

PART III.

EXPLORATIONS AND SURVEYS FOR A RAILROAD ROUTE FROM THE MISSISSIPPI RIVER TO THE PACIFIC OCEAN,
WAR DEPARTMENT.

ROUTE NEAR THE THIRTY FIFTH PARALLEL, UNDER THE COMMAND OF LIEUT. A. W. WHIPPLE,
TOPOGRAPHICAL ENGINEERS, IN 1853 AND 1854.

REPORT

ON

THE INDIAN TRIBES,

BY

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WASHINGTON, D. C.,
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NOTE. The above named views, portraits, and inscriptions, are careful representations of the originals. They were drawn by H. B. Mollhausen, artist to the expedition.

CHAPTER I.

Remarks regarding the localities, numbers, modes of subsistence, &c., of various tribes upon the route.

OF all the collateral branches to which our attention was directed by instructions from the department, the one now under consideration seems the most remotely connected with the main object of the exploration. Nevertheless, a knowledge of the inhabitants of the various districts traversed, and their usual mode of subsistence—whether by agriculture, by hunting, by gathering wild fruits and roots, or by plunder of neighboring countries, will tend to elucidate many facts regarding the characteristics and resources of that region, which our hasty reconnaissance could not determine more directly. Besides, a comparison of the various tribes within our borders, showing the effect produced upon each by the policy heretofore adopted by the government, may be useful in determining the course to be pursued towards them in future. In our dealings with this race, it is necessary to understand the peculiarities of their character, and the motives that govern their actions. If it be found that they construe gifts received from agents of the government as tribute paid from fear of their depredations upon emigrants and settlers, that mode of dispensing favors will have to be discontinued. If pride appear to be one of their characteristic traits, care must be taken not to trample upon it. If they possess manliness of spirit, are sensitive to expressions of contempt, and are grateful for considerate kindness bestowed, our mode of intercourse should be regulated accordingly. If it should be proved that those tribes, whom we have fostered for years with uniform consideration and substantial benefits, have considerably progressed in civilization, we shall be encouraged, for the sake of humanity, to extend the system which has produced such gratifying results; and, if this can be done at less cost to the national treasury than is required to chastise their aggressions, or to govern them by the fear of a military force, another inducement will urge on the benevolent work of enlightening this remnant of a numerous race. Many thousands of benighted beings now exist under our government without realizing its benefits. When this fact can be faithfully presented to the American people, much of the sympathy now bestowed upon negroes will be turned toward the Indians, who have none of the religious privileges, nor experience the careful protection, that the African enjoys. The aborigines are, upon every side, hemmed in by descendants of a foreign race. Year by year their fertile valleys are appropriated by others, their hunting-grounds invaded, and they themselves driven to narrower and more barren districts. The time is now arrived when we must decide whether they are to be exterminated; if not, the powerful arm of the law must be extended over them, to secure their right to the soil they occupy; to protect them from aggression; to afford facilities and aid in acquiring the arts of civilization, and the knowledge and humanizing influences of Christianity.

The material collected, and briefly presented in the following pages, is not as full and precise as could be desired. We passed through the territory of the Kujowas and Comanches when

the greater portion of them were north of our trail, pursuing the buffalo. The San Francisco region was traversed in mid-winter, when its inhabitants had sought for more comfortable quarters in the lower country, upon the waters of Rio Verde. Hence, with many tribes we had less opportunity for personal observations than had been anticipated. But the notes which could be taken without interfering with the main operations of the survey, are submitted, in the hope that they may add something to the stock of information already before the department.

The territory ceded by the government to the Choctaw Nation extends from the State of Arkansas on the east, and the Canadian river upon the north, to the boundary of Texas upon the south and west; but only the eastern portion of it is actually occupied by this tribe. Several Chickasaw villages are scattered through the central parts: bands of Shawnees, Quapaws, and Delawares are located midway upon the Canadian, and the western division is occupied by various remnants of wilder tribes, such as Topokees, Kichais, Kickapoos, Caddos, Huecos, and Witchitas. Upon the northern side of the Canadian are Creeks, Quapaws, and Cherokees. All of the above-mentioned have fixed habitations, and, to a greater or less extent, are engaged in agriculture. Those that have been planted here under the care of the government, have already made some progress in civilization; supporting schools for the young, and cultivating the arts. The remainder seem equally docile, and would doubtless adopt any well-digested system that our government might choose to direct for their improvement.

Upon the western borders of the Choctaw country commences the vast range of the wild Kaiowas and Comanches; extending uninterruptedly along the Canadian to Tucumcari creek and thence, occasionally, to Rio Pecos. From this line they pursue the buffalo northward as far as the Sioux country, and on the south are scarcely limited by the frontier settlements of Mexico, upon which their depredations are committed. The Comanches and Kaiowas are friends and allies. A tribe of Lipans ranges over a portion of the same region, with indiscriminate hostility both to Comanches and whites. They belong to the Apache nation, though in habits and in appearance greatly resembling the Kaiowas.

The tribes above mentioned may be divided into three classes: the semi-civilized, the rude, and the barbarous.

The first, according to the best evidence we have, consists of—

Choctaws	15,767 *
Chickasaws	4,260 *
Cherokees	17,367 *
Creeks and Seminoles ..	24,000 *
Quapaws	200
Shawnees	325
Delawares	200

making an aggregate of about 62,000 persons, peaceful in their dispositions, and depending for subsistence upon agriculture alone. They are characterized by docility, and have a desire to learn and practise the manners, habits, and language of the whites. The labors of missionaries among them have been crowned with success, and there appears to be no obstacle in the way to prevent their complete civilization. The Shawnees and Delawares of this region do not participate in the favors bestowed upon more wretchedly hands of their tribes, and therefore complain that government overlooks their interests, as it bestows upon them neither annuities, as to Choctaws, nor presents, such as are distributed among the hostile tribes of the prairies. They evidently have an idea that the latter are given to the wild Indians as a kind of tribute, from fear of their depredations; and naturally murmur that they, who are always friendly to the whites, should receive no assistance from them. It is believed that if government could

evinced a greater regard for the prosperity of those portions of the peaceful tribes who live on the borders, the effect would be beneficial upon the roving bands.

Among those contiguous to our route, residing in the Choctaw or Creek territory, and characterized as rude, the following are enumerated :

Topofkees.....	200
Kichais.....	500
Kickapoos.....	400
Caddoes.....	100
Huecos.....	400
Witchitas.....	500
Total.....	2,100

These remnants of tribes have much intercourse with, and are supposed to be considerably influenced by, the semi-civilized class above alluded to. Probably they might easily be induced to conform to their mode of life. Already they cultivate the soil to some extent, but, retaining many of their old habits, are fond of hunting and a roving life, and commit occasional depredations upon their neighbors.

The third class, denominated barbarous, are the Arabs of the plains and the scourge of emigrants. According to the best information I could obtain, their numbers are as follows :*

Comanches.....	20,000
Kaiowas.....	3,500
Lipans.....	6,500

amounting to 30,000 persons, one-fifth of whom are supposed to be warriors. They are perfect types of the American savage, and to us appear more barbarous than the Spaniards considered them at the end of the preceding century.† Hunting and war are their favorite pursuits. Agriculture is esteemed a degradation, from which their proud natures revolt; their dependence for subsistence being upon game, and depredations upon frontier settlements. So haughty is their spirit, and so great their contempt for white men, that it is somewhat doubtful whether they will ever be induced to accept civilization and a local habitation, instead of the unrestrained freedom of their wild and lawless life.

Between the Comanche range and the Rio Grande are several fragments of roving bands of Apaches, whose condition in 1799 is described in chapter vi. As they were not seen upon our trail, and are not supposed to be numerous, they are passed over without further remark.

The Pueblo Indians of New Mexico present a strong contrast to those previously noticed. They remain living in towns, irrigating and cultivating the soil, nearly in the same manner as was their custom previous to the period of the Spanish conquest. We first met bands of them upon the Canadian river, where they were in search of Comanches for the purposes of trade. They said their tribe was called "Tiguex" by Spaniards, but, in their own language, the appellation was Ki'-o-wummi. They traced upon the ground a sketch of their country, with the names and locations of the pueblos occupied in New Mexico—a copy of which (somewhat

* These estimates differ from those given in Mr. Schoolcraft's History. The latter are as follows: Comanches 27,000, Kaiowas 3,500, Lipans 500—amounting to 31,000. Mr. Burnet, in an interesting article upon this subject, ranks the Lipans next to the Comanches. His estimates of numbers would, however, reduce the above by nearly one-half.

† See the description of Comanches in chapter vi.

"*Art. 3.* The first county shall comprise all the inhabitants of Santa Fé, San Ildefonso, Pojuaque, Nambé, Cuyamanque, Tezuque, Rio Tezuque, Sienea, Sienuilla, Agua Fria, Galisteo, El Real del Oro, and Tuerto. The county-seat is Santa Fé. The number of inhabitants is 12,500.

"*Art. 4.* The second county shall comprise the inhabitants of Rayada, Cochlité, Peña Blanca, Chilili, Santo Domingo, Cobero, San Felipe, Jemez, Silla, Santa Ana, Angostura, and Algodones. The number of inhabitants is 10,500. The county-seat is fixed at Algodones.

"*Art. 5.* The third county shall comprise the inhabitants of Pecos, Gusano, Rio de la Vaca, Mula, Estramosa, San José, San Miguel del Bado, Pueblo, Puerticito, Cuesto, Cerrito, Anton Chico, Tecaloté, Vegas, and Sepillo. Inhabitants 18,800. The county-seat shall be San Miguel.

"NORTHERN DISTRICT.

"*Art. 6.* This district is divided into two counties, called Rio Arriba and Taos. The capital is Los Luceros.

"*Art. 7.* The county of Rio Arriba comprises the inhabitants of Santa Cruz de la Cañada, Chinayo, Cañada, Truchas, Santa Clara, Vegas, Chama, Cuchillo, Abiquiu, Rito Colorado, Ojo Caliente, Ranchitos, Chamita, San Juan, Rio Arriba, Joya, and Embuda. The county-seat is Los Luceros. The number of inhabitants is 15,000.

"*Art. 8.* The county of Taos comprises the inhabitants of Don Fernandez, San Francisco, Arroyo Hondo, Arroyo Seco, Desmontes, Siniguilla, Pecuriés, Santa Barbara, Zampas, Chamizal, Llano, Peñasco, Moro, Huerfano, and Cemmaron. The county-seat is Don Fernandez. The number of inhabitants amounts to 14,200.

"SOUTHEASTERN DISTRICT.

"*Art. 9.* This district is divided into two counties, called Valencia and Bernalillo. The capital is Valencia.

"*Art. 10.* The county of Valencia comprises Valencia, San Fernando, Tomé, Socoro, Limetar, Polvaderas, Sabinal, Elames, Casa Colorada, Cebolleta, Sabino, Parida, Luis Lopez, Belen, Lunes, Lentos, Zuñi, Acoma, and Rito. County-seat Valencia. Number of inhabitants 20,000.

"*Art. 11.* The county of Bernalillo comprises Isleta, Padilla, Pajarito, Ranchos de Atrisco, Atrisco, Placeres, Albuquerque, Alameda, Corrales, Saadia, and Bernalillo. County-seat, Bernalillo. Number of inhabitants 8,204. The whole number of inhabitants of the district, 28,204.

"This decree shall be made known to the governor, that he may carry it into execution.

"JÉSUS MARIA GALLEGOS, *President.*

"JUAN BAPTISTA VIGIL Y MURIS, *Secretary.*

"By virtue of the premises, I command that this act be published, circulated, and made known, to all whom it may concern, for its most active observance and fulfilment.

"Palace of the government, Santa Fé.

"MARIANO MARTINEZ.

"JOSE FELIX JUBIA, *Secretary.*

"June 17, 1844."

It is probable that, since 1844, very little change has occurred in the number of Pueblo Indians. Therefore, by dividing the aggregate, so as to give each town its proportion, we may obtain an approximate estimate of the Indian population. In the following table this has been attempted.

TABLE.

Santa Fe.....	4,500	Cueto.....	1,200	Peñasco.....	900
San Hdefonso.....	500	Cerrito.....	800	Moro.....	900
Pojuaque.....	500	Anton Chico.....	1,500	Huerfano.....	900
Nambé.....	500	Tecalote.....	1,000	Cemmaron.....	900
Chyamanque.....	400	Vegas.....	1,800		14,200
Tezuque.....	700	Sepillo.....	1,500	Valencia.....	1,500
Río Tezuque.....	900		18,800	San Fernando de Taos.....	800
Siemega.....	500	Santa Cruz de la Ca-		Tomé.....	1,000
Siemaguilla.....	300	ada.....	900	Socorro.....	1,500
Agua Fria.....	500	Chemayo.....	900	Limitar.....	1,000
Gallisteo.....	1,200	Cañada.....	650	Polyvaderas.....	900
El Real.....	1,000	Truchas.....	900	Elames.....	800
Tuerto.....	1,000	Santa Clara.....	600	Casa Colorada.....	900
	12,500	Vegas.....	1,500	Cebolleta.....	1,000
Itayada.....	1,100	Chama.....	900	Sabino.....	800
Cochité.....	900	Cuchillo.....	900	Parida.....	800
Peña Blanca.....	1,200	Miquin.....	1,800	Luis Lopez.....	800
Chilili.....	800	Río Colorado.....	500	Belen.....	800
San Domingo.....	800	Ojo Caliente.....	500	Lunes.....	800
Colero.....	1,000	Ranchitas.....	900	Lentes.....	800
San Felipe.....	800	Chanita.....	900	Zuñi.....	2,000
Jemez.....	450	San Juan.....	500	Acoma.....	1,200
Silla.....	450	Río Arriba.....	900	Rito.....	500
Santa Ana.....	500	Joya.....	900		20,000
Angostura.....	1,000	Embuda.....	850	Isleta.....	800
Algodones.....	1,500		15,000	Padilla.....	500
	10,500	Don Fernandez.....	2,000	Pajarita.....	500
Pecos, (at present de-		San Francisco.....	1,000	Ranchos de Atrisco.....	100
serted)		Arroyo Hondo.....	700	Atrisco.....	800
Gusano.....	1,400	Arroyo Seco.....	700	Placeres.....	500
Río de la Vaca.....	1,500	Desnortes.....	800	Albuquerque.....	3,000
Mula.....	1,000	Sineguilla.....	700	Alemeda.....	800
Estramosa.....	1,500	Picuriés.....	800	Cerroales.....	200
San José.....	1,500	Santa Barbara.....	1,000	Sandia.....	500
San Miguel del Bado.....	1,800	Zumpas.....	900	Bernalillo.....	500
Pueblo.....	1,500	Chamizal.....	900		8,204
Puerticito.....	800	Llano.....	900		

From the preceding results, we derive the following table of the probable numbers of Tiguex and other Indians of New Mexico, occupying the twenty-one towns represented upon the sketch :

Pueblo de Taos,.....	800	Isleta,.....	800†
“ de Picuriés,.....	800	Jemez,.....	450*
“ San Hdefonso,.....	500	Santa Ana,.....	500
“ Pojuaque,.....	500	Silla,.....	450
“ San Juan,.....	500	Pecos,.....	none
Nambé,.....	500	Chilili,.....	900
Chyamanque,.....	400	La Laguna,.....	800‡
Tezuque,.....	700	Acoma,.....	1,200§
Santa Clara,.....	600	Zuñi,.....	2,000
Cochité,.....	800		
San Domingo,.....	800*		15,300
San Felipe,.....	800†		
Sandia,.....	500†		

According to the above statement, twenty-one pueblos, at present occupied, contain 15,300

* Estimate by Captain Simpson.

† Estimate.

‡ Estimate by Simpson and others.

§ Estimate founded on Albert's description.

|| Gregg, Simpson, Leroux, and others.

persons;* equal to about one-sixth of the whole population of the Territory. For the greater part of two centuries they have been characterized by peaceful dispositions, and noted for honesty and sobriety. They regularly till the soil, and have sufficient foresight to make seasonable provision for all their necessities. Although most friendly in their intercourse with their white neighbors, they live exclusively by themselves, and neither intermarry with, nor adopt the habits of, any other race. They appear to rejoice in the change from Mexican to American rule, and anticipate a return to them of the prosperity which their traditions commemorate as belonging to the Saturnalian or Montezuma era.

West of Rio Grande, we enter the country of the Navajos. They extend northward from our route to Rio San Juan, valley of Tuñe Cha, and Cañon de Chelle; occupying a region some 15,000 square miles in extent. Within the fertile valleys they cultivate wheat, corn, and vegetables; and upon the grassy plains graze numerous flocks and herds. Their hunting-grounds extend upon the south as far as the headwaters of Rio Gila. For weaving blankets, this band of the Apache tribe is famous; but they are not known to be expert in any other branch of arts. The number of the Navajos is variously stated—10,000 being the estimate of Gregg, which is probably nearly correct. Formerly, they were troublesome neighbors to the inhabitants of New Mexico; but since the establishment of a military post at Fort Defiance, under the command of an officer who understands Indian character, and is able at once to command their esteem and respect, few depredations have been committed. They appear to be making advancement in peaceful pursuits, and bid fair to become willing recipients of civilization.

West from the Navajos, and in the fork between the Little and the Big Colorados, lies the country of the Moquinos—a people famous in Spanish history as well for their devotion to liberty and successful valor in resisting foreign aggression, as for their hospitality, integrity of character, and attention to agriculture. In many respects, they assimilate to the people of Zuñi, with whom they ever maintain friendly relations. The situation of Moqui seems to be within wide and fertile valleys, lying near the base of mountains where are found the sources of various tributaries to the Colorado Chiquito. A few isolated portions of a high table-land remain in the vicinity of their fields, and upon the tops are the ancient pueblos, which, for centuries, have been considered remarkable monuments of Indian art.

The following are the names of the seven pueblos of Moqui. The estimate of the population is by Mr. Leroux, who has been among them:

Names.	In Zuñi language.	Number of warriors.	Total population.
Ó-rái-bé.....	Û-lé-ó-wa.....	400	2,400
Shú-múth-pá.....	Shú-múth-pá-ó-wa.....	150	900
Mú-shái-l-ná.....	Mú-shái-é-nó-wá.....	150	900
Áh-té-lá.....	Áh-té-lá.....	150	900
Quál-pí.....	Wáth-pí-é.....	150	900
Shí-wín-ná.....	Shí-wín-é-wá.....	20	120
Té-qué-†.....	Té-é-wá-ná.....	100	600
Whole number.....	1,120	6,720‡

REMARKS.—In the spelling of Indian words, the vowels have the Spanish sounds; *a* like *ah* as in *faté*; *o* like *o* in *note*; *u* like *oo* in *fool*; but where a letter is marked thus, *˘* the sound is short.

* Since writing the above, I have noticed, in Mr. Schoolcraft's History, an estimate of the population of the pueblos of New Mexico, by which the aggregate is between 11,000 and 12,000.

† Probably should be Tiguex, one of the ancient tribes of Rio del Norte.

‡ I perceive in Mr. Schoolcraft's history (volume 1) different names for most of these pueblos, and a larger estimate of the population.

Between the Colorado Chiquito and Rio Gila roam two bands of Apaches, called Coyoterros and Pinal Leñas, consisting probably of 300 warriors, or 1,500 persons each. They live among the mountains, and occasionally cultivate patches of soil, producing wheat, corn, and squashes. In one instance a field of cotton was discovered near their rancherías. However, not being fond of quiet pursuits, they subsist partly upon roasted mescal and piñon nuts, which they find in their wanderings, and place their main dependence for support upon forays into Sonora, proving a great scourge to the Mexican frontier. They are not wanting in native shrewdness, and, though generally hostile to parties of white men whom they may meet, they have been known to receive Americans into their country with kindness and hospitality. There are some fine valleys and many fertile spots within their limits, and, if they were willing to work, they well know how to subsist without plunder.

We now reach the San Francisco mountains, and enter the hunting-grounds of the Cosminos. They are said to roam northward to the big bend of the Colorado. The vast region toward the south, lying between Rio Verde and the Aztec range of mountains, is occupied by Tontos; while west and northwest of that range, to the mouth of Rio Virgen, are found a tribe calling themselves Yabipais, or, as sometimes written, Yampais. Their numbers are estimated at 2,000 each. Leroux and Savedra believe these three to be allied tribes; but there exists some doubt upon the subject. The language of the latter proves that they have an affinity with the Mojaves and Cuchans of Rio Colorado; while, according to Don José Cortez, the Tontos belong to the Apache nation. I have myself found Tonto villages intermingled with those of Pinal Leñas, north of Rio Gila, with whom they lived on friendly terms, with like customs and habits; except that they subsisted almost exclusively upon mescal and piñones,* and possessed none of the fruits of agriculture. Yet the country they now occupy shows traces of ancient acequias, and has extensive valleys of great fertility, which might again be cultivated.

Mr. Leroux, on his return from California to New Mexico in May 1854, followed the river Gila from its mouth to the Pima village; and thence crossing over to the junction of the Salinas with Rio Verde, ascended the latter stream for some distance, and crossed from it to our trail upon Flax river.† He represents Rio Verde‡ as a fine large stream; in some cases rapid and deep, in others spreading out into wide lagoons. The ascent was by gradual steps, which, stretching into plains, abounded in timber—pine, oak, ash, and walnut. The river banks were covered with ruins of stone houses and regular fortifications; which, he says, appeared to have been the work of civilized men, but had not been occupied for centuries. They were built upon the most fertile tracts of the valley, where were signs of acequias and of cultivation. The walls were of solid masonry, of rectangular form, some twenty to thirty paces in length, and yet remaining ten or fifteen feet in height. The buildings were of two stories, with small apertures or loopholes for defence when besieged. From his description, the style of building seems to be simi-

* Piñones are edible nuts, from a species of pine tree which grows abundantly in this region.

† Rio Colorado Chiquito.

‡ This river is called by Mr. Antoine Leroux, Rio San Francisco. He passed along it with a small party in the summer of 1854. The following description of the country and the rivers referred to has been kindly furnished to accompany this report:

Extract from Leroux's Journal, on his last trip from Pueblo de los Angeles, California, to New Mexico.

" May 16, 1854.—This morning left Rio Gila, and camped on Rio Salalo.

" May 17.—Camp on Rio San Francisco. From last camp here, road hilly and stony; wood, grass, and water plenty. During the day we saw and examined the ruins of some abandoned Indian villages.

" May 18.—Camp on San Francisco. To-day, tolerably good road, wood plenty, splendid water, and grass rich. Woods are the walnut, cotton, locust, sycamore and willow trees.

" May 19.—Camp on San Francisco. Road pretty good, but we were obliged to ford the river about ten times. Wood, water, and grass in abundance.

" May 20.—Camp on San Francisco. Road hilly and stony, but still easy enough to travel. Water splendid; grass plenty; cotton-wood, ash, sycamore, &c., in quantities.

" May 21.—Camp on San Francisco. While nooning in the morning, we were struck by the beauty of some ruins, very likely those of some Indian town, and being in the centre of an open valley. The walls of the principal building, forming

lar to the chichitcale, or red house, above the Pimas, rather than like the Indian towns of New Mexico. In other respects, however, Leroux says that they reminded him of the great pueblos of the Moquinos. The large stones of which those structures were built, were often transported from a great distance. At another place he saw a well-built town and fortification about eight or ten miles from the nearest water. He believes that, since they were built, the conformation of the country has been changed, so as to convert springs and a fertile soil into a dry and barren waste. The idea is not a new one; Capt. Simpson advances something like it. This conforms to the Indian traditions of the Montezuma era, attributing to the high mesas an arable soil; and also partially accounts for the desertion of some of the more recent pueblos of New Mexico.

Upon the Colorado Chiquito (Flax river) were extensive traces of ancient ruins, some of which have been well represented in a report by Captain Sitgreaves. The Cosnino caves had been plastered with mortar, showing more artistic skill than is practised by the present occupants of the country. At Pueblo creek were found remains of towns and of fortifications crowning the surrounding heights, and overlooking Aztec Pass there are similar ruins. Westward, down Williams river to Rio Colorado and thence to the Pacific, no vestige of such ruins was seen. Yet means of subsistence are not wanting. There are fertile spots and permanent water in the valleys.

In the vicinity of Williams river, game is abundant; the rocky cliffs and barren-looking hills produce magney plants; multitudes of the fruit-bearing *cereus giganteus* and mezquites grow in the valley; affording a sufficient supply of the usual Indian food. The inference, therefore, seems to be, that the belt of country previously crossed was indeed the track of the ancient pueblo builders; and that, according to tradition, they proceeded from the northwest to the upper waters of Rio Colorado. There they divided; portions ascended by the San Juan, Cañon de Chelle, or the more easterly branches of that stream, toward the centre of New Mexico; others, passing over to the waters of "Rio Verde," descended its valley to Rio Gila, and thence continued, perhaps, to the present city of Mexico. This theory of migration is considered nearly obsolete, and ought not to be revived, provided another, more probable, may be suggested for the desertion of the ruins in the regions referred to. Upon the lower part of Rio Colorado no traces of permanent dwellings have been discovered. The same remark is applicable to Rio Gila below the junction of the Salinas, although upon the rocks there are many inscriptions similar to those found near Zuñi and at Rocky Dell creek.

The tribe that now occupies the region from Pueblo creek to the junction of Rio Verde with the Salinas is called Tonto. The word in Spanish signifies *stupid*, but Mexicans do not apply that signification to these Indians; on the contrary, they consider them rather sharp particularly at stealing. Therefore, as it is not a term of reproach, we may reasonably suppose that, as is frequently the case, it is the Indian name corrupted, perhaps, by Spanish spelling. It is

a long square, are in some places twenty feet high and three feet thick, and have in many places loopholes like those of a fortress. The walls were as regularly built as those of any building erected by civilized nations; to judge by the decay of the stones, these ruins might be several centuries old, (maybe those of some Montezuma town.) Heaps of broken and petrified vessels are strewn in all directions. Near camp are the ruins of another Indian village. Those ruins show that this country was once under cultivation; who were its inhabitants, and what became of them, is hard to tell. Road hilly, but of easy access everywhere. Grass and water in abundance.

"May 22. - Camp on San Francisco. Road very hilly, but practicable; plenty of wood and water. To-day we ascended and descended two high mountains (*d' pied*) which looked just like the crossing of the Alps. Our camp is on a ridge of a most delightful valley, having the river to our left, gigantic rocky mountains on both sides, and under centenary trees.

"May 22 and 23. - Camp on San Francisco. Road good, grass plenty, and wood in abundance as well as water. On the night of the 22d we had an attack from some Indians, called the Tontos of the Yampais nation. Although a quantity of arrows were shot into camp, still neither men nor animals were wounded.

"May 24. - Camp on a small creek. Left Rio San Francisco this morning. The creek we are camped on runs between two chains of very steep and rocky mountains. In the afternoon we crossed a mountain about 1,500 feet high; the crossing was performed in two hours.

"The creek we are camped on is a tributary of the Rio San Francisco, and runs into it from the east. Road tolerably good, grass plenty, and water and wood in abundance. The district passed over is mostly covered with old ruins."

a coincidence worth noting, that when Father Marco de Niça, in 1539, was in search of the kingdom of Cevola, (now Zuñi,) he met an Indian from that place, who gave him information of several great nations and pueblos. After having described Cevola, the friar adds: "Likewise he saith that the kingdom of Totontec lieth towards the west; a very mighty province, replenished with infinite store of people and riches." The position indicated, *west from Zuñi*, would apply to Pueblo creek, and it would be an easy corruption for the name Totontec to pass into Tonto. Don José Cortez, as may be seen in chapter vi, calls them Apaches; but Sevedra,

PLATE 2.



Yuma map of Rio Colorado, with the names and location of tribes within its valley.

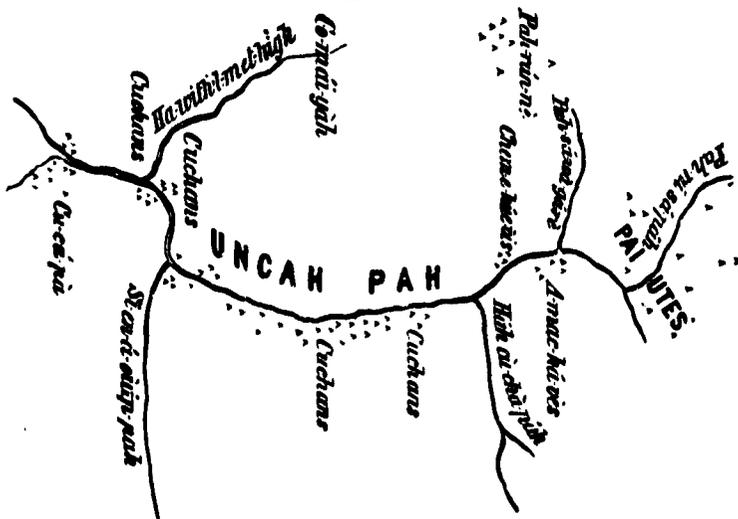
who is a well-informed Mexican, and, having been much among wild tribes of Indians, is generally considered authority in whatever relates to them, says that Tontos are Indians of Montezuma, like those of the pueblos of New Mexico. Pimas, Maricopas, Cuchans, and Mojaves, also, he adds, belong to the same great nation. In proof of this, he asserts that they all have one custom—that of cropping the front hair to meet their eyebrows,* suffering the rest, back of their ears, to grow and hang down its full length.

The Colorado river flows through a superb valley, which, since its first exploration by Alarcon in 1540, has been occupied, and, to a considerable extent, cultivated by tribes having a fixed residence and permanent abodes. They have no wandering propensities, and never have degenerated to the barbarous condition of the Apache nation and the Snake tribe of Indians. The accompanying sketch of this country is from a tracing upon the ground by a Yuma (Cuchan) Indian, giving the names and positions of various tribes as indicated by him.

The existence of several of these tribes appears to be known to Indians only. The same names were given to me in 1849, by the chief of the Yumas, at the mouth of the Rio Gila. Their population could not be ascertained from him.

The sketch which follows was traced by the chief of the Chemehuevis, who makes no mention of a mingling of other tribes with the Cuchans and Mojaves:

PLATE 3.



Pai-ute Map of Rio Colorado.

* There is not an exception to this rule among the Gila and Colorado Indians.

A Mojave guide, who accompanied us from his village to the Mormon road, was skillful in communicating ideas of numbers, and proved accurate in statements that we had means of testing. We therefore endeavored to obtain from him certain statistics regarding his tribe. There are five principal chiefs of the Mojave nation, each of whom we had seen at the head of a band of warriors. Our guide informed us that Joaquin commanded 60 fighting men; José Maria, 50; Oré, 80; Manuel, 80; Mezcal, 100. He said there were lesser captains like himself, each having the command of smaller numbers; his own band consisting of five only. The warriors above enumerated amount to 381. The whole number is somewhat greater. But, according to our observations when among them, many of the able-bodied young men choose to remain at home for the cultivation of their fields or the protection of the women, and, therefore, are not included among the warriors.

In order to get some idea of the rate of increase in the tribe, we asked concerning the wives and children of various chiefs whom we knew. The result is exhibited in the following table:

Names of men.	Number of wives.	Number of children.	
		Boys.	Girls.
Iratéba	1	0	1
Cul-ruk	4	0	1
José Maria	2	1	2
Joaquin	2	1	0
Oré	2	1	1
Manuel	3	1	2
Mezcal	1	0	1

If it were safe to draw inferences from such limited data, females would appear to be more numerous than males. Children seem to be less in number than adults; giving evidence of a gradual decay of the tribe. If this conclusion be correct, it is difficult to assign a reason for it. The region they occupy is fertile, and its climate salubrious. They are vigorous and healthy, and have plenty of food. Diseases are rare among them, and evidently they live to extreme old age. They are more powerful than their neighbors, and have few enemies, except the Coco-Maricopas, who are incapable of doing them much harm.

The following estimate of the number of Indians now residing in the Colorado valley, from the Mojave villages down to the mouth of Rio Gila, is given by Mr. Leroux, based upon personal observations during various passages through the country:

Name of tribe.	Number of warriors.	Whole number.
Mojaves	600	4,000
Chemehuevis	300	1,500
Yumas, (Cuchans?)	500	3,000
	1,400	8,500

This estimate does not include the Cocopas, (3,000,) who live near the mouth of the Colorado, nor the Yampais, (2,000,) now residing, as the Mojaves tell us, a short distance below the junction of Williams river. Those added, would make the population of the Colorado valley, below the Mojave villages, 13,500.

According to the manuscript report of Don José Cortes in 1799—a portion of which will be found in chapter vi—the population of this valley was then as follows, viz:

Talliguamayque.....	3,000
Cajuenches (Cuchans ?).....	2,000
Yumas.....	3,000
Ta-ma-jäbs (Mojaves ?).....	3,000
Talchedums.....	3,000*
Cucapa (Cocopas ?).....	3,000
	<hr/>
Making in all.....	17,000
	<hr/> <hr/>

Therefore, supposing the above estimates both approximately correct, the number of Indians in the Colorado valley has considerably diminished since the beginning of the present century.

To what has been related in the Itinerary, illustrative of the character of the Indians of this valley, little will be added here. By all who have seen them, they are considered superior, both in mental capacity and in physical development, to others of their race in this section of the continent. Of their bravery our troops have had experience in a contest with the Yumas, who are a branch from the same stock as the Mojaves; but it is believed that they prefer peace to war, and fight only upon their own soil for the preservation of their independence and the protection of their homes. It is true, they are extremely jealous of the presence of strangers among them. The missions of San Pablo and San Pedro, established at the mouth of Rio Gila about a century since, were tolerated for a short time only. The Indians, doubtless, suspected that their liberties were menaced, and, therefore, put an end to those establishments, by killing the priests and destroying their dwellings. About fifty or sixty years ago, some Spanish adventurers established a colony upon a portion of the wide and fertile bottom lands of the Colorado, and, after a brief residence, experienced the same fate as the missionaries. From ten to fifteen miles from the river, the ruins of their acequias, now overgrown with large mezquite trees, are still visible. In 1849, numerous emigrants to California passed through this country, and gave many accounts of the hostility of the Yumas. But, in investigating the causes of the troubles, it appeared that the Americans, by appropriating the maize belonging to the Indians, had been the first aggressors; and that, too, after having received from the natives great assistance in crossing the river. At this time government troops were sent to the Colorado, and, by kind treatment of the Indians during a stay of two months, restored friendly relations between them and the emigrants. Afterwards, a band of outlaws, from the frontiers of the United States and Mexico, established a ferry below the mouth of Rio Gila, and imposed many restraints and indignities upon the natives. The latter took advantage of their first opportunity, and exterminated the party. This led to a contest with our troops, who, after several sanguinary engagements, succeeded in restoring peace.

The rude, untutored savage, without doubt, believes that he has a right to the spot where his wigwam stands—to the fields where his maize and melons grow—to the land which has been cultivated by his forefathers since time immemorial. He can see no reason why he should yield up his home and the graves of his ancestors to the first grasping white man who covets the spot. If the privileges, which nature has led this people to expect, are not secured to them, or some satisfactory compensation substituted, another Indian war may be the result, and the tribes upon the Colorado annihilated. It is hoped that they may be saved from such a melancholy fate by the prompt and generous interference of the government.

West of Rio Colorado we enter the range of the widely extended Utah nation. Those that roam over the region traversed by us, call themselves Paiutes,† and are closely allied to those that massacred the party of the lamented Captain Gunnison. This band probably does not number above 300 persons. Though supposed to maintain a scanty and precarious subsistence,

* No number is specified in the original manuscript; but this tribe is represented as being about equal with the rest.

† José Cortes, in chapter vi, writes the name Payuches.

principally upon roots, they are probably distinct from the Diggers of California. We passed through one little valley of theirs, at Paiute creek, where wheat and melons had been cultivated. Afterward we had another proof of their desire for substantial food. Though shy at our approach, they hovered about us at Soda lake, and finally committed the only act of hostility experienced by our party on the route. A herder having lagged behind the train with two tired mules, they killed him, and took the animals for food. We were unable to overtake and punish them as they deserved. They will scarcely be civil again to small parties of emigrants until our troops shall have taught them a salutary lesson.

From the Mormon road to the base of Sierra Nevada are scattered the wilder portion of the Cahuillas, who frequently make depredations upon the frontier ranchos of California. They do not appear to be numerous, and probably do not exceed 500 in number. Formerly all of this tribe belonged to the California missions. Since the decadence of those institutions, they have been peons upon the ranchos, where many yet remain. It is not surprising that some prefer to return to their primitive mode of life among the mountains, rather than submit to unmitigated degradation amidst a civilized race.

General summary of the Indian population in the region contiguous to the route.

Semi-civilized, bordering the Canadian river.....	62,000
Rude " " "	2,100
Barbarous " " "	30,000
Pueblo Indians of New Mexico.....	15,300
Navajos.....	10,000
Moquinos.....	6,720
Pinal Leñas and Coyoteros.....	3,000
Tontos, Cosninos, and Yampais.....	6,000
Mojaves, Chemehuevis, and Cuchans.....	8,500
Pai-utes, near Soda lake.....	300
Cahuillas of the mountains.....	500
Total.....	144,420

CHAPTER II.

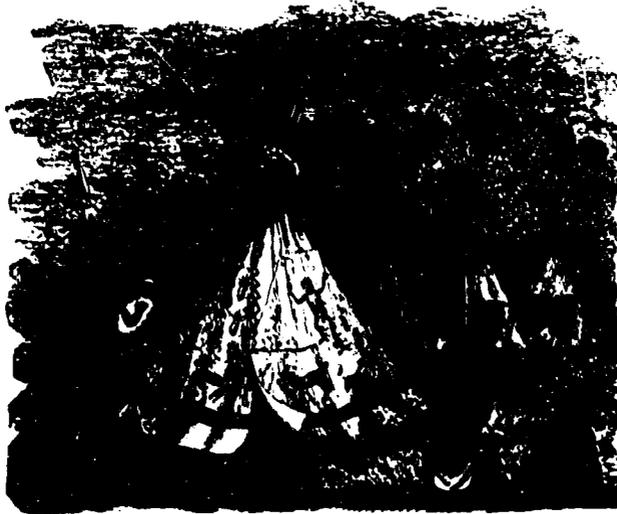
Indian Residences.—Portraits and Dress.

THE semi-civilized Indians of the Choctaw territory occupy frame houses or log-cabins, such as white men would erect under similar circumstances; wanting only in that air of neatness and refinement which indicates the presence of an Anglo-American woman. As a type of these dwellings can be found everywhere within our new settlements upon the frontier, no drawing is deemed necessary to give an idea of their appearance. In the Itinerary may be found a description of some that were visited.

Beaverstown consists of a range of log houses, built by troops, at old Camp Arbuckle, for temporary quarters. When deserted by the soldiers, a band of Delawares took possession; although the structures are inferior to those erected by the Choctaws and Shawnees in their respective villages.

Plate 4 represents a Kaiowa camp in the valley of the Canadian. The tents are formed with light poles twelve feet in length, interlaced and tied near the top, and thence spreading so as to intersect the ground in a circle. Over these are spread coverings made of nicely dressed buffalo hides, the hair side being turned inward, and the exterior fancifully painted. The top may be opened to give egress to smoke, or closed to exclude rain.

PLATE 4.



Kaiowa camp.

Plate 5 shows their method of packing the tents in changing the position of camp. The poles are fastened to the sides of a horse, and allowed to dip upon the ground. Comanches are said to make use of similar tents, except when hunting or at war. The camp which we

saw upon Shady creek was composed of artificial bowers, formed with bent saplings and leafy twigs. There were hundreds of them of the same construction, evidently intended for merely temporary use.

PLATE 5.



Kalowa Indians removing camp.

Plate 6 shows the construction of a range of houses in Zuñi. It will answer also for a type of such pueblo buildings as are at present occupied in New Mexico. By a reference to Coronado's description of this place and people in 1540, it will appear that during three centuries no appreciable change has taken place. Had the pueblo been buried like Pompeii, and at length exhumed and its population resuscitated, there could not be a closer resemblance to the description of pioneer Spaniards than is now found between Zuñi and the ancient Cibola. This,

PLATE 6.



Zuñi.

however, is but one of the seven towns of Cibola; the others are in ruins, some of which are at El Moro, at Ojo Pescado, and at Arch spring. El Moro, under the name of Inscription Rock, may be found minutely portrayed in Captain Simpson's report of the Navajo expedition. The accompanying *plate 7* gives a view from the top of the rock. For a full description of Acoma, San Domingo, and other existing pueblos, it is sufficient to refer to Lieutenant Abert's report

of his examination in New Mexico. Our object is merely to call attention to the fact of their great antiquity and entire dissimilarity to the abodes of other Indian tribes upon our route.

PLATE 7.



Ruins upon El Moro.

Plate 8 represents an Apache wigwam, as rude, it is believed, as any race of human beings have been known to construct for abodes. These huts are usually isolated in some mountain

PLATE 8.



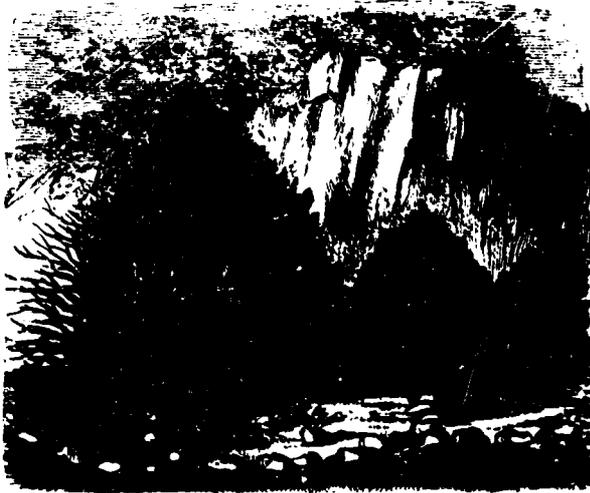
Apache wigwam.

gorge, near a rivulet or spring, and are composed of broken branches of trees. They are covered with weeds, grass, or earth, such as may be obtained most readily. A large flat or

concave stone, upon which they grind corn or grass seed to flour, is the only utensil or article of furniture that they do not remove in their wanderings. Visits to the houses of Mexicans, or their more enterprising Indian neighbors, excite no desire to improve their condition by the erection of more comfortable habitations. Tents they do not use, even when robbed from Mexicans or some poor party of emigrants surprised and murdered. The Tontos, Yampais, and most of the Apache Indians within New Mexico and California are equally barbarous and rude in the construction of their habitations.

Plate 9 is intended to give some idea of the faint traces of ancient adobe dwellings, as they now frequently appear in the Zuñi country, upon Rio Gila, upon Pueblo creek, upon the Colorado Chiquito (Flax river) and at other places in the vast region between longitudes 108 and 113, and between 32° and 35½ north latitude. Large fields in the valley of Rio Gila, and many spots among the Pinal Leña mountains, are thus marked with the foundations of decayed adobe houses. In Cañon de Chelly, near the San Francisco mountains, and upon Rio Verde, there are ruins of more permanent structures of stone, which in their day must have excelled the famed pueblos of New Mexico. Those found near the cascades of the Colorado Chiquito are represented in Captain Sitgreaves's report. Others have already been referred to in the Itinerary.

PLATE 9.



Vestiges of ancient dwellings.

Plate 10 represents one of the dwellings of the Mojaves. The large cottonwood posts, and the substantial roof of the wide shed in front, are characteristic of the architecture of this people. This particular house appears to run into a sand-bank, and is peculiar. Others are formed in the valley, with all their walls supported by posts; and the longitudinal beams have their interstices filled up with straw or mud mortar. The cylindrical structure in front is tastefully made of osier twigs, and thatched so as to be impervious to rain. It is used as a store-house for grain and fruit of the mezquite. The large earthen jar, figured by the side of the granary, is also a receptacle for corn. The interior of the houses consists of a single room with thatched roof, sandy floor, and walls so closely cemented by mud as to be nearly air-tight. It has no window, and receives no light except by the door which leads to the shed, and by a small hole at the top which gives egress to the smoke of fires. Structures similar to this are common throughout the lower portion of the Colorado valley, and may be found also among the Cocconipapas and Pimas of Rio Gila. With the latter, however, the circular hut, described by Mr. Bartlett, is much in vogue. In such gloomy abodes the Indians seek shelter from cold.

Arranged around the walls, are large earthen jars, in which they preserve their main supply of fruits and vegetables.

PLATE 10.



Mojave dwelling.

Plates 11 and 12 represent Choctaws. Their dress is fanciful, showing a fondness for bright

PLATE 11.



Choctaws

colors and silver ornaments. Pendants of beads or shells are frequently attached to the ears, nose, or neck. The hair is sometimes cropped in front, to reach to the eyebrows; and red or blue paint is generally used to beautify their faces. A favorite style of wearing it is in half circles beneath the eyes. The moustache is not worn, nor is there the appearance of a beard.

PLATE 12.



Choctaws.

PLATE 13.



Shawnees.

The features are rounded, and the cheek-bones have not the prominence which characterizes western prairie Indians. The eyes are large, oval, and brilliant; and, though not blue, have the mild expression that belongs to that color.

Plates 13 and 14 are portraits of Shawnees who live upon the right bank of the Canadian,

PLATE 14.



Shawnees.

opposite the mouth of Little river. Although further from the white settlements, they seem not less advanced in civilization than the Choctaws. They dress less gaudily, and care little for other ornaments than silver ear-rings, finger-rings, and brooches of their own manufacture,

PLATE 15.



Black Beaver.

PLATE 16.



Delaware dcvicu.

some of which are executed with taste and skill. The hair is parted in front, or cut so as to fall loosely upon the neck. Moustaches are usually worn by the men. The women are neater and better looking than the Choctaws.

Plate 15 is a portrait of Black Beaver, the chief of a band of Delawares living between the Shawnees and Kichais. Black Beaver is an invalid, and hardly a fair type of his people. They are much like the Shawnees, although the latter are better looking. In both bands there are many who wear a moustache. The accompanying figure, represented in plate 16, is a facsimile of an image tattooed upon Black Beaver's arm. Whether it was merely a fanciful device of the artist, or some sacred emblem of Indian superstition, could not be learned.

Plate 17 represents two savages of the Huéco tribe whom we met upon the prairie south of the

PLATE 17.



Huéco Indians.

Canadian. They have high cheek-bones, and a wild look, (which the artist has failed to represent,) totally different from the quiet features of those representing the preceding tribes. Their loose hair is uncropped. Feathers, tied to a lock at the crown of the head, float with the breeze.

They are armed with bow and quiver of arrows; wear blankets wrapped around their loins, and *lochakia* sandals upon their feet. Kichai Indians afterward visited us, but we saw about them no characteristics differing from Huécos.

Plate 18 represents a couple of Comanches, wrapped in blankets, girdled with cords, and on horseback. One is figured in the act of speaking by signs. They are armed with bows and arrows, and are without moccasins. They are expert horsemen, ride gracefully and rapidly, with no other equipments than the simple raw-hide noose represented. However, they are not averse to using both saddle and bridle, whenever in their marauding expeditions they can obtain possession of them. Their features are sharp; nose long; eyes small, black, and sparkling. Their furtive glances express cunning, if not treachery.

PLATE 18.



Comanches.

Plate 19 is intended to represent Kaiowas upon a hunt. We gave them a cow, and they said they would show us how they killed buffalo. Therefore, mounting horses, they first goaded the poor cow to madness, and then pursued her. The scene is sufficiently indicated, except that the artist has transformed the game into that which we were desired to imagine. There appears to be no characteristic difference between the Kaiowas and Comanches. It is probable that they are both branches of the "Snake" tribe. Our vocabularies of their languages, which Professor Turner is examining, will determine the fact. The Kaiowas* wear blankets wrapped around their bodies, in the toga style. They are excessively fond of ornaments of iridescent shells, of silver, and of brass, such as are represented in the chapter upon Indian arts. They wear enormous head-dresses made of feathers, with long trails behind, ornamented with circular plates of silver. Yellow ochre is the favorite tint for besmearing their faces, and vermilion is used to color the head where the hair is parted. Like the Comanches, they suffer

* The Indians and Mexicans sometimes pronounce the name as if written Kayagwas. I have seen it so spelled.

the hair to fall loosely behind, and sometimes clip a lock or two in front, that it may not cover their eyes. As a class they are lank, lean, and bony, with small eyes, piercingly black and fendish. Their shoulders are broad and limbs muscular. They seem to me of lighter complexion than most of the tribes west of the Del Norte.

PLATE 19.



Kiowa buffalo chase.

Plate 20 gives sketches of Pueblo Indians of San Domingo. Their features express mildness and a considerable share of intelligence. A blanket, loosely wrapped around the body, is a

PLATE 20.



Governor and other Indians of the pueblo of San Domingo, N. M.

favorite article of dress. The hair is rudely clipped or parted upon the forehead, and falls behind upon the shoulders. Sometimes it is braided and bound into a queue. A tiara or band is frequently worn around the head. This people do not appear to have an excessive regard for ornaments; the women are content with a string of beads and a cross.

Plate 21 represents a chief and a warrior of the pueblo of Zuñi. The chief holds in his hands a spear and a chimal. The latter, however, is in truth a trophy won from the Navajos, and not of Zuñi manufacture. It is made of bull-hide, curiously painted in colors, and nearly surrounded

PLATE 21.



Zuñi Indians.

by a strip of red cloth trimmed with feathers. These shields are impervious to arrows, and frequently hard enough to turn aside a ball. The gay colors and waving trails of cloth and feathers are supposed to be useful as well as ornamental. In battle the Indians are not quiet for a moment, but, with constantly bended knees, leap rapidly from side to side, waving their shield and its long streamers, for the purpose of dazzling the eyes of their adversaries. Apaches are said to oil their joints before going to battle, in order to make them slip.

The Zufians have eyes darker and more piercing than Choctaws. Their dress consists usually of buckskin hunting-shirts and fringed moccasins. Their mode of cropping and dressing the hair is nearly the same as that practised by other Pueblo Indians; sometimes it is parted upon the forehead and confined by a band. It is to be regretted that we obtained no portrait of the white Indians of Zufi; but the small-pox being prevalent among them, it was deemed imprudent to visit their houses. Some of them, however, were seen; having light or auburn hair, fair complexions, and blue eyes. It is remarkable that the first Indian from Zufi seen by Father de Niça in 1539, is described as a "white man of fair complexion." A few of that type have existed there ever since.

Plate 22 is intended to represent Navajos. The sketch is given as furnished by the artist; though, excepting the striped blanket of Navajo manufacture, the portraits differ little from those of the Pueblo Indians. One is represented with hair cut squarely in front to the eyebrows—a custom not heretofore attributed to any of the Apache race. The Navajos are distin-

PLATE 23.



guished from all other tribes of Indians, and even from the more southern bands of Apaches, by the fullness and roundness of their eyes. There is something of a "wide-awake" expression about them, which is peculiarly characteristic. In the manufacture of blankets, and in cultivation of the soil, they are far superior to other bands of their tribe, and compare favorably even with the famed Pimas of Rio Gila. There is a considerable personal resemblance between these tribes, though the latter are taller and finer looking. It is believed that, in color, Navajos and Pimas are a shade less dark than other bands of New Mexican Indians. Specimens of the Navajo blanket were obtained for the Indian Bureau. In closeness of texture, they are scarcely excelled even by the labored and costly serapes of Mexico and South America.

Plate 23 exhibits portraits of Tonto Indians. Their appearance, according to the sketch, certainly indicates stupidity sufficient to render their name appropriate. But our guide, who had been among them, and known their reputation for thieving, said that they were neither stupid nor foolish, but, on the contrary, remarkably shrewd. Some allowance ought, perhaps, to be made for their situation; being prisoners, and supposing themselves under sentence of death, while their portraits were being taken. One is represented with naked limbs and bare feet, the picture of poverty. A torn shred of Navajo blanket and a fine bow with arrows are all that he possesses. His hair is rudely clipped in front. The other is dressed in ragged buckskin, with a band around his head.

The Yampais that we saw in the same region had the appearance of more intelligence than those before us. We neglected to sketch them, expecting to see others; but none came near us again.

Plate 24 contains sketches of Paiutes or Chemehúvis Indians of Rio Colorado. They are a

PLATE 24.



Chemehúvis Indians. (Pah-Utaho.)

portion of the great Pah-Utah nation, and have a language entirely distinct from the tribes by which they are surrounded. In other respects, however, they assimilate to their neighbors, with whom they live in amity. Agriculture is their main pursuit; hunting an occasional pastime. Their bow is characteristic of the tribe to which they belong, being of *bois-d'arc*, elegantly curved, bound with sinews, and frequently ornamented at one end by the skin or rattle

of a snake. They are less majestic in figure than are the Mojaves and Yumas; their eyes are small; their hair is clipped in front, and usually gathered behind by a narrow band, from which it hangs loosely down the back. Their native dress consists simply of a bark petticoat for women, and a breech-cloth for men, each girdled upon the loins by a cord. Infants are bound to a board, and have over their heads a cradle-like cover made of osier twigs. The hands are not confined, however, and the constraint does not seem irksome to the child. Partly to this practice may be ascribed the erect and faultless form for which the Colorado Indians are distinguished.

Plate 25 represents Mojaves and the style in which they paint themselves. Their pigments are ochre, clay, and probably charcoal, mingled with oil. Blue marks tattooed upon a woman's chin denote that she is married. The skirt consists of two distinct articles; the back part being composed simply of a mass of strips of the inner bark of cottonwood, united to a string which passes around the hips, while the apron is of twisted cords made of vegetable fibres, in various colors, hanging loosely from the girdle, to which they are bound. A belt, like those of Pima manufacture, is also wound around the body. Both men and women delight in wearing upon their necks coils of wampum composed of shells cut into circular discs, with holes drilled through the centre, by which they are strung. Married women also frequently wear a single bivalve shell curiously wrought. Eagles' feathers, tied to a lock of hair, are worn only by men. Nose-

PLATE 25.



jewels designate a man of wealth and rank. The principal chiefs have elaborate feather head-dresses. The artist has hardly done justice to the precision with which this people trim and dress their hair. Mojaves, like Pimas, Maricopas, and Yumas, pay special attention to this part of their toilet, all cutting squarely to the eyebrows in front, and the men taking great pride in the length and smoothness of the plaits that fall down upon the back. Vermin are destroyed by matting the hair with clay, which is worn for two or three days. The head is then sub-

jected to a thorough washing in the river, and again appears in the superb covering which nature has afforded. This people never become bald, and grey hair is seen only upon persons feeble in old age. The men are remarkably tall and gracefully proportioned. The women, on the contrary, are short and thick; their features, however, are regular, with an oval contour of face, and large, merry-looking black eyes.

Plate 26 is a sketch of Cahuillas of California, as seen at Coco Mengo rancho. They are squalid, miserable, and degraded. From children of the forest, as they had been before the Spanish conquest, they were by Jesuits led to an observance of the rites of the Christian church,

PLATE 26.



Cahuillas: Peons, or domestic Indians of California.

and became obedient to their teachers. Although instructed in labor, their duties were light, and they were sufficiently clothed and fed. Those, probably, were the palmiest days of this people. When the priests were divested of authority, their converts became peons or slaves of the rancheros. At length the system of peonage is nominally abolished in California, but the Cahuillas are sunk in ignorance and sloth, and no provision has yet been made to lift them from their destitute condition.

CHAPTER III.

Indian Traditions, Superstitions, and Pictographs.

At the Delaware settlement, called Beaversville, we were visited by Jesso Chisholm, a Cherokee. He is well known throughout the Cherokee, Creek, and Choctaw countries, and, as a trader, has been much among the wild tribes of the prairies. He speaks English and Spanish, and is so well versed in Indian languages, that at a late council of Comanches, Kaiowas, Huécos, Kichais, Cadoes, and Wichitas, with the various semi-civilized tribes inhabiting the regions referred to, he was chosen interpreter for all. His opportunities, therefore, for acquiring information upon the subject under consideration are evident. He states that all the above-mentioned tribes have a firm conviction of the existence of one Great Spirit. The wilder the Indian, the less he has seen of white men, the more implicit is his trust in the invisible Deity. From this unity of faith and similarity in the modes of worship, Chisholm infers that the different tribes have all the same origin.

The civilized Indians are beginning to put less confidence in the "Creek fire," though it is still kept burning. The Cherokees also are becoming remiss in the performance of their ancestral rites. However, they maintain their ancient custom of having one family of the tribe set apart for the priesthood. Upon the birth of a son, he is subjected to a fast, which continues seven days. On the third day he is consecrated to his office; on the ninth other ceremonies are performed. The boy is afterwards trained to his profession, and becomes a priest or "medicine man," to win celebrity and power in proportion to his talents and ambition. When any undertaking of magnitude is contemplated, the priest is consulted for an augury. Not long since Chisholm attended one of these ceremonies. The people, apprehending an attack from their enemies, had consulted the priest. He arose with dignity and addressed the assembly. He told them that the Great Spirit equally loved all people; but that those who prayed to him, and believed most implicitly in his power, he condescended to favor with knowledge denied to others. Having concluded an eloquent and imposing invocation, he produced a small black stone, or piece of metal, and said that, in very ancient times, the Great Spirit had been pleased to give it to his chosen people to indicate his will. Then taking a curiously wrought bowl, alleged to be of great antiquity, he filled it with water, and placed the black substance within, causing it to move from one side to the other, and from bottom to top, by a word. Alluding, then, to danger and foes, the enchanted mineral fled from the point of his knife; but as he began to speak of peace and security, it turned toward and clung to it, till lifted entirely from the water. The priest finally interpreted the omen, by informing the people that peace was in the ascendant, no enemy being near.

Cherokees, from time immemorial, have been accustomed to baptise their infants with water when three days old. They believe that, without this rite, the child cannot live. They have a custom of sacrifices and burnt-offerings. The victim is generally a deer; sometimes the whole animal, at others the heart and selected portions of the entrails are burned.

They believe in future rewards, but not in future punishments; in the Good Spirit, and in a happy spirit-land; but know nothing of the Evil One and his domains, excepting what they have learned from white men. Misdeeds, they think, are punished in this world: hence sickness, poverty, war, and death.

His intercourse with Comanches has impressed him with a high opinion of their intellect. Their language is copious, but difficult to learn; there being often many words to represent the

same idea. They have an unwavering confidence in the Good Spirit, and believe that, however great may be the disproportion in numbers or strength, if He be on their side, they are sure to be successful. If defeated, they say "He was angry with us, and this is a punishment for some offence." They have yearly gatherings to light the sacred fires. They build a large collection of huts, and sit crowded about them, taking medicine for purification, and fasting for seven days. Those who can endure to keep the fast unbroken, are rendered sacred in the eyes of the rest. While the ceremony lasts, a perfect silence reigns. No word is spoken. When the "spirit moves," they rise and dance until exhausted, then again sit quietly upon the ground to commune with their own thoughts.

The custom of fasting is practised by all the tribes of this region. With Cherokees it is the prevailing mode of purification, and an abstinence of seven days renders the devotee famous. Seven is a magic number. The tribe is divided into seven clans. The seventh son is necessarily a prophet, and has the gift of healing by touch. A deserted Comanche camp on Shady creek, (rudely represented in *plate 27*,) gave evidence of superstitious rites and Indian offerings, in corroboration of many of the customs above mentioned.

At camp 42, upon the Canadian, near the Llano Estacado, were seen Pueblo Indians from San Domingo. After an introductory smoke, they became quite communicative, furnishing a vocabulary of their language, and much curious information as to their traditions and peculiar faith. They are Tiguex; or, according to their own language, "Ki-o-wum-mi," which, by referring to the vocabulary, is found to denote *two*. When questioned regarding the number and positions of the pueblos in New Mexico, they rudely traced upon the ground a sketch, which is represented in chapter i.

According to tradition, this tribe first appeared at Shipap, the northwest source of Rio del Norte. Whence they came is not known. They were wandering without fixed abodes, and sought shelter among cañons of the river, in caves which yet remain. They sojourned awhile at Acoti, the birth-place of Montezuma, who became leader and guide of the subsequent migration. He taught them to build pueblos, with lofty houses and castles, and to kindle sacred fires, to be guarded by priests. Taos was the first pueblo he established; and from thence he proceeded southward, forming settlements in the order of succession named upon the map. Acoma was strongly built, and fortified by him. Pecos was one of the principal towns; and, while here, Montezuma took a tall tree, and planted it in an inverted position, saying that when he should disappear, a foreign race would rule over his people, and there would be no rain. But he commanded them to watch the sacred fire till that tree should fall, at which time white men would pour into the land from the east, to overthrow their oppressors, and he himself would return to build up his kingdom. The earth would again be fertilized by rain, and the mountains yield treasures of silver and gold. From Pecos, which—seeming to have fulfilled its destiny—is now desolate, Montezuma continued southward, spreading pueblos far and wide, till he reached the city of Mexico. There, they say, he lived till the arrival of the Spaniards, when he disappeared. "Since then," said the narrator, becoming quite excited by his story, "the prediction has been verified, and the tree at Pecos fell as the American army was entering Santa Fé." For some time previous the Indians of that pueblo had been dwindling away; and soon after, an old priest, the last of his tribe, died at his post, and the sacred fire was extinguished. They are now anxiously expecting the arrival of Montezuma; and it is related that in San Domingo, every morning at sunrise, a sentinel climbs to his house-top, and looks eastward, to watch for his coming.

The Tiguex say that Comanches, Navajos, and all tribes of Indians, are of the same race, descended from Montezuma. All smoke to the sun, that he may send them antelope to kill, Indians to trade with,* and save them from enemies.

The first of the Indian hieroglyphics discovered upon our route were at Rocky Dell creek,

* Our informers were on a trading expedition through the land of the Comanches, whom they could not find; therefore, the prayers are applicable to their condition.

between the edge of the Llano Estacado and the Canadian. The stream flows through a gorge, upon one side of which a shelving sandstone rock forms a sort of cave. The roof is covered with paintings, some evidently ancient, and beneath are innumerable carvings of footprints, animals, and symmetrical lines. Fac-similes of a portion of them may be found in plates 28, 29, and 30.

PLATE 28.



Pictographs at Rocky Dell creek.

Fig. 1 is much defaced, and appears to be very old. It occupies a conspicuous part of the rock. The figure is naked, and to the head are appended circles, as if to represent enormous ears. In one hand is a huge club, and in the other a sword. The colors used are red, black, and white.

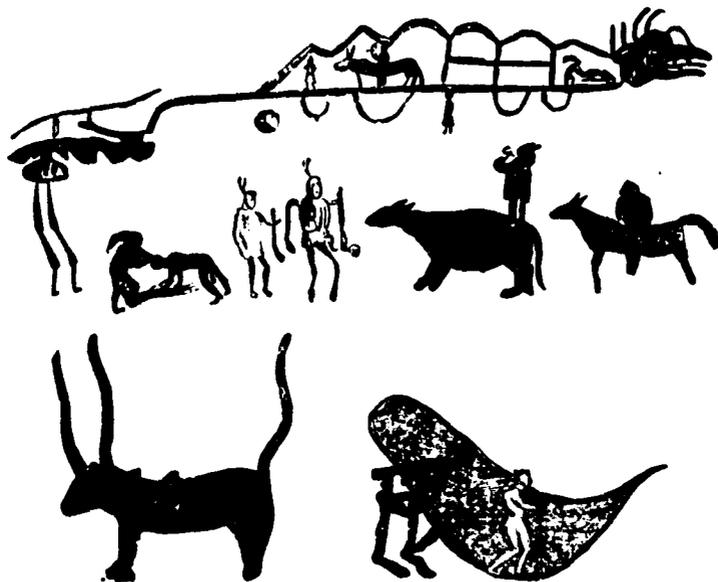
Fig. 2 is of the same period; a representation of some superior being, with wings, perhaps to denote spirituality, and a hand, signifying that he is the creator of the sun, which appears issuing from it. He stands upon the back of an alligator, but the latter appears to be of later origin.

The colors of No. 3* are dim, and many of the details obliterated, giving room for Imagination to fill up the details to her own satisfaction. This series, more than the others, seems to represent a chain of historical events, being embraced by serpentine lines. First is a rude

* The sketches here referred to have been lost. The relative positions of others are slightly changed.

sketch resembling a ship, with sails; then comes a horse, with gay trappings, a man with a long speaking-trumpet being mounted upon him, while a little bare-legged Indian stands in wonder behind. Below this group are several singular looking figures: men, with the horns of an ox, with arms, hands, and fingers extended as if in astonishment, and with clawed feet. Following the curved line, we come to the circle, enclosing a Spanish caballero, who extends his hands in amity to the naked Indian standing without. Next appears a group with an officer and a priest bearing the emblem of Christianity.

PLATE 29.



Pictographs at Rocky Dell creek.

The carvings are of horses and men, with combinations of right lines and curves, producing various hieroglyphic figures. A favorite symbol is the track of a moccasin. Systems of lines, like tallies, are also numerous. Seven is the number most frequently noted, reminding one of Chisholm's remarks. The men discovered among the sand several arrows and feathered ornaments, placed there as offerings, probably, to the deity of the place. We were here visited by Pueblo Indians from New Mexico, and copies of the inscriptions were shown to them. They recognised them, and said that this place was once a favorite buffalo range, and here their fathers hunted, feasted, and danced, and then, sitting by the water-side, recorded their thoughts and deeds upon the rocks. Figures 1 and 2 they decided to be representations of Montezuma, placed there to sanctify the spot, and secure a perpetual supply of water. They confirmed what the others had said in regard to the power of Montezuma, and his expected advent from the east. An explanation was asked regarding the singular animal represented at the top of plate 29. They said it was the great water-serpent, created by Montezuma to give rain, and preserve the lives of those who should pray to him. They described it as being as large round as a man's body, and of exceeding great length, slowly gliding upon the water, with long wavy folds, reminding one of the accounts of the Nahant sea-serpent.

PLATE 30.



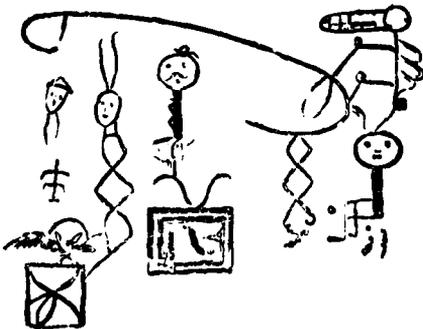
Inscriptions at Rocky Dell creek.

They say there is but one God, but that Montezuma is his equal. Inferior to them is the sun, to whom they smoke and pray, because he looks upon them, knows their wants, and answers their prayers. The moon is younger sister of the sun, and the stars are their children. All are worshipped. Besides these is the Great Snake, to whom, by order of Montezuma, they are to look for life.* Turning to the inscriptions, and pointing to the horned men, they said that this was a representation of the buffalo dance, from time immemorial a national scativity, at which they crowned themselves with horns and corn-shucks.

We saw no more Indian inscriptions until we reached the cañon upon Santa Fé river, where the half-vitrified surfaces of the rocks contained many representations of snakes, four-footed beasts, and men. They are rude, like those upon the banks of Rio Gila. Being disconnected, they seem designed to tell no story, and hence the copies are suppressed.

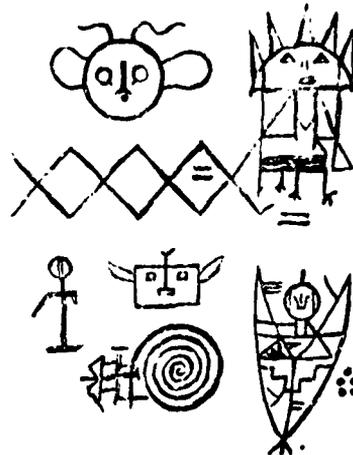
The next series of carvings was found at El Moro (Inscription rock) where Spanish adventurers and explorers, from as early a period as the first settlement of Plymouth, have been in the habit of recording their expeditions to and from Zuñi. But these have all been fully described by Captain Simpson, in his report upon the Navajo expedition, and therefore will not be repeated here. The Indian figures are evidently more ancient than the oldest of the Spanish inscriptions.

PLATE 31.



Etchings upon rocks at Ojo Pescado.

PLATE 32.



Etchings at Arch spring.

Plate 31 represents some of the etchings upon rocks in the vicinity of the ruins at Ojo Pescado. The figures are curious, and might safely be pronounced centuries old. They have been defaced by time only, there being no trace of a modern hand about them.

In plate 32 are copies of a few of the figures found cut upon rocks at Arch spring, near Zuñi. There seems to be a faint similarity between the first two images, and those said to represent Montezuma at Rocky Dell creek.

In the valley of Zuñi there is a singular spring, surrounded by high walls of earth, upon the top of which are many earthen jars fixed in an inverted position. A sketch, and some remarks upon it, may be found in the following chapter upon Indian antiquities and arts. Pedro Pino, governor of this frontier pueblo, visited our camp, and was questioned regarding this fountain. He replied: "We live in a country without acequias, and, for the growth of our crops, depend

* Vincente says, that when he was a captive among the Comanches, he was bitten by a rattlesnake. The Indians scorified the wounded foot with a flint, rubbed it with a weed, bruised the snake, caught it, and told him to take hold of it. He was afraid to do so; but they told him he would die if he did not. He then grasped it convulsively, and they coiled it around the wound. He was cured, of course; and his foot now bears the scar.

upon rain. To obtain this blessing from the Great Spirit, it is necessary for us to perform the rites and observe the ceremonies of our ancestors. This spring has ever been held sacred to the rain god. No animal may drink of its waters. It must be annually cleansed with ancient vases, which, having been transmitted from generation to generation by the caciques, are then placed upon the walls, never to be removed. The frog, the tortoise, and the rattlesnake, represented upon them, are sacred to Montezuma, the patron of the place, who would consume by lightning any sacrilegious hand that should dare to take these relics away."

He also told a wonderful story of a sudden freshet that anciently swept over the country, destroying all men and beasts that did not fly from the valleys to mountain-tops. The Zuffians that escaped built the town, which is now in ruins, upon a high mesa; and a yellowish horizontal vein, near the top of the stratified mount, marks the line of high water.

The caciques are priests as well as governors, and Pedro Pino is the high priest and master of their peculiar ceremonies. His especial duty is to officiate before the water deities. He seeks upon the hill-side for twigs of certain trees, which he carefully cuts into sticks a few inches in length, and trims with feathers. Upon the top of each he binds, first, four turkey feathers; then four eagles' feathers; and finally, below, the same number of ducks' feathers. Some sacred spot is then selected; and these sticks, united by threads like a snare, are planted in the ground. This is an invocation for rain. It is dedicated to Montezuma, or to the lesser divinities of water—frogs, turtles, and rattlesnakes. The Great Spirit, in consequence of these ceremonies, gives them rain in due season, enabling them to produce fine crops without irrigation. The people believe that their superior sanctity in the observance of these rites has caused them to be thus favored above the Spanish population. Although tolerating in their pueblo a church of the cross, and occasional visits of a Christian priest, they seem to have little regard for the Catholic religion. In secret they glory in loyalty to Montezuma. They endeavor to keep their Spanish neighbors ignorant of their ceremonies, but say that Americans are brothers of the children of Montezuma, and their friends; therefore they hide from them neither their sacred dances in the courts, nor the midnight meetings of caciques in the estufa. Beneath the apparent multiplicity of gods, these Indians have a firm faith in the Deity, the unseen Spirit of Good. His name is above all things sacred, and, like Jehovah of the Jews, too holy to be spoken. Montezuma is His son and their king. The sun, moon, and stars are His works, worthy of their adoration. Rattlesnakes, frogs, turtles, and all animals living near water are sacred, in association with one of the most esteemed among the Creator's blessings.

José Maria, the war-chief, upon another occasion, after having confirmed the traditional legends of Pedro Pino, repeated the story of the flood; stating that, in ancient time, the waves rolled in from the west, and water gushed from the earth. It was at midnight. Many fled to the top of the mesa and were saved; the rest perished in the sea of waters. Navajos, Apaches, and even wild beasts, except such as found safety upon mountain-tops, suffered the same fate. The Zuffians, upon their lofty eminence, built a pueblo to await a subsidence of the waters. But as time passed, and waves still resounded from the sandstone cliffs which begirt their island of refuge, it was evident that the Great Spirit was angry. A sacrifice was devised to appease him. A son of the cacique and a beautiful virgin were the chosen offerings. Girded with sticks trimmed with feathers, they were let down from a cliff into the deep. The waters rolled back, leaving the young man and the maid statues of stone, which remain to this day. The people returned to the valley, deserting the city upon the hill until the arrival of the Spaniards; then again they climbed the heights, fortifying at every turn two steep approaches, the only points at which they were assailable. The town was rebuilt, and, by hurling stones upon their invaders, for a long time they retained their freedom. At length the enemy was victorious. The heights were scaled; and the Zuffians say that in the solid rock may now be seen, as if it were in clay, the foot-print of the first white man that reached the summit.

These various traditions regarding old Zuffi created a desire to visit the ruins. Therefore, with infinite labor we ascended the nearly perpendicular walls of the mesa mountain upon which

they are situated, from ten to fifteen hundred feet above the valley. Our Indian guide, with whom we had no medium of communication, probably intending to show us the greatest curiosity of the place, led us across the flat top of the mountain, and pointed to an isolated sandstone pillar, several hundred feet in height, the top of which had been curiously worn into shapes resembling statues of human beings. This was evidently the rock which had perpetuated the tradition of the pair who had been sacrificed at the flood. There were represented, as in *plate 33*, four distinct figures—an apparent discrepancy. But a view was taken from the present town of Zuñi; and though the artist was ignorant of the legend, the sketch shows but two statues. The others were not visible from that point.

PLATE 33.



Legendary statues.

When we had visited the famous ruins of Old Zuñi, our conductor led us to one of Pedro Pino's sacred spots, adorned with notched sticks, feathers, shells, and netted twine. A view of this curious altar is shown in *plate 34*. It was interesting to find that one of the governor's most improbable tales proved strictly true. When we left, the guide scattered flour over the place, and muttered a prayer. One of the most remarkable circumstances regarding the insignia

represented was the regularity with which the sticks were carved. There were, probably, hundreds, lying in a pile, cut into the same figures as represented in this sketch, and differing only in the degree of decay which time had produced.

One, who for many years had been a prisoner among the Navajos, gave the following account of their customs. The ceremony of marriage consists simply of a feast upon horse-flesh. A plurality of wives is allowed, and a man may purchase according to his ability, the price being paid in horses. Hence, the wealthy often possess from ten to twenty women. The wife last chosen is always mistress of her predecessors. There are among them medicine-men, who deal in roots, and songs, and incantations, blowing ashes and muttering spells upon the invalid to be cured. Navajos believe in one Great Spirit; to him they make, like the Zuñians, offerings of flesh and flour, asking favors and seeking good fortune. They also make altars of stones, and sticks trimmed with feathers. The sun, moon, and stars are sacred, as the authors of seasons of rain and of harvest. But here the resemblance to Pueblo Indians ceases. They do not acknowledge Montezuma, nor is he, in any way, referred to in their traditions. Neither they, nor any other Apaches, consider rattlesnakes as sacred, though they have some superstition which leads them to pay particular veneration to bears. They will neither kill nor eat them. Pork, also, they have been known to refuse, even when suffering from hunger.

In *plate 35* are representations of paintings at Yampaie spring, near Williams river. The spot is a secluded glen among the mountains. A high shelving rock forms a cave, within which is a pool of water, and a crystal stream flowing from it. The lower surface of the rock is covered with pictographs. None of the devices seem to be of recent date.

Plate 36 contains copies of some of the figures carved upon rocks at Paiute creek, about

PLATE 36.



Etchings at Paiute creek.

thirty miles west of the Mojave villages. These are numerous, appear old, and are too confusedly obscure to be easily traceable.

From the Mojave villages we were accompanied, for about a hundred miles, by two Indian guides. By signs, and a few Spanish words, which they had gathered, they generally succeeded in making themselves understood. One evening, desiring to learn something of their ideas regarding the Deity, death, and a future existence, we led one of them to speak upon those subjects. He stooped to the ground, and drew in the sand a circle, which he said was to represent the former *casa* or dwelling-place of Mat-e-vil, who was the creator of earth (which was a woman) and heaven. After speaking for some time with impressive, and yet almost unintelligible earnestness, regarding the traditions of that bright era of their race, which all Indians seem to delight in calling to remembrance, he referred again to the circle, and, suiting his action to the word, added: this grand habitation was destroyed, the nations were dispersed, and Mat-e-vil took his departure, going eastward over the great waters. He promised, how-

ever, to return to his people and dwell with them forever; and the time of his coming is believed by them to be near at hand. The narrator then became enthusiastic in the anticipation of that event, which is expected to realize the Indian's hopes of paradise upon earth. Much that he said was incomprehensible. The principal idea suggested was the identity of their deliverer, coming from the east, with the Montezuma of the Pueblo Indians; or, perhaps, the Messiah of Israel; and yet the name of Montezuma seemed perfectly unknown to our Indian guide. His ideas of a future existence appeared to us somewhat vague and undefined. The Mojaves (he said) were accustomed to burn the bodies of the dead; but they believe that an undying soul rises from the ashes of the deceased, and takes its flight over the mountains and waters eastward to the happy spirit-land.

Leroux says that he has been told by a priest in California, that the Colorado Indians were Aztecs, driven from Mexico at the time of the conquest by Cortez. He thinks the circle represents their ancient city, and the water spoken of refers to the surrounding lakes. This idea derives some plausibility from the fact, mentioned by Alarcon, that in his memorable expedition up the Colorado river in 1540, he met tribes that spoke the same language as his Indian interpreters who accompanied him from the city of Mexico or Culiacan.

It is to be regretted that we had not a better medium of communication with this people, as, upon this subject, much that is interesting might be learned from them. They have not yet received from white men any impressions to conflict with, or to change, the traditions handed down from their ancestors. They seem to be isolated, even from the Pueblo Indians of New Mexico. Although a blanket made by Moquis, and a sash of Zuñi manufacture, were found among them, they stated that these had been brought to them by Paiutes and Yampais Indians.

CHAPTER IV.

*Illustrations of Indian Antiquities and Arts.**

ONE of the most pleasing of primeval customs, was the respect paid to springs of water. Arising in the first wants and best impulses of our nature, it was cherished in warm climates, and at length became fostered in all. The "worship of fountains" is still prevalent throughout the eastern hemisphere. It is not obsolete in Great Britain and Ireland; for people are there yet found presenting annual offerings to them, just as the ancient worship of fire is, in some districts, ignorantly kept up.

Early incorporated, with other pagan superstitions, into the Christian church, strenuous efforts were made to abolish it; for in Europe, as in Asia, it was universal. Miraculous cures, as well as quenching thirst, were ascribed to certain founts, and hence arose throughout Christendom swarms of "holy wells," of which numbers have not yet, in popular estimation, lost their virtue. Reverence to them was carried to an idolatrous excess.

In the tenth century a schism took place in Persia among the Armenians; one party was accused of despising "the holy well of Vugarscriebat." In the reigns of Canute and Edgar, edicts were issued in England prohibiting well-worship. Hereward, the Saxon hero, witnessed his hostess invoking the spirit of a fountain in her garden. In the last century, persons in Scotland performed pilgrimages to wells; and in England they were decorated with wreaths and flowers, hymns were sung over them, and even reading portions of the Gospel was a part of the ceremonies. Some critics, says Hearn, observe that what is translated "will worship" in Colossians ii, 23, should be *well-worship*. The Hindoos, Chinese, Moors, and Mahommedans, have their sacred wells. The people of Algiers sacrifice fowls to certain fountains. But to what extent these figure in sacred and classical history, every reader is familiar.

It is an interesting fact, that in the New World as in the old one, untutored man was moved by the same principle of gratitude to express his thankfulness for water; and as he knew not to whom he was indebted, he also imagined spirits presided over fountains, and to them made what he supposed were acceptable acknowledgments. While the motive that animated him was the same that influenced his species elsewhere, his manifestations of it were different. He is not known to have polluted his offerings with blood.

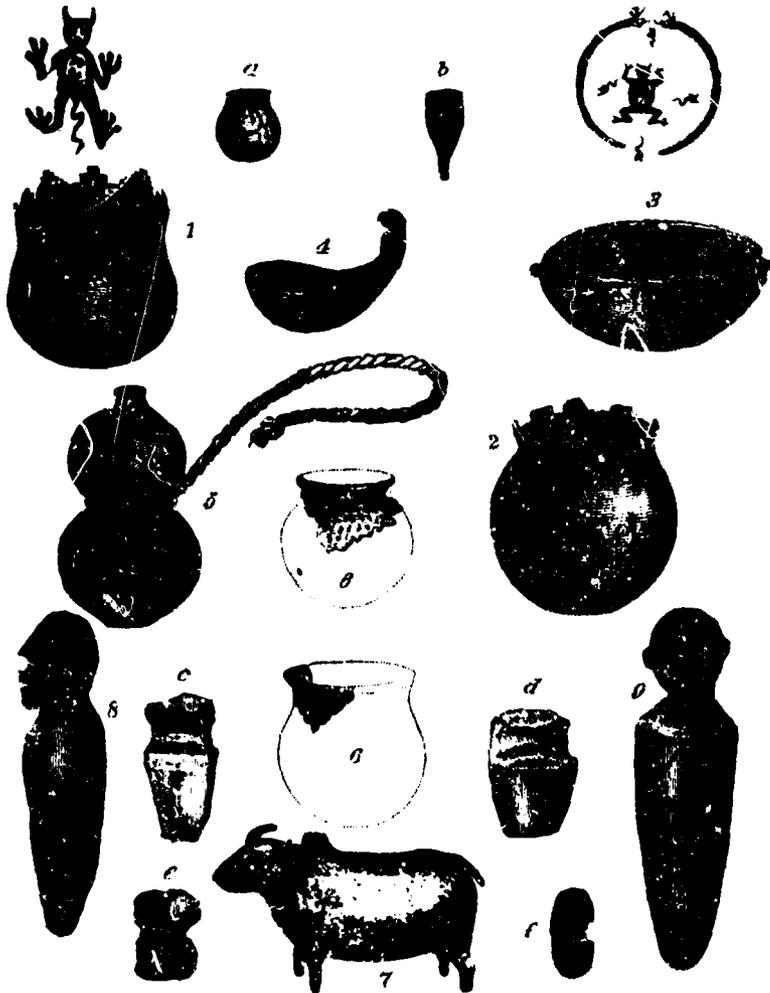
So keenly alive to the importance of the fluid in agriculture were the semi-civilized people of Central America, Peru, Mexico, and New Mexico, that it is very probable, had they been left to work out their destiny undisturbed by white men, fountains of water would have played as prominent a part in their mythology as they did in that of Egypt, Greece, and Rome. An example of the homage paid by the red race to genii of fountains, is furnished in the sacred spring of the Zuñis, represented on *plate 27*.

This basin of fine water is located near the table-land, on a branch of the river Zuñi, between the ruins of Ojo Pescado and the present pueblo of Zuñi. It is between seven and eight feet in diameter, and around it a low circular wall, from fifteen to twenty feet across, has been raised. The spring is cleared out every year, when an offering is made to the spirit of the font, of one or more *water-pots*, which are placed on the wall. A dozen or more whole ones were observed, while fragments abounded. Some of the remaining vases are reputed to have been offered centuries ago by the pueblo caciques. Specimens were brought away, (see next plate,) notwithstanding the tradition that whoever abstracted one would be struck by lightning. As the

Zuñi Indians do not have recourse to artificial irrigation, they depend entirely on rain; and it is their belief that, if they neglected the annual ceremonies at this spring, their crops would be destroyed by drought.

Of indications of man's movements in remote times, none are more durable and reliable, and surely none are associated with more agreeable reflections, than wells and fountains. Architectural and other remains occur in the vicinity of this spring, and throughout all the regions of New Mexico; but, compared to the date of its enclosure and use, they are but of yesterday.

PLATE 38.



Indian designs and manufactures.

Figure 1. This singularly formed vase was abstracted from the sacred spring of the Zuñis. Its capacity is about a gallon. The material is a light-colored clay, tolerably well burnt, and ornamented with lines and figures of a dark brown or chocolate color. A vast amount of labor has been spent on decorating the unique lip. A fine border-line has been drawn along the edge and on both sides of the deep embattled rim. Horned frogs and tadpoles alternate on the inner surface of the turrets, while one of the latter is represented on the outside of each. Larger frogs or toads are portrayed within the body of the vessel. The artist evidently used his brush with much freedom. Several of the figures might serve as spirited specimens of *diablerie*; of which the enlarged one above the vase is a sample.

Figure 2. A large vase, and also an ancient offering to the spirit of the spring. Its rim is partially embattled. An encrusted piece is formed on the interior surface of the lip, and on it a frog in the act of leaping from the vessel, as if disturbed by some one's approach. The outline of this vessel is identical with that of the classical cauldrons of antiquity and of our own times. Decorated by a different hand, and possibly in a different age or century from the preceding, another variety of Batrachians is introduced. This introduction of figures of water animals on vases dedicated to the genii of fountains, is peculiarly characteristic and appropriate.

Figure 3. A vase, which exhibits considerable taste in its outlines. It is five inches deep at the centre, ten across the widest part, and eight at the lips. There are four projecting pieces, or studs, at equal distances from each other, on the swelled part, as if designed to support the vessel on the perforated plate of a stove—a common practice of ancient and modern Peruvians. As usual, there are no signs whatever of the potter's wheel having been employed in the fabrication of this or the other vessels figured. The material is a light clay, and but poorly burnt. Both surfaces have been coated with bright glazing, approaching to white, and, though cracked all over, it presents, in clear relief, the umber-colored decorations. This interesting vessel was also taken from the Zuñi fountain; and it is observable that the paintings on it are confined to appropriate subjects—the crested scorpion being probably intended for rattle or water snakes.* The figures in the interior are shown at the bottom—i. e., a frog, three snakes, and four tadpoles.

Figure 4. A scoop or dipper from the Mojave tribe, and as neat and original an article in earthen-ware as could well be designed by a civilized potter. The material, and ornamental work are, of course, inferior. The shank is formed after the throat and head of a bird. The throat is hollow, and communicates with a perforation behind the open bills. It forms a weak rattle, having had some minute matters introduced before being baked.

Figure 5. The shape of this vessel is derived from the double gourd, which it perfectly resembles, and which is so common in some parts of Texas and New Mexico that it is in universal use by travellers. It is swung by a cord over the shoulders, or secured to the saddle by horsemen. It is the more valuable in warm countries, because the porous nature of the substance allows sufficient evaporation, from the sides of the vessel, to keep the water cool within. The specimen is of modern Zuñi manufacture. The figures painted on it are intended to represent butterflies.

Figures 5, 6. Two ancient vases, restored from fragments found on the Little Colorado. This class of earthen-ware is known to be of remote antiquity in America, as also on the eastern hemisphere. Colors are seldom employed—the ornament consisting of raised and indented designs, somewhat resembling our moulded glass-ware. The uniformity with which the patterns are often worked out is surprising, rivalling, as they do, modern work. These fragments are, in every view, interesting: the recurved lips are as neatly turned as if done on a wheel, and the material as regularly thickened and thinned at the edges. The plain bands that terminate the indented work are regular in width. The material is a light-colored clay, porous, and retains no indications of having been glazed. Altogether, the relics are fine specimens of the potter's art in past times. Nothing like it is now made by North American Indians, but old Peruvian vases exhibit the same style of ornament. Fragments of encrusted pottery have also been found in the mounds of the Mississippi valley. (See also some on *plate 40.*)

The animal vase (*figure 7*) is from Zuñi. It was bought of an Indian by a messenger sent to purchase canteens or casks. *Figures 5 and 7* were brought to the camp. The latter has been modelled in imitation of the Rocky mountain or indigenous sheep. Of the ordinary light-colored clay, it has had a white silvery glazing, which age or use has worn half off. It has been tolerably well baked, and rings well. Its capacity rather exceeds half a gallon. This

* I do not know that, upon this continent, any animal has been found similar to that figured upon this Zuñi vase. It would seem to be of Eastern origin: for in Harper's Magazine, among sketches from the ruins of Memphis, there is the representation of a snake, with a tuft like the one before us. In Egypt there is a horned snake quite venomous. It has the habit of burying itself in sand, and protruding its horns, probably to attract birds for prey. It is much feared by the natives.

kind of vessel is common with the present Pueblo Indians; and it was as common in ancient Mexico and Central America, for several have been dug up. In the cabinet of Dr. Davis, of New York, is a fine specimen from Palenque. It is impossible to compare ancient and modern specimens, without perceiving that in this branch of art no change, or next to none, has taken place in the countries named from times anterior to the discovery.

Figures 8 and 9. Images of unbaked clay kept in their dwellings by the Mojaves. They remind one of similar things kept by and buried with the Egyptians; and yet they do not appear to be intended for idols. Whether designed to preserve memorials of the dead, for children's toys, or used by the medicine-men in their incantations—or whatever else their purpose is—was not ascertained. They vary in dimension, from a few inches to twelve and upwards. Some are elaborated into rude statuettes, and better finished in every respect than the two here figured. That they are not idols, may be inferred from the fact that when one was accidentally seen and purchased, quite a number were offered for sale. Brazilian Indians have wooden images representing the head and shoulders of men. (Lieut. Gibbon's Report on the Exploration of the Amazon, p. 299.)

Figure a. A minute pot, not larger than a large orange, from the Pimas Indians. *b.* A pipe of the Pinal Leños, a rude affair, and either used without a tube or inserted into a reed. With it was obtained a specimen of their tobacco, or kinik-kinik—an Algonquin word, and used by the Ojibwa Indians, now in Washington, for the same thing.

Figures c, d, and e. Stone axes, presenting no particularly marked features. *d* is the most, and *c* the least perfect. The latter has been used as a hammer, and the heads of all show how this wide class of primeval implements were employed as wedges, quite as much as edge-tools. That a moderate-sized tree was ever cut down by a stone axe is extremely problematical. *Figure f* has a rounded end, reminding one of similar convex hammers of Aztec and Peruvian silver-smiths: the opposite end is extremely blunt. This instrument was found at a Casa Grande, on the river Salinas. As it and *d* have grooves only on three sides, they were obviously used without a withe handle. In what manner, then, were they used? The answer was given by four Ojibwa Indians, part of a delegation now in Washington. While drawing up this paper, they paid me a visit, and at once explained that the grooves were for the thumb and forefinger. The grooves prevent the instrument from slipping out of the grasp.

In Dr. Davis's cabinet are twenty-five axes and hammers from mounds in the Mississippi valley, some very large and heavy. Of these, sixteen have grooves only on the sides and one edge.

Plate 39.—Among other relics, the usual arrow-heads of flint, quartz, &c., occurred throughout the survey; also numerous fragments of painted pottery, the material of which is commonly dark colored and porous; occasionally light red, with a closer grain; and sometimes grey, and still more compact. In some specimens, the inside of the vessel (known by the concavity of the piece) has alone been painted; in others, the outside; and in some, both sides. The pieces here figured are sufficient to show the turn of the Indian mind in this branch of ornament.

No. 1 is light and porous, cracked and corroded.

No. 2, a dark clay, and sombre colored. On the other side, white lines, nearly obliterated, have been drawn on a dull brown ground.

No. 3, the concave side of a fragment whose convex surface is shown at No. 8.

No. 4. From its very slight concavity, it appears to have been a portion of a large vase—much larger than any of the other scraps belonged to. It is thick, of a dark colored and open clay. The opposite side is rough and uncolored.

No. 5, of reddish clay and rather close grain, and better baked than most of the others. It is from the Colorado Chiquito (Flax River).

No. 6. Dark grey material, and both sides painted.

No. 7. From the hieroglyphic springs. Material, a dark grey; the black lines shine as if laid on with varnish. The opposite, or outside, is colored red.

No. 9. The convex side of an old fragment. The other side is rough, and of the dark color of the clay.

No. 10. The concave side; the clay light colored and compact. Remains of ornaments are on the other side.

No. 11. A portion of a vase from the Colorado Chiquito.

No. 12. Of yellow clay, and close grained. (Colorado Chiquito.)

No. 13. Material similar to No. 10.

No. 14. Portion from the upper edge of a vase. (Colorado Chiquito.) Fragments of Pah-

PLATE 39.



Ancient Indian pottery.

Utah pottery resemble this somewhat, though the only color is brownish red, laid over light-colored clay in broad bands.

No. 15. Coarse grained, cracked, and corroded. Both sides are painted; the black is shaded down into the red; the white lines have been put on, apparently, after the vessel had been baked; while in one very old fragment the white figures look like enamel, or pieces of embedded shell.

No. 16. Outside of a vessel, whose interior had been ornamented with black and red lines.

The fragments *a, b, c, d*, are from the ruins of a pueblo on the Little Colorado.

Plate 40 represents fragments in which two colors only are chiefly used—black or brown lines on a light-grey ground, and mostly the natural tint of the clay.

No. 1. From the big bend of Flax river.

No. 2. Part of the neck of a vessel.

Nos. 3 and 4. From Flax river.

Nos. 5 and 6. Found near camp 70, in the vicinity of Zuñi. They are modern, and in appearance and hardness approach to our stoneware.

No. 7. A minute fragment, and observable only for its minute squares

No. 8. Ornamented on the opposite side with white lines on a dark ground.

Nos. 10 and 11. From Colorado Chiquito. No. 11 is from the upper part of a bowl whose edge is tapered and neatly rounded.

PLATE 40.



Ancient Indian pottery.

The remaining four fragments are of the natural color of the coarse clay of which they have been made. They display attempts at ornament, by incrusting and otherwise marking the sur-

face, much on the plan of the restored vase in *plate 38*; though not one of the numerous specimens, from which the above have been selected, approaches to it either in design or execution.

No. 9. A portion of a large vase from Cosninc *es*. The surface is broken by thin and narrow strips overlapping each other like continuous rows of shingles, or rather tiles; for depressions have been made in succession, by a tool, which, from the fine lines left by it, may have been a shell. These strips appear to have been laid on after the body of the vase had been hardened in the sun, and, as each was put on, the ribbed tool was used to press it down to its place.

No. 15 is another specimen on the same plan, much corroded. It is from the big bend of the *Flax river*.

No. 13. A compact, close-grained clay; the impressions on the surface are very slight—probably made by a pointed instrument. It is from the Little Colorado.

No. 14 exhibits a rough species of beading or moulding, formed round a vase, and apparently by drawing a pointed stick along the plastic material.

While both ancient and modern aboriginal pottery present a coarse material, seldom equalling in closeness of texture our commonest ware, it would seem as if a better taste and greater skill had generally prevailed before the discovery than since. In forms and ornament, the old workmen—or rather workwomen, for they have been, and are, the chief artists in clay—excelled; a remark that applies to Chili, Peru, Brazil, and Central America, as well as to Mexico and New Mexico.

No. 12. An ancient fragment from the Little Colorado, one-third larger than the drawing, rough, and corroded by the elements and time. The black scroll is embedded on a reddish colored clay, and appears to have belonged to a large vessel. It would be interesting to know how this fruitful germ of modern scroll-work, and staple element in the decorative art of the nations of the East, was suggested to the Aztec modeller—whether by coiled worms, shells, vegetable tendrils, or imaginative impulse.

It may not have occurred to every reader that most, if not all, the elements of decorative art, as regards curved and straight lines, which are supposed to have originally occurred to the Egyptians, Assyrians, Greeks, and other advanced people of the eastern hemisphere, have been exhibited by the ancient occupants of the western one. In the relic just noticed, we have the line rolled spirally inwards and outwards—the involute and evolute. In other samples of pottery, the *guilloche*, or curved fillet, in various forms, is met with; also, waving lines, arched, invected, engrailed, radiant, embattled; the trefoil, cross, scroll, and numerous other initial forms, though less expanded and diversified than in the Old World. The fillet, fret, astragal, ogee, and cavetto, abound in the ruins of Palenque, Cusco, and in architectural remains in Central America.

PLATE 41 (lithograph).

Figure 1. A Yampais bow, $4\frac{1}{2}$ feet long. Mojave bows are of similar form, from 4 to 6 feet in length, and are made of cottonwood. The quiver, full of arrows, and made of mountain-sheep skin, is shown at 4.

Figure 2. A Chemshuèvis bow, such as is used by every band of the Pah-Utahs. 5. The quiver, being the spotted skin of a species of wild cat.

Figures 3, 3, 3. Specimens of arrows.

Figure 7. A Mojave lance.

Figure 6. Obtained from the Mojaves, and deemed by some of the party a war club.* It appears to be a domestic implement; the flat face is worn smooth, and apparently by pounding soft substances, probably boiled maize; the edges of the face are cracked, and the lower portion

* The particular specimen referred to may possibly have been used for domestic purposes; but it is as well known to be an implement of warfare as is the bow or the spear. From their frequent use of this weapon, one tribe is known as the Galloteros, or Club Indians.

of the swelled part is of a lighter color than the rest, as if it had been much used in crushing wet or moist materials. The wood is as light colored as hickory, but not near as heavy. It bears marks of laborious forming by an imperfect cutting-tool. Besides the one figured, another was obtained, similar to it, except there is no projection left on the handle. The entire length is 16, and the diameter of the face $3\frac{1}{4}$ inches.

Figure 8. A Mojave plume for the head. Some are made of the downy feathers of the eagle, and are preserved with care, in reed cases, when not in use. Figure 9 is another variety of the feather ornaments.

Figures 10, 11, 12. The principal, and commonly the only, articles of female dress among the Mojaves; and although described by travellers and traders as petticoats, they are simply what our first parents wore—aprons; one being tied on before, and another behind. Of the latter, fig. 10 is a specimen, consisting of loose strips of the bark of the cottonwood, or of the alamo, and secured around the waist by a cord.

Figure 13. A Mojave squaw's front apron.

Figure 14. A basket, water-tight, and exhibiting considerable correct taste, as well as skill, in its construction. The slips of light colored reed, of which it is formed, are one-twentieth of an inch wide; the ornaments are a black edge, a row of small figures a little below the edge, and low down a circle of engrailed lines. Two of the baskets were captured from the Pah-Utahs—one 12 inches diameter, and 4 deep; the other $10\frac{1}{2}$ inches diameter, and $2\frac{1}{2}$ deep. The skill displayed in this species of manufacture is further seen in various vase-formed vessels, as figs. 15 and 16.

Figure 17. An unbaked image, similar to those on plate 38, drawn to a very small scale. The head is set off with hair and ear-rings.

Figures 18 and 21. Specimens of ancient arrow-heads, of jasper, quartz, obsidian, flint, &c., found among ruins at Moqui springs, Pueblo creek, Aztec pass, and on the Colorado and Gila rivers. On the latter was found a flat bead, of bright green stone, resembling the one attached to the nose ornament, fig. E, plate 42.

PLATE 42 (lithograph).

Figures A A. A gorgeous pair of aboriginal ear ornaments.* The rings are of stout brass wire, and nearly three inches in diameter. The drops are plates of pearl-shell, in which the tints of the rainbow gleam with unrivalled lustre and iridescence; they are connected to the rings by white and blue beads.

B. A shell ring, or ornament, evidently cut with much labor. It was found at a *casa grande*, (Chichilticale,) near the Pima villages, on Rio Gila. Another, almost a fac-simile, was found among the same ruins. The diameter of each is nearly three inches. The use to which they were put is unknown.

C. A slate-stone ear-drop of the Yampais. It is $1\frac{1}{2}$ inch long, smooth, and thin.

D. One of a pair of Shawnee ear-drops, full size, and remarkable only for being made by a native artist. The material is silver, probably hammered out of half or quarter-dollar pieces. The workmanship is tolerably good, though not sufficiently so to pass muster with our city jewellers. D' is another variety.

E. Nose ornament of Cairuk, a Mojave chief. It consists of a large white bead of shell, and from it hangs a thin conical slip of a bright and light-blue stone. The small leather thongs were passed through the septum of the nose, and secured the gem to it.

F. A small tobacco-pouch, of buckskin, and tastefully set off with white, purple, and other colored beads. It was obtained from the Lipans.

H. A brass medal,† full size, obtained from the Mojaves. The figures have been struck in

* These were obtained from Lipans. Comanches and Kailowas decorate themselves with similar appendages, made of shells, bead and wampum work.

† This medal is probably a relic left by Friar Pedro Font, or Father Kino, who visited the Colorado in 1700.

high relief, but are much worn. It bears no date. It is obviously one of the medallions distributed by the early Jesuits. The effigies of Loyola are on one side, those of St. Francis Borgia on the other.

I. Small shell gorget, worn by married women only. They part with it reluctantly, and seem to prize it as if it were a wedding gift.

K, L. A Mojave flute and fife; the former rather over two feet in length, and of the natural bore of an inch cane. It consists of a little more than two joints of the reed, with the natural diaphragms or partitions—one at the middle, and another near each end. The latter have been bored through at the centre, leaving irregular shaped openings $\frac{3}{8}$ -inch diameter. The surface is very elaborately, though rudely, carved and colored. The extremities have bandages of red and blue cloth, set off with tassels formed of strings of buckskin, that hang over the orifices. The player puts his mouth to one end, and blows directly into the tube, just as South American Indians play on their bone flutes. Like them, too, these have stops for the fingers of but one hand. Unlike them, however, in another feature, these instruments give no sound till a finger is placed over the central opening. The finger, in fact, forms a part of the musical aperture or whistle, and, by varying its position and pressure, the tone is varied. As this may furnish a hint to our musicians and instrument-makers, a section of the flute is added. In fig. 3, *a* and *b* show the perforated diaphragms, and *c* represents the central one, which is left whole, and forms a tongue or side of the whistle; the oblong opening communicates with the interior on both sides of the diaphragm.

The fife acts precisely on the same principle, except that, instead of the player's finger, a thin band of leather goes around and is tied at *x*. This he slides down till it covers a portion of one or both openings.

These instruments* are common with the *Coco-Maricopas*, and *Yumas*, or *Cuchans*; and among the tribes on the *Colorado*, young men serenade their female friends with them.

Of numerous articles not figured in the plates, a few may be noticed here:

A piece of cedar, fifteen inches long, and four inches in diameter, part of a beam found *in place*, in the very ancient ruins on the summit of *Inscription rock*. There is nothing in its appearance that indicates the action of a cutting-tool. The remaining portion of the beam had been destroyed, or buried in the ruins.

Mojave armlets of thick leather.

A Navajo shield of raw hide, with an alleged head of *Montezuma* painted on it, and set off with streamers and feathers, apparently identical with those used before the discovery. Such are common among the *Apaches*, *Navajos*, and the *Pueblo Indians*. In battle, the *Indians* never stand still or straight, but keep moving and throwing up the shield to divert aside arrows, while at the same time they use their bows. This shield is represented on *plate 21*, page 30, in the figure of the *Indian* from whom it was taken.

Netting made of the fibre of the *maguery* or *yucca* plant. The cord is hard and strong, feeling like whipcord. Made by the *Mojaves*.

A cord of human hair, over twelve feet long, $\frac{3}{8}$ of an inch thick, and consisting of six double strands. The color is brownish black. It was obtained from the *Pimas*.

Several strings of "pook"†—one five feet long—consisting of bits of thin white shells, broken into pieces varying from $\frac{1}{4}$ to $\frac{3}{8}$ of an inch diameter, and drilled in the centre. The most interesting query about these and kindred things is the facility with which they are perforated.

A peace-offering of the *Comanches*, left on a mound at one of their deserted encampments, consisting of a few small strings of colored beads, and a bracelet of soft brass. Having no

* The form of this musical instrument is doubtless purely an Indian invention. The principle of its construction is believed to be different from any known among other tribes or nations.

† When I first visited the *Colorado Indians* in 1849, strings of this wampum were used by them as money—two yards of it representing about the value of a horse. I have known a young *Indian* to refuse \$20 for his necklace.—A. W. W.

elasticity, the ring was easily opened to pass over the wrist, and the ends as readily pressed together to keep it in its place.

Two Mojave necklaces of sea-shells, uniform in color and dimensions, and resembling somewhat the one figured 13, *Plate 41*.

A necklace of pieces of medicinal and fragrant root, strung on a thong of leather—a charm prescribed by the “medicine-men” among the Colorado tribes.

A large head of a spear of bone, 6 inches long and $\frac{3}{4}$ -inch thick, plain at one edge, and double-barbed at the other; used by Indians on the Colorado in spearing fish.

A Colorado chieftain's head-dress—a conical cap of soft leather, whitened outside with a pigment, apparently of clay, punched full of holes, and edged with a red band. A bunch of dark feathers is secured at the crown, and a number of lighter and pendant ones incline in one direction from it.

A Choctaw wampum belt, eleven feet long, consisting of narrow strips of red and blue braids, all edged with white beads, and connected to an ornamental band at the middle.

CHAPTER VII.

History of the Apache Nations and other Tribes, near the parallel of 35° north latitude.

In the historical library belonging to Col. Peter Force, of Washington, is found an unpublished manuscript, dated 1799, giving what appears to be a truthful description of the Indian tribes then inhabiting "the northern provinces of New Spain." It was written in the form of a report, by Don Jose Cortez, an officer of the Spanish royal engineers, when stationed in that region, and was doubtless transmitted to the King. How it escaped from the royal archives of Spain is not known. But by some means it reached London, and thence was brought to the United States, where now it very properly belongs. Those portions of it which follow, relate to the region through which we passed, and will be found of considerable interest. The remainder contains valuable information, and it is hoped that some individual or society will make a generous contribution to literature by publishing the report entire.

The translation has been made by Mr. Buckingham Smith, now secretary to the American legation at Madrid, whose name is a sufficient guarantee for its accuracy.

SECTION I.

Territories occupied by the Apache and other tribes, to the northward of the provinces of New Mexico.

1. That the tribes of wild Indians who inhabit the territory beyond the frontier of the internal provinces of New Spain may be understood with all possible accuracy, and likewise the localities which they occupy, it will be necessary to define the lines that separate them. Those that are known as the Apaches will be treated of in an article apart; then others, commonly called those of the north, will be spoken of as eastern tribes; and afterwards, others as western tribes. In every particular the clearest statements will be given, from the most authentic sources, and the knowledge that exists, omitting nothing that can be of any value in this curious and interesting history. I proceed to treat of the tribes of wild Indians who inhabit the northern countries of the Spanish empire in this quarter of the world, unfolding thereby not a little that should excite admiration.

2. The Spaniards understand by Apache nation the Tonto Indians, the Chiricagüis, Gileños, Mimbresños, Taracones, Mescaleros, Llaneros, Lipanes, and Navajós. All these bands are called by the generic name of Apache, and each of them governs itself independently of the rest. There are other tribes, to whom it is usual to give the same name, such as the Xicarilla Indians. Of them, and of the situations other tribes occupy, that have been seen to the northward of New Mexico, we will speak in the second part.

3. The *Tonto* Indians (or *Coyotero*, which is a name they equally bear) are the westernmost of the Apaches, and the least known to the Spaniards. On the west they are bounded by the nations of the Papagos, Coco-Maricopas, and Yavipais; on the north by the Moquinos; on the south by the Chiricagüis and Gileños; and on the east by a country between the Mimbresños and Navajós

4. The *Chiricagüi* nation takes its name from the principal mountain it inhabits. On the north it adjoins the Tontos and Moquinos; on the east the Gileños; and on the south and west the province of Sonora.

5. The *Gileños* inhabit the mountains immediately on the river Gila, from which they take their name. They are bounded on the west by the Chiricagüis; on the north by the province of New Mexico; on the east by the Mimbrenño tribe; and on the south by our frontier.

6. The *Mimbrenños* are a very numerous tribe, and take their name from the river and mountains of the Mimbres.* They are bounded on the west by the Gileños; on the north by New Mexico; on the east by the same province; and on the south by the frontier of Nueva Vizcaya.

7. The *Taracone* Indians compose also a very large tribe, and are believed to be a branch of the Xicarillas. They inhabit the mountains between the river Grande del Norte and the Pecos; are bounded on the west by the province of New Mexico; on the north by the same; on the east by the Mescaleros; and on the south by a part of the frontier of Nueva Vizcaya.

8. The *Mescalero*† nation inhabits the mountains on both banks of the river Pecos, as far as the mountains that form the head of the Bolson de Mapimi, and there terminate on the right bank of the Rio Grande. Its limit on the west is the tribe of the Taracones; on the north, the extensive territories of the Comanche people; on the east, the coast of the Llanero Indians; and on the south, the desert Bolson de Mapimi.

9. The *Llanero*‡ tribe is very numerous, and has a great many warriors. It occupies the great plains and sands that lie between the Pecos and the left bank of the river Grande del Norte. This tribe consists of three divisions—the Natajes, Lipiyanes, and Llaneros. They are bounded on the west by the Mescaleros; on the north by the Comanches; on the east by the Lipanes; and on the south by our frontier of the province of Cohagüila.

10. The *Lipanes* form one of the most considerable of the savage nations in the north of New Spain. They extend over a vast territory, the limits of which, on the west, are the lands of the Llaneros; on the north, the Comanche country; on the east, the province of Cohagüila; and on the south, the left bank of the Rio Grande del Norte; there being on the right the military posts (*presidios*) of our frontiers of Cohagüila.

11. The tribe of the *Navajó* Indians is the most northern of the Apaches. They inhabit the table-lands and mountains of the territory called Navajó, from which the tribe gets its name.§ They do not change their seats, like the rest of the Apache nation; and they have formed in that country their places (*lugares*), or fixed habitations, known by the names of Sevolleta, Chicoli, Guadalupe, Cerro Cavezon, Agua Salada, Cerro Chato, Chusca, Tunicha, Chellé, and Carrizo. They are all governed by the captain, whom they respect, and whose appointment is, in reality, subject to the approval of the governor of the province of New Mexico. They are bounded on the west by the Moquinos, on the north by the Yutahs, on the east by the Pueblos of New Mexico, and on the south by the Gileños and Chiricagüis.

12. The *Apaches Xicarillas* anciently inhabited the forests of that name in the far territories to the north of New Mexico, until they were driven out by the Comanches, and now live on the limits of the province, some of them having gone into the chasms (*cañadas*) and mountains between Pecuries and Taos, which are the last towns of the province.

* A Spanish word signifying willows.

† *Mescal*, a spirituous liquor distilled from the American aloe or magdley; the meaning of the name, probably, is drinkers of mescal.

‡ The people of the plain—from the Spanish word *llano*.

§ Mrs. M. H. Eastman, in writing of these tribes of the Apaches, says: "Their name is said to signify 'men,' and to it the Spaniards have, long since, added other words to distinguish the several tribes. The names are taken from some animal, or from a feature of the country, or peculiar product of the soil which they inhabit and wander over. Navajo, if Spanish, could well enough have come from navajo, 'long knife,' a name this people give to a mountain when on there is obsidian, or volcanic glass, which the native inhabitants split into instruments for cutting." *Chiric* 1834.

13. The *Yutah* nation is very numerous, and is also made up of many bands, which are to be distinguished only by their names, and live in perfect agreement and harmony. Four of these bands, called *Noaches*, *Payuches*, *Tabiachis*, and *Segup*, are accustomed to occupy lands within the province of *New Mexico*, or very near it, to the north and northeast. Beyond these, after passing a country of more than two hundred leagues in extent to the northward, thence to the northwest, other Indians inhabit, called *Zaguaganas*, whose number is very considerable.

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SECTION III.

Of the language of the Apache Indians, and of their physical characteristics.

1. The language which all the nations speak, that bear the name of *Apache*, is *one* and the same. Some differ from the rest in their accent, or in having, here and there, a peculiar local word; but without this difference ever being sufficient to prevent them from understanding each other, even though the territories in which they may have been born should be far apart. The utterance of the language is very violent, but it is not so difficult to speak as the first impression of it would lead one to suppose; for the ear, becoming accustomed to the sound, discovers a cadence in the words. It is to be remarked that it has great poverty, both of expression and words; and this is the cause of that burdensome repetition which makes conversation very diffuse, abounding with gesture. What is most remarkable is the sound produced at the same time by the tongue and throat, which the speaker impels with unnatural force, that he may thereby render himself the more intelligible.

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SECTION VII.

State of agriculture, arts, and commerce among the Apache tribes, and of the use they make of coin.

1. The genius of the *Apache* is little agricultural, and with the gathering of wild seed he satisfies his present want; though some of the tribes, aware that with very little labor they may subsist, by the exuberance of the soil, with comparative ease, plant the grain and pulse obtained from us, and of which they are becoming fond. But among the hordes that have inclined most to this species of natural industry, it is not the men who have engaged in it; the women, besides the duties already described, and the more material ones of carrying wood and water, plant and rear the cereals, protecting them until ripe, and then seek others that grow wild.

2. The *Coyotero* Indians raise small quantities of maize, beans, and a few legumens. The *Navajós* plant, in their season, maize, pumpkins, and some other fruits and vegetables, all which they raise in great plenty, and have store for the year round. The *Xicarillas* also plant maize, beans, pumpkins, and some little tobacco, in the chasms (*cañadas*) of the mountains where they live.

3. Except the *Navajós*, none of the nations have turned their attention to the breeding of animals, notwithstanding the wonderful facilities they have for so doing. They raise sheep and cows in considerable numbers, and a few droves of horses.

4. All their arts and manufactures are comprised in dressing well the skins with which to cover them, and to traffic in the Spanish settlements; the perfection of this skill being greatest among the *Mescaleros*, *Lipanes*, *Xicarillas*, and *Yutahs*. However, the *Navajós* have manufactures of serge, blankets, and other coarse cloths, which more than suffice for the consumption of their own people; and they go to the province of *New Mexico* with the surplus, and there exchange their goods for such others as they have not, or for the implements they need.

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THIRD PART.

SECTION I.

Of the nations to the east of the Rio Grande del Norte.

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OF THE CAMANCHES.

2. The Camanche nation is doubtless the most numerous of the many people that are known to exist in the vicinities of our most distant provinces of North America. They occupy a beautiful and extensive country to the eastward of the province of New Mexico, and consist of four hordes, known by the names of Cuchanticas, Tupes, Yampaxicas, and the Eastern Camanches (Orientales). They are commanded by a general and a lieutenant-general, chosen from among themselves, with the consent of the governor of New Mexico, and the approval of the *comandante* of the internal provinces. Those chieftains are acknowledged and respected by the heads of every settlement (*rancheria*); and every Cumanche* renders them obedience, such as is permitted by his constitution and government. He listens with like submission to their counsels, and conscientiously follows them. These people keep faith in treaties, observe truth and hospitality, and their customs, in general, are not so barbarous as those of the Apaches.

3. These Indians are intrepid in war, bold in their enterprises, and impetuous in action. They are at peace with no other people than the Spanish, and maintain a constant war with all the other neighboring nations. The four tribes live in close friendship; their people form close alliances; their private quarrels never extend beyond insignificant disputes, and terminate where they begin. Their interests are common, and they share in them an equal fortune.

4. In their intercourse with the Spaniards, the Cumanches show a sense of honor and the most rigid justice. The traveller in their country is hospitably entertained, respectfully served, and treated with the greatest friendship. At the moment of his arrival, they take charge of his horses and equipage; and if an animal should be missing at his departure, they detain him until it can be found. If it should be discovered that the estray has been produced with evil inclination, an exemplary chastisement is administered to the delinquent, in the sight of the Spaniard. In this manner do the Indians behave to our wayfarers who journey among their hordes; and they accompany them on their departure with an escort, until coming to some point at which they may be relieved by warriors, and have the guides of another town.

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SECTION IV.

Of the nations to the westward of the upper part of the province of New Mexico, and of those of the upper coast of Sonora.

1. The province or territory of the Moqui (or Moquino) Indians lies to the westward of the capital of New Mexico. The nation revolted towards the close of the seventeenth century, driving out the Spaniards from the towns; and from that time no formal attempt has been made to reduce them to submission by force of arms; nor does a hope exist of its being accomplished by means of kindness, which, on several occasions, has already been unavailingly practised. The towns in which they reside and are established are seven in number.—Oraiibe, Tancos, Muzasnavi, Guipaulavi, Xougopavi, Gualpi; and there is also a village, which has no name, situated between the last town and Tanos, the inhabitants of which are subordinate colonists to the people of Gualpi.

* The translator has preserved the original spelling of the names of tribes and villages, in which there are some inconsistencies, and a considerable difference from modern usage.

2. The Moquinos are the most industrious of the many Indian nations that inhabit and have been discovered in that portion of America. They till the earth with great care, and apply to all their fields the manures proper for each crop. The same cereals and pulses (*semillas*) are raised by them, that are everywhere produced by the civilized population in our provinces. They are attentive to their kitchen gardens, and have all the varieties of fruit-bearing trees it has been in their power to procure. The peach-tree yields abundantly. The coarse clothing worn by them, they make in their looms. They are a people jealous of their freedom; but they do no injury to the Spaniards who travel to their towns, although they are ever careful that they soon pass out from them.

3. The towns are built with great regularity, the streets are wide, and the dwellings one or two stories high. In the construction of them, they raise a wall about a yard and a half above the pave of the street, on a level with the top of which is the terrace and floor of the lower story, to which the owners ascend by a wooden ladder, which they rest thereon, and remove as often as they desire to go up or down. On the terrace, upon which all the doors of the lower story open, is a ladder whereby to ascend to the upper story, which is divided into a hall and two or three rooms; and on that terrace is another ladder, with which to ascend to the roof, or to another story, should there be one.

4. The town is governed by a cacique; and for the defence of it, the inhabitants make common cause. The people are of a lighter complexion than other Indians; their dress differs but little from that worn by the Spanish-Americans of those remote provinces, and the fashion of their horse trappings is the same. They use the lance and the bow and arrows.

5. The women dress in a woven tunic without sleeves, and in a black, white, or colored shawl, formed like a mantilla. The tunic is confined by a sash, that is usually of many tints; they make no use of beads or ear-rings. The aged women wear the hair divided into two braids, and the young in a knot over each ear. They are fond of dancing, which is their frequent diversion. For it, there is no other music than that produced by striking with two little sticks on a hollowed block, and from a kind of small pastoral flute. At the assemblages, which are the occasions of the greatest display, there is not a Moqui, of either sex, whose head is not ornamented with beautiful feathers.

OF THE SERIS, TIBURONES, AND TEPOCAS.

1. The *Seri* Indians live towards the coast of Sonora, on the famous Cerro Prieto, and in its immediate neighborhood. They are cruel and sanguinary, and at one time formed a numerous band, which committed many excesses in that rich province. With their poisoned shafts they took the lives of many thousand inhabitants, and rendered unavailing the expedition that was set on foot against them from Mexico. At this time they are reduced to a small number; have, on many occasions, been successfully encountered by our troops; and are kept within bounds by the vigilance of the three posts (*presidios*) established for the purpose. None of their customs approach, at all, to those of civilization; and their notions of religion and marriage exist under barbarous forms, such as have before been described in treating of the most savage nations.

2. The *Tiburon** and *Tepoca* Indians are a more numerous tribe, and worthy of greater consideration than the *Seri*; but their bloodthirsty disposition and their customs are the same. They ordinarily live on the island of Tiburon, which is connected with the coast of Sonora by a narrow inundated isthmus, over which they pass by swimming when the tide is up, and when it is down, by wading, as the water then only reaches to the waist, or not so high. They come on to the continent, over which they make their incursions, and, after the commission of robberies, they return to the island; on which account, no punishment usually follows their temerity. It is now twenty-three or twenty-four years since the plan was approved by his Majesty, and ordered to be carried out, of destroying them on their island; but, until the present season, no

* The Spanish word for shark.

movement has been made to put it into execution. To this end, the troops of Sonora are being equipped; a corvette of the department of San Blas aids in the expedition, and two or three vessels of troops from the companies stationed at the port of that name on the South sea. The preparations awaken a great deal of interest; and the force has grown to be so large that it may be said, with positiveness, not one-third can operate; and altogether there is reason to fear that the Tiburones and Tepocas will not be finally dealt with in the way that it has been hoped.

OF THE PIMAS, PAPAGOS, AND COCO-MARICOPAS.

1. On the hither side of the Gila, and over the territory which extends to the boundary that is considered to limit the province of Sonora, are established the *Pimas Gileños*, also called *Pimas Altos*. The nation consists of twenty-five hundred souls, who live in the towns of San Juan Capistrano, Sutaquison, Atison, Tubuscabor, and San Seferino de Napgub. They are social and much united. Their weapons are those common to Indians, and they are generally at war with the Apaches, and some nation or other of the Colorado. They cover themselves with cotton and woolen blankets of their own manufacture. They cultivate the earth, and each proprietor lives near his field. They raise wheat, maize, cotton, and other crops, for the irrigation of which they have well-constructed canals (*acequias*). They have farms for the breeding of horses, sheep, and poultry.

2. The *Papagos*, a nation of four thousand persons, inhabit the country from the farthest limit of Sonora, along the sea, nearly to the mouth of the river Colorado. They speak the same language as the Pimas, and dress after the same manner. They are made up of several hordes; their customs are alike; and in their friendships, as in their enmities, they ever accord with their neighbors.

3. The *Opa*, or *Coco-Maricopa* Indians, as they are commonly called, live on the farther side of the river Gila, near the river Ascención. Their number is more than three thousand, and they are divided into several hordes. Their language is that of the Yumas; they are of the same character as the Pimas, and dress themselves like them. Without the necessity of irrigation, they gather two crops of grain from their fields in the year. In all other matters they differ but little from the Papagos and Pimas, with whom they live in great harmony.

SECTION V.

Of the nations of the river Colorado, and of those to the west and northwest of them, in succession, as far as the coasts of Upper California.

1. The *Cucúpa* nation consists of about three thousand souls, is divided into separate tribes, which are settled on the right bank of the river Colorado, from latitude 32° 18' upward. On the opposite shore, and eleven leagues to the northeast, begins the *Talligüamayque* nation, about two thousand persons in number. They are very active, of a clearer complexion than any other people of those parts, and dress with much neatness. The *Cajueneches*, who are as many as three thousand, live in a delightful country, on the same bank with the Talligüamais, and very near them. These three nations raise maize, beans (*frijoles*), and pumpkins in great abundance, as they do also musk-melons and water-melons. The Cajueneches are accustomed to fishing, and sometimes subsist altogether on what they catch. They are of a vivacious nature, and amuse themselves with dancing, which is their chief pastime. They, as well as the Talligüamays, erect their huts (*jucales**) in the order of an encampment, enclosing them with stockades to shelter them in the event of attack, and to prevent surprise by an enemy.

2. The *Yuma* nation, consisting of three thousand persons, is established on the right bank of the Colorado. They are neighbors of the Cucúpas, and their hordes, farthest down, begin

* From the Mexican word *cañal*, a hut of straw

at 33° of latitude. They are more civilized than the three nations which have been spoken of, and raise in abundance the same productions.

3. The *Tamajabs* have an equal number of people, are settled on the left bank of the Colorado from 34° of latitude to 35°. They are the best of the race that are known to inhabit this celebrated river. They are not thievish, nor are they troublesome; but they evince a high spirit, and, of all that people, are the most civil. The men go almost entirely naked, having nothing on them but a kind of blanket or robe made of the skins of conies or nutrias, which they get from the nations to the west-northwest. They show this disregard of covering in the severest part of winter, declaring that by so doing they are made hardy—as, in fact, they are, suffering hunger with constancy, and thirst for three or four days together. They are sound of health, and of fine stature. The women possess more manner and grace than the females of the other nations. They dress in an under skirt, and have covering like the Yuma women. The language is very strange; it is spoken with violent utterance and a lofty arrogance of manner; and in making speeches, the thighs are violently struck with the palms of the hands.*

4. The *Talchedums* live on the right bank of the Colorado, and their tribes first appear in latitude 33° 29'. They have the same customs as the other nations low down the river.

5. The Cucápas, Talliguamays, and Cajuenches speak one tongue; the Yumas, Talchedums, and Tamajabs have a distinct one; with the difference, that this last nation accompany their speeches and opinions with the gesticulation and haughtiness of manner that has been spoken of.

6. In consequence of the information given by several father missionaries, from visits made by them, at different times, to the nations of the lower part of the Colorado, representing and giving proofs of the disposition and desire of all those Indians to have missions introduced among them, a royal order was obtained that they should be undertaken; but, before it was issued, the principal chief of the Yumas, named Palma, came to Mexico, and, with many of his nation, received the sacrament of baptism, and afterwards returned to introduce their desired missions. These were established at the end of the year 1780, with the invocation of our Lord of the Conception, and of Saint Peter and Saint Paul of Vicuñez; but the natives soon became displeased with those permanent establishments, and, before the end of the year, they destroyed them, killing, perfidiously, four of the religious order, a troop of protection, and some persons in the vicinity who were to have been the first colonists in that new country. The women and boys were taken into captivity, but the greater part of them were relieved by expeditions set on foot to punish their conduct. From that time, nothing further has been known of the nations of the river Colorado; and their distance from Sonora has not permitted them to commit any injury in that province.

7. Journeying from the nation of the Tamajabs, to the west quarter northwest, at the end of twenty leagues begins the nation of the *Benemé*. They are an effeminate race; the females little cleanly; the dress no more than blankets of otter or rabbit skins. The territory they occupy is a fine pasture land, and has beautiful forests. Wild grape-vines are in the greatest quantity, and the plains are covered with hemp-grass. The people are very numerous, and continue to near the coast. They are peaceful and kind to strangers. A common demonstration of their satisfaction and good will is to cast at the passenger many of the white beads they get on the shores of the Gulf of California, and some of the acorns that grow wild in their country.

8. On the ridges of the northwest of the Benemé, and about thirty leagues from where the

* Cabeza de Vaca, in his wandering from Florida to Sonora, between the years 1528 and 1536, speaks of this strange custom as existing seemingly among some Indians to the east of the Mississippi river:

"At sunset we reached a hundred Indian habitations. Before we arrived, all the people who were in them came out to receive us, with such yells that were terrific, striking the palms of their hands violently against their thighs. They brought out gourd-bored with holes, and having pebbles in them—an instrument for the most important occasions, and produced only at the dance, and to effect cures, and which none but they who have them dare touch."—*Naufragios*, chap. xxvii.

farthest of these people dwell, are the towns (*rancherías*) of the *Cuabajais*. The greater part are made in the form of a great square, and with two doors, one on the eastern and the other on the western side. They are divided by arches made of the limbs of trees, which are usually willow, and have a few windows on the interior, sufficient for the escape of smoke from the several fires, around each of which a family lives. Sentinels are stationed at the doors during the night-time. Throughout the country, wherever they have made their residences, the climate is very mild, the land rich, and covered with trees; and what, at the first sight, is most agreeable in these Indians, is the cleanliness of their persons, and tidiness of dress, in which they greatly surpass those of the Benemé nation.

9. Twelve leagues to the northward of the last town of the Cubajai nation, and on the banks of a full river, begins the nation of the *Noches*. Their lands are very rich, are covered with forest, and possess a variety of charms that only can be imagined. This people are very affable and kind. The men present a fine appearance; the women are very cleanly and neat, being attentive to their hair, and wearing an under skirt of buckskin and robes of skin. Their favorite pastime is bathing in the full rivers of crystal water, which everywhere abound. They likewise make use of the bath called *tamascal*,* which is taken in a subterranean room covered over like an oven, and having a small door in the side or in the roof. When they wish to take this bath, fire is kindled in it before they go in; and as there is no place of ventilation but the entrance, profuse perspiration follows on the body in a short time, which is endured as long as possible, and then they run and plunge into a river, where they thoroughly wash themselves. From this frequent practice, it is to be supposed, arises their great cleanliness, which distinguishes them among all the nations and tribes of Indians, and it may also be the cause of that delicacy of person which unfits them for walking.

10. All that vast country comprehended by the Sierra Madre of California and its eastern slope, and by its western as far as the sea-coast, is occupied by savage nations, in bands of unequal numbers. The principal qualities and customs which mark their character are, for the most part, those common to all Indians, with little exception, in a state of civilization, without being so peacefully inclined or of so soft a nature. Some of them have been visited, and others have been heard of, from the tribes of those regions who, at one time or other, have held intercourse with them. These are the *Cuñeil*,† who are on the borders of the port of San Diego, and whose towns continue to the outlet of the channel of Santa Barbara; the *Quemeyá*,‡ who likewise border on that port, and on the nations of said outlet; the *Tecuche*, who have their hordes as far as the port of San Carlos; and the *Teniqueches*, who adjoin the Talchedums and the mission of Santa Ana. The *Cuñeil* and the *Quemeyá* have each their dialect, and the other two speak the same language with the Benemé. The *Cobaji* and the *Noche* have also a language apart; the former adjoin the nation of the *Chemeque* on the east, and the *Noche* on the west.

11. In the wide extent of country comprehended between the Gila, Colorado, and the southern part of the province of the Moquis, are many nations that have not been visited or seen, as those have on the Colorado, and those with whom relations of friendship have been formed in the mountains of California; but it is known that many tribes do exist there, and are of the most wandering character. The number of persons belonging to each of them is considered to be very small; but they are all *Yavipais*, adding for each an additional word to that given name. Those that we have knowledge of, from intercourse held with here and there one, and from the accounts that some of themselves have given, consist of the *Yavipais-tepia*, who have their particular tongue; the *Yavipais-mucaoráite*, who speak a dialect distinct from theirs, as do the *Yavipais-abema*, *Yavipais-cuernomache*, *Yavipais-caprala*, and *Tiqui-dlapais*. North-

* *Tamascalli*, a Mexican word for a small house built like an oven, wherein to take sudorific baths.

† These are now called Dieginos.

‡ At present written *Cumoyel* or *Comoyel*. The tribe is scattered from San Felipe across the desert, to the mouth of Rio Gila.

ward of the river Colorado live other bands, which may be considered as one numerous nation; they are the Chemeque-caprala, Cehmeque-sabinta, Chemequaba, Chemeque, and Payuches; all speaking the same language, with the exception of the last.

12. There is information, likewise, that to the northward of the last, are others settled, called Guamos, Guanavepe, Guallivas, Aquachacha, Tapiel, Baqui-oba, and Gualta. Among none of these nations, nor among the many that have been found in the north-western part of America, has the smallest idea of religion been observed, nor reasons for the suspicion of it from any acknowledged idolatry, though they generally respect and distinguish those whom they believe to be wizards—a natural trait in the character of all Indians.

SECTION VI.

Of the nations to the north-northwest of the province of New Mexico.

1. The reconnaissance by the Spaniards which has given the most light respecting the nations that live in the northern part of America, is the journey which was made in the year 1776 by the reverend fathers Friar Francisco Atanasio Dominguez, and Friar Francisco Valez Escalante. After having seen an extract from the long diary kept of this successful expedition, I had the good fortune to become acquainted with the Rev. Father Dominguez, a man of sound sense, of great probity, and acknowledged virtue. He states, with the naturalness and clearness that arise from one incapable of anything else than truth, that about two hundred leagues to the north-northwest of the town of Santa Fé, in New Mexico, he discovered the Indians called *Yutas Zaguaganas*, about whose several towns are three lakes, which are called in their language Timpanogotsis, or Timpanocuitis, of which the first is at the height of 40° of latitude; and continuing one hundred and twenty leagues to the westward of those lakes, that you will arrive at the great valley and lake of the Timpanotzis, where live a people the most docile and kindly of any of the many that as yet have been found in the New World. The valley begins at 40° 49' of north latitude: it has in the midst a very great lake; and into this lake, besides receiving many brooks and rivulets, there fall four rivers that pass through the valley, and water it at equal distances, in such manner that a rich province might be created there abundant in all kinds of grain and in herbs. Much brotherly feeling was manifested by this people, and a sincere desire to receive religion. They follow the chase, to supply them with skins for their covering, and they make use of the flesh; but, with them, their greatest delight is fishing, which supplies abundant food for their support, and without exertion.

2. Journeying from the lake of the Timpanotzis to the southwestward, and passing over thirty leagues of country, another numerous nation is arrived at, the men of which have very stiff and thick beards, that of some being so long as to give the aged who wear them the appearance of ancient anchorites. They have the cartilage of the nose bored near the exterior extremity, and wear in it a small bone of the stag, or some other animal. They look like Spaniards, not only in the beard, but in their physiognomy. In docility and kindness they are like the people of the lakes (*lagunas*), or Timpanotzis. They separated from the missionaries with expressive demonstrations of affection, showing great feeling at parting, to the extent of shedding tears. The name of this nation, in their own language, is *Tiranagapui*, and the valley in which they live begins in latitude 39° 35' north.

3. The purpose of that expedition was to penetrate into several nations adjoining those on the coast of California, to explore down the Colorado river, and to continue, by the way of Moqui and Zuhí, as far as Santa Fé.

4. This narrative, affirmed to by two religious men of high character, and by others who composed their escort, persons selected to go into those distant and unexplored countries, of which nothing was known, is sufficient authority to disprove the assertions of some authors, who, treating of the Indians, have set down the absence of beard as characteristic of the race, merely

because it so happened that those they had seen, or of whom they had heard, were deficient in that respect. Although this certainly is correct in the greater number of instances, nevertheless it is true that some Indians have more beard than others; and now we perceive that there are nations that possess it as heavy and as long as it exists in any of the countries of Europe where man is most remarkable for this peculiarity of physiognomy.

5. The same may be said of the existence of Quivira, with the grandeur and populousness of which many have been deceived, notwithstanding that no one has been able to point out where it was, or to find any account describing this civilized people of the regions of North America. Nor is this all; for on many maps that I have had in my hands, the famous city occupies a determinate point on the globe, but the makers of them have omitted to put down the well-peopled places in the midst of those provinces which we have ruled from the earliest time of the conquest. I do not leave this question among the doubts of the celebrated Binaspore of India; but, with less casuistry, I venture to deny the existence of such a city, its having been seen, or there being the accounts of it that are said to have been written. Let the minute diaries be examined and read with care, that treat of the arduous journeys that for thirty years have been prosecuted into those parts by the reverend fathers Friar Francisco Garces, Friar Francisco Atanasio Dominguez, Friar Francisco Silvestre Valez Escalante, and several other religious men besides, and by military heads, who have penetrated into those remote countries; and examine also the itinerary made by the Rev. Father Friar Juan de la Asunción, in his enterprise among them of the year 1538, and the account of the march of the Captain Francisco Vasquez Coronado made in the year 1540, and that of Don Juan de Oñate of the year 1604—those early travellers who may be supposed to have made known the great city of Quivira; and after reading their accounts of the rivers they discovered, the distances between them, and the directions in which they went, we shall come to understand that the river Balsas, they speak of, is the Colorado of California; and that the information they received of another river was of that which we since know by the name of San Felipe, and the other is the Rio Grande, of which the Noche Indians and the other nations of that quarter speak. We recognise the same numerous bands now living, as then, in those regions, dressed in skins and buckskin; and doubtless the populous and walled Quivira must have been some town like those of the Moqui, that has been destroyed with the facility that many of the domicils of those Indians are now overthrown, or it may have been reconstructed as others in the same manner are, and whereby the seven towns of that territory still endure.