

59

Alamosa in its Earliest Boom Days.

C. E. Gibson Jr.

In that somewhat frenzied age of expansion and extension, Alamosa from its very inception assumed an important place, when as the end of the rails it immediately became the base of supplies for that wonderfully active region, the San Juan.

Up to the year 1878 there had been ten thousand silver mines located in that country¹ which lay hundreds of miles beyond the rails. All the food, machinery and mining supplies of every sort had to be freighted or packed in. With the arrival of the railroad at Alamosa this town became the forwarding point for merchandise bound west, and the receiving point for gold, silver and concentrates mined in the west, for shipment to the mills.

During the year 1878. when Garland City was the terminus of the railroad for the first six months and Alamosa for the last six, there was received two thousand, two hundred and fifty tons of merchandise and machinery which was sold or sent on to the west. During this same period there was received, from the mines for shipment to the smelters, gold bullion to the value of \$15,190., refined silver amounting to \$141,396., and 683 tons of base bullion, silver and lead, valued at \$114,150..

From July 1878 to January 1st, 1879, the first six months of Alamosa's existence, sales of machinery and supplies in the new town amounted to \$600,000.

1. History of Colorado by Frank Hall ..

60

The early citizens evidently did not give much thought to the possibility of Alamosa becoming the metropolis of the San Luis Valley, for the valley itself at this time was considered only fit for stock-raising.

(There was no farming worthy of the name. Some of the ranchmen grew small grains for their own use, and many of the Mexicans along the creeks in the foothills cultivated small plots. The only crop harvested to any extent was the native hay which grew in abundance in large natural meadows. This was baled and freighted to the mining camps or used by the freighters.)

The Southern Overland Mail and Express Company, owned by Barlow and Sanderson, operated several stage lines radiating from Alamosa. The rail fare from Denver to Alamosa in 1880 was \$23.00. The Lake City stage left on arrival of the Denver train travelling via Del Norte, Wagon Wheel Gap and Antelope Junction. The one hundred and sixteen mile trip took twenty-six hours and the fare was \$19.00. At Antelope Springs a connection was made with Brewsters Line for Silverton.

The daily stage for Santa Fe, One hundred and forty one miles south of Alamosa, went through Conejos and the fare was \$28.00.²

The town itself had a population, at this time, of five hundred, and about half that many transients, mostly freighters

2. Facts and figures in foregoing paragraphs from 'Colorado! Tourists Guide to the Rocky Mountains. By Frank Fossett. Published 1880.

and miners with a liberal sprinkling of cowboys, who were in town nightly. Consequently, in its first few years it was a roistering rowdy place with saloons, dance halls, and gambling places, well patronised and running full blast.

A. C. Hunt probably had little difficulty in gathering the two hundred armed men he is reported to have taken to Canon City from Alamosa in the war between the D. & R. G. and The Santa Fe, in June of 1879.³

During this excited period numerous railway companies were incorporated in Alamosa, their proposed routes covering every possible path to the west. Many Toll Road Companies were formed rebuilding old roads and constructing new, and all of them were used to some extent. It was not unusual on the road north of the Rio Grande to encounter an almost continuous line of freight wagons ten miles long,⁴ and on the southern route over Cumbres Pass to Animas City, it was a common thing to have a line of wagons three miles long coming through the Archuleta Toll Gate at Osier.⁵

In 1880 the railroad built south to Espanola, the limit of their southern extension, through an agreement made with the Santa Fe when their differences were settled. The same year the Durango extension, westward from Antonito over Cumbres pass was started, reaching its destination in the fall of 1881. Alamosa's large forwarding business had been steadily dwindling, with the various rail extensions, both in the

3. Page 605. History of the Arkansas Valley. Pub. 1881.
By O. L. Baskin and Co.

4. Fritz Emperias.

5. W. A. Jenkins.

12
valley and up the Arkansas River but in 1882 the final blow
fell, with the building of the line to Del Norte. Alamosa
felt as though it had been deserted, and Del Norte, which al-
ready boasted a population of fifteen hundred, gained, largely,
though the quality of the new comers was probably rather
doubtful.

Electric Light and Power in Alamosa .

Early in November of 1889, Mr. M. B. Colt built a new house. Although there was no electric plant in town one was hoped for and Mr. Colt had his home wired for electricity, the first one in Alamosa.

On November 25th of that same year, Alamosa's wide-awake and energetic citizen, Jerome B. Frank was granted right to establish, construct, operate and maintain an Electric Light Works for the manufacture of electricity and furnishing the same for the purpose of lighting and furnishing power to the said town of Alamosa and its inhabitants.

To state briefly some of the interesting points of the agreement.

Mr. Frank was to have the right of furnishing light for all public lamps, buildings or grounds of the town for 25 years. The town was to erect fifty lamp posts, the lamps to be furnished by Frank and to be of 16 candlepower each.

The lamps were to be kept lighted during the dark of the moon or on cloudy nights or as necessity required, until 12 p.m.

The Town was to pay \$1.50 a month for each light for a period of ten years, the price then to be agreed upon. The number of lights were to be increased as necessary. When the number of street lights reached one hundred the price was to be reduced to \$1.25 per month for each light.

Mr. Franks was also to be prepared to furnish light to the citizens of the town at a cost not to exceed one and three-fourth cents per hour for a sixteen candlepower light.

Construction was to begin within three months.

As it happened work was started almost immediately, and by the spring of 1890 the plant was completed and in operation.

The capacity of this first Electric Light Works of Alamosa is unknown, but it operated ~~more~~ or less successfully for a number of years.

In 1903 of ~~F~~ ⁴ the Mutual Electric Light and Power Co. was formed and a new plant ~~was~~ constructed on the present power site.

The original works of Jerry Frank were located just south of the railroad on the west side of State Avenue.

The plant of the Mutual had, when it was taken over by the Colorado Power Co. in 1914, a 250kw engine, a 100kw engine and a 50kw belt machine which was used during the day, and two 100h.p. boilers.

The Colorado Power Co. in 1915 connected the line with Monte Vista, and only the old 100kw engine was retained, the other two being replaced with a 500kw and a 750kw steam turbine engines.

In 1919 the town of La Jara, which had been operating their own plant, hooked on, and received their electricity from Alamosa.

The Public Service Co. of Colorado took the plant over in 1924 and in 1928 instituted an active campaign of improvement and extension. The old 100kw engine was replaced with a new 1500kw turbine and a 500h.p. boiler replaced the old ones.

A tieup with Salida, via the mining camps of Bonanza had been effected in 1927 and in 1929 further improvements were made at the Alamosa plant. These included an ash disposal

65
silo and automatic stokers. The line was further extended to include San Luis and improved in other directions so that nearly every town in the valley was supplied with electric lights and power.

Information from files of the Independent Journal, county records, local officers and operators of the Public service.

66

Electric Light and Power in Alamosa.

C. E. Gibson Jr.

Correction.

Jerome B. Franks incorporated the Alamosa Electric Light and Power Co., on June 23rd, 1890.

On May 26th, 1902, the Mutual Electric Light and Power Co. was incorporated, with a capital of \$18,000. On May 22nd, 1902, the Mutual Co. bought from the Southwest Land Co. the piece of ground, 100ft. by 150 ft. where the present plant stands. Just how this deal was made by the Mutual Co. four days previous to its incorporation is not shown.

The Alamosa E.L. & P. Co. sold out to the Mutual Co., on June 26th, 1902, for a consideration of \$5,000., the franchise as awarded by the Board of Trustees of Alamosa, Ordinance 51, of Nov. 25th 1889. Included in the sale was the north 110 ft. of Lots 14, 15, and 16, Block 61, where the Franks plant was located; and all improvements and machinery, poles wires etc.

From Conejos County Records.

67

Settlements and Roads in the San Luis Valley.

With Maps.

C. E. Gibson Jr.

Following the settling of Guadalupe on the Conejos River, ~~Servilleta~~, where there had very probably been a previous town, and San Juan (now Mogote) sprang up almost immediately.

There was a steady inflow of new settlers, and we find along the river a whole series of small town, practically all of them built around an enclosed plaza as a protection against the Indians.

The most westerly settlement was on the south side of the Conejos river, where the canon begins to narrow, and was called La Placito de las Mesas, after Don Quirino Maes the founder. It has entirely disappeared.

A mile or so east, on the north side of the river was Mesitos so called because it was built on the edge of a small mesa. It is still inhabited.

Crossing to the south again and a few miles below we find San Juan, started by Juan Jaramillo. This place is now called Mogote and has one of the best examples of the enclosed plaza.

East a few miles is San Raphael, named for Raphael Chavez. The Post Office here is Paisaje.

We now come to Conejos and Guadalupe, on the south and north sides of the Conejos and within a stones throw of each other. The plaza of Guadalupe is still well defined, though a very few of the old buildings surrounding it are standing. Conejos was built around a large rectangle, at one time called Lafayette Square in honor of Major Head. The square is now

largely taken up by the Conejos County Court House.

About four miles east of Conejos, on the San Antonio River was Cenicero, now called Lobato. One explanation given for the name Cenicero, which means 'ashes', is that when the first settlers went there they found piles of ashes in the willows, where either Indians or early Spanish explorers had camped. Some miles above Lobato is Los Pinos.

Returning to the Conejos River, we find Servilleta about two miles below Guadalupe, named after the former home of its inhabitants in New Mexico. It is entirely abandoned and only two buildings remain.

East of there where the Conejos divides forming an island, was La Isla De Don Seledonio, and a settlement founded by Don Seledonio Valdez, called San Jose after his former home in New Mexico. That district still retains the name of La Isla, but there is no town left.

Close by was La Placito por Alimpia, of which one building remains.

A little further down was and still is, Los Cerritos, situated on the edge of the little hills.

North of La Isla was Los Fuerticitos del Incanacion Espinosa, where Don Incanacion had a group of fortified buildings. This place is still known as Espinosa.

On the north branch of the Conejos, at the mouth of the San Antonio was Los Rincones which has disappeared.

El Brazo was somewhere east of Guadalupe, probably a short distance below Sevilleta, the place not being clearly defined.

Down the Conejos again to the foot of the hill, Pike used as a lookout, and within a short distance of the site of his

69

stockade, was El Ancon del Plata. The significance of the name is a little hard to understand, but the story is, that the first settler there was possessed of a large amount of silver.

On the Rio Grande, a short distance below the mouth of the Conejos was, and still is La Saucés.

No other town appears on the Rio Grande until we reach Valdeses, now known as Seven Mile Plaza, fifty miles above ^{La Saucés}.

Beyond Plaza, spaced a few miles apart, come Lucero, La Plaza de Don Hilario, Martinez, La Plaza Alto, and La Loma. Loma spread to both sides of the river and in 1872 the citizens of the south part petitioned to change the name of their town to Del Norte. The hamlet on the north side was known as Loma for some years, but has now disappeared.

The Settlements in the southeast part of the valley were founded about the same time or possibly a year previous to Guadalupe.

As on the Conejos, there was a large influx of settlers, San Pablo and San Pedro, on the north and south sides of the Culebra, about four miles above San Luis, and San Acacio, four miles below, following closely the first settlement. San Luis was named San Luis de Culebra, and was for some years called Culebra, the towns above being Upper Culebra, and San Acacio Lower Culebra.

Trinchera, misspelled on early maps as Tranchara and Trenchara, was started on Trinchera Creek just above the mouth of the Sange De Cristo. Beaubien must have expected the place to develop, for his executors had Gov. Gilpin sign articles of agreement honoring the settlement rights of Costilla, San Luis,

and Trinchera, confirming an understanding between Gilpin and Beaubien, made before the latter's death. Trinchera never grew to any extent and is remembered by very few of even the oldest settlers.

Costilla, on the Costilla River is supposed to have pre dated San Luis.

On the Culebra above the twin towns of San Pablo and San Pedro, were Chama, and San Francisco, probably so named for Col. John Francisco. All of these towns are still existant.

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Information relative to the various settlements mentioned above was obtained from the following persons.

- Epimanio Garcia, Mogote.
- Antonio Herrera, La Isla.
- Juan Valdez, San Luis.
- Carl Martinez, Alamosa,
- Jesus de Herrera Alamosa,

Also the Costilla and Conejos County records.

666

In the book, Colorado, Its Resources, Parks and Prospects, by William Blackmore, published in 1869, the maps show the following settlements.

Costilla, on the Costilla River.

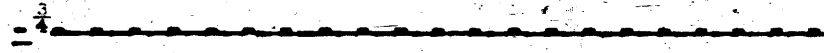
Lower Culebra, San Luis de Culebra, and Upper Culebra, on the Culebra River.

Proceeding up the Conejos River, the map shows, San Margarita, Hilarist, Guadalupe, Tirvietta, San Raphael, Guadalupita, and Conejos.

On the San Antonio River are, Rinsones, San José, San Antonio, and Pinos.

No other towns are shown in the valley, with the exception of Fort Garland.

The Map was drawn by Frederick J. Ebert, under the direction of Gov. Wm. Gilpin, After reading the book, which was very evidently written for the purpose of encouraging English investment in the Sangre de Cristo Grant, owned by Gov. Gilpin, it is easy to doubt the accuracy of the maps.



Information relative to the roads shown on the maps which accompany this article, was obtained from various early settlers and freighters, County records, old maps, and history.

Settlements and Roads

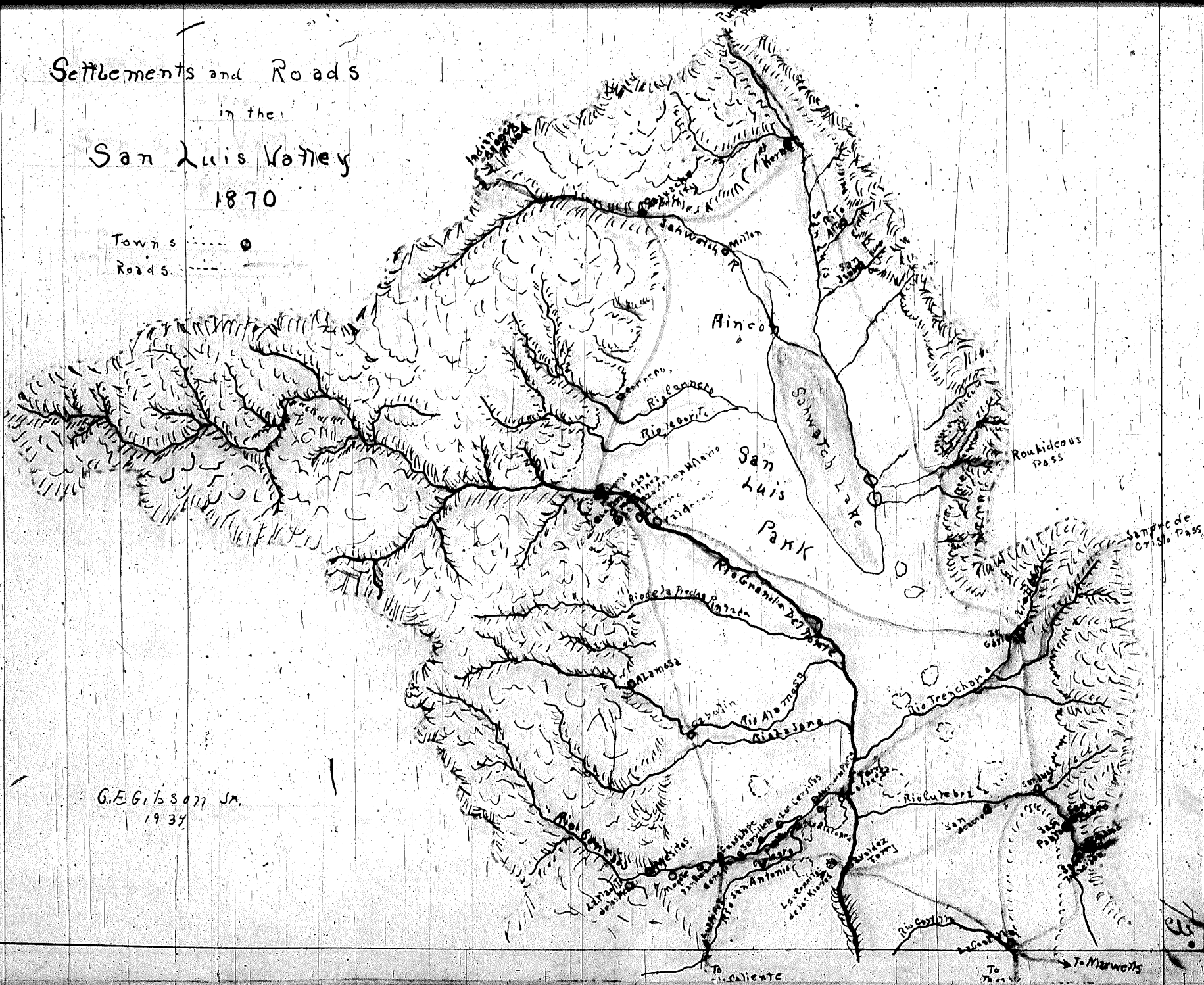
in the

San Luis Valley

1870

Towns

Roads

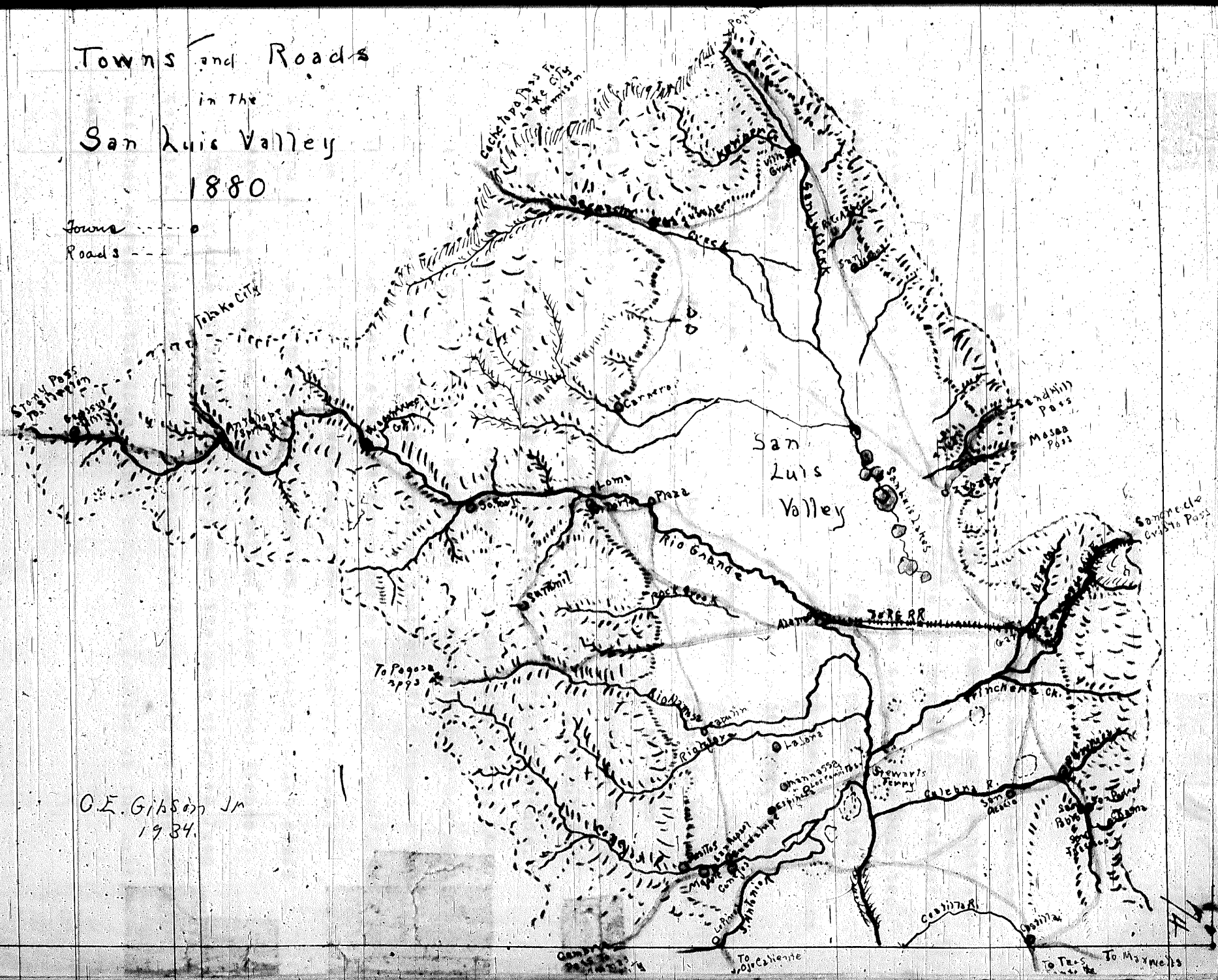


G.E. Gibson Jr.
1934

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Towns and Roads in the San Luis Valley 1880

Towns --- o
Roads --- - - -



O.E. Gibson Jr
1934

✓ 75

An Interesting Trip.

C.E.Gibson Jr.

La Sauces was my first stop, and I looked up Juan Naranjo (Naranho) who came there as a child in 1869. At that time the town consisted of a small group of houses, located where the Austin Ranch buildings now stand. On the mesa, site of the present town, lived only two or three families. Early in life Mr. Naranjo began studying to be a teacher and as a youth received permission to teach in La Sauce. In December 1889 he took a teachers examination in Alamosa and was entitled to teach anywhere in Conejos County.

Juan was instrumental in obtaining a Post Office in his town. The correct name, Los Sauces, was on the petition, but when Charlie Brickenstien sent in the application, he made an error, putting La Sauces. This is a feminine prefix to a masculine name, but it was accepted by the government and still stands.

Mr. Naranjo remembered that Dexter bought up a lot of land along the Conejos and made a big ranch which he lost to Bob Austin in a gambling game. He also recalled that old Will Stewart had a ferry-boat and a store at his ranch north of town. Juan said that way back before there were any towns between the Conejos and the Rio Grande, there were a few Mexicans living about where La Jara is now, and the place was called Llano (Yano) Blanco.

Juan Ilario Martinez told very much the same story as Juan Naranjo. Neither of them knew when the first settlers came there, but they agreed on the town being originally located at the Austin Ranch.

Leaving La Saucés, I looked over the site of Los Cerritos, and stopped at the remains of Los Muertitos de Don Incanacion Espinosa. This town was built around a large Plaza, a short distance south of the present Espinosa, the highway cutting through the westy end. I examined the site of Por a Limpia, and went on to Guadalupe.

At Guadalupe, I heard from Epifanio Valdez, that his friend Donaciano? Martinez, had told him about finding the ruins of an Indian Pueblo on the Mesa north of the Mogote Peaks. Epifanio did not know the location, and as Martinez died last year, we started out to try and find someone else who had heard of it.

The son of Martinez was the first we called on, and though his father had told him of what he found, he had no idea of where it was.

Alexander (Alahandro) Lucero, at Mogote was questioned, but knew nothing of any Pueblo ruins, not could he tell much of historical value.

Pres Chacon of Mogote knew nothing of the Pueblo either. We called on his mother who has lived in these parts for eighty years, as I hoped to get some information on early days, but she was too old and sick to talk.

Jesus Garcia, who lives above Mesitos, has herded sheep on the Mogote mesa a large part of his life, but had never run across anything that might have been an Indian pueblo.

Librado (Livrow) Garcia, on the south side of the river below Broyles bridge, knew nothing of any pueblo, but in talking of Indians, he recalled that his father who came to the valley in 1852, had told of a race of white Indians who came to those parts in the early days. The men were fine upstanding fellows

and the women were beautiful. They had light skin, and often light hair and eyes. The tribe was very jealous and allowed no outsiders to marry in, nor any of their own members to marry outside of their own people.

Luiz Valdez, of Guadalupe, corroborated this report of white Indians. He never saw any of them himself, but had often heard the older men talk about them.

Ramon Sanchez, of Mesitos, has herded sheep over Mogote mesa for many years but never saw anything which might have been an Indian Pueblo. He had found a place however, where there were peculiar rock piles which he did not understand. There were two lines of piled up stones, running north and south, five or six piles to each line. He, nor any of his friends, could offer any explanation for this occurrence.

Ramon Ruybal (Reval), of Mesitos, had never heard of any Pueblo ruins, but he did tell a very interesting story.

Ramon's father came first to the valley in 1842. He was very positive and emphatic about the year. Several other families came that year, a number of them settling in the Isla district, and he believed they stayed there. The only name, of any of those settlers, that he recalled, was Seledon Valdez, whom, Ramon believed had never left La Isla. History records however, that Seledon was a member of the first New Mexico legislature which met in Santa Fe in 1851.

Ramon's father, with some others, settled near the present town of San Antonio, and grew a crop of wheat. When their harvesting was done they decided to return to New Mexico, and having more wheat than they could carry, hid the rest of it in

the trunks of hollow trees.

The Ruybal family left their home at Jacona, New Mexico and returned to the Conejos in 1856, when Ramon was two years old. They settled at what is now Mesitos, and their first houses were what Ramon called 'Tijeras'. These were made of cedar logs set on end, leaning against each other at the top, in the shape of a tent. The name tijeras was well applied, as these dwellings must have resembled over-grown saw-bucks.

According to Ramon, the settlement known as El Ancon del Plata, was on the Conejos, between the bridges which cross the river east of Sanford and Manassa. The big man there was Miguel Valdez, and was sometimes called, reason unknown, Senor Plata. This place was the scene of a vicious battle between the Utes and the Kiowas about 1867. The Kiowas were a continual source of annoyance to the Mexicans, stealing their stock and plundering whenever the chance offered. Between the Utahs and the Mexicans was a feeling bordering on friendship, and they often united in battle against their common enemies, the Kiowas.

Ramon had heard of the white Indians, and his report of them agreed with what Librado Garcia and Luiz Valdez had told.

He related a story of his father's going on a slave catching expedition to the southwest. That trip was unsuccessful, but his uncles and many others brought back captives. It was not a long trip. He has been to the country himself, and said he could to-day take us right to the place. He describes the trip as follows; over the Cumbres to Dulce, across the Coraque, through the Canado del Cabresto, over the Mesa de la Fragua, through Canalla de la Jara, and past what is known as the Martinez Ranch to Canada del Ojo a la Cueva where the people lived.

cliff dwellers

These Indians, said Ramon, were cliff dwellers, extremely timid, and possessed no weapons. Their assailants rushed on them when they were away from their caves, and in the ensuing stampede, captured any that were not quick enough to escape. Here possibly, is an explanation for the disappearance of the cliff-dwellers, as they were taken not only by the Mexicans, but by other Indians as well and were a common commodity the same as sheep, horses and cattle.

Juan Angel Vigil, living west of Guadalupe, is a son of Jose Manuel Vigil, one of Guadalupe's original settlers. He has put in a great deal of time herding sheep on the mesa north of Mogote peaks, and told us of a strange discovery he made there.

see page.

One day as he was sitting on a mound rolling a cigaret, he heard the sound of earth falling, under the rocks. This excited his curiosity, and calling his nephew, who was with him, they began to move the rocks. In a short while they had uncovered the entrance to a room about nine feet square. There had been no evidence on the surface that any such cave existed, yet in the room they found a well worn pick, and a powder flask such as was carried in the days of flint-lock guns. Although the surrounding rock is all a hard lava formation, the floor of the hole was easily dug, and into their minds came the story of the Frenchmans buried gold. Legend has this treasure secreted somewhere in the mountains on the west side of the valley, and it has been sought from the foot-hills to the head of the Rio Grande.

Juan and his nephew procured powder and a make-shift mining outfit, and excavated for thirty or forty feet before they became discouraged.

The original hole is entirely destroyed, and may very possibly

have been the 'Kiva' of the Pueblo for which I was seeking. Again there may be a geological explanation, or it might have been made for a shelter by some long forgotten sheep-herder, or perhaps it was some bandits hiding place. When we arrived at the place it was almost dark, and a terribly cold wind swept across the mesa from the north. We only had time for a glance around before we were thoroughly chilled and had to leave.

I hope to go there again and see if I can find an explanation, for an unmarked cave, once used by man.

81

Stories from Costilla County

C. E. Gibson, Jr.

Lucian Lucero acquired the ranch where Joe and Margarito, his sons, now live, in the middle 60s. Luciano was the third holder of the place, paying probably for a squatters right from the second owner. This man whom, Joe says, was very bad, came back after Luciano was established and tried to scare him away. He camped close by, and for six months argued, and occasionally fought with Luciano but could not frighten him off and so finally left.

This part of the country was then outside of the Sangre de Cristo Grant, the north boundary of which was supposed to parallel Trinchera Creek and Luciano homesteaded the ranch. In 1885 or 6 the north boundary of the Grant was changed, running to the highest peak of Sierra Blanca and Lucero was forced to buy his place from the Grant owners.

Teofillo Tinjillo lived for about a year on the place adjoining Lucero's on the east.

Antonio Baca was the first owner of the present Arrowhead Ranch and for years his Indian Creado Jose Maria lived on the place. Later Joe remembered, Dona Barbara Jaramillo as living on the place.

Hipolito Martinez. (Fort Garland)

Hipolito was born at a little Mexican settlement, a short distance south and west of the Arrowhead Ranch, called Sierra Blanca, in 1869.

As Hipolito first remembers, Fort Garland, there were only two or three houses, aside from the Fort.

There was another small Mexican town called El Ojito on Ojito Creek, just south of Trinchera Creek.

Trinchera Creek was so named because of old Indian trenches dug there, supposedly to protect an Indian settlement in the mouth of the canon, during a battle with the soldiers.

Hipolito was well acquainted with Tom Tobens and helped to bury him when the old man died.

H Hipolito senior worked many years for old Joe Hoffman, one of the earliest settlers.

J . C . L . Valdez . (San Luis)

J . C . L . Valdez came to San Luis as a boy of six in 1859, In his early years he herded sheep for his father, which in the winter were taken over the range to the country east of where Walsenburg was later located. The whole family moved over there in 1866 and built several houses for themselves and the sheep-herders and their families, in what is now the west end of Walsenburg, being the first to build anywhere in that vicinity.

Mr. Valdez made several freighting trips from Pueblo to Del Norte in 1874. The road followed, led south from Badito to La Veta and then up the Ouchara taking the north branch to the top, down the Sangre de Cristo and over the Mesa passing to the north of Fort Garland.

When the railroad came to Walsenburg, Mr. Valdez opened a saloon there, but the next year he was married and discontinued this business.

In 1880 he returned to San Luis 'the home country', as he called it. He had acquired a very good education, some how, and had for several years taught school. Was then Justice of Peace, County Treasurer, Sherrif and has held several other public offices.

83

When I inquired about George Christ, from whom Teofillo Trujillo bought the place, adjoining Lucero's, Mr. Valdez remembered that Christ and a Bernadino Valdez had a gun fight over a piece of land. Very probably this Valdez was the bad man who caused Luciano Lucero so much trouble.

Mr. Valdez has an excelland memory for dates, most of his statements being proveable by county records. I have great faith in his statement that in both 1851 and 1852 the settlers from San Luis were driven back to New Mexico by the Indians, and that it was from 1853 that the permanent settlement dates.

Ramon Vigil.

Ramon Vigil, eighty -six years old, should be able to tell many interesting stories but he's stone deaf and hard to talk to. As I got it, his sister, was the wife of John Lawrence of Saguache, and raised Ramon's son, Daniel Vigil, formerly Postmaster there.

He gave as names of the earliest settlers in the San Luis country, Armando Trujillo, Julian Sanches, Francisco Sanches, Juan Pacheco, and four Vallejos, Fransisco, Mariano, Migiel, and Antonio.

He told one story about the Indians stealing a little Mexican boy. The Mexicans chased the Indians, caught up with them at Cerritos and got the boy back.

I hope to have another session with Mr. Vigil and try to get more information.

Armand Choury.

Mr. Choury was born and educated in France, coming to the United States as a very young man. For the years he was employed as a translator by an importing company in New York, and while there became acquainted with another young Frenchman by the name of Roussell, and also with Mrs. Adee and Col. Durkee,

84

whose sons had a cattle ranch in Colorado. Mrs. Adee had been visiting at the ranch and was very enthusiastic about the country and the prospects, suggesting that the two young Frenchmen should go to Colorado. Chery did not have the funds, but Rousell, who was well to do made the trip. He wrote very glowing accounts of his experiences, the wonderful climate, and the fascinating contry, and finally Chery took his small savings and bought a ticket to Alamosa, arriving there in the fall of 1881. He went immediately to Adee and Durkee's Zapato Ranch and asked if there was any work he could do. Mr. Adee suggested cow-punching, mining, and timber-cutting were all being done there, and needing men.

Mining appealed to Choury, so he went to work for Holly, who was working a claim in what is now Arrastre Gulch. Legend has it that the Arrastre in this canon was built by the early Spaniards, but Choury says that Holly built it to crush the ore from his mine.

After working here for some time, his employer ran out of money, and Armand went to Montville, a little town at the mouth of Mosca Pass, to work for Hastings as a snow shoveller. Hastings was operating the Toll Road over the pass and his contract said he must keep the road open at all times, which in winter, meant a great deal of work keeping the snow cleared away.

As Choury tells it, he was sitting on the porch of the store one day reading a Spanish copy of Don Quiote. Someone stopped and looked over his shoulder at the book and exclaimed, 'Say, can you write and talk Spanish too?! Choury explained that he was born in the Pyrennes, and could not only speak, read and write Spanish and French, but German, Italian, and English, as well. The man who had accosted him was a Mexican and was very interested. 'Come with me,' he said, 'I think you are just the man we are looking for. I am a member of the Zapato school board

and we need a teacher very badly." They called on the other members of the school board, and Choury was immediately hired at fifty dollars a month, his room and board, pending the approval of the County Superintendent. When that gentleman saw his diploma from the University of Paris he said, 'Go ahead and teach, thats credentials enough for me.'

In the Medano-Zapato District there were at least sixty Mexican families and of the six or seven Americans in that vicinity, only two had families with children. Zapato and Medano were ten miles apart, too far for the children to travel, so, one season, school was held at one place, and the next season at the other. All the families were more or less related, so that the children living away from where school was held, moved over to live with their relatives close to school.

Mr. Choury taught in this district for three years. He then went to the Navajo country with a herd of cattle, from there drifting to EL Paso Texas. From here he returned on foot to San Luis in 1885. For two years he taught school there and married Miss St. Clair.

Miss St, Clairs father a Scetch millwright was in St.Louis, when he noticed in the paper that Easterday and St.Vrain of San Luis, Colo. Terr. were advertising for a millwright to build a mill in thier town. St.Clair set out for San Luis and, according to his daughter arrived there in the fall of 1859, and at once went to work on the mill. Mrs. Choury told me that the kitchen of the house in which they live, was used as an insane asyllum at one time, with her father in charge. There were no windows and a very low door, light and air being admitted through a skylight in the roof.

Mr. Choury says that a part of their house, is the oldest building in town, having been put up in 1852. In front of the house an old log building stood, which was used as a jail. It did not prove very satisfactory, as it had no floor, and the prisoners burrowed under the logs and escaped.

Into the square in front of the Choury home, Judge Moses Hallet would drive his four mule team schooner, camp there and hold court.

Mr. Choury claims to have been well acquainted with all of the original settlers of that country. He has put in thirty three years in the court house, holding a number of different offices.

87

Affidavit of Freedom. - Costilla County Records.

Charles E. Gibson Jr.

This is to certify that on this third day of August, A. D. 1868 personally came before me the undersigned 'Juana Maria' a Navajo Indian woman and upon her oath declares and admits that she the said 'Juana Maria' has lived a number of years in the family of Mariano Pacheco in the town of San Luis, Costilla County, Col. Terr. and she furthermore admits and declares under oath, that the said Mariano Pacheco has repeatedly given her the liberty of going wherever she wishes to go, and of doing any and all things which she may have wished to do, in the same manner, and subject to the same laws as the people of the United States of America and of the Territory of Colorado.

In witness whereof I the undersigned clerk of Costilla County, have hereunto placed my hand and affixed my official seal, this third day of August 1868.

J. L. Gaspar
Clerk of Costilla County
Col. Terr.

also Affidavits by-

'Juan Miguel' an Indian, family of Maria de la luz Martina
'Maria Antonia' A Navajo Indian, of Juan Andres Trujillo
'Margarita' A Navajo Indian woman, of Juan Andres Trujillo
'Maria' A Navajo Indian woman, of Maria de la luz Martina.

38

Early Days of the Posthoff-Meyers Stores.

By C. E. Gibson, Jr.

I had a long and extremely interesting visit with Will Meyers at Costilla. To escape the compulsory military service, Ferd Meyer, Will's father, left Germany and came to the United States.

He drifted west and joined a wagon train bound for Santa Fe. Arriving there, he set out afoot for Taos and was overtaken on the way by F. W. Posthoff, who was returning from Santa Fe to his store at Costilla. This was in the year 1856. Meyers spoke very little English and as Posthoff was also a German, a friendship immediately sprang up between them.

Instead of stopping at Taos, Meyers went on to Costilla, taking turns with Posthoff, riding the latter's mule.

For several years Ferd Meyers worked as chore boy and general helper around the fortified store at Costilla before he was taken on as a clerk.

F. W. Posthoff, who opened the Costilla store in 1852, a year after the settlement became permanent, was probably Colorado's first chain store magnate. His business increased with the growing Country until he had stores at Badito, the Sutler store at Fort Garland, and also stores at San Luis, Conejos, Costilla, Questa, and a commissary for the cattle camps at La Loma.

The big event of those years was the return of the wagon trains. A long string of heavy, ox drawn wagons, loaded with wool, furs, hides and pelts and surrounded by armed guards were dispatched each year to Independence, Mo., Fort Leavenworth, or some point connected with the east.

There the cargos were exchanged for dry goods and hardware

89

mainly, a few fancy canned foods, and liquor. Among the staples, sugar and coffee were the big items as the Mexican settlements were nearly all self sustaining.

Mr. Will Meyers said that forty or even thirty years ago, not more than twenty percent of their business was groceries, whereas nowadays the proportion is almost reversed, and hardware and dry goods which used to constitute the large end, amount to only one-fifth of the total sales.

Fullerton, the wagon boss, was a colorful man and a great story-teller. On the white washed walls of the room where special goods were kept, were written such lines as, "Read the New Novel, 'Love on the Prairie', by Fullerton". "Following the Wagon Trains", a story of the plains by Fullerton." Besides being a noted raconteur, he was very successful in handling the wagon trains, and never had a loss due to the Indians, and very few from accident. If Indian trouble was reported on the trail ahead, Fullerton preferred to detour, rather than risk the goods of his employers or the lives of his helpers. One entirely unexpected attack was averted only by chance. A bull whacker, asleep under one of the wagons, dreamed that Indians were stealing upon them, and in his sleep grabbed his pistol and fired. The camp was aroused at the shot, and in the distance galloping hoofs were heard. Investigations in the morning showed that a band of Indians had approached to within a hundred yards of the wagons before the chance shot had frightened them away.)

(Another time, Indians were reported on the warpath in the country south of Pueblo, so Fullerton took his outfit on to Canon City, south from there and over Mosca, or rather Roubideaux's Pass. Little more than a trail existed over this route and coming

90

down the steep western side much trouble was encountered. Heavy oxen were hitched on behind the wagons to hold them back, but in spite of this several were smashed up and lost.)

Sometimes the route traveled turned southwest about where Rockyford is located, following up the Cuchara and Indian Creek on the east side and down Indian Creek and the Sangre de Cristo on the west. Usually however, the road from Pueblo southwest was used. The Huefano River, so called because of the little lonely Butte arising on its bank, was crossed at Badito, where Fullerton claimed he built the original 'Little Rocky Ford', on up Pass Creek and down the Sangre de Cristo.)

(Great excitement prevailed in the town when a rider dashed in to announce that the wagon train was drawing near. In carriages, wagons, and on horseback, everyone who could get away went out to what was known as the twelve mile point and waited for the first glimpse of the returning travelers. Husbands, sweethearts, fathers and brothers had been away for a long six months to the unknown country, and their safe return, very naturally called for a general celebration and merry-making.)

The old original town was and still is, called La Plaza del Poleo, because of the luxuriant growth of that herb along the banks of the creek. Three closely associated towns grew up just to the east being called Upper, Middle, and Lower Costilla.)

(The Posthoff-Meyers store was a unit in itself, and is about a quarter of a mile north of Poleo. The store, living quarters, and ware houses took up three sides of a square and on the east was a high wall, later replaced by a huge corn crib)

(Mexican corn was the main crop. It was taken in trade and resold all over the valley. Most of the business done was by barter as money was scarce, and wool, hides, and corn were the chief

92
medium of exchange)

(The people of Costilla are a rather mixed race with American, French, German, Indian and Negro blood, mingled with Spanish and Mexican. Indian slaves or as they were called 'Creados' were common in all of the well to do families, and though polygamy was frowned ~~was frowned~~ upon by the church, concubines had an acknowledged place in the homes. Blue eyes are not uncommon among the Spanish, but red hair, found among many of the Mexicans in the older settlements is not natural to the race. Colonel Pfeiffer, ^{a bushy red beard and} who had bright red hair, was well known all over the valley.)

(The Costilla store was the main stopping place between Fort Garland and the north country, and Taos, Santa Fe, and other southern points. It was not uncommon for travelers and officers from the various forts to stay over several days, drinking, visiting, and playing cards)

Up to forty years ago, cookstoves were almost unknown among the Mexicans. Meals were prepared over fires outside, or during bad weather, at fireplaces in the house. Walter Carroll, who owned a hardware store at Antonito, came driving through the country one day, with a cookstove in the back end of his spring wagon and developed a great trade in that article. Brass kettles were the main main cooking utensil, a family's social standing, depending on the number and size of these vessels. Even today, a common sight in the Mexican towns, is a woman tending the fire under a large brass kettle in which beans, chili, or mutton stew is cooking, or perhaps the family washing is being boiled.)

(Posthoff, Meyers and two others formed a cattle company and established their main cow camp on the Rio Grande. A commissary was opened for the cowboys and occasional travelers, new homes were built beside the shacks of the cattle tenders by newcomers, who

liked the location, and La Loma, forerunner of Del Norte, came into being)

(Mr. Meyers told an interesting anecdote of his fathers life. In the early days, it seems that a postmaster was simply named to that position. Ferd Meyers, as the new Post Master at Costilla, was the first to receive a regular appointment from the President with a seal of the United States on it. He started on a visit to his home in Germany, and stopping ⁱⁿ Washington for a visit, the appointment was handed to him while there. While he was crossing the ocean war broke out between Germany and France. On his arrival he was siezed for service in the army. Thinking quickly he produced his appointment from the President of the United States as Post Master at Costilla, and was immediatly released and treated with every respect. He often laughed over that incident, remarking that if the German authorities could have seen Costilla, it would have been a veyy different story.)

The Original Settler at Medano Springs.

C.E.Gibson Jr.

Note. Most of the following story was told me by Pete Trujillo. Mr. Trujillo has been bed-ridden for four years and is very deaf, but is an educated man. Information on points which he could not recall came from his son Fred Trujillo, his uncle Martin Trujillo, and Costilla County records.

In 1864, Teofilo Trujillo came up from Taos, and bought a small place near San Pablo. He lived here a year and married, buying in 1865 from George Crist, a place known as 'Rancho de los Ojitos', about nine miles northwest of Fort Garland. From here the Trujillo family moved to Medano Springs, being the first to locate in that part of the country, and here Pedro was born in the latter part of 1866.

As a boy he herded his fathers cattle, and many was the time, that spying an approaching dust cloud, he and his small helper ran and hid among the big chicos. In those first years, a dust meant Indians, and though the boys were never harmed, the Indians always arrogantly helped themselves from the herd to what beef they wanted. Occasionally they stopped at the ranch and took anything they fancied, as Teofilo, the lone settler, did not dare to antagonize them.

That whole country was a favorite hunting ground of the Indians, and still is one of the most fertile fields for arrow-head hunters. Pete and the other boys used to visit places where the Indians had camped, and he said they always had their pockets full of arrow and spear points.

As Pete remembered it, Holly and Morrison operated the Toll Road over Mosca Pass when he was a boy, and just at the mouth of the canon was a town of about twenty houses. This was probably

94

Montville.

For years Teofilo raised cattle, having a herd of about eight hundred head, which grazed in the natural meadows and vegas around the lakes. Major Lafayette Heads main cow camp was south of the big lake, and in the early 70s, the Dickey Bros. located at the site of the present Medano Ranch. These men were big operators, bringing in large herds of cattle from Texas which were grazed in the valley for a time and then taken on to market, or driven to Leadville where the Dickeys owned a large meat market.

Salazar and Gallegos, two of San Luis' prominent men, had cattle camps in the vicinity of the Trujillos, and Juan Maria Lopez was their boss for fifteen years. In the early 80s a number of Mexicans from the San Luis Country homesteaded close by, and also about that time the Dickey Bros. sold out to Adee and Durkee, who made their headquarters at the Zapato Ranch. In the latter 80s, Adee, who was heavy drinker, killed himself during a fit of despondency following a prolonged spree, and the ranch of fourteen hundred and forty acres and several thousand acres of state leases was taken over by F. L. Capers. In 1889 Capers sold to the Mormon church which expected to establish a colony there.

As Teofilo prospered, he added a band of sheep to his holdings of cattle and horses, and trouble developed between him and his son Pete. The boy was extremely fond of horses, and was a wonderful horseman. His friends claim he could ride anything on four legs, and he says now that his years of Broncho busting is probably the cause of his present crippled condition. Pete refused to become a sheep-herder and argued with his father that the sheep would cause him trouble, as that had always been

a cattle country.

Before he was of legal age, Pete filed on a homestead three-quarters of a mile west of his fathers place, and set up his own establishment, confining his efforts to the raising of horses and cattle.

True to the prophecy of his son, the surrounding cow-men objected to Teofilos bring^{ing} sheep into that country, and he was warned to get rid of them. He paid no attention to the threats, and one day during the absence of the family, the cow-boys swooped down on the ranch and burned the buildings, and riding to the sheep camp well supplied with ammunition, they shot and killed or crippled over half of the band, in plain sight of the herders. This culmination of the bad feeling which had been growing between Teofilo and the cattle men either discouraged him or intimidated him, so that shortly after, he sold out and moved to San Luis. Pete also disposed of his holdings and moved to Monte Vista.

L. B. Sylvester was the buyer, and took over all the small ranches in that country, putting together a ranch which was the nucleus of the present huge Linger Bros., Medano-Zapato holdings.

Fred Trujillo, Pete's oldest son was raised by his grand^{parents}. An old custom, which still prevails among some of the Mexican families, is to give the first born to the grand parents, if a boy to the fathers family and a girl to the mothers.

96

Luiz Valdez

By C. E. Gibson, Jr.

Luiz was originally the property of Seledonio Valdez. He is an Indian, and acquired, as was the custom of those early days, by purchase from men who made regular raids into the Navajo country for the purpose of capturing slaves. He was born about 1854 and has been in the Valdez family all his life. Having no name of his own except Luiz, he was given the name of Valdez, as was the practice among the families who owned Indians.

Yesterday, when I called on Epifanio Valdez, grandson of Seledonio, with whom Luiz now lives, Epifanio and his son were sitting in the sunshine visiting with a neighbor. At some distance sat Luiz, alone and silent. When I began asking questions, Mr. Valdez called Luiz over to us. He stood by, quiet and respectful taking no part in the general conversation, only replying to direct questions. I was interested in his attitude, which put me in mind of a well trained negro servant of the old south, rather than an old Indian, who had spent his life herding sheep.

He told us of a fight between the Indians and the Mexicans. A marauding band of Kiowas had come into the valley on a stealing and raiding tour and made away with a number of horses and cattle belonging to the settlers. The Mexicans gave chase and caught up with the Indians in what is now known as the Isla district. Part of the Indians hurried on with the stolen stock and the rest stayed back to do battle.

The fighting continued as far as the Rio Grande, where the Kiowas had a large camp on the east side. The horses and cattle were driven across the river and the settlers being greatly outnumbered were forced to accept their loss. Luiz was unable to remember the date of this

97

encounter, but Epimanio Garcia told me, it was during the time that Major Lafayette Head, or as he was better known, Senor Raphael Cabeza was Lieutenant Governor, which would put it about 1867.

There was another battle which many of the old timers remember hearing of. A party of Kiowas, on a thieving expedition, encountered a band of Utes. A vicious enmity existed between these tribes, and it was a bloody fight while it lasted. The Utes had the best of it, and ran the last nine Kiowas onto a small hill, which lays about twelve miles east of Conejos. That was the end of the Kiowas, and all of them were killed on that knoll. From what Mrs. Vicente Velasquez says, that fight took place about 1856, and the hill is known to this day as El Cerrito de los Kiowas.

It might be interesting to know something of Seledonio Valdez, the original owner of Luiz. Seledonio was a member of the first Territorial Legislature of New Mexico, which met in Santa Fe on June 1st, 1851. He was very friendly with Gov. Calhoun, and his grandson still possesses a very fine bowie knife, on the handle of which is engraved Gov. Calhoun to S. Valdez. Mr. Valdez came, from San Jose, New Mexico, to the San Luis Valley about 1854. He prospered greatly and at one time owned most of the country in the Isla district. The settlement there was La Plaza de Don Seledonio, and he built a church to the Patron San Jose. For years Seledonio Valdez owned the ferry, crossing the Rio Grande, on the main route of travel between the settlements on the east side of the river, and those along the Conejos. *about 1/2 mile above the old state Bridge*

The boat was a large one, carrying one hundred and fifty sheep at a time, or teams and wagons of proportionate weight. Some person who had a grudge against Don Seledonio cut the cable one night and

98

the boat floated away downstream. It was reported sometime later to have lodged on a sand bar nearly sixty miles below, but as there was no hope of returning it to its original location it was abandoned.

Luiz Valdez herded sheep for Don Seledonio, and the Indians bothered a great deal, not in a serious way but a continual petty thievery. They would hide in a willow thicket along a stream where the sheep were grazing, reach out with a long stick having a fork on the end of it, twist it into the wool of a sheep and draw it to their hiding place. Other times an Indian would come along to where Luiz was watching the flocks and sit down for a visit. When Luiz returned to his camp he would find it had been rifled by unobserved companions of his affable conversationalist.

Another bothersome trick of the Indians was the digging of pits on the trails to the salt grounds, south of San Antonio. The pits were covered with willows and a little dirt, through which three or four unsuspecting sheep would fall.

Luiz remembered one time when he was herding along the Rio Grande, along came a party of Mexicans and on the opposite side a small band of Kiowas. The Indians, at a safe distance were making much war talk, when suddenly three Ute chiefs jumped out from among the willows and in among the Kiowas, laid about with their quirts and completely routed the belligerents.

Luiz looked after sheep where Del Norte is now located, when the only settlement in that locality was Valdeses, now called Seven Mile Plaza.

Though he claims eighty years he does not appear more than sixty-five, and does most of the work on the Epifanio Valdez's small farm at Guadalupe.

He does the best rawhide work I have seen anywhere, making very fine reatas, hackamores and bridles.

99

From Mrs. William Stewart. (now Mrs. Stone.)

C. E. Gibson Jr.,

I came to the valley in a wagon in 1878, with my father. In '79 I married William Stewart, who had a ranch on the Rio Grande about a half mile above the mouth of the Conejos.

Mr. Stewart had settled there about 1874 and built a ferry boat, which was used a great deal during the high water of the spring and early summer. I can remember the soldiers from Fort Garland crossing on the boat many times. Mr. Stewart had been a sailor in his youth, which probably explains his interest in the ferry. When he first came to Colorado he freighted from Pueblo to the San Luis Valley.

The Rio Grande was very different then from now-days, and during the high water in the spring, flooded great stretches of country. We had to lay in enough provisions to see us through the spring, as there was no way to leave the ranch during flood season, except by boat.

Later we ran a store at the ranch and did quite a business with the Mexicans of the old town of La Saucos which was about a mile and a half south of us.

A man by the name of Dexter bought land and put together a large ranch just to the south of us. He lost it in a gambling game to Bob Austin, who ran a large gambling palace in Denver. Mr. Austin built a fine house and a large barn on the place and it was the scene of many gay parties of folk from Denver and elsewhere.

I rode horse-back a great deal in my younger days, and believe I was a s good a hand as most of the cow-punchers. And

100.

speaking of cow-punchers; many people seem to have the idea that they were a rough, wild lot. I was around them very often, and ate and worked with them, and never saw one that was not a gentleman, at least while there was a woman present.

My favorite horse was a high-strung half-breed Arabian, which I called Smitty, after the man from whom I got him. He was mighty smart, and well knew the business of handling stock. One time I was driving a work horse to the ranch from the pasture across the river. The horse bolted as he crossed over, and trying to head him, Smitty stepped into a hole and threw me into the river. He paid no attention to me but went on, herded the work horse through the barn-yard gate, and then returned to the river for me.

102

Further Information from San Luis
and Vicinity.

Chas. E. Gibson Jr.

Abundo Martinez of San Francisco is Eighty-one years old, the oldest man in the town. His grandfather Jose Gregorio Martin, from Arroyo Seco New Mexico, was the first man to settle on San Francisco Creek, and for years the stream was known as Rito Jose Gregorio. The exact date at which he came is not known, but it must have been very early in the 50's as it was before Abundo was born, and for some years Gregorio did not know that he had settled on land belonging to Carlos Beaubien. When this fact did come to his knowledge, he traded Beaubien some sheep for the place and made a contract. It was while returning from a trip either to Arroyo Seco to see his family, or from Taos where he went to see Beaubien, that he was struck by lightning and killed. Beaubien however honored the contract he had made with Gregorio, and in 1863 gave a deed for the place to Cruz Martin, the son, which is still in Abundos possession. It was not until 1874 that Abundo himself came to Rito Gregorio, where he has lived ever since. The family sheep were pastured there in the summer and returned to Arroyo Seco for the winter from the time of Gregorio on.

One of the main Indian trails from the east side of the mountains led down Rito Gregorio and their customary camping place was on a ridge between Rito Gregorio and Rito Torcido. This place was used so often by both the Utes and Apaches, that it is still known as La Placita de los Apaches.

There were only minor troubles with the Indians that Abundo recalled, stealing sheep and anything else that they could lay their hands on, though two of them were killed in a drunken brawl one time when they were camped across the creek.

Abundo and other young Mexicans used to go up Canado Bonite to the Indian Camp and ask for 'Atole', a fine ground Indian corn made into gruel, very thin, and used as we use coffee, or for 'Chaquegua', which was a coarser meal cooked with chili, meat or in some other combination. *Chaquegua, must be either an Indian or Mexican word and is pronounced Chay kay' way. The nearest to it in Spanish is Chaquet meaning 'a ^taway coat!)

* Chaquegua

The settlement of Rito Gregorio, later San Francisco, and now La Valle. is made up principally of Martinez families, offspring of old Gregorio Martin, and of Medinas of whom as yet I know nothing.

A short distance down the creek are several Taylor (Ty lof) families. descendants of Dick Taylor, a negro, whose history is unknown, except that he came from old San Acacio and settled on the Rito Gregorio in the early 60 s. He was killed sometime before 1874 by his own sheep-herder up near Sierra Blanca.

Tomas Vigil was the first man to settle at San Pedro, and Atonio Jose Ballejos (Vi yá y hos) a member of the first San Luis party was the representative or agent of Carlos Beaubien.

The information above from Abundo Martinez, La Valle.

104

Part Two.

I had quite a session with Gaspar Gallegos, J.C.L.Valdez, and Juan Valdez, the first white child born in the Culebra settlements. J.C.L.Valdez, I consider the most accurate source of information on the early days of San Luis. He came there in 1859 as a boy of six, is educated and has an excellent memory. Gaspar Gallegos is the son of Dario Gallegos one of San Luis' wealthiest and best known citizens, *who came there about 1860.*

Juan Valdez, is the son of Jose Ilario Valdez, who came to San Luis in 1851. Juan was born there in 1854, and when he was only nine days old the place was attacked by Indians and the people fled to San Pedro where a stronger and larger plaza had been built. San Pedro in fact was the first real town, for it was complete in 1853, while San Luis still consisted of only a few houses.

The three men agreed on the following list of names as being the heads of families or adult men who came and settled the country in 1852-3.

Antonio Jose Vallejos	Juan Ignacio Jacques
Mariano Vallejos	Juan Pacheco
Miguel Vallejos	Ricardo Vigil
Francisco Vallejos	Salome' Jacques
Juan Miguel Vigil	Desiderio Valencio
Nacasio Gallegos	Juan Julian Martinez
Antonio Vigil	Jose Maria Martinez
Jose Anto. Martinez	Juan Oeracio Jacques
Mariano Pacheco	Jose Ilario Valdez

present?
This list is probably as accurate as can be made to-day.

The old men said that in the early days the Indians were a source of continual trouble and there was much fighting. The adobe houses were built under difficulties and usually 'jacals', of logs set vertically, or 'fuertos', in which the logs were laid horizontally, were built first.

105

They told of an Indian attack which took place in 1855, in which Juan Angel Vigil and Ramon Martinez were killed and a small boy stolen. The settlers gave chase, catching up with the Indians at what is now called Pinon Point. The savage who was carrying the child on his horse dropped him, and then whirled back and made a thrust at him with his spear. Luckily his aim was poor and the weapon only grazed the boys side.

Dario Gallegos, father of Gaspar was very wealthy and numbered among his possessions a number of 'Creados'. Gaspar remembers well at least five of them, and says that after the Civil War they were given their freedom, but only one returned to her own people, the rest preferring to stay with the Gallegos family. So far as I could learn only one Indian remains, though several have died in the last year. Manuel Esquibel, a Navajo raised by the Esquibel family at San Pedro still lives there.

When Dario died he left a great deal of property including twenty-six thousand head of sheep, and although Mrs. Gallegos could neither read nor write she became a very able manager.

Gaspar recalled that when he was a small boy his mother raised a great many chickens and he used to go with her to Fort Garland, where they were sold to the officers. She would take only silver, one piece of money for one chicken, either twenty-five cents or ten cents.

This reminded the others of a deal in which five thousand head of sheep were sold. The seller could neither read, write, nor count in large numbers, so the sheep were passed through a gate one at a time, one sheep, one dollar, and the buyer paid over five thousand silver dollars to complete the deal.

The first Plaza of San Luis was at the south end of the present town, just north of the Peoples Ditch.

Part Three.

According to Delphino Salazar, San Luis, Colorado, and Boston, Massachusetts, are the only towns in the United States having a 'Common', especially set aside for the use of the people. Carlos Beaubien donated the meadow just west of the town to the people and restricted the grazing to large animals, swine and sheep being prohibited. In this way a convenient pasture was assured for the horses and milk cows of the San Luis residents.

Another peculiar feature is the shape of the farms which Beaubien sold. When he gave a deed for one hundred varas of land, it meant, if the land was, for instance, on the north bank of the Culebra, one hundred varas along the creek and running north to a point mid-way between the Culebra and Trinchera rivers. A vara corresponds to our yard, being 2.86 feet, so a mans farm might be one hundred, two hundred or four hundred yards wide and eight or ten miles long. In this way each man had his farm land along the creek, his grazing land on the bench above and his wood lot on the ridge which runs between the rivers. The uplands have mostly been put under corporate fence, each land owner having a pasture privilege for a certain number of stock depending on the width of his strip.

Delphino says that grandfather Salazar was a member of the original party which came to the San Luis country in 1851. He was killed by the Indians in 1860, leaving his son Antonio Alcario, a boy of ten to support the family. Alcario made an agreement with Teofilo Trujillo to herd sheep for a year in return for groceries for his mother. The sheep were taken

early to the mountains, and during a severe March storm, wandered from the park where they were being pastured. After the storm Teofilo came to see the sheep and it took a couple of days to find them. He became angry, and though Alcario had stayed with his charges, without food or shelter and was trying to bring them back to camp. he was given a sound whipping. He then told Teofilo that he would no longer work for him, but on learning that his mother had not received her supplies and would not, if he quit, he stayed on and finished his year.

J. L. Gaspar of San Luis became interested in Alcario, and taught him to read and write.

At this time there was some mining activity on the Red River above Questa. Mrs. Salazar baked bread and Alcario took it on his back and sold it in the mining camps.

He then went to work for Ferd Meyers in the store at Costilla, learned the business and increased his education. He was several times offered capital and asked to start another store there but refused to go into competition with his employer of whom he was very fond, and who had taught him so much.

After four years at the Costilla store he went to San Luis to work in the store of Darío Gallegos, whose daughter Geniveve he married in 1874. The following year he was taken in as a partner, and continued as a partner of the heirs after Darío's death in 1882. In 1894 he bought out the other interests and became the sole proprietor, and in 1895 his store and contents was totally destroyed by fire.

There was no insurance and a number of bills, and things looked very black.

Mr. Salazar started for Denver, hoping to borrow on his life insurance. Stopping over at Pueblo, he happened to meet in the hotel the head of the wholesale firm to whom he owed the largest bill. On learning of the circumstances he said, "Forget about that bill. In the last twenty years you have paid us thousands and thousands of dollars and I am not going to see you go down now. You sit down and write an order for five thousand dollars worth of goods, which will give you at least a start". Salazar protested that he could not do that but the wholesaler was insistent, and on top of this bill of goods made him take five thousand dollars in cash with which to rebuild his store and pay his other debts. From this it may be seen that the men with whom Alcario did business had a very high opinion of his honesty and ability.

In 1901 Delphino became of age and was taken in as a partner, and after Alcario's death, Delphino's son became a member of the firm which continues today as Salazar & Son.

Delphino claims the first Plaza was built surrounding the ground where the church now stands. Of the party of twelve who settled San Luis in 1851 he recalls the following names.

- | | |
|-----------------------|--------------------|
| Jose Manuel Salazar | Raphael Chavez |
| Dario Gallegos | J. E. Jacques |
| Antonio Vallejos | Juan Pacheco |
| Jose Francisco Valdez | Jose Ilario Valdez |

San Juan Co. N.M.
Albuquerque, N.M.
Aug. 1, 1934

NOTES
ON THE COLONIZATION OF
"LOS CONEJOS."

109

The territory "de los Conejos" was first granted on the 8th of February, 1833, but the grantees could not proceed to cultivate the lands because the Navajo tribe was on the warpath, its depredations not ceasing until the year 1841.

Carlos Beaubien, in an affidavit (4th Aug, 1855) says that as near as he can recall, he and Juan Antonio Lovato, in 1832 or 33, were directed by Don Santiago Abreu, Governor, to allot the lands of the Conejos, "to those who asked for them and others", which they did; that he afterwards learned that the colonists had returned on account of the Navajos being at war; that the colonists had later again insisted on colonizing and cultivating the lands for two or three times but had "always been attacked".

In another affidavit, (18th Jan, 1858); Beaubien states that at the instance of "D. Seledon Valdez and associates" he declares that in 1832 or 1833, he and Lovato gave out the lands of the Conejos in accordance with a grant of the Mexican Government, to "about 80 men". They arrived at "los Conejos" the 2nd of September and occupied two days in giving away the lands.

On the 21st of February, 1842, Jose Ma. Martinez, Julian Gallegos, Antonio Martinez and Seledon Valdez, again petitioned for a grant, stating that they had not been able to cultivate the land after the first grant because of hostilities on the part of the Navajos.

Juan Andres Archuleta "Sor. Prefecto del 1er Distrito de Taos", decreed on the 23rd of February, 1842, that the territory could again be granted since there was no one to oppose the move.

Cornelio Vigil, "jues Primero de Paz del Partido de Taos", arrived on the Conejos the 11th of October, 1842, to carry out the decree of Archuleta, which he had not done before because the river was high; the next day, Oct. 12th, he proceeded to parcel out the lands, first setting forth the following conditions:

1. The site selected was never to be abandoned.
2. It was understood that the pasture lands were to be common to all the settlers.
3. The colonizers were to keep themselves well equipped with firearms or arrows, in view of the dangerous position; The weapons were to be presented on entry as well as whenever required by the "jues or Alcalde". Furthermore, two years after entry, all weapons were to be firearms, kept in good condition at all times.
4. The Plazas constructed should be well walled and fortified, in the meantime the settlers must build "jacales" to shelter their families. They then took possession "quietly and peacefully" and were shown the boundaries.

On the North: "la loma de la Garita"; South: "el Serro de San Anto."; East: "el Rio del Norte", and West: "la Sierra Montosa."

The lands were then measured out from "el ancon del Plata", to each one of the heads of 84 families, 200 "varas" in a straight line from the banks of el "rio de San Anto.", to el rio de la Jara", inclusive, leaving the remainder for other colonizers.

The settlers were advised that the roads leading into and from the plazas were to be "free", and that Antonio Martinez and Julian Gallegos must be held in good respect, as was merited, "for having obtained the said possession."

On Oct. 5th, 1846, Julian Gallegos, Manuel Mansanares and
Fernandes Montoya, made a third petition, this time to "Carlos Bente,
Sor. Gobernador" of New Mexico. In this petition they state that
they had been unable to raise any crops for some time, due to the drouth;
there being very little water available at Rito Colorado and Abiquiu.
Charles Bent, on Nov. 2nd, 1846, gave them the right to colonize,
"in virtue" of the previous grant.

The above information was taken from papers in
the possession of Epifanio J. P. Valdez of
Conejos, Colorado, grandson of Don Seladon Valdez,
one of the original recipients of the Conejos Grant.

Epifanio J. Valdez

Joseph Hoffman.

Mr. Cash, who lives near Blanca, gave me the following information. He was well acquainted with Mr. Hoffman, in fact the old man lived with him for a year. Dr. L.W. Soland, now of Denver, attended Hoffman during his last illness and can probably corroborate many of Mr. Cash' statements.

Just before Joseph Hoffman died, he told that he was the illegitimate brother of Franz Joseph, Emperor of Austria. ~~The~~ Though in his last years he talked a great deal about his boyhood in Europe, he had never before mentioned his origin. He said that Hoffman was not his name, telling Mr. Cash that in his youth he went by the name of Haugns.

He was raised in Germany, and from his stories of being a playmate of the King of Baden when he was a small boy, and other remarks, it was easy to believe that he was of royal birth.

Other incidents of his European life are proof of his adventurous nature. He inherited, or was given on his promise not to enter Austria, sixty thousand dollars, which he spent in a short time, enjoying life in France. He was mixed up in Garibaldi's first revolution in Italy, and with Carl Schurz in the German insurrection. Very probably he came to the United States with Schurz in 1852, though this is not definitely known.

For a short time he lived in Cincinnati, and was supposed to be among those lost in the disaster which befell the river steamer Cincinnati, as he gave a Doctor twenty-five dollars to sign a death certificate for him, and thereafter became Joseph Hoffman.

He entered the army and was for some time aide-de-camp

1/2
to General Canby, with whom he developed a strong friendship.

Little is known of his actual military service, whether he served during the Civil War, or when he was mustered out. He spoke of how they butchered the Indians at the battle of Ash Hollow, but where or when that took place, I do not know. It was generally supposed that he was in the war with Mexico, but this could not have been, as that took place previous to the Garibaldi and Schurz troubles.

He must have settled on the lower Trinchera sometime in the ~~early~~ 50s, as Hipolito Martinez, of Ft. Garland, said that his father who died fifty years ago, worked for Hoffman for twenty-five years.

During the boom days of Leadville, Hoffman freighted hay and food-stuffs to that camp and made money at it. He is said to have accumulated forty thousand dollars at this business, most of which he invested in Leadville real estate. When the boom subsided it left him broke. He often laughed about the time he gathered a herd of hogs in the north end of the valley and attempted to drive them to Leadville. Not one of them ever reached that place, as the few which did not die were sold along the way.

In 1885-6, when the north line of the Sangre de Cristo Grant was changed, he lost his four hundred acre ranch, and through a trade or deal of some sort acquired one hundred and sixty acres on the upper Trinchera. Ed Brennerman, of Fort Garland, says that it was not the change of the line that caused this trouble, that money borrowed from Fred Walsen was at the bottom of it.

He married an Irish girl, some say Mary Breen, others that she was raised by the Breen family. To them was born one child, a son named Rudolph, who was killed by Harry Thompson during a hot-headed argument at Fort Garland.

Mr. Cash said that among Mr. Hoffmans possessions was a portrait of Franz Joseph, and that the resemblance between them was quite remarkable.

CONEJOS COUNTY.

Conejos county came into existence under the shadow of a Spanish land grant claim. Passing over a long period of years over which events are a matter of national government record we find in the obituary of the late Major Lafayette Head, leader of the colony of 1854 and whose death occurred March 8, 1897, an entry that he came with Martino Martin, grant claimant, to colonize the Martino Martin grant. Subsequent peace and harmony in the community with Major Head in full enjoyment of universal popularity would not seem to indicate that the colonization plan was strongly urged.

The matter was brought to a last hearing when on May 9, 1897 Crescencio Valdez, a resident of Conejos county, filed a claim with the court of private land claims to a tract extending from the Conejos river to Del Norte on behalf of his father, Caledonio Valdez, and others. On August 15, 1900 Chief Justice Reed, of the court of private land claims, delivered the opinion of the court that because of no "competent or satisfactory" proof the petition was refused.

(Note. The succeeding retrospect may be somewhat at variance with other accepted biography and data, but the writer, J. D. Frazey, enjoyed the association of several members of the original Guadalupe colony and places his reliance in various instances upon information given personally to him by them.)

Conejos county, as last defined, lies in that portion of Colorado ceded by Mexico to the United States in 1848. The original Conejos county, as defined when Colorado Territory was formed, had as its eastern boundary the Sangre de Cristo range, which range was also the western boundary of the Louisiana Purchase in 1803. The county which extended from the Sangre de Cristo to the western boundary of the Territory embraced an area of approximately 96 miles north-and-south by 216 miles east-and-west. When Colorado was admitted to statehood in 1876 and there was a new county alignment, the Rio Grande river was made the eastern boundary, and the "Continental Divide" formed the western boundary. Its varying boundaries embraced an area practically 40 miles square.

In 1913 a new alignment by the legislature formed Alamosa County by taking portions from Conejos, Costilla and Rio Grande counties, by which the eastern and western boundaries were unchanged but north-and-south the county was cut to about 25 miles, with Conejos the county seat.

"Conejos" translated into English means rabbit, the name applied typically to the swift current of the river which derived the name, and, successively, town and county.

The first settlement in the county and which was the first in the region west of the Rio Grande river, and stated by those who organized the settlement, as the first in what is now Colorado, was located on the north side of the Conejos river in 1854 and named "Guadalupita," literally translated, Lady of Guadalupe. Probably from practice, the prefix was dropped and Guadalupe maintained. Owing

to the menace of the raging waters of the river during the early summer run-off from the melting mountain snows which threatened life and property further development at Guadalupe was abandoned and a new location, Conejos, was adopted in 1856-7 on the opposite side of the river where the plane was higher and above the flood menace.

Immediately Guadalupe was established a barracks, consisting of an adobe structure enclosing a hollow square as a protection against marauding Indians was erected. At the northwest corner of the square a jail and lock-out was raised above the common wall and the structure was a sort of seat of government. The last trace of the building was torn away in the '90s to make room for a residence for the owner, E. J. F. Valdez.

Herman Schiffer was early upon the scene and established a supply store at Guadalupe and Frederic Stollsteimer a little later entered the field. In 1858 competition in the mercantile business was established in Conejos by Juan F. Chacon and Simon Garcia. This latter firm was succeeded in the '70s by Nathan Eldott.

Being devoted to their religion, that of Catholic, among the first of the necessities of the colonists was a place of worship and a small "jacal," (stockade) plastered and roofed with mud, made its appearance at the hands of the settlers at Conejos in 1857. Two years later the structure was replaced by a monastic design, with bell towers and a concave space over the door to shelter a statue of Our Lady of Guadalupe, the patron saint. The old towers and front were preserved in a new brick edifice which was erected in 1930 to replace the old adobe walls which were disintegrated by fire. The first bell to be mounted in the towers was cast by Francisco Lujan and Pedro Lobato, two settlers on the San Antonio river about four miles south of Conejos. Material for the bell, consisting of almost any kind of metal available was collected by Major Lafayette Head, Celedonio Valdez and Jesus Maria Velasquez. As a matter of devotion and Spanish practice, many of the women of the parish contributed jewelry and plate, together with metal coins. In after years the bell fell from its moorings, was replaced by a new one, was later repaired and placed in a new church at Mesitas village, eight miles west of Conejos. Later this bell was traded in on a new bell to Beers Bros., of Antonito, and here tracings stand statu quo.

As far as information is available there still remains one person on March 29, 1934 one resident of this county who assisted, as a small boy, in the construction of the first enlargement of the church: Juan Jose Lopez, now in his 87th year, is a well-to-do sheep grower and farmer living three miles southwest of Antonito, surrounded by a thrifty line of descendents, consisting of eight sons, and daughters, forty-three grand-children and forty-two great-grand-children.

In 1857 to meet the demands of the settlers a flour mill was built by Major Lafayette Head to replace the hand-made mortars and stones which were the only means of grinding grain. A pair of stones from St. Louis, Mo., were freighted in from Santa Fe and water for power was taken from the Conejos river through Head's Mill Ditch

which is recorded as the second appropriation taken from the Conejos river. The mill was improved from time to time until it became perfection in modern equipment. It was destroyed by fire on June 30, 1909 and out of the disaster developed the Conejos Co-Operative Roller Mill & Mfg. Co. which organization maintained the old power plant and constructed a new mill at Antonito.

In the '60s a convent-seminary was established at Conejos and the institution became the Alma Mater of the daughters of many of the residents of northern New Mexico and southern Colorado. Due to available improved facilities for education elsewhere as time developed the old institution was abandoned. In addition to serving the convent, resident nuns were for many years in charge of the public school at Conejos.

In 1857-8 Major Head built a large residence of the ancient, enclosed plaza type and here maintained his office as U. S. agent for the Ute Indians. His establishment was regional hostelry for military and other government officers and others, holding a relative position to Gumbres pass and the southern outlet as did Ft. Garland at the foot of Veta pass on the east side of the valley. Here Governor Evans signed a treaty with the Utes which transferred them to a reserve in the southwest corner of the State.

See next page

At the establishments of the first territorial county seat there contention as to where it should be located, with the office supplies in possession of the group at Guadalupe. It is a matter of whispered history that they were appropriated by night and moved to Conejos where they were held until the matter was officially settled upon the latter location.

In 1890 there was agitation to remove the county seat from Conejos to La Jara but this was thwarted by the erection of a handsome court house at Conejos by the county commissioners.

The first school in Conejos county was established at San Rafael, $3\frac{1}{2}$ miles west of Conejos, at a very early period by a Spanish-French tutor, named Bravo.

The first public school district was authorized January 8, 1888 by R. K. Brown, county superintendent. It was instigated by Daniel E. Newcomb and embraced a community west of the town of La Jara.

A sugar beet test, said to have been the first in the State, was made in the early '70s nine miles west of Conejos, by Baron E. von Budenbrock, a German nobleman and expert agriculturalist, from seed sent from Germany. The beets tested very high in saccharine.

The first protestant church in Conejos county was built at Genicero, four miles southeast of Conejos, in 1876. A Presbyterian mission was established with a Rev. Mr. Roberts, who came from Taos, as pastor. In 1893 the mission was moved to San Rafael and in 1896 was moved to Mogote. During these latter years the mission was presided over by Rev. M. D. J. Sanchez, born at Guadalupe and a son of Francisco Sanchez, an early settler of the latter place.

117

CONEJOS COUNTY.

Amend 4th paragraph, page 3 as follows:

Guadalupe was the original county seat and court records of August 14, 1876 set out that on that date district court of the 3d District, Territory of Colorado, was convened at Guadalupe, the county seat, by Judge Moses Hallett, circuit judge and judge of the district court.

The next succeeding page of the same court record-docket records that on Monday, March 12, 1877 district court for the 4th judicial district was convened at the county seat by T. M. Bowen, district judge--the name of the county seat was not given.

Guadalupe was incorporated July 26, 1869, with Lafayette Head, Jose Francisco Martinez, Nemesio Lucero, Diego Martinez and Jose de la Luz Martinez as trustees.

No record can be found as to when the county seat was transferred to Conejos, the present county seat.

CONEJOS COUNTY.

Add to page 4 the following:

A larger proportion of Conejos county's pioneer stock came from the vicinity of Ojo Caliente, Chamita and Abiquiu, New Mexico, the valleys of the Chama river and its tributaries. After the first contingent to arrive in 1854 the influx continued in rapid succession. During the period between 1855 and 1859 all the present settlements along the Conejos river, Los Pinos creek and the La Jara river were established. The family heads of that day left a deliniage to embrace a large majority of the populace through generations indefinite.