

# SPANISH TRACES



## Mapping Workshop Yields Direction for OSTA

by Susan Boyle, NPS

The National Trails Intermountain Region (NTIR) of the National Park Service held a Planning and Mapping Workshop in August for trail experts from the Old Spanish Trail Association (OSTA). The workshop, in Santa Fe, NM, was attended by 15 OSTA members and facilitated by trail administration staff from the National Park Service and the Bureau of Land Management. The workshop was held to pull together OSTA's recommendations on route re-alignment issues and on the identification of high potential trail sites and segments. These are key

components in the development of the Comprehensive Management Plan that is being prepared for Old Spanish National Historic Trail.

The 2013 Planning and Mapping Workshop had four specific objectives. The first one was to reach consensus on discrepancies about the Congressionally-designated routes of Old Spanish Trail and for participants to address unresolved issues from the 2006 Mapping Workshop (Phoenix, Arizona). The second objective was to clarify new alignment issues that reflect new information discovered since 2006. The third was to review tentative lists of high potential sites and segments that were prepared by NTIR staff. The fourth objective was for participants to identify and discuss OSTA's future mapping and research needs.

*Continued on page 11*

*Studying the maps are, clockwise l-r: Jack Pfertch and Jon Horn (Alpine Archeology), Dennis Ditmanson, Doug Knudson, and Mark Franklin (OSTA). photo by Lynne Mager, NPS*



### OSTA News

Membership Form . . . . .	2
Roster . . . . .	3
President's Corner . . . . .	4
Manager Musings . . . . .	5
Chapter Reports. . . . .	7-10

### Articles

American Indians and the Old Spanish Trail: Jefferson, Strong Elk . . . . .	14
Armijo and the Cockscomb: Obstacle or Opportunity?: Jim Page. . . . .	19
Spanish Trail Navigation, Part 3: Matheson . . . . .	23
Book Reviews . . . . .	27-28

### News from the Trail

Mapping Workshop . . . . .	1
PNTS Conference Report . . . . .	11, 28

# THE OLD SPANISH TRAIL ASSOCIATION

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

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

## VISIT OUR WEBSITE: [www.oldspanishtrail.org](http://www.oldspanishtrail.org)

The OSTA website has an interactive map highlighting scenic trail locations, and is the place to go for both general background and recent news on the OSNHT and OSTA. The site contains maps, an overview history of the trail including a bibliography, a listing of relevant books with links to sites where they can be purchased, and a regularly updated news page that contains links to government reports, activities of OSTA members and other news related to the trail. The web page also links to National Park Service (NPS) and Bureau of Land Management (BLM) sites that have links to public documents and maps of the OSNHT. Copies of the DVD *Old Spanish Trail Suite*, a CD of back issues of *Spanish Traces*, books and pins can be purchased from the site. Memberships (new or renewal) may also be paid on the OSTA website.

## Old Spanish Trail Association Membership Form

Memberships run for twelve months and include three issues per year of our journal, *Spanish Traces*.

Name: \_\_\_\_\_

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\$5 of your membership supports your local chapter.

Indicate your chapter affiliation \_\_\_\_\_

### Membership Types

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Pay online at [www.oldspanishtrail.org](http://www.oldspanishtrail.org)  
or mail your check to:

**Judy Nickle, OSTA Membership  
Coordinator**  
**6267 S 157th Way, Gilbert, AZ  
85298**

Email Judy with questions at  
[jnickle367@gmail.com](mailto:jnickle367@gmail.com).

*Spanish Traces* is the official publication of the Old Spanish Trail Association (OSTA), a nonprofit 501(c)(3) organization, incorporated under the laws of the State of Colorado. *Spanish Traces* welcomes submission of articles, book reviews and OST-related news. OSTA assumes no responsibility for statements or opinions of contributors. *Spanish Traces* is copyrighted to OSTA in its entirety, but copyright to individual articles is retained by the author. The next deadline for submissions is March 10, 2014. All matters relating to *Spanish Traces* should be directed to the OSTA Editor.

**Ruth Friesen, *Spanish Traces* Editor, 1046 Red Oaks NE, Albuquerque, New Mexico 87122**  
phone: 505.681.3026 email: [ruthosta@comcast.net](mailto:ruthosta@comcast.net)

## OSTA Board - 2013-2014

### President

Ashley Hall  
4651 White Rock Dr.  
Las Vegas, NV 89121  
702-433-7875  
ashleyhall1@cox.net

### Vice-President

Paul Ostapuk  
PO Box 3532  
Page, AZ 86040  
928-645-2558  
postapuk@cableone.net

### Secretary

Lorna Hall  
4651 White Rock Dr.  
Las Vegas, NV 89121  
702-433-7875  
lornahall@cox.net

### Treasurer

C. Richard Dickinson, CPA  
6600 W. Charleston Blvd,  
Ste 122  
Las Vegas, NV 89146  
702-878-7227  
richard@vegascpas.com

### Arizona Director

Earl Fosdick  
6267 S. 157th Way  
Gilbert, AZ 85298  
602-376-4277  
ekfosstorm@netzero.com

### California Director

Paul McClure, Ph.D.  
1601 Calle de Armonia  
San Dimas, CA 91773  
909-305-0505  
espabloaqui@verizon.net

### Colorado Director

Mark Franklin  
1911 Main Ave. Suite 236B  
Durango, CO 81301  
970-375-7992  
id@animas.net

### Nevada Director

Liz Warren, Ph.D.  
PO Box 19039  
Jean, NV 89019  
702-874-1410  
liz@xenei.net

### New Mexico Director

Margaret Sears  
1871 Candela St.  
Santa Fe, NM 87505-5602  
505-473-3124  
margsears@cybermesa.com

### Utah Director

Steve Heath  
2642 E. Rock Land Dr.  
Washington, UT 84780  
435-627-9394  
heath.snd64@gmail.com

### Director-At-Large

Reba Wells Grandrud, Ph.D.  
2322 E Cholla St.  
Phoenix, AZ 85028-1709  
602-992-0339  
rgrandrud@cox.net

### Director-at-Large: Emeritus

James Jefferson, Ph.D.  
3258 Highway 172  
Durango, CO 81303  
970-259-1038  
jj1492@q.com

## Association Manager

Dennis Ditmanson, PO Box 909, Las Vegas, NM 87701, 505-425-6039, osta@desertgate.com

## Chapter Presidents

### Armijo Chapter (AZ)

Paul Ostapuk  
PO Box 3532  
Page, AZ 86040  
928-645-2558  
postapuk@cableone.net

### Mojave River Chapter (CA)

Tim Baggerly  
16233 Kasota Ct.  
Apple Valley, CA 92307-1442  
760-242-0040  
oldtrailnut@aol.com

### Tecopa Chapter (CA)

Jack Prichett  
857 Nowita Place  
Venice, CA 90291-3836  
310-895-4747  
jackprichett@ca.rr.com

### La Vereda del Norte Chapter (CO)

Ken Frye  
635 Cherry Street  
Del Norte, CO 81132  
719-657-3161  
Kennruth@gojade.org

### North Branch Chapter (CO)

Bob and Juanita Moston  
674 Lasalle Ct.  
Grand Junction, CO 81504-5298  
970-242-9443  
bandjmost@bresnan.net

### Nevada Chapter (NV)

Nicole Marie Dominguez  
9625 Gondolier St.  
Las Vegas, NV 89178  
702-374-3812  
nicolemdominguez@gmail.com

### Salida del Sol Chapter (NM)

Pat Kuhlhoff  
14 Duende Rd.  
Santa Fe, NM 87505  
505-466-4877  
pglk@cybermesa.com

### Fish Lake Chapter (UT)

Stephanie Moulton  
2 North SR 25  
Fish Lake, UT 84744  
435-683-1000  
fishlake@scinternet.net

### Red Pueblo Chapter (UT)

Jeff Frey  
1386 S. Lee Drive

### Kanab, UT 84741-6166

435-644-8471  
condorbridge@gmail.com

### Southern Utah Chapter (UT)

Al Matheson  
8847 West 2200 South  
Cedar City, UT 84720  
435-586-9762  
citabriair@yahoo.com

### San Rafael Chapter (UT)

Edward A. Geary  
PO Box 1392  
Huntington, UT 84528  
435-2112  
eagery@me.com

### Tres Trails Chapter (UT)

Leo Lyman  
PO Box 461326  
Leeds, UT 84746  
435-879-2345  
lionman011@gmail.com

### William Workman Chapter (UK)

William Ramsay  
83A Urswick Rd.  
Ulverston, Cumbria, UK LA 12 9LJ  
david.fallowfield@btinternet.com

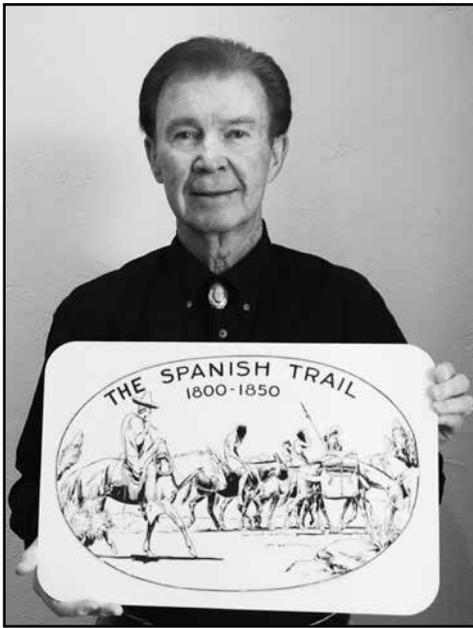


Photo: Ruth Friesen

## President's Corner

by Ashley J. Hall  
OSTA President

The past several months have been a very interesting and rewarding time for Lorna and me as we have become better acquainted with members of OSTA, interfaced and worked with the State Directors, the Executive Committee and the OSTA Board to meet the interests, challenges and goals of OSTA.

I am pleased to report that as of the November 2, 2013, board meeting in Tucson, in conjunction with the Partnership for the National Trails System conference, OSTA is in a sound organizational, operational and financial condition thanks to the highly professional skills of Paul Ostapuk, Vice President; Mark Franklin, Treasurer; Lorna Hall, Secretary; and Dennis Ditmanson, OSTA Manager, along with OSTA State Directors who make up the OSTA

Board. During the course of the November 2nd board meeting, the board reviewed and approved new projects for OSTA chapters, welcomed two new Utah chapters, and accepted Ken Henry's resignation as Colorado State Director due to the severe illness of his dear wife, thanking him for his years of service. Outgoing OSTA Treasurer Mark Franklin has agreed to fill the Colorado Director position on an interim basis with the approval of the OSTA Board. The Nevada Chapter has a newly elected President, Nicole Marie Dominguez, and Secretary, Corrina Lee Terry, both secondary school teachers in Southern Nevada.

The Board reviewed, approved and applauded the new San Rafael Chapter's efforts as they pursue their "mule silhouettes project" along the OST in Emery County (Central Utah) and applauded the Barstow, CA, Chapter for their very successful "Old Spanish Trail Days" held the first weekend in October in Barstow.

The Board also recognized the Nevada Chapter for their October 30th "Old Spanish Trail Day", declared and hosted by Nevada's Governor Brian Sandoval as a kick-off for Nevada's Sesquicentennial Celebration. The event at the Old Las Vegas Mormon Fort State Historic Park provided a romantic back-drop for Nevada's 150th Committee, the Nevada Chapter of OSTA and Eagle Scout candidate Mason Thad Erickson to unveil the OST replacement marker that will replace those destroyed

or stolen between 1964-2013. The project will replace 25 of the original 31 OST Markers along the OST through Southern Nevada.

Following the OSTA board meeting in Tucson, many stayed to attend/participate in the PNTS conference. The board was supportive of the Armijo chapter's efforts to petition the Arizona Department of Parks for a grant that would enable OSTA to invite and pay the expenses of several Native American tribal members from throughout the state of Arizona. Several Native American tribal representatives attended the conference, providing music, art and artifacts, while showcasing a host of Native American accomplishments. Special thanks go to Dr. Jefferson, Reba Wells Grandrud and the Armijo Chapter of OSTA for their untiring efforts to showcase and welcome Native American interests throughout the conference, in conjunction with the OSTA Board and its members.

Finally, it is not too soon to begin planning your calendar for the 2014 OSTA conference in Las Vegas, NV, on October 16-19, 2014. The conference will be held at the Embassy Suites adjacent to the University of Nevada-Las Vegas and a short distance to the airport, the Las Vegas Strip and downtown. The entire conference agenda is presently under development, including identification of topics, possible presenters, OST tours and visits/events at some of Nevada's most historic locations. More information will be

forthcoming, including reasonable room rates, receptions/dinners and special events. The theme for the 2014 OSTA Conference is “The Old Spanish Trail Across the Mojave Desert” in honor of the late Hal Steiner, noted author, lecturer, historian and former President of OSTA, who was an active member of the Nevada Chapter until the day of his passing in the spring of 2013. Commit your schedules for the 2014 Las Vegas OSTA conference; it will be a lot of fun!

OSTA members are welcome to suggest topics, presenters and book reviews they feel will add to the 2014 OSTA conference. Please forward such to Liz Warren at [liz@xenei.net](mailto:liz@xenei.net), Nicole Marie Dominguez at [nicolemdominguez@gmail.com](mailto:nicolemdominguez@gmail.com), or me at [AshleyHall1@cox.net](mailto:AshleyHall1@cox.net).

See you on the Trail. ♦

## Manager Musings by Dennis Ditmanson Association Manager

It’s been said that the best indication of the strength of an organization is the level of activity found at the grassroots, or in our case, at the chapter level. If that’s true, and I believe it is, then OSTA is in pretty good shape.

How do I know that? Witness my recent walkabout, or more properly “driveabout”, to California, Utah and Colorado. Following the lead of the Tecopa Chapter which last year held a very successful *Old Spanish Trail Days*, the Mojave River Chapter in Barstow, California, sponsored its own version of a community-based Trail event. The event was held in conjunction with the Mojave River Valley Museum and featured a wide array of speakers, activi-



ties and special offerings for kids. Community support for the Old Spanish Trail is also evidenced by a proposal from the city’s Economic Development and Planning Department to create an Old Spanish Trail recreational trail through Barstow. When coupled with the fine work being done by the Tecopa Chapter and the innovative strategy employed by California State Director Paul McClure to encourage joint meetings with other historical organizations in the Los Angeles area, it certainly appears that progress is being made.

In Utah, I first met with Ed Geary, president of the newly formed San Rafael chapter in Emory County. And what’s the first thing this new chapter does? It organizes a project to install a series of mule pack train silhouettes at an interpretive facility built by the County along the Trail in Castle Valley. And, it has already found sponsors for at least half the cost of the project.

*Continued on page 6*



*Photo by Lynn Mager, NPS*

*At the recent mapping workshop, Lorraine and Kenn Carpenter were presented certificates for long service to OSTA, Lorraine for her work as membership coordinator and Kenn as a former treasurer and vice-president. In addition they edited Spanish Traces for a time and have been heavily involved in the mapping project. The Association is indebted to them for their dedication to both OSTA and the Old Spanish National Historic Trail. Ashley Hall, far left, and Dennis Ditmanson, right, presented the honors.*

**Manager, continued from page 5**

Farther south, the Tres Trails and Southern Utah Chapters held a joint meeting with the Crossroads Chapter of the Oregon-California Trail association that included a day-long field trip and the Southern Utah chapter hosted a very unique event with a group called the “Historic Trail Flyers” that featured aerial tours of portions of the Trail. And the San Rafael Chapter can no longer lay claim to being OSTA’s newest chapter as a very enthusiastic group in the Richfield area have organized themselves as the Fish Lake chapter. Alive and doing well in Utah? Sure looks like it.

In Colorado, the North Branch Chapter is in the process of reorganizing and is at the same time working with Mesa County on a Landmark designation for the trail. Also in Colorado, long-time OSTA Treasurer Mark Franklin will be stepping in as Interim State Director.

New Mexico has also been active, with the Salida del Sol Chapter taking the lead in the planning effort for the Three Trails Conference (with the Santa Fe Trail and the El Camino Real de Tierra Adentro) to be held in Santa Fe in 2015. OSTA as an organization is working with the BLM State Office and Farmington District Office to formulate a Memorandum of Understanding to enhance our working relationship.

OSTA members in Arizona have been deeply involved in the planning and organization of the Partnership for the National Trail Systems (PNTS) 14th National Scenic and Historic Trails conference held November 3-6 in Tucson. In Nevada, plans are well underway for the OSTA 2014 annual conference being held in conjunction with activities in celebration of the Nevada Sesquicentennial. Preliminary activities include a Declaration of an “Old Spanish Trail Day” by Nevada Governor Brian Sandoval and the production of 25 concrete

Trail markers to replace markers first placed as a Nevada Centennial project.

The “takeaway” from this list for me is that we need to do a better job of publicizing all the activities that are happening out there and I urge every Director and Chapter to send news of what’s happening in their area to both *Spanish Traces* Editor Ruth Friesen – [ruthosta@comcast.net](mailto:ruthosta@comcast.net) – and *Notes From the Trail* (the newsletter) Coordinator Chelsea Bodamer – [chelseaosta@gmail.com](mailto:chelseaosta@gmail.com).

One benefit of the long drive to Tucson was the opportunity to listen again to the great music of the “Spanish Trail Suite” on the *American Journey* CD available on the OSTA website, [www.oldspanishtrail.org](http://www.oldspanishtrail.org). More information on the process of producing the CD can be found in the Spring 2006 issue of *Spanish Traces*.

Best wishes for a merry Christmas and a blessed New Year. ♦



The OSTA Board of Directors held a meeting in Tucson, AZ, on November 2, 2013. Pictured are, left to right, top: Dennis Ditmanson, Association Manager; Mark Franklin, Treasurer and interim Colorado Director; Earl Fosdick, Arizona Director; Ashley Hall, President; Richard Dickinson, incoming Treasurer; Paul Ostapuk, Vice-President; Paul McClure, California Director; and Dr. James Jefferson, Director Emeritus. Seated are Lorna Hall, Secretary; Margaret Sears, New Mexico Director; and Dr. Liz Warren, Nevada Director. Not pictured are Steve Heath, Utah Director, and Reba Wells Grandrud, Director-at-Large.

*Photo by Ruth Friesen*

## Chapter Reports

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### NEW! Fish Lake Chapter

The Fish Lake Chapter of OSTA held their inaugural meeting/fundraiser in Fremont, Utah, on Saturday, November 9, 2013. Approximately 25 people attended and enjoyed the food, beverages and hospitality of Steve Taylor. Attendees ranged from Bostonian College professors to locals with lifelong ties to the Fish Lake area.

Steve Taylor, Wayne County historian, gave an overview of the history of the OSTA in the adjacent three county areas. The second speaker, Dave Ogden, resident of Sevier County and recently elected mayor of Richfield, Utah, has been an avid supporter of the OSTA organization and was instrumental in organizing the OSTA conference in Richfield, Utah, in 2012. Dave has acted as OSTA's local spokesman for the last several years. Our third speaker was Fishlake National Forest archaeologist Bob Leonard. He gave an informative overview of the challenge, as well the progress, of his work in identifying, documenting and formalizing the role of Red Creek on the Old Spanish Trail Fish Lake Cutoff.

The goals of this chapter were identified as 1) the identification and promotion of the Old Spanish Trail in the counties surrounding scenic Fish Lake, Utah and 2) utilizing the chapter as a vehicle for the education and enjoyment of all.

The next chapter meeting is tentatively set for January 2014 in Richfield, Utah. For meeting updates and chapter news, look for our Facebook page or contact chapter president, Stephanie Moulton, phone 435-683-1000 or fishlake@scinternet.net. ♦



*The Chapter board, left to right, is Steve Taylor, co v.p./historian; Stephanie Moulton, president; Sharon Anderson sec/treasurer and Lyman Forsythe, co v.p./historian. Photo by Annette Lamb*

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### Tres Trails Chapter

The several southern Utah OSTA chapters have recently been joined by two new chapters organized in central Utah, mainly in Sevier and Emery Counties. These forty new members are people particularly excited about the recent discoveries of Bob Leonard and his associates related to the Fish Lake Cut-off to the Old Spanish Trail, which they are committed to promoting, protecting and seeking to discover other new aspects regarding this fabulous “artifact-in-place.”

In mid-October, the Utah OSTA members hosted equally-interested visitors from the Oregon-California Trails Association Crossroads Chapter from northern Utah for a two-day conference and series of field trips

starting with meetings in Cedar City. These focused on various aspects of the trail segment between the Sevier River and present Interstate 15 in southwestern Utah, including the historic process of originally establishing the trail, partly focusing on early mistakes in that routing. This gathering also included a long automobile caravan tour along the full length of the Fish Lake Cut-off, ending at that beautiful lake.

Our trail stewards, led by David Evans, have continued to work on a more precise map of the Antonio Armijo route of 1829 through southern Utah and feel confident that the future BLM maps of the region will thereby more accurately depict that route than the old maps which have the expedition traveling through the Virgin River gorge in adjacent northwestern Arizona. ♦

## Tecopa Chapter

Summers are hot in the Mojave Desert. That's why October was the month mule caravans left Santa Fe on the long trip to Los Angeles over the Old Spanish Trail.

It's also the reason OSTA's Tecopa chapter halts field work at the end of spring each year and resumes in the late fall, when winter temperatures make it pleasant to be out on the desert floor.

The chapter has done little fieldwork this year, but that doesn't mean it was idle. The first months of the year were occupied by our efforts as an intervenor in California's licensing process for the proposed Hidden Hills Solar Energy Generating System. In April, the applicant, BrightSource LLC, suspended its application for the plant, halting all regulatory action for now.

Over the summer, OSTA-Tecopa prepared for the 2013-14 season of field survey and research on the Trail. Starting this year, the chapter will operate out of a new "field office" in Tecopa. Through an arrangement with chapter founder Cynthia Kienitz, OSTA-Tecopa has the use of a freshly restored Fireball house trailer, situated on the grounds of Cynthia's Lodging and Hostel. The trailer provides us with meeting space and room for two to sleep. Cynthia's son, Matt, performed the trailer restoration (during the heat of the summer, no less). Thanks, Matt!



*Photo by Scott Smith*

*Tecopa chapter's new office, the Old Spanish Trailer, on the grounds of Cynthia's Lodgings and Hostel. Ready just in time for the winter fieldwork season.*

Chapter maps, research materials, and field equipment will be stored in the trailer, reducing the need for members to transport records and gear to and from Tecopa. The chapter's trail committee is now looking ahead to a winter season of extending our location and recordation of segments of the mule trace to the east and west of Emigrant Pass. ♦

## Salida de Sol Chapter

On August 17, 2013, I very eagerly went to meet Pat Kuhlhoff for our one-day field trip in Northern New Mexico with OSTA. The trip objective was to follow parts of the main route of the Old Spanish Trail. We met our group at Bode's store in Abiquiu and planned to proceed from Abiquiu on to Cebolla, and end our trip in El Vado. I was especially excited about this trip, because the stopover in Cebolla meant going back to my past, where I was born and raised, and where I have relatives living.

When we got to Cebolla, we stopped in front of the house of my first cousin, Clorinda (Cora) Martinez. Cora came out to meet us and visited with the group.

I was asked to give a brief history of Cebolla. This is what I know:

The town of Cebolla did not exist until 1870, although there were scattered ranch sites along the valley before then, with the settlers taking advantage of the stream that runs through the valley.

It was not until 1876 that there was enough population for the Territorial Legislature to establish a separate precinct. The statute described the "towns" of Canjilon, Cebolla, and Nutrias. The 1880 census shows that Cebolla was a distinct settlement.

When we left Cebolla, I was surprised to see that the back road off the main highway had been paved a good distance. When I lived there, we would get stuck driving on the muddy road, and many times we would have to be pulled out by our dependable horse and wagon--which never failed us.

We continued our trip to Alire, which was settled later with ranchers and farmers who homesteaded the valley, probably in the late nineteenth and early twentieth centuries. Alire was never a town as such, but there were enough people to warrant a school and *capilla* (chapel).

A short way beyond Alire, we stopped to have lunch--I think everybody was ready to eat. We stopped at a property where there was a house surrounded with trees and shade. The house was abandoned, but we could see that at one time people of means had lived there. There were



stables and equipment, which suggested that it was a very active farm at one time. Since our field trip, I learned that the house had several owners, the last being Jimmy and Lupe Griego.

A little way up the road we came across a grave with a rod fence surrounding it. The marker read Doña Lobato. The grave was that of the midwife who delivered me and most of my siblings. My birth certificate confirms this.

We continued down the road to make our final stop at El Vado, but as luck would have it, we could not cross the Nutria Creek because of the mud and water. We saw that none of the vehicles could cross, so had to turn back. We were only three miles short of our goal. From the time we left Alire we were very close to the Old Spanish Trail.

What a GREAT trip! Thank you, Pat, for introducing me to OSTA.

*Lisa Boney*

## **Mojave River Chapter Hosts Old Spanish Trail Day**

The Mojave River Chapter brought out the community to celebrate their inaugural Old Spanish Trail Day in Barstow, CA, on Saturday, October 5, 2013. Barstow Mayor Julie Hackbarth-McIntyre dedicated the event.

Barstow residents gained a greater appreciation of the roles that both the trail and their town played in the mid-19th century development of the Southwest with the opportunity to attend lectures at the event. Presentations were titled "The Significance of the Old Spanish Trail" by Edward Leo Lyman, "The Good and Bad of the Old Spanish Trail" by Cliff Walker, "The Old Spanish Trail, the Cajon Pass, and the San Bernardino Valley" by John Hockaday, and "Guided by the Stars for over 1200 Miles," by Jane Houston Jones.

Displays included a covered wagon by the Wagon Train Ranch, desert reptiles by Art Basulto, mule packing demonstration by Terry Heider, campsite display by Cliff Walker, spinning and carding by Bob



*Photo by Paul McClure*

*Wagon Train Ranch & Company provided a sample covered wagon, and offered kids the opportunity to saddle up and ride some hay bales. In 1976, ranch owners Harold and Ruth Gabriel drove their horse-drawn wagon from the San Gabriel Mission in California to Valley Forge in Pennsylvania as part of the Bicentennial Wagon Train.*

*Continued on page 10*

*Mojave River Trail Days, continued from page 9*

Hilburn, and access to the Mojave River Valley Museum next door. Juliette Bascom and the Bascom Ranch Band provided music, and food vendors kept folks full and happy.

Activities and demonstrations available were gold panning, a blacksmith shop, railroad drover's car, balloon animals, dog demonstration, Mojave Trail Gunfighter drama, and Indian dances that included a Hoop of Life blessing led by Indian Mike.

The event was sponsored by the Barstow Parks and Recreation Department, Bureau of Land Management, City of Barstow, *Desert Dispatch* newspaper, Juliette Bascom and the Bascom Ranch Band, La Mesa Restaurant, Morgan Meats, Mojave River Valley Museum, National Parks Service, NewsPlus, N. Grill Family, Old Spanish Trail Association, Peralta Family, Samie's Food Truck, Victory Outreach Church, Wagon Train Ranch and Company, and Wal-Mart.

OSTA Mojave River Chapter members who served on the event committee included Tim Baggerly, Cliff Walker, Viola Basulto, Harold Gabriel, Sam Hunter, Pat Schoffstall, Joe and Marion Sumners, George Cardenas, Harvey Walker and Ed Pearsons. They spent months planning, rallied the community to participate, and worked hard to present and preserve an important part of Southwest history. Sincere thanks to all of them. ♦



This map shows the route of the Old Spanish Trail along the Mojave River. To commemorate that slice of history, the Mojave River Chapter of the Old Spanish Trail Association launched Old Spanish Trail Day. From 1829 until 1848, the 1,200 mile-long trail connected Santa Fe, New Mexico, to Los Angeles, and ran through both present-day Barstow and San Dimas.



The first "OST Replacement Marker" was unveiled by Governor Sandoval, Lt. Governor Brian Krolicki, and Eagle Scout candidate Mason Thad Erickson and his parents during a significant community event attended by over 250 men, women and children, the media, Friends of the Fort, Daughters of Utah Pioneers and other Eagle Scout candidates. OSTA President Ashley Hall awarded Governor Sandoval and Lt. Governor Krolicki with honorary OSTA membership during the ceremony. The markers are seven-foot tall obelisks that have an arrow at the top pointing up, with The Old Spanish Trail down the middle of the shaft, concluding with 1829-1848. They are placed into the ground 18 inches, with premix concrete mixed and poured in the bottom to keep them safe.

## Mapping Workshop, *continued from page 1*

In advance of the workshop, participants researched and prepared materials on portions of the designated route where there are major discrepancies. To facilitate the task, discussion focused on areas where a difference of more than 5 miles exists between the designated and the proposed realignment. OSTA members also submitted new sites and segments for consideration and in many cases provided historic documentation to support their designation as high-potential resources.

At the workshop, attendees worked in breakout groups to discuss and reach consensus on a number of mapping and planning issues. The outcome of the workshop will enhance the Comprehensive Management Plan currently being prepared by identifying OSTA's recommendations for route realignments, high-potential sites, high-potential segments, and future research needs.

Some of the recommendations suggested by workshop participants included the following:

- 1) Re-establish a mapping committee to work on route alignment and high-potential segments and sites.
- 2) Establish a data archive for maintaining OSTA GIS records.
- 3) Create a discussion group/bulletin board for communication issues which could be helpful.
- 4) Continue Trail Corridor investigations.
- 5) Improve communications and sharing information with land managers along the trail.
- 6) Secure official copies of American Recovery and Reinvestment Act (ARRA) contract field investigations that were submitted to BLM. ♦

**Discover the Old Spanish  
Trail Association  
on the web at  
[www.oldspanishtrail.org](http://www.oldspanishtrail.org)**

## OSTA Hosted PNTS Conference

*by Reba Wells Grandrud*

**“What is past is prologue.”** This Shakespearean phrase, inscribed on the northeast corner of the National Archives Building in Washington, D. C., usually means **“History influences and sets context for the present,”** and is a reminder of the significance, privilege and pleasure of remembering the past and building on the achievements of those who have gone before. Linking that statement and Old Spanish Trail Association's active role in the just-concluded Partnership for the National Trails System (PNTS) Conference in Tucson, OSTA members were privileged to help produce an excellent 2013 National Trails Conference in spite of dire predictions, federal sequestration, and the government shut-down of October 1-16.

The 2013 conference theme, *“National Trails: Weaving the Tapestry of America's Cultures, Histories, and Landscapes,”* provided a taste of Arizona's rich cultural heritage as demonstrated by the state's Native American and Hispanic-Latino populations. Both groups were original and formative players in the historic route of what became the Juan Bautista de Anza NHT from Tubac, Arizona, to present-day San Francisco, California; and the first commercial pack animal route from the Spanish province of Nuevo Mexico to that of Alta California. The 820-mile Arizona National Scenic Trail from Mexico to Utah traverses many Indian reservations and the ancestral lands of both Native Americans and people of Spanish and Mexican descent.

OSTA board members Earl Fosdick, Paul Ostapuk and Reba Wells Grandrud facilitated scholarships for 18 tribal members from seven different Arizona tribes through a \$20K grant from the Arizona State Parks. The grant required a six percent match that could be filled by in-kind service. OSTA volunteers donated many hours of service at the conference. Scholarships—full or partial—were provided for all of the qualified presenters in Track A, “Telling our Stories and Engaging New Partners,” on Sunday, November 2.

*continued on page 12*

This session was coordinated by Dr. James Jefferson, OSTA Director Emeritus, Southern Ute Tribe, Ignacio, Colorado, and MC Otis Halfmoon, Tribal Liaison NTIR Office, Santa Fe. Opening and closing ceremonies were conducted by the Gila River Indian Community, Sacaton, Arizona; Adjutant Tony McDaniel and the Ira H. Hayes American Legion Post #84 Color Guard; Walking Eagle Drum Group; and The Real Ira H. Hayes Story by Oscar Urrea. The opening prayer and blessing was led by Joseph Joaquin, Tohono O’odham Nation, Topawa, Arizona.

The plenary session on Sunday was devoted to “Tribal Voices: Enriching the History and Culture of National Trails.” Many of the travel corridors used by the military and pioneers to settle this country were originally tribal trails. Unfortunately, the historical narratives have been or are being told from an infantry/settler perspective. This is true of much of our nation’s history. National trails cross aboriginal homelands of many tribal Nations. For a more vibrant account, the natural and cultural heritage of those Nations must be a part of the complete record. The panelists in the plenary helped us hear some of those voices, stories, and history. Otis Halfmoon moderated the session, with presenters Wendler Nosie, Tribal Councilman (former Chairman) San Carlos Apache Tribe, San Carlos, AZ, and Leigh Kuwanwisiwma, Director, Hopi Cultural Preservation Office, Kykotsmovi, AZ.



*Wendler Nosie told us that what we sign with a pen and paper makes a difference.*

*Photos by Ruth Friesen*



*Dr. James Jefferson, OSTA, led the color guard in the opening ceremony.*

The following workshop, “Connecting through Pascua Yaqui Story-telling,” was presented by Felipe S. Molina, Pascua Yaqui Tribe, Marana, Arizona. Other scholarship attendees were Althea James, Shonto Chapter, Navajo Nation, Shonto, Arizona; and Peter Bungart and Bennett Jackson, Hualapai Indian Tribe, Peach Springs, Arizona.

Other highlights included the large number of young adults, many of them returning Trail Apprentices, a PNTS program directed by Teresa Martinez, PNTS Board Member and the Executive Director of the Continental Divide Trail Coalition, and the presence of federal partners from Washington, DC, including Bob Ratcliffé, Steve Elkinton and Helen Scully (NPS); Carl Rountree, Deb Salt (BLM); Jaime Schmidt (USFS); and special guests U. S. Representative, District 2, Ron Barber, and Arizona State Parks Deputy Director Kent Ennis.

### **Why did OSTA become involved with the PNTS Conference?**

In the late 1990s, the historic Old Spanish Trail was denied national historic trail status. OSTA had been organized for only a few years, but members, specifi-

cally Nevadans Hal Steiner and Liz Warner, mobilized, and with help from others, successfully re-wrote the application. During that time, they learned of the Partnership for the National Trails System (PNTS), its five federal partners (NPS, BLM, USDA, USFWS, FHA), and how volunteers and agencies working together were increasingly successful in bringing financial benefits to the National Trails System (NTS). Steiner and Warner imparted that valuable information to the OSTA board.

The Old Spanish Trail became the 15th National Historic Trail in December 2002, and soon after became a dues-paying member of PNTS. For the past decade, two board members (Liz Warren and Reba Wells Grandrud) have officially represented OSTA at PNTS meetings, and have been active on the Leadership Council and Board, and served on the Executive Committee. Other OSTA members over the years also have attended and presented at the annual Washington, DC “Hike the Hill” event, and biennial NSHT conferences and historic trail workshops. Federal co-administrators of OSNHT, Superintendents Jere Krakow and Aaron Mahr of National Trails Intermountain Region Office in Santa Fe, and Bureau of Land Management Trail Manager Sarah Schlanger, Santa Fe, and Rob Sweeten, Salt Lake City, have appropriately supported Partnership meetings and workshops, and offered financial assistance to OSTA through cooperative agreements, challenge cost share projects, and grants.

In June 2005, OSTA stepped up as the sole organizational host when the National Trails Conference was held at the Embassy Hotel in Las Vegas, Nevada—a somewhat daunting task, but one that spotlighted OSTA as a new national historic trail, and introduced Association members to other national trail volunteers and benefits of membership in the Partnership for National Trails System.

In the spring of 2011, the Partnership asked OSTA to join the other two National Trails in Arizona (Arizona NST and Anza NHT) to host the 2013 conference in Arizona. Requirement: provide six committed volunteers. The OSTA board voted unanimously at the June 2011 annual meeting in Pomona to support that re-



*Reba Wells Grandrud, Joseph Joaquin, Tohono O'odham Nation, AZ, Earl Fosdick and Dennis Ditmanson gather at the OSTA exhibit.*

quest. Serious conference planning began in the summer of 2012 for three OSTA volunteers who served on the Host and Program committees after Tucson was chosen as the conference site, and other members became involved along the way. President Ashley Hall agreed to hold OSTA's fall board meeting in Tucson. Several OSTA members were presenters at the conference. [see page 28]

We were privileged to be part of the PNTS conference and build on the achievements of those who have gone on before us. ♦



*Riding the Arizona Scenic Trail*

# American Indians and the Old Spanish Trail

## *In the Shadow of Mesa Verde: Traversing the Great Sage Plains*

by Dr. James Jefferson, Southern Ute Historian,  
and Nathan Strong Elk

*Presented at the Old Spanish Trail Association Conference, May 31- June 2, 2013, Cortez, Colorado. This paper accompanies a video, "All Along The Trail," which was shown at the conference.*

It is important when seeking consultation from American Indian people that aboriginal title is recognized. Aboriginal title refers to land possessed by a particular tribe (actually ethnic group) up until the United States government acquired title. Maps of the aboriginal territory of the Southern Paiute and Ute ethnic groups document that they are culturally affiliated with large portions of the lands of the Old Spanish Trail.

Ethnic Utes ranged in 1829 through a vast territory north of the Pueblos and northwest to Great Salt Lake. They ranged east and north of the Paiute, who spoke a Numic language very similar to that spoken by Utes. The Utes expanded their range by territorial conquest during historic times as they acquired horses and metal weapons by trading with pueblos and colonial Spaniards at Taos and then Abiquiú. Because the Utes visited New Mexican settlements only occasionally and then for their own purposes, colonial documents recorded a bare minimum of information about Ute home life, warfare beyond the colonial frontier, and international trade. This is to say that Utes were in 1829 familiar with some eastern portion of the Pacific-Pueblo Trail, whether or not it crossed Ute territory as such.

It can be argued that the trails involved in this large area were primarily used by the Ute people at the time of Spanish contact and for a considerable time before. Some pueblo peoples, however, have argued that portions of the involved trails were established by their ancestors before the arrival of the Ute people in the area.

Beyond the Rio Grande the trail is claimed by the Ute

people, who today are formally organized into three large tribes — Southern Utes, Ute Mountain Utes, and Uintah-Ouray.

The Southern Ute discussions begin with a photo of Buckskin Charley, a Ute elder, who is praying before a trail-making ceremony in Colorado, and a photo of Ute people coming down a trail in Colorado as part of a trail-making ceremony in 1912. Buckskin Charley stands with one arm partially raised while holding a ceremonial spear in his other hand, at the marking ceremony of the Ute Pass Trail, El Paso County, Colorado. He wears leggings, a fringed and beaded shirt, and a hair pipe choker. Native American spectators wear feather headdresses. In the second photo a procession of Utes on horseback ride the Ute Pass Trail. They wear headdresses and traditional clothing for the dedication of the ancestral route, which follows the ceremonial nature of trails and trail use. Trails were and are seen by Ute people as being made for them at Creation and being alive and sentient. Here we see that in modern times the Ute people continue to conduct ceremonies for their trails as a sign of respect and renewal. We also can view these images as complex public statements. Clearly the Ute people participating in this trail-making ceremony knew they were being observed by non-Indian people. To some extent then, the Ute people permitted this ceremony to be observed in order to convey a message of importance and ownership to the rapidly increasing non-Indian population who were in 1913 beginning to modify Ute trails for other transportation functions.

These graphic illustrations of Ute attachments to their trail are followed by a few quotes from an essay by Dr. James Goss, an Emeritus Professor of Anthropology and a respected scholar who has had a life-long connection with the Ute People. The essay was published in *Spanish Traces* (2003, Vol. 9, No. 3) as "Ute Indian Perspectives on the Old Spanish Trail: SINAWAHV MADE THE TRAIL" which is text from his keynote address for the Old Spanish Trail Association annual

meeting. According to Dr. Goss's keynote address:

The Utes [had] known the way from the continental divide in Colorado and New Mexico to California since their creation. Yes, the Utes 'know the way to San Jose.' Their Myth explains the origin of the Colorado River system. It is Sinawahv's Trail, Sinawahv's River, Sinawahv's Valley, Sinawahv's Canyon, and it is Sacred and must be approached in a Sacred way. The Myth explains the need for a more circuitous route through and around the Colorado canyon country. Sinawahv made the trail and showed us the way. The way was rough and circuitous because of 'First man's and our own transgression. But, it is a Sacred Way, mandated by deity (Goss 2003: 9). The Utes know that the trail has been there for thousands and thousands of years. The Utes know that the trail was there before there was an "Old Spaniard" (Goss 2003: 9).

The Ute people perpetuate a cognitive mapping of their lands and their trails. Amazing! They had even named the major geographical features in their own language, before the Europeans came and did it for them. And, as they have become bilingual and even trilingual as alien languages have been imposed upon them, they have kept track of their Sacred names and Sacred Places. Their Sacred Landscape is still here. We should keep in mind that this is their trail and their ancestors were camping along it 10,000 years ago. 10,000 years of human stories are still a part of this trail. In a very real sense the Old People are still here, and they still have unfinished business here. They are kept alive by their children telling their stories along the trail. They are kept alive in Oral Tradition. And, oral tradition is worth something. Ten thousand years of oral tradition is probably the best part of the story of this trail. The Utes know something about this trail and this land. And we should listen to them. Documented, written history of the last 300 years is like the skin of an onion compared to 10,000 years legacy of the Utes and their ancestors (Goss 2003:9).

Rivera's expeditions into Ute country in 1765 were guided interpretive and trading tours. Safe passage was guaranteed by Ute speaking guides. The Dominguez-Escalante Expedition of 1776 into the Ute heartland was a guided tour, led by Ute speaking guides. It was not a conquest. The 1779 de Anza Expedition into Ute country was to punish "Comanche raider," not to conquer the Utes. In short, Ute lands and the 'The Old Spanish Trail' were never controlled by the Spanish colonial government (Goss 2002: 9-10).

It is important to the rethinking of the trail to note that the Spanish colonial government of New Mexico never owned or controlled this trail. The Mexican Republic never owned this trail. When the trail fell into disuse after 1848, it was still not controlled by the United States. It was still the Ute Trail through Ute Traditional Sacred Lands. The Utes had every right to decide whether they would extend safe passage to, trade with, exact tribute from, or punish trespassing aliens on their trail. Theirs was a sovereign nation, by any definition. The trail is an Ancient Ute Trail through Ancient Ute Sacred Lands. Maybe rethinking of the 'Old Spanish Trail' should even include a name change. Credit where credit is due! (Goss 2002: 10).

Goss's full essay can be read and appreciated in its entirety in *Spanish Traces*, but these few quotes can make a series of key points, or stipulations, that are repeated throughout this study. First, the trails used by the Spanish were old Indian Trails, the trails were made for Indian people by the Creator, and Indian people retain their Creation-based rights and responsibilities associated with protecting and respecting these trails.

### **Abiquiú as a Trading Center**

Generally, trade between settlers and Native American tribes was illegal, except at officially licensed trade fairs. These fairs were overseen by the governor's officials from Santa Fe and Santa Cruz. Abiquiú's trade fair rivaled Taos in size because the trade fair at Abiquiú was the preferred and closest trading location

for the Utes. The Utes' primary interest in partaking in activities at Abiquiú was to obtain horses from particular horse breeders.

Traders from the Plains tribes were invited to both fairs and they brought buffalo hides, pelts, chamois, meat, salt, suet, tallow, deer and antelope skins. The Utes traded dried deer and buffalo meat but it was their tanned hides that people desired the most. One of these hides could be traded for a good horse or two hunting knives on the Abiquiú. At the Abiquiú trade fair, the Indian people sought the settlers' cotton blankets, pottery, corn, stones such as turquoise, metal tools and objects. Sometimes the Indian people would seek to pay a ransom of those being held prisoner by the Spanish. In 1776, Father Dominguez witnessed one of the trade fairs at Abiquiú. He noted:

Every year, between the end of October and the beginning of November, [members] of the Ute nation come to the vicinity of this pueblo. They come very well laden with good deerskins and they celebrate their fair with them. This is held for the sole purpose of buying horses. If one is much to the taste and satisfaction of an Indian (the trial is a good race), he gives fifteen to twenty good deerskins for the horse; and if not there is no purchase. They also sell deer or buffalo meat for maize or corn flour. Sometimes there are little captive Indians (male or female) as with the Comanches, whom they resemble in the manner of selling them. They usually sell deerskins for belduques [knives] only, and they are given two of the latter for one of the former. With the exception of firearms and vessels, the Utes sell everything as described with regard to the Comanches, but they are not so fond of trading as has been said of the latter.

When the trade fairs ended, the governor's men returned to the capital and illegal trading with the Utes would occur throughout the winter, spring, and summer, beyond the government control. Trade into Ute territory occurred throughout much of the 1700s; however, the first documented case of illegal trade appeared on record in 1783. Eleven Abiquiú traders were apprehended with supplies of corn, wheat flour, tools, biscuits, tobacco, horses, and mules.

When Mexico gained its independence in 1821, there was a loosening of trade restrictions between New Mexican traders and those from the outside territories. Under the first decade of the Mexican government, there was a rise in commercial activity between New Mexico and American traders. Given how lucrative this activity was, New Mexican merchants expanded their focus by establishing a trade route to California. Many attempts were made during the Spanish period to link Northern New Spain and California but were met with strong resistance by Indian people. By the time the Old Spanish Trail officially opened for trade in 1829, the constant conflict, encroachment, and disease had taken their toll and it had created a situation in which travel to California became possible. When the Old Spanish Trail opened, trade from the Chama Valley expanded. There was a demand for woolen goods and materials from New Mexico in exchange for horses from California and western Mexico. Abiquiú developed into an important center of activity. The main exports from Abiquiú included live sheep, sheepskins, wool, pinon nuts, and products obtained from the Ute trade, such as animal hides, Indian blankets, and dried meats.

During the Spanish period, trade fairs brought many pueblos into contact with both Plains Indian traders as well as early Spanish colonists. Sanchez illustrates the Utes role in these fairs. He wrote, "Early Spanish contact with the Utes most likely occurred uneventfully at the yearly trade fairs in Taos, Picuris, or even Pecos. New Mexican frontiersmen easily could have met Ute traders when they came to trade with the Rio Grande Pueblos — these included San Juan, Santa Clara, San Ildefonso, and Pojoaque..."

### **Taos as a Trading Center**

Ceremonial items were commonly exchanged between Indian groups. For example, Picuris provided Taos and San Juan ceremonial plants and San Juan provided Taos and Picuris with gourd rattles. Taos was noted for trading Indian tobacco leaves to the other Rio Grande Pueblos. Songs and ceremonies were also exchanged between groups. Sometimes, Taos depended upon Ute medicine men for doctoring, and it is also noted that Taos obtained the Ute Dog Dance.

Throughout the 17th and 18th centuries Taos continued to be an important trading center for Indian people. Despite European encroachment, Taos and the Utes were able to maintain their trading relationship; however, after the 1680 Pueblo Revolt, the Comanches became active traders at Taos.

It is important to note that when the Old Spanish Trail began in 1829, it passed largely through the southern portion of traditional Ute territory. However by the end of the 19th century, Ute land had been reduced in Colorado to the most southwestern part of the state. Thus the trail would come to pass right through the center of the reservation. Therefore non-Indian travel along this route by the end of the 19th century would have made impact to the Southern Utes living in the area unavoidable.

### **Southern Utes and the Reservation**

In 1849 the US Government began making a series of treaties with the Utes in which American access to Ute territory increased and lands held by the Utes were greatly reduced. By 1868 Utes were being restricted to reservation lands in western Colorado and North Eastern Utah. After 1871 the United States officially stopped signing treaties with Indian tribes and would afterwards only sign agreements; thus making an end to the sovereignty of Indian tribes in the viewpoint of the American Government. With this change in terminology, efforts were increased to reduce the acreage of Ute reservations and even to forcibly remove the Utes from Colorado altogether.

Once it was established that the Capote, Mouache, and Weeminuche would stay in Colorado, efforts were made to open up the reservation to Anglo settlement using the General Allotment Act of 1887. The allotment process for the Utes is described in "The Southern Utes: A Tribal History." The 1895 bill introduced into Congress by Andrew J. Hunter from Illinois asked that the Utes be located on their old reservation in southwestern Colorado. Individual allotments of land were to be distributed to the Ute families and when all of the families had been given land, then the special status of the reservation was to be removed and the

land not taken by the Utes was to be opened to white settlement.

By this act the Southern Ute reservation was transformed from the once-continuous reservation into a checkerboard pattern of Ute and non-native land ownerships. Members of the Weeminuche band refused to agree to the allotments and were given the Ute Mountain Reservation.

The Old Spanish Trail served to heighten interactions between the Utes and Non-Indians as well as giving Anglos the opportunity to explore Ute lands before the US Government became the presiding power. The usage of the Old Spanish Trail did not end in 1848 with the official end of the Trail but continued for another 50 years, serving trappers, small-scale traders and settlers as well as the local Indian population. Impacts continued to be felt by the Southern Utes especially as they were forced into a sliver of their former lands, with the Old Spanish Trail traveling directly through the center.

### **Ridges Basin**

Ridges Basin is situated between Smelter and Basin Mountain and it is 5.17 miles west of the present-day city of Durango, Colorado. This site is located in what will become the flood pool for the Animas-La Plata Project Dam. The abundance of plants and its proximity to the Animas River made it favorable as a traditional Ute use area and later became a logical resting place for travelers and their animals along the Old Spanish Trail.

Ridges Basin is part of a large geological feature known as the Paradox Basin. The Paradox Basin extends from northwestern New Mexico into southwestern Colorado, eastern Utah, and northwestern Arizona. According to Geologist Dell R. Foutz, the name Paradox is derived from "The fact that the Dolores River cuts across the Paradox Valley at right angles instead of following the trend of the valley-hence a paradox."

## Ethnographic Comments

The Southern Ute people have a special relationship with the ecology of this site and have developed special types of knowledge for site management and protection. This type of environmental knowledge is the result of living in a particular landscape for multiple generations for at least 12,000 years. Many scholars have stated that people who inhabit an ecosystem will learn about its ecology, hydrological systems, and the cycle of disturbance. The longer a group of people lives in a given location, the more they develop an expansive knowledge base, and deepen their connection to the land. People and their environments co-adapt with each other and become heavily dependent on each other over time in order to keep the system productive and to increase biodiversity, which is necessary for healthy ecosystem.

How is environmental knowledge translated into resource use practices that promote sustainable use of natural resources and biodiversity conservation? The answer lies in the conservation-oriented practices of a traditional people. This is grounded in the notion that humans are a part of nature worldview. Traditional peoples consider themselves to be members of a wider community of beings that include animals, plants, rivers, rocks, and air. They respect these beings, even though humans can disturb, cut down, kill, or consume them. Their relationships with nature are directed by channeled prescriptions as to what, when, and how much is to be left undisturbed. Social restraints are often based on supernatural forces. These restraints commonly lead to conservation practices. They provide protection to some ecological communities and habitat patches and they provide total protection to certain selected species. Social constraints assist in protection of life history stages and organize certain resource gathering events under key experts to prevent exploitation. The environment and the surrounding landscape become part of a society's oral history, ceremonial cycle, and language, and everything becomes intertwined systemically with each other.

As part of their cultural co-adaptations, Southern Ute people developed a transhumant adaptive strategy. A

transhumant way of life involved the harvesting of a diverse range of plants and animals during the course of a complex annual cycle that involved periods of travel throughout an expansive territory. This ecological adaptation optimized the carrying-capacity of the environment by spreading resource use over a wide range of land.

Each Ute District had temporary camps in the upland and valley areas that were used for intermittent and seasonal harvesting of wild plant and animal resources. In the early spring until late fall, the Southern Utes would hunt for animals such as deer, elk, antelope, and other game animals. During this time, they would also gather grass seeds, wild berries and fruits. Early spring was an important period in which crops were planted in the mountain valleys.

Ridges Basin would have been an ideal location for spring and summer activities. This area had a variety of food and medicine plants. The Ute people made seasonal rounds by spending summers in the upland areas with cooler temperatures and the abundance of botanical resources. In the colder winter months they would travel to lower elevations along the San Juan River.

Ridges Basin also could have been used as a location to conduct ceremonies such as a Round Dance or Bear Dance. The Bear Dance traditionally is performed in the spring and all Ute groups are invited to participate. The group who sponsored the dance is responsible for providing food, constructing the large circular brush enclosure, and organizing the dance. Men play rasps (un-notched and notched) on top of drum resonators. The songs that were performed were ways of showing respect for the spirit of the bear, which in the Ute culture represents strength. ♦

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The submission deadline for the Spring issue of Spanish Traces is March 10, 2014.

# Armijo and the Cockscomb: Obstacle or Opportunity?

by Jim Page

*Presented at the Old Spanish Trail Association Conference, May 31- June 2, 2013, Cortez, Colorado. Adapted from a Power-Point presentation*

On November 7, 1829, Antonio Armijo departed Abiquiú (near Santa Fe, New Mexico) leading 60 men and 100 pack animals laden with the woolen goods of Mexico. They were destined for southern California to trade for mules. His party arrived at the San Gabriel Mission on January 31, 1830.

Armijo launched the first commercial venture to California from New Mexico. His remarkable feat established the opening of the Old Spanish Trail.

On December 3, 1829, a Thursday, Antonio Armijo halted his mount on the southern edge of the canyon. He believed that this was the crossing site that the padres had used on November 7, 1776, 52 years earlier.

The padres had hacked out shallow footholds on the northern side to enable their weary horses to descend the sandstone cliff, cross the wide river, and seek rest and resupply at the Hopi villages, far to the south. This was *El Vado de los Padres*, the Crossing of the Fathers.

Armijo and his companion, Salvador Maes, turned their mounts southward and after a day's journey reached Armijo's encampment. Awaiting their return were the 59 men with the pack train of 100 mules and horses burdened with the handmade goods of the territory of New Mexico, bundles of woolen blankets and serapes destined for southern California and valued items from New Mexico to trade for valued mules and horses from California.

Armijo knew the risks. If he could establish a direct route from New Mexico to southern California, he could prosper from the trade. A route was entirely possible for pack stock traveling in the fall and spring months.

According to Armijo's journal [in quotes]: (Crossing of the Fathers to the Paria River)

December 6: The entire party reached the river. Scouts were deployed and found it passable.

December 8: After the steps of the padres were improved and the pack animals relieved of their burdens, the goods were hand-carried up the steep grade and the pack train camped for the night.

December 9: The party reaches the Wahweap drainage. "1829 - December 9: At Blanco Canyon: Permanent water." (White Canyon: Warm Creek or Wahweap Creek)

December 10: The party encounters a settlement of Paiutes and camps nearby without mishap. "December 10: At the Red Ridge; on this day there was found a settlement of Paiutes, with no mishap...." (Red ridges between Wahweap Creek and the Paria River)

"December 11: At the creek of the Ridge Canyon." (Paria River)

"December 12: At the top of the tree-covered ridge: no water." (Buckskin Ridge, immediately west of the Cockscomb)

The next day, the Armijo party reaches the Paria River and turns north, following the Paria, against its current. Approximately 8.5 miles north, the Paria cuts through the monocline known as the Cockscomb. This unique river passage is known as the "Paria Box." Passing through this 1.5-mile geologic obstacle, the party continues on, arriving at Pipe Springs on December 15.

Forty-seven days later, on January 31, 1830, Armijo arrives at the San Gabriel Mission in southern California, a pioneering journey that initiated the Old Spanish Trail. That is Armijo's legacy.

## Following Armijo's Route

In 2006, Paul Ostapuk and I formed the Armijo Chapter of the Old Spanish Trail. So began my quest for determining Armijo's route from the Crossing of the Fathers to the Cockscomb. His route is displayed on official maps. But the mapped route raised questions for me.

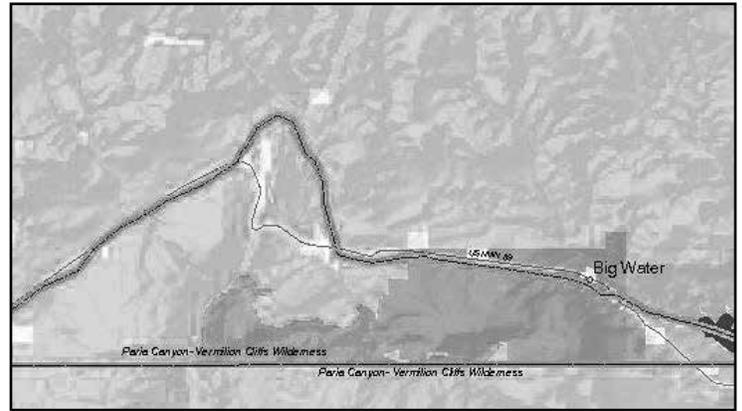
Upon reaching the Paria River, why did Armijo turn north, 90 degrees off his intended route? Did his scouts---he generally deployed three or more---discover the route through the Box? Did the Paiutes sign or otherwise provide the Box route information? Could he have found a route through the Cockscomb in the general vicinity where he first encountered the Paria River? His journal does not shed any light on his decision. There is no physical evidence of what he decided. The official map displays Armijo passing through the Box.

I have studied and pondered these questions for some time. Therefore, I set out to determine if there was an alternate way through the Cockscomb, contrary to conventional belief.

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In the spring and fall of 1869, the Utah Territorial Militia fielded two military expeditions to track down Navajo raiders who were stealing stock in the vicinity of St. George and Hurricane, Utah. Edwin G. Woolley, Adjutant, Iron County Militia, recorded the expedition's pursuit of the raiding Navajos. The Navajo rapidly moved the stock eastward, through the Cockscomb, across the Wahweap drainage, fording the Colorado River at the Crossing of the Fathers---the historic Ute Crossing---and disappeared into their sanctuary around Navajo Mountain. On both occasions, Woolley mentions a route through the Cockscomb near Catstairs Canyon, the present-day route of U.S. Highway 89.

The Navajo were elusive.



Official Armijo route



Crossing of the Fathers aerial



Catstairs Canyon, from the bottom



Mule rigging



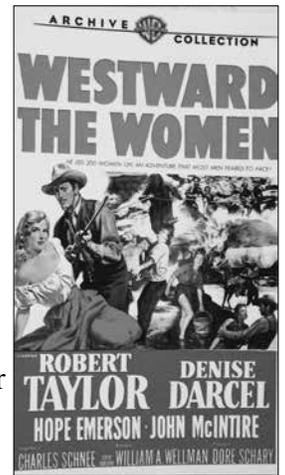
Aerial Cockscomb



Wagon route, top view

## *Westward the Women*

In 1951, movie director William Wellman and his MGM entourage arrived in Kanab, UT, to begin filming *Westward the Women*. Kanab had been known as the “Little Hollywood” for its rugged scenery and generous hospitality. Wellman sent his cinematographer ahead to scout for virgin scenery locations for the movie.



He was shown a vista overlooking the east side of the Cockscomb, some 65 miles east of Kanab. When Wellman viewed the unspoiled scene, without roads, power lines or obvious traces of human development, he decided that it would fulfill the requirements of the script.

In order to access the site for MGM equipment and personnel, a road had to be constructed through the Cockscomb. The route easily followed the gentle grade of Sand Gulch for about three-quarters of a mile and then ascended out of the gulch and across the eastern half of the Cockscomb and down into Surprise Valley, a name coined by the cinematographer. The road construction was a joint venture between MGM and Kane County.

*Westward the Women* stars popular leading actor Robert Taylor, as trail boss Buck Wyatt, who is charged with bringing a wagon train with 200 mail-order brides from Chicago to southern California in 1851. One memorable scene from the movie shows the wagon train, with women at the reins, descending Catstairs Canyon.

## Glen Canyon Dam

On April 11, 1956, Congress authorized the construction of Glen Canyon Dam. The chosen site had been forsaken by any major road construction activities due to its remoteness and lack of any means to cross the deep canyon carved by the Colorado River. At the time, Highway 89 was the route from

Flagstaff to Marble Canyon and on to Jacob Lake, then to Fredonia and on to Kanab, UT, bypassing the remoteness of the proposed dam site.

To access the site, the Bureau of Reclamation and the state of Utah partnered to contract for the road construction to link the dam with Utah State Highway 126 at Kanab, UT. The contractor, W.W. Clyde Company, viewed the Cockscomb as the major construction effort to link Kanab and the dam site. The contractor blasted and moved over one million cubic yards of material to develop the road grade through the Cockscomb.

The Cockscomb is the physiographic display of the East Kaibab monocline. It extends 35 miles from the Arizona border northward into Garfield County, Utah. This landform consists of a series of closely spaced hogbacks and parallel strike valleys, or hidden valleys.

However, at this point, the hogbacks dip and are offset, allowing time and erosion to create a west to east drainage known as Sand Gulch on the west side, and Catstair Canyon on the east side.

Nevertheless, a common drainage. Was it useful for the Navajo and the road construction efforts? Catstair Canyon, at its east entrance, is host to a remarkable rock art panel displaying pictographs, petroglyphs, historic inscriptions and contemporary graffiti. Does this prehistoric site hint at the presence of a route?

All earth-moving equipment, blasting supplies and logistical support had to come from the Kanab area. Thanks to Kanab County and MGM, the contractor depended heavily on the 1951 road access provided by the movie *Westward the Women*. The new road was dedicated on September 19, 1958, and was designated as State Route 259. Later on, this route was changed to U.S Highway 89.

Today, as you travel westward on Highway 89 from Page, AZ, towards Kanab, Utah, at mile point 19 you drop off the East Clark Bench and approach the Paria River. This is the same view that greeted Armijo on December 11, 1829.

On September 7, 8 and 9, 2012, the Armijo Chapter hosted a trail ride to relive a short segment of the Armijo route. Starting in the Wahweap drainage, near my home, two accomplished trail riders chose their route out of the drainage and westward, across the East Clark Bench, as Armijo would have done.

Reaching the Paria River, they turned north and followed the Paria, against its current, as the official map directs. They crossed through the Box, passed the nearby historic Paria town site and then out on top of the open-like plain towards Kanab.

Kim Davis recounted this part of her journey:

“When we rode up along the Paria River into the box, what an amazing experience, such beauty. Shortly after that, we found ourselves wandering through a series of short canyons, full of dead ends. It was like a maze, very frustrating and almost claustrophobic. We realized that path just wasn’t it.”

So, which route did Armijo choose?

I believe that Armijo chose the route over the Cockscomb near Catstairs Canyon and Sand Gulch, a unique drainage through the Cockscomb. Of course, it is based on circumstantial evidence. Just like the official map!

My field research was a joint venture with Jeff Frey, the President of the Red Pueblo Chapter in Kanab. ♦

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### Mark Your Calendars

**October 16-19, 2014: OSTA Conference  
Las Vegas, NV**

**September 17-20, 2015: Three Trails  
Conference, Santa Fe, NM**

## Spanish Trails Navigation: The Dominguez/Escalante Expedition of 1776 Part 3

by Col Al Matheson, USAF (R)  
*President, Southern Utah Chapter OSTA*

*presented at the Old Spanish Trail Symposium,  
Richland, Utah, 2012*

[This is the final section of Matheson's article, continued from *Spanish Traces*, Autumn 2013]

Referring to a previous article (*Spanish Traces*, Winter 2012):

Monterey Mission had been settled six years earlier in the year 1770, and Garces, with whom Fray Silvestre Velez had spoken in preparation for the forthcoming expedition, shared with Silvestre what information Garces had on the physical location of Monterey. ***He and Fray Dominguez would have both known that Monterey lay almost exactly 342 leagues (900 statute miles) to the west, and less than 60 statute miles to the north of their original departure point of Santa Fe.*** The expedition was NOT, therefore, a group of wandering adventurers, but they were traveling with both means and method to reach their destination. Only politics, religion and a river would stand in the way of them reaching their objective. (Italics added)

Again, the October 8, 1776 diary of Escalante states...

*But, figuring that we were still distant from them, (Monterey Mission) although... we had advanced westward only 136 ½ leagues, according to each day's directions.*

Knowing that the original distance was estimated at 342 leagues by longitude, and having stated his belief that they had traversed only 136 ½ leagues, that would imply that Fray Escalante believed he had another 205 ½ straight-line leagues yet to walk. Knowing he was now essentially at the latitude of Monterey Mission, he also ***believed*** he was only 40 percent of the total 900 mile longitudinal distance from Santa Fe, New Mexico, toward Monterey, California. That belief obviously factored in the subsequent decision to return to

Santa Fe rather than brave the Sierra Madre in winter, but he was wrong.

The Dominguez/Escalante party was actually at 113 deg 30 min west longitude on October 8, 1776, by GPS measurement of the described location. This camp location places the party at some 7 1/2 degrees of longitude traveled from Santa Fe, NM, out of 16 total degrees of intended distance. They were, in fact, closer to Monterey than they believed **by a full degree of longitude.**

Had the Dominguez/Escalante party known that they were actually closer to Monterey by a full degree of longitude, one can not help but wonder if the “casting of lots” that finalized their decision to return to Santa Fe, New Mexico (three days later), might have fallen in another direction.

### October 11, 1776

Three days since the last observation:

*...we decided to lay aside altogether the great weight of the arguments mentioned, and after imploring the divine mercy and the intercession of our holy patron saints, to search anew God's will by casting Lots—putting Monterey on one and Cosnina on the other—and to follow the route which came out... We named them the Valley Rio del Senor San Jose. Today, ten leagues.*

*A bearing was taken by the North Star and we found ourselves at N 37 deg 33 min latitude.*

The contemporary position for the casting of lots site is a small sage brush knoll just to the south and west of a mound known locally as “Blue Knoll.” At the base of the Blue Knoll is a sheltering cove on the eastern side, presumably the camp site of 10 October. It is just south of the known location of “Thermo Hot Springs,” accurately described in Fray Silvestre's journal at the time. The cove site was known as San Eleuterio.

The location of the casting-of-lots-mound (and an interpretive sign) is at 38 deg 03 min 12sec North latitude by 113 deg 17 min 24 sec West longitude.

After stopping for the night in the “*Valle y Rio del Senor San Jose*,” or Cedar Valley, Utah, they recorded another latitude position. Again, since they were traveling North to South there was little reason for them to have taken a bearing, as translated, but they obviously did take a cursory latitude observation by Polaris the evening of that date: 37 deg 33 min North latitude.

The observed location was most likely in the drainage basin of the Cedar Valley. At this point the mileage and description would place them near a place known as Stevensville, Utah, but their celestial observation would place them well south of that point, nearer the Kanarra Creek drainage of Southern Utah. This would be the first observation to place the party south of their described position. But it should be noted that this would have been a very long and discouraging day for the expedition, and the height observed was recorded only in minutes—not seconds as had become customary—which would suggest some laxity in this position. It was not a “bearing” as it is translated here.

On 13 October the party noted and named the Kolob canyon of Zion Canyon National Park as “Canyon de Pilar,” while following the “Rio del Pilar” (Ash Creek) southward.

### **October 16, 1776**

Five days since the last observation:

*We named the place San Donulo, or Arroyo del Taray, (tamarisk) because here there were trees or growth of this designation. Today the leagues, which in a straight line would be seven south by west. We took a bearing by the North Star and found ourselves at N36 deg 52 minutes 30 sec.*

The commentary of the diary would place them near a tamarisk-lined drainage on what is known as Ft Pierce Wash, Warner Valley, Utah. The observation and variation sight appear to be dead accurate in this

case, placing the party on the northern Arizona border, which is N 37 deg latitude and less than 7 miles from their assumed position.

### **October 20, 1776**

Five days since the last observation:

*...we halted by its edge between two bluffs which stand on the plain close to the arroyo, where there was a great supply of water and good pasturage. We named this place Santa Gertrudis, observing its latitude by the North Star, which is 36 deg 30 min. Today, seven leagues.*

### **November 7, 1776**

Seventeen days since the last observation:

*The river's ford is very good. Here it must be a little more than a mile wide... On this eastern side at the ford itself, which we named La Purissima Concepcion de la Virgen Santisima, there is a small bend with good pasturage. We spent the night in it and took a bearing of its latitude by the North Star, and it is 36 deg 55 mi.*

What is conspicuously absent at this point is any reference in the Escalante diary to charting the Colorado River rim and/or limitations they encountered on their way to and from the rim. It is almost as if they left a small group behind to rest during a flying foray to survey the possibility of a river crossing. There is, however, no mention of that consideration in the recorded diary.

Once again the translators of the Escalante diary have erred in describing a “bearing” rather than an observation of the altitude of the Polaris. Either definition would be appropriate at this point, however, for the Crossing of the Colorado River was no idle accomplishment. Charting the “Crossing of The Fathers” and correctly locating its position and variation was absolutely crucial. (It is possible, even likely, that Antonio Armijo used this information when he later retraced the route on his way to Los Angeles.)

The actual Crossing of the Fathers location is at 37 deg 25.2 min North Latitude, by 122 degrees 05.06 min West Longitude, the difference between the exact crossing location and that observed and recorded HO is 30.2 arc min of zenith angle. With proper sight reduction/correction *the Dominguez/Escalante party was within 2 nm of actual earth latitude at this position*. Most people could not shoot that straight with a sextant.

The greatest significance of this celestial observation is that it is the last recorded sighting to be made on the expedition. It would appear that the members no longer felt a need to continue their diligence, most likely because they were in a populated region they were reasonably familiar with, and guide service was available and known settlements were not far off. Though the members lingered at several missions on their way to Santa Fe, they arrived at their destination on January 3, 1777, to complete and report their journey.

### Summary

In all, seven celestial observations for latitude were made by solar meridian, another eight by Polaris, with several repeat observations to validate previous findings.

#### Observation 1:

One obvious conclusion to the enigma of alleged sighting error by the Dominguez/Escalante party is that the original location used for calibrating their observing instruments may have been in error by some significant amount. 14 min of arc would not be excessive.

#### Observation 2:

An unlikely suggestion is often heard, and printed, that the party was lax, inexperienced and otherwise simply “couldn’t shoot straight.” This is highly suspect in light of the evident conscientious and disciplined behavior the party exhibited throughout their ordeal in the wilderness

#### Observation 3:

A contributing factor is that the observers may have been consciously and consistently taking their reading from the upper limb of the body when dealing with the sun. This is a historically common approach because it relieves eye strain and improves the accuracy of the observation. This practice inherently induces a 15-17 min error “high” for the semi-diameter of the body. This error alone would reduce the observed height of the sun by 16 min of arc.

#### Observation 4:

Common practice for all navigators, surveyors and/or engineers is the insistence that every activity be recorded and performed in the same exact manner, with the same instruments, read the same way, by the same persons all the time. This mantra does not make the errors cease, but consistency makes it possible to correct (or adjust) for a uniform error, especially in cartography. Map making was a salient priority of the Dominguez expedition, as evidenced in Bernardo Miera’s subsequent map of the journey.

#### Observation 5:

Another part of the problem of consistently high HO errors is that the party could not have been knowledgeable of them, and thus would not have taken into consideration such factors as precession and/or nutation errors associated with using Polaris for polar latitude. Compensation for these errors would also have tended to reduce the observed altitude (HO) of their Polaris observations in excess of 30 nm. The error follows the constellation of Cassiopeia, varying with the time of the observation.

#### Observation 6:

There is no indication that anyone in the exploration party was correcting for *parallax error*, the distortion in observed altitude of a body as the result of the angle subtended from the center of the earth. At the elevations they were sighting that error would approximate 2 min of arc reduction.

Observation 7:

The altitude of the camp site induces another variable the Dominguez party could not compensate for, that of HA or the altitude of the observer above mean sea level, since the height of an observer affects the amount of parallax error and the degree of atmospheric refraction or bending of light from the source. Though Coriolis would be no factor, the combined “dip” error for altitude above mean sea level would also be an uncorrected reduction to the observed altitude of any celestial observation by the party.

Observation 8:

Any one or combination of these factors--or the lack of these factors--would easily generate a consistency of error in the observations of the Dominguez/Escalante party. But so too would something as simple as always reading on the upper side of the plumb bob line of the quadrant being used to register the latitude observations. A simple thickness of a string, no more than 1/16 of an inch in diameter would accurately reflect and promote the errors of high readings in the ½ degree (30 min of arc) that were recorded.

Observation 9:

The fact that he recorded observations to the second of arc suggests that Fray Escalante had confidence in their ability and instrumentation to make such accurate observations. It is not likely, therefore, that they would not be diligent in applying a consistent method and procedure in all of their observations. They were fully aware that for their purposes (mapping) any such error in procedure would be inconsequential as long as they were in fact consistent in their method of making the observations. (On a map the numbers might be slightly off, but who would care? The relationship of the navigational fixes would always be correct.)

Observation 10:

It is also possible, but unlikely, that Abraham Zacuto’s declination tables (the solar ephemeris most likely to have been used by the party, and known to have been

available to Columbus) would have had a factoring error. However, such an error would likely have been one of an unpredictable nature, with the observations being randomly incorrect, rather than of a consistent degree and direction as we find in the Escalante diary.

### Conclusion

To fully appreciate the activities of Spanish trails travelers, diligent historians should acquaint themselves with the rudiments of land navigation, and include some of the more obvious corrections and considerations that are frequently ignored or misapplied to trails records. For the Dominguez/Escalante expedition, corrections for semi-diameter, height-of-eye, dip, refraction, parallax, nutation and precession have never been applied to the celestial observations of the group. When these are incorporated, an image of uncommon care and accuracy emerges, along with answers to some of the most nagging questions regarding a variety of decisions, concerns, and solutions recorded in the success of the first truly scientific expedition of the American West.

And no, the expedition was never lost.

Had the Dominguez/Escalante expedition enjoyed access to an average sight reduction table, their typical error would have less than 10 min of arc, or 12 miles of earth position, and several of their observations would have been within 2 nm of true earth position.

Not bad for an expedition that “couldn’t shoot straight.”

### References and Resources

Bolton, Herbert Eugene. *Pageant in the Wilderness: The Story of the Escalante Expedition to the Interior Basin, 1776*. Salt Lake City, Utah: Utah State Historical Society, 1950. (Recommended resource)

Briggs, Walter. *Without Noise of Arms: The 1776 Dominguez-Escalante Search for a Route from Santa Fe to Monterey*. Flagstaff, AZ: Northland Press, 1976.

Chavez, Angelico, trans, and Ted J. Warner, ed. *The Dominguez-Escalante Journal: Their Expedition through Colorado, Utah, Arizona, and New Mexico in 1776*. University of Utah Press, 1995.

For those with a penchant for puzzles and an appreciation for educational challenges in their life, one can easily learn to calculate the earth position of the Dominguez-Escalante Party for any given observation, and have fun at the same time. Here are some step-by-step references and resources.

*American Practical Navigator*. Bowditch, Nathaniel. H. O. Pub. No. 9, any date.

*American Practical Navigator*. Bowditch, Nathaniel. H.O. No. 249, Volume II, Navigational tables to 45 degrees North Latitude

*The Air Almanac*, H.O. No. 240 (any volume, any year) with reduction tables

*The Solar Ephemeris* (any volume, any year) with sight reduction tables

(These volumes are available from the US Naval Observatory, Washington D.C.) ♦

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## Book Reviews

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### ***Old Forty Four***

***Old Forty Four***, by Dirk Van Hart. Sunstone Press, Santa Fe, NM, 2013. 353 pages.

***Reviewed by Marvin (Nick) Saines***

*Old Forty Four* is a historical and geological excursion along New Mexico's Old Route 44 (now part of US-550). The route connects the heavily populated Rio Grande Valley in central New Mexico to the once remote San Juan River Valley in northwestern New Mexico. From the Preface: "The segment of US-550 between Bernalillo and Bloomfield is jam-packed with exquisite geology, bizarre scenery, and intriguing history.... This book attempts to meld the landscape, i.e., its geography and geology, with the area's human history." Van Hart is a retired professional geologist and history buff. This book is the result of years of exploring and research and is his life's work.

After an introduction to geology and geologic terms, chapters include a detailed discussion of the geology and/or history of:

- Early trails and roads (including the Old Spanish Trail)
- Bernalillo
- The Rio Jemez Corridor
- Rio Salado
- The Middle Puerco Valley
- Forgotten CCC camps
- Cuba
- The paleontological "Bone Wars" of the 19th century
- The San Juan Basin
- Canyon Largo
- Indian Country
- Chaco Canyon
- Mormon settlements (including Mormon history)
- Indian water rights, and
- Bloomfield.

Excellent and plentiful maps and photographs make this book a treasure trove for those interested in New Mexico's history and geology. Although there is not a lot about the Old Spanish Trail *per se*, the detailed history and geology of New Mexico discussed here will please professional historians and geologists, and challenge amateur geologists and history buffs. ♦

***New Mexico's Spanish Livestock Heritage: Four Centuries of Animals, Land, and People***, by William Dunmire. University of New Mexico Press, 2013.

***Reviewed by Dennis Ditmanson***

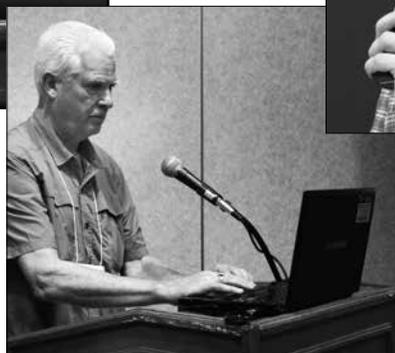
This work grew out of Dunmire's earlier book, *Gardens of New Spain: How Mediterranean Plants and Foods Changed America*, University of Texas Press, 2004 and expands on the impact that the introduction of domestic livestock from the Old World had on New Mexico's Native population and environment. The six principal species that are generally considered livestock – horses, mules, donkeys, cattle, sheep, and pigs – were brought to North America by Columbus on his second voyage in 1493. As the Spanish frontier moved from the Caribbean, to Mexico, and up the Camino Real

to New Mexico, the agricultural techniques they brought would change the Southwest forever.

Dunmire devotes only one paragraph to the story of the Old Spanish Trail but the value of the book lies in his discussion of the introduction of sheep into northern New Mexico and the subsequent transition from the use of plant fibers, cotton for example, to animal fibers, principally wool, by weavers in the Native American communities. Sheep accompanied Coronado into northern New Mexico in 1540 but it likely wasn't until the Onate expedition of 1598 that sheep became a permanent part of the landscape. And, Dunmire suggests, a particular set of circumstances brought a breed ideally suited to the region, the Churro. In Spain, the Merino, highly prized for its fine, kinky, high-yielding white fleece was protected and export of the breed was pro-

hibited. Instead, the lowly Churro was delivered to the New World. The tough little short-legged Churros were ideally suited to the rigors of the arid Southwest. Their wool had a natural worsted quality that lent itself to the hand spinning and weaving techniques long practiced by Puebloans and further, the wool was well-suited to absorbing the natural pigments extracted from wild dye plants. The growth of this textile tradition thus produced the products which were transported by the mule caravans over the Old Spanish Trail to California.

The book is not a definitive history of the livestock industry in the American Southwest but provides an interesting and valuable introduction to this topic which has a direct connection to the Old Spanish Trail. Readers looking for more information will find the "Literature Cited" section of particular value. ♦



***OSTA presenters at the PNTS Conference included (far left, clockwise): OSTA members Paul Ostapuk, speaking on "Development of a Trail Stewardship Program for the Old Spanish Trail;" Chelsea Bodamer presenting "Harnessing the Power of Social Media to Promote the Trail;" and Jack Prichett on "Protecting Trail Resources from Disruptive Threats: The Old Spanish National Historic Trail Faces a Proposed Solar Energy Plant in California."***