

# SPANISH TRACES



photo by Doug Knudson

## OST Plaque Dedicated at San Gabriel Mission

The photo above shows docent Jean Bruce Poole, historian John W. Robinson, Father Ralph Berg of the San Gabriel Mission, and San Gabriel City Councilmember Harry Baldwin in San Gabriel's Plaza Park on March 1, 2008, at the dedication of a plaque honoring the significance of the Old Spanish Trail to the San Gabriel Mission.

Poole and Berg welcomed those in attendance and Father Berg

thanked Chuck Lyons, Al Sanchez, and the mission docents for all the hard work they have done to bring the history of the San Gabriel Mission to the public.

Doug Knudson, president of the Old Spanish Trail Association, explained that San Gabriel is at one of the two ends of the Old Spanish Trail, over which people came from Santa Fe, New Mexico, to California. The Old Spanish

*continued on page 4*

## Contents

OST Plaque . . . . .	1
President's Corner . . . . .	3
From the Editors . . . . .	4
News from the Trail:	
China Ranch Trailers . . . . .	5
Mormon Mesa Hike . . . . .	6
Upcoming Meetings . . . . .	7
Fort Uncompaghe . . . . .	8
Book Review	
<i>Woodhouse</i> (Lawrence) . . . . .	8
Articles	
Mojave Trails (Earle) . . . . .	10
Rock Art (Merrell) . . . . .	16
Book Cliffs (Chenoweth) . . . . .	20
New Mexicans in California (Simmons) . . . . .	23
Agua Mansa (Harley) . . . . .	24
San Gabriel Mission Tour (Fantz) . . . . .	34
West Fork Brochure . . . . .	44



# THE OLD SPANISH TRAIL ASSOCIATION

The Old Spanish Trail (OST), one of America's long distance pioneer trade routes, is our country's fifteenth National Historic Trail. From 1829 to 1848, traders and pack mules took the OST on a six-week trek from northern New Mexico to Southern California, where woolen goods from New Mexico were swapped for horses and pack stock raised on California's ranchos. Many took the trail – traders, frontiersmen and trappers, a handful of hardy families moving west, military expeditions, and Indian guides.

The mission of the Old Spanish Trail Association (OSTA) is to study, preserve, protect, interpret, and promote appropriate use of the Old Spanish National Historic Trail (OSNHT). OSTA promotes public awareness of the OST and its multicultural heritage through publications, a website, and interpretive activities; by encouraging research; and by partnering with governments and private organizations. We encourage you to join OSTA, help in trail preservation, and help increase appreciation of the multicultural heritage of the American Southwest.

## Visit the OSTA Website

<http://www.oldspanishtrail.org>

The OSTA website is the place to go for both general background and recent news on the OST and OSTA. The site contains a set of maps; an overview history of the OST, including a bibliography; a listing of relevant books, with links to sites where they can be purchased; and a regularly-updated news page, containing links to government reports, activities of the OSTA membership, and other news relevant to the trail. The web page also links to NPS and BLM webpages, which have further links to public documents (e.g. the OSNHT Feasibility Study, the Scoping Report, and the Comprehensive Management Plan) and to maps of the OST.

*Spanish Traces* is the official publication of the Old Spanish Trail Association, a nonprofit 501(c)(3) organization, incorporated under the laws of the State of Colorado. *ST* welcomes submission of letters, articles, book reviews, and OST related news. The next deadline for submissions is August 15, 2008.

All matters relating to *Spanish Traces* should be directed to the Co-editors and Publishers:

**Deborah and Jon Lawrence**  
338 1/2 Camino Cerrito  
Santa Fe, NM 87505  
E-mail: [dlawrence@fullerton.edu](mailto:dlawrence@fullerton.edu)

Membership Dues:	
<b>Regular</b> (single or couple)	\$20/year
<b>Student</b> (under 18)	\$12/year
<b>Institutional</b>	\$25/year
<b>Sustaining</b> (single or couple)	\$30/year
<b>Life</b> (single or couple)	\$250
<b>Corporate</b>	\$100 min

Mail your check to: **OSTA Membership**  
PO Box 1080  
Waxhaw, NC 28173

## OSTA Board of Directors 2008

**PRESIDENT:**  
Douglas Knudson  
89 Fir Drive  
South Fork, CO 81154  
719-873-5239  
[rosejems@fone.net](mailto:rosejems@fone.net)

**VICE-PRESIDENT:**  
Mark Henderson  
861 Binbrook Drive  
Henderson, NV 89052  
702-250-6512  
[markscotthenderson@netzero.net](mailto:markscotthenderson@netzero.net)

**SECRETARY:**  
Judy Knudson  
89 Fir Drive  
South Fork, CO 81154  
719-873-5239  
[ponchapass@fone.net](mailto:ponchapass@fone.net)

**TREASURER:**  
Mark Franklin  
2914 Junction Street  
Durango, CO 81301  
970-375-7992  
[id@animas.net](mailto:id@animas.net)

### DIRECTORS:

Paul Ostapuk – AZ  
PO Box 3532  
Page, AZ 86040  
928-645-2558  
[postapuk@cableone.net](mailto:postapuk@cableone.net)

Cliff Walker – CA  
1204 Gen Court  
Barstow, CA 92311  
760-256-5570  
[cjwalker@mindspring.com](mailto:cjwalker@mindspring.com)

Patricia Fluck – CO  
PO Box 389  
South Fork, CO 81154  
719-873-5875  
[patkfluck@remax.net](mailto:patkfluck@remax.net)

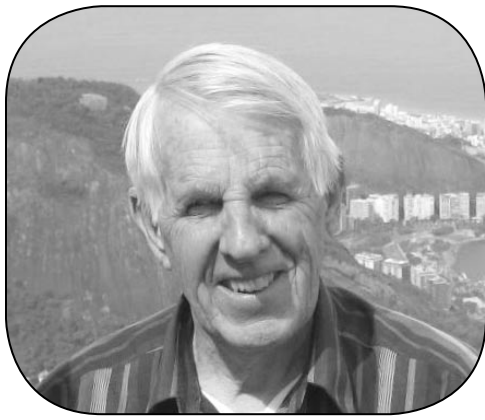
Pat Kuhlhoff – NM  
14 Duende Rd.  
Santa Fe, NM 87508  
505-466-4877  
[PGLK@cybermesa.com](mailto:PGLK@cybermesa.com)

Nick Saines – NV  
1587 Figueroa Drive  
Las Vegas, NV 89123  
702-896-4049  
[greatunc@aol.com](mailto:greatunc@aol.com)

Al Matheson – UT  
8847 West 2200 South  
Cedar City, UT 84720  
435-586-9762  
[citabriair@yahoo.com](mailto:citabriair@yahoo.com)

James Jefferson – Director-at-Large  
3258 Highway 172  
Durango, CO 81303  
970-259-1038  
[jjefferson@southern-ute.nsn.us](mailto:jjefferson@southern-ute.nsn.us)





## President's Corner

### Entrepreneurs Can Help Interpret and Promote the OSNHT

Chris Madrid, a consultant to small businesses and the Taos Chamber of Commerce, recently gave OSTA the following advice: if we truly want large numbers of Americans to become familiar with the Old Spanish Trail, we should encourage entrepreneurs to promote the trail. Madrid argued that while OSTA can provide information and interpretation, and work to preserve the trail, entrepreneurs can promote the trail, depict it, and get the public acquainted with it first-hand much more vigorously than can OSTA or the federal agencies.

OSTA's mission statement says that we will not only protect and preserve the OSNHT, but we will promote appropriate use of the trail. OSTA, the NPS, and the BLM all have a role in assuring a balanced approach that respects the historic and natural landscape while offering rich experiences on or near the trail.

Motel and restaurant owners can attract clientele and simultaneously increase awareness of the trail by promoting trail-related sites and museums. In this issue I write about a B&B in Tecopa, California, run by an OSTA member, Cynthia Kienitz, who encourages her guests to learn about and experience the OST.

With the climbing cost of fuel, businesses can promote travel that, while closer to home, encourages people to see the Southwest via the Old Spanish Trail. Just as the railroads promoted visitation to the western National Parks in the late 1800's, OSTA can urge bus tour companies to develop Old Spanish Trail tours serviced by some of our volunteers at key stops along the route. A similar arrangement occurred four years ago when a private pilots' club followed the Armijo route (*Spanish Traces*, Winter 2006).

We have found that, as long as we extend the courtesy of attaching their name to the announcement or publications, banks and local businesses take an interest in sponsoring community events that attract visitors to learn about and experience the trail.

We've already observed the wonderful attention that artist David Brockhurst and his educator/promoter wife, Jane Laraman, attracted to the trail by involving Barstow in a great mural project, "Main Street Murals." A photo of their Old Spanish Trail mural landed on the front page of the Barstow phone directory, reaching

every home in the middle of the Mojave Desert.

Several art galleries have shown interest in stimulating locally significant quality art work that depicts the Old Spanish Trail. The Southern Utah Symphony has produced a CD entitled the *Spanish Trail Suite*, thanks in part to the entrepreneurial philanthropy of two of our members. This year's OSTA convention will include demonstrations of weaving, a craft that supported the OST trade. I have found that groups that are perpetuating the craft of weaving, such as Tierra Wools of Tierra Amarilla, New Mexico, are very interested in the Old Spanish Trail.

OSTA can guide and provide endorsement of "good" writing that is authentic. There is a scarcity of popular literature, including children's books and games, about the trail. We have no auto tour guides and, with the exception of the new North Branch map, we have no large maps.

We would like your ideas and your experience about stimulating entrepreneurship. My point is that the trail is not the domain of a private club called OSTA, nor of the administering federal agencies. We need to encourage more Americans to take this old route to heart and to treat it as a national treasure.

**Doug Knudson**



Trail Association is trying to establish the history of the Old Spanish Trail in a way that honors all the different cultures – Anglo, Hispanic, and Native American – that were involved.

Mr. Robinson gave a brief history of the Old Spanish Trail, stressing that the route is one of the least known of the historic trails. While the Old Spanish Trail was “the longest, crookedest, most arduous pack mule trail in the history of America,” nevertheless between 1829 and 1848, hundreds of traders, soldiers, merchants, horse thieves, and Indians traveled the torturous route between Santa Fe and Los Angeles.

The people of many ethnic origins who traveled the Old Spanish Trail laid the foundations of society in the Southwest and California.

Adapted from an article by Nancy C. Arcuri, editor and publisher of *The Citizen's Voice*. March 2008, Issue 254.

**A New Book by  
Paul R. Spitzzeri**

*The Workman and Temple Families of Southern California, 1830-1930.* Dallas: Seligson Publishing, 2008.

Look for a review in an upcoming issue of *Spanish Traces*.

## From the Editors

In his article in this issue, historian **Marc Simmons** comments, “How odd that in the 19th century, New Mexicans colonized parts of California, while today a reverse flow of Californians is colonizing upper New Mexico.” Your editors are joining that reverse flow; this June we are moving to Santa Fe. Please note the new mailing address, given on page 2 of this issue, for submissions to *Spanish Traces*. Our e-mail address will remain the same.

Simmons, who is widely regarded as the “historian laureate of New Mexico,” writes a regular weekly column for the Santa Fe *New Mexican*, from which the article in this issue is taken. Simmons’ article provides a good general background for the article by **Bruce Harley** on the Abiquiú-Agua Mansa connection. Harley, who is a retired archivist from the Diocese of San Bernardino, is a long time OSTA member and contributor to these pages. He is the leading expert on the Agua Mansa/Politana communities of emigrants who took the Old Spanish Trail.

**Bill Chenoweth**, another long-time OSTA member and a retired geologist from Grand Junction, Colorado, combines his expertise in geology with his interest in history in an article on the Book Cliffs.

We also present articles by two new contributors to *Spanish*

*Traces*, **David Earle** and **Carolynne Merrell**. The articles are shortened versions of talks given at the National Spanish Trails Symposium in Cedar City, Utah, last October. Earle teaches anthropology at Antelope Valley College in Lancaster, California, and is interested in the ethno-history of Native Americans in the Mojave Desert, as well as other regions of the American West. Merrell is the owner of Archaeographics, Inc., of Moscow, Idaho, a non-profit company specializing in the documentation of pictographs, petroglyphs, and inscriptions using digital enhancement technology. We welcome them both to *Spanish Traces*.

**John Fantz** was our guide on a recent tour of the San Gabriel Mission. We have transcribed and edited the comments he made during the tour for this issue. Fantz is not only a fine guide, knowledgeable and melodramatic, but he has also played a role in revitalizing the Mission’s museum.

**Bill and Esther Gorman**, of Treasure Island, Florida, were inspired by their recent visit to Fort Uncompaghe in Delta, Colorado, to submit a brief article on the fort. We welcome other readers to submit articles on interesting sites they visit associated with the Old Spanish Trail.

*Deborah and Jon Lawrence*



## News from the Trail

### Recycle, Remodel, Represent

Cynthia Kienitz, the innovative OSTA member in Tecopa, California, who operates the China Ranch B&B, now operates a second B&B and hostel up on the OST Highway. She has recycled three or four abandoned mobile homes that once cluttered the property, remodeling them so that they are colorful on the outside and comfortable on the inside. The current renovation will turn one of the trailers into an OSTA meeting room, chapter office, and small exhibit hall. Kienitz represents the Old Spanish Trail Association by letting the visitors see her maps and pictures, and by promoting hikes down the canyons and through the cactus gardens. On starry nights her guests can sit on the tower deck and get a sense of kinship to travelers on the Old Spanish Trail through this remote region. Kienitz is definitely the kind of entrepreneur that I talk about in my editorial in this issue's "President's Corner."

*Douglas Knudson*



*photos by  
Doug Knudson*

## Chapter Contacts

### Armijo Chapter (AZ)

Jim Page  
Page, AZ  
435-675-9112  
leavenotrace2003@yahoo.com

### La Vereda del Norte Chapter (CO)

Pat Richmond  
Creede, CO  
719-658-2377  
patsjoy@netzero.net

### Nevada Chapter (NV)

Liz Warren  
Jean, NV  
702-874-1410  
mizlizzard@aol.com

### North Branch Chapter (CO)

Bill Chenoweth  
Grand Junction, CO  
970-242-9062  
cheno@bresnan.net

### Rancho Chapter (CA)

Rick Whitaker  
Garden Grove, CA  
714-534-5710  
rwhitake@ci.ontario.ca.us

### Salida del Sol Chapter (NM)

Pat Kuhlhoff  
Santa Fe, NM  
505-466-4877  
PGLK@cybermesa.com

### Southern Utah Chapter (UT)

Rob Dotson  
Enoch, UT  
435-586-6746  
rgdotson@hotmail.com

### Tecopa Chapter (CA)

Cynthia Kienitz  
Tecopa, CA  
760-852-4358  
ranchhouseinn@earthlink.net

### William Workman Chapter (UK)

William Ramsay  
Cumbria, England  
c/o david.fallowfield@btinternet.com

## Mormon Mesa Hike

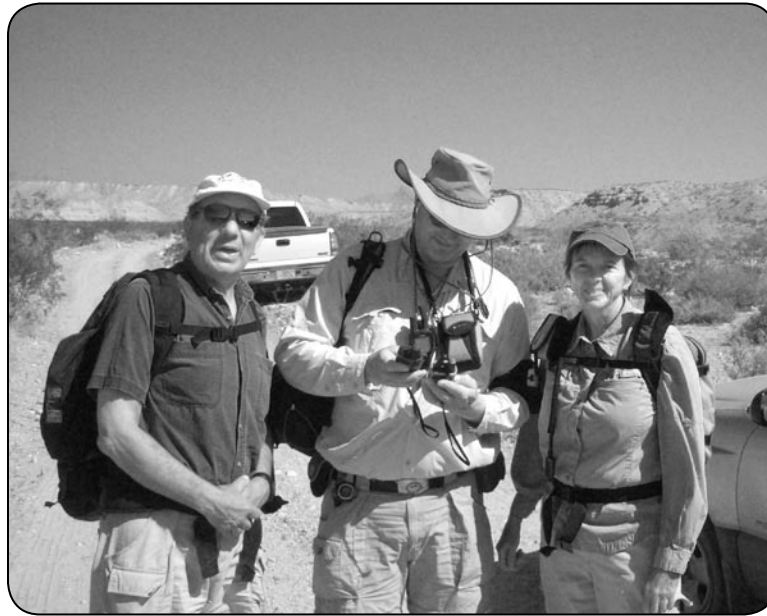
In March, the Nevada Chapter joined with the Sierra Club to hike a section of the OSNHT across Mormon Mesa. The mesa is an immense flat-topped landform west of Mesquite, Nevada, which was crossed by travelers on the OST to avoid the brush and bogs along the Virgin River. The trip was organized and led by Nevada Director Nick Saines, Chapter Secretary Carol Corbett, and OSTA Vice President Mark Henderson.

A total of 20 people turned out for the hike. There were two hike options offered: a 6-mile out-and-back hike and an 11-mile hike across the mesa. Both hikes began in Halfway Wash, just south of the proposed Mesquite Airport.

Before starting, Saines gave a brief overview of the history of the trail through southern Nevada. He also explained the geology of the mesa, noting that the mesa is underlain by the Muddy Creek Formation, with a resistant caliche cap that is up to six million years old. This layer of calcified soil is one of the oldest soils in the world.

Corbett talked about the proposed Mesquite Airport and its impact on the trail in this area. Given that this section of the trail is listed

on the National Register and is identified as a “high potential trail segment” in the Comprehensive Management Plan, it is worthy of extra protection. Chapter members will soon be meeting with Federal Aviation Administration officials to discuss the impact of the airport, located just three miles to the north.



Nick Saines, Mark Henderson, and Carol Corbett in Halfway Wash.  
*courtesy Carol Corbett*

One of the highlights of the trip occurred at the onset. A section of the Old Spanish Trail/Mormon Road ascends Mormon Mesa from the point where our hike started. This was also the only significant elevation change of the entire hike. While hiking up the trail, the group found remnants of history in the form of timbers and roadbed reinforcements, especially at the very top. The group also noticed that the trail was suffering from erosion and OHV use, with fresh tire tracks found on most of the trail.

A concrete marker, located where the trail crests the mesa top, documents the trail location. This marker is one of a series of 33 such markers across southern Nevada. They were placed in 1964-65 as a Nevada Centennial project. Sherwin “Scoop” Garside originated this project and worked with friends and supporters, including members of the Boy

Scout Council to erect the monuments. Corbett read an account of the trail in this section from Addison Pratt’s 1849 diary, which is reprinted in Harold Steiner’s book *The Old Spanish Trail Across the Mojave Desert*. This excerpt gave participants a sense of the place that appears not to have changed in 150 years.

After stopping for photographs and more discussion of trail history, the entire group headed west across the mesa.

Part of the travel was cross-country; part followed a ranch road that closely follows the original trail. After several short breaks, the group made it to the second concrete marker, just past a small rock ridge. Near this location, David Shafer detected a fire-altered rock hearth just off the trail.

After a short lunch break and more photographs, the 15 hikers taking the short route headed back towards our beginning point; they were led by Saines and



The hiking group at the marker at the top of Mormon Mesa. *photo by Carol Corbett*

Henderson. On their return trip some late 19<sup>th</sup>-century “Salt Glaze” crockery was found along the trail, probably dating from its use as the main Salt Lake to Los Angeles Wagon Road.

The five people taking the longer hike were led west across the mesa by Corbett. Wildflowers and cactus blooms became more abundant on the western portion of the mesa, prompting frequent photographic breaks. A pair of Horned Lizards formed the subject of many photos. A third concrete marker was passed and several likely sections

of the original Mormon Road were found.

Favorable comments were received from both groups of hikers. They felt that this is an historical site that we should help protect. It is truly one of the most pristine places to walk along the OST and get a feeling for what it was really like. OSTA’s efforts to minimize the impacts from the proposed Mesquite Airport are whole-heartedly supported by hikers on this trip.

*Carol Corbett*

**Agenda for the OSTA 2008 Convention:** The 2008 OSTA Convention will be held June 6-8 at the Ohkay Owingeh Resort near Española, New Mexico. The convention will include talks by John Baxter on the sheep trade in New Mexico from 1829 to 1848, by John Ramsey on the trail from Santa Fe to Taos, by Susan Boyle on mules and horses on the trail, by James Jefferson on Ute Indians and the trail, and by Bob Shlaera on the Kern 1853 sketches of the OST. There will also be talk/demonstrations on traditional Hispanic weaving by the Irvin Trujillo Centinela Weavers and on mule packing by Bob Larison. A field trip will visit OST trail sites and interpretive sites in the vicinity of Abiquiú. For further information, contact Pat Kuhlhoff at [pglk@cybermesa.com](mailto:pglk@cybermesa.com) or Therese Janowski at (505) 466-1397.

**CARTA Annual Meeting:** The annual meeting of El Camino Real de Tierra Adentro Trail Association (CARTA) will be held on Saturday, September 27, 2008, in Valencia County, New Mexico, at a site yet to be announced. There will be speakers, a traditional lunch, and a short business meeting. Details will be announced on the association website at [caminorealcarta.org](http://caminorealcarta.org), or can be obtained by contacting the CARTA secretary, Jean Fulton, at [jeanfulton@earthlink.net](mailto:jeanfulton@earthlink.net).

**GSHA-SC Annual Meeting:** The Genealogical Society of Hispanic America – Southern California Chapter (GSHA-SC) will hold its annual meeting at the Ohkay Owingeh Resort near Española, New Mexico, on June 27-29, 2008. The group’s stated purpose is to promote Hispanic genealogical and historic research, with a focus on the areas of Colorado, New Mexico, and California. For further information, contact Donie Nelson at [doniegsha@earthlink.net](mailto:doniegsha@earthlink.net).

**OCTA Convention:** The Oregon-California Trails Association National Convention will be held in Nampa, Idaho, on August 5-9, 2008. Topics include Indian-emigrant relations along the trail, emigrant inscriptions, gravesites, and preservation. Workshops will be held on family history, oral interviews, and interpretation. Tours will go to a number of trail sites in the area. For more information and to register online, see the OCTA website:

[www.octa-trails.org](http://www.octa-trails.org).



## A Visit to Fort Uncompahgre

During a recent month-long stay in Moab, Utah, we took the opportunity to visit Fort Uncompahgre. Originally built in 1828 by Antoine Robidoux, the fort was on the Gunnison River near the junction with the Uncompahgre River. It was one of several forts that Robidoux operated in the Colorado-Utah area. It lasted until about 1844, after which it was abandoned and later burned. An important post on the Northern Branch of the Old Spanish Trail, the original fort was subjected to numerous floods from both rivers and the actual site has only recently been located by archeological work.

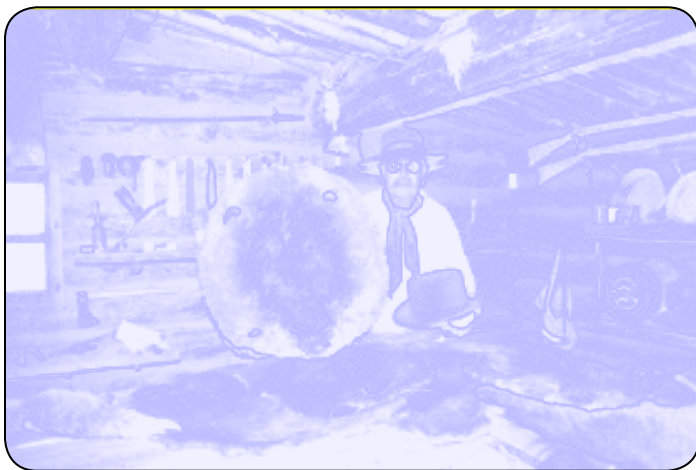
The reconstructed historic site lies a little less than two miles from the fort's original site. On our visit, we were met at the gate by Ken Reyher, author, historian, teacher, and curator. Dressed in period clothing, Reyher gave us a personal tour of the fort. (The tour is usually self-guided; a 20-page

brochure and numerous descriptive postings are provided.) There are 12 buildings, including the office and a reconstructed trapper's cabin which is outside the fort proper. It takes about two or more hours to enjoy and absorb the material being displayed. While all of the exhibits are well-done, our favorite was the trading post, which has many items of interest from the period that the fort was in existence, including beaver pelts and beaver hats. Reyher has studied the techniques the trappers used for securing and curing the pelts, and in the classroom, he has his class cure pelts using the methods that were used during the historic period of the fort.

The office has books on sale about the period, including three authored by Reyher, one of which is an excellent biography of Antoine Robidoux. The fort is located at the north end of Delta, Colorado, just off Route 50. It is open 9 a.m. to 3 p.m. Monday through Friday from April 1 through September. The website is

<http://www.delta-fort.org/> and the telephone number is (970) 874-1718.

**Bill and Esther Gorman**



Ken Reyher in period garb. *courtesy Bill and Esther Gorman*

## Book Review

*From Texas to San Diego in 1851—The Overland Journey of Dr. S. W. Woodhouse, Surgeon-General of the Sitgreaves Expedition.*

Edited and annotated by Andrew Wallace and Richard H. Hevly. Lubbock, TX: Texas Tech U. Press, 2007.

ISBN 978-0-89672-597-3.

Illustrations, maps, appendices, notes, bibliography, index. 357+xl pages. \$45.00 hardcover.

In *From Texas to San Diego in 1851*, editors Andrew Wallace and Richard Hevly have for the first time reproduced, annotated, and published Dr. Samuel W. Woodhouse's diaries of the 1851 Sitgreaves' expedition. Woodhouse (1821-1904) was a contemporary of many well-known American field naturalists, including Thomas Nuttall, William Gambel, and John Kirk Townsend. However, until now his role in the development of the natural history of the Southwest has been overlooked.

In 1851 the expedition, headed by Captain Lorenzo Sitgreaves, set out to explore the western portion of a proposed thirty-fifth parallel wagon road. Although Sitgreaves' published report is only 18 pages long, the thirty-year-old Woodhouse, who accompanied the expedition as surgeon and naturalist, kept four detailed pocket diaries. These diaries chronicle the group's travel across



the Southwest, from New Mexico to San Diego. They offer the first detailed descriptions of the plants, reptiles, animals, birds, and native peoples of the area.

Woodhouse's far-western diaries are preceded by an introduction which provides the historical context for Woodhouse, Sitgreaves, and the expedition itself. His entries begin on the day he left Philadelphia and boarded a ship in New York bound for Texas. They include his three-week stay in San Antonio and his trip to Santa Fe by way of El Paso. The expedition formed officially in Santa Fe and included J. G. Parke, Antoine Leroux, and Richard H. Kern, the group's cartographer and artist. In early August, the explorers left Santa Fe for Zuñi. Passing by Morro Rock, Woodhouse, Sitgreaves, and Kern inscribed their names.

Many of Woodhouse's entries concern exploration westward from the Indian Pueblo of Zuñi along the thirty-fifth parallel to the Colorado River, downriver to the Yuma Crossing, and finally across the desert to San Diego. While the expedition was plagued by insufficient supplies, rough terrain, and hostile Indians, Woodhouse remained an observant and curious diarist. Even after his near fatal snakebite at Zuñi Pueblo, he continued to faithfully maintain his detailed commentary, describing his self-treatment, which included lacerating the wound, sucking out the venom, drinking ammonia water, taking Dover's powders,

applying flax seed poultices, and getting drunk on whiskey and brandy. For the remainder of the trip, he had limited use of his left hand.

Upon leaving Zuñi, the explorers reached the Little Colorado River, which they followed to Grand Falls. They then continued westward to the San Francisco Peaks. Woodhouse was especially impressed by the forested trail from Rogers Lake to the head of Hell Canyon, which he mistakenly called Bill Williams River. Through this area he commented on the presence of mountain lions, grizzly bear, and tuft-eared squirrels. Near Ash Fork, he noted that he saw Gambel's Partridge, antelope, and hare. When they reached the Colorado River, the explorers began to have trouble with Indians. Woodhouse devotes much attention in his entries to Indians, and his diaries include the earliest recorded description of the Hualapai, observations of Indian cultures, and details of the attacks on the group by various tribes, which resulted in the wounding and death of several of their men. Camped on the Colorado River, Woodhouse himself was shot in the thigh by a Mojave arrow.

Richard H. Hevly is professor emeritus of biology at Northern Arizona University. Andrew Wallace is professor emeritus of history at Northern Arizona University. Their areas of interest – the biology and history of the Southwest – provide the range needed to give context to the

diaries. Between entries, the co-editors insert background material or supplementary historical or naturalistic data which amplifies what Woodhouse has written. These comments are distinguished from the diary entries by a different typeface. This format contributes immensely to the readability of the entries. The volume also includes 23 plates from the Sitgreaves' expedition, notes, a bibliography, and an index.

*From Texas to San Diego in 1851* does much more than simply reconstruct the Sitgreaves' expedition – it illuminates Southwest anthropology and natural history at the mid 19th century. The book will be of interest to historians, ethnohistorians, and naturalists, as well as to southwest historic trail enthusiasts from the inveterate to the armchair variety.

#### ***Deborah and Jon Lawrence***

(This review will appear in an upcoming issue of the *Overland Journal*.)



## The Native Context of the Old Spanish Trail in California: Traditional Native Travel and Exchange across the Mojave Desert and the Hispanic Desert Frontier

by David D. Earle

Several variant routes of the Old Spanish Trail in the Southern California desert followed a much older native travel corridor through the region. The main route of the California portion of the Old Spanish Trail joined the Mojave River just east of Daggett and followed it to the southwest *en route* to the Southern California coastal settlements. Another variant

of the trail followed the lower Mojave River upstream from its sink (the eastern outlet at the lower end of the Mojave River) toward modern Daggett and Barstow. A third trail variant connected with the second at the Mojave River Sink after passing through the Providence Mountains/Mid-Hills region from the direction of the Colorado River. Prior to the opening of the Old Spanish Trail in 1829-1830, the Mojave River corridor and the route of the third trail variant to the east had formed part of a major Native American travel and exchange route linking coastal Southern California with the Southwest. This route was particularly important in the exchange of olivella and other

coastal California shell beads to the Southwest, but involved the movement of other highly valued goods as well. In the late 18th and early 19th centuries, after the Spanish conquest of coastal California, native groups occupying the California desert region continued to participate in this coastal-Southwest exchange system. This travel and exchange corridor had also become, by the early 19th century, an access route for native raiders from beyond the Hispanic frontier in California and an escape route for neophytes fleeing Franciscan mission control. This paper discusses the native groups associated with this traditional Mojave Desert travel route and how they were



Showing the variant routes of the Old Spanish Trail through the Mojave Desert.

involved in or affected by the use of the Old Spanish Trail after 1829, as the Southern California Hispanic desert frontier underwent important changes.

### **Native Use of the Old Spanish Trail Route**

In the spring of 1776, Father Francisco Garcés traveled from the Colorado River west to the Granite Mountains-Providence Mountains, Soda Lake, and the lower and upper Mojave River. He was attempting to follow and record a direct land route from Sonora and the Colorado River to the Alta California capital at Monterey, but he ended up being led up the upper Mojave River *en route* to Mission San Gabriel (Coues 2: 235-246). He thus followed and described the Mojave bead trade route that led from the Colorado River to the Mission San Gabriel/Los Angeles region. The Mojave villages were located in the Colorado River Valley in the vicinity of Needles. The Chemehuevi occupied the desert to the west as far as the east side of Soda Lake, at the lower end of the Mojave River. They had previously expelled a mysterious group of desert-dwelling “Land Mojaves” from the area (Earle, “Native Population” 183; Kroeber, “Ethnographic Interpretations” 294-298, 305-307; Laird 141-142). The portion of Chemehuevi territory along the trail corridor included Piute Spring, the Mid-Hills, the Providence and Granite Mountains, Rock Spring, and Marl Spring. Soda Lake and the length of the Mojave River to the west

and southwest was occupied by the Vanyumé, the desert branch of the Serrano, located to the north of the main division of the Serrano in the San Bernardino Mountains and valleys to the south and east. Angayaba, Sisugenat, Cacaumeat, Topipabit, Atongaibit, and Guapiabit were Vanyumé (Desert Serrano) villages located on the lower and upper Mojave River (Earle, “Native Population” 175-177).

Garcés, who disagreed strongly with the avowed policy of Spanish military commander Rivera y Moncada of prohibiting the Mojave trade, met Mojave bead traders during his trip, not only on the trail from the Colorado River to the Mojave River, but also later in the regions of Santa Clarita and the southern San Joaquin Valley.

Later Spanish colonial sources noted the continued existence of the Mojave bead trade extending from coastal Southern California to Oraibi and the Southwest (Ford 711-715, 719-720). This trade included Mojave visits to the Franciscan missions at San Gabriel, San Fernando, San Buenaventura, and Santa Barbara, as well as exchange expeditions to the southern San Joaquin Valley and even coastal central California (Earle, “Mojave River” 12-17). These were frequently mentioned during the 1800-1819 period. A surprising aspect of this exchange was the survival of the manufacture of olivella shell beads by Chumash native communities once they were brought into the

Franciscan missions. This was particularly notable for Santa Cruz and other Channel Island Chumash bead craftspeople brought into Mission San Buenaventura after 1806. Shell bead manufacture appears to have continued with a large volume of production after missionization (Arnold and Graesch; King, “Explanations” 89-92; King, *Evolution* 179-184, 194-196). This was due partly to the fact that olivella and other shell beads were continuing to play a key role in the maintenance of circuits of economic exchange in the native regions beyond the political and economic reach of the Spanish colony in coastal Alta California. In return, the Mojave trade brought southwestern native goods to the coast (Coues 1: 255-256). This had been noted earlier by Father Font, a Franciscan colleague of Garcés, who wrote of the presence of a southwestern native blanket in the Santa Barbara region (Bolton 257).

After 1810, the missionaries at Mission San Gabriel expanded their recruitment, sometimes forcibly, of interior Serrano native communities, including those along the trade trail on the upper Mojave River. This was partly in response to the involvement of some of these communities, along with Chemehuevis and Mojaves, in supporting an internal neophyte rebellion at Mission San Gabriel in November of 1810 (Earle, “Native Population” 178). A large military party of Mojaves had been induced, through the payment of beads, to support the rebellion

by attacking the Spanish at the mission. Due to concern about the strength of the mission's defenses, this group turned back a few leagues from the mission. After this date, as the Spanish attempted to absorb upper Mojave River Serrano villages into San Gabriel and San Fernando Missions, runaway neophytes continued to flee along the Mojave River-Colorado River trail to take refuge in the Mojave villages on the Colorado River around Needles. Continued plotting between non-missionized "gentile" Serranos of the upper Mojave River area and the Mojaves of the Colorado River was reported as late as 1813. While upper Mojave River native villages had been visited by Spanish expeditions in 1806 and 1808, after 1810 such military forays into the region became much more frequent (Cook 247-248; Palomares 232-242). As these events were unfolding, the Mojaves continued to use the trail system to send exchange expeditions to the coast.

In May of 1819, a tragic incident occurred at San Buenaventura Mission, where Mojave traders had arrived to exchange southwestern blankets and other goods for shell beads made by Chumash neophytes at the mission. Soldiers of the mission escort got into a deadly battle with the Mojaves after a soldier attempted to steal a native trade blanket. Later in the year, Spanish officials believed that the Mojaves were planning a retaliatory attack on the Southern California settlements in general and Mission San Gabriel in

particular. In the Mojave River area, both runaway neophyte Indians and non-Christians were abducted or killed by the Mojaves in the fall of 1819. In November of that year Governor Solá ordered a punitive expedition to descend the Mojave River and then march eastward to the Mojave villages on the Colorado River to burn crops and generally punish the Mojaves. This expedition, which was chronicled by Franciscan Father Nuez in 1819, failed to get much past the eastern end of the lower Mojave River. Continued fear of a Mojave attack lingered for several years.

The war for independence in Mexico in 1810-1820 strained the Franciscan mission system in Alta California. Native neophyte production at the missions had to support both the missions and the colonists, cut off as they were from the former trade and subsidies from Mexico that had provisioned them. At the same time, neophyte population levels at the missions plummeted (Payeras 206-207, 225-228, 270-272). This was partly due to the health effects of natives having to live in close quarters and in the midst of a greatly expanding livestock population at the missions that carried diseases to which they had little immunity. By the 1820's, conditions at several Southern California missions became very tense, and further rebellions occurred. This spurred the flight of neophytes from the missions across the interior frontiers to the San Joaquin Valley or the interior deserts.

In the aftermath of a decade of intensive recruitment to or forced removal to the Franciscan missions by the Spanish authorities and after the Mojave attacks and raiding of 1819, some groups of Serrano/Vanyumé nevertheless managed to continue to live on the Mojave River in the 1820's. Trapper and explorer Jedediah Smith found Vanyumé living in the vicinity of modern Victorville in 1826 and 1827 when he visited Alta California (Brooks 91-92). In the late summer of 1826, Smith also passed through the still-occupied Vanyumé village of Atongaibit. When Smith traveled from the Colorado River toward the Southern California coastal settlements by way of the lower Mojave River in 1826, he was guided by two Vanyumé who had formerly been neophytes at Mission San Gabriel. The pair had been staying with the Mojaves on the Colorado River. Vanyumé from the Mojave River region were occasionally recorded in the Mission San Gabriel baptismal register as late as the 1820's. At least a small number of Vanyumé were still living in the Barstow-Daggett region along the river in the early 1830's. Around that time one Vanyumé group was attacked by Mojaves near Daggett and some of its members carried off to the Mojave villages (Earle, "Mojave River" 24-26; Harrington 151, 518-519). Frémont encountered a Vanyumé survivor attached to a band of Mojaves traveling on the Mojave River in 1844 (Jackson and Spence 676).

## **The Mojave River-Colorado River Trail and the Mojaves**

While the main native trail ran from the Mojave villages near modern Needles westward to the Providence Mountains-Mid-Hills area and to the Sinks of the Mojave, several variants were used by Mojave travelers to the Southern California coast before and after the era of the explorations of Father Garcés. One variant followed the later route of the Government Road through Cedar Canyon and past Rock Spring in the Mid-Hills to reach Marl Spring, east of the Sinks of the Mojave. The second variant crossed the Providence Mountains further to the southwest. The route appears to have been followed by both Father Garcés in 1776 and Jedediah Smith in 1826. In returning once again to California in 1827, Smith was attacked while getting his group of trappers across the Colorado River at the Mojave villages. The unexpected hostility was due to trappers under Pattie having killed 16 Mojaves shortly before. This friction and the implied threat of the Mojaves would lead to the later use of a more northerly crossing point on the Colorado River by non-native parties traveling between Santa Fe and Los Angeles.

In 1829-1830, Antonio Armijo's party from New Mexico to Los Angeles laid out the principal route of the Old Spanish Trail through the California desert as it was used by Los Angeles-Santa Fe caravans during the next two

decades (C. J. Walker 269-270). Armijo, and later in 1844, John C. Frémont, mentioned that the Mojave River was still being used as a native trade and travel route. Armijo noted the trade of shell beads involving Oraibi. Not only were the Mojaves still visiting the Pueblo of Los Angeles but they also were continuing to trade and obtain shell beads from non-missionized native communities in the southern San Joaquin Valley in south-central California.

## **The Old Spanish Trail**

The portion of the Old Spanish Trail in the Mojave Desert of California followed the traditionally-used Mojave River trail route northward and eastward to a point some 15 miles east of Barstow. The variant of the trail that was generally used in the 1840's then headed northeast away from the Mojave River to Spanish Canyon, Bitter Spring, Red Pass Lake (Mud Spring), and the Silurian Valley, on the way to Salt Spring, the Amargosa River, Tecopa, and the Las Vegas Valley. As noted previously, two other variants were also sometimes used. One ran down the lower Mojave River, across the Mojave River Sink and the Mid-Hills- Providence Mountains, to turn north at a point west of the Colorado River, a little to north of the Mojave villages near Needles (Searchlight). Another variant trail ran down the Mojave River to its sink and turned north to rejoin the main variant Bitter Spring trail in the Silurian Valley north of modern Baker (Steiner 43-44).

Armijo's northerly route between Los Angeles and Santa Fe bypassed the Colorado River, crossing at the Mojave villages. It avoided other troublesome native nations in Arizona and used a Colorado crossing sufficiently upstream to reduce the risk to stock. Elizabeth Warren has argued that Armijo's original westbound route in the Mojave Desert may have turned south from the Silurian Valley to reach Soda Lake and the lower Mojave River, rather than proceeding southwest by way of Bitter Spring, the preferred route in later years (Warren 1974). The portion of the trail between the Mojave River and Las Vegas was particularly short of water and pasture. It was better suited to the caravans' springtime eastbound movement with stock still in relatively good shape than to the later gold rush era east-west traffic from Salt Lake and Las Vegas with trail-worn stock.

## **The Saddle Stock Trade on the Old Spanish Trail and Native Raiding and Subsistence**

The annual caravan from Los Angeles to Santa Fe ferried Alta California horses and mules to Santa Fe. Many were then forwarded to the American frontier in Missouri (Hafen and Hafen 228; Lawrence 27-39).

The opening of the era of caravans from Alta California to New Mexico at the beginning of the 1830's followed a decade of political change, economic opportunity, and native unrest in

the Alta California colony. During the 1820's, independence from Spain brought legal free trade and the great expansion of non-mission cattle herds as hide and tallow were produced for shipment to the developing industries of New England. As the rancho holdings in Southern California and the herds they supported expanded inland in the 1820's and 1830's, native raiding of rancho stock increased alarmingly. This was carried out by interior native groups from beyond the frontiers of Mexican settlement, assisted by fugitive neophytes (Phillips 1993).

After the opening of the Old Spanish Trail, New Mexican stock traders also became involved in buying stolen saddle stock from Mojave Desert or San Joaquin Valley native communities (C. J. Walker 120-130). One party of New Mexicans was stopped on the Mojave River in the late winter of 1833 and was found to be conveying pilfered rancho stock they had acquired from the Yokuts of the southern San Joaquin Valley (C. J. Walker 123). The Yokuts had the advantage of being able to pasture large quantities of such raided stock adjacent to the wetlands of the valley floor. In 1840 there was a battle reported between New Mexicans with stolen stock and Californio ranchers at a place on the Mojave River called La Majonera. Various other incidents of this kind were also reported. Yokuts in the southern San Joaquin Valley obtained large quantities of trade goods in the early 19th

century, some of which have been found at the principal settlement of the Tulamni Yokuts at Buena Vista Lake. Some of this may be associated with the New Mexico trade. The sale of stolen horses from the Southern California ranchos provided these native groups with a way to remain independent of Mexican control, yet gain access to European or non-native goods.

Native stock raiding in the Mojave Desert region had a somewhat different focus. The Chemehuevi had begun moving from their Providence and Kingston Mountains home territory southwestward up the Mojave River after 1830 (Earle, "Native Population" 183-184). They had also at the same time established settlements on the Colorado River, where they adopted Mojave flood farming. These movements were part of an effort to take advantage of new opportunities for hunting and other food procurement. Their home territory contained upland springs and lower altitude oases but could only support small populations, so migration in search of new subsistence opportunities was a plausible reaction to new conditions.

For the Chemehuevi, stock raiding, particularly of horses, was a means of providing an additional food supply. This is described by Frémont in 1844, and by other sources as well (Jackson and Spence 676-680). The 1840's was a decade marked by several episodes of drought in Southern

California, a time when such an additional source of food for Chemehuevi local native bands would have been particularly important. The relatively limited water and pasture resources available in the desert, especially east of the Mojave River, made difficult the long-term maintenance of large herds of animals by the Chemehuevi in the style of the southern San Joaquin Valley Yokuts. Chemehuevi stock raids included forays at least as far southwest as today's Orange County, California. However, the Chemehuevi also raided the stock of the caravans headed to New Mexico. Both their excellent bow tackle and their ability to travel rapidly on foot through mountain and badland areas allowed the Chemehuevi to mount such hit-and-run raids.

During the era of the New Mexico trade on the Old Spanish Trail, the Mojaves continued to use the variant of the trail that crossed the Mid Hills/Providence Mountains east of the Mojave River Sink. The traditional transport of Southern California coastal shell beads eastward continued, but was accompanied by the transport of horses eastward as well (Kroeber, "Mojave" 177-178). Some of these were obtained in trade, but others were appropriated from the coastal ranchos. Southwestern saddle blankets were carried by the Mojaves to the coast, where they were much in demand. Frémont was told in 1844 that the Mojaves themselves had difficulty with Chemehuevi raiders when

the former brought horses on the trail from the coast (Jackson and Spence 676).

## Conclusion

In California, the Old Spanish Trail followed a much older exchange corridor that had linked the Southwest with the native groups of the Southern California coast for many hundreds of years. The native political geography along the trail changed in the early 19<sup>th</sup> century, as the Vanyumé or Desert Serrano were missionized, and the Chemehuevi moved in to replace them in the Mojave River region after 1830. Former village sites in the native trade corridor along the Mojave River were abandoned, as the river portion of the trail became a highway for various kinds of armed outsiders. Chemehuevi raiding on the stock of parties traveling the Old Spanish Trail became a regular feature of California desert travel. The Mojaves, for their part, continued to maintain traditional patterns of trade from the Colorado River to the Mojave River and points west through the end of the era of Mexican rule. Until the onset of the Gold Rush era, both the Chemehuevis and the Mojaves would continue to be the masters of the California desert realm through which the variants of the Old Spanish Trail passed.



## References

- Arnold, Jeanne and Anthony P. Graesch. "The Evolution of Specialized Shellworking among the Island Chumash." *The Origins of a Pacific Coast Chiefdom: The Chumash of the Channel Islands*. Ed. Jeanne E. Arnold. Salt Lake City: U. Utah Press, 2001, 71-112.
- Bean, Lowell J. and William M. Mason. *Diaries and Accounts of the Romero Expeditions in Arizona and California, 1823-1826*. Los Angeles: Ward Richie Press, 1962.
- Brooks, George R., ed. *The Southwest Expedition of Jedediah S. Smith: His Personal Account of the Journey to California, 1826-1827*. Los Angeles: Arthur H. Clark Co., 1977.
- Cook, Sherburne F. "Colonial Expeditions to the Interior of California: Central Valley, 1800- 1820." *University of California Anthropological Records* 16.6 (1960): 239-292.
- Coues, Elliott, ed. *On The Trail of a Spanish Pioneer: The Diary and Itinerary of Francisco Garcés (Missionary Priest) in His Travels Through Sonora, Arizona, and California 1775-1776*. 2 vols. New York: Francis P. Harper, 1900.
- Earle, David. "Native Population and Settlement in the Western Mojave Desert in the Eighteenth and Nineteenth Centuries." *Proceedings of the Millennium Conference: The Human Journey and Ancient Life in California's Deserts, Barstow, California, May 9-12, 2001*. Ridgecrest, CA: Maturango Museum Press, 2004.
- . "The Mojave River and the Central Mojave Desert: Native Settlement, Travel, and Exchange in the Eighteenth and Nineteenth Centuries." *Journal of California and Great Basin Anthropology* 25.1 (2005):1-37.
- Ford, Richard I. "Inter-Indian Exchange in the Southwest." In *Handbook of North American Indians, Vol. 10: Southwest*. Ed. Alfonso Ortiz, general ed. William C. Sturtevant. Washington, D.C.: Smithsonian Institution, 1983, 238-255.
- Hafen, LeRoy and Ann Hafen. *The Old Spanish Trail*. Glendale, CA: The Arthur C. Clarke Co., 1954.
- Harrington, J. P. *The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957, Vol.3: Native American History, Language, and Culture of Southern California/Basin*. White Plains: Kraus International Publications, 1986.
- Jackson, Donald and Mary Lee Spence. *The Expeditions of John Charles Frémont. Volume I: Travels From 1838 to 1844*. Urbana: University of Illinois Press, 1970.
- King, Chester. "Explanations of Differences and Similarities in Shell Beads in Early Historic California." In *'Antap, California Indian Political and Economic Organization*. Ed. L.J. Bean and T.F. King. Ramona, CA: Ballena Press, 1974, 77-92.
- . *Evolution of Chumash Society: A Comparative Study of Artifacts Used for Social System Maintenance in the Santa Barbara Channel Region Before A.D. 1804*. New York: Garland Publishing, 1990.
- Kroeber, A. L. "Mojave Ethnographic Notes and Records, 1902-1903." A.L. Kroeber Papers, 1869-1972. University Archive, Bancroft Library, University of California, Berkeley.
- . "Ethnographic Interpretations." *University of California Publications in American Archaeology and Ethnology* 47.3 (1959): 235-310.
- Laird, Carobeth. *The Chemehuevis*. Banning, CA: Malki Museum, 1976.
- Lawrence, Eleanor. "Mexican Trade between Santa Fe and Los Angeles,



1830-1848." *Quarterly of the California Historical Society* 10.1 (1931): 27-39.

Nuez, Fr. Joaquín Pascual. *Diary of Fr. Joaquín Pascual Nuez, Minister of San Gabriel, and of the Expedition Against the Mojave Indians, Begun by Lieutenant Gabriel Moraga, November, 1819*. Santa Barbara Mission Archive Library, Alexander Taylor Collection, Vol. 4, pp.137-152.

Palomares, Jose. *Diary of José Palomares*. 1808. *Provincial State Papers, Missions and Colonization*, Vol. 1, pp.232-242. Bancroft Library, University of California, Berkeley, Ca..

Payeras, Mariano. *Writings of Mariano Payeras*. Trans. and Ed. Donald Cutter, PhD. Academy of American Franciscan History. Santa Barbara: Bellopheron Books, 1995.

Phillips, George Harwood. *Indians and Intruders in Central California, 1769-1849*. Norman: U. Oklahoma Press, 1993.

Searchlight. "Aged Pioneer in Searchlight: Captain Colton First Passed Through This Section in Year 1847." *Searchlight*, 22 Sept. 1905: 1. Searchlight, Nevada.

Steiner, Harold. *The Old Spanish Trail Across the Mojave Desert: A History and Guide*. Las Vegas: The Haldor Company, 1999.

Walker, C. J. *Back Door to California: The Story of the Mojave River Trail*. Ed. Patricia Jernigan Keeling. Barstow, CA: Mojave River Valley Museum, 1986.

Walker, E. F. *Excavations of a Yokuts Cemetery*. Bakersfield, CA: Kern County Historical Society, 1947.

## Writing along the Trail

by Carolynne Merrell

Early Euro-American pioneers traveling across this country often marked their passage by leaving their names and dates written or incised on rocks at prominent places along the trail. In similar fashion, Indians recorded images of what they saw of the "newcomers." At many of these sites, Euro-American writings were superimposed over earlier rock art left by the Native Americans who first established many of the early trails used by pioneers during the great American westward expansion. At some sites, such as at Names Hill, Wyoming, both the Euro-Americans and Native Americans were creating work simultaneously. There are several sites with this distinction found within the corridors of the Old Spanish Trail. Although still in the discovery stages, the documentation of these sites can benefit from the research techniques described in this paper.

Preservation, protection, and documentation of historic and prehistoric Indian sites have become major issues for those concerned with the management of these valued cultural resources. Recording is the essential first step in the management process because the

tangible records generated through photographs and detailed illustrations provide a baseline against which all future damage to a site can be evaluated.

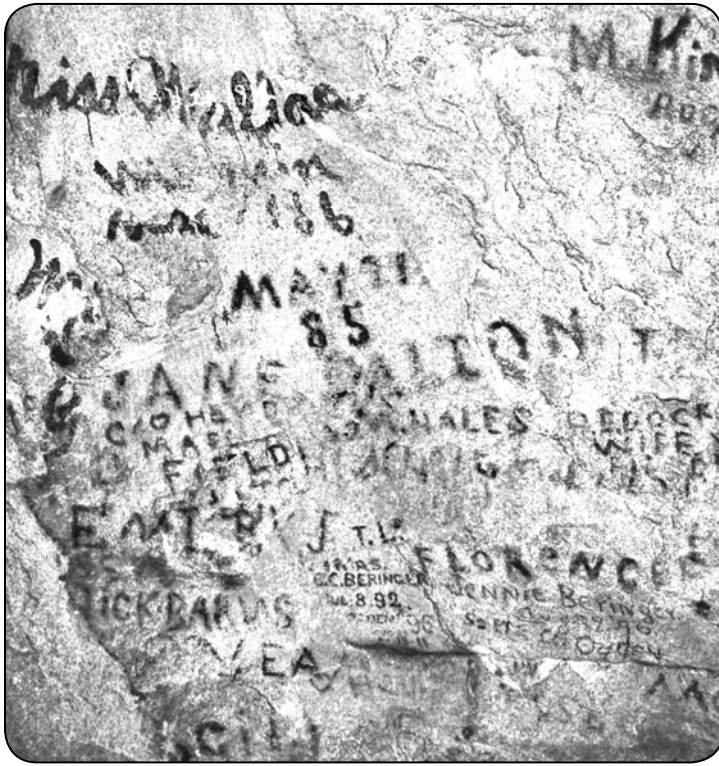
Names Hill on the Green River in Wyoming, City of Rocks in southern Idaho, and Brand Rock in south central Idaho provide three examples of the complexity of the graphics found along historic trails, and the steps taken to document them can be applied to other "signature" and rock art sites.

### City of Rocks, Idaho

Long before the Euro-Americans first saw City of Rocks country, Shoshone-Bannock Indians hunted in the area and gathered piñon nuts. The acquisition of horses by the Shoshone in the early 1700's and swelling European emigration disrupted the Shoshone-Bannock homelands and way of life. In 1826, Peter Skene Ogden and his



A historic pictograph of a Spaniard on horseback.  
courtesy Carolynne Merrell



Enhanced example of an historic “signature” panel from City of Rocks, Idaho. *courtesy Carolynne Merrell*

Snake River Brigade of beaver trappers were the first non-Indians to note the City of Rocks. Starting in 1843, steady summer streams of wagons carrying emigrant groups headed to Oregon’s Willamette Valley and California. With the completion of the transcontinental railroad in 1869, the overland wagon routes began to fade into history. But signs of those early years of passage through the area remain in the many signatures and dates written in wagon axle grease and carved into the interesting rock formations.

### Names Hill

Names Hill is located in the Green River Basin south of La Barge, Wyoming, near Sublette’s crossing on the Green River. Emigrants on the Oregon, California, and

and inter-mingling of pioneer signatures and dates with the engravings of Native Americans.

J. Goldsborough Bruff, an emigrant explorer who kept a detailed diary of his travels over the Oregon/California Trail in 1849, was the first person to record and sketch the Indian rock art at Names Hill. Concerning the Names Hill images, Bruff reported forty-three rifles, two horses and four human figures, all arranged along two incised lines he interpreted as the confluence of streams. He notes that the images are

on a vertical cliff of fine gray sandstone...where the trail runs into the valley from the elevated land dividing it from La Fontenelle Creek...The markings when first

Mormon Trails came through the area during the height of migration between 1840 and 1865.

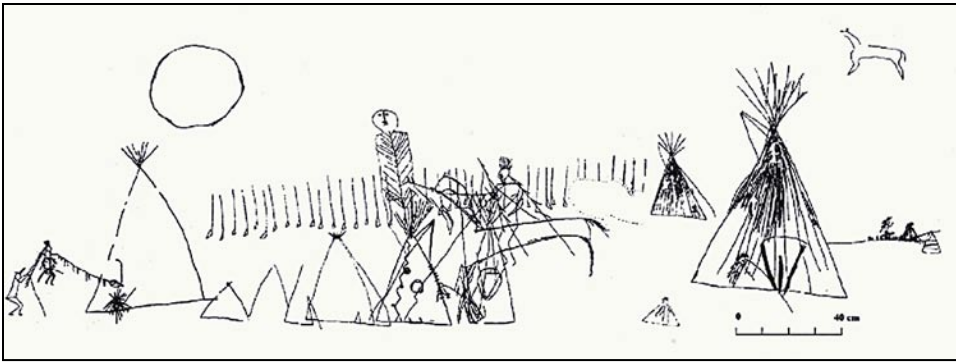
The Overland Trail became the major emigrant route for westward migration between 1862 and 1868. This focal point of human activity put Indians and non-Indians in intimate contact. This is clearly evidenced in the layering

observed were almost entirely obscured with dust; but, with a small branch of a tree, I dusted off the surface of the rock, and copied them in rough sketches in my notebook. (Bruff 412)

One hundred and fifty-four years later in 2003, James Keyser and I, together with a group of volunteers, were working at La Barge Cliffs and Names Hill when we re-recorded the same panel. Comparison of this recent recording of the scene to Bruff’s drawing made inaccuracies in the latter quite evident. Bruff’s sketches were drawn in a caricatured western European art style with rounded bodies and realistic facial details, with some change in location of the horses. In addition, the new recording showed the addition of tipis and an underlying human figure that undoubtedly post-dated Bruff’s 1849 visit. This demonstrates the superimposition of rock art styles which, in many cases at this location, are mixed with names and dates of early Euro-Americans.

### Brand Rock

Brand Rock is a new site, discovered while recording a prehistoric petroglyph site southeast of Little City of Rocks, Idaho (see Merrell and Rodman). In an area away from the basalt rim rock that contained the prehistoric petroglyphs, a flat rock with light markings on the surface became apparent. A closer examination revealed over



Tracing of “Bruff” panel in 2003, showing additions. (Keyser and Poetschat 2005)

145 cattle brands that had been scratched or incised into the rock surface. This discovery opened the records to a much different site interpretation that included the new historic component. Research into early brand records, the study of local historic documents, and the collection of oral histories from old timers in the area have provided the outlines for the documentation of a forgotten piece of local trail history. Although this story is not complete, what has been learned so far is most interesting. Interviews with an old brand inspector and the examination of historic brand records have helped to identify some of the brands and dates. An interview with a 90-year-old horse rancher who grew up in the area revealed the name of the first homesteader in the location, the identification of some of the brands with dates, and his recollection of a stage route through the site. This person first visited the site in 1933 and commented that “brand rock” was a familiar landmark at that time. He also commented that at one time there was a story of someone attempting to remove

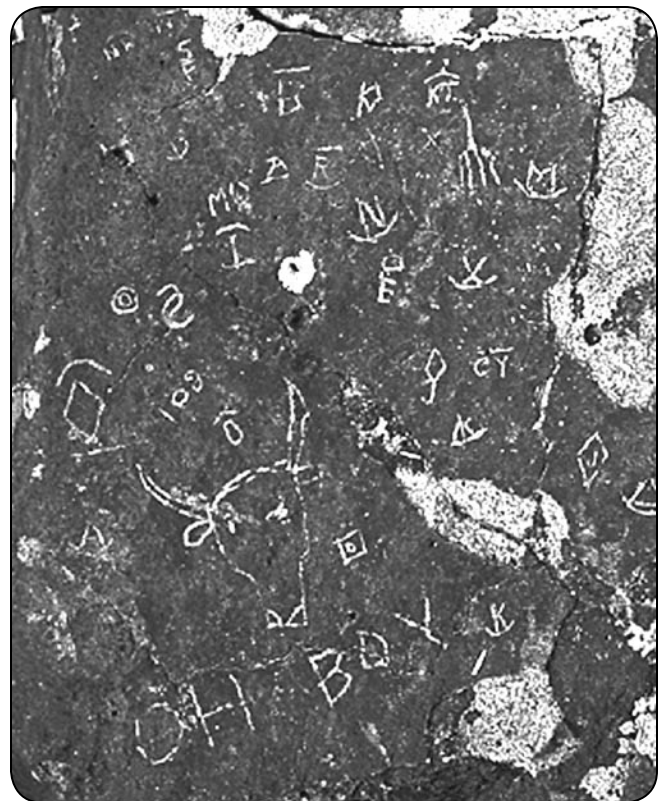
the rock or portions of it. Clearly, the discovery and documentation of such graphic sites represent a powerful means of keeping the history of an area alive.

### Recording Methods

Recording and preserving the records of the emigrants and settlers, as well as of the earlier underlying Indian pictographs or petroglyphs, are challenges, as processes of natural erosion gradually destroy the layers of rock that bear 150-year-old signatures, as well as even older rock art. Graffiti added to the panel is one destructive example. Other examples include natural fading of colors from sunlight, exfoliation or flaking of the rock’s surface through natural weathering, the buildup of lichen and mosses that obscure the art, the development of desert varnish or patination over

the surface of the rock, and the leaching of minerals such as silica and calcium from the rocks which can create a very cloudy whitish film or accretion deposit over the rock art.

Learning how to safely record the writing and rock art requires training by an archaeologist or specialist who understands the conditions of the art and the rocks on which it is placed. For the general public, two prime rules are to not touch the art or writing surface with bare fingers and to not trace faint images with chalk. Touching can leave a residue that may negatively impact future chemical analysis of the pigment. Chalking leaves a residue not always readily visible that becomes imbedded in the rock surface



Brand Rock. *courtesy Carolynne Merrell*

over time and compromises any future chemical analysis. For similar reasons, drawing is preferable to tracing, especially where the condition of the surface is unstable. A safe method of tracing is to trace over an enlarged photograph using fine-tipped permanent ink pens on acetate sheets similar to those used for overhead projectors.

Recording methods used at the City of Rocks, Names Hill, and Brand Rock included a pedestrian survey to locate all name and rock art panels, photography (with digital enhancement techniques), detailed tracings or drawings of panels, mapping of individual panels (GPS), and historical research.

Besides standard photographic techniques, newer and more innovative methods have been employed. One of those methods used at signature sites along the Oregon and California Trails is a technique developed by James Henderson. His method uses cross-polarized lighting to photograph and then digitize the graphics in hope of visually enhancing the illusive images. However, standard digital imaging techniques can also provide increased visual data for reading the writing at these sites and is readily available and more cost-effective.

Another newer method for helping to determine a legitimate early signature from one created more recently is the application of Lead Profile Dating. This is

useful in cases where writing has been incised or pecked into the rock surface. It is based on the fact that 20<sup>th</sup>-century lead pollution is embedded in rock varnish, essentially because the iron and manganese present in the varnish act as scavengers of lead (Dorn). This causes a “spike” in the measured lead content of the outer surface layer from the 20<sup>th</sup>-century pollution. If the amount of lead beneath the surface drops to background pre-industrial levels, this demonstrates the antiquity of the samples tested.

### Management

Once a complete documentation of the resource is completed, an effective management and monitoring plan can be put in place. This process includes considering any conservation measures that may be beneficial to the site. Methods of preservation and conservation are in constant revision as new and better technology presents itself. The removal of recent graffiti and other conservation measures are best left to conservators, who have the expertise to make the judgment calls as to what will and will not work. Protection of the sites is an ongoing concern. One method is to fence a site, restricting the access of people and animals. Another is to lead visitors, via a path, to one area of a site that is chosen to sustain a greater impact. While this “sacrificial” site then is available for general public access, other sites remain confidential and better-protected.

### Conclusion

Preservation and protection of sites such as Names Hill, City of Rocks, Brand Rock, and signature sites along the Old Spanish Trail can only be effective if the non-renewable cultural resources at these sites are identified, recorded, researched, and archived. Doing so will ensure that, with the passage of time and detrimental events, the vestiges marking the trails of the past will be secure in the archival records for the benefit of future generations.

### References:

- Bruff, J.G. “Indian Engravings on the Face of the Rocks Along Green River Valley in the Sierra Nevada (sic).” *Annual Report of the Smithsonian Institution Board of Regents* 107 (1873): 409-412.
- Dorn, Ron. “Dating of Buffalo Eddy Petroglyphs.” Report on file with the Nez Perce National Historic Park, Spalding, Idaho, 2005.
- Henderson, James. “Digitizing the Past: An Advanced Procedure for Faded Rock Paintings and Other Painted Artifacts.” Paper presented at the 28<sup>th</sup> Great Basin Anthropological Conference, Elko, Nevada, 2004.
- Keyser, James and George Poetschat. *Warrior Art of Wyoming’s Green River Basin*. Portland: Oregon Archaeological Society, 2005, 79-104.
- Merrell, Carolynne and Julie Rodman. “Site Report for Brand Rock.” Bureau of Land Management, Shoshone District, Idaho, 2005.

## The Book Cliffs

by *William L Chenoweth*

Originally named the Book Mountains, the Book Cliffs comprise a great southward-facing escarpment which extends 215 miles from Grand Mesa, near Palisade, Colorado, westward to the Wasatch Plateau at Castlegate, Utah. The upper part of the Book Cliffs is composed of sandstone, shale and coal beds of the Mesaverde Group and the lower slopes are the upper beds of the Mancos Shale. Both geologic units are Late Cretaceous in age. The valleys, eroded in the Mancos Shale below the escarpment, are known, west to east, as the Castle, Gunnison, and Grand Valleys. An early trade route known as the North Branch of the Old Spanish Trail passed through the Grand Valley. It ran between Taos, New

Mexico, and the crossing of the Green River near the present site of Green River, Utah. At this crossing it joined the main branch of the Old Spanish Trail, a major trade route between Santa Fe, New Mexico, and Los Angeles, California.

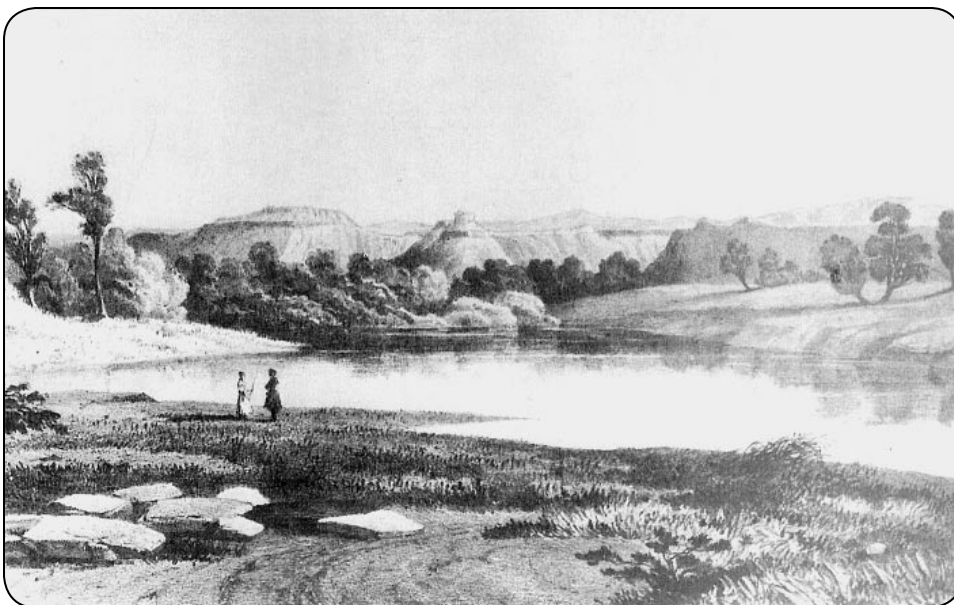
Fur trappers, traders, and mountain men on the Old Spanish Trail and its North Branch passed by the cliffs from the 1820's to the 1840's, but these travelers made no written record of their observations. Beginning in 1853, the first of several expeditions passed through the area. These explorers kept journals of their travels and observations. This article summarizes some of these observations as they pertain to the feature we now know as the Book Cliffs.

In the spring of 1853, Lt. Edward F. Beale, Superintendent of Indian Affairs for the state of California, was directed by Congress to take the shortest route possible to California to select lands for Indian reservations. West of the Missouri River, he chose a route along the 38th and 39th parallels, one of the routes being considered for a Pacific railroad. Lt. Beale's cousin, Gwinn Harris Heap, kept a journal of the expedition. Although Heap recorded the Ute Indian names for many features in western Colorado and eastern Utah, he made no reference to the Book Cliffs. Felipe Archilete served as guide and interpreter and pointed out features to Heap. On July 19, 1853, while camped on the bluff overlooking the Blue (Colorado) River near the present site of Clifton, Colorado, Heap described the views as follows:

The scenery was grand beyond description; the fantastic shapes of the mountains to the northward resembled in some places interminable ranges of fortifications, battlements, and towers, and in others immense Gothic cathedrals; the whole was bathed in beautiful colors thrown over the sky and mountains, and reflected in the stream by a glowing sunset. (79)

This appears to be the first recorded description of the Book Cliffs.

The U.S. government's survey of the Pacific Railroad route along the 38th and 39th parallels was led by Captain John W. Gunnison of the Army's Corp



Sketch of the Green River Crossing of the Old Spanish Trail by Richard Kern of the Gunnison Expedition. The Book Cliffs are on the skyline.

*courtesy U.S. Geological Survey*





The Book Cliffs today. The abandoned U.S. Highway 6 is in the foreground. This was the route of the North Branch of the Old Spanish Trail.  
*photo by Craig Goodknight*

of Topographical Engineers. In western Colorado, Antoine Leroux was the expedition's guide and interpreter. Since Capt. Gunnison and seven men were killed by Paiutes in the Sevier Valley, Utah, on October 26, 1853, the second in command, Lt. Edward G. Beckwith, wrote the report of the expedition, using Gunnison's journal. On September 19, 1853, while approaching the Blue (Colorado) River, southeast of the present site of Grand Junction, Colorado, Gunnison recorded:

The river enters this valley through a canon or immense gorge, which separated the Elk Mountains (Grand Mesa) on its east from the Roan or Book Mountains to the west, and, bending from its southern course, unites with the Grand (Gunnison) River just below us. Roan Mountain, which derives its name from the color of its sides of red, gray, white and blue clay, in horizontal strata, destitute of vegetation and washed into many deep gorges and

fanciful forms, sweeps round to the west following a course some miles from the river. (Beckwith 61)

No mention of the origin of the name "Book" is made in this description. West of the Green River, Gunnison used the name "Little Mountains" for these same features. He wrote, "But in reality, Little mountain, which is united to the Wahsatch (sic) range on the west, is merely a continuation of the Roan, whose character and appearance at a distance I have described at Blue River" (Beckwith 67).

While camped on the east bank of the Green River, September 30-October 1, 1853, Jacob H. Schiel, geologist with the Gunnison Expedition wrote:

The Little Mountain, sometimes called the Book Mountain because of its regular appearance, is several miles from the camp we erected on the right bank of the river. This mountain seems to

be a continuation of the Roan Mountains and unites the latter with the Wasatch Range. Its steep slope shows horizontal strata several hundred feet high above which tower individual high peaks and ridges. Deep gorges and ravines cut into the mountain and give it the appearance of colossal, half-ruined fortifications. Desolate as the country is, this view is not without interest. Considering the fantastic formations on the other side of the river, the churches, temples, houses, and towers, one cannot escape the feeling that some wild, malicious tribes have dwelled here and destroyed each other in a furious war of extermination. In truth the Indian country is a land of wars of extermination. (59)

The names "Roan" or "Book Mountains" and "Little Mountains" are shown on a map that Richard H. Kern, the expedition's topographer, prepared. According to the U.S. Board on Geographic Names (written communication, 1996), this is the first use of the name "Book Mountains" on a published map. How did Gunnison know to use these names? I suspect that his guide Antoine Leroux, who had traveled through the Grand Valley many times with the Robidoux brothers, pointed the Book and Roan features out. Could "Book" be a bad translation of a Ute Indian word?

A third group to explore the "central route" for a Pacific railroad in 1853 was led by Col. John C. Frémont.

His was a privately-funded expedition to examine winter conditions along the same route that Lt. Beale and Capt. Gunnison had taken. Frémont kept no journal, but Soloman Nunes Carvalho, a member of the expedition, kept some notes. The “Great Eastern Fork of the Colorado” was forded near the site of Grand Junction in late December 1853, but Carvalho makes no mention of the topography north of the river.

In 1858, the first large wagon train to pass through the area was led by Col. William W. Loring. He was en route from Camp Floyd, Utah, to Fort Union, New Mexico, with 50 wagons and 300 men. Antoine Leroux served as his guide. Between the Green River and the Blue (Colorado) River, Loring (61) refers to the escarpment north of his route as the Gray Mountain. Since Leroux was Loring’s guide, it is surprising that he didn’t use the same names as Gunnison did, five years earlier.

Major John Wesley Powell on his 1869 epic trip down the Green and Colorado Rivers described the Brown and Book Cliffs where these cliffs were crossed by the Green River. Powell referred to the lower part of the Book Cliffs (Mancos Shale) as the Azure Cliffs. According to the U.S. Board On Geographic Names (written communication, 1996), this was the first published use of the name “Book Cliffs.” The Brown Cliffs were recognized as the Roan Cliffs. Clarence Dutton wrote that “Powell named the

Tertiaries the Roan Cliffs and the Upper Cretaceous the Book Cliffs” (161). This notation restricted the use of the term “Book Cliffs” for future map making to the cliffs formed by Mesaverde and Mancos rocks.

During 1875 and 1876, a survey party of the U.S. Geological and Geographical Survey of the Territories, commonly called the “Hayden Survey,” mapped the Grand Valley of western Colorado and eastern Utah. Their mapping extended west to longitude 109° 30’. Henry Gannett, the party’s topographer, in his report to F.V. Hayden wrote:

The Grand River Valley is limited on the north by the Roan or Book Cliffs. The first name has been given them for their prevailing color, the second from the characteristic shape of the cliff, which, with its overhanging crest and slight talus, bears considerable resemblance to the edge of a bound book. (346)

This is the first published description of how the Book Cliffs got their name.

Today, persons looking at the Book Cliffs either see books upright and open, or lying on their sides, or a stack of books, or no books at all, and the 1853 origin of the name is still unclear.

**Acknowledgment:** Research on the naming of the Book Cliffs was funded by grant No. 94-02-065 from the Colorado Historical Fund to the Colorado Riverfront Foundation.

## Bibliography

- Beckwith, E.G. “Report of Exploration of a Route for the Pacific Railroad near the 38th and 39th Parallels of Latitude.” *U.S. Pacific Railroad Explorations*, 33d Cong., 1st Session, House Doc. 129, 1855.
- Carvalho, S.N. *Incidents of Travel and Adventure in the Far West with Col. Frémonts Last Expedition*. New York: Derby and Jackson, 1857. Reprinted 1954 by The Jewish Publication Society of America.
- Dutton, C.E. “Report on the Geology of the High Plateaus of Utah.” *U.S. Geol. And Geol. Survey of the Rocky Mountain Region Report*. Washington, DC, 1880.
- Gannett, Henry. “Geography and Topography, Grand River Division.” *U.S. Geol. And Geol. Survey of the Territories, 9th Annual Report*. Washington, DC, 1877, 335-350.
- Heap, G.H. *Central Route to the Pacific from the Valley of the Mississippi to California*. Philadelphia: Lippencott, Grambo and Co., 1854. Reprinted 1981 by Arno Press, New York.
- Loring, W.W. “Colonel Loring’s Expedition across Colorado in 1858” Introduction and notes by L.R. Hafen. *The Colorado Magazine* 23.2 (1946): 49-76.
- Powell, J.W. *Exploration of the Colorado River of the West and its Tributaries Explored in 1869, 1870, 1871, and 1872*. Washington, DC, 1875.
- Schiel, J.H., 1959, *Journey through The Rocky Mountains to the Pacific Ocean*. Trans. and ed. T.N. Bonner. Norman: University of Oklahoma Press, 1959.

Reprinted from *Book Cliffs Sequence Stratigraphy: The Desert nad Castlegate Sandstones*, Grand Junction Geological Society, 2001.



## New Mexicans Helped Colonize Old California

by Marc Simmons

Although it is not generally known today, colonies of New Mexico Indians can be found in Southern California. In the old days, when the Atchison, Topeka, and Santa Fe Railway crossed central New Mexico, it often hired Laguna Pueblo and Navajo men as laborers. Some of the workers stayed with the railroad, migrated to California and, upon bringing their families out, settled near one another in small enclaves. During the Depression and World War II, other Lagunas and Navajos followed them in search of employment. They found it comforting to live among their own people, speaking their language and observing familiar customs.

Extraordinary as it might seem, Hispanic New Mexicans, as early as the 1830's, also began to establish colonies in California, which then still belonged to Mexico. Unfortunately, their tales of pioneering lie buried on the margins of history.

In November 1829, an expedition of 31 New Mexicans under Antonio Armijo assembled on the old plaza of Abiquiú overlooking the Chama River. Each man was a trader and had a string of pack horses loaded with New Mexico-made wool blankets and serapes. Their purpose was to blaze an overland trail to California where they hoped to exchange the woven goods for mules. From Abiquiú, they rode to the San Juan River, then angled across northern

Arizona and, after crossing the Mojave Desert, reached San Gabriel mission outside Los Angeles. The trip had taken just a week under three months. The New Mexicans made a profitable trade and returned home driving a large herd of valuable mules.

The success of Armijo's venture led to other such trading expeditions that left from either Abiquiú or Santa Fe during the 1830's. The original trail was altered to swing farther north by way of southern Colorado and Utah to avoid the deep canyons of Arizona that had caused severe problems for Armijo and his traders. The route became known as the Old Spanish Trail because the Escalante expedition of 1776 had traveled the eastern portion as far as central Utah. Thus was opened the first commercial trade route from New Mexico to the West Coast. All transport was by long pack trains, since the way was too rough to accommodate wagons.

Soon colonists would join the traffic. In the decade of the 1830's, some men who came with the annual caravans elected to remain in California. Notable among them were the brothers José María Chavez and Julian Chávez. They had been supporters of the New Mexico Governor Albino Pérez, killed in the 1837 rebellion. Hence, the brothers with their families fled and took refuge among the Californians. Julian Chávez would remain permanently, settling in what a century later would be called Chavez Ravine inside the city of Los Angeles. His place was on or near the site of Dodger Stadium. The other brother, José María Chavez,

having learned things were quieter in New Mexico, returned. He became a land baron in the Chama Valley, building an adobe mansion on the north edge of Abiquiú. Georgia O'Keeffe bought the ruins of that house in 1945 for the princely sum of \$10. After restoration, it became her main residence.

In 1838, a group of eight New Mexicans led by Lorenzo Trujillo departed for California. They probably rode with the annual caravan for protection and are mentioned as the first settlers in the region of San Bernardino. From then on, the tide of emigration from New Mexico swelled. A large contingent from Abiquiú, many of part Indian ancestry, joined the original settlers below San Bernardino. After some shifting about, these people under the leadership of Trujillo moved down to the banks of the Santa Ana River and founded the community of Agua Mansa. Among the little New Mexico colonies created by new arrivals on the Old Spanish Trail, Agua Mansa became the undisputed centerpiece. Its fields and herds spread for miles along the river, and its reputation attracted many hardy incoming settlers. The 1900 census revealed that hundreds of California-born residents in that part of the state had parents who were natives of New Mexico.

How odd that in the 19th century, New Mexicans colonized parts of California, while today a reverse flow of Californians is colonizing upper New Mexico.

(Reprinted with the permission of the author from the September 8, 2007, issue of *The New Mexican*.)

## The Agua Mansans and Abiquiú

by Bruce Harley

The Santa Ana River of Southern California passes between the present cities of San Bernardino and Riverside. Both of these cities can lay some historical claim to the heritage of two previous cohesive Hispanic communities – Agua Mansa and La Placita – which straddled the river near these county seats. Agua Mansa (the common name for the twin Agua Mansa and La Placita communities) constituted the first settlement east of the coastal missions that the Franciscans had established earlier, beginning with San Diego in 1769. From 1841 to 1845, pioneer emigrants from Abiquiú, in the Chama Valley northwest of Santa Fe, New Mexico, travelled the Old Spanish Trail to Southern California, and settled at Agua Mansa. Despite hardships, this community endured for two generations only to dissolve when faced with the complexities of an Anglo society and economy that came to the area following the Mexican War.

Very little was written in the nineteenth century about this unique settlement, and in the twentieth century, literary coverage occurred only sporadically – in 1902, 1939, and the 1960's. Interest was renewed after the cemetery became a memorial park and a sub-museum of the San Bernardino County Museum system in 1967. An Archeological

Research Unit from the University of California at Riverside used the Agua Mansa church and rectory location for a series of seven student excavations from 1979 to 1990. In an interesting parallel, a bicentennial observance at Abiquiú generated support for an archeological dig at the remains of Santa Rosa de Lima de Abiquiú chapel, built in the early 1740's.

Despite the renewed interest in Agua Mansa, attention focused largely on the remnants of the town site on the San Bernardino side of the river. Furthermore, Southern California authors for the most part have not researched and written about the ancestral home of the Agua Mansans at the village of Abiquiú, and New Mexican writers, who have produced an abundance of books and articles about Abiquiú, usually have not mentioned that one of the several periodic migrations from the town resulted in a settlement in Alta California.

The Agua Mansa pioneers' living conditions, occupations, landholdings, speech and thought patterns, religion, family names, and place names all had their roots in Abiquiú. This essay will endeavor to show how these cultural conditions carried over from New Mexico to California. Sources include church records, census records, genealogical records, contemporary accounts, and pertinent publications in books, periodicals, and newspapers. Many of these sources were found in various collections at Santa Fe and Albuquerque libraries.

The Spaniards did not settle in northern New Mexico's Chama Valley until rather late in the colonial period. The first permanent Spanish settlement was established at El Paso in 1598 and Santa Fe was founded in 1610. Following the Pueblo Revolt of 1680-1692, settlement resumed after restoration of Spanish political and military power. Penetration into the mountain valleys north of Santa Fe in the 1700's marked the culmination of imperial expansion into the northern frontier of New Spain. Organization of the province followed the natural line of the Rio Grande River north from El Paso to Albuquerque, Santa Fe, and Santa Cruz. Since settlers preferred to live near their fields, each of these four *villas* consisted of many smaller communities. Santa Cruz, near the juncture of the Chama and Rio Grande Rivers, was responsible for administering nearly a dozen of these farming communities. Abiquiú and Ojo Caliente were the most famous.

In 1724, the first settler in the Chama Valley obtained a land grant at the east end of the valley. By the early 1730's, there were a number of Spanish settlements in the Chama basin. For example, Juan de Mestas had a grant a few miles east of the older Indian pueblo of Abiquiú. Bartolomo Trujillo settled near the mouth of the Rito Colorado in 1734. Several related families with the Martin Serrano surname also were among the early settlers; this group eventually became known

as *los Martines*. (A century later, various branches spelled their name as “Martinez” or more commonly, “Martin.”) Early family names such as Trujillo, Martinez, Salazar, etc., appeared on the Agua Mansa emigrant list in the next century. The genealogy of one Trujillo family and an Espinosa family will be traced later in the narrative.

About 1740, twenty Spanish families settled near the old Abiquiú pueblo. These settlers called their village Santa Rosa de Abiquiú. Their mission outpost chapel bore the same saint’s name, Santa Rosa de Lima. It was under the spiritual charge of San Ildefonso Indian Mission.

In 1742, Fray Carlos Delgado, resident missionary at San Agustin de la Isleta Mission, persuaded several hundred Hopi to move back from Arizona to New Mexico. A large group of them settled near Abiquiú – an area from which those of Asa ancestry had departed some 200 years previously. This “suburb” away from the village’s main plaza became known as El Moque, an early Spanish designation for Hopi. Fray Manuel de Sopena, the missionary to Abiquiú area residents at the time, wrote in his journal: “On the 21st of October of the year 1742, I solemnly baptized...children of infidel parents (who for the honor and glory of God their parents were converted from the province of Hopi) so that they may thus be

reared as Christians....” Other Indians, such as the Pawnee, Wichita, Apache, Comanche, and Kiowa, also congregated there. After purchase from their captors, those raised from childhood in Spanish households as “servants” became Hispanicized through being exposed to Spanish culture, language, and the Catholic religion and were designated as *genízaros* in the social order.

A Ute-Comanche raid hit the Chama Valley in August 1747, resulting in the settlers’ temporary retreat to the administrative center of Santa Cruz. A few families returned in 1750 for spring planting, but several years passed before others did so. A new group in 1754 proceeded up the Chama River to its confluence with Abiquiú Creek. This effort resulted in the founding of a town bearing the same name, situated at the location of the current village, about three miles northwest of the 1740 settlement. The name was changed to Santo Tomas de Abiquiú in accord with the new mission chapel of Santo Tomas de Apostel. Not all of the “oldtimers” took kindly to this change, so for many years both saints received devotion. Even today, after nearly 250 years, both feast days are celebrated. (The original Santa Rosa de Lima chapel also remained in use as an auxiliary chapel until abandoned in 1885.) Fray Juan Jose Toledo, the first resident priest assigned to the new Abiquiú, ministered until 1771. He endured Indian raids, isolation and witchcraft only to

depart in disgrace, denounced to the still-active Inquisition for allegedly having said that simple fornication was no sin. He did construct a rectory and the walls of a church “halfway up on all sides,” which also served as the northern boundary of the enclosed, defensive-oriented hilltop plaza. His replacement was Fray Sebastian Angel Fernandez, who commuted for a year from Santa Clara Mission and then moved to his new post. Before the end of 1773, volunteer labor had finished the church of Santo Tomas. The dedication took place in 1776. In 1826, the outpost was raised to the status of a full parish with a full time pastor who was not a member of a religious order. This occurred about the time the future Agua Mansans were growing up, so it was not surprising that the religious-minded emigrants insisted on having a church as soon as it was feasible at the new California settlement.

As the settlers increasingly spread out to the northwest and north along the river bottoms toward Colorado, they tended to name the new communities after the surname of family leaders or a geographic designation. For example, old maps show settlements between 1750 and 1850 named Trujillo, La Madero, Las Placitas, Las Casitas, La Puente, La Cañada, and Capilia. This tendency was transferred to California with such village names as La Placita de Los Trujillos for the southern portion of Agua Mansa. The first settlement

near San Bernardino was called La Politana, possibly from the surname Ypolito (Hipolito). This surname appeared several times in the Abiquiú baptismal records but was not used in California until the 1842 settlement.

The dispersal of people from the main valley of the Rio Grande up the various tributaries led to a gradual population increase as reflected in periodic censuses. In 1744, the original Abiquiú, as noted, had twenty families, which probably meant at least a hundred people. A decade later, with the new Abiquiú and some resettlement at the old village, there were 73 persons as a new base line figure. By 1776, the Santa Cruz farming settlements counted 125 families containing a total of 680 people. In 1789, Abiquiú alone had a population of 992 plus 160 *genízaros*, although the Santa Rosa suburb had but 19 families. By 1845, despite the departure of several migrations, including the one to California in 1842, Abiquiú's enumerator found 675 males and 688 females in the area – almost the same total as for Ojo Caliente.

The emigrants from Abiquiú brought their culture to California. First, it should be noted that by the 1820's, at the end of the Spanish colonial period, ethnic origins and the descendants of intermarriage were no longer recorded as such. This made for an amalgamation into one culture of all who spoke Spanish and attended Catholic services. This amalgamation made

it difficult for later researchers to determine the ethnic record of the pioneers who migrated from Abiquiú to Agua Mansa in the early 1840's. At least one family was headed by a *genízaro*, Lorenzo Trujillo, who apparently was of Comanche origin. He either had an eighteenth-century male ancestor named Trujillo or he took his surname from that of the family who adopted him.

Another traceable emigrant from Abiquiú had a decidedly different ethnic background from the other families. Manuel Espinosa (1821-1884), who was of Spanish origin rather than Mexican, was descended from a family of Sephardic Jews which before the sixteenth century used the original name of "Spinoza." After Spain's ruling family expelled Jews and Moslems in 1492, those remaining were forcibly converted to Catholicism. Despite the conversion, they remained under envy and suspicion. To relieve some of the social pressure, this branch of the Spinoza family changed the spelling of their name to "Espinosa." As nominal Catholics, they were allowed to migrate to the overseas empire. Fleeing by ship, the family arrived in America around 1550 and first settled in the colony of Florida. Two centuries later the Espinosas migrated west, staying a short time in Santa Fe before moving to the new frontier village of Abiquiú.

In contrast to American women before the Mexican War, a New Mexican woman retained her

property, legal rights, wages, and maiden name after marriage, as did her female Spanish ancestors. She was not subject to American-style ideals or the double standard of sexual behavior, nor was there a prevailing assumption about being subordinate to men. One fancied element of discrimination possibly was skin color. New Mexican women valued light skins and protected their faces from the southwestern sun with a thick bone-meal paste or the juice of a red berry. Before the American conquest, New Mexico remained an open society, offering its poor, its Indians, its *genízaros* and *mestizos*, and to some extent its women, opportunities to rise as high as their talent or good luck could take them. This enlightened view toward women was probably also the social norm at Agua Mansa until Americanization took hold in the 1860's.

The emigrants' physical stamina merits comment. All of the emigrants apparently survived the trek, as there is no record or tradition of any casualties along the way. Dates in the sacramental records of the Abiquiú and Agua Mansa parishes show that the average age of head-of-families was about 40, a figure higher than 35, the average age at death in North America at the time. The youngest head was 20 years old, while the oldest was 60. Don Lorenzo Trujillo was the first to die in 1855, but the others died after 1860 at ages mostly ranging from 60 to the late 70's. The last of the original pioneers, Pablo

Belarde died in 1922 at age 95. Ygnacio Gonzalez, who migrated before 1845, died in 1866 at the age of 98. The junior Joaquin Moya died in 1880 at age 84.

The latter's father, Joaquin Moya, Senior, another pre-1845 emigrant, died at 100 in 1866. Here was a man who directly or indirectly was an eyewitness to the panorama of history on a grand scale. The first Franciscan mission in California was established at San Diego three years after his birth, and Abraham Lincoln was assassinated the year before his own death. During the span of a century, he attended the dedication of Abiquiú's Santo Tomas Church in 1776 as a lad of ten and that of Agua Mansa's San Salvador Church in 1857, fought Indians in the late eighteenth century, saw Abiquiú grow from less than a hundred people to more than 3,500 by 1827, and experienced the repercussions from the Mexican revolt against Spain, the end of the mission era, the Mexican War, and California statehood.

As might be expected, the women usually outlived the men. Señora Lorenzo Trujillo was older than her husband at the time of their marriage in 1816. However, she died eleven years after him in 1866 at the age of 75. Maria Baca, the mother of Jesus Baca, died in 1867 at the age of 80. Another woman who arrived before 1845, Guadalupe Gorule, died in 1859 at the age of 80.

The expression "hardy pioneers" certainly characterizes the Abiquiú-Agua Mansa emigrants.

Abiqueños were close to their land. They individually owned arable plots given through grants. In addition, they had use of community pasture land. The farmers' existence was centered on a number of small villages or *placitas*, and Abiquiú had several outlying "suburbs" tied to it economically. In 1850, Colonel George A. McCall described the New Mexico farming scene: "Crossing the Rio Grande at [Santa Cruz La] Canada, we ascent the Rio Chamas to the town of Abiquiú, adjoining which the river bottom is cultivated for about three miles with an average width of one and a half or 2880 acres." Thrice that amount lay in unimproved land. This description could easily be applied to the layout for the family farms of the Agua Mansa-La Placita communities, for the emigrants brought their old land system with them. This system of landholding contrasted with that in vogue in Southern California where the near-feudal system of large *ranchos* worked by tenants was the norm.

A bargaining chip used by the future emigrants in their negotiations with the owners of the San Bernardino and Jurupa ranches was their fighting capabilities against Indians. Once the early Abiqueños re-established themselves after the raids in the late 1740's, the outbreak of chronic hostilities with the Navajos and other nomadic tribes brought an increased demand for militia

service upon the citizens of the Abiquiú area. Although Utes raided settlements on their periphery in the 1830's, the town itself rarely came under attack, and there is no record of fatalities in the Chama Valley until the fall of 1844, after the Agua Mansa pioneers had emigrated. However, for the first few years in California, some Indian fighting occurred. In addition, the Californios who had taken over the mission *ranchos* complained bitterly about lawless New Mexicans from the Rio Grande Valley who conducted periodic raids to steal horses. Some rancheros recruited Abiquiú *genízaros* to guard their herds against both Indians and other New Mexicans.

In sociological terms, one rather complex cultural trait which was *not* transferred from Abiquiú to Agua Mansa concerned the *Penitente* brotherhood known formally as *La Fraternidad Piadosa de Nuestro Padre Jesus Nazareno* (The Pious Fraternity of Our Father Jesus Nazarene) or *La Hermandad de Nuestro Señor Jesus Nazareno* (The Brotherhood of Our Lord Jesus Nazarene). Abiquiú was one of the leading centers of the *Penitentes*, so much so that the town built two *moradas*. The first meeting hall was located on the east side of town and the second on the south side, each not too distant from Santo Tomas Church. The buildings were properly called *La Morada del Alto* (east) and *La Morada del Moque* (south).

The Brotherhood appeared to be a response to chronic poverty, the cutoff of northern colonial New Mexico from the Church authorities of northern Old Mexico, and a continuous lack of priests for an expanding population. Although nearly every village in northern New Mexico had a chapter, the *Penitente* movement was strongest in certain villages which had a large percentage of *genízaros*. In the public's eye, these largely male societies practiced self-imposed bloody flagellations and similar tortures during Holy Week before Easter and on other occasions associated with church feast days. These practices at other towns were later transposed into shocking tales by Protestant missionaries in the newly-acquired American territory. However, Abiquiú apparently did not usually have such brutal practices during Lent and other religious festivals, as did Taos.

There is no evidence that either the *Penitente* practice or a *morada* structure appeared in the new California settlement after the pioneers migrated from Abiquiú to Agua Mansa. From the records of San Salvador Parish, one can deduce that the religious life of the faithful evolved in a normal church-approved pattern, through the sacraments of baptism, confirmation, marriage, and finally death. There was no need to replace the mass and other regular religious practices when the parishioners were so close to the institutional church and their pastor every day.

Although the basic economic activity at Abiquiú was subsistence farming, the town itself became a trading center almost from the beginning. Every fall, the Utes brought in deerskins and other articles of trade in exchange for guns and horses. Since very few of the inhabitants had a surplus of guns, the standard articles of trade were horses, bread, chili, and blankets. Also "Taos lightnin'," always a good stomach warmer, was a drink for which Indians would sacrifice many deerskins. A good horse brought twenty skins. Deer and buffalo meat were traded for flour and corn. Trading day was a festive occasion and had aspects of a fair, highlighted by horse racing. The Utes wanted to see the horses in action before consummating a trade.

During the period of control of New Mexico by the Mexican Republic (1821-1848), Abiquiú's importance as a trading center continued to increase. By the late 1820's, merchants who were already prospering from the American trade via the Santa Fe Trail were desirous of extending the activity to Los Angeles. Abiquiú was to become the main departure point for the Old Spanish Trail from Santa Fe to Los Angeles, a role similar to that which Independence, Missouri, played for the Santa Fe Trail from St. Louis to Santa Fe. Antonio Armijo's expedition left Abiquiú on November 6, 1829. William Wolfskill and George C. Yount's expedition over the trail during the winter of 1830-1831 fitted out at

Abiquiú, where they bought oxen on the hoof, driving them along to be killed for meat as needed. It soon became customary to have an annual trading expedition.

Among Abiquiú's exports were products of the Indian trade: fine dressed hides, Indian blankets, dried buffalo meat, and deer meat. The settlement of Ojo Caliente annually contributed many sacks of piñon nuts picked from the abundance of trees on the hillsides surrounding it – a delicacy still prized by southwestern Hispanics.

Although on a smaller scale, Agua Mansa also served as a trading center, before being overshadowed by the newer and larger Mormon settlement at San Bernardino. Agua Mansa was fortuitously located at the junction of two trails: the re-opened Sonoran Trail to Old Mexico and the Mojave River portion of the Old Spanish Trail. It was conveniently located several days' journey east of Los Angeles. Today's Agua Mansa Road south of Colton traverses the old route through a rural area, along the river, winding its way past three landmarks: the restored pioneer cemetery and a chapel replica, a large ranch resulting from consolidation of the pioneer farmsteads, and the second San Salvador school building of 1862.

The 1841 emigrant party of Abiqueños to Southern California joined the expedition headed by John Rowland and John Workman,

which stopped at Abiquiú in August 1841 to procure provisions and employees for the trip west. In his journal, Isaac Givens (listed as an “engineer” on the roster) detailed his encounter with Lorenzo Trujillo:

We found these people living in a very primitive fashion, footloose and free, unencumbered with worldly goods and ready, at an hour’s notice, to accompany us in our travels. I remember contracting with an able-bodied and active man, some forty years of age [Trujillo was actually 46 at the time], agreeing to pay him all he asked – an advance of two dollars – and giving him, after reaching California, a hat, a shirt and a pair of shoes; the negotiation, which was closed on the spot, occupied less time than the writing of this paragraph.

The party set out in the first week of September and arrived in Los Angeles in early November 1841. Workman and another member had their families, as did the two Hispanics, Trujillo and J. Manuel Baca. Early in 1842, Workman obtained the La Puente Rancho of some 48,000 acres, which formerly belonged to Mission San Gabriel. The Workman family settled there, but Rowland and Trujillo along with Jose Martinez (from the regular trade caravan) and Ypolito Espinosa (who had already moved his family to the Lugo rancho in 1840) returned with the regular caravan to New Mexico in the spring of 1842 to recruit emigrants. It can be surmised that the families of Trujillo and Espinosa did not

make the recruiting round trip but probably remained at the Espinosa homestead, awaiting the arrival of the settlers’ expedition from Abiquiú.

As with Lorenzo Trujillo the previous year, more than a dozen families were interested in moving on fairly short notice. Other than the spirit of adventure, the people were anxious to improve their lot in life by establishing homes in an area of presumably better soil and water. Then too, despite their well-deserved reputation as Indian fighters, they were tired after a century of the chronic Indian danger and believed the California Indians to be less fierce than such strong tribes as the Comanche, Apache, Navajo, and Ute. Thus, there was sufficient motivation to leave the ancestral home, just as most of their forefathers had previously left Mexico.

John Rowland left for California again in the summer of 1842. Traveling either with him or ahead of him was a substantial-sized emigrant party of a dozen families which in one case represented three generations. This group did not take wagons but rode horses and mules in a train reminiscent of the De Anza Expedition more than 65 years previously on the Sonoran Trail. The travel arrangement also meant that Abiqueño men, women, and children walked some of the time. They soon settled near Espinosa’s farm, naming the community Politana, possibly after Espinosa’s first name. Another 10 families emigrated with the

regular caravan in the fall of 1843, and for several more years, other New Mexicans (although not necessarily from Abiquiú) joined the original colonists. The first American census in 1850 counted 30 heads of families in the Agua Mansa area.

Whether the families destined for Agua Mansa had a big sendoff is unknown. They possibly had at least a blessing from the St. Thomas pastor, Father Elogio Valdez, who was assigned there from 1837 to 1845.

Although Agua Mansa no longer exists, the names of the original pioneers, the ancestors of hundreds of descendants who have subsequently lived in the San Bernardino Valley for nearly a century and a half, can be ascertained. These early newcomers to Southern California were not literate. Without even a priest on the initial trek, there was no one to maintain a journal or diary or to dispatch letters. However, the emigrants’ identities can be established through reminiscences, church records, and census data. The accompanying chart (page 31) summarizes the available data. Although necessarily incomplete, it nevertheless pulls together scattered entries not heretofore researched and analyzed. The material does, therefore, represent an effort beyond that of previous authors to present a more complete picture of the establishment of Southern California’s first settlement and first Catholic parish east of San Gabriel after the mission era.



Most accounts state there were 18 or 19 heads of families, but they do not give the total number of people making the trip. True enough, there were 18 principals or able-bodied males above the age of 13, but some belonged to the same family. From an analysis of data compiled from the three categories of sources, it appears that there were just 12 families who made the 1842 trip. Three of these families had children. The group comprising the 1842 colonizing expedition consisted of one *genízaro* family, two of Spanish-Jewish ancestry, and two of Spanish-Christian ancestry. The remainder were *mestizos*.

After possibly three caravan trips, the trailmaster Lorenzo Trujillo (1795-1855) brought his wife and six children in 1841. He became the acknowledged leader of the emigrants once they settled down to a farming and grazing village life in Southern California. His initiatives and wise counsel enabled the twin communities to prosper for two decades. Some of his descendants still live in the area of Colton, California, not far from the original farmstead.

Jose Martinez, the *comandante*, was a leader on the regular caravan to Los Angeles, so he habitually traveled without a family. He returned to New Mexico with the next east-bound caravan to liquidate the colonists' property of more than 3,000 acres, but on the way he was killed by Indians. Ypolito Espinosa had likewise brought his wife in 1840. The two

Gregorio Atencios were father and son; this was also possibly the relationship of Quirino and Pablo Velarde (Belarde). Aside from these principals, there was a total of 19 dependent wives and children, and a total of 37 original trekkers. Since Martinez was dead and since Trujillo and Espinosa were already at Politana, this made a grand total of 45 first settlers prior to the follow-on migrations in 1843-1844.

In addition to Martinez, three others disappear from the record after 1842: Antonio Atencio, Jose Valdez, and Quirino Velarde. Their fate cannot be determined from available death records and burial records. Several of the settlers were more or less consistently missed by census takers. Their existence after 1842 could only be ascertained by finding their names as godparents in the San Salvador parish baptismal records or as witnesses listed in the marriage records. Although fairly complete, Cornelius Jensen's 1856 community census did unaccountably overlook several wives who had made the trek and who were still living.

There is no evidence that any of the pioneers or their children and grandchildren returned to their ancestral home. Since there were only a scattering of Hispanics east of San Gabriel, once this group of pioneers arrived in California, they tended to become clannish and intermarry among the few families of the group.

When Agua Mansa ceased to be a viable community, most descendants moved only a few miles to Colton or to Riverside or other nearby smaller towns.

Proud of their Castilian background, the Espinosas still resemble their Spanish ancestors in appearance. Their skin is light brown or nearly white, their eyes are either brown or green, and their hair is brown or auburn. As with the darker Trujillos, Espinosas also still live in the Colton area. After several centuries there is no tradition in today's Espinosa family that their New Mexico ancestors might have been "Crypto-Jews."

At an Agua Mansa reunion held in 1976 in conjunction with the nation's bicentennial observance, a large crowd attended, but no one came from Abiquiú. After seven generations, the original family connections apparently had been lost.

### **Oregon Trail Bus Trip**

The Friends of the National Frontier Trails Museum are offering a nine-day escorted bus tour of the Oregon Trail from Independence, Missouri, to central Wyoming. The trip will take place during September, 2008. For more information, contact:

Lynda Black  
National Frontier Trails Museum  
318 W. Pacific  
Independence, MO 64050  
816-325-7575  
lblack@indepmo.org

Names	Age 1842	1844 census	1844 La Placita	1850 census	1856 census	Died
Jose Antonio Martinez de la Rosa (comandante)	30					1843
Manuel Lorenzo Trujillo (trailmaster)	47	X	X	X		1855
Maria Dolores Archuleta (wife)	51	X	X	X	X	1866
Teodoro <sup>(1)</sup>	23	X	X	X	X	1882
Esquipulas	20	X	X	X	X	
Matilde <sup>(1)</sup>	18	X	X	X	X	1875
Doroteo	15	X	X	X	X	1879
Julian	14	X	X	X	X	1879
Maria Gertrudis	10	X	X	X		1895
Maria del Rosario	2	X	X	X		1863
Antonio Atencio	60					
Maria Concepcion Martinez (wife)						
Gregorio Atencio (son)			X		X	
Guadalupe Lucero (wife)			X			
Jose Gregorio Atencio (grandson)	12		X	X	X	
Juana Gertrudis Moya (wife)	10			X		
Ambrosio Castillo					X	
Antonia Serrano (wife)						
Cayento Ypolito de Jesus Espinosa	42		X	X	X	1885
Feliciana Valdez (wife)	28		X	X		
Manuel Espinosa	21			X	X	1884
Ygnacia Atencio (wife)						
Antonio Garcia	37			X	X	1853
Rafaela	21			X	X	
Julian	19			X	X	1915
Jose Antonio	6			X	X	1877
Juan Jose Jaramillo	32	X		X	X	1878
Josefa (wife)		X		X		
Antonio	11	X		X	X	1882
Felipe	9	X		X	X	1873
Leandro	6	X		X	X	
La Luz	4	X		X		
Isabella	2	X		X		
Juan Jaramillo	36		X		X	1866
Maria Luz Gonzales (wife)			X			
Jose Joaquin Molla (Moya)	46			X	X	1880
Maria Josephina Molina (wife)	27			X		1866
Jose La Luz	12			X	X	1866
Maria F.	2			X		1862
Jose F.	1			X		
Antonio Salazar	42					1873?
Cruz Casias (wife)						
Jose de la Luz Valdez <sup>(2)</sup>	20					
Quirino Velarde (Belarde)	12					1890
Pablo Velarde (Belarde)	15					1922

### Pioneer Families Who Moved from Abiquiú to Agua Mansa

- 1) The Trujillo family migrated in 1841, but Teodoro was probably on the 1842 trek with his father. Matilde married Josef Sepulveda in April 1842 before the trek.
- 2) Jose Valdez appears in later records as a marriage witness twice with a first wife listed as Maria Louisa Archuleta and later with a second wife, Matilde Trujillo Sepulveda.



### Spanish Traces CD Now Available!

Due to popular demand, the complete set of *Spanish Traces* back issues (1995-2007) is now available through the Old Spanish Trail Association. To obtain your copy, send a \$30 check to  
 Mark Franklin, OSTA Treasurer  
 1911 Main Ave. Suite 236 B  
 Durango, CO 81301

## Bibliography

### Unpublished Sources

- Genealogical Records in Albuquerque, NM: New Mexico Genealogical Society, Mormon Library, and Zimmerman Memorial Library, University of New Mexico.
- Genealogical Records at the State Records Center and Archives, Santa Fe, NM.
- Sacramental Records, Mission San Gabriel, 1843-1852, archives of the Archdiocese of Los Angeles, Mission San Fernando, CA.
- Sacramental Records, San Salvador de Jurupa Parish (CA.), 1852-1893, microfilm reel #75, archives of the Diocese of San Bernardino, CA.
- Sacramental Records, San Tomas de Apostel de Abiquiú Parish (NM), archives of the Archdiocese of Santa Fe, NM.

### Published Sources

- Chavez, Fray Angelico. *Archives of the Archdiocese of Santa Fe, 1678-1900*. Washington, D.C.: Academy of American Franciscan History, 1957.
- Domínguez, Fray Francisco A. *The Missions of New Mexico, 1776*. Trans. and eds. Eleanor B. Adams and Fray Angelico Chavez. Albuquerque: U. New Mexico Press, 1956.
- “La Placita Story,” (as told *cerca* 1880 to Miguel Alvarado by an early pioneer, probably a Martinez, and collected in the Patterson Papers, a private collection in Riverside, CA.) In Joyce C. Vickery. *Defending Eden: New Mexican Pioneers in Southern California, 1830-1890*. Riverside, CA: Riverside Museum Press, 1977. 116-19.

- Lugo, Jose de Carmen. “Life of a Ranchero.” Trans. Helen P. Beattie. *Historical Society of Southern California Quarterly* 32.3 (1950): 185-236.
- McCall, Col. George A. *New Mexico in 1850: A Military View*. Norman: U. Oklahoma Press, 1968.
- Newmark, Maurice H. and Marco R. *Census of the City and County of Los Angeles, California, for the Year 1850*. Los Angeles: The Times-Mirror Press, 1929.
- Olmstead, Virginia L. *New Mexico Spanish and Mexican Colonial Censuses, 1790, 1823, 1845*. Albuquerque: New Mexico Genealogical Society, 1975.
- Weber, David J. *Northern Mexico on the Eve of the United States Invasion: Rare Imprints Concerning California, Arizona, New Mexico, and Texas, 1821-1846*. New York: Arno Press, 1976.
- Wolcott, Marjorie T., ed. *Pioneer Notes from the Diaries of Judge Benjamin Hayes, 1849-1875*. Los Angeles: privately printed, 1929.

### Rare Books

- Caballeria, Rev. Juan. *History of the San Bernardino Valley*. San Bernardino: Times-Index Co., 1902. (Copy in the Feldhym Public Library, San Bernardino.)
- Defouri, Very Rev. James H. *Historical Sketch of the Catholic Church in New Mexico*. San Francisco: McCormick Bros., 1887. (Copy in College of Santa Fe Library, Santa Fe, NM.)
- Elliott, Wallace W. *History of San Bernardino County and San Diego County, California*. San Francisco: Elliott and Co., 1883. (Reprinted by the Riverside Museum Press, 1965; an original copy is in the museum.)

- Salpointe, Archbishop Jean B. *Soldiers of the Cross: A History of the Catholic Church in New Mexico, Colorado and Arizona*. Banning, CA: St. Boniface Industrial School Press, 1898. (Copy in San Bernardino diocesan archives.)

### Other Books

- Ahlborn, Richard E. *The Penitente Moradas of Abiquiú*. Washington, DC: Smithsonian Institution Press, 1986. (A reprint of *Contributions from the Museum of History and Technology*, Paper 63, 1968.)
- Bancroft, Hubert H. *History of Arizona and New Mexico, 1530-1888*. San Francisco: The History Co., 1889.
- Chavez, Fray Angelico. *Origins of New Mexico Families: A Genealogy of the Spanish Colonial Period*. Santa Fe: Museum of New Mexico Press, 1992.
- Cordova, Gilberto B. *Abiquiú and Don Cacahuete: A Folk History of a New Mexican Village*. Los Cerrillos, NM.: San Marcos Press, 1973.
- Crocchiola, Rev. Francis L. *The Abiquiú Story*. Albuquerque: privately printed, 1960.
- Grant, Blanche C. *When Old Trails Were New: The Story of Taos*. New York: The Press of the Pioneers, 1934. (Republished by the Rio Grande Press, Chicago, 1963).
- Jones, Oakah L., Jr. *Los Paisanos: Spanish Settlers on the Northern Frontier of New Spain*. Norman: U. Oklahoma Press, 1979.
- Kessell, John L. *The Missions of New Mexico since 1776*. Albuquerque: University of New Mexico Press, 1980.
- Loyola, Mary. *The American Occupation of New Mexico, 1821-1852*. New York: Arno Press, 1939.
- Pitt, Leonard. *The Decline of the Californios: A Social History of the Spanish-Speaking Californians*,

- 1846-1890. Berkeley: U. California Press, 1971.
- Quintana, Frances L. (Swadesh) and David H. Snow. "Historical Archeology of the Rito Colorado Valley, New Mexico." *Spanish and Mexican Land Grants in New Mexico and Colorado*. Ed. John R. and Christina M. Van Ness. Santa Fe: Center for Land Grant Studies, 1980. 40-50.
- Sanchez, Nellie V. *Spanish and Indian Place Names of California*. New York: Arno Press, 1930.
- Steele, Rev. Thomas J. *Santos and Saints: The Religious Folk Art of Hispanic New Mexico*. Santa Fe: Ancient City Press, 1982.
- Swadesh, Frances L. *Los Primeros Pobladores: Hispanic Americans of the Ute Frontier*. Notre Dame: U. Notre Dame Press, 1974.
- Twitchell, Ralph E. *The Leading Facts of New Mexico History*. Vol. 2. Cedar Rapids: Torch Press, 1911-1917.
- Vickery, Joyce C. "New Mexico Pioneers of La Placita." *Historical Portraits of Riverside County*. Ed. John R. Brumgardt. Riverside, CA: Historical Commission Press, 1977. 1831.
- Weber, David J. "Louis Robidoux" *The Mountain Men and the Fur Trade of the Far West*. Vol. 8. Ed. Leroy R. Hafen. Glendale: Arthur Clark Publishers, 1971. 315-29.
- . "John Rowland." *Ibid.* Vol. 4, 1966. 275-82.
- . "William Workman." *Ibid.* Vol. 7, 1969. 381-92.
- Periodicals**
- Bloom, Lansing B. "The Chihuahua Highway." *New Mexico Historical Review* 12. 3 (1937): 209-216. (Cited hereafter as *NMHR*.)
- Brumgardt, John R. and William D. Puntney. "San Salvador: New Mexican Settlement in Alta California." *Southern California Quarterly* 59.4 (1977): 353-64.
- Chambers, Wes, ed. "The Van Dyke Papers: The Old Spanish Trail – New Mexico to California." *San Bernardino County Museum Association Quarterly*, 38.1 (1991): 34-45. (Cited hereafter as *SBCMA Quarterly*.)
- Chavez, Fray Angelico. "The Penitentes of New Mexico." *NMHR* 29. 2 (1965): 97-123.
- Cook, S.F., ed.. "Expeditions to the Interior of California, Central Valley, 1820-1840." *Anthropological Record* 20. 5 (1962): 151-214.
- Jenkins, Myra A. "Taos Pueblo and Its Neighbors, 1540-1847." *NMHR* 41.1 (1966): 85-114.
- Jones, Oakah L., Jr. "Pueblo Indian Auxiliaries in New Mexico, 1763-1821." *NMHR* 37. 2 (1962): 81-109.
- Kelly, Charles. "Franciscan Missions of New Mexico, 1740-1776, Part II." *NMHR* 41.1 (1944): 41-69.
- Kessel, John L. "Sources for the History of a New Mexico Community, Abiquiú." *NMHR* 54.4 (1979): 249-85.
- Lawrence, Eleanor. "Horse Thieves on the Spanish Trail." *SBCMA Quarterly*, 2.2 (1955): 59-65. (Reprinted from ---. "Mexican Trade Between Santa Fe and Los Angeles." *California State Historical Society Quarterly* 10.1 (1931): 27-39.
- LeCompte, Janet. "The Independent Women of Hispanic New Mexico, 1821-1846." *The Western Historical Quarterly* 12.1 (1981): 17-35.
- Newmark, Marco. "The Workman Family in Los Angeles." *Historical Society of Southern California Quarterly* 32.4 (1950): 316-25.
- Noland, Melissa. "Abiquiú's Roots: Villagers Unearth Their Past." *El Palacio* 38.4 (1977): 31-34.
- Servin, Manuel P. "California's Hispanic Heritage: A View into the Spanish Myth." *Journal of San Diego History* 19.1 (1973): 1-9.
- Smith, Ian A. "Isaac Slover – Free Hunter." *City of San Bernardino Historical Society Heritage Tales*, 1977: 1-32.
- Spalding, Lucien. "Memories of Marzano." *New Mexico Magazine* 62.7 (1964): 64-66, 71.
- Spencer, Frank C. "Old Abiquiú, Crossroads of History." *New Mexico Magazine* 26.5 (1948): 22-23, 31, 33.
- Walker, Clifford J. "Opening of Mojave River Trail." *SBCMA Quarterly* 18.4 (1971).
- Warner, Ted. J. "Frontier Defense." *NMHR* 41.1 (1966): 5-20.
- Weber, David J. "American Westward Expansion and the Breakdown of Relations Between Pobladores and 'Indios Barbaros' on Mexico's Far Northern Frontier, 1821-1846." *NMHR* 53.3 (1981): 221-38.
- Newspapers**
- Guttman, Jeannine. "Free Land and Plentiful Water Paved the Trail." *The Sun* (San Bernardino, CA) 7 Sept. 1980: 35-38.
- Johnson, Jimmy. "The River Took Its Toll." *The Sun* (San Bernardino, CA) 3 Jan. 1975: All, A13.
- Moore, Frank. "With a Grain of Salt." *Redlands (CA) Daily Facts* 20 Oct. 1979: B8.
- Patterson, Tom. "New Mexican State Historian Sheds New Light on Pre-Anglo Riverside." *The Press* (Riverside, CA.) 9 Jan 1973: B1.

## San Gabriel Mission Tour

*conducted by John Fantz  
transcribed, edited, and  
photographed by Deborah and  
Jon Lawrence*



John Fantz with a student.

[*Editors' note:* In 1950, when John Fantz was a student at San Gabriel High School, he discovered the San Gabriel Mission and began following Edward Salcido on his guided tours. Shortly after, Salcido asked Fantz to help as a guide, and he was put on the payroll at fifty cents a tour. He worked as a guide for eight years, until he married and started his career as an electrologist. On retiring in 1998, he returned to the mission as a museum curator/caretaker. In this role, he has brought many historic items out from storage for public display. We accompanied Fantz on his tour on December 31, 2007. Several school children were in attendance, and Fantz, who wants to encourage children to learn history, directed many comments and stories to them in his dramatic

baritone voice. We have changed the sequence of the tour somewhat for a more linear timeline and have edited out many of his comments to the children. We encourage the reader to directly experience the delights of Fantz's tours at the San Gabriel Mission, which is located at 427 S. Junípero Serra Drive in San Gabriel. For mission information, call (626) 457-3048.]

We begin in the museum with a picture of King Carlos III of Spain,<sup>1</sup> who was very handsome in his white powdered wig and his brandy nose. He sponsored the California missions. He didn't care especially about converting all of the Indians to Catholicism – he was only a nominal Catholic. He said, "The shortest mass is too long for me." He was a politician, and he wanted to keep Russia out of California. But the priests were sincere Catholics who, according to the theology of that time, believed that they were saving the "heathen Indians" from the fires of hell. It was a different world then.

In the museum is a painting of Junípero Serra.<sup>2</sup> He was president of the mission system. He established nine missions. Mission San Gabriel Arcángel was the fourth, founded in 1771. It is made out of rock, brick, and cut-stone, not of adobe. That's one of the unique things about San Gabriel. Another unique thing is that we have never been abandoned. We have many things here, for example, rare books bound in sheepskin on parchment from the library of the padres. We

have many things from our first inventory *because* we have been in continuous use ever since we were established in 1771.

The red vestment, painted by hand on silk, was worn by Junípero Serra when he was here in 1784, the year that he died. It is from China. All the vestments were from China, by way of Manila. The trade routes had opened up and the world was starting to shrink. But still, boats came up here from Baja California with supplies only once or twice a year. It was always a wonderful day when they arrived, there would be a big fiesta. Supplies would be distributed with great care. And there was news. Was there a new Pope? What was going on in far-off Spain, in Mexico? What was the latest news from home? The padres and the soldiers had mail ready to go back to their friends and family. The letter that the padre gave to the captain of the ship for his mother in Madrid would take a year and a half to get to her – and that's if the boat didn't sink. It would take another year and a half to get her reply. Three years – hard to understand in this day and age of instant communication. They were very divorced from civilization. But the mission was connected by a 2,000-mile trail, from Baja California all the way up to Monterey and to San Francisco de Solana, the last mission established. A long, dusty trail, it was called El Camino Real, the King's Highway. Spain was famous for her roads. She had good roads that rivaled the roads of Rome.

And when the Spaniards came to this new land, they started constructing good roads too. In 1769 the King's Highway, El Camino Real, was only a dusty foot path, which was begun by the Franciscans who were led by Father Serra. As I said, Serra was

a deciding influence in establishing the 21 missions of California, from San Diego north to Solana. Each mission was situated in an area where large populations of Indians lived and where it was fertile and rich enough to sustain a settlement. The dusty foot path soon became a roadway large enough to accommodate horses and wagons, and eventually automobiles. By the time the Mission San Francisco de Solana was founded in 1823, the roadway was known as El Camino Real.



South wall of San Gabriel Mission.

Today El Camino Real is marked by bells. The bell was a dream of a wonderful woman, Mrs. A. S. C. Forbes of Pasadena. Mrs. Forbes was a historian, author, and civic leader. It was her idea to place a marker along the highway and in front of every mission. It didn't come about until 1906, when a cast-iron, 85-pound bell was designed by Mrs. Forbes. A holder was made from a large pipe that was fashioned in the shape of a shepherd's staff. The bells were inscribed "El Camino Real 1769."

That is the year when San Diego de Alcalá, the first of the California missions, was founded.

In 1906 the first bell was placed in Los Angeles, in front of the historic

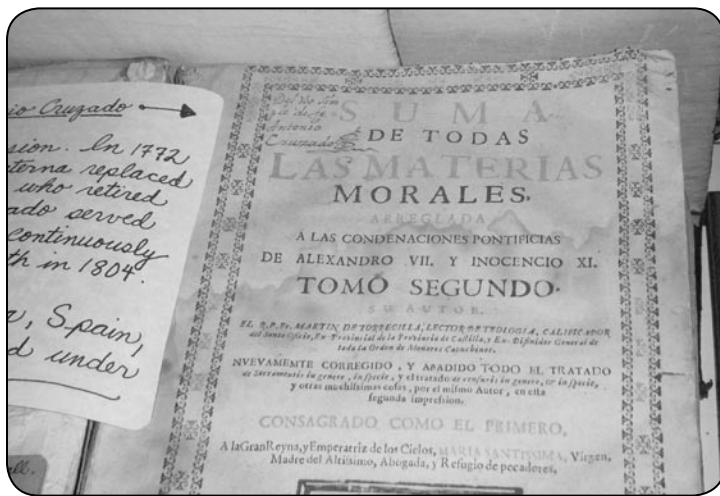
plaza church, La Placita.<sup>3</sup> The El Camino Real bell at Mission San Gabriel was the fourth one placed. We are the fourth mission along the coast. On the floor in the museum is one of the old El Camino Real bells. We received a phone call a couple of years ago from an old

lady in her 90's. She said, "If you don't ask any questions and if you come on over here, I have an old El Camino Real bell for you." We didn't ask any questions and she gave us the bell.

Perhaps it was a typical hot and humid afternoon, September 8, 1771. Two Franciscan padres, Benito Cambón<sup>4</sup> and Angel de la Somera entered the area which today is around San Gabriel Boulevard and Lincoln Avenue, at the foot of the Montebello Hills. They had started out a few days earlier from Mission San Diego. They traveled with a mule train and four Mexican Indians who tended after the livestock that they brought with them. Around the Rio Hondo River, they paused and rested. They watered their cattle and pondered their next move. Suddenly from out of the bushes appeared a large band of Indians, Native Americans, a proud people whose ancestors first came here many moons ago from Asia, traveling over that bridge of



One of the Stations of the Cross.



Book with Father Cruzado's signature.

land called the Bering Strait. They had a rich culture and spirituality. These Indians wondered who the strangers and their animals were. They had never seen horses before. They had their spears ready to fly, their arrows ready to fly. Father Cambón was *muy nervioso*. He said to the captain of the guard, “*Cuidado, cuidado*. I have an idea. We don’t dare blow this chance to make peace with these ‘savages.’” He walked over to one of the mules and unwrapped a rolled- up painting of Mary, the mother of Jesus, depicted as the sorrowful mother, Madre Dolorosa. Nervously, he held it up in front of those “savages.” They had never seen a painting before. Curiosity got the best of them. They lowered their weapons and went over and smelled it; they looked behind it; they touched it. They took off some of their jewelry and presented it to the lovely lady. Some historians believe that in the image of Mary they saw the image of a goddess that they had devotion to in their mythology. I know of no other mission that has such a dramatic

story. The original painting of Madre Dolorosa still exists today; it hangs to the left of the altar in the main church. The two padres remained at that site for about four years; they didn’t move to the present site of the mission until around 1778. They assigned two padres to every mission, so that they could encourage one another. This was necessary because California was the edge of the world; it was Spain’s last outpost in a crumbling colonial empire. After being here less than a year, the two founding fathers, Benito Cambón and Angel de la Somera, asked permission to go back to the monastery. They couldn’t take it. Their wish was granted. It was bad duty here.

Construction was started in 1790 and finished in 1805. It took the Indians 15 long years to build the church. There is a floor in one of the rooms of the museum that was laid in the 1790’s. The mission was built by the Gabrielinos, or Tongvas.<sup>5</sup> “Tongva” means “people of the earth” in the

Tongva language. An earthquake in 1812 destroyed the bell tower in front of the main church, and damaged the padre’s quarters. They lived in the granary until repairs were made. Restoration took until 1828 and the bell tower was replaced with a bell wall, or *campanario*. There are still six ancient bells in it today.

When the foundation was laid for this mission around 1790, George Washington was president of the new *Estados Unidos*, the new United States. Benjamin Franklin died that year. Thomas Paine was influencing many people, including our founding fathers. People were questioning. It was a new age, a wonderful age.

When the Indians were baptized at the mission, they became wards of the padres. A lot of the Indians didn’t like being wards. They wanted to go back to their culture. And when the Indians ran away, the Spanish soldiers brought them back, if necessary in chains. And they got a good whipping too. Remember, lashing, or whipping,



Ancient hymnal from the mission collection.



was a means of discipline in the U. S. army and navy until the early 1880's. It was a different world then, so we should not be too critical of the Church. After all, America had African slaves on her plantations until Abraham Lincoln gave them their freedom in 1863.

In the museum, there is a set of fourteen paintings of the Stations of the Cross. You find them in all Catholic churches and many Anglican churches. They tell the story of the Passion of Christ, starting at the judgment hall of Pontius Pilot, and ending at the crucifixion of Christ on Mount Calvary. We believe these were painted in the 1790's by a Gabrielino Indian here at this mission. His name was Juan Antonio. He painted them on canvas sails from boats from Spain. The Indians did not like the soldiers of Spain because they did not behave very well with the ladies. There were a lot of scandals here at San Gabriel Mission so the artist painted the Roman soldiers of Christ's day in the uniforms of the soldiers of Spain.

The museum also has a marvelous collection of books. In this one is the signature of Father Antonio Cruzado, the architect of the San Gabriel Mission church building. In 1772, he and Father Antonio Paterna replaced Benito Cambón and Angel de la Somera, when the latter retired due to ill health. Cruzado served here continuously for 32 years until his death in

1804. A native of Cordoba, Spain, he based the structure of the mission on a cathedral in Cordoba, which had originally been a Muslim mosque. On the south wall of the mission, which is actually



Eulalia Pérez de Guillén Mariné.

the front of the mission, you can see not only a lovely old stairway going up to the choir loft, and the wall of mission bells, but also the Moorish buttresses. A priest for 55 years, Cruzado is buried under the mission altar.

One photograph is of Eulalia Pérez de Guillén Mariné,<sup>6</sup> who was the keeper of the keys here for many, many years. She made sure the Indian girls were locked up at nighttime in order to keep them away from the Indian boys. The

birthrate plummeted. She was born in 1769 and died in 1879. She lived under three flags: Spain, Mexico, and the United States. She is buried in the mission garden under the ruins of the original bell tower. There is a white marble bench in her honor. A few years ago, two of her great-great-grand daughters visited the mission – they strongly resembled Eulalia.

We also have a picture of Thomas Workman Temple, a descendant of Don Juan Temple,<sup>7</sup> one of the early Yankees to come to Mexican California. The old Temple City was their ranch. Juan Temple earned the title of respect of “don.” He fell in love with a beautiful Mexican woman, but he had to become a Catholic to marry her. The Mexicans loved him and he became a

Mexican citizen. He became the state's first millionaire.

Another picture is of one of the first Yankees to come to Mexican California, Joseph Chapman.<sup>8</sup> He was born in 1788 and died around 1850. A handsome fellow, he was mix of African and English. He built a couple of mills and Las Placitas church. He was a surgeon and a jack-of-all trades. He built a schooner here. Behind the fountain in the patio, we have the anchor that belonged to the schooner.

This is a photo of Pío Pico.<sup>9</sup> His ancestry was African, Native American, Hispanic, European. In 1846, Mexico was trying desperately to hold on to California. Under President Polk, the Yankees had much of the Southwest and they felt that it was their manifest destiny to have California. Pío Pico said, “We find ourselves suddenly threatened by hoards of Yankee emigrants, perfidious people.” After secularization of the missions, Pío Pico sold off mission property. Abraham Lincoln later restored the property to the church, which is why his picture also hangs here.

We also have a photograph of an old Franciscan padre, Francisco Sánchez. He was the last Franciscan padre to serve here at San Gabriel, along with his associate Father Jimeno. In 1852, most of the Franciscans left the missions and went to the mother monastery, Santa Barbara. It was the period of secularization. Secular priests took charge of San Gabriel. Poor Francisco Sánchez took a bad fall and hit his head on a rock. In the photograph, you can see a bandage around his head. He died in 1884, shortly after the picture was taken, probably from a cerebral hemorrhage.



Old grape vine.

Outside in the mission courtyard is California’s first winery. The Indians would go in there and mash the grapes with their feet. They say it was a delicious wine, with a lot of “kick” to it.<sup>10</sup> Helen Hunt Jackson,<sup>11</sup> the author of the novel *Ramona*, came to the mission in 1875. She sat under the old mission grape vine that can be seen in the courtyard and interviewed the two padres and the Indians that were here. Her book introduced people to the California missions. The large door nearby swung on pivots, two doors in one. We believe that at this door in 1826, Jedediah Smith<sup>12</sup> was greeted by Miguel Sánchez. One report says that Jedediah stayed here for eight weeks. Other reports claim that it was less. I think he stayed here for two months with his party of trappers.

San Gabriel Mission is the only mission that has a ghost. In the sacristy, the padres got ready for mass, for the communion service. They still do today. The floor, walls, and ceiling are original. The vaulted ceiling in the sacristy shows, on a smaller scale, what the church ceiling would have looked like. The original ceiling in the church had to be removed due to earthquake damage. The doors of the sacristy still swing on the old hinges, hammered out by hand. The round mirror on the wall of the sacristy was hung in front of the altar. In those days, when the priests were saying mass, they had their backs to the people in the church most of the time, so they kept their eyes on their parishioners by using the mirror. No nails were used on the drawers of this bureau; they fit



The mission’s back door.



The sacristy.

like a puzzle. The handles were stamped out by hand. The cowhide was tanned at the tannery that is still standing on the northwest end of the garden. It is well preserved. The Russian tea maker was brought by Russians who came here to trade with the padres. The padres used the tea maker to wash their hands before mass. The old window has bars to keep out the bats. There was no glass; it had a wood frame with sheepskin stretched over the frame to keep out the cold northern chill. In the summer, they took down the sheepskin to let the air circulate. Windows were slanted to let in more light and to discourage the rain water from dripping inside of the room. Everything had a purpose.

Oh, did I say something about a ghost? Around 1819, Brother

Martinez came into this room and caught Indian Jose drinking some altar wine. Jose was *muy boracho*, and when he got drunk, he got mean. Brother Martinez didn't have to get drunk to get mean. He was just grouchy all the time. They got into a big fight. To make a long story short, they found Brother Martinez deader than a door nail, lying on the floor right where you are standing, with a dagger in his back. The dagger is in the museum. It still has dried blood on it. Indian

Jose ran away. The soldiers didn't go after him. They just let him go – they didn't care. All of the other padres are buried out in front of the altar. They just buried Brother Martinez in an unmarked grave right beyond this sacristy door. I don't blame you – I'm nervous too.

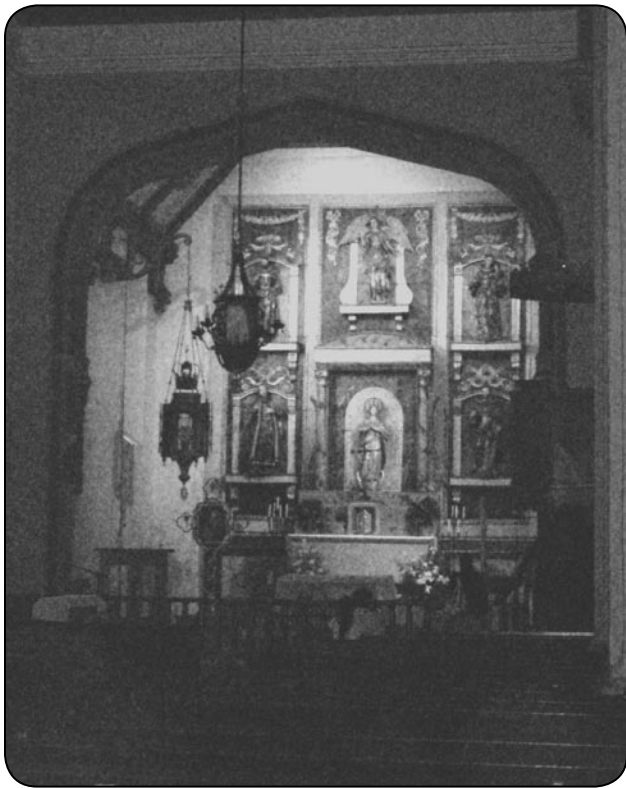
We are now looking at the interior of the church. We are standing at the threshold of the sacristy, which leads out to the church. We are behind the main altar. Notice the thickness of the walls: they are a good six-feet thick, solid rock, brick, and cut stone. There is no adobe. The buttresses supported what must have been at one time a lovely open vaulted stone ceiling, like the ceiling of the sacristy, but of a much grander scale. After the earthquake in 1812, they had to remove it. The current ceiling

is Victorian. It is California redwood. Father Bot, who was noted for his long service here at San Gabriel from 1870 to 1890, had it constructed around 1881. It is the third ceiling that this church building has had. It is in pretty good shape: termites don't like redwood.

The altar is original. I think that we are the only mission that lays claim to having the original altar. It was brought over in pieces. The *retablo* of the rear wall holds up all of the statuary. The main statue is of Our Lady Queen of the Angels. In 1781 a group of colonists from Baja walked from San Gabriel to La Placita to found the city of Los Angeles.<sup>13</sup> Who were the first citizens of Los Angeles? They were freed Africans, Mexicans, Indians – a blend of humanity. In the 1830's and 40's, the Chinese come here and worked like slaves in the mines. Like the Indians, the Chinese endured a lot of prejudice.

Above the Blessed Mother is Saint Gabriel the archangel. The mission is named after him. To the left of him, is Saint Francis of Assisi who founded the Franciscan order. Below him is San Joaquin who, according to tradition, is the father of Mary. On the right side, is Saint Dominique. Above him is Saint Anthony of Padua.

Buried under the altar are the remains of eight Franciscan priests. The first was Father Miguel Sánchez, who was buried here in 1803. Father Antonio Cruzado, the architect of the



The altar.

Murillo has painted Mary in the mourning garb of a 17<sup>th</sup>-century woman of Spain. Murillo had a school in Seville, Spain, and was quite wealthy. He was of Jewish heritage – a *converso*. Jews had to convert to Catholicism if they wanted to stay in Spain and keep their property. He left a secret code on many of his works of art, a statement to his Jewish heritage, which he carefully and secretly kept in his heart. He could have gotten in trouble. Look above

the head of Mary. Those twelve stars symbolize the twelve tribes of Israel.

This baptistery has the original old floor that the Indians and the padres walked on. The main floor of the church dates to around 1930, when the pastor felt that it should be retiled. Under the 1930 flooring in the main part of the church are the remnants of the old, original flooring. Notice how uneven the baptistery flooring is. When the water in the baptistery gets a little stale, they pour the water into that little hole in the corner, which drinks it up. That hole was a modern convenience of the day. It saved them from having to carry the water out into the garden. They just poured the stale baptismal water into the hole. The baptismal font is made of hammered copper. It was

presented to the mission by King Carlos III of Spain. Many Indians were baptized here and when they were baptized they became wards of the padres. The painting on the baptistery wall of the baptism of Christ is believed to be one of the oldest paintings that we have in the mission, perhaps one of the earliest paintings on canvas. Prior to that, they were painting on wood. The baptistery is still in use today.

The south door of the main church leads to the old El Camino Real. This door was closed around 1890. When people read Helen Hunt Jackson's novel *Ramona*, they would visit the mission in their horseless carriages, and it made a terrific noise. One Sunday, the padre said, "Lock that door! Those 'Ramona visitors' are making too much noise. It's distracting from the holy mass and my sermon." So the door was sealed tight.

Above the door that goes out into the cemetery garden, you will see a plugged up window, an early attempt at retrofitting. All along the north wall, between the buttresses and behind the large painting of Our Sorrowful Mother, are other plugged up windows. But in 1881 there hadn't been an earthquake for a long time, so Father Bot decided to enlarge the windows to let in more light. The windows on the south wall were enlarged around 1881. The bottom half where the plaster is smooth is the part that was enlarged.

mission, was buried here in 1804. Father Serra's great friend and companion, Father Francisco Dumetz, was buried here in 1811. Father Roman Ulibarri, Father Joaquin P. Nuez, Father Gerónimo Boscana, and Father José Bernardo Sánchez are entombed here as well. Father Blas Ordaz was buried here on November 11, 1850. Eyebrows were raised at the funeral of Father Ordaz when three of his children showed up for their daddy's funeral.

The painting that we see above the door leading into the baptistery is attributed to Murillo, a Spanish artist. The painting is of Our Mother of Sorrows, another version of *Madre Dolorosa*. It is a large painting, restored by ignorant hands around 1865, so she has lost much of her original beauty.

The mission cemetery is the oldest recorded cemetery in Los Angeles County, dedicated in 1778. The first Gabrielino Indian was buried here in 1778. His name was Antonio. In the other corner of the cemetery is Jose de los Santos, who was buried here in 1922. He was over a 100 years old when he died. When he was a little boy the last mission, Solana, was established in 1822.

You might ponder what happened here: the good and the bad, the human predicament. Human nature hasn't changed. Just as the soldiers fought with the Indians, we still fight – just look in today's paper.



Madre Dolorosa, by Murillo.

#### Endnotes

1. A proponent of enlightened absolutism, Carlos III (1716 - 1788) was the King of Spain from 1759 to 1788. During his reign, California was a colonial province of the Spanish empire. For more information on New Spain's northern frontier, see David Weber's *The Spanish Frontier in North America*.
2. Father Junípero Serra (1713-1784) was a Spanish Franciscan friar. After King Carlos III ordered the Jesuits expelled from the Baja California Peninsula in 1768, the Franciscans were asked to administer the Indian missions there. Appointed head of these missions, Serra had the title of "Father Presidente." In 1769, he accompanied Gaspar de Portolá on an expedition to Alta California. When they reached San Diego, Serra stayed behind to start Mission San Diego de Alcalá, the first of the 21 California missions.

3. La Placita Church was first established in 1784 as a chapel. It still serves as an active parish.
4. Benito Cambón was a Catholic priest. Arriving in Mexico from Spain in 1771, he served in several early missions in Alta California. In 1776, he accompanied Lieutenant José Joaquín Moraga on the final leg of the Anza expedition. He and Angel de la Somera are the founders of Mission San Gabriel. In addition, Cambón co-founded Mission San Francisco de Asís with Fray Francisco Palóu and Mission San Buenaventura with Junípero Serra. In 1791, Cambón left California for Mexico City. He returned home to Spain the following year.
5. For a discussion of the Tongva prior to their contact with Europeans and an examination of how they changed when they came into contact with Europeans during the Mission Era and the era after secularization, see Rosanne Welch's "A Brief History of the Tongva Tribe." For a discussion of the colonial encounters

of Indians and Europeans on the California Coast, see Kent Lightfoot's *Indians, Missionaries and Merchants: The Legacy of Colonial Encounters on the California Frontiers*.

6. Eulalia Pérez de Guillén Mariné (1769-1879) was the *mayordoma*, or keeper of the keys, at Mission San Gabriel. Born in Loreto, Baja California, she married Miguel Antonio Guillén, a sergeant in the Spanish army and moved with him to Alta California. After her husband died, Pérez was hired as a cook and midwife at Mission San Gabriel. She was eventually made "keeper of the keys," and when she retired, the mission fathers rewarded her with *Rancho del Rincón de San Pascual*, which is in the present day Los Angeles area. For the oral history of Pérez, see Rose Marie Beebe and Robert M. Senkewicz's *Testimonios*.
7. For a history of the Temples, see Paul Spitzzeri's *The Workman and Temple Families of Southern California, 1830-1930*.
8. Joseph Chapman (c. 1748-1848) was an American carpenter and blacksmith from Maine. Impressed into service by Captain Hipolite Bouchard in the Sandwich Islands, Chapman participated in Bouchard's attack on California in 1818 and was imprisoned in Monterey. After he was freed, he built a fulling mill at Mission Santa Inés, oversaw the building of a grist mill for Mission San Gabriel, and prepared timbers for the construction of the first church in Los Angeles. In 1824, he bought land in California where he cultivated a vineyard, but he still continued to do odd jobs at the missions.
9. Pío de Jesús Pico IV (1801 –1894) was the last Mexican governor of Alta California. He was born at Mission San

Gabriel with the aid of midwife Eulalia Pérez de Guillén Mariné. By the 1850's, Pico was one of the wealthiest men in Alta California. However, gambling, bad business practices, and the flood of 1883 contributed to his financial ruin, and he died impoverished. He is buried in El Campo Santo Cemetery at the Homestead Museum in the present-day City of Industry.



Unmarked grave in the mission cenetery.

10. According to John Fantz, in the 1950's Lucille Ball and Desi Arnaz, Lucy and Ricky Ricardo of *I Love Lucy* television fame, were visitors here. "They sat down on the bench here, and Desi said, 'Lucy, do you think we can make some funny business with you toe-jamming the grapes?' I bet some of your readers will have seen the famous episode with Lucy getting into a grape fight while she is toe-jamming the grapes."

11. Helen Hunt Jackson (1830-1885) was an activist for Indian rights. Her books *A Century of Dishonor* and *Ramona*, and numerous letters and reports on the condition of the Mission Indians prompted other reformers to demand protection of Mission Indian land rights.

12. For an interesting biography of Jedediah Smith (1799-1831), see Dale Morgan's *Jedediah Smith and the Opening of the American West*.

13. In 1779, eight years after the founding of Mission San Gabriel, King Carlos III of Spain ordered the establishment of a pueblo near the mission. The pueblo was to be known as *El Pueblo de la Reina de Los Angeles*. It took two years to recruit the potential settlers, or *los pobladores*, all of whom were from Sonora and Sinaloa, Mexico. In 1781, *los pobladores* began their 1,200-mile journey to Mission San Gabriel, where they were met by Governor Felipe de Neve. The 44 settlers were then escorted about eight miles west of the mission to the site that Father Juan Crespi had chosen for them to settle.

### Bibliography

Beebe, Rose Marie and Robert M. Senkewicz, translators and editors. *Testimonios: Early California through the Eyes of Women, 1815-1848*. Berkeley: Heyday Books, 2006.

Jackson, Helen Hunt. *A Century of Dishonor: A Sketch of the United States Government's Dealings with Some of the Indian Tribes*. Norman: University of Oklahoma Press, 1995.

---. *Ramona*. Sioux Falls, SD: NuVision Publications, 2007.

Lightfoot, Kent. *Indians, Missionaries and Merchants: The Legacy of Colonial Encounters on the California Frontiers*. Berkeley: University of California, 2006.

Morgan, Dale L. *Jedediah Smith and the Opening of the American West*. Lincoln: University of Nebraska Press, 1964.

Spitzzeri, Paul R. *The Workman and Temple Families of Southern California 1830-1930*. Dallas: Seligson Publishing, 2008.

Weber, David. *The Spanish Frontier in North America*. New Haven: Yale University Press, 1992.

Welch, Rosanne. "A Brief History of the Tongva Tribe: The Native Inhabitants of the Lands of the Puente Hills." Dissertation, Department of History. Claremont: Claremont Graduate University, July 2006.

### New OST Suite Web Site

*The Old Spanish Trail Suite* is a new high-definition interactive video presentation that is sequenced to a live symphony performance of *The Spanish Trail Suite* music. Filmed entirely on location along the OST, magnificent flyovers and time-lapse photography capture the awesome beauty of southwestern Utah. For further information, see the website at <http://www.videoideas.com/spanishtrailsuite>

## Some Relevant Museums along the Old Spanish Trail

**Palace of the Governors** Originally constructed in the early 17th century as Spain's seat of government, the Palace of the Governors chronicles the history of Santa Fe, New Mexico, and the Southwest. Free docent tours available daily. \$18 for a Museum Pass good for 4 days and 5 museums. 105 W Palace Ave, Santa Fe, New Mexico 87501. (505) 476-5100.

**Ghost Ranch Piedra Lumbre Education and Visitor Center** The Center provides exhibits on the geology, paleontology and archaeology of the region, as well as exhibits on northern New Mexico culture, history, and tradition. Open April 1 through Labor Day: Tuesday through Saturday, 9 a.m. to 5 p.m., Sunday, 1 to 5 p.m. U.S. Highway 84 between mile markers 225 and 226, just north of the main Ghost Ranch entrance. Box 11, Abiquiu, New Mexico 87510. (505) 685-4333.

**The Center of Southwest Studies Museum** The Center serves as a museum and a research facility for the history, archeology and culture of the Southwest. Fort Lewis College, 1000 Rim Drive, Durango, Colorado 81301. (970) 247-7010.

**Iron Mission State Park and Museum** Displays show the development of Iron County and include a collection of horse-drawn vehicles used from 1870 to 1930 and Indian relics. The hours are 9 a.m. to 5 p.m. and admission is \$3. 635 N. Main Street, Cedar City, Utah 84720. (435) 586-9290.

**Nevada State Museum in Las Vegas** The museum has exhibits on the history of Nevada, with an emphasis on southern Nevada and its relationship with surrounding areas. 700 Twin Lakes Drive, Las Vegas, Nevada 89107. (702) 486-5205.

**Mohave River Valley Museum** The museum houses a series of displays and exhibits that portray the history of the Mojave River Valley from the arrival of Father Garcés in 1776 on through pathfinders, pioneers, miners, railroads and the present space program. Open every day except Christmas from 11 a.m. to 4 p.m. Admission is free. 270 Virginia Way, Barstow, California 92312. (760) 256-5452.

**San Bernardino County Museum** The museum houses exhibits and collections in cultural and natural history. Open Tuesdays through Sundays, 9:00 a.m. to 5:00 p.m. 2024 Orange Tree Lane, Redlands, California 92374. (909) 307-2669.

**Workman Temple Family Homestead Museum** The Homestead Museum features the Workman House, an 1870's home constructed around an 1840's adobe built by William and Nicolasa Workman; La Casa Nueva, a 1920's Spanish Colonial Revival mansion, built by the Workmans' grandson Walter Temple and his wife, Laura; and El Campo Santo, one of the region's oldest private cemeteries, containing the remains of Pío Pico, the last governor of Mexican California. Free guided tours are offered Wednesday-Sunday at 1 p.m., 2 p.m., 3 p.m., and 4 p.m. 15415 East Don Julian Road, City of Industry, California 91745. (626) 968-8492.

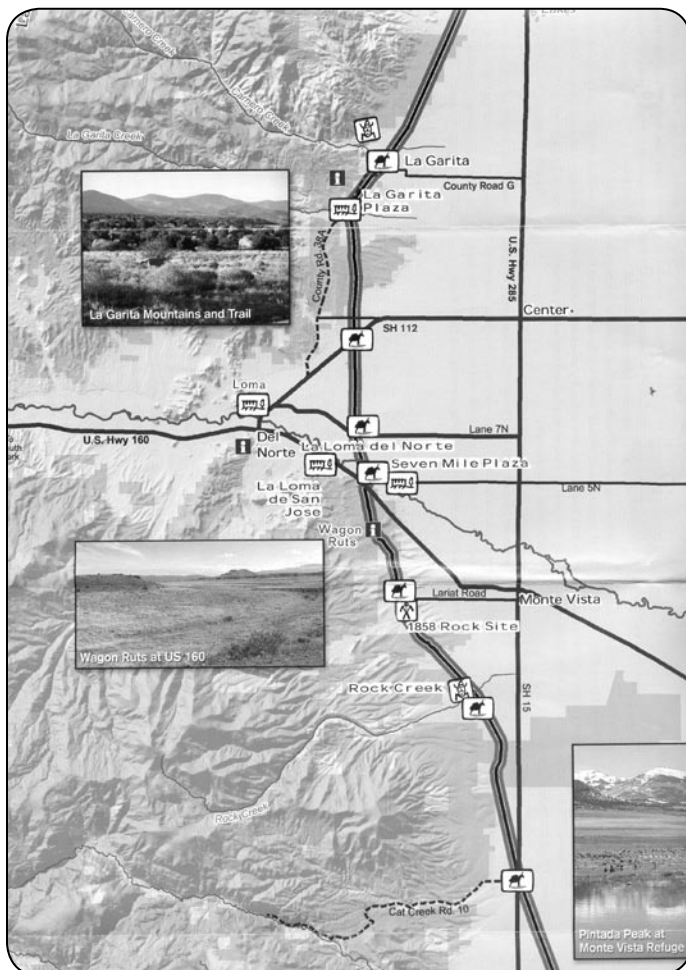
**San Gabriel Mission** Constructed in 1812, the museum was originally used as sleeping quarters for the mission fathers, and for storing books, some dating back to the early 1500's. The exhibits preserve the history and traditions of early California. 427 S. Junipero Serra Dr., San Gabriel, California 91776. (626) 457-3048.

**El Pueblo de Los Angeles Historical Monument** The pueblo is a forty-four acre park consisting of numerous historic buildings, museums, two beautiful outdoor plazas and a Mexican marketplace on Olvera Street. 200 North Main Street, Los Angeles, California 90012. (213) 485-6855.

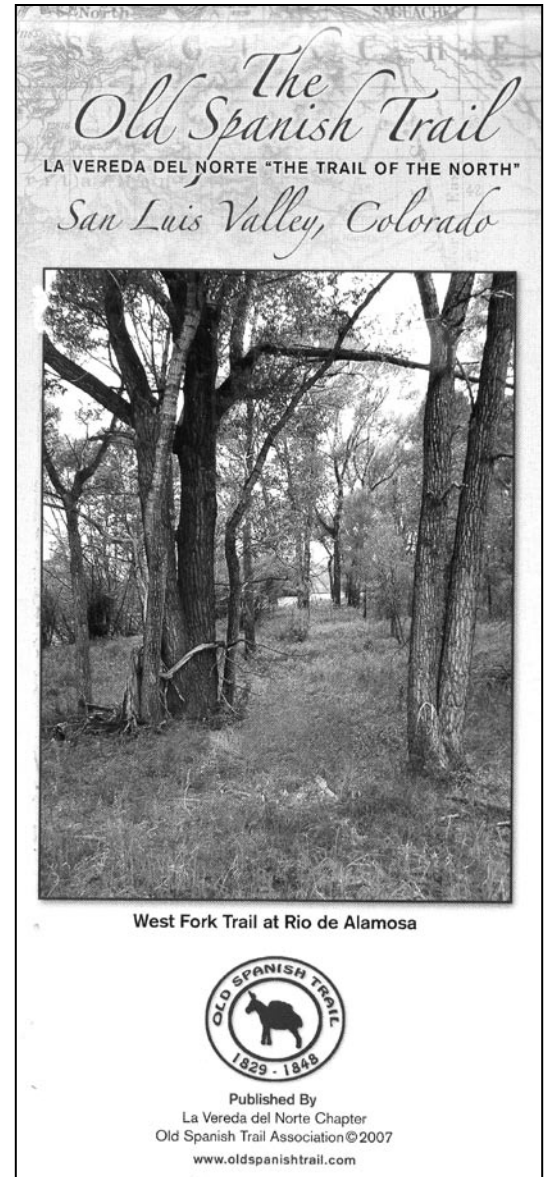


## West Fork/North Branch Brochure

The Vereda del Norte Chapter's project to produce a brochure of the OST through the San Luis Valley has been completed. The new full-color 12-panel brochure features a map that includes the route of the West Branch of the North Fork of the OST through the San Luis Valley, as well as intersection points of the East Branch with present-day highways. It also shows the location of relevant prehistoric and historic sites, as well as interpretive sites. The accompanying text includes sections on Native Americans, the Spanish era, trappers and traders, 19th-century explorers and surveys, and pioneer settlers of the valley. A timeline chart [see *Spanish Traces*, Spring, 2007] has been printed as a supplemental brochure, which includes excerpts from the writings of Ruth Marie Colville. Copies of the brochure are available at local museums, visitor centers, public land offices and chambers of commerce. A copy of the brochure can be obtained by sending a self-addressed return mailer (bearing at least 58 cents postage per brochure) to Suzanne Off, 10585 US Highway 160, Del Norte, CO 81132-9655. (Regular letter postage covers the cost of one or two copies of the Time-Event chart.)



A portion of the map from the brochure.



West Fork Trail at Rio de Alamosa



Published By  
La Vereda del Norte Chapter  
Old Spanish Trail Association ©2007  
[www.oldspanishtrail.com](http://www.oldspanishtrail.com)

