

MOQUIS.

The Moqui Pueblos are in Arizona, and their reserve adjoins the Navajoe Reservation on the west. It has a population of one thousand seven hundred and ninety. The Moquis revolted against the Spaniards in 1680, and have since been independent. Their houses are built of stone set in mortar, and for security are perched upon the summits of almost inaccessible *mesas*. Their villages are Tayroah, Se-cho-ma-we, Jualpi, Me-shung-a-na-we, She-powl-a-we, and Shung-o-pa-we. Ten miles west of the latter is Oreybe, where dwells a distinct race, speaking a different language.

The Moquis are an agricultural people, but are very poor, as droughts are frequent and their lands are not susceptible of irrigation. The scarcity of water prevents stock-raising. They were formerly a numerous people, possessing large flocks and herds, of which they have been deprived by their more warlike neighbors the Navajoes. They are kind-hearted, hospitable, virtuous, and honest, but their isolated situation keeps them ignorant and superstitious. With the exception of the Oreybes, who speak the Tegua dialect, the Moquis belong to the Shoshone group.

The following description of the Moquis is taken from the diary of Father Francisco Garces, who in 1775 was ordered by the Spanish viceroy, Bucarali, to the Colorado River:

"At night I entered the Moqui, astonished at the sight of the many people on the roofs of the houses, looking at me as I passed with my mule in search of the corner of the preceding night, which, after making some turns, I found.

"In this town were two kinds of people, and two languages. The first is seen in the color and stature of the males and females, the second in their different manner of singing. Some are of a color clear and somewhat red, and are good-looking; and others are small, black, and ugly. When they go out of town they appear in clothing like Spaniards, wearing dressed skins, tight sleeves, pantaloons, boots and shoes. Their arms are 'xavas' and lances. In town they wear shoes, and sleeves of colored cotton ('manta pinta'), and a black blanket of the sort they make. The women wear tunics as low as the ankle, without sleeves, and a black or white shawl over the head like a square mantilla,—the tunic, confined by a belt, usually of a variety of colors. They do not pounce or paint themselves, nor did I see beads on them, or ear-rings. The old women wear the hair in two braids, and the young women in a tuft over each ear, or altogether drawn to one side, taking much care of it.

"Notwithstanding that they did not favor me, I formed the idea that there were many good people among them, and that the bad were only those who governed. There might have been other reasons for this besides that of not wishing to be baptized, or of admitting Spaniards into their country; like that of knowing that I had come from the Tumjabs and from the Yumas, friends of their enemies, and consequently they held me as the spy of the Yavipais, Tejua, and Chemeguabas. They also knew that I came from and was a minister among the Pimas, with whom they were at war, as I had been told by the Indians of my mission; and because of this,