

# SPANISH TRACES



Volume 10

Fall 2004

No. 3

## OSTA 2004 Annual Conference Report – Page AZ, on the Armijo Route

### Theme:

### *Founders and Forerunners of the Old Spanish Trail*

This year's conference dates June 5–6 very appropriately coincided with National Trails Day, and we were one of 900 registered celebrations around the USA. OSTA made the centerfold of a special tabloid issue of *American Hiker* magazine. Our two-day event in Page and a second OSTA celebration in southern Colorado got special treatment as two of the 41 sample events described on the centerfold.

The weekend of activities started with the Board Meeting on Friday, June 4, followed by an evening social at the John Wesley Powell Museum. At the symposium on Saturday, June 5, we were again fortunate this year to have outstanding speakers, and their complete papers are in this issue. And the field trips on Sunday—they were outstanding! For many of us this was a first-time exposure to the “Crossing of the Fathers” and to the real difficulties that Armijo faced in his route finding; our trip leaders were well prepared and extremely knowledgeable.



At Page AZ

photo by KnL Carpenter

Welcome by  
Steve Heath,  
Pres. OSTA



Pat Richmond gave a wonderful review of OSTA history in her after-dinner talk.



photo by Ron Archibald  
Dinner at the Marriott

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## Dale Wade Querfeld 1905–2004

Dale Wade Querfeld, a life member of the OSTA, died peacefully on June 23, 2004 at the Hospice Care Center in Louisville, Colorado. Dale was born in Clinton, Illinois on September 6, 1905. He was 98, trying gamely to make 100.



Throughout his long life Dale gave generously of his time, energy and money to a variety of non-profit organizations. In his later years he became interested in the Old Spanish Trail and the OSTA. He proofed Spanish Traces articles from 1998 to 2001 and was one of several major contributors to the plaque placed by the OSTA in the Los Angeles Plaza. He also provided the OSTA with the association's marker fund. He had hoped to see markers comparable to that in Los Angeles placed in Santa Fe, Abiquiu and San Gabriel. The OSTA has lost a good friend; he will be greatly missed.

### — You **MUST** Visit the OSTA Website —

<http://www.oldspanishtrail.org>

The upgrade is now on-line and you will see some marvelous changes, thanks to our new webmaster, Claude Warren. There is still more to come, but even so we will appreciate your comments and suggestions toward further refinements, and especially about what else **you** want included. S-mail or e-mail to website manager Carol Corbett whose addresses are in the side-bar at the right.

- Also take a look at “[www.nps.gov/olsp](http://www.nps.gov/olsp)”.

All matters relating to *Spanish Traces* should be directed to the Co-Editors and Publisher:

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*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. Inquire for guidelines. The next deadline for submissions is Dec. 6, 2004.

The OST, one of America's great long distance trade routes, is now our country's most recent National Historic Trail. We encourage you to join OSTA and help in its preservation, and increase appreciation of our SW's multicultural heritage.

#### Membership Dues:

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

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## President's Corner

by Reba Wells Grandrud

Greetings from Arizona to the friends of the Old Spanish National Historic Trail everywhere! Isn't it great to have such a fine product, Spanish Traces, that links us all together and helps us keep in touch? I hope you agree with me that this publication is a "keeper." It looks good; it has well-researched and well-written articles, interesting maps and photographs, and timely information. This next year, would you not only read and enjoy it, but, also, consider sending in appropriate articles, photos, and news items, and encourage others to do so, as well? Let's make it even better.

Now, a word of thanks – I appreciate the opportunity you have given me to serve as president. I am pleased to join the fine group who has led OSTA through its first decade: Ron, Charles, Hal, Willard, Liz, and Steve. Each had a vision, each brought a special talent, and each is still working to assure the Old Spanish Trail's proper place in national history. The basic organizational structure is in place, and we have a full complement of directors and officers. But, a handful of good people is not enough; we must maintain and build the membership. I wonder – could the membership of OSTA double, or even triple in the next year or so? From 365, the number reported at the membership meeting in Page, to 750, to 1200 – why not? The historic Trail is there, a unique resource. We have members in six states, a great publication, a website whose potential is immense, and out there, waiting for us to reach

them, is a diverse audience that needs to know, and wants to know, more about the rich heritage that marks our American West.

Of course, much work lies ahead. OSTA has a real partnership role with the National Park Service and the Bureau of Land Management, the two federal agencies that share responsibility for the Old Spanish Trail. Working with the Trails Office in Santa Fe, we have signed a Cooperative Agreement with the National Park Service, and we will keep you informed as details are worked out. The Comprehensive Management Plan will be written over the next months and OSTA members will have a vital role in each state: sharing knowledge of routes and sites, offering varied skills as volunteers, attending public meetings, and publicizing the Trail. We should get to know our NPS and BLM colleagues in each region. There are many excellent volunteer programs – find out how you can help. If there is an OSTA chapter in your area, join as an active member. If no chapter exists, how about helping put one together? Check into getting the Old Spanish Trail written up in local, regional, or state periodicals; find out if you can join a speakers' bureau and talk about the Trail; put together a talk, a panel, or an entire session for your local Corral of Westerners, or historical society, or civic group; get involved.



In June, the Western Writers of America held its annual meeting in Mesquite, Nevada, and the OSTA leadership was invited to participate in a panel to inform WWA members about the Old Spanish Trail. What an opportunity!

The audience was from all over the country, published writers of fiction and non-fiction, interested in the history and stories of the Trail that our group presented. Colonel Hal Steiner of Las Vegas (a former president of OSTA) led the session, joined by the current Past President, Steve Heath of Cedar City, Dr. Liz Warren of Las Vegas (also a former president), Joanne Hinchliff, retired professor from Riverside, California, and myself. Several of us were also able to join in a field trip to Mountain Meadows, a well-known stopping place when the Trail was in constant use. Its always interesting to be able to step back in history.

Your next opportunity to be a part of the happenings will be the first weekend in November when the Board will meet at NPS' beautiful building in Santa Fe. Board meetings are always open to the public, and members are encouraged to attend when possible. The agenda will allow time to enjoy each other's company in Santa Fe's inimitable spaces, eat some great New Mexican food, visit Abiquiu, and, perhaps, other Trail sites, and, oh, yes, take care of OSTA business! We'd love to see you there. ■



# Old Spanish Trail Pathways: A Parallax View from the Greater Southwest

by Joseph P. Sánchez, Ph.D.

*Superintendent, Petroglyph National Monument and  
The Intermountain Spanish Colonial Research Center,  
National Park Service*

Page, Arizona, is one of the most ideal places to host the 2004 Old Spanish Trail Association Annual Conference Symposium, for it is near several key places associated with the trail's long history and, of course, along the route of the pioneering expedition led by Antonio Armijo in 1829. The famous "Crossing of the Padres" in Glen Canyon, *Agua de la Vieja* (today's Pipe Spring National Monument), and the actual Old Spanish Trail pathway that crossed right through the area on both sides of the Colorado River are within driving distances from Page. There is one last piece of minutia that ought not escape the eye. Not far from here is a tributary of the Colorado known as the last river explored and placed on the map of the United States in 1872. It was aptly named the Escalante River, a fitting commemoration of one of the early exploring parties that crisscrossed the area under the rubric of the Domínguez-Escalante Expedition of 1776.

The title of this presentation suggests that there are many ways to view Old Spanish Trail. Practically speaking, the word "parallax" indicates that what we see from one viewpoint may not necessarily be what we see from another. For example, when we look up at the night sky from Earth and see seven stars grouped together in a pattern, we see

a "Big Dipper." But that, in all probability, may not be the pattern of the same constellation from a different point in space. The same is true of history. The Old Spanish Trail offers us an opportunity, time and again, to view and review the many overlays of its history. Given its Congressional designation as Old Spanish National Historic Trail, it is officially a part of our national story.

Our national story, oftentimes, does not allow us to hear the other voices of our long past. Generally, it is the story of one people—not inclusive of the diversity offered by history's other children—that began at Jamestown or Plymouth Rock and ended with a movement that reached the Pacific Coast two and a half centuries later. The myopia of such a vision is reflected in our history books. It creates the myth of a unique frontier that bred the rugged individualist who fit the mold of American Exceptionalism. Indeed, in his book *Westward Expansion* (1960), Ray Alan Billington surmises that

The molding effect of this unique environment can best be understood by picturing the Anglo-American frontier as a migrating geographic area which moved westward from Atlantic to Pacific over the course of three centuries. Here was the outer

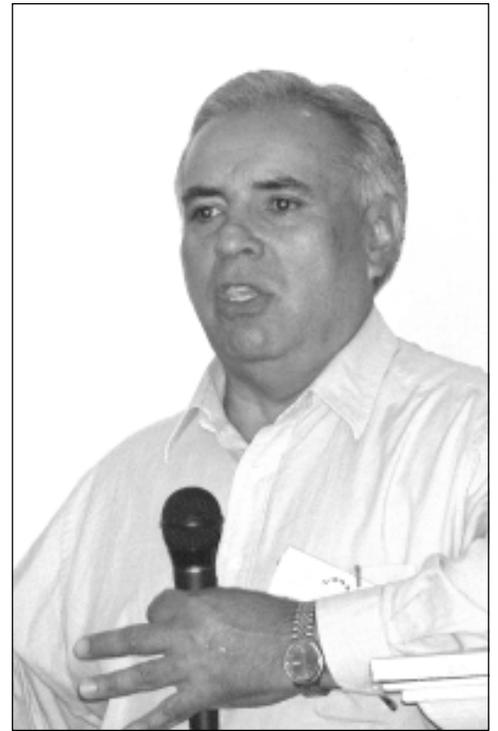


photo by Ron Archibald

**Dr. Sanchez**  
*Keynote Speaker*

edge of advancing settlement, the meeting point of savagery and civilization, the zone where civilization entered the wilderness, the 'region whose social conditions resulted from the application of older institutions and ideas to the transforming influences of free land.' In this geographic sense, the frontier has been usually defined as an area containing not less than two nor more than six inhabitants to the square mile. Census Bureau statisticians have adopted this definition in tracing the frontier's advance from the records of each population poll since the first tabulation of 1790. Decade by decade they have drawn narrow bands across the map of the United States, each farther west than the last, as virgin territory was engulfed by migrating pioneers.

It is an historical truism that the farther Anglo-Americans expanded their frontier line, the less they ventured into “virgin land.” Certainly, by the time they crossed the Appalachian Mountains, they were dealing with tribes that had been influenced by both French and Spanish frontiersmen. Indeed, by the time they reached the Mississippi River, they were no longer dealing with the frontier as they knew it, for both Spanish and French tended to view their area of claim as provinces, not a thinly populated line holding pockets of six people to the square mile! If nothing else, English settlers must have been struck by the rugged individualism of Spanish- and French-speaking frontiersmen who lived just as they did: tough, daring, hardworking, tenacious, and proven survivors of a hard life.

Hispanic frontiersmen from New Mexico who dared traverse the hostile and forbidding terrain of the Old Spanish Trail matched the rugged individual mold suggested by Billington. Certainly, in 1829, Antonio Armijo and his 30 men were a hardy people descendant from the first settlers who went to New Mexico in 1598, most of whom had walked 1,200 miles to get there. Alone, or at least with a handful of companions, Rafael Rivera explored the Mojave for a route from the “*Río Severo*” (not the Sevier River of today, but a difficult river crossing in that area) to establish a route down the Colorado to the Mojave River. Shortly, Rivera guided Armijo there and showed him where to cross. Far from home, Rivera gathered information about the area that some have attributed to Jedediah Smith. Oddly, Rivera and

Armijo did not know Smith and had never heard about him. Still, the myth persists that Smith pioneered the route to the area. It was the New Mexicans who braved, as Smith would do, the dangers of traveling through that isolated and remote country.

New Mexicans used Armijo’s route or variants of it throughout the short life of the Old Spanish Trail. Later, Anglo-Americans referred to it as the Road to Santa Fe or the New Mexico Road. As William Wolfskill and his companions would admit, “we took a route farther north than the one used by New Mexicans.” Armijo’s route supports the notion that the “virgin land” theory can be laid to rest as another frontier myth. Armijo pioneered a trajectory that resulted in several variant routes that would be used by migrants and traders as the Old Spanish Trail. It is part of a long history that has its origins decades before Armijo took his first step toward the Crossing of the Padres.

If the first part of the parallax view supposes that U.S. history began at Jamestown, then the second half must present its complementary perspective. Contemporary to English settlers in the New World, Hispanic New Mexican frontiersmen learned of *Teguayo* from their Indian friends who told them about the common genesis story of their tribes. *Teguayo*, a far away place, is, in the oral tradition, surrounded by a large salt lake, where most of the tribes of North America originated when their ancestors came out of the earth through a cave. From there they migrated to all points in North America. The Aztecs had a similar story about *Aztlán*, which Spaniards believed was located in an

area near a large salt lake. *Teguayo* and *Aztlán* were associated with a place called *Timpanogos*. When Domínguez and Escalante made their way toward the Great Salt Lake, they discovered a people who called themselves *Timpanogos*.

The Native Americans of that area developed trails for trade and hunting that led through many directions, principally southwest toward the *Río Grande*. With exception, some of these foot trails later became a part of the horse trails developed by Hispanic frontiersmen. At least since the middle seventeenth century, New Mexicans led their trade caravans to rendezvous points through the many river crossings, ravines, canyons, mesas, mountains, and ridges of northern New Mexico, northwestern Arizona, southern and western Colorado, and Utah. In the beginning, Ute guides showed them the way.

Spanish policy prohibited New Mexicans from trading with the tribes that surrounded the *Río Grande* Valley. Since 1598, Spanish officials had forbidden trade with non-Pueblo tribes because they feared attacks by the numerically stronger semi-nomadic tribes such as the Apache and Navajo and later the Utes and Comanches. The policy evolved when Vicente de Zaldívar, who had spent 54 days hunting on the Great Plains in 1598, returned to the northern *Río Grande* at *San Juan de los Caballeros* and briefed his uncle, Governor Juan de Oñate, that the Plains Indians tribes numbered in the thousands and had strongly developed warrior societies. Shocked at the possibility that war could start for any reason resulting from >>>

contact with warriors, Oñate wisely forbade anyone from going to the plains for trade or any other purpose without license. He feared that anything as small as a trade deal gone bad could result in New Mexico being overrun, and that the Spanish colony, defenseless against all odds, would be destroyed. Succeeding Spanish governors followed the same policy throughout the colonial period ending in 1821. As the Mexican nation state emerged, governors in New Mexico continued the same policy for the good of New Mexico settlers.

Still, Ute warriors and traders continued to come to New Mexico, even if New Mexicans would not go to them. Nonetheless, illegal traders, that is, Hispanic frontiersmen without permission or license to go to the “Yuta” country, took their chances and went northwestward toward *Teguayo* to trade with Utes in the mountain wilderness of present western Colorado and southeastern Utah. Sometimes they were caught, other times they managed to make their trade without knowledge of the authorities. When caught, they were jailed, suffered confiscation of their goods, tried and sentenced to labor on public works. Usually they confessed where they had been. Sometimes they mentioned places like the La Sal Mountains, the *Río Severo*, the *Río Tizón* (Colorado River), and *Timpanogos*. At their trials, they confessed to having traded blankets and tobacco for chamois, and horses for Paiute slaves taken by stronger Ute tribes who preyed upon them.

Not all expeditions were illegal; some were sanctioned by Spanish colonial officials. Two of them were led by

Juan Antonio María Rivera in 1765, and one was led by the Franciscan friars, Atanasio Domínguez and Silvestre Escalante in 1776. Those expeditions yielded much information about the land and people. Interestingly, however, those expeditions were guided not so much by Indians, but by New Mexican frontiersmen who had been trading illegally throughout the region and knew of the many pathways through mountains, canyons, and river valleys.

The story of the Old Spanish Trail is not isolated to a small region between Santa Fe and Los Angeles, or to a short time period between 1829, when Armijo blazed his route, and 1849, when gold was discovered in California. The background for the Old Spanish Trail is set upon a large historic stage. Far from the Old Spanish Trail and its variants, immigrants and traders thousands of miles away packed their goods and headed toward it with the goal to utilize the route to complete their journey. Hispanic frontiersmen who had journeyed along the old *Camino Real de Tierra Adentro* established Santa Fe in 1609, and their descendants pushed the limits of the province toward the Yuta country for nearly 150 years. Similarly, Anglo-American frontiersmen, whose ancestors had crossed the Appalachian Mountains and the Mississippi River, reached Santa Fe in the nineteenth century and used and modified variants of the Old Spanish Trail to reach the Pacific Coast.

Three roads met in Santa Fe. The *Camino Real de Tierra Adentro*, the Old Santa Fe Trail, and the Old Spanish Trail emanated in three directions from the old Spanish

capital. From there, trade goods crisscrossed the continent from the east coast, northern Mexico, and New Mexico and made their way to California along the corridors of the Old Spanish Trail. Some goods spread from Los Angeles to Oregon, others to locations in the Pacific via Hawaii, and other goods made their way eastward to Bent’s Old Fort and all points east as far as Boston. Blankets from New Mexico, for example, may have made their way to Hawaii—but that is not all.

In the 1830s, the *Sandwich Islands Gazette* became interested in the trade from California. One of their reporters discovered a fascinating account about New Mexican traders that he could not ignore. It seems that, suddenly, every New Mexican trader was considered *persona non grata* in Los Angeles. There, city ordinances forbade New Mexicans from entering the town without inspection. It was feared that New Mexicans, who were very astute in their dealings, had taken advantage of unsuspecting Californios. Interested in their activities, the *Sandwich Islands Gazette* reporter found a deeper story behind the distrust. Some New Mexican traders had found an easier way of acquiring hundreds of head of mules, a prized trade item, and sheep. Having traded with Ute tribes for Paiute slaves, some New Mexicans were able to influence Ute warriors to raid California missions between San Diego and San José and run off with mules and sheep. Somewhere in the *Tulares* of the San Joaquin Valley, the two rendezvoused and traded New Mexican horses for California mules in particular. The reporter’s

curiosity revealed another glimpse of the history of the Old Spanish Trail. While not all trade in California was illegal, it would be this type of activity that would spoil relations between Californios and New Mexicans.

In time, the Californios found New Mexicans could be useful to them in another way. After all, New Mexicans were hardened frontiersmen, having raised several generations for over a century and a half in a hostile land before the founding of California in 1769. Historically, New Mexicans had defended their small province against the force of invading Athapascan tribes, who ravaged their fields and enslaved whomever they could capture. With that in mind, Californios invited New Mexican frontiersmen to settle the outlying areas to defend against raiding Ute warriors. Land in the Riverside-San Bernardino areas was granted to New Mexicans to defend the sheltered coastal towns from the desert raiders. Places like Agua Mansa and La Placita were quickly settled by New Mexicans, and a new legacy for the Old Spanish Trail evolved. Indeed, the cemeteries there reveal headstones with old New Mexico family names and their descendants.

Yet, it would be the story of Indian slavery that would emerge. First, New Mexican traders gave horses for Paiute slaves taken by stronger Ute tribes; then, later, after New Mexican traders had been driven out of Utah, Mormon traders took over the trade, until it was finally brought to an end. Historically, slavery is a two-way street, but as it applies to the Old Spanish Trail, it is often presented as unique to its history

when, in fact, Indian slavery is not unique at all in the annals of North America. In its broader context, however, the theme is part of a larger story, that of the devastation of tribes throughout the Americas. In North America, Indian removal has been clouded by other “more important” themes germane to our national history.

In that regard, nevertheless, we must ask ourselves what happened between Jamestown and Plymouth Rock that was different from that of the Spanish experience in North America. From Plymouth Rock to Wounded Knee spanned a difference of nearly three centuries, but the outcome, in the sense of the devastation suffered by many tribes between those two events, would be the same. Surely, the devastation initiated by trails such as those blazed by Lewis and Clark, the settlers on the Oregon Trail, the California Trail, and the Old Santa Fe Trail cannot be much different from that of the Old Spanish Trail. All were corridors for trade, migration, and settlement that spelled the removal of tribes from each respective area.

Only the tribes impacted by those trails can know and understand the parallax view. The opening of those trails could not foretell to them the other kinds of trails that would follow in their wake. For example, there is only one Nez Perce Trail, only one Long Walk, and only one Trail of Tears. These three trails had nothing to do with immigration and trade, but had much to do with Indian removal. In part, they explain what happened between Plymouth Rock and Wounded Knee. They present a different view of the westward

movement and are a part of our national story that we must reveal to complete the parallax view. Indeed, the history of the Old Spanish Trail, like the Oregon Trail and the Old Santa Fe Trail among others, can only grow in stature by presenting all points of view.

It would be a shame if the tribes were to abdicate their role in the telling of that story simply because they wish not to take part in any of it. Their interpretation would be, at least, an opportunity for the tribes to extol the virtues of their cultures and their abilities to survive even under the harshest tests of history. In spring 2004, Tim Giago, editor and publisher of the *Lakota and Pueblo Journals*, suggested that Indian Peoples should shun the commemoration of the Lewis and Clark bicentennial. Of it, he writes that it is ironic that people believe that Lewis and Clark contributed to the scientific knowledge of the geography and flora and fauna of North America. Giago writes:

It should go without saying that the rivers, plants and animals already had names long before Lewis and Clark saw them for the first time. For instance, the Black Hills were the *He' Sapa* and the buffalo was *tatanka* and the turnip-like plant used by the Lakota was *timpsila*. The land traveled by Lewis and Clark did not consist of nameless animals, plant, mountains or people.

There should be no reason the Indian nations of this region would celebrate the anniversary of the Lewis and Clark Expedition, but there are those tribes who would do so. >>>

They reason that by joining the celebration that they are merely trying to acquaint the rest of America with their own history and their own present-day situation. I would suggest they find their own celebrations to do this. They should not do it by grabbing on and riding the coattails of an expedition that only brought them destruction.

Clearly, it is a view that is difficult for outsiders to understand. Historian Patricia Limerick adds perspective to the parallax view by writing of Lewis and Clark (but pertains to all other similar activities) that “the expedition has that mixed quality of great news for one people and bad news for another group of people. It is not the greatest news to have a party of agents of empire come through.” Nonetheless, the tribes are invited to tell their stories about the Old Spanish Trail so that all sides of a parallax view can be revealed to enrich the interpretation of the route.

But if we speak of the Old Spanish Trail out of its context within the greater history of the Southwest, we have failed to discuss its significance in the larger scheme of things. Like the *Camino Real de Tierra Adentro*, which became a National Historic Trail in the year 2000, the Old Spanish Trail can speak even louder, for it encompasses the diversity of Native American, Hispanic, and Anglo-American voices whose stories have not been adequately told. The Old Spanish National Historic Trail is an opportunity for us to extol the virtues of the global influences of the Greater Southwest as they relate to our national story. Too, in connection to

other historic trails around the world, the Old Spanish Trail has its place in the greater scheme of world history, for, since antiquity, man has always immigrated for better opportunities elsewhere. Like other historic trails, the elements of the story behind the Old Spanish Trail are not much unlike that of the Silk Road across Asia. Neither can the history of the Old Spanish Trail be told in absolute terms, for its story is relative to its times and all that occurred around it in terms of far-reaching local, regional, and national themes. In that way, the Old Spanish Trail happened as it did at a time when it could happen. ■

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## New Chapter News

We have ten new members who have just joined for the purpose of forming the Tecopa Chapter of OSTA. Tecopa is at the top of the fabulous Amargosa Canyon, rich in history and still as beautiful as ever. Nearby is also Emigrant Pass and Resting Spring. There is a campground at Tecopa Hot Springs, a hostel in east Tecopa, and a B&B at nearby China Ranch. The local businesses in the Tecopa and Shoshone area have a strong interest in promoting an understanding and appreciation for the rich local history, and invite travelers to stop there.



photo by KnL Carpenter  
Amargosa Canyon ■

## Door Prizes Given at Conference

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At several unannounced times during the conference, tickets were drawn from a box to see who got what. As everyone checked in at the morning registration table, they were given a ticket on which to put their name. A total of six drawings were made for some wonderful items.

1. Lee Hilly received an IOU for two rounds of golf at, and donated by, Tom Evert of the local Lake Powell National Golf Course.
2. Don Cutter latched on to an IOU for a tour-for-two into Antelope Canyon, donated by Carolene Ekis of Antelope Canyon Tours.
3. Claude Warren received the the book *Canyon Light: Lake Powell and the Grand Canyon* by Gary Ladd, donated by the Glen Canyon Natural History Association.
4. Marion Pierson received an IOU for two breakfasts at the Marriott, donated by the Marriott.
5. Carol Corbett, lucky lady, won the beautiful coffee table picture book, *Glen Canyon: Image of a Lost World*, donated by the Glen Canyon Natural History Association.
6. Hal Steiner received a copy of Jack Nelson's new book, *Forgotten Pathfinders Along the North Branch of the Old Spanish Trail, 1650-1850*, donated by Jack Nelson.

# Planning to Plan for the Old Spanish National Historic Trail

*panel discussion by the Pre-Plan Team*

The final draft of the Pre-Plan is done and awaiting approval by top levels in the NPS and BLM, and we expect to kick off community “scoping” meetings this fall.

**What is the Pre-Plan?** It is a basic agreement between the BLM and NPS on how to write the comprehensive management plan (CMP) and complete an environmental impact statement. It sets the planning schedule, the planning team budget, and identifies questions to be answered through the planning process.

**Questions to be answered.** During the CMP process we must decide how to define the trail corridor, examine what opportunities the trail will offer, and how we will incorporate multiple voices. How will other uses affect the trail, and what economic opportunities might be developed? And how will trail management be coordinated across so many land owners and managers?

**Defining the trail corridor.** We know the routes and we have trail sites and landmarks we want to protect; how do we do this? How do we connect the trail routes to on-the-ground resources? How do we define a corridor where there are few physical traces? How will trail resources be identified for route marking, public education, and interpretation?

**People on the trail.** We want the rest of the public to enjoy this trail

as much as we do; how might this happen? What are appropriate recreation uses? How do we provide for public access? What kind of maps and brochures might be useful, and how will we distribute them? Are auto tours advisable? How will visitors impact the trail? What interpretive opportunities exist?

**Giving voice to the trail.** The heritage of the Old Spanish Trail is shared by diverse communities; how will these voices be heard? How will Hispanic perspectives be raised along the trail? How will the trail give voice to Tribal perspectives? How will the perspectives of modern and traditional communities along the trail corridor be incorporated into trail interpretation?

**Old trail, new uses.** The Old Spanish Trail crosses lands now used in many ways; how do modern uses impact the trail, and how will the trail impact other uses? What protection measures are appropriate for trail resources? What are other uses of the trail corridor? How will conflicts be resolved? When should the trail take precedence over existing uses?

**Planning schedule for the CMP.** Included in the Pre-Plan was the following schedule, and we are all committed to making it work:



*photo by Ron Archibald*

The Pre-Plan team (L to R), Kenn Carpenter of OSTA, Steve Knox of BLM, Sarah Schlanger of BLM, and Aaron Mahr of NPS not shown.

- Pre-Plan is signed Summer '04
- “Notice of Intent” to proceed Fall '04
- Public “scoping” period Fall/Winter '04
- Data Analysis and alternative development Late '04–'05
- Public input on draft Fall/Winter '06
- Plan completed Fall '07

## **What's next for OSTA?**

- First, put together a cooperative agreement between OSTA and the agencies, and this is nearly finished.
- Work with the trail reconnaissance teams for a travel-through survey of trail geography and conditions.
- Assist in holding 18 public scoping meetings along the trail.
- Feed trail info to the planning team.



# Forerunners on the Old Spanish Trail? I'll give you six!

by Dr. Donald C. Cutter

Professor Emeritus of History, University of New Mexico

Among the almost impossible feats for the historian who wants to track yesteryear's exploratory routes is stirring the campfire ashes of bygone years. An even harder feat is to follow the wake of old sailing vessels buffeted by unpredictable winds, and taken off their intended course by the strength of unknown currents. But how do land and sea exploration differ? Or, to make it easier, in what ways are they similar?

The routes of both land and sea explorations are clearest in the first days and again in the final stages of such activity. But mostly we have to deal with Mr. In-between, always much longer in time and distance. With sea voyages, identifiable intermediate landfalls may help our orientation. I am often impressed, or amused, or incredulous by the ability of some of my colleagues to draw a line on a map to show readers exactly where a ship traveled or an explorer went overland. Clues are rare. In one case it is just water, water everywhere. In the other it is from sagebrush to rabbit grass.

Comparatively, the explorer by land left behind many advantages for those of us who want to know where he went, but even so the task of following his footsteps is never easy. You already know some of the problems involved and if forced to do so, you could easily list a dozen more, such as, how literate was the journalist? How often did he fail to give us a clue as to the

direction he was following? How often did he neglect the estimated distance traveled in any single day? etc. etc.

Given the extremely rare possibility of finding a journal that ideally meets our needs, since his time of writing just how many travelers, horseback riders, campers, picnickers, and dune buggy enthusiasts have added to our problem of finding anything either both interesting and/or identifiable? The passage of time and people are uncontrolled enemies and uncontrollable factors in reconstruction of paths past. Yet, with the cards stacked against us, we still try our best to recreate, for ourselves and posterity, as clear an image as possible of important geographical developments, such as marking as precisely as we can the Old Spanish Trail. Despite many discouraging factors, there are a number of favorable aspects: 1) Our old trail is not ancient as the name implies: it is relatively "New," and it is "Spanish" perhaps only in recognition of its forerunners and of the language at its beginning and end being a common one among its users. 2) Since it traverses largely under-inhabited land, the area has suffered minimal alteration, and is not in great danger of being over-occupied. 3) More than would be expected, a greater than average number of Old Spanish Trail users felt they were doing something unique when they followed the trail and therefore left us some written



photo by Ron Archibald

**Dr. Cutter**

record. 4) As fast as we get most of the facts gathered together, sorted out and published, there are a good number of people who will become more interested in this chapter of Western American history.

I identify with both the New Mexico and the California portions of the trail, the beginning and the end, the Alpha and the Omega – the eastern end as the result of a lucky find a quarter century ago in a Spanish archive, the Rivera manuscript, and the California portion because my early hero and subject of my M.A. thesis was a forerunner in that area.

Complementing and complicating my interest in the Rivera document is another subsequent archival document that was written some years later by an unidentified author, one that sheds a bit of added light on Rivera's activity. This document is tantalizing, obviously basically founded on credible knowledge with just enough information to whet our appetite for greater detail. It was

written by an important person recently arrived in New Mexico, possibly a governor. It is undated, is 90 folios in length and is in the style of the latter part of the 18th century. It has the archival title of “Descripción de algunas provincias de la America Septentrional con varias reflexiones Políticas y Militares” [Description of some provinces of northern America with several political and military reflections], which I found in the *Archivo del Ministerio de Relaciones Exteriores* in Madrid. Upon complete inspection, internal evidence clearly indicates that it was completed some time after the independence of the United States.

Although Rivera is not mentioned by name, let us focus upon the all-too-brief portion concerning his expeditions and therefore about the beginnings of what we are all interested in today – Forerunners and Founders of The Old Spanish Trail. The supplementary information, sketchy as it is, is presented publicly for the first time today and, appropriately, to the group that would have the greatest interest in its contents.

The author of this supporting document says that, at some time prior to his arrival in the Province of New Mexico, its governor, Tomás Vélez Cachupín, sent some of his “subjects” out to reconnoiter the land and Indian nations to the northwest that “extends as far as the abundant *Río del Tizón*, which is probably the Colorado River that flows into the upper end of the Gulf of California.” In view of their proposed itinerary, they began their march accompanied by some Ute Indians, and after having gone through the land of various uncivilized

groups who received them peacefully as traders, at 150 leagues [about 450 miles] from the capital of Santa Fe they arrived at the banks of the *Río del Tizón*, “which runs to the southwest and which they couldn’t cross because of its extraordinary depth and width.” They asserted that in places it was more than a league wide, and among other details they had observed many signs of all kinds of metal.

En route, some of the Indians with whom they traded informed their visitors that “a short distance from the far side of that *Río del Tizón*” was to be found a populous nation of white Indians, who had long, thick beards, who dressed in furs, and who spoke Spanish. All this information was subsequently confirmed by a Ute who added another interesting element. The Ute asserted that after departure of the Spanish explorers, a lone person of that “white Indian” group crossed the river from the other side in pursuit of them. Realizing his missed opportunity, he showed signs of sadness, and was moved at the sight of a cross that they had left cut into a cottonwood.

This addition to the story adds to the mystery and causes us to speculate on possibilities. Were these people the inspiration for the “bearded Indians” depicted on one of the several maps drawn by Bernardo de Miera y Pacheco, mapmaker of the Domínguez-Escalante expedition over a decade later? Was it true that someone who spoke the “Spanish language” had hastened to near the spot of Rivera’s maximum penetration? If so, who was he? To Indian eyes and ears “all White men looked alike” and spoke the same language. Or, were the

bearded White Indians dressed in furs just early French Canadian fur traders considerably beyond their documented early range?

The touching scene of disappointment and pathos suggests that the reported late-arrival who sought to make contact was a coreligionist, as evidenced by his reaction to a crucifix carved on a tree deep in the interior of North America. It is unlikely that any additional information concerning this near miss will ever be found, leaving us room for unbridled speculation. In this regard, one of my colleagues, not a member of the lunatic fringe, is investigating the possibility that, because these Great Basin inhabitants had beards and wore pointed hats making them look like Bethlehemites, they might have been members of that Catholic order founded in Central America and known especially for their dedication to medical and hospital care. I have gently attempted to dissuade him. But I liked this document because it neatly fit my presuppositions. In fact, it helped me confirm some of my earliest mistakes

But what about what we already know of Rivera, based on my earlier luck? I dislike the need to eat crow, but since it is often good for the soul, I will do so publicly before a sympathetic audience — you.

The question arises of why after my small team of researchers and I accidentally hit upon the Rivera accounts in the archive of the *Servicio Histórico Militar* in Madrid, and after my early study of the manuscript and a careful translation of it, and after I introduced the topic in my presidential address to the >>>>

Western History Association in October 1976, I have not published my translation of the documents nor completed my tracking of Rivera's route with proper precision. Answered simply, I had no trouble with the early routes of Rivera on his first trip in June-July of 1765, nor with his second trip (of Sept-Oct) of that same year as far as his arrival at the big southern bend of the Dolores River in Western Colorado. From that point, the contents of the document, good sense, and other evidence led me to believe that Rivera would take what any modern traveler would use in trying to get to the logical target, which was the Colorado, the *Río del Tizón*. I knew where he was, the direction of the closest part of the Colorado River, and how, by approximating federal highways 666 to Montecello and 181 to Moab, I could get from point A to point B. But I was never completely satisfied with my "logical route" because there were parts that didn't fit well enough. Furthermore, a supposed expert and volunteer helper, Clell Jacobs, came up with a half dozen alternate routes, none of which were any better nor even as good as my mistaken guess. My problem was my acceptance of the extant documentation as almost infallible.

An additional problem for me was that the subsequent Domínguez-Escalante expedition of eleven years later made frequent use of Rivera's journal and used his place names up to and including the Dolores River, but never once thereafter. This persuaded me that the two expeditions could not have been on similar itineraries from that point on the upper Dolores onward. At all times in my mind I was fully certain that Rivera reached the *Tizón*,

and that directions and distances were as his journal indicated. I now realize that of all the large streams of the Upper Colorado drainage area, and without first hand knowledge of any of them, it would have been impossible for Rivera to be certain that he had reached the *Tizón*. Who could have told him that it wasn't the Colorado [Tizón] when he hit the Gunnison? Did the local Indians make a study to determine which was the main course of the Colorado and which was a primary tributary when the two met at Grand Junction? Did the Indians know or care? I always questioned the statement by Rivera that his Tizón was over a league (roughly 3 miles) across, and I felt that width was quite excessive for my projected area of Rivera's terminal point being Moab, but it seemed to be at least as wide there as at any other part of the true upper Colorado.

I gave no consideration, and therefore neglected the fact, that a major tributary, the Gunnison, might have such an extensive flood plain area, which it did – not deep but wide. However, it was not until quite recently that a colleague (Steve Baker) who knows the area intimately, is well acquainted with its ethnogeography, and has been giving much thought to the problem of Rivera's possible itinerary, invited me to take a trip with him. By automobile and by small plane the possible routes involved were traced, and I gradually became convinced of what ought to have been clear much earlier, but hadn't been. Without Steve's knowledge, I would still be in doubt, but seeing is believing, and from the air things became clear concerning the alternative possibilities, and the logical choice based on a

combination of the terrain, the ethnogeography, the documents, and our exploratory results. Up to then I had followed the documentary leadings to the exclusion of other even more important indicators. But now there seems to be no other logical possibility than that both Rivera in 1765 and the later 1776 expedition of Fathers Domínguez and Vélez de Escalante went in much the same, but not identical, directions, and that the cross on the cottonwood was on the south bank of the westward course of the Gunnison before it joins the Colorado at Grand Junction. Rivera missed getting into what is today Utah, and is somewhat less a precursor of the Old Spanish Trail than I had earlier hypothesized. But he was involved in the area more than a decade before the two Franciscans.

In dealing with exploration there are many problems that have to be faced. Many create limits on our possibilities; others just cause difficulties to be surmounted. The chance find of the Rivera journals is a good object lesson in dealing with the forerunners of the Old Spanish Trail and associated exploration of an earlier day. The easiest solution is to give up and to dismiss such activity in a simple sentence. For example: "Franciscan Father Francisco Hermenegildo Garcés was an important early precursor to what eventually became the Old Spanish Trail." Punto. This sort of statement assumes that everybody knows who Garcés was and what he did to be classed as a forerunner. But who was he? There would be no Old Spanish Trail if his advice had been followed or if he had not died in the Yuma Massacre. But we can't do that with someone who is otherwise

unknown, and so we need to assess what we have found and what to do about it. Permit me to present a somewhat new method of research. Let me introduce a single new word of research terminology - Limfacs. It is a convenient term for limiting factors that I learned as a history consultant to the US Air Force in attending briefing meetings, and I have found it useful in association with the find of the Rivera journals, and other new documents.

What limiting factors (Limfacs) existed and exist – in this case, with the Rivera document?

- 1) Part of the journal is missing, a wrap-around sheet. Is there another copy somewhere? Domínguez-Escalante had some sort of version, and almost certainly not the one I found.
- 2) The document is in the hand of a scribe. So what? What did he copy from?
- 3) What was the motive for this trip? They were not California bound. It was too early, so was it perhaps for the Tizón and silver or gold, and possibly Indian trade?
- 4) Rivera is an unknown person. No trace before or after. “Don.”
- 5) They had no equipment to facilitate exploration or to record position.
- 6) There is a lack of divulgation. Was this due to the Governor’s illegal involvement?
- 7) The document was found in a military archive. Why? No good answer for this.
- 8) There is a need for good translation, certainly better than any of the D-E Journal translations. This is essential for any attempt. “Broza.”
- 9) How far did Rivera get and by what route?

10) What is the significance of the cross on a cottonwood and maybe a rock inscription? Was this intended as a symbolic act of sovereignty?

Domínguez-Escalante Expedition Comparison with Rivera:

- 1) It was over a decade later. D-E had some sort of copy of Rivera’s journal and used mostly its place-names up to the Dolores River. Study of these early routes yields items of interest. One such item not copied by the Franciscans is, for example, San Juan River, almost certainly given in honor of Juan María Rivera’s Saint’s day.
- 2) Rivera had a slightly larger party, but D-E had a better journalist and mapmaker. Its ex-post-facto maps.
- 3) D-E had a specific goal – Monterey, in newly founded Upper California. Rivera couldn’t have had such a goal since Monterey didn’t exist.
- 4) Bicentennial rebirth of interest in D-E route. Little known until Bolton’s book, and hardly a pageant. Not even remembered.
- 5) D-E had more interest in topography and ethnogeography, and in potential settlement resources (due to possible future missionization) and less in minerals.
- 6) Need for greater precision in D-E translations.

Your research on the trail: Winnowing of low-grade pay dirt. How indelible are the footprints of Rivera, D-E, Garces, Armijo, Wolfskill? And what of the campfires of dozens of illiterate fur traders and trappers? And the hoof prints of thousands of sheep headed for the Mother Lode?

I began my serious interest in land explorations as a student of Dr. Herbert E. Bolton and even earlier when in

high school I was a student of one of his students, Dr. Adele Ogden. Study of interior exploration of California’s Central Valley brought to my attention one of California’s pioneer explorers, Gabriel Moraga, whom I now realize was also a precursor on the Old Spanish Trail without his ever knowing it, or my knowing it until very recently. As a 14-year old boy he had arrived in California along with his mother overland from Sonora as part of the Fernando de Rivera y Moncada expedition. He missed by a few hours being a casualty in the Yuma Massacre of 17 July 1781 that took the life of the commander, as well as that of Garcés. Gabriel Moraga lived to eventually become California’s greatest explorer and a well-respected officer, just as his father before him had been under Juan Bautista de Anza. He is best known for his earlier primary explorations in both the San Joaquin (1806) and Sacramento (1808) valleys, but as far as we are concerned today, it was two expeditions on the southwestern end of the Old Spanish Trail that make Gabriel Moraga a forerunner.

In 1816, as a result of attacks and threatened attacks by the Amajabas (Mojave) Indians on the largely undefended Los Angeles area, Moraga was sent to the desert frontier to punish the marauding Mojave, a warlike group who had their principal villages along the Colorado River and nowhere near either the later train stop of Mojave or the Mojave River (called a river by courtesy only). The river had been given its present name many years later by John C. Frémont in 1844. He did admit of hearing it called the River of the Martyrs (Garcés on 9 March 1779 >>>>

while en route from the Mojave villages to San Gabriel) and of the Animas, or *Benditas*, (by Moraga and Nuez in 1819). Little is known of this first expedition save for the fact that it was initiated from San Gabriel Mission, entered the desert via Cajón Pass, and went as far as what Moraga named San Hilario, or *Cacaument*. Three years later, in 1819, Moraga returned to the Mojave Desert with one of the largest military forces ever to use a part of the trail, consisting of 35 cavalry, 15 infantry, 4 artillerymen, a small cannon, and a large group of Indian allies. Clearly this was a larger force than all of the other precursors combined. As chaplain and diarist, the Mission San Gabriel-based Aragonese Franciscan priest, 34 year-old Joaquín Pasqual Nuez, accompanied the troop and kept a diary, which still exists. The objective was once more the punishment of hostile Mojave raiders. The well-armed party left again from San Gabriel, entering the target area via Cajón Pass, going well beyond the San Hilario of 1816, to as far as where the place names used were of Chemehuevi or Vanyume (Garcés spelled it Beñumé) origin, indicating that the invading group was not far from the Mojave villages. The itinerary brought them from San Gabriel Mission to Puente and Cucamonga, to the *Cajón de Amuscopiabit* (pop. 15 to 18), and from there 9 leagues to *Guapiabit* (pop. 46); and 10 more leagues to *Atongiabit* (pop. 83) where, on 27 November, the soldiers discovered the remains of four neophytes from San Gabriel Mission, three more from San Fernando, and some of pagan Indians, all of whom had been murdered by the Mojaves. Funeral services were held the next day, with the bodies being interred under a large cross,

which had been appropriately blessed earlier that morning by Father Nuez. The place was called *Las Animas Benditas* (the Blessed Souls) *de Atongaibit*. (Note: vit or bit as a suffix means “place of” in Serrano.) With some help from anthropologists, it seems that this can be equated as being along the Mojave River not far from where it disappears into Soda Lake, a playa near what is now Baker. From there Moraga continued to follow what was later I-15 well beyond Baker, or it is vaguely possible that he took the other fairly level Mojave Desert route, which is today I-40, and almost got to Needles. After the mass burial, the journal kept by Father Nuez gives the expedition route as follows: to *Jesús de Topiabit*, 8 leagues; to *San Hilario de Cacaument*, 3 leagues; to *San Miguel de Sisuguina*, 4 leagues; to *San Joaquin y Santa Ana de Angayaba*, 14.5 leagues; which totals 50.5 leagues farther east than the Cajón Pass Indian village of *Amuscopiabit*. On 2 December, Moraga, with a detachment of ten soldiers and four civilians, continued the pursuit for apparently an entire day plus the following night. Place names involved were *Atsamabeat* and the camping place of *Guanachiqui*. This could have resulted in as much as 15 additional leagues eastward. Professor Charles E. Chapman, the University of California early specialist on regional history, suggested that Moraga might have been the first non-Indian into Nevada. Moraga’s itinerary carried him beyond *Angayaba* and probably over a trail of Mojaves who came to the missions for trade. Failure to apprehend and punish the hostile natives, and lack of both water and forage, prompted his return from that point. Figuring the league generously,

Moraga and company were either close to the Mojave area or had fulfilled Chapman’s desire of Moraga being the first white man to enter Nevada and not far from the later green oasis of Sin City. In following an exploration there is always a difficulty in converting leagues into miles. There are short leagues in travel over comfortable land with easy slopes, available grass and good water, and then there are long leagues of sandy terrain, scarce forage, and nearly non-existent water sources. The journalist, with input from his fellow travelers, may convert long into short and short into long depending upon their motivation, their mood, or their future audience. This was the last and largest military force in Southern California from the Spanish period, and although it can be considered a trail precursor, its purpose was not in any way commercial, but rather was a retaliatory military sortie in defense of the growing Los Angeles area. However, it had as much impact on the western end as did Rivera or Domínguez and Escalante on the eastern end of the trail. What all of this really signifies is that people had been on the trail before it had reason to become a commercial route. Nuez died two years after the expedition, and Moraga three years after its conclusion. Actually Moraga and the young Aragonese priest were not the first into the area, having been preceded in 1806 by one of Nuez’s San Gabriel companions, Father José María Zalvidea, a Basque Franciscan who accompanied Lt. Francisco Rúa on an exploration from Santa Barbara to the Southern Central Valley and who then exited via Antelope Valley and the western end of the Mojave

## Board and Annual Meeting Summary

The board met in Page on Friday, June 4, and the general membership meeting was on Saturday, June 5, following the symposium presentations. Actions taken on key issues were:

**1. T. Rowe Price Account:** It was agreed this account should be maintained; we cannot find as safe an account with better interest than we now have.

**2. OSTA's 2005 Conference:** Will be held in Las Vegas June 17-19; Liz Warren appointed chairman. The dates for the annual conference of the Partnership for the National Trails System (PNTS) are June 19-22, having been chosen to coordinate with our OSTA conference; OSTA will host the PNTS conference.

**3. OSNHT Route Designations.** Discussion continues on the standardization of names for the three different routes (and cut-offs) of the OST. In general terms they are the southern route, northern route, and north branch.

**4. Website.** Improvements continue with Claude Warren as webmaster. Have had 15 inquiries via web over past few months for brochures and maps. Also some memberships via web membership coupon.

desert. The population figures cited above are from Zalvidea's diary.

In conclusion, all of our precursors, or six forerunners, would be both surprised and pleased to be celebrated in such a worthy role. It seems that the inherent nature of precursors and forerunners is that they appear on the scene, act out their parts, and disappear, oblivious of the roles that we later assign to them. ■

**5. Abiquiu Marker.** Board approved paying \$1300 towards the marker as requested by the Salida del Sol chapter, with the Chapter to pay the remainder. Installation will be on the highway-side wall of Bode's store in Abiquiu. Graphics have been reviewed by NPS, and the aluminum 4' x 3' frame and graphics will be from Pannier.

**6. Table-Top OST Display.** Knudson showed a 3-sided stand-up display developed by Camille Getz and himself. Three are on display in the San Luis Valley to try out, to see how they hold up, and what the response is to them.

**7. Display and Brochures.** It was agreed to allocate \$2000 for the display project, \$1000 for displays and \$1000 for brochures, most of which will be distributed from pockets in the displays.

**8. Comprehensive Management Plan** for the OSNHT has been completed and is being circulated for official approval. See page 23.

**9. CaféPress.** It was agreed to have

them test market on their website various items with the OST logo on them.

**10. Chapter Presidents.** It was agreed that chapter presidents be specifically invited to attend board meetings. In fact, all board meetings are open to all members and guests.

**11. OSTA 2006 Conference** will be held in Greene River Utah. No date is set, but presume will be early June.

**12. Spanish Traces.** The Carpenters asked the board to look for a new editor: it is essential for personal reasons that they are replaced.

**13. Elections.** The 141 vote return for this election was the largest ever. New officers and directors elected were:

- Reba Wells Grandrud, President
- Wayne Hinton, Vice-President
- Carol Corbett, Director NV
- Paul Ostapuk, Director AZ

**14. Next Board Meeting** will be November 6 in Santa Fe. Salida del Sol Chapter will host and make local arrangements.

\*\* Treasurer's Report on Page 22.



photo by KnL Carpenter

**OSTA's Governing Board, effective June 5, (L to R).**

Lorraine Carpenter (ST Co-Editor), Paul Ostapuk (Dir. AZ), Wayne Hinton (Vice-Pres.), Ron Archibald (Treas.), Walt Hayward (Dir. UT), Joanne Hinchliff (Dir. CA), Reba Wells Grandrud (Pres.), Steve Heath (Past Pres.), Carol Corbett (Dir. NV), Judy Knudson (Sec.), Doug Knudson (Dir. CO). ■

# From the San Juan to the Virgin – Armijo’s 1829 Journey along the 37<sup>th</sup> Parallel

by Steve Heath  
President, Old Spanish Trail Association

Antonio Armijo’s pioneering trek from Abiquiu, New Mexico to Los Angeles, California in 1829–30 was the first of numerous trading expeditions between the two isolated regions of northern Mexico. His success resulted in annual expeditions until 1848 along what later became known as the Old Spanish Trail between Santa Fe and the “City of Angels.” Armijo’s journey was unique not only because it was the first successful trading venture, but also because he followed a path that was not used again by Spanish Trail travelers, a path that paralleled the rugged country along today’s Arizona-Utah border.

The knowledge of Armijo’s trip was not brought to the attention of historians of the southwest until Leroy and Ann Hafen published his journal in their classic book, *Old Spanish Trail - Santa Fe to Los Angeles* in 1954 (Hafen & Hafen, 1954; 155–170). Though Armijo’s journal entries are cryptic, a careful reading of them and a familiarity with the topography of the region they traveled make it possible to retrace the route of this historic undertaking. The Hafens’ commentary on the diary gave us the first general description of their path. In essence, they claimed that Armijo’s party of 31 men (another report says 60 men) headed west from Abiquiu, down Largo Canyon, crossed the San Juan, Animas, and La Plata Rivers (in New Mexico) and reached the Mancos River (in Colorado) south of what is

now Mesa Verde National Park. After descending the Mancos River Canyon and crossing the San Juan River for a second time, they traversed Navajo Indian country to the Colorado River with the aid of a Navajo guide. They crossed the Colorado at one of its most famous places, known today as the “Crossing of the Fathers.” The historic crossing was named for the Spanish Fathers Domínguez and Escalante after their November 1776 crossing of the river.

Traveling further west, the group reached the Virgin River near St. George, Utah. After ascending the Santa Clara River, they re-joined the Virgin at Littlefield, Arizona and followed it to its junction with the Colorado River. From that point they traveled down the Colorado to Vegas Wash east of Henderson, Nevada. Exiting to the west, the Hafens credit Armijo with the establishment of the southern route of the Old Spanish Trail across the Mojave Desert from Las Vegas to Los Angeles.

The Hafens’ interpretation went unchallenged until 1974 when Elizabeth Warren presented us with a different view of Armijo’s trace in the Las Vegas region (Warren, 1974). Liz, past-president of OSTA, is one of a few responsible for convincing the National Park Service that the Old Spanish Trail was worthy of national trail designation and that the southern route needed to be



photo by Ron Archibald

## Prof. Steve Heath, SUU

included (Lewis, 2003; 10). This paper today concentrates on Armijo’s trace between the party’s departure from the San Juan River on November 21<sup>st</sup> to their arrival at the Virgin River on December 20<sup>th</sup>.

### From the San Juan to the Colorado:

Fortunately for us Yale University geologist, Herbert E. Gregory, undertook detailed studies of the water resources in the Navajo Indian Reservation between 1909 and 1913 for the United States Government and the Navajo Tribe. His United States Geological Survey Water-Supply Paper #380 was published in 1916. This comprehensive study identifies all the reservation’s springs and rivers (Gregory, 1916; 93–94, 149–158). In addition, the maps accompanying this important study indicate the location of the major trails on the reservation before the impact of modern routes and roads. Gregory’s study and Armijo’s journal make it clear that, after leaving the San Juan River, they traveled a

path near our Four Corners Monument for a camp at “the springs of Navajo Mountain” (Mission Spring on the north side of the Carrizo Mountains). At the springs the group traded eleven mares for a Navajo guide. The guide, who is not named, probably stayed with Armijo until December 2<sup>nd</sup> where he left them at a point near the Colorado River.

From the Carrizo Mountains they traveled west to “Escondido Spring” (Hogansaani Spring) on the Walker River. The next day they obtained water in the bottom of “Chelli Creek” (Chinle Wash). From Chinle Wash they moved further west until they reached the perennial water of Laguna Creek. The route paralleled present-day Arizona Highway 160. Population growth at Kayenta, Arizona and the recent drought in the southwest has dried the stream. On November 26<sup>th</sup> Armijo wrote: “At the rock artenesales”. This is almost certainly the intrusive volcanic neck of Church Rock, which is just west of Kayenta, but might also be Baby Rock a little further east. The traders then ascended the narrow canyon to the southwest to “mountain pass of Las Lemitas” (Marsh’s Pass and middle Laguna Creek). In 1829 there was a meadow here. At Marsh’s Pass the old Navajo trail turned to the northwest through the heart of present-day Navajo National Monument. Armijo’s group did not mention the spectacular ruins at Betatakin and Keet Seel, most likely because the ruins were in side canyons away from the main trail. The goal for the party was “the water hole of El Cuervo” (Boiling Spring) in Segi Canyon. Gregory described the perennial spring, which produced two gallons of water a minute, as “excellent”

(Gregory, 1916; 157).

From Boiling Springs, Armijo’s party exited Segi Canyon to the north and crossed the upper part of Piute Canyon to another spring, which Armijo referred to as the “waterhole of the Payuches” (Upper Crossing Spring). At this spring the party encountered three Paiute Indians, who gave their group no problem. The guide then led Armijo west on the plateau south of Navajo Mountain. John Wetherill, Kayenta Trading Post owner, used the same path to take early nineteenth century visitors to Rainbow Bridge, except he took the trail to the north around Navajo Mountain (Hassell, 1999; 66-67). After crossing to a point on the westward extension of the 10,000 foot laccolith, Armijo’s group turned south and crossed the upper Navajo Creek. After crossing the canyon, they came to a temporary lake, which Armijo referred to as “Las Milpitas”. Gregory explains: “Dune areas, both shifting and stationary Y over the western portion of the reservation, have completely masked normal drainage and in many places hold short lived pools of water in hollows between wind-formed mounds” (Gregory, 1916; 100).

The guide left the group somewhere north of present-day Kaibito, Arizona on December 2<sup>nd</sup>. With only general directions, Armijo and one of his men, Salvador Maes, “went out on reconnaissance” to locate the “trail of the padres.” The journal makes it clear that Armijo seems perfectly familiar with the Dominguez-Escalante expedition of 1776 and their crossing of the Colorado, even though it occurred fifty-three years before. On December 3<sup>rd</sup> the group re-crossed Navajo Creek

as it neared the Colorado with considerable difficulty and complaint, then they headed north into what we now call the Glen Canyon National Recreation Area. Another two days of reconnaissance and travel brought them to a massive cliff overlooking the Colorado River.

### **At Crossing of the Fathers:**

Armijo’s party crossed the Colorado River on December 5<sup>th</sup> and 6<sup>th</sup>. The diary indicates that they repaired the rock steps “the padres” had carved to get their horses to the river over fifty-three years before. Fortunately for historians, Dr. Gregory C. Crampton and cohorts collected documents and photographed the site before it was buried under the waters of Lake Powell (Crampton, 1959).



*photo by KnL Carpenter*

### **Glen Canyon Dam**

Lake Powell behind the dam has buried the Crossing of the Fathers. Top of the dam is 583 feet above the original river channel.

An excellent trace of the route, with pictures, was published by Crampton in 1988 (Crampton, 1988; 30–32). Perhaps the single best description of the historic site was made by Major John Wesley Powell >>>

after his 1869 and 1871 trips down the Colorado River. He writes:

In the year 1776, Father Escalante, Spanish Priest, made an expedition from Santa Fe to the northwest, crossing the Grand and Green, and then passing down along the Wasatch Mountains and the southern plateaus until he reached the Rio Virgin. His intention was to cross to the Mission of Monterey; but, from information received from the Indians, he decided that the route was impracticable. Not wishing to return to Santa Fe over the circuitous route by which he had just traveled, he attempted to go by one more direct, which led him across the Colorado at a point known as El Vado de los Padres. From the description which we have read, we are enabled to determine the place. A little stream comes down this that he came, and our boats are lying at a point where the ford crosses. A well-beaten Indian trail is seen here yet. Between the cliff and the river there is a little meadow. The ashes of many camp fires are seen, and the bones of numbers of cattle are bleaching on the grass. For several years the Navajos have raided on the Mormons that dwell in the valleys to the west, and doubtless cross frequently at this ford with their stolen cattle. (Powell, 1890; 2)

Powell was not aware of the Armijo expedition when he studied the area.

### **Colorado to the Virgin:**

Crampton's reconstruction of the Dominguez trail of 1776 makes it clear that Armijo had to follow in the footsteps of the fathers in the opposite direction. After crossing beneath

Romana Mesa, the traders followed an old Indian trail through lower Warm Creek and on south into lower Wahweap Creek near Big Water, Utah (Crampton, 1960; 1–5). On December 9<sup>th</sup> the group ascended Blanco Canyon (White Canyon). They had entered Utah's newest national monument, the Grand Staircase-Escalante National Monument. It is this portion of the journey I know best because I have had the fortunate opportunity to work on several projects in the monument. A half day's journey west from Big Water brought them to the "Creek of Ceja Canyon" (Paria River) and a settlement of Paiutes. Just beyond the river they encountered a major obstacle – The Cockscomb. On December 11<sup>th</sup> Armijo wrote "At the Creek of Ceja Canyon," which probably means they followed the path northward through what we call "The Box." On the west side of the Cockscomb, the traders crossed a "tree-covered ridge" (the north end of the Kaibab Mountain). After crossing the juniper-covered ridge, they entered the dry plains in the region east of present-day Fredonia, Arizona. Since there were no streams from the canyons on the north, as they expected, they had to melt snow for water. On December 14<sup>th</sup>, they reached "Ram Creek" (Kanab Creek). It was the first stream of water since they left the Paria over forty miles to the east. Continuing on their westward route along the base of the Vermillion Cliffs, they came to "Agua de la Vieja," or "Water of the Old Woman" at present-day Pipe Spring National Monument. Apparently, all the Paiutes who lived by the spring were gone, or had deserted an old Paiute woman as the large party of white men neared the spring.

West of this historic spring, Armijo and his men crossed "the Coyote Plains" and entered another long waterless stretch. This time they found water in the limestone cavities along the top of the Hurricane Cliffs. After another reconnaissance, they found the Indian trail off the 1000-foot natural barrier. In 1858, Jacob Hamblin, the Mormon scout, rediscovered this pass, and on the same trip he also found the Crossing of the Fathers on his mission to preach Mormonism to the Hopi Indians in northern Arizona. Armijo's route from Fredonia to St. George has become the western part of the famous "Honeymoon Trail," which was used to transport Arizona and eastern Utah couples in the last quarter of the nineteenth century to the St. George Temple for their sacred marriage rites. The honeymoon came as these newly married couples traveled back to their homes.

At the base of the cliffs, the trading party traveled down "Stinking Water Canyon" (Pearces Wash). In 1866, Mormon militia built a fort overlooking the springs in Pearces Wash to keep Indian raiders from stealing livestock in the area. On December 20<sup>th</sup>, the party reached the "Severo" River (the Virgin River). A few hundred yards downstream they came to the "Milpas River" (Santa Clara River). The group rested here while they decided which direction they should go next. Just three years before, American fur trapper Jedediah Smith had stopped at the same place. Smith chose to go down river through the rugged and dangerous Virgin River Gorge. On his second trip to California, the very next year, Smith and his trapper brigade went up the Santa Clara. Armijo's group also went up

the Santa Clara and then over Utah Hill and back to the Virgin near Littlefield, Arizona.

Liz Warren's thesis provides the details for the rest of Armijo's pioneering journey to California (Warren, 1973). Hopefully our Old Spanish Trail friends and historians will provide us with the trace of Armijo's party from Abiquiu to Four Corners, since Armijo may not have descended the Mancos as the Hafens have suggested. A journey from Page to follow the southern route of the Old Spanish Trail east towards the San Juan River and west to Pipe Springs helps us to better understand the incredible journey Armijo and his men undertook nearly 175 years ago.

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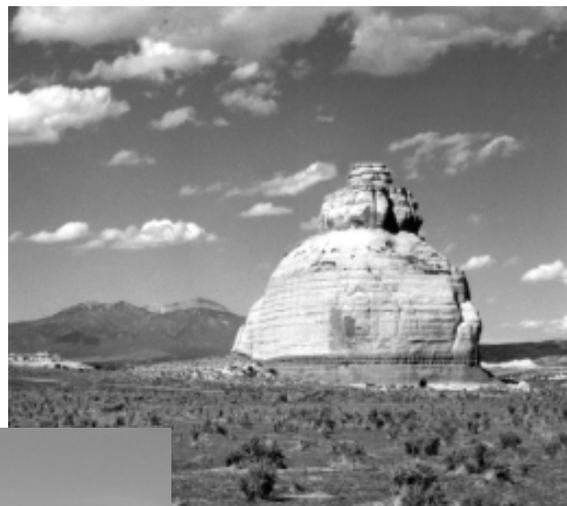
photo by KnL Carpenter

Wall panel at the Marriott in Page

## The Two Church Rocks

by KnL Carpenter

**Church Rock**, at the right, is 30 miles north of Montecello, Utah, on the east side of US-191. As the northern route of the OST came down and exited East Canyon, the Trail passed about 2 miles east of the Rock. The La Sal Mountains are in the distant left.



Church Rock, at the left, is 7 miles east of Kayenta, Arizona, on the north side of US-160. The Armijo (southern) route probably passed just north of the Rock as it followed Laguna Creek.

# Southern Nevada Cultural History Fair

by Carol Corbett, OSTA Nevada Director

OSTA had a large booth at the Southern Nevada Cultural History Fair held May 15 in observance of National Preservation Week. The fair, held at the Gardens at the Las Vegas Springs Preserve, featured presentations, displays, talks, and booths that commemorate the cultural origins of the region.



The OSTA booth and the new banner

Carol Corbett coordinated the booth, which featured our new banner displayed above the booth. The banner was donated by member Bob Funk of Sign Xpress in Las Vegas; many thanks to you Bob! Liz Warren and Cindy Jorgensen prepared tabletop informational exhibits. Many people

picked up brochures and thirteen people signed up to be on the chapter mailing list.



Liz Warren tells OSTA stories

OSTA members Liz Warren, Hal Steiner, Cindy Jorgensen, Ramona Lesley, Miriam Romero, and Carol Corbett staffed the booth. Liz also gave a presentation in the Gardens

classroom focusing on people on the OST. The audience was spellbound as she told tales of the travelers and wove their travels on the trail together. ■

## Howard R. Driggs Collection Acquired by the Gerald R. Sherratt Library of Southern Utah University

Steve Heath has announced that a bonanza of 71 boxes of original papers and photographs on early trails, including the OST, has been donated by the Driggs family to SUU. Cataloging of the material will begin soon for the Special Collections Library.

Driggs, 1873–1963, was head of the department of English and Literature at BNS in Cedar City in the 1890s, where it is believed he first met William R. Palmer. Always a trail person, in the 1920s he became the second president of Oregon Trail Memorial Association and developed an association with William

Henry Jackson, artist and photographer of the pioneer west. In the 1940s the organization became the American Pioneer Trails Association, with the idea to branch out and mark all the great western trails.

In 1946 while in Cedar City, he and Palmer organized the Spanish Trail Association; Palmer's papers are in the SUU Special Collections, as are now the Drigg's papers also.

In the meantime, part of the collection includes a limited number of Driggs book *Westward America*, with illustrations by William H. Jackson. All are in uncirculated and

mint condition. Published in 1940, the book was an important event in the American pioneer trails movement. The library is offering these books for sale in both a "deluxe edition" and a "collectors edition." All proceeds will be used to preserve the Howard R. Driggs Collection.

For more information or to reserve a copy of the book, write or phone:

Gerald R. Sherratt Library  
Southern Utah University  
351 West University Blvd.  
Cedar City, Utah 84720  
435-586-7947

Suggested reading for a more substantive history of the Driggs and Palmer association: Seegmiller, Janet B. "William R. Palmer and the Spanish Trail Association," *Spanish Traces*, V10#2, Spring 2004. ■

# Arizona Chapter News

*Well, we aren't an official OSTA chapter yet, but we are working hard on it; we now have all the ingredients!*

Page, Arizona – Site of the 2004 Annual Conference in June.

One month following the conference there were two Park celebrations held by the city of Page, and OSTA had a booth at both events. For the first time locally, Page residents and traveling tourists had the opportunity to become familiar with the Old Spanish Trail Association.



One of the booths at Page, OSTA banner on the left.

Old Spanish Trail brochures, materials, newsletters and the **new table top exhibit** were put on display for the John Wesley Powell Days event hosted by the John Wesley Powell Museum in June, and for the City of Page 4<sup>th</sup> of July celebrations.

Paul Ostapuk, newly elected Arizona Director, handed out information and answered questions to hundreds

of park visitors who were interested in the news of the new national historic trail designation and the Old Spanish Trail Association. The Armijo route of the Old Spanish Trail, first used in 1829, passes just a few miles north of Page.

Page has a rich history of trail crossings. The Domínguez-Escalante expedition of 1776 camped along

Wahweap Creek in 1776 near the present day location of the Wahweap Marina and Lake Powell Resort. The party eventually navigated a crossing of the Colorado River farther to the east at a site known simply as the 'Ute Crossing.' This historic crossing site then became known as the 'Crossing of the Fathers'. The caravan of Antonio Armijo, who established the first Old Spanish Trail commercial trade route in 1829, used

this crossing en route to Los Angeles.

The Crossing of Fathers remained an important river crossing for many decades thereafter, although Indian uprisings, rough terrain and water and feed issues forced the Old Spanish Trail route northward across central Utah. The crossing was used by Mormon missionaries on their travels to and from the Hopi villages, but travel eventually decreased at this site when the Lee's ferryboat crossing at the mouth of the Paria River south of Page became operational in 1873.

Today the exact site of the Crossing of the Fathers is covered by the waters of Lake Powell in Padre Bay, but boaters and modern day explorers can still travel by foot along parts of the Armijo route leading away from the original crossing site.

*submitted by Paul Ostapuk  
Nevada Director, OSTA  
Page, Arizona* ■



# OSTA Participates in Western Writers of America Conference

by Hal Steiner

The Western Writers of America, Inc. held their 2004 Convention on 15–19 June at the Casablanca Hotel in Mesquite, Nevada. The organization was founded in 1953 to promote the literature of the American West and bestow awards for distinguished writing in the western field. The founders were largely authors who wrote traditional western fiction, but the organization swiftly expanded to include historians and other nonfiction authors and writers interested in regional history. Members write everything from mainstream fiction to local history. The WWA actively helps its members promote their books and articles, and aggressively promotes the literature of the American west.

The purpose of their annual convention is to bring, members, guests, editors, and agents together to renew friendships, do business, attend panels, go on field trips, and conduct the organization's business. The site of the 2004 convention in southern Nevada was near a major segment of the historic Old Spanish Trail, and OSTA was invited to provide guides for tours and to form a panel to discuss the history and current status Old Spanish Trail. The OSTA Board of Directors approved this invitation and Harold "Hal" Steiner was asked to work with the WWA and to set up a program for support the WWA.

On Wednesday, 16 June the first field trip was to the Valley of Fire and the Lost City Museum. Hal Steiner was

a guide and, since the area of interest was over or near the corridor of the Old Spanish Trail, he was able to orally and visually illustrate how the natural and cultural environment of the Virgin River Valley contributed to the history of the Old Spanish Trail.

On Thursday, 17 June the second field trip was north of Mesquite and Hal Steiner and Reba Grandrud were guides. The tour featured Jedediah Smith's abortive attempt to finalize the Old Spanish Trail via the Virgin River Gorge. From St George we traveled to the historic site of the Mountain Meadows Massacre. The Old Spanish Trail was an integral part of the discussions on this site. From Mt. Meadows we followed the corridor of the Old Spanish Trail down the Santa Clara River to the Shivwits Indian Reservation, then up Castle Cliff Wash to Castle Cliff then down the Utah Hill trace of the Trail to the Beaver Dam and Littlefield, Arizona area. From there the tour terminated at the hotel in Mesquite. It was an excellent tour and much valuable cultural and historic information was disseminated and discussed.

On Friday, 18 June the OSTA Panel briefed the WWA members on the "Whom, What, Why, When, and Where of the Old Spanish Trail." The OSTA panel members (all volunteers) were Dr. Reba Wells Grandrud, Professor Steve Heath, Professor Joanne Hinchliff, and Dr. Liz Warren. Hal Steiner was moderator. The panel discussion was deemed very interesting as well as

informative; especially to WWA members who were not aware of the significant impact and input the Old Spanish Trail has had on the history of the West. The Panel's final challenge to the WWA members was, "There's lots of material for authors to discover along the Old Spanish Trail." Subsequent activities indicate some writers have accepted this challenge.

The overall assessment of OSTA's support was positive. The WWA members left Mesquite fully appreciative of the OSTA's presence, both as tour guides and panel members. They also left with a deeper understanding of the history of the Old Spanish Trail and the need to help preserve it and protect it as an integral part of the National Historic Trail system.

## Treasurer's Report

July 1, 2003 to May 25, 2004

<b>Assets</b>	05/25/04
Checking Act	6,429
T.R.Price Act	8,337
<b>Total</b>	<b>14,766</b>

<b>Liabilities – 05/25/04</b>	
UK Chapter Cash Act	54
UK John Sharpe Cash Act	47
Outstanding Checks	1,430
<b>Total</b>	<b>1,530</b>

**Net Assets . . . . . 13,236**

<b>Allocation of Assets</b>	
Retail Sales Act	434
Marker Fund Protected Act	4,789
Spanish Traces Protected Act	1,500
Durango 2003 Conf Act, closed	0
Cedar City General Ledger	6,613
<b>Total</b>	<b>13,236</b>

<b>Cash Flow Summary</b>	
Revenues (Conf registration fees not posted yet)	5,727
Expenses	6,420
<b>Cash Flow Loss</b>	<b>-693</b>

# National Park Service and OSTA Sign Cooperative Agreement

A major step forward in the partnership between the Agencies and OSTA has culminated in the official signing of a cooperative agreement. Approval signatures were Tammy Gallegos, Agreement Officer, Intermountain Southwest Support Office; Jere L. Krakow, superintendent, National Trails System Office - Santa Fe; and Reba Wells Grandrud, President, Old Spanish Trail Association. Term of the Agreement is for five years.

The eight-page document of Articles I through XIII, begins with defining the participants. NPS is the "Service," OSTA is the "Association," and BLM is the "Bureau." Since the Secretary of the Interior delegated administrative responsibility for the Trail jointly to NPS and BLM, and their goal is an efficient and seamless administration of the Trail by working together as a joint entity, they jointly are called the "Administration."

Article II is a statement of work by all concerned, and the following is paraphrased. OSTA agrees to:

- Provide the Service with a proposed budget request for funding assistance for our fiscal year (June 1 to May 31) by Jan 1 each year.
- Assist in planning and identifying management objectives and priorities, and implementation of objectives, including a Comprehensive Management Plan for the Trail.
- Assist in gathering Trail-related data, including site, segment, and Trail identification and documentation; historical information; land-owner identification.... And, specifi-

cally, assist in the identification and documentation of "high-potential" sites and segments that can be added to a Geographic Information System database maintained by the Administration.

- Assist in developing contacts with local organizations, agencies, tribal governments, in coordination with the Administration, to support the purposes of the National Trails System Act, and to obtain cooperation and assistance from other agencies, organizations, or individuals in ways consistent with OSTA's 501(c)(3) status.
- Assist to facilitate local meetings and workshops held by the Administration.
- Assist in disseminating materials regarding stewardship, appropriate public use, etc. to help advance the Trail.
- Assist in raising funds to be used toward NPS or BLM cost-share or seed money projects for preservation, research, interpretation, or recreational development.
- Assist to organize, sponsor, promote, and manage appropriate Trail events, like cross-country treks or tours consistent with public use opportunities provided through certification or other agreements.
- Help to support Trail research, help set research priorities, help provide a central research clearinghouse function, help provide for or direct data or curatorial storage, and help provide educational programs and Administration-provided training for OSTA volunteers.
- Assist in managing and promoting

the Trail as an integrated whole, commensurate with the Trail's national historic trail status.

- Assist in marking of Trail routes and certified sites with official Trail logos, when developed and approved.
- Assist in developing visitor use opportunities and support facilities, including educational and interpretive opportunities for the public on trail wide and national levels. Also help to ensure that educational and interpretive efforts are accurate and sensitively done and that the necessary consultation has occurred.
- Assist by communicating frequently to the Administration about OSTA activities at the national and chapter levels, and involve the Administration in a substantive way when designing or implementing Trail-related programs and activities.

And the Service, through the Administration, agrees to:

- Be **substantially involved** in carrying out the elements of the agreement.
- Refer public inquiries about Trail programs or activities to OSTA as appropriate.
- Assist OSTA by providing it with appropriate informational materials.
- Assist OSTA by providing training for member volunteers in activities like preservation, interpretation, and research or recreation trail construction.
- Assist OSTA by providing Volunteers-In-The-Parks status for eligible members, and by providing necessary supervision, equipment, tools, and technical assistance. >>>

- Assist OSTA by providing financial assistance as specified in Article V.
- Assist OSTA by providing limited financial assistance (cost share or seed money funds) for appropriate projects and programs.
- Assist OSTA by allowing use of the official Trail marker, when developed, for appropriate purposes, as requested in writing.
- Assist OSTA in its administrative functions in order to strengthen and extend OSTA's ability to further the purposes of the National Trails System Act as it relates to the Trail.
- Assist OSTA by facilitating joint strategic, research, preservation, and interpretive planning in order to carry out joint Trail programs, and assist in setting priorities for joint efforts and assuming responsibility to take the lead on implementation, as appropriate.
- Provide technical assistance, as time and funds permit, for a wide variety of Trail projects.

Article V covers in detail the financial assistance that may be provided direct to OSTA. The amount for OSTA's current fiscal year is \$5000, and OSTA has submitted the budget details for this amount. Additional financial assistance will be based on our submitting a detailed project proposal and budget, mutual agreement of the parties in writing, and subject to the availability of funds appropriated by Congress and administratively allocated by the Service for purposes of the modification.

Article VI covers OSTA's use of the Old Spanish National Historic Trail triangular marker symbol once it is developed and approved. Our use of

the symbol will require written permission of the Administration. The Administration will provide OSTA with appropriate graphics as needed. [It has been mutually agreed that the wording up the left and down the right will say "Old Spanish Trail." We expect to have continued use of the mule for our lapel pins and otherwise.]

Other Articles and General Provisions cover how to terminate the agreement, requirements for a drug-free work place, restrictions on lobbying, restrictions on paying to influence certain federal transactions, and requirements on civil rights.

Additionally there are numerous Special Provisions given in considerable detail; a selected few follow:

- The Service's employees shall not participate in any OSTA decision concerning the relationship of OSTA to the Service or Administration, or represent OSTA in any matter between OSTA and the Service or Administration, including but not limited to executing or negotiating contracts, signing checks, or hiring OSTA's employees. [We presume this must also apply to Bureau employees.]
- OSTA will, during the performance of the agreement, agree to abide by the terms of Executive Order 11246 on non-discrimination against any person because of race, color, religion, sex, or national origin....
- In all cases where rights or privileges are granted herein in general or indefinite terms, the extent of the use of such rights or privileges by OSTA shall be determined by further written agreement.

- OSTA shall save, hold harmless, defend, and indemnify the United States of America, its agents and employees, for losses, damages, or judgement and expenses on account of fire or other peril, bodily injury, death or property damage of any nature whatsoever, and by whomsoever made, arising out of the activities of OSTA, its employees, subcontractors, or agents under this agreement.

- Re promotions, OSTA shall not publicize, or otherwise circulate, promotional material (such as advertisements, sales brochures, press releases, speeches, still and motion pictures, articles, manuscripts or other publications) which states or implies Governmental, Departmental, Bureau or Government employee endorsement of a product, service, or position which OSTA may state or imply that the Government approves of OSTA's work product to be superior to other products or services. ■

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## Questionnaire for OSTA Members

Presumable you have already noticed the loose white paper insert included with this article. It is not stapled into the issue; simply slide it out, and read. We hope you will read carefully, check the boxes that meet your interest, write additional info on the back, and mail it back to us in a stamped envelope. Your participation in the months to come will be important to the Trail. Mail to:

OSTA  
P.O. Box 7  
Marysville, WA 98270 ■

## OSTA Participates in Premier BLM Trails Workshop

by Bradley Mastin, BLM – photos by KnL Carpenter

The Bureau of Land Management held their first National Scenic and Historic Trails (NSHT) Workshop March 22–26, 2004. The event was in Riverside California at the historic Mission Inn, and the purpose of the workshop was to introduce BLM personnel to the trails of the SW and the difficulties of preserving and protecting while promoting public use of the trails. Focus was on communication; resource planning; use, conservation and protection; and partnerships. Attendance was about 150, and included BLM and NPS representatives from the Washington DC Office of the Interior.

From OSTA's viewpoint, a key purpose was BLM's wanting develop their partnerships with the trail support groups. OSTA was one of several support groups invited to send a participant, and OSTA was given approval for three, Liz Warren and Kenn and Lorraine Carpenter.

OSTA members guided two field trips, one to Agua Manza led by Ann Deagan, and one to Cajon Pass guided by John Hockaday. Both trips were well planned in advance by several OSTA members, and were designed to provide discussion for workshop topics. Also involved in the planning were Cliff Walker, Leo Lyman, Joanne Himchiff, Liz Warren, and Kenn and Lorraine Carpenter.

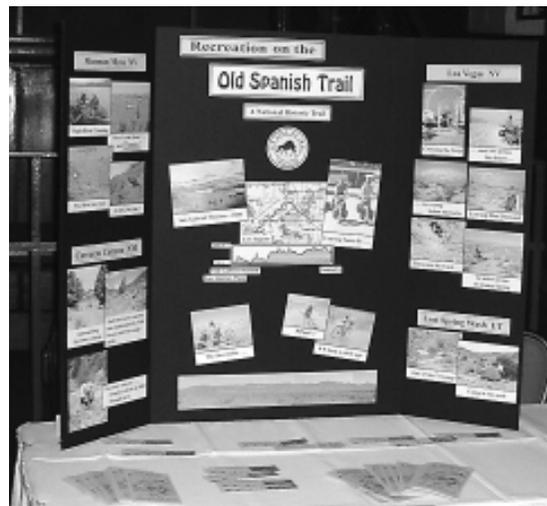
The Cajon Pass field trip was somewhat complicated to plan, and discussion for the tour route spanned four months. Hockaday, who has extensively researched the OST in the Cajon Pass area, proposed a trip route with numerous points of interest and prepared a working draft of the route. In early March we did a dry run with Joan Oxendine (BLM Desert District Archeologist) and Christopher Roholt (BLM Desert District Wilderness & Historic Trails Coordinator). By March 24 we were ready.

**Stop 1:** The trip started from the Mission Inn at 8:00 A.M. in three 10-passengers vans. We met John in Devore, at Glen Helen Regional Park, which sits at the mouth of the Cajon Pass. After introductions and a brief orientation, John shared a poem he wrote covering the history of the Cajon Pass. He explained the local Native American trade network used for thousands of years. The original trail connecting the high desert with the inland valleys came down a ridge northeast of Devore. The first white man to use this trail was Father Garces in 1775–76. The next recorded use was by Jedediah Smith in 1826. The first documented trade caravan was led through by Antonio Armijo in 1829.

John displayed an old Government Land Office map to orientate us. The group then began to wrestle with the concept of the OST. It evolved from an Indian trading path, to a Mexican trading trail, to an American settler road, to a modern highway. Mormons camped here in 1851, prior to settling San Bernardino. They initiated the first survey of Southern California



A representative from each trail told about their group and answered questions from the floor. The panel is upper right in the photo, and Liz Warren is just left of the column.



OSTA had a poster display promoting recreation opportunities while “discovering” the Trail.

from here. Their colonies expanded until called back for the Utah Wars in 1857. I chimed in this was all new to me. Yet, I was born in L.A. and grew up 30 miles away. Liz Warren (OSTA) focused us on the issue of communication. She pointed out the lack of general public knowledge about the OST.

Liz Warren then suggested that we need to develop and promote heritage tourism. Each trail has a unique story that can be woven into existing tourism opportunities. Steve Smith (BLM, Ridgecrest) asked how we present this information to the public. How do we incorporate this information into plans? How do we get to people in too much of a hurry? Use web sites, upload information directly into traveler's vehicles, tie the curriculum across the whole trail. But the school curriculum is full, can't add onto that. Consider new ways, new funding. Make the OST game, like the Oregon Trail Game. Build a trail-specific curriculum, then determine how to demonstrate and distribute. After John answered about 200 questions we moved on.

**Stop 2:** Devore Heights, a couple of miles up on the east side of Cajon Pass, provided a great view of the lower Cajon Pass and the path of the OST. John pointed out the path along the west canyon side. Early travelers took this path to avoid boulders and debris lining the canyon bottom. They crossed the river several times seeking the path of least resistance. Modern developments dominate the setting. These include the I-15 & 215 interchange, railroad tracks, power lines, pipelines, roads, well pumping stations, and rural developments.

After a brief stop we continued north up Historic Route 66. This highway was abandoned as the major pass route decades ago. The newer wide-bodied 8-lane (soon 10) Interstate 15 is higher up the hillside.

**Stop 3:** Blue Ridge–Lone Pine Canyon Bridge. Construction of Route 66 destroyed several segments of the OST. It is no coincidence these historic routes were built upon each other. Here the canyon narrows through a hard rocky section. This setting was noisy. Every few minutes a train came by. The 6,000 horsepower behemoths are quite a contrast to the earlier 1 mulepower cargo carriers. John pointed out a hobo camp established in the early 1900s. Fresh water is provided from a spring flowing into Cajon Creek. An historic train bridge crosses the creek. John showed us where the old wagon road left the canyon bottom and traversed a ridge up the canyon. This is where the Brown's Toll House operated in the 1860s.

Monument Site. John led us to a nearby trail monument with social issues to discuss. This was a popular meet-up site for homosexuals, and is also frequented by gang members. This led to discussion on the topic of use, conservation and protection. We questioned the why and how of developing and managing such trail sites; i.e. do we want to bring visitors to sites like this, how do we warn visitors, how do we enforce the laws. Unable to solve all problems in one day, we turned back to John and history. To our surprise the river had been moved. In 1931, steam shovels were used to dig a new river channel. The road is now where the river used to flow at

the base of the hill. The ruins of an old truck scale lay between the road and the river.

At the monument we had a discussion about communication and resource planning. We talked about the location and message of the monument. The text was written in small capital letters and hard to read. The monument was installed by a private group, E. Clampus Vitus. The text addresses several historic trails in the Cajon Pass. However, group members found discrepancies with this "truth". It appears there was no message peer review. We agreed on the need to write with footnotes and use peer review. This approach needs to be adopted for monuments, brochures and interpretive displays. Written work should be published in a historical journal; the Overland Journal provides peer review. It was pointed out that all historic trails have an issue with authenticity.

**Stop 4:** Lunch at Cajon Junction, the intersection of State Highway 138 & I-15. We spread out along a dead-end frontage road. There is a Chevron Station and a McDonald's here; no mention of the OST. The road ends at Crowder Canyon, behind a series of truck scales operated by the CHP. The National Scenic Pacific Crest trail goes east up Crowder Canyon, and west under I-15. This is also the historic path of the OST. There are 2 riparian interpretive signs here, and a trailhead sign with directions to McDonald's. Communication ideas included McDonald's using the OST theme and OST CDs for vehicle players. There is a monument here, to the Santa Fe/Salt Lake Trail. It was built when a newer road >>>>

replaced the old wagon road farther west. The group thought the name was wrong; should be OST or Los Angeles Wagon Road. Should also be an OST interpretive sign. The setting here is extremely noisy, this is the most traveled pass in California. It was amazing that all this traffic and commerce began with a little old mule train here in 1829.

**Stop 5:** Most of the group hiked west under I-15 to a historic camp (Jaynee hiked east and Deb fell in river); the vehicles drove around. John had arranged for a ranch tour by San Bernardino County Museum volunteers. This was first water for wagons 18 miles south from the Mojave River at Oro Grande. A Serrano village was documented here in the early 1800s. OST travelers referred to this place as Willow Grove and Spring. More recently known as Inman Ranch, it is owned by the county museum. The site is now closed because of liability and a lack of funding. Immigrants

from the old wagon road helped build a monument here in 1912. The Mormon's re-assembled their wagons here after carrying them down Crowder Canyon. A second monument several hundred feet to the south marks the Mormon Pioneer trail. We discussed the topics of resource planning and partnerships, and identified a need to work with locals; they are the knowledge base.

**Stop 6:** Coyote Canyon/Crowder Canyon/Upper Narrows. We took Highway 138 north and left the congestion. This site is in the broad upper reaches of the pass, the approximate junction of the various trail segments. The wagon road and John Brown's Road went northwest to Oro Grande. The mule trail went northeast to closer water on the Mojave River. This was a more quiet and tranquil setting. The group fragmented as we sought a pause from the day's events. We walked along the upper bank of Crowder Canyon. John pointed out

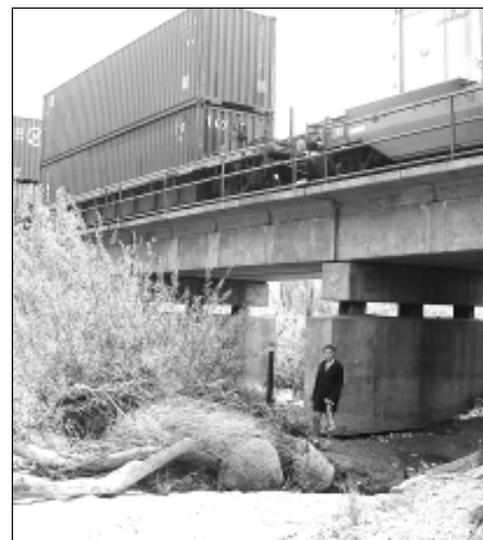
traces of wagon road on undisturbed islands in the arroyo below.

**Stop 7:** Horsethief Canyon and Summit. Spectacular overview showing where the trail came from, and where it was going. John pointed out a ridge leading east to the infamous canyon used as a hiding place for stolen livestock. The upper reaches of the Mojave River were visible in the distance. North was a huge cut made for the railroad. To the west we could see the old Brown Road winding up the pass; beyond and higher up was I-15. To the south were the San Gabriel Mountains, with L.A. on the other side. The broader view here encouraged discussions about resource planning. Here the impacts from competing land uses (OHVs, utilities, roads, fire...) were visible. The solutions were well known; hard work, partnerships and good plans.

To complete the trip John shared a special find with us. He walked us out to the very edge of the summit



Many of the group followed the OST route under the I-15 freeway. There was running water of Crowder Creek, some mud, and conveniently a concrete walkway along the edge.



And then the Trail continued to the railroad underpass, and of course we had a long freight train passing overhead for several minutes. >>>

and beyond. Here he showed us what he believes is a trace of the original 1829 mule trail. We followed him down an overgrown trail along an exposed ridgetop. The trail followed a switchback and continued down toward our previous stop at the top of Crowder Canyon. The group came alive with the buzz of trail talk. Could this be the original trail? How did they get up here? How can we share this with the public? How can we preserve this? How do we know this was the mule trail? More issues, more discussion.



Typical of numerous stops, the group had seemingly endless topics for discussion. The partnership between OSTA and BLM was always evident.

This segment looks like it could be the original mule trail. Right size, right place. But original maps of Cajon Pass are distorted, some even based on illegitimate surveys. There are no photos; cameras did not exist. Journal entries are descriptive, but not always detailed. This was a great example of a historic trail issue. Our purpose was to learn how to manage national historic trails. We identified issues and proposed solutions. We had plenty to discuss on the way back. This was a wonderful trip. Thanks to John Hockaday, and the OSTA for help in making this tour possible. ■



## ODE TO CAJON PASS

by John Hockaday

Way back when, how far I don't know,  
the San Andreas Fault put on quite a show.  
Everything just ripped and tore;  
mountains grew thousands of feet or more.

Then it did it again with a terrible blast  
and ripped out the Gap that we call Cajon Pass.  
People showed up, from where I don't know,  
and started using the Pass to get to and fro.

Things stayed the same for thousands of years.  
Then the Spanish invaded with religion  
To help with their grandiosus plan  
and renamed places all over the land.

After Mexico took over things started to change.  
The old Indian footpath soon got its new name.  
The Americans were using it along with the rest,  
the New Mexicans and others thought this trail the best.

This Old Indian Trade route  
connected the southwest with the coast.  
The New Mexican mule caravans and horse thieves  
were the last to use it the most.

Then Path Finder John C. Frémont  
named it the Old Spanish Trail.

When the Americans took over  
with Manifest Destiny their aim,  
Gold was discovered –  
God only knows who to blame.

The news spread like wildfire  
clear to the east coast, New York and to Maine.  
People went crazy and went west right away,  
seeking their fortunes in CALIFORNIAY.

Mormon Jefferson Hunt led the first wagon train,  
and the gold seekers kept coming day after day  
With plenty of hardship, you bet,  
but the Old Spanish Trail showed them the way.



**John Hockaday**  
*Field trip leader and  
poet extraordinaire*

*continued >>>*

Then the Old Trail started changing, carrying a new load.  
It soon became the New Wagon Road.  
Things moved along at a terrible rate,  
then California became our new state.

When the Mormons showed up  
on their brand new quest,  
They thought the name  
Salt Lake Trail was the best.

Then ex-mountain man Brown built his toll road  
up that same trail through the pass  
with making money his aim.  
And the road that he built  
soon took on his name.

Old John Brown maintained his toll road  
for near 20 years, without fail,  
And not long after that  
Fred Peris laid the first rail.

The railroad sped things up some,  
carrying passengers and freight.  
But the teams and the wagons  
kept the old road alive.

But the turn of the century  
brought something to dread –  
The automobile showed  
its fierce ugly head.

Then the teams and their drivers  
were in a new race  
Building the roads for the trucks and the autos  
that would soon take their place.

The old road was paved  
and ran coast to coast,  
And called the old trails  
highway by most.

By the mid-20s  
people were getting their kicks  
On that same old highway  
now called 66.

For the next 20 years  
things stayed nearly the same,  
But right after the war  
things took a big change.

Traffic had quadrupled  
much to the planners' chagrin,  
But they were up to the task and took careful aim  
and by '52 the old road was a divided 4-lane.

But this wasn't enough,  
things were still moving too fast.  
In 15 short years it became obsolete.  
The success of the 4-lane just wouldn't last.

Soon the planners were back  
with plenty to say;  
What they thought we needed  
was a modern freeway.

They went right to work,  
day after day,  
And when it opened, my, my, what a change.  
It was four times as big as the divided 4-lane.

Old Cajon Pass had its new freeway named Route 66,  
but that didn't last, the planners were back.  
The old way of numbering highways  
had become obsolete  
And the No. 66 just couldn't compete.

The Old Spanish Trail and Route 66  
became the new I-15.  
Now its getting crowded;  
I wonder what's next?

Here's one thing to remember  
and never forget –  
That sleeping Old Fault  
ain't done moving yet!

■



## Song of the Trail

*by David Fallowfield, Workman Chapter in the UK*

D'ye ken Willie Workman with his coat so gray?  
He lived at Clifton once upon a day.  
He went to America far, far away,  
Now he lies in a grave in California.

### **Chorus:**

'Twas the sound of his voice woke me from my bed,  
And the call of his mules, which he oft-times led.  
For Willie's "war-cry" would awaken the dead,  
And the Piute from their lair in the morning.

With his brother David he set sail,  
They reached America after many a gale,  
And went to Missouri at the end of the trail.  
Now he lies in a grave in California.

In the saddlers shop Willie did his bit,  
Along with the apprentice, a lad called Kit.  
But to head for New Mexico took some grit,  
Now he lies in a grave in California.

Kit followed down the trail and they settled in Taos.  
Harsh winters meant it was a very cold house.  
But Willie was a hard man and not a mouse,  
Now he lies in a grave in California.

In eighteen forty-one things started to get hot,  
So, with Rowland and others he left at the trot,  
Down the "Spanish Trail" to avoid getting shot.  
Now he lies in a grave in California.

When they got to California they were in luck –  
Lots of land for one thousand buck.  
Yes, a bag of gold that's all it took.  
Now he lies in a grave in California.

Soon Willie headed back to Clifton, but not to stay;  
His journey took him many a long day,  
So that with his kinsfolk he could pray.  
Now he lies in a grave in California.

He returned to California and things were swell,  
His cattle grew fat and his crops did well,  
Lots of produce for him to sell.  
Now he lies in a grave in California.

It seemed natural then to open a bank,  
But after a while the balance just sank.  
So Willie took a gun and then all went blank,  
And now he lies in a grave in California. ■

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## Old Spanish Trail

*by Simon Halburian, Saguache Chapter*

*Oh I'm back on the Old Spanish Trail  
A span of mules are my charge.  
As I bond with the byways of old  
I commune as the spirits foretold.*

*Oh I'm back on the Old Spanish Trail  
Seeking the river of gold.  
Through mountains and gorges I'll sail  
Before I return to the fold.*

*How I yearn for the Old Spanish Trail  
I long for the dash and the bold.  
And riches for me are the tales told  
of life on that Old Spanish Road. ■*

# Wagon Train on the OST

*submitted by Doug Knudson*

The wagons rolled again this year for a continuation of last year's trip.

Willard Forman as wagon master, Cindy McCollum, and a couple dozen fellow travelers struck out the morning of June 20 on the West Fork of the North Branch of the Old Spanish Trail. Locals still consider the West Fork part of the OST, even if some planners doubt it meets the use and time criteria by which the OST received designation.

They left the Valdez ranch near Antonito on Sunday morning, and Sunday night camped at the Garcia country estate near Capulin, CO. Monday night they slept in a sprinkle at the base of Rock Creek Canyon, and Tuesday traveled 21 miles to Del Norte, where a celebration with cowboy music was scheduled in the Town Park. They also celebrated the rain, which had been in short supply for two months.

Wednesday morning the six wagons and dozen horsemen headed north to camp at the tiny community of Garita. Then, their last day, Thursday, took them to a ranch south of Saguache.



*photo by Dennis Shepherd, who hiked with the wagons*

Participants came from Colorado, Ohio, Iowa, Arkansas (beautiful white mules pulling a lovely wagon), Texas, Oklahoma, Switzerland, and Brazil. I sense that the financial profit will be less than Willard needs to break even, but hopefully the publicity and good will generated will give OSTA a boost.

The La Vereda del Norte Chapter did a good job in organizing the Tuesday night auction and concert. The event was widely promoted with the help of Rick Devin, the star attraction. It was a great evening of entertainment and fun. The auction and concert netted \$2,200+ for the chapter treasury.

I intend to participate in next year's ride from Saguache to Gunnison and beyond, and sure hope some of you will join us. That segment will go over Cochetopa Pass, the highest altitude on all branches of the OST at just over 10,000 feet. Info and reservations at 303-670-9758 or 877-856-2815 and at ([www.summittrails.com](http://www.summittrails.com)).

Some might say the wagon was a "transportation mode of a later time" and "horses and flag are too fancy." Those folks may be right, but this year's activity made a lot of people more aware of the OST in the 21st century, and so it will next year. ■

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## Index to *Spanish Traces* Available

An 8-page Index to all 28 issues of *Spanish Traces* and Conference Reports is available from the Editors as a PDF file to your e-mail address, free. Hard copy is available s-mail postpaid for \$2 in USA. Includes following 5 lists:

- *Spanish Traces* and Conference Reports
- Articles by Title
- Authors of Articles
- Books Reviewed by Title
- Authors of Books Reviewed

## Chapter Notes

### Rancho Chapter.

In July we held our board meeting in Redlands and did considerable planning. In October, Cliff Walker and Brad Mastin will lead a mapping trip. In December, John Robinson and Joanne Hinchliff will sponsor the chapter attending the San Pasqual Battle reenactment. Two other interesting trip are scheduled, although not on the Trail. One is the tortuous Ridge Route near Tejon Pass led by Joanne Hinchliff, and the other is the Mojave Road led by Neal Johns. Contact Joanne for more details and sign up; see the chapter contacts side bar for her info.

### La Vereda del Norte Chapter.

We are working diligently trying to get grant money for several projects, and we are preparing OST materials for schools and for Boys and Girls Clubs. The wagon train event went very well, as did the auction and concert (see page 31 for details).

### Nevada Chapter.

(ex Las Vegas Chapter)

The bylaws have been amended and were approved at the June 5 chapter membership meeting held at the Page conference. The new name is Nevada Chapter. In Las Vegas they continue to work with the BLM on Trail marking.

### Arizona Chapter.

Not formally organized yet, but they are working on it. Paul Ostapuk is the contact; see chapter contacts side bar.

### Salida del Sol Chapter.

Lots of activity going on! The planning for the interpretive display at Abiquiu is nearly finished and it looks like a fall dedication is possible. On July 10 a field trip took us to Cebolla and the Chama River crossing where the Trail headed for El Vado. Chapter meetings are held on Saturdays at 1:30 pm at the Wild Oats meeting room. Topics scheduled are: Oct 9, Dorothy Parker discussing the Bodes of Abiquiu; Nov 13 at the Palace of the Governor's Angelico Library (not at the Wild Oats) with a tour of the Fray Angelico Chavez Library and map room.

In addition, the chapter is hosting the Nov 5–7 OSTA board meeting, which will be held at the NPS office building in Santa Fe. Tours for the group are being planned of a museum, Palace of the Governors, and Abiquiu. A special invitation is given to local chapter members to attend. Contact Pat Kuhlhoff ( see side bar for her info).

See the following page for the chapter's July 10 field trip.

## Chapter Contacts

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### William Workman Chapter – UK

William Ramsay – Pres.  
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Cumbria, England  
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## Update on OSNHT Logo

At the right is the logo that OSTA has proposed for several years, and it has taken a while to tie down the mechanics of getting this (or similar) logo approved by NPS and BLM. Finally we have direction, as given in the Pre-Plan for the OSNHT and in the Cooperative Agreement just signed with the NPS.

As a first step, it was recently agreed that the words “Old Spanish Trail”

would be used, as opposed to just “Spanish Trail.” The second step is to have public comment on the logo during the Comprehensive Management Plan community meetings. Once approved OSTA will still need to have written approval to use the logo for requested purposes. This is covered in the Cooperative Agreement just signed with NPS.



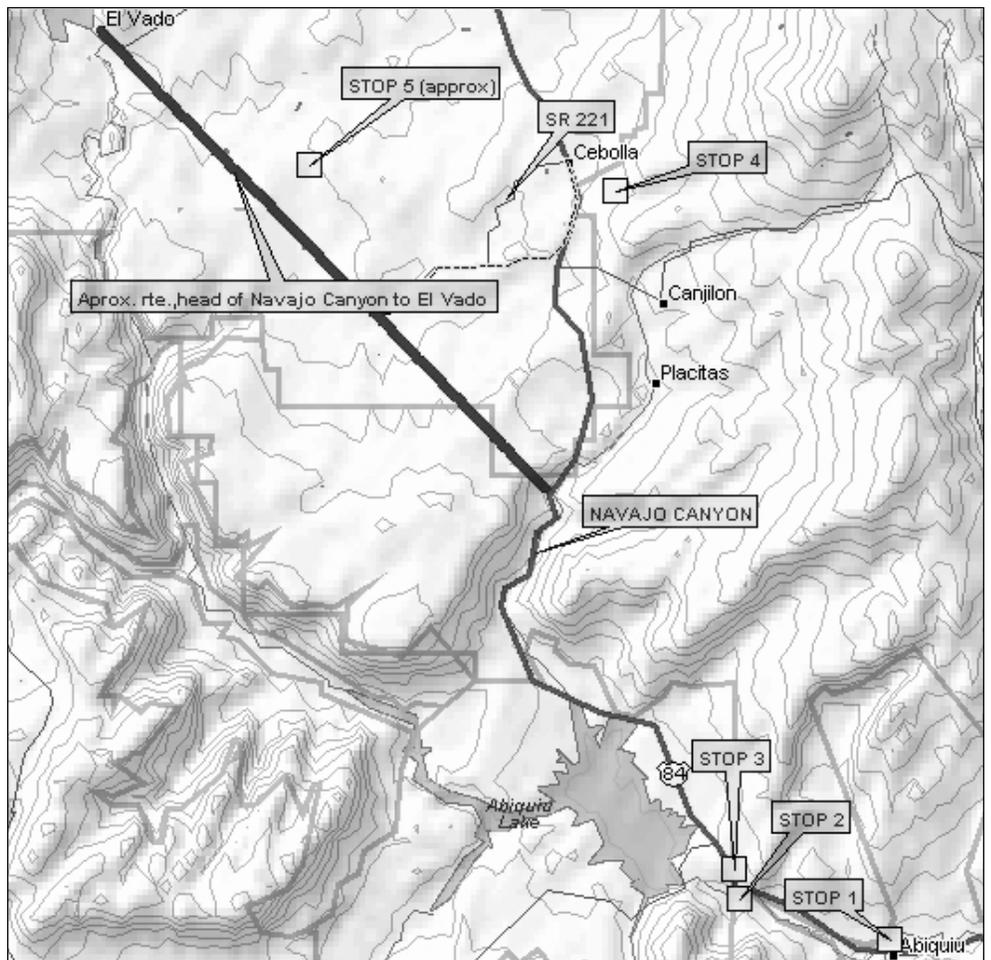
OSNHT Logo  
Proposed by OSTA

# Salida del Sol Field Trip

by Michael Najdowski

On July 10, eleven members and guests met at Bode's store in Abiquiu, and member Claudio Chacon took the group on a 5-stop tour of the OST from Abiquiu to its crossing of the Rio Chama near present-day El Vado Lake. Claudio is a direct descendent of relatives who traveled, traded, and died on the Trail. Abiquiu was the last Spanish settlement on the westward route from Santa Fe before reaching Los Angeles.

On the adjacent map, start at the lower right for stop #1 of the tour at Abiquiu. Stops #2, #3, #4, and #5 are found up and left. The heavy diagonal line is the approximate OST route from the head of Navajo Canyon across to what is now El Vado Lake. The pictures below were taken at the several stops.



Stop #2 was 5 miles north of Abiquiu on US-84. There is pull-off parking on the north side. Walking across to the view point gives a view of the Chama Valley looking back toward Abiquiu.



Stop #3 is where Claudio pointed out the likely route where the Trail leaves the Rio Chama and crosses US-84.



Stop #4 was a highlight of the trip for many of us. This is Claudio's family property in the small town of Cebolla, and the ruins of the jacal-constructed house in which Claudio grew up. We had lunch here.



Stop #5 showing range land on the 20 mile traverse from Navajo Canyon to El Vado Lake.

# Field Trip East of Page . . . . . and West of Page

*Paul Ostapuk, leader*

*Steve Heath, leader*

Our first stop was, of course, the Glen Canyon Dam overlook just outside of Page. From the overlook we had two views, one upstream to the dam (see photo page 17) and the other downstream where we could see the original unflooded canyon. Upstream from the dam was where the Donínguez-Escalante expedition of 1776 and the Armijo route of 1829 had to find their way across. While at our stop we saw three river rafts heading down the river (below the dam) for probably an exciting day in perfect weather.



*photo by Paul Ostapuk*

Then back to Page, from where we headed southeast on SR-98, passing the Navajo powerplant, and paralleling Navajo Canyon. Crossing the Kaibito Plateau to US-160, we headed east. At milepost 373 we turned north on SR-564 for 9 miles where we visited Navajo National Monument headquarters. A short hike down to a viewpoint gave us a view of the Betatakin ruins in the side canyon that leads a mile down to Tsegi Canyon. The Kayenta Anasazi farmed the canyon bottoms and built their villages in the sandstone cliffs around 1250 AD. The Armijo route lies down in Tsegi canyon and here heads northwest to Bubbling Spring. It is

doubtful that Armijo ever saw these ruins, or the ones up Keet Seel Canyon on the other side of Tsegi and 6 miles up the canyon.



*photo by KnL Carpenter*



*photo by Paul Ostapuk*  
The Betatakin Ruins at Navajo National Monument

Continuing on US-160, we passed the town of Kayenta and soon came to Church Rock. The Armijo route passed by on its north side up near Laguna Creek, which is about 24 miles from the junction with Tsegi Canyon (Segi Canyon, and also used to be called Laguna Canyon as a continuation of Laguna Creek northwest from Marsh Pass).



*photo by KnL Carpenter*

At Church Rock, 7 miles east of Kayenta on US-160, much discussion about geology and the Trail location.

From Page we headed west across the Colorado River bridge, and got a close-up view of the dam as we passed by. Our first stop was at the Lake Powell Overlook where we could see the Crossing of the Fathers in the distance.

On Steve's handout was a list of the historical use and visits of the ford and crossing:

- Paiutes and Navajos were pioneers of this ancient crossing site on the Colorado River.
- 1776– Domínguez and Escalante use the crossing.
- 1829– Armijo uses the crossing enroute from Abiquiu to Los Angeles.
- 1858– Jacob Hamlin re-discovers the crossing.
- 1870s–Powell and Wheeler at the crossing.
- 1901– Carpenter Boundary Survey uses the crossing.
- 1915– Herbert E. Gregory surveys Kaiparowits.
- 1920s– USGS Survey for Dam Sites.
- 1937– Frazier and party re-discover the crossing.
- 1950s– Glen Canyon Salvage Project survey's site.

Other stops on the tour were Wahweap Creek near Big Water; Grand Staircase-Escalante National Monument visitors center at Big Water; Paria River and the Cockscorn; north end of Kaibab Mountain; Kanab Creek; and Pipe Springs National Monument, where the field trip ended.



## Crossing of the Fathers

*photos by W. L. Rusho*

Photo on the left shows the crossing site before the Glen Canyon Dam was built. The USGS topographic map, 30 x 60 minute series, Smokey Mountain, Utah–Arizona, is a good reference. The map shows contour lines under-water which can be used to orient the photo. The photo at the right shows Lake Powell at a high level, and the Crossing is buried under several hundred feet of water.



Much of the conference field trips were on Navajo lands. Above is the Great Seal of the Navajo Nation.



*photo by KnL Carpenter*

John Wesley Powell Museum in Page where the Friday evening reception was held. Our sincere thanks to the Museum for the open house, and to Steve and Donna Heath for the refreshments.



## Workman and Rowland Descendants



photo used with permission

1941, at age 5

The Rowland-Workman party of 1841 numbered 134 from Taos and Santa Fe, including some families. Their final departure was from Abiquiu where they had rendezvoused, and they took the northern route via the Dolores River, took trade goods, and herded sheep for food.



photo by Ron Archibald

June 2004 at Page, Arizona

Pictured are cousins Josette Temple and Sheryl Rowland (L & R). Both are members of OSTA.

Josette - great great granddaughter of William Workman.

Sheryl - great great granddaughter of John A. Rowland I.

Recommended reading: Rowland, Donald E. *John Rowland and William Workman, Southern California Pioneers of 1841*; Spokane and Los Angeles: Arthur H. Clark Company and Historical Society of Southern California, 1999.



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### OSTA 12th ANNUAL CONFERENCE

June 17–19, 2005, Las Vegas, Nevada

Located on the OSNHT.

### PNTS Conference

June 19– 22, 2005, Las Vegas, Nevada

Hosted by OSTA