

UNIVERSITY OF PENNSYLVANIA
THE MUSEUM
THIRTY-THIRD AND SPRUCE STREETS

PHILADELPHIA, PA. July 3, 1912

464

M. Friedman, Esq., Superintendent
United States Indian School
Carlisle, Pa.

Dear Mr. Friedman:

I beg to acknowledge the receipt of your favor of the 27th ult. The following payments were made on account of Joshua Hermeyesva's services at the Museum:

May 9 - M. Friedman, money order for railroad fare,	\$3.08 ✓
May 20- Board of Joshua	5.50
Paid Joshua, $\frac{1}{2}$ of amount due him for week	1.50
May 25- Board of Joshua	5.50
Paid Joshua, $\frac{1}{2}$ of amount due him for week	1.50
May 31- Board of Joshua	5.50
Paid Joshua, $\frac{1}{2}$ of amount due him for week	1.50
Railroad fare to Carlisle	3.18
M. Friedman, balance due Joshua for 3 weeks	4.50 ✓
	<u>\$31.76</u>

I believe that the above is in accordance with the arrangement made with you for Joshua.

Mr. Wallis arranged with Joshua for the painting of a number of shields, and for this work Joshua was to receive extra compensation. As soon as we receive the copies we will send you a cheque for them.

Very truly yours

J. M. McHugh
Assistant Treasurer

July 30, 1912.

Mr. Joshua Hermeyesva,
Shimopova Toreva, Arizona.

Dear friend Joshua:

You will recollect coming to the office the day you left Carlisle and asking for the remainder of the money that you thought was coming to you from the University of Pennsylvania for work you did while at the Museum. I wrote to the Director of the Museum and found that you were paid in full when you left Philadelphia; that the \$4.50 which you thought was still due you was sent to this office and the same is included in the check sent you a few days ago.

Mr. Wallis says that he arranged with you for the painting of shields, and as soon as he receives copies of them he will send you a cheque. I would advise you to attend to this matter as soon as you can.

I am glad to know that you arrived home safely and that you are having a pleasant time at home.

Your friend,

LaF.

Superintendent.

I want \$1.26 .86
I think \$1 3 .86

Joshua
Hermeyevend
L.A.D.

Shimopova Torova Arizona,
July 14th 1912.

Dear, sir, friend:

I shall write a letter to you.

I'm at home, I'm back my
home about ten days ago and
very glad to see our folks and
also our people are very glad
see us. we did not know
each other I don't know what
they are, we ask the name and
that time we knowing each
other and we are glad happy.

all together we have a good
time to see Indian dance.
I think that all I shall
say to you this thing,
good by.

address
Joshua Hermeyeva.
Shimopovi Joreva.
Arizona.

Now, I want some my money
if you send to me right away
I want to use I think I have
Money \$1.26 if you send to
me when I get and I run store
this month of July some time.
I have two Wagons but to old
May be I buy other ones new
one. I think my brother Washington
help me keep store.
that is all.
good by.

from your friend:
Joshua Hermeyeva.

July 30th, 1912.

Mr. Joshua Hermeyesva,

Shimopova Toreva, Ariz.,

Dear Joshua,

I have your letter of the 14th, requesting the balance of your money and am enclosing herewith a check for the amount \$126.86 which you will sign before presenting for payment.

Your friend,

S.H.M.

Superintendent,

521

Shimopovi Tereva.

Arizona. July 17, 1912.

My Dear friend:

I'm glad to received your letter.
I'm glad your found ticket
I gaused we get that ticket
and send to Kansas City and
Send back our money to us
\$36.35 we paid for ticket
go to Winslow, and we got
home alright.

when we get our money
and open our store a gain.
we are very well have nice
time enjoying life., good by,
from your friend.
Joshua Hermeyesva.

Shimopovi Tereva. ariz. sept 2. 1912.

My Dear friend:

I am write letter to you, how
are you getting along by this
time? I'm very well and
happy all my life. I have
a good time every days.

now I have running store.

me and my brother Washington

Salayamptewa. August 29.

we start run store every
body likes my store.

I think be right for

every body glad, I begin
run store.

Now I tell you I like some
read Carlisle arrow.

if you send me every
weeks I like to read arrow
and I know all about

Carlisle Indian School.

what there are doing up
there and I never forget.

Carlisle Pa.

good by.

from your friend.

Joshua Henneyeva.

3732

November 7, 1913.

Mr. Joshua Herneyesva,
Shimopovi Treva, Arizona.

Dear Friend:

I have your letter of October 28th, and was very glad to hear from you. I am also pleased to know that most of the Hopi boys are married, and hope they are getting along nicely and are taking good care of their families. When you see the Hopi boys, tell them I am always glad to hear from them.

Wishing you success and with kind regards from your friends and teachers, I am,

Sincerely your friend,

MF:SR

Superintendent.

(2)

Shimopovi Tewa Ariz.

Oct. 28, 1913.

Dear, sir, friend

How are you getting along
by this time.

I let you know I am
very well also my friends
just some, you remember
another Hopi boys, every
body getting alright and nicely.
some time we have a good
time all together a visit
each other and talking
about Carlisle friends
and often thinking of them
because we have large
fun town there.

(2)

on Oct 25. 1963

we have foot race
last Saturday, one boy come
first and Lewis Lewane come
second.

now, I tell you, you want to know all of the Hopi boys, who has been ex-students at Carlisle Pa. about five years, now, leave the school last year going home to Arizona every body at home. and some of the married already, but everyone married by second hand

Lewis Lewone married man. and Archie Quamala married they are living at Shimopovi Tarewa Arizona.

I am not married and my

brother Washington Talyamo
 ptewa, and also andrew
 Hermquatewa and glenn
 jasytewa, four boys not
 married,

living at Shinsopari Torera.

Arizona

arthur ponequatewa married
 live Pakwa ariz.

albert ventewa. married

Wallace Hoyuma. married

William nahangava not
 married, Eduw. Tewana not
 married living at
 Hodovalls Arizona

5

we well have butterfly
dance pretty soon
maybe two more weeks
I think it is big dance.
everybody have a good time
at my home Shimopovi
I think that is all I
shall to you,
good by.

from you very truly

Joshua Hernandez

373²
117

Shimopovi Tereva. ariz. March 6. 1913.

Dear sir my friend Mr.
Friedman.

I'm write letter to you I says
to you a few words how I'm
getting along. I am very well
a nicely an enjoy my life
at my home, I am doing alright
store keeper my self.

now I tell you threes of
Carlisle boys looking for the
womans all the time you
knowing of them.

albert ventura. he had
married by second hand

(2)

he married last month on
Feb. 7. 1913. another one to
Wallace. Hoyuma. married
by second hand, last two
weeks ago Feb. 27. 1913.

and Andrew. Hermegatewa.

he go to married very soon
just the same by secondhand
woman.

another boys no want married
Lewis. Tewanema Washington ^{of} Jalangoptewa
and Joshua Hermeyeswa and Glenn
Josy tewa. and Archie Zumala.
also likes to works any where
out into the country.

I think that is all I say
you. Good by.
from friend.
Joshua Hermeyes v.

put down printing office

CARLISLE, PA.

May 29, 1912

CUMB. V.L. 12 11

Mr. Joshua Hermsigler

To Adams Express Company, Dr.

For Transportation of the following described Shipments:

ARTICLE.	WEIGHT.	FROM.	CONSIGNEE.	DESTINATION.	ADVANCED CHARGES.	FREIGHT ASSESSED.	TOTAL.
Pa		Winslow, Ariz.				1.00	
Received Payment,					Total,		

Ogilby

Department of the Interior.



Mr. M. Friedman

Supt. U. S. Indian School

Carlisle

Pennsylvania

4-330E

3732

January 1, 1914

Name

Joshua Hermeyeswa.
(Please give name by which enrolled and also present or married name.)

Tribe

Hopi

Present Address

Chinopovy Torewa Ariz.

Former Address

Store Keeper

(Address from which we heard from you last.)

Present Occupation

I am very well at

Remarks:

my home, doing very good
every things alright.
from you friend, J. Hermeyeswa.

Department of the Interior.



Mr. M. Friedman

Supt. U. S. Indian School

Carlisle

Pennsylvania

6-3305

Dear sir friend: 521

I got home alright.

I'm glad see my folks.

I am very well and happy.

Good by.

from you friend.

Joshua Hermeyeswa.

Department of the Interior.

Mr. M. FriedmanSupt. U. S. Indian SchoolCarlislePennsylvania

6-3305

521
8-3732

Jan. 1, 1913

Name Joshua Hermeyesva.
(Please give name by which enrolled and also present or married name.)

Tribe Hopi

Present Address Toreva Arizona.

Former Address Carlisle Pa.
(Address from which we heard from you last.)

Present Occupation store keeper.

Remarks: I have good trade and am doing well.

3732

CARLISLE INDIAN INDUSTRIAL SCHOOL

DESCRIPTIVE AND HISTORICAL RECORD OF STUDENT

NUMBER 3762	ENGLISH NAME Joshua Hermeysoa Moqui	AGENCY Moqui	NATION Hopi
BAND Shumofovi	INDIAN NAME Homi-es-ve	HOME ADDRESS Moqui School	Keams Canyon, Ariz.
PARENTS LIVING OR DEAD	BLOOD Full	AGE 34	HEIGHT 5'-4"
FATHER: Living	MOTHER: Living	WEIGHT 147	SEX m
ARRIVED AT SCHOOL Jan 26 1907	FOR WHAT PERIOD 5 yrs	DATE DISCHARGED June 26, 1912	CAUSE OF DISCHARGE Time out
TO COUNTRY	PATRONS NAME AND ADDRESS	FROM COUNTRY	
May 8-1907	Jesse G Webster Hulmeville Pa.	AUG 31 1907	
4-17-08	L. E. Anderson, Trenton, R. F. D #1 N. J.	8-29-08	
4-29-09	Jos. Robbins, Jr Morrisville, Pa	8-28-09	
4-6-10	Chas. J. Hlock, Mercerville, N. J.	12-2-11	

THE SHAW-WALKER CO., MUSHEGON-CHICAGO 33677

Months in school before Carlisle, 50

Grade entered at Carlisle, 1st

Grade at date of Discharge, 2nd

Trade or Industry,

Church, Methodist

Miles to sch. 20

Brought here by Lt. J. H. Lewis from Ft Wingate, N. M.

Hermeyera Joshua ³⁷³² Ex-stu.

Trunk for	313
Agents' file	851
Wife's file and his correspondence	3273
Brother's file - Ray Rutherford Hermeyera	5286
Correspondence	7440

Name **Hermeyesva, Joshua** 3732 Age Deg. Ind. blood

Address **Keams Canon, Arizona.**

Information from	Date	191
State	Agency	Tribe

POSITIONS FOR WHICH LISTED. SUITABILITY IN ORDER NAMED.

1. **Conducting a store, successfully, Oct. 1913**

3. 4.

Remarks:

521

PHYSICAL RECORD,

CARLISLE INDIAN SCHOOL.

NAME OF PUPIL *Kermyesva Joshua* DATE *12* 19*08*AGE *21* YEARS { NEW STUDENT. } TRIBE *Kapi* STATE *Arizona*

DEGREE OF INDIAN BLOOD.....

INSPECTION *Good development*PALPATION *Normal*PERCUSSION *Normal*AUSCULTATION { RESONANCE.....
RESP. MURMUR *Normal*HEART SOUNDS *Normal*MENSURATION { INSP. *36 2/4*
EXP. *33* RESPIRATION *20* PULSE *66*TEMPERATURE *98.2* degs. HEIGHT *5* FT *3 1/2* IN. WEIGHT *140* LBS.VISION *10/10* VACCINATION *good - Rev. 11/23/08*

FAMILY HISTORY:

	Living.	Condition of Health.	Dead.	Cause of death.
FATHER.....	<i>yes</i>	<i>good</i>		
MOTHER.....	<i>yes</i>	<i>good</i>		
BROTHERS {	<i>3</i>	<i>good</i>		
SISTERS {	<i>1</i>	<i>good</i>		

PERSONAL HISTORY: *Good health*

REMARKS:

EXAMINATION FOR OUTING:

DATES:

April 11 - 5 - 09

CONDITIONS:

Good

PHYSICAL RECORD, 3732

CARLISLE INDIAN SCHOOL.

NAME OF PUPIL Bernabeva Joshua DATE Mar 24, 1910

AGE 22 YEARS { NEW STUDENT. TRIBE Hopi STATE Arizona
 { RETURNED

DEGREE OF INDIAN BLOOD Full

INSPECTION Good development.

PALPATION Normal

PERCUSSION Normal

AUSCULTATION { RESONANCE Normal
 { RESP. MURMUR Normal

HEART SOUNDS Normal

MENSURATION { INSP. 37 1/2
 { EXP. 35 RESPIRATION 16 PULSE 64

TEMPERATURE 98.6 degs. HEIGHT 5 FT. 3 1/2 IN. WEIGHT 145 LBS.

VISION 10/15 VACCINATION Mar 24 '10

FAMILY HISTORY:

	Living.	Condition of Health.	Dead.	Cause of death.
FATHER	<u>yes</u>	<u>good</u>		
MOTHER	<u>yes</u>	<u>good</u>		
BROTHERS {	<u>3</u>	<u>good</u>		
SISTERS {	<u>1</u>	<u>good</u>		

PERSONAL HISTORY:

REMARKS:

HOSPITAL RECORD

EXAMINATION FOR OUTING:

DATES:

CONDITION:

March 24-1910

Good

3732

Shingopavi Torva, Arizona,
Sept. 2th 1912.

Mr. M. Fridman,
U.S. Indian School,
Carlisle Pa.

My dear friend:-

I was very glad indeed to
received your letters and pictures.

The picture was fine I certainly
pleased with it. But please excuse
me for not reply in early as I'm not
stay at home for three weeks I went
to the Winslow Arizona, the 10th of Aug.

(2)

looking for a job, and there I found me a good place in the store, the man who likes me and keeps me in that store as long as I ^{want to} stay in that store.

He said to me that he certainly pleased with me because I am belong to Carlisle stumetend. There for he likes me fair well he given me a good wages \$2.50 a day I liked it very much.

I just came back home yesterday and will leave here again on Wednesday. I am getting along very nicely also rest of the Carlisle stumeteachers are allright. Now I am using what Carlisle has did for me while I was at school.

I know it is going to help me a great deal as I speak to the

(3)

Carlisle stumeteachers at the Y. M. C. Hall before we left Carlisle. So again I must ^{say} thanks to Carlisle and to all my teachers. Yes sir Mr. Fridman I am going to tell you that I certainly was glad to know that my ticket was found. Yes that my brother Joshua help me out of \$11.35 and my own money \$25.00 The ticket cost \$36.35 from Kansas City to Winslow Ariz., that much we paid for ticket from there. Well Mr. Fridman we should be glad to get our money some day to him we both living in the same house. I'll give you the Address
Joshua Kermeyewi
Shingopavi Torera Ariz

(4)

Oh, yes we got our money all right
a couple of weeks ago and was
glad indeed. I will close now with
best wishes.

From your Friend.
Washington Talayumptewa

Methodist Church services, an admirer of the White Father at Washington, and as a student has received considerable commendation from the Carlisle Indian School authorities. He has acquired a liberal use of the English language.

As the Hopis here are the first who have abandoned tribal traditions, and have become acquainted with the language of their white brothers, this is probably the first time that the underlying legends of Hopi mythology have been presented to the world. Joshua, as a representative of his race, will be studied by the bureau of American ethnology during the next six weeks, prior to returning to his home in the West.

Joshua's grandfather first told him of the Creation, and the belief has never been written in any language. It consumed the time of many days and nights to complete the narration of the ancient story.

Oddly enough, the Hopi legend is probably the only historical confirmation of the views of the unique cult which has had its inception at Chicago, and which is now being directed from the coast of Florida under the auspices of the Koreshan Unity, which avers that the earth is hollow.

To the Hopis the earth has always existed, and in the beginning the tribe lived in the middle of the earth, the human race, instead of being created, generating from the earth. There is no Garden of Eden in Hopi mythology, and the snake is supposed by them to be the symbol of honesty, and the reptile forms one of the big features of the tribe's religious rites.

The Hopis, living in the bowels of the world, believed that there was a hole somewhere which let in the air. This opening they called the Sipapu. One day the Mochinsey bird found the hole and emerged into the outer air. The bird found only one man living on the surface, and he was a red man with no hair, and his eyes sunk deep in his skull. It was dark on the earth, and the Mochinsey bird dropped back into its old home.

"About that time," says Joshua, "we make too much trouble and nobody behave and all fight; then the chief tell us we going to move, and we try to find Sipapu."

First the pigeon was sent, but failed. ~~The dogbird and several other winged creatures tried next, but their efforts~~ were futile. Then the chief called the Mochinsey bird, and, having been through the opening before, it found it easily. On coming out of the hole the bird turned into a man and was hospitably entertained by the original Indian who occupied the outer earth by himself.

After reporting favorably to the chief the Mochinsey bird was sent a second time, and an invitation was extended to the earth dwellers to come out. Several kinds of trees were planted, but they could not reach the hole. Finally a water tree shot up in rapid growth and reached through the Sipapu. All the bad Indians were forced to remain below, and the good ones, with the chief, climbed up the tree and into the open.

"The Yappa bird gave us the language," relates Joshua. "The first man out was a Hopi. The Yappa bird he say, 'Now, you are a tribe of Hopis,' and gave us our speech. The second one out the Yappa bird called an American, and he give him the English language. 'Now,' he says to the Hopis, 'this American, your uncle, your brother, he watch out for you, he fix you up.'"

Next came other Indian tribes, and soon, as Joshua says, the good languages were all gone.

"When the rest of them came out," continued the red man, "Yappa bird he tell them to talk funny and he give them funny talk like Chinese."

The original man on the earth is credited with having made the moon and the sun, but each time the sun reached the zenith it stopped moving, and would not budge until an Indian died. After two Indians went to their happy hunting grounds the sun moved regularly.

The sun god of the Hopis is, however, identical with the white people's God, believes Joshua, who cannot

When these savages arrived at the Carlisle school they would have nothing to do with any of the other students, and began to live their lives apart. As they could speak no English, they expressed their thoughts by gestures and garbled language. In order to experiment, the authorities of the school did not order these Hopis to have their hair cut, but waited to see if their associations with the advanced Indians at the school would not have some good effect upon them. In less than 10 days one of the Hopis indicated by gestures that he would like to have his hair cut like the other students, and on the same day another Hopi was found snipping off his own locks with a hunting knife.

Climbed to Top Steadily.

From the moment the Hopis showed their first interest in education they advanced rapidly and became eager in their desire to learn more. They entered in the lowest grades in the classrooms, but as they were attentive to their studies, were kindly disposed to their teachers and caused not the slightest trouble, they climbed steadily to the top of their classes. All were assigned to devote some portion of their time to vocational training, some entering the blacksmith shops or carpenter shops, and Lewis Tewanima, the crack Marathon runner, is developing into an expert tailor.

"These boys were ridiculed at first by the other students, it being a common habit of the aboriginal race," declared Supt. Friedman, recently. "But newcomers kept stiff upper lips persevered, until today they are most respected and best liked students in the school. With only a few remaining before them in Carlisle Hopis are absolutely converted

Hopi Indian Singing And Telling Stories for University Students

40

Joshua Hermeysava, a student at the Carlisle Indian School for five years, came to the University Museum yesterday, where he will spend some time singing the songs of his people and telling their stories.

These will be kept among the records of the Museum for future generations. Joshua is a Hopi, one of the Pueblo village groups living in northeastern Arizona. These people, though visited by the Spaniards in the early days and to some extent conquered and superficially Christianized by them, have, until a few years ago, remained practically untouched by outside influence. Even to-day owing both to the rugged desert country and to the nature of the people themselves, who do not care to change their old methods of life, they remain conspicuously isolated from all the rest of the world.

Joshua is a leader in the Flute dance in his native village of Shangapavi. This dance comes in alternate Summers and is held in the Summers when the famous snake dance is not given. He is also head-man of the Sun clan or totem, one of the numerous groups into which the tribe is divided for purposes of marriage, it being required that a man marry into a clan which is not his own nor that of his mother, through whom descent is counted. One of his duties as head of the Sun totem is to apportion the land to various members of that totem, it reverting upon the death of the owner to the head of the clan, none of the possessors' children having any claim upon it. Thus, a man gets merely the usufruct of the land during his lifetime.

Joshua is a singer of many songs and knows great many of the stories told by the old conservative people when he was a boy. These made a very deep impression upon him, and to this day he has forgotten little that these patriots of old told him nor has the zeal for the old life diminished in his person. He is convinced that a great many, if not all of the recent misfortunes that have befallen his tribe have come as the result of a departure from the old customs and a forgetting of the old traditions with the teachings they implied. To be left alone by the white man and to be allowed to develop along their own lines, is, he believes, a consummation much to be desired. "Once people understand us and know all about us," he says, "they, too, will think this and be willing to leave us alone."

The stories so plentifully supplied from his repertoire include creation myths and animal stories. According to their chapter of Genesis, all men were first of all under the earth. They finally gained the surface of the earth and spread over it to many quarters. The earth is surrounded by water and water is all about underneath it. In the water beneath is a long dragon, at whose moaning the earth trembles in what we call an earthquake.

Significant, too, is what we may call their Book of Revelation. One portion of their cosmogony has been seen by a Hopi elder to mean terrible disaster for all mankind—either an earthquake will destroy everyone, or the waters about the earth will be turned to oil and this, heated to combustion by the rays of the sun, will consume everyone. Whichever of these calamities may come to pass will be visited because of the disrespect for the old Hopi life that is being shown by the native younger generation.

First the pigeon was sent, but the dogbird and several other winged creatures tried next, but their efforts were futile. Then the chief called the Mochinsey bird, and, having been through the opening before, it found it easily. On coming out of the hole the bird turned into a man and was hospitably entertained by the original Indian who occupied the outer earth by himself.

After reporting favorably to the chief the Mochinsey bird was sent a second time, and an invitation was extended to the earth dwellers to come out. Several kinds of trees were planted, but they could not reach the hole. Finally a water tree shot up in rapid growth and reached through the Sipapu. All the bad Indians were forced to remain below, and the good ones, with the chief, climbed up the tree and into the open.

"The Yappa bird gave us the language," relates Joshua. "The first man out was a Hopi. The Yappa bird he say, 'Now, you are a tribe of Hopis,' and gave us our speech. The second one out the Yappa bird called an American, and he give him the English language. 'Now,' he says to the Hopis, 'this American, your uncle, your brother, he watch out for you, he fix you up.'"

Next came other Indian tribes, and soon, as Joshua says, the good languages were all gone.

"When the rest of them came out," continued the red man, "Yappa bird he tell them to talk funny and he give them funny talk like Chinese."

The original man on the earth is credited with having made the moon and the sun, but each time the sun reached the zenith it stopped moving, and would not budge until an Indian died. After two Indians went to their happy hunting grounds the sun moved regularly.

The sun god of the Hopis is, however, identical with the white people's God, believes Joshua, who cannot abandon all his primitive beliefs and superstitions.

LUCE'S PRESS CLIPPING BUREAU

NEW YORK
66 PARK PLACE

BOSTON
68 DEVONSHIRE ST.

ALLIED WITH OFFICES IN CHICAGO, MINNEAPOLIS,
DENVER, SAN FRANCISCO AND LONDON

CABLE ADDRESS CLIPBURO

CLIPPING FROM

BROOKLYN, (N. Y.) TIMES

Date ... JUL 19 1912 3732

An important innovation that registered bonds shall be exchangeable into coupon bonds.

INDIANS LEARN WHITE MAN'S WAY

TWELVE OF HOPI NATION HAVE
BEEN EDUCATED AT CAR-
LISLE SCHOOL.

HAVE GONE BACK TO TRIBE

Will Spread the Gospel—Lack of
Understanding Caused Red
Man's Backwardness.

That a lack of sympathy and understanding between the white men and the red has been the cause of the backwardness displayed by the Indian in adopting the customs of the white race together with his civilized attire and habits is being shown at the Carlisle, Pa., school, where are twelve members of the Hopi nation, sun worshippers and pagans, who were sent to the school about five years, practically as prisoners of war. These dozen men are getting ready to go back to their people and spread the doctrine of the white man's life which they have eagerly accepted.

These 12 Hopi Indians, when they came here five years ago, were crude specimens of a low order of civilization. Long hair hung down their backs, they were garbed in discarded khaki army uniforms and blue army overcoats, and none of them could speak a word of English. To-day these same Indians, having gone through the white man's melting pot, are considered among the best students in the school, have renounced the sun and have joined Christian churches, are precise gentlemen in their conduct, and one of them has achieved an international fame.

A half-dozen years ago the Hopi nation was causing considerable trouble in Arizona. Internecine strife had divided the tribes and a troop of United States cavalry was sent post-haste to the Keam's canyon region to restore peace. After pow-wows and conferences, in which the Indian leaders sternly refused to adopt the white man's education, 12 of the most obstinate "stard-patters" were taken as prisoners of war and sent

the
and
the
dents
months
sle, the
to edu-

cation and civilization.

"Where before they were sun worshippers and the snake dance was one of their principal ceremonies, they have all joined Christian congregations.

"When these Hopi boys return home this summer they will be leaders among

their people and fight for both education and righteousness. Now all speak English, all read and write; they are courteous and are gentleman. They have kept in continual touch with their people, and already this influence has been noticeable in the Hopi country."

LUCAS' PRESS CLIPPING BUREAU

NEW YORK
68 PARK PLACE

BOSTON
68 DEVONSHIRE ST.

ALLIED WITH OFFICES IN CHICAGO, MINNEAPOLIS,
DENVER, SAN FRANCISCO AND LONDON

CABLE ADDRESS _____ CLIPBURO
CLIPPING FROM _____

JUNE 13, 1912.

ROFOLK (Va.) VIRGINIAN-PILOT

MARK, THURS

Indian Idea of Creation.

Carlisle Student, Of The Hopi Tribe,
Reveals Belief Of His People

(Carlisle, Pa. Dispatch to New York
Times.)

The quaint conception of the Creation, as it has been handed down from generation to generation by the Hopi Indians of Arizona, has been revealed here by Joshua Hermeysva, a headman and snakeman of the desert tribe. The Hopi belief relative to the origin of the white man is both startling and unique.

Joshua, with ten other Hopis, was brought here virtually as a prisoner of war five years ago. At that time he was a crude and hostile savage, a worshiper of the sun, and sternly opposed to education. The white man's melting pot has transformed him, and today he is a regular attendant at

LUCE'S PRESS CLIPPING BUREAU

NEW YORK BOSTON
66 PARK PLACE 68 DEVONSHIRE ST.
ALLIED WITH OFFICES IN CHICAGO, MINNEAPOLIS
DENVER, SAN FRANCISCO AND LONDON
CABLE ADDRESS CLIPBURO
CLIPPING FROM

BOSTON (Mass.) MORN. HERALD
APRIL 28, 1912.

WILL CARRY A MESSAGE BACK

Twelve Hopi Indians to Leave
Carlisle School This
Summer.

That a misunderstanding of the white man's motives has been one of the causes of the Indian's backwardness in adopting civilized methods and of his fighting education is being demonstrated at the government Indian school at Carlisle, Pa., where 12 members of the Hopi Nation, sun worshippers and pagans, who came here five years ago virtually as prisoners of war, are now preparing to go back to their people and spread the doctrine of the new life which they have gladly accepted.

These 12 Hopi Indians, when they came here five years ago, were crude specimens of a low order of civilization. Long hair hung down their backs; they were garbed in discarded khaki army uniforms and blue army overcoats, and none of them could speak a word of English. Today these same Indians are considered among the best students in the school, have renounced the sun and have joined Christian churches; are precise gentlemen in their conduct, and one of them has achieved an international reputation.

Were Once Trouble Makers.

A half dozen years ago the Hopi Nation was causing considerable trouble in Arizona. Internecine strife had divided the tribes and a troop of United States cavalry was sent post haste to the Keam's Canyon region to restore peace.

After pow wows and conferences, in which the Indian leaders sternly refused to adopt the white man's education, 12 of the most obstinate "stand-patters" were taken as prisoners of war and sent from the Moqui agency in Arizona to the Carlisle Indian school. The party arrived here Jan. 26, 1907. All of these Indians were members of the Orabini band of the Hopi Nation. Among them were several priests and

LUCE'S PRESS CLIPPING BUREAU

NEW YORK
66 PARK PLACE

BOSTON
68 DEVONSHIRE ST.

ALLIED WITH OFFICES IN CHICAGO, MINNEAPOLIS,
DENVER, SAN FRANCISCO AND LONDON

CABLE ADDRESS CLIPBURO

CLIPPING FROM

PHILADELPHIA, (PA.) ITEM

Date

.....
MAY 28 1912

Hopi Indian S And Tellin Unive

40

Joshua Hermeyseva, a student at the Carlisle Indian School for five years, came to the University Museum yesterday, where he will spend some time singing the songs of his people and telling their stories.

These will be kept among the records of the Museum for future generations. Joshua is a Hopi, one of the Pueblo village group living in northeastern Arizona. These people, though visited by the Spaniards in the

today he is a regular attendant at Methodist Church services, an admirer of the White Father at Washington, and as a student has received considerable commendation from the Carlisle Indian School authorities. He has acquired a liberal use of the English language.

As the Hopis here are the first who have abandoned tribal traditions and have become acquainted with the language of their white brothers, this is probably the first time that the underlying legends of Hopi mythology have been presented to the world. Joshua, as a representative of his race, will be studied by the bureau of American ethnology during the next six weeks, prior to returning to his home in the West.

Joshua's grandfather first told him of the Creation, and the belief has never been written in any language. It consumed the time of many days and nights to complete the narration of the ancient story.

Oddly enough, the Hopi legend is probably the only historical confirmation of the views of the unique cult which has had its inception at Chicago, and which is now being directed from the coast of Florida under the auspices of the Koreshan Unity, which avers that the earth is hollow.

To the Hopis the earth has always existed, and in the beginning the tribe lived in the middle of the earth, the human race, instead of being created, generating from the earth. There is no Garden of Eden in Hopi mythology, and the snake is supposed by them to be the symbol of honesty, and the reptile forms one of the big features of the tribe's religious rites.

The Hopis, living in the bowels of the world, believed that there was a hole somewhere which let in the air. This opening they called the Sipapu. One day the Mochinsey bird found the hole and emerged into the outer air. The bird found only one man living on the surface, and he was a red man with no hair, and his eyes sunk deep in his skull. It was dark on the earth, and the Mochinsey bird dropped back into its old home.

"About that time," says Joshua, "we make too much trouble and nobody behave and all fight; then the chief tell us we going to move, and we try to find Sipapu."

but failed

LUCAS PRESS CLIPPING BUREAU

NEW YORK
68 PARK PLACE

BOSTON
68 DEVONSHIRE ST.

ALLIED WITH OFFICES IN CHICAGO, MINNEAPOLIS,
DENVER, SAN FRANCISCO AND LONDON

CABLE ADDRESS CLIPPBURO

CLIPPING FROM

JUNE 13, 1912.

ROFOLK (Va.) VIRGINIAN-PILOT

Indian Idea of Creation.

Carlisle Student, Of The Hopi Tribe,
Reveals Belief Of His People

(Carlisle, Pa. Dispatch to New York
Times.)

The quaint conception of the Creation, as it has been handed down from generation to generation by the Hopi Indians of Arizona, has been revealed here by Joshua Hermeys, a headman and snakeman of the desert tribe. The Hopi belief relative to the origin of the white man is both startling and unique.

Joshua, with ten other Hopis, was brought here virtually as a prisoner of war five years ago. At that time he was a crude and hostile savage, a worshiper of the sun, and sternly opposed to education. The white man's melting pot has transformed him, and

from the Moqui Agency, in Arizona, to the Carlisle Indian School. The party arrived here January 16, 1907. All of these Indians were members of the Ora-bini band of the Hopi nation. Among them were several priests and headmen of the tribe.

When these savages arrived at the Carlisle School they would have nothing to do with any of the other students, and began to live their lives apart. As they could speak no English, they expressed their thoughts by gestures and in garbled language. In order to experiment, the authorities of the school did not order these Hopis to have their long locks of hair cut, but waited to see if their associations with the advanced Indians at the school would not have some good effect upon them. In less than 10 days one of the Hopis indicated by gestures that he would like to have his hair cut like the other students, and on the same day another Hopi was discovered snipping off his own locks with a hunting knife.

From the moment the Hopis showed their first interest in education they advanced rapidly and became eager in their desire to learn more. They entered the lowest grades in the class rooms, but as they were attentive to their studies, were kindly disposed to their teachers and caused not the slightest trouble, they climbed steadily to the top of their classes. All were assigned to devote some portion of their time to vocational training, some entering the blacksmith shops or carpenter shops, and Lewis Tewanima, the crack Marathon runner, is developing

"These boys were ridiculed at first by the other students, it being a common habit of the aboriginal race," declared Superintendent Friedman, recently. "But the newcomers kept stiff upper lips and persevered, until to-day they are the most respected and best liked students in the school. With only a few months remaining before them in Carlisle, the Hopis are absolutely converted to education and civilization. Where before they were sun worshipers and the snake dance was one of their principal ceremonies, they have all joined Christian congregations.

"When these Hopi boys return home this summer they will be leaders among their people and fight for both education and righteousness. Now all speak English, all read and write; they are courteous and are gentlemen. They have kept in continual touch with their people, and already this influence has been noticeable in the Hopi country.

Lewis Tewanima, one of these same savages five years ago, is to-day the greatest long-distance runner in the world, and two years ago, while representing America at the Olympic games in Paris, won the main Marathon event. He will represent this country at the next Olympic games. Washington Talyumptewa has also achieved a national reputation as a long-distance runner.

THE FIRST HONEYMOON.

"Do you think it will always be summer

3732

October 1, 1913

Joshua Hermeyewa,
Shimpovi, Tona, Ariz.

Dear Friend:

I am very anxious to hear how the Hopis are getting along. There were twelve of you Hopi boys here at Carlisle, and you are all now in the West, and I want to get some news about you. I presume some of the Hopi boys are working on farms and some of them engaged in other occupations.

I am writing you to ask you if you will not take the time and write me a long letter, giving me the name and address of the various boys and their occupations, and any other information which you have concerning them. If you do not know yourself, possibly one of your friends can tell you. I shall also be pleased to hear how you are getting along yourself. Some of the boys have been married, and I should like to hear about this also. I hope you will write me a nice long letter.

Sincerely yours friend,

Superintendent.

MF-BH

Dec. 6th, 1915.

Mr. Joshua Hermeyesva,

C/o ^aPainted Desert, San Diego, Calif.

My dear Friend:

I was pleased to receive your letter of the 23rd ultimo and to note that you have been employed at the Panama-California Exposition this summer. It must have given you the opportunity to make the acquaintance of many more friends and to make use of the training you have had.

Those of us here at Carlisle who have been especially interested in you and the other Hopi young men who were enrolled here with you have frequently been asked what all of you are doing. It would be appreciated, therefore, if we could hear from you in regard to all of them and from them too.

Referring further to your letter this is to advise you that Mr. and Mrs. Dietz are no longer employed at Carlisle. Mr. Dietz has been coaching a football team at Pullman, Washington, and Mrs. Dietz now re-

-2- Mr. Joshua Hermeyesva.

sides in Carlisle. You can reach her by addressing her direct.

Noting in your letter that you are anxious to see the ARROW, I must inform you that a subscription price of twenty-five cents per year is now charged. Upon receipt of that amount you will be furnished a copy regularly.

Hoping that I shall hear from you again and that you and all the other Hopi young men we know will continue to be successful, I remain,

Very truly yours,

HKM.

Superintendent.



THE PAINTED DESERT PANAMA-CALIFORNIA EXPOSITION
SAN DIEGO CALIFORNIA



FRED HARVEY

no. 23, 1915.

Mr. Lip

Carlisle Pa.

Dear friend.

I shall write you a few words
I am not at home, I am at the Exposition
at San Diego Painted Desert
I think I stay next year I do not
go home.

I am often thinking of Carlisle Pa.
but I can come to far.

I am working in store that is why
I stay here I like very much.
well if you send to me arrow
I like to read. and I want know
what are doing Carlisle Indian
I know Mrs Deitz, if she stay
there yet and you tell her she write
some time.

I think that is all good by

from you truly

Joshua Hernandez

Painted Desert

San Diego

Calif.

REPORT OF Joshua Hermyesia pupil of Carlisle Indian School, who went 4/8, 1910 to live with W. P. Filock

of Mercerville (Post Office) New Jersey (State), Trenton (County) Railroad Station

Conduct Very Good

Health Good

Ability Fair

Cleanliness Good

Economy Good

Situation of Room Upper floor

Condition of Room Excellent

Condition of Clothing Good

Wages \$15 Per mo.

Are careful accounts kept by patron? yes

Are careful accounts kept by pupil? No

Number of days at school 39

Distance to school 3/4 mile

Grade or quality of school Country school

Name and address of teacher Miss Carl M. Snook Trenton N.J.

Qualifications of teacher 3rd Grade R.F.D. #3

In what grade was pupil at Carlisle? 2nd.

In what grade is pupil at present? 2nd.

Attends what church and Sunday school? Methodist

Distance to church Two miles

Is there a Catholic church in locality? Three miles away

Who compose patron's family? Man & wife and three children

What other help is employed? None

Locality of home Near Mercerville

Home life and environments Good

Trade at school None

Nature of work General farm work.

Pupil's age 32 Experience One year

Any general statement or wishes of patron or pupils, together with Agent's estimate of place, people, and pupil:

It is the wish of both patron and Joshua that he remain during the summer. They seem to get along well together and conditions are good.

Joshua was forbidden to go to school by the directors on account of his age but he gives no trouble and the teacher is willing that he attend. I took the matter up with the school authorities and placed him back in school.

Joshua is anxious to learn and wants to go to school so I think it best for him to go.

L. W. Dickey

Jan 1911

Field Agent.

REPORT OF Joshua Hermeyesva pupil of Carlisle Indian
 School, who went 4-8-1910 to live with Wm. T. Flock
(Date) (Patron)
 of Mercerville, Mercer
(Post Office) (County)
New Jersey, Trenton, N.J. Railroad Station
(State)

Conduct Very good
 Health Good
 Ability Fair
 Cleanliness Good
 Economy Good
 Situation of Room Upper floor
 Condition of Room Excellent
 Condition of Clothing Good
 Wages \$15 per month
 Are careful accounts kept by patron? Yes
 Are careful accounts kept by pupil? No.
 Number of days at school 33
 Distance to school $\frac{3}{2}$ mile
 Grade or quality of school Country school
 Name and address of teacher Miss Cora M. Snook, Trenton, N.J.
 Qualifications of teacher 3rd grade
 In what grade was pupil at Carlisle? 2nd
 In what grade is pupil at present? 2nd
 Attends what church and Sunday school? Methodist
 Distance to church 2 miles
 Is there a Catholic church in locality? 3 miles away

Who compose patron's family? Man, wife and three children
 What other help is employed? None
 Locality of home Near Mercerville
 Home life and environments Good
 Trade at school None
 Nature of work General farm work
 Pupil's age 32 Experience 1 year

Any general statement or wishes of patron or pupils, together with Agent's estimate of place, people, and pupil:

It is the wish of both patron and Joshua that he remain during the summer. They seem to get along well together and conditions are good.

Joshua was forbidden to go to school by the director on account of his age, but he gives no trouble and the teacher is willing that he attend. I took the matter up with the school authorities and placed him back in school. Joshua is anxious to learn and wants to go to school so I think it best for him to go.

Signed. D. H. Dickey

OUTING RECORD - CARLISLE INDUSTRIAL SCHOOL

521

Name of Student Joshua Hermeyseva Home Address Magui School - Keams Canon, Ariz. Tribe Hopi

Age at Entrance 34 Date of Entrance Jan-26-1907 Shop

Patron Jos. Robbins, Jr. Locality Morrisville, Pa. Days in School

Address Morrisville, Pa. R. R. Station Morrisville, Pa. Conduct

Recommended by Methodist Grade in School Ability

Grade of Home Church Methodist Health

Date of Outing Apr-29-1909 Date Returned AUG 28 1909 Wages Earnings \$ 13 11.70

Wm. J. Flock,
Mercerville, N.J. Trenton

4-6-10 in
12-2-11

July Aug Sept Oct Nov Dec Jan Feb Mar April May June

14 14. 14. 16. 14. 14. 14. 14.

17 16 10

v.g. v.g. v.g. v.g. v.g. v.g. v.g. v.g.

7. 14.00 14. 14.

v.g. v.g. v.g. v.g. v.g.

16. 14. 14. 14. 14.

OUTING RECORD — CARLISLE INDUSTRIAL SCHOOL

Name of Student		Home Address				Tribe											
Age at Entrance	Date of Entrance	Shop	Locality	Days in School	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.	TOTAL OR AVERAGE
Patron		R. R. Station		Conduct													
Address		Church		Health													
Recommended by		Grade in School		Ability													
Grade of Home		Wages		Earnings													
Date of Outing		Date Returned															

3732

NAME.

TRIBE.

PARENT OR GUARDIAN.

Hermeyesva, Joshua

Hopi

DATE ENROLLED:

TERM.

AGE.

HOME ADDRESS.

Jan. 26, 1907.

5 Years

Moqui School, Keams Canyon, Ariz

DATE OF RECORD	ACADEMIC DEPARTMENT.			INDUSTRIAL DEPARTMENT.			DORMITORY:			OUTING		SPECIAL REMARKS.
	ROOM NO.	Scholarship	Conduct.	Shop.	Ability.	Conduct.	Room No.	Neatness	Conduct	Ability.	Conduct	
Apr. 08	1	V. Good	Ex.	Art Dept						Fair	V. Good	
July '09	2	V. Good	Ex.	"	Good	Good.	329	Good	V. Good	Good	Ex	
Jan. '10	2	V. good	Ex	"	"	"	316	"	Good			
July '10	2	Med.	Ex.	"				V. "	V. "	Good	Good	

3732

REPORT AFTER LEAVING CARLISLE

NAME AT CARLISLE

Joshua Henneysra

PRESENT NAME

DATE	INFORMATION THROUGH	ADDRESS	OCCUPATION	ITEMS OF INTEREST	GRADE
1913	Self	Dovera, Ariz.	Store Keeper		
1914	"	Chimopovy, ^{Ariz.} Dovera	"		

INFORMATION REGARDING RETURNED STUDENTS

PART 1

REPORT BY NONRESERVATION SUPERINTENDENT OR RESERVATION SCHOOL PRINCIPAL

SCHOOL, Carlisle, Pa., July 5, 1913., 191

Name, Joshua Hermeyesva; Sex, M; Age, 19; Deg. Indian Blood, Full

Belongs: State, Ariz; Agency, Mogai; Tribe, Hopi

Home address, whose care, etc., Kearns Canyon, Ariz.

Grade in school, 7th; health, good; height, 5ft. 6in.; weight, 141

Number months instruction given pupil in each school department, including music, _____

Course completed, _____; years in this school, 5

Years spent in other schools and names of schools, _____

Character and disposition, Both very good.

Recommended for what positions, suitability in order named: 1. Cobbler

2. Laborer; 3. _____; 4. _____

Remarks: Joshua has acquired a good knowledge of English and works well
While at Carlisle he learned to be a good cobbler and can make
some shoes.

_____, Supt.

PART 2

REPORT BY RESERVATION SUPERINTENDENT

AGENCY, _____, 191

Date pupil returned from school, _____; employed since return as follows:

Are home and local conditions favorable? _____

Should he receive assistance to find employment? _____

At what employment do you think he would do best? _____

Remarks: _____

_____, Supt.

SUGGESTIONS FOR SUPPLYING THE INFORMATION REQUESTED ON THIS BLANK

1. The report of nonreservation school Superintendent should be made at the time or a little before the pupil leaves school, whether at the end of the school year or during the school year, provided the pupil is 18 years of age or over, or younger, if for any special reason the pupil is quitting school permanently. As soon as this report is received, or at least very soon after the pupil returns home, the Supervisor of Indian Employment will correspond with the returned student for the purpose of getting more in personal touch with him and finding out something about his wishes, etc. His answer will be attached to and filed as part of this report.

2. Health, height, and weight of returned students are sometimes very important in placing them properly; height and weight could be approximated very satisfactorily, though from the pupil records now in use all information called for in part 1 of this blank can readily be obtained and be definite.

3. The State, agency, and tribe are important, and where the pupil is not attached to any agency this fact should be stated and the Superintendent should give all available information as to the home and local conditions surrounding the pupil.

4. Where the outgoing pupil has passed the civil-service examination for any position, this fact should always be noted, giving position for which examination was taken.

5. It should be remembered that the Supervisor of Indian Employment can but seldom have a personal acquaintance with the outgoing student, and that he must depend on the information furnished in this report for his basis of action in behalf of the pupil.

6. The degree of Indian blood should always be given, as this fact largely determines how much effort will be made on behalf of any particular returned student; qualifications being equal, or nearly so, the preference will be given to those having the greatest degree of Indian blood.

7. This report should be forwarded promptly to the Supervisor of Indian Employment, Denver, Colo.

8. Reports on students from reservation schools should be made only as to those who leave the schools at 18 years of age, or older, and who will probably not go away to school.

9. If part 1 of this report is made out by the principal of a reservation school, the reservation Superintendent should supply information called for in part 2 if the principal is not informed as to home surroundings and local conditions. Such information is essential to a proper understanding of the difficulties and needs of the pupil.

10. When part 1 is made out by a nonreservation Superintendent, this blank will be sent by the Supervisor of Indian Employment to the Superintendent of the reservation where the outgoing student belongs. He should fill out part 2 and return the blank as promptly as possible, for practically nothing can be done until the information called for in part 2 is supplied.

Information under the heading "Employed since return as follows," will be valuable only in cases where the pupil has been home for some time.