ACOMA IN THE AIR.

An Ancient Home of the Cliff Dwellers in New Mexico.

On a Table Rock 7,000 Feet Above the Level of the Sea—Now Inhabited by Pueblo Indians—It Was an Old Town When Visited by Coronado in 1540.

[Julian Hawthorne.]

"Where is Acoma?" With a few exceptions, among the educated traveled people one meets, this is the first question asked—thoroughly ever-present with the beauties, antiquities and wonders of the Old World, but unwonted that in our own fair country may be seen today a city which is a monument of patient toil is scarcely less wonderful than the pyramids of Egypt, and may be termed the eighth wonder of the world.

Cliff built, storm-swept, Acoma is in New Mexico, easily accessible by a drive of sixteen miles southeast from Laguna; and this Pueblo is within a stone's throw of the railway. At 7:00 a.m., after a sixty-five mile ride west from Albuquerque, we reach the Pueblo of Laguna, and grasp our grip for a short lady among the Indians, including a visit to Acoma.

Our first day is passed in Laguna, an old Spanish land grant patented by the United States, and scattering about 400 of the tribe, numbering in all from 1,200 to 1,400, scattered about in their communal homes. These strange children of the desert are quiet, peaceable, self-sufficient people who till the soil, raise cattle and make pottery. While accepting the form of religion professed by their Spanish conquerors, they have not abandoned their own, and in their curious, all-Roman church, without floor or seats, may be seen on the side walls quaint, fantastic Indian decorations, much the same as adorn their pottery. And over the altar are painted the Indian emblems of worship—sun, moon, stars, rainbow and lightning. They have a government day school, where a kind, self-sacrificing teacher labors to educate the children out of the dense cloud of ignorance and superstition in which their minds have for ages been swathed.

Their style of architecture is severely plain, and houses, with the exception of the buildings about the large court where the dances are held, are but one story high; in some instances sun-dried bricks of adobe (blocks of mud mixed with straw and dried in the sun) and in others of stone covered with mud cement, some of the latter having been built in the age of stone axes, as is shown in the irregular way the stones were chopped off. The entrance to the first story of houses is in some cases, indeed universal in Acoma, by means of a ladder, and from the one is terraced up with steps to the upper stories. There is nothing to tell of the origin of this mysterious people, or of the long years during which they have been treading the same narrow pathway in the rock, which is worn in places an inch deep by eight hundred years. All water used in the Pueblo is brought by the squaws in four and five gallon jugs (jars), poised gracefully upon the head, from a spring one-half mile distant. While waiting, as they often must, for water to trickle into the spring, they amuse themselves by climbing a steep footpath to the rock to the top of a high cliff, upon which are quantities of lava, and where we sought a bottle between Spaniards and Indians, and with pieces of sheepskin over bare or moccasined feet, with one foot preceding the other, slide down in a well worn groove. The writer essayed the sport, but would not care to be photographed as making the descent.

Our genial host, who left his home near Dayton, O., and began his life among the Indians some twenty-eight years since, first as teacher, later as civil engineer and surveyor, has twice married from among them, his first wife having been an Apache and the present one a Pueblo, who has partially adopted our style of dress, but still adheres to the daily bandaging of the lower limbs, which I am told indicates wealth and rank. The housemaid is a Pueblo, and attired thoroughly out in strict Pueblo style. Our interesting historical chats, by the cheerful twinkle of the stubs sticks burning on end in the little old white fireplace, are among the memories which will go with us to the parting of life's ways.

Seven a.m. the following day we start with guide and team for Acoma. Our drive is over the plains, where the bones of numberless cattle lie bleaching, through a considerable growth of stunted timber, beyond which an every hand rise magnificent rocky constructions by nature's great architect, assuming every imaginable form—towers, domes, Gothic spires and one table with large engine we named Acoma express—just the ancient Acoma, which, according to the tradition of the Queres, stood upon the crest of the eighth Historical Mesa, some two and a half miles east of the present Acoma, and about 300 feet higher, but one day while the entire population except three women were at work in the fields below, its only approach was swept away by a storm, leaving the three women to tale of adventure to signal the husbands and friends of their people, who for many days surrounded the unscalable cliff with inflexed aboriginal bows. The tribe had never before dreamed of the possibility of an unscalable cliff, thought to be rent with earthquake from the old mesa.

Thus bereft of their homes, some pastoral wanderer pitch on to another cliff and build the present Acoma, at the gateway of which we halt in the shadow of one of the towering monoliths that have to have separated from the parent Mesa by erosion, eight well silently gaze up the almost vertical stone path, 300 feet, to the dwellings perched aloft in existence. Standing majestically upon the brow of the cliff, with many-roomed blankets wrapped gracefully about them, stationed on a street, are some of the chiefs, and wending their way over a gloriously stony to the rock, and a trail over sand-hills which have drifted in to a depth of from twenty to sixty feet, we see their men and women going to and from their only house in the plain below. We make the ascent over one of the footpaths hewn out over 300 feet, and stand upon the summit of a wide-open fully 300 feet above the plain, which is 7,000 feet above sea level.

The streets are filled, the houseteps are covered, for we being the second party of white people ever seen had what visited them are as much of a curiosity to these sons and daughters of the desert as we they to us. The structures are in blocks in which to balance to the second story, then terraces up with steps to the upper stories. Upon the ladder is pulled up the individuals to be considered within.

We climb their ladders, enter their homes, and see them making bread and pottery (this their occupation, who is entirely employed, the women being very fond of dress, bright colors and silver jewelry, always preferring it to gold. A few sentinels, starve-looking turkeys, chickens, sheep and cows roam about at will, and puppies, jointly made (February 1) are a small feature because upon one wind, open upon the ground (or swing in hammocks in the father's back.

The old city, covering 1,000 feet at the top, more area of the cliff, with its three streets of quaint terraced houses of gray adobe, its large church, with walls sixty feet high and eight feet thick, having timbers forty feet long and fourteen inches square, which must have cost the labor of generations; its graveyard, said to have contained forty years in mourning, by reason of the necessity of carrying earth (as well as every article used) on the backs of ascending the city from the plains below upon their backs up the precipitous stairway in the rock, which is that time was the only approach (as a monument of patient toil, scarcely less wonderful than the pyramids of Egypt). Its aspect surrounding country, its wild and Plutonic history and the curious customs of its remaining 200 inhabitants, the reserve of whose tribe is unknown, unobtrusive, offering to have been made to generate—are rife with interest to the few who visit this hundred city as one of the most interesting spots on earth.

Native traditions are scarcely held to when Acoma was founded. It was an old town when first seen by Coronado in 1540, when the Queres had no more distinct history, the original Acoma on the Mesa Encantada being even then an ancient tradition.

The Acomas have retained the welcome of Coronado with devotion, believing them of celestial origin; but subsequently learning their mistake, but then, nevertheless, slew a dozen of Alvarado's men, after having given them water and snow. The incident of Zuñiga's period when he defeated a force of soldiers, and after a three days' hand-to-hand struggle, carried the city attacked by assault, has no parallel in American history, save the memorable and like assault of Cortez on the great Aztec pyramid. The Queres retained knowledge of the secrets of a certain Montezuma, with the Sonoja, upon the 1680, which priest, soldier and settler were massacred or driven from the land. They were afterward restored by Don Diego de Vargas, and have not since openly resisted against the contagion of the white man. They are housed in the self-same structures in which their ancestors were found covered, and in three and a half centuries of contact with Europeans they number of the tribe numbering 1,200. The Pueblo is undoubtedly the highest type of the aboriginal tribes.

Things That Don't Pay.

Keeping too many fowls in contracted quarters, with expectations of an omelette.

Keeping more bees than you have room for and not hived in their spring party.

Indiscriminate dosing and doctoring for slight sickness that only need care and warm quarters.

Attempting to lend to a money-sharp and the contract of politicians and a little other poultry paper.

Sending out jubilee fowls for good eggs, or, in other words, doing business on the second plan, which kills the dealer's reputation and throws upon the dealer's customers and throws upon the dealer's customers.—Poultry Farmer.

PIONEER MONUMENT.

Lehi, Riverton, South Jordan and Pleasant Green

IN UTAH AND SALT LAKE STAKES.

Further Small Sums to Their Prior Subscriptions.

CARD FROM THE FIRST PRESIDENCY

Salt Lake City, August 26, 1895.

Contributions to aid of the monument to be erected in Salt Lake City in memory of Brigham Young and the pioneers, should be sent by those charged with the duty of collection as frequently as possible to Heber M. Wells, Salt Lake City, who will see that some are properly acknowledged. We earnestly hope that all the people will rendered generously and promptly to this call, to the end that the monument may be completed at the earliest possible date.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

ACKNOWLEDGMENTS.

The Brigham Young monumental association acknowledges receipt of the following contributions to assist in the erection of the Pioneer monument:

From Lehi, Utah stake: Eld. Martin Jensen ... $ 1 00
From Jesse Stake of Zion: Eld. Jesse Smith ... 2 00
From South Jordan: Samuel E. Hall ... 1 00
From Pleasant Green, Salt Lake Stake:

Lehi Morris	25
Sarah Morris	25
Lyon L. Morris	25
Alonzo Morris	25
Lehi Morris	25
Tabitha Clark	25
Jesse W. Clark	25
John A. Clark	25
James A. Clark	25
A. R. Carter and family	1 00
Daniel Jensen	50
Jack Amer	1 00
Total	$ 6 00

Previously acknowledged:

From Tabernacle Stake	104 25
Salt Lake Stake	320 75
Bannock Stake	10 00
Juab Stake	20 00
Kanosh Stake	10 00
Kanab Stake	11 00
Maricopa Stake	10 00
Moroni Stake	10 00
Nebo Stake	10 00
Oneida Stake	10 00
Panguitch Stake	10 00
Parowan Stake	10 00
Pioneer Stake	110 00
Salt Lake Stake	10 00
Sevier Stake	10 00
Star Valley Stake	10 00
St. Johns Stake	10 00
St. Joseph Stake	10 00
St. Joseph Stake	10 00
St. George Stake	10 00
Tooele Stake	10 00
Union Stake	10 00
Utah Stake	110 00
Wasatch Stake	10 00
Weber Stake	10 00
Wayne Stake	10 00
Woodruff Stake	10 00
Young Stake	10 00
Zion's Stake	10 00
Zion's Stake	10 00
Total	$1,021 25

Today's subscriptions:

From Salt Lake Stake	12 00
Lehi	1 00
Grand Total	$1,034 25

NOTICE.

BIDS WILL BE RECEIVED BY THE undersigned for the Pioneer Monument on the 10th day of September, and for the erection of a stone monument to be made in Salt Lake City. Plans and specifications may be seen at Deseret Evening News office, Salt Lake City. The Board reserves the right to reject any and all bids.

S. S. JONES,
CHARLES DALEBROOK,
S. H. WEAKLEY,
Trustees Ute District.

Dated at Bullion, August 15, 1895.

FIVE STOLEN IN TEN DAYS!

Six bicycles have been reported at police headquarters as stolen in ten days. The cycle thief is evidently an organized gang.

The Wheelmen's Protective Co.,

For $2.00, registers your wheel and protects it for a year, and it costs you from a year after the first. If your wheel is stolen or lost, we give you one just like it or better in your. Come in and investigate the plan. We are pioneers again in Utah.

STEARNS-SMALLEY Bicycles are the best. You can get the best for just what you ought to pay. Easiest pay cash, or easy payments of $5.00 a month.

HARDWARE at prices to suit. Have you seen our cut prices on Lawn Hose and Mowers. It's a big cut so neither's issue to carry any more.

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"Y Gwir yn Erbyn y Byd."—(The Truth Against the World.)

The First Grand Annual

EISTEDDFOD!

The unique competitive musical and literary festival of the Cambrians of the Old and New World. The national jubilee of the Welsh. Given under the auspices of the Cambrian Association of Utah and adjacent Idaho and Territories, and the Tabernacle choir of Salt Lake City, Utah, will be held at the Great

"MORMON" TABERNACLE

October 3 and 4, 1895.

Presidents of the day, ex-Gov. Arthur L. Thomas, Gov. Caleb W. West.

Look! TWO THOUSAND DOLLARS will be given in prizes.

READ THE FOLLOWING LIST OF PRIZES AND CONDITIONS:

1—For the best grand chorus of mixed voices (of not more than 250 voices), the composer of choice, the "Glorious Dawn of Freedom," (from Dr. Parry's ode, "Prometheus Unbound") to be accepted competitors, first prize, $50; second prize, $25; third prize, $15. Conductors to be announced. (These contests may be accompanied by the piano or piano and harmonic organ.)

2—For a military band contest (not more than twenty-five pieces for the band), "Gwyl Ddewi" (Lewis), first prize, $50; second prize, $25; third prize, $15. Conductors to be announced.

3—For the best anthem, "O Arwr! To Arwr!" (O Hero! O hero! from Dafydd Emlyn's "Ceiriau Mawr Y Cymry"), by the Welsh composer, choice, $25; second prize, $15; third prize, $10.

4—For the best chorus, "O Arwr! To Arwr!" (O Hero! O hero! from Dafydd Emlyn's "Ceiriau Mawr Y Cymry"), by the Welsh composer, choice, $25; second prize, $15; third prize, $10.

5—For the best solo, "Y Gwir yn Erbyn y Byd" (Brinley Richards), for male bass, $25; second prize, $15; third prize, $10.

6—For the best soprano solo, "Ar Lan Y Mor" (Joseph Parry), $25; second prize, $15; third prize, $10.

7—For the best tenor solo, "Lean Hour" (Lottie Phillips), $25; second prize, $15; third prize, $10.

8—For the best quartet, "Y Mae Y Gwynt Yn Chwythu" (Ap Ioan), $25; second prize, $15; third prize, $10.

9—For the best quartet, "Y Mae Y Gwynt Yn Chwythu" (Ap Ioan), $25; second prize, $15; third prize, $10.

10—For the best soprano recitation, "Y Mae Y Gwynt Yn Chwythu" (Ap Ioan), $25; second prize, $15; third prize, $10.

11—For the best tenor recitation, "Y Mae Y Gwynt Yn Chwythu" (Ap Ioan), $25; second prize, $15; third prize, $10.

12—For the best recitation, "The Bride" (Roger Allen Poe), $5.

CONDITIONS.

1—Adjudicators will decide on without prize according to merit.

2—All contests open to the world, but I and I must have number that the contest, under the rules of the Welsh Eisteddfod, shall be conducted by the Welsh Eisteddfod, shall be conducted by the Welsh Eisteddfod.

3—In case there are more than five entries for any contest, it will be held the evening of October 4, at assembly hall.

4—Contest dates will only be given when at least three have entered for the contest.

5—The decision of the adjudicators shall in all cases be final.

6—All prize communications shall be the property of the Eisteddfod association, and may be published.

7—Unsuccessful competitors shall, if required, accept the awards (verbal).

8—Adjudicators will be asked to add regulations if necessary.

9—All adjudicators have not been in a position to give the exact date of the Eisteddfod, the Temple Block Hall, and notice is thus sent out that October 3 and 4 are the days, leaving ample time for your finish, choice work to be ready. Remember, the Eisteddfod is the Welsh Eisteddfod, and will just the Welsh, as stated by "Mabon of the Bird of Rhydfa." (Write necessary for more detailed guide.)

Any deserving competitor may send their choice in prize competition, if not in the Welsh Eisteddfod.

10—Each contestant will notice to the secretary of the Welsh Eisteddfod association, Salt Lake City, Utah, of the number of voices, and for the number of choice, or assembly hall.

Contest dates will only be given when at least three have entered for the contest.

The decision of the adjudicators shall in all cases be final.

All prize communications shall be the property of the Eisteddfod association, and may be published.

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