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Historical Projects at Fort Garland and Pike's Stockade

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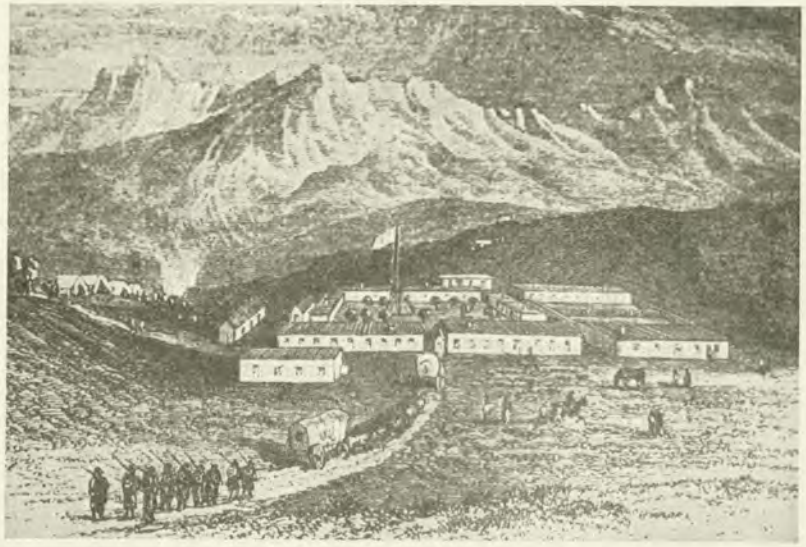
The State Historical Society, working in conjunction with the San Luis Valley Historical Association, has completed its program for the restoration of Old Fort Garland, in Costilla County, as a historic house museum. Five of the buildings that constituted this historic fort still stand upon a plot of ground approximating four acres, just south of the town of Garland and bordered upon the east by Highway 159. This property, together with forty acres of the old Military Reservation east of the highway, were deeded to the state last year by the Fort Garland Historical Fair Association.[1]

The plan also contemplates reconstruction of Pikes Stockade on the Conejos River, six miles east of Sanford, and establishment at that point of a recreational park. By act of the legislature, approved in 1925, a tract of 120 acres was purchased by the state, and designated as the Zebulon Montgomery Pike Memorial Park, to be administered by the State Historical Society.[2]

A bill providing for administration of these projects as a unit, and requesting appropriations for necessary improvements, will be introduced at the next session of the General Assembly. The estimated cost of the Fort Garland restoration is $47,052, while the estimate for Pikes Stockade is $5,250.

Originally there were nine buildings grouped around the parade ground at Fort Garland. On the north were five officers' quarters. Of these, the commanding officers' quarters and the two end quarters remain. It is not planned to reconstruct the two intermediate officers' quarters, which long since were dismantled. The two barracks buildings, on the east and west, still stand. On the south, the traditional military quadrangle was completed by two long buildings on either side of the sally port. These buildings also were wrecked years ago, but it is proposed to reconstruct them.

[1]For a history of Fort Garland see the *Colorado Magazine*, XVI, 13-27.
[2]For history and purchase see the *Colorado Magazine*, IV, 28-32; XIII, 5.



FORT GARLAND (Early Drawing)

The commanding officers' quarters, where Col. Kit Carson commanded in 1866-67, is to be restored as nearly as possible as it was when this famous scout was in residence there, with game heads and the skins of animals on the floor.

Of the other officers' quarters, one will be used as quarters for the resident curator, and the other as a tea room, since the nearest restaurants are sixteen miles away.

The Cavalry Barracks, according to the plan, will be utilized as a period museum, to represent the history of the San Luis Valley from the days of the Spanish Conquest to pioneer settlement of the Valley.

The Infantry Barracks are to contain a squad room and the old soldiers' theater. The painted drop on one wall of this room is still visible and will be restored.

Actual restoration to be made in the buildings to the south include: The commandant's and adjutant's offices, guard room, prisoners' room and cells, post blacksmith shop and post bakery, and the post chapel.

Two rooms in these buildings will be devoted to the class-room type of museum display, i. e., exhibit material selected for educational value, so that classes of students may handle the material, discuss it and take notes under supervision of a teacher.

It is planned also to encourage a revival of the old Spanish arts and crafts such as silverwork, leatherwork, wood carving, blanket

weaving and lace-making, by using one or more rooms for a display of these hand-made articles. These are almost lost arts, but a few of the older Spanish-speaking residents of the Valley are still alive and can teach the younger generation. Since this training is properly a school or college function, the Fort Garland Museum will not undertake such work.

Buildings that were located outside the quadrangle, the hospital, stables, commissary, ice-house, laundresses' quarters, will not be reconstructed.

The plan for the Pikes Stockade developments follows a different pattern. The land in the memorial park lies in the form of an "L." Through this state property five-eighths of a mile of the Conejos River flows. The stockade stood on the north bank of the river. Directly across the river rises the high hill known as Pike's Lookout, where he kept a sentry to inform him of approaching danger. This hill affords one the best panoramic views of the San Luis Valley. It is proposed to reconstruct Pike's cottonwood stockade, built in the form of a hollow square, and open to the sky. The stockade was surrounded by a four-foot moat, and the only entrance was a sort of prairie-dog burrow leading under the walls. The stockade area will be grassed and landscaped, while picnic grounds will be provided under the neighboring groves of cottonwood trees. At present the park lacks a proper access road for a distance of a quarter of a mile. Eventually a scenic road should be constructed to the top of Pike's Lookout, on the summit of which is ample room for parking many cars.

Construction of a three-mile link between State Highways 136 and 158 will provide a circle drive from Fort Garland through San Luis and Alamosa.

In connection with historic house museums, Dr. Laurence Vail Coleman, Director of the American Association of Museums, Washington, D. C., had this to say when making a survey on the program and needs of the State Historical Society for its Board of Directors:

"Colorado has more still to do than most states. Along the Atlantic Seaboard, in the old South and in certain midwestern states, the antiquarian and the historian have combed, again and again, the records of Colonial and frontier families for historic documents; ransacked old homes for furniture, china, textiles, clothes, tools, and other objects illustrating period culture. Some states have marked hundreds of historic buildings and sites, and established historical museums in many localities. In Colorado there are only a very few historical societies—all of them needing help. And only a couple of historic houses have yet been deliberately saved. Among interesting possibilities are Old Fort Garland, where

Col. Kit Carson commanded, and still standing, in part; Francisco Fort at La Veta, reminiscent of the Spanish Land Grants, the old Mexican feudal system, and itself a valuable architectural specimen; and Four-Mile House, near Denver, a survival of the stage-coach and pioneer days. * * * Except for the establishment of Pikes Stockade, and the erection of historic tablets by the Society, there has been no activity in Colorado along these lines."

In considering detailed recommendations for the improvements at Fort Garland and Pikes Stockade site, the Board of Directors of the Society has contemplated their use as recreational parks, and as attractions for tourists.

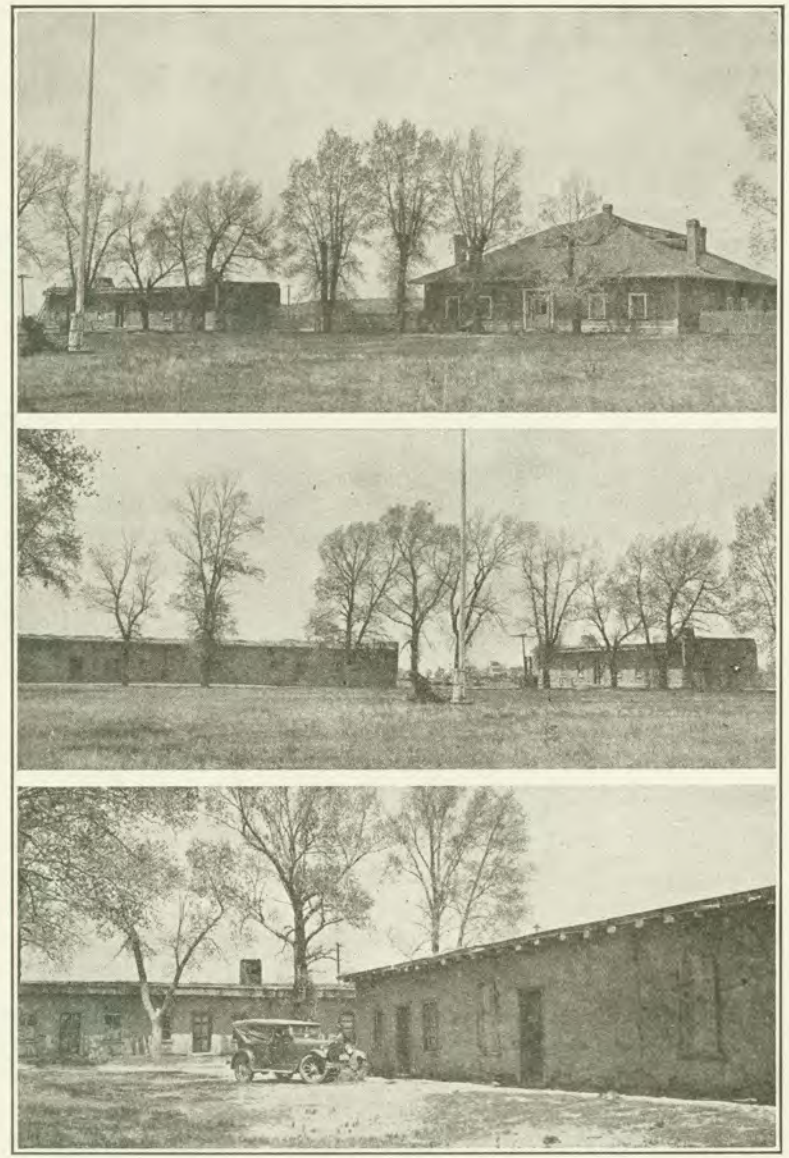
This is fully consistent with the primary obligation laid upon the State Historical Society by the legislative act of 1879, creating this organization, i. e., the collection of historical materials and the dissemination of historical information.

Historic house museums, by attracting the interest of visitors and tourists, will do much to disseminate historical information about Colorado in the most effective way—visual education.

They also will serve as focal points from which almost untouched fields of local historical material and documents may be collected and assembled by the resident curator, trained in museum technique.

The recreation value of such parks has been demonstrated in every state where they have been established, by the tens of thousands who visit them each year. They are, therefore, economically sound.

In planning the development of Fort Garland and the Pikes Stockade site, the State Historical Society has received valuable assistance and advice from the San Luis Valley Historical Association. The policy committee of this organization, representative of the entire Valley, is as follows: Alfred M. Collins of Crestone, chairman; Luther E. Bean, Alamosa, secretary; Governor W. H. Adams, Dr. Ira Richardson, President of Adams State College; H. W. Zacheis, L. H. Hale, Kit Carson III, Mrs. George C. Shumaker and W. J. Wallrich, all of Alamosa; Governor Ralph Carr, Denver; W. A. Braiden, Morrison; Judge J. H. Thomas, Judge Fidel Chavez, Reginaldo Garcia and Mrs. Frank Daniels, all of Antonito; George Hoagland, Garland; E. E. Musick and Antonio Valdez, Del Norte; Howard Linger, Hooper; Senator John W. Shawcroft, O. A. Garris and J. Luis Rivera, La Jara; Henry Lague, Willis H. Fassett, Mrs. D. E. Newcomb and Ex-Senator Elmer Headlee, Monte Vista; Gordon Gotthelf, Mr. and Mrs. Clarence Gotthelf, Saguache; A. B. Bailey, Fred T. Christensen, Mrs. Leah



FORT GARLAND BUILDINGS IN 1934

Upper: Part of Officers Row. Building at right once occupied by Col. Kit Carson, later remodeled by W. H. Meyer.

Middle: Looking toward northwest corner of parade ground. Infantry quarters at left.

Lower: Northeast corner of parade ground. Cavalry barracks at right.

Kirby of Sanford; Mr. and Mrs. Delfino Salazar and Mrs. Belinda Carpenter of San Luis.

In connection with both projects the Historical Society plans to issue illustrated booklets and guide maps, which will be distributed at Fort Garland, and through tourist agencies. These will direct visitors to the points of historic interest throughout the state.

Nearly every town in the San Luis Valley has an interesting background. Here lies the cradle of Colorado history, for several of its settlements antedate that of Denver by six or seven years. San Luis, Guadaloupe, La Loma, San Acacio, Conejos and several other towns were settled communities before the Pikes Peak gold rush. Creede, Bonanza, Summitville and Platora were once booming mining camps. Del Norte was the heart of the pioneer freighting traffic which crossed Stony Pass to Silverton. At Saguache, Otto Mears, pathfinder of the San Juan, started the system of toll roads that brought him fame. Already most of these towns now have annual festivals devoted to pioneer life in the San Luis Valley. The largest and best known of these is the Ski Hi Stampede at Monte Vista. And to these colorful, historical celebrations, the Great Sand Dune and Wheeler National Monuments, the Sangre de Cristo and Rio Grande National Forests add their recreational attractions.

Reminiscences of the Meeker Country

As told by Ed P. Wilber to J. N. Neal,* and recorded by

Mrs. Ethel Starbuck

I was born in Schoharie County, New York State, right close to the town of Central Bridge, in 1861. My father and grandfather ran a slaughter house. Father moved into Schenectady County and I was raised there.

I worked for one farmer two summers, stayed with him through the winter and went to school; two miles to school; waded snow to my knees. I worked for him for ten dollars a month, and then I got with a contractor on trestle work and such as that.

The spring that I was eighteen, I got to thinking that there was some place that I could make a living a little bit easier than I did there, so I crawled in a box car one day, and I went down to the city of Schenectady; then to Troy in New York. The family got me located and my brother hunted me up and tried to get me to come home. This was early in the month of June, 1880.

*Mr. Neal, a prominent business man of Meeker, obtained this interview last winter. Mr. Wilber lives on his ranch near Meeker.—Ed.

I told him to tell Mother I would be home for the Fourth of July, but I changed my mind, and I got a ticket and went to Buffalo, New York, where I got a job boating from Buffalo to Chicago. I boated there till harvest time. Then I went out to Weld County, Illinois, and worked in the harvest fields. That fall I went back in September and got a job of firing what they called an upright boiler to pile drive. I worked at that in building a large building. Then we moved on the docks, and I worked on the docks driving pile.

Courtesy of *Meeker Herald*
E. P. WILBER

That spring of '81 four of us made plans to come to Denver, and we got emigrant tickets and come from Chicago to Denver. I first went to work in the brick yard, then worked putting up a building. I carried the hod there until along in June, and then they was men walking the streets with signs on their hats, "Men Wanted, Men Wanted." I struck one of them and asked why they wanted men. They wanted to ship them out on the Blue River. So I come over to the Blue River to Breckenridge, in the fall of '81.

In the summer of '83, they got into a fight—Breckenridge, [Hot Sulphur] and Grand Lake, and they killed three County Officers over the county seat. One of the fellows' name was Bill Redman. Well, right on the line of our County [Rio Blanco] and Utah, there is a big mesa that they call Dead Man's Mesa. Well, sir, I run onto

Bill Redman's grave the next day after they buried him. He had been in that fight, got wounded bad, made his way there. He had a pack horse, and he was on the old trail that went from the Thornburg road over to the mouth of this river. This was in the month of August, and he was about twenty odd miles from water and was suffering bad from his wound, and he unpacked and unsaddled and turned the horse loose. He scratched his name on the pommel of his saddle, laid on his saddle, and blowed his brains out. Old Andy Stoneman, foreman of the K ranch, had been down to Ouray for supplies, and coming out he run onto this Bill Redman. He went back and got help and come out and buried him right on the trail. Then coming out the next day, I met him, and he told me about this. I was then on my way with four mules with Indian goods that belonged to J. W. Hugus, who had a trading store at the mouth of the White River.

I left off my story at Breckenridge. Another fellow and I had been at work on the Blue River. We left there in the fall, at the mouth of the Blue right close to where Kremmling is, packed our blankets off the Blue through South Park and into Denver. I got a job at teaming there in Denver. I drove a coal delivery team that winter of '81 and '82. I quit in February and went to Cheyenne. I had heard so much about Cheyenne being a wild and woolly town, I wanted to see it. I stayed in Cheyenne till I was broke, then beat my way to Laramie City. I got a job building a little church.

At that time the Oregon Short Line had started to build and an outfit train come through from Omaha with a hundred Kansas and Nebraska boys going on the Oregon Short Line. I just walked in with them when they hollered "Board" for the boys, and I got up on the Oregon Short Line as far as they got the track laid. That was at Cokeville, Wyoming. They had a big, burly Irishman for foreman, and he was tough. There was two other boys and myself; we couldn't stand his talk, so we quit and made a trip on foot from Cokeville to Evanston, Wyoming—seventy-five miles on one meal, yes, sir, and packed our blankets. When we got to Evanston nearly all of the work was done by Chinamen, but they were just getting ready to clean their town ditch from the Little Bear River. We got work there, two of us, and when that work quit, they had to give us a little money.

In the evening they was making up a train at Evanston coming east. I got the freight conductor located, and I walked up to him and I said, "I'll give you a dollar if you'll tell me which car to get to go East." "Where's your old dollar?" he said. We got in, and this brought us to Green River City.

We made it from there to Rawlins. I knew that the freight come from Rawlins down into this post [Meeker]. We inquired about how to get down to White River. The boys there told us to go to Jack Davis, so we did, and Jack gave me a note to the foreman of the freight outfit.

Courtesy of *Meeker Herald*
FREIGHTING TO MEEKER

They were fixing up to make the first trip down here, you see, and they wanted men to work on the government contracts. I took his note and the three of us went down to the freight outfit and presented it to Brooks, the foreman of the outfit, and he asked me if I could skin mules. I told him I never had, but I could try as hard as any boy on earth. He turned to my friend Duncan—he had been in the Black Hills country and herded the bulls on that road—and right at his feet lay the bull whip all coiled up with a new piper on it. Brooks said, "What do you know about whacking bulls?" He just stepped over and picked up this whip, about twenty to thirty foot long, and he straightened it out, you know, and he picked up the handle and throwed it out and she cracked like a pistol, and he put a kink into it and swung it back here and it cracked. They say that takes a professional. He throwed it down by his feet and said, "Why, I whacked bulls before you ever saw a bull wagon." Well, to make a short story long, he put us to work, me to skinning mules, Duncan a whacking bulls, and Smith to cooking. We traveled with the mess wagon.

We had to travel slow because they was bull teams, mule teams, and horses, and all of us to go, you know. Then we had to plan our

drives according to water holes, and I would say that we was in the neighborhood of about fifteen days coming down here. We had it understood with Davis that we was to quit here and work on contract. Hugus & Adams at that time had the contract.

This was in April, 1882. We went to fixing up for five teams of us to go up White River. They had had about 1,500 or 1,800 cords of wood, right up against that mountain from the Dunn Ranch—between the Dunn Ranch and Ute Creek. There was no road up White River at that time, and we just had a heck of a time getting up there. We hauled that wood right down where the bridge crossed the Dunn Ranch. There was an opening there. We piled the wood up right at the bank of the river. When we got that wood all piled up on the bank, they took four of us—the bosses got an extra man or two to come up and help bring the teams down—and we fellows throwed this wood in the river and started driving it down. I worked 48 days in that river, wading; yes, sir, at three dollars a day, ten hours; and I thought I was getting rich then. By the time we had all got down here just below what they call Wilber's Bridge, the boys had to quit. They got rheumatism, the river knocked them out, all but this J. A. Duncan and myself.

This night that we camped down there, it looked rainy and bad, and we made our bed under the wagon. He took nightmares in the night and went to jump up and cut a big gash in his head. They was just us two alone then. I went in town with him, and they put him in the hospital, and got another fellow to come out with me. Right where the lumber yard was, they had a boom hem, and these teams that we had had above was hauling that wood away and cutting it up. The boom hem crossed the river and caught the wood and held it. Then what kept me in the water so long was this fellow and I pushed it from here on down, and then to the boys hauling it away from the shore. They kept me in the river down there pushing it to the shore for the boys to get to load.

Then that fall of '82 I located this ranch—yes, and I built my cabin that fall down here on the bank of the river, and old Wes Tomlinson was building a cabin on the other side, and we throwed in together and worked together. We built the first two cabins on this river for ranch cabins, and that winter there was just three of us wintered above the post—the winter of '82 and '83. That was old Weston Tomlinson, old Gilley—he located the Elk Creek Ranch—and myself. About the time I got my cabin built, Hugus came up and got me to go up on the North Platte with him about the little town of Saratoga—there was no town there then—and moved this Newton Major and his wife and two children down here to Meeker. We moved Major down here and got them here, if I remember right, on Christmas Day in '82.

Then I come back up here to my cabin. Well, one morning in January I got up, and I had built my cabin on a knoll down there, and a mass of slush ice was all around me. Yes, sir. I had a horse and jack, and they was running out here picking their living, and I stayed in down there for three days and three nights till that froze enough so that I could come out across it, and I tied my lariat rope to my saddle, and drug it behind me and come out and got my horse and jack and went down to the post and stayed at the Citizen's Mess House until February.

Along in February, I hired out to the fellow that had the Government contract for supplying the post with meat. Of course at that time on the reservation there was no cattle, and he had the only bunch of cattle in the country on the White River outside of Dune Blair. That is what got me started cowpunching. That was in '83. I worked for him until the day of the Government Sale. They had taken the soldiers, the main bunches of them—there was five companies of soldiers here—and they had taken out the main part of them till they had their sale on the 13th day of August in '83. Then George Waggener, who had the Government contract, was through with me. So Major, Hugus's foreman, put me to work. Hugus had the officers' club room and then he had two bar outfits on his hands and lots of liquor and lots of Indian goods when the soldiers left. They loaded me up with a four-mule team and started me out for the mouth of White River loaded with Indian goods: saddles and blankets and fancy colored calico goods and all that stuff. That is what took me down into that country in '83, the trip that I already told about when I run onto Bill Redman.

I was working then for J. W. Hugus, but Major was my foreman. There was a fellow by the name of Charles Dunbar at the Government Sale had bought two of the soldiers' quarters—old brick buildings—adobe buildings. Charlie and I had worked together, and we were good friends, and he had started the Meeker Hotel and saloon in one of these adobe buildings. Mrs. Wright was running the dining room and the lodging part, and Charlie was running the saloon part. The day before election, he wanted me to come and help him behind the bar. I tried to talk off, told him I don't know a thing about it. He said, "I don't either, Ed, but you can wash glasses for me." I told him to go to Major and if Maj would let me off I would do what I could to help him. That afternoon he was shot and killed. Pete Stuart shot and killed him. Mrs. Wright and I got the crowd out of the saloon and locked it up; and after we had buried Charlie, then she come to me and wanted me to open up the saloon. I thought I had all the saloon bartending I wanted, and I thought I had her stood off, but she goes to Maj—and they had borrowed for their dining room dishes and such stuff

Courtesy of *Meeker Herald*

MEEKER IN 1887

in the neighborhood of $1,500 or $1,800 and she goes to Maj and gives him a talk and Maj asked me to go in there and help her out and pay off that debt—which we did. I worked there the winter of '83 and '84. And we had the debt just about paid up in the spring.

Jim Kendall wintered here and got acquainted with me that winter, and he was the foreman of the L07 outfit, so there was five of us left here. We left Meeker on the 12th day of May, pulled to the top of nine-mile hill and camped all night. They was five of us and the next morning the mail carrier had a trail broke through the snow—come through on horseback. It got so deep they couldn't get through any other way, ond we took the horses and led them over the mail carrier's trail, and we run that wagon down through the three mile guch by hand on the crust of the snow on the 13th day of May. They was thirty days that we was out of wheat flour in Meeker that winter, and we also run out of tobacco; and that hit us harder than anything else. Well, we went through till we got to the Uintah Range of mountains, Strawberry Valley, and we had to leave that wagon, and we crossed that range of mountains over what they called Daniel's Canyon. It took us two nights to cross the snow on the Uintah Range of mountains that late that spring. We got onto the Provo River, and he, Kendall, goes on to Provo and takes the train. We was so behind time on getting there to receive

cattle, you see, that he had to go on to report, and we went out—I don't just remember—but out pretty well towards Cedar City and there we branded up 3,333 head of L07 cattle. That is what gave L07 Mountain its name. We turned cattle loose on that mountain.

Well, then that fall Harry Goff and I started the first feed stable in Meeker—and say, I was telling you about packing the mail to Rifle and Silt down there one day. Well, his wife was confined, and he had the mail contract to the Rifle post office and the Ferguson post office—north up by Silt. I packed the mail a good portion of that winter to leave him to home on account of his wife. She was sickly. Along the first of March, I sold out to Harry, and the White River Stockgrowers Association sent me and Harry—the snow was getting out of the low hills in that lower country, Wolf Creek, and the cattle was piling down on the river too much. And they sent us down to start working the cattle up. That was in '85. Then at the roundup time, I went to work for that NV outfit, that was Nibelot Brothers. Well, I will cut it a little short. I worked for them that first year and the spring of '86 they put me in charge of the cattle. And I stayed with them till 1890, so I was with them, you see, something like five years. And that spring they made me marshal of the town of Meeker. Seventy-five dollars a month and twenty per cent of all fines I collected. I made a good salary out of it, you bet, 'cause I collected lots of fines in them days.

Then in the fall of 1893 they elected me sheriff. It was the cowmen and cow-punchers elected me sheriff too, you bet. And they was having trouble about a marshal the next year after I was elected, you see, and then the next year they give me the marshal-

Courtesy of *Meeker Herald*

MEEKER TO RIFLE STAGE

ship with the sheriff's office, and I run both offices till I moved to this ranch in 1896.

Did I ever have any trouble with outlaws while I was sheriff? No. The Meeker-Rifle stage was held up once, but we couldn't get any track of them. Did you ever hear of this Mack Warner, Utah outlaw? Well, I knew that fellow quite well. I et dinner on Fourteen-mile Creek in the winter of '85-'86 with him. He had a bunch of horses in there. Of course they was stolen horses. Tom Corder was his brother-in-law. And while I was in the sheriff's office Searle Nieman was sheriff of Routt County. He was about my age, a little older. He is living yet, and John Pope and Billy Priest, both of them when he was sheriff were sheriffs of Uintah County. That was during the time of Lent and Tracy's, them outlaws, big fight over there in Brown's Park, but I didn't come in on that, you know. That comes in Uintah County and Routt County both.

I was in the sheriff's office for a year after I moved out here. I had my deputy undersheriff down there and then the county commissioners appointed me to fill out Al Ellison's term, and I filled out over a year of Al's term. That was a hard proposition then. No phones, you know, very few bridges across any of the rivers, and we used to have some pretty tough trips.

Say, I am going to tell you about this trip. You asked me about outlaws. You know where the Mikkelson Ranch is on Piceance? Well, the sheriff of Uintah County came to my place about two o'clock one morning and got me up. We went out to Frank Morgan's and started down the creek. He had followed two fellows that had been passing counterfeit money down in Vernal, and they turned up Piceance, and he came up and got me, and we headed them off there at Mikkelson's Ranch, and it was in the month of January and about 20 degrees below zero. We had stopped at Mikkelson's to warm up, and as we went out the door here come these two fellows that he wanted, riding up within 150 feet of the cabin. And there was our two horses standing and with the rifles on, but we both had our six shooters, and I had opened the door and saw them, and I realized that them was the two men, so I just closed the door and said, "George they are right here on us." He says, "Let them come in." I said, "All right. You hold them up and I will read the warrant." They was two other fellows there with Mikkelson. I don't remember who they was, but when they rapped on the door Mikkelson and these other fellows was scared so they couldn't say anything, so I opened the door and stepped around behind it and let them come in and Searles stepped back in the room. Just as quick as I could close the door, I shut it and yelled "Hands up." They turned around and looked right in my gun.

You bet their hands went up. Searles had searched one and was putting the irons on him; and the other fellow, a big husky fellow, slipped into the other room and slammed the door shut. I ordered Mikkelson, "I deputize you fellows and make you officers of the law, and you take those rifles—a whole corner full of rifles was there—and go outside and guard the house." Mikkelson broke and run to the barn. The other two boys got rifles, and this fellow just about then jerked this door open and Searles was putting the irons on the other fellow. His back was to the door. His head was past the door jamb trying to get a bead on Searles. I came down within four feet of his head, and I said, "Drop that gun or I'll kill you." We talked to him quite a while and finally he got up and come out. We took those two men in bitter cold weather clear to Vernal. At Rangley at Joe Luxon's we had a change of fresh horses.

(To be continued)

The Sheldon Jackson Memorial Chapel at Fairplay

J. N. Hillhouse*

Dr. Sheldon Jackson was born on May 18, 1834, at Minaville, New York. At the age of twenty-four he was graduated from Princeton Theological Seminary and was ordained into the Presbyterian ministry that same year. For eleven years he held services in the East, moving to Council Bluffs, Iowa, in 1869, when he became "Superintendent of Missions for Western Iowa, Nebraska, Dakota, Idaho, Montana, Wyoming and Utah." Later he was asked to add Colorado and New Mexico to his territory. He received no salary the first year, but so fervent was his missionary spirit and the realization of the needs of this great expanse of territory that he selected three missionaries to work in these fields, pledging their support on his own responsibility. Before the year 1869 came to a close, ten missionaries besides himself were in the field and all paid in full, largely through the contributions of friends. In 1870 he was commissioned by the Board of Home Missions as "Superintendent of Presbyterian Missions from Mexico to Canada and from Nevada to Nebraska."

In the year 1871 Sheldon Jackson assisted in organizing the Synod of Colorado and one year later, in addition to his other extensive duties, established in Denver, Colorado, the *Rocky Mountain Presbyterian* and published it until 1882. Making Denver his

*Reverend Hillhouse, minister at the Sheldon Jackson Memorial Chapel, planned and conducted the re-naming and re-dedication of this attractive little church.—Ed.

SHELDON JACKSON MEMORIAL CHAPEL AT FAIRPLAY

headquarters, Mr. Jackson set himself to the task of organizing and building frontier churches. Learning of the extensive gold mining operations in the South Park area, he made the trip by stagecoach to the little gold mining town of Fairplay and, finding a small group of Christian people, proceeded with a church organization. On page one of the worn, suede-covered Sessional Record Book appears the following entry (in what possibly may be Dr. Jackson's own handwriting):

"Fairplay, Colorado Territory, August 11, 1872

"Although the attention of the Church was called to the South Park Mines as a field for Christian labor, no action was taken until the summer of 1872.

"According to previous appointment Rev. Sheldon Jackson visited South Park and upon Sabbath, August 11, 1872, proceeded to organize the First Presbyterian Church of Fairplay, Colorado Territory."

Having organized the church in Fairplay, Sheldon Jackson's interest in this community in the high Rockies continued. In spite of almost insurmountable difficulties, he built the little one-room frame church (which is still in use today), dedicating it on Sunday, October 4, 1874.

Overtaxed as Sheldon Jackson was with his labors in the Rocky Mountain area, his mind took in the conditions of the regions beyond and in August, 1877, he visited Alaska as the first ordained missionary from the United States. In 1885 he was appointed by the United States Government as Superintendent of Education in Alaska. He established schools, erected buildings and employed teachers. Having his sympathies excited by the starving condition of the natives, he proposed the introduction of reindeer, and the education of natives as herders, thereby providing food, transportation and material for raiment. In 1883 Congress made an appropriation for this project, and in 1897 Dr. Jackson was sent by the United States Government to Lapland, Norway, where he purchased 539 reindeer. This was the beginning of the introduction of great herds of reindeer into Alaska.

In his book, *The Romance of Forgotten Men*, John T. Faris devotes a section of the book to Sheldon Jackson. Says Faris: "His was the spirit of the true pioneer. One of his admirers who followed his work said of Jackson: 'He is always on the skirmish line, where there is the most of danger and of hard work. He seems to have a good deal of the spirit of Daniel Boone, who, as soon as new settlers came near enough for him to see the smoke of their cabins, felt it was time for him to move on'."

From 1869 to 1898 Sheldon Jackson traveled nearly 700,000 miles and delivered over 3,000 missionary addresses. He had indomitable courage, faith and enthusiasm for the cause of Christ.

"*The Romance of Forgotten Men!*" High in the Colorado Rockies, and close to the Continental Divide, in the little gold mining town of Fairplay, Sheldon Jackson is not forgotten. By unanimous vote of the congregation on April 29, 1945, the name of the Fairplay Community Church was changed to the "Sheldon Jackson Memorial Chapel." Appropriate services observing this action and commemorating the great work of Dr. Sheldon Jackson were held in the chapel on July 15, 1945. In the heart of the village stands the beautiful little church built and dedicated by this great pioneer missionary in the western frontierland which he knew and loved.

Tom Tobin[1]

EDGAR L. HEWETT[2]

The accompanying photograph of the famous old scout, Tom Tobin, was made by me at his home on the Rio Trinchera, south of Fort Garland, Colorado, on June 26, 1897. He was at that time almost 75 years of age.

My notes state that he was at first quite taciturn and uncommunicative, but that in time he thawed completely and at last allowed me to take photographs, gave me a brief sketch of his life, told me many anecdotes of his scouting days with Lieut. Beall, and gave me valuable reminiscences of Kit Carson. He gave me his personal account of the four days' hunt for the Espinosa bandits and bringing in their heads in a gunnysack at the end of the fifth day to Col. Tappan at Fort Garland. He gave me an account at the same time of his hunt for the lost children, Johnny and Harry Thompson, at Alamosa, bringing them in on his back at the end of their third day out. Both of the episodes are published in my *Campfire and Trail*.

TOM TOBIN

[1]This article is reprinted, by permission, from *El Palacio* of June, 1946.—Ed.

[2]Dr. Hewett, well known archaeologist of the Southwest, is Director of the School of American Research at Santa Fe, New Mexico. He was Superintendent of Training in the State Normal School at Greeley, Colorado, 1894-1898.—Ed.

Tobin told me that when he started after the bandits he knew of no reward having been offered for their capture—simply thought it the duty of a good citizen to help rid the country of such characters as quickly as possible; and that after he bagged them, Col. Tappan and Lieut. Baldwin told him that Gov. Evans had offered a reward of $2,500 for their heads. On their insistence he claimed the reward, but it was never paid in full. My friend Fred Henry of Denver tells me that he has found the record of a warrant for $500, paid by the treasurer of Colorado to Tom Tobin in 1872 for killing the bandit Espinosa, in 1863.

The following facts given me by Tobin, I believe I have not heretofore published:

Thomas Tate Tobin was born in 1823 at St. Louis, Missouri. His father was Irish; his mother, Nova Scotian. He came West in 1837, living for some years at trading posts. He became a scout and served Lieut. Beall of the U. S. Army for some years in that capacity. He settled on the Trinchera near Fort Garland in 1858, and spent the remainder of his life there when not on the trail.

Tobin gained his great reputation as a trail man by his uncanny ability to detect and follow "sign." He "could track a grasshopper through the sagebrush." Those who had seen him trailing told me that he always took the most likely starting point, swung round and round in ever widening circles until he "cut sign," then clung to his "sign" until his quarry was overtaken. This technique in trailing Tobin probably learned from the Indians. I have seen it used by Navaho and Pueblos. Those who had seen him on the trail told me that he often went on all fours with his face close to the ground, following "sign" that was imperceptible to less acute eyes.

He was hard and gruff and taciturn and fearless.[3] Unlike the universally beloved Carson, he was never too well thought of by his neighbors. They never *knew* him. Underneath that tough shell was the golden hearted *man*. Tobin, too, was a man of few words. Asked if he knew Kit Carson: "I et many a beaver tail with him." Was Kit as fearless as reputed to have been? "Wasn't afraid of hell or high water." How was Kit in his private life? "Clean as a hound's tooth." Was Kit's word as good as said to have been? "Kit Carson's word was sure as the sun's comin' up."

[3]The following paragraph is from Dr. Hewett's *Campfire and Trail*, 44.—Ed.

Eliza Buford Rothrock, Colorado Pioneer

SELETHA A. BROWN*

Would you like to visit with a woman who lacks three years, only, of being a hundred years old? A woman who came to Colorado in 1862 and has the distinction of having married one of the first permanent settlers of Boulder County, John R. Rothrock? Then you would enjoy meeting frail, Dresden-china appearing Eliza Buford Rothrock, as she sits and rocks in the home of her son, William Rothrock, at Longmont, Colorado. Her smile is welcoming and her snow-white hair forms a crown for her alert face.

Eliza was born in Lancaster, Missouri, in 1849. Her father, William Buford, left Missouri in 1859, coming West as one of the recruits of the Georgia placer mining company. In 1862, Mr. Buford returned to Missouri and brought his family overland by emigrant train to a place in the mountains called the Guy House. The family operated this hotel for about two years, then they moved to a farm on Boulder Creek, eight miles south of the present site of Longmont.

Eliza tells that the wild grass grew as high as her waist in the valley and her father mowed this with a scythe and took it to Black Hawk, a thriving gold town, and sold it for high prices.

Then her father built a stage coach stop, called Buford Station, and a toll bridge across Boulder Creek. For many years the family operated both the station house and toll bridge. The timbers of this toll bridge can still be seen in the stream bed about one-fourth mile east of where the present highway 86 bridge now crosses.

"I recall seeing ox teams and covered wagons camped on the meadows below the house," says Mrs. Rothrock. "I used to help serve the dust covered passengers who crawled out of the Concord stages of the Wells Fargo Company. At first, the stage driver would bring in the mail bag, if there were any, and sit at the rough hewn pine slab which served as a table. Tree stumps served as chairs. Often the meat which we had to serve was buffalo, deer, or perhaps prairie hen. Later the pony express stopped at the station with the mail."

One of the neighbors of Buford station was John R. Rothrock, who had come to Colorado with Captain Thomas Aikins and son when he outfitted an emigrant train at the Missouri River and gathered about him fifteen stout-hearted men. When they reached Fort Saint Vrain at the confluence of the Platte and Saint Vrain Rivers they decided to turn west and explore. John often told Eliza how they pitched their tents on the seventeenth day of October in 1858 at a place called Red Rocks on Boulder Creek.

*Mrs. Brown is a writer who lives in Longmont today.—Ed.

"I had been a carpenter and contractor in Nebraska for a year or two before joining Aikins and I had built some cabins at a place called Eleven Cabins, sixteen miles below Denver," he recounted. "so Captain Aikins says to me, 'John, let's build us a cabin, 'cause a tent is going to be mighty cold this winter.' So he put me in charge and we built as snug a cabin as you ever saw, over one of the springs.

"Well, when Old Chief Left-Hand of the Arapaho Indians, who were camped in the valley, saw us building a cabin he didn't like it. He came and said we would cut down the trees and drive the game away and for us to get out. But we gave him gifts and fed him some good meals and told him he was our great advisor, our big chief, too. So Left-Hand said we would be brothers and we could stay. And he never did make any trouble for the white men.

"Another chief, Bear Head, was disgusted with Left-Hand for being so easily won over, so he came to the cabin and told us to get out in three days, or his Indians would burn our cabin and kill all the party. Our men just went ahead fortifying the cabin and exploring, showing no intention of leaving. On the third day Bear Head and two braves came waving a white flag. Bear Head said he had dreamed that Boulder Creek had risen to flood stage and washed all the Indians away, but the white man's cabin had remained, so he took this as a sign that the great spirit did not want the white men disturbed. The white men could stay!"

John Rothrock and Eliza Buford were married in January, 1867, and John took his bride to the log cabin which still stands back of the barn on the Rothrock farm. Being a bachelor, he had not cared for luxuries, so the cabin had a dirt floor and no windows. It did have a cook stove which Mr. Buford had freighted across the plains in his freight train. Soon after the couple were married, Mr. Buford brought out some window glass in a load of freight and Eliza said her work was made easier by the addition of some windows to the cabin.

"Our only light in the evening was from candles which I made out of deer and beef fat, shaping them in our own candle molds," Eliza recalls. "My closest neighbor was six miles away.

"How well I recall the second year of our marriage. Will was a baby and the grasshoppers were taking the crops. John went to work for the Wells Fargo Company driving freight between Denver and Cheyenne. One evening when I was driving the cow in to milk I saw a bunch of Indians coming toward the cabin. I hurried to the cabin and then the Indians surrounded it, demanding food. They were decorated in war paint and were a wild looking lot! I fed them all I could find in the way of cold biscuit and meat and

then they left. But a few days later they came back from their Indian battle with human scalps tied about their waists and hanging from the manes of the ponies. Some of them were still dripping blood on the horses' shoulders. That was almost more than I could stand!''

Like all pioneers, John Rothrock was very much interested in irrigation. When P. A. Lyner wanted to build a ditch he was glad to hire John as the surveyor because he had worked on a government surveying party in Nebraska in his early days. This is what Eliza tells about the surveying:

''Do you know how they surveyed that ditch? They had a two by six board a rod long with a level in the center of the length. At each end they nailed an upright, one end of which was an inch shorter than the other. This was to give an inch fall to every 16½ feet. Can you imagine surveying a ditch six or eight miles long in this manner?

''One day when John was away the workmen got the pole turned about and when husband returned part of the ditch was running uphill. Of course it had to be surveyed over!''

Although Eliza's first child had been born without a doctor being near, she knew she could not manage little Will and have her second baby in the cabin. So when the second child was about due she went to stay with her people at Buford station. She was in the little toll house situated at the south end of the bridge when John E. was born, in 1869.

After having lived on the Boulder Creek farm for twelve years, John saw business opportunities in the town of Longmont and wanted his sons to attend the Presbyterian Academy which was thriving in Longmont at that time. Eliza and her husband moved to the outskirts of the town and built a two story brick house. Eliza recalls how proud she was of the horsehair sofa which they bought in Denver and brought to the new town house. It was a real treat to travel to the city in those times!

In Longmont Mr. Rothrock went into the dry goods business with a Mr. Sam Williams, at 410 Main Street. Now Eliza could take part in the quilting bees, help with the strawberry festivals, and bake pies for the first pumpkin pie days, which became an annual fall festival. She could attend church by merely having one of the boys harness the driving team and hitching them to the buggy and only drive a half mile. On nice days she could walk there in a half hour.

After her husband died in 1915 she lived alone for two years; then she moved into the home of her son, William, and his wife,

Agnes Dell. ''Two finer children a woman never had. They give me every care!'' Eliza tells one and all. Then there are eight grand children and fourteen great grandchildren to make over her. No wonder she hopes to pass the century mark!

Prehistoric Peoples of Colorado*

FRANK H. H. ROBERTS, JR.

THE BASKET MAKERS

The first comprehensive and accurate information about the people pertains to this period in their history. That they were abandoning their former roving, hunting mode of life is revealed by the materials found in the lower levels of dry caves. The latter show that they served as temporary shelters and places for storage. In the floors of many such caves are circular or oval pits, three to five feet in diameter and in many cases lined with slabs of stone. They are the remains of lower portions of granaries. Occasionally one is found in such a good state of preservation that the pole, brush, and adobe-plaster superstructure is still in place. Some have contained corn, the kernels of which were as bright and shiny as though from a recent harvest instead of having been placed there many centuries earlier. When no longer filled with grain these granaries or their slab-lined basal portions often served as burial places. When the body of the deceased was placed in the grave, objects used in daily life were deposited with it. This demonstrates that the people had a belief in some form of after life. The grave material supplemented by articles found in other locations in the caves furnishes information about the arts and industries of the people and the human remains tell us about their physical characteristics. The extreme aridity in Colorado and the Southwest in general has made conditions unusually favorable for the preservation of objects which otherwise would rapidly decay, and as a result specimens from portions of caves where no moisture has penetrated are still in very good condition.

The artifacts show that the people were skilled makers of baskets—from which the name Basket Maker was derived—twined woven bags, ropes, game snares, and large nets for catching small animals. Their clothing appears to have been rather simple. It is supposed that the men wore a small loin covering of the "gee-string" variety, although thus far no male body has been found with such an article in place. The women had small, apron-like

*Continued from the preceding issue and concluded in this.—Ed.

cord skirts. The hair was held in place by elaborately woven head bands and the feet were protected by sandals woven from yucca or apocynum fibers. When the bleak mesa tops and canyons were swept by cold winds or occasional storms, fine fur robes augmented the meager body coverings. They also served as bed coverings and when their owners died were used as shrouds. For personal adornment there were necklaces of small black seeds, of olivella shells, of various kinds of stone, and of twisted skin or fiber cords with pendants of abalone shell, stone, feathers, or a few beads. Weapons consisted of a short javelin, with the stone point hafted in a short foreshaft, hurled by means of a spearthrower or atlatl, short curved clubs of wood, clubs fashioned from elk antlers, knives of stone, and daggers of bone. The implements of their more peaceful pursuits were wooden planting sticks, wooden scoop-like objects used for digging, curved sticks employed in dressing skins, and various kinds of bone tools for service in weaving.

Not too much is known about dwellings at this stage of cultural growth. Thus far the only evidence that the people actually had domiciles is that found along the Animas River some eight miles above Durango. There, in a large cavern and on the slopes of a hillside about two miles away, were the remains of crude structures that throw some light on the problem. In erecting these habitations the builders dug into the slope of the talus or hillside, piling the earth in front to form an approximately level platform of the desired size. Upon this a roughly circular house, from ten to thirty-three feet in diameter, was placed. The walls were fashioned of wood and masonry—logs, poles, twigs, and pieces of sundry shapes and sizes laid horizonally with the intervening spaces filled with mud and the surfaces chinked with mud, as is done in building log cabins. The roofs were cribbed, with each succeeding series of horizontal timbers being laid in ever smaller circles, the logs cutting across the corners of the layer below, etc., until the framework rose into a kind of dome. The finished house must have looked like an inverted bowl with a break in the contour at the juncture between the roof and walls. Where the entrance was placed or what its nature was has not been learned as yet. Inside, the floor was saucer shaped, with a fire pit near the center. There must have been some form of opening in the roof above to permit the escape of smoke, but this has not been definitely determined. Much of the floor area was taken up by storage bins which usually consisted of a subfloor part lined with stone slabs surmounted by an open-topped, roundish dome three feet or more in height. There also were mud domes without the subfloor portion and rather large jug-shaped pits with openings at the floor level. Metates or milling stones used in grinding corn usually accompanied these bins, from two to six being

placed at convenient points about the room. They were either imbedded in mud or were propped on stones.[14]

Houses of this type appear to have been built in rows, as close together as was practicable. They were highly inflammable and destruction by fire was frequent. In such cases the debris was leveled, a new excavation made in the bank above, and the earth spread out over the ashes of the former structure to prepare the floor for the new one. It is possible that they were a local development and although characteristic for the Durango district, were not known elsewhere. Other features about the Durango sites are also somewhat different from the general pattern and the same may be true in this case. No traces of dwellings have been found in other localities, but it would seem that the people must have had some sort of habitation, possibly one even more flimsy in construction so that no remains have been preserved. Some of the smaller caves were lived in from time to time, as on the Mesa Verde, yet do not appear to have been occupied continuously, since the large accumulations of refuse which would have resulted from permanent residence are lacking. In caves that did serve as temporary shelters, hearths were placed at a convenient spot on the floor and shallow "fox-holes" were scooped out of the earth and lined with grass to serve as sleeping places.

The skeletal remains of the people show that they were short of stature, although not pygmies, and slender in build. Their faces lacked the massive size and prominent cheek bones of the later Indians and their noses were medium to broad. Their heads tended to be long and were undeformed. Their skin probably was brown and their hair dark, with more of a tendency to be wavy or curly than in the case of the present-day American Indians. The group was not wholly uniform, however, and appears to have been a blend of at least three basic strains. It is quite possible that three different types of individuals would have been observed by visitors to the different communities. The most numerous, probably, were those with a comparative smoothness and symmetry of head form, medium to long in length, rather narrow faces which tended to be a little long, weakly developed chins and jaws, and medium to narrow noses with elevated bridge. Another group consisted of somewhat more rugged and robust people with long heads, receding foreheads and prominent brow ridges, shorter and broader faces with more noticeable cheek bones, and medium to broad noses with submedium bridge. The third, and possibly least numerous, type was composed of individuals with long although smaller heads, slightly swollen foreheads, inconspicuous brow ridges, very broad noses with flat

[14] E. H. Morris, "Southwest Archaeology," in *The Carnegie Institution of Washington Year Book*, 40, 304-306.

bridges, moderately developed cheek bones and weak chins. It is not thought that separate groups comprising each of these types migrated to and mixed in the Southwest, rather that the people who spread into North America from northeastern Asia were racially mixed and that their descendants in the Southwest exhibited the differences described because of the segregation of features in occasional individuals.[15] Taken as a whole, this group was predominantly non-Mongoloid in character. The Durango people seem to have varied from the general type in that their heads tended to be medium long to broad rather than long. This, in conjunction with certain differences in the material culture, may be attributable to the fact that they actually were on the periphery of the Basket Maker area and may have included individuals representative of the first wave of an incoming type which was to play an important part in later developments. This feature is considered in more detail in subsequent pages.

Modified Basket Makers

Many of the caves in which the evidence for the early stage of these people was found also contain manifestations of their progress. In the upper levels, the deposits of more recent date, are the remains of definite although rather crude houses. These show that a sedentary mode of life actually had become established and that the organization of regular communities was well under way. The remains of such villages are not only found in caves but also in the open, on the mesa tops and valley bottoms. There is some question about the origin of these houses. Some data tend to show that they were the result of constant improvements in the methods of granary construction and the attendant discovery that a reasonably comfortable dwelling of the pit variety could be built by enlarging the subsurface portion and heightening the brush superstructure.[16] It is also possible that they may have been an outgrowth from the type of structure noted above Durango, but it would seem that the granary heritage was the more logical. On the other hand the houses so strikingly suggest a relationship with the basic earth-lodge type widely distributed in both the New World and northeastern Asia that the form perhaps should be attributed to a diffusion from the Old World rather than to local developments.[17]

[15]E. A. Hooton, "The Indians of Pecos Pueblo, a study of their skeletal remains," in *Papers of the Southwestern Expedition, Phillips Academy, Andover*, 4, 355-362.

[16]A. V. Kidder, "An introduction to the study of Southwestern Archaeology," in *Papers of the Southwestern Expedition, Phillips Academy, Andover*, 1, 121.

[17]F. H. H. Roberts, Jr., "Shabik'eshchee Village, a Late Basket Maker site in the Chaco Canyon, New Mexico," *Bulletin 92, Bureau of American Ethnology*, 149. The term Late Basket Maker in this publication corresponds to Modified Basket Maker as currently used.

These houses consisted of a circular, oval, or rectangular excavation, about three feet deep and ten to twenty feet across, roofed over with a truncated pyramidal superstructure of poles, brush, cedar bark, sometimes reed mats, plaster and earth. The walls of the pit generally were reinforced by a lining of stone slabs or a wainscoting of small poles, although there are sporadic examples where the earth was sufficiently compact to hold a face and neither was used. Mud plaster was then spread over the walls. A hole in the center of the flat portion of the roof permitted the escape of smoke from the fire, which was lighted in an open pit in the center of the room. Small holes were usually provided here and there in the floor for the storage of minor articles and cupboards were sometimes cut in the walls. On either side of the doorway, which usually was at the southeast side of the chamber, were slab bins for storage purposes and nearby was the milling stone for grinding meal. In most cases the doorway opened into a passageway which frequently had an antechamber or entry room at its outer end. As a rule this passage was not very long, but it was sufficient to protect the doorway from drafts and inclement weather. Several granaries of the type described for the preceding stage were built close to each dwelling. A number of such houses and their storage units were grouped in an irregular cluster to form a village. Examples of these villages are widely scattered over southwestern Colorado and occur sporadically as far north as Moffat County. Not much is known about the latter, however. The most numerous and the best studied are those in the La Plata section,[18] on the Mesa Verde, and in the Ackmen-Lowry district.[19] They are not restricted to Colorado, however, and similar remains may also be seen in New Mexico, Arizona, and Utah.

When the first of these houses were being built the people also began to make pottery. This new industry is generally considered as another introduction from the south. However, it seems that only the idea reached the area because the entire ceramic development unquestionably was local in its character. The first crude containers of clay were fashioned in basket molds and could not be called true pottery because they were not fired. They were merely dried. Eventually it was discovered, no doubt by accident, that the secret of making durable and useful clay vessels lay in firing them and from that time forward pottery assumed a major role in the material culture. Baskets became less and less important, although they continued to be made.

[18]E. H. Morris, "Archaeological studies in the La Plata District, southwestern Colorado and northwestern New Mexico," *Publication 519, The Carnegie Institution of Washington*.

[19]P. S. Martin, "Modified Basket Maker sites, Ackmen-Lowry Area, southwestern Colorado, 1938," in *Anthropological Series, Field Museum Natural History*, 23, No. 3.

Other changes were also taking place. Where previously there had been but one hard, flintlike variety of corn, several were now grown and kidney beans were added to the agricultural complex. Fields, however, continued to be located in the valley bottoms or on the mesa tops in places where the runoff from rains would help to irrigate them. There was a change in sandal types with those articles exhibiting extremely elaborate patterns, both woven and in color. Intricate designs were also woven into the head bands and into sashes. Ornaments were abundant. There were beads of wood, of several kinds of seeds, of shells, and of turquoise; pendants of stone, lignite, shell, and turquoise, some in the shape of birds; mosaic ornaments of shell and turquoise; shell bracelets; necklaces of animal claws, crystals; feather hair ornaments and bone pins. Toward the end of the period feather robes began to replace those made from fur and the bow and arrow came into use. Despite these important changes, however, the basic cultural pattern remained the same and there was no change in the people. They were still the Basket Makers, but to differentiate this stage from the earlier one in which the new traits were lacking they are called the Modified Basket Makers.

THE PUEBLOS

The appearance of the bow and arrow probably was associated with another factor, one which was to have a marked bearing on the future. A new group of people was drifting into the region, coming down the cordillera from the north. It was possible that they were the bearers of this different kind of weapon, although it probably preceded them through capture and trade as a diffused cultural trait. This new group did not sweep into the area as an invading horde, but it infiltrated gradually in small bands. There probably were clashes of greater or less degree between the newcomers and those already occupying the region. On the whole, however, the general tendency seems to have been toward a mixing of the old and new. Formerly it was thought that the Basket Makers were driven out to find new homes elsewhere or else were completely absorbed. In the light of recent evidence, this appears not to have been the case, and the old racial stock can be traced down to modern times. There is a definite Basket Maker strain in the population at Zuñi, New Mexico, and it has been noted in skeletal remains from ruined towns that long postdate the time when the Basket Makers were supposed to have disappeared.[20] Evidence of the arrival of a new element in the population is shown by the physical remains of the people. In addition to the types already described, they include a larger and more robust group with distinctly Mongoloid broad heads. Subsequent adoption of the practice of cranial deformation, a flattening of the occiput, introduced a feature which was characteristic throughout the later periods. It not only emphasized the broad headedness of the individuals in that category, but also helped to modify the long headed characteristics of the other group. The occurrence of broad heads at the Durango sites suggests that some of that group reached Colorado at a much earlier time than previously supposed. They may represent the advance guard and very first of the new strain. In most districts, though, the date of arrival was considerably later.

[20]C. C. Seltzer, "Racial prehistory in the Southwest and the Hawikuh Zuñis," in *Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University*, 23, No. 1.

The period immediately following the advent of the new people was one of cultural transition and instability. The immigrants appear to have brought little with them beyond the bow and arrow, possibly the grooved ax, and a marked capacity for cultural advancement. They took over and adapted to their own needs the material culture of the old inhabitants. The mixing of the two peoples produced a vigor which finally carried them to the high level which sedentary life reached in the Southwest. Several new features appeared. Cotton was introduced, at first probably as finished fabrics imported from the peoples in southern Arizona and northern Mexico and then as raw material to be worked into textiles. It is doubtful that much, if any, was ever grown in Colorado. Most of that used in this and later times probably was imported from the Hopi country in Arizona. Whereas the dog had been the only tamed creature previously, the turkey was now domesticated. The fowl does not seem to have been eaten, except in rare cases, but was kept for its feathers, which were used for ceremonial purposes and in the making of feather robes. The grooved ax became an important implement. There was a distinct improvement in pottery making and a decided trend toward stylistic fashions in the decorations painted on the vessels. In various districts, particularly along the Piedra River[21] and in the La Plata section farther west, the single-room semisubterranean dwellings were replaced by structures which had only slightly depressed floors rather than pits. A major portion of the house was above ground and each structure had several contiguous rectangular rooms. In some cases the walls were of pole and mud (jacal) construction, in others they were stones horizontally laid in mud mortar. These were followed by houses, a single story in height and containing six to fourteen rooms, with good masonry walls and built entirely above ground. The latter are usually called the unit type. Pit-houses continued in use for a time in some of the more isolated areas, but certain

[21]F. H. H. Roberts, Jr., "Early Pueblo ruins in the Piedra District, southwestern Colorado," *Bulletin 96, Bureau of American Ethnology.*

changes were made in them. The pits were dug deeper and instead of an entryway at one side a ladder extending through the smoke hole in the roof provided access to the chamber. The side passage and doorway, however, were retained in reduced size and modified form and functioned as a ventilator. These structures eventually were replaced by others of the unit type.

The building of above-ground houses containing several rectangular rooms raised a problem somewhat different from the material ones which the people had been surmounting. It became necessary to make some provision for the religious rites and ceremonies which formerly were held in the circular semisubterranean form of house. Rather than change the rituals to fit the new dwellings, each house group erected one of the old-style chambers, usually at the south or southeast side and some distance away from the "modern" domicile, where the rites could be carried on in orthodox fashion. As time went on these ceremonial chambers became more and more specialized and finally developed into what is now called the Kiva. The period in which these developments took place is designated the Developmental Pueblo by archaeologists. Sometimes it is broken up into an early and late stage and the divisions are called Pueblo I and Pueblo II.

The Classic Pueblo

While the changes chronicled for the Developmental Pueblo period were taking place the people lived in small villages scattered throughout the area. Then a new trend set in. The small houses began to be replaced by large communal centers. Buildings composed of many units, with second, third, fourth, and sometimes even fifth stories, were erected. These great terraced structures in many cases contained several hundred rooms. In addition it became the general practice to incorporate the ceremonial rooms in the main block of the building and to simulate their former subterranean character by filling with earth the spaces between their circular walls and the rectangular ones which enclosed them.

Reasons for the rise of these urban centers are not definitely known. They seem to have been the result of people abandoning the outlying small houses and concentrating in larger communities rather than as a consequence of a sudden and marked increase in population. Several factors probably contributed to the movement. The Southwest is subject to severe periodic droughts and one or more such occurrences may have made some districts so inhospitable that the inhabitants were forced to withdraw and join their kinsmen in places where conditions were more favorable. To avoid the occupation of too much tillable land, the dwellings were consolidated and the typical apartment house of the period evolved. Furthermore, there was a constantly increasing pressure from the wilder, more nomadic Indians along the frontier of the Pueblo area. Periods of drought would greatly reduce the supplies of wild fruits, seeds, nuts, even game, and small unprotected villages with reserves of corn, pumpkins, and beans would be tempting plunder. In the Montezuma Valley north and west of the Mesa Verde, in the La Plata district, and along the Piedra, are evidences of communities which were raided and burned and their occupants slaughtered. Hence the desire to gather in populous centers for self defense no doubt was an important factor. This is particularly well shown by the ruins on the Mesa Verde, where extensive communal houses were built in large natural caverns that furnished easily defended locations, and by the protective measures taken in the construction of the houses themselves. Many of the ruins along the Mancos exhibit similar traits and the remains of the large Pueblo building on Chim-

SPRUCE TREE HOUSE, MESA VERDE NATIONAL PARK

ney Rock Mesa above the Piedra River had numerous features that unquestionably were intended to make the place more secure.[22] Yucca House, the large ruins formerly called Aztec Springs, and the Lowry group, as well as others in the Montezuma Valley, were situated in the open and less easily defended. Yet the concentration of peoples and the nature of the buildings no doubt helped in keeping the invaders somewhat in check. There is nothing at present to indicate definitely who these enemies were, but it seems that those who were operating in the district west and northwest of the Mesa Verde were most likely Shoshonean groups working in from the Great Basin. Along the northeastern and eastern borderlands they may well have been of Athapascan stock, the advance guard of the Apache and Navajo. Those coming in from the east possibly were accompanied by peoples from the pillaged villages of the eastern periphery.

These large centers prospered for a time and in addition to their architectural developments showed progress in the arts and industries. A tendency toward specialization in various lines which started when the people began gathering in larger and more isolated communities reached its climax in a crystallization of definite and characteristic forms peculiar to each center. As a consequence it is possible to identify certain pottery types with certain restricted districts; to associate different styles of masonry with particular precincts; and to correlate the several kinds of Kivas with specific centers. The main economy continued to be based on agriculture, with several varieties of corn, beans, and pumpkins the chief products. The people had cotton mantles, usually plain but occasionally with elaborately colored patterns; feather string blankets, with a few of the fur ones still in use; sandals woven from yucca leaves and, early in the period, a fine cord type; undecorated head bands; turquoise beads and pendants; several kinds of shell beads; minute stone beads; pendants of stone, pottery, and lignite; and shell bracelets. They made effigies of birds and animals from lignite and hematite and fashioned mosaics of turquoise, shell, lignite, and galena. They also manufactured coiled and twilled-ring baskets, twilled rush mats, twined reed mats, and strung willow mats. Their chipping and grinding of stone was well done and their woodworking was skillful and diversified. They made black on white, black on red, polychrome, red exterior with polished black interior, and corrugated pottery. Their weapons were the bow and arrow, grooved ax, and grooved hammer. In all respects it was truly the great or classic period of the Pueblo peoples.

[22] J. A. Jeancon, *Archaeological Research in the northeastern San Juan Basin of Colorado during the summer of 1921.*

After a time these urban centers began to collapse. This phenomenon undoubtedly was caused by a combination of drought, greater activity on the part of the nomadic raiders, and internal discord and factional strife. A series of prolonged crop failures with their attendant "hard times" no doubt created trouble within each community and between the various centers. Furthermore, they may have reduced the resistance of the people to such an extent that they not only were not able to protect themselves against attack, but lost all desire to do so and set out in search of better locations. The movement was not one concerted exodus. The first communities to be abandoned appear to have been those in the Piedra district. People from the Piedra proper quite likely drifted south and southwestward along the San Juan River and joined with other groups at the settlements whose ruins are seen in the vicinity of Aztec, New Mexico, and a few may even have continued on to the Chaco Canyon farther south. Inhabitants from the large houses in the tributary canyons farther east along the San Juan seem to have spread south and east into the northern Rio Grande region. In the early stages some of the settlers in the Johnson Canyon region, farther west, possibly took advantage of refuge spots along the Mancos River and its tributaries leading back into the Mesa Verde. Some may even have worked their way onto the Mesa and temporarily joined the inhabitants there, while others unquestionably went south to the communities in the Aztec cluster or on to the great Chaco Canyon towns. Refugees from the large village groups in Montezuma Valley scattered in several directions. Some traveled west into southeastern Utah, where they left numerous traces of their occupancy of the canyons and mesa tops. Others migrated south and southeast into New Mexico and a few may have gone up the Mancos and side canyons to the Mesa Verde. The villages on the Mesa held out the longest, but in time they too were deserted. A large band from there went to Aztec, where the houses had already been abandoned by their builders, but did not tarry long before moving on. Some probably reached the Rio Grande, others the Little Colorado, areas where Pueblo peoples still live. It is not possible to say which are descendants of the former Coloradans, although the Tewa have a legend of having lived on the Mesa and have place names for various features in that district. The Hopi and the Zuni also say that the ancestors of some of their clans came from that region. Owing to the fact that there is no knowledge of the language spoken by the Mesa Verde people, there is no way of checking relationships through that medium. The Hopi speak a Shoshonean dialect, the Tewa a Tanoan dialect, and the Zuni are considered a separate linguistic stock. Hence, it does not seem likely that all three groups were derived from the Mesa Verde dis-

trict. Probably only one was, but which one is the question. Archaeological evidence points toward the Tewa, although it is not sufficiently convincing to warrant the statement that the Tewa are so related. With the dispersal of the occupants of the Mesa Verde, southwestern Colorado ceased to be an Anasazi habitat, although occasional hunting parties may have drifted back into the area for short visits.

One question that is always foremost in the minds of people interested in the Basket Makers and the Pueblos is that of their age. Fortunately there is a calendar which gives some information on this subject. It was not devised by the Indians, who had no method of recording events so that we may reconstruct them, but was a contribution by Mother Nature and was discovered through research in another field of activity. Dr. A. E. Douglass, an astronomer, in making a study of sun spots and their effects on climatic conditions in the Southwest, turned to the growth rings of trees in an attempt to obtain evidence on the occurrence of droughts and intervals of moisture. In doing this he discovered that definite ring patterns, as distinct as human fingerprints, recorded specific year groups and as a consequence devised a system whereby he can tell the year when a log was cut from a living tree. Beginning with trees whose actual cutting date was known, he has been able to draw a master chart showing the characteristic rings for each year back to the second century before the Christian Era. To substantiate his own theories he was forced to use timbers from ruins for material antedating living trees, and thus furnished the archaeologists with a valuable time scale. When beams are found in ruins it is possible to check their rings against the master chart and, if their outer surfaces have not been removed or damaged, tell the year of the cutting. A log occasionally was re-used and sometimes one may not have been placed in a house immediately after it was cut, but such things can be checked against the archaeological features of a site and a date is assured which closely approximates the year or years when the dwellings were erected.[23]

The tree-ring calendar has shown that the Basket Makers with the simple agriculture of corn and pumpkins were living in the area at the beginning of the third century A. D. Hence, their nomadic ancestors probably were there at about the beginning of the Christian Era, if not some centuries earlier. The pithouse-building, pottery-making Modified Basket Makers on present evidence fall within the period from 450 to 700 A. D., although further work may show that they started somewhat earlier. The Developmental Pueblo stage belongs in the span of years from 700 to 1000 A. D.,

[23]A. E. Douglass, "Dating Pueblo Bonito and other ruins of the Southwest," in *National Geographic Society Pueblo Bonito Series*, 1.

and the Classic from 1000 to 1300. Certainly by 1300 no Pueblos were left in Colorado. Small groups apparently returned at the time of the Pueblo Revolt against the Spaniards, 1680-1700, but only remained a few years before withdrawing again to New Mexico.

The calendar also gives interesting information about droughts. It records one in the 790's; one from 900 to 904; another about 924; a short, although severe one about 980; another in the decade 1090 to 1101; a short one at 1131; followed by another at 1217. The most severe of all was one of 23 years duration, 1276 to 1299. Also, there were intervals when conditions were not entirely favorable. The early part of the 11th century, 1005 to 1044, is an example. Moisture was noticeably below normal during this 39-year period, yet it actually was not a drought.[24] Correlating this data with that from the archaeological researches, it is apparent that the trend toward concentration in urban communities corresponds with the dry period at about 980, but the full force of the movement did not develop until the subnormal 1005 to 1044 span of years. In some sections, particularly the Mesa Verde, the main impetus came after the 1090-1101 drought. The great drought of 1276-1299 unquestionably was an important factor in the abandonment of southwestern Colorado. The last construction date thus far reported from the Mesa Verde is 1274. The people no doubt continued to live there for a time, although they did no more building. As a matter of fact, those who lingered until the end probably had more places in which to live than they could use.

Other Inhabitants

Little is known about the people living along the mountains and throughout the eastern part of the State during the millennium and more while the Anasazi were evolving their culture. In the days when the nomadic Basket Makers were wandering along the San Juan and its tributaries, possibly northward as far as the Yampa, other nomadic hunting tribes probably roamed the slopes of the Rockies, the mountain parks and larger valleys, and the plains. Leading a vagabond life, as they did in following the game on which they depended, and establishing more or less temporary habitations, they left only scattered evidence of their history. Stone implements of various kinds are widely distributed over the whole region, there are sporadic camp sites or cave shelters, and in suitable places clusters of pictographs. In many cases it cannot be determined whether they are pre-Columbian or later or to what tribes of Indians they should be attributed. To further complicate the

[24]A. E. Douglass, *ibid*, 48-49.

problem, very little has been done in this branch of Colorado archaeology.

One of the few examples of work in such sites is that at Tabeguache Cave, in western Montrose County, where it was found that the original occupants had been hunters and seed gatherers and possibly were contemporaries of the original Basket Makers, or even somewhat older. After an interval of some duration in which the cave was unoccupied, they were followed by a group that grew corn and pumpkins and may have been related to the agricultural Basket Makers. They in turn were succeeded by peoples presumed to be early Utes.[25] Much remains to be learned about the earliest inhabitants, however, before they can take their proper place in the history of Colorado.

In the San Luis Valley in the region extending from the Dry Lakes and Sand Dunes southward along the east side of the Rio Grande Valley and into New Mexico, southwestward to the Rio Grande in the vicinity of Del Norte and Monte Vista, and thence southward along the hills forming the western border of the river valley to Los Pinos and on south into New Mexico, are many extensive camp sites and occasional rock shelters formerly occupied by nomadic hunters whose archaeological remains have been called the Upper Rio Grande Culture.[26] The main axis of distribution for this culture appears to have been in the region east of the river. The people killed buffalo, deer, antelope, and smaller animals. They had no agriculture and made no pottery. The distinguishing feature of their material culture is that most of the implements were made from a black volcanic stone. The projectile points have a typical long, broad and squarish stem that is set off from the body of the blade by small shoulders, usually cut at an oblique angle. The body of the blade generally is broad and rather short, with convex edges and a spoon-shaped or rounded point. Evidence has shown that the makers of these points were in the area prior to the visits of Pueblo peoples from New Mexico who came into the valley on hunting trips in the 11th century. Hence, it is obvious that the nomads occupied the valley for some time before 1000 A. D., but when they entered the region or how long they were there are questions for which there is no answer as yet. Whether some of them were still there when the Pueblos made their trips to the district or the whole group had withdrawn from the area is not known. Neither is it known who they were or what eventually became of them. That is still to be determined.

[25] C. T. Hurst, "Completion of excavation of Tabeguache Cave II," in *Southwestern Lore*, 11, No. 1, 8-12.

[26] E. B. Renaud, "The Rio Grande Points," in *Southwestern Lore*, 8, No. 2, 33-36; "Archaeology of the Upper Rio Grande Basin in southern Colorado and northern New Mexico," *Archaeological Series, University of Denver*, 6.

Along the western edge of the San Luis Valley are other remains in the form of ruins of small, circular and oval stone-walled houses scattered over the tops and sides of the rock promontories which jut out into the plain. These clusters of former dwellings extend from the neighborhood of the town of Villa Grove, Saguache County, on down to and beyond the Rio Grande. They are similar to other ruins found along the San Miguel, Uncompahgre, Lower Gunnison, Upper Colorado, and Yampa River drainages. The people who built them have been called the Hogan Builders.[27] They appear to have been primarily a hunting people, depending for the most part on deer, antelope, and mountain sheep rather than on smaller game. In districts where it was possible to do so they raised some corn and perhaps pumpkins. They made arrowheads, knives, scrapers, spokeshaves, and hammers of stone, and used grinding stones for seeds and corn. They also had an extensive assortment of bone tools, bone and stone beads, and some pottery. The latter is interesting because in some cases it was of the Pueblo type, and in others appears to have been related to or derived from forms found on the plains. It has been suggested that these people were of Athapascan stock, possibly ancestral Apache and Navajo, and that the house remains trace the course of their migration from the north, southward into New Mexico. They may well have been the enemies who forced the early Developmental Pueblo groups south from Moffat County's frontier and have been a contributing factor in forcing the concentration of Pueblo peoples in southwestern Colorado. The Pueblo type pottery found in the Hogan sites on the Uncompahgre Plateau belongs to the late Developmental Period and indicates a date of about 1000 A. D. for the communities in that district. The occurrence of the other type of pottery in the San Luis Valley is significant as it may indicate the source of a non-Pueblo form of ware which made its appearance in the northeastern Pueblo area in New Mexico at about 1100 A. D. It is a form which seems to have been the precursor of the Navajo and Paiute pottery of a somewhat later period.

The vestiges of hogan communities, from north to south, probably chronicle the passage of several centuries from the time when their builders first entered the northwestern corner of the state until they moved on into New Mexico. That the latter took place before the beginning of the historic period is indicated by the fact that the first Spaniards to visit the San Luis Valley reported it to be a disputed hunting grounds for the Navajo, Jicarilla-Apache, and Ute. Later it became Ute territory, although subject to raids by the Comanche.

[27] Betty H. and Harold A. Huscher, "The Hogan Builders of Colorado," in *Southwestern Lore*, 9, No. 2.

The area east of the mountains has numerous camp sites and sporadic cave shelters extending from the Wyoming line on the north to New Mexico on the south. Many of the sites in the open are characterized by rings of stones which show where tipis were pitched. These were the stopping places of the buffalo hunting Indians who followed the herds in their seasonal migrations from south to north in the spring and summer and back again in the fall and winter. Many of these sites are pre-Columbian, others are early historic, and some date from the period of the westward expanding United States and the settlement of the country by our own people. Thus far, with a very few exceptions, it has not been determined what ones belong to the different periods, nor to what tribes they should be attributed. Future archaeological work may make this clear, but at present the information is lacking.

In the southeastern part of the State, mainly in the Arkansas drainage, there are numerous stone enclosures situated on the tops of cliffs along the deep and wide canyons or on high promontories overlooking the surrounding country. They were made from large slabs or blocks of stone, used just as found, without any attempt to shape or work the native rock. Their purpose is puzzling. From their location and character it seems obvious that they are not the remains of dwellings. It has been suggested that they were ceremonial shrines or gathering places, but this does not wholly fit their character. Their positions on high points indicates that they may have served as observation posts and that is the best explanation yet offered. In form and nature they do not fit in with what is known of the culture of the Plains Indians and they are not Puebloan. Hence, it is difficult to account for them. That they were built by Indians seems certain, but when and by what Indians is a question.[28] They may be quite old or they may be relatively recent and fall into the period generally considered that of the modern Indians.

Preceding pages have briefly sketched the story of the aboriginal occupants of Colorado over a period of several thousands of years prior to the arrival of the white man. In this area the date of the beginning of the historic period is placed at 1540, the year when Coronado and his stalwart band of explorers penetrated the region. The Spaniards found many tribes of Indians, some possibly old inhabitants, others only recent arrivals from the north. The story of the Indians does not end at the time, however, but continues on into modern days.

[28]E. B. Renaud, "Indian stone enclosures of Colorado and New Mexico," *Archaeological Series, University of Denver*, 2.