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## Pictographs of Colorado[1]

By Jean Allard Jeancon

"Pictography may be defined as that form of thought-writing which seeks to convey ideas by means of picture-signs or marks, more or less suggestive or imitative of the object or idea in mind."[2]

Not all pictographs are made upon skins, bone, or other perishable materials. In many cases they are pecked, etched, or painted upon the surface of stones, huge boulders, faces of cañon walls, etc.; in such cases they are called petroglyphs. A criticism has been made that some of these are the results of idle moments, such as are passed by individuals making wooden articles or whittling just to pass the time, but in the case of the American Indian such was not the case, especially where any amount of labor was involved in making the marks upon some hard surface such as a boulder or cañon wall. It is also true that, so far, no mark or markings have been found to which can be ascribed any deeply mysterious meaning. The following quotation is illuminating in that respect:

"A general deduction made after several years of study of pictographs of all kinds found among the North American Indians is that they exhibit very little trace of myticism or esotericism in any form. They are objective representations, and cannot be treated as ciphers or cryptographs in any attempt at their interpretation. . . . . .

"It is believed that the interpretation of the ancient forms is to be obtained, if at all, not by the discovery of any hermeneutic key, but by an understanding of the modern forms, some of which, fortunately, can be interpreted by living men, and when this is not the case, the more recent forms can be made intelligible, at least in part, by thorough knowledge of the historic tribes, including their sociology, philosophy, and arts, such as is now being acquired, and of their sign language."[3]

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[1] This article is an extract from the report of the archaeological expedition conducted by the State Historical and Natural History Society under the direction of Mr. Jeancon in 1924. The report is as yet unpublished.—Ed.

[2] F. W. Hodge, *Handbook of American Indians*, 244.

[3] Garrick Mallery, *Pictographs of the North American Indians* (4th Annual Report of the Bureau of American Ethnology), 15-16.

In the same report Colonel Mallery goes on to express the same ideas as those held by the writer, that some of the writings are guide marks, pointing out trails, water supplies, and other things of like nature. He also agrees that some of the signs are connected with the mythology and religious practices of the makers.

The writer has often been asked as to whether there were not, among the petroglyphs of the Southwest, signs of the Masonic fraternity. He can unhesitatingly answer that question by saying that, so far as his knowledge goes, there is nothing, absolutely nothing, of that kind to be found. While all of the American Indians had some ritualistic ideas, utilized in their ceremonies, that are similar in a general way to ideas of the Masonic fraternity, yet the American Indians are not and have never been Masons unless initiated into a White man's lodge. Colonel Mallery admits that many of the petroglyphs have no historic or mythologic meaning, and are simply records of visits made to a certain location by individuals. The writer quotes him again:

"In this respect there seems to have been the same spirit as induces the civilized man to record his initials upon objects in the neighborhood of places of general resort. At Oakley Springs, Arizona Territory, totemic marks have been found, evidently made by the same individual at successive visits, showing that on the number of occasions indicated he had passed by those springs, probably camping there, and such record was the habit of the neighboring Indians at that time. . . . . .

"But these totemic marks are so designed and executed as to have intrinsic significance and value wholly different in this respect from vulgar names in alphabetic form."[4]

## Petroglyphs of Colorado

Scattered all over the State of Colorado are many petroglyphs or pictures cut into the face of rocks and cañon walls. Some of these have been photographed, but more of them have never even been visited excepting by a few people in their immediate vicinity. As has been said, the Indian did not sit and peck pictures on a rock for his amusement. It is more than probable that everyone of the petroglyphs had a definite meaning, and many varied purposes can be assigned to them.

Personal and clan totems also play a figure in the matter. The following quotations are pertinent and to the point: "The walls of these places are also elaborate with pictographs, including clan totems."[5] In a foot note on the same page we find an

[4] Ibid., 17.
[5] Matilde Cox Stevenson, *The Zuni Indians* (23rd Annual Report, Bureau of American Ethnology), 42.



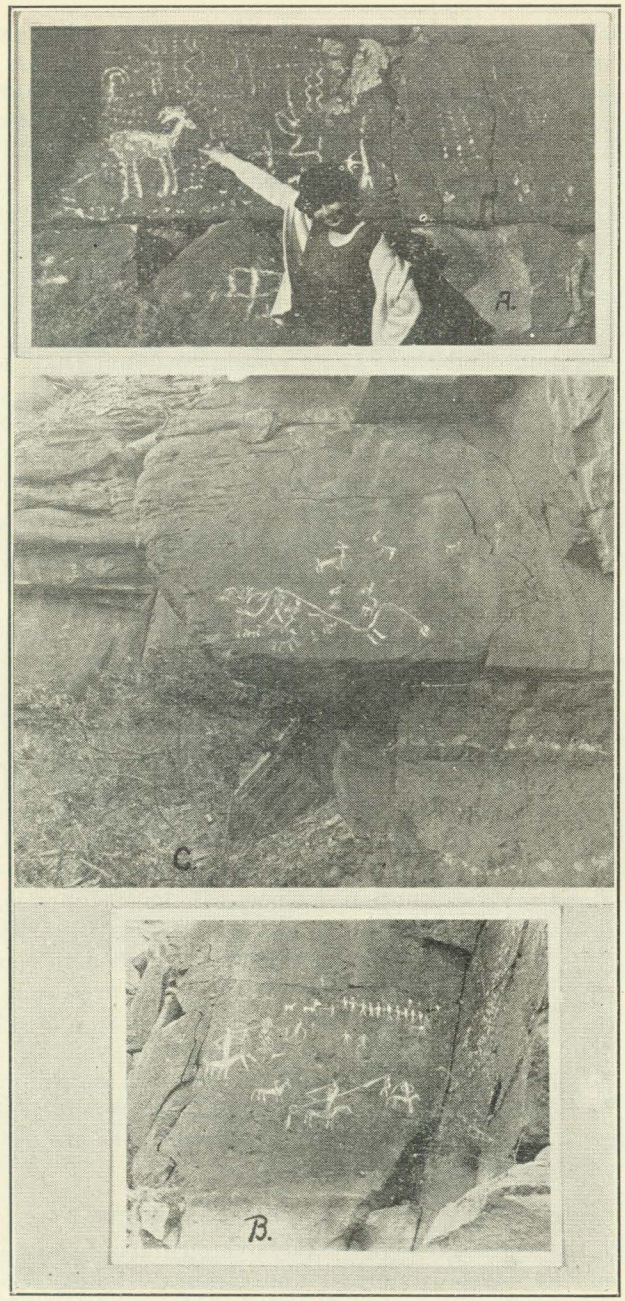



**Plate I. Petroglyphs.**
**A. and B. in Rock Creek Canon, Monte Vista, Colorado. C. on the Hermosa River, 4 miles from Durango, Colorado.**

explanation of pictographs shown on Plate VII which explains the glyphs according to the Indian idea. The foot note reads as follows: "Pl. VII shows a number of symbols secured by the camera: a, Zuni seal; b, sun; c, primitive Zuni before the amputation of tail; d, feet after removal of web; e, unknown; f, altar; g, curious composite figure including deer." (See Fig. I.) This is only one of many examples where the modern Indian has been able to interpret some of the old pictures.

There is another side to these pictures that only investigators understand. On many occasions the Indian draws a picture of an object or animal that he desires should favor him in a ceremony or hunt and there is no reason to doubt that some of the pictographs had a similar meaning.

While some of the pictures are undoubtedly of prehistoric origin, there are many that can positively be identified as being of Ute and other Indian origin. The differences are well marked and where one finds such things as horses, firearms, and other things brought in by the White Man there can be no mistake as to the period in which the pictures were made. Then, again, one finds certain glyphs that represent personages, and objects that the modern Indian still uses. The evening and morning star, the Spider Woman, water signs, and many others can readily be identified. In some cases the head dresses and costumes are such that one can recognize certain tribal peculiarities, such as the Apache head dress, and other things.

It is not the intention of the writer to attempt to interpret the glyphs, or to set himself up as one who knows what all of them mean. However, there are a few signs that are still, more or less, in use by the older Indians, and it is from these men that I have gained my information. There can be no question that each glyph was not always a complete ideograph. In many cases the grouping of the figures and lines were intended to represent hunting grounds, lakes and other natural features, sometimes showing the character of game to be found in them. This is particularly true of certain of the groups in the Chavanaux Valley, west of Montrose. Again, we find represented certain figures that can be recognized as parts of some of the ceremonial dances. All of these features will be taken up as the glyphs are described by location and group.

### Hermosa River Ruins and Pictographs

While the Durango region was covered during the 1923 expedition of the State Historical and Natural History Society,[6] there appears to be one point that they did not visit and which is not mentioned in Mr. Roberts' report for that year.

[6] *Colorado Magazine*, vol. II, No. 2.



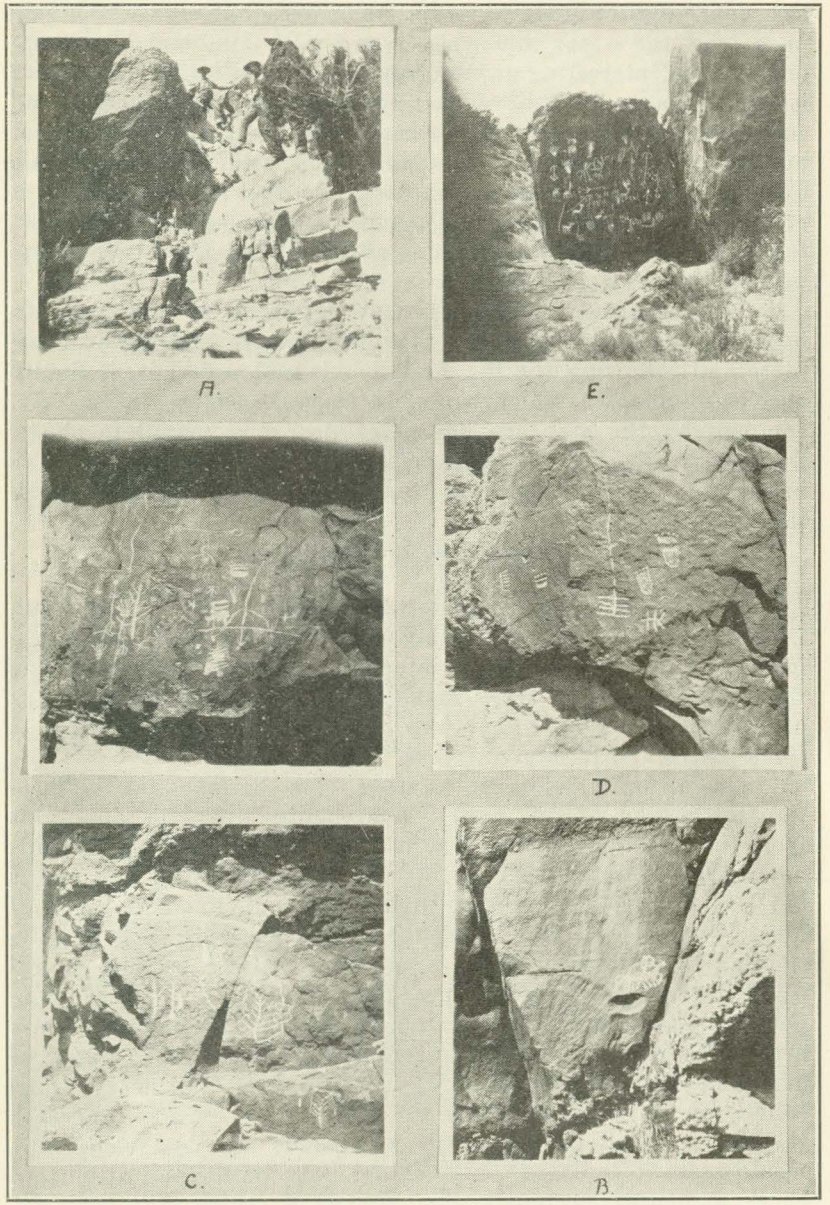



Plate II. Petroglyphs in the Chavanaux Valley.

The Hermosa River runs into Las Animas River about a mile above Durango, Colorado. Four miles from this point up the river (approximately north), there is a tall cliff which sets back from the water somewhat over a half mile, and at the top of this is an interesting group of petroglyphs (Plate I, c). There is every reason to believe that it is of prehistoric origin and connected with the group of houses on the top of the mesa several hundred feet above it. Starting from the Durango-Trimble Springs highway, which runs along the foot of the cliff, is a pretty well defined game trail that runs up and over the mesa top, and from there to a place called Hidden Lake, which appears to be the end of the trail.

In the petroglyph mentioned above, there is what seems to be a fair map of that trail. Starting from the left side of the plate and following the line as it bends and proceeds, it finally arrives at an oval which probably represented the lake. Accompanying the map are figures of deer and mountain sheep. Of course, all of the above explanation is conjecture, but it is based upon observations that appear to warrant such interpretation.

### Monte Vista District

Four miles south of the town of Monte Vista, where Rock Creek emerges from the foothills, is located a group of petroglyphs of more than passing interest. A basalt cliff runs along the west side of the creek and on this are the pictures. They cover an area of more than two hundred feet in length and, in some places, ten to twelve feet in height.

This group is doubly interesting from the fact that the location is the end of two trails: one coming over the mountains from the southwest, which was used by the Ute Indians in journeying from Pagosa Springs into the San Luis Valley and points north; the other coming from almost due south from Dulce, New Mexico, which was used by the Jicarilla Apaches in their raids in the San Luis Valley. There is no doubt that some of the petroglyphs are of prehistoric origin, but the most of them are comparatively modern, as is indicated by firearms and horses. There are battle pictures, hunting scenes, and many other kinds of events depicted on the basalt walls. The fact that the two trails join a few miles above where the pictures are located, and that the flat in front of the basalt wall made an ideal camp site, would seem to indicate that it might have been used, at certain times, as neutral ground.

It is easy to recognize, in some of the pictures, the typical head-dresses of the Utes and Apaches, and these, as well as other features, establish the period to which they can be safely assigned. Again, the typical characteristics of the prehistoric cuttings are so very different from those of the more modern ones that there is no difficulty in differentiating between the two periods.



Another interesting feature as shown at A, Plate I, is the outlining of the picture with dots instead of solid lines. In this cut we see a mountain goat in the solid pecked technique, and accompanying it are other designs that are only indicated by dots. At B, Plate I, are shown a number of figures on horseback, one of them with an especially large spear. Above is a curious row of men and to the side of these are figures of game animals. This is undoubtedly a modern picture, as indicated by the horses. On another rock (shown at Plate II, and Fig. 2) are two versions of the Spider Woman, which are similar to those of the Black Cañon of the Gunnison.

One of the first records that we have of this group of petroglyphs is published in the memoir of Colonel Garrick Mallery on picture writing of the American Indians. The following extract is taken from that volume.

### Rock Carvings in Colorado

"Captain E. L. Berthoud furnished to the Kansas City Review of Science and Industry, VII, 1883, No. 8, pp. 489, 490, the following:

"The place is twenty miles southeast of Rio Del Norte, at the entrance of the cañon of the Piedra Pintada (Painted Rock) Creek. The carvings are found on the right of the cañon or valley, and upon volcanic rocks. They bear the marks of age and are cut in, not painted, as is still done by the Utes every where. They are found for a quarter of a mile along the north wall of the cañon, on the ranches of W. M. Maguire and F. T. Hudson, and consist of all manner of pictures, symbols, and hieroglyphics done by artists whose memory even tradition does not now preserve. The fact that these are carvings, done upon such hard rock, merits them with additional interest, as they are quite distinct with the carvings I saw in New Mexico and Arizona on soft sandstone. Though some of them are evidently of much greater antiquity than others, yet all are ancient, the Utes admitting them to have been old when their fathers conquered the country."[7]

Captain Berthoud is wrong in two things: first, there is no question that many, practically all, of the petroglyphs are of comparatively modern origin. If he had stopped a moment and realized that horses and firearms were brought into this country

[7] Garrick Mallery, op. cit., 27-28.

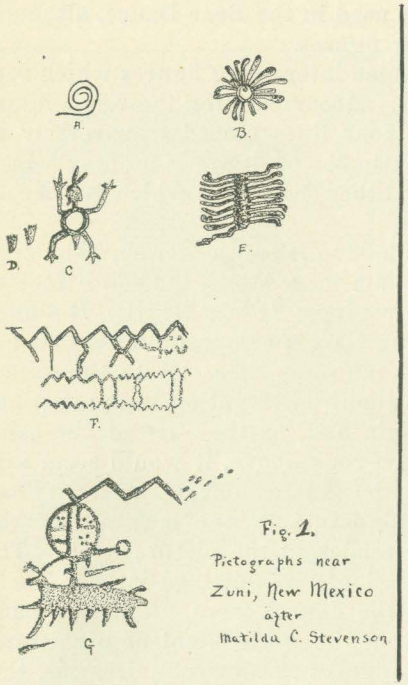
by the Europeans, he would know that no portrayals of them could have been made by Indians who did not know that they existed until after they had become acquainted with such things; second, as far as the statements attributed to the Utes are concerned, we find that the younger generations, even in Captain Berthoud's day, did not and do not know very much of their traditions and history, and that many of the older men have no interest in such matter, and are therefore ignorant of the true facts. As to the statement that they were old when their forefathers conquered the country is concerned, it is a well-known fact that the Utes have been in the mountainous districts of Colorado for centuries, and we have many traditions, both from the side of the Utes as well as from the side of the Hopi and other Pueblo peoples, of their having had battles with the prehistoric people who lived in the cliff and mesa houses in the southwestern part of the state.

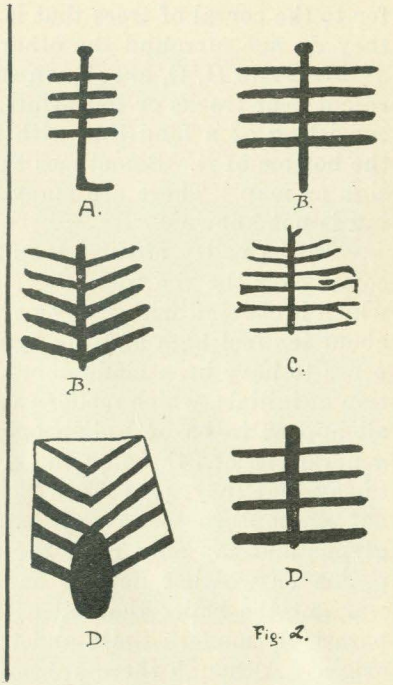
### Montrose District

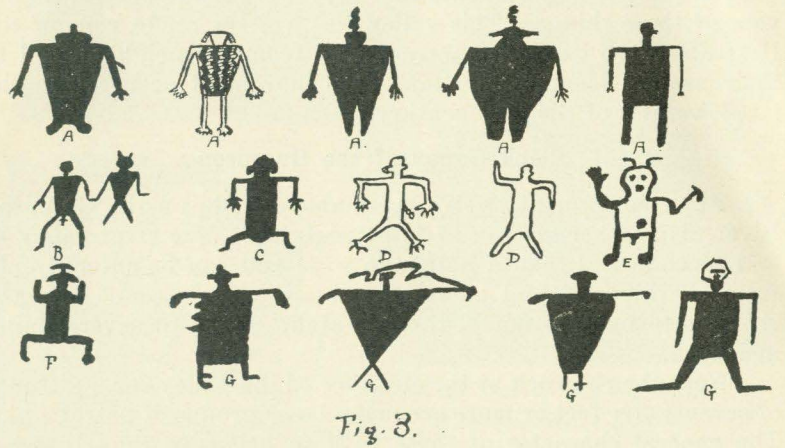
Six miles due east of the town of Montrose lies the modern entrance to the Chavanaux Valley. The old entrance used by the Ute and other Indians is about a mile north of this (Plate II, A). In ancient times the entrance was very difficult and for this reason the valley was a great place of rendezvous after hunting and warpaths. As can be seen from the picture in the plate mentioned above, the entrance to the valley was very steep and difficult and could be easily defended. The picture shows men stationed at different heights along the entrance. From the bottom of where the picture ends, a trail led down into the valley to a good spring about a mile and a quarter away.

Just to the south of the entrance to the valley there is a curious figure of a many-legged horse whose rider is a queer combination of curves (Plate II, B). From this point, running south along the rim rock, are hundreds of petroglyphs depicting a variety of subjects. One of the most interesting of these is shown on Plate II, C. Here we have two figures of trees with animals, presumably bears, climbing up the body of the trees. These are especially interesting as they are an exact duplication of similar figures shown on a painting of the Ute Bear Dance owned by Mr. Tom McKee of Montrose, Colorado. Mr. McKee told the writer that the painting was made for him by Uncompahgre Utes many years ago, and that it depicted one scene in the bear dance legend. There can be no question but that the picture on the rock is of Ute origin, as it is exactly the same as the one made for Mr. McKee. To the right of the figures described are two that represent trees, and these may possibly re-






Figures 1, 2, 3. Pictographs.

Fig. 2: A. Navajo, Canon de Chelly, Arizona; B. B. Rock Creek near Monte Vista, Colorado; C. Black Canon of the Gunnison, Colorado; D. D. Chavanaux Valley, Colorado.

Fig. 3: A. Kidder and Guernsey, northeast Arizona; B. after Mallery; C. Canon de Chelly, Arizona; D. Hayden Survey, 1876, on the Mancos River, Colorado; E. Tsankawi, Jemez Plateau, New Mexico; F. Canon de Chelly, Arizona; G. La Sal Canon.

fer to the corral of trees that is used in the Bear Dance, although they do not surround the other figures.

In Plate II, D, are shown some interesting figures which represent bear tracks or footprints. Accompanying these is a figure consisting of a long line with four lines placed transversely at the bottom of it. Sometimes this type of figure is used as a trail sign or map. There are many other figures of which the meaning is not known.

In the valley about a long half mile south of where the trail comes over the rim rock, there is a large stone, the south face of which is covered with many petroglyphs (Plate II, E). It stands about ten feet high and the figures are a composite mass that appears to have been made about the same time. With the exception of initials, which modern vandals have put on it, the cuttings all appear to be of Indian origin and, as they are of the same general class as those on the rim rock above, it would seem safe to say that they were made by the same people. The writer can not attempt to make any explanation of the meaning of the glyphs and can only refer the reader to the picture itself. The patina or weather deposit on all of the cuttings is such as to warrant the belief that all of the figures were cut within comparatively modern times and that the work is not of prehistoric origin. Although there are no figures of horses or firearms, this need not necessarily indicate that they were made before the advent of those things. This valley was a great rendezvous of the Utes up to the time they were moved from the neighborhood to their present location in Utah. The movement occurred in the late seventies of the past century.

### Black Canon of the Gunnison

At a point about twelve miles above Delta on the Gunnison River, is another group of Ute petroglyphs. The river valley at this place is less than a half mile wide and can be entered only from the high ground on the west. As one descends into the river bottom to the north, there is a cliff of basalt several miles in length.

Near the rim rock at the entrance of the valley for a distance of seventy-five feet or more are many large groups of petroglyphs. The general character of these is more primitive than those of the Chavanaux Valley, and they are more weathered than the latter, but there is no reason to believe that they were made by any other people than the Utes, as there are several characters that are known to be of that origin.

In Plate III, A, there is a well known character commonly called the Spider Woman. This was a mythical character with which all of the southwestern Indians were and are acquainted.



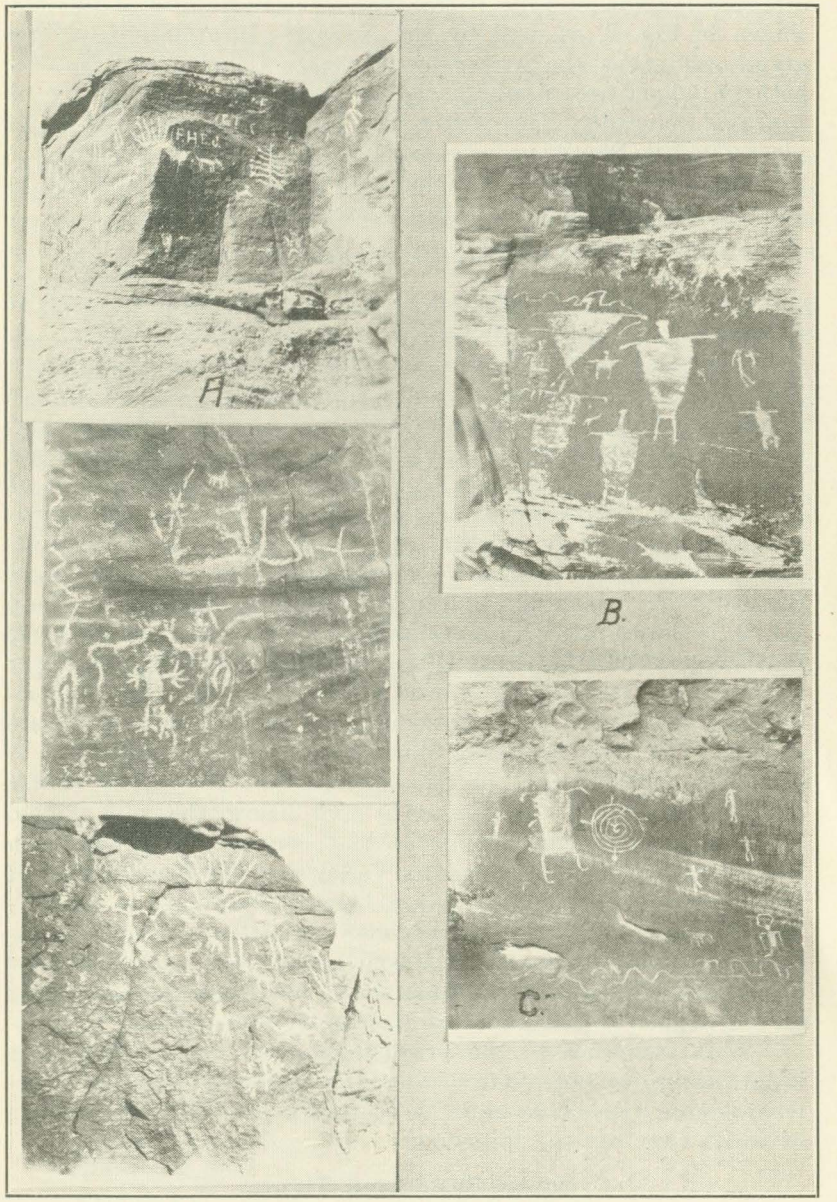



Plate III. Petroglyphs from Gunnison Canon (on the left); from La Sal Canon (on the right).

It consists of a vertical line with a number of horizontal lines of different lengths crossing it transversely. Variations of this are shown in Fig. 2, as used by the Navajo. Information on this glyph was given the writer by Buckskin Charley and Nanice, both of whom are members of the Ute colony, now living at Ignacio, Colorado. The writer has found this glyph in many places in the Southwest, in Arizona, New Mexico, and southwestern Colorado, and the explanation given by the Navajo, Ute, and Pueblo informants has always been the same.

### La Sal Canon

La Sal Cañon is situated at the extreme western part of Colorado and is just south and west of the Paradox Valley. In only one place in the cañon did we find any traces of petroglyphs. This is a point about seven miles from where the road crosses the divide from the Paradox Valley into La Sal Cañon proper.

On a sandstone wall to the north of the road, and within not over one hundred feet from the highway are several groups of petroglyphs. These are particularly distinguished by the broad-shouldered human figures that occur. As will be seen by reference to Plate III, there are a number of these. In some cases the bodies are triangular, and in others wedge-shaped. On Plate III, B, is shown one with a rectangular body with feet and arms that suggest that the figure is more modern, but the patina over the cutting is the same as over all of the other pictures. Accompanying this figure is a sun symbol of more or less elaborate design. The four radiating lines may have been intended to designate world points or sacred regions. This is of course purely conjectural. To the right and below the sun symbol are a number of curious figures that connect the group with similar groups in the Chavanaux Valley and the Black Cañon of the Gunnison. The figure with a horned head-dress is more or less common. The running meander or snake is usually interpreted as a water sign. In the same group were a large number of pictures of deer and mountain sheep, but these did not appear on our negatives and therefore we cannot show them.

With reference to the broad-shouldered human figures, it is interesting to note that Kidder and Guernsey found a somewhat similar type of glyph in their work in northeastern Arizona of which they say the following:

### Square-Shouldered Figures

"These large and very peculiar anthropomorphic representations we believe to be of Basket Maker origin, because we found them on the walls of strictly Basket Maker Cave II, and because at Ruin 4, where they were very abundant, they and their attendant hand prints are obviously older than the Cliff-house structure. . . . . These paintings are all much alike (Figs. 100, 101 and pls. 96, 97, a), full-front human forms with triangular bodies, long arms and legs and small heads."[8]



There are several differences between the figures in La Sal Cañon and those found by Kidder and Guernsey; notably, that the figures in Arizona are painted, that they have long arms and legs, and the bodies are always triangular. In the case of the figures in La Sal Cañon, they are all pecked in the rock, the bodies vary as to form and the legs and arms are short, the arm not pendant from the shoulders, but sticking out at right angles from the body (Fig. III, B).

There is no reason to believe that the figures in La Sal Cañon are of a very remote antiquity. The general character of the pictures, the fact that the trail through the cañon is one of the old trails used by the Utes in crossing over into Utah to the mountains to hunt, would seem to warrant the surmise that they were made by these Indians in some of their trips across. With the exception of so many broad-shouldered figures in one group, there is nothing in which they are very different from other Ute groups. An occasional broad-shouldered figure appears in almost every group attributed to the Utes in other parts of the country which these Indians formerly occupied.

[8] A. V. Kidder and S. J. Guernsey, *Archaeological Explorations in Northeastern Arizona* (Bureau of American Ethnology, 1919), 198.

# Status of the San Luis Valley, 1850-1861

By L. R. Hafen

There appears to be much uncertainty regarding a portion of the boundary line drawn in 1850 between the territories of Utah and New Mexico. The area whose political status from 1850 to 1861 was involved is the San Luis Valley of Colorado. The eastern boundary of Utah as drawn by the Act of 1850 was the crest of the Rocky Mountains. The greater part of the northern boundary of New Mexico was run along the thirty-seventh parallel, but from the northeastern corner of that territory the boundary ran westward along the thirty-eighth parallel to the summit of the Sierra Madre and southward along this range to the thirty-seventh parallel. Was the Sierra Madre the present Sangre de Cristo range or was it the continental divide? Was the area bounded by the thirty-seventh and the thirty-eighth parallels and by the Sangre de Cristo and the continental divide a part of Utah, of New Mexico, or was it excluded from both, and hence beyond any territorial jurisdiction?

The bulletin upon boundaries of the several states and territories prepared by the United States Geological Survey heretofore has shown this area beyond the limits of both Utah and New Mexico,[1] and F. L. Paxson in "The Boundaries of Colorado"[2] took similar ground. Textbook writers have naturally followed the lead of the government bulletin. What adds to the interest of the problem is the fact that during the interval, 1850 to 1861, settlements were founded and two United States military forts established in the area involved. The remainder of this article is substantially the letter prepared recently for the United States Geological Survey. It has not heretofore been published.

In solving this problem three pertinent questions should be asked and answered:

1. What is a literal interpretation of the laws?
2. What was the general intent of Congress?
3. What was the actual jurisdiction in fact during the eleven-year interval?

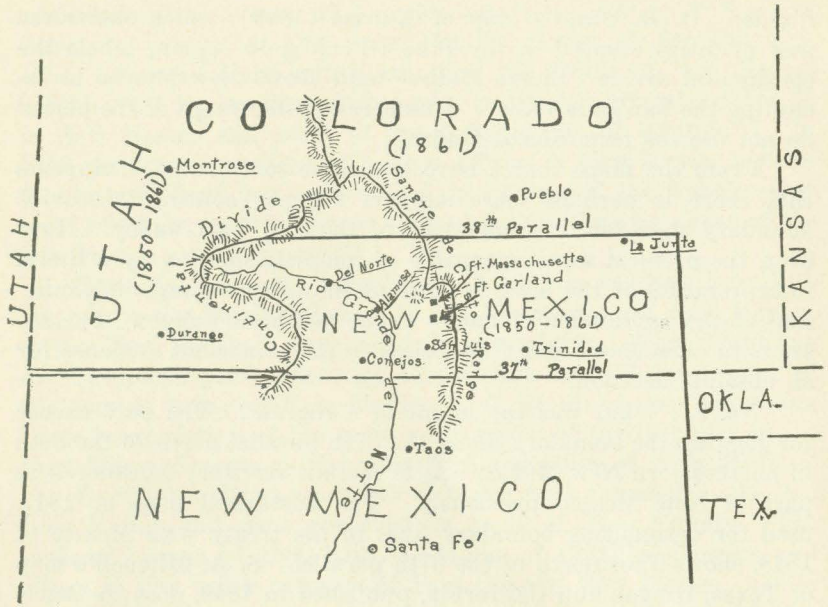
Now as to question No. 1. The law of September 9, 1850, organizing the territory of Utah makes the eastern boundary between the parallels of 37 and 38 degrees, the summit of the Rocky Mountains.[3] The law of 1850, organizing New Mexico, makes her

[1] E. M. Douglas is undertaking a revision of this important bulletin, and it was an inquiry from him that led the present writer to study somewhat the question here involved.

[2] *University of Colorado Studies*, vol. II, 90. Mr. Paxson in his recent book, *History of the American Frontier*, p. 430, shows the disputed area as a part of New Mexico.

[3] United States *Statutes at Large*, IX, 453.






**The San Luis Valley and the Utah-New Mexico Boundary of 1850.**

**The debatable area is bounded by the 37th and the 38th parallels and by the Sangre de Cristo Range and the continental divide. Present state boundaries are shown by a broken line. Towns with names underscored were founded after 1861 and are shown for location purposes only.**

western boundary between the same parallels, the Sierra Madre Mountains.[4] There can be little doubt that the Rocky Mountains meant the continental divide, and hence the mountains west of the Rio Grande del Norte. The question as to whether the Sierra Madre was identical with the Rocky Mountains and the continental divide or was the Sangre de Cristo range is not so easily answered. Contemporary maps can be presented that support either contention.

William Gilpin's maps accompanying his book, *The Central Gold Region* (1860), give the front range the name "Sierra Madre," and the continental divide, "Sierra Mimbres." However, in his subsequent book, *Mission of the North American People* (1874), the name Sierra Madre does not appear on his maps. On the other hand, Mitchell's large wall map of 1858 gives the mountains west of the San Luis Valley as the "Sierra Madre," and those east of the valley as the "Rocky Mountains." Major Emory in the Mexican boundary survey report (1857) refers to the Sierra Madre as a general name for the mountains along the continental

[4] Ibid., IX, 447.

divide.[5] O. B. Gunn's Map of Kansas (1859), which shows the new counties created in the Pike's Peak gold region, labels the continental divide "Sierra Madre" and shows New Mexico as including the San Luis Valley. Numbers of other maps of the period do not use the term Sierra Madre.

From the maps that I have been able to examine, it appears that there is perhaps more support for the continental divide boundary than for the range east of the San Luis Valley. However, the problem seems incapable of complete solution by a literal interpretation of the laws, because of the looseness and indefiniteness of the application of names to the mountain ranges. The answers to questions 2 and 3 doubtless do give sufficient evidence for an absolute decision.

No. 2. What was the intent of Congress? The only excuse for jogging the boundary along the 37th parallel north to the 38th in northeastern New Mexico was to include territory considered as part of New Mexico previously. The Disturnell map of 1847, used for designating boundary lines in the treaty with Mexico of 1848, shows Taos north of the 37th parallel. S. A. Mitchell's map of Texas, Oregon and California, published in 1846, does the same. As additional evidence of the belief that Taos was north of the 37th parallel we can note the fact that when the convention met in Denver in 1859 to form the "Territory of Jefferson" with a southern boundary of 37° north latitude, two delegates were there representing Taos. Taos was such an integral part of New Mexico that one would scarcely think that Congress intended placing it within the territory of Utah. If the Disturnell or Mitchell map be used the Utah-New Mexico boundary would have to be along the continental divide, west of the San Luis Valley to place Taos in New Mexico. This is one reason for believing that the western line was intended by Congress, in order to place the upper Rio Grande basin in New Mexico.

It is unreasonable to believe that Congress left the section under discussion beyond the jurisdiction of either New Mexico or Utah. Without doubt the lawmakers used the term "Rocky Mountains" and the "Sierra Madre" as applying to the same range, and with the intention of placing Taos and the Upper Rio Grande in New Mexico where they naturally belonged, and intended the range west of the San Luis Valley to be the Utah-New Mexico boundary between the 37th and 38th parallels.

Question No. 3. What was the actual jurisdiction in fact during the eleven-year interval? The San Luis Valley was actually

[5] On Emory's map the Utah line extends from the west to the mountains west of the Rio Grande. The New Mexico line follows the 38th parallel across the upper San Luis valley to the mountains to the west. No connecting line between the 37th and 38th parallels is shown and the region is marked "unexplored."



administered as a part of New Mexico from 1850 to 1861. The Governor reports on this area. In his report of September 1, 1854, Governor Merriwether says that the Utahs of New Mexico inhabit "all the northern tributaries of the Rio Grande which lie in New Mexico and north of the 37th parallel of latitude."[6] In 1860 the Superintendent of Indian Affairs in New Mexico reports that agent Head has been placed in charge of the Tabahuaches band of Utahs and his agency located on the Conejos (west of the Rio Grande and north of 37°).

Fort Massachusetts, established in 1852 in the San Luis Valley, was under the jurisdiction of the Department of New Mexico, as was Fort Garland, established six years later. When Gunnison and Beckwith passed through this section in 1853 they spoke of the fort as being in New Mexico.[7] G. H. Heap, accompanying Beale's expedition of the same year, spoke of the territory about Fort Massachusetts as the most fertile portion of New Mexico.[8]

During the fifties a number of towns were founded in the San Luis Valley and were governed as parts of Taos County. The national census of 1860 lists the towns of Costilla, Conejos and others in this valley as parts of Taos County, New Mexico. Other evidence could be produced were it needed to prove that the San Luis Valley was considered as a part of New Mexico from 1850 to 1861.

In conclusion I should say that the evident intent of Congress was to make the continental divide between the 37th and 38th parallels the Utah-New Mexico boundary, and that such was the interpretation of the people concerned. The area under discussion was administered as part of New Mexico until the organization of Colorado in 1861.[9]

[6] House Executive Documents, 33d Congress, 2d session (Report of the Commissioner of Indian Affairs to the Secretary of the Interior).

[7] Pacific Railroad Surveys, vol. II, 45.

[8] G. H. Heap, *Central Route to the Pacific,* 31.

[9] Mr. E. M. Douglas of the United States Geological Survey, upon receipt of the above data, wrote in part as follows: "I have read your letter of December 1st over and over and then again. You can not realize how grateful I am to you for your efforts in settling this puzzling question of the New Mexico boundary." He indicated that due correction will be made in the next edition of the bulletin on boundaries.

# A Colorado Pioneer and His Cabin

By Albert B. Sanford

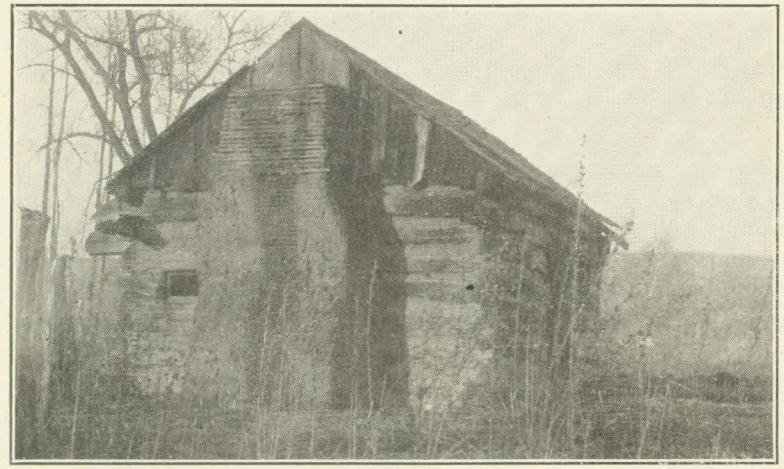
The recent moving of an old cabin built of cottonwood logs at the mouth of Bear Creek, Jefferson County, sixty-seven years ago, to a point on the Turkey Creek highway above the Turner village, suggests something of its history and of the life of its owner. John McBroom, builder of the cabin, came this way with Captain Marcy about May 1, 1858, from Fort Union, New Mexico, with a train of supplies destined for troops at Fort Bridger. On arriving at the mouth of Cherry Creek, Marcy found the Platte so high that a stop of four days was made in order to construct a ferry boat of hewn timbers and whip-sawed planks, to reach the north side. McBroom had been chosen as head wagon boss on starting from Fort Union and, in this enforced delay, found opportunity to make some local exploration.

He rode up the Platte to about the present site of Petersburg and viewed the land across the Platte, where Bear Creek enters the river. He was so impressed with its natural beauty and advantages for a good ranch, that, on learning of the discovery of gold by the Russell party some weeks later, he determined to return and lay claim to the place. In 1859 he built the cabin mentioned and began other improvements which included the first irrigating ditch from Bear Creek and which is recorded as priority number one in that stream. In this work he was associated with his brother, Isaac E. McBroom, who had arrived in the meantime and located an adjoining claim above.

We first hear of John McBroom in the West when he helped bombard the old adobe church at Taos, where the Mexican and Indian insurgents sought refuge from the troops the next day after the massacre of Governor Bent and his associates in January, 1847. McBroom formed an early friendship with Kit Carson during subsequent years in that region, and in 1860 Carson visited him for several days at the Bear Creek cabin. Jim Baker, Tom Tobin, Tom Boggs, Colonel Boone and other noted frontiersmen were entertained here by McBroom at different times, and Ute chiefs stopped frequently to pay their respects to the man they had learned to trust and who could talk to them in their own language.

During the Cheyenne-Arapahoe Indian war from 1864 to 1868, McBroom was Captain of the "Bear Creek Rangers" who were on duty much of the time in protecting the settlers along the Platte and Bear Creek. He was a member of our first state legislature in 1876—the only political office he ever held. In the inauguration of Governor Routt we find McBroom one of the committee of three to escort him to the stage.





**The John McBroom Cabin**

**As it appeared in the seventies after the original dirt roof had been replaced by one of boards and shingles.**

John McBroom was one of the few men who in early days was not directly or indirectly interested in mining, but rather devoted his time and efforts to works of husbandry. He was among the first to raise crops of corn and grain, planted one of the first orchards, and gardened to a considerable extent. We read in the *News* that he brought the first native comb honey to Denver markets. Culture of strawberries and other small fruits was his special delight, and chickens and turkeys were plentiful about his barnyards. It appears that at Christmas, 1865, he sent a fat turkey as a present to his friend, William N. Byers, editor of the *News*. Some ten days later Byers on leaving for a trip, called back to the junior editor: "By the way, do you know, I forgot to acknowledge receipt of that fine turkey John McBroom sent me. Don't fail to attend to this in the next issue." This injunction was obeyed and we read in addition: "If Mr. McBroom had sent a turkey to the Junior Editor instead of his chief a more prompt acknowledgment would have been made"—and, of course, this cost McBroom another of his fine birds.

The settlement of what was known as the Upper Platte, from Denver to the Cañon, and Bear Creek Valley from present Morrison to the river, began in 1860, although some land claims were made during the summer of 1859. No land was thought worth the filing fee above the first bottom, or where irrigation required more than small ditches. For many years following this period, McBroom's grove was popular for neighborhood picnics, and finally

by common consent became the official grounds for Fourth of July celebrations. Some dozen or fifteen well proportioned cottonwoods from three to five feet in diameter shaded an acre of grassy land. Bear Creek, then a much larger stream, was but a few rods away in its winding course to the river, a half mile distant.

Of several celebrations of the Fourth, one seems to have left particular impressions on the mind of the writer. "Uncle John," as McBroom was affectionately called by every youngster for miles around, had spent days in preparation for the event by raking the ground, and putting up tables, benches, and other conveniences. About mid-forenoon of the great day, country people began to arrive in farm wagons. A few were provided with "spring seats," but more with cross boards for drivers and youngsters, and chairs secured with straps or ropes for the older folks.

McBroom welcomed each and all—directing where to "unhitch" and piloting the way for "women folks" to the tables where baskets and boxes of everything good to eat were piled up. By noon some specially invited guests had arrived "from town" and all were ready to feast. Then the motherly Cynthias and Mollies were busy distributing fried chicken, roast turkey, homemade bread and butter with other substantials. Later there were pies and cakes, jellies and jams of a half dozen varieties of wild fruits, while in the nearby cabin McBroom had a wash boiler brim full of hot coffee—"just his part of the treat"—as he expressed it.

It was a time and place for visiting among women friends whose ranch homes were far apart. If among the men there had been disputes over division fences or irrigating ditches, all were forgotten in a very atmosphere of good fellowship.

Dear old Father Dyer, the snowshoe preacher from the Tarryall Diggings, was there, the honor guest of all. We remember how every head was reverently bowed as this pioneer soldier of the Cross invoked divine blessing on the assembly. Judge Ames read the Declaration of Independence and Judge H. P. Bennet followed with a speech of great eloquence on what the Fourth of July meant to the American people, and, pointing to the old flag suspended between two great trees, said: "And it will not be long until another star will be added to that field of blue—the Star of Colorado."

Of all that company of men and women, the writer does not know of one left among the living, and few there are of the boys and girls who that day romped over the bordering meadow or played old-fashioned games in the grove that has long since disappeared.

Somehow the log cabin seems to have defied the weathering of years, but with the land it occupied to pass into other hands than



McBroom's heirs, it was turned over to a representative of the State Historical Society, who arranged with Mr. George Turner to mark each log and move the structure to a beautiful spot in the mountains. This has been done, and the cabin is now being restored to as near its original condition as possible, even to the Mexican style adobe fireplace. Here it will rest beside one of the State's beautiful highways—"Uncle John's Cabin"—a reminder of our early days and a modest memorial to one of Colorado's best known pioneers—John McBroom.

# With the Troops in Colorado, 1865

By R. O. Woodward

Some time ago E. E. Woodward of Brush, Colorado, brought to the State Museum a commission signed at "Camp Wardwell, C. T." It was the commission to his father, R. O. Woodward, designating him Sergeant Major of the 13th Missouri Cavalry. No one seemed to know where Camp Wardwell was located, but upon search it was found to have stood at the site of present Fort Morgan, Colorado. Upon request Mr. R. O. Woodward (now in his 84th year) wrote the following brief story for the Colorado Magazine.—Ed.

On April 5, 1865, the 13th Missouri Cavalry was ordered west from Rolla, Missouri, where we wintered, to join General Sanborn in a raid against the Indians who were causing much trouble. Before we reached our destination a treaty of peace was made. Our Regiment was then stationed at different points along the Butterfield Overland Dispatch, a new mail route just established. The Indians were causing some trouble interfering with the mails, so our Regiment was stationed at different places on this route, escorting the stage coaches from one station to another.

On June 30, 1865, after we mustered for pay, two of my Company D were detailed to carry a dispatch some fifty miles east of our camp. On the way they ran into a band of marauding Indians who were on the warpath. We found these two comrades the next morning about six miles from camp, dead and scalped. In scalping them they took the whole scalp, cutting the tops of their ears off. The same day four of Company B went out hunting buffalo and the Indians killed three of them. We brought them all into camp and buried them. This was surely a sad time for us, losing our dear comrades in this way.

When I received orders to join the headquarters of the Regiment after being appointed Sergeant Major, I was some 300 miles east of Denver. I do not remember the name of the station. I took the first stage coach for Denver that came along. We were nine days traveling these 300 miles. The road was new and the teams were jaded until they could hardly travel. The driver would get down in the boot of the coach and whip the poor beasts with

stay chains to get them along. On the way we passed where the Indians had captured a stage coach and burned it. Nothing was left but the irons. We made a good entrance into Denver, six nice gray horses took us into the city just a-flying. At the hotel where I stopped there were no stoves, but a nice fireplace with a roaring fire of pine wood.

I stayed there two days, paid my bill of $11.00 and left for Camp Wardwell, some ninety miles east of Denver. On the way from the hotel we passed a few brick buildings along the Cherry Creek Valley, which were noted for places of vice, gambling, etc. I suppose they gambled; the Commissary of our Regiment who was along, came to me to borrow money to pay his way to camp. When we got there we found a lot of adobe buildings nicely plastered inside with mud mixed near the river (Platte). They just used alkali water in preparing the mortar and when dry the plastering was nice and white. The quarters were certainly good. We were not there long before we were ordered to Fort Leavenworth to be mustered out by reason of the breaking up of our Regimental organization—January 11, 1866.

# Early Days in Canon City and South Park

By Warren R. Fowler

(The following is a copy of data obtained by the historian H. H. Bancroft from W. R. Fowler at Cañon City in 1884. The original manuscript is in the Bancroft Library, University of California, and has not been published previously.—Ed.)

Warren R. Fowler, born in the state of New York in 1815, removed from there to Virginia, where he taught school five years; thence went back to New York, to California in 1849, and to Illinois in 1855. Remained there five years when he came to Cañon City in 1860.

The crisis of 1857 and 1858 nearly ruined him, and so with an ox team, across the plains with his wife and children, he came to Pike's Peak, which meant anywhere in Colorado at that time. At Denver he heard of this place (Cañon City) as the Gate of the Rocky Mountains, and a point likely to become a town.

He spent the first eight months, after his arrival, at Cañon City in helping to build up the town, by hauling timber and beginning to build a house, but when his house was 8 feet high the town began to depopulate, and he quit building and went away. He brought here with him his Bible and a book of sermons and opened a Sunday School and read sermons until a preacher, Mr. Johnson, came in from California Gulch and relieved him.

The territory was not organized, and the citizens were called together to organize a government. They met in convention, and



enacted a brief code of laws to meet the emergencies of the time and place, and Mr. Fowler was chosen chief magistrate of the municipality. There were many roughs here then, men, as a rule, wore pistols and bowie-knives. On one occasion a duel was to come off in 15 minutes. Fowler saw the men and got them to settle without fighting.

After a few months there was a change in the laws, and John Howard, now of Arizona, was appointed by convention in the same way to succeed Fowler. This was in 1860.

In the spring of 1861 nearly every one went to the mines. There were only four persons left in the town in the summer, and Mr. Rudd was one of them. Fowler at the same time went to Pueblo to a farm which he bought.

The farming interest was regulated by what was called local claim clubs which were to settle all difficulties and disputes over land claims. The club was composed of about twenty landholders.

He raised a crop, but rumors that year of coming guerillas, drove him away; so he went to Montgomery where lode mining had come into prominence (sinking shafts into gold ore, etc.), and fortunes were rapidly being made. Fowler got hold of as many claims as possible, hoping that some of them would turn out well, which was not the case. It was found on trial, that though the ores were very rich they were so refractory it did not pay to reduce them. These mines, then abandoned, are now being profitably worked, men having learned how to do so.

The town of Montgomery was all alive in 1862-3, having from 1,000 to 2,000 inhabitants but it went down very soon after that. At that time Fair Play was twelve miles east from Montgomery. It seems that some miners had been imposed upon at Tarryall, so called because the tide of miners coming in from the northern country (there were five miles of tents along the creek) was there checked, and when they went away and found a new place they determined to have fair play. Buckskin Joe, so called from a negro there of that name, and one of the discoverers, was five miles southeast from Montgomery; Misquito was 1½ miles beyond Buckskin Joe in the same direction. California Gulch was 15 miles southwest from Misquito. Twelve miles north of Montgomery over a very high range of mountains was Breckenridge.

From Montgomery Fowler came back to Cañon City in the Fall of 1864. Attention was then turned by him and others (a colony of good citizens had come in from Iowa in the meantime) returning from the mines and elsewhere in like manner, to settling down and farming. Fowler and another took a contract in 1865 for building a ditch five miles long for the purpose of irrigating the lands adjoining the town. The town is now

supplied by water through that ditch, so far as irrigation is concerned. Besides they have now the Holly water works.

In 1865 the people then in the town united to the number of thirty to build this ditch. The lands adjoining the town were then supposed to be of no value in the absence of water, those nearest town took thirty acres each, and the farthest about sixty acres. These lands are now unsurpassed in productiveness, and are worth now from $75 to $300 an acre.

Of late Cañon City is remarkable as a moral and religious town. There was a school started by subscription in 1864, and the schools now are unexcelled. Larue Barton was the first school teacher. He taught in a little log house toward Soda Springs at first and then went into a stone house, built by a free-love community in 1862 for a hotel. This finally became a store-house.

A military college was established here in 1881, by citizens in the form of a stock company, called the Military and Collegiate Institute, and was placed under the supervision of General E. H. Sawyer.

The State penitentiary was placed here in about 1872. There are now a little less than 400 prisoners, and more life prisoners among them in proportion than elsewhere in the world. This may be significant of lax punishment in cases of high crimes.

As a state, society is still somewhat vehement. There is public gambling in the mining camps, and throughout the state there is one saloon to every 67. The state of Nevada has one saloon for every 56 persons.

This town has a large silver smelter; and a copper smelter; the latter now not at work. The Arkansas offers abundant water power here, falling 25 feet to the mile. There are soda springs fitted up and frequented throughout the year. One of these springs has a temperature of 102; with bath houses, etc.