

THE PUEBLO INDIANS OF NEW MEXICO.

The pueblos, 19 in number and located in New Mexico, treated of in this bulletin became a portion of the United States by capture and by the treaty of Guadalupe Hidalgo, February 2, 1848, a result of the war with Mexico, 1846-1848.

Cabeza de Vaca, the discoverer of New Mexico, in his journey from the Atlantic to the Pacific coast, related in connection with the account of Coronado's march, passed south, it is said, from Taos along the Rio Grande to Laguna, thence through Acoma to Zuñi (old Zuñi, or Cibola), and to the Gila, and thence to the city of Mexico, touching, it is alleged, almost all of the now known pueblos, and carrying with him the marvelous stories told him by the natives. He was the first white man to cross the American continent and tell the story of the Pueblos of New Mexico, and from his account their Latin and Anglo-Saxon race history begins.

Alvar Nunez Cabeza de Vaca, having sailed, with Pamphilo de Narvaez, June 17, 1527, from San Lucar de Barrameda, Spain, 35 years after Columbus discovered America, landed in Florida April 13, 1528; afterward he made his overland journey across the American continent, occupying nearly 9 years, and with only 3 companions: Stephen, called Estevanico, a Barbary negro, and 2 Spaniards, Alonzo de Castillo and Andrew Dorantes. After passing from north to south through the region now known as New Mexico, and stopping with the natives in the different towns, he arrived at the city of Mexico July 25, 1536. Prior to the arrival of De Vaca at the city of Mexico wonderful legends had reached the Spanish authorities there of great cities of vast wealth to the north, especially of the "7 cities of Cibola", and he was received with enthusiasm by Mendoza, the viceroy of New Spain, and by Cortez, the "Marquis of the Valley". 10 years or more after his departure for Florida to conquer a new land for Spain De Vaca returned to Lisbon, August 8, 1537.

After the arrival of Cabeza de Vaca, Mendoza, the viceroy, determined upon an expedition to the 7 cities of Cibola and the country about them. Friar Marco de Niza was selected by Vasquez Coronado, governor of the province of New Galicia, to lead a small expedition to Cibola. The mission was "undertaken for the honor and glory of the Holy Trinity and for the propagation of our Holy Catholic Church". De Vaca's negro, Estevanico, was of this party, and he now appears in many legends of the Moqui and Pueblo Indians. Friar Marco de Niza was also accompanied by another friar, who fell sick and dropped behind, and many Indians.

Friar De Niza wrote a very full account of his journey, which was sent to the king of Spain in 1539. He set out March 7, 1539, from San Miguel, and on his return certified his account to the king from Temixtitlan, September 2, 1539, or 6 months after starting. Stephen was killed by the Indians at Cibola, or old Zuñi, and the pueblo of Acoma was afterward called the Catholic mission of San Estevan de Acoma.

CORONADO'S EXPEDITION, 1540-1542.

The expedition of Governor Coronado followed the explorations and return of Friar De Niza, and was a large expedition for the period, consisting of an army of 400 Spaniards and 800 Indian soldiers. Viceroy Mendoza went to Compostella to review the troops, to whom he said that the Coronado expedition was one of great importance, that "it would add a vast province to Spain, that it would be of vital importance to the Indians by giving them a knowledge of christianity, and that, more important still, it would better the fortunes of the persons engaged in it". Plunder was apparently one of the chief ends in view.

Coronado's expedition set out in January (about the 8th), 1540, from Compostella and passed north, reaching Cibola, or old Zuñi, via the Gila and Casa Grande, thence across country up the Rio Grande, visiting pueblos and tribes, to the present territory of southern Colorado, or through the present public land strip, or Indian territory, and thence penetrating Kansas, eastward to about the town of Baxter Springs; here the expedition halted and turned back. It was a great failure. De Vaca, De Niza, and the negro Stephen, who had told the wonderful stories, were bitterly denounced by the soldiers when they found out the truth.

The Indian pueblos or cities, instead of being depositories of gold and precious stones, were about as now, of stone or mud, the hives of industry and homes of a people fighting nature, and the people are still fighting nature, with the white man added, for a living. During his march Coronado sent out side expeditions, the most notable of which were those of Don Pedro de Tobar and Don Garcia Lopez de Cardenas. Don Pedro de Tobar visited the Moqui towns in 1540 and Don Garcia Lopez de Cardenas, later in the same year, went through the Moqui towns to the Colorado river in search of a race of giants who were said to live in that section. Cardenas discovered and described the grand cañon of the river called the Tison, now the Colorado of the West.

Coronado having received an injury by a fall from his horse, and having been petitioned by some of his officers, determined to return to Mexico. He began his return march to Mexico early in April, 1543, taking his route along the main trail of his northern march. He reached Mexico in 1543 with scarcely 100 men, where he was illy received

by the viceroy, deprived of his command, and removed from the governorship; he retired a broken man. His march across untrodden deserts was marked by great privations.

The Coronado expedition, which was brought about by a series of magnificent stories told by clericals and laymen, resulted in the murder of thousands of Indians, with no advantage to crown or church; but it will always be remembered as an adventurous and courageous undertaking. Had not Coronado met with the injury at his last eastern camp and turned back to see his wife in Spain the government of the eastern coast of North America might have been quite different.

THE PUEBLOS OF NEW MEXICO, 1540-1892.

On the march of Coronado in 1540 the Pueblo Indian towns were closely observed by Castenada, a member of the expedition, who described many of them (especially the towns of Cibola, probably old Zuffi) in Tiguex and Cicuye. Comparing his narrative of 350 years ago with the accounts of 1890-1891 by the special agents, and observing the illustrations, one can see how few changes have been made in the manners and customs of this ancient people. Castenada wrote of the people and houses of the towns in the province of Tiguex (Tewa) as follows:

The houses are built in common. The women mix the mortar and build the walls. The men bring the wood and construct the frames. They have no lime, but they make a mixture of ashes, earth, and charcoal, which takes its place very well; for although they build their houses 4 stories high the walls are not more than 3 feet thick. The young men who are not yet married serve the public in general. They go after firewood, and pile it up in the court, or plaza, where the women go to get it for the use of their houses. They live in the estufas, which are under ground in the plazas of the villages, and of which some are square and some are round. The roofs are supported by pillars made of the trunks of pine trees. I have seen some with 12 pillars, each of 12 feet in circumference; but usually they have only 4 pillars. They are paved with large polished stones, like the baths of Europe. In the center is a fireplace, with a fire burning therein, on which they throw from time to time a handful of sage, which suffices to keep up the heat, so that one is kept as if in a bath. The roof is on a level with the ground. Some of these estufas are as large as a tennis court. When a young man marries, it is by order of the aged men who govern. He has to spin and weave a mantle; they then bring the young girl to him, he covers her shoulders with it, and she becomes his wife. The houses belong to the women and the estufas to the men. The women are forbidden to sleep in them, or even to enter them, except to bring food to their husbands or sons. The men spin and weave; the women take care of the children and cook the food. The soil is so fertile that it does not need to be worked when they sow; the snow falling covers the seed, and the corn starts underneath. The harvest of 1 year is sufficient for 7. When they begin to sow the fields are still covered with corn that has not yet been gathered. Their villages are very neat; the houses are well distributed and kept in good order; one room is devoted to cooking and another to grinding grain. The latter is apart and contains a fireplace and 3 stones set in masonry. 3 women sit down before the stones; the first breaks the grain, the second crushes it, and the third grinds it entirely to powder. In all the province glazed pottery abounded, and the vases were of really curious form and workmanship.

The town and houses of Cicuye were also described by Castenada, as follows:

The town is built in a square around a plaza in the center, in which are the estufas. The houses are 4 stories high, the roofs arranged in terraces, all of the same height, so that the people could make a tour of the whole town without having to cross a single street. To the first 2 stories there is a corridor in the form of a balcony, which also passes completely around the town, and under which is a pleasant place to sit in the shade. The houses have no doors below, but are entered by movable ladders, which reach to the balconies on the inside of the square.

Espejo, in 1582-1584, gave an interesting account of the country and pueblos, which has been translated by General W. H. H. Davis as follows:

The people were somewhat advanced toward civilization, with many manners and customs similar to those of the Aztecs. Many of the men and women wore long gowns of cotton, tastefully painted, and some had coats of cloth colored with blue and white, similar to the manner of the Chinese. They were adorned with feathers of different colors. One of the chiefs gave him [Espejo] 4,000 bolls of cotton. One of the tribes, called Jumans, painted the face, arms, and legs in ridiculous figures. Their arms were great bows, with arrows terminating with sharp pointed stones, very hard, and wooden swords armed on both sides with sharp cutting stones, similar to the swords of the Aztecs. The latter they use with great dexterity, and could cut a man's body in two at a single blow. Their shields were covered with untanned bullhide. Some of the nations lived in houses of stone 4 stories high, and walls very thick to keep out the cold of winter. Others slept under tents during the heat of summer or lived in them all the year. There were found villages where luxury and comforts were noted. The houses were whitewashed and the walls covered with pictures. The inhabitants used rich mantles with similar pictures, and subsisted on good flesh and corn bread. Other tribes were somewhat more savage; they covered themselves with skins of animals, the product of the chase, and the flesh of the mountain bull was their principal food. Those nearest to the banks of the Del Norte, whose fields appeared well cultivated, obeyed chiefs, whose orders were announced by public criers. In the pueblos of all the Indians were seen a multitude of idols, and in each house there was a chapel dedicated to the genius of mischief. They represented, by means of pictures, the sun, moon, and stars as the principal objects of their worship. When they saw the Spanish horses for the first time they were no less astonished than the Mexicans, and were on the point of worshipping them as superior beings. They subsisted them in their most beautiful houses, and entreated them to accept the best they had. There were found in the great region abundant harvests of corn, flax similar to that of Europe, vines loaded with grapes, and beautiful forests filled with buffaloes, deer, stags, and every species of game.

H. O. Ladd, in his "History of New Mexico", 1891, wrote as follows:

The 7 cities of the province of Cibola were favorably situated in a valley. The most populous was named Macaque. Some of its houses were 6 and 7 stories high; most of them were 4 stories high, ascended by ladders from terrace to terrace. Coronado reported to Mendoza that the town from which he wrote had about 500 houses. The people wore cotton mantles, with furs and skins for winter covering, but generally went nearly naked in summer. They daily received instruction from priests selected from the aged men. The climate was variable, often cold, with occasional rain, and they provided themselves with firewood from cedars growing 12 or 15 miles distant. They had no fruit trees, but their fields bore excellent grass and maize, which they ground more finely than did the natives of Mexico. The wild beasts

of the country were bears, mountain lions, wild sheep and goats, deer, and elk of great size, whose skins the people tanned and painted for clothing and ornament, and also embroidered. They were industrious, disposed to peace, and neither given to drunkenness nor cannibalism. They buried their dead with the implements of their occupations. They were fond of music and sang in unison with those who played on flutes. Their worship, received from tradition, was mostly toward the waters, for by them their corn was made to grow, and their lives were thus preserved. Their women were well treated and were clad in tunics of cotton and mantles of finely dressed deer skins, passing over the shoulder, fastened at the neck, and falling under the other arm. Their hair behind the ear was fashioned like a wheel and resembled the handle of a cup. Turquoises hung from the ears and were used as necklaces and girdles. A man had but 1 wife and lived single after her death. Their weapons were bows, spears, stone hatchets, and shields of hides.

THE PUEBLOS AND THEIR ARCHITECTURE.

Charles F. Lummis wrote of the pueblos and their architecture in 1892 as follows :

The characteristic architecture which the Pueblo had evolved before history has been influenced only downward by civilization. His astonishing communal house has altogether disappeared in several villages. Thus is the most striking example left of the 1-house town, and its villages, 1 on either side the rippling trout brook, are, as Coronado found them, each of a huge 6-story pyramid house. In Zuffi the 5-story pyramidal honeycomb is still potent, though clustered upon by detached blocks. Acoma, the peerless cliff-built citadel of the Quéres, is in 3 blocks of 3 terraces each. The pyramid, the block, the once still commoner rectangle, with sheer walls without and the terraces and doors facing only the safe plaza, and the invariable defensive site are eloquent witnesses to the dangers of old, when every first thought must be for safety from the crowding savage. Convenience, even to water, was a secondary consideration. Of this, Acoma is the most striking type. No other town on earth is so nobly perched. The only foreign hints of it are the Königstein, in Saxony, and (perhaps) the Gwalior, in the Deccan; and these are not so like it as are the Moqui towns, which are still far less noble than Acoma. Along the Rio Grande, however, the communal building has largely given way to separate homes of 1 or 2 stories, but larger rooms. Even here the pueblo architecture [houses of adobe] is distinguishable from the Mexican, and in artistic effect superior to it.

COMMUNAL HOUSES OF THE PUEBLOS.

There are now no purely communal houses among the Pueblos. In pre-Columbian times, or at the advent of the Spaniards, communal houses could be found. Taos, of the modern pueblos, may have been a communal town. The pueblos of Pecos or of the Chaco, it is said, could never have contained more than 2,000 persons. Types of communal houses such as these probably were may exist even now.

In "Here and There in Yucatan Miscellanies", by Alice D. Le Plongeon, 1889, reference is made to community life among the Moyas of Yucatan. In some instances this life in many features resembles the community life of the Moquis and Pueblos. In the preface the authoress says :

During a sojourn of several years in Yucatan, traveling here and there, stopping where we found interesting vestiges of the Moyas, the highly civilized ancient inhabitants of that country, we had every opportunity of mingling with the natives. Thus we became acquainted with their mode of life, religion, sacred rites, superstitions, fables, and traditions, as well as learning something of their philosophy and observing how communism is practiced among them. In a ranch called X-Uaine, near the ruined city of Zay, the inhabitants still preserve the customs of their ancestors. Not only do they work their fields in common and share equally the product of their labor, but even the food is cooked for all in one building, every family sending thither for its allowance, which is regulated according to the number of persons in each house. They even intermarry, no one dreaming of seeking a husband or wife outside of their community.

SPANISH AND MEXICAN RULE OVER THE PUEBLOS FROM 1541 TO 1846.

New Mexico was under Spanish rule from 1541 to 1680, and from 1692 to July 5, 1822, and under Mexican rule from 1822 to 1846, when it came into the possession of the United States.

It is unnecessary to repeat the list or terms of the governors of New Mexico appointed by the Spanish and Mexican authorities from 1541 to 1846. There was a large number of Spanish generals and governors up to 1821 and many Mexican governors up to 1846. All of this belongs to the history of New Mexico, and is fitly told by General W. H. H. Davis in his "Spanish Conquest of New Mexico" and "El Gringo", by Governor L. Bradford Prince in his "History of New Mexico", and by H. H. Bancroft in his "History Series". With the Spanish rule there was the establishment of missions and the usual failure of church and state government, resulting in the uprising of the Pueblos in 1680, the killing of Spaniards, and the expulsion of the priests. Spanish colonists went in large numbers to New Mexico after 1543, taking up the fertile lands along rivers and streams, making farms and raising cattle. Some of them intermarried with the natives and a mixed race followed. Others merely cohabited. This colonization continued until 1680, and of the period from 1600 to 1680, Governor Prince, in his "History of New Mexico", writes :

But as time passed and the colonists became stronger the priests resorted to other means than pious example and persuasion to bring converts to the christian faith. Men whose zeal far outran their discretion took part in the work, and the spirit of persecution then dominant in Europe began to exert its baneful influence among the peaceful and kind hearted natives of New Mexico. Many of these were naturally attached to the religion of their fathers, in which generation after generation of the people had been educated, and which had become almost a part of their nature. They were evidently a religious people, as Espejo found images and altars in almost every house. The estufas were the scenes of their more public ceremonies and special intercourse with the Higher Power. Religious rites were of frequent observance among them, and the "Cachina", their favorite dance, had a connection with supernatural things. The great object of their worship undoubtedly was the sun, and around it, according to their crude and superstitious creed, were various lesser powers, which ruled over special subjects and were the objects of a kind of adoration, and certainly of fear; but while far from the truth, their religion was intended to make them better and nobler, and did not call for human sacrifices or the perpetration of any kind of outrage or cruelty. When christianity was

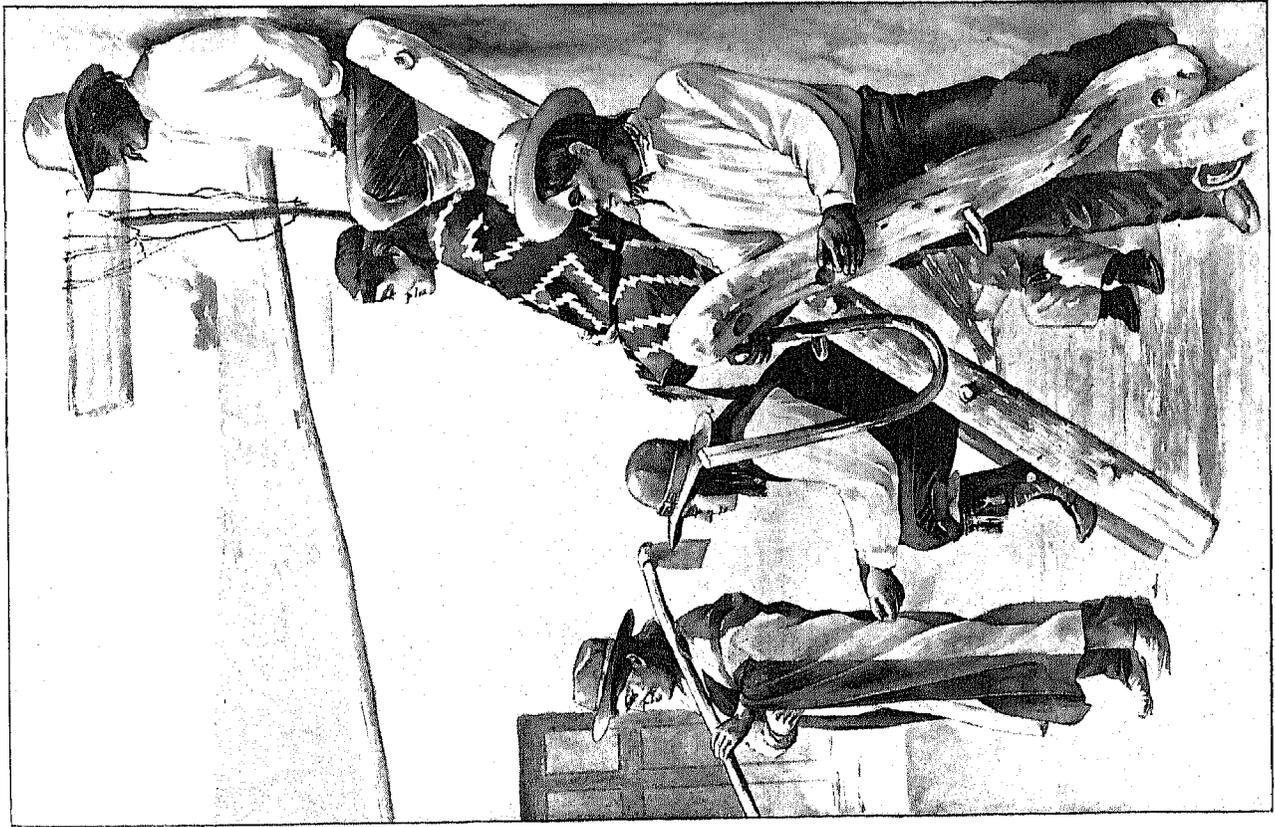
introduced as a religion of benevolence and of blessing, as by Cabeza de Vaca, who taught a few of the essentials of the faith, ministered to the sick, and blessed the skins brought by the people among whom he sojourned; or by the first friars, who sought by good counsel and holy lives to conciliate and win the hearts of the natives, it gained their affection as well as their respect; but afterward the "zeal without knowledge" of the ecclesiastical rulers led to unfortunate results. They endeavored to convert by force instead of by love and persuasion. The ancient rites were prohibited under severe penalties, the old images were torn down, sacred places destroyed, estufas closed, and the "Cachina" and all semireligious ceremonies and festivities forbidden. They were compelled to an outward compliance with the rules and participation in the rites of the Roman church. They had to attend its services, to submit to baptism, to support its priests, and subject themselves to its authority whether they really understood and believed its teaching or not. The Inquisition was introduced and soon became the dominant power in the territory, forcing even the highest civil officers to do its bidding, or subjecting them to removal, disgrace, and punishment if they dared to exercise independence in their action or attempted to interfere with the arbitrary and often cruel edicts of its imperious representatives. A conspicuous instance of this is found in the removal of 2 successive governors (Mendizaval and Penalosa) by its influence in 1660 and 1664. The Spaniards who came at first as friends and were eager to have the good will and assistance of the intelligent natives soon began to claim superiority and to insist on the performance of services which originally were mere evidences of hospitality and kindness. Little by little they assumed greater power and control over the Indians, until in the course of years they had subjected a large portion of them to servitude little differing from actual slavery. The Spanish courts assumed jurisdiction over the whole territory and imposed severe punishment on the Indians for the violation of any of their laws, civil or ecclesiastical, introducing an entirely new criminal system, unknown and certainly undesired by the natives. For slight infractions of edicts, of which they were often ignorant, men and women were whipped or condemned to be sold into slavery; the latter punishment being encouraged, because it provided the labor of which the Spaniards stood in need. The introduction of mining and its rapid extension all over the territory aggravated their hardships, for the labor, which was exceedingly dangerous as well as toilsome, was performed almost entirely by Indians forced to work under the direction of unfeeling taskmasters. Under all these circumstances the kind hearted and peace loving Pueblos, who had lived for generations an easy life of independence and happiness, until the coming of these strangers from the south, naturally changed in their feelings from welcome and hospitality to an intense hatred and a determination to repel the intruders whenever an opportunity should present itself. It was not to be supposed that the stronger communities, populous and well governed, should succumb without a struggle to the tyranny of the newcomers.

The middle of the seventeenth century was filled with a succession of conflicts and revolts arising from these circumstances. Many of these were local and swiftly suppressed, frequently being betrayed before really commenced and requiring no particular notice here. In 1640 a special exercise of religious persecution in the whipping, imprisonment, and hanging of 40 natives, because they would not be converted from their old faith, aroused the Indians to revolt; but only to be reduced to more complete subjection. Very shortly afterward the Jemez nation took up arms and obtained the promise of assistance from their old enemies, the Apaches, but were unsuccessful; and the Spanish governor, General Arguello, punished them by the imprisonment of 29 of their leading chiefs. A more important attempt was made in 1650, when the whole Teguia nation, including the pueblos of Jemez, Cochiti, San Felipe, Sandia, Alameda, and Isleta, united in a project to kill or drive away the entire Spanish population, especially the priests; the Apaches being also implicated, as the new danger of foreign domination seemed to heal for the time the old enmity between the industrious inhabitants of the pueblos and the nomadic tribes which had been accustomed to subsist on the stolen products of their labors. The plan was to make a simultaneous attack on the Spanish settlements on the evening of Holy Thursday; and the people would have been successful, but for its untimely discovery and the energetic measures of Governor Concha, who arrested and imprisoned the leaders, of whom 9 were subsequently hung and the remainder sold into slavery. While General Villanueva was governor the Pinos rose and killed a number of Spaniards, but were in turn overpowered, and soon after the Pueblos of the Salt Lake country in the southeast, under Estevan Clemente, their governor, organized a general revolt, which, however, was discovered in advance and its execution prevented. These unsuccessful attempts, however, taught the Indians that the only hope of success was in united action by all of the native nations, and preparations for this were quietly discussed and arranged through a considerable series of years, at the time of the annual festivals, when the people of the different pueblos were brought together. Once it seemed as if the time for the rising had come, the people of Taos taking the lead in the work, but through the refusal of the distant Moqui Indians to unite in the revolt it was for a time abandoned. The Spaniards, however, were kept in a condition of constant fear, as it was impossible to know at what time a formidable rising and general massacre might take place.

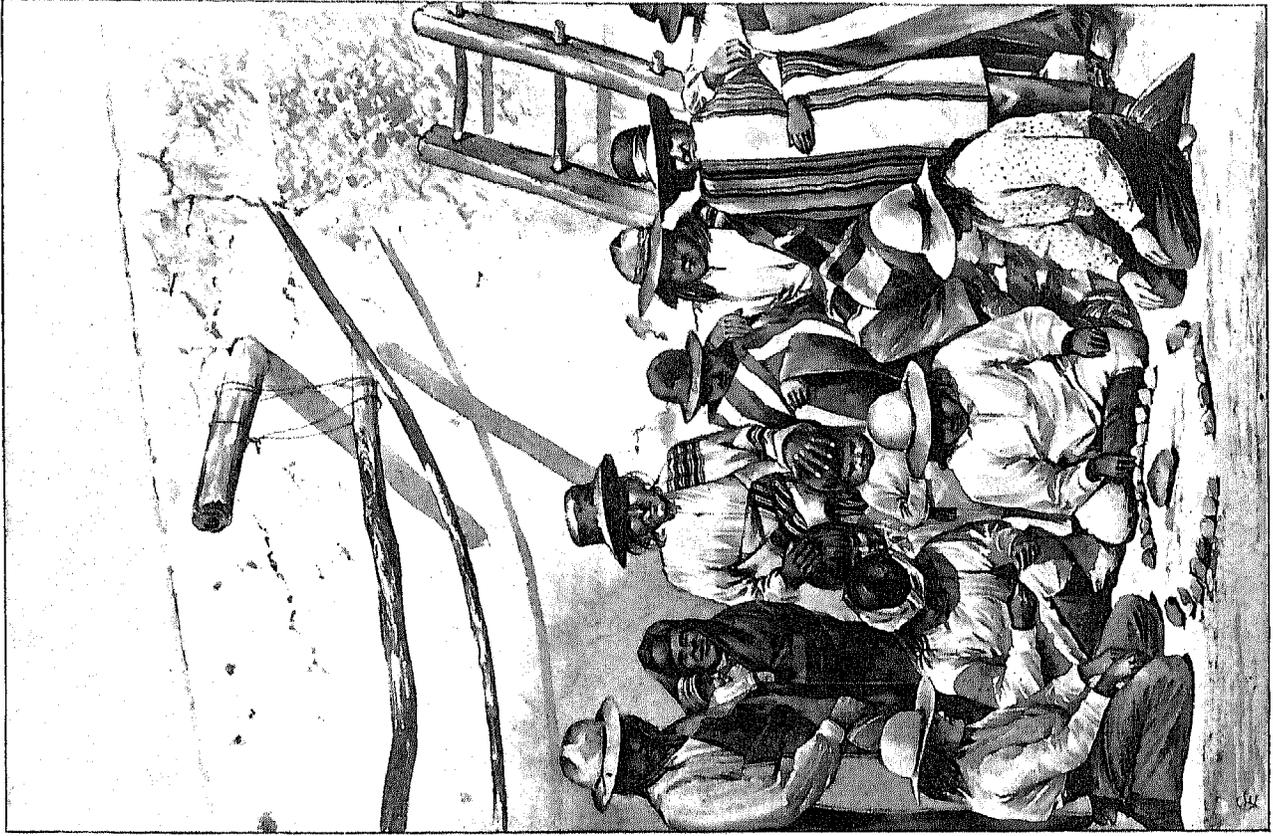
The bitter feeling of the natives was heightened by a singular transaction in 1675. According to the superstitious ideas of the day, Friar Andres Duran, superior of the great Franciscan monastery at San Yldefonso, together with some of his relations, believed themselves to be bewitched and accused the Teguia nation of being guilty of causing the affliction. Such an attack by the emissaries of satan on the very head of the missionary organization of the territory was a serious matter, and the governor, Don Juan Francisco Freenceno, organized a special tribunal, consisting of Francisco Javier, the civil and military secretary, and Luis de Quintana as judges, with Diego Lopez as interpreter, to investigate the charge. The result was the conviction of 47 Indians, of whom 43 were whipped and enslaved and the remainder hung, the executions being distributed between Jemez, Nambe, and San Felipe in order to be a warning to future wrongdoers. This action naturally incensed the Teguias to the highest degree. 70 of them led by Pope, a San Juan Indian, who had begun to be prominent for his enterprise and wisdom, marched to Santa Fe to endeavor to ransom the prisoners, and a conspiracy was formed to assassinate the governor, but nothing was accomplished at the time. Meanwhile the cruelty of the slavery in the mines increased, the religious persecution continued, and everything united to drive the natives into the great revolt which occurred in 1680.

The revolution of 1680 extended to and involved the Moqui Pueblos. The missions were destroyed, friars and priests were killed, the Spaniards were expelled, and the Pueblo Indians again possessed their country. The Pueblo government lasted from 1680 to 1692. During this time the obliteration of every trace of Spanish and church rule was attempted. Altars, vestments, images, official documents, and books were destroyed. Santa Fe became the center, and there the Indians assembled, and with processions and shouts destroyed everything that had belonged to the hated Spaniards. Indians who had been baptized were washed and scrubbed with amoli in the streams. Estufas were erected on the sites of the churches and monasteries of the Franciscans. The Pueblo government became a model for the surrounding tribes and an example for internal dissensions. Pope, the Indian who had been a leading spirit in the revolt of 1680, was the principal man in the Pueblo government.

In 1692 the viceroy of New Spain intrusted the reconquest of New Mexico to Governor Don Diego de Vargas Zapata Lujan, a man of positive character and ability. His energy was phenomenal. He moved with rapidity, and



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Illustrations of Pueblo Indian Life, New Mexico.

Indians playing Pa-coi.

astonished the Indians with the quick succession of his assaults. By 1694 Spanish authority was fully restored and remained until succeeded by that of Mexico, which lasted from July 5, 1822, to August 18, 1846.

PUEBLOS BECOME PART OF THE UNITED STATES IN 1846.

As soon as possible after the capture of New Mexico by the United States army under General S. W. Kearny in August, 1846, the civil department of the government sent several agents to New Mexico to report upon the country, its people, and resources, and after August 19, 1846, the Pueblo Indians of New Mexico appear in the records of the United States. The valuable reports of the special agents, J. L. Collins, John Ward, and others, can be found in the reports of the Interior Department since 1846.

The land titles of the Pueblos were brought to the attention of the nation by Rev. Samuel Gorman, one of several missionaries early in the field among the Pueblos.

REPORT ON LAGUNA AND THE PUEBLOS OF NEW MEXICO, 1858.

Rev. Samuel Gorman, a Baptist clergyman and missionary to the Pueblos in 1858, on October 2 of that year made a report to J. L. Collins, superintendent of Indian affairs at Santa Fe, on the condition of the Pueblos, which contained a great deal of information. It is given in full for a comparison with the reports of the special agents of the Eleventh Census, 33 years afterward:

In compliance with your request, I write you in respect to the condition and wants of the Pueblo Indians, and what seems to us to be the best method of meeting and supplying those wants on the part of our government.

In their domestic relation they are communities that hold their land grants, and church property, and old town houses, which were erected under the Spanish government for the civil magistrates, in common.

All other property is individual. All cultivated lands, all dwellings, and all kinds of personal property are held and owned by individuals, and are bought, sold, and used by the proper owners, just as among other people.

Any person of the community can take possession of and cultivate any of the common lands not previously occupied or cultivated by others; and after he once cultivates it, it belongs to him, and descends to his heirs as individual property.

All acequias, or water courses, for irrigating their lands are worked by the communities, who are called out to do the work by the officers of their respective pueblos when the work is needed; and in the same way do they perform all work that pertains to the community as a whole; but every person has to attend to his own individual labor and private concerns. Their stock of every kind is kept and herded by the respective owners, sometimes singly and sometimes in companies. The herd of horses is generally kept by persons chosen by the war captains, who guard them a week at a time. Having no fences, it is necessary for all owners of stock to guard their stock.

Their civil officers are elected about the first of each year, for 12 months, by the voice of the people of the communities in council general assembled; and they are generally chosen without regard to wealth or other outward circumstances.

Their officers are a governor and 2 assistants, a fiscal mayor, or associate officer with the governor and his 2 assistants, the war captain and his 2 associates in office, and the cacique or head chief. This last officer only is elected for life. He is chiefly engaged in matters pertaining to their ancient Indian religion, but often has a controlling voice in civil affairs.

In their judicial councils all of these officers sometimes participate, but generally the governor and fiscal mayor and their assistants only participate in common civil cases.

The right of inheritance is held by the females generally, but it is often claimed by the men also. Not having any written laws, the will of the officers is the only rule of their courts.

The Pueblo Indians have 2 religions: their ancient one, in which they worship the sun, moon, and stars, fires, rivers, etc. This religion is interwoven with and exercises a controlling power over all thoughts and actions with few exceptions.

The people are required by their officers to perform the rites and ceremonies of this religious system in connection with almost every act of life, and even for the dead long after they have blended with their "mother earth". A great deal of time and strength are wasted by the whole people in these customs; and not only by official power but by that deeply seated attachment and zeal for this religion the people are strongly induced to resist all attempts to enlighten and improve them. Attempts of this kind, which we have made most industriously for the last 6 years, have been looked upon with a jealous eye. They say that if they become educated they fear their people will forsake their ancient customs, to which they can not consent.

At the conquest of these Indians by the Spaniards they were compelled to receive the Roman Catholic religion, in the observance of which they were kept by the force of civil, military, and ecclesiastical power by the Spanish and Mexican governments up to the cession of the territory to our government; and even up to the present the civil officers use all their authority to compel the people to attend the services in the Roman Catholic church. On Saturday and Sabbath of every week and on feast days the officers go about the town, even to the third story of their houses at times, and drive the people, with commands, threats, and even blows, to the Roman Catholic church, and sometimes chastise them at the church for former delinquencies. We have seen 40 thus whipped in a single hour for this cause alone; and these measures are required at the hands of the officers by the Roman clergy. They tell the Indians that no power can control the Pueblo authorities, and that the officers must keep the people in the Roman church and not let them hear any other preachers, nor even let them preach in their towns or teach their children in schools. Thus have we been annoyed for 6 years in our efforts to get up a school in Laguna, where we have established a mission station; but with all these hindrances we have collected a small congregation, have a church edifice dedicated to the worship of God, and a hall for daily instruction; and we have a native Indian teacher and preacher who is a strong advocate for christianity and the institutions of our government. His law book and Bible lie side by side on his little table.

Beside the religious oppression exercised by the officers of this people, they often use other kinds also. People are whipped by them often for selling their own private property. They will sometimes compel old men to divide their property among their children before they can do without it for their own support; but to remedy these evils and to promote the prosperity of this interesting people we suggest the following measures, viz:

That the general government establish a central school of this character, agricultural, mechanical, and literary; that said school be entirely under the control of an executive board appointed by the department; that they select a suitable spot away from any Indian pueblo, suitable buildings being erected, and teachers secured in each department. Then let the agent of the Pueblos be empowered to require of each

Pueblo to select, say, 6 promising, healthy, active boys, and send them to the school and keep them there, subject to their teachers and the executive board, till the prescribed course be completed, and they be fully qualified to pursue one or the other of the branches of industry taught in the school; and that when the Pueblos shall have been thus qualified for such a change our government be established in all these communities; for, by our long and intimate acquaintance with this people, mingling with them in their councils and customs, we are fully satisfied that, with their present form of government and under their present circumstances, centuries might roll away, and the posterity of this people would remain essentially the same ignorant, superstitious people that they now are. * * *

REPORT ON THE 19 PUEBLOS OF NEW MEXICO.

The report on the 19 pueblos of New Mexico to the Superintendent of Indian Affairs, June 30, 1864, by United States Indian Agent John Ward, after taking the census, is as follows:

Much has been written and a great deal more said about the Pueblo Indians, their origin, customs, religion, etc., a great portion of which is mere speculation. The Indians have few memorials, if any, to which they can refer for information, while their traditions, from all that can be learned, are rather limited; besides, they have a very imperfect knowledge of time, distance, or numbers, which renders them incapable of giving correct information in regard to important particulars relative to their history. Notwithstanding all this, however, the Pueblos (or village Indians) are certainly an interesting people. The different dialects spoken by them and the many ruins of ancient pueblos found scattered through the various parts of the country are evidences that the present race is the fragment of once numerous and powerful tribes and confederations. Another interesting fact is, that although speaking different dialects and often located many miles from each other, their habits and customs are so similar as to be hardly distinguishable. Even their governments and the mode of conducting local affairs are nearly the same throughout.

These and many other peculiarities offer an ample field for research, but as I consider a task of this kind more adapted to the researches of the antiquary than to those of an Indian agent, I will simply present such facts as have come under my personal observation, together with the information I have been able to obtain from the Indians themselves. These you will find set forth under respective heads, so as to better explain the tabular return.

NUMBER OF FAMILIES.

The numbers given in the table are generally correct, as the information by the Indians was given with much apparent care. The only thing about which any doubt can be felt is in regard to the number of males and females under 18 and 16 years, for very few among them know anything of their age. These remarks are applicable also to persons of 70 years and over, who compute time by the recollection of some great event to them, such as an eclipse of the sun, or a long and bloody war between 2 wild tribes, or when the stars fell; the last having reference to the meteoric shower of 1833. One of the most singular modes of describing age was that of an old resident, who stated that at the time of *los virulos bravos* (malignant smallpox) *ya habin dormiedo con una muchacha muy bonita*. The time of the smallpox alluded to by this old chronologist was 1800, and that of the eclipse of the sun, referred to by many, in 1806. Thus you will perceive the impossibility of getting correct information on subjects relating to times and dates; all of which your own experience confirms.

BLIND.

It will be perceived by reference to the returns that the number of blind is rather large, particularly in Santa Domingo and Santa Ana. Several cases resulted from smallpox. This disease, as you are aware, is one of the peculiar enemies of the Indian, and his mode of treatment (if treatment it can be called) leads generally to fatal results.

EDUCATION.

Several of the pueblos have not a solitary person capable of reading or writing; while, among the few to be found in others, the greater number can only read printed matter. Those who can decipher manuscript and form letters are very limited indeed and most of them far advanced in years. It could not be otherwise. Not a single place properly entitled to the name of school is to be found among the Pueblos nor a teacher of any capacity whatever. This matter seems to be entirely overlooked, and the Indians are left to do the best in their power toward the education of their children. The subject has been brought to the notice of the government more than once by officers of the department without eliciting the attention it so much demands. It is therefore respectfully suggested that the propriety of presenting the case fully and forcibly before the department is a matter of the greatest interest and importance. No Indians within the jurisdiction of the United States are better entitled to a favor of the kind than the Pueblos. While thousands of dollars are annually expended in other superintendencies for educational purposes, it can be safely said that not one single dollar has been expended in this since our government took possession of the country, now a period of 18 years. This evidently shows either a great neglect on the part of officials or that the Indians are not worthy of the favor. With proper and judicious management a few schools might easily be established among the Pueblos at comparatively very little or no trouble or expense. This would not only prove a great blessing but show the Indians that government actually has an interest in their welfare. Thus far in regard to education all has been mere promise. No promise of any kind should be made unless the performance quickly follows, for the reason that every failure serves to weaken confidence in the officers and lessen faith in the ability and power of the government.

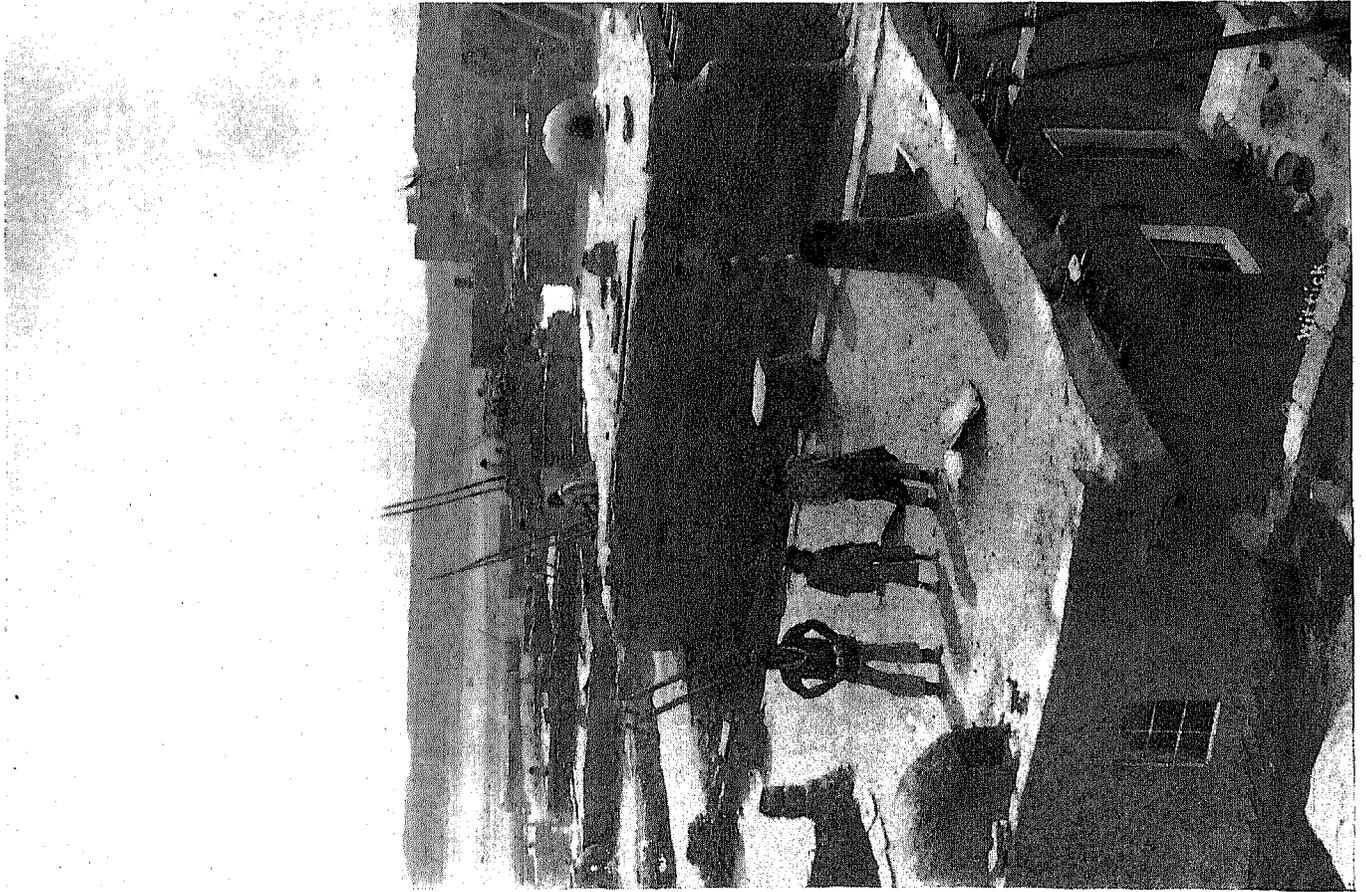
INCREASE OR DECREASE.

You will perceive by reference to the return that the greater number of the Pueblos are evidently on the increase, or at least that the year 1863 has proved very prolific. Notwithstanding this, however, from all that can be learned and from many years of almost daily intercourse with these people, I am fully convinced that in the aggregate the pueblo population of New Mexico is gradually but surely decreasing. I regret very much my inability to give any particular reason or satisfactory cause for this decrease, but the past 15 years sustain this statement beyond the possibility of a doubt. (a)

CHIEFS OR OFFICERS.

The tabular statement shows that the number of headmen in one pueblo bears no proportion to the inhabitants of another. For instance, Taos, with a population of 361, returns 16 officers, while Jemes, with 346, returns only 7. This discrepancy arises in this way: some of the towns include all minor officers, of which there are more or less, and others only such as can properly be denominated principal officers. The latter in reality transact all business of importance, and consist of the cacique, governor, and lieutenant governor, war captain, and his lieutenant, fiscal major, and *aguacil*, and these have their subordinates or assistants. To the principal headmen is confided the management of the internal affairs of the pueblo. Each pueblo has a separate organized government of its own, but all are nearly the same,

a The superintendent of Indian affairs of New Mexico says: "The cause undoubtedly is that they seldom marry out of the pueblo, and, consequently, are compelled to marry relatives".



On the roofs of Pueblo of Zuni.



Pueblos Girl, Pueblo of Isleta, New Mexico. In the Corn Bin.

as most of them adhere to ancient customs and laws. The war captain has generally the management of all campaigns made against the enemy and everything also pertaining thereto. He has also the charge of the haballada (horse herd), sees to the selection of the herders and the changing of the same when necessary. This duty in most pueblos is performed in common, and whether a person has 1 animal or 10 it is the same; he has to serve or furnish a substitute. The herd is usually brought in once a week, at which time the herders are relieved, the number being in proportion to the size of the herd. The war captain and his assistants take their turn, each having charge of his respective party. During the severe months of winter, when the grazing is not good, each individual takes charge of his own animals and keeps them the best way he can. The fiscal major and his subordinates have charge of church matters. They see to all repairs of the edifice and attend to the various other duties pertaining thereto. These officers in most of the pueblos are elected annually by the cacique and headmen. This is the general rule; indeed the principal men, generally old and experienced, are the lawmakers. The cacique is elected by this class and holds his office during lifetime. He is usually selected for his capacity and good qualities. Nothing of importance is done without his knowledge and consent. He presides over the councils, and his decisions are almost invariably adhered to. He is usually much respected, and his influence is great among his people. Many persons are of the opinion that this office is not hereditary, but I have been otherwise informed. Neither wealth nor age seems to be particularly requisite in this election, but, as a general rule, men well advanced in years are chosen from the family next in rank.

The cacique evidently has more to do with the administration of ancient rites than with any other business. The high regard, mingled with respect and affection, which is invariably shown him places him more in the position of an elder than any other we can think of.

WARRIORS.

Of this class we include those who are able to undergo the fatigue of a campaign and who can make aggressive or defensive movements against an enemy. Some pueblos include lads of 16 and 17 years and men of 50 and over, provided they are healthy, active, good walkers, fast runners, and can handle the bow and arrow well. These are the main requisites. Boys not over 16 frequently accompany expeditions for the recovery of property stolen by the enemy. This fact accounts for the number of warriors sometimes being about equal to the adults, as shown in the tabular abstract.

The Pueblos are not well supplied with firearms. They place their main reliance on the bow and arrow. This weapon is always ready and handy, far less expensive than any other, and is easily made and repaired. It will be proper here to remark that some of the Pueblos were less willing to impart information about the number of their warriors than others, which I traced to the many rumors afloat in regard to drafting. These simple people understood from some source or other that the object in taking the enumeration was to ascertain how many the government could obtain for the army. This was the case with the Pueblos of Santa Domingo and Isletabuh. Before leaving these towns several persons who placed less credit in such rumors furnished the desired statement. In connection with this I may observe that the same mistrust or want of confidence seems to exist in regard to the amount of property. This was so evident in the 2 pueblos named that it was thought advisable not to trouble them to any extent in the matter; hence no return is made under this head. The lack of confidence thus exhibited among a few of the Indians is not to be wondered at. It is entirely attributable to various reports afloat relative to our difficulties at home, the French invasion of Mexico, the number of men to be raised in the territory, los pensiones (taxation), and the like, about which they know little or nothing; but, go where you may, these seem to be the only topics of the day. The 2 pueblos in question are decidedly the most prosperous on the banks of the Rio Grande, and in respect to property they are better off than any other within the superintendency.

DIALECT.

There are 5 dialects spoken by the 19 pueblos properly belonging to this department, namely: 1st, Taos, Picuris, Sandia, and Isleta; 2d, San Juan, Santa Clara, San Ildefonso, Mambe, Pozuague, and Tesuque; 3d, Cochity, Santa Domingo, San Felipe, Santa Ana, Zia, Laguna, and Aconia; 4th and 5th, Jemes and Zufii.

These dialects are so distinct that the Spanish language, which most of the Pueblos speak and understand sufficiently well for the purpose, has to be resorted to as a common medium of communication. Some of the Indians state that although Taos, Picuris, Sandia, and Isleta speak the same language, there is a good deal of difference in many of the words between the first and the last 2 pueblos, and that this results from their location, the former being the most northern in the territory and the latter the most southern, at a distance of about 140 miles from each other; but this has evidently little or nothing to do with the difference of idiom, particularly when we take into consideration the fact that 1 of the 7 Moqui pueblos use the dialect common to those included in the same class with San Juan, which is located due west at a distance of at least 300 miles and seldom visit each other more than once a year, and therefore have but little communication.

The same may be said of Pecos and Jemes. The first, the most eastern, spoke while in existence the same tongue as Jemes, a western town, distant about 80 miles. The few families of Pecos still remaining are now residing at Jemes, and they consider themselves one and the same people.

These dialects have their proper names, but so much confusion is observed in pronunciation and construction that it is impossible to arrive at any satisfactory conclusion. The only reliable, genuine name ascertained is that of the dialect spoken by San Juan, Santa Clara, and others included in that class, which is the Tegua, pronounced Té-wa.

RELIGION.

The Pueblos are all nominally Roman Catholics, and, as far as can be discerned, appear to be sincere and earnestly devoted to the rites of that church. Each town has its church edifice, which is held in high respect. The people esteem and obey their priests. They generally marry, baptize, and bury according to the rules of that sect. The holy days are generally attended to. Each has its patron saint, whose name the pueblo bears (with few exceptions) and whose anniversary is never neglected. On that day a great feast takes place, and after the ceremonies pertaining to the church are over, which occupy the first part of the day, amusements of all kinds are universally resorted to; such as foot racing, horse racing, cock fighting, gambling, dancing, eating, and drinking, with the usual accompaniments. On such occasions liberality is an especial virtue, and no pains are spared to make everybody welcome. Some of the pueblos are noted for these feasts, and great numbers from distant parts of the country flock hither to enjoy the amusements and share their hospitalities.

The Catholic missionaries have done good service in civilizing these Indians. They appear to possess the necessary patience and industry for such a work. The imposing rites and ceremonies of the church, in our opinion, have also something to do in the matter, as they are more apt to attract the curiosity of the Indian, fix his attention, and produce impressions than mere appeals to his reason.

Independent of the foregoing, however, there is every reason to believe that the Pueblos still adhere to their native belief and ancient rites. That most of them have faith in Montezuma is beyond a doubt, but in what light it is difficult to say, as they seldom or never speak of him, and avoid conversations on the subject. Like other people, they do not like to be questioned on subjects which they believe to concern no one but themselves. It is stated by some that the Montezuma of the Pueblo Indians is not the Montezuma of the conquest, but an agent of the Spanish government, chosen to protect the rights and interests of the Pueblos. Be this as it may, one thing is certain, that this view

of the subject differs entirely from that of the Indians. They believe to this day that Montezuma originated in New Mexico, and some go so far as to designate his birthplace. In this they differ, however, some affirming that he was born at the old pueblo of Pecos, and others that his birthplace was an old pueblo located near Ojo Caliente, the ruins of which are still to be seen. It is supposed, too, that Montezuma was not the original name of this demigod, but one bestowed on him after he had proved the divinity of his mission. A document is now extant, purporting to be copied from one of the legends at the capitol of Mexico, in which it is stated that Montezuma was born in Tognayo, one of the ancient pueblos of New Mexico, in the year 1538. This account makes him out more of a prophet than anything else. He foretold events that actually came to pass, and performed many wonderful things. He is also expected to come again, but when or where we are not informed. It is rather an amusing narrative, but the Indians esteem it highly. If a translation can be obtained in time, I will annex it to this report.

As the estufas of the pueblos are not altogether without a share of interest, being blended with the native belief, it is proper to make a few remarks respecting them. From the best information, it appears that previous to the establishment of churches among the people, the estufas were their churches or places in which most, if not all, ceremonials were performed. It is probable that to this day the edifices may be used for such purposes. The mystery which many persons seem to attach to these estufas can easily be solved by comparing them with the various uses to which, in this territory, and, indeed, in other portions of the country, a courthouse may be applied. On one day, in any one of these buildings, a criminal trial involving life occupies the public attention. The ensuing night a political meeting is held, followed successively, during the term of court, by concerts and other performances. The estufa has always been, and still is, respected by the Indians. Grave and serious councils are generally held in them, while at other times hilarity resounds through the sacred walls. Beyond this, there is nothing of mystery that we are aware of. At the old pueblo of Pecos, without a doubt, a fire was kept constantly burning, attended by a person annually selected for this purpose. This fire, as far as can be ascertained, was not worshipped by the Pecos or any other Indians. Some say that Montezuma ordered expressly that the fire should not be extinguished, but the general reason given for preserving the flame is simply this: "It was one of the customs". The story of the "big serpent" kept at Pecos for the object of human sacrifices is all a myth, with many other marvelous and ludicrous matters to be heard among the lower classes.

AGRICULTURAL.

The principal and most important crops raised by the Pueblos are corn and wheat. It is almost impossible to arrive at anything like a correct estimate of the quantity. The utmost these farmers can do is to tell the number of carrita (cart) loads which they have gathered from the field, and carritas being, as you are aware, of different dimensions and quite a variety of shapes. No one ever thinks about measuring his crops; but taking one year with another, the Pueblos, besides raising enough for their subsistence, usually have sufficient surplus with which to procure other necessary articles. Of course, allowance must be made for favorable and unfavorable seasons and locations. The towns on the banks of the Rio Grande are the most prosperous, evidently on account of the great advantage they possess of good supplies of water for irrigation. They possess, too, the best land in the territory.

The communities which seem to fare the worst are those located on the banks of small streams, the waters of which are apt to diminish before the crops are sufficiently advanced, and who, being surrounded, as they mostly are, by other people who appropriate an undue proportion of water, a scanty supply is only left to the Indians when irrigation is most needed. Besides, of late years, encroachments have been made on these grants by outsiders, so that not more perhaps than a moiety is now tilled by the original proprietors. In many instances individuals are to be found who do not possess land enough to support themselves, much less their families. This subject demands the special attention of the department.

The Pueblos also raise frijoles and habas (2 kinds of beans), pumpkins, peas, onions, green and red pepper, muskmelons and watermelons, plums, apricots, peaches, apples, and grapes. Of the last 3 articles large quantities are grown, particularly in the towns south of Santa Fe, and which are found in every market all over the country. These natives are manufacturers as well as agriculturists. Their pottery, hair sieves, and chiniquites (a kind of basket) are in demand, and readily sell among the citizens. Their trade extends to other Indians, particularly the Comanches, with whom they usually barter for buffalo robes and dried meat, horses and mules. The best horses they usually procure from the Navajos, when this tribe is at peace.

Some of these towns are apparently improving in appearance, while others are in a ruinous condition. This is more particularly the case with Picuris, Pozuague, Nambe, Coehity, and Zia.

From the peculiar construction of the villages it is not easy to give a correct estimate of the number of tenements. Taos, as an instance, consists of 2 large clusters of houses or quarters, thrown up in a confused mass, with little or no regard to shape, size, or regularity.

The entrance to most of the pueblo houses is gained by a ladder reaching to the roof, from whence admission is effected by a kind of scuttle hole to the interior. Each room, however large, seldom has more than 2 small windows, for which small pieces of isinglass are used instead of glass. The supply of light is limited, of course, and a gloomy appearance pervades the apartment; still, the rooms are warm and comfortable in winter. This mode of entrance was evidently adopted for defense and protection.

The Pueblo Indians, as a community, it can be safely said, are industrious, honest, obedient, and orderly, seldom or never interfering with or molesting any person; yet they should not be neglected.

I have in previous reports recommended the establishment of schools and a few mechanical shops for the benefit of these people, and here allow me again to call your attention to the same, and to request your earnest appeal to the department on the subject. * * * *

Since Mr. Ward's report in 1864 there have been scores of reports on the Pueblos of New Mexico by Indian agents, authors, and travelers, which can be found in current literature; but the essential details are given in the reports of Rev. Mr. Gorman and Mr. Ward.

REPORTS OF UNITED STATES INDIAN AGENTS FOR THE PUEBLOS, 1846 TO 1891.

The reports of the United States Indian agents for the Pueblos of New Mexico from 1846 to 1891 contain much interesting data. The report of one agent, Mr. Pedro Sanchez, to the Commissioner of Indian Affairs in 1883, on the Pueblo Indians of the 19 pueblos is given literally, as follows:

PUEBLO INDIAN AGENCY, SANTA FE, August 8, 1883.

SIR:

I have the honor to submit for your consideration my first annual report for the A. D. 1883, which is as follows:

The pueblo of Zufi is in good health. Its crops are very promising; has a very good stock of sheep, cows, horses, goats, and donkeys; works wool, and its crops depend on rain. It is unclean and superstitious, but inclined to learn.

The pueblo of Acoma is in good health. Its crops are not very good on account of drought; owns a good number of sheep, cows, horses and donkeys. It is industrious, works wool for its clothing, improves in its habits, and is disposed to learn.

The pueblo of Laguna is well. Has good crops; owns quite a number of all sorts of animals, which it cares for with careful attention. Its habits seem to improve, and it welcomes education.

The pueblo of Isleta is well. Its crops, under the immediate irrigation of the Rio Grande, grow abundantly. It raises corn, wheat, beans, peas, oats, beautiful grapes, apples, peaches, etc. It has a considerable number of animals, the fruit of its industry. It is improving its habits, and highly appreciates education.

The pueblo of Sandia owns very good lands along the shores of the Rio Grande; raises fruit and grain enough to live. It has some animals. It does not show any noticeable sign of improvement, but, on the contrary, is of a fanatic disposition. It is in good health.

The pueblo of Santa Ana has very good crops bordering on the Rio Grande; raises many kinds of fruits, grain; grows horses, cattle, sheep, goats, and donkeys, and works wool. It is superstitious and ignorant, but promises to learn. The smallpox was there, but has utterly disappeared already.

The pueblo of Zia plants little. It enjoys good health, and has a considerable number of animals. It is superstitious and unclean, but promises to learn.

The pueblo of Jemes owns a rich soil and has very abundant crops of all kinds. It possesses a good stock of animals, and is well. Its habits are antiquated, superstitious, immoral, and ignorant; it is disobedient and lazy.

The pueblo of San Felipe raises grain and many sorts of fruits, enjoys perfect health, and owns some animals. It is habitually superstitious, but wants to learn.

The pueblo of Santo Domingo is a large one, having extensive and beautiful lands, and a great number of animals. It raises an abundance of grain, is in good health, and its habits are filthy, fanatic, and immoral. It is slow about education.

The pueblo of Cochiti raises a great deal of all sorts of grain; works pottery; has good herds of horses and donkeys. It is filthy and immoral, but favors education.

The pueblo of San Ildefonso is a very small one; most of its lands are owned by the whites, who have obtained them by purchase. It has draught animals, raises enough for its living, is obedient, and wishes to learn. The smallpox has killed about 30 of its little ones lately.

The pueblo of Pojoaque is almost extinct. Its best lands have been sold to the whites and the few remaining Indians hardly live. They are well.

The pueblo of Nambe owns good lands and is well. It is lazy, antiquated, and superstitious. It scarcely lives, but seems to favor education.

The pueblo of San Juan is a large one, has good lands, grows horses, donkeys, and a few cattle. It works pottery for sale. The smallpox has found its way to this pueblo and made victims of all those whose parents did not believe in vaccination, on account of their stale superstitions. It is very disobedient, abides by its old habits, and wants to keep them.

The pueblo of Picuris is small, and the greater part of its lands has been sold to the whites. It has very few animals and its habits are filthy, vicious, and retrograded. It is not inclined to learn.

The pueblo of Taos owns a beautiful tract of land on the lap of the Sierra Madre and at the gap of the Cañon of Taos river. The smallpox is there now, and has wrought a great havoc. These Indians are superstitious, fanatic, and vicious, being yet in their old darkness, and go more on their estufas (secret chambers) than on education, but some inclination, however, can be seen in them for education.

The pueblo of Tesque is small and its soil very dry; raises very little; owns some cows, horses, and donkeys. Its habits are antiquated and cares not for morality.

The pueblo of Santa Clara is very poor, fighting always among itself, and its habits are unclean and superstitious. In its disposition, bad and lazy.

There are 3 schools under my care: 1 at Zufi, 1 at Laguna, and 1 at Jemes. These are supported by the government partly, and partly by the Presbyterian church. The teachers at these schools have to struggle with the laziness and little application of the Indians; progress, however, is there visible.

I would wish to have been more concise in this report, but could not, as I had to refer to every pueblo, ever so slightly. From the time I took charge of this agency I have visited the pueblos, spoken to the Indians of each, respectively, and had the opportunity of making them understand the necessity of a change of life. I have patiently noticed their actual condition, habits, and disposition, and I would consider myself happy, if, with the aid of Providence and the government, I could see these Indians respect the moral law and social order, as well as make them understand the love and fidelity that each husband ought to have for his wife, and vice versa; the duty of parents to bring up and care for their children properly, and, above all, to appreciate and care for the virtue of their maidens.

Very respectfully, your obedient servant,

PEDRO SANCHEZ, United States Indian Agent.

THE PUEBLO INDIANS OF NEW MEXICO AND THEIR CUSTOMS, 1892.

Whatever changes have been made in the daily life, manners, and customs of the Pueblos are shown in the reports of the special agents, but change is the exception with these people. Reading the descriptions contained in the preceding chapters for 30, 50, or 300 years ago, one finds the Pueblos in many details now about as then. Marriages are performed in some of the pueblos after courtship and are celebrated by a priest when there is one at hand, but the old ceremonies of the Pueblo faith are also performed, either before or after the marriage by the priest. H. H. Bancroft, in his works (volume 1, pages 548, 549, 1889), writes of marriage and other customs among the Pueblos as follows:

Among the Pueblos the usual order of courtship is reversed. When a girl is disposed to marry she does not wait for a young man to propose to her, but selects one to her own liking and consults her father, who visits the parents of the youth and acquaints them with his daughter's wishes. It seldom happens that any objections to the match are made, but it is imperative on the father of the bridegroom to reimburse the parents of the maiden for the loss of their daughter. This is done by an offer of presents in accordance with his rank and wealth. The inhabitants of one village seldom marry with those of another, and, as a consequence, intermarriage is frequent among these families: a fertile cause of their deterioration. The marriage is always celebrated by a feast, the provisions for which are furnished by the bride, and the assembled friends unite in dancing and music. Polygamy is never allowed, but married couples can separate if they are dissatisfied with each other. In such a contingency, if there are children, they are taken care of by the grandparents, and both parties are free

to marry again; fortunately, divorces are not of frequent occurrence, as the wives are always treated with respect by their husbands. To the female falls all indoor work, and also a large share of that done out of doors. In the treatment of their children these people are careful to guide them in the ways of honesty and industry, and to impress their minds with chaste and virtuous ideas. Mothers bathe their infants with cold water and boys are not permitted to enter the estufas for the purpose of warming themselves; if they are cold they are ordered to chop wood or warm themselves by running and exercise.

The staple food of the Pueblos is corn. The Moqui and Pueblo corn is a very hard, flinty species, and red, black, or yellow. Frequently all 3 colors are found on the ear. The stock grows short and stubby, seldom exceeding 4 feet in height, sending out the ear well down toward the ground. To prepare corn for food, the grains are shelled off the cob and boiled in a pot with a bit of lime to soften the outer skin, which is pulled off. The women get on their knees and place the grains on a hollow, oblong stone, a "metáte", and grind them to meal by rolling over them a long, round stone resembling a rolling pin. Water is added, forming a mush; this mush is laid in thin layers, like buckwheat cakes, on hot stone or copper or iron griddles, and baked almost instantly. These cakes are usually a greenish gray in color when cooked, and are most palatable. Tortillas is the Mexican name.

With the Pueblos thrashing is done with herds of goats, flocks of sheep, or with ponies, in a mud plastered ring, with poles around it for a fence, and straw or other thatch sometimes woven in and out to make the inclosure strong enough to keep the animals in. The wheat or grain is placed on the floor of the ring, the animals turned in, and forced to run round and round until the grain is trampled out. The chaff and grain mixed, after the animals are withdrawn, is thrown or tossed in the air, in order to have the straw blown away. The grain and dirt is put in water, and the débris washed out. The women also grind this grain with the metáte, and the flour is ready. The bread made from this flour is gritty and hard to eat, but nutritious. An illustration by Peter Moran shows the method of thrashing with ponies at the pueblo of Taos.

The women of the pueblos are most ingenious pottery makers. They mix the clay and form all the decorations by hand. They use their hands or a flat water-worn stone to smooth the outside, but they frequently roll an ear of corn around the jars, producing a pitted surface. The jars are perfectly rounded and then burned by placing them in a pile surrounded by a thick covering of straw and dried asses' or cows' dung. The decorations are put on with a split stick or a small brush after the pottery is burned. None of this pottery is hard finished, and no silica is used as a glazing. It is all soft, brittle, and porous. The color of the pottery depends upon the clay in the vicinity of the town where made. There is an almost endless variety of this pottery, which is used by the Indians much as the Americans do their pottery. Their bread baskets are neat and tidy. The Pueblo women are great imitators, and they not only decorate their pottery with animals and clouds, but recently, at one of the pueblos, they produced a series of figures from a theatrical bill they had seen at Santa Fe, including a figure of Colonel Sellers.

The Pueblos are inveterate dancers and have dances on all occasions of interest; they also keep alive and indulge in many old games. One of the most common games is "patol", and an illustration of the Pueblos playing this game is given, more, however, for the purpose of showing types of Pueblo Indians than the game, which is quite intricate and very ancient, and is common to many of the Indians of the southwest.

In stature, features, and personal appearance the Pueblo Indians of New Mexico much resemble some of the wild tribes of the United States and the Moquis. They are not unlike the Comanches or the Kiowas, and are fine types of the red men of North America, both in complexion and manner; while they are town dwellers and residents, and called peaceful, they have shown and do still show some of the most savage traits of the wild Indian. Their walk, manner, eyes, and hair indicate a common origin with the Indians of the plains of the United States, and the supposition by some is that in olden times they pushed down the Rio Grande from the north, copying the houses of the Mexican aborigines who had come up from the south; or, it may be, they captured and drove the aboriginal Mexicans away to the south. Their methods in the revolt of 1680 and the rebellion of 1847 in New Mexico indicate much in common with the North American Indian of the plains, as does their present manner of torture at Zúñi, shown elsewhere. They are fair horsemen and ride a great deal, differing in this respect from the Indians of 6 of the Moqui pueblos of Arizona. The Pueblos have forage for horses, the Moqui Pueblos have but little, and this may account for the former being horsemen and the latter generally pedestrians.

The Moqui Pueblos of Arizona and the Pueblos of New Mexico are practically one people, and are probably all of Shoshonean stock.

The lights used by the Pueblos of New Mexico in their houses or estufas are the same as those used by the Moqui Pueblos of Arizona. (See details in section on the Moquis.)

The Pueblo women are the most faithful wives, industrious housekeepers, and affectionate mothers. They are fond of dress and bright colors, and covet the Moqui dresses and gay clothes of the traders. Their jewelry is silver and turquoise. The men are extravagantly fond of turquoise for ornaments. The Moqui women are also very fond of silver and turquoise jewelry.



Our road to the mines was an easy descent all the way, the Cerrillos being nearly 3,000 feet lower than Santa Fe. The founder of the antique city (Don Antonio de Espego) described this country with Spanish exuberance in a letter to Philip II: "The earth is filled with gold, silver, and turquoises"; and the gallant adventurer threw such glowing light upon it, the king at once sent a thousand men to colonize and possess the province.

As we quietly journeyed along I pondered on the very moderate basis the heroic cavaliers, those old Spanish filibusters, had for the brilliant reports sent back to Spain. Leaving the ambulance within a mile of the mines, we toiled wearily along the mountains, well named the Rocky. Their surface is strewn with fragments, broken as if chipped with hammers: a ragged pavement, which bruised our feet, tore our shoes, and wore out our patience, and when at last we reached the first mine we thought it but a continuation of Los Cerrillos. The most ancient is much the largest, and to this we directed our steps. Under the dizzy crags which overhang it is a sheltered recess, blackened with smoke and bedded with ashes made by the camp fires of Indians, who still frequent the spot in search of the precious chalcuite. With difficulty we reached this cave, and, leaning over the edge, looked down and saw, not a narrow, black shaft, but half a mountain cut away. Undoubtedly the mineral lay here which, through countless generations, furnished the Indian kings with their most valued ornaments. The yawning pit is 200 feet deep and more than 300 in diameter; probably the work of aborigines before De Soto's requiem mingled with the voice of the rushing waters of his burial place; when Columbus had seen the New World only in that vision of the night where the unknown voice whispered, "God will cause thy name to be wonderfully resounded through the earth, and will give thee the keys of the gates of the ocean, which are closed with strong chains". On the walls of the great excavation nature has gently, patiently done what she could to smooth the rugged crags, and has thrown out of their fissures a scant growth of shrubs and trailed a scarlet blossom here and there on a threadlike stem. At the bottom, on stones crumbling with age, stained and weatherworn, are dwarf pines, the growth of the centuries. In this close amphitheater there is no breeze to stir their tops, and their motionless foliage, with its somber shadows, adds to the ever present mountain gloom.

Thousands of tons of rock have been crushed from the solid mass and thrown up in such a high heap it seems another mountain, overgrown with old pines and dry, gray mosses. On a few fragments we noticed the turquoise stain "indication" of valuable mineral. When we consider that all this digging, hewing, and hacking was done by hand labor alone, without knowledge of domestic animals, iron, or gunpowder, the débris carried away in sacks of skins, the enormity of the work is the more impressive. The tradition is that the chalcuite mines, through immemorial ages known to the primitive race, were possessed by the Spaniards in the sixteenth century. Indian slaves then worked them, under the lash of the conqueror, until 1680, when by accident a portion of the rock from which we had our first view fell and killed 30 Pueblos. The Spaniards immediately made a requisition on the town of San Marcos for more natives to take their places, when, with a general uprising, they drove the hated oppressor from the country as far south as El Paso del Norte. I give the tale for what it is worth. Mining atmospheres are the favorite haunts of fable, and a spice of truth is enough to flavor whole volumes of stories, charming but delusive. An airy legend hovers about Santa Fe that 2 stones from "La Canada de las Minas" ("Glen of Mines") are still among the crown jewels of Arragon. But chalcuites were valueless after being once submitted to the jewelers of Spain; and the sparkling story, like many another told by the camp fire, loses its original brightness when removed to the searching light of the student's lamp.

Careful analysis shows the constituents of the chalcuite to be nearly the same as those of the Persian turquoises, and their formation the result of infiltration. Sometimes they are washed up by heavy rains, but usually are discovered by digging in the sandstone or are broken out from the body of the rock.

The Pueblo women wear dresses which much resemble blankets. They loop them up over one shoulder and under the other. These garments reach to the knees or below them and are fastened down to the right side with large silver pins. These pins, peculiar to the Pueblo women, are usually made with 2 or more silver quarters, frequently polished and engraved, soldered on each pin. The pins on the dresses have a pretty effect.

The Pueblos, in common with other North American Indians, cradle their children on a board. They wrap them to the board with lengths of cotton cloth, and a child thus wrapped to a board hanging from a rafter of the house by strings of buckskin, or standing against the wall, or being carried by the mother, is frequently seen. Some of the Pueblo women have the same basket work over the board that the northern tribes have.

All the pueblos of New Mexico are claimed to be nominally Catholic. The total number of churches of all kinds, or structures used for churches, in the 19 pueblos, is 19. Some pueblos, as for instance Zuffi, have no church or church service.

The Bureau of Catholic Missions and Presbyterian Board of Home Missions have mission houses. There are 2 missionaries, besides the priests, engaged in work with the Pueblos.

Governor L. Bradford Prince thus writes of the pueblos of New Mexico:

In local government the pueblos have always been practically independent. Each one elects annually a governor, a war captain, and a fiscal, and in each is a cacique, usually an aged man, who holds his position for life, and is consulted on all matters of special importance. These officials govern the community according to their own rules of justice, and to this time no criminal complaint has ever been made by one Pueblo Indian against another in any territorial court. Industrious, frugal, honest, and hospitable, they still retain the characteristics which were noticeable in the days of Cabeza de Vaca and Coronado, and remain in the midst of surrounding changes the most interesting existing illustration of the higher aboriginal life of the native American people.

Rev. H. O. Ladd, in "History of New Mexico", 1891, writes of the Pueblos of New Mexico as follows:

The Pueblos of New Mexico are very hospitable and courteous to strangers, with a gracious speech to their guests. Though generally peaceful and industrious, they have been repeatedly proved to be valiant warriors and efficient allies. * * * The present mode of government of the Pueblos is the same as that of 3 centuries ago. It is neither despotic nor republican. There are 5 chiefs, or headmen, of the tribe. The first is the cacique or spiritual ruler. He performs marriage ceremonies, sanctions betrothals, and has power to punish for irreligious acts. He is regarded with much reverence, and in some pueblos the young men decide by lot each year who shall be so fortunate as to take care of the cacique, whose office is during life. The governor rules the temporal affairs of the community, assigning work to each member of the tribe, determines the hours of labor, and otherwise acts as a civil magistrate, but is elected annually. His cane is used as a judicial summons or as an instrument of punishment.

THE TURQUOISE OF NEW MEXICO.

The Pueblos, Moquis, Navajos, and other Indians have always valued the turquoise found at Los Cerrillos, New Mexico, above any other ornament. They polish it by rubbing it against rock or metal; this, of course, makes a dull polish. They do not care so much for gold as silver, as they have been so frequently deceived by false gold; silver not being as valuable as gold, there is less incentive to cheat in it. Los Cerrillos is 26 miles south by west from Santa Fe, and is a mining region of some note in the Placer, Sandia, Manzana, and other gold and silver bearing mountains, which make a chain lying to the east of the Rio Grande. Bonanza and Carbonateville are mining camps on the road. Passing through these camps over a dry and dusty road, the turquoise mines are reached at Mount Chalehuite. They are called the 3 turquoise mines.

In the month of May, 1880, a party at Santa Fe, of which the expert special agent was one, took an ambulance and drove to the turquoise mine or mines. About the enormous excavation for several hundred feet were bits of broken porphyry, or gneiss, and other rock, with the green or blue stains or streaks so highly prized by the Indians, and which are articles of prairie commerce with them north or south. More than 25 acres of land were covered with rock excavated from the mine by the whites and Indians. The turquoise is found in very narrow seams or veins, say half an inch in width, in the rock or in small round masses of from a quarter to half an inch in diameter. The party had with it a number of bundles of straw. About 20 feet from the surface of the great hole in the side of the mountain or hill one of the party found some large stone hammers and stone wedges used by the Indians to quarry the rock containing the precious stone. Some bundles of straw on fire were dropped into the mine and immediately hundreds of rattlesnakes came out, escaping from the fire.

Mrs. Susan C. Wallace, in "The Land of the Pueblos", gives some interesting data as to the turquoise, its Indian value, and the mining of it:

It interested me greatly to find that the pretty legend of the Orient attaches to the turquoise of the New World, called by the ancient Aztec chalehuite (pronounced chal-chew-e-te).

Like the Asiatic, the Aztec believed it brought good fortune to the wearer, glowed in sympathy with the healthful beating of his pulse, and ominously paled in prophecy of a coming misfortune. The power of the Montezumas was absolute, as their dominion was vast; and wherever the green banner of the king marked the limit of his realm the chalehuite was, by imperial decree, forbidden to the commonalty; the jewel sacred to the royal house. When the 5 ambassadors from Totonaac came to the tent of Cortez at Vera Cruz they defied the law (being then at war with the fierce and bloody Aztec) and wore the proscribed jewels, "gems of a bright blue stone, in their ears and nostrils".

Readers of Prescott will remember his picturesque page describing the city of Tezcuco, where North American civilization reached its height. In the royal palace was a hall of justice, called the "Tribunal of God", where the judge decided important causes and passed sentence of death, seated on a throne of pure gold, inlaid with the consecrated turquoise.

The art of cutting gems was carried to high perfection by the Aztecs, and the carved chalehuite is noted by every writer on the Spanish conquest.

Father Sahagun calls it a jasper of very green color, "or a common smaragdus", so precious to the infidel that the use of it was prohibited by royal edict to any but the nobility. It represented to them everything that was excellent in its kind, for which reason they put such a stone in the mouth of distinguished chiefs who died, "like the coin poetry offered to the grim ferryman of the souls of the Greek dead". They were valued by the heathen above all earthly possessions, and, therefore, at first held in great estimation by the Spaniards. The art of polishing them came from heaven, the gift of the god Quetzalcoatl, a gentle deity, who instructed the Aztecs in the use of metals, agriculture, and the arts of government. It was in the golden age of Anahuac, when an ear of Indian corn was as much as one man could carry; when the air was filled with the melody of birds, the earth with flowers, and cotton in the field took of its own accord the rich dye of cochineal. Cholula was his favorite city, where the massy ruins of the temple dedicated to his worship form one of the most interesting relics of ancient Mexico. By command of the superior deities he took leave of his worshippers on the shores of the Mexican gulf, under promise to return, and, entering his wizard skiff, made of serpents' skins, sailed away to the blooming shores of happy Tlappallan.

The earliest mention of this historic gem is made by the honest old soldier, Bernal Diaz. 4 chalehuites, counted the most precious offerings from his treasury, were among the first presents sent by Montezuma to Cortez. "A gift to our emperor, designed as a mark of respect, as each of them, they assured us, was worth more than a wagonload of gold." The covetous Spaniard was enraptured with the gold dust and jewels, and gave in exchange a sorry return for the munificence of the imperial present, a few Holland shirts and a string of trumpery beads strongly perfumed with musk.

On sending the priceless Aztec diamonds, "worth 4 wagonloads of gold", to Valladolid it turned out, rather awkwardly for the Spaniards, that they were not worth so many wagonloads of earth.

The gossiping Herodotus of the New World alludes to the chalehuite again in his narrative of the first meeting of Montezuma and Cortez on the causeway at the entrance to Mexico, city of enchantment. The fatal day, when the force of his own genius brought the representative of the strongest empire of the Old World face to face with the mightiest monarch of the New, its pale luster shone dimly in the fringe of the canopy held by the caciques above the hapless monarch's head, "a canopy of exceeding great value", says the quaint chronicler, "decorated with green feathers, gold and silver, chalehuis stones, and pearls, which hung down from a bordering altogether curious to look at".

Its delicately traced veins, occasionally of greenish hue, betray a near kinship to malachite. This rich tinted mineral is finer than the dark-colored stone of Russia, and though by no means as costly as Shylock's turquoise, the chalehuite still holds its high repute among the various tribes of the red race. It is valued by the Navajo beyond the garnets and beryls of his own country, and is used as currency among the half civilized Pueblos of New Mexico and Arizona. The Indian girls along the Colorado wear it as a love token in their necklaces; the roving and tameless Apache covets a blue bead as an amulet; the degraded Ute loves its soft glimmer, and when a Mohave chief would assume regal splendor he sticks a 3-cornered piece of chalehuite in his royal nose.

Such associations fresh in mind, it was with extreme pleasure I prepared for an excursion to Los Cerrillos, where these blue-eyed gems are found, the only mines as yet discovered this side the Russian seas.



A WOMAN AND CHILD, Pueblo of Laguna, New Mexico, 1891.

The war chief is elected like the governor. In time of war he defends the town and leads the fighting; in time of peace he controls the pasture lands and hunting grounds. There are some other subordinate officers who act as police.

Most of the decisions for the conduct of a community are made in a council. Anything of interest or importance to the village is announced from the housetop by public crier. They cultivate their land to a high degree, so that they have an abundance of corn, wheat, oats, barley, and fruit to supply their simple wants. In some villages the people almost abandon their houses in the season of cultivation and erect temporary booths near their fields, where they guard their grain and fruits from inroad and theft. Their thrashing floors are inclosed from 30 to 50 feet in diameter, made of posts hung with bags and old blankets. Into these a dozen horses are driven and kept in motion by an Indian boy urging them to trample with their hoofs the grain thickly spread under them. The thrashing is watched in silence by a score of men standing outside, who winnow the husks and grain, and the women carry it in baskets on their heads to the pueblo.

It is vain to deny that the southwestern village [or pueblo] Indian is not an idolater at heart, but it is equally preposterous to assume that he is not a sincere Catholic; only, he assigns to each belief a certain field of action and has minutely circumscribed each one. He literally gives to God what, in his judgment, belongs to God, and to the devil what he thinks the devil is entitled to, for the Indians' own benefit. Woe unto him who touches his ancient idols, but thrice woe to him who derides his church or desecrates its ornaments.

Though the converts of Roman Catholic christian missions, and believing in the mass and in baptism, most of the Pueblos are still worshippers in secret of the sun and forces of nature, combined with the ceremonies to which they have been faithfully trained by the church missionaries. At night and in the morning they chant in minor tones hymns to the sun, most of which are sad and mournful in character. They regard with veneration household gods, and preserve ancient mysteries in their native language and in estufa ceremonies, which are little known. They use the Pueblo tongue for their deliberations in councils and to communicate their traditions to one another.

With the estufas of ancient and modern pueblos are associated the secrets of their religion, their councils, and their traditional orgies. An American in 1875 was permitted to visit 1 of the 5 estufas belonging to the pueblo of Taos, and described it thus:

"It was a large, circular chamber under ground, the entrance being through a small trapdoor on top, surrounded by a circular stockade containing numerous antlers of deer and having a narrow opening. Descending to the chamber by a ladder, it was found to be probably 25 or 30 feet in diameter, arched above, and about 20 feet high; around the wall, at a height of 2 feet from the ground, was a hard, earthen bench. On the floor in the center was an oblong pit 2 feet deep and nearly 3 feet long. In this it is said the sacred fire is kept burning, and we were shown some live embers beneath the ashes. Behind the fire pit is a sort of altar constructed of clay, the use of which it was impossible to ascertain. From a peculiarly sweet aromatic odor which seemed to fill the atmosphere of the room we inferred that probably in these rites sweet-smelling grasses or wood are used as incense. The war chief informed us that it should be considered a great favor to have been permitted to view the interior of this estufa, as such a favor was seldom shown to Americans, and never to Mexicans."

The custom of marriage is established as an official act, but within the same tribe or clan there is a positive and general disregard of its moral obligations. * * * The keeping of more than one wife is not allowed by the community. * * * As the perpetuation of the clan and tribe is of the first consequence and the children are regarded as belonging to the clan of the mother, the social system of these communities is founded on the necessity of child breeding, and recognizes no higher law in conflict with this idea, and some of the dances and religious rites are the unrestrained expression of this view of social privilege and duty.

Though their domestic life has been said to be protected by strict laws, as related to those out of the tribe, there is great carelessness in the training of children, and the promiscuous life of these communities, as well as some of their heathenish dances, tend to great licentiousness. The Pueblos are somewhat industrious and preserve the skill of their ancestors in pottery making, weaving, and basket work. Each community, village, or district has its distinctive quality, shape, and decoration in its pottery. The variety in color and grace of form in these manufactures is very remarkable, but their imitations of animal, bird, and plant life are crude and grotesque rather than artistic.

Much time is spent by the Pueblos in their amusements and religious festivals, but the traditional dances, which are degrading, have been as far as possible repressed by both the Spanish and American governments.

A religious dance of the Zuffis, celebrated by the order of the cacique only in times of great drought, was specially indicative of Indian traits. The costumes in this dance, in which the women are personated by young men, are extremely high colored, and varied in texture and artistic designs. Skirts of rich color hung from the hips to the knees. Blue tunics, with scarlet borders and flowing sleeves, completed the costume, with ornaments of eagle feathers in deep yellow dyes. A knot of these feathers fastened to the top of the head, with long, flowing black hair, was the distinctive badge of the leader. The male dancers, in white woolen blankets and a colored border in diamond pattern, girded by a green and red sash, with a bunch of white strings over the right leg and a fox skin behind, had their heads crowned with yellow plumes and their faces hidden by a yellow mask. Their waists and ankles were encircled with garlands of hemlock and fir, woven with bright berries, and in their right hands were held gourds partly filled with pebbles. By rattling these they marked time for the dancers. The costumes of those representing women was similar, their faces also concealed by a mask. The dancers stood in 2 rows, facing each other, 4 feet apart. The leader at one end, in full view of the other dancers, regulated their movements with rhythm of a chant, marked in measures by the stamping of the right foot.

The leader, at intervals, taking a pinch of flour, scattered it to the 4 quarters of the heavens as a prayer to the deity to send them rain. The chants, performed by carefully trained voices, were accompanied by a small drum. There is but little grace in the motion of the dancers, and the continuance of the same figures for a long time becomes very monotonous to the spectator.

The antelope dance of the Acomas and the elk dance of the Picuries at the same exposition were novel sights. The performers in each were clothed in the skins of these animals. Bending down and holding slender sticks in their hands for forelegs, they imitated the motions of antelopes or elks in alarm, fright, feeding, roaming over the plains, fighting, and running away from their pursuers. Finally, a party of Indian hunters drove them away captives. These dancers had studied every graceful motion of the animals they represented, keeping time in all these figures to the tom-toms and chants.

The Picuries, with wide branching elk horns on their heads and using stouter sticks in their hands for forelegs, decorated with boughs of trees, imitated the bold motions of elks, which they hunt in their native wilds, and attracted the most interested attention of the crowds gazing curiously on this drama of Indian life.

In the Zuffi war dance, which succeeded these lighter plays, there were 40 of this tribe, their bodies painted from head to foot with fiery red, green, and blue pigments, and with various war symbols, in white, on their chests and backs. Their hideous faces and howls, yells, and wild gestures with spears and bows recalled to mind the descriptions of atrocious scenes among the early colonists of America.

Among the Zuffi, as well as the Pueblo Indians of the Rio Grande, the unit of society is the clan, with descent in the female line and inheritance in the direction of everything except lands. There is a complex grouping into 4 clusters within the 13 clans, which takes the place of the phratry.

These clusters are secret societies, or guilds, based not upon descent, but upon individual fitness for perpetuating certain special kinds of knowledge.

The medicine order preserves the secrets of knowledge for healing the sick; the hunters the secrets for preserving game; the keepers of the faith have charge of the worship of the deities, both public and secret, while the order of the bow is devoted to the military art. Starting with a few simple acquirements, a complicated ritual with a symbolical regalia has gradually been developed. The basis of religious belief is a system of dualism, resembling that of ancient Mexico, according to which a pair with attributes of sex have created the world and mankind and continue to uphold all life, while the host of supernatural agencies worshiped are all created beings, forming a series of deities organized after the fashion of the various groups of their own tribe.

Each order has its own history in the shape of myths and fables, folklore and traditions; and thus have been preserved what recollections of the past as are still in existence. These tales appear to establish the fact that at some remote time their home has been shifted from some point in the northwest about the boundary of Utah to their present location. These traditions resemble those of the Queres nation in claiming that after descending from the northwest they turned northward and settled on the Rio Mancos, a tributary of the San Juan in the southwestern corner of Colorado, where remarkable cliff dwellings have been discovered, from which place they migrated to their present home. This spot on the Mancos is called by the Zuñis Shi-pap-u-luma, and the Queres point to the same region as their former home and call it Shipap. In the mythology of both tribes it is a sacred spot, and has given the name of the final abode to which their spirits will return.

CLANS, OR GENTES.

Clans, or gentes, were common to the pueblos of New Mexico. Of the clans of Zuñi Captain John G. Bourke says:

Nanaha, a Moqui Indian living among the Zuñis, told me at Zuñi, in November, 1881, that "in the days when the world was created God gave to His children certain things; such things as they wished for and cried for He gave them, and these became their gentile or clan emblems".

Mr. Frank Cushing's data as to the pueblo of Zuñi, given to the public at various times since 1880, and "A few Summer Ceremonials at Zuñi Pueblo", by J. Walter Fewkes, 1891, are of great interest and have excited a desire for further investigation. It is said that Acoma, Jemez, Laguna, and other pueblos will bear as much study as Zuñi.

TRANSLATION MADE FROM ZUÑI INTO ENGLISH BY MR. FRANK CUSHING, AND FROM ZUÑI INTO SPANISH BY PEDRO PINO.

1	Parrot.....	} Go together (i. e., form a phratry).	13	Bear.....	} (Go together (i. e., form a phratry).
2	Cottonwood.....		14	Hemlock.....	
3	Maceaw.....		15	Rattlesnake.....	} (Go together (i. e., form a phratry).
4	Corn.....	16	Dove.....		
5	Frog.....	} Go together (i. e., form a phratry).	17	Tobacco.....	} (Go together (i. e., form a phratry).
6	Turkey.....		18	Cottontail Rabbit.....	
7	Eagle.....		19	Olla-joene, or blue seed grass.	} (Go together (i. e., form a phratry).
8	Sun.....	20	Blunch grass.....		
9	Badger.....	} Go together (i. e., form a phratry).	21	Deer.....	} (Go together (i. e., form a phratry).
10	Butterfly.....		22	Yellow Wood.....	
11	Coyote.....	} Go together (i. e., form a phratry).	23	Squash.....	} (Go together (i. e., form a phratry).
12	Skeleton.....				

AN ODD PEOPLE AT HOME.

Mr. Charles F. Lummis, in "Some Strange Corners of our Country", says:

In this view of the "Strange Corners" we ought certainly to include a glimpse at the home life of the Pueblos. A social organization which looks upon children as belonging to the mother and not to the father, which makes it absolutely imperative that husband and wife shall be of different divisions of society, which makes it impossible for a man to own a house, and gives every woman entire control of her home, with many other equally remarkable points of etiquette, is surely different from what most of us are used to; but in the neglected corners of our own country there are 10,000 citizens of the United States to whom these curious arrangements are endeared by the customs of immemorial centuries.

The basis of society in the 26 quaint town republics of the Pueblos [Mr. Lummis includes the 7 Moqui pueblos of Arizona and the 19 pueblos of New Mexico in the 26 pueblos], communities which are by far the most peaceful and the best governed in North America, is not the family, as with us, but the clan. These clans are clusters of families, arbitrary social divisions, of which there are from 6 to 16 in each Pueblo town. In Isleta there are 16 clans: the sun people, the earth people, the water-pebble people, the eagle people, the mole people, the antelope people, the deer people, the mountain-lion people, the turquoise people, the parrot people, the white-corn people, the red-corn people, the blue-corn people, the yellow-corn people, the goose people, and the wolf people. Every Indian of the 1,150 in the pueblo belongs to 1 of these clans. A man of the eagle people can not marry a woman of that clan, nor vice versa. Husband and wife must be of different clans; still, order is the law of descent. With us and all civilized nations descent is from the father; but with the Pueblos, and nearly all aboriginal people, it is from the mother. For instance, a man of the wolf clan marries a woman of the mole clan. Their children belong not to the wolf people but to the mole people by birth; but if the parents do not personally like the headman of that clan, they can have some friend adopt the children into the sun or earth or any other clan.

There are no Indian family names; but all the people here [in Isleta] have taken Spanish ones, and the children take the name of their mother, and not of their father. Thus, my landlady is the wife of Antonio Jajola. Her own name is Maria Gracia Chihuhui, and their roly-poly son, who is commonly known as Juan Gordo, "Fat John", or as often, since I once photographed him crawling out of an adobe

Eleventh Census: 1890.

Moquis and Pueblos.



New York Engraving & Printing Co.

HOME OF "WE-WA," PUEBLO OF ZUNI, 1890.

Wittich & Co.

oven, as Juan Biscocho, "John Biscuit", is Juan Chihuihui. If he grows up to marry and have children, they will not be Chihuihuis nor Jojolas, but will bear the Spanish last name of his wife. This pueblo, however, is changing from the old customs more than are any of the other towns, and in some families the children are divided, the sons bearing the father's name and the daughters the mother's. In their own language each Indian has a single name, which belongs to him or her alone, and is never changed.

The Pueblos almost without exception now have their children baptized in a Christian church and given a Spanish name; but those who are "true believers" in "the ways of old" have also an Indian christening. Even as I write, scores of dusky, dimpled babes in this pueblo are being given strange Tigua names by stalwart godfathers, who hold them up before the line of dancers who celebrate the spring opening of the great main irrigating ditch. Here the christening is performed by a friend of the family, who takes the babe to the dance, selects a name, and seals it by putting his lips to the child's lips. (a) In some pueblos this office is performed by the nearest woman friend of the mother. She takes the child from the house at dawn on the third day after its birth and names it after the first object that meets her eye after the sun comes up. Sometimes it is Bluish Light of Dawn, sometimes Arrow (ray) of the Sun, sometimes Tall Broken Pine, and so on. It is this custom which gives rise to many of the Indian names which seem so odd to us.

When a child is born in a pueblo a curious duty devolves upon the father. For the next 8 days he must keep a fire going, no matter what the weather, in the quaint little fogon or adobe fireplace, and see that it never goes out by day or night. This sacred birth fire can be kindled only in the religious ways, by the fire drill, flint and steel, or by a brand from the hearth of the cacique. If paterfamilias is so unlucky as to let the birth fire go out there is but one thing for him to do. Wrapping his blanket around him, he stalks solemnly to the house of the cacique, enters and seats himself on the floor by the hearth, for the cacique must always have a fire. He dare not ask for what he wants; but making a cigarette, he lights it at the coals and improves the opportunity to smuggle a living coal under his blanket, generally in no better receptacle than his own tough, bare hand. In a moment he rises, bids the cacique good-bye, and hurries home, carefully nursing the sacred spark, and with it he rekindles the birth fire. It is solemnly believed that if this fire were relighted in any other manner the child would not live out the year.

The Pueblo men, contrary to the popular idea about all Indians, take a very generous share in caring for their children. When they are not occupied with the duties of busy farmers, then fathers, grandfathers, and great-grandfathers are generally to be seen each with a fat infant slung in the blanket on his back, its big eyes and plump face peeping over the shoulder. The white-haired governor, the stern-faced war captain, the grave principals, none of them are too dignified to "tote" the baby up and down the courtyard or to the public square and to solemn dances, or even to dance a remarkable domestic jig, if need be, to calm a squall from the precious riders upon their backs.

A pueblo is the children's paradise. The parents are fairly ideal in their relations to their children. They are uniformly gentle, yet never foolishly indulgent. A Pueblo child is scarcely ever punished, and seldom needs to be. Obedience and respect to age are born in these brown young Americans, and are never forgotten by them. I never saw a "spoiled child" in all my long acquaintance with the Pueblos.

The Pueblo woman is absolute owner of the house and all in it, just as her husband owns the fields which he tills. He is a good farmer and she a good housewife. Fields and rooms are generally models of neatness.

The Pueblos marry under the laws of the church; but many of them add a strange ceremony of their own, which was their custom when Columbus discovered America. The betrothed couple are given 2 ears of raw corn; to the youth a blue ear, but to the maiden a white one, because her heart is supposed to be whiter. They must prove their devotion by eating the very last hard kernel. Then they run a sacred foot race in the presence of the old councilors. If the girl comes ahead, she "wins a husband" and has a little ascendancy over him; if he comes in first to the goal, he "wins a wife". If the two come in together, it is a bad omen, and the match is declared off.

Pueblo etiquette as to the acquaintance of young people is extremely strict. No youth and maiden must walk or talk together; and as for a visit or a private conversation, both the offenders, no matter how mature, would be soundly whipped by their parents. Acquaintance between young people before marriage is limited to a casual sight of each other, a shy greeting as they pass, or a word when they meet in the presence of their elders. Matches are not made by the parents, as was the case with their Mexican neighbors until very recently and as it still is in many European countries, but marriages are never against the parental consent. When a boy wishes to marry a certain girl the parents conduct all the formal "asking for" her and other preliminaries.

The very curious division of the sexes which the Spaniards found among the Pueblos 350 years ago has now almost entirely disappeared, as have also the community houses which resulted from the system. In old times only the women, girls, and young children lived in the dwellings. The men and boys slept always in the estufa. Thither their wives and mothers brought their meals, themselves eating with the children at home. So there was no family home life, and never was until the brave Spanish missionaries gradually brought about a change to the real home that the Indians so much enjoy to-day.

When a Pueblo Indian dies there are many curious ceremonials. Besides the attempts to throw the witches off the track of his spirit, food must be provided for the soul's 4 days' journey, and property must also be sent on to give the deceased "a good start" in the next world. If the departed was a man and had horses and cattle, some of them are killed, that he may have them in the beyond. His gun, his knife, his bow and arrows, his dancing costume, his clothing, and other personal property are also "killed" (in the Indian phrase) by burning or breaking them; and by this means he is supposed to have the use of them again in the other world, where he will eat and hunt and dance and farm just as he has done here. In the vicinity of every pueblo is always a "killing place", entirely distinct and distant from the consecrated graveyard where the body is laid, and there the ground is strewn with countless broken weapons and ornaments, earthen jars, stone hand mills, and other utensils, for when a woman dies her household furniture is "sent on" after her in the same fashion. The precious beads of coral, turquoise, and silver, and the other silver jewelry, of which these people have great quantities, is generally laid away with the body in the bare, brown graveyard in front of the great adobe church.

POPULATION AND NUMBER OF PUEBLOS, 1583 TO 1796.

Espejo estimated the Indian pueblo population of New Mexico at about 300,000 in 1583. If his list of pueblos be correct, considering the resources and conditions of the country and the known exaggerations of natives and explorers, a total population in the section named of 90,000 to 100,000 would be more reasonable.

The Spanish explorers universally found the Indian stories false in the matter of resources and numbers of people, and, unfortunately for history, some of the deceived Spaniards, retailed the fabrications to a large constituency in Mexico and Europe.

(a) My own little girl, born in the pueblo of Isleta, was formally christened by an Indian friend one day and has ever since been known to the Indians as Thur-be-Say, "the Rainbow of the Sun". For a month after her birth they came daily to see her, bringing little gifts of silver, calico, chocolate, eggs, Indian pottery, and the like, as is one of their customs.

Some idea may be formed of the exaggerated stories told the early Spaniards as to the Moqui pueblos and the pueblos of the Rio Grande by what Friar Marco de Niza heard of Cibola (Zuñi) while en route to that place in April, 1539. At a small village he met a resident of Cibola, who told him that the lord of the 7 cities lived at one of them, Ahacus, with lieutenants in charge of the others. Cibola, it was declared, was a large and populous city, having many fine streets and market places. In several places there were immense houses, 5 stories high. These houses were of stone and lime, the gates and smaller pillars of the principal residences were of turquoise, while all the household vessels and ornaments were of gold.

70 pueblos are mentioned by Coronado in his "Relations", or according to Castenada's list; but how many are named merely on rumor is a question. (For much data on this point and on the pueblos, see "History of New Mexico", by Governor L. Bradford Prince, 1883, chapter II, pages 20-39.) The existing pueblos in 1892 are 19 in number.

But few pueblos are noted as having passed away between 1583 and 1892; still, some have passed away even since 1819. The removal or rebuilding of pueblos, however, is frequently noted. The millions of American Indians supposed to be roaming over the north and west upon investigation proved to be very few in number compared with the estimates. Why not so with the pueblos?

POPULATION OF THE PUEBLOS AT VARIOUS DATES SINCE 1796.

In 1796 Spanish priests (missionaries) gave the population of the pueblos of New Mexico at 9,453. In 1798, the same authority gave 9,732; but Albiquin and Belen, Spanish towns, are included in both estimates.

Governor Chacon took a census of the pueblos of New Mexico (except the Moquis) in 1796, giving the population at 9,732. This included some foreigners and some Pueblos, not Indians.

In 1805 Governor Alencaster certified a census of the pueblos at 8,172: males, 4,094; females, 4,078.

A census of the 19 pueblos was made by General Mariano Martinez, governor, in 1844, and the population was given at 14,700. The totals after each town are all in round numbers, showing them to be estimates, and some Spanish towns are also included.

In 1846 the population of the pueblos was given at 11,380. This included the 19 pueblos of New Mexico and the 7 Moqui pueblos of Arizona, in all 26 pueblos.

In 1847 the population of the pueblos of New Mexico above 5 years of age was given under a census ordered by the legislature of New Mexico at 6,524. Under 5—. Why the children under 5 years of age were omitted is not noted.

In 1850 the pueblos were not separately enumerated in the United States census.

In 1863 the population of the 19 pueblos of New Mexico was given at 5,866.

In 1864 a census by John Ward, special agent, gave the population at 7,066.

In 1865 the population of the 19 pueblos of New Mexico was given at 7,010 by J. K. Graves, United States special Indian agent.

August 20, 1869, J. M. Gallegos, superintendent of Indian affairs for New Mexico, gave the population of the 19 pueblos at 7,000.

In 1870-1871 Army's report gave the pueblo population at 7,310.

In 1880 the population of the 19 pueblos was given at 9,500 by Benjamin M. Thomas, United States Indian agent.

In 1880, in the Tenth Census, the civilized Indians of New Mexico were given at 9,772; pueblos, estimated, 8,000.

In 1887 the Indian office report gave 8,337.

In 1889 the Indian office report gave 8,254.

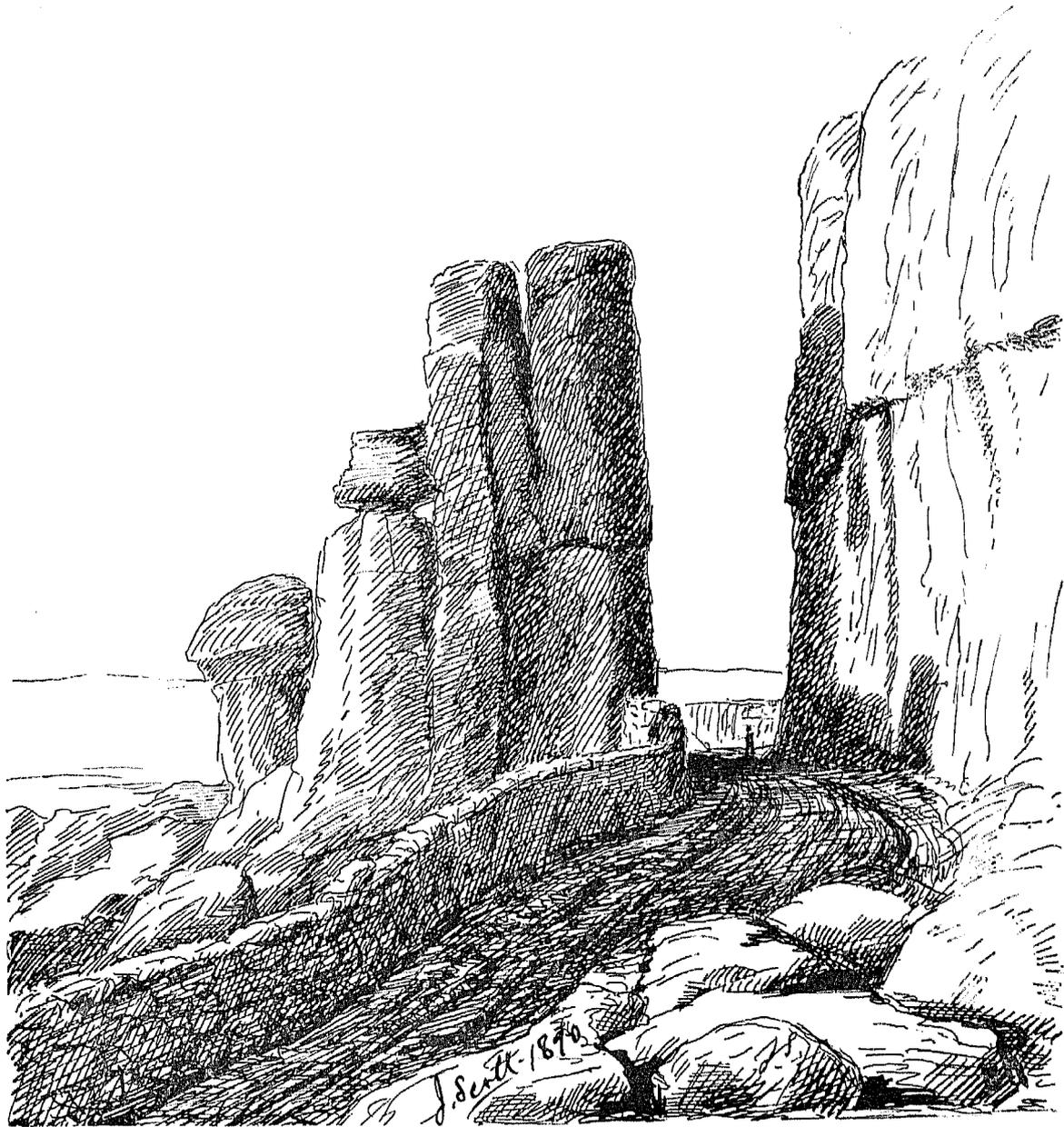
In 1890 the Eleventh Census gave the population at 8,287.

During the 45 years the pueblos have been citizens of the United States they have gained in population, as is shown by every accurate census.

The Spaniards, when possible, in New Mexico, changed the names of the Indian towns; always so, when making missions at or near them. Richard H. Kern, of the United States topographical survey, gives the following names used by Coronado for Indian towns, with the modern or present names (see Schoolcraft, volume IV, page 39):

Cibola, old Zuñi; Tusuyan, Moquis (pueblos); Aeuco, Acoma; Tigouex, Isleta or some pueblo in its vicinity; Tutahaco, the position can be identified but not the places; Quirix, San Felipe and adjoining pueblos; Cicuye, Pecos or Santa Fe; Hemez, Jemez; Aquascalientes, perhaps near the town of the same name; Yuque-Yunque, possibly Abiquin; Braba, Taos; Chia, Silla or Zia.

The Spaniards took the Indian names phonetically, of course, and tried to write them out as they were pronounced by the Indians, as may be seen by reference to the narratives of the chroniclers who accompanied the several expeditions.



THE GATE OF ACOMA, New Mexico. 1890.
The pathway through the rocks up the Mesa to the Pueblo.

Attempts to identify the many Indian towns noted by the early Spaniards would now be useless in the face of the great number of ruins found. There is a large field for speculation in this matter, and many books on the subject may be expected in the future.

The map of the pueblos and grants in New Mexico, given elsewhere, shows their locations and counties.

PUEBLOS OF NEW MEXICO OCCUPIED BY PUEBLO INDIANS, 1890.

MISSION NAMES.	Names as known to the laws of the United States.	AREA.	
		Acreage. ^(a)	Square miles.
Total.....		906,845	1,417
San Diego de Jemez.....	Jemez.....	17,510	1,081
San Estevan de Acoma.....	Acoma.....	95,792	
San Juan de Cabalenos.....	San Juan.....	17,545	
San Lorenzo de Picuris.....	Picuris.....	17,461	
San Felipe.....	San Felipe.....	84,767	
N. S. de los Angeles de Pecos.....	Pecos.....	18,793	
San Buena Ventura de Cochiti.....	Cochiti.....	24,256	
Santo Domingo.....	Santo Domingo.....	74,743	
San Geronimo de Taos.....	Taos.....	17,361	
Santa Clara.....	Santa Clara.....	17,399	
San Diego de Tesuque.....	Tesuque.....	17,471	
San Ildefonso.....	San Ildefonso.....	17,293	
N. S. de Guadalupe de Pojoaque.....	Pojoaque.....	13,520	
N. S. de la Assuncion de Zia.....	Zia.....	17,515	
N. S. de los Dolores de Sandia.....	Sandia.....	24,187	
San Agustin del Isleta.....	Isleta.....	110,080	
San Francisco de Nambe.....	Nambe.....	13,586	
San Josef de la Laguna.....	Laguna.....	125,225	
Santa Ana.....	Santa Ana.....	17,361	
N. S. de Guadalupe de Zuffi.....	Zuffi.....	6215,040	336

^a Outboundaries surveyed; confirmed by United States patents (except Laguna and Zuffi) in 1864, under old Spanish grants or locations; acts of Congress approved December 22, 1858, volume II, page 374, and June 21, 1860, volume XII, page 71. (See General Land Office Report for 1876, page 241, and for 1880, page 234.)

^b Executive orders March 16, 1877, May 1, 1883, and March 3, 1885. (Area of original Spanish grant, 17,581.25 acres.)

LANGUAGES OF THE PUEBLOS, 1890.

The same division of languages exists now among the Pueblos of New Mexico as existed when Coronado first saw them in 1540. There are 4 or 5 distinct languages.

The Queres group (Keresan stock) are the Pueblos of Santa Ana, San Felipe, Cochiti, San Domingo, Acoma, Zia, and Laguna.

The Tequas group (Tewan or Tanoan stock) are the Pueblos of San Juan, Santa Clara, San Ildefonso, Nambe, Pojoaque, and Tesuque.

The Piros group (also of Tewan or Tanoan stock), are the Pueblos of Taos, Picuris, Sandia, and Isleta.

The Jemez is used by the Pueblos of Jemez, who are of Tewan or Tanoan stock.

The Zuffi is used by the Pueblos of Zuffi, who are of Zuffian stock.

The Pueblos of New Mexico are probably all of Shoshonean stock. Time and isolation have caused the varieties of languages.

CENSUSES OF THE PUEBLOS, JUNE 30, 1864, TO JUNE 1, 1890.

The most complete and exhaustive census of the pueblos of New Mexico taken prior to 1870 was by John Ward, United States Indian agent, 27 years ago. It gave no data as to crops, but the total population was undoubtedly correct. Some data from this census are given. The total population of the 19 pueblos of New Mexico in 1864 was 7,066, in 1890, 8,287, a gain of 1,221 in 26 years, and this in the face of several epidemics of smallpox and diphtheria.

STATISTICS OF INDIANS.

In the year ended June 1, 1890, there were 719 deaths; all but 8 of these were from smallpox and diphtheria, and all but 86 were of children 5 years of age and less.

POPULATION.

PUEBLOS.	Ward, 1864.	Eleventh Census, 1890.
Total	7,066	8,287
Taos.....	361	401
Picuris.....	122	108
San Juan.....	385	406
Santa Clara.....	144	225
San Ildefonso.....	161	148
Nambe.....	94	79
Pojoaque.....	29	20
Tesuque.....	101	91
Cochiti.....	229	268
San Domingo.....	604	671
San Felipe.....	427	554
Sandia.....	197	140
Isleta.....	786	1,059
Jemez.....	346	428
Zia.....	103	106
Santa Ana.....	298	253
Laguna.....	988	1,143
Acoma.....	491	566
Zufil.....	1,200	1,621

VITAL AND SOCIAL STATISTICS, 1890.

The population and certain social statistics are given in full for each pueblo in the table compiled from the general schedules. Certain crop and vital statistics were obtained (following the method used in the enumeration of other agencies) from the agent's books at the Pueblo agency and confirmed in part by special inspection.

POPULATION AND SOCIAL STATISTICS OF THE 19 PUEBLOS OF NEW MEXICO.

PUEBLOS.	Total population.	Males.	Females.	Under 6.	Over 5 and to 18, inclusive.	Over 18.	Over 70 years. (a)	Heads of family.	House owners.	Farmers.	Herdsmen.	Stock raisers.
Total	8,287	4,448	3,839	1,060	2,690	4,537	132	1,746	1,618	1,516	133	157
Acoma.....	566	289	277	75	288	203	7	82	64	15	27	118
Cochiti.....	268	139	129	44	80	144	2	51	51	41		
Isleta.....	1,059	600	459	138	273	648	629	268	144	32	2	1
Jemez.....	428	258	170	73	140	215	22	88	90	60		2
Laguna.....	1,143	575	568	130	435	578	6	183	186	220	8	17
Nambe.....	79	41	38	9	25	45		23	23	24		
Picuris.....	108	62	46	24	23	61	7	30	30			
Pojoaque.....	20	9	11	4	3	13		6	6	5		
Sandia.....	140	77	63	12	48	80	4	36	39			
San Domingo.....	671	382	289	70	205	396	11	116	116	117		
San Felipe.....	554	313	241	47	168	339	14	125	136	209		
San Ildefonso.....	148	79	69	17	43	88		27	24	26		
San Juan.....	406	226	180	60	96	250	8	99	99	99		
Santa Ana.....	253	153	100	8	75	170	4	50	49	117		
Santa Clara.....	225	110	115	38	146	41	22	48	48	45		
Taos.....	401	213	188	52	114	235	11	96	96	114	4	
Tesuque.....	91	45	46	11	25	55	2	24	27	27		
Zia.....	106	57	49	23	30	53	3	21	20	23	1	
Zufil.....	1,621	820	801	225	473	923	20	373	370	342	91	19

a Many refused to answer.

b 1 man 110 years old and his wife 93.

c 1 man 103 years old.

d 1 man 100 years old and his wife 99.

POPULATION AND SOCIAL STATISTICS OF THE 19 PUEBLOS OF NEW MEXICO—Continued.

PUEBLOS.	Day laborers.	Traders.	Medicine men.	Teachers.	Clerks.	Cooks.	Blacksmiths.	Pottery makers.	Carpenters.	Governors.	Officers.	Telegraph operators.	Priests.
Total	527	2	1	7	3	5	1	11	1	1	1	2	2
Acoma	60												
Cochiti	45												
Isleta	13			3					1			2	1
Jemez		1		1	1								1
Laguna	144												
Nambe								2					
Pleuris													
Pojoaque													
Sandia	3												
San Domingo	124									1			
San Felipe	1												
San Ildefonso	9												
San Juan	50												
Santa Ana													
Santa Clara				1				7					
Taos	33												
Tesuque								2					
Zia							1						
Zuni	45	1	1	2	2	5					1		

PUEBLOS.	Storekeepers.	Authors.	Tailors.	Candy makers.	Speak English. (a)	Read English. (a)	Write English. (a)	Speak Spanish. (a)	Read Spanish. (a)	Write Spanish. (a)	Speak Indian. (a)	Read Indian. (a)	Write Indian.
Total	3	1	1	1	368	357	352	1,715	28	21	4,871	65	48
Acoma					44	44	44				524	2	
Cochiti					7						253	9	
Isleta	3	1	1		55	54	54	32	10	10	742	12	12
Jemez					5	5	5				368	1	1
Laguna					167	167	167				907		
Nambe					5	5	5	50					
Pleuris								74					
Pojoaque					2	2	2	12					
Sandia								114			17		
San Domingo													
San Felipe								447			90		
San Ildefonso					9	9	7	82	5	3			
San Juan								22	1	1	209	33	35
Santa Ana					1			218			33		
Santa Clara					17	16	14	143	6	2			
Taos					5	5	5	387	1	1			
Tesuque					1	1		61	4	3			
Zia				1	3	2	2	73	1	1	18		
Zuni					47	47	47				1,020	8	

a Many refused to answer.

The professions or callings are shown by the schedules. 1,516 called themselves farmers, 133 herders, 157 stock raisers, 527 day laborers, 2 traders, 1 medicine man, 7 teachers, 3 clerks, 5 cooks, 1 blacksmith, 11 pottery makers (but most of the women are pottery makers in the pueblos where pottery is made), 1 carpenter, 1 governor, 1 officer, 2 telegraph operators, 2 priests, 3 storekeepers, 1 author, 1 tailor, and 1 candy maker. The number of Indian apprentices learning trades during the year is given at 250. 368 answered that they spoke English, 357 read English, 352 wrote English. 1,715 answered that they spoke Spanish, 28 read Spanish, and 21 wrote Spanish. 4,871 answered that they spoke Indian only, 65 read Indian, and 48 wrote Indian.

It is probable that of the 8,287 Pueblos 6,084 (deducting the children below 1 year of age and those who speak English and Spanish, 2,203) speak Indian exclusively.

STATISTICS OF INDIANS.

SCHOOL STATISTICS OF THE 19 PUEBLOS OF NEW MEXICO, 1890.

PUEBLOS.	Total population Eleventh Census, 1890.	Children of school age, 5 to 18, inclusive.	PUPILS ENROLLED IN THE SCHOOLS.									Total pupils.
			In day schools.			In boarding schools.						
			Roman Catholic school.	Presbyterian school.	Government school.	Albuquerque government school.	Albuquerque Presbyterian school.	Bernalillo school.	St. Catherine's school, Santa Fe.	Ramona school, Santa Fe.	Carlisle.	
Total	8,287	2,690	269	169	30	154	53	53	50	4	131	913
Isleta.....	1,050	273	40	47		47	3	32	22		1	201
Zuni.....	1,621	473		12								12
San Juan.....	406	96	42						6			48
Laguna.....	1,148	435	29	53	30	40	48				107	307
Picuris.....	108	23								2		9
Santa Clara.....	225	146				6	1	1	1			2
San Ildefonso.....	148	43							4			4
Taos.....	401	114	37			2			4		1	41
Acoma.....	566	288	45			10					13	68
Pojoaque.....	20	3				4					1	5
Tesuque.....	91	25							4			4
Cochiti.....	268	80				20		5	5		5	35
Nambe.....	79	25					1	4		2		8
Jemez.....	428	140	80	57		4			3		1	95
Zia.....	106	30										
San Felipe.....	554	168				4					2	6
Santa Ana.....	253	75				11						11
San Domingo.....	671	205	37									37
Sandia.....	140	48				6		11				17

^a Probably the day schools have some pupils under 6 years and the boarding schools some over 16 years of age.

The school age for Indian children under the rule of the Indian office is for day schools 6 to 18 years and boarding schools 6 to 16 years. The enumeration above is of children from 5 to 18 years of age, inclusive, and the number is 2,690.

913 of the Pueblo children of departmental school age are attending the schools provided principally by the United States and aided by missions or churches. The United States has school room for 1,332 Pueblo pupils in the vicinity of the pueblos.

The following table is from the report of the Commissioner of Indian Affairs, 1890 (pages 328, 329):

STATISTICS OF SCHOOLS IN NEW MEXICO, SUPPORTED IN WHOLE OR IN PART BY THE GOVERNMENT, AT WHICH WERE PUEBLO CHILDREN, FOR THE YEAR ENDED JUNE 30, 1890.

SCHOOLS.	How supported.	CAPACITY.		EMPLOYÉS.			Enrollment.	AVERAGE ATTENDANCE.		Months in session.	Cost to government.	Cost per capita per month to government.	Cost to other parties.	Cost per capita per month to other parties.	Acres cultivated by schools.
		Boarding.	Day.	Male.	Female.	White.		Boarding.	Day.						
Albuquerque boarding.....	Under contract.	75		4	7	11	72	57		10	\$6,811.23	\$9.96	(a)		
Bernalillo boarding.....	do.....	100			6	8	75	72		10	7,500.00	8.68	(a)		
St. Catherine's boarding, Santa Fe.	do.....	125		9		9	81	51		10	6,737.92	11.01	\$700.00	\$1.11	12
University of New Mexico, Santa Fe.	do.....	50		1	3	4	28	18		10	2,360.72	10.93	2,427.34	11.24	4
Acoma day.....	do.....		50		1	1	35		24	6	300.00	2.08	275.00	1.01	
Isleta day, No. 1.....	do.....		40		1	1	42		26	9	490.00	2.09	110.00	0.47	
Isleta day, No. 2.....	do.....		60		2	2	43		15	9	231.40	1.71			
Jemez day, No. 1.....	do.....		50		1	1	30		14	4	150.00	2.68	250.00	4.46	
Jemez day, No. 2.....	do.....		50		1	1	33		14	6	219.26	2.61	600.74	7.15	
Laguna day.....	By government.		30		1	1	29		18	6	400.00	3.70			
Pajuate day.....	Under contract.		50		1	1	42		33	10	580.00	1.76	100.00	0.30	
San Domingo day.....	do.....		40		1	1	40		21	10	371.00	1.77	229.00	1.09	
San Juan day.....	do.....		50		1	1	40		30	10	675.00	2.25			
Senma day.....	do.....		60		1	1	58		19	7	95.26	0.72	279.74	2.10	
Taos day.....	do.....		50		1	1	37		28	10	600.00	2.86	50.00	0.23	
Zuni day.....	do.....		75		2	2	54		8	9	119.34	1.66	980.66	13.62	

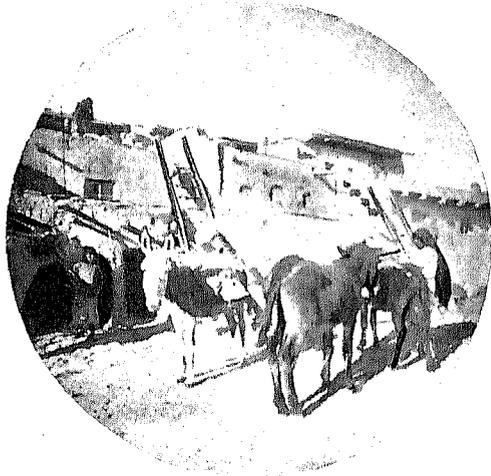
^a Not given.



On a house top at Acoma. New Mexico.



Old Musico " the silversmith of Acoma, New Mexico



At Acoma, New Mexico. Bringing in the Corn.



At Acoma, New Mexico



Family of Musico, Silversmith of Acoma. At Acoma, New Mexico.



On the terraced houses at Acoma, New Mexico. Women carrying water, from two miles away.

Of the total cost to the United States for the education of the 913 Pueblo school children, including the 131 at Carlisle, \$18,750 was approximately the sum paid for the service to missionary societies and churches.

COMPARISON OF CERTAIN STATISTICS OF WARD'S CENSUS OF 1864 WITH THE ELEVENTH CENSUS, 1890, OF THE 19 PUEBLOS.

STOCK AND PRODUCE.	1890.		Ward, 1864.
	Total.	Value.	
Total		\$103,000	
Number of horses (burros).....	3,000	60,000	1,489
Number of mules.....	800	7,500	64
Number of cattle.....	2,200	15,400	1,926
Number of swine.....	350	700	813
Number of sheep.....	20,000	20,000	
Number of domestic fowls.....	900	90	
Total	55,720	115,850	
Bushels of wheat.....	9,000	4,500	
Bushels of corn.....	20,000	7,000	
Bushels of turnips.....	600	900	
Bushels of onions.....	600	1,200	
Bushels of beans.....	300	600	
Bushels of other vegetables.....	200	200	
Number of melons.....	15,000	750	
Number of pumpkins.....	10,000	500	
Tons of hay cut.....	20	200	

^a Agency records show a value of \$25,000.

Number of houses in the 19 pueblos	2,955
House owners	1,618
Number of families.....	1,746
Wear citizens' dress wholly.....	1,300
Wear citizens' dress in part.....	1,100
Children of school age, from 5 to 18 years, inclusive.....	2,690
Children under 1 year of age.....	120
Pueblo Indian children at school during 1890.....	913
Births during the year.....	206
Deaths (epidemics), including 86 of persons above 5 years of age.....	719
Deaf.....	36
Deaf and dumb.....	12
Blind	49
Idiots and insane	4
Persons over 70 years of age.....	132

THE PUEBLO CENSUS OF 1890.

The Pueblo Indian of New Mexico lives in terror of the tax collector and hopes much from Washington. The illusion of a United States Indian agent at Santa Fe keeps the hope of this material aid from the treasury alive in his breast. He has received from the United States in money and supplies, and indirectly, over \$500,000 since 1849.

The census of 1890 was obtained with great difficulty. It was taken by regular enumerators under the direction of the supervisor of census for New Mexico. (a) The Pueblos coupled the enumerators and the special agents with tax collectors or the propagators of a new creed. They are afraid of both. Naturally suspicious,

^aThe Superintendent of Census having his attention called to the reduced number of persons in the pueblo of San Domingo, New Mexico, he wrote for an explanation to the supervisor of New Mexico, who answered as follows:

"SANTA FE, NEW MEXICO, September 1, 1890.

"DEAR SIR: Upon comparing the census returns of the pueblo of Santo Domingo with the returns of the last census, I found that the Indians had decreased about 50 per cent, and not believing that to be correct, I went there personally and took with me F. F. Pino, one of the clerks of this office, and sent for the enumerator, Mr. Amado C. de Baen, who also was there on time. I went straight to the governor's place and had him to call all the Indians he could to meet us there. We had a great many Indians present, and I explained to them the object of the meeting, and after that I made the clerk read a list of the Indians enumerated before, and I asked the governor to consult with his most reliable men and tell all of those that were not on the list, and he did so, and we found that only 79 persons had been left out, and that it was not the fault of the enumerator, as I had at first thought. The enumerator had gone to their homes, and they being absent their neighbors would give no information whatever. Then I asked them how was it that they were fewer than when the last census was taken, and they answered that 2 years ago they lost over 250 people from the diphtheria, and also the year before they had lost quite a number of their people. I believe from personal observation that the census returns from that pueblo are correct.

"Respectfully yours,

"PEDRO SANCHEZ, Supervisor of Census for New Mexico.

they are doubly so when a government official comes in sight. Information being hard to obtain, the special agents and others were obliged to estimate in some cases.

The Pueblos are not poor; they are well housed, have good clothes, and plenty to eat. They would be content to remain as they are now forever.

Just how far the United States should interfere with these citizens is a question. Why one portion of a nation's citizens should receive benefits not accorded to other citizens, and how far the United States is responsible for the present low condition in civilization of the Pueblos, by reason of assumed quasi control, is quite a serious question. 45 years of national supervision and control have not, in fact, been of much service to the Pueblos. They have gone back in many respects, and self-reliance has not grown in any perceptible degree.

The Pueblos of New Mexico do not desire to be known as citizens of the United States, for in such case they would be forced to pay taxes on their real and personal property, and they fear that their community system might be interfered with. If any good reason exists why 8,000 people with 905,000 acres of land should live in peace and security and acquire wealth, with every protection of the laws, and pay no taxes to aid in the expense of government it is not apparent; and why the United States should encourage such an idea by keeping an agent to defend them is also not apparent.

The United States Indian agent for the Pueblos at Santa Fe is the person to whom they look for protection, and scarcely a day passes but he is appealed to by the Pueblos to protect them from their fellow citizens. His duties are principally those of a law officer for these people.

The efforts of the Indian agents of the Department of the Interior since 1849, the year of the creation of that department, and of the agents of the Indian office since 1846 have been directed toward keeping the Pueblos out of the citizenship of the United States. Read the reports of these officers in the annual reports of the Commissioner of Indian Affairs in proof of this.

It is said that the Pueblos of New Mexico do not vote at elections in New Mexico. They might if they wanted to, in spite of a territorial law that they shall not. The negligence of a citizen to exercise the right of suffrage is no evidence that he is not a citizen. There is no penalty for a refusal to vote, but if he were to vote he might be taxed, and this the Pueblo wants the last of all things. If any one of them demands the right to vote the United States will see that he has it, so that the real power that has persistently endeavored to keep the Pueblo Indians out of citizenship has been the Indian agents and superintendents. The motive of most of the agents and superintendents can be seen at once; still, the Indian office can not be held accountable for their opinions, but unfortunately, in some cases, it has been guided by them.

The Pueblo Indians have always looked to the United States Indian agent to control them, and thus they have escaped taxation and avoided the duties of citizenship. The Pueblos have ready wit, keen intellects, and are good traders.

The barbarities at Zúñi, detailed at length by Special Agent Scott in his report, seem to have escaped the knowledge of the United States Indian agent at Santa Fe. Probably they are a reminiscence of the Inquisition once with them. At any event the authorities of New Mexico and of the United States should endeavor to remove murder from the catalogue of amusements of the people of Zúñi.

The Pueblos, besides being farmers, herders, and pottery men, work on railroads as contractors and section men, and hire out to farmers as day laborers; a few are mechanics, and the receipts from this kind of work are quite large.

At each of the pueblos are traders' stores, usually kept by white men; but at Isleta there are 3 Indian storekeepers, at whose stores all kinds of supplies can be bought. At a few of the pueblos pottery is sold to an advantage, and is a source of considerable income.

The water about the pueblos commands immense areas of adjacent grazing land, which is owned and utilized by the Indians. The grape crop is considerable at 4 of the pueblos, and good and wholesome wine is made. An estimate has been made of a total of 4,360 gallons of wine per year.

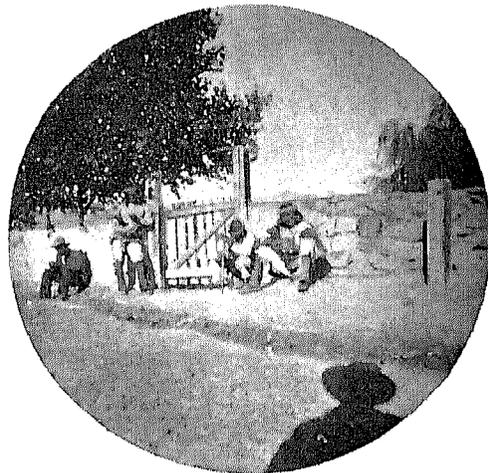
White interlopers and trespassers on the pueblo grants are estimated at 500 in number.

The poverty of 1 or 2 of the pueblos is quite apparent, the pueblo of Pojoaque being an illustration. This people have sold their granted lands, until at present they have but 25 acres. The pueblo contains a total population of 32, 5 men, 7 women, and 20 children. They have 8 cows, 12 burros, 2 wagons, 7 pigs, 1 set of harness, 1 ox cart, 1 small wagon, and 4 plows. The 25 acres, supplemented by their work for outside parties, sustains the entire 32 people.

The land grants of the Pueblos are very valuable, being originally about 900,000 acres, and, exclusive of the towns, would bring as a whole more than \$3,000,000, which is quite a property for 8,287 people. By a practical system of irrigation and the saving of the water now wasted on arable lands the amount could be increased from 13,000 acres now irrigated or cultivated to 30,000 acres, which would be worth at the current value in New Mexico of such lands \$1,500,000.



At Laguna, New Mexico.



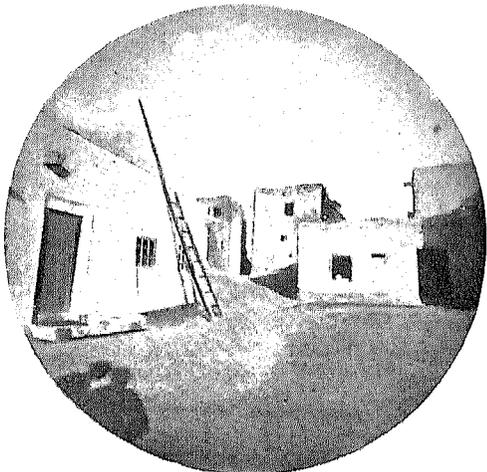
Outside of Col. Marmons Garden, Laguna, New Mexico.



Scene in Laguna, New Mexico, Trading.



Near Laguna, New Mexico.



A Street in Laguna, New Mexico.



At Laguna, New Mexico.

The following as to the method of building irrigating ditches and the manner of taking water from the streams to the land in New Mexico is from Census Bulletin No. 60, 1890 :

The Rio Grande valley, however, has from the earliest times been the home of agriculture by irrigation. The original Indian inhabitants, and subsequently the Spanish invaders, took water from the river and its tributaries, not only in very much the same manner as that now prevailing, but even to some extent by the same ditches. There has, in fact, been comparatively little change in many localities along this river within the memory of man. The towns are located at short intervals, wherever the valley widens out to form bottom lands of an extent sufficient for agricultural purposes. Each town or group of farms has its own ditch, and where the population is comparatively dense these small ditches cross and intermingle in apparently the greatest confusion. Owing to the lack of system there is a great loss of water, which might often be avoided by the construction of a single well-built canal in the place of the many poorly constructed ditches.

The water is diverted from the river by means of temporary dams, constructed of bowlders and brush. These are often swept away by floods, and thus a loss of crops has at various times occurred, not because of any lack of water in the river, but because a sudden freshet has destroyed the headworks of the ditch. Usually only the lowest lying land has been irrigated, and from lack of drainage this land has in certain localities become so saturated with alkaline salts as to be worthless, resulting in the abandonment of farms, and even in the desertion of some small towns. Artificial drainage therefore is for such localities as necessary as irrigation.

Many Mexican farms [and those of Pueblo Indians as well] are long, narrow strips, from 25 to 300 yards wide by about 1,000 yards long, extending from the river up the slope of the hill.

SUGGESTIONS.

The condition of the Pueblo Indians of New Mexico in 1890 warrants the following suggestions for their advancement in the future :

Let the laws of the United States and the territory of New Mexico be immediately extended over the Pueblo Indians, and let crime with them be punished as it is with other citizens. This extension of the laws can be made at once by the United States and territorial authorities. Such extension will not require an act of Congress, as the Pueblos are already citizens, having been made so by the eighth and ninth articles of the treaty of Guadalupe Hidalgo of February 2, 1848, with the republic of Mexico. The Pueblos were counted as civilized and citizen Indians in the census of 1880, and as a part of the population of New Mexico. In Census Bulletin No. 129, 1890, they are counted as citizens of the United States and New Mexico, and representatives sit for them in the legislative assembly of New Mexico.

Let the quasi or nominal control of the United States cease at once, and the agency at Santa Fe be abolished.

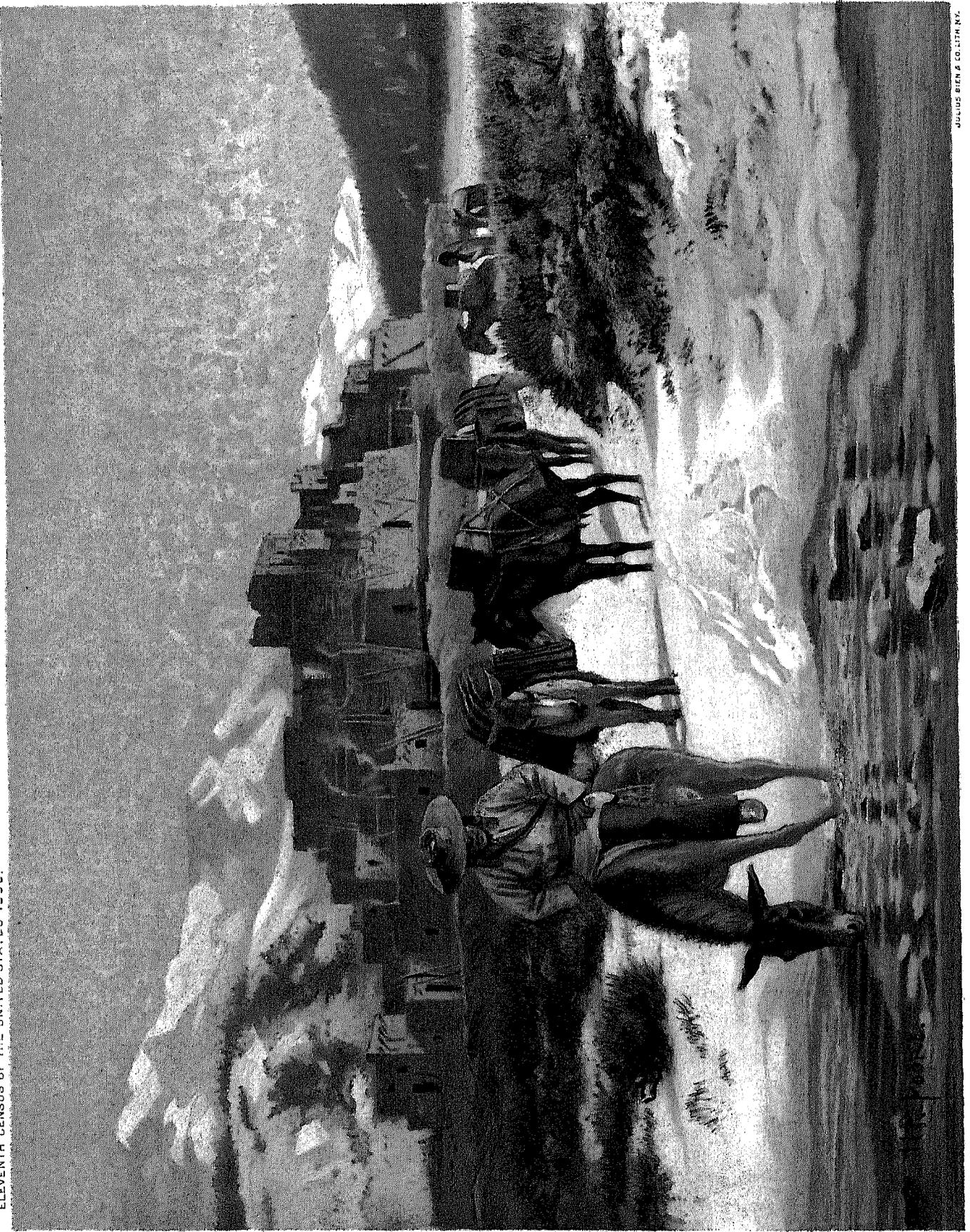
Let the Pueblo Indians adopt the school system of New Mexico. Let the United States courts alone hear all suits in anywise affecting the lands of the Indians and enforce penalties for trespass on the pueblos, legislation for which, if legislation be found necessary, to be by Congress.

Let the district attorney of the United States observe the condition of the Pueblos from time to time and report to the Secretary of the Interior and see that the United States and territorial authorities do their duty toward the Pueblos as toward other citizens.

Let there be no interference with the community system of government by the Pueblos and the holding of land; but let acts committed in violation of the law of the land, even if ordered by community authority, be punished.

Let the Pueblos worship as they please. Schools should be located among them under the territorial school law. The United States government should not dictate in this matter. Let the district attorney of the United States for New Mexico have an additional allowance of money, say \$1,500 per year, for a time for his attention to these people.

Let the pueblo Indian know that he can protect his property, by force as well as by law, and his thieving fellow citizens will not trouble him after this is found out.

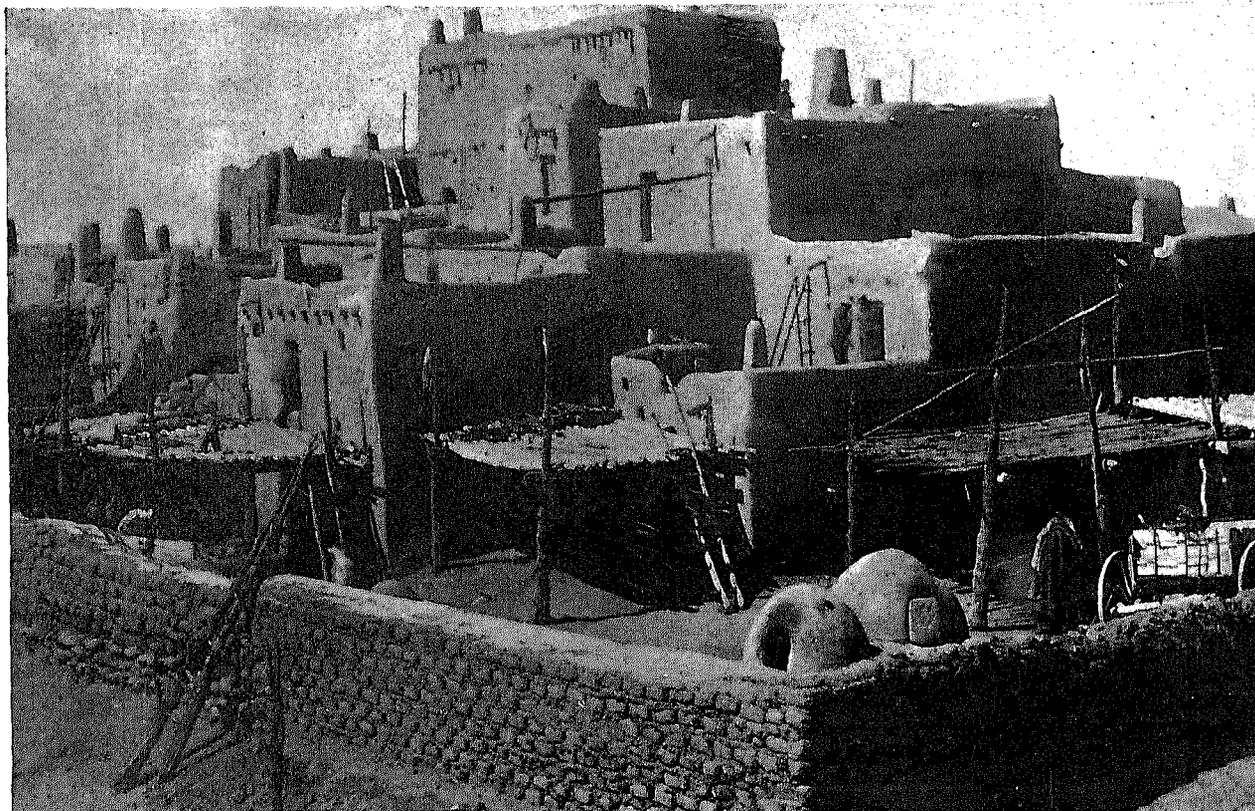


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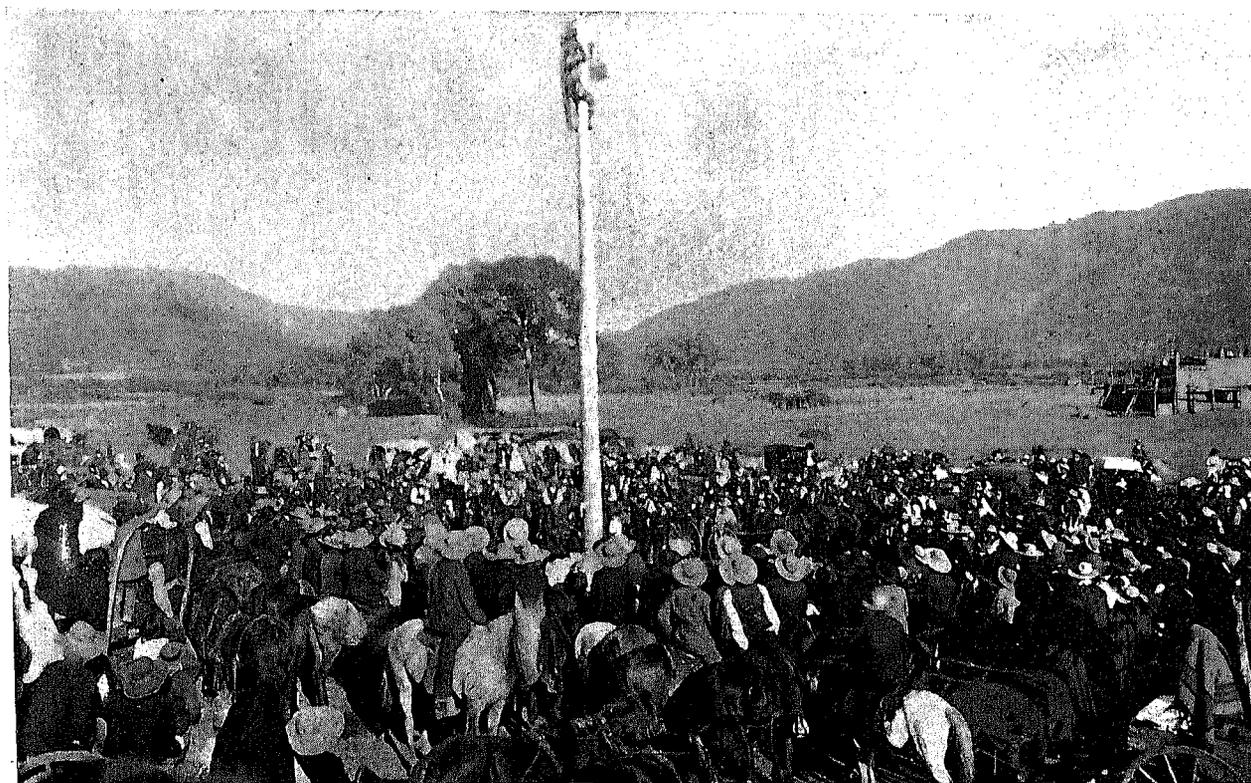
PACK-TRAIN LEAVING PUEBLO OF TAOS, NEW MEXICO

Eleventh Census: 1890.

Moquis and Pueblos.



TAOS PUEBLO.



FEAST OF SAN GERONIMO, HELD AT TAOS PUEBLO, NEW MEXICO, SEPTEMBER 30, 1889.

New York Engraving & Printing Co.