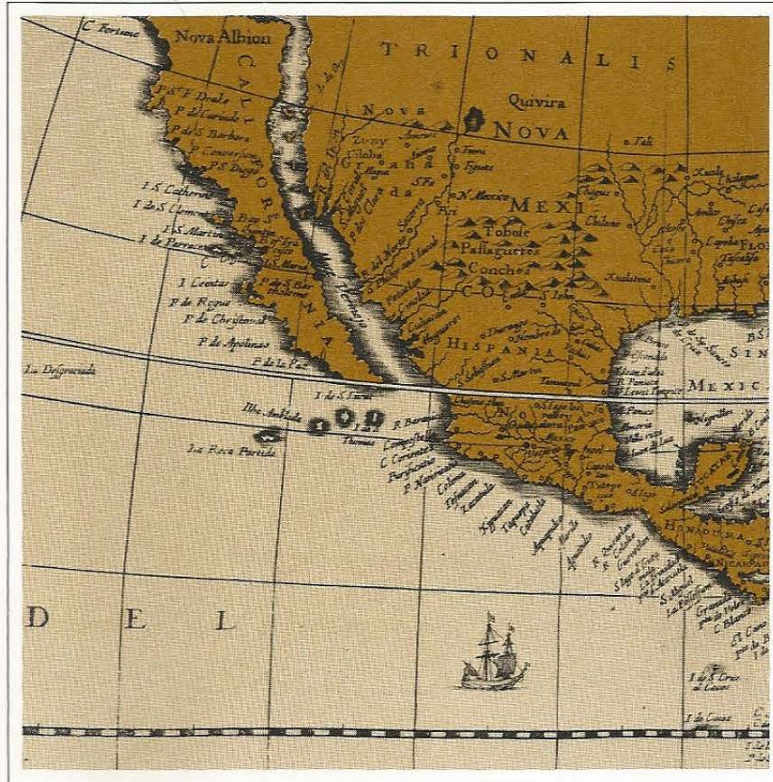


THE THOMAS GILCREASE INSTITUTE OF AMERICAN HISTORY AND ART, TULSA, OKLAHOMA

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# AMERICAN SCENE

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## CHAPTER III, THE SOUTHWEST QUADRANT

# Volume XVII



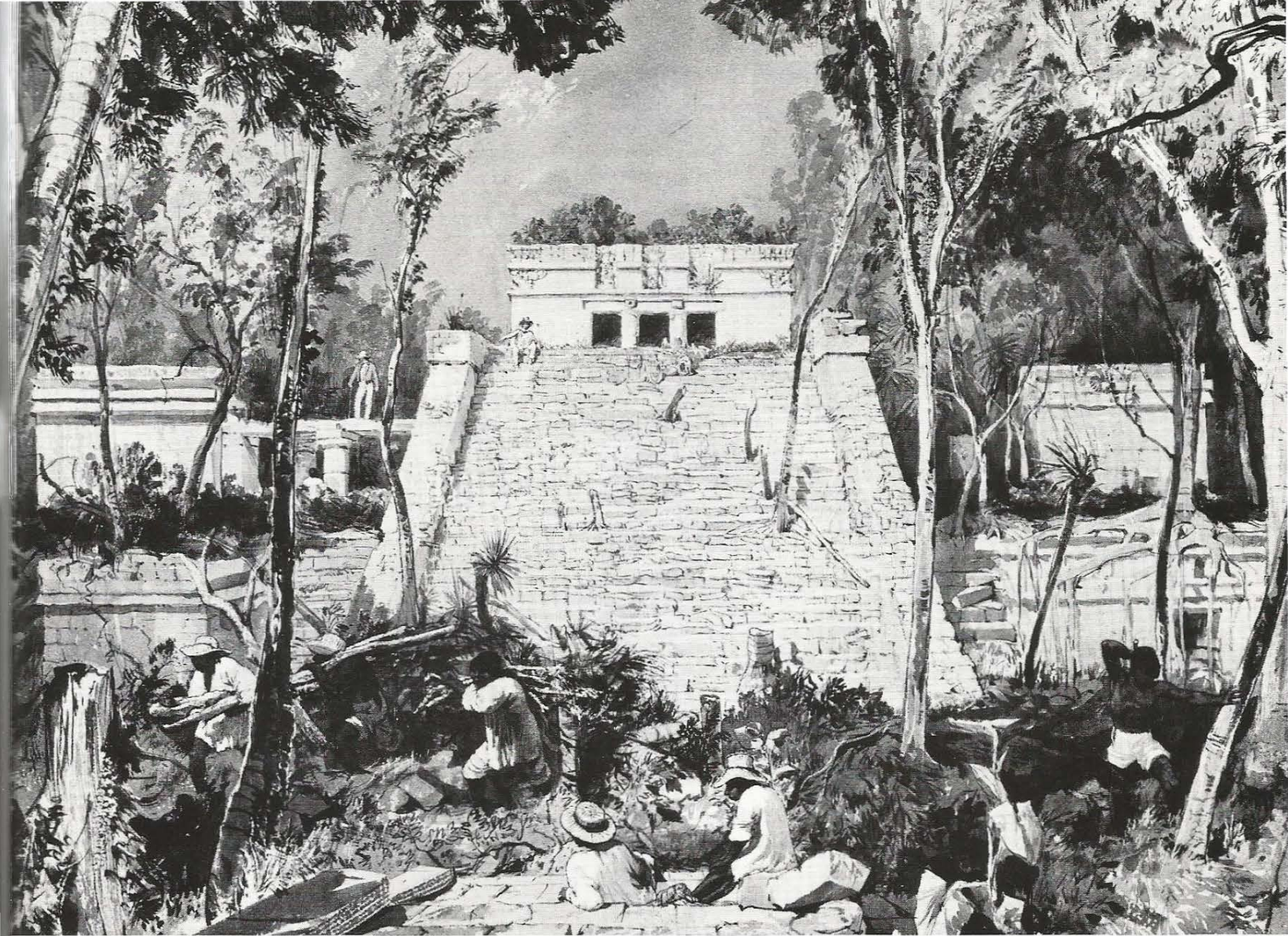
*In this the third chapter of Volume XVII, we present the southwest quadrant of our world map beginning with the Native Statement, followed with the first contact by Europeans, and carried through with both European and American expansion into the region. Mexican art, Taos art, and Mexican folk art are presented in the Microcosm.*

# Native Statement



CERAMIC FIGURE, MAYAN, ISLAND OF JAINA (5444.3805)

*The variety of cultures of the American Indian and Mexicans in the Southwest United States and Mexico deem it necessary that their story be told in divided segments. Through archaeological investigation, the stages of native development are determined. Delving more recently into their first contact with outsiders, from the native point of view, it is possible to reconstruct the intense changes in their lives under the subheadings of "resistance," "movement," and "now." These segments graphically cover a 1,500-year span through the creations of natives and non-natives represented in the Institute's collection of artifacts, art, and library material.*



"CASTLE AT TULOOM," FREDERICK CATHERWOOD (0246.1613)

Two of the three most intensely studied and documented pre-Columbia culture areas lie in the southwest quadrant of North America. One is the Mesoamerican area from about the 24th parallel of latitude through Mexico and south to western Costa Rica. The other is the Pueblo area of the southwest United States in New Mexico. These regions had been occupied by hunters and gatherers for thousands of years. However, a fortuitous blending of land forms, climate, and the presence of plants which could later be domesticated, made possible the growth of a great civilization in Mexico. In the southwest United States, the horticultural facet was transmitted, along with some religious practices, and towns (or pueblos) evolved.

The predominate economic base for

these cultures was agriculture. Plant cultivation in Mexico probably goes back in time almost as far as plant cultivation in the Old World. The areas where incipient farming cultures got their start in both Old and New Worlds are subject to violent and nonviolent natural catastrophes such as earthquake and drought.

Religion was a chief concern to the people. In Mexico, there was a succession of gods who ultimately required frequent human sacrifice to obtain the power to ward off the work of evil gods. In the Pueblo area, a much milder, but constantly practiced, appeal was made to the benevolent Kachinas (gods), for good crops and relief from drought.

In neither Mexico nor the Southwest was the change from hunting and gathering to urban life a rapid one. The farming

techniques varied from sophisticated irrigation in central Mexico and southern Arizona, to slash-and-burn clearing in Yucatán, to a reliance on unpredictable rainfall among the Pueblos.

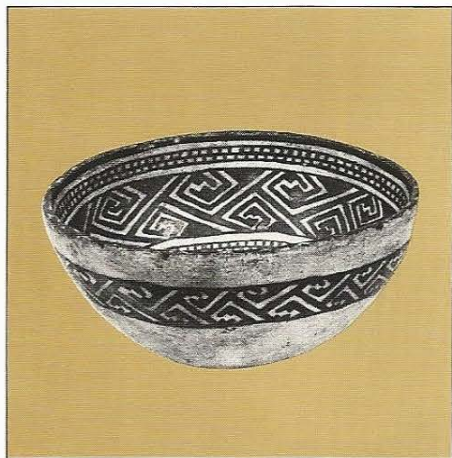
Most of the crop-based cultures of the Southwest quadrant had gone through a climatic or Classic Period long before the Spaniards arrived. In Mexico, this Classic Period was particularly marked at the great centers of Teotihuacan and Monte Albán, the classic Mayan of the

Yucatán Peninsula, and the highlands to the south.

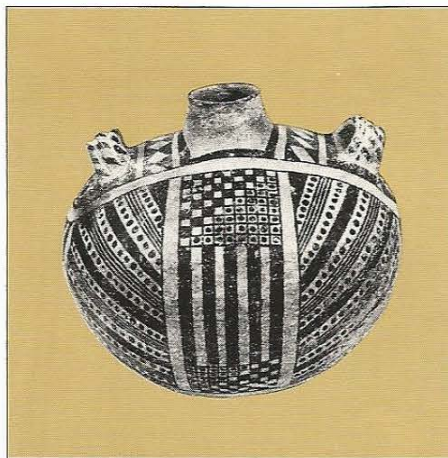
The Pueblo Classic Period marked by such well-known sites as *Mesa Verde*, *Chaco Canyon*, and *Canyon de Chelly* lasted from about A.D. 1050 to A.D. 1300, beginning somewhat earlier than this at *Chaco Canyon*.

In the Pueblo area, bands of Athabascans from western Canada began to arrive around A.D. 900 and possibly

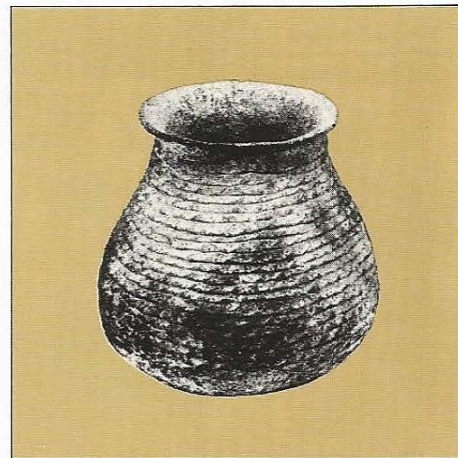
played a part in the abandonment of the Pueblos, ending the Classic Period. These Athabascans included the Navaho and all the various Apache tribes who are now found in the Southwest. When the Spanish Colonists brought horses to New Mexico, they created a new way of life for the Athabascans and many other nomadic people including the Comanche, who, allied with their Ute cousins, drove many more Apachean groups into the Spanish dominated Pueblo area.



CERAMIC BOWL, KAYENTA, NORTHERN ARIZONA (5435.2841)



CERAMIC LUGGED BOTTLE, KAYENTA, NORTHERN ARIZONA (5435.2687)



CERAMIC CORRUGATED JAR, NORTHERN ARIZONA (5435.2708)



CERAMIC CEREMONY, NAYARIT (5444.7889)

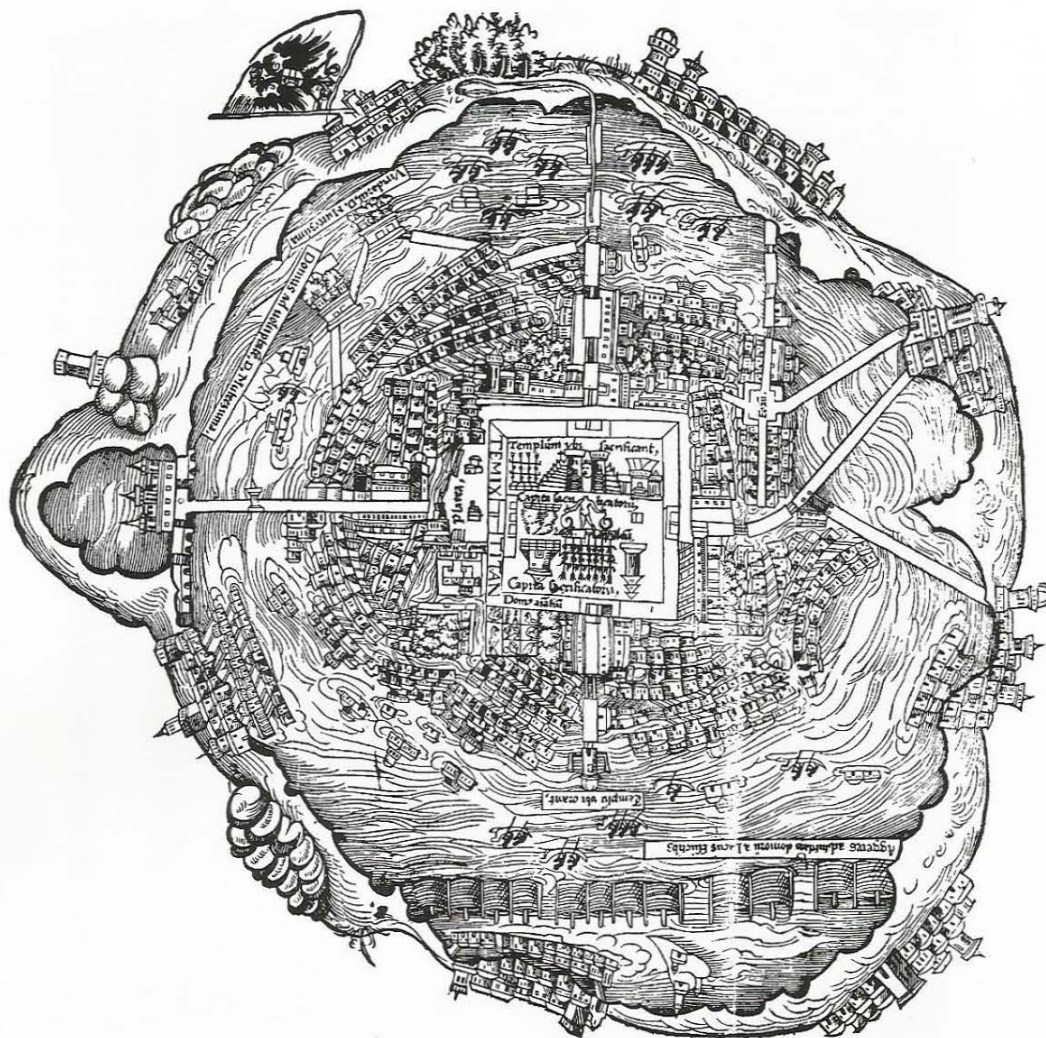
At the time of European contact, a large part of Mexico was under the military domination of the Aztec. The Aztec were the last in a long series of dominant Indian groups in the Mesoamerican area. Only three or four centuries before their conquest by the Spaniards, they had been an uncivilized group in the North. From that stage they developed into a tribute state in which they subdued less powerful people to gain tribute, and their battles were fought for the purpose of acquiring prisoners for sacrifice at their temples.

At first sight of the Spaniards in 1519, the Aztec were more than willing to accept them. The natives thought that Cortés might be the legendary figure, Quetzalcóatl, the god of the Toltec and Aztec. When the Aztec discovered their error, the Spaniards were quick to ally themselves with the enemies of the Aztec. As it turned out, the Spaniards took no more tribute than the Aztec and had no interest in sacrificial victims at all. For a large number of Mexican Indians, the Spaniards were merely a welcome change in tribute collectors.

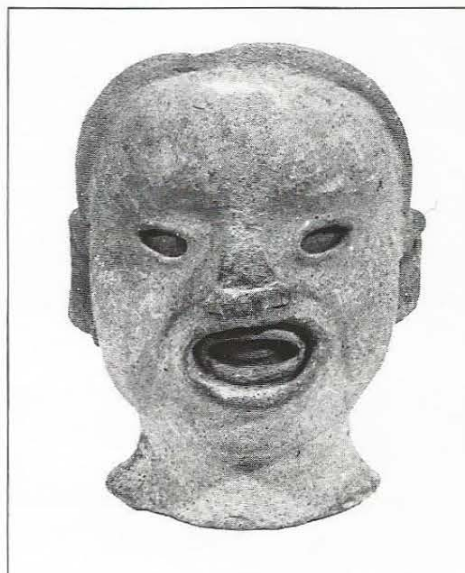
The Aztec capitol of Tenochtitlán was built on an island near the west shore of Lake Texcoco. The island city was divided into four quadrants and had been expanded in land area by the building of garden plots. The metropolis was accessible by three easily defendable causeways. In the center of the city were the market, the houses of the nobles, and the most important temple. Fresh water came to the city via two aqueducts. The feel of the city may be imagined from the estimated population of twenty to thirty thousand. In many respects, the city was more advanced in concept than any in Spain.

The Aztec had not expected to be treated in any way as conquered people when they allowed the Spanish into their country. Their disenchantment, when they learned more of the true nature of their guests, led to expulsion of the Spaniards. They then spent months in an unsuccessful attempt to keep the intruders out. In 1521 the Aztec Capitol fell permanently to the intruder and his thousands of Indian allies.

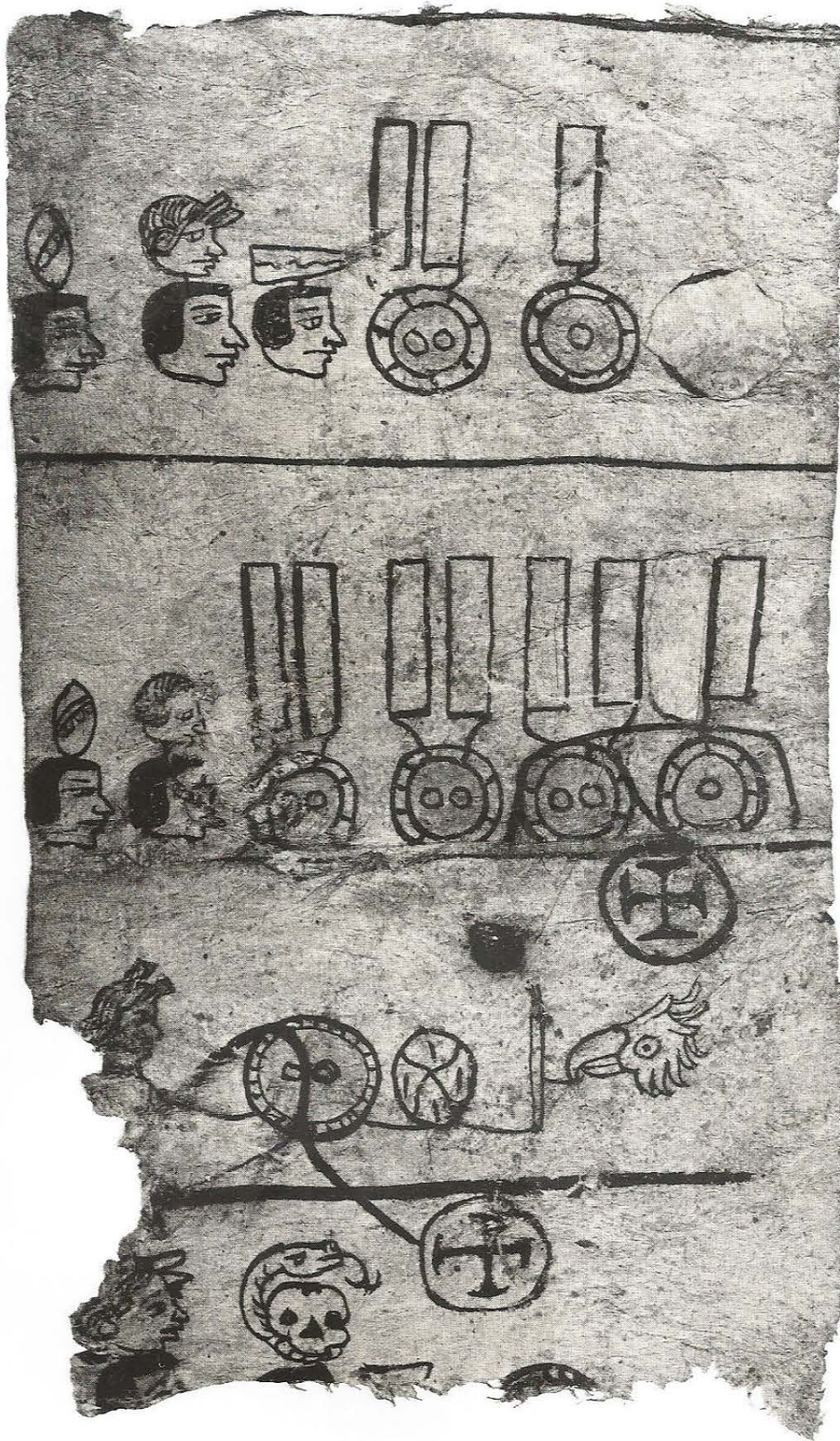
The Mayan territory of Guatemala fell to the Spanish and, by 1541, they lost



"...PLAN OF THE LAKE AND CITY OF MEXICO FROM THE LATIN TRANSLATION OF CORTES' LETTERS BY PIETRO SAVORNANI, 1524." FROM HAKLUYT SOCIETY PUBLICATIONS, SERIES II, VOL. XXV, 1910, "CONQUEST OF NEW SPAIN," BY BERNAL DÍAS DEL CASTILLO (2577.902)



CERAMIC FRAGMENT OF PRIEST DRESSED AS XIPE (XIPE WAS ONE OF MANY GODS THE AZTEC BORROWED FROM OTHER PEOPLE) (5445.7294)



FRAGMENT OF THE GILCREASE CODEX FROM THE EARLY POST-CONQUEST PERIOD (4045.364)

control of Yucatán as well. There were a few pockets of Mayan resistance. But, unfortunately, the Spanish seized and destroyed the bulk of the Mayan "books." The crushing loss destroyed Mayan written history and legend. It is also quite possible that any chance of interpreting or fully understanding many of their hieroglyphic figures was lost. Later the Spaniards attempted to persuade those who could explain the codes to reveal that information. Understandably, this was viewed by the Maya with suspicion and fear of entrapment.

The treasure the Spaniards sought in Mexico would hardly have been sufficient to satisfy their desire for quick wealth. Unfortunately for them, the mines of rare metals discovered earlier were in the country of those called "Chichimec" by the Aztec. The Chichimec were an uncivilized people of the North whose nomadic life styles made a Spanish labor supply hard to obtain and hold. Chichimec resistance to the Spanish led to a half century of warfare before northern Mexico was tenuously secured by the Spanish.

Religion in the Mesoamerican area was extremely elaborate and complex. Every element of their life was affected by their religion—from the most menial agricultural labor to the sale of its products in the market place. Except for the human sacrifice element, the religion of the Spanish conquerors paralleled the "all aspects of life" nature of the native religion. Christianity was accepted in the same way the Spaniard was accepted—in lieu of the Aztec tribute collectors. The ultimate result was a mixture, or blending, of Christianity and native religion except among the less civilized groups in the peripheral areas and those upon whom the Spanish yoke fell hard.

The wandering Indians who lived in the northern mountain ranges of Mexico fought for fifty years to keep the Spaniards off their land. Thousands of natives died in the effort while more and more territory was confiscated by intruders eager to acquire minerals from the earth. Other Indian groups, living in barren hills, vacated their lands in search of more fertile grounds to sustain their agricultural societies and, in those areas, the Spaniards took the lands without a



FROM "JOURNAL OF BERLANDIER'S TRAVELS IN MEXICO, 1827-1828"  
BY JEAN LOUIS BERLANDIER, SKETCH BY LINO SÁNCHEZ Y TAPIA.  
PLATE VIII, CARANCAHUESES (KARANKAWAS) (4026.336)

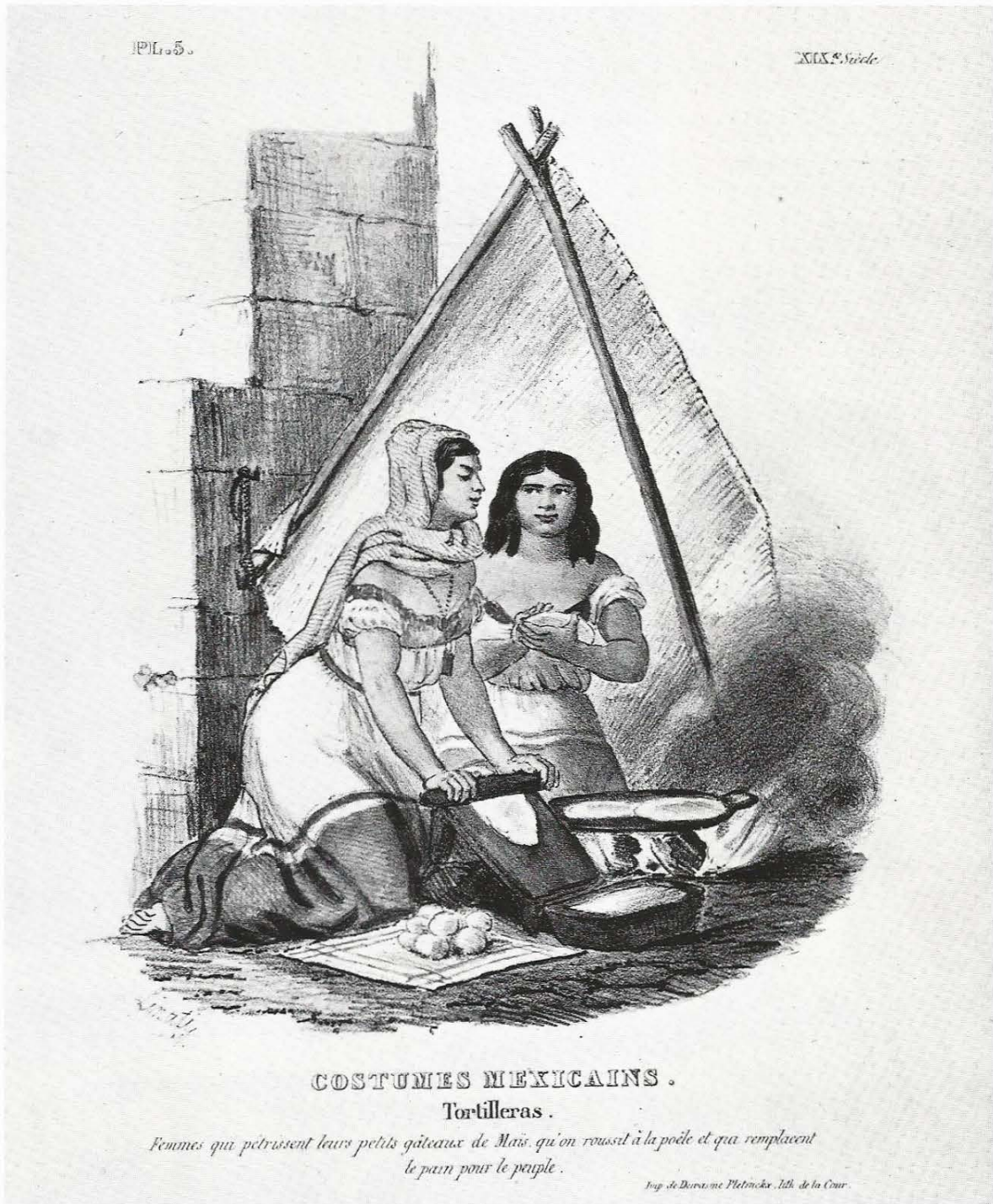
*Lino Sánchez y Tapia*

struggle. Wherever mines were opened, the natives became forced laborers with local Spanish-appointed Indian officials choosing who would be miners and who would remain in the fields. Many hours of back-breaking forced labor, lack of adequate nourishment, and diseases such as smallpox, measles, yellow fever, and other epidemics, reduced the estimated preconquest population of twenty million

to about one million by 1650.

By the seventeenth century, Mexico's indigenous population had declined at a frightening rate; their lands were no longer their own, for the most part; the masses were in servitude to the invaders; and the appearance of their culture had changed drastically. New groups were playing specific roles in the society of 1800. The *mestizo* (Spanish-Indian), the

*mulatto* (Spanish-Negro), and the *zambo* (Negro-Indian) became only three among sixteen "casts" — some of which found themselves unaccepted in both the Indian and Spanish communities. After three hundred years of domination, the Indian's personality had quite naturally changed also — from one of wit and good humor, to one of sadness pierced with resentment.



# COSTUMES MEXICAINS .

## Tortilleras .

*Femmes qui pétrissent leurs petits gâteaux de Maïs, qu'on rousset à la poêle et qui remplacent le pain pour le peuple .*

*Dess. de Dorville. Plancher. Lith. de la Cour.*

"TORTILLERAS," C. LINATI, FROM "COSTUMES. CIVILS, MILITAIRES ET RÉLIGIEUX DU MEXIQUE," PLATE 5, PUBLISHED BY CH. SATTANINO, BRUXELLES, (N.D.) (2176.904)



"ARRIEROS. VISTA GENERAL DE GUANAJUATO," PRINTED IN MEXICO, SIGNED ON STONE BY T. LEHNERT. (1546.55)



DETAIL FROM "GENTE DEL PUEBLO. PLAZA MAYOR Y CATEDRAL DE MEXICO," PRINTED IN MEXICO, UNSIGNED (1546.48)



"INDIOS CARBONEROS. VISTA GENERAL DE MEXICO DESDE TACUBAYA," PRINTED IN MEXICO, SIGNED ON STONE BY T. LEHNERT (1546.57)

During the first quarter of the twentieth century, the new reform government of Mexico acclaimed the philosophy that "attitudes, not mineral resources, are the key to economic development and social change." A plan was undertaken to educate the illiterate masses and elevate their destitute level. But in many villages pre-Hispanic beliefs and attitudes prevailed, such as the belief that the use of a steel plow made the earth barren, or that to dig a well would release demons on the crops and people. Change was next to impossible in some areas. The education program was further hampered by the church "protest" of 1917. A full-scale revolt against the government's

molestation and persecution of the church divided the multicultured nation in 1926, and it was not until about 1940 that the "church-state" problem was resolved.

The majority of Mexico's natives in the mid-twentieth century are still illiterate, exist in isolated Indian villages and live a secular life in which the rituals of the church and those of pre-contact cultures are fully integrated. The economy of the masses is based on simple agriculture, crafts, and animal breeding, while the market place is a focal point in the Indian's life—a place for visiting with friends, buying and selling, and attending fiestas. The urban Indian and

those of mixed blood reap the most from the politically oriented plan of the reform government to inaugurate economic and social change. The urbanite groups of skilled or semiskilled workers in Mexico City, for example, live better than any previous citizenry in Mexico. Today, forty-three Indian languages are spoken in Mexico, and cultural roots are deep in Indian villages where "traditional Indian and Spanish forms of government survive." Yet, for the majority of the population, whose ancestors lived under various kinds of rules, the modern Mexican Republic is one in which the citizenry can do "wondrous things" when reinforced with stimuli and training.



"PUEBLO, WALPI, ARIZONA," A. L. GROLL (1437.182)



CERAMIC FIGURE, COCHITI (5437.4370)

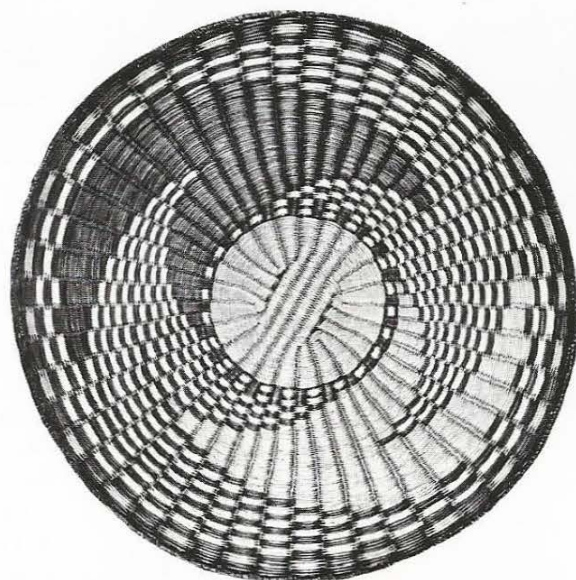
Having reviewed a capsuled investigation into the natives of Mexico, a similar format follows with regard to the natives in the Southwest United States.

Existing in a fairly concentrated group, irrigating the land by use of an intricate canal system in the San Pedro valley, the agriculturally oriented Pima were the first people in the Southwest United States to meet the Spaniards. An elderly Zuni, visiting the Pima in 1539, told Fray Marcus de Niza's expedition about the Zuni and Rio Grande Pueblo people to the east. But almost all of the scouting party sent to the Zuni were killed by the natives, and the Friar returned to Mexico.

In 1540, the Zuni and Rio Grande village dwellers, or "Pueblo" Indians as the Spanish referred to them, met the Coronado expedition and treated them in a friendly manner. The Hopi, located on three high mesas northwest of Keams Canyon in Arizona, encountered the newcomers the same year. Relatively new to the area, the Navaho had arrived about 900 A.D. and their contact with the Pueblo Indians caused them to adopt new life-styles. As a result, they became semisedentary farmers but continued to attack other groups, and by 1626 their numbers were many. Along with their "cousins," the Apache, the Navaho were powerful people in the region.



"PIMA WOMEN," AFTER A DRAWING BY ARTHUR SCHOTT. FROM THE EMORY MEXICAN BOUNDARY SURVEY (1626.3801)



HOPi BASKETRY (7137.474)



"KIT CARSON," HENRY H. CROSS (0126.1785)

Residing in river villages from Old Mexico to northern New Mexico, the Pueblo people lived a life of pattern dictated by religion and ceremonial activities. The Pueblo of *Oke-oweenye* in New Mexico was taken over by the Spaniards in 1598 and colonized as the intruder's first capitol. The natives were forced to accept the saint name for this pueblo capitol, *San Juan de Los Caballeros*, and accept as well other pueblos and the Catholic priests stationed at each one. The Pueblo people's resentment mounted when they were required to become subjects of Spain, to follow the Church laws, and to provide a labor force. Tensions steadily escalated until the Pueblo revolt occurred in 1680 and the natives killed and burned all that was even a suggestion of Spain's intervention in their lives and lands. The Navaho-Apache, in turn, made attack after attack on the Spaniards and refused the Christianity and friendship of their neighbors' enemies.

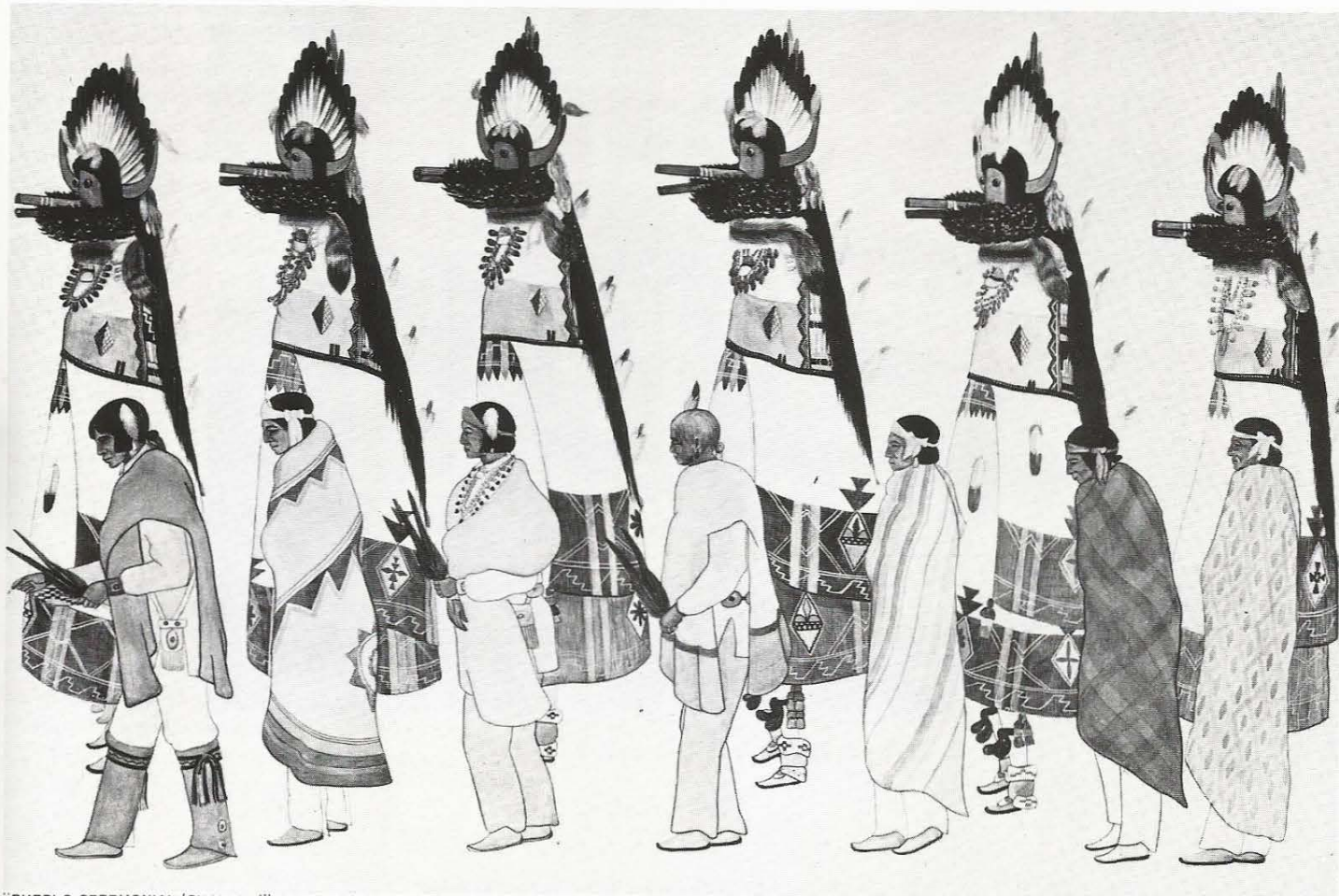
In an effort to break contact with the Spaniards who returned twenty years after the revolt, large numbers of Hopi and Zuni people had moved to new village sites. Numerous Rio Grande Pueblos were abandoned as well, and their inhabitants fled to northwest New Mexico where they mingled with the Navaho. The Navaho ranged from the eastern Jemez Mountains in New Mexico to Hopi lands in the West. By the seventeenth century, thousands of Apache bands were scattered throughout New Mexico, Arizona, and northern Mexico where they fought fiercely to retain their domain. Navaho-Apache raids continued in the vast Southwest land area as it was confiscated by the Spaniards, dominated by the Mexicans, and finally occupied by the Americans.

With the intention of quieting the Athabascan people, the United States Government instructed Colonel Kit Carson to remove that group to Fort Sumner in southeast New Mexico. In 1863 many Navaho captives made the "Long Walk," and by 1865 eight thousand Navaho and several hundred Apache were prisoners at the Fort. After three years of confinement, the Navaho signed a treaty with the United States, and they returned to their 3.5-million-acre reservation.

Today there are a total of nineteen active pueblos with an approximate population of 29,400, plus the villages on the three Hopi mesas with about seven thousand population. The Hopi Reservation was acknowledged to be 2,428,000 acres in 1882; however in 1937, they were told to share 1.8 million acres with the Navaho. The Navaho Reservation is on 25,000 square miles, yet 240 acres are required to pasture one sheep for a year and the Navaho are attempting to legally acquire more land for their approximately 126,267 tribesmen. Although the average personal per capita income of a Navaho is only about \$772, the tribal government at Window Rock, Arizona, conducts a business which runs into the millions from such products as oil, gas, coal, and uranium. Each Navaho community has a hospital, or health center, and a boarding school; nonetheless, the Medicine Man remains a prominent and vital part of the society's culture—a culture which has evolved into, in many aspects, Navaho-Pueblo-Spanish-Anglo.

Each pueblo, in the eastern or Rio Grande group, maintains a separate entity and has individual governing bodies. Most have retained the saint names given them by the Spaniards and are successful in combining the Catholic faith with that of their native religion. In 1970, at Zuni, where the Spanish first met resistance, the approximately 5,640 residents became the first tribe in the Nation to take over administration of their own government from the United States. The tribal council was later "presented the first Interior Department Leadership Award for its initiative." Many pueblos restrict outsiders from viewing their religious activities, but each December, whites and Indians gather on a specific night to see the *Shalako*—a fertility ceremony in which six impersonators represent messengers of the rain gods. They come in ten- to twelve-foot-high masks to bless the houses and offer prayers for prosperity, happiness, fertility, and long life among the Zuni.

Since the *entrada* of Coronado into the Southwest 436 years ago, the culture of all Indian groups in the area has been irretrievably altered but fortunately not erased.



"PUEBLO CEREMONIAL (SHALAKOI)," JOSE REY TOLEDO (0237.409)



CERAMIC BOWL. MARIA AND JULIAN. SAN ILDEFONSO (5437.4296)



"PUEBLO OF ACOMA, NEW MEXICO," THOMAS MORAN (0127.2302)

### CHAPTER III, THE SOUTHWEST QUADRANT

# European Contact

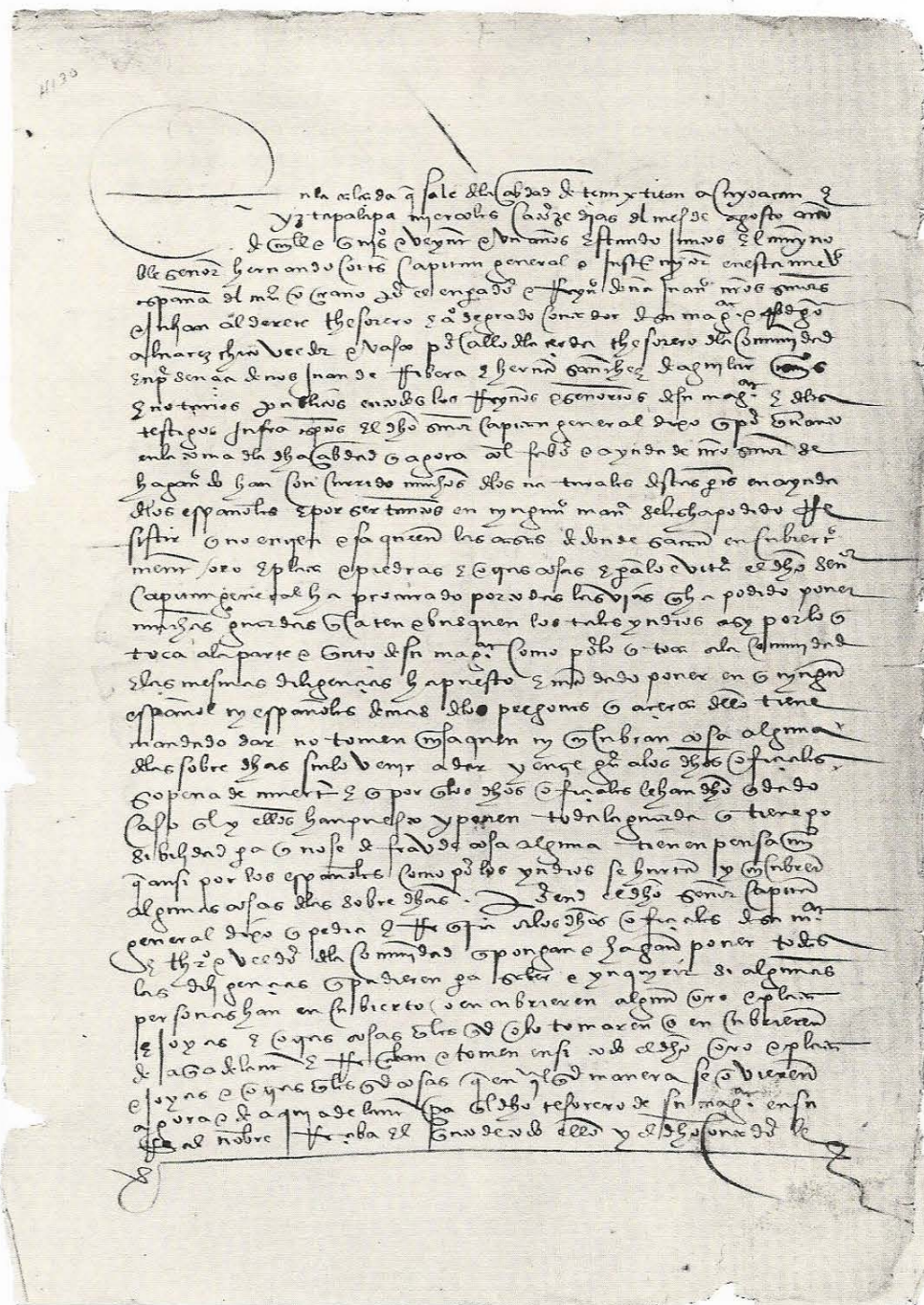
*As the story of contact from the outside unfolds, the great explorers' names appear and the reasons for their travels come to light. For more than a century after contact, the names of Cortés and Coronado were thought of synonymously with activities in the New World—exploration, quest for wealth and religious converts, conquest of land and servants—activities which forever changed the hemisphere and its people.*

Hernando Cortés was probably the greatest, if not the most widely known, of the Spanish conquerors in the New World. The Conquistadores thronged over the New World from Peru to Mexico in search of gold, land, and power. In the train of these adventurers were always the soldiers of God to convert the Indians to Christianity. Cortés sailed from Cuba in 1519, and after founding Veracruz, marched inland to Tenochtitlán (Mexico City), the Capitol of the powerful Aztec Empire. Several Indian groups in that Empire hated the Aztec and joined with Cortés after the fall of the Aztec capitol. This order signed by Cortés consists of an order to arrest and search all Indians suspected of stealing or concealing gold, silver, or precious jewels.

Francisco Vázquez de Coronado, the Spanish explorer, led an exploration in search of the Seven Cities of Cibola and Gran Quivira. These cities were reported to be rich in gold and gems. Coronado and his band were not to find these cities laden with riches but instead were to discover the Rio Grande River and the Grand Canyon. It was not until they reached central Kansas that they turned back to Mexico.

Part-way through Coronado's travels, he dispatched Hernando de Alvarado to find the famous pueblo of Acoma. After its discovery, Alvarado wrote that Acoma Pueblo, "... was one of the strongest ever seen, because the city is built on a very high rock. The ascent was so difficult that we repented climbing to the top." In Thomas Moran's painting of Acoma, we have some idea of what the city looked like to Captain Alvarado.

For many of the Conquistadores, gold was the prime motive for their adventure into the New World. Unfortunately, most of the movable gold found by the Spanish was in the form of figurines and jewelry, so it was melted down and shipped to Spain. The Church was glad to see these gold items destroyed because to the clergy, these gold artifacts represented infidel art forms. It is a regrettable loss to us today. Gold was, at first, the most important metal mined in Spanish America, but with discoveries of silver in both Mexico and Peru, silver soon outdistanced gold in value.



DECREE ISSUED BY CORTÉS ON DAY TENOCHTITLAN FELL 14045.363

For many early missionaries, the propagation of the faith was an objective just as compelling as the discovery of gold was to the Conquistadores. Ferdinand and Isabella, known as the "Catholic Monarchs," sought to purify Spanish

society in the spirit of Christian unity. This feeling was carried to the New World by missionary friars, and they strove not only to convert the Indians, but to civilize, reform, and teach them. These first missionaries spoke out against

enslavement of the Indians, cruelties of the encomenderos, and finally against their wholesale destruction. This was to be the high point of the Spanish Conquest of America — the priests that followed these pioneers were to be a different type.

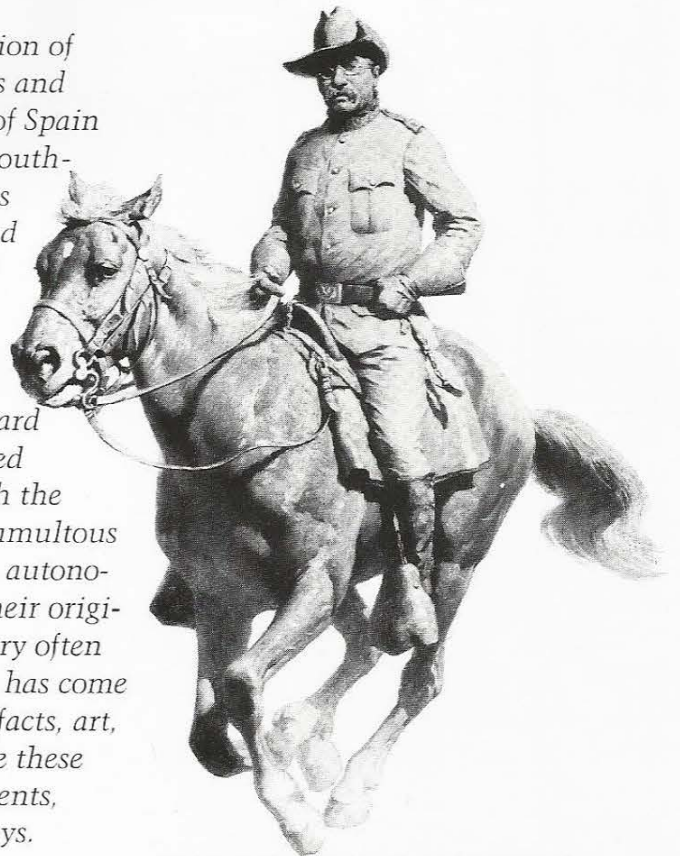


GOLD DEITY PENDANT, MIXTEC (5645.213)

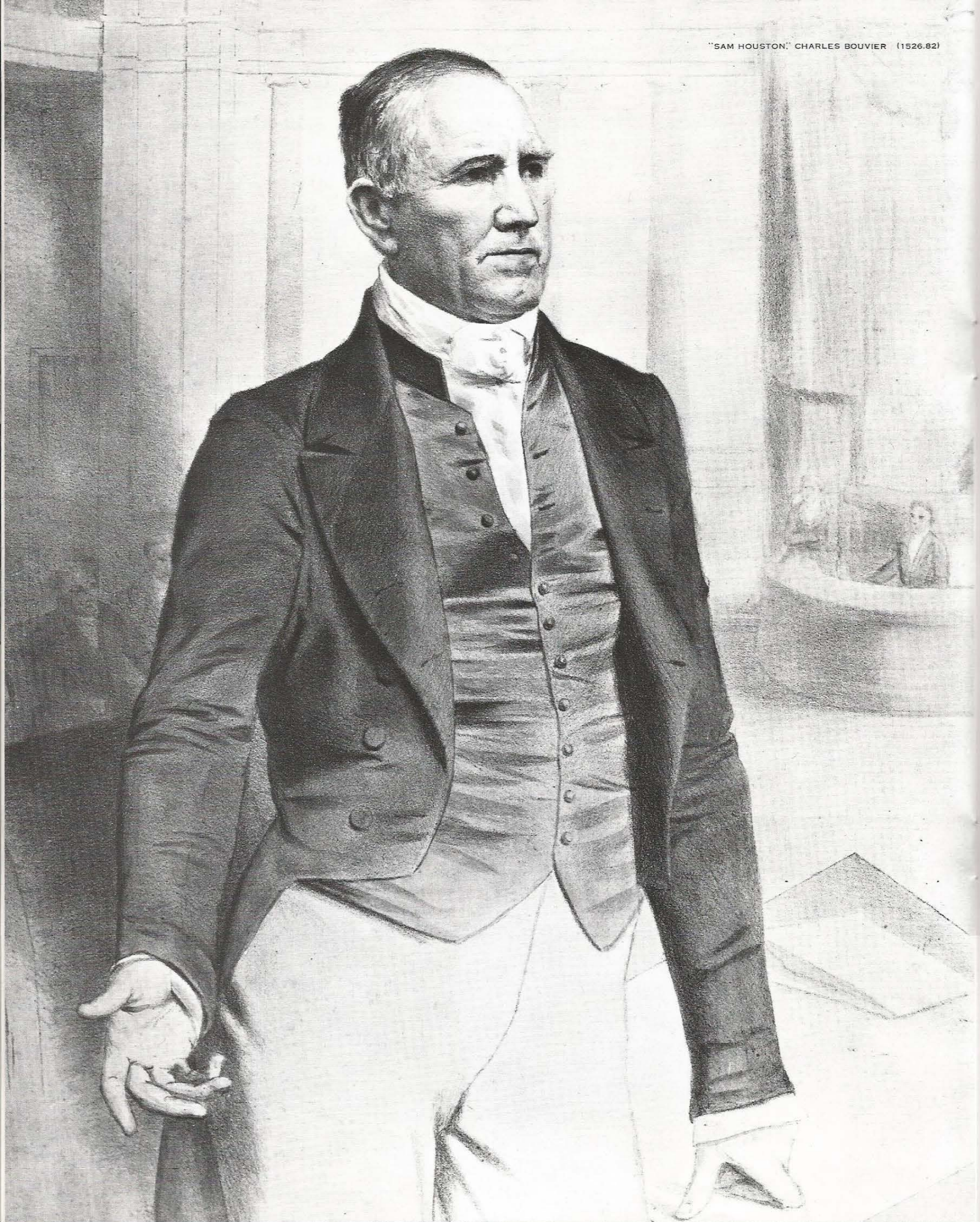
## CHAPTER III. THE SOUTHWEST QUADRANT

# Expansion

*Expansion usually brought rapid colonization of an area, and in the Southwest United States and Mexico it occurred with gusto. The crown of Spain laid claim to Mexico and vast areas of the southwestern United States; the Anglo-Americans claimed Texas from the Mexicans; the United States Government fought for possession of California and Spanish Colonial land bordering the Rio Grande River; France took over the Government of Mexico; the population of the United States advanced westward to the Pacific; and the United States acquired previously designated foreign lands through the Spanish-American War. Throughout this tumultuous series of events, there have existed isolated, autonomous groups who have retained much of their original nation's culture. However, there was very often a wedding of cultures — the result of which has come to be uniquely American. Through the artifacts, art, and library collections of Gilcrease Institute these events, and those people involved in the events, can be illustrated in many thousands of ways.*



DETAIL FROM "ROOSEVELT AND THE ROUGH RIDERS,"  
WILLIAM R. LEIGH (0127.1080)



The first Spanish "colonists" were not seeking land for an excess Spanish population but instead were seeking wealth and souls for conversion to their faith. Their "colonists" were more often second and third sons of influential families in a highly class-structured society. The number of Spaniards who came to Mexico from Spain was very small.

In New Mexico, colonization took place in its more definitional form and involved the establishment at the outset of a Mexican-Spanish colony at San Juan Pueblo and later at Santa Fe. From these colonies grew the satellite villages—many of which are still occupied today. This area, reoccupied after the Pueblo revolt of 1680, is one of the last places in North America to observe eighteenth century Spain (New World style). Mexico as a nation, controlled this area only from 1821 until 1846, and the changes which occurred in Mexico in the last century and a quarter are not in evidence here.

In 1821, Mexico won its independence from Spain, a liberation with which the Spanish-speaking population of New Mexico did not wholly concur. Freedom from Spanish regulations brought an increase in trade with the United States and greatly increased traffic on the Santa Fe trail. Along this trail came many trappers and traders who would, in a short while, begin to settle and then conquer the land.

A strong Spanish tradition in California is due to the eighteenth century establishment of many large missions in the area and the heritage of Cortés' early attempt at colonization. California was an easy conquest for Hispanic Mexico because of the peacefulness and generally sedentary nature of the original inhabitants. Texas presented a more difficult task for both missionary and settler. The area was literally an extension of the

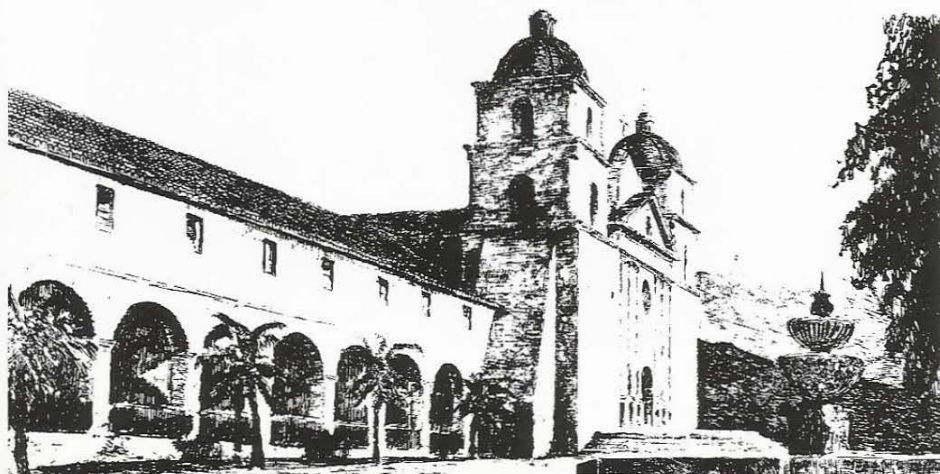
Chichimec area of northern Mexico without the inducement of precious metals. Severe problems were caused by the Apache and Comanche who had recently acquired the horse. The location of untamed tribes, and particularly the mounted ones, marked the Spanish-Mexican frontier for centuries.

In Texas, many American families received land grants from the Mexican Government and proceeded to establish homes. Stephen F. Austin was responsible for the founding of many of these colonies in Texas. Mexican officials, however, became alarmed over the increasing number of American settlers and, in 1830, stopped American immigration. Relations worsened between the areas until Texas revolted against Mexico. One of the most important battles of the war was that of the Alamo in San Antonio. The Texans held out at the Mission from February 23 to March 6, 1836. By that time all the defenders were annihilated, and "Remember the Alamo" became the victory cry of Texans in future battles for their independence.

Born in Virginia, Samuel Houston was a Congressman and Governor of Tennessee, Commander in Chief of the Republic of Texas, and twice President of Texas. After annexation, he served as United States Senator from Texas, and then became Governor of the State. That two states would favor him with such honors makes it immediately apparent that he was a man of impressive achievement and ability. After Houston moved to Texas, he rose to leadership in the Texas freedom movement and commanded the Texas Army at the Battle of San Jacinto where, in April of 1836, he defeated the Mexican President-General Antonio de Santa Anna and won for Texas their independence from Mexico.



"THE ALAMO," G. M. SCHWARTZ. (1437.202)



DETAIL FROM "CALIFORNIA MISSION," EDWARD BOREIN (1437.281)

The Mexican War, fought from 1846 to 1848, was the result of an accumulation of two decades of disagreements which included Mexican debt to the United States citizens; religious rivalries; Texas secession from Mexico, and "Manifest Destiny" in the United States. But in the end, the 1845 annexation of Texas to the United States became the spark that touched off the explosion. After annexation, there was a dispute over the boundary between Texas and Mexico—actually this dispute was concurrent with the secession of Texas, with the Mexicans claiming the Nueces River as the boundary, and the United States declaring the

Rio Grande as the boundary. After negotiations to settle the boundary had broken down and disputes over offers to buy California and New Mexico failed to be resolved, President Polk ordered Maj. Gen. Zachary Taylor to the Rio Grande. A Mexican force crossed to meet Taylor, thus making it possible for Polk to say that Mexico had invaded the United States, and war was declared on May 13, 1846.

General Taylor's invasion of Mexico led him to several hard-fought battles at Palo Alto, Resaca de la Palma, and Monterrey, all of which he won. Taylor established American control of north-

eastern Mexico at the Battle of Buena Vista. At that battle, Mexican President Santa Anna, who was in command of his army (considerably larger than the American force), met Taylor who was coming from Monterrey through a mountain pass south of Saltillo near the hacienda of Buena Vista. Though the American lost ground on the first day, on the second day he scored a great victory—a victory which helped Taylor win for himself a reputation that would one day make him the President of the United States.

While Zachary Taylor was occupied in northern Mexico, General Winfield



"THE BATTLE OF BUENA VISTA," JAMES WALKER (0126.1633)

Scott landed near Veracruz and won several battles on his way to Mexico City. On September 8, 1847, at the Battle of Malino del Rey ("King's Mill"), Scott ordered the seizure of what he thought to be a gun foundry. As it turned out, the foundry was only a stone building near the base of Chapultepec Hill which was taken, but with heavy casualties. Five days later at the Battle of Chapultepec, Mexico City surrendered and the war was over.

With the peace treaty, the Treaty of Guadalupe Hidalgo, the United States acquired California, Nevada, Utah, most of Arizona and New Mexico, and parts of



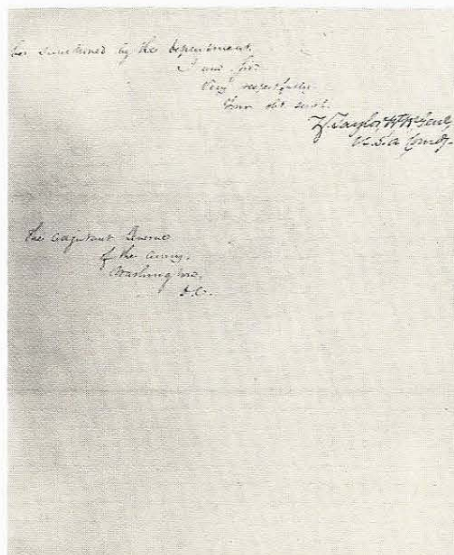
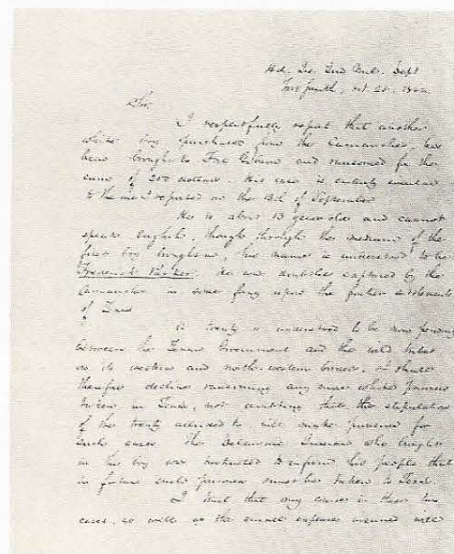
PORTRAIT OF WINFIELD SCOTT, FROM "MEMOIRS OF LIEUT.-GENERAL SCOTT, LL.D." SHELDON AND COMPANY, NEW YORK, 1964 (2326.1557)

Colorado and Wyoming. The United States paid Mexico fifteen million dollars for this territory, and the Rio Grande became the boundary between the two countries. The conflict was the Nation's first foreign war and marked the culmination of American aggressive expansionsim.

The survival of a well-established Spanish-Mexican heritage in the boundary States of Texas, New Mexico, Arizona, and California was seriously threatened. It became apparent that if it did thrive, it would have to do so in the midst of an ever-growing Anglo-American environment.



"ZACHARY TAYLOR." ELIPHALET FRAZER ANDREWS, FROM "THE WHITE HOUSE GALLERY OF OFFICIAL PORTRAITS OF THE PRESIDENTS." PUBLISHED BY THE GRAVURE COMPANY OF AMERICA, INC., 1908 (2127.903)



LETTER FROM ZACHARY TAYLOR, BT. BF. GENL., FORT SMITH, OCTOBER 25, 1842, TO THE ADJUTANT GENERAL OF THE ARMY, IN WHICH HE MENTIONS A TREATY PENDING WITH THE TEXAS GOVERNMENT. (3826.64)



"LA SANTISIMA TRINIDAD,"  
UNKNOWN SANTERO (1236.6)



"SAN YSIDRO," UNKNOWN SANTERO (1236.5)

Into a desert of isolation, the Spanish Franciscan friars had brought not only religion but the chief form of local government and education to the Colonial Southwest. Nurtured as much by the isolation as by a powerful need to portray the imagery of the Church, an indigenous and unique form of folk art emerged.

The carver or painter of *santos* (wooden saints) is known as a *santero*. With the crudest of tools and raw materials, the *santero* carved simple devotional figures which enabled him "to stand on tiptoe a little to reach toward heaven." With an ax, adze, or knife, three-dimensional figures or *bultos* were carved in the round of seasoned cottonwood root or pine and smoothed with sandstone. Like their medieval European counterparts, *santeros* used pure tempera colors, ground from native materials and wild plants. A coating of wax-resin finished the sculpture.

*Retablos*—which may mean a painted panel, canvas, large altar-screen, or print—were usually executed on hand-adzed panels of pine. Another series of images was made of panels in bas relief of gesso.

Between 1800 and 1860, the *santero* had discarded the imitation of the few examples of baroque art brought north from Mexico. With a naively direct symbolism, *santos* are strangely matter-of-fact and yet have a benevolent air.

Two of the finest examples in the Institute's collection are *San Ysidro* and *La Santisima Trinidad*.

*San Ysidro* (St. Isidore) is the patron saint of Madrid and the farmers of Mexico. Legends tell that San Ysidro's desire to work and pray in the fields of his master was rewarded by an angel coming to drive his team, leaving San Ysidro free to converse with God.

Traceable to the thirteenth century, the Byzantine concept of the Holy Trinity was common in Europe. It was banned, however, by Pope Benedict XIV, but the edict apparently never did reach New Mexico. The *santeros* expressed the idea that the Holy Trinity is three-fold and one at the same time. The cord reinforces the idea of unity.

Although we have witnessed the end of a tradition, a folk art and a popular School, the *santero's* iconographic concepts are appreciated in their unique art.



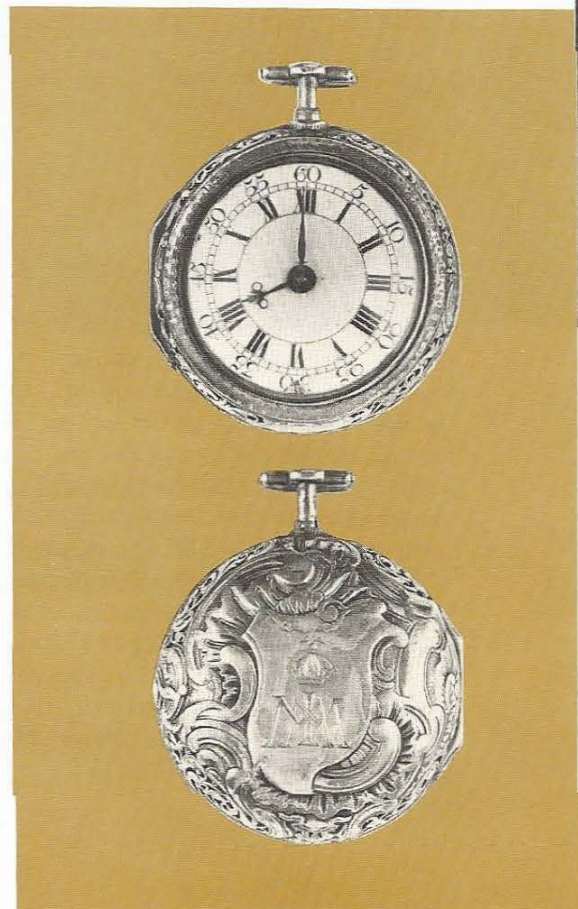
"THE FRENCH ENTERING MEXICO." JEAN ADOLPHE BEAUCE (0116.1533)

In July 1861, the Mexican Congress extended approval to reformer Benito Juarez for his suspending the payment of Mexico's external debts to several European countries for two years. Mexico was almost bankrupt and all the receipts from custom houses were already pledged to England, France, and Spain for previous debts. The combined debt was approximately a hundred million dollars. In order to collect their loans to Mexico, these nations landed a force at Veracruz. The English and Spanish withdrew when they realized that Napoleon III of France had intentions other than just collecting the money owed to France. Napoleon III had always dreamed of a greater French influence in the New World and felt strongly about reviving Latin glory in Mexico. He and his Empress Eugenie were also interested in aiding the Roman Church in Mexico which had suffered at the hands of Juarez and the liberals. Napoleon also wished to extend French power in Mexico. To achieve this end, Napoleon planned to create a monarchy in Mexico with a king of his own choosing. Maximilian of Austria, the brother of the Emperor of

Austria, was chosen and, with the aid of French arms, was made Emperor of Mexico.

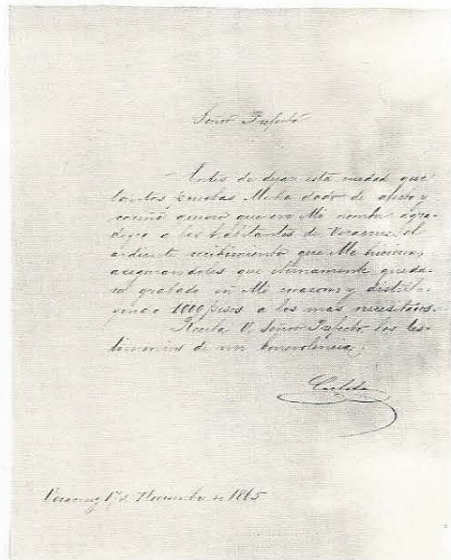
As long as Maximilian had the support of the French Army he was able to sustain his rule in Mexico, but after the Civil War ended in the United States, the American Government started to apply pressure for removal of the French. Napoleon III had thought that the South would win the Civil War, leaving a divided and weak government north of Mexico. The United States had not been able to give much consideration to the French in Mexico because of the War, and Napoleon knew this and took advantage of it. But by 1867, the French position was untenable, and Napoleon's troops were withdrawn in March of that year. By May, Maximilian's government collapsed at Querétaro where he was captured, court-martialed, and executed. The short-lived French adventure in Mexico was over.

**Maximilian was aided in his short reign in Mexico by his attractive wife, Carlota, daughter of the king of Belgium. Carlota, Empress of Mexico, accompanied Maximilian to Mexico in 1864. In 1866,**



GOLD WATCH. GIFT FROM JUAN N. ALMONTE TO MAXIMILIAN. INSCRIBED "JUAN N. ALMONTE A SU EMPERADOR" (8476.2081)

Maximilian sent Carlota back to Europe to secure aid from Napoleon III and the Pope to be used against the Mexican Republicans. Being unable to succeed in her important mission, Carlota had a complete breakdown. She lived until 1927 in Belgium, and it is said that until the end of her life, she believed she was the Empress of Mexico.



LETTER FROM CARLOTA IN 1865, THANKING THE PREFECT OF THE CITY FOR HER RECEPTION AT VERACRUZ (3846.55)

The end of the Spanish-American War, which was fought primarily over Spanish misrule in Cuba, marked the emergence of America as a world power. The short conflict took place between April and August in 1898.

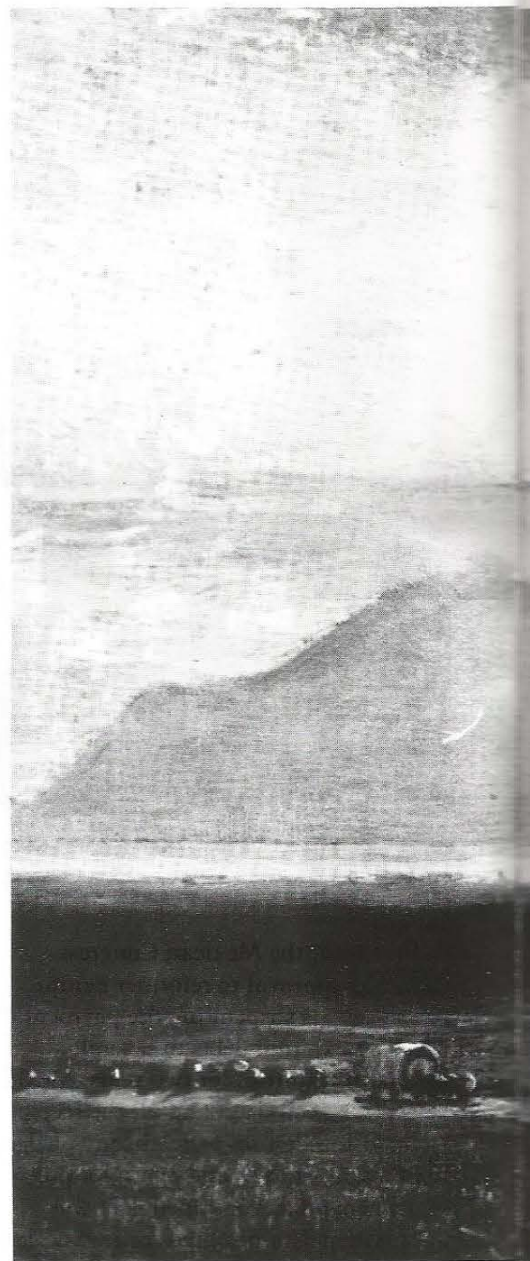
The first important battle of the war was in the Philippines during the month of May at Manila Bay. Commodore George Dewey destroyed the entire Spanish fleet without the loss of an American life. In July of that summer, Lt. Col. Theodore Roosevelt and the Rough Rider Regiment were involved in the famous Battle of San Juan Hill. He lost 1,600 men while gaining command of the ridges around Santiago de Cuba. After several days of negotiations, Santiago surrendered on July 17.

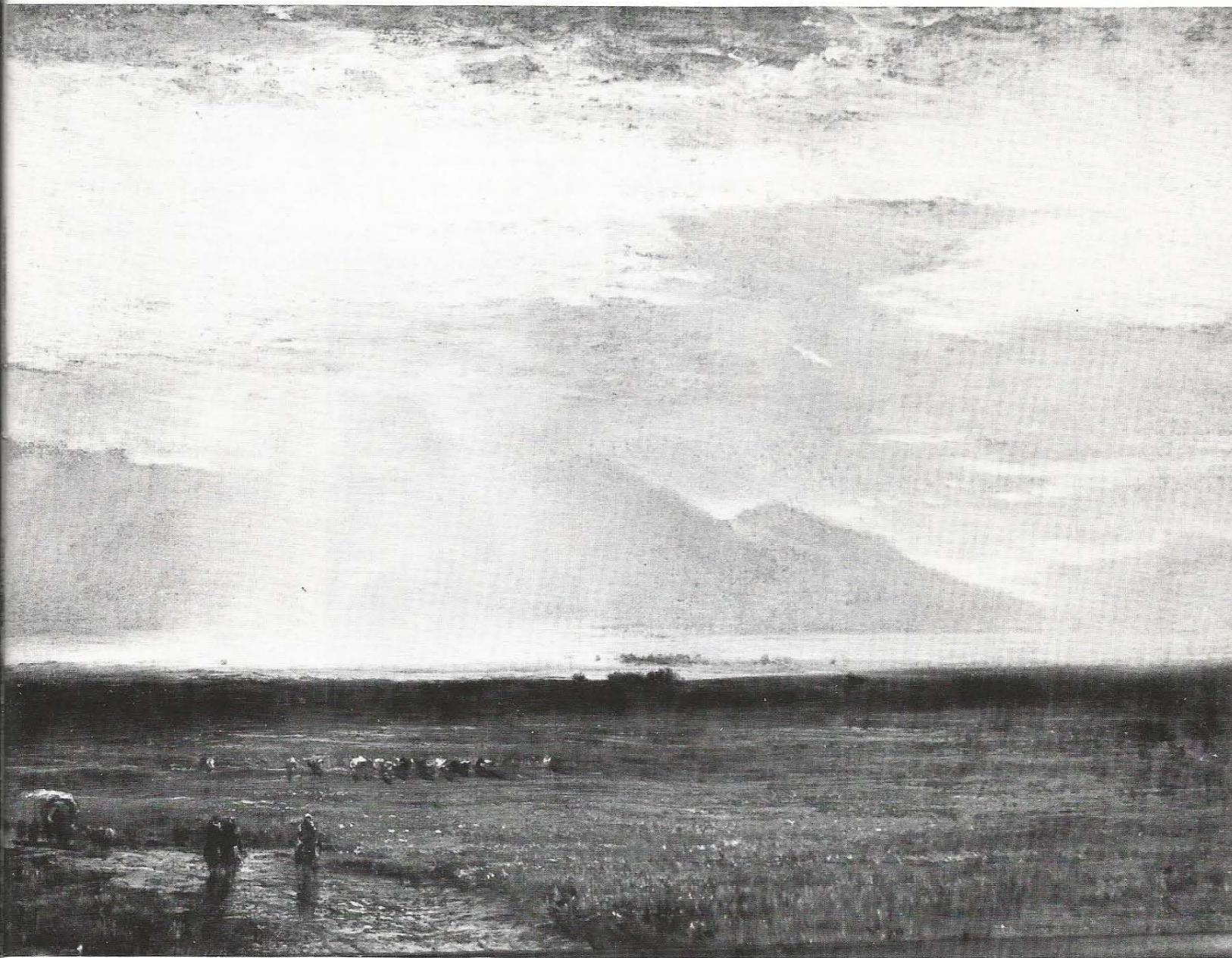
After the Treaty of Paris was signed on December 10, 1898, Spain granted Cuba its freedom and ceded Guam, Puerto Rico, and the Philippine Islands to the United States.

In 1844, it was the opinion of the majority groups that all land between the Mississippi River and the Pacific Ocean should become a part of the United States. But individuals were divided on goals for themselves and their families. Reinforced with revolvers (relatively new inventions), and the Conestoga wagon, hardy pioneers moved westward to settle in new territories. Between 1849 and 1850, California gold beckoned to thousands of adventurers searching for wealth and land. But massive expansion could not proceed until the nation, divided in the 1860's by Civil War, was united in purpose. With the close of the war, rapid changes took place in land ownership and usage. Until the 1880's, cattlemen staked out their domains on vast open ranges. By the 1890's, the average cattle spread was fenced and covered 2,000 to 100,000 acres. The fencing of land had begun in the eighties with the sheepherders and farmers who had earlier acquired land as a result of the Homestead Act. Further encouragement of expansion came when the government gave land to the railroads—hundreds of thousands of square miles—and the transcontinental railroads became the most popular mode of travel for those in search of new lives and lands.



PHILIPPINO BASKETRY (7197.139)





"WAGON TRAIN" SAMUEL COLEMAN (0126.1522)

The Southwest is the area where one can come closest to "going back." More than in any other area of North America, it is here that we find the least cultural and natural disturbances. In this quadrant, the ancient religions are still practiced, the crops raised in the old way, and native

languages are still spoken. Despite all this, there is the presence of pick-up trucks, soda pop, native art galleries, oil wells, and uranium mines, as well as Indian and Mexican nationals living in two-bedroom houses in Albuquerque and Mexico, D.F.

The old ways are retained because they are preferred, because they blend with nature, and because they are restful and satisfying in a world where unavoidable change has brought trauma and unhappiness to those who try to change too quickly.



"ZAPATISTAS," JOSE CLEMENTE OROZCO (1447,157)

### CHAPTER III, THE SOUTHWEST QUADRANT

# Microcosm

*It is the wish and responsibility of Institutes such as Gilcrease to collect and preserve, for our own study and research by future generations, the art of the twentieth-century. The Institute's Mexican Mask Collection, as well as Eskimo, Cherokee, Iroquois, and African masks, Taos artists, and contemporary Mexican artists are outstanding examples of this effort.*

The sources of life were unknown to primitive man. But his awareness of the mysteries of creation led him to strive towards explaining the unknown. The coming of rain was mimed in times of drought; fire and sun were worshipped — and those who took part in the rituals called upon symbolic magic to secure and protect them.

Primitive man first clothed himself in animal skins and placed a carved head of a beast upon his head. Because of its primary association with magic and ritual, his act became deeply significant. It was potent in three ways. It gave the wearer magical powers over the creature whose likeness he assumed; it released his own personality, and it was a symbol of the awareness of creative power.

Early masks were linked with the cult of life and, in the case of funerary mime,

the cult of death. The beginning of drama, born with religion, existed as long ago as 500-400 B.C. in the Dionysian revels, the Fescennine festivals. Counterparts existed in the New World.

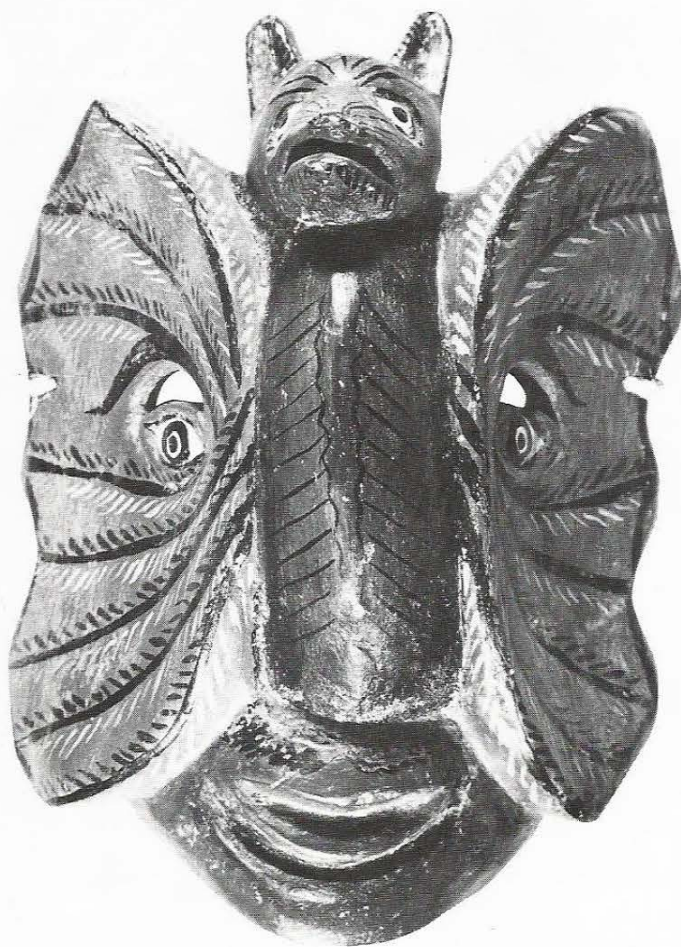
The performing arts in Middle America are amazing repertoires which show the acculturation of the Hispano-American and the native Indian. In remote mountainous regions, the purest native forms survive while other religious and secular dramas were transformed by sixteenth-century Spanish colonists.

In the annual calendars of festivals, dances are held for ecclesiastical, secular, or ecological reasons.

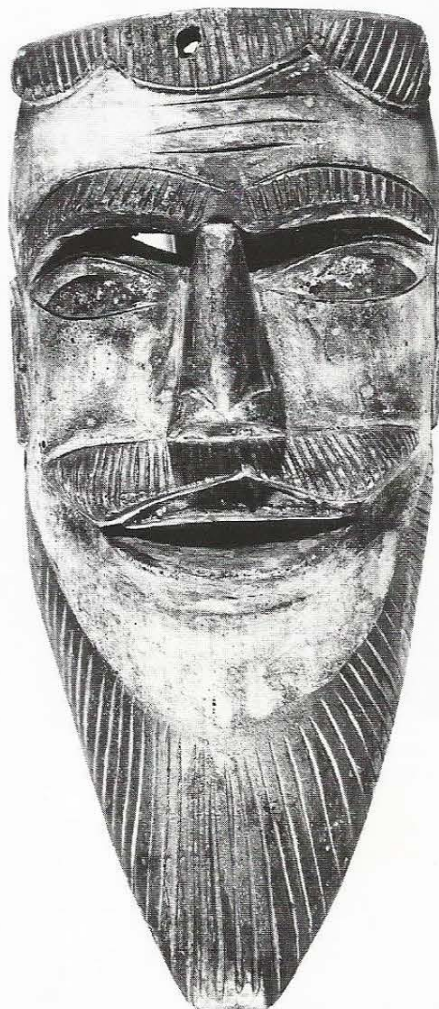
The magnificent collection of Meso-american masks at Gilcrease Institute reveals the cultural message and understanding of the forces of ancient drama.

Animalito masks are elaborately designed with all sorts of zoomorphic dieties and likenesses. There are *coco-drilos*, *tecuanes* (wild beasts), wolves, serpents, rabbits, monkeys, iguanas, and all sorts of animal designs. The *murciélag*o, or bat mask, is of this *animalito* type. Most usually, the wings are not wide-spread. This particularly fine mask would normally be attached to one of several kinds of headdresses — perhaps a woven one, or one with elaborate feathers.

Exceptionally well-carved and painted, the *Cristiano* mask represents Christ or Rey, the King. They are also used, rarely, to represent Cortés. Sometimes they represent the *Tres Reyes* or the Three Kings or nobility that came to Bethlehem. It is a *carnival* mask, used during fiestas with reference to religious or social ceremonies of the village type.



MURCIÉLAGO MASK (7347.578)



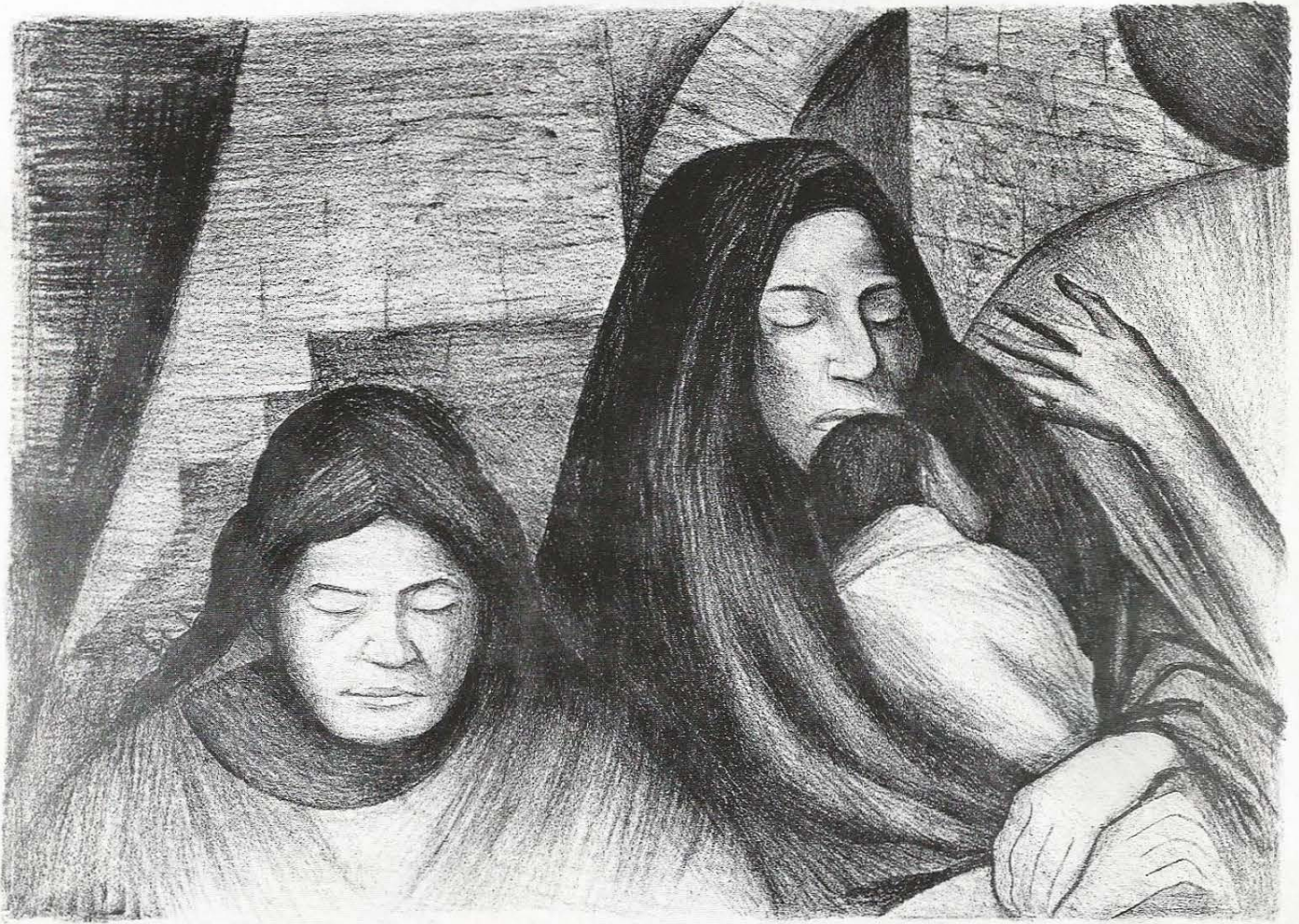
CRISTIANO MASK (7347.583)

There was no "national" Mexican art until the twentieth century. Until then most of Mexico's art was representative of the classical European approach and corresponded to the approved style of "Church art." Mid-nineteenth-century Mexican art was produced almost entirely by untrained, unknown artisans who painted what people would buy — mainly children's death-bed scenes, portraits, and pleasing still lifes. Often the paintings were unsigned.

The ruling minority under Porfirio Díaz turned their backs on native art and built an opera house of Italian marble



"NINA MUERTA," JUAN SORIANO (0147.2006)



"TRES GENERACIONES," JOSE CLEMENTE OROZCO (1447.154)

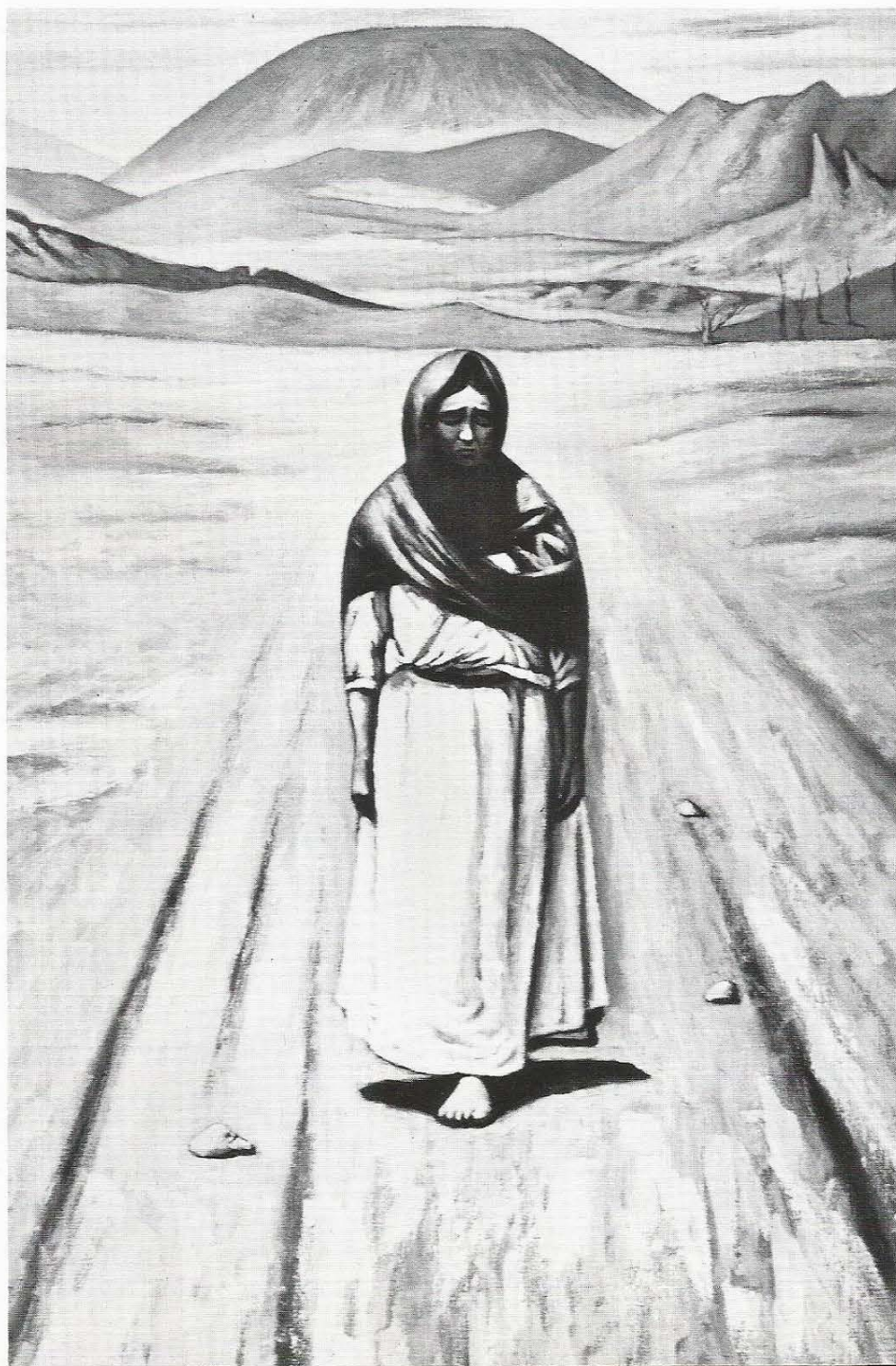
and, at the Paris Exposition of 1889, the nation chose to construct a Moorish pavilion. The revolution against Díaz's government brought changes in the art scene as artists rallied to the use of caricature art to convey new political attitudes. In 1921, a manifesto was published "advocating a new revolutionary art, based on the constructive vitality of Indian art and decrying out-worn European ideals." Artists worked together to integrate social comment and creativity in the graphic arts as well as in mural painting.

**Orozco and Rivera, only two Mexican artists among nineteen in the Institute's collection, are generally the first names mentioned in conjunction with a discussion of the Mexican School of art.** Although Rivera did not take an active part in the revolution, since he was in Europe studying art and did not return to Mexico until after World War I, his murals are social doctrine in which he portrays the history of the country and the people—with strong jabs at the bourgeoisie and counterbalanced with sympathy and understanding for the

masses. The influence of Picasso and Renoir can be seen in many of his drawings of ample-bodied people.

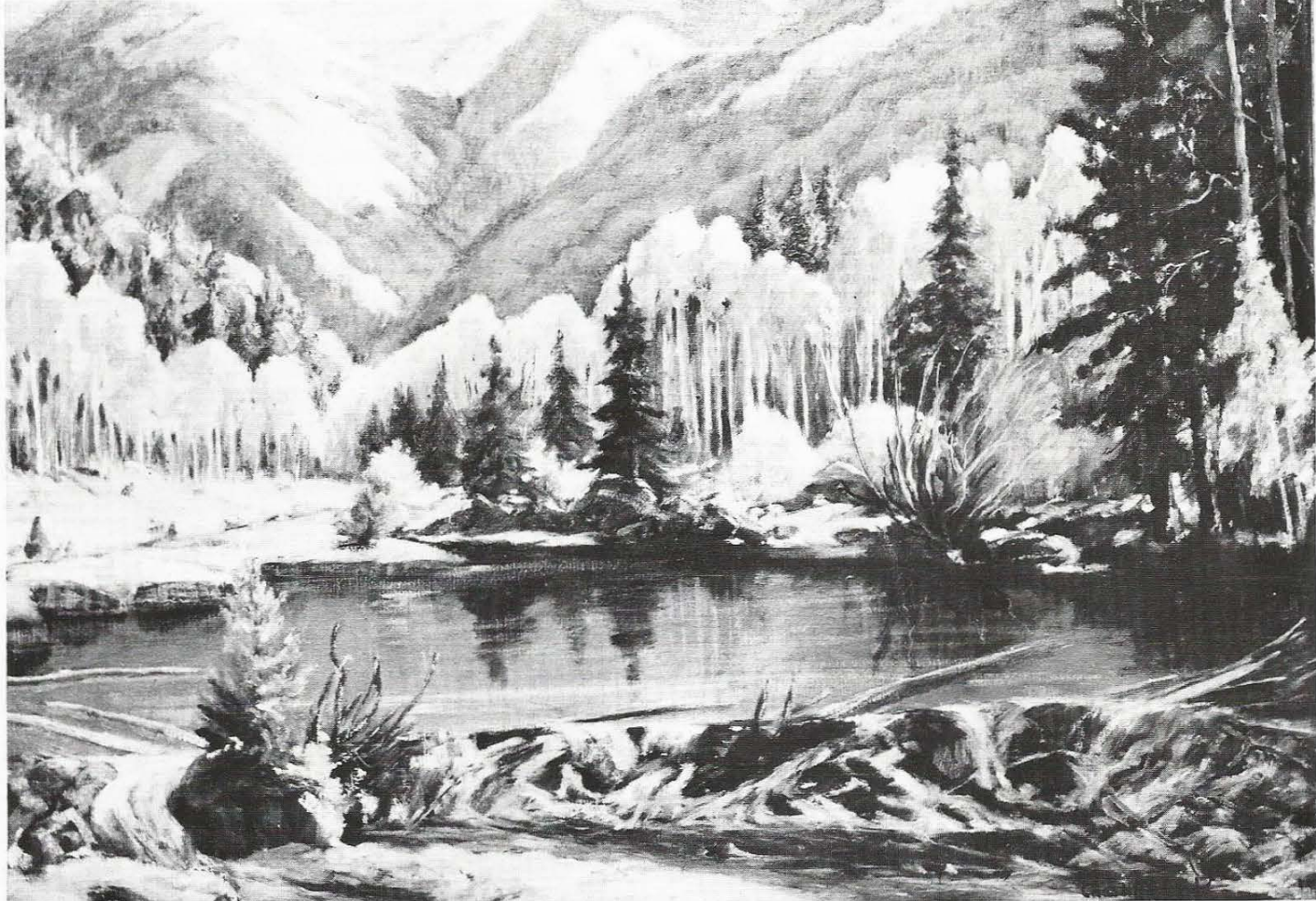
Orozco, active during and following the revolution, is credited with powerful reactionary murals and graphic arts. His technique, more often categorized as caricature art, is an obvious rebellion against a photographic style of depiction.

Almost without exception, twentieth-century Mexican art conspicuously shouts a message from the heart of a changing nation.



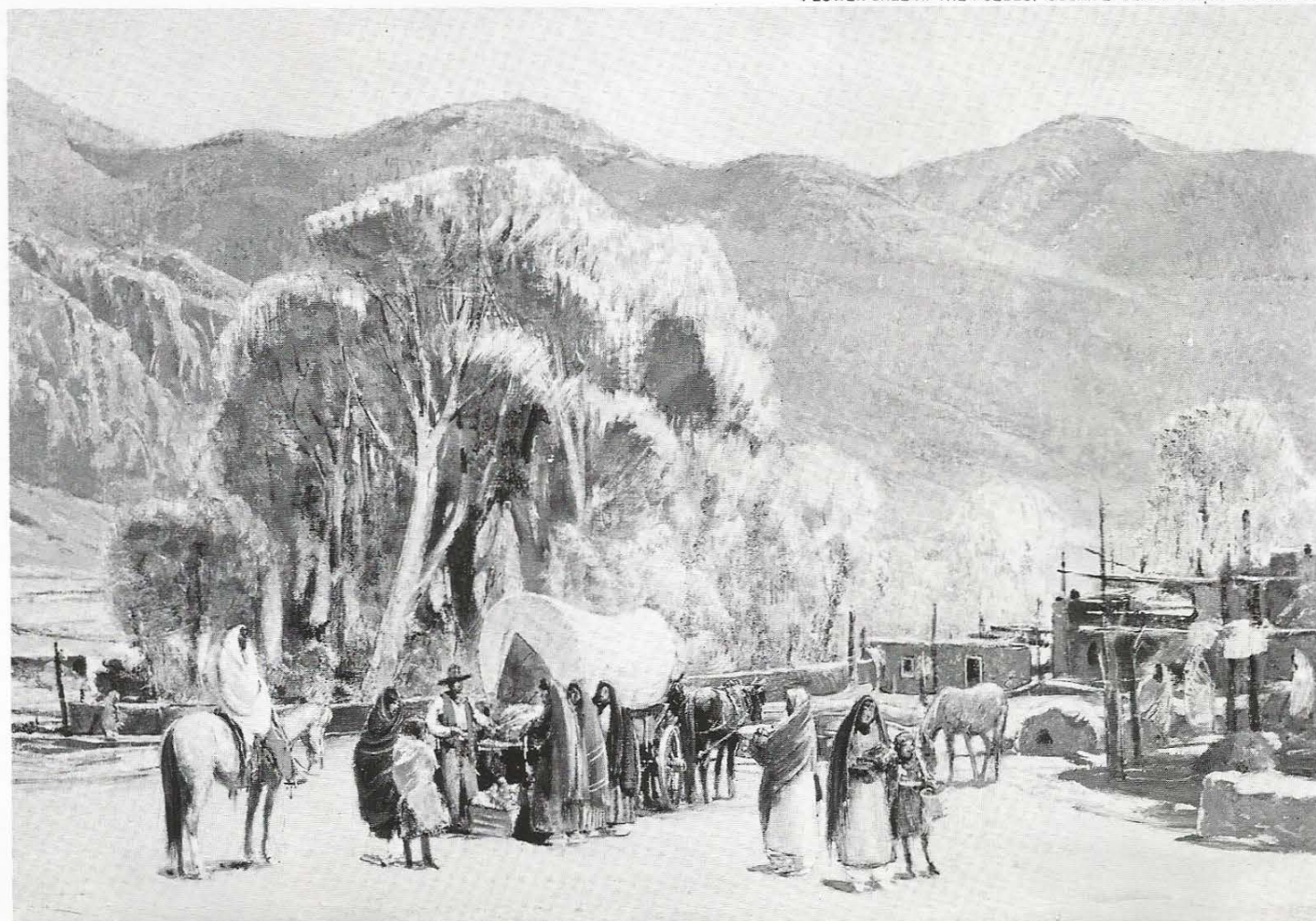
"GLASS BLOWER," DIEGO RIVERA (1347.1142)

"DESOLACION," RAUL ANGUIANO (0147.2017)



"BEAVER DAM," CHARLES REYNOLDS (0137.553)

"FLOWER SALE AT THE PUEBLO," OSCAR E. BERNINGHAUS (0137.519)



It is common knowledge that the Taos Society of Artists was originated by the famous six who are each well represented in the Gilcrease Collections: Bert G. Phillips, Ernest L. Blumenschein, Joseph Henry Sharp, Oscar E. Berninghaus, E. Irving Couse, and W. Herbert Dunton.

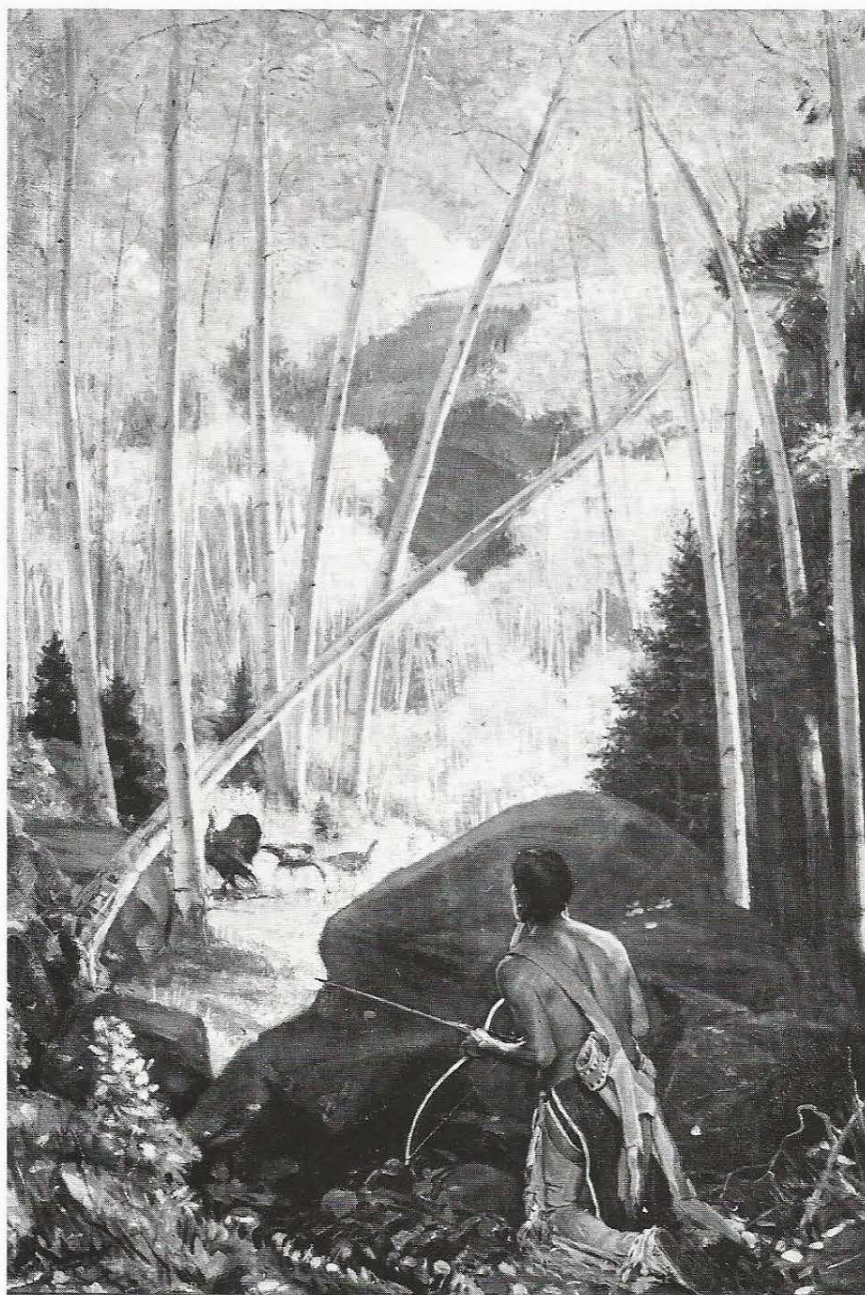
According to Laura M. Bickerstaff in *Pioneer Artists of Taos*, Bert Phillips said, "Whether he knows it or not, every normal person is born with a love of the beautiful!" Phillips, one of the original six founders of the Taos Society, was born in 1868 in Hudson, New York, and died

in San Diego in 1956. He studied in New York at the Art Students' League and the National Academy of Design. Years later, he went to London and on to Paris, the city many considered the art center of the world. Here he met Ernest Blumenschein who was to be co-founder with him of the Taos Society of Artists. They met later in New York and traveled west together. Their trip was fraught with difficulties as travel was not easy in those days, but when they reached Taos, not many days had passed when Phillips knew he need not go further. This was

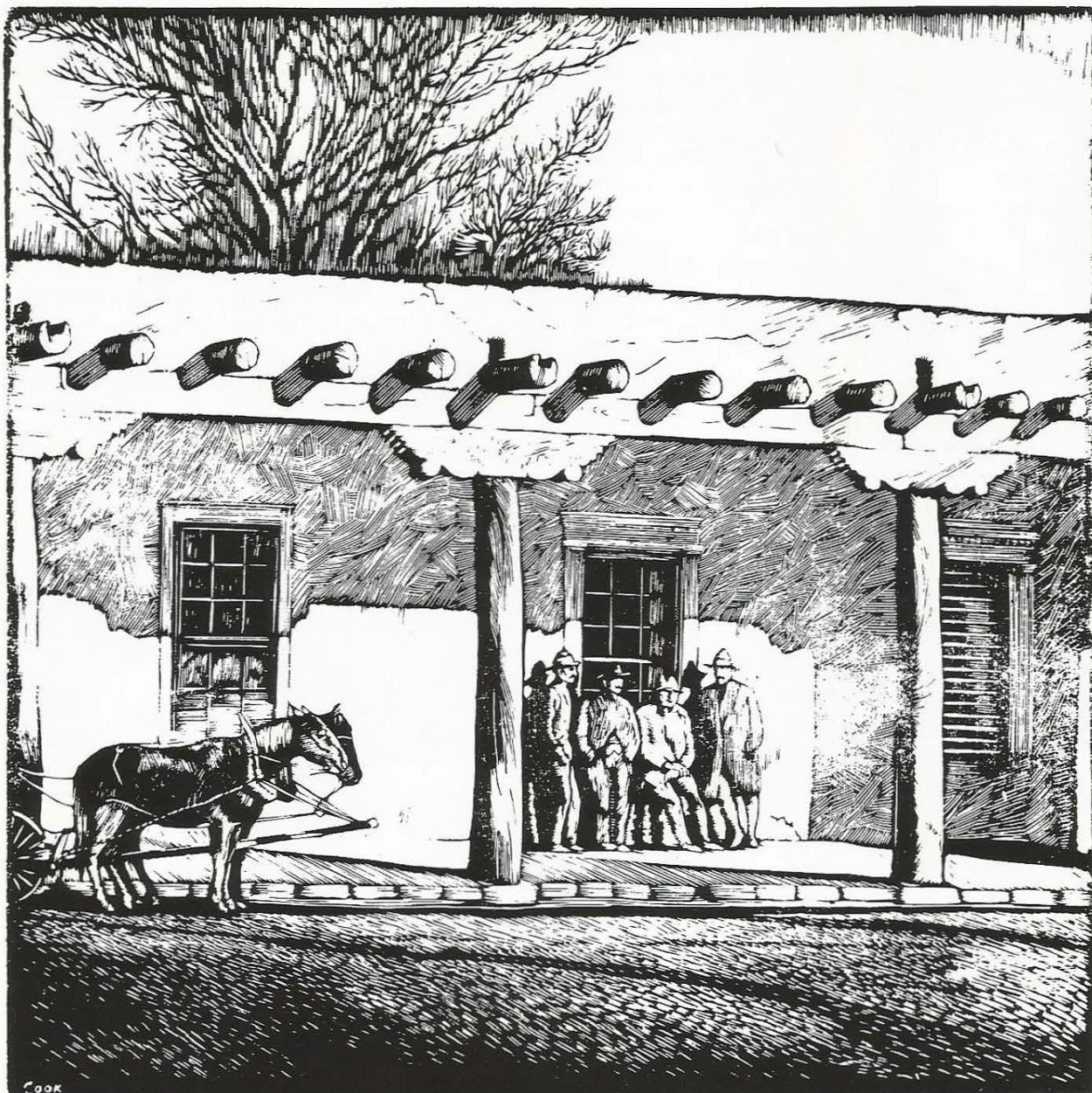
the place he had been looking for—here were the Indians he had longed to see and paint as well as the scenery which provided the inspiration he had been seeking.

Other artists, whose works are illustrated here, are comparative late comers and have not achieved the prominence accorded the founders.

One of the late comers who took up residence in Taos was Charles Reynolds. Mr. Reynolds was a native Oklahoman who liked to vacation in Taos and in



"PUEBLO HUNTER," BERT PHILLIPS (0137.523)



"GOVERNOR'S PALACE, SANTA FE" HOWARD COOK (1437.312)

1946, he moved there with his family. In addition to painting the Taos area, he also was well-known for landscapes of the Midwest, Colorado, Arizona, and as far south as the Gulf Coast.

Charley Reynolds was the first president of the Taos Artist Association (not to be confused with the early Taos Society of Artists) which was founded in 1952.

Howard Cook was born in Springfield, Massachusetts, in 1901. He began his studies at the Art Students' League, as many other Taos artists did, then traveled throughout Europe, Africa, Turkey, Central America, and the Orient. Cook taught at several universities and twice received Guggenheim fellowships. In 1967, he was appointed the first artist-

in-residence of the Roswell Museum of that city in New Mexico.

**The magic of Taos, which drew and held many other artists, attracted Cook as well, and he made it his permanent home.** The picturesque buildings and landscape around Santa Fe have held nearly as much fascination for artists as have the romance and beauty surrounding Taos.

What is the magic of Taos? To name one: there is not a season that does not have its particular beauty. The lovely, pure green of spring; the brilliant golds and yellows of fall; and the pristine white of winter — and all in a climate that still, in this day of smog and pollution, remains crisp, clean, and clear.

*This issue of the American Scene has presented a brief survey of the people and events that have helped shape the Southwest and parts of Mexico. Number 4 of this series will introduce the Northwest by reviewing the story of Indians and Eskimos in the region and the contact and expansion of other nations (as well as that of the United States) into the Northwest Territory.*

*Attention will be directed to artists active in the area and a Microcosm will be devoted to Thomas Moran's involvement with the Hayden Survey. As always, the issue will be illustrated from the Gilcrease Collections.*