointed out by a companion who spoke pretty good Spanish as the chief. They were curious and a little concerned to know why we had come from the west. No party of whites had ever entered their country from that direction. The chief said that we must have just left the country of the Apaches, who had lately stolen the Moquis' horses, of which act the Navajos had been wrongfully accused; that the Apaches had plundered them also, and that, as our animals were safe, we must be friends to the Apaches, which proved that the Apaches, the Moquis, and the Americans were all leagued against "the poor little Navajos", to use his own expression. The reasoning was logical, but the throng of saucy vagabonds that were listening to the speech with grins that they took no pains to conceal were not calculated to enlist much sympathy, and we concluded that the pitiful harangue was intended for the benefit of the Moquis to disarm them of their suspicions in regard to the perpetrators of the late theft.

I perceived, however, that the Moquis were as unconvinced as ourselves by the plausible reasoning. We asked how far we had still to travel before reaching Fort Defiance, and they said that a single day's march would take us there. * * *

The Navajos displayed one trait of character which I had never seen exhibited by Indians: they paid for what they got. A crowd of women surrounded the place where the doctor and myself were sitting, and were amusing themselves by inspecting the remnant of the Indian goods and trinkets that had been brought along. Having no further occasion for the articles, as the expedition was now so nearly ended, and pleased with the unexpected civility we had experienced, I distributed most of the things to those standing about. The women were highly delighted, and not long after some of the men, whom I supposed to be their husbands, brought into camp a quantity of cheese and joints of mutton, enough to have lasted our company a week. I offered to pay for what we required, but they insisted upon my accepting all as a gift.

May 22, 1858, Lieutenant Ives reached Fort Defiance.

It will be observed that in the intercourse of Lieutenant Ives with the Moqui Indians they were hospitable and generous, and at all times aided and welcomed him. This is the universal testimony of all white people who have come in contact with them.

THE MOQUIS IN 1859 TO 1864.—During the period of the fearful and bloody Navajo war in Arizona and New Mexico, 1859–1865, the Moquis aided the United States troops when necessary, but most of the time they remained peacefully at home tilling the soil. They also went on the warpath against the Navajos under the command of Colonel Kit Carson.

The territory of Arizona was organized from New Mexico in 1863, and the Moqui Pueblos became a part of the population of Arizona April 1, 1863. Charles D. Posten, who had been appointed superintendent of Indian affairs for Arizona, made the following statement in regard to the Moqui Pueblos to the Commissioner of Indian Affairs from New York in 1864. It will be observed that Mr. Posten calls these Indians Moquins.

The Moquins are one of the most interesting tribes of Indians in Arizona. They have almost a classical reputation from the extravagant stories that were told about them by the early Spanish explorers and the interest they excited in Europe. * * *

The Moquins have continued to live in their mountain homes, cultivate the maize, tend their flocks and herds, and make themselves comfortable blankets for the winter and cotton for the summer. Their numbers are variously estimated at from 4,000 to 7,000.

THE MOQUIS IN 1865.—During 1864 the Moquis were confined to their homes by the hostile Navajos, and their crops failing for want of water, a famine ensued. United States Indian Agent John Ward, who visited the Moquis at this time, reported on them as follows:

PUEBLO AGENCY, NEW MEXICO,
PENA BLANCO, NEW MEXICO, April, 1865.

* * * One of my first official acts, after receiving the appointment of Indian agent in 1861, was to make a trip to the Moqui Pueblos, at which time I visited every one of the 7 pueblos. I found them very poor and badly in need of assistance; they had scarcely any implements worthy of the name; they had no hoes, no spades, that I could see; the corn, which is usually their main crop, they planted by the aid of sticks, by digging holes in the ground, into which they dropped the seed. They principally depend on the rain for their crops, having no permanent running water in their vicinity; thus they are, comparatively speaking, at the mercy of the seasons. A short time previous to my visit to them they had been attacked and robbed by the hostile Navajoes; and to make their condition worse the independent campaigns from this territory against the Navajos had also gone to their village, and taken from them even the very corn they had in store for their subsistence. This was done, as I afterward learned, under the plea that the Moquis were in league with the Navajos against us.

All these facts, as well as their true condition, I reported on my return to the then superintendent, and did all in my power to impress upon him the necessity of relieving their wants; but, strange to say, my honest appeal in their behalf had no effect whatever, and nothing was done toward it.

The only succor worthy of notice which these people have received from this superintendency, so far as I am aware, is that which has been extended to them during this winter. I can safely say that there never was a tribe of Indians so completely neglected and so little cared for as these same Moqui Indians; indeed, for some time they seem to have belonged nowhere. For several years previous to the creation of Arizona territory they were not mentioned in the annual reports of my predecessor.

From personal observation and the best of my judgment, the aggregate population of these Indians does not exceed 3,000 souls. * * *

April 21, 1865, M. Steck, superintendent of Indian affairs for New Mexico, in a communication to the Commissioner of Indian Affairs, forwarding a report by John Ward, United States Indian agent, writes from Sauta Fe:

I have the honor herewith to inclose copy of communication from John Ward, Pueblo agent, relative to the Moqui Indians. There has heretofore been but little known of these Indians. A few travelers have visited them in passing hurriedly through the country. Their description and the fabulous accounts of the Spanish conquerors savor more of fiction than reality.

John Ward, under instructions from my predecessor, Colonel Collins, visited these villages in 1861, and reports the names and population of each, viz:

Total.....	2,500
Oraiva (Oraibi).....	800
Sho-mon-pa-vi.....	600
Tano.....	250
Ci-cho-mo-oi.....	100
O-pi-ji-que.....	300
Mi-shan-qu-na-vi.....	250
Sha-pan-la-vi.....	200

THE MOQUIS IN 1866.—D. N. Cooley, Commissioner of Indian Affairs in 1866, in his annual report for 1865–1866, wrote of the Moquis as follows:

In regard to the Moquis, the interesting village Indians living in the northeastern part of Arizona, near the borders of New Mexico, and very similar in character to the Pueblos of that territory, but little is known in addition to that presented in former reports. They are, however, peaceable and self-sustaining, costing the government nothing except in cases of extreme necessity resulting from failure of crops.

NAMES OF MOQUI PUEBLOS BY VARIOUS AUTHORITIES.—The names of the 7 Moqui pueblos have been given by good authorities in a number of ways, as follows: E. S. Clark, supervisor, and F. M. Zuck, census enumerator, 1890: first mesa, Tegua, Sichumniva, and Walpi; second mesa, Mishonginivi, Shepauliya, and Shimopova; third mesa, Oriabe. Thomas V. Keam, old resident, and Julian Scott, special agent: first mesa, Tewa, Sichum-navi, and Walpi; second mesa, Mishong-na-vi, Shi-paul-a-vi, and Shi-mo-pa-vi; third mesa, Oraibi

or Oraibi. J. W. Powell: first mesa, Te-wa, Si-choan-avi, and Walpi; second mesa, Mi-shong-i-niv, Shi-pau-i-luv-i, and Shong-a-pa-vi; third mesa, Oraibi. A. F. Bandelier: first mesa, Tehua, Sichomivi, and Gualpi; second mesa, Mishonginivi, Shipaulavi, and Shimopavi; third mesa, Oraybi. Prof. Otis T. Mason, Smithsonian Institution: first mesa, Tewa, Sechumavi, and Walpi; second mesa, Meshongnavi, Shepolavi, and Shemopavi; third mesa Oraibi. Captain John G. Bourke: Tegua, also called Hano; Suchongnewy, Hualpi, Mushanguewy, Shupowlewy, Sumopoy, and Shupowla. A. M. Stephen, old resident: first mesa, Teh-wa, Si-tchom-ovi, and Walpi; second mesa, Mi-shong-in-ovi, Shi-powl-ovi, and Shung-op-ovi; third mesa, Oraibi.

The following are the names of the 7 Moqui pueblos given by Don José Cortez, an officer of the Spanish engineers in 1799, stationed in New Mexico: Oraibe, Taucos, Moszasnavi, Guipaulavi, Xongopavi, Gualpi, and a village which has no name, situated between the last town and Tanos (Taos). The unnamed village is probably Tewa.

Lieutenant A. W. Whipple, in 1853, while near Zuñi, noted the names and population of the Moqui pueblos. (Pacific Railroad, Whipple's Report, volume III, page 13.) The population is probably largely overestimated, as it was the period of the smallpox epidemic, and the figures were given him by Mr. Leroux, one of his party, who had visited the Moquis some years before. The Moquis refer to the smallpox year as the year of their decline.

POPULATION OF MOQUI PUEBLOS, LIEUTENANT A. W. WHIPPLE, 1853.

MOQUI PUEBLOS.	In Zuñi language.	Number of warriors.	Total population.
Total .....	.....	1,120	6,720
O-rai-bò	U-lè-ò-wà	400	2,400
Shú-múth-pà	Shú-múth-pà-ò-wá	150	900
Mú-shài-l-nà	Mú-shài-ò-nò-w-à	150	900
Áh-lè-lá	Áh-lè-lá	150	900
Quái-l-pi	Wathl-pi-ò	150	900
Shi-wín-nà	Shi-wín-ò-wá	20	120
Té-quá (a)	Té-ò-wín-nà	100	600

a Probably should be Tigua, one of the ancient tribes of Río del Norte.

P. S. G. Ten Broeck, assistant surgeon United States army, who visited the Moquis in 1852, gives the names of but 2 pueblos: Oraivaz, called Musquint by the Mexicans, and Harno.

Lieutenant Jones, in 1857-1858, while stating that there were 7 Moqui pueblos, names but Oraybe (Oraibi), Mooshahneh (Mishongnavi), and Tegua (Tewa).

The caciques (governors) of the 7 Moqui pueblos visited special agent James S. Calhoun at Sante Fe, October 6, 1850, and gave the names of the 7 pueblos as follows: Oriva, Samoupavi, Inparavi Mausand, Opquivi, Chemovi, Tanoquibi.

John Ward, United States Indian agent, who visited the Moquis in 1861, gives the names of the pueblos as follows: Oraiva, Sho-mon-pa-vi, Tano, Ci-cho-mo-oi, O-pi-ji-que, Mi-shan-qu-na-vi, Sha-pan-la-vi.

H. H. Bancroft thus writes of the Moquis:

The Moquis, who speak a distinct language, and who have many customs peculiar to themselves, inhabit 7 villages, named Oraibe, Shumuthpa, Mushaina, Ahlela, Gualpi, Sivinna, and Tegua.

On a map of southwestern New Mexico, compiled and drawn by Seth Eastman, captain, United States army, 1853, and found in Schoolcraft, volume IV, page 24, the names of the 7 Moqui pueblos are given as "towns": Harno, Shecourkee, Hoepeskee, Shomoparvee, Sheepon-arleeve, Mooshongeenayvee, and Orayvee.

In 1872 J. H. Beadle, an experienced traveler and author, who spent much time with the Indians, gave the names of the 7 Moqui towns as follows: Moqui, pronounced Mokee; Moquina, pronounced Mokeenah; Tequa, pronounced Taywah; Hualpec, pronounced Wallpake; Shepalawa, pronounced Shapalawah; Oraybe, pronounced Oraybay; Beowawe, pronounced Baowahay.

THE MOQUI PUEBLOS IN 1890.

The purely Indian names of the Moqui pueblos, or villages, are not attempted, and for census purposes the following will be the names used:

First mesa, Sichumnavi, Tewa, and Walpi; second mesa, Mishongnavi, Shimopavi, and Shipaulavi; third mesa, Oraibi.

The Moqui Pueblo Indians are in Apache county, northeastern Arizona. This country, which was called by the Spaniards "The Province of Tusayan", is from 95 to 100 miles north of the Atlantic and Pacific railroad. The station nearest to them is Holbrook. They are located on what is known as the Moqui reservation, their old lands in fact, which were set aside to them out of the Navajo reservation by the President by proclamation of December

16, 1882. It contains 2,508,800 acres, or 3,920 square miles. (a) Of this enormous acreage only 10,000 are estimated to be tillable, and these only with irrigation, the water being entirely the property of the Moquis. This reservation is merely tentative and was to give the United States authority over the Moquis and to protect them from white people and the Navajos. The name which they call themselves by is Ho-pi, or Ho-pi-tuh-lei-nyu-muh, meaning "peaceful people". The Zuñis knew them in 1540 and prior as the A-mo-kwi. The Spaniards changed this to Moqui, or Moki. In the Moqui language moki means "dead". Their homes, consisting of 7 pueblos, or villages, are situated at an elevation of from 700 to 800 feet above the valleys on the almost level tops of 3 long mesas or tables. These 3 mesas project in a southwesterly direction from the main table-land into the desert south. On the first or eastern mesa, about 3 miles long and from 6 to 200 feet wide, are the pueblos of Sichumnavi, Tewa, and Walpi; on the second, or middle, 3.5 miles long and from 50 to 300 feet wide, those of Mishongnavi, Shimopavi, and Shipaulavi; on the third, or western, is Oraibi, which is the largest, and which contains almost as many inhabitants as all the rest combined, namely, 905. At Walpi the mesa is hardly 200 feet wide on top, and a short distance beyond, toward Sichumnavi, it narrows to 8 or 10 feet.

From Walpi, on the first or eastern mesa, all the other villages can be seen. Their situation upon these 3 narrow stone arms, or long fingers, that project from the main plateau into the desert, was selected for defensive purposes, no doubt, as a view of the country for 50 miles about is assured. There was plenty of timber about them when the villages were first built, and more water probably near the base of the mesa; but the timber has disappeared for miles, and the appearance of the towns is that of decay and dreariness. They are remote from water, and still more remote from wood, from 7 to 10 miles. Their fields are scattered far away along the washes, below them in the valleys, where they depend upon the retained moisture after rains for a crop, and their orchards are interspersed among the sand hills at the foot of the mesas. Their flocks and herds are driven daily from the rock corrals, built on the sides of the mesas, into the distant valleys for grazing and water, and at night they are returned.

The life of the Moquis is one of great toil, yet they find time for their ceremonies, dancing, visiting, and other amusements. They are entirely self-sustaining. Their blankets, baskets, and pottery find a ready market, the proceeds from which and from the sale of some sheep and horses, with their crops, yield them support.

Indian time records are usually given by "snow flies" and minor events, and are not reliable. The Moquis' years are recorded by the sun's declination, which is observed by watching the shadows.

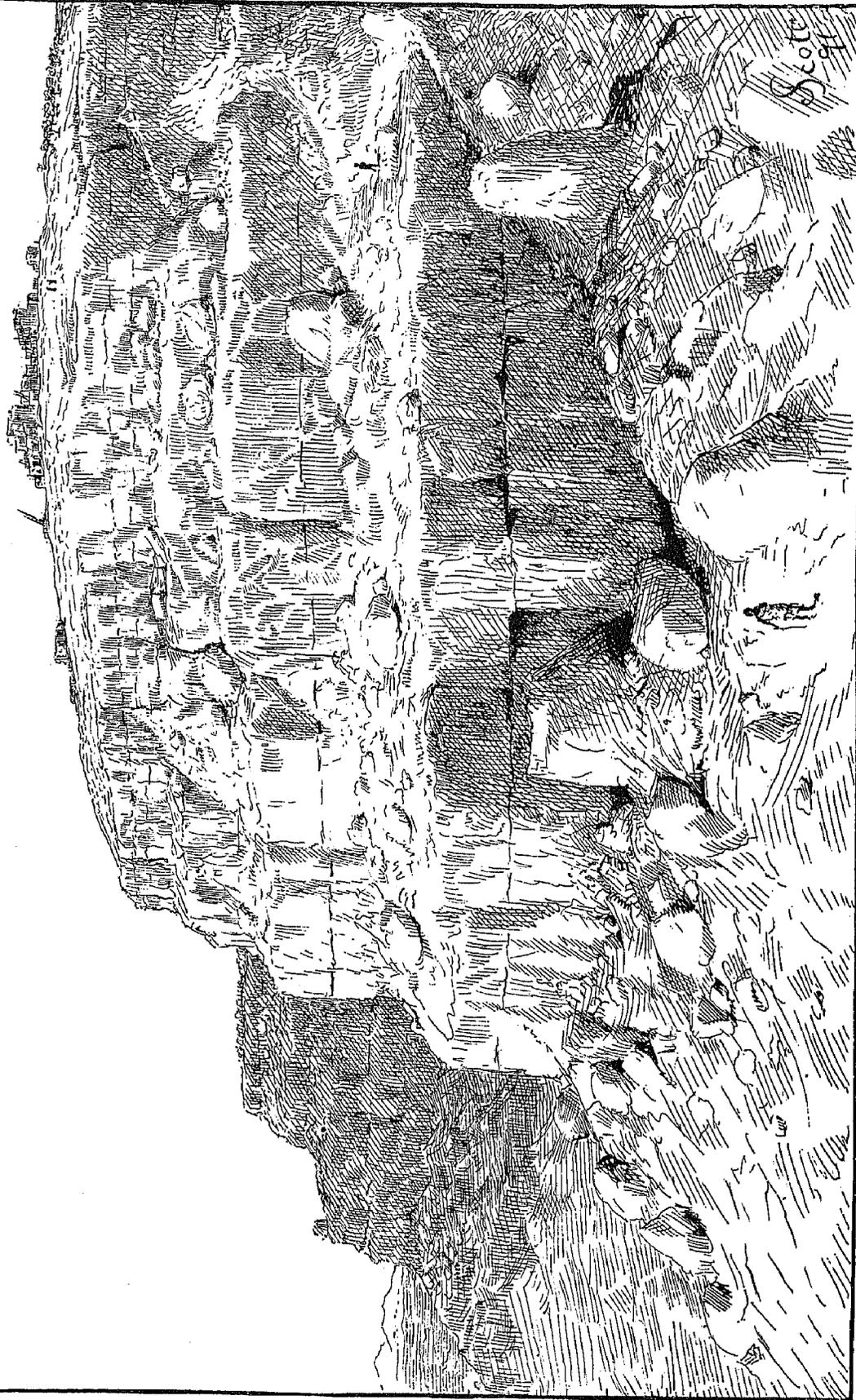
The ruins of Awatubi and those east of it are on the same mesa. As shown on the map, old Shimopavi was built about the springs, under the east side of the mesa. The town was destroyed during a war hundreds of years ago; its ruins indicate that it was much larger than Oraibi, and must have contained 2,500 or 3,000 people. From these ruins the mesa, where the present Shimopavi is, is very imposing. Near the springs, under Mishongnavi, are the ruins of the old town, which was destroyed during one of the wars. These are almost the only ruins of note around the Moqui country off the mesas.

STOCK AND LANGUAGE.—The people of all the Moqui pueblos speak the same language, except those of Tewa, who speak the language of the Tewan or Tanoan family.

ANCIENT MAPS OF THE PUEBLOS.—On a map published by Bolognino Zaltieri at Venice in 1566, which was engraved on copper, can be found a pueblo called "Civola" (Cibola). This Civola is located on the map near the present Moqui pueblos and Zuñi. The information was, of course, obtained from the Spaniards, as the map was published 15 years after Coronado's march in 1541, the Spanish permanent occupation occurring in 1591.

On a map published in the third volume of Purchas' Pilgrims, London, 1625, is a picture of a castle with the legend, "Pueblos de Moqui", with no reference to Zuñi or other pueblos, or "Cibola". This castle is placed on the map near the present Moqui pueblos.

The John Senex map of North America, a reduced copy of which is given herewith, was published in London in 1710. Senex was a Fellow of the Royal Society. His map purports to give data up to 1710 and from the observations communicated to the Royal Society of London and the Royal Academy at Paris. It will be observed that Taos and other pueblos are given, and Zuñi is marked as Zuñi or Cibola. To the west and north of Zuñi 10 Moqui pueblos are noted under the general title of "The Moqui", as follows: Quiana, Orawi, Macanabi, Iogopapi, Gualpi, Aguatubi, Agnico, Alona, Masagua, and Quaguina. Aguatubi (Awatubi), which is now known and given on modern maps, is an extinct Moqui pueblo of 1700-1701; Gualpi is probably the present Walpi, and may have been removed to the site now occupied since 1710. From the present location (including the above), and comparing this map with the location of the Moqui pueblos in 1890, Iogopapi was near Shimopavi, Agnico was near Walpi, Alona near Sichumnavi, and Masagua near Tewa. The country adjacent to the present Moqui pueblos contains numerous ruined and abandoned pueblos, covering a space of country 40 miles square. With so much unoccupied territory without a recorded history speculation has a vast field. Oraibi, as has been noted, is probably the ancient Orawi. It is the most ancient looking of the pueblos, and from the amount of dirt in its streets one would give it great antiquity. Many of the other towns were removed because they became so dirty as not to be habitable, or the water or fuel supply gave out; others were destroyed by war. It will be noted that the



SHIMOPAVI, SECOND MESA, MOQUI.

present names are those given the Moqui pueblos by white men, and in some cases subsequently changed to meet the views of new comers.

POPULATION.—Espejo estimates the Moquis in 1583 at 50,000. They received him cordially, he writes, giving him feasts and dances. His imagination seems to have developed with their hospitality.

In 1745 two friars claimed to have counted the persons in the Moqui pueblos, and they numbered 10,846.

In 1775 Governor Anza gave them as 7,497.

Escalante, in 1775, gave the population of the Moqui pueblos at 7,494.

In September, 1780, Governor Anza gave the Moqui population as 798. No rain had fallen for 3 years, and in that time the Moqui deaths were given at 6,698.

Governor Charles Bent, of New Mexico, November 10, 1846, gave the population of the Moquis as 350 families, or 2,450 persons.

In 1852, Surgeon P. S. G. Ten Broeck, who visited the Moquis, gave the population at 8,000.

Early in 1853 Lieutenant Whipple, United States army, in charge of an exploring party for surveying a railroad to the Pacific, gave the population of the Moquino (Moqui) pueblos at 6,720, and follows Governor Martinez in his estimate of the population of the 19 pueblos in New Mexico. This was prior to the smallpox of 1853-1854.

In 1861 John Ward, United States Indian agent, estimated the population of the Moqui pueblos at 2,500.

The various agents of the Moqui pueblos in 1864 made estimates of their number varying from 2,000 to 4,000.

In 1865 Mr. Ward stated the Moquis to be 3,000.

In 1869 Vincent Colyer estimated their population as 4,000.

The Eleventh Census gives the 7 pueblos a population of 1,996.

NUMBER OF PUEBLOS.—The number of Moqui pueblos has been variously given, at one time as high as 11. Seven Tusayan Moqui pueblos are noted in 1541; in 1580 and 1583, 5; in 1590 and 1599, 7; in 1605, 7; in 1680, 5; in 1710 the names of 10 are given on the Senex map, but after 1700 in the surrounding country they were known as the "7 Moqui pueblos", and have so continued to be known, because there are only 7 pueblos.

The Moqui Indians have quantities of garnets, Arizona rubies, and pieces of turquoise, the latter from near Los Cerillos, uncut or in the rock, which they wear for ornaments.

The period at which the Moquis built their houses on the tops of the mesas must be very remote, long anterior to the advent of the Spaniard in 1539-1541. The footpaths, worn in the rock from the pueblos or from the mesas to the springs below by the almost constant procession of people going for water, indicate extended use.

The houses are built from 2 to 4 stories high, in terrace shape, the roof of the front lower story being the balcony of the second story, and so on up, the upper story being but a small apartment. The lower story is generally from 8 to 10 feet high, the second about 8 feet, and each one above that slightly decreasing, but not to less than 6 feet. These terraced houses are built in rows, forming long streets, as at Oraibi, in a square, with a large center court or plaza, which is reached from the outside by narrow and low covered ways, as at Shipaulavi, or on 3 sides of several rectangles, as at Mishongnavi, or 3 sides of a square and long streets, as at Shimopavi. There is, however, little regularity at Walpi, the town having been built to conform to the uneven surface of the mesa at that point. Sichumnavi and Tewa are rectangular, with their houses facing the east. Entrance to these abodes were formerly made by ladders and through openings in the tops, these openings being covered with blankets or skins during a storm or when it was cold. With the advent of the Spaniard came doors, windows of gypsum, and the fireplace. Every dwelling has still 2 or more ladders, and by them the different stories are reached.

GOVERNMENT.—The chief priest of the Moquis is chosen by his predecessor and resides at Oraibi. The principal or head chief, Shi-mo, of the Moquis resides at Walpi. He inherits his position, and Walpi may be said to be the governing or controlling town of the 7 Moqui pueblos.

The governors of the several pueblos are elected from time to time by the priests or medicine men in council with the principal chief, and are chosen for an indefinite term and continued in office as long as they prove efficient and useful. Each of the Moqui pueblos has a war captain, called "capitane" after the Spanish. The priests of the different orders, called "medicine men", seem to have a greater power than the chiefs or governors.

Careful investigation shows that the Moquis have an almost ideal form of government, administered on one side by the high priest, or, perhaps, priests, and on the other by the council. It works harmoniously and is fitted to the daily wants of this people. Such disputes as there are, about a donkey, a field, crops, or melons, are settled by the officers.

SOCIAL ORDERS, RELIGION, AND CUSTOMS.—The Moquis have a religion of their own, with much ceremony and many dances, games, and amusements of a religious and social character. Their chief god, whose name they never speak, is their Jehovah, and they at times supplicate him by raising both arms with extended hands and face upturned. Massau is their King of Death.

A. M. Stephen writes of the social orders, religion, and customs of the Moquis as follows:

Ancestry and inheritance are about on the same general lines as with the Navajo, but in their land property there are still traces that it was once divided on a communal basis for the use of the families composing the gentes and not as individual holdings. They

still count many gentes, and there are about 26 of these extant, but some of them are only represented now by 1 or 2 persons. Their gentes are named after the sun, clouds, animals, plants, mythologic and common objects, deriving their names either from mythic ancestors or traditional incidents in their early history. The priests and chiefs are not privileged personages. The former are the leaders in all religious ceremonies and the latter preside at councils, decide matters of controversy, and to some extent conduct the affairs of the village. They are not hereditary, but most of them nominate their own successors. They engage in the same labors and lead precisely the same life as the other villagers, and no actual difference in social rank is recognized.

Their thronged mythology has given rise to a very complex system of worship, which rests upon this theory: in early days certain superhuman beings, called Katcheenas [Cachinas], appeared at certain seasons, bringing blessings or reproofs from the gods, and, as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies. To a limited extent certain women were also similarly endowed; hence, the membership of some of these societies consists entirely of men, others of women only, and in many both sexes bear a part. The public ceremonies of these societies are participated in by all the members, fancifully dressed in cotton tunics, kilts, and girdles, and wearing large masks decorated with the emblems pertaining to the Katcheena whose feast they celebrate. Emerging from the kiva, the maskers form in procession and march to the village court, where they stand in line, rattle in hand, and as they stamp their feet with measured cadence they sing their traditional hymns of petition. The surrounding house terraces are crowded with spectators, and some of these celebrations partake much of the nature of dramas. Feats of war are mimicked or the actions of wild animals and hunters, and many mythic incidents are commemorated, while interludes afford an opportunity for a few grotesquely arrayed buffoons to crack coarse jests for the amusement of the rude audience. Every moon witnesses some celebration.

There is no christian church in any of the 7 Moqui pueblos, and but little evidence of the Catholic faith, whose clergymen were once with them, save the rough shrines and altars still remaining.

CUSTOMS.—A noticeable trait of the Moquis, from their first mention by the Spaniards to this day, is their traveling on foot; one reason for this, stronger than any other, is the poverty of the country through which they move in the matter of forage and water for animals. The Moqui, when he starts out for a journey, always carries rations enough to last several days. Moquis are not generally horsemen; the men of Tewa are the horsemen of the tribe, the cavalry. These Tewa are hired fighters, who were employed and settled by the 6 Moqui pueblos as soldiers to aid them against the Navajos after 1680 to 1700.

The Moquis cling to the high mesas. The fear of sudden floods and consequent danger to life and property keeps them out of the valleys or away from the low lands about the mesas. The altitude of the 7 Moqui villages can not be given, and that of Oraibi alone, 6,730 feet, is noted. Shimopavi, isolated and standing clearly above the mesa, has the appearance of being the highest. An instrument only can settle this point.

HABITS AND HEALTH.—The Moquis are a temperate people, rarely indulging in anything to excess. Very few of them use intoxicants, and such intoxicants as they have are brought to them by outsiders.

In relation to the health of the Moquis, Special Agent Scott says:

There are evidences of scrofula now and then, but as a rule the Moquis are healthy. The great elevation at which they live prevents many of the ordinary diseases. It has been "the survival of the fittest" for hundreds of years, and the generations now living are healthy, considering all things. The wonder is, considering their crowded state, that they are not more sickly than they are and the death rate greater. There is scarcely a home in the town on the first mesa but what I have not entered. I don't remember seeing a sick person, except a young woman just recovering from childbirth; she was lying on the ground or earth floor of her house, covered with blankets, with her head toward the fire. She was very proud of the new little Moqui stranger, and showed it to us, as if it were the prettiest child ever born. I don't think a Moqui finds out he is sick until he is dead. In none of the 7 Moqui pueblos do you see any half-breeds; they are a pure stock of people, with no indications of intercourse with the whites, and have but little if any syphilis.

MOQUI BOARDING SCHOOL.—The government school at Keams Canyon, which is on the Moqui reservation, was opened in July, 1887. The establishment of this school is due to the efforts of Mrs. Harriet R. Hawley, wife of Senator Joseph R. Hawley, of Connecticut. It is a boarding school with a capacity for 50 children. During the year ended June 30, 1890, it cost the government \$11,716.46. The enrollment of pupils was 45. The average attendance was 27. The session was 10 months. The average cost to the government per capita per month was \$36.16. The pupils cultivated 25 acres of ground. In all cases board and lodging were furnished.

The school was managed by 8 white and 5 Indian employés, 10 males and 3 females (position and salary of 3 not given), as follows: (a) superintendent and principal teacher, \$1,200; clerk and physician, \$1,000; teacher, \$600; industrial teacher, \$840; matron, \$600; seamstress, \$480; two laundresses (each \$480), \$960; herder, \$180; carpenter, \$840.

THE LEGAL STATUS OF THE MOQUIS.—The Moquis were considered the same as other pueblo Indians by all Spanish, Mexican, and early American officials.

In 1849, after the treaty of Guadalupe Hidalgo of 1848, James S. Calhoun, special United States Indian agent, in a report to the Commissioner of Indian Affairs, notes the pueblos of New Mexico as far west as Zuñi, and the

a Brevet Major General A. McD. McCook, commanding the department of Arizona, in his report for 1890-1891, wrote of this school: "The children looked neat and clean, and are well fed and cared for by the principal and employés of the school. The children are nearly of an age; consequently they will leave the school at the same time, carrying with them an education and habits of life far superior to any they had heretofore enjoyed, and no one can fail to believe, or to hope at least, that the 103 children now present in the school, returning to their homes imbued with another and better civilization, will produce much good. To the casual visitor the efforts made by these handsome children to speak our language is pathetic. * * * The location is a good one; the parents and relatives can visit the school and meet their children during the term, which is humane and proper. The children take great interest in their work, with their practical lessons as well as with their books. * * * Nothing but good can come from this school. * * * If there were greater facilities of accommodations there would be a greater number of children in the school. I am glad to report that 44 of the pupils are from the Areibi [Oraibi] village and not the least comely of the pupils gathered there.

Commissioner of the General Land Office, of date August 24, 1849, in giving William Pelham, surveyor general of the territory of New Mexico, instructions and a form of procedure in cases of proof and proceedings in private land claims in said territory (New Mexico then embraced the present territory of Arizona), cited Calhoun's report and copied the census of the pueblos from Taos on the north to Zuñi on the west, saying "this statement has no reference to pueblos west of Zuñi", thus conceding that there were such pueblos, and of course they were the Moqui pueblos.

The act of Congress of July 22, 1853, made it incumbent on the surveyor general of New Mexico to "make a report in regard to all pueblos existing in the territory, showing the extent and locality of each, stating the number of inhabitants in the said pueblos, respectively, and the nature of their titles to the land".

When the agent, Mr. Calhoun, reported on the pueblos of New Mexico (October 4, 1849) he omitted the 7 Moqui pueblos then in New Mexico, but in October, 1850, he reported them and advised that they receive the same treatment as the pueblos on the Rio Grande. Arizona was not erected into a territory until 1863. In the case of the Moqui pueblos then in New Mexico (now in Arizona), they were not reported on in 1849 because they were in the country of the fierce Navajo, where Mr. Calhoun dared not venture to make an examination.

The claim of the Moquis to their pueblo sites and the land adjacent, used for agriculture and grazing, of the same area granted to other pueblos, is a title originating under the Spanish and Mexican governments, preceding the United States in sovereignty, and it is the obligation under treaty of the United States to deal with such title or claims, or pueblo claims, precisely as Mexico would have done had the sovereignty not changed.

The statute of limitation has not as yet expired in the matter of the Moqui pueblos. There is no laches on their part. Open and notorious possession since 1539 surely should give the Moquis ownership.

The eighth and ninth articles of the treaty of Gaudalupe Hidalgo expressly stipulates for the security and protection of private property. The law on this point was settled by the Supreme Court of the United States (United States v. Percheman, 7 Peters' Reports) in the following language:

The people change their allegiance, their relations to their sovereign is dissolved, but their relations to each other and their rights of property remain undisturbed.

The Supreme Court of the United States (United States v. Arredondo et al.) also declared that—

Congress have adopted, as the basis of all their acts, the principle that the law of the province in which the land is situated is the law which gives efficacy to the grant, and by which it is to be tested whether it was property at the time the treaties took effect.

The private land titles, including pueblos in New Mexico, were derived from the authorities of Spain as well as of Mexico. Under this system there are many imperfect and mere inceptive titles. The Supreme Court of the United States has always decided such claims with liberal equity, and has always held that an inchoate title to land is property.

In the case of the United States, plaintiff in error, v. Antonio Joseph (Supreme Court), 4 Otto, 614-619, argued April 20, 1877, decided May 7, 1877; also United States Supreme Court Reports, 94-97, page 295, Mr. Justice Miller, in deciding that the Pueblos of New Mexico were not a tribe of Indians in the legal or governmental sense, and in considering the question of their citizenship, having in view, of course, the fact that the United States had appointed an agent for the Pueblos of New Mexico (as it has at times for the Moqui Pueblos of Arizona, formerly of New Mexico), and also the fact that acts by executive officers of the nation (such as the President creating a reservation for the Moquis), held that such acts do not alter or change the legal status of Indians; and the court further held that the Pueblos of New Mexico (and necessarily those in Arizona, once in New Mexico) were citizens of Mexico by reason of that government having given them all civil rights, including the right to vote, and that the United States was not a proper party to this action, having no legal control over them, and that the Taos Pueblos must bring their own action in the proper court of New Mexico.

Situated far from traveled routes, the Moquis have been visited by few white men.

WATER SUPPLY AND THE COUNTRY OF THE MOQUIS.—A casual view of the country of the Moquis from a mountain top shows probably the most uninviting landscape in the west; still, where water can be obtained to apply to seeds the most abundant yield follows. Small irrigated areas sustain large numbers of people.

What the Moqui ancestry did for flesh food or other food in variety (there is now no fish) prior to the arrival of the Spaniards, who brought horses, goats, sheep, and burros, and melons and peaches to the southwest, one can only conjecture. Jack rabbits and rabbits, deer and antelopes, or mountain sheep, and game in the distant mountains or on the far off plains must have been more plentiful than now. Corn, the common food of the North American Indian, which now makes 90 per cent of their food other than meat, must have been their staple, along with flesh obtained in the distant mountains.

Notwithstanding the desolation in and about the mesas on which the Moqui pueblos are situated, humming birds and mocking birds are found. The mocking birds are also found in great numbers in the pueblos of New Mexico. The Moquis, as do the Pueblos of New Mexico, cage the mocking bird, which thrives in captivity. Doves are found in great numbers anywhere on the American desert.

The Moquis are not reservation Indians in the general acceptation of the word. They were not wild Indians, roaming at will over the country, gathered up by the government and placed on a reservation to protect the whites from them. They have been town dwellers and cultivators of the soil since the Europeans first came to

the country. The definition of their reservation by the President December 16, 1882, was for the purpose of drawing the line over which the Navajos were not to cross. This was also done in the case of the Zuñis. Water was protected by this action, and the President increased the area of the reservation to save it.

The United States has never had a treaty with the Moquis. It has never assumed any direct control over them other than the naming of an agent for them and presenting them with a few useful articles from time to time. It has, however, agreed, through the agents, to keep the Navajos from murdering and robbing them. They can only live in community on the land they occupy. There is not water enough to irrigate a very large area. It would sink in the land before reaching any broad surface of ground. There are no streams, only springs and water holes.

CONCLUSIONS.—While the Moqui is stationary in many things he is progressive in adopting articles of comfort or utility. He was cunning enough to stop weaving cotton cloth when he found he could buy it of the traders cheaper than he could weave it. It is true that there is not much more evidence of progress toward a real Anglo-Saxon civilization among the Moquis in 1890 than there was in 1540. In 1540 they were of the stone age in utensils and tools, and never since, by their own exertions, have they advanced from this condition. They are, however, quick and ready imitators, and the evidences of European and American influences are now seen on every hand, in dress, implements, and furniture, but not in customs or ceremonies. According to the general belief of the Spaniards, at the time of their discovery in 1540, they had made progress from a wild condition, and were in a progressive state.

Some 20 years ago a distribution of various supplies was made by the United States to the Moquis. Among the articles distributed were some cultivators, but the Moquis having no harness for their horses (very indifferent ponies), these cultivators were useless, so they concluded to make charms of them, and many of these charms are now to be seen lying on the roofs of the Moqui dwellings, called "good medicine". At this distribution a number of grindstones were also issued. The Moquis had always used a short slab of stone or the surface of a large stone to sharpen knives or other like instruments upon, and the grindstones amused them for a time, but now several may be seen in the various pueblos as tops for the estufas.

The Spaniards quickly relinquished their hold upon the Moquis in 1540 and after, because in their country they found but little forage for their horses and poor food for their soldiers. (a)

The Moqui civic government is relatively the same as that of the New Mexico pueblos along the Rio Grande. Their religion of materialism has evidences of former phallic worship. Their isolation has preserved their forms and customs and their primitive virtue, and they live uncontaminated by the vices of civilization; they are still children of nature.

WHAT SHOULD BE DONE FOR THE MOQUIS.—The Moqui has but little property, estimating from an Anglo-Saxon standpoint; still, he has more than he requires, excepting watering places, which should be improved and developed. He could be taught more stringent laws of health and economy, and made to guard against disease and famine.

His condition in 1890 was good, and his wants, but few, were well supplied by himself. His great needs are water and timber. These people should have a competent irrigating engineer sent to them for a few months to show them how to construct reservoirs in which to preserve their water, how to run levels and grades for their ditches, and how to develop springs or water holes. They should have issued to them quick growing trees for timber and fuel; a few head of stock to improve their herds and flocks, and a small number of improved agricultural implements. Twenty thousand dollars is ample to do all this, and when done the Moquis should be let alone and given to understand that they must take care of themselves, as they have done for centuries.

An industrial school or a few day schools could be established among them, but its officers should see to the school only. A physician could be utilized as one of the teachers and be of much service to the Moquis. The civil policy, government, and daily lives of these people should be let alone. With their water supply properly developed, they are better located in the villages where they are on the mesas than they would be in the valleys. Considering their small holdings of land, no allotment of an equitable nature can be made. The water in the vicinity of the mesas is now the property of the Moquis and has been for centuries. Its ownership commands an enormous area of grazing lands in the vicinity, which whites are now anxious to utilize for their herds and flocks with the water of the Moquis. The Moquis leaving the mesas would terminate in their being driven from the

a The Moquis are Pueblo Indians to all intents and purposes, their language excepted, which has been classed with the Shoshoni or Numa group of American idioms. Nothing can be said about them as they appeared in the past centuries to the first European visitors that does not apply to the New Mexican Pueblos also. The differences are purely local, and can at once be explained by physical causes. Thus the Moquis raised cotton, whereas the Zuñis did not, and the reason for it is found in the southerly exposure of the lands which the Moquis cultivate. The blankets of rabbit hair, which Fray Marcos was informed were made and worn at Totontec, were not exclusively Moqui; the Zuñis made them also. There is one point, however, that attracts our attention in regard to the Moquis, and that is the feeling of coldness, not to say hostility, which prevailed between them and their nearest neighbors, the Zuñi Indians. As early as the time of Coronado the 2 clusters were not on good terms. There was comparatively more intercourse between the Moqui and some of the Rio Grande pueblos than between the Moqui and Zuñi. Up to the present day this feeling, strengthened by events subsequent to the reconquest of 1694, is very marked. Another curious fact, which may be deduced from the report of Fray Marcos, and which is corroborated by Moqui and Zuñi tradition, is the existence of a cluster of 12 pueblos inhabited by people of Moqui stock, the ruins of which villages exist to-day, and which have given rise to the name of Totontec. We are led to infer in this case, as well as in that of the ancient villages at the salt marshes near Zuñi, that the said cluster of 12 was abandoned but shortly before the sixteenth century. One of their number, Ahnatu, even remained occupied until the first half of the past century. These are among the few historical data that may be gathered from early Spanish records now at my disposal, and which relate to a period anterior to the coming of the white man.—A. F. BANDELIER, 1890.



N. Y. ENG. CO.

PARRAND

PUEBLO OF WALPI LOOKING WEST, SHOWING SHIPAULAVI AND THE SECOND MESA, ARIZONA.

water and from the land. Allotment, the granting of small areas of land in fee, would place the springs in the hands of individual owners.

These people were town or pueblo Indians and citizens under the republic of Mexico, and by the treaty of Guadalupe Hidalgo of 1848 with Mexico, they, as well as the Pueblos of New Mexico, became citizens of the United States. They have had no friend at court, are remote from railroads or white settlements, in a barren country, holding the Navajo at bay and keeping him from making inroads upon the whites of the south. Precedent and usage and a long occupancy demand that their land holdings by metes and bounds be given them by patent and in community, as has been done in the case of other pueblo Indians in New Mexico. Their claims, embracing all the pueblos and springs, should be surveyed and a patent issued to them in fee; above all, let one of the 4 sections of Indians in the United States who now sustain themselves continue to do so.

STATISTICS OF THE MOQUIS, 1890.—The statistics of the population, wealth, and social condition of the Moqui Pueblos show that, although isolated from the Anglo-Saxon, the Moqui Pueblo is amply able to care for himself if aided merely by an issue of those things which will multiply in the future to his advantage.

The enumeration was made by Francis M. Zuck, under direction of E. S. Clark, supervisor of census for Arizona, as a special census, and the numbers are not included in the general census. The statistics of property and values were secured by Julian Scott, special agent, and the special agent in charge.

The population of the 7 Moqui pueblos in 1890 was 1,996; males, 999; females, 997; over 18 years of age, 1,118; under 6 years of age, 288; over 5 years of age and to 18, inclusive, 590; heads of families, 364; house owners, 364; farmers and weavers, 456; day laborers, 6; medicine men, 2; pottery makers, 366; governors, 7. One thousand seven hundred and forty-nine speak nothing but the Indian language; 6 speak Spanish, 51 speak English, 33 read it, and 25 write English. This does not include the 44 children at the United States Indian boarding school at Keams Canyon. The Indians noted as writing Indian are able to represent Indian words with the Roman letters.

POPULATION OF THE 7 MOQUI PUEBLOS.

PUEBLOS.	Total.	POPULATION.					Hheads of families.	House owners (all women).	LANGUAGE USED.									At school.
		By sex.		By age periods.					Indian.			Spanish.			English.			
		Male.	Female.	Over 18 years.	Under 6 years.	Over 5 and to 18, inclusive.			Speak.	Read.	Write.	Speak.	Read.	Write.	Speak.	Read.	Write.	
Total	1,996	999	997	1,118	288	590	364	364	1,749	.....	6	6	.....	.....	51	33	25	93
Walpi	232	117	115	134	37	61	44	44	193	.....	1	.....	.....	.....	4	3	4	13
Sichumnavi	103	51	52	50	24	20	21	21	77	.....	.....	.....	.....	.....	6	6	6	7
Tewa	161	80	81	71	30	54	24	24	113	.....	1	1	.....	.....	13	12	12	18
Mishongnavi	244	126	118	123	36	85	42	42	213	.....	.....	.....	.....	.....	.....	.....	.....	.....
Shipaulavi	126	62	64	60	15	51	21	21	112	.....	2	.....	.....	.....	.....	.....	.....	6
Shimopavi	225	118	107	111	15	99	42	42	211	.....	2	.....	.....	.....	.....	.....	.....	5
Oraibi	905	445	400	500	125	220	170	170	830	.....	.....	5	.....	.....	28	12	3	44

OCCUPATIONS OF THE INDIANS OF THE 7 MOQUI PUEBLOS.

PUEBLOS.	Farmers and weavers.	Day laborers.	Medicine men.	Pottery makers.	Governors.
Total	456	6	2	366	7
Walpi	74	.....	.....	67	1
Sichumnavi	31	2	.....	30	1
Tewa	46	1	.....	37	1
Mishongnavi	73	.....	.....	66	1
Shipaulavi	32	.....	.....	33	1
Shimopavi	65	.....	.....	60	1
Oraibi	135	3	2	73	1