



OSTA 2009 Annual Conference

The conference will be held at the Sky Ute Resort in Ignacio, CO, June 6-7, 2009. The schedule includes a meeting of the OSTA board on June 5, symposium speakers, the annual OSTA membership business meeting, and a banquet with entertainment on June 6, and field trips to local historic sites on June 7. OSTA's Colorado Director Pat Fluck is coordinating the event, with assistance from James Jefferson of the Southern Ute Nation. For conference schedule, see pages 34-35.

From the Editor

First, some good news. The Old Spanish Trail Park in Las Vegas was officially dedicated this past November. Nevada Director Nick Saines' article on page 36 gives the details. Congratulations, Nick! OSTA has also received a request for Trail photos from National Geographic Books for their upcoming book, *Complete National Parks*, which will include many National Historic Trails. Finally, I have contacted the producer of a long-running California Public Broadcasting program, "Huell Howser's Road Trip," about highlighting the OST. He said Mr. Howser was very interested in doing a program on the OST and asked if we could suggest five to six stops on the Trail in California for him to visit. With Doug Knudson's help, I suggested starting in Tecopa, and moving on to Barstow, Agua Mansa in Colton, the Workman and Temple Museum in the City of Industry, Mission San Gabriel, and the Los Angeles Plaza. Hopefully, the Old Spanish Trail will soon come to life on PBS.

Recently I was flying from Sacramento to Denver. I had chosen a window seat on the right side of the plane so I could look south to see if I could identify any geographic landmarks of the Old Spanish Trail. Nevada's

continued on page 30

Contents

From the Editor	1
President's Corner	3

Articles

Sheep Trade in New Mexico (Baxter)	5
Sabanilla Weaving and Colcha Stitching (Henderson)	16
Spanish Trail Treasure (S. A. Matheson)	20
Establishment of the Old Spanish Trail Park in Las Vegas (Saines)	36

News from the Trail

Favorite OST Photos	18
Chapter Reports	26
Traces Survey	31
OSTA Contributions & Taxes	33
Rituals & Societies, Taos Library	33
Conference Schedule	34

Reviews

<i>Pueblo, Hardscrabble, Greenhorn</i>	12
<i>The Taos Trappers</i>	13
<i>The Southwest Expedition of Jedediah S. Smith.</i>	13
(Youker) <i>Old Spanish Trail Symphony</i>	14
(A. Matheson)	

THE OLD SPANISH TRAIL ASSOCIATION

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

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

Visit the OSTA Website <http://www.oldspanishtrail.org>

The OSTA website is the place to go for both general background and recent news on the OST and OSTA. The site contains maps; an overview history of the OST, including a bibliography; a listing of relevant books, with links to sites where they can be purchased; and a regularly updated news page, containing links to government reports, activities of the OSTA membership, and other news relevant to the trail. The web page also links to NPS and BLM webpages, which have further links to public documents and to maps of the OST. Copies of the DVD of the *Old Spanish Trail Suite*, a CD of back issues of *Spanish Traces*, and several books can all be purchased online from the site.

Spanish Traces is the official publication of the Old Spanish Trail Association, a nonprofit 501(c)(3) organization, incorporated under the laws of the State of Colorado. *ST* welcomes submission of letters, articles, book reviews, and OST related news. The next deadline for submissions is August 15, 2009.

All matters relating to *Spanish Traces* should be directed to the Editor and Publishers:

Daniel Lewis
PO Box 108
Olney Springs, CO 81062
E-mail: mrddanlew@yahoo.com

Membership Dues:

Individual	\$25/year
Family	\$30/year
Student	\$12/year
Institutional	\$30/year
Life (single or couple)	\$250
Corporate	\$100/min

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

OSTA Board of Directors 2009

PRESIDENT:

Douglas Knudson
89 Fir Drive
South Fork, CO 81154
719-873-5239
douglasfir@gojade.org

VICE-PRESIDENT: VACANT

SECRETARY:

Judy Knudson
89 Fir Drive
South Fork, CO 81154
719-873-5239
ponchapass@fone.net

TREASURER:

Mark Franklin
2914 Junction Street
Durango, CO 81301
970-375-7992
id@animas.net

DIRECTORS:

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

Cliff Walker – CA
1204 Gen Court
Barstow, CA 92311
760-256-5570
cjwalker@mindspring.com

Patricia Fluck – CO
PO Box 389
South Fork, CO 81154
719-873-5875
patkfluck@msn.com

Pat Kuhlhoff – NM
14 Duende Rd.
Santa Fe, NM 87508
505-466-4877
PGLK@cybermesa.com

Nick Saines – NV
1587 Figueroa Drive
Las Vegas, NV 89123
702-896-4049
greatunc@aol.com

Leo Lyman – UT
PO Box 461326
Leeds, UT 84746
435-879-2345
lionman011@earthlink.net

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

Chapter Contacts

Armijo Chapter (AZ)

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

La Vereda del Norte Chapter (CO)

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

Nevada Chapter (NV)

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

North Branch Chapter (CO)

Victoria Gipson
Grand Junction, CO
970-257-1302
cheno@bresnan.net

Rancho Chapter (CA)

Rick Whitaker
Newport Beach, CA
949-706-2154
rwhitaker@ci.ontario.ca.us

Salida del Sol Chapter (NM)

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

Southern Utah Chapter (UT)

Leo Lyman
Leeds, UT
435-879-2345
lionman011@earthlink.net

Tecopa Chapter (CA)

Jack Prichett
Venice, CA
310-821-7341
jackprichett@ca.rr.com

William Workman Chapter (UK)

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



Secretary Judy Knudson & President Douglas Knudson on 50th Anniversary in Rio de Janeiro, Brazil

President's Corner OSTA Grows and Changes

Your dynamic organization has grown in its activities that focus on our four-part mission: to study, protect, interpret, and promote the Old Spanish National Historic Trail. We also had some changes of personnel. We have a very interesting annual conference coming up in early June, right on the Main Branch of the Old Spanish Trail.

Changes:

Daniel Lewis is the fifth editor of Spanish Traces. Thanks to the 60 members who responded to Dan's survey about your preferences. Jon and Deborah Lawrence edited, printed, and mailed Traces for four years. They donated their time, energy, skill, and scholarship. We appreciate their fine work and wish them well in semi-retirement.

Don Mimms, of Pueblo, Colorado, is serving as interim Association Manager while a search and select committee finds a replacement for Donald Davidson, who terminated his contract effective March 31.

Life member Mark Henderson resigned the Vice Presidency in March when the board of directors did not support several procedural motions he introduced.

Cynthia Kienitz has turned over the Tecopa (CA) Chapter presidency to retired industry executive Jack Prichett. Cynthia continues her leadership as a board member.

The current elections (deadline May 1) will bring you a new president, vice-president, secretary, and directors from New Mexico and Colorado.

Progress in our mission:

Study: 1) Leo Lyman's Research Committee gathers steam. Leo will unveil a summary of his strategy at the Ignacio Conference on June 6. 2) We have new books related to the trail, two of them by OSTA Directors C. Walker and E. L. Lyman. 3) In mid-May, 15 of us will study the home country of William and David Workman in NW England, with members of our Workman Chapter. We'll bring pictures to Ignacio.

Interpretation/Education:

1) Lloyd Rivera has organized two series of talks in Taos, NM. Friends of the Taos Library sponsored five Saturday presentations in November 2008. The LEF Foundation funded the current April-May nine-week series on Native American origins of the Old Spanish Trail, through the SDS Chapter.

continued on page 4

2) Three National Forests are using annual funding for the OSNHT to develop signage and other interpretation in Colorado and Utah. OSTA's Interpretation/Education Committee collaborates with them. 3) You can visit the large traveling exhibit on the OST at the Anasazi Heritage Center, near Dolores, CO, on your way to or from the Ignacio conference. 4) Member Rodolfo Serrano got Colton city government approval to plan interpretive signage in the Agua Mansa area, where many OST travelers settled.

Protection:

1) Plans are in the works for a pilot project of trail monitoring and stewardship in the Arizona Strip (Armijo Route) with assistance of the BLM. 2) The Tecopa Chapter has completed phase one of its National Registry project. 3) The North Branch Chapter became a major official player in protecting the OST south of the city. 4) Likewise, the Nevada Chapter got recognition in its work with the FAA at Mesquite.

Promotion of Appropriate Use:

1) OSTA has contracted Lorrie Crawford to manage a 3-month OSTA tourism promotion project supported by the Rio Grande National Forest and the Colorado Tourism Office. 2) Don Mimms is out persuading trailside businesses and corporations to join and support OSTA as an economic and social benefit for their communities. 3) Dr. James Jefferson and others encourage

tribal leaders to take advantage of this national trail to benefit their people and to provide special experiences to trail visitors. 4) Col. A.L. Matheson has agreed to lead our efforts to provide maps to trail visitors in several forms.

Annual Conference:

"Keeping Alive the Heritage of the Old Spanish Trail" will feature presentations about Ute, Taos Pueblo, Hispanic, and Anglo cultures as they relate today to the trail. Field trips will take us to parts of the trail you may be unable to visit on your own—on the Armijo Route and the Main Branch (which went very near the new hotel).

Ignacio is near the Durango, CO, airport, a few miles south of US 160. Pat Fluck, Jim Jefferson, and our speakers assure us of many new ideas, good food, fellowship, and a unique place to learn more about this significant, culturally diverse national trail. We have confirmation that George and Mrs. Yount will join us at our banquet!

They owe us a visit—they last ate and camped at this site 179 years ago.

You will enjoy unforgettable cultural experiences right on the Old Spanish Trail. And our special hotel rates are 2/3 off the rack rate.

Help us celebrate our Sweet 16th national conference.

Douglas M. Knudson
OSTA President

Upcoming Meetings

Santa Fe Trail Rendevous

A re-enactment of the Mountain Man Era, Pre-1840, on the Santa Fe Trail

June 14-20

Raton, New Mexico

cap-n-ball.com/raton/

Partnership for the National Trails System

12th Conference on National and Historic Trails

July 12-15

Missoula, Montana

www.nationaltrailspartnership.org

Oregon-California Trail Association

27th Annual Convention

August 18-22

Larimer County Events Complex
Loveland, Colorado

www.octa-trails.org

Camino Real de Tierra Adentro Trail Association

Annual Meeting

September 18-20

Farm and Ranch Heritage Museum
Las Cruces, New Mexico

www.caminorealcarta.org

Lewis and Clark Trail Heritage Foundation

41st Annual Meeting

October 3-7

Mississippi and Tennessee

www.lewisandclark.org

Sheep Trade in New Mexico

by John O. Baxter

A Paper Presented Before the Annual Meeting of the Old Spanish Trail Association

Pueblo of Okeh Owingeh
June 6, 2008

During the first explorations of New Mexico in the sixteenth century, Francisco Vázquez de Coronado and other Spanish *conquistadores* brought flocks of sheep with them as a kind of walking commissary. Although they proved to be slow travelers, the sheep were able to sustain themselves with forage found on the trail and, thus, supplied fresh meat for hungry explorers. However, sheep did not become permanently established in New Mexico until 1598, when don Juan de Oñate founded a proprietary colony in the upper Rio Grande valley. Together with large numbers of cattle, horses and goats, Oñate bought 4,000 sheep to provide the colonists with wool and mutton. Once located near the pueblo of Okeh Owingeh, the sheep grazed nearby pastures and adapted to their new home more successfully than their masters. Life was hard at this remote frontier outpost, and, for some time, the future of Oñate's settlement remained in doubt. Eventually King Phillip III decided to maintain New Mexico as a crown colony in order to support the missionary effort among

the Pueblo Indians initiated by Franciscan friars who came with Oñate. Nevertheless, the lack of rich mines or other exploitable resources caused a chronic depression in the provincial economy.

During the seventeenth century, New Mexico's export trade consisted of a pitiful assortment of raw materials: salt, hide, piñon nuts, and livestock. A few coarse woolen textiles were



Churro Sheep
Photo by Doug Knudson

also manufactured in primitive *obrajes* (workshops) manned by Pueblo Indians. Carried south, these products were exchanged for a wide variety of goods much in demand on the frontier: tools, weapons, textiles of all kinds, hardware, wine pharmaceuticals, and so on. This was a time of great conflict between the Franciscan hierarchy and the provincial governors for control of New Mexico that had a highly detrimental effect on the colony. As the struggle continued, both

sides attempted to dominate the trade in sheep and other livestock as away of gaining economic advantage. Desperate to obtain credits that could be used to purchase manufactured goods, both secular officials and friars exported large numbers of livestock to outside markets, even though such commerce stripped the colony of its breeding stock and food supply. This is a problem that continued to plague New Mexico until well into the eighteenth century. Everyone knew that excessive sales of cattle, horses, and sheep were contrary to the well being of the province, but, at the same time, the desire of economic gain was so great that exports continued, despite serious attempts to control them. Regrettably, the church-state conflict was not resolved until after the outbreak of the great Pueblo Revolt of 1680. In August of that year, the Pueblo Indians, heartily tired of continual meddling in their religious affairs and encroachment on their lands, organized a united effort to throw the Spaniards out. After the initial attack, the colonists withdrew down the Rio Grande to an area near present El Paso, where they remained for twelve years. As they retreated, they took all the livestock that they were able to gather which helped to sustain them during their time in exile. In 1692-1693, the Spaniards returned to New Mexico under the leadership of the redoubtable Diego de Vargas. Even before his return, Vargas realized that the

continued on page 6

reestablishment of the colony presented a monumental task. To rebuild the livestock industry, he obtained government subsidies for the purchase of breeding stock and urgently needed supplies. After a series of annoying delays, Vargas' agents managed to assemble a relief expedition that head up the Camino Real early in 1697. The caravan included a large herd of cattle, sheep, and goats.

On May 1, Vargas supervised a distribution of the livestock among the colonists. Allocations were made to the settlers according to the family size. Approximately one thousand people received over four thousand ewes, one hundred seventy goats, five hundred cows, and one hundred fifty bulls, the latter to be used both for breeding and as draft animals. Following the division, the settlers scattered out to reestablish communities from Santa Cruz de la Cañada on the north to Bernalillo on the south. Later, they pushed their farming and pastoral activities into new locations throughout the Rio Grande Valley. New Mexico's sheep industry was back in business again.

What were they like, these sheep that Vargas' men sorted out of a dusty corral for the eager colonists? Actually, they closely resembled the animals brought earlier by Coronado and Oñate. Of a type known as the *churro*, which means "rough." They were descended from the common sheep of Southern Spain, whose

long but humble heritage extended back to the Roman era. Sometime prior to 1300, Berber tribesmen from North Africa introduced an improved breed, the merino, into Andalusia, causing the churro to fall more and more into disfavor. Small of stature and shearing only a minimal quantity of coarse, long-staple wool, the churro was no match for his merino cousins. The latter provided a heavy, kinky fleece that formed the basis for Spain's lucrative wool trade in the fourteenth and fifteenth centuries. When transported to the New World, however, the churro quickly adapted to the semiarid pastures and rough forage he found there. His meager fleece was well suited to hand processing, and all agreed that meat from the churro was unsurpassed for flavor. Able to substitute morning dew and succulent plants for drinking water, these tough little sheep could withstand drought conditions better than cattle. On the trail to market, they sometimes survived for days without access to streams or springs, one of the reasons why sheep became more important than cattle in New Mexico.

To reestablish the sheep industry required time, however, and a few decades passed before large flocks again grazed along the upper Rio Grande. In addition to

the usual problems presented by severe winters and dry summers, New Mexico stockmen suffered from intermittent raiding by hostile Indians. The Navajo were particularly troublesome because they had sheep-raising part of their culture and helped themselves with fine impartiality to both Spanish and Pueblo Indian flocks. Nevertheless, wills and inventories drawn up during the 1730s and 1740s indicate that some individuals had managed to accumulate flocks of one to two thousand head.

The *churro* was descended from the common sheep of southern Spain, whose long but humble heritage extended back to the Roman era.

By the early 1730s, increasing livestock numbers in New Mexico brought renewed attempts to resume exports of sheep, but a government embargo restricted the

trade for a few more decades. By 1760, however, regulations had been relaxed sufficiently to allow sales of wethers. Because of their value as breeding stock, exportation of ewes was never permitted during the colonial period.

At first, provincial sheepmen drove their flocks to Chihuahua, a booming silver mining camp about two hundred miles south of El Paso. As markets developed, sheep became increasingly acceptable as a medium of exchange for imported consumer goods. A small

clique of rancher-merchants began to dominate livestock marketing and to control other aspects of the local economy. Frequently allied by marriage ties, this group of *ricos* gained control of political and religious affairs as well.

By the turn of the century, sheep exports had risen to twenty or twenty-five thousand head annually. The huge flocks that were driven south each summer became known as *carneradas*, derived from the term *carneros*, the Spanish word for wethers. As numbers ballooned, traders began to seek new markets, sometimes traveling as far as the cathedral city of Durango, an important commercial center with business ties all over New Spain. The sheep trade reached its zenith during the years after Mexican independence, a time in which drovers might export as many as eighty thousand head in a single year. Inevitably, the outbreak of war between Mexico and the United States in 1846 disrupted commercial relationships between New Mexico and the South. The sheep trade became dormant for a while, but revived rapidly after the discovery of gold in California in 1848. Encouraged by rumors of high prices, New Mexico sheepmen pointed their flocks westward, hoping to turn a profit in the new El Dorado.

The first adventurer to take a flyer in the New Mexico-California sheep trade took advantage of an opportunity that came his way

quite by chance. On August 2, 1849, two hundred trail-weary gold seekers reached the village of Galisteo, twenty miles southeast of Santa Fe. Known as the “Peoria Company,” the expedition had left Fort Leavenworth in late April. Fatigued by their long journey, the ‘49ers remained at Galisteo for a week to rest their teams, visit Santa Fe, and sample the local *aguardiente*. Amid the round of fandangos and footraces that marked their stay, one of the gold-seekers, identified only as “Old Man Roberts,” paid out the princely sum of two hundred fifty dollars for five hundred head of local churros. When the would-be miners resumed their journey, Robert’s flock went along, but not without loud protests from his companions, who regarded the sheep as a great nuisance.

The expedition started south from Galisteo on the east side of the Sandias and Manzanos, dropping through Abo Pass and striking the Rio Grande at La Joya de Sevilletta. From there, the Argonauts followed the route of Lieutenant Colonel Philip St. George Cooke and the Mormon Battalion during their westward march to California in 1846. At Valverde, the party left the river and headed southwest, passing the Santa Rita copper mines, to Guadalupe Pass. There they turned northwest towards Tucson and the Pima villages on the Rio Gila. At the mouth of the Gila, the sheep surprised all hands by following the bellwether across

the mighty Colorado without loss or inconvenience. Just after Christmas, the ‘49ers arrived at Los Angeles, still a small Mexican town, where they rested for a week before starting north towards the gold camps. Early in 1850, Roberts sold his sheep, including lambs born on the trail, for sixteen dollars per head, receiving more than eight thousand dollars for his two hundred fifty dollar investment. During the next decade, speculators marketed hundreds of thousands of New Mexico sheep in California, but none of them fared as well as Roberts.

Although New Mexico sheepmen probably never learned of Roberts’ financial coup, rumors of a strong demand for mutton in California began to circulate around Santa Fe early in 1850. For the first time since trade relations with southern cities had been disrupted by the Mexican War, there appeared to be a market for the region’s accumulating livestock. Seizing the opportunity, a consortium of Anglo businessmen headed by William Z. Angney purchased six thousand sheep from area ranchers for the long trail west. A Santa Fe attorney who had come out with the U.S. Army in 1846, Angney quickly became a leading political figure after his discharge. In the summer of 1850, he put his law books aside and started his flock up the Old Spanish Trail, the well-known trade route between New Mexico and Los Angeles. Beginning at Abiquiú, Angney

continued on page 8

proceeded northwest through the mountains of southwestern Colorado into central Utah. Despite an inauspicious start, in which “rascally shepherds” stole about 1,000 head, the expedition proceeded uneventfully except for a brush with the Utes at the big bend of the Dolores River. After fording the Green River near the present town of that name, the drovers ascended Price Creek to its source and then made their way down Spanish Fork Canyon to Utah Lake, arriving at the Mormon settlement of Provo on September 6. To avoid being caught in a Sierra snowstorm, Angney turned southwest and continued on the Spanish Trail to Los Angeles instead of taking the immigrant route that led across northern Nevada towards San Francisco, his ultimate destination.

By early December, Angney had crossed the Colorado into southern California and was drifting his flock northward through the San Joaquin Valley. Somewhere near Los Angeles he had received two bids of eight dollars per head for his sheep, but declined both, certain he would receive at least twelve and probably sixteen dollars at the mines. As he neared trail’s end, his excitement over the anticipated payoff became almost uncontrollable. Regrettably, unforeseen delays crushed his hopes. On reaching San Francisco early in 1851, he discovered that

it was almost impossible to find a cash buyer for the sheep. Instead, he was offered drafts of doubtful value drawn on faraway banks in New York or St. Louis. Unlike the Hispano sheepmen who had usually taken part payment for their livestock in merchandise and left the balance at interest with one of the mercantile houses at Chihuahua or Durango, Angney had no interest in establishing an extended relationship. To free his capital for other investments, he demanded full payment in hard currency. Frustrated by



Churro ram
Photo by Doug Knudson

poor communications and a primitive banking system, he saw opportunities slipping away. While waiting for a financial miracle, Angney became so intrigued by investment possibilities in California that he began to settle in as a permanent resident. Finally, in mid-1851, he sold the sheep and reinvested the proceeds in San Francisco real estate. California became his permanent home.

Although drovers started some small flocks toward the Golden Gate in 1851, business picked up sharply in the following year. The first capitalist to hit the trail in the spring of 1852 was Richens Lacy Wootton, mountain man, fur trapper, and frontier raconteur. Unlike most of his competitors, Wootton had had some experience driving sheep long distances. In 1841, he had agreed to take a small flock from Mora east of the Sangre de Cristos to Westport, Missouri. Finding his own bankroll inadequate for the business at hand, Wootton appealed to Jesse B. Turley, brother of former Taos distiller Simeon Turley, who had been murdered near his Arroyo Hondo headquarters in the 1847 Taos revolt. Between them, Jesse and Uncle Dick raised \$9,275.37 with which Wootton bought nine thousand sheep and the necessary outfit for his party of twenty-two men.

After assembling his stock at Watrous east of Mora, Wootton first crossed the Sangre de Cristos to Taos and then started his flock up the Rio Grande on June 24, following the northern branch of the Old Spanish Trail. Near the upper end of the San Luis Valley, he swung up Saguache Creek to its head and crossed the Continental Divide at Cochetopa Pass. He then descended to the Gunnison River, which he followed towards its junction with the Colorado. On Uncompahgre Creek close to present Delta, a pugnacious band of Utes disputed the right-of-way. Undismayed, Wootton resolved

the matter in hand-to-hand combat with Uncotash, their chief, and continued on this way. He proceeded along the Old Spanish trail into Utah, arriving at Salt Lake City in mid-summer. While his companions rested, Wootton shared a bottle of wine with Brigham Young but, to his regret, failed to receive an introduction to any of “the Mrs. Youngs.”

In Utah, the party left the Old Spanish Trail and continued west through Nevada, crossing the Sierras over Donner Pass, and establishing winter headquarters near Sacramento on October 9. According to Wootton’s account, he had completed the one thousand mile journey in one hundred seven days with a loss of only one hundred sheep, a phenomenal accomplishment. Wootton spent the entire winter of 1852-53 in Sacramento selling his sheep, but his venture turned out to be a great financial success. Most of the stock brought \$8.75 per head, yielding a handsome profit. Less cautious than Angney, he received one-third of the proceeds in gold and the balance in St. Louis drafts, which he carried home in his saddlebags.

Later in 1852, the Hispano families of the Rio Abajo that had previously dominated New Mexico’s sheep trade decided to test the California market with 25,000 head. After negotiating the Gila Trail, the expedition ran into trouble west of the Colorado. While crossing a stretch of

extremely soft terrain, some 1,100 sheep sank into the sand and were trampled by those coming behind. At Los Angeles, the New Mexicans sold their flock for \$5.50 per head, a price that assured a substantial profit, although Anglo speculators thought it ridiculously low.

A few months after the New Mexicans returned, still another expedition started west under the leadership of the famous pathfinder and Santa Fe trader, François X. Aubrey. In 1848, the colorful French-Canadian had become a southwestern legend by making the 780-mile trip from Santa Fe to Independence in the amazing time of five days, sixteen hours. Known thereafter as “the Skimmer of the Plains,” he had joined the host of speculators taking a plunge in New Mexico sheep.

When Aubrey started down the Rio Grande in November 1852, his outfit consisted of five thousand mixed ewes and wethers, one hundred mules, and ten big freight wagons. Like most of his predecessors he chose the Gila route, but managed to shorten it one hundred fifty miles by discovering a new cutoff into Tucson. After crossing the Colorado, he stopped at the newly established Mormon colony at San Bernardino, where he sold one thousand broken down ewes and some undesirable mules for eleven thousand dollars. With financial success thus assured, Aubrey pushed north, selling the

rest of the sheep at San Francisco for ten dollars each. Elated by his success, he immediately began planning a second venture for the coming fall.

During the return journey, Aubrey realized a longtime dream by exploring a possible route for a transcontinental railroad across present Arizona, approximately the route taken in 1829 by Antonio Armijo. With eighteen men and thirty pack animals, he left San Francisco in June 1853. After a series of spectacular adventures climaxed by a three-day fight with Garrotero Indians, Aubrey arrived in Albuquerque September 10, concluding a trip that has been well documented in the contemporary press and by recent historians. Within thirty days, he had made all the necessary preparations to go back to California.

Aubrey’s second expedition included several prominent Hispanic sheepmen, Francisco Perea, Judge Antonio José Otero, and J. Francisco Chaves. Judge Otero made the trip memorable for all by bringing his own boat to avoid ferry charges at Yuma crossing.

When the drovers reached California, they were dismayed to find that the sheep market had collapsed. Still, after some strong trading, Aubrey and his associates managed to hold their capital together. But the 1854

continued on page 10

price break ended the first phase of New Mexico's sheep trade with California. During the previous four years drovers had exported over one hundred thousand head, about thirty percent of the territory's sheep inventory, according to the U.S. Census of 1850. Four years of strong demand had raised expectations of local producers, causing higher prices. At the same time, California prices were forced down by a flood of imports from the borderlands and from Midwestern states as far distant as Ohio and Illinois. The resulting profit squeeze made it difficult for speculators to realize an adequate return on capital, considering the obvious risks of Indian raids and the hazards of desert travel. For ranchers who raised their own stock, however, or merchants who accepted sheep in exchange for consumer goods in the traditional way, California continued to be the best available sales outlet. For another five years, the western market yielded modest but reliable profits for the old Hispano families that controlled production. This close-knit group that had dominated the region's sheep trade before 1846 gained ascendancy as their Anglo competitors faded away.

With their business completed at last, Aubry and his companions left San Francisco for New Mexico on July 1, 1854. Otero, Perea, and Chaves also made the return trip. Still smarting from the rough treatment handed out by the

Garroteros during the previous year, Aubry increased his force to sixty men. He also brought a wagon and a boat to test their practicality. Once underway, the adventurers headed south through San Joaquín Valley and turned east to cross Tejón Pass where the Sierras shrink to mere foothills. Continuing over the Mojave Desert, they reached the Colorado near Las Vegas. Perea and Chavez proved themselves competent sailors by taking charge of the boat and supervising the crossing. According to Dennis G. Casebier, a California historian the sheepmen stayed north of San Francisco Peaks while moving through northern Arizona, a point that becomes significant later in this narrative.

After passing Zuni, the party arrived on the Rio Grande in mid-August with the wagon still intact. At Peralta, Aubry bid farewell to his friends and went on to Santa Fe, unaware that the journey just completed would be his last. Within hours of his arrival, the great explorer encountered an old antagonist, Richard H. Weightman, in Mercure Brothers store on the Plaza. A Mexican War veteran and former delegate to Congress from New Mexico, Weightman and Aubry had disagreed sharply in the past over the most advantageous route for the proposed transcontinental railroad. After an amicable beginning, their discussion suddenly flared into a quarrel. Believing himself insulted, Weightman pitched a drink into the French-Canadian's

face, causing Aubry to reach for his pistol. When the weapon misfired, Weightman closed in with a Bowie knife, inflicting a fatal wound to Aubry's abdomen. The voyageur's death caused a great sensation throughout the West, but after the first excitement, his friends were soon doing business as usual.

Although New Mexicans continued to trail sheep west at intervals during the next few years, the trade reached its climax in 1858. As the aspens yellowed on the Sandia and Manzano mountains, ranchers in the Rio Abajo sorted more than one hundred thousand marketable ewes and wethers off the summer range. Plans called for two separate drives over two distinct routes. Directed by Joaquín Perea and José Jaramillo, the first contingent intended to follow the well-worn Gila route via Tucson and Fort Yuma with 39,000 head. According to the local press, the second and larger party announced an intention to try something entirely new. Led by Antonio José Otero and three members of the Luna clan, they decided to retrace Aubry's proposed railroad route across northern Arizona along the 35th Parallel. Because of the writings of agricultural historian Edward N. Wentworth, that trail is frequently cited as the most popular sheep trail between New Mexico and California. In fact, there is some question as to whether it was used by sheepmen at all.

In the summer of 1857, Naval Lieutenant Edward F. Beale had made a thorough examination of the area previously explored by Aubry and other military parties. On orders from Secretary of War John B. Floyd, Beale surveyed a wagon road that ran from Fort Defiance south of the San Francisco Peaks to the Mojave villages on the Colorado. After Beale filed his report, the new route attracted several trains of Midwesterners bound for California in the summer of 1858, several months ahead of the sheep caravan. On reaching the Colorado in late August, the travelers helped to replenish dwindling food supplies at the emigrants' Mojave villages, but disaster struck instead. Without warning the unpredictable Mojaves launched a surprise attack, killing eight emigrants and driving off most of the expedition's stock. After a hasty conference, the party decided to retreat to Albuquerque, despite serious food shortages. During September and October, they limped east, enacting one of the worst incidents of hardship and privation in the history of the Southwest. Although their ordeal is well documented, there is no indication of an encounter with the sheepmen.

What happened to the Otero-Luna drive and their sixty thousand sheep? Since news of the troubles on the Colorado reached Albuquerque in mid-October, the drovers simply may have

reconsidered and followed Perea and Jaramillo to the Gila. More intriguing is the possibility that they left Beale's road somewhere west of Zuni, turned north of the San Francisco Peaks, and followed the trail pioneered by Aubry. Judge Otero, a veteran of the 1854 expedition, had been over the route and could have located the Colorado crossing below Las Vegas, well above the truculent Mojaves.

On the eve of the Civil War, New Mexico stockmen began preparations for the last of the big California drives in the summer of 1860. An era was about to end, although the ranchers didn't know it. As summer rains freshened the grass and filled waterholes, the expedition's *pastores* started fifty thousand churros toward the Gila under the surveillance of Francisco Perea and Jesús Luna. In November, Perea and other leaders arrived in San Francisco where they celebrated Abraham Lincoln's election to the presidency, a portent of things to come. Once the sheep had been sold, Perea and his friends started for New Mexico, traveling as far as Mesilla in a Butterfield Overland stagecoach. Opened as a mail route in 1858, the Butterfield line already had been threatened by friction between Yankee and Confederate sympathizers that made service irregular in southern Arizona. Realizing that war was imminent, the sheepmen arrived home in June 1861, unaware that they had just delivered the last of t

he carneradas, the great flocks of mutton sheep driven by New Mexicans to distant markets.

In the Southwest, sectional conflicts made business conditions unpredictable for a time. Travel by stockmen over the favored Gila Trail became chancy when Southern sympathizers declared for the Confederacy at Mesilla and Tucson in the spring and summer of 1861. Migrant flocks would present a tempting target for foraging troops in search of food supplies. Moreover, as Federal forces withdrew from frontier garrisons, Apache depredations increased throughout southern Arizona. Confronted with widespread unrest, sheepmen decided to avoid risks and stay home until the situation stabilized.

When hostilities ceased, however, the drovers failed to resume the long drives west. Within a few years, New Mexico's sheep industry had undergone some fundamental changes. Since the Gold Rush, California's sheep numbers had increased remarkably, rising from a paltry 17,547 in 1850 to more than one million ten years later. During the next decade, flocks tripled in the Golden State, climbing to almost three million by 1870. Despite low production costs, New Mexicans faced formidable competition for markets.

But more significantly, ranchers on the Rio Grande found a new

continued on page 12

bonanza close at hand in the growing demand for wool. At the time of United States occupation in 1846, wool had so little value that sheep frequently went unshorn, but Civil war shortages brought increased needs for woollen fiber and rising prices. Undismayed by the turmoil that accompanied the Confederate invasion early in 1862, New Mexicans exported one million pounds of wool in that year, worth twelve to fifteen cents per pound in Kansas City. The ready availability of freighters looking for backhauls over the Santa Fe Trail expedited the trade. By 1868, brokers such as F.M. Clark of Hays City, Kansas, were advertising regularly in New Mexico newspapers, providing price quotations and other news from Eastern wool markets. To improve the fleece of the lowly churro, ranchers imported well-bred merino rams to cross with

native ewes, accelerating the change from mutton to wool production. In later years, these crossbred sheep provided foundation stock for ranchers in Colorado, Wyoming, and other areas throughout the West.

So the great drives of the 1850s came to an end as New Mexicans began to realize the potential value of their flocks as wool producers. While in progress, however, the sheep trade had important economic results at both ends of the trail. In California, churros from the Rio Grande not only furnished food supplies for frontier mining camps, but also helped establish the state's burgeoning livestock industry. For their part, the sheepmen carried back substantial payments in gold and bank drafts that provided a badly needed infusion of capital for New Mexico's economy.



Churro sheep, southern Colorado
Photo by Doug Knudson

Reviews

Three Reviews *by Bob Youker*

Pueblo, Hardscrabble, Greenhorn
Janet Lecompte
University of Oklahoma Press,
1978

This award winning book is a great read for those interested in the "West." It is still in print and available at the museum in Pueblo as well as Amazon.com. It describes the first attempts to settle the region of the upper Arkansas River where the high plains meet the mountains and the mountain men or trappers turned from beaver to trading with the Indians and then to farming.

Unfortunately in December 1854 the Utes had finally had enough and aggressive Chief Blanco directed a Massacre of all of the few inhabitants of the Pueblo on the day before Christmas. All but a few white men left the Upper Arkansas until 1858 when gold seekers swelled their ranks and the Utes were gradually pushed back.

Not everyone who used the Old Spanish Trail started or ended in Abiquiu or Los Angeles. Many connected with the Santa Fe Trail coming or going to St. Louis. Antoine Robidoux, for example, used light carts to move trade goods for the Ute Indians from St. Louis to Fort Uncompahgre on the North Branch of the OST near present day Delta, Colorado. He

left the mountain branch of the Santa Fe Trail near Bent's Fort and traveled up the Arkansas River to the Pueblo area and over the Sangre de Cristo Mountains at Mosca Pass connecting to the East side of the North Branch of the trail at the Sand Dunes.

Ex-trapper Bill Williams boasted of stealing 4,000 horses in California and moving them over the OST and the Sangre de Cristo mountains to Bent's Fort where he sold them for whiskey! John C. Fremont's 1845 military expedition to California spent a few days in the upper Arkansas area before he moved on to Salt Lake and Sutter's mill, partly by the OST.

The plains in front of the foothills of the Rockies where Denver is now located, presented smooth going north or south for horses or wagons between the Oregon Trail and South Pass and the Santa Fe and OST trails. Depending on their objectives, travelers had several choices. Those headed for Taos used the Sangre de Cristo pass into the San Luis Valley near where Ft Garland is today and then south on the OST to Taos. The book is very detailed and referenced. It presents great word pictures of various mountain men, explorers, Indians and officials including the Mexicans from Santa Fe. The sub-title is, "Society on the High Plains, 1832-1856." The author has done a wonderful job of making a very useful and readable book.

The Taos Trappers (The Fur Trade in the Far Southwest, 1540-1846)

David J. Weber

University of Oklahoma Press
1971, reissued in 2005.

This book is a must read for anyone interested in the Old Spanish Trail since it sets the scene for the development of the OST. Prior to the independence of Mexico from Spain in 1821 there was not much fur trapping activity in the Southwest for a number of reasons. Weber, a prolific and excellent writer spells out in detail the activity that did take place.

Starting in 1821, trappers, many of whom had French ancestry, came to Taos and found a very useful center for establishing their base. Weber describes many different trapping expeditions that left Taos for the area now covered by the states of Colorado, Utah, Arizona, and of course New Mexico. Some of these groups used the trails that had been blazed in the past and became the various branches of the OST. The book includes excellent maps and pictures and provides great detail on the various trappers and their activities. This includes Jedediah Smith who was the first to reach California by a route that was similar to what eventually became the OST.

Beaver fur had fallen out of fashion by 1834 and the role of the Taos trappers started to decline. Weber ends the book with the following quote,

"Though the trapper as an occupational type had nearly disappeared in the southwest by the time of the Mexican War, former trappers continued to exert influence in the region." Many of them followed the OST to California and became important settlers there.

The Southwest Expedition of Jedediah S. Smith

His Personal Account of the Journey to California, 1826-1827

Edited and with an introduction by George R. Brooks

University of Nebraska Press
1977 & 1989

This wonderful story was written by Smith in St. Louis in 1832 shortly before he was killed by Indians on the Santa Fe Trail. The manuscript was lost and never published. Dale Morgan wrote his story of Jedediah Smith in 1953, and in 1967 in St Louis predicted that the lost manuscript would be found some day. Four months later it turned up in some papers from the Ashley family, and was donated to the local historical society. George Brooks took the job of preparing the document with extensive supporting notes and it was published by Arthur H. Clark Company in 1977. It was re-published by University of Nebraska Press in 1989 but is currently out of print. However, it is easily available from Amazon.COM in their used book section. I paid \$8 for a clean copy of the 1987 paperback edition. The 1953 Morgan book has some information on the southwest

expedition, but this manuscript adds a great amount of detail.

It was quite a trip. In the space of one year Smith left the rendezvous in August 1826 near Salt Lake, Utah and completed a circle down through southern Utah, along the Colorado River in Nevada, across the Mojave Desert to Los Angeles, California, north through the San Joaquin Valley, across the Sierra Nevada Mountains in late winter, across the Nevada and Utah deserts and back to the 1827 rendezvous again near Salt Lake. It was a precursor of the Old Spanish Trail and in places had never been done before. Brooks spends a lot of notes trying to pin down exact locations and dates, using the *Harrison Rodgers Daybook*, kept by Smith's clerk.

Jedediah Smith repeated part of this trip in 1827 because he had left a group of his men in California in the spring of 1827 when he decided to push over the mountains with just two companions and promised to return for the rest of the men later. He wanted to be sure to make the 1827 rendezvous and was running into lots of problems with snow in the Sierra.

The book, written in Smith's own words, is a compelling read. It has good maps and ties in well with current maps. The story of his positive reception by Father Jose Sanchez at the California Mission contrasts with the rather confused handling by the Governor of

California. The book gives a very interesting picture of early mission life in California after Mexico achieved independence from Spain. I highly recommend this book to all who are interested in the OST.

DVD Review

The Old Spanish Trail Suite: An Enhanced Video Experience

Have you ever had a really long day and wished you could settle into your favorite recliner with some good music and read that history book you once set aside for a quiet moment? Now you can do all of that and watch a spectacular video of The Old Spanish Trail at the same time.

The Old Spanish Trail is currently receiving widespread national and international attention through a unique mode of interpretation--one that few trail aficionados would have ever imagined. Commissioned by a grant from The National Endowment for the Performing Arts, the Orchestra of Southern Utah (Cedar City, Utah) was able to select two extraordinary young composer-arrangers to interpret the Old Spanish Trail. Their goal was to produce and perform an orchestral interpretation of Trail history as the basis of an original symphonic suite. Marshall MacDonald and Steven Nelson were about to make history and make that history come alive!

The Old Spanish Trail Suite is a symphonic performance in four movements. The first is a scintillating "Sunrise" movement, with melodious strings enticing a reluctant sun to witness a new epoch of history -- the ascent of man. It is replete with authentic rhythms and Paiute singing, and a melody that fades with the coming of the Spanish colonizers. The "Rain" movement heralds an era of struggle and survival for all, an appeal for rain and relief that is rewarded by gentle winds and quenched thirst for weary travelers. "Marche" is a movement of endurance and determination as Spanish merchants and explorers cross mountains and deserts in a determined and unrelenting quest for passage. "Celebration" returns the listener to a mood of hope and a vision of accomplishment; a knowledge of challenges left behind. It is time for spirits and ambitions to soar in anticipation of a new world and new life.

In February of 2006 the premier performance of The Old Spanish Trail Suite was heralded with local enthusiasm and encore performances at the Heritage Center, Cedar City, Utah. I was fortunate to attend that performance with other OSTA members, and even more fortunate to convince the two composers to join with OSTA at our annual convention in Green River, Utah the following June. Their interpretation of the Trail, the personalities of the composers and

their uncommon musical ability, were appreciated by all who shared the evening with them. It was, as they say, “up close and personal.” Amateur recordings of the Cedar City performance were made available to OSTA at that time but several OSTA members clamored for a more formal rendition of the Suite.

That opportunity came in a unique and unanticipated manner. Mr. Jerry Waddell, president of Video Ideas, Inc. of Chattanooga, Tennessee saw an opportunity to combine his talents and those of the musicians to create a “video enhanced” interpretation of the Old Spanish Trail Suite. His vision was to create computer based photographic files and integrate those files with the musical score of the Suite to create an exact correlation between the two. The result would be a choreographed video presentation to be projected on three immense screens behind any orchestra during a live performance. While some ideas lay dormant at times, with Jerry’s apparent enthusiasm and OSTA member support, the project was to become a reality.

With the help of local orchestra members, historians, pilots, photographers, native Paiutes and OSTA, Jerry’s dream rapidly emerged. His “Video Enhanced” version of The Old Spanish Trail Suite premiered to an appreciative audience and standing ovations. Those attending would hardly be surprised to learn that the

performance they witnessed was to garner three national awards in very short order. It would also find international acclaim from an unexpected source--China!

Jerry Waddell’s next inspiration (with some encouragement by OSTA Director Paul Ostapuk) was to take the enhancement photography and video streams back to Video Ideas, Inc., and there involve the skills of his staff in creating a marketable DVD of their successful innovation. With continuing enthusiasm for such a unique project Video Ideas, Inc. added a historical background to the Suite, then they added a composers commentary, a videographer’s commentary, an OSTA historical interpretation of the Old Spanish Trail, a photo montage of OST scenery, and capped it all off with a Director’s cut to round out their extraordinary effort.

The grand debut of the new “Old Spanish Trail Suite on DVD” was reserved for the OSTA conference in June of 2008 at Okeh Owingeh, NM. There Jerry Waddell presented the inspired DVD to the OSTA Board and members before he left for Denver, Colorado, to receive national recognition in the form of a “Silver Telly” award -- the highest award possible for orchestral innovation and video excellence in our nation. The Southern Utah Orchestra was similarly acknowledged for its performance of the Suite as the only recipient of a coveted “Audrey Baird Audience

Development Award for 2008”

The Suite and orchestra also received a prestigious “Award of Excellence” from the National League of American Orchestras for their performance of The Old Spanish Trail Suite and the innovation it represents.

With further encouragement and funding by OSTA members, the Chinese National Philharmonic Orchestra was contracted to perform and record the Old Spanish Trail Suite in Beijing, China, under the baton of Xun Sun, conductor of the Southern Utah Orchestra. The enthusiastic interest of the Chinese in “authentic music of the American West,” as represented by the suite, has since led to a mastering of their performance in a new music CD. Already in demand, the Old Spanish Trail Suite on CD is currently being produced by Opus Con Brio, Inc. under the title of “American Journey.” It is intended for international distribution in 2009.

The Old Spanish Trail Suite DVD package is currently available from the OSTA sales web site or directly from Video Ideas, Inc. Those interested in a “Video Enhanced” version of the score for their local performing orchestras, or for commercial quantity sales, should contact Jerry Waddell directly at VideoIdeas.com. Thanks, Jerry!

Al Matheson

Southern Utah Chapter, OSTA

Sabanilla Weaving

Pat Farr



Pat Farr, a sabanilla weaving specialist, likes the repetitiveness and regularity of weaving the sabanilla base cloth for colcha embroidering. At the Salida del Sol Chapter, Annual Meeting, 18 April 2009, Pat gave the fascinating background of the use of the term “colcha” in New Mexico, referring to the finished embroidered blanket--consisting of plain white Churro wool, single-ply, tightly woven sack cloth called “sabanilla” with the embroidered appliqué of dyed wool embroidery using a “colcha stitch.” Pat cited references in the surviving Old Spanish Trail mule caravans to California of the relative small number of heavy “colchas” that were transported to California, indicating the labor intensive ‘expensive’ nature of the colchas compared to other woven trade items such as “fresadas” which were the major light woolen blanket with woven, not embroidered patterns. During the life of the Old Spanish Trail (1829-1848), tens of thousands of pounds of woven

goods were shipped by mule from Northern New Mexico to Southern California. A small portion of these goods were the labor intensive, highly decorated colchas, or the plain “canvas” that the colcha embroidery was stitched to, the “sabanilla.”

Pat Farr likes weaving the plain Sabanilla (the foundation for the colcha embroidery). She obtains her churro spun single-ply yarn from Connie Taylor in Colorado, who grows the sheep, spins the wool and sells the skeins of yarn. Pat emphasized that every step in the process has to be properly crafted to create the sabanilla for the colcha designs to be embroidered. The spinning can be done with a wheel or spindle whorl (*malacate* in Spanish). The single ply churro yarn is particularly good for single ply yarn because of the “stickiness” of the coarse churro wool fibers, as opposed to the slipperiness of the merino wool which is “slippery,” so the fibers don’t hook well to each other. Pat passed around examples of natural churro yarn, and a natural “brown-black” that Connie Taylor also produces.

Pat then gave a brief overview of her loom which has 8 harnesses. She explained that her loom is intermediately complex; some looms have 32 harnesses. She normally only uses four harnesses for the sabanilla, since there is not a different colored yarn design woven in. Pat also emphasized that warping the loom is very time

consuming. The warping for a 288 warp, six yard long cloth took her a day and a half and requires two people. She uses a warping board, which is a pegged square frame, to prepare the warp threads to install on the loom. Pat showed the operation of the shuttle running the weft thread through the warp, while operating the treadles with her feet, alternating her feet on the treadles with harnesses 1 and 3, running the shuttle weft, then depressing treadles for harnesses 2 and 4. This is the truly repetitive part of the weaving. Once the pattern is established for leaving the right amount of weft thread to compensate for the length required to weave between the warp threads, the process is very repetitive. Pat uses a “stretcher bar” to assure that the edges of the fabric stay even and square. She said that she finds that the repetitiveness is good for “meditation,” but not really multi-tasking because she can never completely stop concentrating on the steps in the process. Pat fills an important niche, creating the valuable sabanilla for the colcha stitchers, since few artists find gratification in weaving the plain white “sack cloth.” There is additional compensation in the fact that Pat’s sabanilla is in high demand by colcha stitchers because of its high quality.

articles by Mark Henderson

photos courtesy of Michael Najdowski

Colcha Stitching

Julia Gomez



Julia Gomez, a colcha artist, likes the creativity of stitching colored designs and symbols on the plain sabanilla cloth. She has little patience, but immense respect, for the repetitive precision required to produce the sabanilla canvas. Julia is a teacher and demonstrator of colcha crafts at the Museum of Spanish Colonial Arts and at Rancho de las Golondrinas. Julia re-emphasized that for colcha, the characteristics of the churro yarn must be well understood and carefully considered to have the desired final product. Julia explained that in Spain the churro sheep was the “scrub or peasant sheep” with coarse wool that the growers would allow to be sold for export to the Spanish colonies. The merino breed was too delicate, and the wool too fine, for the harsh frontier conditions and hard use in the colonies. The home country growers did not want merino sheep

in the colonies so they could keep a monopoly on the fine merino products.

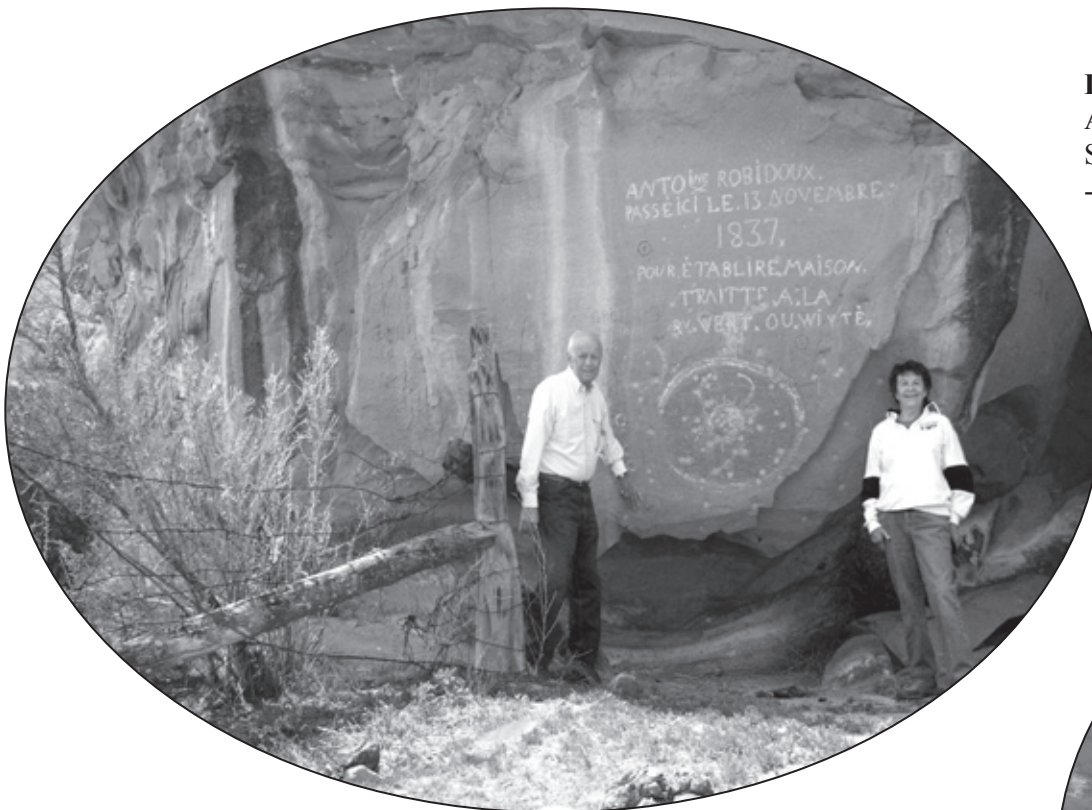
Julia thinks that to have the best final product a colcha artist must be experienced in the whole process, from shearing the sheep, spinning the wool, collecting the dyes, dying the colcha yarn, and the last step, stitching the colcha designs. Julia even went so far as to find a lady in Mora who had her own flock of twenty churros, and she apprenticed to shear her sheep. After a day of shearing, Julia found that it was difficult work for an adult novice to take on, and she decided that she would let others specialize in shearing, while she specialized in colcha design and needlework.

Julia has also gone far afield to purchase, collect, and prepare dyes, using marigolds for yellow-orange, indigo for royal blue, and cochineal from Oaxaca for royal crimson. She explained that indigo is so toxic to the skin and airways that slaves and servants were assigned as the laborers in the dyeing process. Julia explained that the colcha embroidery in the colonies was an attempt to mimic with available materials the highly decorated mantones and mantillas that *ricos* and royalty in Spain would weave from silk, finely spun cotton, and merino wool. The highly decorated embroidery was thus a labor intensive colonial mimicry in coarse churro of the “homeland” elite clothing. Much of the colcha weaving in the

frontier communities was made for altar clothes that had representations of religious images. Thus, the coarse churro wool was converted into a finely crafted, labor intensive wool of the highest quality for sacred purposes. It was “art that was not art,” crafted by women who had to work hard to survive, and had to work even harder to spend time on finery that would be donated to the church.

Julia showed several of her finished colchas, and urged us to hold them closely so we could get a feel for the essence of the material. She made one of the colchas she exhibited for her daughter’s birthday. It had floral designs of special significance, including *barras de San Jose* (hollyhocks in northern New Mexico vernacular, symbolizing summer) and *rosa de castilla*. Julia also exhibited a large sabanilla that was completely covered by colcha that had been done as a guild project by many cooperating craftswomen. (photo)

Finally, Julia pointed out that the first colcha revival was started in the 1930’s by the Carson brothers from their mercantile in Carson, New Mexico, between Taos and Ojo Caliente. Julia is a part of a second colcha revival that may now have enough practitioners to be sustained on its own, without the risk of losing the art. Julia encouraged everyone to come by and say hello to her at her booth at Spanish Market.



LEFT Here is our favorite personal shot of April 2008 when we traveled to the Book of Mormon Trail. Some have the date as 1831 and not “37” and a
--Bill and Esther Gorman

RIGHT This is where the North Branch of the Green River, looking toward the Northeast. At this point there are no roads. It is quiet except for the river and the wind. Kit Carson happened to be seen crossing the river here. The OST is very real here.
--Sonny Shelton

BELOW I commend this evident natural trail site at Green River, Utah for recognition as one of the most significant and defining points along the entire Old Spanish National Historic Trail. --Al Matheson

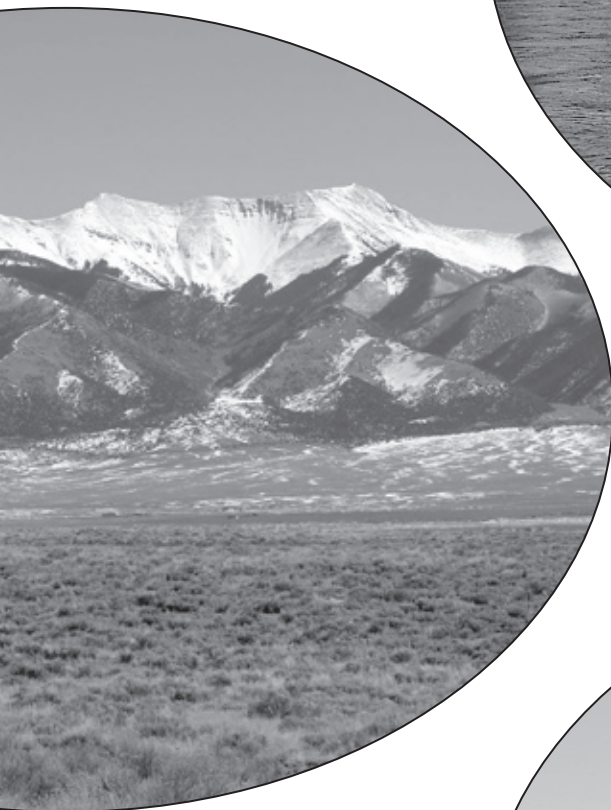


ABOVE Sangre de Cristo, the easternmost peak of the San Juan Mountains, 14,043 feet high, near Saguache, Colorado.
--Doug Knudson

Favorite Photographs of the Spanish Trail

not of OSTA history. We took this picture in
Book Cliffs area looking for this inscription.
7” as highlighted by others before us.

branch of the OST crosses the Colorado
At this point there are no developments
river. If a group of Utes, a pack train or
crossing here it wouldn't surprise you at



BELOW It was an unexpected meeting at “Cottonwood Camp” on the Old Spanish Trail through the San Rafael Swell, Utah. L to R: Leo Lyman (back view), Doug Knudson, John Thompson (William Workman Chapter), and Al King in the saddle. --David Fallowfield

tern boundary of the OST, from Hwy US

graphs of the Old sh Trail



Spanish Trail Treasure

by *S. Alva Matheson*

The following article is a copyrighted excerpt from the writings of S. Alva Matheson (1903-2000), Cedar City, Utah, regarding some of his findings of Spanish "Treasure" along the Old Spanish Trail in Iron County, Utah. The artifacts pictured to the right are currently on display at the Museum of the San Rafael, Old Spanish Trail Exhibit, Castle Dale, Utah. www.castlecountry.com/what_to_do/san_rafael_museum.html

(This article was included in a limited edition printing under the title of "Indian Stories and Legends," published in 1974 by Southern Utah State College.)

"My Finds Along The Spanish Trail"

My summers when I was a kid were spent on the Cedar Bottoms on our 200 acre ranch. As a farm, it paid little dividend to speak of, but it furnished good pasturage for a few animals and a good place to keep four growing boys out of town and mischief. There was enough work to keep us all busy, and my Brother Rass and I spent many hours riding horses in the valley and the Three Peaks country (Iron County, Utah). In our travels I noticed many places in an east-west line where the vegetation seemed to be stunted and sometimes almost bare of growth

up to two hundred yards in width. These patches were in a line between Enoch and Iron Springs. This was puzzling to me. Rass and I commented on it but neither

About two miles east and a little north of Iron Springs there is an abrupt outcropping of grey sandstone which overlooks one of the most frequently used Spanish

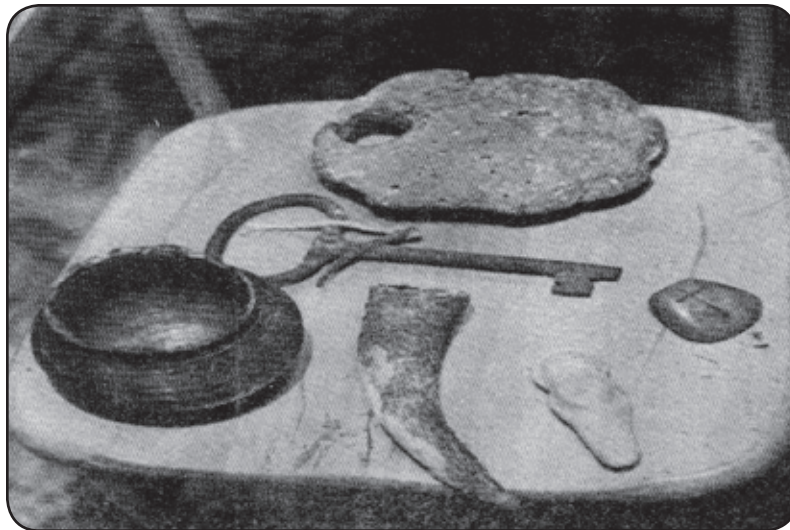


Photo by S. Alva Matheson, 1974

of us could come up with an answer. On day when Father and I were together I asked him if he could tell me the reason for these spots. He said, "Oh, that's the Old Spanish Trail." This meant little to me so I asked for an explanation.

He told me how traders had driven cattle, mules, and horses from Monterey, California, through the Cedar Valley, on their way to Santa Fe, New Mexico, and the pounding of the trail to powder by the thousands of head of animals was the reason for the bare spots. This part of our local history has never ceased to intrigue me, and I've never failed to grasp any information I could about The Old Spanish Trail.

campgrounds in this area. I have spent many hours on top of this pile of rocks. It was probably fifty or sixty feet above the flat ground and was situated right where the flat ground of the valley meets the gently sloping hills to the north. There is quite an area of rough, weather-worn sand rock strata to the west, which reaches a height of probably twenty five feet above the flat ground and is eroded into gullies, holes, and flat places deep enough to afford protection from wind. It is high enough to be out of the mud in wet weather, and from it the travelers could look out over several hundred acres of grass and marshy pasture lands that provided feed for the hundreds of head of animals that passed through. A nice camp situation, under the circumstances, could

hardly be found. Some people may question my statement about the marshy grassland, but they do not know or remember this part of our county as I do (circa 1910). This place received much of the drainage from Cedar Valley, especially during high water and summer floods from the south and east, as well as from Quichapa Lake, plus several quite large springs at Eight mile which drained down the west side of the valley and spread over this flat ground, finally finding its way into the Iron Springs Lake and on out into the neck of the desert. I have seen water in the drainage path from Eight mile, several feet wide and deep enough to reach a horse's belly.

Since the advent of deep pump wells for irrigation, Quichapa Lake has dried up. There are no springs at Eight mile and only a seep where the Iron Springs used to flow as a good irrigating stream. To my knowledge, no water has reached the Iron Springs Gap from Coal Creek for many years, but the Old Spanish camp site and trail are still very much in evidence.

As time went on I seldom visited this place until I joined the Rock Club in 1948, when in studying rocks and minerals and being anxious to obtain as many minerals and crystal forms as I could, I went back for some of the magnetite crystals. At this time I discovered some hieroglyphics on a flat surface rock but lacked time to do any exploring (see photo, pg.

25) Later, about 1960, in talking to my sister Rhoda, she said she had never been out to this place so we planned a picnic lunch and she and her husband and our sister Marcella and her husband, my sister Ella, and my wife Zella and I drove out for a pleasant afternoon of visiting. I was interested in the Native American writings and spent some time studying the place where they were. Sometime in the long-distant past a large part of the ledge had broken away, leaving quite a large angular wall on the west and north, making a good place to build a lean-to with a flat floor, a nice room for protection from the elements. The lean-to and floor have long since been eroded away, leaving pictures of men and deer pecked into the west wall. By studying and trying to reconstruct in my mind the scene of activity as it might have been at one time long ago, I decided that if any artifact had been left there it would by now have been washed out and down the slope to the dirt below and would be covered by erosion. I decided to follow my hunch and dig a little bit. As I raked the pick quickly several times, to my surprise I uncovered a stone doll about three inches long, one and one fourth inches wide with its arms crossed in front and with a stylistic Native American face. I left to return home with the resolution to return the next day to dig some more, but time marches on. It was several years before opportunity allowed me to return.

The first of October, 1971, I

decided to ride my motorbike out through the three Peaks area to observe deer signs in view of the coming hunt. After following the old roads and trails that crisscrossed through the hills, I found myself again on this pile of rocks. Climbing to the top, I sat there for a long time, once more trying to visualize the activity of the camp as it might have been many years ago, with animals munching the luscious grass after traveling the long, dusty trail while the men were busily unloading pack mules and making camp for the night. Camp! The thought struck me and lingered. If I were in their shoes where would I pitch my camp? I picked out four of the most likely spots and decided that the urge to investigate them was too strong to resist.

I returned the next day, armed with my hand pick, camera, and lunch. Parking my motorbike in the shade of a large cedar tree, I walked across the small flat to where the Native American writings were and to where I had found the doll. The light was not just right for picture taking so I attempted to chalk the pictures to make them show up better. In reaching up to them my feet kept slipping on loose rocks on the ground, so I began to move them for a more firm footing. As I scraped the loose rocks away, I found in a crack, two beautifully made arrow points broken one-fourth an inch from the point of each, and two quite poorly made points that were complete.

I finished taking pictures and then started to dig at the place I had chosen the day before, but found nothing. I moved to the number two spot. Still nothing, but at the number three spot I began to uncover ashes and bits of charcoal so I dug deeper to the bottom of the ashes, going from side to side and chopping a little bit at a time so as not to miss anything in the dirt. As I made one chop with the pick, a lump of dirt fell away from a dark object which I dug out very carefully to expose a beautiful earthen bowl, four and one-half inches wide, by four and one-half inches high. On examining it I decided it was definitely not of Native American origin as it appeared to have been made on a potter's wheel, which the of our area never had, and the decoration was a maze of circular, zigzag lines which are not of local origin. It was lying on its side at almost a forty-five degree angle so that no frost or moisture could harm it. There had been a small mouse nest in it at one time.

Needless to say I was highly delighted at making this find. Having hunted many long hours, in many parts of the country, and having found thousands of broken potsherds, this was the only complete pot or vase I had ever found. I sat and tried to visualize the circumstances under which it might have been left. Was it forgotten in their preparation to move on? Was it forgotten or was it left by one man with food

in it for another man while he started the herd of animals on the way? Was it tipped over by a squirrel in search of food to lie there on its side, and if so, for how long? While wind and storms had covered it with sand and silt, it had lain there, hidden from view, until I chanced to bring it to the light of day with a lucky strike of my pick. I felt highly rewarded as I carefully wrapped my prize in my jacket and placed it in my backpack to start for home. It was nearly springtime before time and desire compelled me to again mount my trusty motorbike and head for this spot.

On February 20, 1972, I went to this same Old Spanish Trail campground and spent another half day. I found a few more hieroglyphics, took some pictures, but found nothing more until reaching my bike. I was looking around the huge old cedar tree, wondering what might have taken place there in its shade--or the protection it may have given from a cold north wind--when I noticed some burn marks. The trunk is about two and one half feet high and then branches into two large branches. I have sawed trees of similar size and have counted the annular growth rings, and from this experience I estimated the short stump to be approximately

Having hunted many long hours in many parts of the country and having found thousands of broken potsherds, this was the only complete pot I had ever found.

five hundred years old. The burn marks I had noticed were all but healed over, indicating that a campfire or lightning had damaged the tree many years ago. It takes nature a long time to heal burn scars, especially in a slow growing tree such as a juniper. Then too, in a partially burned tree the heart wood dies and turns pithy

and decays leaving the stump hollow. This was the case with this tree. And in moving some of the collected debris in the crotch in order to examine the burns more

closely, I uncovered an old powder horn lying across the opening in the stump.

The horn is of the type used by most of the pioneers and frontiersmen. The shell of a cow's horn was used and the large end was plugged with a piece of wood which was water-proofed and fastened securely in the horn. In the center of this plug was a smaller, removable plug that could be removed for the purpose of filling the horn with gun powder. The plugs in this horn were long since rotted out and gone. The smaller end contained a groove around the outside for the purpose of fastening a carrying thong, usually of buckskin, and in its end of was a small hole for the purpose of dispensing a charge of powder

into the old muzzle-loading guns, which were used from the Thirteenth century until the middle Eighteen-hundreds when the cartridge ammunition came into use.

When I found this horn it was damp and soft from the moisture from the inside the stump, and though fried out it was still very soft and chalky, almost to the point of falling to pieces. I imagined what adventures this horn could tell if able to talk, telling stories of early trappers and traders. Could it have been left by one of Father Escalante's men or by one of the early Spanish tail traders? It was found at one of their favorite camps—why not? Or was it an early pioneer or Native American who laid it there while resting or eating a meal of grass seeds and jerky. Its stories are dead, as is its voice—gone except for the viewer's imagination.

During the first part of July, 1972, my son Neal and his family spent their vacation with us, having driven from their home in Michigan. On July 7th we were deciding how to spend the day when Neal said, "Dad, I would like to go out where you found the stone doll." The rest of the family agreed so in a few minutes lunch was packed and we were on our way. It was a hot day and we found the shade of a large cedar tree very inviting. Parking the car in the shade we all walked over to the outcropping of rocks, hunting around them. After a

while Neal, Zella, and the children returned to the car. Kevin left a short time later leaving JoAnn and me, and we continued to look around. Coming to some rocks with hieroglyphics on them we found a large rat's nest in a hole formed by a misplaced boulder. I decided that if someone had been sitting on top of these rocks and had dropped anything, it could well have dropped into this hole and been lost.

On this assumption I started to pick into the rat's nest. I had the nest all pulled out and was about to give up, but on one side I could see what appeared to be a deep crack between the rocks that was filled with sand. I raked my pick through the sand, loosening it, going deeper each time. To my surprise, my pick hooked into a metal ring. As I pulled it out my first thought was that it was what is called a running iron, used for branding cattle in the absence of a regular branding iron, but on closer examination, it was a large key about nine inches long. Across the shaft, close to the ring on the end, was a piece of metal shaped like a trigger and a hammer for a gun. I knew then that it was a very old Spanish jail or castle key pistol. I had read about this type of firearm several years earlier but because they are so rare I never expected to see one.

I went to Phoenix, Arizona with Neal. He took us to Nogales, Mexico for the experience of going into Mexico. In several of the

shops along the street there were large bailing wire rings filled with larger than usual keys. I began looking for one large enough that I could bore a hole in the shaft to make a replica of the Spanish Trail castle key pistols I had read about. Finding one that suited me I asked the clerk how much it was. He answered curtly "\$6.00." "You don't want to sell it very bad," I said, and turned to leave. "Oh, \$4.00," he said. "No," I said, "I won't pay even two dollars," and I started out the door. He came and took me by the arm and turned me around. "Fifty cents?" he asked in a rather timid voice. I paid him the fifty cents.

Upon arriving home I started to bore out the shaft of the key to make the replica pistol as I had planned, and to my surprise I bored into one-half inch of lead, then into about three-fourths inch of black powder. I then looked for a touch-hole, which I found under a coat of rust. I had a very rare item which I would gladly have paid several times the \$6.00 if I had known what it was. Now I have two extremely rare antiques with no known history except that they were made in Spain for use by the Spanish conquistadores as jail and castle keys. From history books and pictures we know that there was always an oil lamp near the door or gate. These pistols usually had a cotton cord attached to them with a live coal smoldering on the end, or the cord could be quickly lighted by touching it to the oil lamp, and it

was ready to ignite the powder in the touch hole. If necessary, one could shoot through the keyhole with the key in place in the door.

In early August of 1972, the Iron Mission Park Commission had decided to open a museum to the public. In thinking of material for it, I had been reflecting on the items mentioned as a possible display. Saturday, August 5th, I was having trouble with my back but had kept working anyway. I went to bed too tired and sore to sleep or rest very well. During my sleeplessness I did some dreaming. As I dreamed, I seemed to be busy doing something with tools and was working in the dirt in a place similar to the area where I found the stone doll, bowl, powder horn, key pistol, and arrow points. I looked up to see a man on a large grey horse standing on a mound slightly higher than the surrounding ground with a large pile of rocks to the side of him, in about the same position as the rock outcropping I have spoken of.

As I looked up, he was nonchalantly leaning on the horn of the saddle in a careless, sitting position. He looked at me for a moment, and then asked what I was digging for. I answered that it was as good a place as any I knew of, and besides it was easy digging. "Well," he said, "You're digging in the wrong place." I said, "Do you know of a better place?" I mentioned finding the other things and he said, "Well, there's more." "Where?" I asked.

"Try digging over there," he said, nodding toward the direction of the large, flat boulder mentioned before with the hieroglyphics on the top of it. Then he was gone and I was wide awake.

Usually my dreams are gone when I wake up, but I kept thinking about this one, probably because of the location. Being Sunday morning, I went to church and then started to get ready to do my work at the Cedar City Library. Still thinking about the dream, I told Zella about it, "I want to go out the one more time to see if there is something I have overlooked."

It was a nice day so I hurried through my work, climbed on my motorbike and was soon at the side of the flat-topped boulder. I studied it for some time. It seemed to be of volcanic origin and was much finer grained and much harder than any of the surrounding terrain which was composed of coarse-grained, rotten granite. I looked and walked around and over the ground, back and forth, and could find nothing. I finally tired of looking and came back to the boulder to see if I could make heads or tails of the drawings on top of it. As I started to climb, my eyes looked at the same thing I had seen many times before, but I saw it somewhat differently now. There was a wedge-shaped part of the boulder that had broken away from the parent rock and had moved out about twelve inches, leaving quite a crevice. Now anyone knows that a rat will drag anything it can into its nest. I

decided to see what was in this one. I used my rock pick and dug out a wheel barrow full of sticks, prickly pear, rocks, and cow chips, but could not reach all of it. I got a tree branch with a right angle branch out from the end and using it for a rake, worked out more sticks and prickly pear. I then decided to work out a rock that had been hindering the removal of the rat debris. When the rock finally came out, I was surprised to find that it was a hand-shaped stone, oval in shape, about seven and one-half inches long by five and one-half inches wide, and two inches thick, with a one and one half inch hole at one end, and somewhat flatter on one side than on the other. It was of grayish-blue rock that was rather porous. It had been worn smooth, apparently by grinding away on another rock, with a certain size, shape, and weight in mind. What the maker had in mind is more than I can comprehend. It must have been a weight for some purpose, but no one seems to be able to figure what that purpose could have been, and whether it was Spanish or Native American. It may have been a tool of some sort. By inserting the thumb in the hole and grasping the edge with the fingers it could have been used as a sort of hammer for pounding hides in the tanning process, or for pounding jerky or other dried food stuffs before cooking them, but the Indians seldom went to that much trouble when any common rock or club would do as well, so I believe there must have been some other

reason for its size and shape. Since finding the Spanish Castle key pistol in July of 1972, I had harbored an uneasy feeling that I must go back again. I tried to console myself with the mental argument that I had been looking pretty well over the surface of the ground, as well as in the cracks and crannies around the rocks, but still the feeling persisted through the fall and winter. From early fall there was too much snow to venture out but as spring came and the ground dried out, that feeling of urgency grew steadily greater until on Sunday, June 10, 1973 (Alva's 70th Birthday).

I decided to do something about it. I had taken care of my church duties and the work at the city library and it was four o'clock in the afternoon. I asked Zella if she wouldn't like to go for a little ride. She was anxious to go, and in a few minutes we were on our way. Parking the car in the shade of a tree, we walked to the area of my other finds. We looked casually over some of the ground, but I seemed to be drawn like a magnet to the one rock with the hieroglyphics on the flat top, and from which I had pulled the stone weight from a rat's nest. Contemplating more work on the rat's nest before leaving home, I had flattened the end of a piece of electrical conduit and had then

bent it into a hook with which I could reach under the rock. I had pulled out most of the nest when Zella exclaimed, "Oh, what is that?" It looks like an old rusty door knob." I raked it out and as I

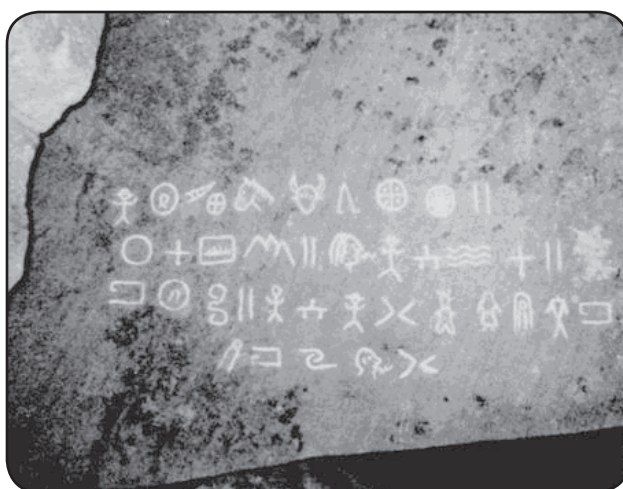


Photo circa 1955: S. Alva Matheson

picked it up she said, "Oh, it's just an old cobblestone, but how did it get under the rock?" As I turned it over we were amazed to see that it had been hand shaped into roughly the shape of an Indian stone axe. A hole had been drilled edgewise though the thick end and it still contained a piece of rawhide string, dried and old, but still in place. On one flat side, of all things, a Catholic Cross one and three-fourths inches by three-fourths of an inch, was carved, with a small hole at each point of the cross, apparently for the purpose of containing a gem stone. However, no gems were in place. There is no need to state that we were astonished and very pleased. Zella was delighted because it was the first time she had been with me

when I made a find. After getting it home and cleaning off the accumulated dirt from the many years it had lain under the rat's nest, we had a beautiful, lavender-colored quartzite stone that had been hand polished to almost a mirror finish. Zella said she could see it hanging around a Spanish Monk's neck. This old Spanish amulet is the sixth object I have found at this old Spanish camp.

From the time I was a teenager, when I found the stone doll, this place has held a fascination for me, and there had been a certain urgency to go there. An indescribable something had kept tugging at my subconscious with each article found. But since finding this amulet, the feeling of being drawn to that area has subsided and I no longer feel that I must go back.

To our family these Spanish Trail artifacts are of great value.



News from the Trail

North Branch Chapter, Colorado

Victoria Gipson, Chapter President

The North Branch Chapter updates include submitting concerns and recommendations to the BLM Local field office for their 20-year scoping report. Several members submitted comments individually as well as the chapter submission. Our overall objective was to promote recognition of the trail and removal of disposal and partial disposal of BLM designation of properties that are a part of or affect the OST in our area.

We further encouraged and supported any efforts of the BLM to assist with trail preservation, cleanup, signage, etc.

I will be attending a meeting the end of March with the OMNIA and Mesa County Planning to promote our concerns and learn what their current status is regarding the trail.

The chapter is now a recognized review agency for development plans that impact the trail. This designation is advisory only but it is a great step toward promoting the acknowledgement of the trail by the City of Grand Junction.

The city planning department has reestablished the GIS location of the trail in the Gunnison River

Bluffs area and has updated their maps. At one point last year, this information was completely removed from the GIS survey of the area. I want to check with Bill Chenoweth on its accuracy but it appears to be correct.

We hope to get the "Adopt a Trail" program through BLM to instate the OST as part of their program this year.

Rancho Chapter, Southern California

Clifford J. Walker, CA Director

Research and Exploration

Cliff Walker and Bob Hilburn, with the Mojave River Valley Museum (Barstow), led a December exploring trip west of Barstow to check the 1854 U.S. Survey map to first find remnants of the Los Angeles-Salt Lake Wagon Road in an area not searched before.

Joint Field Trip

Another joint field trip involved Jim Mustra of the Mohave Historical Society (Victorville) and the Mojave River Valley Museum in January. We traced the wagon road until it disappeared in the railroad tracks in the west and a huge wash in the east. We GPSed it, and also found a possible trace of the Old Spanish Trail (mule road) west of Barstow before it disappeared into the tracts. Plans are to continue to pick up trails and possible OST paths on both sides of where it disappeared.

Lectures

Cliff Walker gave a talk to the Barstow Optimist Club in June. In December, Walker presented an OST program to the Desert Institute in 29 Palms (jointly sponsored by the 29 Palms Historical Society & School House Museum and Joshua Tree National Park). In January 2009, he gave an OST talk to the Mohave Historical Society in Victorville. In February, Bob Hilburn led a field trip for the University of California at Riverside Undergraduate Anthropology Club; later the club was hosted overnight at Paradise Springs with an OST talk by Walker.

Writing and Research

Walker did research for his forthcoming book, *Gone the Way of the Earth: Indian Slave Trade in the Old Southwest*. Two trips to Santa Fe, three to the Huntington Library, one to the Great Basin Anthropological Conference in Portland, OR, and two trips to the State Library in Sacramento. The book will be out in April of 2009, about 200 pages in length, and will be published by the Mojave River Valley Museum Association.

Fall Board Meeting

Walker and David Romero were heading to pick up Leo Lyman to attend the Fall OSTA Board meeting in Colorado, but in Las Vegas Walker had to go to the hospital because of an inner ear infection. It ruined their Board Meeting plans!

Walker has since recovered from the prodigious task of hosting the 2007 OSTA Conference in Barstow.

La Vereda Chapter, Colorado

Pat Richmond, Chapter President

With most of us out of the area, not much has been happening with La Vereda. Ken Frye continues to work with Lorrie Crawford on her FS/BLM interpretive project. We ordered another 3,000 copies of the San Luis Valley Time-Event Chart to insert into the West Fork Trail brochure. The San Luis Valley State Tourism Center in Alamosa has distributed the several thousand West Fork brochures they had on hand. Ken has delivered a new supply to them. Suzie Off takes on the task of inserting the charts into each West Fork brochure.

Salida Del Sol Chapter, New Mexico

Pat Kuhlhoff, Chapter President

The Chapter held its April 18, 2009, at the home of members Pat and Walter Farr. Pat demonstrated sabanilla weaving. Sabanilla is the fabric on which the Colcha stitch is done. Julia Gomez presented the history of Colcha in New Mexico (see article on page 16). Mark Henderson also spoke to the group about trail stewardship.

The Spring lecture series sponsored by LEF Foundation has been taking place at the Taos Public Library on Saturdays from April 4th to May 30th. They start at 10:15 AM. A big thanks to Lloyd Rivera for all his work on this project. (see article on pg. 33)

Tecopa Chapter, California

Jack Prichett, Chapter President

In 2008 the Tecopa chapter made exciting finds by locating and recording segments of a trace dating from the early phase (roughly 1829 to 1849) of the Old Spanish Trail, when mule trains traversed the route from Santa Fe to Los Angeles. The discovery and documentation is described in a forthcoming report, as described below.

Here's how the discovery came to pass. In 2006, then chapter member Brad Mastin and chapter member, George Ross, brought to the attention of the Tecopa chapter board a well-worn horse or mule track crossing the California Valley and the South Nopah Range. they suggested it might be a remnant of the early mule caravan track.

George, now 83, (see photo, right) is the son of prominent Paiute Julia Weed Ross. He was taught trail-finding by his family and has spent a lifetime exploring the southern California desert. He knows the Tecopa region and its history as perhaps no other living being. Today he is the chapter's

Native American Consultant and Chief Trail Scout. He heads the chapter's trail-finding committee.

Based on George and Brad's discovery, the chapter sought funding to explore and scientifically record the trace. In June, 2007, the chapter—under the aegis of the Old Spanish Trail Association—signed a Task Agreement with the National Park Service. The agreement provided funding for a year-long project to perform trail-finding and data collection by chapter volunteers working in conjunction with a qualified archeological consultant. Data collected would be organized into a report for filing with national and state agencies. Should the findings warrant it, they would be used to apply for National Register of Historic Places.



In 2008, the chapter conducted field surveys, including sessions in March and May, in which the archeological consultant, Discovery Works, Inc., of Long

Beach, CA, participated. This “ground-truthing,” i.e., following the trace on the ground and recording its location across the desert and over the Nopahs, via GPS waypoints, led the archeologist to conclude that we had found portions of the early mule route of the Old Spanish Trail. This finding is a major historical discovery.

The findings are presented in an as-yet-unreleased report prepared by Discovery Works in conjunction with the chapter. The report is currently under review by a BLM archeologist in the Bureau’s Barstow, CA office. In 2008, OSTA requested an extension through Dec. 31, 2008 to complete the work. In February, 2009, the chapter and OSTA forwarded to NPS a second request to extend the deadline until June 30, 2009. OSTA is seeking to get the report released from the BLM to permit printing and distribution as per terms of the Task Agreement.

Meanwhile, with a trace to follow, the Trail Committee has continued its efforts to plot its track through the desert. Since May 2008, several field expeditions have succeeded in recording the trace eastward toward Formidable Hill, a landmark cited by pioneers in later wagon trains that followed the Trail. The chapter’s 2009 goal is to track the trace to the Nevada state border.

Since January 1, 2009 the trail committee has continued its eastward tracking of the trace. We’ve been bolstered in this effort by the contributions of committee members, Jack Prichett, Scott Smith, Sarah Bennett, Ila Ross, Dixie Ross Collins, JB Collins, Whit Smith, Judy Palmer, and Travis Edwards.

In 2009, once the 2007-2008 task agreement report is issued, the chapter plans to begin pursuing funding for further work to extend the finding and scientific recording of the mule trace and, in some cases, the parallel or adjacent wagon trail. The long-term goal is to track the trace westward from the Nopahs, through Tecopa and then southward along the Amargosa River and the Silurian Valley to Impassible Hill (described in Hal Steiner’s book). At this point the trail enters the present-day Fort Irwin.

Elections and Current Chapter Board. Cynthia Kienitz was one of the chapter’s founders, and has been a guiding light, along with George Ross, for the vision of locating the mule trace in the Tecopa area. She has served as chapter president since its formation in 2005.

Due to the pressures of managing her growing business, Cynthia chose not to continue as president or chapter director in 2009. In elections held in January 2009, the board elected Jack Prichett

as president and Scott Smith as chapter director. Cynthia will continue to participate as a board member.

The current board consists of: Jack Prichett, president (term 2009-2010) Cynthia Kienitz, board member (2009 - 2010) George Ross, Native American consultant, chief trail scout and head of trail committee (lifetime) Scott Smith, secretary and chapter director (2008 - 2011) Travis Edwards, treasurer (2008 - 2011) John Pawlak, board member (2008 – 2011)

Strategic Planning. The chapter is completing a 2009-2010 strategic plan to guide activities over these two years.

In addition to the trail-finding activities just described, the strategic plan includes:

1. Preparation of a PowerPoint presentation to promote the OSTA within the Tecopa Chapter boundaries. The presentation would be used for showing at public events, schools and other institutions, and for recruiting. It will feature maps, photos, and video segments to be recorded by board member John Pawlak. We will be seeking guidance from the Comprehensive Management Team and our National Board.
2. Recruitment of Sustaining members, sponsors, and partners

which would strengthen our chapter activities.

Sustaining members. These would be members who make a substantial financial donation to the chapter. The chapter is considering levels such as Silver (\$2500), Gold (\$5000), and Platinum (\$10,000). Sustaining members will be recruited through invitations to visit China Ranch, where they will receive a briefing on chapter activities, view the PowerPoint presentation, enjoy a dinner, and be taken to see a trail segment. We will be consulting with Mark Franklin on the logistics of such funds.

Corporate sponsors. These would be companies that make financial or in-kind donations in support of the chapter's work. They might include, for example, a geographic information systems company that would assist in preparation of maps and animations.

Partner organizations. These would be non-profit organizations (for example, Sierra Club, Nature Conservancy, and history and/or archeology departments of major universities) with educational or conservation aims that would partner in efforts to preserve the trail. These alliances would be of help in mustering public support for trail preservation, fund-raising, and recruiting expert advisors.

3. Increased visibility on the Internet. The chapter plans to establish a Tecopa Chapter web

page on the OSTA web site. The chapter page would feature photographs, maps, news and articles, contact information and, perhaps, logos of and links to partner organizations and sponsors.

We will work vigorously with our OST National Board, the Comprehensive Management Team, and other interested parties to ensure that our chapter is viewed as a trusted partner and receives full disclosure on all future reports and findings within our chapter boundaries.

In short, the chapter has ambitious plans for 2009 and 2010, both in finding more segments of the mule trace and in building our strength as an organization.

Annual General Meeting of the William Workman Chapter Bill Ramsay, Chapter President

The Chapter AGM was held at 2pm, Saturday, 21 March 2009, at the home of members John and Anne Thompson, Bradley Foot, at Ousby, Penrith, Cumbria, England.

Chapter President Bill Ramsay called the meeting to order and received apologies. The Minutes of the previous meeting were read and adopted. The President thanked members for attending and the Thompson's for kindly providing the venue and refreshments. He was happy to continue as President.

The Secretary, David Fallowfield gave his report. He pointed out

that the Chapter was now eleven years old and in good heart. Six members had attended the 2008 Conference in Espanola, New Mexico and thoroughly enjoyed the experience.

Apart from the New Mexico sections of the trail, members were also in the OST towns of Green River UT, Durango CO, Barstow CA and Las Vegas NV.

Elections:

Bill Ramsay was re-elected President.

David Fallowfield was re-elected Secretary/treasurer.

Board of Directors:

Re-appointed were K. Bruce Alderson and Donald Harrison.

New Director- Appointed in place of Nick Swinscoe was John Thompson.

John has now attended three Conferences in the US, namely Green River 2006, Barstow 2007 and Espanola 2008.

Future Projects:

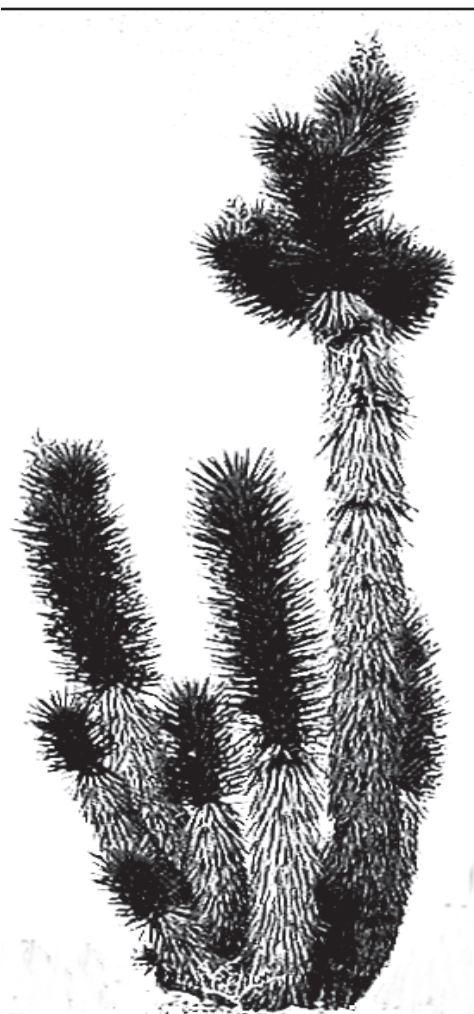
The Secretary gave details of those attending the Tours arranged for US OSTA Members on the dates 18-23 May 2009. Director John Thompson volunteered to assist with the guiding over the whole 6 days. This was appreciated by the Secretary.

Other members would join in as and when convenient to their

personal arrangements. Everyone expressed interest and pleasure at the numbers attending.

The 2009 Conference at Ignacio, CO was discussed and at present time four members are possibles for attending.

The Secretary produced a copy of Paul Spitzzeri's recent book, *The Workman & Temple Families* purchased via Amazon. He recommended it to members as a wonderful historic record of the two families. There being no further business the meeting closed at 3.15pm with tea and homemade scones.



From the Editor

continued from page 1

snow-dusted grey mountains and great expanses made me feel anxiously disoriented. Shouldn't we have been in Utah by now? Where were the Salt Flats? The Great Salt Lake?

I then realized we were flying south of those points and were most likely over central Utah. In the distance I saw what I thought was Canyonlands National Park, looking much like a computer-generated fractal, with fish bone-like escarpments etched into the reddish lands. Were those undulating outcroppings below me the Book Cliffs? Had we passed the Green River? Was that the Grand Mesa far out on the horizon?

I was hopelessly lost, but I took heart by reminding myself that finding one's way along the Old Spanish Trail has never been easy. I recalled the times I had traveled between Colorado and Southern California on Route 66 before the era of the Interstates, and I remembered my father once saying to my mother--as we were on yet another expedition through the deserts I loved, with our station wagon's windows rolled down and the hot air blowing in--"I think Danny likes to travel; he's always looking out the window." And maybe that's how I came to be editor of *Traces*.

At times I have felt a little diminished by what I don't know about the Old Spanish Trail, which prompted me to email a brief five-question survey concening *Traces* to OSTA members (see next page). To the sixty members who replied, *muchas gracias*, and to those of you who did not receive the survey, please feel free to get in touch by mailing your responses to my address listed on page two. The survey results should be reaffirming to our readers. Ninety percent of the respondents are happy with *Traces* in its current format. So why does a color masthead appear in this issue? Not because I believe it will make *Traces* better, but because the printer offered to give us one page with an extra color, *gratis*!

As a traveler who has lived in many locales associated with the Trail, Ignacio, Colorado, as a child; La Puente, California, as a teenager; and San Bernardino, California, as an adult--I feel at home as editor of *Traces*. I would like to thank the previous editors, Jon and Deborah Lawrence, for helping me take the reins, thanks also to Editor Emeritus, Lorraine Carpenter, for filling me in on the details of bulk mailing, and thanks to those who submitted articles and photos for this issue. Please feel free to contact me with your comments and suggestions. My destination is the same as yours--to preserve The Old Spanish Trail, to make its history come to life, and to reach out to those who have not yet heard of this wonderful National Historic Trail.

Daniel Lewis

Spanish Traces Survey

1. Are you happy with Traces in its current format?

YES: 88.7

NO: zero percent

WITH SUGGESTIONS: 11.3

1. Yes with suggestions. I would like to see more articles about here and now preservation activities. I appreciate the scholarly aspect of Traces but it gives the publication a somewhat "exclusive" aura, if you will. It would be much easier to promote the OSTA and gain members if the publication was less formal.

2. We like it now and read every bit. We see no need to change, but don't mind if it does.

3. The colored paper makes it a bit hard to read, perhaps just use white or a lighter sand color. Also, is that paper stock expensive? Seems like a lighter stock might be better and more cost-effective?

4. Format could use a little updating; however, NOT at the expense of the contents, which have been EXCELLENT!!

5. If you mean layout?... yes. If you mean content then no, need more stories, ephemera, vignettes, etc

6. What got me interested in the Old Spanish Trail from the very beginning was its history & that there were VERY few remnants of the trail remaining. I would LOVE to have some details on where those remaining traces are, how to see them, and perhaps some stories of travelers/trail blazers that are applicable to those traces.

7. Don't read all of it but skim titles. Would like to see news or facts about other historic trails and the people who volunteer in them. The same for other trails in the US and abroad and are in the Partnership of National. Trail System. Facts about trails from PNTS. Simplified understanding of laws affecting trails.

8. I like the newsletter. The maps are the best part. Whatever changes you consider, make sure you keep the maps.

9. I am happy with Traces but I would like it e-mailed to me to save paper and postage.

2. Regarding research articles and book reviews in Traces, would you like to see—

MORE: 40.7

SAME: 50.8

FEWER: 8.5

1. More book reviews (if possible).

2. Be nice to have something in Spanish or a Native language once in a while.

3. Need info on current activities at most rural towns along the Trail...no one knows what's happening anywhere...we are all fragmented.

4. Be sure have research papers give references.

5. Maybe a bit more edited to reduce length and get to the nub of the issues.

6. This is what I appreciate most about Traces---the very well-re-

searched articles!!

7. It should be a trail "tool" for information.

8. Fewer book reviews, but more interviews with those that know the history of the trail.

9. Could be smaller if not enough material.

10. Not enough time to read all of them.

11. Book Reviews can be more interesting than the books themselves. The reviewer's opinion always helps.

3. Regarding photographs, would you like to see—

MORE: 56.7

FEWER: Zero percent

THE SAME AMOUNT: 43.3

1. Better quality with an occasional color photo.

2. Would like to see Traces on recycled paper.

3. More photographs about what is happening with trail projects would help.

4. Space and cost allowing... visuals add a lot.

5. Include photos of interpretive paintings to show how OSTA member artists use art to revive memory of traders, Native Americans, camps, trail ruts.

6. But do not include more photos by shortening or eliminating any articles

7. Photos add accent but don't print very well.

8. Current & old photos are all good!!!!

9. They add a needed perspective

to history.

10. I do not want a thick newsletter with page after page of photos.

11. The photos give us an appreciation of what there is to see if we should travel to a location.

4. What Spanish Trail-themed contests do you think would be appropriate?

ART/PHOTOGRAPHY: 66.7

POETRY/SHORT STORY: 29.2

FIRST PERSON

NONFICTION: 54.2

(12 skipped question)

1. More on Hispanic use of the trail--genealogies should be helpful.
2. Little interest in contests.
3. Who is doing what, encourage news and articles from folks working along the trail
4. None.
5. We definitely need to build up our digital library.
6. Visual Art---not sculpture. Taos, Los Angeles should be major players in the Art strategy.
7. Stick with history.
8. OSTA-sponsored walks of trail segments as fundraisers, along the lines of 5 Km runs or AIDS walk could raise both awareness and funds.
9. You'll need to set parameters so written submissions aren't too long.
10. All are good.
11. I do not want to see Traces turned into a chatty newsletter. I do not see the need for contests.
12. Might try it, but I don't see

traces as being an entertainment source; don't think the contests add anything.

13. Stories from those that have seen/traveled the remaining traces of the trail.

14. I don't understand why there should be contests. Why not just publish the above categories?

15. Why not a one paragraph (up to 250 words) themed essay? Long enough, yet short enough as to not take too much space (one or two per issue).

16. I like first person stories, of which there probably aren't very many. Biographies, genealogy and how to do it.

17. None. Maintain your academic credibility.

18. Doesn't matter to me, what everyone else wants.

5. The spring issue of Traces will have the traditional masthead with a color background. What masthead background color would you prefer?



SUNSET ORANGE: 48.6

TEAL: 16.2

SKY BLUE: 35.1

(23 skipped question)

1. No preference.
2. Color not important...content is...
3. Whatever.
4. Why add color?
5. Irrelevant.
6. I would leave that up to you as editor.
7. Sage green.
8. You decide.
9. No preference.
10. Don't care.
11. Turquoise. Be sure color doesn't obscure black type and logo.
12. No opinion.
13. Change color from issue to issue.
14. Depends on the color of the paper.
15. None. It's too distracting.
16. Status quo.
17. Trail dust tan works.....
18. I like the current color, but have no problem with an appropriate change.
19. Don't have an opinion - I guess I'm content-oriented.
20. As only seen in the high desert!
21. More interested in content than color
22. What we have is very nice, as well. Southwest colors of turquoise and salmon.

The Taxing Side of Charitable Contributions to OSTA

by Judy Knudson

Helping OSTA can be good for your bottom line. If you itemize deductions, you can write off your charitable contributions. But IRS has rules that can trip you up, if you're not careful. Here is how to max out on tax savings when you donate to a nonprofit as OSTA.

1. For your donation to be deductible, it must go to a nonprofit group approved by the IRS. Check us out at <http://apps.irs.gov/app/pub78> OSTA is registered as a nonprofit 501(c)(3).

Publication 78, *Cumulative List of Organizations described in Section 170(c) of the Internal Revenue Code of 1986*, is a list of organizations eligible to receive tax-deductible charitable contributions. This online version is offered to help you conduct a more efficient search of these organizations.

2. Cash contributions, no matter how small, cannot be written off unless you have a canceled check, bank record, or a receipt with the OSTA's name and donation amount.

3. You cannot write off a contribution to the extent that you get something in return. For example, the value of a meal must be deducted from a contribution.

4. A really big tax saver is donating appreciated property rather than cash. You can deduct its full fair market value and thus escape income tax on any appreciation, if it has been held for over a year. You may need to get appraisals on some property donated.

5. For your **Volunteer Services**, you can write off many out-of-pocket expenses you incur to help OSTA, including what you pay for materials, stationery, stamps, parking, tolls. You can deduct the cost of driving to your volunteer work, at a rate of 14 cents per mile (2007). Public transportation is deductible as well. Your meals are deductible with a receipt. The key is keeping good records and maybe having a bland chart ready to fill out with dates of travel, mileage, meal costs with receipts, motel costs, and other expenses you are donating to OSTA.

6. The bad news: The value of time and services you provide as a volunteer does not merit a write-off.

From Kiplinger and TurboTax



“Rituals and Societies” at Taos Public Library



Dr. Jose A. Rivera

Dr. Jose A. Rivera, Ph.D., spoke to about 50 guests at the Taos Public Library April 18th as part of a nine-week lecture series on OST-related topics.

Dr. Rivera's presentation, entitled “Rituals and Societies: Acequias, Cofradías y Mutualistas del Río Grande Superior,” emphasized the historical importance of self-government in northern New Mexico communities, as seen especially in the “acequias” (irrigation delivery systems) which are still a vital part of daily life.

Rivera, who is a research scholar and professor of community planning at the University of New Mexico, was introduced by his brother, OSTA member Lloyd Rivera of Taos, who played a major role in arranging and promoting the lecture series.

2009 National Conference

Old Spanish Trail Association

June 5-6-7, Ignacio, Colorado,
Sky Ute Resort Conference Center

FRIDAY June 5

9 a.m. -11:30 a.m **National Board Meeting.**

1:00 p.m.-7:00 p.m. **Exhibit & Poster set-up**
Retail Sales set-up and operation

Registration and materials

1:30 pm or 7:30 pm **OSTA Committee Meetings** as arranged by Chairmen
See scheduled meeting times in registration area.

SATURDAY June 6

8:00 a.m. **Registration** and gathering of materials.
Books and goods sales in registration area
Chapter and Committee Posters available for all to peruse.
Meet and greet Ute hosts and Participants

8:45 **Call to Order** –*OSTA President*
 •**Blessing and Welcome** -- *Dr. James M. Jefferson, Southern Ute Tribe*
 •**Theme:** Keeping Alive OST Heritage–*President D.M. Knudson*
 Announcements: Chapter lunches, etc.: *Pat Fluck, OSTA Colorado Director*

9:30 Introduction of speaker by *Dr. James M. Jefferson, OSTA Director-at-Large*
 * **Tom Givón**, Ph.D., Distinguished Professor of Linguistics, University of Oregon,
 and resident of Ignacio.
Ute Vocabulary in the Dominguez-Escalante Journals
 30 minutes talk, 10 minutes questions

10:10 Break

10:30 Introduction of speakers *President*
 * **Aaron Mahr**, Ph.D.(National Park Service) and **Sarah Schlanger**, Ph.D. (BLM)
Federal Emphasis on Heritage along National Historic Trails
 25 minutes talk, 10 minutes questions

11:05 Introduction of speakers: *Dr. James Jefferson*
 * **Lynn Brittner**, Director, Southern Ute Museum and Cultural Center
 and others on Museum staff or board
Experiencing Ute Heritage through Museum Programs and OST Adventures
 25 minutes talk, 10 minutes questions

LUNCH

We suggest Sky Ute cafes or dining atrium.
Where possible **Chapters may choose to eat together.**

1:05 p.m.

Annual Membership Business Meetings:
All members, all Directors and Officers, Chapter officers.
Guests and observers are welcome. ≤50 minute

2:00

Moderator: *Pat Fluck* Announce field trips/food arrangements
Introduce Brief trail tidbits--*Heritage Information Sharing:*
* **Pablo Vigil**, M.D., Las Vegas, New Mexico
Family Matters in Old Spanish Trail Heritage
* **Richard Archuleta**, Tourism Director, Taos Pueblo, NM
Community Matters in Heritage Tourism
* **E. Leo Lyman**, Ph.D., Leeds, Utah Chair: OSTA Research Committee
Research Matters in Sustaining Heritage

3:00

Introduction: Pat Fluck
* **Chris and Stephanie Ribera**, Allison, CO
The Heritage of Churro Sheep along the Old Spanish Trail (outdoor demo)

4:15

Chapter Meetings; Committee follow-ups; Last chance for OSTA purchases.
New Board of Directors brief meeting

Banquet for Many Heritages

6:00

Gather and socialize. Meet Ute Royalty. Greet dignitaries from several tribes.
Hear Rolling Thunder Drum See OSTA Slides

6:35

Served Banquet for ticket-holders

7:30

Introduce Ute cultural feature *Dr. James Jefferson*

7:40

Introduce Living History Presenters:
* **Harry and Alice Murray**, Las Cruces, NM, as:
Mr. & Mrs. George C. Yount, Pioneers of the OST Main Branch
Recognition of tribal leaders and members present *Dr. James M. Jefferson*

8:35

Announce field trip starting time and leaders.

8:40

Rolling Thunder Boys Drum.

SUNDAY, June 7

8:30 a.m. **Field Trip #1** meet ready to leave in parking lot outside Events Center.

This group will travel West to Cortez, then down US 491/160 past Towaoc to the Ute Mountain Tribal Park entry station (about 90 miles). Parking available at that site for low-clearance cars; carpool into the park; bring hiking boots, food.

8:50 a.m. **Field Trip #2** meet ready to travel E to see OST in S. Ute Reservation, on to Chimney Rock for picnic and archaeological tour.

Establishment of the Old Spanish Trail Park in Las Vegas

by Nick Saines
Nevada Director

The Old Spanish Trail Park is located at Cimarron and Tara on the west side of Las Vegas and has the trace of the Old Spanish Trail running through it as a walking path. Along the Trail are informational signs that tell the story of the Old Spanish Trail, including signs on the Mexican mule caravans, Fremont and his scouts, and the Mormon Battalion.

A kiosk near the parking lot (below) has maps and land and air photos of the Old Spanish Trail, and a map of the park. A western-themed playground sits along the trail that invokes a caravan making camp on the Trail



(right). Elsewhere in the park are informational signs on other aspects of Las Vegas history and physiography.

The origin of the park goes back to February 2001, when Nick Saines (above) and



Gary Beckman were working on an environmental site assessment for a nearby property. They discovered a ten-acre site, surrounded by housing developments that had the OST running through it.

The property was owned by the BLM and leased to the Clark County School District with a school planned for it. Nick began an effort to get the property into the hands of Clark County Parks and Community Services to build an Old Spanish Trail Park. Stan Rolf of the BLM played an important role in the property transfers. The ten-acre parcel was swapped with another ten-acre parcel leased to the Parks Department, on which the school was built. At one point in this long process the trail was obliterated by a bulldozer and had to be resurrected using aerial photos and surveys.

Nick Saines led the OSTA team, which included Liz Warren, Ashley Hall, and Hal Steiner, in preparation of the historical signs. Liz and Nick worked with Brian Patterson of the WLB Group and Patrick Gaffey of Clark County Parks

on the design of the park and the final signage. On November 15, 2008 the park was officially dedicated.

Clark Count Commissioner Chip Maxwell and Nick Saines gave speeches. Clark County Parks established a docent Ambassador program for the park. Nick Saines and Stan Rolf (former BLM archaeologist) were the first graduates, and will be docents at the park. Liz Warren and others will soon join the ranks.



Next time you are in Las Vegas drive west on Sahara from I-15 about six miles to Cimarron, go south 0.5 mile on Cimarron and you are there. Call Nick (702-896-4049), Liz (702-874-1410) or Stan (702-402-5000) in advance and we may be able to give you a guided tour!

