

UNITED STATES
DEPARTMENT OF THE INTERIOR
MEMORANDUM FOR THE PRESS

Please do not release until after January 20, 1939.

OUR OWN SPANISH-AMERICAN CITIZENS AND THE SOUTHWEST WHICH THEY COLONIZED.

Almost a full life-span of "three score years and ten" before the first permanent English settlement was established in Virginia; nearly a century before the Pilgrims landed upon the New England Coast, the adventurous Conquistadores and devoted Spanish padres were pushing up from Mexico into the regions we know today as New Mexico and Arizona.

"1540, when Coronado came", not 1607 nor 1620, are the reckoning milestones of history today in that colorful land of vast and silent spaces, of fantastically eroded mountains, of prehistoric ruins, picturesque Indian pueblos, Navajo herdsmen, and ancient Spanish missions; where high altitudes and sun-drenched deserts combine to produce one of the most salubrious climates in the world. Here three widely separated branches of the human race, each with their equally distinctive cultures, have left their indelible impress, and the prehistoric races have cast their spell.

In 1940 New Mexico will celebrate the Coronado Cuarto Centennial, May to October, inclusive. Because of the related interest of the 26 Southwestern national monuments which it administers, and because 1940 marks also the centennial of Adolph Bandelier, pioneer anthropologist and archeologist for whom Bandelier National Monument is named, the National Park Service of the United States Department of the Interior seeks, through this series of articles, to explain the significance of these two anniversaries.

ARTICLE I. INTRODUCTION TO THE SOUTHWEST.

By Frank Pinkley
Superintendent of the Southwestern National Monuments

Had it been necessary to cross an ocean to reach our American Southwest, that land undoubtedly would have been the mecca of countless American globe-trotters long before this. However, early travelers sought mostly in the Old World for ancient ruins and scenic superlatives. Only since the advent of the automobile have our own citizens begun to explore the charms of this unique Southwestern country with its spectacular scenery, its desert mesas where silence becomes almost tangible and where a vegetation as weird as that at the bottom of the sea challenges the imagination.

Only the highways look familiar. These are among the best in the vast network of excellent motor roads that criss-cross from coast to coast; from border to border. Even the novice may safely negotiate a trans-continental tour, sure of good roads, good accommodations, and convenient service stations all along the route. Webbing the Southwest also is a network of modern transportation facilities, ranging from autobus coaches and transcontinental trains de luxe to fleets of passenger planes. Side trips, but a few hours distant from the main arteries of travel, push back the clock to a period and tempo long vanished.

Indian pueblos and Mexican villages, - a mere handful of adobe huts, - stipple the landscape. Life in the pueblos is like a pageant of living archeology, out of an age before the coming of the white race. Holding themselves proudly aloof from the ways of the Caucasian, the Pueblo Indians have preserved many of the essentials of their ancient culture. Castañeda's descriptions, written in the 16th. century, still fit many of the customs, costumes and religion. The religion is closely intertwined with everyday life, the central theme being the cultivation of corn, from immemorial times the chief food staple, and the rains. Dances are a part of the year-round ritual of the Indians, who by nature are intensely spiritual, and who read into manifestations of the visible world a profoundly religious meaning. Their social order is one of absolute democracy with respect to equality of rank and living conditions. All offices are elective.

Kivas, or ceremonial chambers, called by the Spanish "estufas," are the all-important centers of every pueblo. In ancient times the kivas usually were sunk in the earth, their roofs flush with the ground, and entered from above through a hatchway and ladder. Except at Taos and in the Hopi towns the modern kivas are now built above ground. They serve as council-rooms into which only the men of the tribe are admitted, and where are still carried on the secret rites known only to the Indians themselves, and jealously guarded.

Those privileged to visit the Pueblo villages may see the Indian women fashioning with expert hands the decorated pottery that has no equal in the United States; or glimpse a silversmith, before his charcoal fire, his handworked bellows and primitive anvil beside him. Blankets are the special province of the Navajos, - an entirely different tribe, nomadic hunters by origin, - whose skill in blanket-weaving dates from the coming of the Spaniard. At Gallup, "The Indian Capital", Indians assemble every year, in late summer, from all over the Southwest, for the celebrated "Inter-Tribal Indian Ceremonial", and to barter their wares at the trading posts.

Throughout the year, however, Indians come in from the pueblos or reservations to neighboring towns to peddle their hand-made merchandise along the principal streets, at the railroad and bus stations, and in the hotel lobbies. Native residents can tell at a glance whether the peddler is a Zuni, Hopi or Navajo, judging not only by the style of dress, but by the manner of hair dressing.

Throughout the Southwest distinctive features of Indian pueblo buildings and Spanish missions are frequently combined in a harmonious architecture, perhaps the most truly indigenous America has produced. Place names everywhere recall

the romantic adventures of the Conquistadores. Memories of the activities of the Jesuits and Franciscans, who were first to bring Christianity to the New World, linger like an incense in the ruined missions, - missions that antedate those in California by more than one hundred years. Many of the more remote sections still retain the grace and quaintness of Old Spain.

"First Families of Virginia" and Mayflower descendants rank as new-comers among the aristocratic Spanish-Americans of the Old Southwest. In the veins of these Southwesterners flows the blood of Castile. Until the "Anglos" came these people held title to their "estancias" and "rancherios" by right of grants directly from the Kings of Spain. They tenaciously preserve parts of their Spanish inheritance. Legislative procedure at Santa Fe still is conducted in both the Spanish and English languages.

Santa Fe, -- christened by its founder, Juan de Ónate, "La Villa Real de Santa fe de San Francisco de Assisi", (The royal town of the Holy Faith of Saint Francis of Assisi") -- is the oldest capital city on the continent, outdated among American capitals only by San Juan, Puerto Rico. Built on the site of a prehistoric pueblo, Santa Fe early became one of the great cross-roads of the Far West. Four flags have flown above it,-- the Spanish, the Mexican, the Stars and Bars of the Confederacy, and the American. An inscription on the statue of the gallant Phil Kearny refers to the Southerners as "Rebels." Kit Carson rivals this popular hero in local fame, and General Lew Wallace, who wrote "Ben Hur," while stationed at the 17th. century palace of the Spanish Governors, is another American whose name stands high upon Santa Fe's roster of distinguished soldiers. Among all racial and religious groups the name of Bishop Lamy is starry with memories of his labors for humanity. The Cathedral, which he was instrumental in building, is one of his memorials. Another is Willa Cather's novel, "Death Comes for the Archbishop," based on the life of this churchman.

Santa Fe, 7,000 feet above sea level, the Sangre de Cristo Mountains soaring thousands of feet above it, is so Spanish in the style of its architecture, its narrow streets and high-walled gardens, that the stranger within its gates can scarcely believe himself still in the United States. At any season the city is one of enchanting beauty and foreign picturesqueness. Diminutive burros, only their heads and long, expressive ears showing above their bulging loads, thread their way down from the mountains. They are carrying cedar wood fuel. In the early mornings the smoke from this fuel rises, pungent and sweet, from Santa Fe's one-story homes.

"It is a land where the climate is a little cold, although not excessively so. Its temperature is like that of Castile". So wrote Phelipe de Escalante of the country, then a part of Old Mexico, in the early 16th. century. But the modern journalist would be justified in much more enthusiastic praises of a climate which now is hailed as one of the most healthful in the United States. The Southwest's spaciousness and solitudes are panaceas for tired nerves. Expressed in ratio, New Mexico's population is less than $3\frac{1}{2}$ persons to the square mile: Arizona's 3.8. The gigantic scale of distances in this boundless world of mountains and mesas, dwarfs the works of man to pigmy size. Villages and cities, seen from afar, are toy-like in proportions.

Far against the horizon, sharply cut as a jigsaw puzzle, ranges of mountains wall off the world. Chocolate-colored by day, their upper reaches snow-powdered, these lofty barriers change at sunset and sunrise, according to the alchemy of the weather gods, to incredible hues,—lilac, crimson, azure, purple, old gold,—a gamut of color not to be seen elsewhere on this continent. Herds of wild horses roam in their safe fastnesses; also bear, deer and mountain lions. Moonlight completes the magic, and the spell of desert and mountain works its enchantment.

Penetrating deeper into the Southwest, the traveler enters the land of the Hohokam, "those who have vanished." It is fitting that here should be hidden away the oldest ruins of the earliest known races that inhabited the Southwest, of those who went their way centuries before the coming of Columbus. Only the ruins, built and abandoned a thousand years ago, are visible.

Coronado and his Conquistadores entered not merely a land peopled with "heathen savages", but into civilizations already ancient. Far in the interior were living races whose cultural levels were as high, in many respects, as those of their contemporaries half a world away. On the mesa tops and in caves in the almost perpendicular canyon walls of the Southwest was flourishing the most perfect democracy, the truest communal life mankind has yet recorded.

In a semiarid terrain, where in later centuries the Anglo-Saxon gold-seekers came near to death by starvation, these sedentary Indians, expert farmers since prehistoric times, had triumphantly coped with nature's harsh conditions. They successfully practised irrigation, husbanding the soil, storing in their great terraced communal dwellings of stone and adobe, supplies of corn, beans, dried squashes, and melons to furnish subsistence until the next planting time. To these vast apartment houses, forerunners of the modern "set-back" sky scraper, the Spaniards gave the Spanish name for village - "pueblo." And to this day the sedentary tribes of the Southwest, descendants of New Mexico's aboriginal inhabitants, are known as "Pueblo Indians."

The National Park Service has restored in part an ancient Spanish mission, now administered as Tumacacori National Monument, Arizona. Its place and purpose in the daily lives of those whom it was built to serve are dramatically interpreted in an unusual diorama. By means of diminutive figures, kneeling before a

miniature reproduction of Tumacacori's altar, is depicted the celebration of Mass by those earliest American converts to Christianity. Strains of music from a concealed phonograph heighten the effect.

Tumacacori epitomizes the story of the missions established by the Spanish Padres during the late 16th. and early 17th. centuries. First came the Jesuits, with their genius for organization, of whom Father Eusebio Francisco Kino was one of the most illustrious. It was some time between the years 1687 and 1711 that he established the chain known today as the Father Kino Missions, extending from southern Arizona into the Mexican province of Sonora. After the expulsion of the Jesuits, in 1767, Tumacacori was taken over by the Franciscan missionaries. In these communities were welded together two mighty peoples; the Spanish, and the highly cultured native inhabitants who were conquered.

The Padres did not build their missions and then persuade the Indians to settle near by. Instead they located them at Indian villages already long-established. Hence the missions added to the name of the saint, the Indian locative name. Freely translated "The Mission of San Jose de Tumacacori" means the "Mission of Saint Joseph in the place of many fields having small, low fences." These ancient missions were educational centers, where the priests introduced such new industries as were adapted to the soil and climate.

"In the history of humanity it would be difficult to find a piety more ardent, an entire abnegation of self more complete, a devotion more constant and generous than we witness in the lives of these priests".

Thus wrote the Harvard historian, Francis Parkman, of the intrepid soldiers of the cross who brought the gospel to the American Indians.

"A life isolated from all social companionship and separated from all that ambition covets, then death in solitude, *****Their enemies, if they will, may charge them with credulity, superstition or blind enthusiasm, but calumny itself cannot accuse them of hypocrisy or ambition. They entered upon their careers with the fearless souls of martyrs and the heroism of saints. The great aim of all their acts was toward the greater glory of God."

The prowess and piety of the Spanish padres live on in every Spanish-American community of the Southwest and in the pueblos along the Rio Grande and Pecos Rivers. Martyrdom was the crown of some of them. To others miracles are ascribed. At Isleta Pueblo, 13 miles south of Albuquerque, New Mexico's largest city and the seat of the State University, the Indians will tell you that every twenty years the floor of the church, beneath which is buried one of these sainted priests, heaves upward, and that his coffin has to be reinterred. Science explains this phenomenon by the shifting sands of the Rio Grande, for -- as implied by its Spanish name, -- Isleta was once a lake.

Even to modern engineering skill the great church at Acoma, largest mission church in the Southwest, begun by Friar Juan Ramirez in 1629, is a miracle. Its square twin towers rise above the pueblo's terraced homes, unchanged from the aspect they bore 400 years ago when Alvarado, one of Coronado's captains, first beheld this "City in the Sky." Outspread beneath the great rock which rises 430 feet above the mesa, stretches a panorama unimaginable in vastness and beauty.

Every square inch of the adobe in the mission walls, ranging from four to nine feet in thickness, was brought up the steep and perilous trail by the Aconites. Hand-woven baskets or pottery ollas were their only conveyors; they had no beasts of burden. The vegas, or heavy roof beams, forty feet long and one foot square, were dragged by this same man-power from mountain forests miles away. Acoma

church was forty years in building. Its dim, cool interior is adorned by quaint "santos" and paintings presented by King Charles of Spain. Here in this eyrie-like sanctuary a midnight mass is celebrated annually on the Eve of San Estevan, favorite saint of the Acomites, whose feast day has the significance to them of Christmas. The clergy permit the Indians to incorporate in the Church ritual steps of a ceremonial dance older than the Christian faith. Acoma, continuously occupied for more than 1,000 years, was long claimed to be the oldest town in America. Scientists now believe, however, that Oraibi, a pueblo village on one of Arizona's high and isolated mesa tops, antedates Acoma.

Although it was on Acoma rock that the snake dance was first witnessed by a member of the white race -- the Spaniard, de Espejo, in 1582, -- so far as known this strange ritual, really a prayer for rain, is no longer given there. The snake dances of the Hopis, who live in Arizona, are the most famous today, drawing crowds of white spectators every year. Held in late August, they are but one of many interesting symbolic dances. Whites have never been able to account for the immunity of the performers in the dance. Live rattlesnakes are freely handled, and bites often received, yet without apparent harmful consequences. The Indians do not extract the venom sacs and that the snakes are released, unharmed, at the conclusion of the nine-day ritual.

Indian life, ancient ruins, archeological treasures and superb scenery by no means complete the list of the Southwest's unique attractions. Geologically, also, the region abounds in wonders. Most celebrated, perhaps, is Carlsbad Caverns, in New Mexico, the largest subterranean labyrinth known. Its great

arching chambers, endless galleries and exquisite rock formations, carved out through aeons of time by the slow, steady dripping of ground water upon limestone, are vested with the solemn grandeur of a cathedral. Our National Capitol could be enclosed, with space to spare, within the stone draperies, sculptured stalagmites and stalactites that form the Big Room. No man knows how far these enormous caverns extend beneath the Guadalupe Mountains. Three main levels have been partially explored; the first 750 feet, the last 1,320 feet below ground. The second longest single lift elevator in the United States serves visitors who prefer this method of completing the seven-mile trip. Rangers of the National Park Service interpret the history and geology of Carlsbad Caverns National Park.

Few scenes exceed in aesthetic interest the traveler's first sight of the White Sands of Alamogordo, the San Andreas Mountains beyond are silhouetted against New Mexico's stainless sky. More than 500 square miles of billowing dunes, rippled with every wind into new patterns, are included in White Sands National Monument. Nature has added temperamental touches to their strange beauty. There are lakes that turn vermillion in the autumn; white mice camouflaged to match their dazzlingly pure environment; snakes that save themselves from sunstroke by hunting only at night; and desert species of the lily family with roots of unbelievable length, -- the gallant response of the sturdy plant to the ever-threatening doom of the drifting sand hills.

Tradition sets 1532 or 1533 as the date when the first Caucasian, Cabeza de Vaca, beheld this wide plaster-of-Paris sea, one of the largest gypsum deposits on the globe. White Sands was part of the range of that notorious outlaw, Billy

the Kid, killed before his twenty-first birthday -- with 21 murders reputedly notched on his gun barrel. In modern times White Sands has become the theatre for the popular event, White Sands Play Day. Every year, when the short, desert spring is at its best, the school children of Otero County enjoy an all-day meet on the snowy mounds.

Under the supervision of the National Park Service in this section of the country are 26 areas in Arizona, New Mexico, southern Utah and Colorado, administered as one unit, -- "The Southwestern National Monuments." Mesa Verde National Park, Colorado, also belongs, ethnologically and geologically, in this group, for this high plateau, "the green table" of the Spaniards, shelters in its steep canyons the most noted and best preserved prehistoric cliff dwellings in America. No tour of the Southwest should be considered truly representative of prehistoric America that does not include Mesa Verde.

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ARTICLE II

THE COMING OF THE SPANIARDS

By Dr. Aubrey Neasham

Associate Research Technician, National Park Service

"The Coming of the Spaniards" to this country was a direct result of discovery of America by Christopher Columbus in 1492. The importance of that

discovery has been emphasized by Dr. Herbert E. Bolton in the following words:

The discovery of America was the most important event of modern times. It made possible the Euro-American civilization of today and shifted the leadership of the world. America has served as a frontier of Europe, providing a new outlet for energy and commercial enterprise, an expanded food supply and a new home for increasing population, and a laboratory for social, political, and economic experimentation.

The Spanish conquest of the New World will ever thrill those who read about it. Armored noblemen and soldiers of Spain, mounted upon charging horses and on foot, accompanied by the pious padres and often by multitudes of settlers, and Indians, all were filled with an almost unquenchable fervor to add territory, wealth, glory, and subjects for God, the Crown, and Self. Never in the history of man has such an opportunity presented itself; and never was more advantage taken of that opportunity. The results are to be seen today in the widespread cultures of the Western Hemisphere. From Patagonia on the lower tip of South America to our own southwestern United States, the Spaniard has left an indelible imprint which will never be erased. To understand the coming of the Spaniard into the Southwest, it is well to trace the evolution of his advance into America as a whole.

Although Columbus was not the first discoverer of America, it was he who made America known to Europe. Spain, desirous of finding a route to the trade markets of the Orient, and finding Columbus' discovery an obstacle in her path, explored that new land with an enthusiasm which was astounding. Not for two centuries was it proven that America was not a part of Asia; but Spain in so trying opened up a greater sphere for man's endeavors. The geographical knowledge learned, the almost incredible extent of Spanish exploration, and the imposition of Spanish culture through colonization, remain a story, which, even today, is only partially understood.

Spain was prepared for her task by a brilliant position of leadership, in Europe, as well as by the process of unification within herself. She had had some colonizing experience in the Canary Islands. Much of what she transplanted to the New World had been accomplished or tried out already at home. The marriage of Ferdinand and Isabella, the later prestige of Charles V, the conquest of Granada, the institution of royal agencies in place of feudal, the royal systems of taxation, Grand Masterships of the military orders, army, police justice, supervision of local government, councils of state, finance, and the inquisition, together with the religious significance of the expulsion of the Moors and Jews, all had prepared her for her new undertaking.

The West Indies, that group of Islands in the Caribbean Sea, being the center of first intensive activities following the discovery by Columbus, served as a proving ground for the Spanish colonial system. What had been done and learned at home was tried there, and the additional problems of pacifying and converting the natives, and setting up centers of trade and government, were partially solved in that first outpost of empire.

The occupation of Central America by the Spaniards was the next logical step after the colonization of some of the main islands of the Caribbean. The sons of Spain, ever curious and ever trying to find their way to the Orient, had explored much of the mainland by the first years of the sixteenth century. There new peoples of high culture were found. The Mayas and the evidences of their past greatness at such centers as Chichen Itza, Uxmal Palenque, and Utatlan caused endless excitement and wonderment to those Europeans who came upon them for the first time. It was in that land that such names as Ojeda, Nicuesa, Balboa, Enciso, Pedrarias, Espinosa, Nino, Gonzales, Cordova, Olid

Casas, Alvarado, and Cortez came into prominence. The discovery there of gold, the great civilizations of native peoples, and the South Sea inspired the Spaniards to press on to find that for which they had come. By 1519 much of the Gulf Coast of present Mexico had been mapped, and Mexico and Peru were about to come under the control of the Spanish crown and its ardent conquistadores.

The account of the expedition of Hernando Cortez from Cuba to Mexico and his triumphal progress to Mexico City is one of the classics of history. Mexico, at that period, was ripe for conquest; yet the biography of its conqueror, up to that time, scarcely indicated Cortez as the man of destiny. Hernando Cortez was a striking illustration of a type modern psychologists hold up as exemplifying patterns of successful personalities whose success has been attained as a result of compensating for physical inferiority or social handicaps. Although well-born, according to the rigid caste standards of the Spanish province of Estremadura, Hernando's family was in reduced circumstances. His childhood moreover, was a sickly one. He is said to have been often "at death's door". At the age of 14 he was sent to Salamanca to study law, but within two years was back home, having taken French leave. Months of restlessness and discontent followed. Then the lure of exploration captivated his youthful fancy and the lad resolved to accompany a fellow townsman on a voyage to Santo Domingo. An accident "laid him by the heels" and prevented this escape from boredom. Upon recovering, Hernando went to Italy, still bent upon seeing something of the lands beyond the sea. Again misfortune overtook him. He was stricken down with a severe illness. A year of hardship and poverty ensued. Finally he returned to his home in Medellin, probably to be pointed out by the neighbors as a ne'er do well.

How Cortez finally achieved his ambition to obtain a foothold in the New World is now familiar history. Few melodramas surpass in improbability his audacity in defying authority and starting out from Cuba with his expedition to Mexico; and that spectacular climax when he threw down the gauntlet to fate by burning his ships behind him, so that his men could not turn back. From that time on, in his march to Mexico City, Hernando Cortez consistently evinced those qualities of courage and intrigue which eventually made him conqueror of Mexico.

It must be remembered, however, that many of the native tribes were ready for revolt against the tax collectors of Montezuma II. Unrest filled the air. The Aztec emperor, moreover, was a fatalist. He believed, as did many of his people, in the legend of the "Fair God" who would one day come out of the East to rule. When these fearsome centaur-like creatures in their strange armor appeared, they struck superstitious dread upon their beholders. Horse and rider were at first believed to be all one creature by these aborigines who had never before seen a horse.

All along the route to the interior Cortez made allies of the Indians. Then by the policy of giving to and receiving presents from the Emperor Montezuma, he masked his treacherous designs until the monarch was captured. How Cortez laid siege to the capitol itself in 1521 and the rapidity of his further conquests are feats not to be explained entirely by the circumstances above related. Added to the superstition of the monarch and his followers, fear of the Spanish caballeros, their armor and firearms, must be credited the indomitable courage and strategic genius of Cortez, and the valor and zeal of his companions. Wholesale destruction of life and splendid monuments seemed to them justifiable for their coveted objectives - hoards of gold, imposition of royal rule

and laws, and the establishment of cities, churches, monasteries and industries.

The conquest spread rapidly after the fall of Mexico City. Between 1521 and 1543, much of what is now Mexico and Central America was brought under control. Sandoval in southern Vera Cruz, Orozco in Oaxaca, Olid in Michoacan and Colima, Cortez and Garay in Panuco, Alvarado in Tehuantepec, Guatamala, and San Salvador, Olid, Las Casas, and Cortez in Honduras, Montejo in Yucatan, Guzman in Sinaloa, and Cortez in Lower California duplicated in lesser degree what had happened in Mexico City.

Meanwhile, other conquistadores to the southward were busy in their efforts. The rumors of the wealth of Peru had reached Spanish ears, even before Balboa had crossed the Isthmus. His discovery of the Pacific started a rush from Panama towards the south. The great result was the conquest of Peru by Francisco Pizarro, within a decade of Cortez' conquest of Mexico.

The conquest of Peru was similar in many ways to that of Mexico. There a highly civilized people, the Incas, ruled. From Cuzco and Quito as capitals, they had spread their domain in all directions, forcing other tribes to be their subjects. When Pizarro came with his firearms and horses, internal unrest, rebellion, and native superstition made it easier for the Spaniards to conquer.

Pizarro's conquest of Peru bore the same glorious results which Cortez had accomplished in Mexico. The men, endowed with the spirit of Pizarro's remark: "Peru and riches, or Panama and poverty", marched some 250 strong to conquer the vast Inca empire. The conquest, while more bloody and turbulent than that of Mexico by Cortez, was much the same in outline and effect. The march from Panama down the west coast of South America to Tumbez, Caxamarca, and then to the capital, Cuzco; the capture, the ransom (several million dollars worth of

gold) and the death of Atahualpa, the Inca ruler, and the setting up of a puppet Inca, bear a striking similarity to what had happened in Mexico. With such a conquest, it was natural that Peru, like Mexico, should come under the Spanish rule with the establishment of new cities, colonies, laws and a viceroyalty.

The advance of the Spaniards can be likened to a fan opening out until a half-circle was described around the West Indies. In addition to Central America, Mexico, and Peru, other areas were settled. The northern part of South America, in what is now Venezuela and Colombia, became partially settled as early as the 1520's. There, again, fabled stories kindled the flames of conquest. The kingdoms of Meta, Omagua, El Dorado (The Golden Man), and the White King were there to be found with their riches. The Orinoco River was explored and before long even the Amazon had been descended from the Andes to the mouth by one party. During the whole sixteenth century the quest for the fabulous continued, with the Spaniard, and later others, always hoping to find another Mexico or Peru. Chile, southward from Peru, and the La Plata region of the Argentina were settled also.

Meanwhile, the regions north of Mexico were explored. Since 1513, when Balboa discovered the Pacific Ocean, the "Northern Mystery" had beckoned the Spaniards more and more. Fabulous tales spurred on new efforts of exploration. The Fountain of Youth, the Strait of Anian, Amazon Island, the Seven Cities, Quivira, and "Otro Mexico" and "Otro Peru" were to be found, a little farther beyond the horizon. To "Florida" went Ponce de Leon, Ayllon, Narvaez, Cabeza de Vaca, De Soto, and Moscosco; by way of the Pacific Slope went Cortez, Friar Marcos de Niza, and Coronado; up the West Coast went Alvarado and Cabrillo; and across the Pacific to the Philippines went Saavedra and Villalobos. Although

many of those explorers of Spain found not riches, but, instead, watery graves their heroic efforts did serve to explode the extravagant tales of great and wealthy cities to the northward; and valuable lessons in geography were learned.

Long centuries have elapsed since the coming of the Spaniards. Centuries that brought settlement of the Atlantic seacoast of North America by England's colonies. Centuries during which the Southwest grew and flourished, still nominally under the flag of Spain. Towns were established, missions were founded by the Jesuits and the Franciscans, Indians were converted, trade and commerce grew in time, and agriculture and mining were developed. Indian rebellions, especially that of the Pueblo Revolt of 1680-1692, did cause the Spaniards to pause at times, but not for long.

Three major powers, Spain, Mexico, and the United States, have been in control in the Southwest since the coming of the Spaniards. Each in turn has made her contribution to the cultures of the area, and each, with the Indian, has done her part to make up the picture of the twentieth century.

This land of the Southwest, where many cultures are discerned but not easily separated, is unique in the United States. The evolution of the past, from pre-historic times to the present, may still be traced here in the living present. In such an atmosphere, is it not possible for the whole Western Hemisphere to demonstrate and to illustrate the bases which bind them together? In 1940, the 400th anniversary of the coming of Coronado to the Southwest offers an unusual opportunity for all of America to gather upon common ground. The "Coronado Cuarto-Centennial", with its international meetings and pageants, indeed beckons.

Footnote References

1. H. E. Bolton, History of the Americas, a Syllabus with Maps, 3. Boston, 1928.
2. The American Indians were, probably, the first discoverers of America; and there is evidence that possibly the Chinese, the Norsemen, and even other Europeans had been to America before Columbus.
3. Accounts of the spread of Spanish conquest from the West Indies, to Central America, and to North and South America are well known. The works of H. E. Bolton, H. H. Bancroft, R. B. Merriman, J. Winsor, C. E. Chapman, H. I. Priestly, F. A. MacNutt, H. J. Spinden, C. F. Lummis, and H. R. Wagner are only a few which give the story in more or less detail for the general reader.
4. Sec H. Davenport and J. K. Wells, "The First Europeans in Texas", in the Southwestern Historical Quarterly, XXII, 248-255, Austin, 1919, for the account of Cabeza de Vaca's travels.
5. C. Sauer, "The Road to Cibola", in Ibero-Americana, III, 21-32 Berkeley, 1952, gives a most logical and scholarly explanation of the route of Fr. Marcos de Niza.
6. Ibid., 32-38; G. P. Winship, "The Coronado Expedition", in the 14th. Annual Report of the Bureau of American Ethnology, Washington, 1896, is still the standard account.
7. G. P. Hammond, Don Juan de Oñate and the Founding of New Mexico, Santa Fe, 1927, is the best version of that founding.



Mr. Stoguer

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DEPARTMENT OF THE INTERIOR
MEMORANDUM FOR THE PRESS

OUR OWN SPANISH-AMERICAN CITIZENS AND THE SOUTHWEST WHICH THEY COLONIZED.

Almost a full life span of "three score years and ten" before the first permanent English settlement was established in Virginia; nearly a century before the Pilgrims landed upon the New England Coast, the adventurous Conquistadores and Spanish padres were pushing up from Mexico into the regions we know today as New Mexico and Arizona.

"1540, when Coronado came", not 1607 nor 1620, are the reckoning milestones of history today in that colorful land of vast and silent spaces, of fantastically eroded mountains, of prehistoric ruins, picturesque Indian pueblos, Navajo herdsmen, and ancient Spanish missions; where high altitudes and sun-drenched deserts combine to produce one of the most salubrious climates in the world. Here three widely separated branches of the human race, each with their equally distinctive cultures, have left their indelible impress, and the prehistoric races have cast their spell.

In 1940 New Mexico will celebrate the Coronado Cuarto Centennial, May to October, inclusive. Because of the related interest of the 26 Southwestern national monuments which it administers, and because 1940 marks also the centennial of Adolph Bandelier, pioneer anthropologist and archeologist for whom Bandelier National Monument is named, the National Park Service of the United States Department of the Interior seeks, through this series of articles, to explain the significance of these two anniversaries.

ARTICLE III

THE SOUTHWEST THE SPANIARDS FOUND

By Erik K. Reed

Assistant Archeologist, Region III

The conquistadores and padres who came up to Arizona and New Mexico in the 16th century did not find the gold they sought, nor did they find as advanced a native civilization as those they had destroyed earlier in the century in Mexico and Peru; but they were by no means in a land of savages.

The characteristic, and most important, natives of the Southwest were the Pueblo Indians. The Spaniards also encountered the nomad enemies of the Pueblos, who will be treated in another article in this series, and two other groups, the Pimans and Yumans. The Opatas and Pimas of northern Sonora and southernmost Arizona, however, were not revisited, after the expeditions of Marcos de Niza and Coronado in 1539 and 1540-41, until the end of the 17th century when the Jesuit missions spread up the west coast of Mexico and the famous padre Eusebio Kino established missions in the Pima country south of Tucson, Arizona. It was not until 1583 that the Yuman tribes of western Arizona were first encountered, when Antonio de Espejo passed that way. They were more extensively visited by Juan de Oñate in 1604-1605. So little is known about either of these groups, the Pimans and the Yumans, that no attempt will be made to discuss them here, except to state that the Pimans were approximately on the same cultural plane as the Pueblos, and resembled them at least to the extent of having permanent houses, agriculture, and pottery; while the Yumans were less sedentary, with inferior dwellings and less developed agriculture.

The Pueblo Indians, who still live in approximately the same areas and largely in the same way (although somewhat affected by Hispanic and Anglo-American cultures), were peaceful, sedentary, agricultural peoples. They made pottery and wove cotton, living in permanent villages of masonry or adobe, with well-developed social and ceremonial life. A long and fascinating, though unwritten, history lay behind them.

That history is being gradually revealed by the work of the archeologist; by excavation of old village-sites of the Basket Makers and the Pueblos, by the study of the pottery and other artifacts, and even of the remains of food and wood, found in those sites. Wood or charcoal may indicate, by means of tree-ring

studies the age of a site down to the exact year. Vegetal remains and animal bones show what plants were cultivated and what game was hunted. Pottery, a fascinating subject in itself, yields information as to cultural relationships of all sorts.

A thousand years ago, all the northern Southwest, from the upper Rio Grande to Flagstaff, Arizona, and southern Utah was occupied by the Pueblo Indians. They soon spread down into southwestern New Mexico, changing and submerging the local people and culture (the Mogollon complex). In this general period, approximately 1000 A. D., the Pueblos were living in many small scattered villages. Each village was composed of a number of contiguous masonry rooms, usually one-storied, and one or more kivas. A kiva is a subterranean ceremonial chamber, usually circular, such as is still used by most of the Pueblos. The Pueblos cultivated maize, pumpkins, and beans, often employing irrigation. They hunted the deer, jackrabbit, turkey, and many other animals. They wore skins and also had blankets, and other articles of dress, woven of cotton; they made quite good pottery, including much that was painted, with fairly simple designs, in black on a white surface. They made awls, needles, whistles, and other instruments from mammal and bird bones. They used various kinds of stone for axes and corn-grinders, arrow-points and knives. They made small ornaments from other kinds of stone, including turquoise, and had other ornaments made from seashells from the Gulf of California, received by trade.

Many of these cultural traits, or aspects of Pueblo life, have persisted. The general bases of life -- food supply, clothing, dwellings, ceramics -- have remained essentially the same although the last two are changing, at least

superficially, a great deal. Minor arts and artifacts likewise are changing somewhat in details.

Pottery from different periods and different areas is readily distinguishable. Decorative designs improve through the centuries in quality and complexity. Only two really important changes occur, however. The black-on-white is gradually replaced by more colorful types of painted ware, and disappears, in most areas, well before the historic periods. Decoration with glazed paint develops in late-prehistoric times. The potters' wheel was never developed by the American Indians, and the pottery of the Pueblos is still hand-made.

The major cultural change is in the dwellings. They are essentially the same as the early ones to the extent that no new actual architectural techniques are disclosed, but they increase tremendously in mass and size. Small villages continue to be built also, but the characteristic Pueblo sites from 1100 on are very large towns -- still of contiguous masonry rooms, but numbering hundreds of rooms, and several stories in their terraced height. Each town is a single compact building, with few entrances from the outside. During the 12th and 13th centuries these great Pueblo towns were often in suitable areas, cliff-dwellings, in large natural caves in sandstone (as at Canyon de Chelly National Monument, Navajo National Monument, Montezuma Castle National Monument, Mesa Verde National Park, and many other areas). The majority however, are out in the open, either on mesa-tops or in canyons. The outstanding example of the towns in the open is to be seen in the eighteen great ruins in the Chaco Canyon in northwestern New Mexico (a national monument, under the administration

of the National Park Service of the Department of the Interior). Other especially important sites of this type and period are at Wupatki National Monument near Flagstaff, and Aztec National Monument on the San Juan in northwestern New Mexico.

This cultural change, unlike the minor changes in pottery and other arts or crafts, has important sociological and historical implications, and important effects on the life of the people.

Pueblo population was both great in number and concentrated into large towns; urban life must have greatly affected social organization and perhaps also ceremonial life. Certainly, because of crowded and bad sanitary conditions, it must have affected health, especially infant mortality. Agriculture must have become much more intensive and much more organized. The daily life and the psychological outlook of the people must have been profoundly altered.

The tendency to concentration in large centers took a new direction during the 12th century. It became intensified toward the end of the 13th century. This concentration implies decrease of population instead of the previous considerable increase. Great urban centers continued to be built, but fewer, and only in certain areas. Extensive regions were largely or even totally evacuated. The great villages of the Chaco and all of southwestern New Mexico were deserted in the second half of the 12th century; and all the northern periphery of the Pueblo area, from the Mesa Verde to the Tsegi and Wupatki, was relinquished shortly before 1300. The same trend continued after 1300; other districts were abandoned and many large towns left deserted, and the Pueblo people concentrated into three areas.

This wholesale abandonment of territory may have been due to drought (tree-rings show a great drought between 1277 and 1299) or to disease, or to attacks by

hostile peoples. There is evidence for each of these factors. Probably all played a part, in different proportions, in each area and period. Infant mortality due to poor sanitation may have reduced some villages to the point where the survivors gave up and moved to another larger pueblo (with just as bad sanitary conditions). Movements during the last quarter of the 13th century are probably to be ascribed primarily to the effects of the great drought; and many communities may have been driven out, or even extinguished, by attacks of enemy peoples. Weakened by one factor, they may have succumbed to another.

The Pueblo people did not all die from disease or warfare, however. As has been mentioned, the emigrating survivors from abandoned sites concentrated in three areas, previously sparsely occupied. It was in those areas that the Spaniards found them in the 16th century, and in those areas (though with further reduction and contraction) they live today. These are: the Hopi country in the middle of the northeastern quarter of Arizona; the Zuni country in northwestern New Mexico near the Arizona line, and along the Rio Grande. In the 16th and 17th centuries the Hopi villages were mostly in the valleys, instead of, as now, on the mesas; the Zuni lived in six towns instead of one; and the Rio Grande was occupied as far downstream as San Marcial.

The outstanding population-shift in the period of migration and contraction is the rapid rise in the valley of the Rio Grande and the immediate vicinity. Very sparsely occupied prior to 1100, the Rio Grande area was gradually, and then perhaps suddenly, filled with Pueblo people from the Chaco Canyon and from southwestern New Mexico, reinforced about 1300 or soon after by the former occupants of the Mesa Verde. A new culture developed on the Rio Grande, much more different in details from its component ancestors than the Zuni or Hopi cultures

from theirs. The general pattern remained much the same. Probably no very radical changes took place in the life of the people. But the adobe villages and glaze-painted pottery of the typical Rio Grande groups are strikingly different from the masonry buildings and black-on-white ware of the Chaco and the Mesa Verde. Stone was also used, as well as adobe, however. Towns on the river itself were adobe; outlying settlements like Pecos, Acoma, and the Jemez towns were mostly of masonry. Unglazed pottery also continued to be made in some districts of the Rio Grande area, as on the Chama River and the upper Jemez River.

In any case, the general type of life was little different from the old pattern -- the use of a lead-glaze for painting pottery has no sociological or psychological implications. The villages, whether of stone or adobe, were still very extensive multi-storied towns, of the same general sort though with different types of ground-plans and with the kivas, or ceremonial rooms, mostly square instead of round (which suggests changes in the ceremonials). Round kivas continued also, however, and one still in use is to be seen at San Ildefonso pueblo, on the Rio Grande north of Santa Fe, New Mexico.

Pueblo occupation of the Rio Grande area was much more extensive, and also much more intensive, **in the 14th to 17th centuries** than today. Dozens of large ruins of late-prehistoric and early-historic date dot the upper Rio Grande Valley itself, where a number of pueblos still exist. The Jemez Indians lived in a large number of villages and now occupy only one. There were many towns in the country immediately east of the Rio Grande, in the Galisteo basin and on the upper Pecos and in the Salinas region east of the Manzano Mountains; and Pueblo occupation of the Rio Grande Valley extended south to San Marcial instead of only to Isleta.

Most of the abandonments of districts or pueblos in the Rio Grande area took place during the 17th century, due either to the concentration of the Indians at mission establishments (as in the case of Jemez and in parts of the Rio Grande Valley); to attacks by enemy peoples such as the Apache (as in the case of the Salinas pueblos and missions), or in some instances to the effects of the Pueblo Rebellion of 1680. Pecos, however, survived, declining through the 18th century because of smallpox epidemics and Comanche attacks, and was not finally abandoned by the few survivors until 1838. A few villages survived into the present century and disappeared only recently as Indian pueblos. Quite a number have survived into the present.

The Pueblo peoples encountered by the first Spaniards in the 16th century, then, were in three main groups, in rather widely separate areas -- the Hopi, the Zuni, and the Rio Grande pueblos. The general cultural pattern of all the Pueblos was much the same: cultivation of maize, pumpkins, and beans, some hunting of game with the bow and arrow; large villages of contiguous houses; woven cotton garments; stone and bone implements and weapons; ornaments of seashell and of turquoise and other stones; handmade pottery with excellent painted decoration. The major points of difference between the three groups, and between subdivisions of the Rio Grande culture, are in architecture and pottery. The second is of prime importance to the archeologist, but of relatively little culture-historical importance. The only really important distinction, in material culture, to the non-specialist (including the Spanish conquistador or priest) is the use of adobe as a building material on the Rio Grande; the use of stone-masonry by the Hopi and Zuni and at some of the towns near the Rio Grande. There is variation in another important cultural trait;-- the extent and quality of weaving of cotton cloth,--but it is not clearly understood.

The social organization and religious ceremonials, the portions of culture not represented in material remains, are not well known. The general patterns were probably much the same as those found by ethnological studies of recent years. There were undoubtedly clans, matrilineal among Hopis and Zunis, lessening in importance toward the east, and absent entirely in the Tanoan group, and some of the Keres groups. This matrilineal division of the people into extended family groups might be popularly expressed by likening it to a vast kinship organization made up of the descendants, in female line, from women who came over on the Mayflower.

Women had certain established property and inheritance rights but political matters were handled by an assembly of adult men or a council of the elders. A pantheistic worship, acknowledging many gods and spirits, prevailed, and a variety of ceremonials to bring rain, heal the sick, and for other purposes, were carried on -- prayers made by singing and dancing.

The Shalako ceremony at the close of each year was probably given by both the Zunis and the Hopis, blessing the new houses built each year and restoring the spiritual strength of the people through visitation by representatives of the gods or even by the gods themselves. The katchinas (cloud spirits, also identified with the ancestors) probably danced every summer among the Hopis and the Zunis. The Hopis then, as now, probably believed that their famous snake-dance brought rain. There is evidence suggesting that the snake-dance was performed also at the Zuni towns and at Acoma, -possibly also on the Rio Grande. Corn dances and hunting dances and other rituals of the Rio Grandepueblos were probably not unlike those of the present day.

The first actual expedition into the Southwest was that of Coronado in 1540-41. Coronado's army, or parties from his expedition headed by one or another of his officers, visited all the pueblos except those in the Salinas country east of Albuquerque and perhaps the southernmost of those on the Rio Grande. The

second, of Chamuscado and Rodriguez in 1581, visited most of the New Mexico pueblos, including the Zuni, but did not go to the Hopi. Espejo two years later did visit the Hopi villages as well as most of the New Mexico settlements. Expeditions in 1590 and 1594 seem to have visited only Pecos and the northern Rio Grande pueblos. In 1598, the history of the Southwest enters the period of actual Spanish colonization with the arrival of Juan de Oñate, his founding of San Gabriel, and his visits to all the pueblos, receiving their submissions to the Spanish crown. Unfortunately, none of these men signed their names on Inscription Rock (El Morro National Monument) except Oñate, and he only on a later trip in 1605.

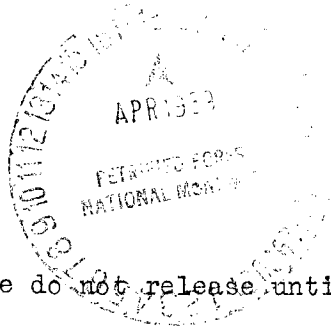
Consequently, any Pueblo Indian born after 1500, or at the latest, after 1510, who lived out his span of years, doubtless saw, during his lifetime, one party of the strangers in armor who rode on queer beasts as tame as dogs. Only if born after 1560 was a Zuni or Hopi likely to see more than one such group. Individuals born in most upper Rio Grande villages after 1560 -- except those who contributed to the infant mortality quota -- would have seen five parties come and go.

The coming of the Spaniards, up to the first part of the 17th century, had virtually no effect on the culture and life of the Pueblos except to excite curiosity and wonder and provide material for story-telling. Only after the establishment of missions (approximately the year 1600 in the Rio Grande area; and in 1629 among the Hopi and Zuni) did the Spanish play an important part in the life of the Indians. Pueblo culture remained much the same during more than two hundred years of Spanish domination. Only in recent years has it suffered by contact with the Anglo-Americans who took over the Southwest in 1846. In many ways, the modern Pueblos are still living as did their prehistoric ancestors.

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Please do not release until after April 20, 1939.

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ARTICLE IV

THE MODERN PUEBLO INDIANS

By Erik K. Reed

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The modern Pueblo Indians of New Mexico and of the Hopi villages in northeastern Arizona constitute one of the most picturesque features of the picturesque Southwest. Living where their prehistoric ancestors lived, and living after much

the same fashion, the Pueblo Indians have been called examples of "living archeology." And indeed, as we come into a Pueblo village, and pass through its narrow streets between old adobe houses, we seem to have crossed over into another world and period. There is the plaza with its kiva (a semi-subterranean ceremonial chamber: the Spaniards gave it another name, "estufa"): perhaps a file of dancers, masked as spirits of corn and of rain, or as deer, antelope, buffalo, are performing a ritualistic dance: perhaps the square is quiet and deserted, the only signs of life a few dark faces peering out from windows.

We are in a place which has not changed essentially since the first European in northern New Mexico, Francisco Vasquez de Coronado, visited it in 1540. The various Pueblo Indians still live in compact villages (pueblos) built of adobe or stone. They still cultivate corn, pumpkins, and beans. They still make pottery (shaped by hand without a potter's wheel, painted freehand with native pigments, and fired in the open without a kiln). And, along with Christianity, they still worship their old gods in the old ways.

Of course, both Spanish and Anglo-American cultures, present in the Southwest, with increasing importance, since 1540 and 1846 respectively, have affected the Pueblo Indians in many ways. They have been in contact for three hundred years with Christian missionaries. Each pueblo elects a governor and lieutenant-governor -- the Spanish were unable to deal with a council or assembly and had to have one individual in each pueblo vested with authority. White men's clothes are worn. White men's furniture is to be seen in the houses. Store-bought food and other supplies are used in varying degrees. Cigarette-smoking is a white man's trait (originally Indian, however!) widely taken up by southwestern Indians. Even during the sacred ceremonials, dancers sometimes take time

out for a smoke. Horses and other livestock are kept, and even automobiles are in use. But, whether the pueblo is perched atop one of the abrupt Hopi mesas or less conspicuously placed on the banks of the Rio Grande, the appearance and general effect are not far different from what they must have seemed to the early Spanish explorers. The people themselves are little changed.

There are four geographic divisions of the modern Pueblo Indians -- the several Hopi villages on the points of fingers running southwest from Black Mesa in the desert land of northeastern Arizona. The large pueblo of Zuni south of Gallup, New Mexico, is the one surviving pueblo out of the six that the Spanish in the 16th century called the "Seven Cities of Cibola." There is Acoma on its high mesa, and nearby Laguna. Laguna ranks as the youngest pueblo (founded after the great Pueblo Rebellion of 1680-1692) and lies between Gallup and Albuquerque. Finally there are the numerous villages on and near the Rio Grande from Taos to below Albuquerque.

The modern pueblos can also be classified by language. For the American Indians do not all speak one language. Far from it. Different Indian tribes have languages often far more different than the English and Russian, or English and Sanskrit, or even than English and Hungarian. Within the Pueblo group alone, whose members are more or less alike in physique and in culture, there are six different languages, mutually unintelligible. One of these is not at all related to the others. The other five, however, are related to each other as well as to languages of other non-puebloan tribes. And the Navajos and Apaches -- a people entirely different from the Pueblos -- speak a language totally different from any of the Pueblo tongues.

In the preceding article the prehistory of the Pueblo peoples was outlined in a general fashion, to present the background of what the Spaniards found in the 16th century in the northern Southwest. It was mentioned that more area was occupied, and that there were many more villages, in prehistoric times, than in the 16th century, and, also, in the 16th century, than today. During the 17th century there was great reduction in the number of pueblos, and the lower course of the Rio Grande, from Isleta to San Marcial, New Mexico, was relinquished.

The abandonments of villages and the reduction of population in the 17th century were due to a number of factors -- the Pueblo Rebellion of 1680-1692, attacks by Apaches, concentration of the Indians at missions, and probably also infant mortality due to poor sanitary conditions. The desertion of many of the villages in the Jemez country around 1620 or 1625 was due to the concentration of the Jemez Indians by the Spaniards at two locations where missions had been established. The same factor operated to reduce the number of villages among the Tiwa in the vicinity of Albuquerque and the pueblos south of the Tiwa. Apache attacks forced the abandonment in the 1670's of the outlying settlements east of Albuquerque (such as Abo, Quarai, and Gran Quivira National Monument).

The Pueblo Rebellion produced a decrease in population in more than one way. Many groups fled to refuge-sites on mesa-tops, where crowded conditions were unfavorable to increase of population. When the Zuni went up on Corn Mountain in 1680 they abandoned six towns; when they returned to the valley in 1692 they reoccupied only one. Many individuals, notably from Jemez, fled to the Navajos during the Rebellion and did not return, but became to all intents and purposes Navajos. And finally, many of the friendly Indians who did not

take part in the revolt accompanied the Spanish in their retreat southward to El Paso, and did not return. Isleta, Texas, was a colony of Isleta people thus established in 1680; a generation ago they were still speaking Tiva. And Socorro, Texas, and Senecu, Chihuahua, were originally colonies consisting of the surviving Pueblo people from the Rio Grande south of Isleta Pueblo. One new Pueblo was founded after the revolt, however -- Laguna, now one of the largest, originally a mixture of people from various pueblos.

Other villages survived the Rebellion and reconquest period, and survived through the 18th century, only to become extinct relatively recently. The once large and important town of Pecos, declining steadily through the 18th century, was finally abandoned in 1838, the seventeen survivors going to Jemez. Pojoaque survived to this century, and became completely extinct less than twenty years ago. Nambe has become Mexicanized in blood and culture and can no longer be considered a Tiva Indian pueblo.

The pueblos that have survived, however, have resisted the impact of modern civilization to a surprising degree; and they are now on the upgrade. Population has been increasing for the last several years. Native arts and crafts are being encouraged. All that is possible is being done to help the southwestern Indians, and the future outlook for both Pueblos and Navajos is bright.

The modern Pueblo is primarily, like his ancestors, a farmer, raising maize and beans. But also he is proving himself capable in other lines of endeavor, and he has discovered the value of the tourist trade. Certain pueblos -- notably Acoma and Taos, which are usually considered the most picturesque and hence are the most visited -- charge a fee for permission to take photographs; a higher fee for the use of a motion picture camera.

Most of the Rio Grande pueblos have found that their handmade pottery will bring a price from the white visitor and are turning out an abundance of small cheap pottery knickknacks specifically for the tourist trade. But good pieces are also still made, and fine old ollas (water-jars) can often be found in some of the pueblos. Pottery has a long history as a Pueblo craft or art, and it is to be hoped that it will continue without being cheapened and degraded.

Weaving is also an indigenous Pueblo craft, but has declined and almost disappeared except among the Hopi. It is carried on now primarily by the Navajos, whose famous blanket-weaving is of Pueblo origin. Zuni and, to a less extent, Acoma, still do some weaving; the Rio Grande pueblos none or virtually none. Basket-making is now carried on by the Hopi, and to a less extent by the Jemez and others.

Silversmithing, the manufacture of silver and turquoise jewelry, is carried on extensively at Zuni and by some Acomese and other Pueblos. Technological processes of silversmithing were introduced by the Spaniards, but developed under the inspiration of the native artisans of the Southwest into distinctively Indian designs. Today's leading exponents of the arts of the silversmith are the non-Puebloan Navajos. Manufacture of turquoise ornaments is a native art that dates back to pre-Columbian times.

There are interesting differences to be observed between the Indians of various pueblos. Not merely that the pottery of each village is readily distinguishable, or that other differences in material culture exist; but the people themselves differ. And the Navajos are different from them all.

The short, often chunky Hopis give the impression of being exceedingly cheerful and friendly people, open and frank, often laughing. The hawk-faced Zunis,

who do not seem short but actually are quite small, are more quiet, more reserved, but with an equally highly developed sense of humor, manifested less often by laughter than by a twinkle in the bright eyes. The Zunis are friendly too, but less open with strangers.

Strangely enough, two of the pueblos closest to Santa Fe, New Mexico, one of our tourist meccas, are among the most conservative -- Tesuque and Santo Domingo. These two groups are rather indifferent to white visitors. They have no objection to making money from tourist trade, however. The Santo Domingos have little ramadas (brush shelters) on the highway about twenty miles south of Santa Fe where they sell pottery (and fairly good pottery). A number of them wander around Santa Fe even in winter selling pottery, toy bows and arrows, silver and turquoise jewelry, and Navajos blankets on the streets and in the restaurants. The Tesuque women make little pottery gimcracks, decorated in bright colors, solely for sale.

There is seldom any objection at all to white visitors at Pueblo dances or other public ceremonial rituals, provided one keeps reasonably quiet and behaves properly. After all, the Pueblo's dances are sacred rites, not vaudeville shows. Among the most spectacular and most interesting are the Corn Dance at Santo Domingo (August 4), the Shalako at Zuni (early December), the Christmas night ceremonies at various Rio Grande pueblos, the Hopi snake dances (late August).

The famous snake dance -- formerly practiced at other pueblos too, apparently, but only by the Hopis in recent times -- is actually a prayer for rain; the rattlesnakes are messengers to the gods. Incidentally, right after the snake dances it seldom fails to rain. One year they were almost late with the dances; it was already raining quite a little on the way to Moenkopi, two hours before the first dance started.

The Christmas Eve ceremonials give an extremely interesting illustration of the combination of Christianity and the old gods -- side by side; not a synthesis or mixture as in, for example, the Easter ceremonial of the Yaqui Indians. This seems almost like a burlesque of Christianity, although a choir sings in the same 17th century style the Jesuits taught. But at, for example, San Felipe pueblo, on the west bank of the Rio Grande, after a long, and bitterly cold period of waiting inside the church -- while nothing happens except the occasional beating of a drum -- a priest of the Roman Catholic Church arrives about 3 or 4 A.M., says mass in Latin, delivers a sermon in Spanish, and leaves. Then the masked dancers come into the church and a purely pagan hunting dance is performed. The dancers mimic the deer, antelope, bison, and hunter. One man with a bow leaps about as if stalking and aiming. Or some other typical Puebloan dance is given to the accompaniment of deep-throated Puebloan chanting. All this goes on within the church immediately after the Christian services. Probably both religions are equally valid to the mind of the Pueblo.

Every year, in the last week of August, the so-called Intertribal Ceremonial is held at Gallup, New Mexico. Here all the Pueblos, the Navajos and Apaches, the Kiowas from Oklahoma, and perhaps other Indian tribes, are represented. They present typical and usually genuine songs and dances, and exhibits of their arts and crafts are shown. This is the best opportunity to see samples of the different dances, and for anyone passing through the Southwest with not much time to spare it is excellent. But the feel or atmosphere is entirely different at this crowded exhibition from that experienced when actually visiting a pueblo, when the Indians are giving the dance for themselves as part of their ceremonial calendar, and the alien spectator is an outsider, a guest, not a paying customer.

Certain Pueblos are more picturesque in appearance than the others. Taos in particular is so, for it alone has preserved the old style of multistoried, terraced architecture, with set-backs like modern skyscrapers, so that the fifth story consists only of a few rooms. Taos comprises two large storied apartment houses and a number of scattered one-story buildings. The other pueblos are one and two-storied. Acoma is especially striking because of its position atop a high mesa. Some of the Hopi villages also are picturesquely situated, notably, Walpi. Less interesting to visit are Laguna and Isleta; Santa Clara and San Juan -- especially the last which adjoins, and is almost intermingled with, the little Mexican village of Chamita. San Ildefonso is pleasant to visit, well laid-out. Its two large plazas are situated on the river at the mouth of an interesting little valley occupied by scattered Mexican houses and opposite the very striking Pajarito Plateau.

Visitors to the Southwest should bear several facts in mind concerning the ethnology and prehistory of these interesting "first Americans": The Pueblos are American Indians, --- a special branch of the American Indians. Culturally, they are distinct from all other tribes, including their neighbors the Navajos and Apaches. The Pueblos are still living in their old homelands (as of the 16th century and the beginning of the historic period). They were once far more numerous and widespread, and the many prehistoric ruins of the northern Southwest, including the cliff-dwellings, were built by their forefathers. There was no mysterious "vanished race" and civilization of Cliff-Dwellers, nor - further east - of Mound Builders. The people who built and occupied the cliff ruins of Mesa Verde

National Park and several Southwestern National Monuments were, like those of the open pueblos such as the ruins in Chaco Canyon National Monuments, simply Pueblo Indians. Their descendants live today at Hopi or at Zuni or on the Rio Grande.

The Navajos and Apaches are entirely different. They will be discussed in the next article of this series. In fact, the ancestors of the Apache tribes probably crossed Bering Strait many centuries later than did the ancestors of the Pueblos. For this is one point on which anthropologists are in complete agreement -- the Indians did not evolve separately in America, neither are they Welsh nor Irish nor the "Ten Lost Tribes", nor Atlanteans (there are plenty of far-fetched fantastic theories). These ancient peoples immigrated from northern Asia by way of Bering Strait. It was thousands of years ago, and over a long period, not as one great mass movement; but surely from northern Asia by way of Bering Strait.

In some way, advanced civilizations grew up -- the story is not quite clear yet as to how and why -- and one of these civilizations, though far less developed than the Mexican, Mayan, and Peruvian, was that of the southwestern United States. Another culture, the Hohokam of southern Arizona, apparently was actually earlier than, and perhaps partly responsible for, the Puebloan culture; but that is another story. Pueblo culture is a manifestation of human abilities which need fear no comparisons.

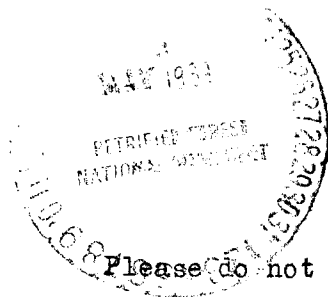
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UNITED STATES
DEPARTMENT OF THE INTERIOR
MEMORANDUM FOR THE PRESS

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In 1940 New Mexico will celebrate the Coronado Cuarto Centennial, May to October, inclusive. Because of the related interest of the 26 Southwestern national monuments which it administers, and because 1940 marks also the centennial of Adolph Bandelier, pioneer anthropologist and archeologist for whom Bandelier National Monument is named, the National Park Service of the United States Department of the Interior seeks, through this series of articles, to explain the significance of these two anniversaries.

ARTICLE V

THE ENEMY PEOPLES

By Erik K. Reed

Regional Archeologist, National Park Service

The nomad peoples of the Southwest have been previously mentioned in this series. Nomadic enemies, it is generally believed, were a major factor, causing the Pueblo Indians to abandon their cliff dwellings and other prehistoric dwellings, the ruins of which still stand in many areas of the Southwest. Data are often contradictory and confusing, however, and students can as yet offer only hypotheses. But inasmuch as it is known that in later times the Spanish colonists

found these regions occupied by hostile tribes, it seems plausible that certain of them, at least, were enacting similar roles in Southwestern prehistory as early as the 12th or 13th century.

The Apache and the Navajo are closely related in language and in culture. The Navajo were originally an Apache band, and the first Spanish references, in the early 17th century, call them the "Apaches de Navajo". The Navajo and the various other Apache tribes belong to an important linguistic group -- the Athapascan stock -- whose main body is in interior western Canada.

The Apache tribes, including the Navajo, were the major enemies of the Pueblo Indians, and, later, of the Pima of southern Arizona. The Zuni name "Pachu" is synonymous with "enemy" though applied apparently only to the Navajo. The Zuni call the Apache proper "Wilatsukwe", a name also synonymous with "enemy". A Hopi name for the Navajo refers to the cutting off of heads. Possibly the inroads of the Apache were responsible for the abandonment of southwestern New Mexico in the 12th and 13th centuries, and of other districts in late-prehistoric times. The known, later history of the Apache and Navajo, from the 17th century to the Bosque Redondo and Geronimo, is one of continual raids and warfare.

Coronado in 1540 met no one in the later range of the western Apache, all the way from the Sonoran peoples to Cibola (Zuni), and there are only a few references by any of the 16th century explorers to peoples that might possibly have been western Apache. (There is no reference at all to the Navajo until the 17th century). There was, however, a people whom the Spaniards called "Querechos", living on the plains in eastern New Mexico in the 16th century, who evidently were Apache. In the next century the Apache peoples become more prominent in history. In the 1670's their attacks forced the abandonment of the "cities that

died of fear" east of the Manzanos (Quarai, Abo, and "Gran Quivira" National Monument).

There must have been Apache in western New Mexico, however, and probably in Arizona, even though the Spanish explorers did not meet them. In 1630 the priest Benavides describes the huge Apache nation, fiery and warlike, as surrounding on all sides the pueblos of the Rio Grande. It is said that the western Apache preserve a tradition of having fought with the sedentary puebloan peoples on the middle Gila, whose sites are believed to antedate 1500.

In the early 18th century there was a considerable number of Apache tribes in northeastern New Mexico. Some of them followed agricultural pursuits and were more or less sedentary. These were largely friendly to the Spanish. Others were nomadic and hostile. Further south other Apache groups occupied the plains country of southeastern New Mexico and westernmost Texas; and one other major division, the Lipan Apache, materially differing in language, occupied the general region of the lower Pecos in Texas and menaced the Spanish settlements in South Texas.

Spanish campaigns and Comanche attacks reduced the eastern Apache in number and moved them out of eastern New Mexico and West Texas during the 18th century. The Lipanes moved down into Coahuila. The friendly Jicarilla Apache moved into the settled portion of New Mexico for the sake of Spanish protection against the Comanche. The Mescalero Apache, who spoke a different dialect, as did the Lipan Apache, originally ranged widely out of south-central and east-central New Mexico, but later retired into the Sacramento Mountains. The others disappeared, in part, perhaps, wiped out; in part, probably, joining the Lipan and Mescalero. We may suspect that a few filtered into Arizona and reinforced the western Apache.

The Navajo are, as has been stated, a division of the Apache. Their languages are closely related and they can understand each other if they speak slowly. (The Navajo say that the Apache talk bad Navajo, the Apache that the Navajo talk poor Apache!)

In the early 17th century the Navajo lived in northern New Mexico, in the Chama region northwest of Santa Fe. They raided the Jemez and other pueblos, and a monastery for their conversion was founded in 1622 on the Rio Grande near Espanola, New Mexico. During the historic period, the Navajo expanded greatly in population and territory, reinforced by slaves captured from the Pueblo and the Mexicans and by refugees from the Pueblo (especially at the end of the 17th century, during and after the Pueblo Revolt).

In the 18th century the Navajo held all northwestern New Mexico. By the early 19th century they had spread into northeastern Arizona. They have continued important and populous to the present time. Only since the 1860's, however, have they been peaceful. Until that time the Navajo were greatly feared by Mexicans and Pueblo peoples alike, and in the early days they occasionally made raids as far as Nebraska to fight the Pawnee.

Southern Athapascan, or Apache, culture is basically and originally that of a simple hunting people, with few of the more advanced cultural traits such as the sedentary, agricultural Pueblo had. The Navajo, and to a less extent other Apache groups, acquired features of Pueblo culture, later of Spanish and Mexican culture; and the eastern Apache acquired features of the Plains Indian culture. But the fundamental, original Apache culture seems to have been a simple one, in basic aspects not unlike that of the Great Basin Shoshoneans. It apparently was quite different, however, except in the most general way, from that of the northern Athapascans of western Canada.

We may imagine something of the cultural equipment of the original Apache, as they drifted southward through the Plains, from the Mackenzie drainage, home of the northern Athapascans, down into the Missouri drainage and across the upper Arkansas River. They depended upon hunting and wild plants for sustenance. They had no agriculture. Their rude dwellings were made of poles and brush or earth, akin to the historic wickiup. The sinew-backed bow was their chief weapon; the dog was probably used as a beast of burden. Probably they manufactured basketry, but - originally - no pottery; nor was there any weaving. Their garments and moccasins were probably of buckskin. Descent was matrilineal. Probably they were polygynous. There were localized kinship groups of the "extended family" type, but no clans. Their medicine men were called "chanters". They held ceremonial sings and made offerings to the supernaturals. They buried their dead.

One important cultural trait seems to have been acquired by the southern Athapascans in the Plains before entering the Southwest -- pottery. The sparse Apache and Navajo pottery of historic times is totally different from the Pueblo (except for some Navajo painted pottery obviously imitating Puebloan), yet the northern Athapascans do not make pottery. Unless we assume that the original Athapascans once did make pottery and lost the art, for which there is no evidence, we must think that the Apache came in contact in the Plains with a sedentary people, probably Caddoan, and learned from them the ceramic art. At all events Apache and Navajo pottery is far more like Plains pottery in appearance than like Puebloan pottery.

During centuries of fairly close -- albeit usually warlike -- contact with the Pueblo peoples, the Apache tribes acquired various items of Pueblo culture. Both in material things (notably in agriculture, and probably in an increased

development of pottery and basketry) and in social and religious matters this influence is seen. The clans of the western Apache and the Navajo, the masked dancers of several Apache tribes, the complex rituals of the Navajo, the sand-paintings of the Jicarilla, Western Apache, and especially Navajo, all are evidence of Pueblo contacts.

The Navajo were most strongly affected by Pueblo culture, mainly at a relatively late period -- at the end of the 17th century, when many Pueblo fled to join them at the time of the Pueblo Rebellion against the Spanish. Weaving was learned by the Navajo from the Pueblo people and gradually large herds of sheep were acquired -- largely by raids on Spanish ranches in New Mexico.

The first historical references by the Spanish to Navajo herds and Navajo weaving are only after 1750. By the end of the century Navajo blanket-weaving was an established and important industry. Silversmithing, the other craft now characteristic of the Navajo, did not begin until the 1850's, coming partly from Anglo-American sources through the Plains tribes, partly from Mexican sources. Turquoise came into use on the silver jewelry of the Navajo about 1880.

The modern Navajo, consequently, is far different culturally from his forbears of centuries ago. He - or his wife - has learned and adopted, at one time or another, the manufacture of pottery, of woven wool blankets, of turquoise and silver jewelry, the practice of agriculture, and an elaborate social and religious system. He is a horseman and a shepherd, and today at times a truck-driver. The Navajo now frequently wears clothes like those of white ranchers -- ten gallon hat, bright colored shirt, blue denim pants, and high-heeled boots. His wife wears a velveteen bodice and flowing skirt. But the Navajo still lives in a hogan, or roundish hut of logs and earth, always with the door to the east.

It was from the Plains Indians that the white man's generally accepted conception of Indian costumes and customs was derived. Because the Sioux wore "war-bonnets" of feathers, all Indians were popularly depicted in that headdress. It was taken for granted also that every aboriginal American hunted buffalo on horseback, lived in bison-hide tipis, and made scalp-taking his chief recreation. Without doubt, however, the picturesque and romantic tribes of the Plains, in historic times, notably the Comanche and Kiowa, did actually affect many cultural features of the Apache.

The eastern Apache tribes - Lipan, Mescalero, Jicarilla - did hunt the bison, use horses, dwell in tipis, take scalps, and wear clothing of Plains type. Consonantly with this Plains bias, there was far less Pueblo influence - the eastern Apache had little or no pottery, no weaving, and less developed basketry. They had very little agriculture (except the Jicarilla), had no clans, and did not have a complex religious system of Puebloan affiliation.

The Apache nations, as has been mentioned, were fierce and warlike throughout their known history. Enemy peoples, they were indeed, to Pueblo and Pima; to Mexican and Anglo-American. They menaced and repeatedly attacked the Rio Grande pueblos and the early Spanish settlements in the Rio Grande area.

As described in Bandelier's novel "The Delight Makers", the abandonment of the Pajarito Plateau (Bandelier National Monument) may have been due to Navajo attacks. There were Navajo raids on the Jemez in the early 17th century. Recurrent Apache attacks forced the abandonment of the outlying pueblos and missions east of the Manzanos in the 1670's. At the same time the Apache carried their attacks west - they raided Hawikuh, one of the Zuni towns in westernmost New Mexico, in October 1672, killing the priest and destroying the church.

During the 18th century the most prominent fields of Apache warfare were southern Texas and southern Arizona. The Lipan Apache who occupied westernmost Texas gave considerable trouble to the Spanish colonists and troops at San Antonio. When the Spanish assayed conciliation and built missions for the Apache on the San Saba River, they brought down upon themselves the wrath of the northern enemies of the Apache - the Comanche and Wichita - who destroyed the missions, and routed a Spanish army sent into the Panhandle against them.

In the region of southern Arizona, then part of northern Sonora, the western Apache, now called San Carlos and White River, and the Chiricahua Apache, repeatedly raided the peaceful Pima Indians and the Spanish settlements in the Pima country, (such as San Xavier del Bac and Tumacacori, now Tumacacori National Monument). Several campaigns against the Apache from the Spanish presidios, or military posts, in northern Sonora and northwestern Chihuahua, such as Janos and Fronteras and Tubac (later moved to Tucson) were inconclusive.

The Navajo remained relatively quiet during the 18th century, making only occasional raids, and held in check by the Spanish through bribes and occasional expeditions. After the Mexican revolution they took the war-path again, and from about 1820 on the Mexican and Pueblo settlements - above all the peaceable Hopi - suffered from continual Navajo attacks. The unfortunate Hopi were especially harassed by Navajo raiding in the 1840's and 1850's, despite the presence, after 1846, of United States troops in New Mexico.

Finally, in 1863, a real campaign against the turbulent Navajo was initiated, under the leadership of Kit Carson. The Navajo were thoroughly defeated and their country laid waste. They were rounded up in Canyon de Chelly (now a National Monument) by Carson in January 1864 and marched across New Mexico to a reservation on the Pecos near Fort Sumner. Later they were allowed to return to their home range and since then have flourished and increased.

The reduction and movements of the eastern Apache during the 18th century have been previously sketched; they gave no trouble in the 19th. But the western Apache and, especially, the Chiricahua (and Mimbres) Apache gave plenty of trouble. Apache warfare ended only with the final surrender of Geronimo and his band in 1886.

There were also other enemy peoples, during historic times, who will now be briefly discussed.

A linguistic division of the American Indians, quite distinct from the Athapascan, and rivalling it in importance and extent, is the Shoshonean stock. It is generally thought, however, that while the Athapascan group has no linguistic relatives in the New World, the Shoshonean group ties up with a number of others - Piman and Nahuatl, perhaps Tanoan, and various others - to form the "Uto-Aztekan" or "Patlan" or "Aztec-Tanoan" language family or linguistic super-stock.

An interesting aspect of the Shoshonean family is the wide range and diversity of culture represented by its members. The more easterly Shoshonean tribes have taken over Plains culture to varying degrees; they will be mentioned hereinafter. And a southern tribe is typically Puebloan in culture - the Hopi speak a Shoshonean language. The typical Shoshonean tribes, however, are those of the Great Basin and of Southern California.

The northeastern Shoshonean tribes formerly extended across the Rockies into Montana and were a Plains people. At about the beginning of the historic period in America the Blackfoot or the Sioux drove them back into and across the mountains. They are the Wind River Shoshoni and the Snake Indians. But a division of these broke off and drifted south through the Plains instead - the Padouca or Comanche. These latter, after their arrival in the Panhandle region about 1700, were the most feared of all the enemy peoples in the general southwestern area, raiding as far as the Gulf Coast of Texas, and to Durango in central Mexico.

The Comanche were, by the time they arrived in the Southwest, a typical Plains tribe - horsemen, bison-hunters, fighters and raiders, wearing feather "war-bonnets" and living in skin tipis.

Long before the arrival of the Comanche, however, and quite possibly even before the arrival of the Athapascans, another Shoshonean tribe had been established in the mountains of Utah and western Colorado, and, later extending down into northern New Mexico. These were the Ute, an important tribe. Their culture was originally and basically of Great Basin Shoshonean type, but certain Plains elements were added to it, probably within relatively recent times - use of the horse and of the tipi, Plains type of clothing and moccasins, and the Sun Dance.

The Ute also were formidable adversaries in their time. Some of the Hopi say that the Ute, not the Navajo, formerly were their traditional enemies. There is evidence suggesting Ute occupation in the Chama Valley in northern New Mexico, not long after its abandonment in late-prehistoric times, by sedentary agricultural Pueblo Indians. The Ute and the Navajo used to fight each other rather often and quite enthusiastically.

If attacks of nomad raiders, added to the 23-year drought and other factors, led to the abandonment of Mesa Verde (now Mesa Verde National Park) and the evacuation of other cliff dwellings in northern areas of the Southwest (as Canyon de Chelly, Navajo and Hovenweep National Monuments) toward the end of the 13th century, these raiders were probably Ute.

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ARTICLE VI. THE FIRST EUROPEAN EXPLORERS OF THE SOUTHWEST.

By Charlie R. Steen

Junior Park Archeologist

The history of how the first European explorers came to Arizona and New Mexico is the story of a few men and of many courageous exploits. That history might be said to begin in Mexico City in 1536.

Cortez was quarreling with Mendoza. Cortez, the conqueror of Mexico, and Mendoza, the Vice-Roy sent by Spain, had been bitter political enemies since the latter's appointment. Cortez felt that his right to titles and riches had not

been satisfied. He demanded that he be given permission to explore the country northwest of Mexico City. Mendoza was equally as insistent that his own political henchmen should explore the unknown country. All that was known of this northern land was the story repeatedly told by the Indians that in that place lived other Indians, unbelievably rich.

Matters came to a head in April, 1536, when a foraging party of Spanish soldiers on the west coast of Mexico met a quartet of ragged men -- three Spaniards and a slave (variously designated as Esteban, the Moor, or the Negro, Esteban). These four were the sole survivors of an expedition of more than 600 who had set out from Havana eight years before to found a colony on the Florida coast. They had walked all the way from that distant landing place to the Pacific.

If to us, it is amazing that these men should have appeared, as if by magic, from a land unknown to the Spaniards, what must have been the effect upon the minds of their contemporaries!

The four wanderers were the survivors of the expedition of Panfilo de Narvaez, who had set out from Spain with five ships, 600 men, and patents for a colony to be founded at Las Palmas, probably a location in what is now Florida. Alvar Nunez Cabeza de Vaca was treasurer of the expedition. Bad luck overtook the little fleet after it left Havana, and it was driven ashore at Tampa Bay. De Narvaez, against the wishes of de Vaca, insisted on exploring the interior. With 300 men and forty horses he struck inland, having agreed to meet the fleet farther west along the coast. The captain of the fleet, a pilot who could claim some knowledge of the country, watched the last of the party disappear into the deep unknown forests. He patrolled the coast line for twelve long months, but found no trace of the explorers. At last he reluctantly returned to Havana.

Cabeza de Vaca, who with Esteban the slave, Andres Dorantes, and Alonso del Castillo Maldonado, comprised the group of survivors, had eight long years of hardship and peril to endure before he was to meet the scouting party in Northwest Mexico, regain civilization, and write his amazing story.

De Vaca had seen the remainder of Narvaez's three hundred men meet death, sometimes singly, sometimes by scores. The fast diminishing party had continued inland, always going toward the west. Finally they came out on the coast again and decided to build boats and proceed with their exploration by water. Almost starving, they were attacked alike by disease and the unfriendly Indians. More than a score lost their lives. At last they completed five boats and set out. These vessels were built of trees cut on the spot; the iron used was that garnered from spurs, stirrups, and other metal equipment. The few remaining horses were killed, their flesh eaten, and their hides made into water bags.

Not one of the men was a navigator. The six weeks during which the little fleet managed to stay together were filled with dangers on the water as well as from the Indians on the shore.

Eventually the boat of which de Vaca was commander was wrecked. The crew reached a nearby island only to be captured by the Indians. Captors and captives alike were starving. Many died. The living subsisted by digging roots from under the water. De Vaca called the island "Malhado" -- the unlucky.

De Vaca's shipmates were soon scattered. Some were captured by neighboring tribes; some wandered away in vain quest of Spanish settlements. He himself escaped a year later, and on another island, a few miles distant, found the three who were to be the companions of his travels. When the reunited adventurers counted over the members of their expedition, they were able to name only five who were not positively known to be dead. These five were never heard of again.

For five long years de Vaca, Dorantes, Maldonado and the slave Esteban lived miserably as slaves to the Indians in the same place. The scene of their bondage was near our present cities of San Antonio or Galveston, Texas. At last an opportunity to escape presented itself. Their Indian masters went into the interior to harvest the fruits of the prickly pear, a much prized article of food. Cabeza de Vaca and his three companions left the settlement and walked toward the west. They did not know whether they would find wild tribes who would torture and kill them, waterless deserts, or impassable mountains, for the whole region was completely unknown.

Good fortune, however, tempered their difficulties. In some miserable hut along his way, de Vaca was called upon to cure one of the Indians. From that moment the Spaniards were treated with the greatest respect and kindness, since undoubtedly they were medicine men of power. Guides, sometimes numbering hundreds, conducted them from the borders of one tribe to those of the next. The best in food was bestowed on them, although these Indians whom they met during the first part of their journey were as wretchedly poor as those who had held de Vaca captive.

For two years the little party journeyed westward. They continued to act as medicine men, the grateful Indians directing them on their way. They made the acquaintance of an unknown animal when one day after skirting a mountain range, they came upon some Indians who presented them with the skins of a strange beast -- the American bison. De Vaca was thus the first European to report the presence of bison. He had penetrated to the south of the great plains where the buffalo roamed.

The wanderers left Texas and turned down into Chihuahua. Here they began to hear stories of fixed dwellings -- houses built of stone and adobe -- said to lie farther to the north, inhabited by rich people. Since the Indians whom the explorers had seen in Texas were very poor and lived in temporary huts, it is no wonder that the builders of stone and adobe houses were credited with the possession of all kinds of wealth. But de Vaca and his companions did not see any of these dwellings, which were, of course, the Pueblo towns of New Mexico, for they did not go north. They continued to the headwaters of the Yaqui River in Sonora, on the Pacific slope of the Sierra Madre Mountains. Natives along the way gave them presents of turquoise and other stones.

Then came a day that brought two clues; clues that rekindled their hope -- an iron buckle and a horseshoe. Never was a horseshoe a mere lucky omen! It meant that Europeans had been that way. Hurrying forward, de Vaca met the Spanish raiding party -- the first white men he and his comrades had seen in eight long years. From that time on they were with their own people. When they arrived in Mexico City they were feted and regarded with the curiosity bestowed upon those whose escapes from death seem to verge upon the supernatural.

It was not with amazement alone that the vice-regal authorities, and afterwards the royal audiencia in Spain itself, heard the stories told by the wanderers. The account gave them hope. Though the new land was difficult of access it could be conquered: four Europeans had done it in that long hazardous journey with no army and no map.

Cabeza de Vaca wrote a report of his wanderings which aroused even more interest in the conquest of that land north of Mexico. In cities with houses of stone and adobe there would surely be as much wealth as among the Aztecs and Incas. Had not he, de Vaca, handled their turquoise?

So now the quarrel between Mendoza and Cortez had a new impetus. Pushing all his plans ahead of those of Cortez, Mendoza appointed the newly-commissioned governor of Nueva Galicia, Francisco Coronado, to undertake the exploration and conquest of the northern lands.

The figure of Coronado does not emerge very clearly at this time for at the outset his work was to be preceded by that of an Italian missionary. This man was a member of the Franciscan order, lately arrived from Nicaragua, Brother Mark of Nice. History remembers him as Fray Marcos de Niza.

Fray Marcos had come to take charge of the missions of northwest Mexico. He became familiar with both Cortez and Mendoza. At Mendoza's suggestion Coronado chose Fray Marcos to lead a preliminary expedition into the country described by de Vaca, and report what he saw there. Already Fray Marcos had shown himself to be an intrepid if sometimes overbearing explorer, always anxious to be in the vanguard of discovery. He had gone, uninvited, on Pizarro's expedition to Peru, and had been present at the conquest of Guatemala and Nicaragua.

Mendoza had bought Esteban, the slave who had accompanied de Vaca. Esteban was to guide the Franciscan padre. In March, 1539, Fray Marcos set out, with a large retinue of Indians. His progress through Mexico was orderly and slow after he left Culiacan. He kept a diary of his travels, but this journal was to be the subject of much criticism when at last he returned to Mexico City. His notes were full of strange tales of pearl-islands to the west, and of the Seven Cities of Cibola to the northeast. What was fact, what exaggeration, and what actual prevarication, were questions that confused Coronado even as they confuse us today.

But history agrees on this much; Fray Marcos left Sonora, came through Arizona, went over the mountains into New Mexico and saw one of his seven cities of Cibola -- the well-built towns of the Zuni.

Before we discredit Fray Marcos completely for mixing truth with fancy, we should consider what a strange journey his was, in a land which even today impresses the traveller who sees the jagged mountains rising abruptly from the desert floor; the weird growth of cactus which covers desert and hills alike; and spring's sudden host of brilliant flowers, cloaking both desert and highlands.

The traveller today, passing through the desert near Phoenix and Tucson, and climbing from the flat country with its isolated mountain ranges and cacti into the pines on U.S. Highway 60 passes near de Niza's own route and experiences the same quick change that must have amazed the friar. And like de Niza the modern traveller finally emerges upon the high mesa-studded plateau of northern Arizona and New Mexico, where he sees the Zuni towns clustered at the foot of the wind-carved cliffs.

Added to the natural wonders which confronted him were other strange elements not calculated to make Fray Marcos a dispassionate and accurate reporter of what he saw. As he started out he was treated with great respect by the various Indian tribes he visited, heralded as "Man of God", honored with triumphal arches, and showered with gifts. The only companion of his journey to whom he could talk was the slave, Esteban, a vain and unreliable fellow to whom the gifts he received and the women he could attract were more important than discovery of new lands.

Fray Marcos' last camping place in Mexico was Vacupa, a town somewhere near the southern border of Arizona. There he sent Esteban ahead with a large group of Indians.

Thus, somewhere in the desert, many miles southwest of the present city of Tucson, a group of wondering Indians escorted into Arizona the first "white" man -- black Esteban. Authorities today generally agree that Esteban, even though entitled to the designation, Esteban, the Moor, had Negro blood.

Fray Marcos followed, urged on by glowing reports from Esteban who was already beginning to hear stories of the fabulous cities of Cibola. He crossed the great desert near the border and for five days his route lay through rich farm country where the prosperous Indians had irrigated fields -- probably in the region near Phoenix and Tucson. Here also he met a native of Cibola. Somewhere between Phoenix and Florence he entered the mountains and for twelve days struggled through a rugged, uninhabited country. His way lay from the cactus to the juniper country and then into the high pines -- probably near the course of the Salt River.

On the twenty-first day after leaving Vacupa Fray Marcos met a messenger from Esteban, a bearer of bad news. Esteban had been killed, he told de Niza, and some of his followers were killed with him. Esteban had at last been punished for his rapacity, for at one town he had haughtily demanded presents and women, thus grievously offending the Zuni. Moreover the Indians were skeptical of his claim that he was the forerunner of white men, for was not his skin black? The messenger had seen Esteban killed, and had fled in terror.

Panic broke out among de Niza's men. They insisted upon returning to safety. Some among his Indian escort even talked of demanding de Niza's life to pay for those of the Indians who had been killed (for others of Esteban's retinue returned and verified the messenger's story). De Niza handled the incipient mutiny with coolness and courage. He bravely offered his life as a

sacrifice, if they must have it, but he also tried to persuade them to proceed. Finally they were induced to obey him and waited while the priest went forward with two of the Indians.

From the top of a hill Fray Marcos saw "Cibola". We know now that what he saw was the Zuni village of Hawikuh. Today Hawikuh's ruins lie where the traveler can see them and trace the outlines of the city which de Niza had come so far to see, and a few miles away from its fallen walls, rise the homes of the modern Zunis, built in the pattern of old Hawikuh.

Fray Marcos beheld a large town, built of stone and adobe, brown, substantial, its walls going up to form two and three story houses, surrounded by well-tended fields. To linger would be dangerous so he heaped up a small cairn of rocks, surmounted it with a cross and took possession of the "New San Francisco" in the name of the King of Spain. Thus, without any disturbance of the quiet pueblos, a momentous change had cast its shadow before it, Europe now had an interest in New Mexico. Spain was on its way toward the conquest of the Southwest.

Now, as Fray Marcos himself relates, he hurried back to Mexico City "with ore fear than hunger". Avoiding all settlements until he was well within the protection of the Mexicans he hastened to make his report to Coronado.

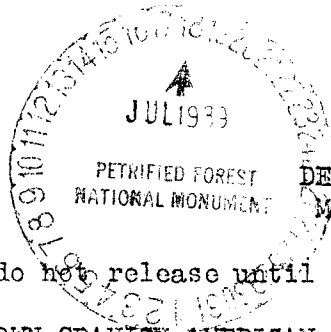
The expeditions of Coronado and others who were to follow discovered errors in the reports of the early adventurers. These later explorers mapped the country and laid the foundations of colonization. But it was these two -- Cabeza de Vaca and Fray Marcos de Niza -- who had the distinction of being first in a "brave new world". As one nineteenth century historian of New Mexico says:

"Nothing in more modern times has been similar to, or can again resemble, the uncertainty and romance of those early expeditions An entire new world had been opened to the enterprise, the curiosity, the cupidity, and the

benevolence of mankind. It is as if today a ready mode of access to the moon were discovered, and the first adventurers to the lunar regions had returned laden with diamonds, and bearing tidings of riches and wonders far beyond the wildest imagination of former generations".

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UNITED STATES
DEPARTMENT OF THE INTERIOR
MEMORANDUM FOR THE PRESS

Please do not release until after July 20, 1939.

OUR OWN SPANISH-AMERICAN CITIZENS AND THE SOUTHWEST WHICH THEY COLONIZED.

Almost a full life-span of "three score years and ten" before the first permanent English settlement was established in Virginia; nearly a century before the Pilgrims landed upon the New England Coast, the adventurous Conquistadores and devoted Spanish padres were pushing up from Mexico into the regions we know today as New Mexico and Arizona.

"1540, when Coronado came", not 1607 nor 1620 is the reckoning milestone of history today in that colorful land of vast and silent spaces, of fantastically eroded mountains, of prehistoric ruins, picturesque Indian pueblos, Navajo herds-men, and ancient Spanish missions; where high altitudes and sun-drenched deserts combine to produce one of the most salubrious climates in the world. Here three widely separated branches of the human race, each with its equally distinctive culture, have left their indelible impress, and the prehistoric past has cast its spell.

In 1940 New Mexico will celebrate the Coronado Cuarto Centennial, May to October, inclusive. Because of the related interest of the 26 Southwestern national monuments which it administers, and because 1940 marks also the centennial of Adolph Bandelier, pioneer anthropologist and archeologist for whom Bandelier National Monument is named, the National Park Service of the United States Department of the Interior seeks, through this series of articles, to explain the significance of these two anniversaries.

ARTICLE VII

SOME SIGNIFICANT NAMES IN THE SOUTHWEST'S EARLY HISTORY

By Charlie Steen

Junior Park Archeologist, National Park Service

The Seven Cities of Cibola were the principal topics of conversation in Mexico City after Fray Marcos de Niza returned from his exploratory trip to the north in 1539. He was eager to tell of their splendors. Though Fray Marcos had not been in Cibola, and none of those who gloried in the story of their wealth had seen them, the tale of Seven Cities, rich in gold, was not a new one.

Fray Marcos had been sent to make a preliminary scouting trip for Francisco Vasquez Coronado, who planned to lead a large expedition into the north. Coronado himself hurried to Mexico City with the friar, first taking the precaution of sending a second scouting party to retrace De Niza's route. From this little incident may be gleaned two facts regarding the character of the enigmatic Coronado -- that he was a cautious man, and not gullible enough to believe Fray Marcos' story without some evidence.

Mendoza, Viceroy of Mexico, was dazzled by the story, whatever the prudent Coronado might think. He hurried to complete the plans for the expedition and Coronado and his men were ordered to assemble at Compostela in the present state of Guadalajara. Mendoza came from Mexico City to witness the departure of the troops.

After Mass in the early morning of February 29, 1540, Mendoza stood before the group that has been called "the most pretentious and spectacular exploratory expedition that ever set foot within the limits of the United States." Here were the well-mounted horsemen, numbering almost three hundred, the wintry sun lighting their fine costumes and lances. These were no penniless adventurers, but the dons of the great Spanish colonial houses, seeking their fortunes. Coats of mail and leather jackets protected the sturdy ranks of the foot-soldiers, more than a hundred strong. These carried crossbows, and some were weighed down with heavy arquebusses. Behind their orderly rows stood the quiet lines of the Indian allies.

Stirred to eloquence by the sight of the men before him, Mendoza spoke briefly, exhorting all to obey Coronado and to bring back new lands and people to the glory of God and the King of Spain. Enthusiastically, the troop swore by the Gospel to follow their commander. Next day, with a great train of arms, horses, and supplies bringing up the rear, they set out.

When Coronado had reached Chiametla and halted his forces there, he was met by an augur of the future in the persons of the scouting party he had sent to retrace De Niza's route to Cibola. He received the messengers privately, but rumors of the news they brought soon spread through the camp.

There were no wonderful cities of gold in the north, it was whispered abroad. The scouting party had followed De Niza's route for more than half the distance to Cibola. The places through which they had come were just as he had described them-- but they could not learn anything of the Cities of Cibola. Discontent ran like wildfire through the camp and there was much resentment against Fray Marcos.

Fray Marcos came out and spoke to the soldiers with earnestness and conviction. Certainly the messengers were right -- but they had not gone far enough. Did men who had gone half-way to Cibola know as much about it as one who had stood outside the very walls and looked in upon their splendor? Rebellion was vanquished and the men were again eager to resume their march.

The progress of the army was very slow as Coronado and his men pushed their way northward along the Pacific coast of Mexico. The size of the baggage train became more and more a burden and many a gentleman wished he had left his rich but weighty possessions at home.

A strange pageant was enacted for Coronado at the town of Culiacan, the last Spanish settlement they were to see for more than two years.

They had almost reached the gates of the town on Easter Even, when a delegation of the officials and important citizens waited upon Coronado and begged him to camp outside, so that the presence of so many soldiers might not interfere with the religious festival. Coronado thereupon established his camp at some little distance from the city, until the following Monday.

When the army again moved upon Culiacan they found the entire population of the town drawn up in martial array with two cannons pointing at the "invaders". The entire population, however, was evidently too small in number to look impressive and they had borrowed a few of Coronado's men for the occasion, so doubtless the defense of Culiacan was no great surprise to him. However, the army also formed a battle line, salvos were fired and the citizens of Culiacan, amid the cheers of both sides, capitulated. The loss of a hand by a cannoneer who failed to withdraw his ramrod in time was not a large enough accident to dampen the ardor with which the army was greeted.

The people of Culiacan insisted upon quartering Coronado's men in their own homes and it was in these pleasant surroundings that the final preparations for the journey into the Terra Incognita were made.

Sweet though this taste of luxury must have been to Coronado who had left his beautiful wife and his rich estates behind, still he was impatient to start out again, and determined that his progress should not be so slow as it had been on the first lap of his travels. He therefore split the expedition, leaving Culiacan with a picked force of about eighty horsemen, twenty-five foot soldiers and a few Indians. The major portion of the army was to start a fortnight later.

The captain pushed forward, sparing neither himself nor his men. They crossed the Mexican states of Sinaloa and Sonora and sometime in May, entered Arizona. Coronado probably followed the route taken a year earlier by De Niza, as that intrepid explorer was now at his side, directing him.

They came to a large, ruined Indian building which stood near the banks of a river. This ruin, which the Mexican Indians named Chichilticalli -- Red House -- might have been the Casa Grande Ruin. Here they rested for two days.

Continuing toward the north, the little force entered the Apache country on June 23. This rugged section of eastern Arizona was the setting for the most difficult part of the journey. There were no Indian settlements and no cultivated fields and day by day the provisions shrank with no way to replenish them. However, they at last emerged upon a high plateau where there was an abundance of grass for the horses. Encouraged, Coronado began to hope for an early entry into Cibola.

On the very first day in this new country the advance guard met four Indians who said they lived in Cibola. They seemed to be friendly toward the Spaniards and said they would go ahead to arrange a welcome for the "hairy faced strangers" as they called them.

An attempted ambush by the Indians convinced Coronado, however, that they would meet with resistance at the cities of gold. The men were desperate as the last of the provisions were exhausted. When they reached the first of the Seven Cities, the Indians were drawn up in battle array before the town, forbidding the Spaniards to advance further. Coronado did not give the signal for attack immediately, as he hoped that in some way he might effect a peaceful entry, but the air was soon filled with the Indians' arrows and the soldiers, shouting the "Santiago" rushed into battle.

The Indians fell back before the charge, and fled into the town. Coronado marshalled his force for an assault. The Indians were no match for the Spaniards and after a short battle the army marched into Cibola. The defending force had thrown stones at the invaders, striking nearly everyone, including Coronado, himself.

Of that moment of entry into Cibola Castenada, the biographer of the expedition writes "Such were the curses that some hurled at Friar Marcos that I pray God may protect him from them."

For the Spaniards stood in the little village of Hawikuh, a village of the Zuni Indians, in a plaza surrounded by stout but unimpressive stone and adobe houses. Crude cooking pots held not gold, but beans and squash. And of the fabulous jewels all Hawikuh possessed were turquoises set into the door-lintels. Small wonder that the worn and hungry seekers for gold were very impolite to Fray Marcos de Niza.

Hawikuh can be seen today, sixty miles south of Gallup. It is a ruin now, with no trace of the Spaniards' bitter disappointment in its mounds.

Fray Marcos was sent back to Mexico, in disgrace, accompanied by a small force which was to lead the rest of the army to Cibola. Never again did he come into the fabulous north country which he had endowed with so much splendor.

Coronado's situation at Cibola was not unlike that of the nineteenth century gold seeker who came into the west to make a fortune, and when he could not find gold suddenly realized that the land held much else besides. First he saw that his men were refreshed with the abundance of food at Hawikuh, then he began to look about him and think of scouting through other peoples.

The Zunis told him of seven other villages to the north-west, the Hopi towns. Don Pedro de Tovar was sent to investigate them, but returned after spending a few days among the Hopi with not much more than a tale of a river further west. The Hopi towns were as barren of wealth as was Hawikuh.

A small expedition was then sent out, under Don Garcia Lopez de Cardenas to locate the river. In the fall of 1540 they reached it and stood in awe-struck wonder before the Grand Canyon of the Colorado River. There were no well kept trails to the river in those days and two soldiers who essayed to climb down to the bottom came wearily back to camp on the second day to report their failure to plumb the canyon's depth.

While Cardenas and his men were busy being the first tourists to the Grand Canyon, a third scouting party set out from Hawikuh. This expedition, led by Hernando de Alvarado, went east. They passed the pueblo village of Acoma which

still rests, aloof on its lofty mesa. At last they reached the Rio Grande, where the villages, as Alvarado reported to his commander, were the finest yet seen. He suggested that the whole expedition spend the winter there. Coronado took his advice, and soon the whole army was in camp at a village near the present town of Bernalillo.

The winter which followed was a severe one for the Spaniards. The weather was very cold and the pueblo Indians of the Rio Grande valley were hostile. Several pitched battles took place before they were subdued.

During the winter a plains Indian who was being held as a slave by the pueblo people, told the Spaniards of Quivira, a rich land on the plains to the east. In spite of the bitter disappointment of Cibola, the entire army started out in the spring of 1541 for another will-of-the-wisp journey in search of gold.

This time Coronado's trail lay to the east, across the plains of eastern New Mexico and northern Texas. After more than a month of hard traveling, their guide admitted that he had lied to them, that Quivira lay to the north, still another month's journey away. Provisions were dangerously low, so Coronado split his party, sent most of the men back to the Rio Grande and struck north with thirty picked men. More than a month later they reached Quivira, a group of poor villages of semi-nomadic Indians somewhere in northeastern Kansas. Winter was near and they hurried to turn back and rejoin their companions on the Rio Grande, but first they had a modicum of revenge -- the false guide was murdered.

The return to New Mexico was by a much shorter route than the one they had come on. This was a route that was to know much travel in later years -- 300 years later -- for Coronado and his men were the first to use the famous Santa Fe Trail.

Another winter was spent with the pueblos of the Rio Grande valley. In the spring of 1542 the little army, ragged and dispirited, started its retreat. Back they went over the same trail which they had so eagerly followed on their way into

the mysterious north country less than two years before. They went to Cibola and then on to Mexico. As soon as the Spanish settlements were reached, the soldiers began to drop out of the ranks to rest from the arduous march and Coronado found himself hard put to it to keep a semblance of his force to parade before the viceroy.

The men were clothed in rags or in animal skins. Very cool was the viceroy toward this motley army, for his disappointment in Cibola was great. Coronado made his report and was exonerated from all blame for the failure of the expedition. The viceroy restored to him his post as governor of Nueva Galicia. But the cautious, uncommunicative Coronado was a bitterly disappointed man. He made no attempt to justify himself by writing a lengthy account of his travels. He simply disappeared from public life. Presumably this man who blazed a trail into an unknown land spent the rest of his days on his extensive estates in comfort, if not in spiritual peace.

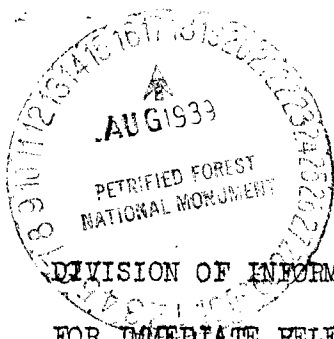
For 150 years no attempt was made to colonize the country which had been discovered. Then in 1684 Jesuit missionaries under the indefatigable Father Kino began the work of Christianization and colonization in Sonora and southern Arizona, and in 1692 Onate established a government at Santa Fe.

In the bitter disappointment at the failure to find a golden end to a rainbow in 1540, Cibola and Quivira were forgotten. To later generations fell the task of colonizing the great Southwest. Today with little effort any traveler can see the Indian villages Coronado saw -- some still thriving towns, others in ruins at Grand Canyon National Park. The traveler can look into the same canyon on whose rim Cardenas and his men stood with the same awe. And the traveler can cross the plains of Texas without worrying about the supply of corn and whether it will last until he can reach Quivira.

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UNITED STATES
DEPARTMENT OF THE INTERIOR

National Park Service

Mr. Stagner

*This is mighty
fine reference
material.*

FOR IMMEDIATE RELEASE AUGUST 20, 1939.

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Almost a full life-span of "three score years and ten" before the first permanent English settlement was established in Virginia, nearly a century before the Pilgrims landed upon the New England Coast, the adventurous Conquistadores and devoted Spanish padres were pushing up from Mexico into the regions we know today as New Mexico and Arizona.

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In 1940 New Mexico will celebrate the Coronado Cuarto Centennial, May to October, inclusive. Because of the related interest of the 26 Southwestern national monuments which it administers, and because 1940 marks also the centennial of Adolph Bandelier, pioneer anthropologist and archeologist for whom Bandelier National Monument is named, the National Park Service of the United States Department of the Interior seeks, through this series of articles, to explain the significance of these two anniversaries.

ARTICLE VIII. THOSE PIONEERS, THE BASKETMAKERS

By Charles Amsden

Secretary, Southwest Museum, Los Angeles, California

Everyone has heard of the Cliff Dwellers. Their terraced houses, built nearly a thousand years ago in the great sandstone caves of the Southwestern plateau country, are among the glories of our National Park System today. Cliff Palace, Betatakin, Casa Blanca, Montezuma Castle, linger in many a pleasant memory the wide world over. "Cliff Dweller" has a romantic ring, it catches the imagination at once.

The prosaic term "Basketmaker" seems hardly worthy to stand beside it, much less ahead of it. But people often are more interesting than their names would imply, and here is a case in point. Without the Basketmakers there could never have been any Cliff Dwellers, for the two are but succeeding generations in one of America's oldest families, the Pueblo Indians of today. The Basketmakers were the "colonists", to borrow a term from our own brief national history. They settled the land and fashioned the way of living which made possible the great cave-sheltered villages of a later time. True pioneers, they worked hard and lived modestly, and their fame, like King Tut's of Egypt, has been slow in coming.

The Four Corners region, where the states of Utah, Colorado, New Mexico and Arizona meet, seems to have been enjoying a modest "boom" at about the time of Christ. Land was free, and settlers were drifting in. The honest archeologist must admit that he has little notion of whence or why they came, or of whom they were except that they were Indians. He has found scores of their dried-up bodies buried in dusty caves, to establish that fact beyond a doubt. He knows their general appearance and physique, the clothes they wore, the foods they ate, the arts and crafts they practised. In short, he knows their whole manner of living, miraculously preserved in every material detail under the dry dust of their sheltering caves. But he doesn't know their name for themselves, so he gave them one of his own choosing and called them Basketmakers because (unlike the later Cliff Dwellers) they had many baskets but no pottery. The man who names Pullman cars would have done much better.

Visitors to the Four Corners region often wonder why it should attract settlers, even with free land as an inducement. They see its broad, parched mesas, where even the shrubbery looks starved. Our early settlers saw rather the narrow valleys that web the region, with snug dry caves for shelter, tiny streams or

springs for water, and firewood in relative abundance roundabout. Here they settled down and flourished, for they were specialists in the art of getting a living from Nature's slender bounty.

Hunting, of course, was a mainstay of their existence. Such small game as prairie dogs, rabbits and birds were taken in snares or small nets, fashioned of string made from the twisted fiber of yucca and wild hemp. Stretching a long net across the mouth of a narrow valley, a line of men and boys would work down the valley toward it, shouting and beating the brush to drive the game into the net. Animals as large as mule deer and antelope could be captured in this way. How do we know this? We've found the nets, and observed how modern Indians use them, for many of the ancient tricks of the Basketmakers are being practised in the same region today.

Knowing nothing of the bow and arrow, our early settlers used its world-wide predecessor, the spear thrower or atlatl (attalatl). This device comprises a throwing stick about two feet long, equipped at its upper end with a carved spur designed to fit the hollowed butt of a light spear, five or six feet long. Grasping the handle of his throwing stick, the hunter fitted his shaft to the spurred end and cast it with a long overhand sweep of the arm. The spear carried a wood or stone point, for these people knew nothing of metal.

Game was skinned and carved with a stone knife, an enlarged replica of the spear head, firmly lashed with sinew and cemented with pitch to a handle of wood or bone. The skin of large animals was tanned to make robes for cold weather wear. The larger bones were cracked for their marrow, a great delicacy, then selected fragments would be saved for shaping into awls to be used by the women in their sewing. The smaller pelts, particularly those of rabbits, usually were cut into ribbons and twisted around yucca-fiber cords, to be woven into soft

warm blankets. Sometimes, after careful tanning, they became bags or pouches, a useful article to people whose clothes had no pockets.

The Basketmakers used the vegetal resources of their arid homeland as cleverly and thriftily as they used the animal. This was the women's specialty. Yucca and wild hemp fibers were pounded until soft and flexible, then twisted into string - miles and miles of it - to be employed in a score of different ways. Sandals were woven of it, so smoothly and skillfully that we admire them today as supreme examples of intricate and beautiful finger-weaving. Elaborate patterns were worked into the soles by various complicated manipulations of the stitches. Round seamless bags, some of them large enough to swallow a child, and ornamented with painted designs in two or three colors, were another specialty. They made useful containers for dry food and household gear, taking the place of the cupboards and closets and bureau drawers of our homes. People never have had enough storage space.

The women wove their own little aprons of this same string. They wore hardly anything else, except sandals, and skin or fur-cloth robes in cold weather. Men dispensed with the apron, and children, we may guess, with everything. The problem of clothing, which costs us so much toil and trouble, worried the Basketmakers very little. They had their share of human vanity, however. Most of the dried bodies found by archeologists in the burial caves have necklaces of stone, shell or juniper seeds, patiently ground to a smooth roundness by rubbing them on sandstone. Thrifty vanity, for beads last a lifetime and beyond. It is hard to reconcile with the extravagance of their highly ornamented sandals, of which literally thousands have been found worn through at the heel and discarded.

The baskets which inspired the archeologist's name for his proteges had a large part in their scheme of living. People who have neither metal nor pottery

face the problem of handling liquids and soft foods, especially in the cooking. Some of them, for example the buffalo hunters of the Great Plains, fashioned containers of skin. Others, like the forest dwellers of our eastern states, made a similar use of birch bark, and carved bowls and ladles of wood. Our Southwestern pioneers had their own way around the difficulty: they wove all sorts of containers of the grass and shrubbery surrounding them. It sounds easy, but skill and patience are required to make a smooth, tight basket with only a stone knife and a bone awl for tools, just as ingenuity is needed to make effective use of these porous, fragile creations. To carry water, for instance, our Basketmakers wove a long-pointed basket, much like an ice cream cone with an indrawn top. A smearing of hot pinyon (dwarf pine) pitch made it waterproof, and a simple attachment made it portable. With the basket slung on her back, supported by a woven strap passing across her forehead, the water carrier's hands were free for climbing or carrying other burdens. An open-mouthed basket of similar form was the standard for bearing non-liquid burdens, such things as material for cordage, or seeds for the family dinner.

Wild vegetal foods were an important feature of the Basketmaker dietary, and their gathering and preparation took much of the busy housewife's time. Various grasses and shrubs, notably the sage, yield highly nutritious seeds, so tiny that their harvesting is a problem. It was solved by means of a broad saucer-like basket, into which the seeds were shaken, plant by plant, when their dry hulls burst open in late summer. From the tray the meager harvest was transferred to a burden basket on the gatherer's back. By walking many miles, and stooping over a thousand tufts of grass, a woman might win the equivalent of two or three loaves of bread. In similar fashion were obtained the fresh vegetables of the Basketmaker dietary, the tiny wild onions and "potatoes" of the region, which were rooted up with a sharp-pointed digging stick.

Cooking, fortunately, was easier than gathering. The seeds must first be winnowed, or separated from the chaff of dry hulls. This was done in the tray used in the harvest, whirling the contents around and around until the lighter chaff fled over the rim and was carried away on the breeze. Then the seeds might be roasted or parched, by sprinkling over them a wooden scoopful of live coals, and whirling the mass until at the right moment coals and ash were flicked over the rim. Simple indeed, until you try it. Again, seeds might be crushed in a stone basin and molded into cakes, to be baked on a flat stone heated at the fireside. Fire was made with the stick-and-hearth fire drill. The hearth-stick has a cupped depression in which the drill-stick is twirled vigorously between the palms of the hands until friction grows to red heat, which can be blown into flame. Boy Scouts know this trick.

Baskets could even be used for boiling, by dropping hot stones into the mush or stew and replacing them with others as they cooled. So with their meat, cereals, and wild vegetables, with such sweets as berries and perhaps honey, the Basketmakers had a well-balanced diet; probably a better diet than the salt pork, molasses and corn meal combination which is said to be the daily fare of a million American families.

Among her many other duties, the busy Basketmaker woman, of course, had the care of her children. She was very fond of them, we know. Pathetic little baby burials are all too common among our salvage from their distant lives, and they bear eloquent testimony to mother's love and devotion. Baby had a cradle of sticks, lashed together in an oval framework of about the size and shape of a guitar. Its edges were carefully padded with fur to prevent scratching.

The child was enfolded in a soft fur-cloth blanket, the lower half of which

was split to make way for a diaper of shredded juniper bark. Tied firmly to his cradle with a furred rope, he could be carried on mother's back like a burden basket, for his cradle was provided with a carrying strap. So, in default of toys for amusement, he traveled and saw the world. When mother was too busy to carry him, baby could be laid on the ground, propped against a stone, or hung in a tree to sway gently with the breeze. He wore an umbilical pad, fur covered, to prevent rupture. For nourishment, he graduated very slowly from mother's milk to soups and gruels and stews.

As he grew up, he learned the practical duties of life by imitating his elders. But many, many babies never grew up. Child burials outnumber adults in most Basketmaker caves. Theirs was a hard lot, despite mother's tender care.

Thus lived the early Basketmakers of the Four Corners region at about the time of Christ. Buried in the dry caves which sheltered them in cold and stormy weather we find their mortal remains, surrounded by the simple gear of living which tells us (interpreted by modern Indian practice) the story of their busy lives. Greater things were in store for them because, somehow, they learned to sow as well as reap. They became farmers. How the miracle of corn culture reached them we do not know, but we do know that it set them on the road to a surer and better life. Freed from the constant uncertainty of a food supply dependent wholly on Nature's whim, they were enabled to stop their wandering in quest of food, to establish permanent villages, and begin that long experiment in home-building which culminated centuries later in the storied houses of the Cliff Dwellers.

Possibly they were already corn growers when they first came to the Four Corners region. More likely, though, corn reached them there, presumably from some more advanced people living off southward, in an environment better suited

to agriculture. In any event, they managed to grow good crops of really excellent corn, despite the great handicap of scanty rainfall. Wisely, they usually ignored the broad, level mesas and planted down in the valleys, where summer floods could provide natural irrigation.

With only a flattened stick for a shovel, they turned the soil in hills, not rows as we do, and planted their hardy seed a foot deep to assure a well-rooted plant. All through the windy spring and the hot summer they must have been busy in their fields, guarding the precious green shoots against birds and animals, sheltering the fragile stalks from destructive winds and scorching sun with little arbors of brush, loosening the baked earth with their digging sticks. Green corn season in midsummer would have been a joyous interval of feasting and ceremony, as with the Pueblo Indians today, by whose farming methods we can recreate those of the Basketmakers. When at last the crop was safely harvested it was carried up to the caves in burden baskets and stored in stone-lined pits against the long winter that would soon be upon them. Then the men would return to their hunting, the women to their weaving and household tasks.

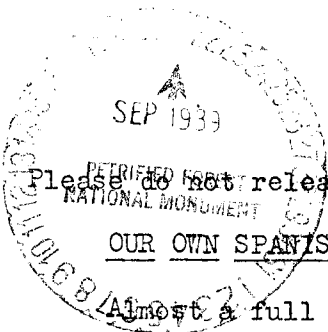
Just as we cannot say precisely when or how the Basketmakers became farmers, neither do we know how early in their career they started building houses. We do know that they gradually abandoned their caves for snug little round huts, half sunken below ground, with sloping roof - walls of poles, brush and earth. At about this point in their progress they learned another great trick, that of pottery making. Again, we suspect that some more progressive neighbor folk were responsible, but we aren't yet sure. When we find the bow and arrow coming in and driving the simple spear-thrower out of use, our suspicion of outside help becomes a certainty.

Clever as the Basketmakers were, they certainly did not develop corn nor invent the bow and arrow. But they made such good use of these new contributions

to the art of living that they forged ahead like a people inspired. Their pottery improved vastly in quality and quantity, their houses grew rectangular, emerged boldly above ground, made use more and more of stone in place of poles and earth. They didn't know it, of course, but in the eyes of the archeologist they had ceased to be Basketmakers and had become Pueblos. It seems rather ungrateful on our part, to rob them of their identity just because they were able to keep step with the times. Some day, when we get the whole picture more clearly in mind, perhaps we can make amends. Names don't mean much, anyhow. Call them what we will they were real people, true pioneers, those Basketmakers.

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UNITED STATES
DEPARTMENT OF THE INTERIOR
MEMORANDUM FOR THE PRESS



Please do not release until after September 20, 1939.

OUR OWN SPANISH-AMERICAN CITIZENS AND THE SOUTHWEST WHICH THEY COLONIZED.

Almost a full life-span of "three score years and ten" before the first permanent English settlement was established in Virginia, nearly a century before the Pilgrims landed upon the New England Coast, the adventurous Conquistadores and devoted Spanish padres were pushing up from Mexico into the regions we know today as New Mexico and Arizona.

"1540, when Coronado came", not 1607 nor 1620, is the reckoning milestone of history today in that colorful land of vast and silent spaces, of fantastically eroded mountains, of prehistoric ruins, picturesque Indian pueblos, Navajo herds-men, and ancient Spanish missions; where high altitudes and sun-drenched deserts combine to produce one of the most salubrious climates in the world. Here three widely separated branches of the human race, each with its equally distinctive culture, have left their indelible impress. And the prehistoric past has cast its spell.

In 1940 New Mexico will celebrate the Coronado Cuarto Centennial, May to October, inclusive. Because of the related interest of the 26 Southwestern national monuments which it administers, and because 1940 marks also the centennial of Adolph Bandelier, pioneer anthropologist and archeologist for whom Bandelier National Monument is named, the National Park Service of the United States Department of the Interior seeks, through this series of articles, to explain the significance of these two anniversaries.

ARTICLE IX. THE BUILDERS OF OUR FIRST APARTMENT HOUSES.

By Dr. Emil W. Haury, Department of Anthropology

University of Arizona

For a week my cowboy companion and I had been pushing our way in and out of deep canyons, up and down steep slopes and through dense brush in search of the centuries-old dwellings of native Americans. As we rounded a projection of a cliff in one of the numerous canyons entered, my attention was called to a small opening in a sheer cliff some fifty feet above us. At first there was nothing apparent in this opening which would attract more than a passing glance, but on looking at it more closely there appeared a man-made wall of stone laid in adobe mortar which partly blocked the natural opening.

Although we had visited a number of cliff houses perched in precarious settings, here was one unique in our experience. We could see for ourselves that in this instance there seemed to be no visible means by which the residents of this lofty home gained access to it. Steps hewn into the solid rock which are occasionally seen in the box canyons, carved by nature out of the red sandstone in northern Arizona, obviously did not occur here in the much harder stone, nor could we see that the place might have been reached by following ledges or by any other means possessed by the cliff dwellers of long ago.

A little further on, around a prominence in the cliff, we found presently the solution to the problem. Here a natural crevice ten feet wide was also blocked by more man-made masonry. This crevice was in a much lower level and easily reached. Climbing through a small door in the lower part of the wall we found ourselves in a darkened room.

As our eyes became adjusted to the darkness we could see an inclined log, the upper end of which rested against a higher level. Obviously the log had been used as a means of reaching what appeared to be another room. We scrambled up this primitive ladder and found a level area which showed ample signs of occupation.

The crevice at this point was narrowing and becoming darker. As we worked our way forward slowly through still other rooms, a faint ray of light told of an opening beyond. Continuing and making a turn to the left, we passed into a fifth room, and finally a sixth, from which we could look down upon the spot where we had been a few moments before and where we had doubted that this place could be entered.

Looking through the opening above the wall we had a clear view of the canyon before us. The location struck us simultaneously as a choice natural lookout and place of habitation which could be seen but which could not be reached if one did not know of the rear entrance. We sensed the security which the former residents,

perhaps four or five families, must have felt during their stay in this cliff home. With food and water on hand the vigilance of one or two men could have kept a whole army at bay even with the discovery of the rear entrance. Whether this place was selected with the intent of seeking refuge from unfriendly neighbors we had no way of knowing, but numerous ruins which we had visited in the vicinity were all similarly situated. They were far from fields and in some instances far from water: the only logical forces which we could imagine that would drive a farming people into such inaccessible places were hostile neighbors or the fear of an invasion by unfriendly people.

Many of the cliff ruins which we had seen in the rugged mountain section of east central Arizona, where the foregoing scene was laid, showed a curious situation. It was noted that very substantial houses which would have withstood the severest weather were constructed in natural recesses in cliffs, themselves offering excellent shelter. All of this led to reflections concerning man's behavior in his quest for protection and security from the elements and man for his family and himself.

At one stage caves as provided by nature were sufficient. Such are found notably in Europe and were occupied during the Old Stone Age. House building once learned, man's preference, the materials at hand, his environment, and what he learned from his neighbors might dictate and influence the character of his home. Whether it was sunk below the surface of the earth or was built on the ground; whether it was elevated above the ground in trees or built above water on pile structures, whether round or square, small or large, and whether built of branches or clay or of stone, were all dependent on the conditions just named.

Nowhere in North America have the houses of its original occupants excited so much attention as in the Southwest of the United States. It is here that

through a fortunate set of circumstances houses were built which in some ways were centuries ahead of their time. It is always a bit startling to be told that a thousand years ago Indians were building apartment houses as much as four and five stories high and which aggregated hundreds upon hundreds of rooms. These buildings were the skyscrapers of their day and as time has testified they have served their purpose well. But structures of this type were not the product of any one man's mind, conceived in one day and built the next. On the contrary, archeologists have shown by their painstaking researches that the story of the pueblo apartment house can be retold by piecing together steps in the development of architecture each one of which is a little simpler as one proceeds backward in time.

Using the method of dating based on tree-ring studies devised by Dr. A. E. Douglass of the University of Arizona, it is now possible to say that in the early centuries after the beginning of the Christian era, the residents of the Four-Corners area, namely, that region where Arizona, Utah, Colorado, and New Mexico come together, were living in houses built partially below, and partially above the ground. Each one of these structures was an independent unit in the village and the materials were largely perishable, such as, timber and brush. As time went on more of the houses were built on the surface level; that is, the floors were not sunken. By 800 or 900 A. D. it was customary in some sections of the Southwest to build up to a dozen rooms adjoining each other in such a way that one wall served for two rooms.

This advance from an independent sunken house to surface rooms which adjoined each other was a tremendous stride forward, allowing for infinite architectural expansion. Another step which improved the situation even more was the pyramiding of rooms one above the other. A building therefore, which used these two

principles could be made to house a much larger population in a much smaller space than could any other form of architecture, and if there is one characteristic of the pueblo type of architecture, still employed by modern Pueblo Indians, it is compactness. Although there was a considerable lapse of time between the early sunken type of house and the first glimmerings of the apartment house idea, once the idea crystallized the progress was very rapid. For the small ninth and tenth century houses to evolve into the largest of the prehistoric pueblos, such as Pueblo Bonito, was all accomplished in but a few generations. From that point on the idea, having been tried and found good, was perpetuated so that for the last thousand years we have had in the Southwest these closely knit dwellings accommodating hundreds and hundreds of people.

It is impossible to put one's thumb on the exact spot where the idea of pueblo architecture germinated, but it most certainly lies somewhere between the San Juan and Little Colorado drainages. With that area as a center it is possible to trace the spread of the apartment house idea into outlying areas. By 1200 A. D., perhaps even before, pueblos were being constructed in the Grand Canyon region. One sees the same idea penetrating well into Utah. The Rocky Mountains of Colorado apparently served as a formidable barrier for any appreciable spread in a northeasterly direction, but eastwardly one sees an extension of this architecture well into eastern New Mexico and in the Panhandle of Texas. During the troublesome times of the early centuries of the Spanish period, in the late 17th century, to be exact, a group of Pueblos penetrated eastward as far as Kansas and there erected their pueblo homes. In late pre-Spanish times, notably in the 14th century, the southern expansion of Pueblo peoples carried the apartment house type of architecture into southern Arizona. One must also include in this rapid survey the cliff dwellings and surface structures of

Chihuahua, Mexico, as an extension of the same idea.

Considerable speculation on the subject of the pueblo apartment house has been ripe for years. Why is it that people would build up rather than out? Why is it that they were content to live in such close proximity with each other? Here, we must undoubtedly call in a number of factors for a satisfactory explanation. It is not enough to say that the ancient Pueblo Indian was a gregarious soul and that he liked company so much that he built his house adjoining or on top of his neighbor's for there are many people, the world over, who share in this similar brotherly instinct but who did not build pueblo architecture.

There was undoubtedly an element in the social organization which was conducive to the building of compact house units. We know from modern Pueblos that descent is usually reckoned through the mother's line and that a new family, established through marriage, seeks its residence with the mother of the bride. If this principle was adhered to tenaciously there could be but one way of expanding the place of abode of a family of this type and that would be by adding rooms to existing rooms, if the space was available, and building up, if not.

But more important than all of these, perhaps, were very practical reasons why the Pueblo Indians built along apartment house lines. In many instances the location of a house is such as to indicate that the builders were seeking protection from a real or an imaginary foe. Under such circumstances homes might be built on inaccessible mesa tops with limited space or in natural and shallow caverns hollowed out of cliffs also limited as to space. In either of these a large population could not be accommodated except by utilizing every available foot of space and by building more than one story high. But this explanation of the economy of space is not wholly satisfactory either since by no means were all the early examples of apartment houses built in caves or on mesa

tops with an eye for defence. It follows, therefore, that other forces must have been at play. It cannot be denied that the availability of good building stone, or a durable mud which would bake hard in the sun, and of timbers for roofing had something to do with the rise of pueblo architecture.

We see further that this style of homes is wholly in keeping with the general economic pattern of the Pueblo Indian. His dependence upon agriculture forced him to maintain a more or less stationary habitation, but, of course, it did not dictate that he build the compact structure which we see. It is obviously difficult, as will be recognized from these musings, to arrive at a single satisfactory solution, and until archaeology gives us more facts and until we can see the entire picture in truer perspective we shall have to be content with speculation.

The solidness of construction of the ancient pueblo coupled with the peculiar type of climate which the Southwest enjoys is responsible for the fact that we have existing today many tangible evidences of the architectural richness and complexity of our southwestern dwellers of a thousand years ago. The fact that some of these structures are in cliff recesses; others in box canyons; still others on mesa tops or in flat open lands, was a matter largely conditioned by what nature supplied in the way of arable land and water or natural shelter. The people in every case were the same, but the locations of their houses in these varying environments was clearly dictated by the very practical reasons just mentioned.

It is fortunate indeed for the Americans of today that a Federal agency exists, the National Park Service, which is dedicated to the preservation of these prehistoric and early historic monuments and to the recreation of the life story of their former inhabitants. Of the cliff dwellings which may be

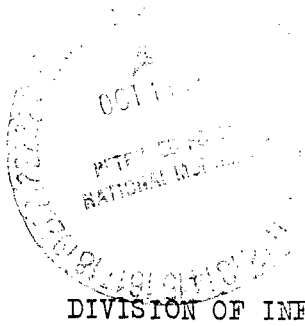
seen today under the guidance of a Park Service ranger, one stands out above all others because of its size, excellent preservation, and beauty of location. This is Cliff Palace in the Mesa Verde National Park of southwestern Colorado. It is here that a visitor can recapture, without drawing too much on his imagination, the conditions under which people lived in other years. The domestic quarters are there wedged compactly into a honeycomb-like structure and one sees room stacked upon room. As the eye sweeps over the big crescent along which this pueblo was built it pauses to appraise numerous round sunken rooms which do not appear to fit in with the more regulated square rooms. These sunken chambers are commonly called kivas, recognizable as the ecclesiastical form of architecture among the Pueblo Indians. As do the kivas in the modern pueblos, those of Cliff Palace must have resounded with the songs and chants during times of religious festivities some 600 years ago.

Another national monument of note is the large D-shaped apartment house known as Pueblo Bonito, "the Beautiful Village," located in Chaco Canyon of northwestern New Mexico. This is one of the finest examples of a pueblo built out in the open where the apartment house idea could be carried out without the limiting factor of space as was the case in the cave. Pueblo Bonito is spread over more than three acres of ground and in parts reached four stories in height. If the rooms had been numbered as in a modern apartment house it would have been necessary to tack up more than 800 numbers. Pueblo Bonito thus exceeded by far, in the amount of ground space used and in the number of rooms, our luxurious apartment houses of today being surpassed only in the number of stories and by modern conveniences. But Pueblo Bonito cannot be viewed alone since it is but one of 18 villages which are spread up and down Chaco Canyon over a distance of 12 or 15 miles.

Cliff Palace and Pueblo Bonito were both constructed of stone masonry laid up in adobe mortar. In regions where building stone was hard to get the resourcefulness of the Pueblo Indian impelled him to use whatever materials were at hand. Hence in the broad clay-filled valleys of southern Arizona he was forced to build his apartment house out of earth, commonly known as adobe.

The finest example of a building made of this material is the Casa Grande National Monument situated in Gila Valley. The "Great House", central point of interest of this Monument, is a box-like structure part of which was four stories high and of which today the walls still stand approximately 25 feet. The builders of this house were in reality immigrants in a foreign land. During the late thirteenth century and the early part of the fourteenth century, for reasons which may be bound up with climate, the arrival of nomadic people in the Southwest, and internal strife, a group of Pueblos apparently broke out of the mountain country of east central Arizona and spread southwestwardly into the desert valleys. They encountered a resident people in this region unlike themselves but friendship was established easily, from all appearances, and the newcomers were permitted to build their pueblos in the villages of their host.

If after visiting these places one finds it still difficult to convince himself that life was once actually carried on in these ancient apartment houses, it is but necessary to go to any one of the modern pueblos either in Arizona or New Mexico, there to see the people living much as they did many centuries ago. Much of the daily routine is carried on unchanged, even to the grinding of corn on the stone mill, a household item on which life itself depended. The ancient ruins then become less a curiosity and more a very important scene in a fascinating 1500-year old drama.



UNITED STATES
DEPARTMENT OF THE INTERIOR

National Park Service

Mr. Stagner

DIVISION OF INFORMATION

FOR RELEASE OCTOBER 27, 1939.

File - 5000

OUR OWN SPANISH-AMERICAN CITIZENS AND THE SOUTHWEST WHICH THEY COLONIZED

Almost a full life-span of "three score years and ten" before the first permanent English settlement was established in Virginia; nearly a century before the Pilgrims landed upon the New England Coast, the adventurous Conquistadores and devoted Spanish padres were pushing up from Mexico into the regions we know today as New Mexico and Arizona.

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ARTICLE X. HOW ANCIENT TIMBERS GAVE CLUES TO LONG-SOUGHT DATES.

By Dr. Emil W. Haury, Department of Anthropology
University of Arizona.

One summer day just ten years ago I was standing on the edge of an excavation in a ruin situated at Showlow, Arizona, watching a workman carefully wrapping the charred end of what was once a roof timber of a pueblo occupied by native Americans before the arrival of the Spaniards. This precaution of winding the

charred beam with string was necessary to keep the fragments from falling apart. It seemed wholly incredible that there could be any value whatsoever attached to this very unattractive bit of burned wood consumed by a fire no one knew how long ago. But the events which followed this discovery in quick succession soon erased all doubts as to the significance of the log.

Dr. A. E. Douglass, then Director of Steward Observatory at the University of Arizona, was present at Showlow at the time. After examining the scrap of the log he felt sure that it could tell an important story. On the evening of that day several of us gathered around a small table to look on while Dr. Douglass made a final and thorough check of the story told in the annual growth rings of this log. After a long study he finally concluded that the tree from which this roof timber had been made was cut in the last decade of the fourteenth century and that the tree had started growing in the early decades of the thirteenth century. The immediate importance of this conclusion was apparent only to Dr. Douglass since, through years of painstaking labor, he had succeeded in building a calendar based on the annual growth of rings which extended from the living trees of today backwards in time to the fourteenth century.

Inspection of innumerable roof timbers from the ruins in the southwestern United States, such as the cliff dwellings of Mesa Verde and Arizona, and Pueblo Bonito of New Mexico, had given him a chronology over five hundred years long, which was floating and could not be connected with the record of living trees. The Showlow log made it clear for the first time just how this series of rings, known to be older than 1400 A. D., connected with the historic sequence. And so it was with great satisfaction that Dr. Douglass could tell the small group assembled at Showlow just how old Pueblo Bonito and the other ruins actually are in terms of our Christian calendar.

The discovery that trees could be used in the southwestern United States to tell time came after delving into an astronomic phenomenon and after making patient and trying studies of trees themselves. Dr. Douglass' early interests in astronomy centered about sun-spots, their cyclic occurrence, and their affect on the earth's weather. If sun-spots affected our weather, either by producing more or less moisture, or perhaps affecting it even in other ways, he reasoned that there should be some evidence of this fact in living things. As trees are the earth's oldest living occupants, he turned to them as a possible source of information. Naturally, it was important in this study to find old trees, for the longer the record of annual rings, the farther it would be possible to look backward in time to climatic effects.

This work started in 1901 and it was not until 1915 that the idea was first conceived of using timbers in ancient ruins. Here there immediately arose the possibility of an extremely useful by-product of an astronomic study, for if timbers from ruins could be made to fit into a tree-ring calendar, rooted in the current year, the actual age of the ruins themselves could be told. Such an achievement would be the answer to every archaeologist's prayer. Not until 1929, however, did Dr. Douglass' system meet with wholesale success, beginning that evening in the little Mormon settlement of Showlow.

Since that time progress in dating ruins has moved apace, both through Dr. Douglass' own efforts and those of students trained by him in the science of dating. At the present time well over two hundred of the Southwest's ruins have been quite accurately placed in the time scale ranging from the middle of the fourth century A. D. to the early historic period. Nor is this all. For Dr. Douglass' students have carried his system beyond the limits of the southwestern United States and are now applying it in dating the remains of early Americans in the eastern and southeastern portions of the country.

The actual process of dating is not easy and demands, first of all, patience and a knowledge of tree growth. The southwestern United States enjoys, during the course of each year, two rainy seasons--one in winter when slow rain soaks the lowlands and snow falls in the higher altitudes. Much of the moisture thus derived sinks into the ground where it is available to trees. The second rainy season comes during the height of summer when the country is drenched by local downpours lasting only a few minutes. Most of this water runs off, thus being of little importance in tree growth. It follows, then, that in times of abundant winter rainfall or snowfall, the tree will have access to more moisture stored in the ground and will grow more abundantly, and that in times of scanty rainfall there will be little growth. If there is any doubt that moisture is an important item in the life of trees and most plants, one needs but look at a backyard garden to see the vegetables wither when they do not receive water or to observe trees fail in one's own yard when they are deprived of moisture. Other factors, of course, enter into tree growth such as the nature of the soil in which the tree is rooted, altitude, early and late frosts, ultra-violet radiation, et cetera. But these for the moment are not particularly important to our present field of interest.

Dating trees in the Southwest is further made possible because the rainfall is not the same from year to year; some years are considerably wetter than others. Looking at any series of rings, then, one should see a pattern of large, intermediate, and small rings--giving what Dr. Douglass has referred to as the "tree's fingerprint." If the moisture were constant year to year, each ring would be approximately as large as its predecessor and one could do little more than tell the age of the tree. Since it is the winter rains and snows which are

largely responsible for the size of a tree's rings and these winter storms are of a general nature, it follows that all trees growing in similar environments should register an abundance or a lack of moisture in the same way. On this basis rests one of the important angles of tree-ring dating, namely the ability to match the record of one tree against that of another.

So long as any two or more trees of equal age are compared against each other nothing is gained in building a chronology. But when trees of unequal age, overlapping partly in time, are compared against each other, it is impossible to construct what is known as a tree-ring chronology. Perhaps it will be well to illustrate this with an example:-

Suppose that a tree springs up in the forest and is permitted to grow unmolested for a hundred years. At the end of that time another seedling sprouts beside it and these two trees continue growing for another hundred years. At that time the older of the two trees is cut for lumber, the younger tree continuing growth for a century, when it too is felled. Now, in examining the stumps it will be found that the ring pattern of the first tree during the last century of its growth will agree or what is commonly known as "cross-date." This century which the two trees had in common serves to tie the ring records together to form a single three hundred year series although each tree was only two hundred years old when cut.

By applying this principle on a large scale, beginning with living trees and shingling back, as it were, with older and older material obtained from ruins, Dr. Douglass has built a tree-ring calendar which falls just short of two thousand years, and at the same time he has given the archaeologist the basis for an outline of human history which is unique in the world. It is little wonder,

then, that the archaeologist pays as much attention to-day to scraps of wood or charcoal which he finds in his ruins as he does to pottery, basketry, stone implements, and textiles, for from this lowly material is derived information on that all important factor--time.

Tree-ring dating would be of little use in the American Southwest were it not for two fortunate circumstances. First, in the higher altitudes, mainly above 6,000 feet above sea level, the forest is made up principally of Western Yellow Pine and, in still higher elevations, of Douglas Fir. Below 6,000 feet one finds a tree which produces the edible pine-nut, commonly known as Pinon. These three conifers have shown themselves to be of principal use in dating because they stand dormant during the winter months, resulting in a complete stoppage of growth which is marked by a sharp line of thick red cells in a tree's rings. This enables the student of "tree time" to pick out one ring from another--a characteristic which is not so strongly marked in many of the deciduous trees which grow in lower elevations of the Southwest. Second, the native population occupying a large part of Arizona, New Mexico, Colorado, and Utah developed a style of architecture which called for the use of large ceiling beams supported by masonry walls, and rooms built side by side and in tiers above each other. We see this style surviving today in modern pueblos such as the apartment houses of the Hopi, Zuni, and Rio Grande pueblos. This advancement in architecture coupled with the dry climate and the fact that many of the dwellings were built under the protecting cliffs provided by nature has resulted in the preservation of large quantities of the architectural wood which, in wetter climates, would have disintegrated to dust years ago.

Let us now accompany an archaeologist to a cliff ruin to see how the tree-ring method is actually applied. The ruin in question consists of approximately sixty rooms arranged compactly in two stories under the overhanging edge of a cliff. The walls still stand twenty feet high in spots and in several instances the roofs of both first and second story rooms are still intact. On every hand one sees an abundance of large pine timbers, sometimes as much as a foot in diameter. A number of these still occupy the original positions in which they were placed by the builders; others have been torn out of wall sockets by the spreading and collapse of walls. Here, then, lies a very fertile field for the student of tree-rings to take his samples for careful inspection in the laboratory.

The archaeologist carries in his kit a saw and a tubular borer, an instrument devised to extract a small core of wood extending from the outside to the center of a beam. First of all, our collector of wood removes small v-shaped cuts from the ends of all logs which are down, then extracting the cores with the borer from beams which are still supporting roofs--keeping in mind all the while the precaution to make his cuts or extract his cores from places where the holes will least disfigure or weaken the beams. He must also record carefully the room or rooms from which the various specimens have been taken, for this is important as will presently be seen.

During the excavation of this cliff pueblo one room is encountered which has been destroyed by fire. This fire burned fiercely until the roof was so weakened that it collapsed, smothering the blaze and converting the glowing roof beams to charcoal. Charcoal, although fragile, is almost indestructible even though submerged in water, and in it are preserved the annual growth rings of the tree in the same pattern of large and small as in normal wood. These bits of charcoal the archaeologist carefully preserves and packs with his collection of sound wood.

After the laboratory analysis a story can be told of the cliff ruin which could never be regained by other means. By matching the ring patterns of the specimens collected against the tree-ring calendar rooted in living trees of our time, the archaeologist knows that his sixty room cliff pueblo was constructed in the short span of time between 1325 and 1350 A. D.: that, in one instance where three logs supported a roof, those three trees were cut in the same year; and that the second story rooms in all cases dated later than the first story rooms on which they were supported. In one or two instances a room had timbers of which the dates did not agree. Most of the beams indicated simultaneous cutting but one or two logs indicated a cutting of some fifty years earlier. Disconcerting though this situation may seem at first, it reflects a human trait which is to be seen even today--the salvaging of old material for re-use in new structures. The ancient timbers in this cliff pueblo thus yielded a chronicle of construction which is nearly as complete as it might have been had the builders kept a written record and filed it away in the cornerstone of the building.

As already implied, the objectives at the beginning of Dr. Douglass' study had nothing whatsoever to do with archaeology. But as time went on, this angle became increasingly important. So much so, in fact, that the National Geographic Society saw fit to co-operate by making it possible to send no less than three expeditions to various points of Arizona specifically to collect prehistoric wood from ruins. During the course of these undertakings many thousands of specimens were gathered and, on the framework provided by these, strengthened by many other collections of beam material made more recently in excavation by various institutions, has grown the present tree-ring calendar of nearly two thousand years' duration. The advantage this has given the archaeologist in his studies of by-gone peoples cannot be adequately expressed in a few words.

For one thing we have a far more accurate knowledge of the time needed to bring about certain of man's developments in the Southwest than we had previous to this discovery. Formerly it was believed that the oldest cave residents of the Four Corners area, that region where Arizona, New Mexico, Colorado, and Utah meet at a common point, dated from 1,000 to 3,000 years before Christ. Tree-rings have demanded a revision of this guess and it can now be said with reasonable security that these cave remains must be dated in the early centuries after Christ. This has called for a general collapsing of all the developmental periods of the pueblo people into the fifteen hundred or so years since the time of these cave dwellers, commonly known as Basketmakers.

The rise of the pueblo people may now be traced from century to century and we can say approximately when various additions were made to bring this civilization up to what it is today. One of the most interesting angles is the development of the communal type of house, rising story upon story, the rooms packed together bee-hive fashion. This type of architecture has no parallel in North America and it stands out as one of the unique contributions of native Americans which has materially influenced our own architectural styles in parts of the Southwest. One might suppose that the development from a subterranean room, widely used in the early centuries after Christ, to a four storied dwelling with as many as five hundred rooms on the ground floor required a very long period of time. Indeed this was the idea before tree-rings showed the situation to be otherwise. We know now, however, that within the brief span of two hundred to two hundred fifty years the architectural evolution was very rapid, going from one extreme to the other. Tree-rings alone have made an understanding of this phenomenal change clear. On the other hand, we can also see that certain traits were comparatively stable over long periods of time. The subterranean ceremonial room, otherwise

known as the Kiva, is found repeatedly in ruins dating from more than a thousand years ago. These kivas exist in modern pueblos even today with only minor changes, having survived through the centuries, owing to a conservatism which so frequently goes with religion.

Dating by tree-rings cannot be accomplished in all quarters of the Southwest since much of this area is semi-arid and lacks the useful trees which occur in the higher elevations. The area where this means of computing time has been most successfully employed can be enclosed by drawing a line on a map from Mesa Verde in southwestern Colorado west through southern Utah, south along the Grand Canyon, then in a southeasterly direction approximately to Globe, Arizona, thence east into New Mexico, following north through the central section of that State, and finally back to Mesa Verde, now preserved as Mesa Verde National Park. Beyond these limits, however, there are abundant evidences of prehistoric people whose remains the archaeologist is equally anxious to date. This can be done in many instances by the discovery, let us say, of clay vessels in southern Arizona, originally made in the Flagstaff area, where tree-ring dates apply. The inference is, in this case, that this alien vessel of known age occurring with the remains of desert dwellers can be used in a rough way to indicate the age of those people. Hence tree-ring dating becomes indirectly effective even in those areas which lie beyond the limits where it is now successfully practiced.

This is but one of several useful angles which has grown out of tree-ring dating research. How far this science will go no one can predict as yet. But the accomplishments up to the present time have so far exceeded the fondest hopes of Dr. Douglass and his students that, even if further success does not come, the results have amply justified the energy which has been spent.

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UNITED STATES
DEPARTMENT OF THE INTERIOR
MEMORANDUM FOR THE PRESS

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"1540, when Coronado came", not 1607 nor 1620, is the reckoning milestone of history today in that colorful land of vast and silent spaces, of fantastically eroded mountains, of prehistoric ruins, picturesque Indian pueblos, Navajo herds-men, and ancient Spanish missions; where high altitudes and sun-drenched deserts combine to produce one of the most salubrious climates in the world. Here three widely separated branches of the human race, each with its equally distinctive culture, have left their indelible impress. And the prehistoric past has cast its spell.

In 1940 New Mexico will celebrate the Coronado Cuarto Centennial, May to October, inclusive. Because of the related interest of the 27 Southwestern national monuments which it administers, and because 1940 marks also the centennial of Adolph Bandelier, pioneer anthropologist and archeologist for whom Bandelier National Monument is named, the National Park Service of the United States Department of the Interior seeks, through this series of articles, to explain the significance of these two anniversaries.

ARTICLE X. THE SPANISH PADRES IN NEW MEXICO.

By Charlie Steen

Junior Park Archeologist, National Park Service.

In the heart of the Navajo Indian country, many miles northwest of Gallup, New Mexico, the magnificent red sandstone walls of Canyon del Muerto and Canyon de Chelly cut a deep gash across the mesa. Here generations of Navajos have made their home, and here their artists have drawn on the cliff walls pictures of the familiar things of their daily life -- animals, and men. But among these many representations of Indian life, one picture stands unique. Along the canyon wall

ride three horsemen in armor, followed by a dozen foot-soldiers, some with pikes, some with guns. And with the little party is a fourth horseman, sketched with care by the Navajo painter -- a dark-robed priest, wearing his cleric's hat.

In this little scene is portrayed a Spanish expedition, perhaps the first Spanish expedition seen by a Navajo from this remote country. Somewhere, possibly many miles from the isolated canyon he had watched in amazement while the little troop marched on into unexplored country.

It is not by accident that this record shows a priest as one of the small exploring party. For the priests of the early Spanish colonies did not wait until new lands had been explored and colonized; they too were explorers. Coronado's expedition, New Spain's first exploratory excursion into the northern country, had as its guide Fray Marcos de Niza, a Franciscan missionary, and two other Franciscans also accompanied the expedition. When Coronado returned to Mexico, these two priests, Fray Juan de Padilla and Lay brother Luis de Escalona, remained in the new country, at a Pueblo village in the Rio Grande Valley. Fray Juan went on alone toward Quivira where he hoped to convert the natives. He was not heard of again. The Lay brother was killed, and thus ended the first missionary attempt in New Mexico.

Gradually Spain began to take possession of her northern empire. New Mexico was the first to be colonized by a steady stream of immigrants who came from Chihuahua up through the Rio Grande Valley. Much later Arizona was to know Spanish settlements, but these were sporadic and did not invite the permanent settlers and steady industry of the sister territory. In New Mexico there were many missions and many hard-working priests; in Arizona few missions and few priests. At San Xavier del Bac, zealous Padre Garces began his mission work among the Pimas. Of them all no individual priest captures the imagination as does the Jesuit,

Father Kino, probably the most picturesque missionary pioneer of all North America. But we must not let the brilliance of the career of this great man blind us to the accomplishments of the early Franciscans in New Mexico, which - together with northern Arizona - was placed in their charge. Southern Arizona was the mission field of the Jesuits, because of their large numbers. As individuals these other valiant soldiers of the cross do not stand out distinctly from the crowded pages of history; but in each career is the struggle against hardship, actual physical danger, the tasks of building and administering the missions with their many activities, and at the end -- almost certain death at the hands of the Indians.

Before the Spaniards in Mexico City had planned colonies to possess and develop Coronado's discoveries, the Franciscans set out to attempt the conversion of the Indians of the new land. A little expedition consisting of Fray Augustin Rodriguez, two other priests, and a handful of soldiers came into New Mexico as far as the pueblo of Puaray, near modern Bernalillo, in 1581. The soldiers became frightened and returned to Santa Barbara, in Chihuahua, leaving the priests among the Indians. The Franciscans were kindly received and went on to other pueblos. Here again the same courtesy was shown them, and they decided that many conversions could be made if other priests joined them. Fray de Santa Maria was to return alone to Santa Barbara and return with other Franciscans. Santa Barbara was a distance of more than seven hundred miles from the pueblos, and this one priest, of whom history tells us nothing else, proposed to walk it, alone. Somewhere on that lonely journey the Indians probably killed him.

Not knowing his fate, the other two returned to Puaray and were also killed. The Franciscans at Santa Barbara had become alarmed at the return of the soldiers. A rich Spaniard, Antonio de Espejo, financed an expedition, and from November, 1582, to July, 1583, he searched the country which Coronado had explored. But he found no trace of the brothers, and returned to Chihuahua.

There had been little enthusiasm in Mexico over the colonization of Coronado's discoveries. The land afforded no wealth of its own, and the route taken by Coronado was too long and difficult. With the opening of mines and ranches in southern Chihuahua, however, protection against attacks by the hostile Indians of the plains and mountains was needed. A colony on the Rio Grande would consolidate the various Pueblo villages under Spanish leadership and form a bulwark against the warlike Apaches and Comanches.

In the summer of 1598 Juan de Onate led an expedition of some 200 colonists, priests, and soldiers far up into New Mexico, stopping about 30 miles north of Santa Fe. Here he established the town which he called San Juan de los Caballeros ---- St. John of the Gentlemen. It had received its quaint name in honor of the courtesy of the inhabitants who had willingly left their own homes in order that the Spaniards might rest there until their own dwellings were built. There the first church in New Mexico was erected, San Juan Bautista. In it were placed relics of the three who had been martyred nearly twenty years before -- Fray Augustin Rodriguez, Fray de Santa Maria, and Fray Lopez. These included Fray Lopez' chalice, which one of the chiefs had been proudly wearing as an ornament.

With the coming of Governor Peralta to New Mexico in 1609 a new era had actually begun for the Pueblo Indians who lived around Santa Fe. The town of Santa Fe itself was established about 1610 and became the secular capital of New Mexico while the priests had their headquarters at Santo Domingo, a few miles farther south.

With each new group of colonists more priests began to arrive. On one occasion there was danger that the colony might be abandoned, harassed by unfriendly Indians and poverty-stricken through mismanagement by the Spaniards. Two Franciscans journeyed to Mexico City to plead with the viceroy and secured additional troops and a much-needed grant of money, so eloquently did they present the case of the newly converted Indians. Converts were made by the thousands in these times, and now the building of the great chain of missions which today still marks the towns and pueblos of New Mexico was begun.

Most of the missions were located in populous Rio Grande Valley, but the missionaries worked and constructed churches as far west as the Zuni and Hopi pueblos and east of the Rio Grande at Pecos and in the Salinas Valley.

Of these missions Acoma was the most spectacular. Built at the village which still bears the same name, it was located on top of a high mesa. No soil was found on the mesa when the Indians first occupied it, but they soon brought up earth for agricultural purposes. In order to have the graveyard near his church, Fray Juan Ramirez, builder of the first permanent mission, had the Indians erect a walled enclosure, then fill it in with earth. This earth had to be carried in baskets up a steep trail from the valley 600 feet below. Forty years were required to construct the Acoma church and its cemetery.

Our modern Santa Fe architecture, is derived from the massive adobe churches built by the Franciscans in New Mexico 300 years ago. Many of the buildings were of thick-walled adobe with the pleasing irregular lines so typical of this form of construction. Most of the mission plans were surprisingly large, for in addition to the church proper, they had to include quarters for the priests and neophytes, workrooms, kitchens, storerooms, and corrals.

Each church was self-subsisting to the fullest extent of its resources. In the fields which each possessed, labored Indians. Ranching was also a major occupation at the missions some of which owned large herds of cattle and flocks of sheep.

Many of the old missions are still in use. At various Indian villages such as Isleta, Picuris, Santo Domingo, Acoma, and Zuni, the traveler may visit old churches which are being operated as missions to the Indians today. But other missions like Awatobi, at the Hopi towns in Arizona, and Taos are in ruins.

Some of the ruined churches have been set aside by the Federal Government and by the State of New Mexico for preservation as important historic sites. The imposing ruin of Tabira is now in Gran Quivira National Monument. Nearby are Quarai and Abo under protection of the State of New Mexico, which also preserves the mission ruins at Pecos and Jemez.

The extent of missionary activity in the early days of the colony may be indicated by the number of churches and converts. In 1617 there were eleven churches. In 1630, at the high point of the missions' development, there were 25 churches, and about 50 priests. But after this time attacks by the Apaches, and financial difficulties made consolidation of some of the missions necessary, and the church was never to be so strong again. The great missions at Abo, Quarai, and Tabira had to be abandoned because of Apache raids about 1670, probably before Tabira was completed.

From the beginning the authority of New Mexico was divided into two parts, and a constant friction resulted. Was New Mexico to be a mission field for the Franciscans or was it to be a self-supporting province of New Spain? Each year the conflict between the Governor and the Commissary General -- the head of the Franciscans in the territory -- became more pronounced. Governor Peralta angered

Fray Ordóñez, and Fray Ordóñez threatened him with the Inquisition. Governor López de Mendizábal insulted the church and humiliated the priests. These conflicts were characteristic of the Spanish politics of the time. In the City of Mexico where many other interests obscured the conflict, tension might not be great. But here, far up in the Pueblo country, the issue grew greater and greater, until it had turned the colony into factions.

Had the Spaniards been alone, their quarrel would have been dangerous enough, but among the half-Christian Pueblo Indians the situation grew more and more ominous. How were the neophytes to respect such divided conquerors?

The Indian was willing enough to become a Christian, but in swearing a new allegiance he did not feel it necessary to give up the old one, an elaborate ritual based on nature worship. Essentially a peaceful agriculturist, he was both grieved and angered at the priests who wanted him to abandon the old religion. He found the taxes and tithes which he must pay an onerous burden; his sons were enslaved to work at every sort of labor. In return, the Spaniards brought him added protection against the plains Indians, his enemies, but the price of this protection was great. Too great. Revolt smoldered for many years, with occasional flare-ups in which a few of the Spaniards would be murdered.

The famous Inscription Rock at El Morro National Monument bears evidence of these petty revolts in the signatures of the Spaniards who rode that way. In 1629 Governor Silva Nieta inscribed his name on the rock, as he led a small expedition to avenge the death of a priest at Zuni, 40 miles away. In 1632 Father Latrado was also killed at Zuni, and as a party rode by on their way to punish the murderers, one of the soldiers, Lujan, cut his name into the rock.

Sometimes the Pueblo Indians even joined forces with their enemies, the Apaches. In 1665 some of the Pueblo people east of the Rio Grande banded together with the Apaches and succeeded in killing five Spaniards before they were surprised. A second uprising was planned by the same coalition for Easter Week, 1670, but it was discovered beforehand and its leader hanged.

The scattered attempts failed, and slowly the different pueblos drew together secretly, planning a rebellion which should drive the hated Spaniards from the country. The leader of the great revolt was to be Popé, a medicine man of San Juan, that same Pueblo whose inhabitants the Spaniards had once admiringly called the Caballeros. He had been involved in a witchcraft case in 1675 and from that time began his plans for the destruction of the hated over-lords. He organized the neighboring towns, and even the far-off Hopis and Zuni were drawn into the conspiracy. The uprising would take place on August 13, 1680.

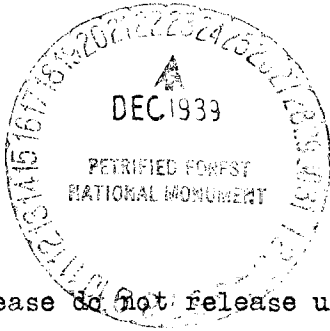
Despite the secrecy which surrounded their plans, the Spaniards were warned. In desperation, Popé ordered the revolt to begin three days early, and on August 10, a pitiless massacre of all the Spaniards began. Men, women, and children, colonists and clergy alike, were killed, and the settlements burned.

Twenty-one priests were martyred. Although several of them had been warned, they would not leave their posts. Churches were burned and every article of religious significance was destroyed. For a week the surviving settlers were besieged in the fortified town of Santa Fe, until a successful counter-attack temporarily dispersed the Indians, and the Spaniards were able to leave. It was a sorrowful procession which made a slow retreat down the Rio Grande to El Paso where the Spanish colony offered a safe refuge.

Popé and his followers determined to rid themselves of every trace of the hated people and their religion. The missions which had cost both priests and Indians so much labor were burned. The sacred objects were treated with contempt and all those Indians who had been converted were forced to cleanse themselves ceremonially with yucca-suds. Christian names were forbidden and the use of the Spanish language was prohibited. For twelve years the Indians were undisputed masters of the Rio Grande.

Don Diego de Vargas reconquered the province in 1692, punished the Indians severely and re-established the rule of New Spain and the Church among the Pueblos.

The Franciscans returned and began the patient labor of rebuilding the churches and reconverting the natives. But the great work of the church was that of the first century of colonization. We should remember the Franciscans who were killed at Zuni and at lonely Acoma, priests like Fray Garcia de San Francisco who labored for thirty years at the Piro Pueblo of Senecu and could speak the Piro's language fluently, or Fray de Santa Maria setting out courageously on his last journey, to far-off Santa Barbara. These men brought courage and vigor as well as faith to the New Mexico which they helped to build.



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ARTICLE XII. FATHER KINO AND HIS MISSIONS

By Frank Pinkley
Superintendent of the Southwestern National Monuments

More than thirty years ago the ancient Spanish Mission ruin at Tumacacori, in southern Arizona, was created a national monument. For the last twenty years it has been under my charge. My responsibility for it has entailed protecting it from the weather, from vandals who would wantonly destroy it, and from treasure hunters eager to tear it down in order to unearth the mythical millions of gold which legend says are buried there.

During the twenty years of my administration of Tumacacori National Monument I have studied the entire Kino chain of missions which extends from Tucson, Arizona, across the border to Caborca, Mexico. I have followed Kino's trails, mile after mile. I have read of his life and his works. All these are details that are written down in books where, if you are sufficiently interested, you may find them. Twenty years of association with the Kino missions and nearly forty years of living in the Kino Country, however, have convinced me that Padre Kino himself is not in the books. You can put down on paper the salient facts of his life; you can read the letters and reports that he wrote; but still the man eludes you. To me the things that bring him out and make him live again are the country in which he worked, and the people with whom he lived.

You may not be of Padre Kino's faith; you may live in a different period and speak a different language; but once visit this Southwestern land and you will soon be sharing in many of the external elements known to this Father of the Church who today is honored by every faith. Here are the streams and desert trails which he followed; here are the mountains which he saw; up there is the Picacho Peak, which guided him to the Indian village at its foot, two and a half centuries ago. Today a modern air beacon flashes on its summit from dusk to dawn. Living among these landmarks and with his people, you can get a little of the feeling of Padre Kino. There may be too much of the modern automobile and of the paved roads of modern times, and in some of the country you can cover more miles in an hour in cushioned ease than the Padre could cover between the sunrise and sunset of a weary day in a hard saddle; nevertheless, there are even yet parts of the country where your car cannot go; or if it does, death lurks beside you should some gadget fail to work and you be set down afoot. Knowing this country, you know the background upon

which to throw the picture of the man Kino and make him live again; not knowing it you miss knowing him. The flesh and blood Padre Kino cannot be found in a book!

No doubt the good Padre would be much surprised were he to rise today and find in what veneration he is held, and how admirably his life work is regarded. Kino's superior officers in the Church never gave him all the support he needed. His work was always under-manned. He was always underfinanced. He was continually revamping plans and struggling to find some way of doing without something in order to get the results he sought. The Indian ceremonial men were leagued against him, and they were a power in their communities. Many of his own neophytes backslid upon the slightest provocation. He had no way of forcing the Indians to work and they were, at best, not good workmen on construction jobs. He had continually to argue and plead with them by turns in order to keep them from deserting. They were a constant drain on his nervous energy, and he had no one to whom he could turn for rest and relaxation; on the contrary, his few missionary workers in the cause depended upon him for strength to carry them through.

Do you ask how I know all these things that I state with such certainty? I know, because for a quarter of a century I have watched our modern Kinos spending themselves among the descendants of the selfsame Indian stocks that Kino knew, and it is surprising how like his own are their lives and problems.

Suppose you try to put yourself in the place of Padre Kino, or of his latter day successors. You would start out vigorous, undaunted, full of inspiration and gilt-edged plans, only to have ten long years of your lifetime go by before you had made your first convert. The next twenty years would pass more easily, perhaps, because by that time you would be used to sharing the privations and hardships of your Indian friends, and distributing about half of your very meagre salary among their poor and sick. You could look forward to ten or fifteen years

more of a slowing down of physical energy, and finally to death and burial among your beloved Indians; and after that to a gradual forgetting by the outside world that you had ever existed. Would your enthusiasm and inspiration be able to withstand such ordeals?

Or suppose you were given a parish as big as many an Eastern State, with some 5,000 Indians scattered across it whom you must contrive somehow to visit,-- this being prior to the introduction of the automobile. First, you would develop into an expert rider as you set forth on horseback into your new-old country. Then, in the course of a year or two, perhaps you would make a dozen converts. Heartened by this success, you would undertake the building of a little church; a church as big as you could talk your neophytes into constructing. You would sweat blood raising the few dollars needful to buy the few materials that could not be wrung out of the desert itself. And there, finally, your little church would stand, with its mud walls and dirt roof, topped by the cross which you had hewn out with your own hands, and within, the Stations of the Cross, crudely but laboriously fashioned. "At last!" you would sigh, thrilling with the well-earned satisfaction that a real step forward had been registered in your life's mission.

Then, in the line of duty, you would go on to other remote sections of your wide parish. Months would elapse before you could return by your primitive means of locomotion, and with your meagre camping outfit, to the little church. With eagerness and pride you would enter this first concrete evidence of your gains against the Devil. Can you imagine your emotions when, behind the altar, you found the drums and masks and general paraphernalia of the old ceremonies carried on in the valley for hundreds of years?

Further, suppose that, calling in the Indians, you questioned them, and that, with what to them seemed irrefutable logic, they explained that if the shrine was good for your ceremonial material, it must also be good for theirs, and so, henceforth, they had decided to "throw in with you." The devil had merely been beaten around the stump! Could you laugh that off? I know a modern Kino who did; and who, still chuckling, went out and built another church! A devil more or less did not discourage him. As a result, in the quarter of a century since then, his little churches have dotted his vast parish which calls for three days in the saddle to cross in one direction, and six days in the other. There is gray in his hair today, but his chuckle still rings out whenever I recall this episode to his memory.

None of these modern Kinos I have known considers that he is doing anything out of the ordinary, and I am sure that this was equally as true of the gentle Padre, himself. Note the casualness with which he tells about the messenger who came in great haste from San Ignacio to announce that the soldiers had caught one of his converts in some petty thievery and were going to execute him next morning at sunrise. Kino relates that he went into a hall at Tumacacori where Mass was being offered; that he then wrote some letters and afterward "rode down to San Ignacio" where he talked the soldiers out of their idea and saved the life of his Indian friend. The good father refers to Tumacacori and San Ignacio as if they were neighboring villages; whereas a ride of more than seventy miles on horseback separated them. To him the whole matter was an incident in the day's work. But what of the hapless Indian, doomed to death? How do you suppose he looked upon the "incident" when his beloved Padre came riding in out of the night and -- tired, hungry, saddle-worn, -- without stopping for food or rest, argued his case before the soldiers and won his pardon? Do you wonder that the Indians loved Padre Kino?

These facts I am pointing out to prove that you must know the Kino Country before you can really appreciate the things Kino did in those years that he worked there. No man can put Padre Kino into a book so that his life and his work can be really vitalized for the reader unless he has actually been in the Kino Country.

Padre Eusebio Francisco Kino was born at Segno, in the Tyrolese Alps, about August 10, 1645. Speaking of himself in later years he said: "I am from Trent in the Tyrol, but I am in doubt whether I should call myself an Italian or a German. The City of Trent uses almost entirely the language, customs and laws of the Italians. However, it is in the very edge of the Tyrol, and the Tyrol belongs to Germany. Besides, the college at Trent is a college of Upper Germany, although we were instructed in our classes and talked together in Italian. Still for the last eighteen years I have lived almost in the center of Germany." (To the end of his days Father Kino spoke with a German accent.)

In 1663, when he was eighteen years of age, Kino fell ill and made a vow to his patron saint that if his life were spared he would join the Jesuit Order and become a missionary. He recovered from his illness, and in 1665 he did join the Jesuits, completing his instruction in 1677.

Kino went to Sevilla, Spain, in 1678, expecting to sail with the fleet about to set out for the Indies, but he arrived too late and did not finally sail for Mexico until three years later. He arrived at Vera Cruz in May, 1681, after 96 days on the water. Proceeding to the City of Mexico he remained there until about the middle of October, when he was ordered to join the Atondo expedition which was going to Lower California to explore the country and Christianize the Indians. He went over to the west coast and helped in the preparations, and finally, on April 1, 1683, arrived with the expedition at La Paz, on the coast of Lower California.

Atondo took formal possession on the fifth of that month. Due to a shortage of food, this location had to be given up within a few months and the expedition moved back to San Lucas. Sail was set from San Lucas on September 29, 1683, and San Bruno was founded October 5. San Bruno, however, had to be abandoned in 1685, the expedition being an admitted failure.

In 1686 Padre Kino received orders to go to the north. It was not until March 13, 1687, therefore, that he actually arrived at the site of his first mission, Dolores. He was then 42 years old, and for 22 years had belonged to the Jesuit Order. Probably he had not neglected for one single day to pray for success in the mission field, yet all his labors thus far had ended in failure. His dearest dreams could now, he realized, never materialize. He had desired above all things to go to China. A caprice of Destiny, displayed when lots were drawn before leaving Europe, to determine his mission-station, had denied him that Oriental field to work in. Then, in the New World, delays, labors wasted in barren fields, had repeatedly been his portion. Less valiant spirits and more self-centered ambitions would have lost relish for tasks so long deferred, but Kino remained undaunted and fervent. And with the zest of a crusader now entered upon his service among the Pima and Papago Indians; a service that was to continue for 24 years, ending only with his death.

Padre Aguilar accompanied Kino to his new parish, to introduce him to the country. The two made a circle trip of some 75 miles, and then Padre Aguilar went on to Cucurpe. Immediately Padre Kino "began to catechize the people and baptize the children."

In January, 1689, the Father Visitor, Padre Gonzalez, inspected the missions. Kino repeated with Gonzalez the circle trip he had made with Aguilar, and then accompanied him as far as Cocospera. By 1691 the missions had so increased that

Padre Pineli was working at San Ignacio; Padre Sandoval at Imuris, and Padre Arias at Tubutama. It was also in 1691 that Father Juan Maria de Salvatierra was appointed Father Visitor, and he and Padre Kino made a trip west through Imuris, San Ignacio, Magdalena, El Tupo, Saria, and Tucabavia. They had intended to return from this point by way of Cocospera but a group of Indians arriving from Tumacacori begged them to come over to that village and expound their new religion there. The invitation was too good to be refused, so the Fathers came up from Tubutama and through the pass to Walnut Creek (where the present town of Nogales is now located) and so down Nogales Creek to the Santa Cruz and thence to Tumacacori. The Indians had erected three arbors for them, one for eating, one for sleeping, and one in which to hold their services. This was the first entry of Kino into what is now Arizona, and it is from this date that the actual modern history of Tumacacori begins.

While the Fathers were at Tumacacori, other Indians came from the north, from a place called "Bac" in their language, and urged the Padres to come over and visit their village. But it was decided to leave that trip for another time, and the Fathers turned south, going up the Santa Cruz to the present Mexican border and thence by the way of Cocospera to Dolores. They had completed a circle of over 200 miles.

In August and September, 1692, Kino again visited Tumacacori and went on up to Bac, which he named after his patron saint, and which since that time has always been known as San Xavier del Bac. On this trip he swung east to the San Pedro River, almost over the right of way of the modern paved State Highway, struck the San Pedro near Benson, went south to Fairbank and thence home to Dolores.

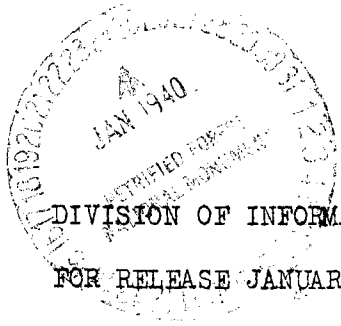
During his stay with Atondo on the expeditions to Lower California, Padre Kino had noted that certain large blue shells, prized by the Indians, occurred on the Pacific side but not on the Gulf side of this "island". Subsequently, on a trip into the lower Gila country, Kino noticed these same blue shells among the Indian possessions. At once he began to wonder if this indicated a land connection with the "island" of Lower California. If his surmise were true, and Lower California turned out to be a peninsula, the problem of converting the Indians would be immeasurably simplified. Atondo had been put to the enormous expense of bringing in all food supplies by ships. What few cattle he had transported across the Gulf of California had cost nearly \$300 a head. Moreover, the water route was perilous as well as slow and irregular. But if Lower California were accessible by land, what was to prevent the driving of herds of cattle around the head of the Gulf and down the peninsula? With his missions in Pimeria now well supplied with several thousand head of livestock, Father Kino estimated the cost of land transportation at not more than a dollar a head. All these rosy prospects had been revealed to the optimistic padre by deductions elicited by the blue shells. At once he began planning to prove his theory.

By the aid of old documentary records, we find Kino starting out on September 24, 1700, westward bound for Pozo Verde, thence by way of Covered Wells to Gila Bend. On October 6 he is at Wellton and thence goes to the Yuma Country, back to Dome and via Dripping Springs and Tinajas Altas to Sonoita, thence to Caborca. He reaches Dolores on October 20, having ridden some 1,000 miles in less than a month! His trip had proved that Lower California was a peninsula, and Kino came home thrilling with great plans for furthering the salvation of the thousands of souls on that peninsula by transporting supplies from the Pimeria missions around the head of the Gulf by land.

To convince Salvatierra, then doggedly laboring among the Lower California Indians, of the feasibility of this project, Kino set out on April 6, 1701, via the Papago Country, for San Xavier del Bac and thence past Tumacacori to Dolores, where he arrived on April 15. In the fall of 1701 and early in 1702 he made trips to the Yuma Country. In 1702 the indomitable explorer-missionary started down the Colorado River below Yuma, crossed it, and followed it along the west side until he saw the sun rise in the east across the head of the Gulf of California. His explorations were now finished. His geographical deductions indisputably proven. Still confidently looking forward to fulfillment of his dream of opening a trail around the head of the Gulf over which to supply Padre Slavatierra with livestock from his Pimeria missions, Kino returned there to redouble his labors, and for the next nine years his busy, saintly life followed the routine I have outlined at the beginning of this article.

On the 15th of March, 1711, a little after midnight, Kino died. It fell to Father Campos to hold the burial ceremony. Father Velarde, who succeeded Kino at Dolores and carried on his work, writes of him as follows: "Father Kino died in the year 1711, having spent twenty-four years in glorious labors in this Pimeria, which he entirely covered in forty expeditions made as best they could be made by two or three zealous workers. When he died he was almost seventy years old. He died as he had lived with extreme humility and poverty. In token of this, during his last illness he did not undress. His death bed, as his bed always, consisted of two calf-skins for a mattress, two blankets such as the Indians use for covers, and a pack saddle for a pillow. Nor did the entreaties of Father Agustin move him to anything else."

xxx



UNITED STATES
DEPARTMENT OF THE INTERIOR

National Park Service

DIVISION OF INFORMATION

FOR RELEASE JANUARY 20, 1940.

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL

Almost a full life-span of "three score years and ten" before the first permanent English settlement was established in Virginia; nearly a century before the Pilgrims landed upon the New England Coast, the adventurous Conquistadores and devoted Spanish padres were pushing up from Mexico into the regions we know today as New Mexico and Arizona.

"1540, when Coronado came", not 1607 nor 1720, is the reckoning milestone of history today in that colorful land of vast and silent spaces, of fantastically eroded mountains, of prehistoric ruins, picturesque Indian pueblos, Navajo herds-men, and ancient Spanish missions; where high altitudes and sun-drenched deserts combine to produce one of the most salubrious climates in the world. Here three widely separated branches of the human race, each with its equally distinctive culture, have left their indelible impress. And the prehistoric past has cast its spell.

The Coronado Cuarto Centennial, celebrated throughout the Southwest during the current year, will introduce thousands of visitors to the 27 national monuments in that region. Many of these prehistoric ruins were set aside, prior to the establishment of the National Park Service, because of interest aroused through the research of the Smithsonian Institution. This article, featuring the highlights of Smithsonian collaboration in the cause of archeological conservation, is therefore an appropriate link between the 1939 series, "Our Own Spanish American Citizens and the Southwest Which They Colonized" and the new 1940 series which will follow, entitled, "The Significance of the Coronado Cuarto-Centennial."

ARTICLE I. THE SMITHSONIAN INSTITUTION AND THE SOUTHWEST

By Dr. Frank H. H. Roberts, Jr.,* Archeologist.
Bureau of American Ethnology, Smithsonian Institution.

The Indian country of the Southwest has long attracted interest from the investigators of the Smithsonian Institution. During the last 60 years researches carried on by archeologists and ethnologists from two of the Government establishments administered by the Smithsonian Institution, the Bureau of American Ethnology

* Biography on page 12.

and the United States National Museum, - have contributed invaluable records on the history of the pre-Spanish and modern inhabitants of the Southwest.

From the time of the organization of the Bureau of American Ethnology under the directorship of Major J. W. Powell in 1880 down to the present field season, each year has found various groups engaged in the excavation of ruins and in making studies of the modern descendants of the builders of those ancient towns and villages. As a result of the interest aroused by the information gained from many of these projects and an active effort on the part of those who conducted them, numerous important sites and areas were set aside as National Monuments and steps were taken to protect and preserve them for the future.

Among the more outstanding pieces of work during the early stages of exploration and investigation of the antiquities of the Southwest were those by Major Powell, Colonel James Stevenson, W. H. Holmes, Victor and Cosmos Mindeleff. Powell's contribution was more in the nature of encouragement and advice based on his knowledge of the region, but the others based their reports on actual field investigations. The greater part of Holmes' efforts were spent prior to the placing of all Government researches along this line under the Smithsonian Institution, but he made valuable studies of Pueblo pottery and other traits in the culture after becoming associated with the Bureau of Ethnology. The first information of scientific value on the cliff-ruins of the Canyons de Chelly and del Muerto resulted from the careful observations of Stevenson and Cosmos Mindeleff in the 80's.

Mindeleff also visited and reported on the ruins in the Verde Valley in Arizona at a time when they were known only in a vague sort of way and had been seen by but a few of the more intrepid explorers. His report, published over 40 years ago, is still the only source of information on some of the sites located in that region. Mindeleff also prepared the first accurate plan and study of the famous Casa Grande and his paper detailing its features prior to the first efforts

at protection and preservation is the main reference for those interested in its original condition. In addition Mindeleff prepared recommendations and drew up plans for preserving the remains and supervised the initial stages of that undertaking. Subsequent efforts on the part of members of the Bureau staff, with the aid of the Smithsonian Institution, were mainly responsible for the erection of the first large cover over the remains. This cover has since been replaced by a larger and more suitable type of structure, designed and erected under the supervision of the National Park Service. During this same period studies by Victor Mindeleff produced his large contribution on the Pueblo architecture of the Zuni and Hopi regions, the provinces of Cibola and Tusayan of the old Spanish Southwest, a publication that still is the standard reference on the subject.

While the exploration of ruins was occupying the attention of the above-named group, others were devoting their energies to a study of the living peoples; and the papers by Frank H. Cushing and Matilda C. Stevenson give excellent information on the beliefs, customs, and daily life of the Pueblos prior to the time when their culture succumbed before the impact of westward expanding American civilization. Were it not for volumes like these many phases of aboriginal life in the Southwest would be unknown today. A few years later W. J. McGee and Frank Russell did for the Seri and the Pima Indians what Cushing and Mrs. Stevenson did for the Pueblos; and until recent studies were undertaken by modern ethnologists their accounts were the sole available material on those peoples and even today must be consulted for information that cannot be found elsewhere and which no longer is preserved by the Indians themselves.

During the late 90's and the early 1900's the excavations of Fewkes and Hough in Arizona added materially to the fund of knowledge on the ruins in that region. Hough continued his explorations in the Petrified Forest area until the outbreak of the World War, working east along the Upper Gila into western New Mexico on one occasion, and returned for one or two minor investigations in the early 1920's. Dr. Fewkes, however, transferred his activities to the Mesa Verde where, with the cooperation of the Department of the Interior, he conducted a series of excavations and carried on attempts at preservation that aided to a large degree the development of the Park and the attracting of visitors to the now famous cliff-dwellings.

Dr. Fewkes initiated and conducted for many seasons the camp fire talks that have become so integral a part of the educational features of Mesa Verde National Park, Colorado. While working in this section Dr. Fewkes conducted explorations in nearby Montezuma Valley, the McElmo, Yellowjacket and Ruin Canyons, and helped bring them to the attention of students. He also aided in having several of the more important sites designated as National Monuments. It was during this same period that he became interested in the Mimbres Valley region in southwestern New Mexico and published papers on the unique style of pottery decoration that centered in that district. Both Fewkes and Hough devoted considerable time to studies of the Hopi Indians and contributed numerous articles describing their ceremonial dances and explaining their esoteric beliefs.

The period since the World War has been marked by tremendous archeological activity in the Southwest and as a result of improved methods and better techniques remarkable advances have been made in the attempt to retrieve the history of pre-Spanish days in the area. Members from the various divisions of the Smithsonian Institution have taken an active part in the work and have helped to erect a sound structure of knowledge on the foundations laid by the earlier investigators.

Many of the projects have been of a cooperative nature, such as that of Hodge at Hawikuh where a village visited by Niza and Coronado and abandoned in the early 18th century was excavated, and of Judd at Pueblo Bonito, one of the great centers of the pre-Spanish Classic period of the Pueblos.

The first of these projects started as a cooperative expedition from the Bureau of American Ethnology and the Museum of the American Indian, Heye Foundation, and was completed by the latter Institution. The second was sponsored by the National Geographic Society with Mr. Judd, curator of archeology at the U. S. National Museum, in charge of the investigations. Other excavations have been conducted solely as Smithsonian projects. Among these were Dr. Fewkes' last field trip, when he dug Eldon Pueblo near Flagstaff, Arizona, Frank M. Setzler's cave-work in the Big Bend region of Texas. N. M. Judd's survey of the prehistoric canals in southern Arizona; and the writer's excavations in the Chaco Canyon and on the Zuni Reservation in New Mexico, near Allantown, and on the Long H. Ranch, the legendary Kiatuthlanna of the Zuni, in eastern Arizona, and along the Piedra River in southwestern Colorado. Setzler's investigations pertained to the remains of people that some regard as peripheral relatives of the Basket Makers, whose main center was in the four corners region where the States of Arizona, Utah, Colorado, and New Mexico meet, and that others think represent some of the later nomadic hunters of the southwestern plains.

The writer's excavations were in villages and the ruins of communal structures belonging to several stages in the cultural development of the plateau area in the Southwest. The work in the Chaco Canyon revealed the first complete village attributable to the late Basket Makers, Basket Maker III as it is generally called. The excavations in southwestern Colorado produced many data on the first stage of the Pueblo peoples, Pueblo I, while the Arizona researches yielded information on

three stages, Pueblo I, II, and III. The digging on the Zuni Reservation was confined to a settlement dating from Pueblo III, the great period of the pre-Spanish horizons, and the main feature of interest there was the presence of two large ceremonial chambers, Great Kivas as they are called. This village yielded dendrochronological dates showing that it was built and occupied at the beginning of the 12th century A. D. The ruins in the vicinity of Allantown, Arizona, are of interest because they represent an outlying province of the Chaco Canyon peoples and show contact in the 9th century A. D. with peoples whose homes were in the region adjacent to the Petrified Forest National Monument.

In recent years members of the Institution staff have not devoted as much time to ethnological studies as was the case before the World War. Mr. J. P. Harrington, however, has continued his work with the Rio Grande Pueblos, with the Zuni, and among the Navajo, and has gained new information relative to different phases of their cultural patterns. The Institution has contributed to the sources of information on the subject of living peoples by publishing the reports prepared by other investigators. In this series are Ruth L. Bunzel's various papers on Zuni ceremonialism, myths and poetry, Leslie A. White's monograph on the Acoma Indians, and Elsie Clews Parson's account of the rituals and customs of the Isleta Indians. Miss Frances Densmore, a collaborator of the Bureau of Ethnology, studied the music of the Papago, Yaqui and Yuman groups, and bulletins describing the results were printed and distributed.

From the historical point of view the publication of the George Parker Winship paper on the Coronado Expedition probably answered as great a need and served as useful a purpose as any item that could have been made available on the subject of the first Spanish contacts with the Southwest. Recent discoveries in other documents have tended to supersede portions of the Winship account, but it still serves as a helpful finding place for people interested in the subject.

At present the Smithsonian Institution is interested in seeing that several important areas in the Southwest are set aside as additional National Monuments in order that the antiquities there located may be preserved for scientific investigation and as educational exhibits for visitors to the Indian country. Several of these places are in strategic positions from the prospect of evidence on pre-Spanish relations between different cultural centers and work in them will not only yield information of value relative to the interplay of influence and the diffusion of cultural traits in early times, but will also provide the layman with a concrete illustration of some of the steps in the growth of the Pueblo culture pattern.

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THE SOUTHWESTERN NATIONAL MONUMENTS

(Administered by the National Park Service
of the United States Department of the Interior)

- ARCHES, UTAH. Near Moab, Utah -- Fantastic rock formations -- arches, windows, caves, chimneys, castlelike piles, bridges, balanced rocks, tall spires and great walls -- sculptured in massive red sandstone cliffs by nature.
- AZTEC RUINS, NEW MEXICO. Near Aztec, New Mexico -- Prehistoric ruins dating back at least to 1110 A.D., with a principal pueblo that contained approximately 500 rooms, surrounded by several smaller structures.
- BANDELIER. Near Santa Fe, New Mexico -- On canyon floors, against pink and fawn-colored canyon walls, and on mesa tops prehistoric pueblo farming Indians built their homes 6 or 7 centuries ago, and many ruins remain.
- CANYON DE CHELLY. Near Chin Lee, Arizona -- Two canyons, where Navajo Indians now graze sheep and tend little orchards beneath notable cliff-dweller ruins.
- CAPULIN MOUNTAIN. Near Capulin, New Mexico -- Huge cinder cone and crater of recently extinct volcano, 8,000 feet high and rising 1,500 feet above the surrounding plain.
- CASA GRANDE. Near Coolidge, Arizona -- The principal ruin is of a four-story apartment house, surrounded by many ruins of other prehistoric dwellings, the whole indicating a remarkable record of advance in the architecture of the prehistoric builders.
- CHACO CANYON. New Mexico -- Ancient ruins of 17 major cities and several hundred smaller villages, with 3-acre, 800-room Pueblo Bonito, largest ruin so far excavated, are all that is left of a peaceful farming civilization of between the 9th and 12th centuries.
- CHIRICAHUA. Near Douglas, Arizona -- This "Wonderland of Rocks" presents an astounding picture of colorful rugged jagged pinnacles, mighty columns, tower-like formations, slender spires and walled amphitheaters.
- EL MORRO. Near Ramah, New Mexico -- A great buff-colored fortress-like monolith on the old road followed by the early Spanish conquistadores as they journeyed from the Rio Grande to the West, many of whom carved inscriptions concerning their travels in the weathered rock.

- GILA CLIFF. Near Silver City, New Mexico -- Three groups of small but well-preserved prehistoric dwellings in natural cavities in the face of an overhanging cliff 150 feet high.
- GRAN QUIVIRA. New Mexico -- Ruins of one of the earliest Spanish missions in the Southwest, which was serving the surrounding 10 Piro Indian cities about the time the Pilgrims landed at Plymouth Rock.
- HOVENWEEP. Near Cortez, Colorado -- "Deserted valley" with four remarkable groups of abandoned prehistoric towers, pueblos and cliff-dweller ruins.
- MONTEZUMA CASTLE. Near Camp Verde, Arizona -- Enormous cliff-dwelling, 40 feet high, built in face of overhanging cliff and reached only by series of ladders; still in good state of preservation.
- NATURAL BRIDGES. Near Blanding, Utah -- Three great natural bridges -- one 222 feet high with a span of 261 feet, another 205 feet high with a 186-foot span and the third 108 feet high with a 194-foot span -- all carved in sandstone by one little stream throughout untold ages.
- NAVAJO. Near Tonalea, Arizona -- Three large ruins of communal dwellings in separate units and all well preserved.
- ORGAN PIPE CACTUS. Near Ajo, Arizona -- This area of 330,687 acres, in one of the driest and hottest parts of the United States, contains fine examples of the organ pipe cactus; also unique forms of native plant and animal life.
- PIPE SPRING. Near Moccasin, Arizona -- Old stone fort in the heart of the desert, connected with early Mormon history, and containing a wonderful spring of pure cold water.
- RAINBOW BRIDGE. Near Tonalea, Arizona -- Salmon-pink natural bridge in the shape of a rainbow, symmetrical in form, rising 509 feet above the gorge.
- SAGUARO. Near Tucson, Arizona -- The Saguaro, or giant cactus, is clustered here in unusual quantities; also many other varieties of cactus.
- SUNSET CRATER. Near Flagstaff, Arizona -- The almost perfectly preserved crater of an extinct volcano, with recent lava flows, fissures and ice caves, near the San Francisco Peaks.

UNITED STATES
DEPARTMENT OF THE INTERIOR
National Park Service

NOTE:

Dr. Frank H. H. Roberts, Jr., chief of the Bureau of American Ethnology, Smithsonian Institution, has spent the major part of his life in archeological research. Born in Centerburg, Ohio, he graduated in 1919 from the University of Denver, from which, two years later, he received his A. M. degree. He afterward studied at Harvard University, under a Hemenway fellowship, winning from that University the degree of Ph. D. His professional appointments include instructor in archeology at the University of Denver; assistant anthropologist at Harvard University; assistant curator of Colorado's State Museum; and editorial positions on the staff of "American Antiquity" and "American Anthropologist".

Dr. Roberts was a member of the archeological expedition sponsored by the National Geographic Society at Pueblo Bonito, one of the most famous of Southwestern prehistoric communities. Other noteworthy achievements in the field are mentioned in the preceding article.

UNITED STATES
DEPARTMENT OF THE INTERIOR

MEMORANDUM FOR THE PRESS

Please do not release until after February 20, 1940.

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL.

The current year marks the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race -- the coming into the Southwest of the Spanish Conquistadores. That epoch-making event is being celebrated -- May 1 to September 15 -- by the Coronado Cuarto-Centennial. 1940 also ushers in the centennial of the birth of Adolf Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by Congress, has authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research, by means of a series of monthly syndicated articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonials will dramatize the great moments in the Southwest's destiny. At a score of areas administered by the National Park Service as "The Southwestern National Monuments", Bandelier's contributions will be emphasized.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric Cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish Missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are recreated for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE II. MEMORABLE DATES IN THE STORY OF THE SOUTHWEST.

By Dr. Russell C. Ewing,* University of Arizona.

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The Southwest has had a longer recorded history than any other section of the trans-Mississippi West. A little more than 400 years ago it was visited by white

* Biography on page 14.

men for the first time. Since then it has had an interesting and important history marked by many significant dates.

The first of these was 1536. In the spring of that year four bearded and scantily-clad men were met by a group of Spanish slave catchers near the Petatlan River, in Sinaloa, Mexico. The four, among whom were the famous Cabeza de Vaca and Estevan, might readily have been taken for Chichimecos, a name applied to those wild barbarians who lived north of Mexico City. Cabeza de Vaca and his companions, however, spoke the tongue of Castile, and the stories they told of adventure and fabulous peoples and places in the north convinced their hearers that they were the sole survivors of the Narvaez expedition, which eight years before had met disaster on the Gulf Coast a few miles west of the Mississippi. Since then the four had lived with the Indians and wandered through the present states of Texas and New Mexico and across the northern margins of modern Arizona.

Not since the days of Cortes' conquest of Tenochtitlan -- Mexico City -- or since Pizarro's humbling of the proud Inca Atahualpa, had the New World witnessed such activity as now appeared in the valley of Mexico and along the northern borderlands of New Spain. Three years after Cabeza de Vaca reached Mexico, Viceroy Antonio de Mendoza sent famous Friar Marcos de Niza and Estevan to blaze a trail northward and to search out the places of wealth. Estevan, the black man in Cabeza de Vaca's party, proceeding up the Pacific Slope in advance of Friar Marcos, reached the pueblos of New Mexico, where he was killed; and the padre, after following much of Estevan's route, returned to report that he had found the Seven Cities, -- the Seven Cities of Cibola, supposedly rich in precious minerals.

Marcos's report confirmed the hopes of Mendoza and others. The viceroy soon organized an expedition under the leadership of Vasquez de Coronado to reach the Seven Cities. The achievements of Coronado are among the most notable in the history of the Southwest, and the years 1540-42 are therefore worth remembering.

The expedition, composed of some two hundred horsemen, seventy foot soldiers, and about one thousand Indian allies, left Compostela in February 1540, marched north through modern Sinaloa, Sonora, and Arizona and reached Zuni on the Western borders of the present state of New Mexico in July. Shortly thereafter, Coronado sent expeditions northwest, and one of these, under the leadership of Cardenas, discovered the Grand Canyon. The winter of 1540-41 was spent by Coronado and his men in the Rio Grande Valley at Tiguex above Isleta. The Pueblos, or Marcos's Seven Cities, were none too impressive, and the Indians were decidedly hostile. Coronado therefore welcomed the tales he heard about a rich land of Gran Quivira lying somewhere to the northeast. In April 1541, Coronado went in search of the region. But Quivira, which perhaps was somewhere in eastern Kansas, proved to be less attractive than the valley of the Rio Grande. After another winter in the country of the Pueblo Indians, Coronado and his men returned to Mexico.

Meanwhile others were intent on probing the mysteries of the north. In 1539 Cortes had sent Francisco de Ulloa to explore the Gulf of California. Ulloa sailed to the head of the Gulf, then down the eastern tip of the peninsula and on out into the Pacific. Ulloa seems to drop out of history at this point, but his work was carried forward by Rodriguez Cabrillo, who, in a memorable voyage of 1542, discovered Upper California.

The next significant dates in the history of the Southwest fell within the last two decades of the sixteenth century. From Coronado's time to 1580 Spanish energy was consumed elsewhere in the New World, but in the latter year renewed interest was shown in the Pueblo region. The center of this interest was at first near the sources of the Conchos River, which flows generally north and east into the Rio Grande. Here, at a recently founded town of Santa Barbara, a Franciscan lay brother, Agustin Rodriguez, and a soldier, Francisco Sanchez Chamuscado, organized an expedition to reach the Pueblos. In the following year, 1581, they made their way down the Conchos and up the Rio Grande to the pueblos. Chamuscado failed to find the wealth for which he was searching, and soon left the missionaries to teach the Gospel to the Indians.

Fear for the safety of these men brought out a rescue party headed by Father Bernaldino Beltran and Antonio Espejo, a man of considerable wealth. Starting in the winter of 1582 from San Bartolome, a small settlement a few leagues east of Santa Barbara, the group reached the heart of the Pueblo country, learned of the martyrdom of the missionaries, reexplored much of the country, and Espejo discovered rich ore-bearing rocks in western Arizona. In September 1583, Espejo and his men were back in San Bartolome, Beltran having returned several months prior to Espejo's arrival.

As yet no permanent settlements of Europeans had been made. This phase opened towards the close of the sixteenth century, when another man of means and perseverance, Juan de Oñate, established the first permanent Spanish colony in New Mexico. The years 1595-1605 are therefore notable in the story of the Southwest.

Oñate, the possessor of a proud heritage, was given a contract in 1595 to colonize New Mexico, an area vastly larger than the present state. Jealous rivals and a change of viceroys, however, delayed the execution of the project until the early months of 1598. In February of that year, with a band of Franciscans and a colony of some four hundred men and many women and children, Oñate began his march northward from Rio de Conchos. Eighty-three wagons and carts carried the baggage, and seven thousand head of stock were driven along to provide food and a nucleus for future herds. On July 11 Oñate reached the pueblo of Cayapa, which was named San Juan. On September 8 a celebration was held for the completion of a church, and on the following day rods of office were given to various native chiefs, and eight missionaries were assigned to work in nearby Indian settlements. The province of New Mexico had at last been founded.

From the founding of New Mexico until 1605, Oñate devoted much of his time to exploration. Of the many regions which interested him, none was deemed more important than the unknown west, whence came rumors of rich mines and high native cultures. There, also, lay the not too well known shores of the South Sea, or, as we know it, the Pacific. After two futile attempts to reach the sea, Oñate, in October, 1604, made his way west. Descending Bill Williams Fork and the Colorado, the party came in sight of the Gulf of California, and in January of the following year took possession of the country for the king. This was one of the last important acts of Oñate. Three years later he was forced to resign, his place being taken by Pedro de Peralta, who founded Santa Fe in 1609.

From 1609 to 1680 there were no startling developments in the distant northern regions of New Spain. But the year 1680 will long be remembered in the annals of the Southwest. In that year occurred one of the most serious

Indian uprisings ever experienced by the Spaniards. The Pueblo Indians, encouraged by their native priests, rose in rebellion against their white masters. On August 9, following the leadership of Pope, a medicine man of San Juan, the Indians went on the warpath. Within a few days they had terrorized the country, and before the Spaniards could reach safety in the lower Rio Grande Valley, Pope and his followers had slain four hundred persons, among whom were twenty-one missionaries. Not only was there a destruction of life and property, but there were also attempts made to stamp out all vestiges of Spanish culture. It would have been decidedly unwise for any Indian to have spoken the Spanish language, to have grown European crops, or to have honored the Christian marriage vows.

The Spaniards had retreated to El Paso, which thereafter became the capital of New Mexico. Fifteen years later, in 1695, Governor Diego de Vargas succeeded in a reconquest of New Mexico. In the following year another revolt occurred. Five missionaries and twenty-one other Spaniards were killed before the uprising was put down. This was the last of the serious Indian rebellions in New Mexico.

Meanwhile the frontier of settlement on the Pacific Slope had reached the northern limits of Sonora. In 1687 the Jesuit Eusebio Francisco Kino had established his famous mission of Nuestra Señora de los Dolores near the source of the San Miguel. The next twenty-four years, with Dolores as his headquarters, Kino worked tirelessly among the Pimas, Papagos and Sobaipuris of Pimeria Alta, an area lying between the Magdalena on the south and the Gila on the north. During those years he founded more than a score of missions, among which were San Xavier del Bac, Tumacacori, and Guevavi, all three in what is now southern

Arizona. To him also must go the credit of being the first great cattle man and rancher of the region. Within a few years after his arrival he had established flourishing ranches and productive farms throughout the area. Few men had worked so faithfully and so well for God and king as had Kino, and his death in 1711 marked the end of an important epoch in the history of Sonora and Arizona.

The years 1736, 1751-52, and 1767 were full of meaning for Pimeria Alta. In 1736 a rich but short-lived silver strike was made at Arizona, an Indian Village a few miles southwest of modern Nogales. The year 1751 saw an uprising of the Pimas, in which two Jesuits and about one hundred and fifty others were killed. In the following year Tubac was established as a military post, the first non-ecclesiastical settlement in Arizona. In 1767 the king of Spain, for reasons best known to himself, expelled the Jesuits from all his dominions. The Pimeria missions, as was the case elsewhere in Spain's colonies, thereby sustained a staggering blow.

While Kino and his successors were pushing the frontiers north to the Gila, the Spanish authorities were showing much concern for the country east of the Rio Grande. Here, on the northeastern borders of New Spain, the French were threatening Spanish claims to Texas. In April, 1682, the great trader and explorer La Salle and a few companions had descended the Mississippi to its mouth. Formal possession of the valley was taken, and two years later La Salle, after having received the approval of Louis XIV for the founding of a French colony at the mouth of the river, sailed from France with about four hundred persons. But misfortune attended the expedition. One of the ships was captured by the Spaniards before reaching the West Indies; another was wrecked

on the coast of Texas after missing the objective at the mouth of the Mississippi, and a third was taken back to France by the naval commander, who left La Salle and a few loyal men to shift for themselves on the strange coasts of Texas. Near the head of La Vaca Bay, on Garcitas River, La Salle founded Fort St. Louis in 1685. In March, 1687, after several futile attempts to reach Tonty, who was to join the colony from the northeast, La Salle was murdered by some of his men near the Brazos.

La Salle's enterprise caused the Spanish authorities to send expeditions to Texas to check the advance of the French. The most significant of these was one made by Alonso de Leon in 1689. Accompanied by Father Damian Massanet, De Leon discovered the remains of La Salle's fort. In the following year, 1690, De Leon and Massanet completed a fifth expedition into Texas, this time founding two missions near the Neches among the Nabadache Indians. Thus was the first Spanish settlement made in the region which was then known as Texas. In 1693, however, Indian hostilities caused the abandonment of the area.

It was not until the beginning of the second decade of the eighteenth century that the Spaniards again attempted to occupy Texas. In 1713 the French established a trading post at Natchitoches, on the Red River. In the summer of 1714 St. Denis, the founder of the post, made a trip to mission San Juan Bautista on the Rio Grande about forty miles below Eagle Pass. St. Denis had gone to San Juan in search of Father Francisco Hidalgo, who was encouraging French penetration of Texas in the hope that the Spanish government, fearful of French designs on the region, would renew its earlier plans of colonization of Texas. Hidalgo might then be sent to work again among the Tejas Indians, having been with Massanet in 1690. Hidalgo's scheme worked. In February, 1716,

an expedition of sixty-five persons, among whom were nine Franciscans, left Saltillo, proceeded across the Rio Grande by way of San Juan, and on to the Neches and Angelina rivers. Four missions were founded, and the presidio of Dolores was established. Two years later Martin de Alarcon was made governor of Texas, and in the same year founded the modern city of San Antonio.

The French threat to Texas had its counterpart on the Pacific Coast. In the '60's of the eighteenth century the Spaniards had reason to fear the southward movement of the Russians from their posts in Alaska. To check the advance, the Spanish authorities ordered the establishment of permanent settlements in Upper California. Three great names stand out in this enterprise: Jose de Galvez, the king's special agent sent to New Spain to reorganize the finances and certain branches of government; Friar Junipero Serra, Franciscan president of the missions of Lower California; and Gaspar de Portola, governor of the California peninsula. Galvez, while in Lower California, gave the final instructions for the colonial venture, and during the summer and fall of 1769 and in the early months of 1770 permanent settlements were made at San Diego and Monterey. Serra, the religious leader of the expedition, founded at San Diego on July 16, 1769, the mission of San Diego de Alcalá. On June 3 of the next year the second California mission, San Carlos Borromeo, was located at Monterey. Before his death in 1784 he had established a chain of nine missions extending from San Diego to San Francisco.

The last quarter of the eighteenth century witnessed important developments in the Southwest. In 1776, the year that the thirteen colonies declared their independence from England, San Francisco was founded and Spain reorganized the administration of northern New Spain. On September 17 of that year

the presidio of San Francisco was established and provided with a small group of soldiers from Monterey. The soldiers had been brought overland from Tubac during the winter of 1775-76 by Juan Bautista de Anza, a famous frontier officer, who, in 1774, had opened a land route from Sonora to California.

The reorganization of the northern provinces had long been considered, and it was one of Galvez's prominent plans. The great difficulty in administering the remote region was partly responsible for creating, in 1776, the new administrative area of the Interior Provinces, which included Texas, New Mexico, Coahuila, Nueva Vizcaya, Sinaloa, Sonora, and the Californias. The commandant-general of the Provinces was directly responsible to the king and in most matters independent of the viceroy.

The opening years of the nineteenth century found Anglo-Americans curious about this region. In July, 1806, Lieutenant Zebulon M. Pike was sent from St. Louis with about twenty-three men to determine the southwestern boundaries of newly-purchased Louisiana. The following winter he explored the upper Arkansas and built a fort on the Rio Grande, which he said he thought was the Red. The Spaniards were suspicious of Pike's activities, and in February, 1807, the lieutenant was visited by a Spanish officer, who advised Pike of his mistake and politely requested him to explain his actions to the Spanish authorities at Chihuahua. Pike could not afford to ignore the request, for the Spanish soldiers outnumbered Pike's. He was detained a short while at Chihuahua, and was permitted to return to United States soil by way of Texas. Pike was a keen observer, and his accounts of the Southwest served to advertise the region to his fellow-countrymen.

In 1820 Moses Austin, a typical frontiersman from Missouri Territory, appeared at San Antonio, where he succeeded in getting permission from the Spanish authorities for establishing a colony of Anglo-Americans between San Antonio Road and Galveston Bay. But he died before he received his patent; and his son, Stephen, was left to continue the work. This was the beginning of the famous empresario system, through which hundreds of English-speaking Americans took up lands in Texas and became Mexican citizens.

A little more than a decade later the Anglo-Americans were finding it exceedingly difficult to live happily under Mexican law. Finally, on March 21, 1836, they declared their independence. Santa Ana had already engaged the Texans in battle, and was winning. On the morning of March 6 the Alamo fell, and on March 20 the Texan survivors of the battle in the vicinity of Goliad were captured. A week later they were shot. The Texans continued to meet reverses until April 21, when the forces of Santa Ana were engaged on the San Jacinto. Santa Ana was captured, forced to sign a treaty guaranteeing the independence of Texas, and was then permitted to leave Texas unharmed.

Meanwhile the Americans had opened up a great trade route from Missouri to New Mexico. In the fall of 1821 William Becknell undertook a trading venture to New Mexico from Missouri. This proved so profitable that in the following year he made another expedition. Thus was begun the famous trade with Santa Fe over a route which has since been known as the Santa Fe Trail.

The fur-trader and the trapper had also made his appearance in the Southwest. Among the greatest and most typical of this class of men in the region were Charles and William Bent, Ceran St. Vrain, Jedediah Smith, and James and Sylvester Pattie. In 1824 the Patties went to Santa Fe, and during the next

few years traded and trapped in the states of northern Mexico. From 1826 to 1828 Smith made two important trips to California; and in 1828 or 1829 St. Vrain and the Bent brothers built a trading post on the Arkansas. For twenty years Bent's Fort was one of the most important trading centers in the southern Rockies.

Events were rapidly moving towards one of the most momentous periods in the entire history of the Southwest. The Mexicans had not given up their claims to Texas, despite the fact that the Texans had maintained their independence since 1836; and when, in 1845, Texas was annexed to the United States, Mexico broke off relations with the United States. On April 24, 1846, General Zachary Taylor's troops clashed with Mexican forces near the Rio Grande. War then began in earnest and lasted until September 1847, when American soldiers occupied Mexico City.

While Generals Winfield Scott and Taylor were conducting operations in the heart of Mexico and along the lower Rio Grande, Colonel Stephen W. Kearny was leading troops to success in New Mexico and California. Placed in command of men from the Missouri Department he pushed south along the Santa Fe trail in July 1846. On August 18 he reached Santa Fe, having met no resistance along the way. After declaring New Mexico annexed to the United States, he created a territorial government for the area and then proceeded west to California. Having learned, however, that John C. Fremont and others had already conquered California, Kearny left most of his forces in New Mexico. He reached San Diego on December 12, to find that Commodore John D. Sloat had raised the American flag at Monterey on July 7.

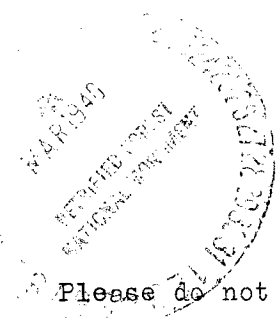
On February 2, 1848, a treaty of peace was signed at Guadalupe-Hidalgo. This fixed the international boundary practically as it is today, except that the Gila was the dividing line between Sonora and the United States. The southern portion of the present state of Arizona, below the Gila, was acquired by purchase from Mexico in 1853.

The conclusion of the Mexican War inaugurated a new phase in the story of the Southwest. The irresistible westward surge of the Anglo-American frontier had reached the Pacific. Here three cultures met, each modifying the other. The aboriginal peoples had already left their mark, and were to continue their influence for a half-century. The Hispanic civilization, two and a half centuries old in the valley of the Rio Grande before Kearny rode into Santa Fe, proved sufficiently virile to be recognized even today by the dullest observer. The Anglo-American genius for government brought law and order to a region which had normally experienced political chaos; and the Anglo-American gift for economic enterprise developed great wealth, for which Coronado and his successors looked so long in vain.

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NOTE:

Dr. Russell C. Ewing, of the College of Liberal Arts, University of Arizona, was born in Manhattan, Kansas; educated in the public schools of San Francisco and at the University of California, Berkeley, California: A. B., 1929; M. A., 1931; Ph.D., 1934; teaching-assistant, 1931 - 1934; Regional Historian, National Park Service, 1935 - 1937; Assistant Professor of History, University of Arizona, 1937 - - .



UNITED STATES
DEPARTMENT OF THE INTERIOR

MEMORANDUM FOR THE PRESS

Park Nat.

Please do not release until after March 20, 1940.

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL.

The current year marks the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race--the coming into the Southwest of the Spanish Conquistadores. That epoch-making event is being celebrated--May 1 to September 15--by the Coronado Cuarto-Centennial. 1940 also ushers in the centennial of the birth of Adolph Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by Congress, has authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research, by means of a series of monthly syndicated articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonials will dramatize the great moments in the Southwest's destiny. At a score of areas administered by the National Park Service as "The Southwestern National Monuments", Bandelier's contributions will be emphasized.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric Cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish Missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE III. FRANCISCO VAZQUEZ DE CORONADO, CONQUISTADOR.
By Dr. George P. Hammond, * Dean of the Graduate School,
University of New Mexico.

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Most history students know well the story of the Coronado expedition's vain search for the fabulous golden cities of Cibola and Quivira. It is a saga of the

* Biography on Page 13

American Southwest. About the expedition's leader, Francisco Vazquez de Coronado, they know comparatively little. For while historians have unearthed first-hand, accurate accounts of the epochal Spanish exploration in 1540, history is strangely silent about Coronado the man.

Antonio de Mendoza, viceroy of Mexico, once wrote to Spain's emperor, Charles V, concerning his good friend Coronado: "Who he is, what he has already done, and his personal qualities and abilities . . ., I have already written to your Majesty." His appraisal, however biased, might have shed considerable light on Coronado's character and personality. But Mendoza's previous letter is not extant.

Reconstructing events of the conquistador's life, historians can only say, "Here he must have thought . . ." and "There, undoubtedly, Coronado probably believed . . ." Shrouded in the mists of four centuries, Francisco Vazquez de Coronado is hidden from biographers' picklocks.

Until recent years, authoritative sources differed, sometimes widely, about numerous details of Coronado's career. But little by little, Southwest historians have diligently and laboriously pieced together an accurate chronology of his life. There are lapses in the narrative, but it furnishes in substance the story of the man whose name is writ so large on the pages of Spanish American history.

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In 1510, in the flourishing university city of Salamanca, Spain, when its great cathedral was a-building, a son was born to blue-blooded Juan Vazquez de Coronado and Dona Isabel de Lujan. He was christened Francisco Vazquez. Grandparents of the infant were old Juan Vazquez de Coronado and Berenguela Vazquez.

When Grandfather Juan died, after taking a second wife, Maria Fernandez, to son Juan went his entire estate, amid the protests and rage of the offspring sired by his second marriage, who sued for a share of the property.

Son Juan, bolstered by his legacy, prospered, and was appointed mayor of Burgos in 1512. Wary of inheritance tangles, in 1520 he created a mayorazgo, leaving to eldest son Gonzalo his estate, to be passed down through first sons. Francisco Vazquez and his other brothers received outright settlements, and endowments were made to convents housing two daughters who had become nuns.

There is no record of Francisco Vazquez de Coronado's early life. Historians' best guess is that he was given the education his social status demanded, and that he afterwards indulged in the idleness and fripperies common to 16th century gentlemen of high birth.

When Antonio de Mendoza, newly appointed viceroy of Mexico, sailed from Spain in 1535 to assume his charge, he took along his court-met friend, 25-year old Francisco Vazquez de Coronado, as a member of his train. His inheritance having possibly dwindled, and barred from further participation in the paternal estate, it is likely that Coronado welcomed the opportunity to seek his fortune in the New World. He first set foot on New Spain's soil in October 1535, and accompanied the viceroy's triumphal procession into Mexico City the following month.

Backed by Mendoza's friendship and patronage, Coronado quickly gained prominence in the capital. When, in 1537, revolting Negro miners at Amatepeque elected a "king" and threatened considerable trouble, the viceroy dispatched him to quell the uprising with the help of Indians. After some fighting, the revolt was suppressed, and a score of the rebels hanged and quartered. The following year, Coronado having acquired citizenship in Mexico City, Mendoza brushed aside the

customary formality of royal sanction and demanded that his protege be made a member of the city council. The young fortune seeker was admitted to that body on June 14, 1538, and retained the post for the remainder of his life.

Nor was Francisco Vazquez's prominence solely political; he was active socially as well, being an organizer and charter member of the Brotherhood of the Blessed Sacrament,* a laymen's charitable society founded in Mexico City in 1538 to aid the needy and educate orphan girls.

Further enhanced were Coronado's prestige and fortunes when he married wealthy heiress, Beatriz de Estrada, daughter of New Spain's late royal treasurer, Alonso de Estrada, labeled by gossip a son of His Catholic Majesty Don Ferdinand. From his mother-in-law, Dona Marina, came a wedding gift of a large country estate -- "half of Tlapa," says Historian George Parker Winship. In some manner Coronado also acquired the lands of one Juan de Burgos, who wanted to return to Spain. Eight children came from the conquistador's marriage, but their identities and what became of them have never been clearly established.

Coronado's climb to affluence continued apace. In New Galicia, Mexico's wild, sparsely-settled northern province, Spanish affairs were in bad shape at this time. Its governor, infamous Nuno de Guzman, later jailed for his crimes, had precipitated a native revolt in 1538 by enslaving and mistreating the Indians. Diego Perez de la Torre, established as an investigating judge in the province, had supplanted Guzman's rule, and suppressed the rebellion temporarily, but was badly injured in the fighting.

*Claimed to be "the first philanthropic organization in America."

Meanwhile, Cabeza de Vaca and his three companions, survivors of the disastrous Narvaez expedition to Florida, arrived in Mexico City in 1536 with wondrous tales of large Indian cities in the mysterious country to the north. Shipwrecked on the coast of Texas, the quartet had eventually made their way across the continent to Mexico's west coast and thence to the capital.

Inspired by their stories, Viceroy Mendoza launched preparations for a small exploring party under Fray Marcos de Niza to verify Vaca's accounts. At the same time, seeing New Galicia as an ideal base and jump-off point for a larger expedition, he set the stage for such an enterprise in August 1538, by appointing his good friend Francisco Vazquez de Coronado to investigate the injured Torre's administration (actually, to be acting governor).

Off to New Galicia went Coronado, and the winter and spring of 1538-39 were busy times for the future conquistador. In a letter to the king on December 15, 1538, Coronado wrote that upon his arrival in the province he found Torre dead and most of the Indians at war, "some because they had not been conquered, and others who after being subjugated . . . have rebelled." The Spanish settlers there, he complained, did not bother to convert the natives to the Christian faith, but "bent all their efforts in exploiting them more than they should." Indians, declared Coronado, were made to carry excessive loads from Mexico City, and "free" and "unbranded" natives were bought and sold by the Spaniards. He had taken steps to correct these abuses, he assured the monarch, and would try to pacify the revolting Indians by "according them good treatment and good deeds."

Rich gold and silver deposits had lured the Spaniards to New Galicia, whose three principal villages were Compostela, Guadalajara, and Purificacion. As in all frontier settlements, the province's architecture was flimsy and makeshift. After approving Compostela's elected judges and appointing judges for Guadalajara,

Coronado launched a combined fire-prevention and beautification project in his domain by promulgating a royal decree that all houses built thereafter must be of stone, brick, or adobe, and designed after the style of Spain's dwellings, "so that they might be permanent and an adornment to the cities." Upon petition of its citizens that fall, Coronado had the village of Compostela moved to a location nearer the mines.

During the winter, an official of San Miguel village in Culiacan, northernmost Spanish province, arrived in New Galicia with the news that San Miguel's residents, harassed by privations and an Indian revolt, were about to abandon the town and return south. He entreated Coronado to go to Culiacan and attempt to remedy the situation.

With early spring came Fray Marcos de Niza and party, enroute north on their exploring mission. Coronado accompanied them to Culiacan and provided the friar with Indians and provisions. He then turned his attention to the revolt in that province, and succeeded in quelling it. Ayapin, leader of the uprising, he captured and had quartered, Coronado informed King Charles in a letter.

While in Culiacan, Francisco Vazquez heard of a rich region to the north called Topira. It was thickly populated, he wrote Viceroy Mendoza, and "the natives carry on them gold, emeralds, and other precious stones." In April Coronado set out from Culiacan with 350 men to explore this fabulous region. "He returned," says Pedro de Castaneda, member and chronicler of the Cibola expedition, "without finding the least sign of a good country . . ."

Back in New Galicia, Coronado plunged into the work of improving and extending Guadalajara with such success that the following summer the king dignified it with the title of "city" and granted it a coat of arms.

On April 18, 1539, Francisco Vazquez was officially appointed governor of the province. His annual salary was set by King Charles at 2,500 ducats, 1,000 from the royal treasure chests and 1,500 from the province, but the canny monarch stipulated that the royal treasury was not responsible for New Galicia's share in case it did not yield the set sum.

In midsummer Marcos de Niza returned from Cibola with glowing accounts. When he passed through New Galicia Coronado met him and together they hurried to tell the viceroy what the friar had seen and heard. Plans for the great entrada into the north were begun at once, and Mendoza commissioned Coronado to head the expedition. The governor remained in the capital until fall, when he returned to New Galicia to send forth another reconnoitering party on November 17, under Melchior Diaz and Juan de Zaldivar, and then hurried back to Mexico City to continue preparations for his expedition.

While the principal reasons for the exploring enterprise were undoubtedly the lure of riches and glory, and to add new possessions to Spain's empire, several historians have advanced other theories. Adolph Bandelier, noted scientist, says of the expedition: "One of the chief objects seems to have been to free Mexico from an idle and unruly element. Hence exaggerated accounts of the northern regions, of the culture of their inhabitants, and of their mineral resources were purposely spread abroad." And Spanish officials, according to Historian Winship, declared at the time that "in the whole army (expedition) there were only two or three men who had ever been settled residents of the country; that these few were men who had failed to make a living as settlers, and that, in short, the whole force was good riddance."

Whatever the motives, by February preparations for the expedition were complete and men and supplies converged on Compostela, the starting point. Pedro de Castaneda termed the assemblage "the most brilliant company ever collected in the Indies to go in search of new lands." On Sunday, February 22, 1540, Viceroy Mendoza reviewed the expedition, and the next day the great march northward to the Seven Cities of Cibola was begun.

Two years later, in the summer of 1542, the remnants of Coronado's ragged, weary, discouraged army straggled back to New Spain. Francisco Vazquez, injured, had made the return journey on a litter. Racing horseback with a companion at Tiguex, near the site of Bernalillo, New Mexico, the previous winter, his mount's girth snapped, throwing Coronado to the ground, the flying hoofs striking his head.

The conquistador's arrival in Mexico City was a dismal occasion. Disappointed was Mendoza, disillusioned was Coronado. An eyewitness, Suarez de Peralta, says that the governor, "very sad and very weary, completely worn out and shamefaced, came to kiss the hand of the viceroy and did not receive so good a reception as he would have liked, for he found him very sad . . . The country had been very joyous when the news of the discovery of the Seven Cities spread abroad and this was now supplanted by the greatest sadness on the part of all, for many had lost their friends and fortunes . . ."*

Bitterness succeeded this profuse sadness described by Peralta. Coronado was made the scapegoat of the abortive venture by disgruntled companions and officials, and his management of the expedition was criticised throughout New Spain. Chronicler Castaneda, who obviously bore a personal animosity toward his leader,

*Actually, not more than twenty expeditioners lost their lives.

grumbled: "Had he paid more attention and regard to the position in which he was placed and less to the estates he left behind in New Spain, . . . things would not have turned out as they did . . . he did not know how to keep his position nor the government that he held." But disappointed though Viceroy Mendoza was, he did not rebuke or censure his friend, Francisco Vazquez, nor accuse him of any misconduct or negligence.

Coronado, who claimed to have spent 50,000 ducats on the expedition, returned to govern New Galicia, his popularity and public career badly blighted. For the next two years his time was divided between his province and Mexico City. That he was not popular with his Spanish constituency is evident. Once when he spent more than a month in Purification, citizens of that town exhibited their indignation at having to foot the bill -- a gold peso a day -- to maintain his retinue.

Meanwhile, trouble was brewing for the governor. In August 1544, a routine investigation of his administration by New Spain's judicial body, the audiencia, preparatory to setting up a new form of government for New Galicia, revealed shocking conditions in the province and brought disaster to Francisco Vazquez de Coronado.

After extensive snooping and examination of witnesses, Judge Lorenzo de Tejada, conducting the inquiry, filed 34 maladministration charges against the governor, each supported by specific instances. Concurrently, the judge investigated reported cruelties to the Cibola Indians by Coronado's expedition, and brought additional charges.

Coronado was accused of inhuman treatment of Indians, acceptance of bribes, mishandling of royal funds, openly dicing and gambling, drawing his governor's salary while on the Cibola venture, and many another misdeed. Witnesses' testimony built up a damaging case.

Given a week to file answer to the charges, Coronado admitted some, denied others, and pleaded extenuating circumstances. It was a virtual confession of guilt. On September 17 Tejada declared the governor guilty of various crimes and negligence, ousted him from office, and fined him 600 gold pesos. For his part in maltreating the Indians at Cibola, the judge placed him under technical arrest in his home, passing imposition of sentence up to the audiencia. Coronado's holdings of Indians were declared by Tejada to be fraudulent in many cases, and he ordered these turned back to the crown.

Provincial gossip had long whispered that the head injury suffered by the conquistador at Tiguex had affected him mentally, and some brash New Galicians even called him crazy. Judge Tejada fostered these beliefs by intimating, in passing sentence, that he was mentally unfit for the governorship.

Coronado posted bond, appealed his case to the Council of the Indies, and promptly moved to Mexico City to live. Gone were his prestige and reputation, gone were Mendoza's esteem and patronage. However, Francisco Vazquez managed to salvage his job on the municipal council from the wreckage, and settled down to the somewhat humdrum life of a city father.

For a time he quarreled and bickered with his fellow-solons. Once when he was nominated by council to carry the city banner in a fiesta-day parade, he provoked a stormy session of that body by passionately and obstinately refusing. Threatened with a fine and punishment, he finally agreed to tote the standard. Eventually Coronado adjusted his perspective to the council's, and worked in harmony with his associates in administering the city's affairs. Regularly and tiresomely he held forth at length on the questions of more or fewer grogshops in the city, price setting, street repair, and other municipal problems.

In 1546, two years after his trial in New Galicia, the Council of the Indies reversed Tejada's decision, dismissed the charges against Coronado, and rescinded the 600-peso fine. His vindication, together with his services as councilman, restored his shattered prestige somewhat, and brought rewards, if only minor ones. On New Year's day, 1551, the council elected him procurador mayor (city attorney), in which capacity he erected a pillory in the main plaza. And in July of the same year, it granted him a piece of land in Tacubaya, a suburb of the capital.

Though Coronado had lost the viceroy's patronage, there is nothing to indicate that the two were not on friendly terms. The ex-governor consistently supported the Mendoza administration's policies in the council, and he was on a councilmanic committee which paid several lengthy visits in 1549 to Mendoza, who was ill at Guastepeque.

In 1547 Coronado had an opportunity to repay the viceroy for his past favors, and did so neatly. Mendoza's administration at the time was undergoing a routine three-year investigation, conducted by Francisco Tello de Sandoval, sent from Spain for the purpose. Hernando Cortes, famed conqueror of Mexico, embittered because Mendoza's viceroyship had deprived him of exploring rights, had returned to Spain,

and there inspired maladministration charges against the viceroy's regime to fan the flames of the investigation. Among other things, Cortes charged that Mendoza had given undeserved official positions and lands to his friend, Francisco Vazquez de Coronado, who was pictured as living in wealth on money that rightfully belonged to the crown. The former governor, a principal figure in the trial, was an excellent character witness for the viceroy, praising his character and rule lavishly. Mendoza was completely exonerated.

But grateful as the viceroy may have been to his one-time protege, he was evidently convinced of his incompetency. When, in 1548, Coronado applied to the home government in Spain for an official position, Mendoza killed whatever chances he may have had by writing to the king that the explorer was not capable of "governing or administering justice." However, the following year, the crown granted Francisco Vazquez a number of Indian serfs in recognition of his past exploring services.

Coronado's health, probably impaired by the rigorous Cibola expedition and the injury sustained at Tiguex, failed in 1552, and he spent two weeks that summer at his country estate, recovering from an illness. The next summer sickness again forced him to relinquish his duties as councilman, and he left the capital for two months. Early the following year the ill, 44-year-old conquistador departed Mexico City and presumably retired to his estate. He did not return.

Francisco Vazquez de Coronado died in November 1554; and like many another exploring great, his death brought no bromidic phrases of tribute, no statesmen's eulogies, no flag-draped casket. On November 12, Mexico City's council minutes briefly noted the passing of the man whose name and fame will always be linked with Spain's greatest pioneering exploit in the New World -- the expedition to Cibola and Quivira.

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NOTE

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Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by Congress, has authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research, by means of a series of monthly syndicated articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonies will dramatize the great moments in the Southwest's destiny. At a score of areas administered by the National Park Service as "The Southwestern National Monuments", Bandelier's contributions will be emphasized.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric Cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish Missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE IV. DON JUAN ÓNATE, ADELANTADO.

By Dr. George P. Hammond,* Dean of the Graduate School,
University of New Mexico.

To the Spaniards of sixteenth-century Mexico the Ónate expedition to New Mexico in 1598 was the culmination of more than half a century of interest in

*Biography on Page 12

the region to the north. This interest had been aroused by the reports of Cabeza de Vaca and Fray Marcos de Niza, early explorers, whose accounts had laid the basis for dreams of fabulous wealth in the interior which the Coronado expedition in 1540 proved to be merely dreams. So great was the reaction to this prosaic disillusionment that for four decades the Borderland was practically forgotten.

At the end of that time explorations sponsored by some friars caused renewed interest in the region, which soon came to be called New Mexico, and resulted in plans for its occupation. Several royal decrees were issued authorizing the viceroy of New Spain to arrange for the pacification of the new land without expense to the crown. In response to that command Don Juan de Oñate, of the rich mining province of Zacatecas, Mexico was chosen to plant the Christian cross and the Spanish arms on New Mexican soil.

Member of an illustrious and wealthy family of New Spain, Don Juan seemed better qualified to conquer this "new" Mexico than any of the others who had sought the honor. His father was Cristobal de Oñate, who, soon after arriving in Mexico in 1524, had become engaged in exploring and conquering New Galicia, wild frontier province on Mexico's west coast, and he later served as governor of the province for a short time. Not much is known of Don Juan de Oñate before the year 1595. He appears to have been born in Mexico, probably in 1549, but neither his native town nor the date of his birth has been preserved. Knowledge of his youth is equally meager. It seems that he entered the service of the king early in life. In his petition to Viceroy Velasco in 1595 for the right to undertake the conquest of New Mexico, he stated that for more than twenty years he had been

engaged in fighting and pacifying the Indians of New Spain's frontier regions. Don Juan had married into one of the famous colonial families. His wife was Isabel Tolosa Cortes Montezuma, great-granddaughter of Montezuma and granddaughter of Hernando Cortes, conqueror of Mexico.

The contract which Viceroy Velasco made with Oñate for the conquest was formally approved on September 21, 1595, and preparations for the great enterprise were soon under way. It was undertaken in feudal style. Important positions were given to wealthy friends and relatives. These did homage and swore fealty to Oñate and raised companies at their own expense. Oñate's nephew, Juan de Zaldivar, was named maestre de campo (army master); another nephew, Vicente de Zaldivar, became sargento mayor, and the wealthy Juan Guerra de Resa was made lieutenant captain-general. Oñate's brothers, Cristobal and Luis Nunez Perez, were made his personal representatives in Mexico City.

The preparations were carried forward enthusiastically. Not even the bees, under the stimulus of the April sun, could make honey with greater haste than the future conquerors of New Mexico prepared themselves for their work. Proclamations were made in the most frequented streets of Mexico and other cities, picturing the many privileges given to those who would serve in the conquest. Banners were hoisted, trumpets sounded, fifes played, and drums beat. Mingled with these martial notes was the clamor of the soldiers who were burning with eagerness to set off for the land of promise -- New Mexico. The scenes enacted by Oñate and his followers resembled those which had occurred when Coronado organized his army fifty-five years before to explore the mysterious northern lands.

But Oñate's troubles were far from being at an end when he was awarded the contract for the conquest. His friend, Viceroy Velasco, was promoted to the viceroyalty of Peru, and to Mexico came the Count of Monterey. Beset by enemies of Oñate, he suspected that the whole New Mexico project needed investigation and wrote the king accordingly. King Philip and the council of the Indies, deeply interested in this new conquest, ordered Oñate's suspension until an investigation could be made. The order reached the viceroy in July, and was received at Oñate's camp on the Rio de las Nazas in New Vizcaya in northern Mexico on September 9, 1596. Opposition was useless. In fact, Oñate could not induce the royal representative, Don Lope de Ulloa, to hold the official inspection of his forces, nor was it held until Oñate threatened to hold it himself if Ulloa refused. Prodded in this manner, Ulloa took inventory in December 1596, and January 1597, of everything Oñate and his soldier-colonists had. Nevertheless, Oñate was not permitted to leave Casco, near Santa Barbara, in Chihuahua, even though he had more than fulfilled his contract, but was forced to wait for some sign of royal favor.

One reason for Oñate's suspension was the fact that the Council of the Indies had a candidate in Pedro Ponce de Leon,* an Andalusian, who was given a contract by the Council on September 25, 1596, for the conquest of New Mexico. Don Pedro suffered a reversal of health and fortune, however, and in a few months the king listened to the viceroy's favorable reports of Oñate, suspended Ponce's contract for a year, and ordered that if Oñate was still ready to undertake the conquest he should be permitted to do so.

The royal decree favoring Oñate was issued on April 2, 1597, and reached Mexico late in the summer. In response to its provisions, the viceroy ordered another inspection of the New Mexico expedition to make sure that all was in good

*Not to be confused with Juan Ponce de Leon, explorer of Florida.

order. The inspecting officer was Juan de Frias Salazar, and he performed his duties in the weeks preceding January 1598. In view of the fact that Oñate's forces had been under arms for more than two years, it is not surprising that he had but one hundred and twenty-nine men instead of the original two hundred, and that some of his supplies were inadequate. Old friends came to his aid, especially Juan Guerra de Resa and his wife, and gave bond to provide whatever was lacking. Under these conditions Oñate received permission to proceed, and on January 26, 1598, the army, with some eighty carts and wagons and thousands of cattle, and accompanied by eleven friars, at last took its departure from Santa Barbara in modern Chihuahua. Many of the expeditionists took along their families, servants and household goods.

Instead of following the traditional route down the Conchos river to its junction with the Rio Grande, Oñate's captains opened a more direct route and did not strike the Rio Grande until about twenty-five miles below El Paso, Texas. Here the soldiers enacted a famous scene as they took possession of the new land for the Spanish crown, for they performed a play especially written for the occasion by Captain Farfan, a member of the expedition.

Moving steadily forward, the army continued up the river, exploring eagerly the new land. The Indians were afraid of their visitors and fled from their pueblos, but Oñate was able to communicate with them when two Mexican Indians, survivors of an illegal Spanish expedition into New Mexico some years before, were captured at the pueblo of Santo Domingo, on the Rio Grande, forty miles north of Albuquerque, New Mexico. These Indians proved invaluable as interpreters. At Santo Domingo a great ceremony was enacted when Oñate and the officers and missionaries gathered in the kiva, or ceremonial chamber, to receive the submission

of the Indians. In virtually every pueblo they observed a similar ceremony, and thus the Indians swore allegiance to a new God and king.

The first capital of New Mexico was established on the Rio Grande opposite the junction with the Chama river, thirty miles north of Santa Fe, and was called San Juan de los Caballeros, but it was soon moved to the nearby San Gabriel. San Gabriel was probably situated on the high ground on the left bank of the Chama, and here the capital remained until it was moved to Santa Fe by Governor Pedro de Peralta in 1610.

Within a few weeks the Spaniards built their first church in New Mexico, called San Juan Bautista, and assigned the friars to their respective pueblos. The father president of the missionaries, Fray Alonso Martinez, remained at the capital.

For the entire expedition this was a busy and exciting time, and every opportunity was utilized to learn more about the country. After assisting in the establishment of the headquarters, a party under Vicente de Zaldivar set out to explore the plains of the buffalo. They found thousands of them, but every effort to capture some of the animals proved futile. They even tried to take some calves, but the little creatures died of fright, and the men had to be content with slaughtering the animals and using the hides and meat. They returned to San Juan on November 8, 1598, after an absence of nearly two months.

Oñate, in the meantime, had gone to explore the provinces of Abo and the neighboring pueblos 100 miles south, near the present town of Estancia. From this area he returned and went to Acoma, the "Sky Pueblo" located atop a great rock in western New Mexico, and to Zuni province, near the present New Mexico - Arizona line. He explored the famous salt lake near by and then went on to the

Hopi pueblos in northeastern Arizona. From this point Captain Farfan led a party into the Prescott area in western Arizona in search of mines, where they staked out claims. Then all returned to San Juan de los Caballeros to spend Christmas. A contemplated expedition to the South sea (Pacific ocean) was postponed, since reinforcements which Oñate had ordered from San Juan de los Caballeros had not come.

The failure of the reinforcements to arrive was due to an Indian revolt at Acoma. Juan de Zaldivar, brother of Vicente, was in charge of the relief force consisting of thirty men. Leaving San Juan on November 18, 1598, he stopped at a number of pueblos to procure additional supplies. At Acoma the Indians objected to giving any, and finally they attacked Zaldivar's party and killed him, ten other Spaniards, and two servants. The survivors escaped to warn Oñate, meeting him as he was returning to San Juan from the Hopi settlements.

The outbreak at Acoma was a real catastrophe. Not only was the loss of the men, three of whom were officers, severe, but rebellion in the province might foreshadow the destruction of the entire Spanish force or its expulsion from the land. Oñate took immediate steps to punish the rebellious pueblo and sent Vicente de Zaldivar, with seventy men, to avenge the death of his brother and the other Spaniards.

When the Acomans saw Zaldivar's small force approach on January 21 they set up a derisive howl, and as the army came nearer arrows and insults rained down from the rock. The towering pile on which the pueblo of Acoma was built consisted of two rock masses about three hundred steps apart but connected by a dangerous and narrow path along precipitous cliffs, says the famous chronicler Villagra. Zaldivar planned a stratagem. About three o'clock in the afternoon of

January 22 the natives saw what appeared to be the entire Spanish force attacking at one point. But twelve Spaniards, led by Zaldivar, had been posted in a concealed spot at another point at the base of the cliff, and when the Indians rushed to meet the onslaught of the larger force, Zaldivar and his men scaled the deserted side of the rock and gained a foothold at the summit.

The point they held was separated from the rock on which the Indians were fighting, and that night the Spaniards prepared planks to bridge the gap. Meantime, the main force had followed the advance squad up the cliff. But next morning when thirteen men crossed the two gorges by means of the beams, the natives swarmed from a place of concealment and attacked the small group. The thirteen Spaniards were in a serious predicament. It was impossible to succor them since they had the beam. At that point Captain Villagra undertook to rescue them, and throwing aside his shield he prepared to make an apparently suicidal leap across the first abyss. His companions felt sure he would be dashed to bits, but he succeeded as by a miracle. Then he replaced the plank over the gorge and the others were able to reinforce the few who were so sorely pressed.

It was the turning point of the battle. The Indians were forced back step by step with terrific slaughter, and late in the day sued for peace. To punish the rebels, the Spaniards burned the pueblo, and many captives were later brought to trial and justice meted out.

Shortly after the Acoma disaster, Oñate gave an interesting if exaggerated report on New Mexico, dated March 2, 1599. In glowing terms he painted the wonders of the land, emphasizing particularly the richness of certain unexplored regions regarding which reports had been received from the natives. So remarkable was this new possession that "none other held by His Majesty in these Indies

exceeds it," and Onate claimed to be judging solely by what he had seen and learned from reliable reports. He described the vast settlements in the west, in what is now Arizona, and the certainty of finding great wealth in pearls in the South sea. He told of a great pueblo in the buffalo country nine leagues (about 25 miles) in length and two leagues (five to six miles) in width which had been visited by an Indian in his camp. This native was one Jusepe, member of a Spanish expedition which had come to grief on the Kansas plains some five years before. Jusepe had made his way back to New Mexico, where he regaled Onate with wonderful tales of the country to the east.

In order to conquer these surrounding kingdoms Onate needed reinforcements, and he sent some of his ablest lieutenants to Mexico to intercede with the civil and religious authorities for special aid. The emissaries painted the wonders of the new country in glowing terms and obtained the viceroy's permission, before August 20, 1599, to enlist troops and gather additional supplies.

Recruiting went slowly, and the new forces were not ready until the summer of 1600. A few departed as early as June of that year, but the main force did not leave Santa Barbara until September 4 and reached Onate's headquarters at San Gabriel on Christmas eve. There was great rejoicing in New Mexico over their arrival, for now it would be possible to seek some of the kingdoms of which they had heard so much from the Indians.

The immediate objective of Onate was the same golden Quivira which had tantalized Coronado sixty years before and had led him on an extensive exploration to the buffalo plains east of the Rio Grande valley. With nearly a hundred men Onate set out on June 23, 1601, and revisited practically the same region. Indian guides directed their march and took them to Quivira, somewhere in Kansas. The

Indians were hostile and the Spaniards had to fight, most of them being wounded in the encounter. Finally they gave up the pursuit of the golden phantom and returned to San Gabriel, having been gone exactly five months.

San Gabriel presented a sad appearance to the travel-weary seekers of Quivira, for most of the colonists had taken advantage of Oñate's absence and had fled to Santa Barbara. The poverty of the land and the strict discipline and censorship maintained by Oñate contributed to their decision to desert the colony. They were in Mexico when Oñate got back and the authorities there protected them from his wrath. They were not forced to return to New Mexico, but became witnesses of Oñate's cruel rule and the sterility of the mysterious north. Even though a small part of the colony had remained loyal, the mass desertion was a terrible blow to Oñate's prestige. He never fully recovered from it.

For several years Oñate was forced to stay rather close to his capital, making short expeditions to the surrounding pueblos. He had representatives in Mexico and Spain who exerted every effort to maintain favor with the crown in an attempt to offset occasional adverse reports by disgruntled colonists. He succeeded rather well. In 1602, for instance, before the full import of New Mexico's lack of riches was known in Spain, he had been granted the title of adelantado, signifying a frontier leader of great power, and certain privileges. For several years, owing to difficulty in communication, the New Mexico project continued in royal favor, for the crown was not certain that all the charges against Oñate were true and the officials did not wish to discredit the province.

When the Marquis of Montesclaros succeeded the Count of Monterey as viceroy of New Spain, he made a general report on New Mexico, in 1605, after consulting many special authorities. The substance of this report was that the province,

and Oñate's rule as governor of New Mexico, should be investigated and that some official should go there for that purpose.

While the authorities in Mexico deliberated, Oñate made his long-planned expedition to the South sea. With thirty soldiers, and accompanied by two friars, he left San Gabriel on October 7, 1604. The party followed the regular route, through Zuni, the Hopi pueblos, and west toward Bill Williams Fork, and then down the Colorado river to the Gulf of California. They came back to San Gabriel on April 25, 1605, convinced that they had explored a region of great possibilities. On the return journey the party came by way of El Morro, or Inscription Rock, near the Luxi villages in western New Mexico, and there Oñate carved his name on its sandstone side. The inscription is still visible and the site one of great interest.

The Council of the Indies was not impressed by Oñate's extravagant claims of what the future held in store if the new country were exploited. Instead, they saw that the government must continue to send friars and soldiers to New Mexico and that future explorations must be financed by the crown. As a result, the Council decided to recall Oñate, to forbid the soldiers to lead other explorations, to send a governor who would favor the conversion of the Indians, and to hold Oñate's residencia, a thorough investigation of his administration.

Before these developments were known to New Mexico, Oñate tendered his resignation as governor on August 24, 1607, on account of the meagre support given him for the development of the province. The viceroy accepted his decision to retire and named in his stead Juan Martinez de Montoya, who had come to New Mexico with the relief expedition of 1600. The colonists at San Gabriel objected to this appointment, and when Oñate refused to reconsider his resignation they chose his

son, Don Cristobal, as his successor. But the government in Mexico was not satisfied with this apparent attempt to keep the Oñate family in power and finally selected Don Pedro de Peralta as governor. It was he who founded the new capital at Santa Fe, probably in the early part of 1610.

After Peralta's appointment as governor, Juan de Oñate departed for Mexico, where he was later brought to trial on charges of maladministration of the government of New Mexico. Sentenced to pay a heavy fine and to banishment from New Mexico, he returned to Spain and lived out the remainder of his days in the mother land.

NOTE:

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ARTICLE V. DON DIEGO DE VARGAS, RECONQUEROR OF NEW MEXICO.
By Dr. J. Manuel Espinosa, *Assistant Professor of History,
St. Louis University.

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The reconquest and refounding of New Mexico by the Spaniards in the last decade of the seventeenth century is one of the most significant chapters in the history of the Spanish Southwest. New Mexico had been conquered and settled by Spain in 1598, and the colony flourished for the best part of a century. During that time the region witnessed a veritable Golden Age of Franciscan missionary labors, and Spanish institutions, to all appearances, had been permanently established there. But in the Indian uprising of 1680 all was lost. The New Mexican colonists were compelled to abandon the region, and thereby at a single stroke the northern frontier of New Spain was thrust back a distance of over three hundred miles. For twelve years the Indians held New Mexico as their own. But finally, in the last decade of the seventeenth century, from El Paso as a base, the region was reconquered by Spanish arms and New Mexican society was reorganized. The first permanent European settlements in the region date from the reconquest, and it may be said that the real beginnings of Spanish society in what is now the state of New Mexico date from that time.

The bold Castilian nobleman Don Diego de Vargas was the hero of the reconquest of New Mexico. Let us consider for a moment the remarkable background of this "Hernán Cortés of these times," to quote the words of one of his contemporaries. Without exaggeration it may be said that no Spaniard ever set foot on the soil of our Spanish Borderlands who could claim a lineage more illustrious than that of the reconqueror of New Mexico. The lineages of Coronado and Oñate, the two other members of New Mexico's triumvirate of conquerors, hardly bear comparison.

* Biographical sketch on Page 14

The Vargas family of Madrid, the one out of which The Reconqueror was born, sent forth some of the most distinguished figures in the annals of Spain. Don Diego descended in direct male line from the eldest of the three Vargas brothers who served under King Alfonso VI in the conquest of Madrid and Toledo in the years 1080 and 1083. Other Vargases equalled the valor of the three brothers by memorable deeds in the Battle of Las Navas de Tolosa and at Jeréz. Of this same family was the knight Juan de Vargas, wealthy landowner of Madrid at the turn of the eleventh century, the master of San Isidro Labrador, patron saint of Madrid. Then there was Garci Pérez de Vargas, that famous captain who played such an important part in the capture of Seville in 1248 that an inscription which may still be seen on one of the gateways to that city reads: "Hercules built me -- Julius Caesar surrounded me with great walls and towers -- and the saint King (King Ferdinand) conquered me -- with Garci Pérez de Vargas."

Don Diego's paternal grandfather was Don Lorenzo de Vargas Zapata, knight of the Order of Santiago, who fought in Italy as an officer in the Spanish army for fifty years. Don Lorenzo's father, captain of infantry for a long time under Philip II and Philip III, was also a knight of the Order of Santiago, and his grandfather served as procurator of the famous military order.

Among the contemporary relatives of Don Lorenzo's paternal grandfather, and those of the generation just preceding, there was a host of renowned Vargases. One Don Francisco de Vargas was held in such confidence as a councilor of the Catholic Kings and Charles V, that the statement "Averiguélo Vargas," or "Ask Vargas," came to be a popular saying, and even the title of plays by the dramatist Tirso de Molina and others. In 1520 he served as governor of the kingdom during one of the

emperor's sojourns in Germany. He owned much property in Madrid, including the vast grounds of the Casa de Campo across the Manzanares River from the royal palace. These grounds were later purchased by the king as a country estate, and when Philip II was asked at one time at court why he did not remove the Vargas coat of arms from the house there, he answered: "Leave them, for those of such loyal vassals look well on the royal house." Then there was the licentiate Francisco de Vargas, one of the two principal lay doctors at the Council of Trent.

The Reconqueror's paternal grandmother was of ancestry as distinguished as that of her husband. She was the daughter of Captain Don Alonso Sanchez de Cepeda, of Granada, and Doña Juana Venegas Ponce de León, of Bogotá. Don Alonso, of the Orders of Calatrava and Santiago, was at that time governor and captain general of New Granada. Through her father, she was a second cousin of Santa Teresa de Jesús, the celebrated literary figure of the Golden Age of Spanish literature. On her mother's side her ancestors came to America with the first conquerors. Her great-grandfather, Don Pedro Ponce de León, was governor of Venezuela from 1565 to 1569. Her maternal grandmother was the wife of Hernan de Venegas, a Cordovan who had come to the New World with the men of Gonzalo Jimenez de Quesada. Venegas was one of the leaders in the conquest of the Chibchas, and was a prominent leader in New Granada.

— The Reconqueror was son and heir of Captain Alonso de Vargas Zapata y Luján, knight of the Order of Santiago, and Doña Maria Margarita de Contreras, both of whom possessed many landed estates and ample fortunes. Don Alonso distinguished himself in the royal service in both Spain and America.

Young Vargas could add little to the luster of the family name. His vast estate, the accumulation of centuries, included extensive revenues, and properties which are still landmarks in Madrid, throughout Castile, and in Granada. This was the house of Vargas.

The Reconqueror was baptized in Madrid on November 8, 1643. On May 5, 1664, he married the wealthy Dona Beatriz Pimentel de Prado, of Torrelaguna. In the following year was born their only child, a daughter Maria Isabel. But life in Charles the Second's rapidly declining Spanish kingdom was apparently too uneventful for Vargas. He was drawn irresistibly by the exotic attraction, the adventure, and the opportunities which Spain's vast empire in America offered. In the summer of 1672, Vargas, alone, was making preparations to sail for America. He had been appointed as a special courier of the king to carry despatches to the viceroy of New Spain.

Although we have little evidence of his public life in America prior to 1679, a phase of Don Diego's private life is revealed by the fact that sometime between the years 1673 and 1679 he contracted an illicit marriage in New Spain; on his death-bed in 1704 he declared as his sons "although not by legitimate wife, Don Juan Manuel de Vargas of the age of twenty-four years, and Don Alonzo de Vargas of the age of twenty-three years, and their sister Doña Maria Theresa who is with her mother in the city of Mexico of the age of nineteen years."

A few scattered facts have been found concerning Vargas' life during the next decade. In January 1679, he was serving as alcalde mayor of the pueblo of Teutila, and he had apparently been in the royal service for some time, because when he was transferred to Talpujagua in that year he was described by the viceroy as "a person of complete integrity, experience and intelligence." In May 1679,

Vargas took over the duties of justicia mayor of the mining camp of Talpujagua, in the rich quicksilver section of Michoacan. In July 1684, he was continued in the office by the viceroy Conde de Paredes with the new title alcalde mayor, "because I recognized in him a subject fitted for the post and very necessary for the development of these mines ... through whose activity this mining camp has taken on new vigor, although when he took over it was in its last throes of deterioration."

In a letter to the king dated April 3, 1685, the viceroy wrote, "Keeping in mind the notorious quality and blood of Don Diego de Vargas, his many and visible merits, and since it has been recommended by your Majesty that he be given duties in your Royal Service, I have continued him, and shall continue him in the position at Talpujagua until your Majesty deigns to employ him in other higher posts in keeping with his illustrious blood, for I find him very capable ..." Vargas also served as administrator of the royal quicksilver supply at the mining camp of Talpujagua.

On June 8, 1688, the king appointed him governor and captain general of New Mexico for five years. This was a post which presented a real opportunity, for these were critical years on the New Mexico frontier. The king and the viceroy had been urging the reconquest of the lost province ever since its abandonment. Attempts had been made by Vargas' predecessors, but all had failed.

Vargas took possession of the government at El Paso on February 22, 1691. Imbued with enthusiasm and visions of glory and renown to be won in the north, he offered to reconquer the lost province immediately and at his own expense. However, the government of New Spain was at this time concerned with the more pressing question of putting down Indian uprisings in New Vizcaya, Sonora and Sinaloa. Vargas made every effort to keep from being drawn into these wars.

For a time there seemed to be some hope that this would be the case. A courier arrived unexpectedly at El Paso with orders from the viceroy to investigate the reported quicksilver mine in the Sierra Azul, west of the Hopi pueblos. The story was not new. It was based on old frontier tales which dated from the days of the search for Cibola and Quivira; a vain hope which continued to haunt the royal authorities. Vargas attempted to arouse sufficient interest in the revived story to convince the viceroy of the desirability of an immediate expedition into New Mexico. Information on the subject was obtained from former residents of the northern province and sent immediately to the authorities in Mexico City. But in the meantime instructions arrived ordering him to go directly to the aid of Sonora and Sinaloa.

In the campaign against the hostile Indians of the outlying frontiers of Sonora and Sinaloa, offensive warfare was carried out in the land of the Sobaipujares, Pimas, Jocomes, Mansos, Janos, and the Apaches of Chilmo and the Sierra de Gila. Vargas personally led the united forces enlisted from the garrisons of El Paso, Sonora, and Sinaloa. On this remarkable expedition he claimed to have discovered over one hundred and fifty leagues of terra incognita. The round trip distance from El Paso to these distant regions was recorded as being over four hundred and eighty leagues.

This campaign over, the favorable time for the reconquest was finally at hand. The government of New Spain now focused its attention upon the reconquest of New Mexico. Sallies against the Apaches and the suppression of a Manso uprising did not interfere with Vargas' preparations. But since he found difficulty in recruiting volunteers, he wrote to the viceroy that fifty additional soldiers were essential. With this exception Vargas insisted that the undertaking should be at his own expense. On May 28, 1692, all his demands were granted by the Royal Junta in Mexico City.

Vargas planned two entries into the north: first a preliminary military reconnaissance. This was to be followed by a carefully organized colonizing expedition. The preliminary military expedition into New Mexico in 1692 was a complete success. In the four months' campaign twenty-three pueblos of ten Indian tribes were restored to Spain's empire in America; seventy-four persons in captivity were set free, and 2,214 Indians were baptized by the missionaries. During the course of the expedition Vargas traveled over six hundred leagues. Everywhere, despite the charred ruins of homes and churches, the Spanish language was still alive among the Pueblo Indians. Further evidence of the culture that radiated from each former mission center may be gleaned from the list of books recovered at Zuni, which had been the property of the missionary stationed there at the time of the uprising.

News of the successful campaign was received in Mexico City with great rejoicing, and it was widely acclaimed. By viceregal decree Vargas was now promised financial assistance to follow up the victory, and was granted the right to solicit colonists and enlist one hundred soldiers for the establishment of a presidio at Santa Fe.

Finally the colonizing expedition was ready. It consisted of one hundred soldiers, seventy families, eighteen Franciscan friars, and a number of Indian allies. The lusty band was accompanied by nine hundred head of livestock, over two thousand horses, and one thousand mules. The main body of the expedition set out for Santa Fe on October 4, 1693, amid great pomp and ceremony. Marching to the strains of martial music, two squads of ten soldiers each led the way. All those who were able to traveled on horseback; the others crowded into twelve mule

and horse drawn wagons, which had been outfitted at Parral. Six wagons and eighty mules were employed in the transportation of the supplies, and three cannon were carried in three small carts. On October 13, Vargas and the cabildo, with a small military escort, took final leave of El Paso.

Upon entering the Pueblo country it was learned that the natives, despite their promises of 1692, were again in rebellion. Undaunted, Vargas advanced to Santa Fe and stormed and won the heavily fortified stronghold with the loss of only one soldier. As the year 1694 opened, the eleven hundred Spanish colonists were safely established within the walls of Santa Fe. But all the surrounding tribes were hostile. Among twenty-odd pueblos, only four were the allies of the Spaniards, faithful to their promises of 1692. The natives of nearly all the other pueblos had barricaded themselves on the mesas and on the rims of the canyons. Obviously Vargas' great task was to break down a deep feeling of suspicion and distrust on the part of the natives, who feared punishment for the crimes of 1680. The year was characterized by constant warfare. This prevented the people from planting their fields. The grain shortage was critical. Vargas, with the aid of the missionaries, spent months pleading with the natives to submit peacefully, and after all such efforts failed he embarked upon a bloody and protracted military offensive.

On April 17, the mesa of La Cieneguilla de Cochiti was taken by assault with the aid of loyal Indian allies. Considerable grain and livestock were captured. Toward the end of June a colony of sixty-six families arrived from Mexico. This meant more reinforcements, but it also meant additional mouths to feed. In view of the pressing need of feeding the colony, Vargas led a series of foraging expeditions, on one of which he proceeded as far north as Taos, where large stores

of grain were captured. On the return trip to Santa Fe, for safety, Vargas took a round about route which carried the expedition into what is now southern Colorado, and the grain reached its destination safely. On July 24 the Rock of Jemez was carried by assault after a short and bloody battle. Great quantities of much-needed grain were captured.

With additional Indian allies, Vargas now marched to the mesa of San Ildefonso, where previous Spanish efforts had failed. The future of the Spanish colony at Santa Fe hinged upon the submission of this formidable stronghold. On September 8 the harried natives atop the mesa laid down their arms and sued for peace. All New Mexico, except Picuries and Taos in the north, and Acoma, Zuni, and the Hopi pueblos in the west, was now definitely and permanently reconquered for Spain.

The victorious campaigns of 1694 were followed by the spread of settlement and of Spanish institutions. Missions were refounded, political jurisdictions were re-established, the Indian pueblos were rebuilt and reoccupied, and local governments were again set up in the Indian pueblos on the Spanish model. In Santa Fe natives from the surrounding pueblos were again trading their produce with the settlers and mingling as the best of friends. Ranches and farm sites were surveyed and occupied in the Santa Cruz Valley and along the Rio Grande to the southwest of Santa Fe. On April 22, 1695, the sixty-six families recently brought up from Mexico were settled on the site of the former Spanish town of Santa Cruz. On May 9, forty-four additional families arrived from Mexico. They brought with them horses, mules, and livestock. Soon much needed farm implements arrived from Mexico. Before the end of the year a settlement was established at Bernalillo.

Now that the missionaries were distributed and the military force was somewhat scattered, some of the native chieftains began to plot another revolt and massacre like those of 1680, and virtually for the same motives. On June 4, 1696, a number of the pueblos rose, and in a sudden and horrible manner killed five missionaries and twenty-one Spanish settlers and soldiers, burned and desecrated mission churches, and fled to the mountains. Vargas met the rebellion with swift decision. A series of bold campaigns, in which Vargas was aided by the severe winter, forced the frozen and half-starved rebels to sue for peace.

By the end of the year 1696 it may be said that the permanent submission of the Pueblo Indians of the upper Rio Grande to Spanish rule was complete. The dispersed Indians gradually returned to their pueblos, and the missions were soon re-established. The New Mexico communities still had many a "starving time" to overcome, but the century and a half of Spanish rule which followed was relatively an era of peaceful growth.

In 1696, Vargas' five year appointment as governor expired. For reasons best known to those concerned, Cubero, his successor, was able to arouse the colonists almost unanimously against him, and he was thrown into prison and held there for nearly three years. It was a strange turn of affairs.

At the Spanish court across the Atlantic, completely ignorant of these developments, the king was giving approval to the reappointment of Vargas to the governorship in succession to Cubero, giving him the honorary title of "Pacifier", and granting him the title of Marques de la Nava de Barcinas. In 1698 the king granted Vargas an encomienda in New Mexico with an annual income of 4,000 pesos. In bestowing these many favors, always the deciding factor was that

"the services of Don Diego de Vargas are very worthy of being regarded by your Majesty and rewarded." It is also of importance to note that his contemporary, Juan de Villagutierre, chronicler of the Council of the Indies, wrote for publication a laudatory two volume history of the reconquest by Vargas, which he described as "these things which deserve so much not to be cast into the deep recesses of silence." Locally, the luster of his achievements was temporarily dimmed by the activities of Cubero and his partisans, but from the broader point of view of the Spanish colonial empire, these facts show a truer appreciation of the achievements of the Reconqueror.

It was not until the spring of 1700 that the authorities in Madrid learned that Vargas had been held by Cubero a prisoner in Santa Fe since October 2, 1697. After his release in the summer of 1700 he was fully exonerated, and finally, in the winter of 1703, "the grizzled old campaigner" returned to his old post as governor of New Mexico. Before his arrival Cubero fled in cowardly fashion, and the cabildo promptly humiliated itself by retracting all the charges which it had preferred against Vargas in the dark days of 1697.

The charges of favoritism and of imposing undue hardships on the colonists were perhaps not without foundation. The born soldier, Vargas was soon campaigning. In the following spring, however, while pursuing a band of Apaches in the Sandia mountains, the colorful frontier captain was stricken with a fatal illness. He died at Bernalillo on April 8, 1704. His body was taken to Santa Fe for burial. An important aspect of the Reconqueror's character and spirit is revealed in his last will which reads: "I desire and it is my will to have five hundred masses, two hundred applied to the Holy Virgin of Remedies, my protector, for the benefit of my soul, and three hundred for the souls of the poor who died in the conquest of this kingdom . . ."

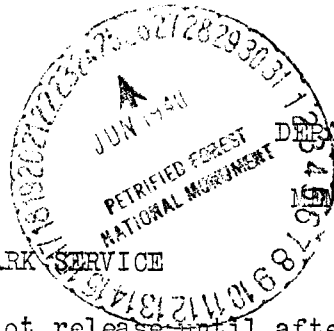
In the eighteenth century New Mexico became a key province for defense against Indian attack for the whole northern frontier of New Spain. The significance of the Santa Fe trade, made possible because of the existence of permanent Spanish settlements in New Mexico, is well known. In New Mexico Spanish institutions and Spanish culture took deep root. This distant corner of the old Spanish Empire, now a part of the United States, is even yet a community that is nearly half Spanish in origin. Among the Pueblo Indians the Spanish-Catholic tradition is still very much in evidence. Retaining many of its original elements, furthermore, the region is to this day of real importance for the study of cultural fusion, and comparative Spanish philology, folklore, and tradition. In the light of these developments Vargas stands out as one of the great pioneer figures in the history of European conquest and colonization in North America.

NOTE

Dr. J. Manuel Espinosa is assistant professor of history at St. Louis University, Missouri. After graduating from the public high school of Palo Alto, California, he entered Stanford University, from which he received his A. B. and M. A. degrees. He obtained his Ph. D., at the University of California, under the direction of Professor Herbert Eugene Bolton, taking as his thesis the same subject as that covered in the accompanying article -- Don Diego de Vargas.

Subsequently Dr. Espinosa taught history and Spanish at the University of California, and history in Washington University, St. Louis. He is a corresponding member of the Spanish Royal Academy of History.

Author of "Spanish Folk-Tales from New Mexico", and a number of publications dealing with the special aspects of the history of the Spanish Southwest and Hispanic America, Dr. Espinosa is now engaged upon translating and editing Villagutierre's manuscript history of New Mexico, written about 1704, and a general history of the reconquest and refounding of New Mexico. Now in press is Dr. Espinosa's 400 page volume "Vargas' First Expedition into New Mexico, 1692," including Vargas' complete journal, which he translated and edited. This important contribution to Spanish-American history in the United States will appear in the Coronado Historical Series, under general editorship of Dr. George P. Hammond, Dean of the Graduate School, University of New Mexico.



UNITED STATES
DEPARTMENT OF THE INTERIOR
MEMORANDUM FOR THE PRESS

NATIONAL PARK SERVICE

Please do not release until after June 20, 1940.

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL.

The current year marks the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race -- the coming into the Southwest of the Spanish Conquistadores. That epoch-making event is being celebrated -- May 1 to September 15 -- by the Coronado Cuarto-Centennial. 1940 also ushers in the centennial of the birth of Adolph Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by Congress, has authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research, by means of a series of monthly syndicated articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonials will dramatize the great moments in the Southwest's destiny.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric Cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish Missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE VI. FRAY ESCALANTE, INDOMITABLE TRAIL BLAZER OF THE SOUTHWEST.
By Dr. Herbert Eugene Bolton,* B.L.; Ph.D.; LLD; LHD; D.Litt.; and Mem-
ber Advisory Board, National Park Service.

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Part I.

The Homeric Period of Spanish Exploration.

The name Escalante is a symbol of Spain's stupendous feats of exploration and adventure in the Southwest in the last three decades of the eighteenth century. Silvestre Velez de Escalante was one of the galaxy of hardy Spaniards who in that Homeric period -- long before the days of Zebulon Pike and Jedediah Smith -- opened lines of communication all the way from the Mississippi River to the Pacific Coast. More specifically, Escalante is to be remembered as the man who first rode the long circuit of the Great Basin between the Rockies and the Sierras and made known that astounding Wonderland.

Escalante's achievement was not a mere matter of local history. It was one of the corollaries to the Seven Years' War -- a "World War" which gave North America a new map. A few sentences will explain. By the Treaty of Paris (1763) French rule on this continent came to an end. England advanced her frontiers to the Gulf of Mexico, the Mississippi River, and the Canadian prairies. By the same turn of Fortune's wheel, Spain found herself in possession of Greater Louisiana, and frowning at England instead of at France across the Mississippi River. Carlos III, Spain's spindle-legged but able sovereign, and one of the chief shock-absorbers in that World cataclysm, now faced grave problems. From the Gulf of Mexico to the Gulf of California, clear across the Continent, stretched a hostile Indian frontier, as long and **as difficult as the Rhine-** Danube line which Rome had defended against the German peoples in the early

*Biographical sketch on Page 10.

Middle Ages. Aggressive English frontiersmen pressed against the Louisiana borders. Equally disturbing Russians threatened Spanish dominions on the Pacific Coast.

Here was trouble enough for any monarch, and yet it was only one of the many problems of a vast empire stretching from the Strait of Magellan to Santa Fe. With characteristic energy, Carlos adopted vigorous measures. They were carried out by the hot-tempered Inspector General, Jose de Galvez and Viceroy Croix and Bucareli, from their capital at Mexico City. To cope with the Indian menace the Italian Rubi and the Irishman O'Conor, both loyal Spanish subjects, were sent to arrange a chain of presidios extending from Gulf to Gulf. This frail defense, which a modern war tank would scorn even to notice, ran roughly along the line which three-quarters of a century later became the southern boundary of the United States. To hold back aggressive Englishmen, troops were sent to occupy Louisiana and fortify the line of the Mississippi River. To guard against the threatening Russian Bear, Portola, Serra, and Anza went north to defend the harbors of San Diego, Monterey, and San Francisco, and to establish a line of missions strung all up the coast.

With these new extensions, Spain's colonies now stretched in the west from Chile to San Francisco and in the east from Argentina to St. Louis. From the Gulf of California a slender prong of settlements ran up the coast to the Golden Gate, and from the Gulf of Mexico another prong extended from New Orleans up the Mississippi to St. Louis. Halfway between these projections stood an old salient, the New Mexico settlements which for more than a century and a half had been strung like pearls along the silver thread of the Rio Grande from El Paso to Santa Fe.

Spain's task now was to open communication between Santa Fe, the old capital of the North (or of the Southwest, as we call it) and the new settlements in the East and the West, for Santa Fe was the hub of Spain's northern frontier. So a vigorous wave of exploration was now set in motion, with a view to tying these newly acquired salients to the old capital on the Rio Grande. And much was accomplished. In the east a corps of explorers, in the last three decades of the century, opened communication from Santa Fe to St. Louis, San Antonio, Natchitoches, and New Orleans. In the west, routes of communication were explored over deserts and mountains between Santa Fe and the new California settlements. It is with these latter epic journeys, and with that of Escalante in particular, that this paper deals.

The problem of communication was first seized with firm grip by Fray Francisco Garcés, that remarkable missionary frontiersman at San Xavier del Bac. He accompanied Anza in 1774, part of the way as guide, on the historic expedition which discovered an overland route from Sonora to California. Hoping to find a better and more northerly way, next year (1775-1776), accompanied only by Indian guides, Garcés ascended the Colorado River from Yuma to the Needles, and struck east across Mojave Desert, intending to reach San Luis Obispo and Monterey by that route. Forced by his guides, he swung south about where Barstow now stands, and by a roundabout journey through San Gabriel, thence north over the mountains, in the South San Joaquin he made connection with the trail by which Fages had reached San Luis Obispo and Monterey. Thence he returned to the Needles.

Here on the Colorado River Garcés found an opportunity to satisfy his ambition to explore a road to New Mexico. While Anza anxiously awaited him at

Yuma, the fearless friar with strange guides set forth on an exploration even more remarkable than the one he had just accomplished. Over incredible paths he crossed nearly the full width of Arizona, rode down a dizzy trail into Havasupai Canyon, gazed into the yawning depths of Grand Canyon (apparently at Quetzal Point), and reached the famous pueblo of Oraibi. There his trail joined the oft-travelled road from Hopi Land to Santa Fe. He had opened a direct route from California to New Mexico.

The Moquis were unfriendly and Garces could go no farther. But before facing about he dispatched, by an Indian messenger, a letter addressed to the missionary at Zuni, whose name he did not know -- "to whomsoever it may concern," so to speak. In it he told briefly of his own explorations, and urged that efforts be made in New Mexico to open a still more northern route to Monterey. The original of this precious epistle, soiled and torn, is now in the archives of Mexico. When I discovered it many years ago, I wished for sentimental reasons that Garces had written it just one day later. It bears the date of July 3, 1776, instead of July 4. But Garces could not know of the transcendent events then occurring in far-away Philadelphia, nor could he know that the missionary at Zuni, Father Escalante, was at that very moment preparing to set forth on an epochal journey in an attempt to accomplish the very thing which he himself was urging in that historic letter, a precious document which by rare providence still survives the ravages of time and the destructive instincts of human kind.

Retracing his route to the Colorado, Garces reached his mission of San Xavier del Bac on September 17, welcomed doubtless by a throng of his Pima neophytes, overjoyed to see their "Old Man," as they affectionately called him. He had been

in the wilderness almost continuously for eleven months, and had travelled on horseback more than two thousand miles. He had opened long trails that are now our nation's highways.

Preparations for Escalante's adventure went forward at Santa Fe, and by the end of July all was ready. The aim of the expedition was two-fold, as had been the case with that of Garces. The government in Mexico desired to open direct communication between old Santa Fe and newly founded Monterey, in California. Escalante had a vision of Indian missions in the West, beyond the Colorado River. Objectives coincided and forces were joined. The governor of New Mexico contributed provisions for the journey. Escalante furnished ideas and driving power.

Nine men besides himself made up the little band which was destined to fame. Father Dominguez, the other friar, was officially Escalante's superior, and he provided riding horses and pack mules, but actually he was a faithful follower. Don Pedro de Miera went as map maker. Two others in the party, Pedro Cisneros and Joaquin Lain, merited the title of "don"; the rest were half-breeds or Indians. One who knew the Yuta tongue went as interpreter. This proved to be highly important, for all the way through the vast regions that are now Colorado, Utah, and Arizona, till they crossed the Colorado River on the homeward journey, the natives encountered were nearly all of Yuta stock. Miera made astronomical observations, and drafted a map of curious interest. Escalante himself kept the superb diary which gave the heroic odyssey its place in history.

The expedition was made, as Escalante requested, "without noise of arms," and barter with the Indians for gain was forbidden. To the right and left as they marched along, the eyes of the wayfarers beheld much of the most impressive scenery

of the Great West. The journey covered some two thousand miles, and lasted five months of almost continuous horseback travel. Its memory is one of the historical treasures of five of our states -- New Mexico, Colorado, Utah, Arizona, and California.

The start was made at Santa Fe, then a city already as old as Pittsburgh is now. Mounts were fresh and riders exuberant with the prospect of adventure. They were serving God and the King, and tingling with anticipation. Northwest the travellers rode across the Rio Grande and up the Chama; over the San Juan to the Dolores; down that stream through southwestern Colorado, skirting the Mesa Verde wonderland. Doubt arose as to a choice of routes and lots were cast. Chance voted for a wide detour to visit the Sabuaganas, so east they turned over Uncompahgre Plateau and north down Uncompahgre River to the Gunnison.

To here they were in known country, for this far Spanish traders had preceded them; henceforward they were pathbreakers. Forward they rode, east and north over majestic Grand Mesa. On its forest-clad top, among the Sabuaganas they picked up two young Laguna Indians, so-called because they lived on the Laguna de los Timpanogos (now Utah Lake). Homeward bound, these new guides led the explorers on another long detour. West they turned down Buzzard Creek; northwest by a dizzy path over Battlement Plateau and across the Colorado River at Una. While ascending Battlement Plateau, Escalante noted in his diary that the trail was steep and narrow, and that if his mule had slipped he would have slid down a long way. When I showed this passage in the diary to an "old timer" at Colbran he burst forth with, "Hell! If he went off on the west side he's goin' yit!"

Up Roan Creek and its canyon-bound affluent, Carr Creek, the travellers continued; by a fear-inspiring trail up the steep sides of Roan Mountain; north forty

miles down the narrow gorge of Douglas Creek past picture-decorated cliffs, to White River at Rangeley; still north over a desert plateau to the ford of Green River above Jensen, Utah. The crossing was made only a few hundred yards from the now famous Dinosaur Quarry, but of these mammoth relics of the remote past Escalante seems to have caught no inkling.

West they turned again, up Duchesne River and over Wasatch Mountains to Lake Utah at Provo, where the Laguna guides lived. There, under the shadow of imposing, snow-covered Timpanogos Mountain they spent three days, one of the longest stops of the entire journey. Autumn was advancing, and with new guides the spaniards continued southwest two hundred miles or more to Black Rock Springs. They were now near the supposed latitude of Monterey, and the plan was to strike west. But here, on October 5, snow fell, and hopes of crossing the great Sierras to California vanished.

So they set their faces toward home. Continuing south they discovered and described the sulphur Hot Springs at Thermo. Inclining slightly eastward they passed Iron Springs and entered Cedar Valley, naming it Valle del Senor San Jose. South they traversed the valley along its western side. Descending Kanarra Creek to Ash Creek and climbing Black Ridge, they dropped down to Virgin River, and entered the summerland now affectionately called "Dixie." But they could not stop to bask in its autumn sunshine, so onward they urged their sorefooted mounts.

Skirting the base of Hurricane Ridge they continued south forty-five miles, across the Arizona boundary, into Lower Hurricane Valley. Now they climbed the cliffs at Old Temple Road, so-named because down the same trail in the nineteenth century the Mormons hauled timber for their temple at St. George. On the arid

plateau, burning with thirst, Escalante's band swung east twelve miles and south-east six, finding a welcome draught at some tanks on the edge of a cedar-covered ridge. They were at Cooper's Pockets. Here the Indians warned them of a great chasm ahead -- the Grand Canyon of the Colorado. So they swung sharply north and northeast, to find the crossing of which these natives had told them. A hard march of forty miles carried them over Kanab Creek near the site of Fredonia. Forty more miles east and northeast took them once more across the Utah line and to the head of Buckskin Gulch. Buckskin Mountains, the low ridge to the east, looked innocent enough, but to cross their rugged hogbacks almost overtaxed both horses and men.

To be continued.

Biographical Sketch.

Dr. Herbert Eugene Bolton, internationally renowned as a historian and authority on Hispanic America, was born at Wilton, Wisconsin, July 20, 1870. Sather professor of history at the University of California since 1931, he is also faculty research lecturer and director of the Bancroft Library. Dr. Bolton's alma mater was the University of Wisconsin, from which he received his bachelor's degree in 1895, following it with his first postgraduate course in history. Ever since that date he has been adding degrees from leading institutions of learning. Among these are the Universities of Pennsylvania, San Francisco, New Mexico, Toronto, Marquette and the Catholic University of America. He is a Harrison fellow in history and was decorated by the King of Spain (1925). He holds membership in the outstanding historical research associations of Spain, and the New World.

Most notable of Dr. Bolton's contributions are his investigations for the United States Bureau of Ethnology on the native tribes of Texas; his research in Mexican archives for early Americana (funded by the Carnegie Institute), and his many volumes based on a lifetime of study and translation of the works of Spanish exploration. This has been carried on in the leading libraries of the Old World, and has produced such authoritative literature as translations of Anza's California Expedition, in five volumes; Palou's "Noticias de la Nueva California", in four volumes; and Kino's Memoirs, in two volumes. Popular versions of such research include "The Padre on Horseback," "The Rim of Christendom", and "Outpost of Empire." The last two named have received gold medal awards from the California Commonwealth Club. Other best sellers include "The Spanish Borderland," "A Pacific Coast Pioneer", and "Drake's Plate of Brass." Many monographs on Hispanic-American history also are from Dr. Bolton's pen and have been translated, like his other contributions, into many languages.

Charm of style and vividness of presentation characterize Dr. Bolton's lectures no less than his writings. He attracts into his classes students of marked brilliance, and is able at the same time to hold the interest of the least literate layman. Wherever he has taught, history has become a living issue. At the University of Texas and at Stanford University, Dr. Bolton's courses led both in popularity and in scholarly appeal.

No armchair historian, Dr. Bolton still studies his facts in the field. His most recent adventures took him over the difficult terrain that Coronado followed, in his entrada; and later, over some of the most perilous and remote mountain regions of the Southwest where, with an expedition of archeologists and National Park Service executives, he sought to retrace the Escalante trail.

Present honors include membership in the California Historical Survey Commission, the Coronado Cuarto-Centennial Commission, Pacific Coast Branch American Historical Association, of which he is past president, the American Antiquities Society, and the leading scientific societies of Mexico. Dr. Bolton is chairman of the Advisory Board of the National Park Service.



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Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric Cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish Missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE VII. FRAY ESCALANTE, INDOMITABLE TRAIL BLAZER OF THE SOUTHWEST.
by Dr. Herbert Eugene Bolton,* B.L.; Ph.D.; LLD; LHD; D.Litt.; and Member
Advisory Board, National Park Service.

Part II.

The Path Finders Complete Their Circuit.

The high point of Escalante's great adventure was the crossing of the Colorado River, a feat which offers challenge for an exploit that parallels it in sheer daring and the surmounting of incredible difficulties.

After negotiating Buckskin Mountains, Fray Escalante and his companions turned south across the Arizona line, up Coyote Canyon, and down House Rock Valley, then swung northeast along the base of brilliant Vermillion Cliffs to the Colorado, right at the site of Navajo Bridge. Continuing five miles upstream, Escalante crossed the mouth of Paria River, halted on the bank of the Colorado near a standing rock (Piedra Parada), and with grim humor named the camp Sal-si-puedes, "Get out if you can!" The Standing Rock is still there, and is now called "The Urn" because of its shape. The camp was square at the place where Lee's Ferry was established a century later.

Here at Salsipuedes Escalante spent a whole week in an attempt to get across the great river. Two swimmers were sent to see if they could find a way out over the cliffs on the eastern shore. They swam across the river naked, with their clothing on their heads, lost it in midstream, and returned to camp in a state of nature, without having effected the reconnaissance. Next day the explorers made a raft of logs, Escalante and others boarded it, and propelled it with poles four

* Biographical sketch of Dr. Bolton was published in Part I, may be had upon request.

yards long, which did not reach the bottom. In three attempts they failed even to reach midstream because the wind drove the raft back to land. Miry banks on both shores were considered dangerous for the animals. So this ford was abandoned. Escalante had missed his best chance.

Four more days were spent in camp here at Salsipuedes while scouts looked for a route and a better ford upstream. Food was running low, and a horse was killed to supply the lack. On November 1 Escalante and his party ascended Paria River Canyon for a league and a half, made camp, and the men nearly froze in the night. Next day the climb of half a league up the Paria Canyon wall to the top of the mesa cost the adventurers three hard hours. Four leagues northeast "through rocky gorges" and across difficult sand dunes took them to Sentinel Rock Creek. Camp San Diego, made here, was "near a multitude of barrancas, little mesas, and peaks of red earth which...looked like the ruins of a fortress." The spirits of the men went down a notch.

Going forward on November 3, the now ragged wayfarers swung down Sentinel Rock Creek to the Colorado and tried another crossing, called by Escalante the ford of the Cosninas. Here Camp Carlos was pitched high on the mesa above the river. The descent to the Colorado was so scarped that two mules which managed to scramble down to the first ledge could not muster strength or courage to get back, even without their packs. While the Padres watched operations from their perch on the mesa, one or two horses were somehow taken down to the river and across it by swimming. The problem again was not how to cross the stream, but how to get out through the cliffs on the other side. Two men, Juan Domingo and Lucrecio Muniz, were sent to look for an exit and did not return that night. The horses in camp on the mesa went without water.

November 4 was another day of anxiety for the explorers, and hunger stalked in their midst. The horseflesh had been exhausted, and the diet of the Padres was reduced to toasted cactus. In spite of the dangerous descent, that night men and horses, driven by thirst, somehow slid down the canyon walls to the river to get water, but in the process some of the animals were injured by slipping and rolling long distances. Before dark Juan Domingo returned without having found an exit. Lucrecio was still absent, and it was feared he was lost, or perhaps had been killed by Indians.

San Carlos was now counted out along with Salsipuedes, for no way up the east canyon wall could be discovered. So, on November 5, Escalante and his party continued upstream, leaving Andres Muniz to wait for his brother Lucrecio. This was another grilling day. The explorers travelled a league and a half north, up ridges and down barrancas, descended into a very deep canyon, climbed out of it by an Indian trail, continued north some four miles, found pasture and water at Warm Creek, and pitched camp at a place called Santa Romana near the Utah line. It rained all night and some snow fell.

Next day Escalante moved forward three leagues, but was stopped by renewed rain, wind, and hail "with horrible thunder and lightning." Then, turning east for half a league, he found the way blocked by cliffs, and halted at San Vicente, high up on the mesa above the river, some two or more miles north of the Utah line. Before night Lucrecio and Andres arrived, safe and sound, but with no encouraging news regarding a ford.

Here at San Vicente a third attempt to cross the river succeeded, and made immortal both the incident and the place. Cisneros examined the ford and the way out, and pronounced them both good. But the question now was how to get horses and

baggage down from their eerie perch on the lofty mesa, for the river could be reached only by a very deep side canyon. This gorge now came into history, and Escalante literally made his mark on the face of the land.

Note the words of the historic record. "In order to lead the animals down the side of the canyon mentioned," says the diary, "it was necessary to cut steps in the rock for a distance of three varas, or a little less," -- only about nine feet, but tremendously important under the circumstances. Those historic steps cut in the rocks are still to be seen.

The diary continues: "The rest of the way the animals were able to get down, though without pack or rider. We descended the canyon (using the steps cut in the rocks), and having travelled a mile (down the side canyon) we descended to the river and went along it down-stream about two musket shots....until we reached the place where the channel was widest, and where the ford appeared to be." Here they crossed the river without great difficulty. Evidently the friars were not great swimmers, for the others helped them over, guiding their horses.

So the ford was passable and the Padres were across the Colorado -- with their precious diary! But some of the men in charge of the baggage were still in camp at San Vicente, a mile or more away, perched on the mesa as if suspended in mid-air. They were now **sent for**. The method for getting the baggage down was unique. Mules without packs could descend the side canyon by sliding and using the steps cut in the rocks. But getting down with loads was another matter.

The faithful diary tells us how they did it. They let the packs down over the cliffs. "We notified the rest of the companions who had remained at San Vicente," says Escalante, "that with lassoes and reatas they should let the pack saddles and other effects down a very high cliff at the wide bank (ancon) of the ford, bringing the animals by the route over which we had come." This is to say, the animals

were to descend from the mesa by the steps cut in the rocks, the baggage being carried to the edge of the cliff near the ford and let down by lassoes and reatas. The artist has something to work on here. Escalante continues: "They did so, and about five o'clock they finished crossing the river, praising God our Lord, and firing off a few muskets as a sign of the great joy which all felt at having vanquished a difficulty so great and which had cost us so much travail and delay." They had made one of the historic river-crossings in North American history.

Since first reaching the Colorado at Lee's Ferry (Salsipuedes), the wayfarers had spent thirteen hard days, tried the river at three places, and zigzagged along its western banks for fourteen leagues, or some forty fearful miles, before they could get across. The Padre's Crossing is a justly celebrated spot in the history of early adventure in the Southwest. But few persons ever see it, for it is still nearly as inaccessible as it was in 1776.

Twenty miles beyond the Crossing of the Colorado, Escalante encountered the deep, jagged canyon of Navajo Creek. Its passage exacted of weary horses nearly a day of sliding down one wall on haunches, and climbing the other wall like cats up "slick rock" steeps on the edge of their hoofs. In the weakened condition of men and animals, the long dry desert thence to Oraibe seemed to stretch out interminably, and before it was passed, famine made of porcupine meat a delectable dish.

But it is always darkest just before dawn. Supplies obtained from the surly Hopis renewed waning strength. From Oraibe forward the way was well known. Zuni, Escalante's own mission, was the next station on the road, and thence, after a brief rest, the familiar trail was followed past Acoma and Isleta, and up the fertile, pueblo-dotted valley of the Rio Grande to home and friends. The start had been made on July 29. The day before the journey ended the church bells at Santa Fe rang in the New Year.

Escalante and his men, like lone Garces, had made one of the remarkable explorations in the history of the Great West. And it was not merely an isolated adventure without sequel or significance. Escalante's trail became a Spanish trade route from Santa Fe to the Great Basin. Commerce in the Basin conducted over Escalante's road (the Old Spanish Trail it came to be called) was soon extended to California, first by New Mexicans then by Anglo-Americans, such as Jedediah Smith, over the trail which Garces had opened across Mojave Desert to Los Angeles. Most of the paths blazed by Garces and Escalante over mountain and desert can now be travelled, and most of the superb scenery which they beheld can now be seen through their eyes, from the cushioned seat of an automobile on excellent and even superb highways. Garces Boulevard and Escalante Way, as they might well be called, are present-day links with a romantic and heroic past.

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(See "Memorable Dates", next page.)

MEMORABLE DATES WEST OF THE MISSISSIPPI

1519. Alonso de Pineda sailed along the coast of Texas, first white man to sight the Southwest.
1536. In the spring of this year the Spaniard, Cabeza de Vaca, Esteban the black man, his slave, and two companions, Andres Dorantes and Alonso del Catillo Maldonado, after incredible hardships, reached western Mexico, where they met a party of their own countrymen from Mexico City. The four, sole survivors of a shipwreck on the Florida Coast, had wandered for eight years in the hostile wilderness, crossing Texas from Galveston Bay, southernmost New Mexico, and northeastern Sonora. Local traditions claim that some time in 1532-33 Cabeza de Vaca passed the White Sands National Monument, New Mexico.
1539. Francisco de Ulloa explored the Gulf of California.
1539. Fray Marcos de Niza, accompanied by Esteban, the black man, former slave of Cabeza de Vaca, set out on an expedition that brought him during that year into the present State of Arizona. Esteban, proceeding across the mountains into New Mexico, was the first European to behold one of the Cities of Cibola -- the Zuni Indian village of Hawikuh. Its ruins may still be seen, on the Zuni reservation, some 50 miles south of Gallup, New Mexico.
1540. Francisco Vazquez de Coronado, with some 300 knights on armored horses, 70 foot soldiers and about 1,000 Indian allies, left Compostela in the Mexican State of Nayarit on the famous expedition that was the first to explore extensively our American Southwest.
1540. Coronado reached the pueblos of the Zuni Indians, in western New Mexico.
1540. Don Pedro de Tovar, one of Coronado's Conquistadores, visited the towns of the Hopi Indians.
1540. Don Garcia Lopez de Cardenas, one of Coronado's Conquistadores, discovered the Grand Canyon, probably within the area now conserved as Grand Canyon National Park, Arizona.
1540. Hernando de Alvarado, a member of Coronado's Expedition, reached the Rio Grande villages, not far from the present city of Albuquerque, New Mexico.
- 1540-1541. Coronado and his Conquistadores spent the winter of 1540-41 in camp at Tiguex, a village near the present town of Bernalillo, New Mexico.
1541. Coronado set forth for the reputedly rich land of Quivira, somewhere to the northeast of New Mexico. (This location not to be confused with Gran Quivira National Monument, a celebrated ruin in New Mexico, and belonging in the group of Salinas pueblos.)

1541. Coronado returned to the pueblos of the Rio Grande in New Mexico after extensive explorations believed to have taken him into North-eastern Kansas. Making a "short cut" back, he was the first European to travel over the famous Santa Fe Trail.
- 1541-42. Coronado spent the second winter in camp in New Mexico.
1542. Coronado returned to Mexico, disillusioned. He had found none of the fabulous riches reputed to exist in Quivira (believed to have been Kansas) and in the "Seven Cities of Cibola". (The Zuni towns on which this mythical number was based actually were but six.)
1542. Rodriguez Cabrillo discovered upper California.
1542. Fray Juan de Padilla, instead of returning to Mexico with Coronado, went back to Quivira and disappeared from history. He is believed to have been the first Christian martyr of the United States.
1544. Brother Luis de Ubeda (or Escalona), who also remained among the Indians instead of returning to Mexico with Coronado, was killed at Pecos by the native medicine men.
1580. Agustin Rodriguez, a Franciscan lay brother, and Francisco Sanchez Chamuscado, a soldier, organized an expedition to visit the Indian pueblos of the Southwest.
1581. Agustin Rodriguez, a Franciscan lay brother, and Francisco Sanchez Chamuscado, a soldier, made their way down the Conchos river and up the Rio Grande to the Indian pueblos.
1581. During 1581 Agustin Rodriguez, a Franciscan lay brother, and Francisco Sanchez Chamuscado, a soldier, visited most of the Indian pueblos of New Mexico, including Zuni. They did not, however, reach the Hopi pueblos in Arizona.
1581. Fray Juan de Santa Maria left Chamuscado and Rodriguez to return to Mexico alone with news. He was killed by the Indians near San Pedro.
1581. Chamuscado started back for Mexico, dying en route. Rodriguez and Fray Francisco Lopez, desiring to convert the Indians, remained at the Tiwa village of Puaray, near the present Bernalillo, where they were martyred.
1582. Antonio de Espejo, wealthy mining prospector and explorer, began exploration of Southwest even more thorough than Coronado's. With Father Bernaldino Beltran, Espejo set out from San Bartolome, Chihuahua, for the heart of the Pueblo country to learn the fate of the missions established there by Agustin Rodriguez, a Franciscan lay brother, and his companions.

1582. Antonio de Espejo, wealthy mining prospector and explorer, arrives at junction of Conchos with Rio Grande. The party ascended the Rio Grande through populous tribes, and reached Puaray where it was learned that the three missionaries had been murdered. De Espejo also reached Acoma Pueblo, New Mexico, and witnessed a snake dance, the first white man to behold this religious rite for rain.
1583. Antonio de Espejo, wealthy mining prospector and explorer, visited the Hopi pueblos of Arizona and most of the New Mexican towns.
1583. Antonio de Espejo, wealthy mining prospector and explorer, met the Yuman tribes of western Arizona.
1583. Antonio de Espejo, wealthy mining prospector and explorer, returned to San Bartolome, Chihuahua, bringing report of martyrdom of the missionaries to the Pueblos.
1590. Castano de Sosa makes unsuccessful attempt at colonization of New Mexico. De Sosa came up the Pecos River to Pecos Pueblo, established his camp at San Marcos Pueblo, was arrested at Isleta Pueblo by an officer of the Viceroy who had followed him to New Mexico, and was returned to Mexico and tried for making a supposedly unauthorized expedition.
1594. Gutierrez de Humana and Francisco Leyva Bonilla made an illegal and little-known expedition to New Mexico, headquartering at San Ildefonso Pueblo (still in existence as an Indian village). They went east from Pecos to the plains, as did Coronado half a century before. Somewhere in the Texas panhandle Humana murdered Bonilla. Somewhere in Kansas the rest of the party, except one or two native guides, were killed by Indians.
1595. Don Juan de Onate was given a contract by the viceroy of New Spain to colonize New Mexico.
1598. Year marking the Southwest's first period of actual Spanish colonization.
1598. (Early in year) Don Juan de Onate set forth from Mexico with a colony of some 400 men, women and children and a band of Franciscans, 83 wagons and carts carrying their baggage, and 7,000 head of stock, starting out from Santa Barbara, Chihuahua.
1598. Don Juan de Onate reached Indian pueblo of Caypa and named it San Juan de los Caballeros. This location was on the Rio Grande opposite its junction with the Chama River, some 30 miles north of Santa Fe.

1598. Onate gave "rods of office" to various native chiefs, received their submission to the Spanish crown, and assigned eight missionaries to work in nearby Indian pueblos; visited most of or all the New Mexico pueblos, including the Zuni and Hopi.
1598. Don Juan de Onate moved from San Juan to near by San Gabriel, which served as the "capital" of New Mexico until the founding of Santa Fe.
1598. Don Juan de Onate, some time during this year, built the first church in New Mexico, naming it the church of San Juan Bautista.
1600. (Approximately) Establishment of missions in the Rio Grande pueblos.
1605. Don Juan de Onate, and his men, descended Bill Williams Fork and the Colorado River, came in sight of the Gulf of California, and took possession of it for the King of Spain.
1605. Don Juan de Onate, returning from the "South Sea" (the Gulf of California), left his autograph on Inscription Rock, now part of El Morro National Monument, New Mexico.
1607. Onate resigned his commission as governor of New Mexico.
1609. Don Pedro de Peralta succeeded Onate as governor of New Mexico and founded Santa Fe -- exact date unknown, but probably about 1610.
1610. (Conjectured) Date of founding of Santa Fe, Capital of New Mexico, by Don Pedro de Peralta.
1629. First Franciscan missions established at Zuni and Hopi towns and in the Salinas area east of the Rio Grande.
- 1672-75 Apache inroads increased greatly. In October, 1672, first Apache raid in the Zuni country destroyed the Hawikuh mission and killed its priest. Apache attacks cause abandonment of the Salinas country (Quarai, Abo, "Gran Quivira", etc.).
1680. Pueblo Rebellion, launched August 10 with general massacre. Spanish missions destroyed; 21 priests martyred. Spaniards driven out of New Mexico. For next 12 years Indians undisputed masters of the Rio Grande.
1683. Padre Eusebio Francisco Kino, Jesuit missionary, arrived with Atondo's expedition at La Paz on the coast of Lower California, then believed to be an island.
1686. LaSalle established short-lived French post, Fort St. Louis, near Matagorda Bay on the Texas gulf coast.

1687. Padre Kino, Jesuit missionary, arrived at site of his first mission "in the North"; established his famous mission of Nuestra Senora de los Dolores, near source of San Miguel River.
- 1687 to - Padre Eusebio Kino, Jesuit missionary, labored among the Pima
1711. and Papago Indians; established his chain of missions in northern Mexico and southern Arizona; taught husbandry to the Indians, introduced the cattle industry for their benefit; rode hundreds of miles on horseback exploring the country.
1690. First Spanish settlements made in region now Texas.
1691. Padre Eusebio Kino, Jesuit missionary, at request of Indians, visited their village of Tumacacori, Arizona. This year dates the modern history of the ancient Indian village of that name, where was established the Spanish mission of Tumacacori. (Now partially restored by the National Park Service as Tumacacori National Monument)
1692. Kino again visited Tumacacori, and pushed on to the Indian village of Bac. To this he added the name of his patron saint, Saint Francis Xavier. The place and the mission established there, has been known ever since as San Xavier del Bac. (Arizona)
1692. Don Diego de Vargas, reconquered New Mexico "at his own expense", and became its Governor.
1696. Second Pueblo revolt, the last serious one to occur in the Southwest; five missionaries and 21 other Spaniards killed.
1700. Padre Eusebio Kino, Jesuit missionary, starts out on horseback to prove his theory that Lower California is not an island but a peninsula.
- .700. Padre Kino returns to his starting point, having ridden some 1,000 miles on horseback in less than a month, and proved his theory that Lower California is a peninsula and not an island.
1702. Padre Kino for a second time corroborates his theory that Lower California is a peninsula and not an island, by an exploration on horseback down one side of the Colorado River and up the other.
1711. Death of Padre Eusebio Kino, missionary-explorer-colonizer-rancher of the Southwest.
1713. French established trading post at Natchitoches on the Red River.
1716. Four missions founded in Texas and presidio of Dolores established.

1718. Martin de Alarcon made governor of Texas, and founded San Antonio.
1736. Rich but short-lived silver strike made at Arizona at an Indian Village a few miles southwest of modern Nogales.
1751. Pima uprising.
1752. Tubac established as military post, first non-ecclesiastical settlement in Arizona.
1767. King of Spain expelled Jesuits from all his dominions.
- 1769-1770. First California Missions founded by Friar Junipero Serra in his famous chain of nine missions extending from San Diego to San Francisco, California.
1774. Juan Bautista de Anza, famous frontier officer, opened land route from Sonora to California.
1776. Fray Silvestre Velez de Escalante, searching for a shorter route to Monterey, California, from Santa Fe, New Mexico, explored with a small party much of the present area of northwestern New Mexico, southwestern Colorado, southeastern Utah, and northeastern Arizona. Although Escalante did not find a route to Monterey, he contributed much to the geographical knowledge of the Southwest.
1776. San Francisco founded. Spain reorganized administration of northern New Spain.
1806. Zebulon M. Pike left St. Louis with 23 men to determine southwest boundaries of recently acquired Louisiana Purchase.
1806. Pike, explored upper Arkansas and built a fort on the Rio Grande, in Spanish territory (claiming he thought it the Red River.)
1807. Pike visited by Spanish officer, requested to explain his action to Spanish authorities at Chihuahua. Which he did. Returning to United States by way of Texas. FIRST TO ADVERTISE SOUTHWEST to his fellow Americans.
- 1810-1821. **Mexican Revolution. Mexico becomes independent. Spanish rule disappears in the New World.**
1820. Moses Austin, Missouri frontiersman, obtained permission from Spain to establish colony between San Antonio road and Galveston Bay. Stephen Austin, his son, continued the work.
1836. (March 21) Anglo Americans in Texas declared their independence.



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ARTICLE VIII. BANDELIER, SCHOLAR OF THE MESAS, AND
RE-DISCOVERER OF AMERICA AND THE AMERICAN INDIAN.

by Dr. Edgar F. Goad, University of New Mexico

Part I.

A Young Student Chooses Ethnology for his Vocation.

In 1873 there came to the door of a wealthy retired attorney in Rochester, New York, a sturdily built, rather pale faced man of thirty-three. He had a high forehead, a shock of black hair, and his face was the face of a scholar, not a man of action. This was Adolph Bandelier, an obscure Illinois history student.

The man who greeted him was Lewis H. Morgan, retired as a wealthy man several years before to devote his time and fortune to the study of mankind. Morgan had from early youth been interested in the American Indian. He had made the first scientific and detailed study of the system of government and social organization of an American Indian tribe; had become an adopted Iroquois.

Bandelier had read Morgan's book The League of the Iroquois, and written asking permission to call and talk about Indian life with him. For a long time the young Illinois scholar had been studying the historical records of discovery and colonization in the Americas. He had some interesting ideas regarding the proper interpretations of the records of the early Spanish conquistadores. These views were the subject of his conversation with Morgan.

There is a strange paradox in the records of the 17th and 18th century American settlers regarding the Indians. To the frontiersman the Indian was a savage, ready to pounce on any careless settler, burn his home, carry off his loved ones and scalp their defenders, in short, a "varmint".

To the romantic writers of the 18th and early 19th centuries, the Indian was a child of nature, a dweller in the eternal forests, a roamer of vast plains, a noble savage. Of course, the writers seldom saw an Indian, and a frontiersman seldom saw one without shooting.

The romantic pictures of Capt. Mayne Reid, James Fenimore Cooper, and the almost as romantic Conquest of Mexico, by W. H. Prescott had been read, and believed, by most of the people of the United States in 1880. The errors of the early Spanish explorers and others regarding the natives of the New World had come to be accepted as first hand and accurate observations. In short, it was a comedy of errors beginning with the greatest of all errors, naming the American race "Indian".

The two men talking in the plush-lined Victorian parlor in Rochester, New York, in 1873 were destined to begin replacing three centuries of romantic speculation with sober scientific truth. Morgan was a social scientist, the father of American ethnology, a student of the customs of man, a pioneer sociologist. Bandelier had hoped to become a historian.

Morgan was even then preparing his second great book, Ancient Society, subtitled, Researches in the Lines of Human Progress. In writing this book he gathered information from scientists throughout the world on primitive man and his customs. He compared their reports with what he already knew about the American natives.

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The community of interests between the "Father of American Ethnology", Morgan, and the historian, Bandelier, soon ripened into a friendship which was to continue until Morgan's death in 1881. Bandelier adopted the Rochester scientist as his intellectual godfather, and Morgan came to lean on the younger man for support in the fierce historical and scientific controversies which stormed about him and his theories. Bandelier's background and training made him a willing disciple of the aging sociologist.

Bandelier was born in Switzerland in the Canton of Berne, in 1840. At the age of eight, he, his mother, and an older brother had come to the United States. His father had preceded them in 1847. The family settled in a Swiss-American colony of Highland, Illinois.

The elder Bandelier was a man of intelligence, a student of the law, with strong leanings toward science and a mastery of several languages. There were in the little Illinois settlement many men of considerable education, forced, through political exigencies, to flee their native Switzerland.

From these men, and particularly from his father, for his mother died in 1855, the boy Bandelier obtained a rather sketchy training in science and a wide knowledge of languages. He attended the public school, which was established in the clearings of "New Helvetia", as the Illinois settlement was first called, almost as soon as the village was organized. At an early age the Swiss boy could read, write, and speak German, French, English, and Spanish. He had a gift for tongues, which enabled him to master even difficult Indian languages in a few weeks, and a prodigious memory.

When Bandelier returned to Highland after meeting Morgan, his future course in American anthropological science was set. Already familiar with the Spanish-American historical literature, he set out to become, and did become, the greatest authority of his time on the Spanish chronicles of America of the 16th and 17th century. He read and reread, in the original, Herrera's history (four folio volumes) four times; Gomora, three times; Ovieda and others as thoroughly.

"And still I do not know them", he complained to Morgan in a letter.

Morgan was as fortunate in his disciple as Bandelier in his master. Bandelier had the knowledge of historical background necessary to back Morgan's theories on the status of America's social scheme of things before 1492. In turn Morgan secured for Bandelier an audience, books, opportunity for study, which the Illinois scholar desired above all else, and finally financial support for field investigations.

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Night after night, through the hot summer twilights, and the long dark winter evenings Bandelier worked, often until after midnight, over obscure and ancient Spanish documents and chronicles of early Spanish historians and explorers. Thus he built the first true picture of the civilization of the ancient Mexican people.

In the face of recognized American historians, and some of the foremost students of anthropology, Bandelier erected an edifice of scientific, historical fact which changed the whole attitude of American scholars and historians toward the Indian.

Even as Bandelier wrote his papers by the light of a kerosene lamp in the bedroom of his brick residence, just across from the Ryhiner bank in Highland, the American Antiquarian Society, old, conservative, and wrong, was listening solemnly to the great French geographer, Augustus Le Plongeon, attempting to prove the Maya of Yucatan to be the Carians, mentioned by the Greek historian, Herodotus in the fifth century B.C.

Le Plongeon even told these leaders of American anthropological science that the Mayan language contained words of undoubted Assyrian and Hebrew origin. And they did not laugh, then.

When Bandelier's first works were published, 1877-79, it can be imagined with what hoots of derision the antiquarians received his statements. There were no emperors, no kings, no nobles in Mexico when Cortez marched to capture Montezuma, Bandelier insisted. The Mexicans, he proved by the writings of the men of Cortez' expedition itself, had a governmental, military, and social organization purely Indian -- unlike anything ever seen or heard of by Europeans. There was no difference, Bandelier maintained, except in detail, between the government of the Maya, the Aztec, and the Incas, and that of the Iroquois, the Mohican or the Apache. All Indians, he said, were in the simple, communal state of clans and tribal government, and Montezuma was but a war-chief, like any war chief of the plains tribes.

Bandelier and Morgan did not deny that many of the buildings and art of the Indians of Southwestern America, Mexico, and Peru were marvelous. They merely claimed these were designed only to serve the purposes of an Indian society. They were not related in any way to European medieval art or architecture. Houses, places of worship, storerooms were built of the material at hand. There was no

essential difference between the long wooden houses of the Iroquois, and the stone pueblos whose extensive ruins existed in Chaco Canyon, New Mexico. A council chamber was a council chamber, whether it was called a kiva or a temple, Bandelier said in effect.

The strain of carrying on simultaneously a business and intensive research in Mexican history finally proved too much for Bandelier. Already becoming famous in scientific circles for his monographs, published, under the urging of Morgan, by Harvard University, his health began to fail.

In January, 1880, Dr. Putnam of Harvard, who had charge of the publications of Bandelier's papers for the Archaeological Institute of America, wrote that the Institute could not publish his latest work. The real reason was lack of funds. But Bandelier thought it was because of the lengthy notes with which he bolstered his every statement of fact from the original Spanish sources. Putnam had told him that he might possibly be believed without such lengthy notes.

Bandelier wrote to Morgan:

This is a very severe blow. Neither will I change my style of writing on scientific topics. If Mr. Putnam will only reflect on the exceptional position which I was compelled to assume, appearing before the public as a complete freshman, with no reputation, no claim for trust and belief, he would easily understand how it was my duty to do it. . . Had I not piled up such an amount of glaring evidence, so as to quench and stifle all opposition at the very start, Mr. Putnam would have experienced very lively times with the opposite side. . .

In the next letter to Morgan he added, "We are on the eve of a great advance in ethnology". He pleaded that they go on. Scientists are human and they do not like to be told that their pet theories are wrong. The storm of criticism raised by his revolutionary theories, Bandelier now thought, had led to refusal of Harvard to publish any more of his papers.

Then the blow fell. A letter written by Bandelier's niece, Elise, to Mr. Morgan, early in 1880 said,

Uncle is sick. The physicians say it is a nervous prostration. He must leave business and Highland for at least a year, preferably a year in the open.

But Bandelier's eastern friends had not abandoned him as he thought. Almost immediately, Morgan wrote offering, on behalf of the Archaeological Institute, to employ him in a field investigation of Indians in the Southwest. The plans were for study in New Mexico and Arizona, and then extension of the investigation into Mexico and Central America.

At last Bandelier was to have an opportunity to study the Indians, with whom he had become familiar only from books, at first hand. For five years he had been writing about Indians, though he had never seen one except with some wandering medicine show. He was delighted. His niece wrote Morgan:

He thankfully accepted your offer. Our physician, Papa (the elder Bandelier), aunt (Bandelier's wife), they all are of the opinion that it is the very best thing for him. . . The sooner the better.

All the Highland student asked was his expenses. Arrangements were completed. Bandelier, recovered in health with the prospect of escape from hated business cares, went East to receive his final instructions. He called at Harvard, and, of course, on Morgan, and left for the West.

Bandelier's imaginings of the West of that day, the West of Billy the Kid, cattle wars, and Apache uprisings, are amusing. Should he take firearms? He asks Morgan. It might be safer for all concerned if he did not. He once shot a squirrel, he says, but investigation showed it had really died of "congestion of the lungs".

In August, 1880, the historian, turned archaeologist, arrived at Pecos, east of Santa Fe. He was to investigate and report on the ruins there. There is a note of triumph in the letter he wrote Morgan at the end of his fortnight of study of the Pecos ruins. "I am dirty, ragged, sunburnt, but of best cheer. My life work has at last begun."

Like the true scientist, Bandelier did not confine his observations in New Mexico to the ruins he came to examine. He noted the everyday life of the Indians, and compared this to the things he had read in the chronicles of the early Spanish writers. He noted the prodigal waste of natural resources in the young est.

"The railroads take the young and best timber," he writes to Morgan, who was a member of a committee for the preservation of timber. "If there is no end to this, what little vegetation is left may be destroyed through the aridity resulting from this indiscriminate and wanton destruction of trees."

After finishing his investigation of the ruins at Pecos, the anthropologist turned to the living Indians of the area. He installed himself at Santo Domingo pueblo to study the everyday life, social organization, and ceremonies of the Aeres Indians. But he found that the Indians could be quite inhospitable to a white stranger who sought to pry into their secrets.

Writing to Morgan from Cochiti on October 22, 1880, he says:

At Santo Domingo I could not stay any longer, I quarreled with the council of the tribe, after they lied to me three times, and finally kicked the governor (of the pueblo) out of my room. This manner of protesting was not to his taste, and the next morning came a declaration of war in the shape of a refusal to give me anything more to eat. To this I replied simply by staying and supporting myself on watermelons, until the things became obsolete and, unable to achieve anything more, I moved to this Pueblo of Cochiti.*

Bandelier had learned a lesson at Santo Domingo. He profited by it and got along very well with the Indians at Cochiti. He grew to love these people, and they him. After about six weeks in the pueblo he writes, "For the rest I am well, very happy, living, eating, sleeping, talking with the Indians, and expecting to become an adoptive Indian before long."

In a letter to Morgan, written later, he adds, "I have now lived three months with the Indians, sleeping in their houses, eating none but their food . . . You have no idea how much I am becoming attached to these Indians."

The difficulty at Santo Domingo was soon forgotten. Bandelier was overwhelmed by invitations to visit other pueblos. Characteristically uncompromising in his scientific battles, Bandelier nevertheless, liked people. Even in his own field, where he sometimes said bitter things in the heat of scientific controversy, he could not help liking his opponents when he met them face to face.

Thus it was that the Southern Illinois immigrant and business man entered into a new career, a career which was to occupy thirty-four years of his life after 1880. He died in Spain in 1914 still pursuing his quest for truth about the Indian. His studies were to carry him to Mexico, Central and South America, and to Spain; and everywhere he made friends.

Bandelier did not say that the "proper study of mankind is man", but he lived the truism. More than anyone of his time, Bandelier understood that if the customs, the social organizations, and the psychology of a race were to be learned, they would be learned only after one knew and liked men.

Bandelier, once he knew a man or a people, regardless of race or station in life, loved them. And so Bandelier came to love the Indians of the Southwest. Far, better perhaps than any man of his day, he knew the intelligent, gentle people of the Pueblos.

To Be Continued

*In his Final Report of his investigations in New Mexico, Bandelier says of his difficulty at Santo Domingo, that it was, "one of those errors which the novice in ethnology is liable to make and which I committed at the very outset."

(Biographical Sketch of the Author Follows)

Biographical Sketch.

Dr. Edgar F. Goad, of the University of New Mexico, believes that "Nine lines is the maximum any man should allow himself in the way of an autobiography. "Into less than this maximum he compresses the highlights of his career.

"1897--Born, Coles County, Illinois: 1918-19--Second Lieutenant, Field Artillery, United States Army (which saw service in France); 1933-A. B., University of Southern California; 1934-A. M., University of Southern California; 1933-37 Teaching Fellow in History, University of Southern California; Teacher, Los Angeles City High School District;" (This period interspersed by a variety of other employments); "1937-Director of Public Relations and Instructor in Journalism, University of New Mexico."

From these stark facts, however, emerges a versatile and interesting career. As a lad, Edgar F. Goad was privileged to that individual attention from teachers who were of the same background and community that distinguished the "little red schoolhouse" of rural America. To their character and successful pedagogics he pays tribute thus:-

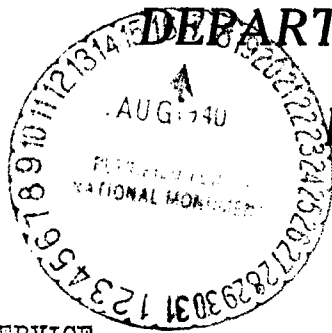
"*** Our teachers lived in our world. *** They had been in the homes of their pupils and their knowledge of them was more complete, more intimate, than the best case history of the most conscientious student of sociology. Theirs was not the knowledge of a way of life: it was knowledge of life itself. *** They taught us life, for they knew life--our life."

From this rural setting the young man was transplanted to an industrial city, there to attend a large school which was "as bewildering as the factory*** with its shining rolls, hissing pipes and growling gears."

"There was I," he interpolates, "Living in a factory hand's world, an astronomical distance outside the orbit of the teacher understanding. *** They knew their subjects and the most approved methods of teaching them, but they never knew me. *** So I did what others are doing, what others must do." He sums up his school experiences. "By trial and error I found a sort of adjustment to a life where lack of adjustment means the blackness of despair, and even death; found how to hold a job by being fired often enough.***"

It was largely through these industrial experiences that responsible jobs outside of the field of formal education came to Goad. Later they brought harvests in an output of books on such occupations. Dr. Goad has worked as steam fireman, engineer, marine engineer, and newspaper man. The library of Congress lists his works as; "A. B. C. of Diesel Engines;" "Diesel Ethics;" "Adventures of Don Francisco Vasquez de Coronado;" "Safe Flying." By his own admission Dr. Goad has written "thousands of inches of news stories (for which nobody ever gets any credit), but which I sometimes think contain the finest writing I shall ever do."

Dr. Goad is now engaged on a novel based on the life of Adolph F. Bandelier. Visalia, his birthplace, is near the Switzerland-born Bandelier's boyhood home in Highland, Illinois.



DEPARTMENT OF THE INTERIOR

INFORMATION SERVICE

NATIONAL PARK SERVICE

Please do not release until after August 20, 1940.

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL

The current year marks the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race -- the coming into the Southwest of the Spanish Conquistadores. That epoch-making event is being celebrated -- May 1 to September 15 -- by the Coronado Cuarto-Centennial. 1940 also ushers in the centennial of the birth of Adolph Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by Congress, has authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research, by means of a series of monthly syndicated articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonies will dramatize the great moments in the Southwest's destiny.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric Cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish Missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE VIII. BANDELIER, SCHOLAR OF THE MESAS, AND
RE-DISCOVERER OF AMERICA AND THE AMERICAN INDIAN.

by Dr. Edgar F. Goad, University of New Mexico

Part I.

A Young Student Chooses Ethnology for his Vocation.

In 1873 there came to the door of a wealthy retired attorney in Rochester, New York, a sturdily built, rather pale faced man of thirty-three. He had a high forehead, a shock of black hair, and his face was the face of a scholar, not a man of action. This was Adolph Bandelier, an obscure Illinois history student.

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At last Bandelier was to have an opportunity to study the Indians, with whom he had become familiar only from books, at first hand. For five years he had been writing about Indians, though he had never seen one except with some wandering medicine show. He was delighted. His niece wrote Morgan:

He thankfully accepted your offer. Our physician, Papa (the elder Bandelier), aunt (Bandelier's wife), they all are of the opinion that it is the very best thing for him. . . The sooner the better.

All the Highland student asked was his expenses. Arrangements were completed. Bandelier, recovered in health with the prospect of escape from hated business cares, went East to receive his final instructions. He called at Harvard, and, of course, on Morgan, and left for the West.

Bandelier's imaginings of the West of that day, the West of Billy the Kid, cattle wars, and Apache uprisings, are amusing. Should he take firearms? He asks Morgan. It might be safer for all concerned if he did not. He once shot a squirrel, he says, but investigation showed it had really died of "congestion of the lungs".

In August, 1880, the historian, turned archaeologist, arrived at Pecos, east of Santa Fe. He was to investigate and report on the ruins there. There is a note of triumph in the letter he wrote Morgan at the end of his fortnight of study of the Pecos ruins. "I am dirty, ragged, sunburnt, but of best cheer. My life work has at last begun."

Like the true scientist, Bandelier did not confine his observations in New Mexico to the ruins he came to examine. He noted the everyday life of the Indians, and compared this to the things he had read in the chronicles of the early Spanish writers. He noted the prodigal waste of natural resources in the young west.

"The railroads take the young and best timber," he writes to Morgan, who was a member of a committee for the preservation of timber. "If there is no end to this, what little vegetation is left may be destroyed through the aridity resulting from this indiscriminate and wanton destruction of trees."

After finishing his investigation of the ruins at Pecos, the anthropologist turned to the living Indians of the area. He installed himself at Santo Domingo pueblo to study the everyday life, social organization, and ceremonies of the Jueres Indians. But he found that the Indians could be quite inhospitable to a white stranger who sought to pry into their secrets.

Writing to Morgan from Cochiti on October 22, 1880, he says:

At Santo Domingo I could not stay any longer, I quarreled with the council of the tribe, after they lied to me three times, and finally kicked the governor (of the pueblo) out of my room. This manner of protesting was not to his taste, and the next morning came a declaration of war in the shape of a refusal to give me anything more to eat. To this I replied simply by staying and supporting myself on watermelons, until the things became obsolete and, unable to achieve anything more, I moved to this Pueblo of Cochiti.*

Bandelier had learned a lesson at Santo Domingo. He profited by it and got along very well with the Indians at Cochiti. He grew to love these people, and they him. After about six weeks in the pueblo he writes, "For the rest I am well, very happy, living, eating, sleeping, talking with the Indians, and expecting to become an adoptive Indian before long."

In a letter to Morgan, written later, he adds, "I have now lived three months with the Indians, sleeping in their houses, eating none but their food . . . You have no idea how much I am becoming attached to these Indians."

The difficulty at Santo Domingo was soon forgotten. Bandelier was overwhelmed by invitations to visit other pueblos. Characteristically uncompromising in his scientific battles, Bandelier nevertheless, liked people. Even in his own field, where he sometimes said bitter things in the heat of scientific controversy, he could not help liking his opponents when he met them face to face.

Thus it was that the Southern Illinois immigrant and business man entered into a new career, a career which was to occupy thirty-four years of his life after 1880. He died in Spain in 1914 still pursuing his quest for truth about the Indian. His studies were to carry him to Mexico, Central and South America, and to Spain; and everywhere he made friends.

Bandelier did not say that the "proper study of mankind is man", but he lived the truism. More than anyone of his time, Bandelier understood that if the customs, the social organizations, and the psychology of a race were to be learned, they would be learned only after one knew and liked men.

Bandelier, once he knew a man or a people, regardless of race or station in life, loved them. And so Bandelier came to love the Indians of the Southwest. Far, better perhaps than any man of his day, he knew the intelligent, gentle people of the Pueblos.

To Be Continued

*In his Final Report of his investigations in New Mexico, Bandelier says of his difficulty at Santo Domingo, that it was, "one of those errors which the novice in ethnology is liable to make and which I committed at the very outset."

(Biographical Sketch of the Author Follows)

Biographical Sketch.

Dr. Edgar F. Goad, of the University of New Mexico, believes that "Nine lines is the maximum any man should allow himself in the way of an autobiography. "Into less than this maximum he compresses the highlights of his career.

"1897-Born, Coles County, Illinois: 1918-19--Second Lieutenant, Field Artillery, United States Army (which saw service in France); 1933-A. B., University of Southern California; 1934-A. M., University of Southern California; 1933-37 Teaching Fellow in History, University of Southern California; Teacher, Los Angeles City High School District;" (This period interspersed by a variety of other employments); "1937-Director of Public Relations and Instructor in Journalism, University of New Mexico."

From these stark facts, however, emerges a versatile and interesting career. As a lad, Edgar F. Goad was privileged to that individual attention from teachers who were of the same background and community that distinguished the "little red schoolhouse" of rural America. To their character and successful pedagogics he pays tribute thus:-

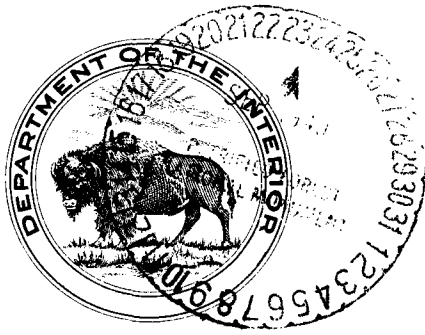
"*** Our teachers lived in our world. *** They had been in the homes of their pupils and their knowledge of them was more complete, more intimate, than the best case history of the most conscientious student of sociology. Theirs was not the knowledge of a way of life: it was knowledge of life itself. *** They taught us life, for they knew life--our life."

From this rural setting the young man was transplanted to an industrial city, there to attend a large school which was "as bewildering as the factory*** with its shining rolls, hissing pipes and growling gears."

"There was I," he interpolates, "Living in a factory hand's world, an astronomical distance outside the orbit of the teacher understanding. *** They knew their subjects and the most approved methods of teaching them, but they never knew me. *** So I did what others are doing, what others must do." He sums up his school experiences. "By trial and error I found a sort of adjustment to a life where lack of adjustment means the blackness of despair, and even death; found how to hold a job by being fired often enough.***"

It was largely through these industrial experiences that responsible jobs outside of the field of formal education came to Goad. Later they brought harvests in an output of books on such occupations. Dr. Goad has worked as steam fireman, engineer, marine engineer, and newspaper man. The library of Congress lists his works as; "A. B. C. of Diesel Engines;" "Diesel Ethics;" "Adventures of Don Francisco Vasquez de Coronado;" "Safe Flying." By his own admission Dr. Goad has written "thousands of inches of news stories (for which nobody ever gets any credit), but which I sometimes think contain the finest writing I shall ever do."

Dr. Goad is now engaged on a novel based on the life of Adolph F. Bandelier. Visalia, his birthplace, is near the Switzerland-born Bandelier's boyhood home in Highland, Illinois.



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Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by the Congress, has authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research, by means of a series of monthly articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonies will dramatize the great moments in the Southwest's destiny.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

* * * * *

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Bandelier did go to Mexico at once. Before he was ready to return to New Mexico, he was called to New York. There he was told that plans had been completed for him to join the Lorrillard expedition under M. de Charney, a French explorer. He was to go with the expedition as an archaeologist to study ruins in Mexico and Yucatan.

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Thus confronted by some of the best work of the natives of America, Bandelier, a true scientist, admits that previously held theories were too simple to account for the facts which confronted him. He returned to the United States determined to continue his study until he should know the truth about the American Indian.

In the spring of 1882, Bandelier again took up this task in New Mexico. For ten years he left no clue uninvestigated, passed by no bit of evidence, questioned every previous conclusion regarding the Indian. It was not easy.

From March to December of 1882, he rode and walked from Santa Fe to Acoma, from Pecos to Isleta, from Quaray to the area now named in his honor, Bandelier National Monument. Cochiti, Laguna, Acomita, Cebolleta, Ventana, Taos and the Rito de los Frijoles saw him, meter stick in hand and heavy camera on his back, questioning, recording, measuring. He watched the Indians dance while drums roared, and hot bright plazas leaped to the rhythm of tribal chants. He sat for hours in the cold and dark of kivas listening to the ancient prayers, trying to understand. He climbed the snowy heights of the Manzanos and the Sangre de Cristos in winter. He rode the muddy banks of New Mexico streams when the snow melted in the spring, and faced the dusty winds of the mesas in summer. At night over lonely campfires or in the rude shelters of sheepherders he wrote his cramped journal, noting the facts he found so that his memory would not trick him.**

* Translated from the German in Die Highland Union of September 2, 1881.

** Bandelier's notes make up several thick volumes of manuscript now deposited in the Museum of New Mexico.

In the winter of 1882-83, Bandelier made a journey which nearly proved his last. Traveling on foot in the depth of winter, he visited the ruins of Abo, Gran Quivira, and Quaray, the "cities that died of fear" in the Southern Manzanos. He was caught in a blizzard on the western slopes of the mountains with two sheepherders. Bandelier escaped to Isleta more dead than alive. His two companions, who refused to attempt the desperate journey into the valleys, were found frozen beside their crude camp.

Disregarding warnings of friends, for Geronimo was on the loose, Bandelier journeyed unarmed and alone from Zuni directly across the Apache reservation to Globe, Arizona, in the summer of 1883. This time he was mounted. After exploring the Salt River valley ruins he proposed penetrating into Northern Mexico. The commanding officer at Fort Huachuca, Arizona, refused him permission to cross the border. This was in early 1884 and Geronimo and his band were in the mountains of Northern Sonora defying the combined efforts of the American and Mexican troops to round them up.

Unarmed, Bandelier left the Fort traveling toward Tucson. As soon as he was out of sight of the soldiers, however, the scientist turned southwest and crossed the border at Naco. He penetrated three hundred miles into Northern Sonora, crossed the mountains to Casas Grandes in Chihuahua, and returned to Deming safely after having explored a region still largely untraveled and surveying several pre-historic ruins. He did not see a single unfriendly Indian.

This period from 1880 to 1885 was undoubtedly the happiest in Bandelier's life. He was adding to his already thorough knowledge of the country the Spanish Conquistadores had penetrated nearly four hundred years ago. And he was pushing the historical frontier back far behind the time of the white man's invasion of this vast continent.

But, in 1885, Bandelier returned to Highland to face financial ruin. The Rhyner bank, now in almost exclusive control of his father, had invested heavily in the rich corn lands of the American bottoms across the Mississippi from St. Louis. Much of the money for this investment had come from Switzerland on bonds which drew a fixed rate of interest. Industrial strife and low farm prices had sunk business to a low ebb in the Middle West. The depression of 1884 and 1885 had brought the bank to the verge of ruin.

In the spring of 1885 the scientist had to drop his work and go to Europe at the request of his father to seek some settlement with the European creditors of the bank. When he returned to Highland in May of that year the bank was closed and his father had left the country. The only remaining partner in the bank to face the irate Swiss settlers with him was Bandelier's boyhood friend, Maurice Huegy.

The thrifty farmers of the community demanded some scapegoat. Both Bandelier and Huegy were arrested on a charge of having accepted deposits after they knew the bank to be insolvent. Huegy committed suicide. Bandelier was forced to face a court room full of his former friends and neighbors alone.

Though he had never taken an active part in the affairs of the bank, the scientist was bound over to the grand jury at the demand of his accusers. This was the afternoon of the day his boyhood friend had killed himself. Bandelier was taken in charge by the constable for delivery to the county jail at Edwardsville, Illinois.

As the officer and the unfortunate anthropologist were proceeding to the station to take the train for the county seat, they were surrounded by an angry crowd. Cries of "Hang him" were heard. Two men appeared with a rope.

The men with the rope afterward shamefacedly denied any intent to harm the innocent Adolph. They claimed the rope was intended to lead away a bull calf expected on the train. But the effect of this scene on the worried scientist may be imagined. The train was late. Fearing violence, the constable obtained a carriage to transport Adolph to jail.

In Edwardsville Bandelier escaped the disgrace of spending the night in jail through the courtesy of the sheriff who took him to his house. Next morning friends in Edwardsville secured bail and loaned the scientist enough money for his return to Santa Fe.

Then a final blow fell upon Bandelier's defenseless shoulders. The Archaeological Institute at Harvard was short of funds and decided to abandon their New Mexico investigations. With a wife and two nieces dependent upon him, with all his property abandoned to the creditors of the bank, Bandelier faced actual want.

Though the charges against him were dropped soon, he had to have money. He began to write popular articles and a novel, The Delight Makers. So frantically and continuously did he write that his right arm became almost paralyzed.

"Everything is useless. We are absolutely doomed," he wrote in his journal. But even in this desperate situation he kept up his scientific work. When his hand became useless for writing, he painted pottery designs, and visited, sketched, and measured ruins within walking distance of Santa Fe.

Work on his novel proceeded as rapidly as his cramped muscles would allow. He had chosen for the scene of action of the book the lovely canyon of the Rito de los Frijoles now within Bandelier National Monument, named in his honor by his adopted country. He had first visited this area with his Indian friends of Cochiti in 1880.

As it does the visitor today, the Rito de los Frijoles fascinated Bandelier in the 1880's. Strung along the cliffs of the narrow canyon for miles are ruins of the "Grandfathers" of his friends, the Cochiti people. In fact half the pueblos of the upper Rio Grande claim the former inhabitants of the Rito and Puye as ancestors. Why these ancients left their lovely location is a mystery.

It was natural that Bandelier, like the modern tourist, should try to repeople the Rito in imagination. Once a visitor has seen the light of a rising moon creep down the white walls of the canyon and penetrate the blackened interior of its cliff caverns, glint from the surface of its stream like the flicker of campfires re-lighted from the dust of centuries, imagination is set aflame.

The people of Bandelier's novel are real people. They are his beloved friends of Cochiti, transported in imagination the short space from the present pueblo to their ancestral canyons, and backward into former centuries. There never has been a better example of scientific imagining than The Delight Makers. It will serve the reader as an interesting textbook in New Mexican ethnology even today.

But the novel did not immediately find a publisher. By the time it did, the worst of Bandelier's financial difficulties were over. Still, in 1885 it was hope to him, if not practical relief of his most pressing needs.

On January 28, 1886 we find the heartsick scientist writing in his journal:

Joe is sick. So even the worst comes. No return from work, nothing. A sick wife and no means to support her. Work, earnest work and not a cent. It is distressing. I am unwell myself. Unfit to write. Bitter cold . . .

But the very next day an Eastern magazine sent the despairing Bandelier \$10 for an article. A few days later the Nation, for which he had already written many articles, paid him for one. Soon his old friend, Francis Parkman, the historian, sent him \$100. The crisis was over.

Shortly after his novel was finished, in 1886, Bendelier was retained by the Archbishop of Santa Fe to prepare a history of the Southwestern missions to be sent to Pope Leo XVII as a jubilee gift. And very shortly thereafter he was given a position as historian for the Hemenway Southwestern expedition of Harvard University. This latter position he continued to fill from 1886 to 1890.

From his first published work in 1877 to 1892 Bendelier published some fifty-two titles on the Southwest and its history. Included were four full sized scientific and historical books and his novel. These writings were in French, German, and English. The novel was published in both German and English.

In 1892 Bendelier left New Mexico never to return. Unable to secure financial backing for further work in his chosen Southwest, he felt forced to accept an offer to head an expedition to Peru and Bolivia for the study of ancient Inca ruins. This expedition was under the auspices of Mr. Henry Villard of New York. The work was afterward taken up by the American Museum of Natural History.

Soon after their arrival in Peru the scientist's first wife, Josephine Huegy-Bandelier, died. About a year later he married Fanny Ritter, also a Swiss, his companion and co-worker in historical and anthropological fields for the rest of his life. After his death Fanny Ritter-Bandelier carried on his work, until her own death in 1937.

In 1903 Bendelier returned to New York and for three years he continued his work at the American Museum of Natural History in New York. In 1909 he went practically blind from a cataract. But with the assistance of his faithful wife he completed his largest and, in many respects, his finest piece of work, his report on the islands of Titicaca and Koati in Bolivia.

Bandelier lectured for a time at Columbia University, and in 1911 he returned once more to his work on the Southwest, this time under the auspices of the Carnegie Institution of Washington, D. C. For many years he had wanted to collect from the archives of Mexico and Spain all early documents relating to the Indians of New Mexico and the early Spanish explorations in that area. With the assistance of his wife he began this task in Mexico City, and in 1913, went to Spain to continue his study.*

In Seville on March 18, 1914, Adolph F. A. Bandelier died at the age of seventy four years. A simple bronze tablet placed on his tomb in the Spanish city by his fellow anthropologists reads, "HERE LIES THE BODY OF A GREAT AMERICAN SCHOLAR."

Dr. Frederick W. Hodge, who knew Bandelier in life, has written a sufficient epitaph. Says Dr. Hodge:

Fully conscious of the results of his absolute thoroughness of work, he was averse to notoriety; he cared only for the verdict of the scientific world -- and even for that, not enough to pursue it. He was essentially modest. Had he not been, he would have been blazoned throughout the world, as far less eminent scholars have been. As it is, his monument is his work, and the love and reverence of those who knew him and his achievements.

* Three volumes of the historical records collected by Bandelier and his widow are post-humously published by the Carnegie Institution.

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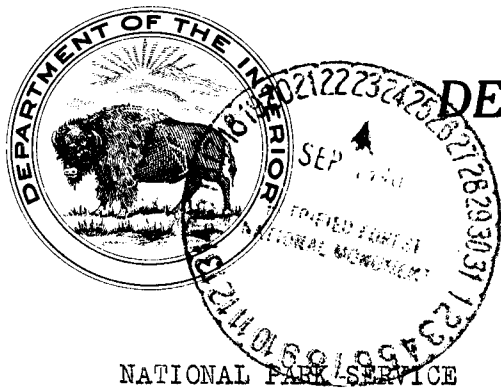
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Unarmed, Bandelier left the Fort traveling toward Tucson. As soon as he was out of sight of the soldiers, however, the scientist turned southwest and crossed the border at Naco. He penetrated three hundred miles into Northern Sonora, crossed the mountains to Casas Grandes in Chihuahua, and returned to Deming safely after having explored a region still largely untraveled and surveying several pre-historic ruins. He did not see a single unfriendly Indian.

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In 1903 Bendelier returned to New York and for three years he continued his work at the American Museum of Natural History in New York. In 1909 he went practically blind from a cataract. But with the assistance of his faithful wife he completed his largest and, in many respects, his finest piece of work, his report on the islands of Titicaca and Koati in Bolivia.

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In Seville on March 18, 1914, Adolph F. A. Bandelier died at the age of seventy four years. A simple bronze tablet placed on his tomb in the Spanish city by his fellow anthropologists reads, "HERE LIES THE BODY OF A GREAT AMERICAN SCHOLAR."

Dr. Frederick W. Hodge, who knew Bandelier in life, has written a sufficient epitaph. Says Dr. Hodge:

Fully conscious of the results of his absolute thoroughness of work, he was averse to notoriety; he cared only for the verdict of the scientific world -- and even for that, not enough to pursue it. He was essentially modest. Had he not been, he would have been blazoned throughout the world, as far less eminent scholars have been. As it is, his monument is his work, and the love and reverence of those who knew him and his achievements.

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DEPARTMENT OF THE INTERIOR

INFORMATION SERVICE

Please do not release until after September 22, 1940.

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL

The current year marks the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race -- the coming into the Southwest of the Spanish Conquistadores. That epoch-making event is being celebrated by the Coronado Cuarto-Centennial. Nineteen hundred and forty also ushers in the centennial of the birth of Adolph Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by the Congress, has authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research, by means of a series of monthly articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonies will dramatize the great moments in the Southwest's destiny.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

* * * * *

ARTICLE IX. BANDELIER, SCHOLAR OF THE MESAS, AND
RE-DISCOVERER OF AMERICA AND THE AMERICAN INDIAN.

by Dr. Edgar F. Goad, University of New Mexico

Part II.

Some New Concepts of the Social Organization of the Aborigines.

The sun-bronzed Adolph Bandelier who returned to Highland, Ill., from New Mexico in December 1880 bore little resemblance to the man who went West after a breakdown due to overwork in the summer of that same year. While he had been sent West specifically to explore and report on the ruins of Pecos, Bandelier completed that work in a couple of weeks. He spent the rest of the time living the life of an Indian at Cochiti Pueblo.

His own plans, as disclosed in letters to his friend Morgan, were considerably broader than the mere measurement and investigation of ruins for the Archaeological Institute which had sent him. Always interested in the problem of man himself, Bandelier wanted not only to make thorough studies of the ruins of the Southwest, but also of the life and customs of the living native races.

Having mastered the anthropology of the Southwestern American plateau, he planned to continue his study in Northern Mexico. He hoped to trace possible connections between the pueblo people and the Indians of Central Mexico, the Aztecs and Toltecs. He proposed to journey on horseback, accompanied by Indian guides, to Mexico City by way of the eastern slopes of the Sierra Madre. This plan he was never to carry out.*

*The planned exploration was finally made in 1906 by Dr. Edgar Lee Hewett, now director of the Museum of New Mexico at Santa Fe.

Bandelier did go to Mexico at once. Before he was ready to return to New Mexico, he was called to New York. There he was told that plans had been completed for him to join the Lorrillard expedition under M. de Charney, a French explorer. He was to go with the expedition as an archaeologist to study ruins in Mexico and Yucatan.

His arrival in Mexico was filled with bitter disappointment. Members of the de Charney expedition had contracted yellow fever. The leader had decided to abandon the expedition and return to France. Bandelier at once determined to stay and make such studies as were possible alone.

Through the summer of 1881, Bandelier, often sick and sometimes half blind, lived among the Indians of central and southern Mexico. The scientific results of this study he incorporated in his first full sized book, An Archaeological Tour of Mexico, probably the first truly scientific study of the ancient ruins of the Aztec and Toltec tribes.

What Bandelier saw impressed him with the long and difficult task confronting the scientist attempting to unravel the ancient mysteries of Mexico. Of the ruins of Mitla he wrote to his people at Highland:

A stillness as of the grave rules in the courtyard which incloses the short narrow halls. Not a bird sings. No cricket chirps in the ruins of Mitla. Lizards rustle over the stones. On the walls sit the carrion vultures and watch the body of the intruder with a cold, inquiring look.

In the broad gates horror really dwells, while the narrow passages resound like a dull roar out of the depths. In whatever direction the eye may turn, it is encountered by simple geometric figures, which reveal the striving for symmetric harmony.

This is all so completely different than I had thought it would be. Not larger, or more imposing, but purer, more noble than can be imagined. Here lay questions which could not be answered, either by

thoughtlessly groping among the errors of the past three centuries, not by fantastic interpretation influenced by oriental dreams, even less by an exclusive holding to the condition of the natives toward the north.*

Thus confronted by some of the best work of the natives of America, Bandelier, a true scientist, admits that previously held theories were too simple to account for the facts which confronted him. He returned to the United States determined to continue his study until he should know the truth about the American Indian.

In the spring of 1882, Bandelier again took up this task in New Mexico. For ten years he left no clue uninvestigated, passed by no bit of evidence, questioned every previous conclusion regarding the Indian. It was not easy.

From March to December of 1882, he rode and walked from Santa Fe to Acoma, from Pecos to Isleta, from Quaray to the area now named in his honor, Bandelier National Monument. Cochiti, Laguna, Acomita, Cebolleta, Ventana, Taos and the Rito de los Frijoles saw him, meter stick in hand and heavy camera on his back, questioning, recording, measuring. He watched the Indians dance while drums roared, and hot bright plazas leaped to the rhythm of tribal chants. He sat for hours in the cold and dark of kivas listening to the ancient prayers, trying to understand. He climbed the snowy heights of the Manzanos and the Sangre de Cristos in winter. He rode the muddy banks of New Mexico streams when the snow melted in the spring, and faced the dusty winds of the mesas in summer. At night over lonely campfires or in the rude shelters of sheepherders he wrote his cramped journal, noting the facts he found so that his memory would not trick him.**

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DEPARTMENT OF THE INTERIOR

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ARTICLE X. THE SOUTHWEST UNDER MEXICO

By Dr. Aubrey Neasham,* Regional Historian, National Park Service

The Move for Independence.

The Southwest under Mexico, a period lasting for barely a quarter of a century, was most important in the development of this part of our nation. During those years, roughly from 1821 to 1846, final independence was gained from Spain, immigration and trade were fostered, and, gradually, political control of most of this area was relinquished by Mexico to her northern neighbor.^{1/} In reality this was a transition period from Spanish rule to control by the United States.

To understand better this period of Mexican control, there are several phases which should be retraced. How Mexico gained her independence from Spain is important.

A third of a century after the revolt of the thirteen colonies from England, the flames of revolution spread over the areas of North and South America ruled by Spain and Portugal. The number of people and the areas involved were, of course, much greater than those affected by the revolt of the English colonies, and because of geographic isolation, lack of political experience, and the bitter animosity between loyalists and patriots there was little united action. The results were separate movements for independence in Hispanic America with separate nations evolving.

^{1/} The Gadsden Purchase of what is now southern Arizona and southwestern New Mexico was not effected until 1853.

*Biography on page 16

The causes of the Spanish-American revolution may be traced to several factors. The evils of the Spanish colonial system were many. Economic abuses included trade monopoly, industrial monopoly, great landed estates, and excessive taxation for the benefit of the mother country. Class distinctions and political favoritism roused constant friction between the Spanish-born, the Creoles (American-born Spaniards), the Mestizos, the Indians, and the Negroes. In addition, growth of disrespect for authority was evidenced in increased smuggling and corruption. Early uprisings in various parts of Spanish America indicated also that the soldiers of the Spanish Crown could be defeated in battle. Bourbon reforms in commerce, mining, administration, and defense of the realm, put through during the latter part of the eighteenth century, had come too late to turn the tide of rebellion.

External influences also helped to bring on the revolution. The example of the Anglo-American revolution, French liberal ideas culminating in the French Revolution, contact with English and Anglo-Americans through trade, the English conquest of Trinidad in 1797, and the Negro revolution in Santo Domingo brought to the attention of the peoples of Hispanic America that freedom was being gained in other parts of the world.

The scope of the Spanish-American revolution may be divided into two parts -- preliminary and actual. Of the preliminary efforts, that in Venezuela led by Miranda during the first decade of the 1800's was premature. English occupation of Buenos Aires and Montevideo in 1806-1808 and the conquest of Spain by Napoleon in 1808, which resulted in the crowning of his brother, Joseph Bonaparte, as king, caused the setting up in Spanish America of legitimate governments in the forms of juntas, congresses, and triumvirates to counteract the rule of the foreigners.

The fight for the "Old King or None" by 1810 had become a general movement for freedom. This actual phase of the revolution consisted of several outstanding movements, of which the most important were those led by Miranda and Bolivar in northern South America; Artigas, Francia, and San Martin in the La Plata region; O'Higgins in Chile; and Hidalgo, Morelos, Mina, and Iturbide in Mexico. The results of these movements were complete independence for most of Spanish America by 1822.

The fight for independence in Spanish North America, which included our Southwest, was extensive. After some preliminary opposition to the viceroy in 1808-1809, the spark of revolution became a roaring flame in 1810, when Miguel Hidalgo, the curate of Dolores, echoing the "Grito de Dolores" (the cry of Dolores), led a mob to Celayo and Guanajuato. Advancing toward Mexico City, he was defeated by Calleja at Las Cruces. Retreating to Guadalajara, he established there his government. Hidalgo was defeated again in January 1811, and fleeing to Chihuahua, he was captured and executed as a warning to all rebels.

The revolt spread in Mexico proper, north and south. Rayon attempted to establish a liberal government, and Morelos won brilliant victories around Acapulco in 1812-1813. Formal declaration of independence was made in 1813. By 1815, however, only guerilla warfare led by Guerrero kept the cause of the insurgents alive.

In the northern provinces, there was also activity. In Texas, Casas led a movement, but this movement, centering in San Antonio, was soon crushed. In 1812 an expedition from the United States, led by Gutierrez and Magee, had some success. This movement was put down by Arredondo in 1813, however. Further disturbances in Texas included the revolt of Mina in 1817 and his subsequent capture and execution near Guanajuato.

Seemingly the revolution, crushed except on the borders, was near an end. Long in Texas, Lafitte along the Gulf, and Bouchard in California did make some ineffectual attempts to keep it alive. Only with the success of Iturbide during 1820-1821 was independence assured for Mexico. His Plan of Iguala, guaranteeing union, independence, and religion, set the stage for the Mexican era. First as empire and then as republic, Mexico was to start a career of statehood which has lasted to this day. The story of her rule over what is now the southwestern part of the United States will occupy the rest of this article.

The Southwest under Mexico may be divided into four main parts by area and time -- domination over Texas, 1821-1836; New Mexico (including Arizona north of the Gila River) 1821-1846; California, 1821-1846, and the area covered by the Gadsden Purchase (the southern portion of the present State of Arizona and the southwestern part of what is now New Mexico) 1821-1853.^{2/}

Texas Under Mexico

Texas under Mexico was in length of time the shortest period of Mexican rule over what is now a part of the United States. Yet in point of activity it was one of the most interesting periods. Lasting for only fifteen years, its main characteristics were the immigration of United States citizens to Texas and the ultimate winning of their independence from Mexico and the setting up of the Republic of Texas.

The American settlement of Texas was begun in 1821 through the efforts of Moses Austin and his son, Stephen. Gaining a large empresario grant from Mexico, the center of which was San Felipe de Austin (on the Brazos River near the site of

^{2/} Because of indefinite boundaries between the northern provinces of Spain taken over by Mexico, various other of the Southwestern States would be included in the above general classifications.

the present town of Sealy and not far from Houston) Stephen Austin colonized it with United States citizens. These colonists with those of other empresario grants, becoming citizens of Mexico, formed the nucleus of the later Republic of Texas.

By the 1830's the number and attitude of the American colonists who had arrived to take up land under the empresario grants had become alarming to Mexico. Knowing the independence of American law, these colonists had begun to chafe under the increasing restrictions which Mexico had begun to put upon their activities. Various of the colonists were imprisoned, and by 1835 open revolt was showing. Finally, on March 2, 1836, the Texans declared their independence.

During March 1836, it appeared that the Mexicans under General Santa Anna would be able to put down the revolt of the Texans. On March 6, after desperate fighting and a siege which had lasted from February 25, some 180 Texans under the command of Colonel W. B. Travis were wiped out at the battle of the Alamo in San Antonio. On March 19, at the battle of the Perdido (east of Goliad, Texas), General James W. Fannin and nearly 400 men surrendered to a much larger army of Mexicans commanded by General Urrea. The captives were taken to the presidio and mission at Goliad and most of them were executed a week later under the order of Santa Anna.

The Texans, meeting with further reverses, staged a final rally near the San Jacinto, some sixteen miles from the present city of Houston. The Battle of San Jacinto, often called the "World's Sixteenth Most Decisive Battle," is claimed by many to have been the most important ever fought on American soil. On April 21, 1836, the revolting Texans under San Houston, echoing the cry of "Remember the Alamo! Remember Goliad!", defeated a far superior force under Santa Anna. This battle ended the move for Texas independence, and shortly afterwards the Republic of Texas was created.

The years from 1836 to 1845, an independent period under the Texas Republic, resulted in a growing demand for the annexation of Texas to the United States. Such annexation occurred in 1845 by joint resolution on the part of the United States and Texas.

New Mexico under Mexico

Mexico's jurisdiction over New Mexico lasted for a quarter of a century, 1821-1846. As with Texas, this period was marked by increase of trade, immigration, and, finally, domination by the United States.

One of the remarkable phases of this period was the great increase of trade between the United States and New Mexico, which occurred after the collapse of Spanish power in 1821. The story of this trade is one of the great stories of the American West.

As early as 1821, Captain William Becknell and four companions, residents of Franklin, Missouri, set out on an expedition to trade with the Indians. Eventually reaching New Mexico, they sold their remaining goods at a large profit. Stephen Cooper Walker and a company of thirty-one men repeated Becknell's venture soon afterwards.

Becknell's second venture, which took place in 1822, may be considered as the beginning of the regular Santa Fe trade. Using wagons for the first time in the trade to Santa Fe, he forged a new route, going directly to San Miguel by way of the Cimarron River instead of by way of the Arkansas to the Mountains. From 1824 on, wagons instead of pack mules became the customary mode of transportation on the Santa Fe Trail.

Despite some opposition from the home government in Mexico, the Santa Fe trade increased. The United States, largely through the efforts of Senator Benton, provided \$10,000 for marking a road and \$20,000 to defray the expenses of dealing

with the Indians. By 1826 a road was surveyed to Taos, but the traders, preferring to run the risk of thirst and Indians, more often used the older southern route. By the 1840's, this trade amounted to several hundred thousand dollars yearly and had been extended to California and Chihuahua.

While such commercial enterprise was being carried on, a development of the fur trade was noticeable. Ceran St. Vrain, Charles and William Bent, Jedediah Smith, the Patties, and the Robidoux brothers were among the best known of the fur traders and trappers. In 1826 a passport was issued in Santa Fe to S. W. Williams and Seran Sembrano and thirty-five men and their servants to pass to Sonora for private trade. This party, numbering about 100, divided into four parts at Taos or Santa Fe for convenience in trapping on the various streams.

The increase in trappers became alarming to the Mexican officials before long, however. One official in 1827 wrote that under the subterfuge of the license the American trappers were attacking the species (especially beaver) without limit or consideration and were getting alarming quantities, frequently without paying even an eighth of the customs to the treasury.

Many of the traders and trappers found New Mexico a good place in which to live. Becoming settlers and citizens, they often took up large tracts of land. Among these were John Heath, George Pratt, Charles Bent, Kit Carson, Antoine and Louis Robidoux, Joab Houghton, Carlos Beaubien, Lucien B. Maxwell, and Gervace Nolan. Some, marrying into the foremost of the Spanish families, were of importance in the success of the coming American conquest.

One interesting event took place in the Mexican period, which, although not of extreme importance, did show the trend of increasing outside interest in New Mexico. This was the famous Texas Expedition.

Texas claimed the territory west to the Rio Grande River, which, if allowed, would give her much of New Mexico, including the region of Santa Fe with its rich trade. In 1839, President Lamar of the Texas Republic suggested that an expedition be sent to Santa Fe to enforce the Texan claims. The plan to conquer New Mexico was advertised widely and recruits were readily enlisted.

The "Santa Fe Pioneers," as the final expedition of 1841 was called, assembled in May at Brushy Creek, near Austin. About 320 Texans "encumbered with wagons, merchandise, and the implements of their different trades and callings" started out in June to conquer a province of some 150,000 inhabitants.

Mexico, prepared for the expedition, took steps to put it down. General Armijo and his forces met the Texans near San Miguel and the latter, exhausted because of long wanderings, surrendered in two detachments without opposition. Their goods confiscated, they were forced to march on foot to Mexico under heavy guard where they were imprisoned. Those who could prove later that they were United States citizens were released through the intervention of the United States Minister to Mexico.

The Texas Expedition, although a failure, indicated the increasing interest of the foreigner in New Mexico. This incident and others similar served to bring to a head the American military conquest.

By 1846 events took a sudden turn. Mexico's displeasure at the annexation of Texas and the failure to negotiate on a diplomatic basis ended in open warfare. The "Army of the West," commanded by General Stephen W. Kearney, marched to conquer New Mexico.

Kearney's army comprised 1,658 men. The various detachments, coming together near Bent's Fort upon the Arkansas, near the present village of Las Animas, made ready to march to Santa Fe. By way of Raton Pass, Las Vegas, Tecolote, and San

Miguel, Kearney marched without trouble. There was rumor of some opposition on the part of General Armijo and his second in command, Archuleta, but as Kearney moved along this disappeared. By the time that he reached Pecos, word was received that Armijo had fled from Santa Fe. On August 18, 1846, the American flag was raised above the Palace of the Governors in Santa Fe. The American conquest had been accomplished without a shot being fired.

Despite repeated rumors that Armijo was collecting an army in the south, the clash between Mexican and American forces did not materialize. Kearney had prepared the way for American rule. While in Santa Fe he received delegations from the Pueblo and Taos Indians, appointed civil officers, and promulgated civil rule. Leaving Colonel Doniphan in charge in New Mexico, he marched on to California.

Doniphan's efforts in New Mexico, besides establishing military and civil rule, were largely relegated to putting down a revolt of the Navajos and marching into Chihuahua, where Mexican troops were defeated.

New Mexico, actually under American control by 1846, was officially made a part of the United States with the final ratification of the Treaty of Guadalupe - Hidalgo on May 30, 1848.

California under Mexico

The Mexican period in California was similar in many respects to that in New Mexico. Also lasting for a quarter of a century, 1821-1846, it was marked by an increase of trade, immigration, general development, and final conquest by the United States.

The story of trade in this area is an interesting one. Although there was some trade with New Mexico, that with Sonora and the west coast of Mexico was even more important. The sending of California mules and horses overland to

Mexico especially grew in volume. Sea trade was also a distinct phase of this period. Boston traders, carrying on their ships the merchandise of the United States, Europe, and the Orient, found it to their profit to develop the trade with California. Their ships, often going as far as China and the Hawaiian Islands, would deposit their merchandise at the California ports, taking on in exchange the valuable hides, tallow, and soap which had become main California products. Among the articles exchanged for California products were clothing, cloth, household goods, staple food products, furniture, and milled lumber. Richard Henry Dana in his "Two Years Before the Mast" has described this trade thoroughly.

Another important activity carried on in California was the fur trade. Thousands of southern sea otter (now almost extinct) and fur seals were slaughtered annually along the California coast for their valuable furs, which were shipped to the Orient and to Europe. In this activity, keen competition was carried on between the Californians, the Russians who had settled north of San Francisco Bay at Fort Ross, and the American sea captains. These, often with the aid of Aleuts from Alaska, ranged the coast to Lower California in their search for furs.

The interior of California was also a center of fur activity. The great central valleys especially, with their streams full of beaver and otter, became a favorite rendezvous for Californian, American trapper, and the expeditions of the Hudson's Bay Company. These latter, often comprising brigades of over a hundred, would travel yearly from British Columbia in their treks. Their accounts of the men, women, and children who accompanied them and the immense herds of elk, deer, antelope, and other wildlife in the California valleys still remain one of the great stories untold for the modern American.

The lumber industry, particularly in the redwood country north and south of Monterey, the capital of California, also had its start at this time. Carried on

largely through the efforts of enterprising New Englanders, it reached an increasing volume. Some of this lumber was used in the construction of California houses, which, built often by New England carpenters, showed a curious New England influence upon adobe structures. Other regions used California redwood also. Records show more than one shipload having been sent as far as the Hawaiian Islands during the Mexican period.

While trade, fur trapping, and the lumber industry were being developed, towns and ranchos were increasing. This period of the California rancho is picturesque. Developed largely through the efforts of the missions and private individuals, their value continually increased because of the growing demand for hides and tallow. Often of thousands of acres, they formed a center of pastoral life which has rarely been equalled. The riding of a spirited horse was the pride of many a señorita or California Don. Besides riding, the rodeo, bear baiting and lassoing, and elk hunting on horseback became popular sports.

Although the missions of California were important during the early part of the Mexican period, they had passed out of existence as individual units by the late 1830's, as they had in New Mexico and Texas. Never intended to be permanent institutions, their secularization and the taking over of their lands and cattle by private individuals caused bitter dissension between the padres and those who succeeded them. The fight became most bitter where valuable lands, trade, and the control of the Indians were concerned.

By the 1830's immigration of outsiders, especially Americans, had become a serious problem for the California authorities. These immigrants gradually had gained control of much of the trade. Some of them took up large grants of land. Of these, Thomas Larkin, Nathan Spear, John Sutter, John Marsh, J. J. Warner, and others came into prominence.

By the 1840's it was apparent that the transition to the American period was near an end. The Californians, realizing the danger of the growing immigration and influence of the Americans, attempted to stem the tide. One group of Americans was put in jail in Monterey, as was the case in New Mexico with the Texas Expedition, and were sent to Mexico where they were later released. Political dissension among the Californians themselves, in which some fighting was done and the capital was moved for a time to Los Angeles, prevented any serious opposition to the American occupation, however.

The American occupation of California had many forerunners. As early as 1842, Commodore Jones of the United States Navy had captured Monterey without justification or orders from his superiors. Realizing his mistake, he lowered the American flag shortly afterwards with as much grace as was possible under the circumstances. Other events followed. Colonel John Fremont was on the scene almost continuously from 1845, engaged in official exploration for the United States Government. While near Monterey, his forces came into near conflict with the forces of General Castro. Too, the American settlers, irked because of the Mexican attempts to control them, were ready to take matters in their own hands, which some of them did at Sonoma later when they created the "Bear Flag Republic."

By 1846, the War with Mexico gave the signal for the actual military conquest of California by the United States. Commodore Sloat's race with the British by sea from Mazatlan on the west coast of Mexico resulted in his arrival at the bay of Monterey first. Raising the American flag at Monterey on July 7, 1846, he declared California to be under the rule of the United States. Subsequently helped by Commodore Stockton and Fremont, and later by Kearney, the United States forces brought California under complete control. General Kearney, who marched from Santa Fe after

the conquest of New Mexico, reached San Diego on December 12, 1846, after some hardships and a battle with the Californians near San Diego. Taking command in California, he promulgated final military and civil rule.

California, like New Mexico, was now ready for American rule. It, too, was officially made a part of the United States with the final ratification of the Treaty of Guadalupe-Hidalgo on May 30, 1848.

THE GADSDEN PURCHASE

The area south of the Gila River in Arizona and southwestern New Mexico, including Tucson, the northernmost important town of Sonora, remained under Mexico's rule until 1853, when it was acquired by the United States under the Gadsden Purchase.

The history of this area under Mexico was much the same as that for New Mexico. There was a close connection also with California, especially in the extension of trade and travel from California to Sonora. As in other regions of the Southwest, the missions went through their period of secularization, and privately-owned ranchos came into existence.

The reasons why this area was purchased by the United States were numerous. Boundary difficulties after 1848, the desire for further expansion, the need for a southern railroad route, and Mexico's financial needs were predominant factors. Filibustering expeditions and Indian raids, continuous annoyances to both Mexico and the United States, were additional reasons.

The boundary question was perhaps the foremost factor in the Gadsden Purchase. After the Treaty of Guadalupe-Hidalgo was consummated in 1848, there was quite a little discussion on the part of Mexico and the United States as to what was the correct boundary. Finally, commissioners of both nations met in San Diego in 1849,

and in El Paso in 1850. After several unsatisfactory discussions, a survey was started by Major Emory in 1853. The treaty of December 30, 1853, concluded by James Gadsden, United States Minister to Mexico, guaranteed the boundary as it is today. Mexico was paid \$10,000,000, and the United States gained undisputed title to the land which would give her the desired railroad to the West. Major Emory, appointed United States Commissioner and Surveyor, completed with the aid of the Mexican commissioners the survey and marking of the boundary between the two nations by the end of October 1855.

Thus ended the regime of Mexico in what is our Southwest. Texas, New Mexico, California, and that area of southern Arizona and southwestern New Mexico included in the Gadsden Purchase, had come under the jurisdiction of the United States. The transition from Spanish to American rule had been completed. That Spain and Mexico were to retain their influence, however, will be seen in the November (1940) article of this series on The History of Our American Southwest.

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Note:

Dr. Aubrey Neasham, Regional Historian of the National Park Service, Region III, Santa Fe, New Mexico, was born in Reno, Nevada; educated in the public schools of California and at the University of California, Berkeley, California: A. B., 1930; M. A. 1932; Ph. D., 1935; Reader in History, 1929-1933; Teaching Assistant, 1933-1935; Special Research for the California State Division of Parks and the Bancroft Library of the University of California, 1935-1938; Regional Historian, National Park Service, 1938--.

Naturalist



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THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL

The current year marks the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race -- the coming into the Southwest of the Spanish Conquistadores. That epoch-making event is being celebrated by the Coronado Cuarto-Centennial. Nineteen hundred and forty also ushered in the centennial of the birth of Adolph Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by the Congress, authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research by means of a series of monthly articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonies have dramatized the great moments in the Southwest's destiny.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE XI. THE SOUTHWEST UNDER THE UNITED STATES

by Dr. Aubrey Neasham, Regional Supervisor of Historic Sites,
National Park Service, Region III.

The Southwest, as we know it today, has been under the jurisdiction of the United States for nearly a century. During those years it has emerged from a little known and sparsely populated area to one of great development and advancement. Millions of people, large cities, far-flung transportation and communication systems, vast agricultural, mining, industrial, and commercial operations, and a growing realization that the Southwest offers health, recreation, and cultural opportunities have made this one of the key sections of America. With it all there is still the feeling that much of the past is retained, and that the Indian, the Spaniard, and the Mexican will ever remain as influences upon life here. It is the blending of their cultures and civilizations with ours which gives this region much of its distinctive atmosphere and color.

The story of the Southwest under the United States is a thrilling one. It is typical of the westward movement. Immigration of settlers in ever-increasing numbers, the discovery of rich mineral resources, the formation of new territories and States, the opening of vast reaches of land for agriculture, the resistance of the Indian to the encroachment of the white man, the building of the transcontinental railroads, the effects of the industrial revolution, and the influence upon national affairs and thought have here been important.

The Southwest seemed to have been waiting for the era of American control. Hardly had the United States taken over California when gold was discovered there by James Marshall at Coloma in 1848. This was the impetus needed to bring the settler westward. In ever-increasing numbers the "Forty-niners" came by ship, wagon, horseback, and foot. Many, not finding the wealth in gold which they sought, stayed to settle the country and to develop the other resources which were there.

Not all of those who started for California reached that promised land. Some died, and others, finding lands to their liking upon the way, stayed. Utah, first settled by the Mormons in the latter days of the Mexican regime, was the scene of increased colonization, and areas in Texas and New Mexico attracted others. By 1854, immigration and settlement were such that California had become a full-fledged State, and the territories of New Mexico, Utah, and Kansas had been established.

New mineral deposits were discovered during and after the 1850's. The region east of California especially became the center of great activity. In Arizona, copper deposits were worked in 1855 at Ajo, and placers were found on the Bill Williams Fork in 1862. In Colorado, "Pikes Peak or Bust" became a popular slogan, and the territory around Denver became settled. Nevada and its famous Comstock Lode and Virginia City came into prominence, as did the Bingham Canyon, Little Cottonwood, and Oquirrh Mountain districts of Utah during the 1860's. These strikes led to others, which, in their importance, have made these regions areas of primary mining importance up to the present day.

The story of the mines is one which will always remain an important epic in our history. Over and over again the process was the same. Spectacular strikes were made, rushes resulted which attracted people from all the corners of the earth, and mushroom boom towns were started which in their rapid growth were almost unbelievable. The elements of law and order strove to control in the name of decency and self-government, while bad men, gamblers, and other undesirable elements so common where gold flows freely upon the frontier endeavored to rule for their interests. Given time, the forces of law and order through associations and vigilance committees were able to win out, and high prices and speculation gave way to stability. Boom towns of yesterday may be wholly or partially ghost towns

today. As one wanders through these historic towns of the Southwest -- Virginia City, Tombstone, Elizabethtown, and many others --- there are brought to mind the once thousands of people who, in their mad scramble for wealth, personify all the experiences of the human race -- wealth, poverty, joy, tragedy, and sorrow.

A direct result of mining activity was the formation of new territories and States. Nevada became a territory in 1861 and a State in 1863; Colorado, created a territory by 1861, became a State in 1876; and Arizona was made a territory in 1863.

The rush to the agricultural lands of the Southwest was greater even than that to the mines. The increasing demand for prairie farms and grazing lands, directly caused by new markets, the invention of farm machinery, the enactment of the Homestead Act, and increased immigration, resulted in millions of people moving westward. It has been estimated that between 1860-1880, five million Europeans had immigrated to the United States and that most of them settled in the West.

This rush westward also had its typical scenes. Long trains of prairie schooners toiled toward the horizon; sod houses marked by the ever-turning windmill began to appear here and there in isolated places; and bonanza wheat fields marked regions where once only the buffalo and antelope roamed. As in the mining areas, these farms of the prairie were plagued by pests -- human and otherwise. Grasshoppers in great swarms at times took their toll of the newly planted crops, as did the cyclones and drouth. Bad men, claim jumpers, and Indians did their best to thwart the advance of the settler. More than one vigilance committee was formed to bring about the enforcement of law and order.

The demand for grazing lands resulted in the creation of many ranches, some of them of great size. Still typical of the Southwest, they vary in size from a few hundred acres to over a million. Charles Goodnight in Texas, Lucien Maxwell in New

Mexico, Pete Kitchen in Arizona, the Miller and Lux interests in California, and many others, in their day were virtually lords of all they surveyed. The King Ranch in Texas, consisting of over a million acres and operated by the Kleberg family, today retains most of the elements of the ranch of the last century, in addition to modern innovations.

The great cattle drives of the last century from Texas, New Mexico, and other parts of the Southwest, formed an integral part of the life on the range. Historian, novelist, poet, and song writer have all given the story of the famous trails --- the Chisholm, the Chisum, the Western, the Shawnee, the Abilene, the Panhandle, the Pecos, the Goodnight, and others. These, connecting with the railroads at such points as Dodge City, Newton, Abilene, Junction City, Baxter Springs, and Ogallala, were the scenes of millions of long-horned cattle being driven north to market after annual or semi-annual roundups. These cattle, taking the place of the ill-fated buffalo, in turn were to give way to such standard breeds as the Hereford and Shorthorn on grazing lands surrounded by barbed wire fences. Today, modern transportation methods have ended for the most part the long distance drives.

The cattle country also had its lawbreakers and troubled times. Such characters as "Billy the Kid," fighting on one side or the other of famous cattle wars, have become almost legendary because of their prowess with the six-shooter. Rustlers, sheepman versus cattleman, and fence wars were also typical of this frontier scene.

Every move of the white man westward meant impingement upon the lands of the Indian. The area directly west of the 95th meridian had been closed between 1830-1850 to settlement by the white man, but, gradually, the trails to the far West and the pressure for lands resulted in his invasion of this region. By 1854, outside of reservations, the Indian had been relegated largely to that area which is now Oklahoma.

Resistance to the white man was a logical move upon the part of the Indian. Indian wars became increasingly frequent during the late 1850's and up to the 1880's. Famous chiefs with picturesque names rallied their peoples in the last great attempt to throw off the yoke of the usurpers. The Navahos in Arizona and New Mexico were finally defeated by Kit Carson. The last battle of the White Mountain Apaches occurred in Arizona in 1882; and the Chiricahua Apaches, first led by Cochise and then by Geronimo, were finally brought under control in 1886. Other Apaches in New Mexico, Comanches under Quanah Parker in Texas, and Cheyennes led by Black Kettle in Oklahoma were as famous as the Southern Sioux under Red Cloud, the Northern Sioux under Sitting Bull, the Modocs led by Captain Jack, and the Nez Perces of Chief Joseph in other sections.

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Each new phase of the industrial revolution, although increasingly effective in making the exploitation of natural resources possible, also made it apparent that conservation must be practiced. This movement, although having its origin in the West, is typical of the nation as a whole. Gradually, it has dawned upon the people that important areas must be conserved and preserved by public effort, in order that this and future generations may enjoy the natural, scenic, and cultural resources which are here. Retention by the Government of large parts of the public domain, as

evidenced in the reservation of forest and mineral areas, the development of reclamation and irrigation projects, and the creation of national parks and monuments, has become recognized as necessary in our life as a nation.

The innovations of the Southwest and the West as a whole have truly altered or conditioned our national thought and action. In addition to the examples mentioned above, those innovations have run the gamut from horse and caravan travel, the six-shooter, new methods in mining and cattle raising, dry farming, the barbed wire, and the windmill and well drill, to populism, agrarian crusades, farm relief, and a new literature and folk-lore.

Walter Prescott Webb in describing the literature of the plains and prairie has caught the spirit of this land and its innovations when he says it "... is sufficiently developed to enable us to see that it tends toward a portrayal of high adventure on the one hand and intense suffering on the other. Out of these elements may come in time a mystical and spiritual quality contributing much to a civilization that thus far is notorious for its devotion to material things."* Choosing Joaquin Miller as the prophet of such innovation, he quotes the following words describing this land:

A wild, wild land of mysteries,
Of sea-salt lakes and dried-up seas,
And lonely wells and pools; a land
That seems so like dead Palestine,
Save that its wastes have no confine
Till push'd against the levell'd skies.
A land from out whose depths shall rise
The new-time prophets. Yea, the land
From out whose awful depths shall come,
A lowly man, with dusty feet,
A man fresh from his Maker's hand,
A singer singing oversweet,
A charmer charming very wise;
And then all men shall not be dumb.

*W. P. Webb, The Great Plains, 515. Ginn and Company. Boston, 1931.

Such is the story of the Southwest under the United States. This land occupied successively by the Indian, Spain, Mexico, and the United States still holds an individuality and independence of its own. In so doing, however, it has contributed to the making of a nation.

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DEPARTMENT OF THE INTERIOR
INFORMATION SERVICE

NATIONAL PARK SERVICE

Please do not release until after November 25, 1940

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL

The current year marks the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race -- the coming into the Southwest of the Spanish Conquistadores. That epoch-making event is being celebrated by the Coronado Cuarto-Centennial. Nineteen hundred and forty also ushered in the centennial of the birth of Adolph Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by the Congress, authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research by means of a series of monthly articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonies have dramatized the great moments in the Southwest's destiny.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE XI. THE SOUTHWEST UNDER THE UNITED STATES

by Dr. Aubrey Neasham, Regional Supervisor of Historic Sites,
National Park Service, Region III.

The Southwest, as we know it today, has been under the jurisdiction of the United States for nearly a century. During those years it has emerged from a little known and sparsely populated area to one of great development and advancement. Millions of people, large cities, far-flung transportation and communication systems, vast agricultural, mining, industrial, and commercial operations, and a growing realization that the Southwest offers health, recreation, and cultural opportunities have made this one of the key sections of America. With it all there is still the feeling that much of the past is retained, and that the Indian, the Spaniard, and the Mexican will ever remain as influences upon life here. It is the blending of their cultures and civilizations with ours which gives this region much of its distinctive atmosphere and color.

The story of the Southwest under the United States is a thrilling one. It is typical of the westward movement. Immigration of settlers in ever-increasing numbers, the discovery of rich mineral resources, the formation of new territories and States, the opening of vast reaches of land for agriculture, the resistance of the Indian to the encroachment of the white man, the building of the transcontinental railroads, the effects of the industrial revolution, and the influence upon national affairs and thought have here been important.

The Southwest seemed to have been waiting for the era of American control. Hardly had the United States taken over California when gold was discovered there by James Marshall at Coloma in 1848. This was the impetus needed to bring the settler westward. In ever-increasing numbers the "Forty-niners" came by ship, wagon, horseback, and foot. Many, not finding the wealth in gold which they sought, stayed to settle the country and to develop the other resources which were there.

Not all of those who started for California reached that promised land. Some died, and others, finding lands to their liking upon the way, stayed. Utah, first settled by the Mormons in the latter days of the Mexican regime, was the scene of increased colonization, and areas in Texas and New Mexico attracted others. By 1854, immigration and settlement were such that California had become a full-fledged State, and the territories of New Mexico, Utah, and Kansas had been established.

New mineral deposits were discovered during and after the 1850's. The region east of California especially became the center of great activity. In Arizona, copper deposits were worked in 1855 at Ajo, and placers were found on the Bill Williams Fork in 1862. In Colorado, "Pikes Peak or Bust" became a popular slogan, and the territory around Denver became settled. Nevada and its famous Comstock Lode and Virginia City came into prominence, as did the Bingham Canyon, Little Cottonwood, and Oquirrh Mountain districts of Utah during the 1860's. These strikes led to others, which, in their importance, have made these regions areas of primary mining importance up to the present day.

The story of the mines is one which will always remain an important epic in our history. Over and over again the process was the same. Spectacular strikes were made, rushes resulted which attracted people from all the corners of the earth, and mushroom boom towns were started which in their rapid growth were almost unbelievable. The elements of law and order strove to control in the name of decency and self-government, while bad men, gamblers, and other undesirable elements so common where gold flows freely upon the frontier endeavored to rule for their interests. Given time, the forces of law and order through associations and vigilance committees were able to win out, and high prices and speculation gave way to stability. Boom towns of yesterday may be wholly or partially ghost towns

today. As one wanders through these historic towns of the Southwest -- Virginia City, Tombstone, Elizabethtown, and many others -- there are brought to mind the once thousands of people who, in their mad scramble for wealth, personify all the experiences of the human race -- wealth, poverty, joy, tragedy, and sorrow.

A direct result of mining activity was the formation of new territories and States. Nevada became a territory in 1861 and a State in 1863; Colorado, created a territory by 1861, became a State in 1876; and Arizona was made a territory in 1863.

The rush to the agricultural lands of the Southwest was greater even than that of the mines. The increasing demand for prairie farms and grazing lands, directly caused by new markets, the invention of farm machinery, the enactment of the Homestead Act, and increased immigration, resulted in millions of people moving westward. It has been estimated that between 1860-1880, five million Europeans had immigrated to the United States and that most of them settled in the West.

This rush westward also had its typical scenes. Long trains of prairie schooners toiled toward the horizon; sod houses marked by the ever-turning windmill began to appear here and there in isolated places; and bonanza wheat fields marked regions where once only the buffalo and antelope roamed. As in the mining areas, these farms of the prairie were plagued by pests -- human and otherwise. Grasshoppers in great swarms at times took their toll of the newly planted crops, as did the cyclones and drouth. Bad men, claim jumpers, and Indians did their best to thwart the advance of the settler. More than one vigilance committee was formed to bring about the enforcement of law and order.

The demand for grazing lands resulted in the creation of many ranches, some of them of great size. Still typical of the Southwest, they vary in size from a few hundred acres to over a million. Charles Goodnight in Texas, Lucien Maxwell in New

Mexico, Pete Kitchen in Arizona, the Miller and Lux interests in California, and many others, in their day were virtually lords of all they surveyed. The King Ranch in Texas, consisting of over a million acres and operated by the Kleberg family, today retains most of the elements of the ranch of the last century, in addition to modern innovations.

The great cattle drives of the last century from Texas, New Mexico, and other parts of the Southwest, formed an integral part of the life on the range. Historian, novelist, poet, and song writer have all given the story of the famous trails -- the Chisholm, the Chisum, the Western, the Shawnee, the Abilene, the Panhandle, the Pecos, the Goodnight, and others. These, connecting with the railroads at such points as Dodge City, Newton, Abilene, Junction City, Baxter Springs, and Ogallala, were the scenes of millions of long-horned cattle being driven north to market after annual or semi-annual roundups. These cattle, taking the place of the ill-fated buffalo, in turn were to give way to such standard breeds as the Hereford and Shorthorn on grazing lands surrounded by barbed wire fences. Today, modern transportation methods have ended for the most part the long distance drives.

The cattle country also had its lawbreakers and troubled times. Such characters as "Billy the Kid," fighting on one side or the other of famous cattle wars, have become almost legendary because of their prowess with the six-shooter. Rustlers, sheepman versus cattleman, and fence wars were also typical of this frontier scene.

Every move of the white man westward meant impingement upon the lands of the Indian. The area directly west of the 95th meridian had been closed between 1830-1850 to settlement by the white man, but, gradually, the trails to the far West and the pressure for lands resulted in his invasion of this region. By 1854, outside of reservations, the Indian had been relegated largely to that area which is now Oklahoma.

Resistance to the white man was a logical move upon the part of the Indian. Indian wars became increasingly frequent during the late 1850's and up to the 1880's. Famous chiefs with picturesque names rallied their peoples in the last great attempt to throw off the yoke of the usurpers. The Navahos in Arizona and New Mexico were finally defeated by Kit Carson. The last battle of the White Mountain Apaches occurred in Arizona in 1882; and the Chiricahua Apaches, first led by Cochise and then by Geronimo, were finally brought under control in 1886. Other Apaches in New Mexico, Comanches under Quanah Parker in Texas, and Cheyennes led by Black Kettle in Oklahoma were as famous as the Southern Sioux under Red Cloud, the Northern Sioux under Sitting Bull, the Modocs led by Captain Jack, and the Nez Perces of Chief Joseph in other sections.

Military posts and forts were established in all parts of the Southwest to protect the traveler and settler against Indian resistance and raid. Forts Yuma and Tejon in California; Churchill in Nevada; Douglas in Utah; Grant, Bowie, Defiance, Apache, McDowell, Whipple, and Crittenden in Arizona; Union, Sumner, Marcy, Cummings, Wingate, Selden, and Craig in New Mexico; Griffin, Davis, Belknap, and Bliss in Texas; and Towson, Gibson, Washita, and Cobb in Oklahoma were only a few of the important posts. Today, their remains serve as grim reminders of the fact that a large percentage of the battles fought by the United States Army during the second half of the nineteenth century was in the Southwest. Such battles as the Big Dry Wash in Arizona, Adobe Walls in Texas, and the Washita and Rush Springs in Oklahoma, marked the end of effective resistance by the Indian.

The War between the States assumed some importance in the Southwest. Although activities were kept to a minimum in California, Arizona, Nevada, Utah, and Colorado, there was struggle in New Mexico, Texas, and Oklahoma. Texas, controlled largely by Confederate troops, was the scene of several battles. The Gulf area,

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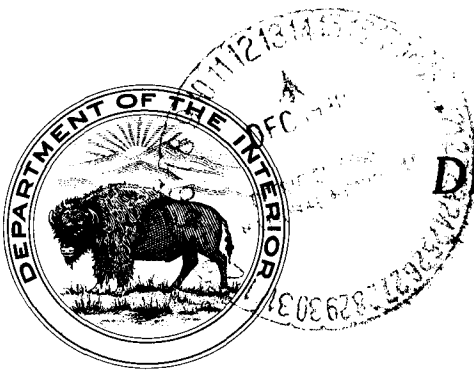
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DEPARTMENT OF THE INTERIOR

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ARTICLE XII. THE SOUTHWEST TODAY

by Dr. Aubrey Neasham, Regional Supervisor of Historic Sites,
National Park Service, Region III.

Land of Indian and of Spaniard, once under the domination of Mexico and now a part of the United States, what have you to offer? Have you become typical of lands steeped in modern civilization, immersed in a materialism and a sameness which are uninspiring, or have you retained that spirit and color and atmosphere which made you great? If I should go to you, would I be able to feel the mystery of the past, the high adventure of those who thrust back the frontier within your confines, the joys and the sufferings and the hardships of the pioneer, and that urge within man which enabled him to overcome all obstacles? Is it possible to discern there, and to become a part of, the bigness, the independence, and the individuality which have been your contributions in the making of this nation? If so, I shall gain a knowledge and an experience of which I, as an American, am in need.

Traveler, the questions which you ask can be answered. Go to the Southwest and you will find there a land which contains all of the elements which you desire. What you shall see and feel will refresh you, and in so doing you will be better able to cope with the complex problems of the present day.

In this Southwest there are people, people like you and yet not like you. Theirs is a heritage which goes back for many generations, even for centuries. Before the Pilgrims landed upon Plymouth Rock, the ancestors of many of these people were here, living, struggling, wresting from this land that for which you strive. Indian, Spaniard, Mexican, and United States citizen, each in turn has dominated. Each in turn has developed his own culture, and yet, in so doing, he has taken from the other and has given to the other in a degree which is remarkable.

The Indian whom you see tending his flock on the painted mesa is a Navajo. His sheep, his goats, his horse, and most of his clothes he obtained from the Spaniard and the Anglo. His house, his language, much of his religion, his temperament, and even the manner of doing his hair are carry-overs from a distant past, which perhaps, can be traced to far-off Asia.

And now you are within one of the mud-plastered houses of Zuni. What you are seeing is the sacred ceremony of the Shalako. Watch that dancer! Notice the perfect rhythm of his feet and body as he sways in time with the drums and chanters. He, for tonight, is a god. His eyes hold a glow and a gentle look which are hardly of this earth. Quite in contrast is another dancer, who sits upon a bench on one side of the smoke-filled room made brilliant by the colors worn by row after row of Indian men, women, and children. This latter dancer, resting before he must don the huge painted and plumed masked figure of the Shalako to take up the dance, borrows from a nearby companion a cigarette of the same brand which his white visitor is smoking. Lighting it, he inhales its smoke with tired relish. From the distance, the put-put of a modern gas engine intones its regular beats above those of the drums. So ancient and yet so modern is this picture! As if under anesthesia, one wonders which is past and which is present.

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Yes, these people have shown an ability to live here, regardless of circumstances or conditions. Having lived here for centuries before the coming of the white man, they will continue to live here in the future, regardless of what happens to the white conqueror.

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There must be other evidence of Spain's colonizing genius in the Southwest, besides language, religion, and blood. Before your eyes in rapid review now pass the Spanish-founded cities -- Santa Fe, with its Palace of the Governors and the old plaza, its Acequia Madre, or Mother Ditch, its time-worn churches and adobe houses, its narrow tree-lined dirt streets made colorful in the summertime by flowers peering over earthen garden walls; San Antonio, with its massive and artistic stone missions, its water-filled aqueduct, and its many native houses set in the heart of the modern city; Tucson, now so new, except that here and there are to be found evidences of an eighteenth century Spanish influence; and San Diego, Los Angeles, Santa Barbara, Monterey, and San Francisco, each famed for its retention of that which was Spain's.

Yes, there is additional evidence in this Southwest that Spain was here. Spanish missions -- scores of them -- portray the fact that the padre toiled here to bring Christianity to a pagan people; presidios -- marked by crumbling walls -- silently tell that the soldier did his part in protecting the settler and in pushing the frontier forward; inscriptions -- carved in stone as at El Morro -- recite the deeds of explorer, conqueror, and others who traversed the pathways of Spain's far-flung empire. If these are not enough to convince you that Spain's influence, and Mexico's after her, were more than temporary, take a look at your map. Why, almost every place-name in this land just north of the Mexican border is Spanish in origin!

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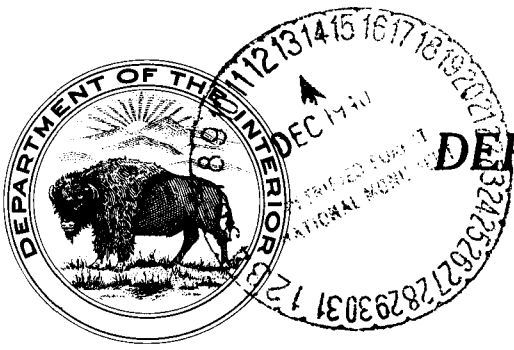
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Thus is completed your birdseye view of the Southwest. You have seen the people and you have visited their land. All has not been told, it is true, nor have you seen all. The journey which you have taken has lasted only a few minutes. In order that the questions which you first asked may be more fully answered, go for yourself to experience what this Southwest has to offer. Visit its plains, plateaus, mountains, canyons, caverns, deserts, lakes, rivers, and seashores. Meet its people. Learn their customs, their background, their culture, and their outlook. Know that today these people are keeping alive the traditions of their past in such celebrations as that commemorating the Spanish explorer, Coronado, in expositions, fiestas, pageants, frontier days, rodeos, and Indian ceremonials. Feel proud with them that they have been far-seeing enough to preserve for this and future generations some of the greatest scenic and historical areas in America. Throw off the garb of sophisticated civilization which you wear, and for a time, at least, feel the thrill of the primitive, the vitality of the vast, and the spirit of the old which is new. Yes, these will be yours in the great Southwest!

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Glazier



DEPARTMENT OF THE INTERIOR

INFORMATION SERVICE

NATIONAL PARK SERVICE

Please do not release until after December 15, 1940

THE SIGNIFICANCE OF THE CORONADO CUARTO-CENTENNIAL

The current year marked the 400th anniversary of the first extensive exploration of the interior of the Southwestern United States by members of the white race -- the coming into the Southwest of the Spanish Conquistadores. That epoch-making event was celebrated by the Coronado Cuarto-Centennial. Nineteen hundred and forty also ushered in the centennial of the birth of Adolph Bandelier, pioneer ethnologist, for whom Bandelier National Monument, New Mexico, is named.

Secretary of the Interior Harold L. Ickes, as a member of the United States Coronado Exposition Commission, created by the Congress, authorized the National Park Service to interpret the significance of the Coronado Cuarto-Centennial, and the importance of Bandelier's research by means of a series of monthly articles prepared by eminent scholars. During the Coronado Cuarto-Centennial, pageants, fiestas, and Indian ceremonies have dramatized the great moments in the Southwest's destiny.

Our American Southwest is unique. Here, still discernible, are traces of the three distinct cultures superimposed upon the ancient patterns of the aboriginal Indians. Spain, Mexico, and the Anglo stocks of the United States successively have invaded this spectacularly beautiful land. Each has impressed its stamp. Yet none has modified appreciably the mode of life of the Pueblo Indians. Like living links with pre-Columbian America, these descendants of the prehistoric cliff dwellers continue into this machine-age, rites, customs, art-forms that elsewhere disappeared centuries ago. Through its policies of conservation and protection, the National Park Service is preserving for posterity the Southwest's incalculably precious heritage of prehistoric ruins, Spanish missions, storied trails, frontier posts, scenic wonderlands. The spell of "those who have vanished" and the romance of Old Spain are re-created for visitors to the Southwest through the programs and literature of the Coronado Cuarto-Centennial.

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ARTICLE XII. THE SOUTHWEST TODAY

by Dr. Aubrey Neasham, Regional Supervisor of Historic Sites,
National Park Service, Region III.

Land of Indian and of Spaniard, once under the domination of Mexico and now a part of the United States, what have you to offer? Have you become typical of lands steeped in modern civilization, immersed in a materialism and a sameness which are uninspiring, or have you retained that spirit and color and atmosphere which made you great? If I should go to you, would I be able to feel the mystery of the past, the high adventure of those who thrust back the frontier within your confines, the joys and the sufferings and the hardships of the pioneer, and that urge within man which enabled him to overcome all obstacles? Is it possible to discern there, and to become a part of, the bigness, the independence, and the individuality which have been your contributions in the making of this nation? If so, I shall gain a knowledge and an experience of which I, as an American, am in need.

Traveler, the questions which you ask can be answered. Go to the Southwest and you will find there a land which contains all of the elements which you desire. What you shall see and feel will refresh you, and in so doing you will be better able to cope with the complex problems of the present day.

In this Southwest there are people, people like you and yet not like you. Theirs is a heritage which goes back for many generations, even for centuries. Before the Pilgrims landed upon Plymouth Rock, the ancestors of many of these people were here, living, struggling, wresting from this land that for which you strive. Indian, Spaniard, Mexican, and United States citizen, each in turn has dominated. Each in turn has developed his own culture, and yet, in so doing, he has taken from the other and has given to the other in a degree which is remarkable.

The Indian whom you see tending his flock on the painted mesa is a Navajo. His sheep, his goats, his horse, and most of his clothes he obtained from the Spaniard and the Anglo. His house, his language, much of his religion, his temperament, and even the manner of doing his hair are carry-overs from a distant past, which perhaps, can be traced to far-off Asia.

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You have seen the Indian and the Spaniard, and even the Mexican and the Frenchman, all of whom have given to the story of the Southwest, and you have seen the evidence of their cultures and civilizations. You now consider the American who has succeeded them as the dominating personality. Yes, he is an American, despite the fact that one of his grandparents may have been English, another German, another French, and the other Russian. Of course, for that matter, those of Indian and Spanish blood were also American. The American in mind now, however, is the one who has settled in the Southwest as a United States citizen after Spanish and Mexican rule.

This American is like you, yet, in many ways, he is different. He has absorbed from his background and environment an attitude of self-reliance and independence which is not fettered too much by the dictates of conservatism and tradition. He is still near the days of his pioneer forefathers, and he reflects their qualities of adventure and doing. Having lived in the land of great open spaces, where nature has seen fit to do things on a grand scale, he has developed an outlook which is not narrow. Newcomers of recent years and tourists often reflect this attitude, even to a greater degree than those of many generations, such is the spirit of this land.

Picture yourself as sitting in one of the air-cooled hotels of the Southwest. You strike up a conversation with the prosperous looking business man who is sitting in the chair next to yours. Should he be inclined to talk of himself, you would discover that one of his grandfathers took part in the gold rush to California, and later published a newspaper in Virginia City when that mining town was booming. It was there that he met and married the daughter of a Cornish miner, who, after migrating westward in a covered wagon, tried his hand at mining and then had become a successful cattleman. His other grandfather, a cattleman also,

timbered and marked by well-watered lands and rivers, and rich lowlands and valleys with their farms, villages, and cities, give way to the plains of Kansas, Oklahoma, and Texas. Did you ever experience anything so large as Texas? What an opportunity this State has with its oil fields, farms, and ranches, growing industries, cities, and well-paved highways and communication systems. As you near its western limits, grasslands and tree-studded hills give way to desert cacti, high plateaus, and mountain ridges. The rolling Rio Grande, which marks the border of Mexico, is banked by green fields and valleys to the north. Farther south the canyons of the Big Bend predominate, while citrus trees and the adobe houses of old Spain and Mexico mark the course of the lower Rio Grande as it empties into the white-sanded Gulf of Mexico.

The high plains of Kansas, Oklahoma, and Texas merge into the plateaus, valleys, and mountains of Colorado and New Mexico. So vast, so high, and so noble! This is the country of the Rocky Mountains. Its peaks tower in some places to heights of over 14,000 feet, and its ridges, valleys, and countless lakes form an ideal vacation land when the rest of the country seems to swelter in the grip of the summer sun. Trout-filled streams course their way through pines, pinons, junipers, cottonwoods, and aspens, through gorges painted with all of the colors of the rainbow, through meadows filled knee-high with grass and flowers. Snow-capped for much of the year, these cordilleras reach over into Utah and Arizona. Merging into lower lands of plateau, valley, and desert, they are blanketed in the fall by colors which remind one of a Paisley shawl. Goldens, reds, browns, and greens are mixed in a way which leaves one gasping.

Approaching the border of Mexico, the land becomes more arid. But this is not a desert of sand alone. Lack of water is a characteristic, but here and there such a stream as the Rio Grande, with its cottonwoods and fertile lands, serves to

emphasize that there is life. Nature has provided for a growth and wildlife which is in keeping with this arid section of the Southwest. Cacti, palo verde, mesquite, sagebrush, and many other varieties of plant life grow where seemingly nothing should, and during the rainy season many sections become a mass of brilliantly-colored flowers. Jackrabbit, cottontail, dove, quail, roadrunner, lizard, and rattlesnake, among others, have by adaptation made this their home. For man, parts of this area form the ideal winter residence.

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