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Bandelier

UNITED STATES  
DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE  
BANDELIER NATIONAL MONUMENT  
SANTA FE, NEW MEXICO

March 12, 1940

Memorandum for the Regional Director, Region III

Transmitted herewith is copy of manuscript for an article on  
on Adolph Bandelier for the Region III Quarterly, as requested in  
a memorandum from Acting Superintendent of Southwestern National  
Monuments dated February 18, 1940. It is regretted that circumstances  
prevented the preparation of this article by February 26, 1940 as  
requested. In view of the delay it is requested that necessary  
editing and revisions be done by your office without further cor-  
respondence.

*Charles G. Thomas*  
Acting Custodian

cc: Acting Superintendent Miller  
Southwestern National Monuments

*This is remarkably fine  
will do nicely with  
literary standards.*  
*1/4*

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ADOLPH A. H. BANDELIER

By C. A. Thomas 3-12-1940

One of the greatest of American Scholars, and probably one of the least known lies buried in a crypt in Seville Cathedral in Spain. No huge memorial marks the site of his last resting place, but his works are a monument that overshadows the massive bronzes and marbles raised to many far less eminent men. A simple plaque has now been placed on the Seville Crypt, reading "Adolph F. Bandelier, Archaeologist, Archivist, Historian. Born in Bern, Switzerland, August, 1840. Died in Seville, Spain, March 18, 1914. A great American Scholar." These words tell the beginning and the ending of a brilliant career.

Bandelier's early formal education was very slight, and he never attended school after his eighth year. He came with his father to the United States as a boy. The family settled at Highland, Illinois, where the father took up banking. In 1856, young Adolph went to Bern, where he studied geology under Professor Studer of Bern University. The young man who returned to Illinois joined his father in banking and mining enterprises; but soon found out that the humdrum of business in a small midwestern town was not to his liking. Always being a student, he turned his attention to ethnology and archeology.

From his youth Bandelier engaged in the study of the early history and ethnology of Latin America. In 1877 he widened his knowledge by extensive travel in Mexico and Central America. He came home and pub-

lished his papers from 1877 to 1879 on the ethnology of the ancient Mexicans. These influenced the executive committee of the newly organized Archeological Institute of America to appoint him to conduct special researches in New Mexico.

In 1882 he came to New Mexico where his attention was first devoted to the ruins of the Pueblo of Pecos, the results of which were published in 1881 in connection with an "Historical Introduction".

From Pecos, Bandelier extended his researches to the Keres Pueblo of Cochiti. He remained two months among the Keres sharing their food, their hardships, and their simple pleasures. They treated him as one of their own and he was able to understand the spirit of fraternity and the features of their organization. This sojourn at Cochiti was the beginning of several which brought to the observer a keen insight into the life and customs of these villagers, and which, with similar observations among the Tewa especially at San Juan, finally resulted in *THE DELIGHT MAKERS*, published in English and German early in 1890.

This novel of early Pueblo life, has for its setting, the dwellings of the Tyuonyi, the ruins of which are incorporated in the bounds of the present Bandelier National Monument. Bandelier says that the plot is entirely his own, but his characters are real Indians. He knew the Keres and gained their confidence as no other student has. His novel did not meet the appreciation it deserved until years later, when much greater interest was taken in the Pueblo Indian tribes, making necessary a second edition in 1916 and a reprint two years later. Bandelier believed that only by presenting ethnologic study in the

guise of fiction would they be read by the layman.

Bandelier temporarily suspended his New Mexico investigations to join in the researches of the Lorillard expeditions to Mexico and Central America under Desire Charnay. Charnay had already disbanded and returned to France, but Bandelier proceeded to Cholula where he spent four months in studying the famous pyramid and the customs and beliefs of the native inhabitants. March of the following year found him again among the Pueblos. He continued his studies along the same general lines from 1883 to the winter of 1886, meanwhile making Santa Fe his home in order to be in more immediate touch with the field of his observations. During these years he penetrated almost every corner of New Mexico, southern Arizona, Sonora, and Chihuahua; explored the country even farther southward in Mexico; visiting and describing hundreds of ruins and surveying and mapping as he went.

His travels throughout this vast area were almost exclusively afoot and frequently were fraught with danger. More than once he was beset by hostile Indians including a band of Apaches while on a raid, and on one of these occasions his life was spared only because he simulated insanity. The only weapon he carried was a meter stick which he used to get the dimensions of ruins. He frequently carried no water, no food, and never any means of shelter. If the night overtook him far from any cave or natural shelter, he simply bedded down in the open without even a tent or blanket. He depended on his long journeys for what little sustenance the too sparsely settled country could furnish him.

So hazardous were his journeys that many times he was reported missing supposed dead at the hands of the hostiles or of starvation or exposure. During one of his journeys he was afflicted with small-pox in the two foot snows of the Manzanos. In 1892 he had a narrow escape from death in a midwinter blizzard in the desert of eastern New Mexico, where two companions perished, but his own hardihood enabled him to brave the storm and to reach safety after journeying 93 miles on horseback and 35 miles afoot thru deep snow. Only by one who knows the difficulties of travel in the field of Bandelier's researches half a century ago, can the trials experienced by this earnest and enthusiastic student during the years of his labors be comprehended. His friend and companion, Dr. Charles F. Lummis says of their journeys together. "Thousands of miles of wilderness and desert we trudged side by side—camped, starved, shivered, learned and were glad together. Our joint pursuits in comfort at our homes (in Santa Fe and Isleta, respectively) will always be memorable to me; but never so wonderful as that companionship in the hardships of what was, in our day, the really difficult fringe of the Southwest. There was not a decent road. We had no endowment, no vehicles. Bandelier was once loaned a horse; and after riding two miles, led it the rest of the thirty. So we went always by foot; my big camera and glass plates in the knapsack on my back, the heavy tripod under my arm; his aneroid, surveying instruments, and satchel of the almost microscopic notes which he kept fully and precisely every night by the campfire (even when I had to crouch over him and the precious paper with my water proof focusing cloth) somehow bestowed about him. Up and down pathless cliffs,

through tangled canyons, fording icy streams and ankle deep sands, we traveled; no blankets, overcoats, or other shelter; and the only commissary a few cakes of sweet chocolate, and a small sack of parched popcorn meal. Our lodging was the cold ground. When we could find a cave, a tree, or anything to temper the wind or keep off part of the rain, all-right. If not, the open.....He was in no way an athlete--nor even muscular. I was both--and not very long before had completed my thirty-five-hundred-mile "Tramp Across the Continent". But I never had to slow down for him. Sometimes it was necessary to use laughing force to detain him at dark where we had water and a leaning cliff, instead of stumbling on through the trackless night to an unknown "somewheres".

No small part of his ambition was to upset the popular theories respecting the history, archeology, and ethnology of the great Southwest. To this end he destroyed the fanciful notions regarding the Aztec origin of various Pueblo ruins, the Montezuma myth among the Pueblos, the age of the city of Santa Fe, the mystery of Quivira and of the Great Quivira, the locations of the Seven Cities of Cibola, the routes of various early Spanish explorers, and many other fallacious beliefs. He was the first to offer scientific evidence, based on his broad scholarship and remarkable ability in the utilization of source material, to settle once for all the varied problems concerning the condition and range of the Pueblo and other tribes before and after the beginning of the Spanish period.

From time to time Bandelier prepared various accounts of the progress of his investigations in the Southwest, which were incorporated

chiefly in the annual reports of the Archeological Institute although several valuable papers appeared in various periodicals while some of his knowledge was embodied in brief articles contributed to the Century Cyclopedia of Names and more recently to the Catholic Encyclopedia. His most noted work is the "Final Report of Investigations among the Indians of the Southwestern United States, carried on mainly in the Years From 1880 to 1885" Part I of this work was issued by the Archaeological Institute in 1890, and Part II in 1892. Of equal importance, from the historical point of view, is his "Contributions to the History of the Southwestern Portion of the United States" published also by the Archaeological Institute in 1890, partly at the expense of Mrs. Mary Hemenway.

In 1886 the Hemenway Southwestern Archaeological Expedition was organized under the patronage of the late Mrs. Mary Hemenway, of Boston, and under the directorship of Cushing. Bandelier was selected as its historiographer. During the next three years he applied himself to a study of the Spanish archives relating to the Southwest, not only in Santa Fe, but in the City of Mexico and elsewhere. On the termination of the Hemenway Expedition in July, 1889, Bandelier's collection of copies of documents, together with a few originals, comprising in all about three hundred fifty titles, was deposited in the Peabody Museum of Harvard University. In 1886-88 he prepared, in French, an elaborate manuscript history of 1,400 pages, illustrated with 400 water color sketches, of the colonization and the missions of Sonora, Chihuahua, New Mexico and Arizona, to the year 1800. This great work now reposes in the Vatican.

In July, 1892, Bandelier went to Peru to engage in archeological and historical researches under the patronage of the late Henry Villard. These were prosecuted under Mr. Villard's patronage until April, 1894, when the important collections which had been gathered were given to the American Museum of Natural History, and the investigations were continued by and for that institution. Bandelier's field of operations now shifted to Bolivia. Meanwhile, soon after his arrival in Peru, Mrs. Bandelier died, and in December, 1893, at Lima, the explorer married Fanny Ritter, an estimable and charming woman, who, by reason of her linguistic training, her appreciation of the problems to the elucidation of which her husband was devoting the remainder of his life and the breadth of intellect, was a helpmate in every sense to the day of his death. In Bolivia Bandelier and his wife visited the ruins of Tiahuanaco, where many valuable collections were obtained and the structural details of the ruins studied and platted. Returning to La Paz the couple explored the slopes of Illimani, where, at an altitude of 13,000 feet, other valuable collections were gathered from the ruins and burial cists. In December of the same year, Mr. and Mrs. Bandelier visited the island of Titicaca, where three and a half months were spent in archeological and ethnological investigations; subsequently similar important work was conducted on the island of Kouti.

Bandelier returned to the United States from South America in 1903, when he became officially connected with the American Museum of Natural History and undertook the task of recording his South

American work for publication. He later resigned and in 1906 accepted an appointment with the Hispanic Society of America, where he prepared and published several contributions to South American history and archeology. From 1909 to 1911 Bandelier suffered practically total blindness from cataract, but he continued his work, with the aid of his wife, who now became eyes and hands to him. In October, 1911 Bandelier was appointed research associate in the Carnegie Institution of Washington for the purpose of enabling him to complete his studies of the Spanish documentary history of the Pueblo Indians, under a grant to extend for a period of three years. He went to Mexico and from thence to Seville, Spain. He was engaged in continuing his researches in the archives of Madrid, Seville, and Simancas when he died at Seville in 1914.

Hodge says of him. "In personality Bandelier was as simple as a child; he detested sham and charlatanism, was immovable in his friendship, and was an implacable enemy; he was the soul of generosity and hospitality, and was often saved from his troubles (which at times, owing to an extremely sensitive nature, he was wont to exaggerate) through a remarkably effulgent humor. Modesty was one of his strongest characteristics; he abhorred notoriety, and rarely spoke of his personal achievements or of the dangers to which he had often been exposed during his work, except to a few intimates. He disliked titles, and especially that of "Professor"; when thus addressed he is known to have said, "I profess nothing--if you would attach a handle to my name, let it be 'Mister'. When he was addressed as "Doctor" his reaction most likely would be, "Don't 'doctor' me; I'm in perfectly good health, thank you!" He equally

detested to hear his name pronounced in any but the French way. Sometimes hypercritical, he referred to H. H. Bancroft as the "greatest wholesale book manufactory at San Francisco who threatens the world with another senseless, brainless compilation;" but this was long before the extreme usefulness of Bancroft's great work was widely recognized.

Those who knew Bandelier and the importance of his researches will agree fully with the expression of a companion in the South American field and a long-time friend, "Fully conscious of the results of his absolute thoroughness of work, he was averse to notoriety; he cared only for the verdict of the scientific world—even for that not enough to pursue it. He was a man essentially modest. Had he not been, he would have been blazoned throughout the world, as far less eminent scholars have been. As it is his monument is his work, and the love and reverence of those who knew him and his achievements. His extraordinary intuition was balanced by a judicial quality no less rare, which characterizes not only his own writings but his own estimate of his own work. His tireless and conclusive investigations upset many theories, and made him a target of much controversy of which much was not always of the same temperate and equitable quality. His work throughout is distinguished no less by its deep and definite learning, than by the moderation, gentleness, and justice with which he disposed of theories, and statements advanced with less honest revision."

Reputedly the Indians of Cochiti had told Bandelier that their ancestors used to live in the Frijoles Canyon. They guided him to the country and he spent many months exploring and mapping the remains of the ancestral homes of some of the present day Puebloans.

The Rito was always one of the dearest spots in Bandelier's memory. Of it he wrote the DELIGHT MAKERS and he and his good friend Charles Lummis returned again and again to it to photograph, study and explore.

The area has today been set aside as a National Monument and named for the famous scholar. Comprising some 26,000 acres of incomparable canyon and mesa the monument is preserved for all the people of all time by the National Park Service, Department of the Interior.

According to legend the Rito is the first known home of the Cochiti. It is one of the unique beauties of the Southwest. Lummis says "There are scores of greater canyons in this neglected land; but there is only one Tyuonyi" (referring to the canyon of the Rito de los Frijoles). The settlement was a large one for the prehistoric United States - perhaps a thousand to fifteen hundred people, a figure that likely was never exceeded by any aboriginal "city" of the Southwest. With stone axes or picks they hewed their inner rooms into the cliffs and built little pueblos that stretch serpentine like along the top of the talus.

Ancient work in stone in the Southwest was usually confined to making little images or fetiches. In the southern portion of the monument on a mesa called the Potrero de las Vacas are seen the only life size carvings ever found in the whole of the Pueblo range. Close to the ruined village of Yapashi are the so-called Stone Lions of Cochiti. Badly battered and weather beaten, the images are far from artistic in appearance today. Enclosed in a fence of slabs of tuff set on edge, the shrine resembles in shape a great tadpole for the southern end the oval tapers into an alley five feet wide and twenty long. The lions are a shrine of the hunting society of Cochiti today.

and even figure prominently in far away Zuni mythology

Not far away is the "Cueva Pintada" or painted Cave, a natural cavern whose walls are covered with the crude attempts at art of an ancient people.

For some years the policy of the Government had been to reserve Bandelier National Monument as a wilderness area and not to encourage travel and development. In time the area became so well known through the medium of magazine articles, books, and scientific publications that public demand for access could no longer be ignored. The lower end of Frijoles Canyon was chosen for development. A road, trails, campgrounds, water and sewer system, and administration buildings were built by the Civilian Conservation Corps. A museum and small hotel have been added in recent years. Ninety per cent of the monument is sacred area or primitive country through which no roads have been or will be built. Weeks on end can be spent in the solitude of natural areas without meeting a "White man".

Last season 11,000 people visited Bandelier National Monument to view the famous ruins of a prehistoric culture and to gain rest and inspiration from the climate and scenery. The ancients chose well the location for their dwellings. The greatest concentration of population in older times was the Canyon of El Rito de los Frijoles (little river of the beans) A deep canyon or gorge cut by the stream rising high in the mountains is a veritable oasis in the dry country of New Mexico. Beautiful beyond compare is the scene that strikes the eye as one "drops" from the high mesa on the north to the well watered little plain that forms the floor of the canyon. Along the stream

grow profusely (groves of cottonwoods, alders and box elder whose light green contrasts with the somber green of the pine and juniper covered slopes. Salmon pink cliffs on both sides lend a more than usual amount of color.

Here on the south exposure of the canyon and on the valley floor, drought stricken and harried people, forced to desert their homes in the Mesa Verde, Chaco Canyon and Little Colorado regions in the 13th century found a haven for which they were searching. They brought their Pueblo culture from different centers and the resulting blend led to a culture peculiar to the Rio Grande Area. For centuries the pioneer Indian farmers lived in the kito, built villages, honeycombed the cliffs with artificial caves and tilled the soil in the valley and on the uplands. After several hundred years, drought, flood, famine, savage foes, disease, or depletion of the soil forced the dwellers in the canyon to again seek new homes.

This time they turned to the broad valley of the Rio Grande where some of their kinsmen were already living. Descendants of people who once inhabited the kito today live close by, till the soil, dance to persuade the rain clouds to come, hold colorful pageants to turn the sun about in the heavens and regulate the seasons. They no longer need the protection of the cliffs; their pueblos are compactly built on the flats close to the fields.

Bandelier National Monument is so located that the traveler may "catch archeology alive." The ranger archeologists provided by the National Park Service accompany groups of visitors to the ancient villages.

and interpret the ways of the "old people". A short drive in any direction from the headquarters takes the explorer to a living pueblo where he may see life today much as it was lived centuries ago.

It is the center of this area that holds so much of the ancient tradition both in the ruins of forgotten villages and in the ancient customs that survive, that the Department of the Interior through the agency of the Civilian Conservation Corps has opened the way to the people to whom the area belongs.

Chester A. Thomas, Acting Custodian  
Bandelier National Monument