

## Indian Tribes—Paper No. 10.

## THE MOKI INDIANS.

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MONG the Indians of North America are some tribes who, like the Sioux, the Cheyennes, and the Blackfeet, have probably for centuries back lived by buffalo hunting on the plains; and there are others,—their homes bordering on the sea coast or shores of the great lakes,—who have for

ages past made their living by hunting and fishing combined;—all these people are nomads, wanderers, their houses of the most temporary style of construction, birch bark wigwams, skin teepees, or huts made of sticks and grass. But among the Indians of North America it should be understood there exists a third class—a distinct family of Indians,—of the same colored hair and skin and of much the same general appearance and character as their wilder brethren, yet differing from them very materially in their way of living and in their mode of gaining a livelihood. These latter are the so-called *Pueblo* Indians of New Mexico and Arizona. *Pueblo* is simply the Spanish word for village. And they are called Pueblo Indians because they live in villages or towns of curious construction, the houses built in terraces one above another. These Pueblo Indians do not rove about the country as do the plain or bush Indians; they remain stationary in one spot. Their towns are built either on or in the immediate locality of the site of those which their ancestors inhabited before them. These people know little or nothing about hunting or fishing, they have nothing to do with the buffalo chase, neither do they delight in war. They cultivate small fields, irrigate their land, keep flocks of sheep and goats, weave blankets, and are adepts at making pottery.

The Mokis are one of these Pueblo Indian tribes; but, strange to say, they differ entirely in language from any other of the Pueblo Indians. Their language is considered to belong to the Shoshonee linguistic group,—a stock which embraces the Shoshonees, Utes, Comanches, Chemehuevis, Snakes, Bannocks, and Diggers, but with which none of the Pueblo dialects, except the Moki, have any affinity.

The Moki Indians have another curious peculiarity: they build their villages up very high on the summit of precipitous rocks or *mesas*. The villages, all situated in North-east part of Arizona, are seven in number, and they are believed to occupy the old Spanish Province of Tusayan; indeed, the people are known by the name "Tusayan" (meaning, "standing detached"), as well as Moki. The names of the villages are Walpi, Sitcumovi, Tewa, Mishoninovi, Shipaulovi, Shunopovi, and Oraibi. The most populous of these is Oraibi, but the first named, Walpi, holds the predominance among them owing to priority of settlement. The total population of the seven villages is at present about 2,000.

Moki, or Moqui, is a foreign term, a corruption of A-mo-kwi, the name given to them by the Zuni Indians. They call themselves "Hopituh."

At the time of the Spanish discovery, the Province of Tusayan had seven cities, and singularly enough, there are still these seven villages in existence; although none of them, except perhaps Oraibi, are the same as the seven of Coronado's day, and the early sites are marked only by ruins. The most interesting of these ruins are those in the vicinity of the villages still occupied by the Hopituh, because clinging to them are fragmentary legends with which many old men of the tribe are still familiar. These agree in ascribing the first occupancy of this region to two gentes of Hopituh still extant, and known as the "Antelopes" and the "Snakes." These two gentes are said to have come from the north, and to them is assigned the building of the first village of Walpi, all traces of which are now buried up in the sand.

A curious and characteristic letter addressed by these people to the authorities at Washington, appeared in the American Indian Bureau Report for 1886: it contained a petition for a school to be established among them, and reads as follows:—

"We, Moki Indians, live in stone houses upon the *mesa* top, high above the valleys. In bygone time we were forced to live here to be safe from our foes. But we have been living in peace for many years, and we have been thinking. We would always like to observe the precepts which our fathers taught, because they are true. But there are better ways of getting a living now than our fathers knew, and we would like to learn them. Like our fathers, we have always lived on the *mesa* tops, but the roads to our cornfields are long and rough, and when we go to work in them we are tired before we begin to hoe, and the homeward road is hard