

A San Luis Valley farmer inspects his crop during the harvest.

1890 page 59

PL 11/100
Near the foot of Mount Blanca, thirty miles from Alamosa, lies a group of large sand dunes of exceptional interest. The strangeness of their presence at the very foot of the Sangre de Cristo Mountains, their size and general beauty, and the mystery of their formation, make them unique. In 1932 the area was proclaimed a National Monument and is now under the jurisdiction of the National Park Service. Blown by the prevailing west wind as it sweeps across the San Luis Valley, this expanse of inland sand forms dunes, some attaining a height of one thousand feet above the Valley floor where they cover small underlying hills.

10-1/2 1/100
The San Luis Valley was once an ancient lake-bed, whose waters deposited layers of sandstone, limestone, and conglomerates. Originally the Valley had no eastern border, until a sinking trough created a zone of weakness causing the uplift, now the Sangre de Cristo Range. In the process of mountain making, active volcanoes, in the southern part of the Valley, laid down a deposit of lava upon the sand and gravel already present, making what is known as the Santa Fe Formation. A geological fault followed, resulting in a depression and damming the southern outlet of the Valley. This created a lake which eventually overflowed. Here a wearing away process began as the overflow, augmented by the Rio Grande, cut through the natural lava dam, carving the present Rio Grande Canyon and draining the lake.

4-1/2 1/100
The present site of the Sand Dunes is in a closed basin with no outlet into the river. Water from the streams in the vicinity flow^s into a lake near the dunes. At the present time, the possibility of draining this basin by artificial means is being considered as a means to add still more water to the Rio Grande for use in irrigation.

Insert "Rio Grande"

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As early as 1852, settlers, mostly of Spanish origin, came into the San Luis Valley, and for their protection against marauding Indians in this newly acquired Territory, the United States Army built Fort Massachusetts. The location of this first fort, however, did not prove satisfactory, ^{and} ~~so~~ six years later Fort Garland was built in a more central part of the valley. Its remains still stand, a monument to the pioneer days. Sixteen miles south of the old fort is the little town of San Luis, the oldest town in the state, beautifully situated on a small stream, ^{that is} a tributary of the Rio Grande.

From this region all the way to the Gulf of Mexico, a distance of approximately seventeen hundred miles, Spanish is the prevailing language throughout the valley of the Rio Grande. The majority of the population of all cities, towns, and rural areas is Spanish-speaking. there are numerous persons who speak no English. Even as far north as Colorado, on this ~~the~~ third-longest river in the United States,

To go page 60

69

6 The line between Colorado and New Mexico lies well within the southern part of the San Luis Valley, just above the ^{small} ~~little~~ town of Costilla. Sparsely settled, and with little agricultural ^{development} ~~activity~~, the lower end of the ~~Valley~~ is bordered by a low range of volcanic hills, and here begins the Rio Grande Gorge which extends for the next seventy-five miles through giant lava beds.

4 From the Sangre de Cristo Mountains to the east, Red River, (not to be confused with the Red River of Texas), flows into the Rio Grande. Beyond Red River is a plateau, covered with a ^{heavy} ~~fine~~ growth of both Western ~~Yellow~~ Pine and ~~Pinon~~ Pine. The ^{Pinon} ~~latter~~ bears a small sweet nut, and ^{its} ~~whose~~ dead wood burns with delicious aroma. From the summit of this plateau, a new country spreads forth, completely different in character from the San Luis Valley and the mountains in which the river rises. The great gorge cut by the river may be seen for miles as it winds across this high plain and vanishes into the Midstream section of the Rio Grande.

S.C.

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MIDSTREAM

The portion of the Rio Grande lying within the bounds of New Mexico, traverses the land containing America's oldest history. In a cave high in the Sandia Mountains, near Albuquerque, members of the Department of Anthropology at the University of New Mexico have uncovered the earliest evidence of mankind yet found on this continent. Prior to this, the Folsom culture (so called from its discovery near Folsom, New Mexico) ^{was} the earliest known, dating some ten to twenty thousand years ago. Geologic ^{at} evidence places the new Sandia site still further back, making the ^{existence of man} presence of human existence in America ^{Contemporary with that of the} ~~co-existent with~~ European primitives who painted the famous frescoes in the Altamira cave in northern Spain. The belief that the American Indians came originally from Asia, crossing Bering Strait, and that migration followed migration over this northern route, is being repeatedly substantiated. These ancient nomads penetrated all of North and Central America, and into South America as well. Those who moved into areas of Mexico and Central America gradually became a sedentary people, finding there more abundant natural foods close at hand. An achievement of great importance was the development of corn, which the Indians accomplished probably from a wild plant growing in Peru. The production of this basic American food, which was found in a fully developed state by the Spanish explorers, gradually brought about the establishment of communal life. Through the centuries which followed, culture progressed in varying degrees, reaching its highest expression among the tribes in Mexico, Central and South America.

22

890 page 65-

41 Scientists have determined that the knowledge and ideas of community-living Indians had gradually ^{penetrated} ~~moved~~ north from the Valley of Mexico to the country where, countless years before, primitive cave-dwelling people had lived. From this ^{civilization} ~~time~~ to that of the Pueblo Indians as found by the Spanish explorers, a constant upward trend of development had taken place. First came crude building, the fashioning of stone tools and weapons; then the making of baskets, weaving, and pottery; and with succeeding generations the constant improvement of these crafts. The Pueblo Indians built their villages in terraced form, much as we find Taos pueblo today. Occupying most of the Rio Grande Valley in New Mexico, these Indians developed a profound religion, an agricultural economy, a civil government, and arts and crafts of a high degree. Other Indians of lesser attainments have lived at one time or another within the river's valley throughout its entire length.

While most explorers usually follow a river either up or down, a strange exception took place on the Rio Grande, for the first two ^{Europeans} ~~to~~ ^{know} ~~broad the shores of~~ this river came ^{to its banks,} one from the east, the other from the west. The first was Cabeza de Vaca, who crossed the Rio Grande somewhere above the present Mexican city of Reynosa. He had been shipwrecked in 1528 near the site of Galveston and the epic of his eight-year ³⁴ ~~wanderings~~ is indeed an astounding tale. He traveled west, crossing the river at several widely different locations before he finally joined his fellow Spaniards in Culicán, near the west coast of Mexico. His account of the country through which he had passed fired the imagination of Francisco Vasquez Coronado, who, four years later, set forth on his eastward journey of exploration. Leaving Culicán, Coronado reached the Rio Grande in the vicinity of Socorro, New Mexico, and following up the river.

to the Tiguex pueblos near Albuquerque, he ^{rested there during} ~~spent~~ the winter of 1540-41. After two years of exploration in this part of New Mexico, with side trips as far as Kansas to the north east, and the Grand Canyon to the west, Coronado returned to Mexico, having failed to find the fabulous cities of gold he had envisioned. Enthusiasm for this newly found country must have diminished, for it was forty-one years ~~later~~ before another expedition took place. In 1581, Fray Augustin Rodriguez, with two other priests, nine soldiers, and sixteen Indian servants, set forth from Santa Barbara, in north central Mexico. Traveling down the Conchos River to its junction with the Rio Grande, he followed up this river to the same Indian villages visited by Coronado. Rodriguez returned to Mexico the following year, leaving his fellow priests behind to convert the Indians to the Catholic faith. The following year, being concerned over the safety of these priests, Antonio de Espejo, with a large number of men, horses, and mules, followed the trail of Rodriguez. Espejo seems to have made every effort to establish friendly relations with the Indians wherever he went, even though he found that the priests had been killed. The chronicles of these early explorers are extremely interesting, describing fully the Indian life as they found it. Espejo tells of seeing sixty-one pueblos with well-built houses, some of them four and five stories high; ^{he relates} that the houses were laid out in orderly fashion and were painted white inside. He described the clothes the Indians wore, made of cotton cloth or of deerskin, wonderfully tanned; the food they ate; the crops they grew (irrigated with water diverted from the Rio Grande. He tells of their friendliness and ^{of the} generosity shown by gifts of food, pottery, and many woven cotton blankets. Espejo followed Coronado's trail both east and west, and in the west, in Arizona, he discovered gold. The tales he related on his return to Mexico were so glowing that

an effort to colonize this new country was immediately undertaken.
Much ^Sdissension followed as to who should be the leader of this
more ambitious undertaking, and six years passed before all pre-
parations were complete and the leader appointed by the King of
Spain.

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During this period of delay, however, an unauthorized attempt to colonize the new country was made by Captain Gaspar Castaño de Sosa, who took one hundred and seventy persons, including women and children, by wagon-train to the country along the Rio Grande. A year later, de Sosa was arrested and returned to Mexico by officers who had been sent there for that purpose.

In 1598, Don Juan de Oñate, the newly appointed colonizer, established a ^{another} new route, traveling directly north from Chihuahua, Mexico. On the ^{thirteenth} 13th of April, near the banks of the Rio Grande just below El Paso, ^{Texas,} he took formal possession of all this new territory in the name of the King of Spain. Proceeding up the river with his train of eighty-three carts and wagons, seven thousand head of stock, and four hundred colonists, he passed the pueblos visited by Coronado, Rodríguez, and Espejo, continuing up the river to the pueblo of San Juan. The following year, moving to the west bank of the Rio Grande, Oñate established San Gabriel, the first capital of the Province of Nueva México. Here, twenty-two years before the Pilgrims landed at Plymouth Rock, the ^{second-oldest} first European settlement ^{along the Rio Grande was founded,} in the west ~~was formed~~, the first church was built, and the Franciscan Fathers began their crusade to establish missions among the Pueblo Indians.

It was not until 1610 that Santa Fe was founded as the capital by the third governor of the new province, Don Pedro de Peralta. For seventy years the Spanish rule lasted, either by persuasion or by force as the need arose; then in 1680 the Pueblo Indians revolted, killing or driving out of the country all of the Spanish invaders. The few survivors fled to El Paso where they established the provincial government. During these intervening years, the Indians were left unmolested; then in 1692 a new governor, Don Diego ^{de Vargas} ~~de Vargas~~ returned to Santa Fe, making a peaceful reconquest. He brought seventy families, one hundred soldiers, and seventeen priests, and the Missions were reestablished. It seems astonishing that so few people could conquer so many. It must be borne in mind that the Spanish had the advantage of horses and firearms, and that their armor was a protection from the only weapons the Indians knew, bows and

arrows. Above all, the Pueblo Indians were a peaceful people, having no wish to kill until they were provoked through mistreatment and domination.

So the Spanish rule continued for over two hundred years, directed from Spain, until the Mexican revolution in 1821, when New Mexico became a province of Old Mexico. Soon thereafter followed the breaking of the Santa Fe trail from Independence, Missouri, bringing merchandise from the United States. The Camino Real, the old road between Santa Fe and Chihuahua, Mexico, then became even more of a thoroughfare than before, as commerce between Old Mexico and New, increased measurably. Mexican rule, however, was of short duration, for the Texas war followed in 1836, and, after the defeat of Santa Anna in the ~~Battle~~ ⁹ of San Jacinto, all territory as far west as the Rio Grande was claimed as part of the independent Texas Republic. The annexation of Texas to the United States ten years later, precipitated ~~the~~ war with Mexico, as both countries struggled for possession of the Southwest and California. With the signing of the treaty of Guadalupe Hidalgo, the Rio Grande from El Paso to the Gulf ^{of Mexico} was established as the eastern half of the international boundary.

Pioneer life followed a colorful, wild, and to us romantic, as three ^{peoples} ~~race~~ endeavored to adjust themselves to amicable living. There was much strife with the nomadic Indians, the Apaches, Comanches, and the Navahos, making it necessary to bring armed forces of the United States into the Rio Grande country. War was not over with the conquering of ^{the Indians} ~~these peoples~~, however, as the ~~War~~ ^{the Indians} Between the States brought continued fighting along the river, and great commercial activity at the mouth. With the close of the Civil War, frontier life expanded along the full length of the river; ~~a~~ new developments followed each other in rapid succession. With the building of wagon trails, railroads, and various methods of communication, the established American Way of Life came to the valley of the Rio Grande.

Along the slope of the Sangre de Cristo Mountains, about thirty miles below the San Luis Valley, lie three small but important and closely related communities. Dating back into the centuries before the Spanish invasion, the Indian pueblo of San Geronimo de Taos stands at the very foot of Taos Mountain. Close by is the village of Don Fernando de Taos, established by early Spanish settlers, the two communities joining in mutual protection from Apache and Comanche Indians, who periodically made violent raids upon both villages during the seventeenth and eighteenth centuries.

Four miles south of Fernando de Taos, lies the third community, Ranchos de Taos, which was established by a small group of Indians from the pueblo who sought better farm lands. Here in the valley, the famous Church of Saint Francis of Assisi was built in 1772. Along the loma ramble adobe houses of later Spanish settlers, who eventually replaced the Indians.

Today, the close relationship of three cultures adds interest and much color to the life of the closely knit communities.

to go on page 90

The river cuts its way deeply through the mass of lava which dammed the southern end of the San Luis Valley, and forms the Rio Grande Gorge.

To 91 page 71

~~Terraced~~

Taos Pueblo rises in ~~repeating~~ form at the base of the mountain,
 where it becomes part of the landscape. In two massive structures, the
 first recessive architecture in America, the buildings are separated by
 the stream which flows between. Handsomest of all the remaining pueblos,
 Taos is built of the soil which surrounds it. ~~Molded~~ into bricks, sun-
 baked, the adobes are plastered over, making the buildings ~~rise from~~
 earth. Rounded ovens (hornos), ~~the community bakeries~~, are interspersed
 about the pueblo, adding ~~soft~~ ^{containing} lines to the rectangles of the houses.
 Ladders lead to the upper ~~storeys~~ ^{levels}, and often figures wrapped in white
 sheets, or in blankets may be seen as they pause to look out over the
 surrounding country. At dawn and at sunset the crier, ascending to
 the topmost roof, reports matters of importance to the people, ~~his~~ high
 clear voice audible to the farthest corner of the village, his white=
 robed figure silhouetted against the mountain. In the late afternoon
 women gather on the terraced levels of the buildings, their white=doeskin
 boots and colorful dresses standing out in ~~brilliance~~ ^{contrast to} against the warm
 tan walls of the houses. As the sun reaches the desert horizon, a soft
~~warm~~ glow wraps mountain and pueblo, and mingled sounds rise with the
 smoke of evening fires into the still, mountain air.

13 + 1 line
 1090 page 72

and gives orders
 for the day

Still standing with stark outlines against the sky, the old church at Taos Pueblo remains a monument to the war between the United States and Mexico. President Polk declared war with Mexico on May 13, 1846, and in August of that year General Stephen W. Kearny entered New Mexico with his army. In establishing civil government for this new Territory of the United States, General Kearny appointed Charles Bent as civil Governor. Leaving Colonel Alexander W. Doniphan in charge of New Mexico, General Kearny marched out to California for the final conquest of that state. ^{Kearny's} During ~~his~~ absence, Colonel Doniphan set forth on his epic march to Chihuahua, Mexico. ^{While} ~~Then~~ Colonel Sterling Price was left in charge in New Mexico, ~~and during the absence of the first two Army commanders,~~ a small revolt against the new government was fomented. Following the discovery of the plot, and the quick imprisonment of its leaders in Santa Fe, a sudden outburst took place in Taos, when a group of Spanish and Indian men murdered Governor Bent, and other new officials. Colonel Price sent a detachment of troops from Santa Fe at once and the rebellion was quickly subdued. The Indians took refuge in the church, and the troops, ^{and} after surrounding the pueblo, opened fire on the church, destroying it, killing many of the insurgents, until the remainder sued for peace.

To 90 pages 93

An oddly incongruous sight is that of ships' anchors in the cemetery of Taos². Where they came from and how they reached Taos, ^{it} has been difficult to ascertain correctly. There are several stories ^{9/lines} connected with them, all having to do with the Rio Grande. One, that they were brought overland for use in connection with a gold-dredging scheme being promoted to dig ~~up~~ free gold from the bottom of the Rio Grande. A more ^{imaginative} colorful story ^{is} that they were brought up from the mouth of the Rio Grande by General Sibley during the ^Civil ^War, and were used on barges and rafts in crossing the river, which at that time was a far wider stream than it is now, and much more formidable to cross. General Sibley did not come farther north than Santa Fe, so how the anchors reached a point on the river near Taos, ^{is} a matter of conjecture.

It is also told that the anchors were brought up from the river, by an old army man, Colonel Smith-Simpson, who placed them in the Taos Plaza in celebration of Dewey's victory in Manila ^{the} during ~~our~~ ^{the} war with Spain. ^{4/lines}

Whichever story is the true one, it still remains strange to find three good-sized anchors in the little cemetery ² near the grave of the famous scout, Kit Carson.

5 lines
 To the west of Taos stretches a desert land of great contrast and beauty. In the distance are the small volcanos from ^{which} ~~whence~~ came the great lava flow of this region. Light summer showers flit across the distance, sprinkling the desert with a sudden taste of moisture. It was down the west side of the Rio Grande, across this desert plain, that General Pike was taken by his Spanish guards.

6 lines
 Don Fernando de Taos was for many years a trading post of importance, for here lived many of the Mountain Men the early American trappers. Such names as Kit Carson, the Bent brothers, Ceran St. Vrain, Bill Williams, Bautiste Leland, and many others are inscribed in the annals of Taos. Pack trains bearing valuable furs, ~~mostly beaver~~ ^{mostly} set forth from Taos on the long trek across the prairie to San Louis.

132

To page 95

4 1/2 lines

In sunshine or through passing storm, Taos Mountain stands ^{as} the sacred symbol of creation to the Taos Indians. From it springs the mystic symbolism of their religion. High within its contours lies a lake where secret ceremonies of these Indians take place. The beauty of the outlines of Taos Mountain ^{and} the richness of its modeled forms make it a monument of nature's sculpture.

To go page 96

The early Spanish padres built missions throughout the Southwest with zeal and skill, adapting the architecture to the surrounding landscape ^{and} using the material at hand. The earliest and greatest number of missions ^{was} ~~there~~ built in New Mexico, indicative of the Indian population and ^{of} the location of these early priests. There were forty-nine missions in New Mexico, twenty-one in California, twenty in Texas, and eighteen in Arizona.

^{Many} ~~Nearly all~~ of the missions in the Rio Grande ^{Valley} ~~basin~~ were built of adobe bricks, ~~the best and most practical material~~, though there are a few ~~to the east of the river which were~~ built of stone. The Mission Church of Ranchos de Taos, while not one of the earliest, is one of the finest examples of adobe architecture. With Indian labor, the padre constructed this massive and impressive church whose contours follow the eroded forms of the land in which it was built. The great walls are ^{nearly} ~~more~~ ^{than} five feet thick and the nave is one hundred and eight feet long. The buttresses which support the walls are extra thick, perhaps because Taos is so far north where there is more snow and the danger from erosion consequently greater. Owing to the difficulty of obtaining wood in those early times, only ^{wood that} ~~what~~ ^{was essential} ~~was an absolute necessity~~ was used. The vigas, roof beams, were cut from the mountain forests and carried to the church site by the Indians. The clerestory was used in many of these early missions to light the altar, as there were few windows. The proportions and beautiful hand modeling of the walls of this church, make it an outstanding example of native architecture.

The Rio Grande Gorge may best be seen looking north toward the low hills which mark the southern boundary of the San Luis Valley. Attaining a depth of over one thousand feet, its walls are precipitous, as though the earth had split open. The great plain through which it winds is covered with low sage brush, and the bordering hills are studded with piñon and cedar.

To page 98

Between Taos and Santa Fe, the Rio Grande Gorge widens as it nears its end. In the lower part of the canyon are a few Spanish-American settlements, or rather groups of small farms, ^{using} ~~which occupy~~ all available tillable land.

To page 99

Throughout the ~~at the~~ Midstream section of the Rio Grande, ^{the} ~~many~~ remains of many
of old Spanish flour mills have been found, and mill stones, made of
hard lava, bear testimony to the early days of the Spanish occupation.

To page 80 top

Wherever one travels in New Mexico in September, a beautiful and arresting sight is the scarlet note of chili peppers hanging up to dry. Every little farm raises a sufficient quantity for the needs of its own household, in addition to a ~~large~~ supply for the general market. Strung on cords to form long loops, ^{from the vigas} (ristras), they are hung on the sides of the houses, festooned over the roofs, and ^{suspended} ~~hung~~ from racks. ~~like a clothes line.~~ The brilliant color, against the soft tan of adobe walls, sings like the bright plumage of a tropical bird in a jungle forest. Scarcely an adobe house can be found that does not have its scarlet trimming, for Spanish-American and Indian alike subsist largely on beans and chili.

To go bottom of page 80, bottom

9/14
The river emerges from the Gorge just below the little settlement of Velarde, the valley widening as it approaches the junction of tributaries. From the west comes the Rio Chama, an important river, bringing to the Rio Grande a large flow of water from the high mountains along the Colorado-New Mexico line. To the east are two much smaller streams, the Santa Cruz and ^{Tesuque Creek} ~~Pajunap~~, coming down from the Sangre de Cristo Range, sometimes carrying quantities of flood water from summer thunderstorms.

8/14
It was to San Juan, just above the junction (to) the Chama with the Rio Grande, that Don Juan de Oñate brought his colonizers in 1598 and his poet-historian, Captain Don Gaspar Perez de Villagr , who bequeathed to us in Spanish verse, the complete history of the expedition. The following year Oñate moved across the river to the west bank where he established San Gabriel, (Yuque-Yunque, the Indian name), the first capital of the Province of ~~Nueva Mexico~~ ^{Nueva Mexico}. Nothing remains today of San Gabriel save a level place which once was the plaza.

On July ~~eleventh~~ ¹¹, 1948, an impressive ceremony dedicated a cross commemorating this historic settlement and its founder, Don Juan de Oñate.

to page 82

167

19 1/2 pica M - 30 pt Baskerville
 Mystery still shrouds the origin of maize, or corn. That it was

14 pica package

the basic food of the Indian for hundreds, possibly thousands, of years before Europeans arrived in the Western world has long been known through archaeological study. The lines of research point to Guatemala or Peru as the place of its origin. Among the burial sites of the ancient Maya and Incas, the probing, inquisitive eyes of scientists have discovered remnants of corn, corn cobs, corn meal, and even popped corn. Many varieties too, have been found; flint corn, dent corn, sweet corn, pop corn, and flour corn, in many shades and colors, and a hardy variety ^{of corn} which grows at an altitude of ten to twelve thousand feet in the highlands of Peru.

Corn has been developed and cultivated for so many centuries that it has become completely dependent on man for its survival; ^{it} ~~as corn~~ cannot perpetuate itself without man's help. ^{Because 1550} Its seed tightly fitted into its ^{and} cob, wrapped securely in its encasing sheath of silk and husk, ^{the kernels must be released} its necessity ^{Thus it became the} imperative that ancient Indian ^{and planted to be} ~~must~~ protect his seed for his very life. ^{the} If corn was evolved in Guatemala or

Peru by primitives many centuries before the beginning of the Christian era, it is astonishing how it spread over two continents, probably through trade from tribe to tribe. Columbus found it in the West Indies and took samples of it back to Europe. The founders of Jamestown found it in Virginia; the Pilgrim Fathers found it in Massachusetts; and during the first hard winter of the colonists' life in the New World, it was corn, secured from the Indians, which saved them from starvation. As the white men later pushed their way over the mountains into the Mississippi Valley, they found corn wherever there was an Indian settlement. From this, the great achievement of the Indian, who taught us how to plant, cultivate, harvest and even cook

corn, we in the United States today, have developed our greatest single source of food and revenue.

7 Lines
It is easy to understand the ^{devotion and veneration} ~~devotion and veneration~~ the Indian has given to his product; ~~and~~ as his life depended upon the corn crop, the growing of corn became his religion and agriculture his philosophy. It was ~~therefore~~ natural that ceremonials should arise surrounding every phase of its production. From the ancients of Peru and ~~Mayaland~~ [#] through ages of successive Indian cultures, there has run a life line of ritual for the protection of corn, which is still devoutly practiced ^c among many Indian tribes of the Americas.

cont. T190 page 84

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Indian tribes of the Americas.

37 lines ~~74~~ character
in full page 33 per line

When the corn is harvested, each pueblo is a busy place as the women gather to husk and sort the garnered ears.

to page 86

Beneath their hands the glint and gleam of color^l_m white,
yellow, blue, reds, from pink to deepest russet, and mingled
var^aigation_h—glow resplendent in the brilliant sun.

to go page 87

Below the junction of the Chama with the Rio Grande, is the Spanish ~~and Anglo-American~~ town of Española, and almost adjoining is the Indian pueblo of Santa Clara. Across the river, a short distance below, is Tuxtepec ^m the Black Mesa ^m — sacred mountain of the San Ildefonso Indians whose village lies at the foot of its southern slope. On the high mesas which constitute the Pajarito Plateau to the west, lie the ruins of many prehistoric Indian communities. Into this general region came the Spanish ^{eds} at the time when Elizabeth was Queen of England, and here, during the centuries which have followed, the fusion of thought and customs of three ^{cultures} ~~peoples~~ has gradually taken place.

Of the eighty Indian pueblos existing at the time of the Conquistadores, sixty-six were in the valley of the Rio Grande, between Taos and Socorro. Since the coming of the Spanish ^{ards}, the pueblos have dwindled sadly in number, and today there are but nineteen left; all but two ^{are} in the Rio Grande ^{Valley} ~~Basin~~ ^{the} Zuni and Hopi pueblos lying farther west.

Pueblo Indians differ greatly from all nomadic tribes such as the Navaho, Ute and Apache. The Pueblos, ~~not being a tribe~~, may be likened to a family, each group having its own individuality, yet belonging together, ~~the chief differences among them being those of ceremonial organization.~~ While the Pueblos belong to one linguistic family, there are six subdivisions of language dividing them. Though religious customs vary, those speaking the same tongue are quite closely related. Taos Indians of the Tiwa dialect, have their language relatives among the Indians of (1) Picuris, ~~a~~ small pueblo not far from Taos, (2) Sandia, and (3) Isleta, ~~both~~ near Albuquerque.

* See table in glossary.

4 lines - 33 pins

The pueblos of the Tewa-speaking Indians are situated closer together: (1) San Juan, (2) Santa Clara, (3) San Ildefonso, (4) Tesuque, (5) Nambe. This group is located north of White Rock Canyon of the Rio Grande, ^{while} The first three being directly on the river, ^{are} Tesuque and Nambe, a few miles inland.

The pueblos of the Keresan language, located south of White Rock Canyon are: (1) Cochiti, (2) Santo Domingo, (3) San Felipe, ~~all~~ ^{all} three close to the Rio Grande, (4) Santa Ana, (5) Zia, ~~both on the Jemez~~ ^{only remaining} ~~Creek~~ ^{river}, (6) Laguna and (7) Acoma, some sixty miles west of Albuquerque. The Jemez Indians are the ~~last of the~~ ^{only remaining} Pueblos speaking the Towa language. The Zuni and Hopi, to the west, each speak yet a different tongue.

10
11

15 lines - 33 pins
page 90

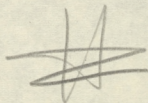
Every pueblo is an individual unit and once only in their history - in the great revolt of 1680 - have they joined in united effort. Through the careful ^{ming} plan and skillful strategy of Popé, a San Juan Indian, they rose in unison to drive the Spanish from their land. Following the Spanish reconquest in 1692, the Pueblos settled down to the inevitable, with one minor exception, remaining for the most part aloof in their relations with their conquerors. This attitude still remains, particularly in the Keres pueblos of Santo Domingo and San Felipe, where intrusion is resented and the effort to retain the ancient way of life and thought persists to a remarkable degree.

4/lines
 The Indians of several pueblos, particularly those of San Ildefonso, show decided friendliness to white people. Visitors are welcomed with a graciousness unsurpassed by more privileged civilizations, and their conduct is characterized by great poise and dignity.

1/2
 As the influence of our civilization has encroached, during the past seventy-five years, it is interesting to see what developments of ours they have adapted to their own use. As many of our manufactured articles as convenience and inclination prompt, such as stoves, tubs, pressure cookers, sewing machines, radios, tractors, and automobiles, may be found in nearly every village.

1/2
 All Indians possess manual dexterity, and many have decided artistic ability. In recent years the art of water-color painting has been added to the old art form of pottery making. Using the materials of the white man, the Pueblo Indian has developed his own form of expression. His motifs are always taken from nature, but stylized to satisfy ^{an} ~~his~~ inherent, masterful sense of design in which he ranks supreme. He paints from his knowledge of what he has seen and what he thinks, rather than from what he is looking at as he works. This, being the tradition of the Oriental artist, seems yet another indication of the ancient Asiatic origin of the Indian.

to page 90



The ^{principal} ~~chief~~ craft of the Pueblo Indians of the Rio Grande Valley
 is pottery making, which ^{had been} ~~they~~ developed to a high degree about a
 thousand years ago. This industry is carried on chiefly by the women,
 who do everything from gathering the clay, ~~sometimes~~ at a distance
 from the pueblo~~s~~, to building the unique dung kiln in which the pottery
 is fired. In some pueblos, San Ildefonso in particular, where ~~the~~
 pottery ^{making} ~~industry~~ has grown ^{into an industry} in recent years, men ~~are~~ taking an active
 part, ~~especially~~ in the art of decoration. ~~The shapes, color and design~~
 of the pottery can be readily recognized as belonging to a certain pueblo,
 as each has its own character. ^{istic of design} Individualism shows itself among the
 potters, and there are living today, a number who excel in their craft.
 These women have never known the use of a potter's wheel, yet the contours
 of their pots are ^{relatively} perfect. Using carefully selected and prepared clays,
 the pots are moulded and sun-dried, then scraped and coated with slip,
 which is a very fine clay applied in solution. While the slip is still
 damp, the pots are polished, the women using small round stones, secured
 often from the Rio Grande where they have been worn smooth. The design,
 which is sometimes intricate and complicated, is applied with precision
 and skill, and is always made from knowledge and judgment, never from
 measured markings. Brushes are made from narrow yucca leaves, the ends
 chewed to free the fibres, and ^{some} ~~the~~ black paint is made from the juice of
 guaco, the Rocky Mountain Bee Plant, which has been boiled down and hardened.
 The firing of the pottery is as remarkable as it is ^{unusual} ~~unique~~. In the early
 morning, when the air is still, the pots are placed on iron bars supported
 on stones and beneath which a wood fire is laid ready for lighting. ^{as} ~~was~~
 the kiln is ^{being} built, old pieces of sheet iron are placed around and over the
 pots to uphold a covering of dried manure cakes, care being taken to prevent
 the latter from touching the pottery which ^{might} ~~would~~ cause smudges. Burning

27/lines 33 para line

To 90a, page 92

manure reaches an intense heat of six hundred and twenty-five to seven hundred and fifty degrees centigrade in the course of the forty-five minutes or so that it takes to consume this ^{primitive} ~~unique~~ kiln. The glossy black pottery, which is so popular, is fired at about six hundred and fifty degrees, and though the Indians themselves have no instruments for measuring the temperature, they are able somehow to judge the right heat for the kind of ware they are firing. When the manure cakes, which compose the kiln, are completely burned, the pottery is removed, perfectly fired. To obtain a red color, the manure cakes are left with air spaces between so that they burn to ash, free of smoke. For black color, fine manure is thrown over the pottery and coals when the firing is completed, the white-hot pottery and the coals creating sooty smoke which blackens the vessels. In pueblos which make cream-colored pottery with elaborate black, or black and red decoration, the open fire is used. Most pueblos have pottery for sale, and in recent years more and more shapes adaptable for use in the life of the white man are being produced, and the revenue from this craft has become a major factor in the economic life of these Indians.

16 1/2 lines
333 lines

to go on page 92

HA

[In every pueblo one sees the horn (oven), its domelike shape often repeating the natural line of nearby hills.

Here Indian women bake their bread.

to page 95

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(to be added to caption for page 95)

Here Indian women bake their bread.

correction
mark on
gallery

The life of the Pueblo Indians is essentially bound to their religion. They worship nature in all of its manifestations. Their deities are the gods of nature and their lives are ordered to fit nature's pattern. Their ceremonies are the dramatization of their beliefs and are sedulously performed with skill and artistry. Because of their belief in the dual principle of life, they speak of the earth as mother and the sky as father. Following the sequence of nature, the Tewa pueblos are divided into two groups, designated as the summer and the winter people. Each group usually has a cacique, or high priest, and these, with the ^{governor and the} council, manage the affairs of the pueblo throughout the year. The governor ^{who} is generally selected or elected by the people of the pueblo, ~~The governor~~ conducts affairs with outsiders, but it is the cacique who is the real power within, and all matters of importance must come to him for decision.

Pueblo religion is expressed in ceremonial dance dramas, through which are threaded prayers of supplication or thanksgiving. The dancers personify supernatural beings, wearing symbolic costumes. Due in part to the misunderstanding by some observers, who have either ridiculed or attempted to abolish the Indian form of worship, only certain ceremonials are permitted to be witnessed by alien peoples.

to go page 96

11

While many of the Pueblo Indians accepted the Catholic faith brought to them nearly four hundred years ago by the Franciscan ~~Padres~~, it is generally an addition to the hereditary religion which remains the fundamental force in their lives. During those early times each pueblo was given a patron saint, as their names indicate, such as San Juan or San Ildefonso. On the feast day of each patron saint an important ceremonial takes place, and visitors are permitted to witness the dancing in the plaza. The dance most often seen during the summer is the corn dance, a supplication to insure and preserve the crops.

20017 At Santo Domingo both the summer and the winter people participate in one big drama, while at San Ildefonso, as illustrated here, each group performs its ceremony on different days. After an early Mass in the pueblo church, a procession follows a selected group, who carry the statue of the saint from the church to a temporary altar erected at one end of the plaza. The rest of the day is given over to the ceremonial dance. *e/3*

to go on page 97

page 9

191

The dancers and singers gather in the kiva, and while secret rites are being performed, they are robed in ceremonial costume. Preceded by the drummer and singers, the dancers descend from the kiva in procession. With the beginning of the chant, as the chorus takes its place at one side, the dance line forms, with men and women alternating in position. The pueblo vibrates to the pulsing beat of the drum, and the continuous high-pitched song of the chorus ^{is} punctuated by the sharp notes of rattles. The dance, unique in the beauty of its costumes, moves in perfect rhythm through the unfolding of the dance form. Leading the group of dancers, the rain priest carries the sacred emblem of the ceremony ^m a wand to which is attached a banner bearing the symbols of the earth and sky powers and from which the blessing of purification is sought. The costumes, too, are symbolic for the occasion. The women wear a simple black tunic of ancient weave, fastened diagonally over the right shoulder, leaving the left shoulder bare. About the waist is a hand-woven red belt. Their feet are bare and they move with slow and stately tread. About their necks hang all the jewelry (or can borrow), they possess silver necklaces, strings of turquoise, coral, and of ^{shell} beads. Crowning their heads are tablitas, thin boards which bear the symbols of the sun, moon, and clouds, with eagle feathers attached to the edges. The men's costumes ^{are} ~~is~~ more elaborate. The upper part of their bodies ^{is} ~~are~~ painted sometimes black, sometimes earth color, ~~or~~ orange, ^{on turquoise} while the forearms are usually white. ^{nothing} About their loins are ~~elaborately~~ embroidered kilts, and about their waists are sashes whose deep-fringed ends symbolize falling rain. The older men, who still wear their hair long, have it flowing loosely down their backs, and attached to the tops of their heads are bunches of bright parrot feathers, symbols of the sky. Fox skins hang from their belts in the back while about the waists and legs are bands of sleighbells, which now

to go page 98 and 99

100

~~191~~
192

replace the old-time rattles of turtle shells or deer toes, cut and worn
to make a bell-like sound. Above each ankle is a mask of skunk skin, and
the feet are encased in moccasins. In each hand the women carry branches
of evergreen, symbolic of life, and the men, also wearing and carrying the
same emblem, mark the rhythm of the dance with gourd rattles.

The figures of the dance vary more than seems apparent to the ^{uninitiated,} ~~new,~~
~~viewer,~~ and there are differences of step and rhythm with each chant. ~~At~~
~~San Ildefonso where only one group dances, pauses occur at intervals during~~
~~the day when the dancers retire to the kiva. At Santo Domingo however, the~~
~~dance is continuous where one group relieves the other and the drum beat~~
~~never ceases.~~

Were such a ceremonial dance performed on the white man's stage, the
dramatic showmanship, and the timing would produce a masterful effect where
the attention would be concentrated on the performers, the onlookers re-
maining quietly in the dark. It is even more dramatic in its own setting,
with the kiva and houses glistening under the hot summer sun, and the back-
drop of sky and mountains changing with the passing of the hours. The spot
light of the sun changes in slower measures as the shadows lengthen and the
day draws to a close.

to page 99

Start 195

When the dance is completed, the procession forms again about the plaza altar, and the statue of the patron saint (here San Ildefonso) is carried back to the church with a marked feeling of solemnity and reverence.

A

T690 page 100

Religious training begins at an early age. With costume exact in every detail, this small boy performed his first dance with his elders, his little feet following in perfect rhythm the steps of his father.

to go on page 101

~~101~~

4 1/2 lines

To the west of San Ildefonso rise the Jemez Mountains, verdant with pine, spruce, and aspen. Volcanic in their origin, these mountains contain the largest ^{measured} ~~known~~ crater in the world, which today is a peaceful valley called the Valle Grande, where sheep pasture lazily in the open meadow, and deer and wild turkey hide in the woodlands.

~~HA~~

to go page 102

9-1/2
Descending from the twenty-mile-wide crater of the Valle Grande, is a broad sloping mesa, the Pajarito Plateau, composed of hardened volcanic ash and igneous rock. This once-molten flow spread far across the valley to the east, and through the ages small streams have cut deep canyons across its surface. The volcanic deposit varies in depth from one hundred to several hundred feet, and the many canyons which seam its surface are capped with magnificent cliffs of basaltic lava. Most of the canyons contain water only in time of storm, sometimes carrying an unbelievable sudden flow, like the gush ^{from} ~~of~~ a severed artery, as the flood water sweeps down to meet the Rio Grande.

W

to page 103

Carving its way through the vast plateau, bisecting it, the Rio Grande twists and turns through White Rock Canyon.

1 line#

To go page 104 top

Within this immense volcanic outpour from the Valle Grande, man first built his primitive home, hollowing out caves at the foot of the great tuff cliffs which border the canyons of the Pajarito Plateau. While there are many ruins scattered over the Pajarito, the largest group is in ^{Frijoles} ~~this~~ ^{and} ~~the~~ canyon ~~which~~ is now under the jurisdiction of the Bandelier National Monument.

^{Here in Frijoles Canyon}
Following a more ancient culture, ^{se}fourteenth-century Indians built their homes ^{the} ~~in~~ ^{and} ~~the~~ Frijoles Canyon. To the man-made caves, which penetrate the sheer rocky walls, they added stone houses at the base. Roof beams were inserted into small holes cut into the rock, and two ^{and} three-story houses were built out from the cliff on the north wall of the canyon, where they received their full measure of warm sunshine throughout the day. The remains of these ancient dwellings extend for some distance in the canyon, following the contour of the cliffs. In the center of the valley, where it is widest, stand the remains of a large communal structure, which at one time was the principal village, or pueblo. ~~It is believed that the ruins of Frijoles are the site of the ancestors of the present Indians of the pueblo of Cochiti, whose village now lies near the Rio Grande at the southern end of White Rock Canyon. These prehistoric Indians had small farms within the Canyon where they grew squash and beans, and from this knowledge, people of a later day called the stream "Rito de los Frijoles", the little river of the beans.~~

Thirty miles to the south

7/10
The modern archaeologist has found much to study among these ruins of the Pajarito Plateau. One source of knowledge and interest is the trash heap of the ancient housekeepers, for here are found countless potsherds, bits of broken pottery, which tell a story to the trained scientist. By careful analysis of these remnants much can be learned, for the clay from which they were made can be traced, different kinds of pottery examined, and trends of decoration studied. Thus, migrations of peoples from one locality to another are ^{determined} ~~traced~~, and a time sequence tabulated. ~~Many other things are also found in the trash heap, bits of clothing, bones of birds and animals which indicate the kind of food which was eaten, broken tools and implements, and when all these bits of knowledge are assembled an accurate picture of this ancient mode of life is presented to us.~~

4/10
There are few places in the United States where antiquity is so strongly felt as among the ruins of the ancient Indians of the Southwest. Here time stands still and the pressing needs of the modern world seem far away, as thought recedes to the centuries past when another ^{people} ~~race~~ built their ~~little~~ houses against these sunny cliffs.

to page 105 bottom

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enc 13
 On the east side of the Rio Grande, opposite the Pajarito Plateau, ^{are} a country and life unbelievably different. Several small streams enter the river from the Sangre de Cristo Mountains, and in their valleys are the scattered villages and little farms ~~(of a group)~~ of people of Spanish origin. These are the descendants of the members of the colony founded by Oñate. Don Juan de Oñate was himself a member of the Third Order of Saint Francis, and with him came the padres, who planted Christian crosses on the crests of barren hills. For nearly three and one half centuries, the Franciscans have guided the spiritual life of the Spanish people along the Rio Grande. The rugged life which was theirs for many years has modified as new methods of transportation have replaced the long foot marches, but much of that early zeal and spirit lives vigorously today as it did so long ago.

Shortly after the arrival of Alonso de Benavides in Santa Fe in 1625, work was commenced on the Parroquia, the church and convent established by this Franciscan padre. Here he placed a statue of the Virgin which he had brought with him from Mexico City. Recent research among the archives of the Archdiocese by Fray Angelico Chavez has uncovered much interesting information about this small image, known as Nuestra Senora del Rosario, "LA CONQUISTADORA." When the besieged Spaniards fled to El Paso at the time of the Indian revolt in 1680, they carried this little Virgin with them on their perilous retreat down the valley of the Rio Grande. She was enshrined in the Mission of San Lorenzo, near El Paso, and there remained until General De Vargas organized his forces for the return to Santa Fe. Then, for the third time, the statue was carried over the river route. As the caravan slowly made this hazardous journey

with its cumbersome carretas, legend tells that General de Vargas ^{See previous p 13} made a vow that, if the re-conquest were successful, special yearly homage would be paid "~~LA CONQUISTADORA~~", for her aid. Since that time, with but slight break in continuity, ^{no} commemoration has been ^{paid} ~~given~~ in Santa Fe on De Vargas Day ^{on} the second Sunday after Trinity.

A procession winds through the city streets from the Cathedral of Saint Francis to the Rosario Chapel, with La Conquistadora borne ^{quite} on a palanquin carried on the shoulders of four young girls. Here She remains through the week in this Memorial Chapel, built in 1806 on the site of ^{the} ~~De~~ Vargas civilian encampment. A daily early Mass is held and many people walk the two miles to attend. On the following Sunday, a similar procession returns "~~LA CONQUISTADORA~~" to the Parroquia ^m now the North Chapel of the Cathedral, and on Monday the Novena is completed with a High Mass. This traditional ceremony, ¹⁰ with the fleeting glimpse of the cherished statue, is a touching tribute by the Spanish American People of Santa Fe to "~~LA CONQUISTADORA~~" and the General who brought them back to the land they had come to love as home.

1090 page 168

10 lines

Beneath two giant cottonwoods, in the ~~XXXX~~ village of Chimayó, stands a small adobe Chapel, El Santuario de Chimayó, to which pilgrims travel many miles to seek healing from the miraculous soil of the Chapel floor and to entreat the blessing of the Santo Niño. Built in 1816, El Santuario was a privately owned Chapel until 1929 when, through the efforts of Mary Austin, it was purchased and transferred to the Roman Catholic Church. Within the chapel are many fine examples of the primitive, native art of New Mexico. A memorable occasion is the Archbishop's arrival for confirmation and baptismal service in El Santuario.

3 lines

For three centuries the Chimayó valley has been the home of weavers. In the early part of the nineteenth century, a new impetus was given to this handicraft with the importation of weavers from Mexico, and for many years the blankets from Chimayó have been justly famous.

to go page 110



In sharp contrast to the deeply shaded Santuario de Chimayó, is the little church at Cundiyo, with its weathered adobe walls standing stark against the sunlit hills at the foot of the mountains. With ^{the} scarcity of water in this barren country, crops are few and living is frugal. In this remote village all the inhabitants bear the same family name, Vigil.

Throughout many localities in the Southwest, particularly in the Rio Grande Valley, that austere group of religious zealots, the Penitentes, observe Easter by flagellation and the ^{re-}enactment of the crucifixion. ^{XION.} The belief in extreme ~~self~~-penitence and self=
punishment springs from the Third Order of Sanit Francis, and was brought to New Mexico from Spain by Don Juan de Oñate. In these remote villages, which, until recent years, had little or no contact with the rest of the world, this belief became exaggerated to ~~a great degree.~~ the point of fanaticism.

To go page 111

XX