

CHAPTER ~~IV.~~ X

CUARTELEJO.

To show just how the site and identity of the historical Cuartelejo have been recovered, and what has been discovered at the locality, the full paper on the subject, as given by its investigators, in Volume 6 of the Kansas Historical Collections, is here reproduced as a special chapter:

Odd, from L. E., the article on pp. 124-130.

led to that rebellion, there took place from the Pueblo of Taos, the most remote of the northern Indian villages, and ~~most~~ one of the most intolerant of Spanish oppression, a migration of several Christian Indian families northeastward, to a locality far out upon the plains, on a main southern source of the Smoky Hill river, in what is now Scott county, Kansas, where they built an adobe pueblo of seven rooms. Their flight was known to the Spaniards, who called the new settlement "Cuartelejo" — meaning, apparently, a fortified place of refuge —, but made no immediate attempt to reduce them to subjection again or to bring them back. At Cuartelejo these Indians Cristianos excavated a ditch and remained as an independent community, carrying on agriculture by irrigation after the manner of their brethren in the pueblos of New Mexico, for about three generations, or till some time subsequent to 1707, when they were brought back to Taos by twenty Spanish soldiers and a party of Indian auxiliaries under Don Juan de Archuleta, sent out by the governor of New Mexico for that purpose.

In 1706, Don Francisco Cuervo y Valdes being governor of New Mexico, Captain Juan de Uribarri marched out to the village of the Jicarilla Apaches, thirty-seven leagues northeast of Taos, and was by the latter Indians conducted to Cuartelejo, of which, says H. H. Bancroft, he took possession, naming the surrounding province "San Luis", and the Indian rancheria "Santo Domingo". He did not disturb the inhabitants of the place, and the name which he gave to it seems to have been little used, if at all, as the few early maps and manuscripts that note this far outlying pueblo generally cite it as "Cuartelejo".

With the Jicarilla Apaches as guides, his expedition proceeded to the Arkansas river and — in all reasonable probability by a more or less direct route through what is now southeastern Colorado — to a point only about ~~as~~ sixty miles east of the Colorado state line, on that particular "Beaver creek" (locally so called) which on most maps is designated by the less hackneyed and hence more distinctive and desirable name of "Ladder creek", in the northern part of present Scott county, Kansas, where the ruins of a seven-room pueblo have been recently excavated by Messrs. H. T. Martin and H. D. Steele and, from data given in the "Works of Hubert Howe Bancroft", identified as Cuartelejo by Dr. S. W. Williston, under whose direction, as then Professor of Palaeontology in the University of Kansas, the excavation was made. The geographical data given by Bancroft are so explicit that there remains little room to doubt that Dr. Williston is correct in identifying the ruins on Ladder creek as the long lost Cuartelejo. This exceedingly interesting locality is twelve miles due north from Scott City, a town reached from either the east or the west by the Missouri Pacific rail-way, and from the east also by the Atchison, Topeka and Santa Fe.

The expedition of Captain Uribarri, across the upper Arkansas valley to Cuartelejo in 1706, exactly a century before the United States expedition under the gallant Zebulon Pike, seventy years before that of Escalante and Dominguez, and fifty-five years before that of Juan Maria Rivera, is the first one of historic record which there is undeniable reason to believe was made by people of European origin, over territory now included in the state of Colorado; the only earlier expedition known, and the first one known of any kind whatsoever over Colorado domain, being that of the Taos Indian emigrants themselves about the year 1650.

paniards and thirty Indians, reinforced enroute by a body of Apaches under Captain Garza, led an expedition from Santa Fe against the Utes and Comanches. Leaving Santa Fe on the 15th of September and keeping on the west side of the Sierra, they travelled northward, in short daily marches and with some delays, till the 10th of October, after which they travelled eastward and southeastward, and on the twentieth of the latter month were on the Arkansas river, then called the "Rio Negro", where soon after, probably near the east line of Colorado, they fell in with some Indians of Cuartelijo, among whom they found men with gunshot wounds received from the French and their allies, the Paroas and Wichita. An order was received from the Spanish viceroy to establish a presidio at Cuartelijo, 150 leagues northeast of Santa Fe; but a council of war decided that this was impossible and that the viceroy must have meant Jicarilla, only 40 leagues northeast of Santa Fe, and the council averred that, even there, twenty-five men would not be sufficient to garrison a post.

In 1711 the Spaniards sent out from New Mexico, under Captain Pedro de Villasur, the lieutenant-general of the province, a most unfortunate "military and colonizing expedition", apparently with the object of forming establishments in the Missouri country to check the westward advances of the French. The details of this expedition are but imperfectly known. From the brief and conflicting accounts of it given by French and Spanish writers, it would seem that it consisted of 200 Spanish cavalry, besides civilians and women and a large number of New Mexican ~~Kadian~~ allies; that it went well equipped for its undertakings, which, according to French authority, included prospecting for mines as well as the founding of a military post and settlement; that it con-

that it stayed the fixtures of a chapel and was accompanied by a Dominion agent, and that his surroundings and neighbors at night by the Missionaries, who were friends of the French and armed with guns re-

sonalante, writing three-fourths of a century afterward, says that the massacre was by the Panimashes (northern Sioux) and he puts it in the year 1759. Governor Boisbriant, reporting news received from others, wrote May 21, 1771 (when he had probably just received the news at Fashashish), that it was by the Panimash and others. ~~Mr. DuPratz~~ (1787) makes it by the Sioux. The Missouri chief undoubtedly one of the participants, and who at any rate ~~knew~~ in his speech to the council at 1771 claims, ~~that~~ ~~the~~ ~~massacre~~ having been committed by the Sioux, and as evidence of their devotion to the French and hostility to the Indians, and stated that three winters had then passed since the occurrence. ~~It~~ ~~was~~ ~~the~~ ~~massacre~~ must therefore have been in ~~the~~ the spring (probably April) of ~~1759~~ 1771, and ~~subsequently~~ ~~the~~ ~~Sioux~~ ~~had~~ ~~been~~ ~~having~~ ~~participated~~ ~~in~~ ~~the~~ ~~massacre~~ ~~as~~ ~~allies~~.

ceived from them. Villasur and nearly all of the Spaniards ~~were~~ were killed, as well as part of the ten Mexican Indian allies. According to Brants, the Indians afterward "dressed themselves with the ornaments of the church, and carried them in a kind of triumphant procession to the French commandant among the Illinois". Charlevoix also, in his journal, mentions having obtained in the month of August this time, some Spanish relics, said to have been derived from a great massacre of New Mexicans. The locality of this massacre is said to be ~~Calline~~ ~~Calline~~ county, Missouri, where also was the Missouri Indian village, as one may see by comparing B'Anville's map of Louisiana — drawn with remarkable accuracy in 1752 — with any good modern map of the state of Missouri. It was this expedition, the fear of Spanish

Dubois

retaliation for its destruction, and to protect the frontier of the French mining territory from further Spanish invasion, that caused the French in 1719 to build ~~modest~~ fort Crissans on the Missouri river, opposite the village of the Sioux.

There is a legend which indicates that the Spaniards of this ill-fated expedition, in leaving New Mexico, passed down the canon of the frontier river, and that their friends having last seen them going down its valley to ~~an~~ ^{an} foreseen destruction, is the circumstance which gave to that river its alternative name of "Río de las Animas Perdidas", a name by which, abbreviated to "Las Animas", the river is yet often called, and which is also perpetuated by the Colorado county of Las Animas and by the town of that name at the junction of that river and the Arkansas.

Since about the beginning of the eighteenth century it had been the desire of the French, and one of the special objects of the Compagnie des Indes, to bring the Mississippi valley into commercial relations with both the Indians of the far west and the Spaniards of northern Mexico. Indeed French parties under St. Denis, acting for the Compagnie des Indes, succeeded in crossing the Texas frontier as early as 1710 and 1717 and in reaching the Presidio and Mission of San Juan Capistrano (on the west of the Rio Grande, below Eagle Pass), bringing with them in the latter year a considerable quantity of merchandise. But the Spanish policy was adverse to their proposed traffic, and their expeditions failed of their principal object.

The efforts of the French to open trade between the Mississippi valley and New Mexico were equally unsuccessful, and prior to 1730 did not even result in the discovery of the much-sought-for route to Santa Fe. As early as 1703, twenty French Canadians left the village of the Tamaracs in the Illinois country with the avowed purpose of finding the way to New Mexico, trading for piastres, and seeing the mines of which the Indians had told them; but they do not appear to have accomplished their object, though Canadians, in small bands, were on the Missouri at least as early as 1704, and probably before 1700, trading with the Indians, trapping, hunting and exploring, and in 1708 had ascended it to a distance of three or four hundred leagues. It had long been believed by many that the best route to New Mexico would be found by following up the Missouri river to its then unknown source, La Harpe in 1719, by way of the Arkansas, and De Bourgmont in the early twenties of the same century, by way of the Missouri and Kansas, made for the Compagnie des Indes costly but unsuccessful efforts to explore a route to Santa Fe and make it safe for their traders by peace treaties

with the far western tribes than hostile to the Indian alliance of the French.

But it was not until 1720 that the New Mexican capital was reached from the Mississipi valley, and this by a party of enterprising rovers who went both independently and — until after their return — even without the knowledge of the great French company.

This party, taking counsel of some of their Indian friends, and abandoning the then generally approved plan of ascending to the Arickaree village and seeking a route to New Mexico by way of the upper Missouri, took ~~independently~~ a route quite different from that and from any that had previously or, ^{in part} ~~in part~~ safely add, has since been attempted; and which ^{in part} was a curious combination of the Oregon and the Santa Fe trail. The party consisted of eight Frenchmen, of whom the Mallet brothers, Paul and Pierre, were the leaders.

Starting on May 30th from the Pawnee villages on the Loup fork of Nebraska, and travelling on the average, with their pack-train of merchandise, only about five leagues a day, they ascended the ^{to its forks} Platte river; to ~~the~~ ^{first} at least in literature, to apply the French term ~~the~~ went up the North fork for three days and then back again ~~crossing~~ over the tongue of land to the South fork, which they called the river of the Padoucas, and up the latter to Ledgepole creek. Leaving the South fork of the Platte on the 15th of June at the mouth of Ledgepole creek in what is now the northeastern corner of Colorado, they struck to the south, through the eastern border-region of Colorado. Crossing almost daily one or more of the numerous sources of the Kansas river, and the season being that ~~of~~ of the June freshets, it is little wonder that they dubbed the Arickaree fork "the river of Anxieties", and lost seven horses loaded with merchandise in the Main or South fork of the Republican, which they called the "Gansas". On the last day of June, and when by the estimates given in their journal they had travelled 155 leagues from the Pawnee villages and were now 110 leagues from Santa Fe, they reached the Arkansas river, and on the rocks bordering it they found the first signs of the Spaniards. Up this river they travelled for five days. They soon to have struck it a little below the mouth of Big Sandy and to have left it a little below that of the Purgatory. On the Arkansas, June 5th, they fell in with a village of Comanche Indians to which they gave a small present, receiving some venison in return. Conceiving that this village had unfriendly designs, they encamped a league from it. On the 6th, when the French were about to leave the Arkansas, there came to them from the Comanche village an Arickaree slave, with the message that the Comanches had a mind to wipe them out. The Frenchmen sent him back saying that

his masters had only to come and that they would wait for them. But the Comanches made no movement and the Arickaree having returned to the Frenchmen and informed them that he had ~~himself~~ formerly been a slave in New Mexico and knew the road thither, they persuaded him to accompany them as guide, representing that they might be able to procure him his liberty. On this day, the 8th of July, they doubled their usual day's journey, travelling ten leagues, to get as far away as possible from the Comanches. Their route from the Arkansas was southwestward, perhaps not differing greatly from the wagon-route which today leads up between Rule creek and the Puratory and around the head of Pealed Pine canon to Emery gap or Frinchera pass. Camping on the 12th, at the foot of the Raton range, which they called "the first mountain", the 13th found them on the upper waters of the Canadian, which they called "riviere Rouge", a translation of the name "Rio Colorado", by which the upper Canadian has for two or three centuries been known to the Spaniards and western Indians. Twenty-one leagues from there they found Taos and the mission of Picuris. Word of their coming having been sent ahead, the Commandant of Taos sent out to them mutton and fine wheat bread, and when they were within a league of Picuris, the Commandant and the Padre came out to meet them and the hardy adventurers were welcomed with the ringing of bells. On July 22d they reached Santa Fe, where they were hospitably received. The object of their coming being inquired by the Governor, Paul Mallet replied that their purpose was to introduce commerce, in view of the close union that there was between the crowns of France and of Spain. Though such trade was desired by the local authorities and people of New Mexico, and the ~~Frenchmen~~ Frenchmen were treated with every consideration by these, it was found necessary to wait at ~~the mountains~~ nine months, for a communication to be sent to and ~~had~~ a reply had from the Viceroy of ~~Mexico~~ Mexico, — there being but one caravan a year, each way, between Santa Fe and the City of Mexico.

The Viceroy's reply was to try to engage the Frenchmen to remain in the country, and there was believed to be a plan of employing them to discover a country three months' travel to the westward, where, according to Indian tradition, there were men who wore silk clothing and lived in large cities by the sea coast. But the Frenchmen, ~~except one who had married in New Mexico~~, preferred to return; which, ^{seven} ~~after~~ ^{after} receiving a friendly letter to the authorities of New France, in which it was hinted that if they came again with goods, they should be furnished with a passport from the Governor, so that

their merchandise should not be subject to confiscation. Their return was by a more southerly route, by way of the ~~route~~ ^{route} of Pecos and from

the upper branches of the river of that name, across to the Canadian river, on which after following it for three days, they separated, three of them desiring to return ~~to the Arkansas~~ by the route to the Pawnee villages and thence to the Illinois, and the four continuing down the Canadian river, the lower forty or fifty leagues of which, having abandoned their horses, they descended in canoes made with the only two knives that remained in the party. ^{continuing their voyage thence down the Arkansas and Mississippi to New Orleans} The Canadian river, having thus been ~~unexplored~~ explored, for practically its whole length, considerably earlier than the Arkansas, ^{by these hardy Canadians, may well have been named the Canadian,} though ~~it~~ ^{it} had been the party in the month of ~~it~~ twenty-one years earlier, and the Spaniards the upper ^{and the limits of Colorado} ~~expedition known to have~~ ^{about} ~~part of the~~ ^{two} ~~expedition~~ passed through the upper Arkansas Valley, was ~~made by~~ ^{two} ~~semi-civilized~~ Pueblo Indians ~~about~~ ^{two and a half centuries ago;} ^{sunfolks,} ~~about~~ ^{two} ~~centuries~~ ago; and that the first one by white men was by Spaniards, ~~about~~ ^{two} ~~centuries~~ ago; and that the first one by white men from the East — "Wabbyboon", ^{sunfolks,} ~~about~~ ^{two} ~~centuries~~ ago, the Comanches, Utes and Shoshones called them — was by the French, nearly 150 years ago. But all of these were mere travellers; none of them came as residents, either temporary or permanent, and none of them built a habitation.

The first house known to have been constructed for human occupancy in the valley of the upper Arkansas was built for commercial purposes ~~about~~ ^{previous} to 1763, and was built by Frenchmen. It probably dated but little prior to that year, as one of the members of the expedition that built it was still living in 1811, ^{or not long prior to} ~~at the~~ ^{year} of publication of Captain Amos Stoddard's Historical and Descriptive Sketches of Louisiana, a work in which the following account of the enterprise is given:

(page 147)

While Louisiana was in the hands of France, some of the French traders from the upper Mississippi transported a quantity of merchandise, by way of the Arkansas, to the Mexican mountains, where they erected a temporary store, and opened ~~within~~ a trade with the Indians, and likewise with the Spaniards of north Mexico. The Spanish traders at or near Santa Fe, deeming this an infringement of their privileged rights, procured the imprisonment of the Mississippi adventurers, and the seizure of their effects; and demanded punishment and confiscation. The cause was ultimately decided ^{at the} Havana. The prisoners were liberated, and their property restored, on the ground, that the store in question (situated on the east side of the summit of the mountains, and below the source of the Arkansas) was within the boundaries of Louisiana. ^{One of the persons concerned in this transaction is now living, from whom were obtained the several circumstances attending it."} Commenting on Stoddard's narrative, Captain Hiram Chittenden, in his excellent History of the American Fur Trade of the Far West,

says, "From this description it is evident that the "temporary store" was in the neighborhood of the modern city of Pueblo, Colorado, and was therefore the first structure known to have been erected by white men within the limits of the state of Colorado."

On the 21st of November, 1806, the ever memorable expedition of Captain Zebulon Montgomery Pike constructed a log breastwork in what is now South Pueblo. It was a small affair, constructed as a mere temporary defense in case of possible need; and it consisted of only fourteen logs, inclosing the spot chosen for it to a height of five feet on three sides, the fourth side being thrown on the river. It was used for six days by twelve men of the party, ~~and~~ while Captain Pike and three others were making their unsuccessful but plucky attempt to ascend the great mountain that was destined to bear, as a fitting monument, the doughty explorer's name, and was used by Pike himself and his three mountain climbers, only for the night, ^{after} ~~and~~ their return from their effort. It is however interesting as the first structure built on the upper Arkansas by English speaking citizens of the United States; and it should be further noted that, while built by our military, ~~and~~ it was in territory afterwards decided to be part of Mexico, being south of the line fixed, by our treaty of 1819 with Spain, as the northern limit of the Spanish possessions, though in territory which had been for many years claimed by France as a part of the domain which she finally transferred to us by the "Louisiana Purchase". Pike's breastwork is also the first structure of any kind positively known to have been built in Pueblo county and on the site of the modern city of Pueblo, as the location of the French store of nearly half a century earlier, though most likely to have been within the limits of this city or county, may possibly have been in the county of Fremont or Otero.

On and following the 5th of January, 1707, Captain Pike's party constructed a small blockhouse on the north side of the Arkansas river at the present location of Canon City. It was built as a place of defense and deposit, and was occupied during January and February by two of the party: Baroney Vasquez, the interpreter, and Patrick Smith, a private, who were left there in charge of it and of part of the baggage of the expedition. Though doubtless fairly comfortable as a winter quarters, it was probably, in size and as a place of defense, inferior to the stockade that Pike later built on the Rio Conejos.

During the summer of 1814, Joseph Philibert, of St. Louis, had a party of men trading with the Indians, and on the quiet no doubt with some of the Spaniards of New Mexico in the upper valley of the Arkansas. In the winter of 1814-15 the rendezvous of this party was ^{at first} ~~at first~~ at the ^{twent} ~~twent~~.

In the fall of 1811, ~~and~~ hunters from ~~Mississippi~~ Lisa's fort on the ^{Mississippi} ~~Mississippi~~ ~~and~~ whom was Ezekiel Williams, the well known pioneer of Colorado, ~~and~~ ~~and~~ reached the upper Arkansas valley, where they

spent the winter. June of 1812 found them on the headwaters of the Platte, where, having had continual trouble from marauding Indians since their norther wanderings began, their party divided, half of it crossing the mountains westward, and half following along the eastern base of the front range southward till they again reached the Arkansas river, where in some way they learned that the fort on the Missouri, whence they came and where they were expecting to dispose of their ~~fallacies~~, had been broken up, so that ~~it would be useless~~ to return thither would be useless. Four of them now left for Santa Fe. The remaining six, dispersed in small bands for hunting, were themselves hunted by Indians, who killed three of them. The three who remained, — Williams and two men named Chaplain and Parton, — now sought an asylum among the Arapahoes, the very Indians by whom their comrades had been killed. The Arapaho chief told them that their only safety was in remaining under his protection. Knowing that his words were too true, it being much safer to enter boldly into such an Indian camp than to leave it, they remained in the Arapaho village during the following winter, in wracked despair of ever again seeing their families and fire-sides.

~~Williams~~ "In the spring," says Chittenden, in his abstract from Williams' journal, "Chaplain and Parton desired to continue with the Indians, who assured them that they would certainly be killed if they attempted to return home; but Williams determined to get away or lose his life in the attempt. His comrades helped him to make a canoe, and having cached his furs, he bade his companions farewell and set out down the river March 1st, 1813. The parting was a gloomy one. Chaplain shook hands with Williams, while Parton turned away and wept. A number of Indians witnessed the scene. Chaplain and Parton told Williams just as he was departing that they should also try to get away in about three days. Each promised to notify the friends of the others if he should get back first; and thus they parted, never to see one another again.

Williams descended the Arkansas about 400 miles, trapping beaver on the way, until his canoe was stopped by shallow water. The June rise enabled him to start again, but on the 23rd of June he was captured by the Yucca Indians, who bound him fast and took possession of all his property, consisting of the furs he had caught along the river. The Indians kept him prisoner until August 10th, when they restored part of his furs and set him free. He arrived at Boone's Lick, his home, about September 1st. The Indian sub-agent at Fort Osage, S. C. Pitley,

to whom Williams reported the theft of his furs, caused the Indians to restore them.

"In May, 1814, Williams, in company with Morris May, Braxton Cooper, and eighteen Frenchmen, called Philibert's Company, set out for the mountains to bring in the furs cached there. They arrived safely at the Arapaho village, where they called a council of the chiefs and demanded to know what had become of Chapman and Parteau. The Indians could give no satisfactory account of them except that, some time after Williams' departure, they had set out with eleven horses and their furs to try to reach the Missouri, and that two white men, supposed to be they, had been found by the Crows, dead.

"Pailing in his inquiries, Williams hired Le Claire (or Le Clerc) of
Phillebert's Company, and with May and Cooper, uncashed his furs and
started home. After descending the Arkansas about 300 miles they
were stopped by low water, and Williams was again compelled to cache
his furs and return home without them. In the course of the follow-
ing winter he received information that Le Claire had told of the
cache of furs, and that a company under his pilotage had started to
find it. Williams, with Joseph and William Cooper, brothers of Fraxton,
~~and~~ all members of the noted pioneer family for whom Cooper county,
Missouri, is named, made haste to forestall Le Claire in his scheme of
robbery. They succeeded in reaching the furs first, and guarded the
cache until spring, when they took advantage of high water and floated
down to the settlements. It afterward came out that certain parties
from St. Louis were back of Le Claire and his companions, and had
promised them immunity even if they had to murder Williams to achieve
their purpose. They hired a band of Indians to help them, but when
the latter learned of the extreme business that they were called upon
to do, they withdrew from their engagement and the whole scheme fell
to pieces."

In September of that year Messrs. Auguste P. Chouteau and Julius De Marcy fitted out an expedition to go to the upper waters of the Arkansas to trade with the Arapahoes and other tribes living thereabout. With them went Mr. Philibert, who had returned to St. Louis for goods, leaving his men on the Arkansas. The party encountered difficulties