

The Moqui Indians and Their Queer Snake Dance.

No. 14 Features of a Singular Obscure Among a Strange and Interesting People.

Arizona's Petrified Forest

Narrative of a Three Weeks' Sojourn Among the Picturesque Native Tribes of the Far Southwest—How the Moqui Children Were Made to Go to School—Kit Carson's Visit—Old-Time Way of Trapping Antelope—Some of the Remarkable Sights to Be Seen in Chaledon Park.

Located for Holbrook, Arizona, on the route for the Moqui snake dance, with a record which we saw, we left Flagstaff by an early train on the Santa Fe railroad, rapidly passing through the foothills of the San Gabriel valley, which extends from the Los Angeles sixty miles along the southern slope of the Sierra Madre mountains.

Passing the summit of the range near Hopewell, we follow the Mojave river until it is lost in the sands of the desert. Not far from the mouth of the river, an exciting volcanic eruption is seen from the train. Broad beds of lava extend for a long distance in sight. The desert continues to the Colorado river, which we cross by a primitive bridge of remarkable construction. We soon begin to ascend and reach the pine covered plateau which skirts the San Francis mountains. This beautiful pine forest is free from underbrush and in some places looks like a nicely kept park. Deer and antelope live in the vicinity of the forest, and considering the country, not too dry for general cultivation.

CAVE DWELLERS' HOMES. At Flagstaff is a comfortable hotel and a wagon awaits your arrival to carry you to the great wonder of this continent—the grand canyon of the Colorado—and a few miles east of town the cave dwellers' homes are seen. Do not confound them with the cliff dwellings; they are very different. The cave dwellers occupy the southern part of a volcanic cone of the San Francis mountains, which rises to the north about 1000 feet high. The caves are irregular in form and correspond to what are called by furriers "cave dwellers" in the upper side of the furnace. The caves are in size from six to twenty-five feet in diameter, all have circular openings and are approached by a low stone wall. Within twenty rooms which gave evidence of having been occupied by prehistoric men. The openings were sometimes protected on the upper side by a low stone wall built partly around the opening. All the rooms were partially filled by the nesting of small animals and the bones of the prehistoric men. In clearing all this out we found stone implements, remnants of woven cotton and wool, and a few other things of the same kind. The extreme dryness of the cave had preserved these light materials. Fragments of clay pottery were abundant, and a few bones of animals were seen. We saved all these primitive mementoes telling us of the existence of a people who have passed into the oblivion of time. In the cave not far away we saw evidence of what seemed to be foundations of rude dwellings and possibly of the cultivation of corn.

CLIFF DWELLERS. Eight miles south of Flagstaff is Walnut Canyon, one of the great wonders in the earth surface peculiar to this country. The canyon is a well worth a visit, and here the tourist may readily reach the deserted home of prehistoric people, the cliff dwellers, sitting in your carriage upon the edge of this canyon, you look upon the walls of the deserted homes of the cliff dwellers, built between the harder strata of the walls of the great gorge. The walls of the cliff dwellers are almost perpendicular and difficult to approach by the narrow paths which lead down from the top. In some places the rock that they can only be reached by ladders or ropes. But enough are accessible to gratify the tourist.

Here we cleared out the debris of a living room, finding much the same evidence of the customs of this people as we had in the cave dwellers. We found a cottonwood stick six feet long and four inches in diameter resting upon some forming a seat across the room. The ends of this had been cut by stone axes. Almost every article found in these excavations may be duplicated today in the Pueblo or Navajo. I am sure no one can visit this strange country, so properly called "Wonderland," and see the evidences of the prehistoric man living here, and not be led to inquire why, and where they have gone.

EARLY INHABITANTS. I venture this opinion as to why they have gone. I see everywhere evidence that considerable numbers of mankind have lived on this ground, and that they could not find water. I have visited many similar places in Arizona, including Casa Grande. I have seen the earthworks, mounds, ruins and other things of this people which I believe were the ancestors of the Aztecs. I believe that the Aztec tradition is true, viz that their ancestors came from the North, that they had an oracle—the voice of God—which directed them to go South and build a city. That a sign was given them indicating where they should build, "where they should see an eagle standing upon a rock (cañon) there they should stop and build a city." These conditions were found on the ruins of Casa Grande, and there they built the city of Mexico. This tradition is perpetuated upon the coins of Mexico. I believe that the oracle, spoken to man in the form of a mighty earthquake which caused the earth to tremble and opened subterranean water ways, which no drain, the country that man could not sustain, and that in this very distinct way God told them to go, and they understood what God said.

About twenty-five miles south of Grant's station on the Atlantic and Pacific railroad may be seen the ruins of a prehistoric adobe dwelling long since deserted. The only record of this is so written in a stream of lava which flowed into the open doorway and remains there a silent testimony of the Aztec oracle.

DEVIL CANYON. Twenty-three miles east of Flagstaff we reach Canyon Diablo, altitude 2,421 feet, a great gorge in the level plain, 200 feet deep by 600 feet wide, spanned by an iron bridge. The conductor kind-

ly stops the train, allowing us time to see the canyon. Near this point several masses of meteoric iron have been found, weighing from a few ounces to several hundred pounds. So many pieces have been found as to lead to the belief that a huge meteor exploded near here at some time or a meteoric shower had unloaded them. We secured two of these meteoric visitors.

Fifty-eight miles brought us to Holbrook (altitude 5,677), the end of our railroad journey. Here we chartered a motor vehicle for the purpose of exploring the Petrified Forest and having loaded our camp equipment and photographic outfit we started north for Keam's Canyon and the Moqui Indians. Our road leads us through a country nearly barren of vegetation or of animal life. Here and there we noticed patches of scrubby vegetation, or a clump of a light gray color scattered over the ground like chips in an eastern farmer's wood yard.

At Keam's Canyon, the strange country where a certain action had evidently torn the earth in a most unusual manner. All about us far as the eye could reach, the great rocks, rising above the level plain, 150 to 200 feet high. They varied in size and height, as the numerous rock formations differed which composed them. In some instances they appeared to be a single block, the upper and the lower portion was not more rapidly leave projecting tables which in time fall and cover the sloping sides, and all in time are disintegrated by nature's forces. Having returned to dust, they start on their journey to the plain and ocean depths. Here may be seen some of the most striking evidence of being leveled off and the different minerals are being dissolved and carried away by wind and rain, the great leveling forces of nature.

AN UNINVITING LAND. Scarcely any vegetable life is seen on the Petrified Forest. Many strange forms give a picturesque appearance to the landscape. The different colors of the disintegrating strata of rock and earth, varying from white to red and black, and the various forms of the petrified wood, give to the level of the plain, causing a shading very pleasing to the eye. In wandering among them I felt sure that the creator had not put this country ready for settlement, and that what I saw was the raw material in the hands of the Creator.

The clearing of the atmosphere, the absence of timber and vegetation, the strange shapes of the buttes, and wonderful beauty of the clouds; the perfect stillness, where there was nothing to make noise, made up the most restful conditions which a dweller in the city can imagine.

Scarcely any animal life is seen. One lone coyote, a few jack rabbits and ground squirrels, one lone rattlesnake and a few lizards make up the list of all the wild animal life upon the entire trip. About twenty miles north of Holbrook, we found a well and rested our team, lunched and pushed on hoping to reach another well in early evening. About 10 p. m. we overtook some teamsters who had camped for the night, but the darkness forbade our finding the spring so we made a dry camp, lunched and slept upon the plain, as usual in this country. Early next morning we made a hasty breakfast and pushed on. Before noon we reached the next water.

NAVAJO HOGANS. Under the shadow of one of these great buttes a small spring of good water induced several families of the nomadic Navajos to build their hogans, or huts, and make it home for a season. They still roam over the country, paying little attention to the reservation lines, if, indeed, they know where they are. The Navajo leads his flock to the best pasturage and water, and if he has a little mint and will plant a little corn, as in this case. Here we called and spent an hour pleasantly; we secured a picture of a hogan and the family.

The hut is built by setting poles into the earth in circular form, bringing the tops together in the form of a Shilley tent. Next they are covered with bark or brush, and then a coat of earth. When the lodge is waterproof and ready for occupancy, an opening looking toward the eastern sunshine having been made, the blanket sheep skin answers for a door when needed. Within may be found a metate, or grinding stone, the most primitive article of all means for pulverizing food for man; a water bottle of basketry, smeared within and without with pitch, contains what is called "water," and a dressed mutton hangs from the roof, a fire burns upon the earth in the middle of the lodge, and the nomad knows no want.

The Navajos and Moquis alike plant their corn in hills about four feet apart and grow about one dozen stalks in a hill. The stalks are cut and the ears and cobs are cut close to the ground, and each hill looks more like a bunch of coarse grass than like eastern stalks of corn. The hills are of a black or dark blue and the corn four to six inches long, round and good. Rarely will the traveler find a more beautiful Navajo blanket in Swedish pattern, most carefully copied by "Charlie the Weaver." I was pleased to meet him at the dance, and he was pleased to have me. He ranks first among the Navajo weavers; a pleasant fellow, well dressed in Navajo costume richly decorated with native silver ornaments.

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PRIMITIVE QUARTERS. A few miles further we reached "Bede Hooche," which signifies (in Navajo) "Tied Rock," forty miles from Holbrook. Bede Hooche is the name given to one of these grand buttes, under the shadow of which a pioneer trader has built the only house in sight between Holbrook and Keam's Canyon. A distance of seventy-five miles. The house is a very simple affair of stone laid in mud, with roof of poles, brush, and a floor of boards. Here the trader lives alone in one room about 15 by 20 feet. He has a comfortable bed, a cook stove, a few chairs, a table, a cupboard, and dishes, and cooking utensils, all kept in an orderly manner, with plenty of coarse food, showing how little is necessary to sustain life. Here we rested until 5 p. m., when we started on, hoping to reach the third well, twenty-four miles distant. About a mile we passed near a line of seven black buttes, separated by sharply cut ravines, and ranged along in line like great fortresses. They seemed to frown down upon us, and as alone broke the stillness of the evening air.

Our road led us through a level uninteresting country. We were on our way until midnight darkness forbade our finding the spring. We made a dry camp, slept soundly and at 7 a. m. started on again, having made an or-

cently a few have put in doors and windows as they are used for storage of grain. The large open cavity drawn up the occupants were very secure from their enemies.

MOQUI BREADMAKING. That we may learn of the daily life of these curious people we pass from door to door and see their life. We are always welcome. We sit down with them, give the children trinkets to please them, explain that we come to learn their way of living. They laugh and seem pleased to show us freely. Each family occupies two or three rooms, in which we examined all their industries. First we noticed an important thing, the moccasins or moccasins. These are about twelve by eighteen inches, set in cement with a stone covering. Upon these the grain is all ground by the women by hand for family use with a smaller stone. In one corner is a small fireplace and chimney, its top being formed by an olla or jar with the bottom broken out. Near the fireplace is a flat stone two inches in thickness, set in a hole twenty inches square, raised up by four or five stones. Under this a fire is built. The cook stands nearly always on the right side of the fireplace, and with her hands she turns the bread in a coating of it. The bread is made of corn meal, and immediately the moisture is evaporated. The bread is cooked and is placed in a large olla or jar. The bread is sufficient to last for a week or two. Several sheets are folded or rolled together, forming a roll about ten inches long and one inch in diameter. From this it will keep indefinitely and is convenient for use. It is sweet, crisp, and very palatable. It is dipped in coffee or syrup. It is not salted and is simply unyeasted bread. While seated on a block of wood a woman laid a large flat stone on the floor, and a loaf of bread was made. The bread is called by Indians, pike) and a loaf of syrup. Recognizing this act of hospitality I ate and found it very wholesome.

Men prepared in various ways forms a large part of their diet. They also raise corn, beans, squashes and melons. They also raise a good variety of poultry, such as chickens, turkeys, ducks and geese. They also raise a good variety of fruit, such as apples, peaches, plums and grapes. They also raise a good variety of stock, such as horses, mules and cattle. They also raise a good variety of bees, and they also raise a good variety of silkworms.

INDIAN BAKING POTTERY. Passing on we find a woman seated on the ground making pottery. She has previously pulverized in a mortar. One soft stone. Adding water, she has a fine clay. She kneads this to proper consistency, places a ball of it upon a smooth flat stone, and rolls it out. She then rolls it up, she presses and rubs the ball of clay into a saucer shape. This is to be the bottom of the vessel to be made. She then rolls it out, she presses and rubs the sides of the vessel, she rolls it out, she presses and rubs the rim, and quickly rolls it up. She then rolls it out, she presses and rubs the sides of the vessel, she rolls it out, she presses and rubs the rim, and quickly rolls it up.

FIRST SPANISH VISITORS. I remember that Marcos de Niza, a Spanish friar, of Cabeza de Vaca's exploring expedition, of 1523, was the first to report of the Moquis. That Don Juan de Onate, an officer of the conquest of Coronado's expedition, was the first white man to visit the Moquis. In 1582 Antonio Expedo, with a few Spanish soldiers, visited them and reported that they had accepted Christianity. In 1629 the friar and the missionaries to live among the Moquis, and in 1649 the Pueblos of New Mexico and Arizona revolted and killed the Spaniards who were living among them. From 1650 to 1670 the Moquis were under the control of the Spanish government. In 1776 a failure of crops reduced them so much that Governor Anza of New Mexico thought it a favorable time to convert them. Family families went to the Navajos for refuge. The men were all slain and women and children were sold into slavery. The population of the Moquis was reduced from 7,000 to less than 800. From this time the Moquis have been under the control of the United States. Since 1846, their territory, though they have been molested only by the Navajos and the Moquis, has been under the control of the United States. In 1846, their territory, though they have been molested only by the Navajos and the Moquis, has been under the control of the United States.

FASHION IN HAIRDRESSING. The men generally dress in citizen's dress purchased from the trader. The women usually wear blouses of their own making. Next to the blouse are about the waist, a second blouse over the shoulders, with moccasins and leggings of buckskin. The young women are usually dressed in the most elaborate and neatness, forming gowns or wheels on each side of the head, in shape resembling a large toothed wheel. The hair is pulled up in a bun, and the Moqui women wear the hair in rolls, which represent the faded blossoms of the Moqui. Married women wear the hair in rolls, which represent the faded blossoms of the Moqui. Married women wear the hair in rolls, which represent the faded blossoms of the Moqui.

INDIAN SCHOOLING. Being only two miles from the government Indian school, located for the purpose of educating the Moquis, we decided to visit it on our way home. Next morning we made our host Indian and started for home via the Indian school. It being vacation, the school was not in session, we only saw the buildings and surroundings, which were not calculated to inspire us with confidence in the Indian work.

DEATH TRAP FOR GAME. Having filled our keg at the spring we took the road leading back to Holbrook. With little variation the absence of vegetation and animal life renders the plain monotonous. Dry weather and the Winchester rifle have reduced the number of antelope and deer which a few weeks ago were abundant. We crossed a long line of brush fence and I inquired of our driver, "You see, this line terminating at the edge and head of a deep ravine and on the opposite side, a few feet away, another brush fence was built extending

of cottonwood boughs has been prepared. Under it a cavity in the rock was constructed. The rain in the cavity the snakes have been deposited by the snake priest. The snake, to the Moqui, symbolizes the god of water. The lightning which descends from the clouds is the snake's tail lashing the clouds. The thunder is the report of the blow. The snake is his mediator, and water in every country being the greatest good, as it produces for them vital results, they make the greatest efforts to propitiate the god of water, that he may send them rain.

For eight days before the dance religious exercises preparatory to the snake dance are held in the evening. They are of a secret nature and few white men have been admitted. The dance is the closing ceremony of this long prayer for the much-needed rain. The members of the antelope order rank next to the members of the snake order, and assist in the preliminaries of the snake dance. Six days before the dance the snake priest goes down to the plain and hunt for the rattlesnake. Each hunter carries a bunch of eagle feathers (bahoo) with which he catches the snake until he is tempted to run away, when the hunter carefully grasps the snake near the head and thrusts it into a leather bag, carried for the purpose. The snake is then taken to the tent, carefully washed and deposited in earthen jars ready for the dance. For five days previous to the dance the snake dancers, having taken the catina, fast and purify themselves, drinking copiously of a decoction of herbs prepared by the snake priest. This renders them impervious to the snake poison. The preparation is a secret and is generally believed by best informed persons to be effective as not unfrequently the dancers are bit without serious results. It is called "maqueba" or "virgin drink."

About half an hour before sunset the dancers emerge from the antelope order to the snake booth, where they hold a preliminary rite, dancing to the music of the drum. In a short time they are followed by the "moqui" order, the two orders being distinguished by differences in paint and costume. After some preliminary exercises and invocations the snake dance begins. The dancers are in pairs, one being in line, painted and decked with fur and feathers, carrying rattles made of small animal bones, each having a string of rattles made of a garter. The other of the pair is dressed in the costume of the calf of his leg, at a signal march around the dance ground shaking the rattles. They pass the booth every five minutes, and the snake priest, who man stands in the center of the booth, the snakes are in waiting. This indicates to the spirits that they are about to present their prayers. Two little boys not more than 6 years old were among the dancers. I imagine they were hereditary dancers.

THE DANCERS NOW RECEIVE THE SNAKES FROM THE HAND OF THE SNAKE PRIEST. The snake priest takes up the snakes by their teeth, about two inches from his head, holding it firmly, so that the snake cannot turn and strike his face. Sometimes the snake will bite at the dancer's head in opposition directions. One dancer carried a small snake entirely in his mouth except his head, and carried the snake in his hand, and the other dancer carried a large snake twisted itself tightly into its captor's long hair that he required help to disentangle it. The snake priest then takes the snakes from the hands of the dancers and places them in his mouth. He then takes the snakes from the hands of the dancers and places them in his mouth. He then takes the snakes from the hands of the dancers and places them in his mouth.

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of cottonwood boughs has been prepared. Under it a cavity in the rock was constructed. The rain in the cavity the snakes have been deposited by the snake priest. The snake, to the Moqui, symbolizes the god of water. The lightning which descends from the clouds is the snake's tail lashing the clouds. The thunder is the report of the blow. The snake is his mediator, and water in every country being the greatest good, as it produces for them vital results, they make the greatest efforts to propitiate the god of water, that he may send them rain.

For eight days before the dance religious exercises preparatory to the snake dance are held in the evening. They are of a secret nature and few white men have been admitted. The dance is the closing ceremony of this long prayer for the much-needed rain. The members of the antelope order rank next to the members of the snake order, and assist in the preliminaries of the snake dance. Six days before the dance the snake priest goes down to the plain and hunt for the rattlesnake. Each hunter carries a bunch of eagle feathers (bahoo) with which he catches the snake until he is tempted to run away, when the hunter carefully grasps the snake near the head and thrusts it into a leather bag, carried for the purpose. The snake is then taken to the tent, carefully washed and deposited in earthen jars ready for the dance. For five days previous to the dance the snake dancers, having taken the catina, fast and purify themselves, drinking copiously of a decoction of herbs prepared by the snake priest. This renders them impervious to the snake poison. The preparation is a secret and is generally believed by best informed persons to be effective as not unfrequently the dancers are bit without serious results. It is called "maqueba" or "virgin drink."

About half an hour before sunset the dancers emerge from the antelope order to the snake booth, where they hold a preliminary rite, dancing to the music of the drum. In a short time they are followed by the "moqui" order, the two orders being distinguished by differences in paint and costume. After some preliminary exercises and invocations the snake dance begins. The dancers are in pairs, one being in line, painted and decked with fur and feathers, carrying rattles made of small animal bones, each having a string of rattles made of a garter. The other of the pair is dressed in the costume of the calf of his leg, at a signal march around the dance ground shaking the rattles. They pass the booth every five minutes, and the snake priest, who man stands in the center of the booth, the snakes are in waiting. This indicates to the spirits that they are about to present their prayers. Two little boys not more than 6 years old were among the dancers. I imagine they were hereditary dancers.

THE DANCERS NOW RECEIVE THE SNAKES FROM THE HAND OF THE SNAKE PRIEST. The snake priest takes up the snakes by their teeth, about two inches from his head, holding it firmly, so that the snake cannot turn and strike his face. Sometimes the snake will bite at the dancer's head in opposition directions. One dancer carried a small snake entirely in his mouth except his head, and carried the snake in his hand, and the other dancer carried a large snake twisted itself tightly into its captor's long hair that he required help to disentangle it. The snake priest then takes the snakes from the hands of the dancers and places them in his mouth. He then takes the snakes from the hands of the dancers and places them in his mouth.

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far away in an opposite direction. The Indian formerly drew the antelope into these lines of fence. They rushed down into the ravine, only to find they were elsewhere, and never to be forgotten. The observer finds something undepicted.

Reaching Bede Hooche, we gladly accepted the invitation of our new made friend to spend a night with him under the shadow of the great petrified forest. The following morning we took the Atlantic and Pacific Railroad east 25 miles to Admema, a new station most convenient to the most remarkable portions of the petrified forest, more popularly called Chaledon Park. Here we met Adam Hanna, a cattle rancher, who lives most and is prepared to take our passengers to the petrified forest, six miles away, and care for them until ready to take the train again.

IN THE PETRIFIED FOREST. We were soon on our way. The distance seemed short as we listened to the accounts of the petrified forest. The following morning we took the Atlantic and Pacific Railroad east 25 miles to Admema, a new station most convenient to the most remarkable portions of the petrified forest, more popularly called Chaledon Park. Here we met Adam Hanna, a cattle rancher, who lives most and is prepared to take our passengers to the petrified forest, six miles away, and care for them until ready to take the train again.

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