

Decal Day



Photo courtesy of Don Mimms

On August 3rd, members of the La Vereda del Norte Chapter attached "OST" decals to about a dozen posts close to sections of the Trail near Del Norte and Monte Vista, Colorado. The area (Rio Grande County) is where in 1994 a group of concerned citizens convinced local officials not to place a landfill road over portions of the OST, a movement which led to formal incorporation of the OSTA later that year. The posts will also have arrows pointing toward known locations of the Trail, since it is often not very near current highways. Decals will later be attached to posts in neighboring Saguache County. L-R: Suzie Off, Pat Mimms, Diane Lara, Ray Lara, Max Lara, Pat Richmond.

Contents

President's Corner	3
From the Editor	5

Articles

Ute Vocabulary in the Dominguez-Escalante Journals (Givón)	10
Trails--Northern Ute, <i>Nuche</i> (Patterson)	16
George Yount (Murray).	24

News from the Trail

Ignacio Conference	4 & 14
Chapter Reports	6
Photo Memories of Ignacio	22
From Dr. Pablo Vigil	33
Manager's Musings	34
Corporate Corner	34
Trail Hosts.	35
Proposed OSTA Bylaws	36
Southern Ute Cultural Center and Museum	44

Book Review

<i>Gone the Way of the Earth</i> <i>Indian Slave Trade in the Old</i> <i>Southwest</i> (Lyman).	30
--	----

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 updated OSTA website now has an interactive map highlighting scenic Trail locations and 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. Memberships may also be paid and renewed on the website.

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 December 15, 2009. All matters relating to *Spanish Traces* should be directed to the Editor and Publishers:

Daniel Lewis c/o
Old Spanish Trail Organization
PO Box 11189
Pueblo, CO 81001
E-mail: mrданlewis@gmail.com

Membership Dues:

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

Pay online or mail your check to:

OSTA Membership
PO Box 1080
Waxhaw, NC 28173

OSTA Board of Directors 2009

PRESIDENT:

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

VICE-PRESIDENT:

Jere Krakow
9411 Lona Lane NE
Albuquerque, NM 87111-1622
505-828-0309
jlkrakow@msn.com

SECRETARY:

Barbara Milliken
857 Nowita Place
Venice, CA 90291
310-291-2874
millikenlaw@gmail.com

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

Carol Patterson – CO
1723 Stellar Pl
Montrose, CO 81401
970-252-8679
UrracaPro@aol.com

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

Liz Warren – NV
Po Box 19039
Jean, NV 89019
702-874-1410
mizlizzard@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
PO Box 4542
Page, AZ 86040
435-675-9112
leavenotrace2003@yahoo.com

La Vereda del Norte Chapter (CO)

Pat Richmond
4100 FS RD 515, Box 5
Creede, CO 81130
719-658-2377
patsjoy@netzero.net

Nevada Chapter (NV)

Nick Saines
1587 Figueroa Dr.
Las Vegas, NV 89123
702-896-4049
GREATUNC@aol.com

North Branch Chapter (CO)

Victoria Gipson
179 Edlun Rd.
Grand Junction, CO 81503
970-257-1302
bagladyblues@msn.com

Rancho Chapter (CA)

Rick Whitaker
13422 Havenwood
Garden Grove, CA 93843
714-528-8609
rwhitaker@ci.ontario.ca.us

Salida del Sol Chapter (NM)

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

Southern Utah Chapter (UT)

Vacant

Tecopa Chapter (CA)

Jack Prichett
857 Nowita Place
Venice, CA 90291
310-821-7341
jackprichett@ca.rr.com

William Workman Chapter (UK)

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

GENERAL MANAGER:

DON MIMMS
PO Box 11189
Pueblo, Colorado 81001
719-242-8619

MEMBERSHIP COORDINATOR:

Lorraine Carpenter
PO Box 1080, Waxhaw, NC 28173
704-256-4722
knlcarp@carolina.rr.com



Photo courtesy of Jack Prichett

President's Corner by Reba Grandrud

When I wrote my last column in April 2007, I never dreamed I would so soon be writing, again, as national president. But, here I am, happy to be of service in OSTA's continuing effort to benefit the Old Spanish National Historic Trail in any, and every, appropriate way. Remember our stated Vision? "The Old Spanish National Historic Trail and its history will become familiar to every American and all other interested people." That is a large order, but I am pleased that great strides have been taken in that direction in the last two years and pledge to enhance those efforts. OSTA's future is bright.

As often happens, a new organizational year has brought new faces, new projects, and the need for a "catching up" time. Directors for each of our six states are elected to the board on a rotating basis—this year, we welcomed Carol Patterson of Montrose, Colorado, and Margaret Sears of Santa Fe who replaced Pat Fluck (Colorado) and Pat Kuhlhoff, (New Mexico). Both Pats served OSTA well on the

national board, and will continue to be active in their respective chapters and states. Liz Warren returned to represent Nevada, allowing Nick Saines to become Nevada Chapter president, a role that was better suited to Nick's volunteer availability. Newcomers to their jobs, Dan Lewis, *Spanish Traces* Editor, and Don Mimms, Interim Association Manager, were both retained on a permanent basis; and three new officers began their duties: Barbara Milliken of Venice, California, as Secretary, Jere Krakow of Albuquerque, New Mexico, as Vice-President, and "Yours Truly" of Phoenix.

The Calendar of Events for 2009, 2010, and beyond, has filled rapidly: a number of chapter events and activities through the six states has occurred this summer; just ahead are Strategic Planning (Dec. 8-9) in Phoenix, and a TriChapter Meeting for Nevada and California (Oct. 9-10) in Tecopa. Good volunteer activity is apparent everywhere.

continued on page 4

Liz Warren shares Las Vegas Historic Preservation Award with Reba Grandrud



Photo courtesy of Don Mimms

A most significant meeting was held at the Indian Center in Las Vegas, Nevada, on September 9th and 10th. This was the brainchild of Otis Halfmoon, who is part of Superintendent Aaron Mahr's staff in the Trails Office in Santa Fe. Otis spearheaded the project and adroitly brought together OSTA leadership, the federal partners, NPS and BLM staffers who administer OSNHT, and representatives of Federally-Recognized American Indian Tribes along the Old Spanish Trail, a total of 23 participants. In sessions over the two days, eight federal and organization representatives (5 from NPS/BLM; 3 from OSTA) and fifteen tribal delegates dialogued in an attempt to answer basic questions: How can the Tribes be involved? Where and how can OSTA and partners present a more comprehensive and inclusive story of the Trail? Does the Tribe want to play a role in resource protection and identification? Does the Tribe want to be actively involved and how?

As OSTA representatives, VP Jere Krakow, AM Don Mimms, and I were honored to host Chairman Ernest House, Ute Mt. Tribe; Chairwoman Jeanine Borchardt, Paiute Ind. Tribe of Utah; Robert Borchardt, Utah; Patty Tuck, Agua Caliente Band of Cahuilla Indians, CA; Cherise Quintana and Jeff Blythe (THPO), Jicarilla Apache Tribe; Ron Escobar, Chemehuevi; Kenny Anderson, Las Vegas Paiute Tribe; Ann Bierty, San Manuel Band of Serrano Mission Indians, CA; Lalovi, Calvin Myers, and Eunice

V. Ohte of the Moapa Paiute Reservation; Lisa Swick, CRIT; Virginia Yazzie, Navajo Nation; and Betsy Chapoose, Uintah & Ouray Ute. Satisfaction with this first organized Tribal Listening Session was expressed by the participants and an invitation was extended to consider having a second gathering, perhaps, in California.

Kudos are in order for OSTA's Nevada Chapter. On May 6, 2009, Las Vegas Mayor, Oscar Goodman, presented the Historic Preservation Award 2009 from the City of Las Vegas Historic Preservation Committee to Liz Warren and Nick Saines. The plaque, signed by Robert Stoldal, Chairman, reads as follows:

OLD SPANISH TRAIL ASSOCIATION,
NEVADA CHAPTER

"In recognition for their outstanding support and advocacy for the preservation of the archaeological resources within the city of Las Vegas and advancing the education and appreciation of archaeology for the citizens of the community."

Accolades should go, also, to our fine website, and Arizona Director Paul Ostapuk who keeps it alive and updated. He suggests that we check out the website <http://www.culturalenergy.org/trail.htm> which will take the viewer to a collection of Old Spanish Trail talks and interviews as recorded by "Cultural Energy" at our 2008 annual OSTA conference and the 2009 Taos Library Lecture series.

Reba Wells Grandrud, Ph.D.
President, OSTA



Photo courtesy of Jack Prichett

2009 OSTA Ignacio Conference

by Pat Fluck

Conference Organizer

This year's annual conference took place in a truly elegant setting—the new Sky Ute Casino at Ignacio, Colorado. This casino opened just months before the conference, so everything was new and very attractive. The meeting rooms were comfortable and elegant, the food was excellent (and reasonably priced!), and the hotel rooms were absolutely first class! There was a wave pool for those who wanted a little exercise. Part of the pool was in the shape of a river. The artwork on the walls was nearly worth the trip, and the Utes put on a superb show of native music and dancing at the Banquet for Many Heritages.

Our thanks to Dr. Jim Jefferson for helping arrange this excellent site for us! We believe everyone who attended enjoyed themselves. The Ute tribal members made us feel very welcome. One family came from the Jicarilla Apache Tribe "checking us out" to see if they wanted to get involved with the

OST. They understand parts of the trail go through their land.

Speakers for this conference were: Dr James Jefferson who gave a blessing & welcome; Dr. Doug Knudson, who presented the theme of "Keeping Alive OST Heritage"; Dr. Tom Givon, who gave an entertaining talk about the "Ute Vocabulary"; we were glad to welcome Aaron Mahr and Sarah Schlanger, who emphasized the "Federal Emphasis on Heritage along the OSTA"; Lynn Brittner, Director of the Southern Ute Museum & Cultural Center, talked of "Experiencing Ute Heritage through Museum Programs and OST Adventures"; Richard Archuleta, Tourism Director of the Taos Pueblo, talked of "Family Matters in Old Spanish Trail Heritage"; and Dr. Leo Lyman was very informative regarding "Research Matters in Sustaining Heritage." Stephanie and Chris Ribera brought their Churro sheep and gave everyone an enlightening demonstration of the sheep and the wool used by the Spaniards. One attendee even got to feed a baby lamb.

Harry Murray, a descendant of George Yount, and a Yount historical reenactor, gave a performance at the very end of the evening. He and his wife dressed in period costume for the entire conference.

I believe everyone went home more knowledgeable about the Old Spanish Trail and the people who used it.

From the Editor

I have always had spotty success at identifying National Historic Trail markers and have driven past hundreds in my lifetime. It wasn't until I became the editor of *Spanish Traces* that I started looking for them. On my way to Ignacio I cautiously slowed down to identify the Juan Bautista de Anza Trail markers on US 101 in northern California, but I felt reluctant to do so in 70 mile an hour traffic. The first marker I stopped at on the trip was in eastern Nevada, a Hastings Cutoff marker on the California Trail--it paid off. I learned that the cutoff--really a long, arduous detour--had slowed the Donner Party's arrival in California and was a major cause of their winter ordeal in the Sierras. In Utah, in Moab Canyon, I pulled over to the side of the road, Crampton book in hand, to better appreciate the striking red cliffs bordering the highway. I turned my gaze up into the azure sky, noticing several jet vapor trails, and thought about my last column where I had recounted my flight from Sacramento to Denver, lucklessly trying to find Old Spanish Trail landmarks from seven miles high. Now at last, I was on the Trail, near the entrance to Arches National Park. This heavily traveled portion of the Trail would be an ideal location to place the first OST marker.

At Ignacio, OSTA was informed that progress is being made on our marker--the design of which we have been collaborating with the National Park Service. The final workup of the OST logo is due to come out soon, with the mule heading west. But shouldn't the question we have been asking--"When will the logo be finished?" actually be--"Who notices these trail markers?" My young seatmates on the Denver flight were engrossed with handheld video games while I had been searching the horizons. So I think the time has come for a different kind of trail marker--a high-tech marker, powered by silicon solar cells, illuminated by LED lights, wirelessly enabled for a quick download about the trail, or possibly broadcasting trail information, similar to the AM broadcasts that are available when driving through our national parks. Or, how about a new iPhone app, where trail information is available at the touch of a finger? Being able to get GPS information on trails as we travel would be ideal, and downloading informative MP3 files from NPS Trail websites or iTunes University is also a possibility to help spread trail awareness. What a boon it would be if we could bring National Historic Trails into the lives of our creative, tech-savvy young people of today.

Ok, so I'm a dreamer, but who isn't among us trail aficionados? That's one of the reasons I found the OSTans I met in Ignacio so interesting. Our somewhat quixotic mission--to resurrect a trail that only traces of can be seen in the most remote locations of our nation--makes me proud to be a member. So let's get started bringing young, tech-savvy members aboard to help further our goals. We can begin by sharing our "Trail lives" with our children and grandchildren. I'm sure they will be eager to help us spread the word by assisting us in designing the trail markers of the 21st century!

--Daniel Lewis

News from the Trail

American Members of the Old Spanish Trail Association Enjoy Visit to Cumbria

by David Fallowfield

Sixteen US members of the Old Spanish Trail Association enjoyed six days of touring in Cumbria and further afield. The group were mainly based at the Pooley Bridge Inn, with others staying at the Sun Hotel and the North Lakes Hotel and Norcroft Guest House, in Penrith. They were here at the invitation of members of the local William Workman Chapter of the Association who over three years have attended conferences in the USA and



Josette Temple with her cousin Sheryl Rowland Shimzu (both of whom are gr gr granddaughters of the co-leaders John Rowland-William Workman Party 1841) accompanied by OSTA member John Thompson by a cannon at Carlisle Castle.

encouraged the members there to come over.

They came from California, Colorado, Nevada and Minnesota and included past National OSTA President, Dr. Douglas Knudson,

who travelled with his wife Judy and grandson Jordan. Also in the group were descendants of the pioneering Clifton brothers, David and William Workman, who emigrated to America in 1818 and 1822 respectively.

From the Los Angeles area was William Workman's great-great-granddaughter Josette Temple, accompanied by her cousin Sheryl Rowland, who is descended from William Workman's business partner & co-leader of the historic Rowland



William Ramsay, President of William Workman Chapter, visiting with OSTA President Douglas Knudson

Workman Party expedition from New Mexico to Los Angeles in 1841, John Rowland.

From San Francisco were Dan Dugan and his wife Sharon. Mr. Dugan is the great-great-great-grandson of David Workman. Also with the Dugans was Dan's son Alex who lives in Minnesota. The highlight for these descendants was the visit on Wednesday morning to the former Workman home, "Whitrigg House" in Clifton village. It is believed that the visit marks the first occasion that descendants of

both David and William Workman will have visited at the same time. Also, visited in Clifton was St. Cuthbert's Church, where in the churchyard the group viewed the Workman gravestones. They also greatly enjoyed having dinner one evening with Mr. Doug Workman and his wife Jean, of Monks Close, Penrith.

The detailed itinerary for the 6 days of tours was planned by local chapter secretary, David Fallowfield of Penrith, himself a descendant of the same Workman family. His great-great-great-grandmother having been Mary Workman of Brown Howe Farm, Melkintonthorpe.

The first day of touring was spent in the northern Lakes area, commencing with a visit to Aira Force, which was in full spate after heavy rain. Then it was on to Castlerigg Stone Circle followed by a walkabout in Keswick. In Borrowdale the group had lunch at the Scafell Hotel in Rosthwaite.



Members of OSTA visited the John Ruskin home. Pictured: Victoria Gipson, Joseph Barnes, Vicky Valdez, Dan and Alex Dugan. Six days of fun tours were led by David Fallowfield, Secretary of the host William Workman Chapter.

After lunch they went via Honister Pass to Buttermere, Crummock Water, Bassenthwaite and over

Uldale Common to Penrith where they visited Skirsgill Park to view the gardens and arboretum by kind permission of Dr. Antony & Lady Elizabeth Leeming.



Waiting for the tour bus after seeing magnificent Durham Cathedral. Vicky Valdez, Elli, Pat, & Harry Fluck, Sheryl Rowland & Motohiro Shimizu, Josette Temple, Victoria Gipson.

Here the group were surprised to learn they were invited to take tea and scones with the owners in the lovely 18th century sandstone mansion. The trees were of particular interest to Dr. Knudson, who is Professor Emeritus of Forestry at Purdue University, Indiana.

Later they visited Beatrix Potter's home at Hilltop, Sawrey, and the Arts & Crafts house, Blackwell at Bowness on Windermere, travelling home via Kirkstone Pass. That evening David Fallowfield took the energetic members of the group on to the bronze age sites on Askham Fell.

The third day began with a drive through Lowther Park to see Lowther Castle before visiting Clifton. Afterwards, stops were made to view Brougham Hall, Brocavum and Brougham

Castle. At Temple Sowerby, where David & William Workman were born in 1797 and 1799 respectively, they did a walkabout. Lunch was enjoyed by all at the Tufton Arms at Appleby, where they were joined by Appleby members of the William Workman Chapter, namely Bruce Alderson, Donald & Thelma Harrison and Nick Swinscoe. Here they learned of the many connections of the town to the Washington family of the USA. In the afternoon they visited Long Meg stone circle followed by a visit to Hutton in the Forest.

The fourth day was spent at Lanercost Priory and Hadrian's Wall and the fifth day at Durham Cathedral and Washington Old Hall, Tyne & Wear.

For the final day the schedule included Carlisle Cathedral and Castle, with lunch at Tullie House followed by a foray over the Border into Scotland to visit Hermitage Castle. The Tour Director/Guide for the week was David Fallowfield who was greatly assisted by chapter director John R. Thompson and his wife Anne of Ousby. Feedback from the American visitors indicates they were extremely impressed with everything they saw.



Group of 4 at front door of the old Workman property "Whitrigg House" in Clifton village near Penrith. Left to right : David Fallowfield of Penrith gr gr grandson of Mary Workman, Josette Temple of Los Angeles gr gr granddaughter of WILLIAM Workman, Alex Dugan of Minnesota gr gr grandson of DAVID Workman, Dan Dugan of San Francisco gr gr grandson of DAVID Workman. The historic importance of this photograph is that, whereas descendants of David & William Workman have visited the ancestral home before, this is believed to be the first time in 187 years that descendants of both the two brothers have visited at the same time.



Judy Knudson and grandson Jordan at Hermitage Castle

Tecopa Chapter Completes Archaeological Report on Trail Findings

By Jack Prichett, Chapter President

Since 2007, the Tecopa chapter's trail committee, led by Paiute George Ross, has spent lots of long, hot days in California's eastern Mojave desert, tracking and recording segments of the Old Spanish Trail. The results of the 2007-2008 field survey were submitted to the National Park Service and the Bureau of Land Management in June as an illustrated report, "Focused Phase 1 Archaeological Study for the Old Spanish Trail Association."

The NPS and BLM were funding sponsors of the work under a cooperative agreement with OSTA. The report was prepared by the project's archaeological consultant, Discovery Works, of Los Alamitos, CA.

The study details the finding of a single-track trace likely associated with the mule caravan period (ca. 1829-1848) of the trail. While no datable artifacts were found that definitively tie use of the trace to the early period, the survey located several late 19th century bottle fragments and two horse/mule shoes dating to 1890-1910. Equally important, no modern artifacts were discovered along the surveyed segments, suggesting that the trace has been undisturbed since the very early 20th century.

Nearby are segments of wagon trails documented by Harold Steiner and others to have been used in the late 1800s. In all, the findings suggest strongly that extensive portions of both the mule traces and wagon trails still exist in the area and can yield further historical information.

The Tecopa Chapter is now focusing on extending its identification and recording of the trail through additional funded research. The Trail Committee is writing funding proposals to extend the survey eastward to the Nevada border. Future work would also identify remaining segments westward to Tecopa, then southward through the Amargosa canyon and toward the Mojave River.

Meanwhile, the chapter is thinking beyond the immediacies of on-the-ground survey and mapping. This October, the chapter is hosting the Nevada and the Rancho chapters



Barbara Milliken, new OSTA Secretary, and Jack Prichett, Tecopa Chapter President, at Banquet for Many Heritages

Upcoming Meetings

Tri-Chapter Meeting
October 10-11
Cynthia's Inn
2001 Old Spanish Trail
Highway, Tecopa, CA 92389
(760) 852-4580
www.discovercynthias.com

OSTA Strategic Planning Retreat
December 9-10
BLM Training Center
Phoenix, Arizona

in the first of several planned tri-chapter meetings. The theme of the meeting is "Looking to the Future and Thinking Big: Preservation and Interpretation of the Old Spanish Trail in California and Nevada." The program will consider the broader issues of how to create broader public understanding of trail history and lore through exhibitions, insertion into school curricula, and public-private initiatives such as the OSTA's nascent Trail Host

North Branch Chapter

by Victoria Gipson, President

The local chapter organized and conducted a trail clean-up of the Orchard Mesa portion of the trail with the assistance of Chris Pipkin at the BLM Grand Junction Field Office. We had an attendance of approximately eight volunteers as well as Vice President Pamela McGuirk's Argo to haul out bags of trash, tires, board and nails. Two of the volunteers were trail users and not associated with OSTA. Hopefully in the future, they will join the group.

Our chapter is grateful to OMNIA for assisting with organization of the event and press releases to get volunteers. I had the opportunity to meet and visit with Don Mimms, Interim Associate Manager and was impressed with the work he has done in proposed promotion of the OSTA. We were able to take a short tour of the north trailhead to give him an idea of our local issues and opportunities. We appreciated his visit and hope he will come back when there is more time to tour the trail properly.

There will be an upcoming meeting (as yet to be scheduled) with Vicki Felmlee, Lynn Ensley (OMNIA), City of Grand Junction, and Mesa County representatives to continue discussions of trail preservation, user access and possible land grant applications for purchasing property impacting the Orchard Mesa portion of the OST. The process is still in the "infant" stages, but hopefully will result in a partnership that will ensure the preservation and responsible use of the trail for years to come.

Last, but not least, I had the privilege of attending the Cumbria tour in England. Being my first trip abroad, I am most grateful for the delightful hospitality and welcoming atmosphere our hosts and all those we met graciously extended. It is truly a beautiful area, rich with history and those who appreciate it. Thanks to our hosts and participants, this was a visit to remember.

Salida del Sol Chapter

by Pat Kuhlhoff, NM Director

Our annual meeting was held April 18, 2009 (see article in Spring Traces). The chapter now has a banner and it will be carried by three chapter members in the procession from the Cathedral Basilica of St. Francis of Assisi on Monday May 25th as part of the opening ceremonies for the New Mexico History Museum.

The LEF Grant Lectures at the Taos Library have had excellent attendance. As chapter president and NM Director I have worked for several days with Association Manager Don Mimms in Santa Fe on building chapter corporate membership and a future northern New Mexico Auto Tour.

The Northern Rio Grande Mule and Donkey Club would like to partner with us to develop this. We haven't forgotten the NM Cultural Heritage Area and when they get some funding we will work with them on the Fly the Trail Project.

Salida Del Sol Chapter is representing OSTA in the planning and execution of the Caminos A Santa Fe, A Trail Gathering August 5, 6, and 7 of 2010 in Santa Fe. This will include the Camino Real, SF Trail, Route 66 and OST. Check out the web site: www.caminosasantafe.com

Salida Del Sol Chapter has made a \$100 donation to this event. Lloyd Rivera will be participating in the

first Inside Adobe Walls event in Las Vegas, NM. This is a juried regional show and sale of arts and crafts. The chapter has made a donation toward Lloyd's entry fees.

Arizona Director's Report: 2010 OSTA Annual Conference April 29-May 2

by Paul Ostapuk

The theme for this year's conference is The Arizona Strip, to be held in Fredonia, Arizona and Kanab, Utah. The Agenda will include lectures, field trips and a banquet dinner.

Tentative Agenda:

--Thursday April 29, 2010:

National Board and Committee Meetings (Fredonia, Arizona)

--Friday, April 30, 2010: Local Agency Meetings and early bird symposium/field trips (Fredonia, Arizona)

--Saturday May 1, 2010: Conference Registration, Symposium Lectures and Presentations, Annual Membership Business Meeting, and Banquet. Symposium at the Crescent Moon Theater and the Banquet at the Parry Lodge (Kanab, UT).

--Sunday, May 2, 2010: Field trips to sites along the Armijo Route, the Dominguez-Escalante trail, and John Wesley Powell's winter camp. (Arizona Strip)

Host Hotel: Parry Lodge, Kanab Utah.

Symposium Location: Crescent Moon Theater, Kanab, Utah.

Ute Vocabulary in the Domínguez-Escalante Journals

by *T. Givón*

Linguistics Department, University of Oregon, and White Cloud Ranch, Ignacio, Colorado

1. Background

The Franciscan-led 1776 expedition into the then largely unexplored Ute territory was led by Fr. Francisco Atanasio Domínguez and his junior companion, Fr. Silvestre Vélez de Escalante. The expedition left Santa Fé, seat of the Spanish Viceroy of Nuevo México, on July 29, 1776, striking out on a general north-west trajectory. It entered present-day Colorado on August 5, crossing the San Juan river near present-day Carracas. It crossed into present-day Utah on September 12 between the White (Yampa) and Green rivers, reaching lake Utah on the Wasatch front in the vicinity of present-day Provo on September 23. Departing the north side of the lake on September 25, the expedition headed south. Reaching the Kaibab plateau, it veered east on October 17 towards the Grand Canyon. It arrived at the Canyon rim about October 30, from whence it turned north in search of a ford. On Nov. 5 the expedition camped at the ford near what is now the southern edge of Lake Powell, crossing the Colorado River on November 7. Traversing in order the territory of the Hopi, Navajo, and various Pueblos, the

expedition arrived back in Santa Fé on January 2, 1777.

In addition to the two Franciscan fathers, the expedition included a small contingent of Spanish laymen from northern New Mexico, among them Don Bernardo de Miera of Santa Fé, a retired military officer, and Sr. Andrés Muñiz of Bernalillo, the Ute interpreter who served in the same capacity in the de Ribera expedition of 1775.

The goals of the Domínguez-Escalante expedition were rather complex and, it turned out, somewhat contradictory. On behalf of the Viceroy, the two Padres were officially in charge with finding a land route from Santa Fé to Monterey, California, as well as with scouting for mineral deposits and potential settlement sites along the way. The Padres themselves were concerned primarily with establishing permanent missions among the Utes, who until then had steadfastly resisted all Spanish penetration attempts. They were also determined to discover the fate of a fellow Franciscan priest who had gone to missionize the Hopi and was never heard from again. Many of the lay members of the expedition, it turned out, had other goals in mind, chiefly trading with the Utes. Against explicit injunctions from the Padres, they carried with them hidden trade goods.

The journal of the 1776 expedition, said to have been inscribed daily by Fr. Vélez de Escalante, is available in the commemorative bilingual edition

(Warner ed. 1976), together with two maps, one of them a facsimile of the original. My own interests in the expedition's journal are rather broad, spanning geography, history, anthropology and linguistics. In terms of the latter, some of the earliest records ever to reach us of the Ute language, and--I thought in my innocence--also of Ute ethnography, are found in the expedition's journal. I was thus primed, upon obtaining the Journal, to find a treasure trove. What I found instead, after going through the journals slowly line by line, was somewhat of a disappointment. There are virtually no indications in the journal that the Padres were interested in the language, culture, or religion of those strange native folks they were proposing to convert to the True Faith. The relatively few Ute vocabulary items concern, primarily, names for the Ute band whose territory the Expedition was crossing, some personal names, names of other Indian groups, and names of geographic locations. And even the latter turn out to have been rather disappointing, for the Padres went about their way systematically christening every stream, river, lake, spring, and campsite along the route with brand-new Spanish religious names.

The Franciscan fathers' seeming indifference to the culture of the people they were visiting, and whom they proposed to convert, is all the more puzzling in light of two other documents. The first, produced more than 200 years earlier, is the glorious

Nahuatl (Aztec) dictionary, lovingly assembled and printed in Mexico by a fellow Franciscan, Fray Alonso de Molinas (Molinas 1571). The second is John Wesley Powell's admirable two-volume ethnographic collection from his expeditions (1868-1880) to various Numic-speaking tribes. Powell's materials include extensive word-lists, grammar notes and texts from various Ute, Southern Paiute, Northern Paiute, and Shoshone bands (Fowler and Fowler eds. 1971).

Still, the Ute vocabulary items that did find their way into the expedition's report are worth inspecting, and in some cases they raise interesting questions. Fr. Vélez de Escalante's rendition of Ute words, in the expedition's Spanish journal, is couched in an informal Spanish orthography--and re-interpretation--of the native Ute sounds. What I propose to do below is extract all Ute vocabulary items from the Journal, re-write them in a way that better reflects what we know now about the language and the people¹, then try and interpret and evaluate their structure and meaning and, when relevant, their provenance.

2. Ute vocabulary in the Expedition's journal

2.1 Names of Ute bands

The first item is not a Ute word, but rather the Spanish name for the Utes, first appearing in the journal on Aug. 5 as *la nacion Yuta* 'the Ute nation'. The Utes refer to themselves as *Níu-chi*

'person' or *Níu-chi-u* 'people'. The Spanish *Yuta* must have been an exonym borrowed from some neighboring indigenous tribe, so far unidentified.

The expedition's journal identifies four Ute bands by fairly recognizable names. I will always cite them first in Fr. Vélez de Escalante's Spanish rendition, then translate them into a recognizable form in our Ute orthography.

The **tavi-'wa-chi-u** band is mentioned first on August 17 as *Yutas tabehuachis*. The Ute name is coined from the verb 'to wander about' (*tavi-* 'wa-'), itself derived from the verb 'to step' (*tavi-*). The context of the reference in the journal suggests the Uncompagre band, who ranged over the Uncompagre plateau and river (see below). The group has been referred to later on as **moghwa-tavi'wa-chi-u**, the wandering **moghwa-chi-u** (see below).

The **moghwa-chi-u** band is mentioned first on August 17, and again on August 23, as *Yutas muhuachis*. It is a well-recognized name of one of the three bands that occupied the southern portion of the Ute range. The reference to this group appears during passage through the southern drainage of the San Juan mountains, current-day Dolores, and up to the **tavi-'wa-chi-u** range on the Uncompagre plateau.

The large **saghwa-gha-na** band is mentioned first on August 19--then repeatedly on August 23, 29, 30 & 31 and September 1, 2, 6, 11, 16 & 26--as *Yutas sabuaganas*. The expedition found this group camped on the slopes of present-

day Grand Mesa. The name does not appear in later band names. Most likely, it is constructed from the adjective **saghwa-gha-na**, 'green/blue', referring to the current Green River (see below). The suffix *-na* is a locational suffix in Ute, meaning either 'at' or 'on'. The name, somewhat unusual in lacking the animate suffix *-chi*, is most likely a location reference 'at the green place' or 'at Green River'. The most plausible identification, given the location of the band at the time of the expedition, is with the current White River band, part of the Northern Ute cluster, traditionally ranging between the White (Yampa) and Green rivers. At the time, this band appears to have had hostile raiding contact with a northern non-Ute group referred to by the Spaniards as *Comanches* (see below).

The last Ute band explicitly mentioned in the Journal are the **tapa-nukwi-chi-u**, 'people of the (river) flowing from the moth', is found in the Sept. 23, 25 & 30 entries as *Timpanogotzis* and the Sept. 27 and October 8 entries as *los Timpanois*. The location of the band at the time, present-day Lake Utah near Provo, with hunting and raiding grounds in the mountains to the northeast, strongly suggests the Uintah band. At the time of the expedition, this group was engaged in hostile mutual raiding with the so-called *Comanches*, who in the summer ranged over the Uintah mountains and in the winter over their southern drainage (see below). This interpretation is consonant with the nasal consonant

cluster /mp/, characteristic of the northern (Uintah) dialect. The most common reference to this group in the Journal, from the very start, is in Spanish--*los Lagunas*.

2.2 Names of geographic locations

The first geographic reference using a Ute word is from August 23 and 27, *Sierra de los Tabehuachis*, the mountain range of the **tavi-‘wa-chi-u** (see above). The reference designates the Uncompagre plateau northwest of current-day Dolores.

The next reference, on August 26, is to a river *ancapagari*, transparently the Ute name for the Uncompagre River--**‘aqa-páa-gharu-ru** ‘standing red water’. The nasal cluster /nk/ suggests the northern (Uintah) dialect as source.

The next reference, on August 27 and 28, to a river rendered in Spanish as *Rio de tomichi*. The probable Ute pronunciation was tmi-chi, probably coined from **tomo** or **tomo-tu** ‘winter’. It most likely referred to the present-day Gunnison river, which the Spaniards promptly re-christened as *Rio de San Xavier*. The Ute name was perhaps meant to indicate winter grounds, most likely of the **saghwa-gha-na** band (see above).

Consider next *Nabuncari*, from September 3 on the descent north from Grand Mesa. The name is transparently recognizable in Ute as **nuvwa-karu-ru** ‘snow sitting’, the name of a bluff

perched south of the Colorado river in the present-day Grand Valley. The nasal consonant cluster /nk/ again suggests a northern dialect (Uintah) source. At the time, the expedition was traveling with two Uintah men who agreed to guide it from Grand Mesa to Lake Utah.

The reference on September 5 to *Sierra de los Sabuaganas* clearly points to Grand Mesa, where the expedition had camped with the **saghwa-gha-na** band.

In the September 13 entry one finds *Sabuagari*, referring to a mountain range visible from the point where the expedition came upon the Green River. The Ute rendition is **saghwa-gha-ru-ru** ‘green sitting’, possibly a reference to the Uintah mountains that are barely visible as a dark green band on the northern horizon.

On September 25 one finds the first reference to Lake Utah as *Timpanogo*, transparently the Ute **tupa-nukwi-tu** ‘(water) rushing from mouth’. This is a reference to one of the rivers that feed the lake and flows out of the mouth of a cave, the present-day *Timpanogas* caves. The nasal consonant cluster /mp/ again suggest a northern dialect (Uintah) source.

At another point in the September 25 entry, Lake Utah is referred to as *pagariri*. In Ute, **páa-gharu-ru** ‘water sitting’ is the standard reference to a lake (see **‘aqa-páa-gharu-ru**, ‘red water sitting’, above).

Finally, in an entry from

October 19, the name of a bare peak in the Kaibab plateau is given as *Yubuincariri*. A possible Ute rendition, **yugwi-karu-ru** ‘sitting-sit’ is somewhat puzzling, combining the plural stem of ‘sit’ (*yugwi-*) with its singular (*karu-*). The place was in the territory of the So. Paiute, whose language is closely related to Ute. The /nk/ nasal-consonant cluster, however, suggests a northern dialect (Uintah) source. As it happens, the younger of the Uintah guides was traveling with the expedition all the way back to Santa Fé.

2.3 Names of Ute persons

The first Ute personal name is found in the September 1 journal entry, the name of a chief of the **saghwa-gha-na** band on Grand Mesa, *Yamputzi*. This name has three possible Ute interpretations: **‘aya-pu-chi** ‘little turtle’; **‘iya-pu-chi** ‘little ugly’, and the most plausible **yaa-pu-chi** ‘marmot’. The nasal consonant cluster /mp/ again suggests a northern dialect (Uintah) source. On September 2 the same chief is referred to again as *capitán Yamputzi*.

On Sept. 25, in the Lake Utah encampment, we find the names of three old Uintah chiefs. The first is rendered *Turunianchi* in Spanish. The most plausible Ute rendition would be **turu-ni-‘aa-chi** ‘he has no whirlwind’. The second name is rather derogatory, being either a Uintah joke on the poor Padres or a real name trailing a man since childhood, *Cuitzapununchi* in the Spanish

rendition. The Ute rendition of this name is transparent--**kwicha-pu-núu-chi** 'shit person'. The third name is given in Spanish as *Panchuchuquiviran*. Even the most plausible Ute version is not fully satisfactory, based on the verb stem **puchuchugwa** 'to know'. The full name may have been **puchuchugwa-vi-ru**, perhaps translatable as 'knower'. Another possible interpretation is **puchuchu-kwiva-ru** 'know-hitter'. The same chief is referred to again as *Pichuchi*, **puchu-chi** perhaps again 'knower' or 'wise person'.

Finally, on September 25 there is a reference to some nearby people further to the west as *Puaguampe*. The immediate context suggests the Ute **puwa-gha-qa-tu-m** 'medicine men', a noun rather than a name. In all of the names given on September 25, the nasal consonant clusters in the Spanish transcription again suggest a northern dialect (Uintah) source.

2.4 Names referring to other native peoples

The most common reference, by far, is to *Comanches*, appearing first in the August 29 entry as *comanches yamparicas*. The first word is the Ute **kuma-chi-u** 'strangers', the standard reference to non-Ute persons, coined on the stem **kuma** 'different', 'other'. The second word, referring to the Yampa river, rendered in the southern dialects as **'iya-páa** 'ugly water'. The term was supplied by the *saghwa-gha-na* chief in his

attempt to dissuade the Padres from going on into present-day Utah. The Comanches were said to be a dangerous, hostile tribe further to the northwest. Since the known Comanches of the *llano estacado* in Texas, a Shoshonean sub-group, had already moved southeast by 1776, the reference is most likely to their Shoshone relatives to the north, who at this time apparently held the Uintah range and terrorized both the White River (*saghwa-gha-na*) and Uintah (*tupa-nukwi-chi-u*) bands. The same Comanche are referred to repeatedly, on August 31 and September 1, 6, 8, 13, 16, 17, 18, 21, 23, & 24. The nasal consonant cluster /nch/ is again suggestive of a northern dialect (Uintah) source.

On October 2, in Kaibab Paiute territory, we find a reference to the *tirangapui*, a bearded people also referred to in Spanish as *Indios barbones* 'bearded Indians' (September 30). A possible Ute rendition may be **tura-gha-pu-chi-u** 'little middle ones' (*tura* 'center') or **túra-gha-pu-chi-u** 'little outside ones' (*túra* 'outside'). But neither name makes a terrific amount of sense, and either is probably from So. Paiute rather than Ute.

The reference to the *Parussi*, October 15 on the Kaibab plateau, may be plausibly rendered as **páa-núu-chi-u** 'water people', the standard Ute reference to their So. Paiute relatives on the Colorado and San Juan rivers.

On October 19, with the expedition still in So. Paiute territory, one finds the reference

to *Ancamuchis*, plausibly rendered in Ute as **'aqa-núu-ci-u** 'red people', with the nasal consonant cluster /nk/ again suggesting a northern dialect (Uintah) source.

Finally, the last reference, also on October 19, is to a group called *Payatamunis*. A possible Ute rendition may be **paya-taa-wuni-chi-u** 'side-knee-standing', but the name is most likely Paiute rather than Ute.

3. Discussion

While the Ute materials in the Domínguez-Escalante journal are indeed meager and disappointing, studying them is not a total loss. The words are largely identifiable in both the southern and northern Ute dialects. By and large, the language has remained recognizably the same over the chasm of 230 years. And the peculiar features of the northern dialects, the nasal-consonant clusters, remain the same. While one will forever regret the Franciscan padres' indifference to the language and culture of the Utes, one could still celebrate the facts that the expedition's missionary goals were consistently frustrated, and that the Utes continued to resist, successfully, both Spanish and Anglo encroachment into their country for at least another 100 years.

Works Cited, page 14



Note

1

The records of my first ten years of working on the Ute language (1975-1985), as founding director of the Ute Language Program, were published as three successive volumes by the So. Ute Tribe (Givón 1979, 1980, ed. 1985). I am currently engaged in producing a revised edition of all three volumes, to be published by the University of Utah Press.

Works Cited

- Fowler, D.D. and C.S. Fowler (eds 1971) *Anthropology of the Numa: John Wesley Powell's Manuscripts on the Numic Peoples of Western North America, 1868-1880*, Smithsonian Contributions to Anthropology #14, Washington, DC: Smithsonian Institution Press
- Givón, T. (1979) *Ute Dictionary*, Ignacio, CO: Ute Press
- Givón, T. (1980) *Ute Reference Grammar*, Ignacio, CO: Ute Press
- Givón, T. (ed. 1985) *Ute Traditional Narratives*, Ignacio, CO: Ute Press
- Molina, A. de (1571) *Vocabulario en Lengua Castellana y Mexicana*, por el R.P. Fray Alonso de Molina de la Orden del Bienaventurado Nuestro Padre San Francisco, Obra Impresa en México por Antonio de Spinola en 1571, facsimile edition, Madrid: Ediciones Culturales Hispánicas (1944)
- Warner, T.J. (ed. 1976) *The*

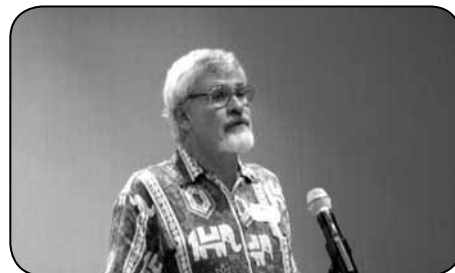
Domínguez-Escalante Journal, (Spanish and English versions; English translation by F. Angélico Chavez), Provo, Utah: Brigham Young University Press



Conference attendees



Aaron Mahr, NPS Trails' Superintendent



Mark Franklin, OSTA Treasurer



Alice and Harry Murray, historical reenactors

June Conference a Success by Doug Knudson

Outgoing OSTA President

The national OSTA Conference on June 5-6, 2009, featured a theme of Keeping Alive Heritage of the Old Spanish Trail. The meeting convened in the Southern Ute Tribe's headquarters, Ignacio, Colorado, right on the main branch of the Old Spanish Trail.

Speakers and events successfully addressed the theme. Place names and humor of the Ute language, tourism strategies of World Heritage Site Taos Pueblo, the Riberas' churro sheep history, and the Southern Ute Tribal museum were among the topics addressed. NPS and BLM representatives defined their progress in study of the OSNHT's cultural heritage.

The two field trips featured Southern Ute and Ute Mountain Tribe traces of the OST, as well as major Pre-Puebloan structures little known by most Americans. Both tours elicited awestruck comments by participants. Tour guides Jim Goss, Tim Watts, and Marshall Deer, led these trips. In addition, personal visits to Mesa Verde National Park, the Anasazi Heritage Center (featuring the large OST exhibit), plus Durango and Farmington attractions enriched the conference experience for many.

About 100 people participated, including many members of the Southern Ute Tribe, two representatives of the Jicarilla Apache Tribe, and a Taos Pueblo official. A dozen members



Sun reflecting on panoramic pool mural of Ute riders crossing Los Pinos River

also talked informally with Senator Ben “Nighthorse” Campbell and wife Linda at breakfast in the hotel, thanking him for his role in designating the Old Spanish National Historic Trail.

Thanks to the efforts of Dr. Jim Jefferson and Treasurer Mark Franklin, finances turned out well. The many generous volunteer hours by organizers, speakers, and members helped. Major donations from Wells Fargo (SW Colorado area) and the Southern Ute Growth Fund allowed the conference to cover its costs.

The stunning new “Hotel at Sky Ute Resort” provided absolute luxury at special bargain prices to our members. OSTA participants rated the pool, the rooms, the food, the meeting places, as outstanding. The staff added courtesy and warmth to the beautiful surroundings.

The annual business meeting included installation of new officers: Reba Grandrud, President; Jere Krakow, VP;

Margaret Sears and Carol Patterson, Directors. Mark Franklin won reelection as Treasurer. Elizabeth Warren (Director) and Barbara Milliken (Secretary) also joined the board as appointees.

The conference organizers included Colorado Director Pat Fluck (Coordinator), Elli Fluck, Jim Jefferson (local arrangements and outreach), Lynn Brittner and Doug Knudson. They thank each of the presenters, the participants, and the Southern Ute Tribe for their collaboration.



Speaker, Tom Givon, and Carol Patterson, Colorado Director

Photos courtesy of Don Mimms, Jack Prichett, and Dan Lewis



Paul Ostapuk, Arizona Director



Sarah Schlanger, Bureau of Land Management



Richard Archuleta, Taos Pueblo



Pat Fluck, Conference Coordinator

Trails – Northern Ute, *Nuche*

**by Carol Patterson, Ph.D.,
Colorado Director**

The Northern Ute bands in west Central Colorado migrated seasonally around centrally located high mountains. They shared the high country in the summer seasons with the Grizzly bear and wintered in the sheltered valleys at much lower elevations. They lived in small family groups of not more than 20 people, usually around 6 or 7. They depended upon their keen knowledge of food sources, plants and animal habitation locations, linked by what they considered were sacred trails. These trails were created by Sinawavi, (Coyote) helper to Water Grandmother, who created the earth.

Sinawavi made the trails from the mountain center of the earth to the edges where the earth meets the Sea that surrounds us. He measured the earth so that it had the proper dimensions for the people to come. The earth was created to “fit” the pattern that Mother earth thought into being. Only Sinawavi has the power to make the trails or measure the earth. No mere man can presume to make trails, to measure the earth, or to cut up Her flesh. To do so would be the direst sacrilege. (Dr. Jim Goss 2003).

In the Ute language, the word for trail is “poo”. It also means “the spiritual road or way”. Spiritual leaders are people who know the way and can guide others. The word for spiritual

leader is “poo-gat”, or “one who knows the way” (Goss, 2003). Always oriented to the south, the Utes traveled in a sun-wise direction (clockwise in European terms). Migrations seasonally followed this pattern and being on the move continually was their way of life. Even today, a car trip to Walmart traditionally involves a clockwise course to and back with the return route completing a clockwise circuit even if it is longer, but never returning on the same road.

The Ute mythology is reflected in the lifestyles and migration patterns not only in the prehistoric remains found in the archaeological record, but also on the sandstone cliff faces and boulders found along sacred Ute trails. The Uncompahgre Plateau is crisscrossed with trails leading from winter camps in the valleys to hunting camps on the high mesas and mountain sides. Maps of these trails appear on certain strategically located boulders or cliff panels. The map like petroglyph at the Shavano Valley petroglyph site is a near fit over the topographical map of the plateau.(pg 17) Bordered by the Uncompahgre River on the east, and Roubideau Canyon on west, the map shows the main trail following Dry Creek to where it branches and the west fork eventually joins two other tributaries before joining up with Roubideau Creek. The lumps and bumps on the rock surface mirror the landscape view-shed, and lines pecked on the surface represent trails leading out of canyons or

around to river crossings.

Figure 1--Map at Shavano Rivers(pg 17). Are usually shown by meandering lines, in contrast to trail, that are straight, that follow ridgelines above the river beds. The rock panel in Dominguez Canyon may portray both the Big Dominguez and the Little Dominguez river.

Figure 2--Rock art panel in Dominguez Canyon (pg 18). There are petroglyph panels showing mounted riders, sometimes in conflicts or battles with other riders. The Utes distinguished themselves from other tribes in subtle ways. Their affinity with Water Grandmother, Sinawavi and cosmological orientation reveals a consistent pattern of portraying themselves always moving from left to right across a panel. Other tribes, whether enemy or not, are depicted moving right to left. Examples of this can be seen in Leonards Basin, and Shavano Valley.

Figure 3--Horses Hunting scenes also show successful Utes (pg 19).

Figure 4--Sweetwater (pg 20). The Ute call this a “right-handed” direction from left to right making a circular pattern, or sun-wise direction. In contrast, the Comanche were called “left-handed ones, “kumants” because they did not do things right. They did not follow this rule. They were considered backwards people. (Goss). The Indian sign for them is a snake, moving backwards.

Figure 5--“Ute, Comanche panel” (pg 20). Dry Fork. To show

defeat or shame the Utes portray themselves moving anti-clockwise. For example, during the traumatic period of the Ute Removal, in 1881, the Utes portray themselves as captives, marched off their land by US soldiers. The petroglyph illustrates both Utes and Soldiers moving anti-sun-wise direction.

Figure 6--Utes in Dominguez Canyon (pg 21). Throughout the traditional Ute range, and over a long span of history and prehistory, Ute trails have tended to follow both natural geographic constraints as well as the Ute's cosmologically oriented patterns of movement. These trail systems have tended to remain in constant use, evolving from foot paths to trails to wagon roads and finally to highways and freeways. Yet through this long evolution, the original cosmological orientation of these trails remains. The northern branch of the Old Spanish Trail follows the original Ute trails through the mountains and deserts of western Colorado. The Spanish traders and later explorers were practical men, looking for the shortest route between two points, sparing no thought to the beliefs of those who went before them. Even so, they may not have had the Ute cosmology to guide them across the landscape, but they followed a Ute vision of the world as surely as if they had mapped it out themselves. The Spanish trail used the old Ute trails but not in the same way. Its purpose was a practical route from point A to point B, for transportation, not cosmological. The north south routes were heavily utilized.



Roubideau Canyon

Horsefly peak

Dry Creek basin

Uncompahgre River

Trail out of Shavano Valley

Figure 1 Map of Shavano Valley, Uncompahgre Plateau

This petroglyph may represent the trails that branch out through the Uncompahgre Plateau. A natural rock feature is encircled, that may correspond to Horsefly peak that is the highest point on the plateau (below). It is interesting to compare a map of the Uncompahgre Plateau with this petroglyph. By turning the panel 180 degrees, so that it is oriented to the South, rather than the north, it appears to mimic the actual topographic map.

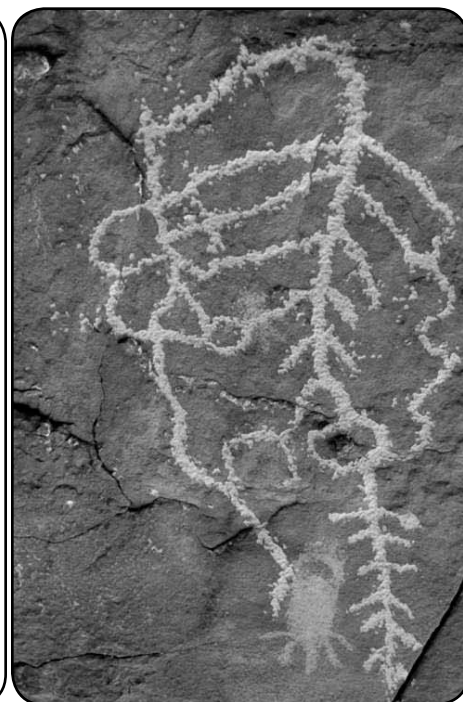
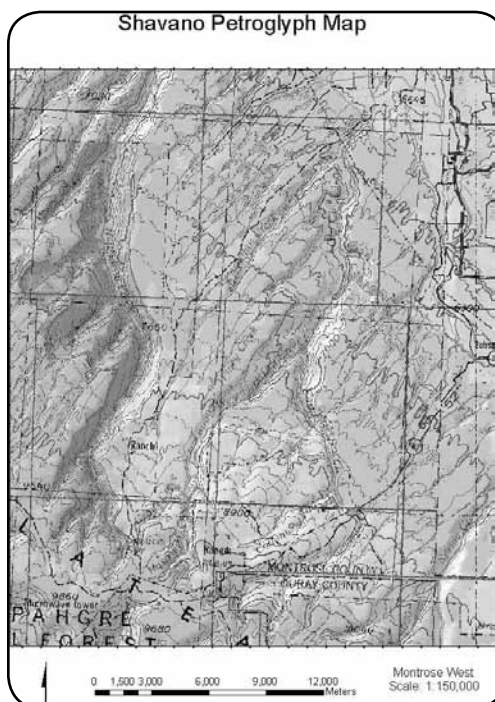
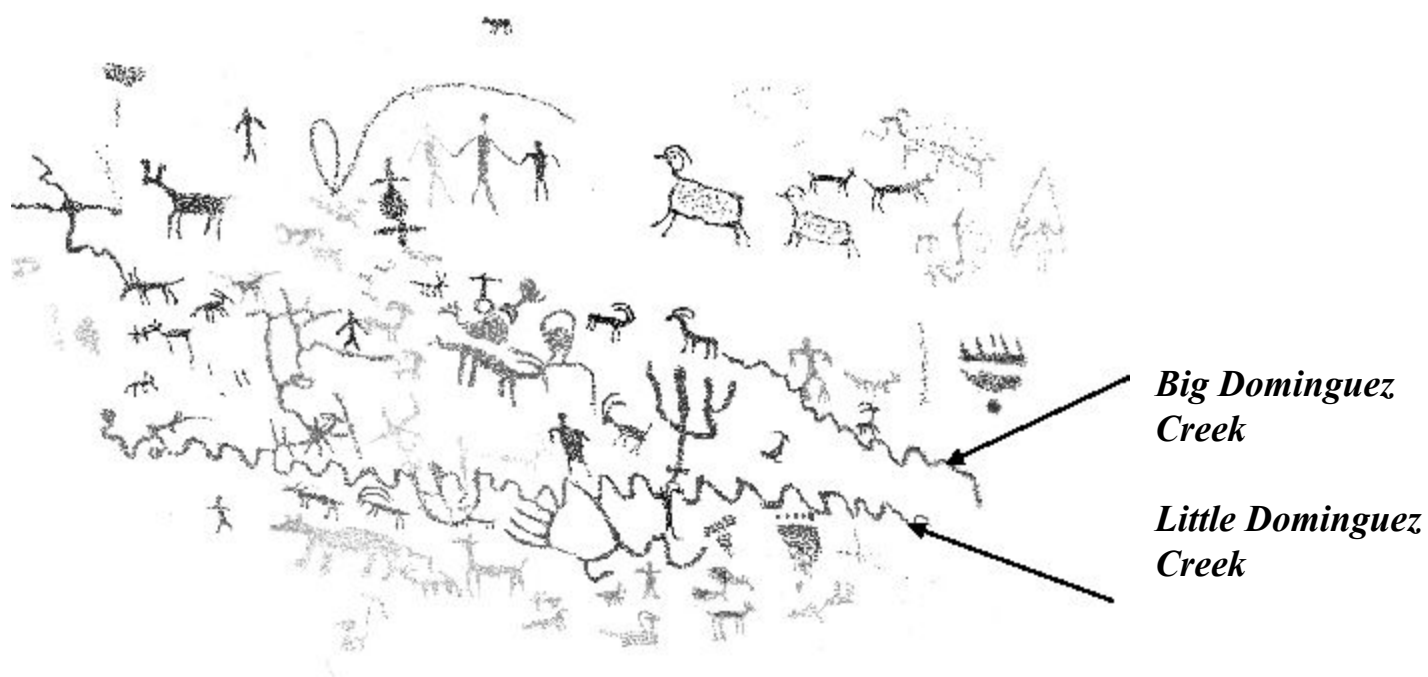




Figure 2 Newspaper Rock
Dominguez Creek



This panel with humans and animals varies in age from Formative (grey) to Historic Ute (black). The wavy lines may represent the two drainages; Little Dominguez has permanent water while Big Dominguez dries up in the summer.



Figure 3 Horses from Leonard's Basin, Shavano Valley, Shavano Valley petroglyph showing a classic Ute horse, oriented left to right, sun-wise direction.



Leonard's Basin

Several Ute horses oriented in a "sun-wise" direction with elongated bodies and long necks to emphasize grace and speed.

Figure 4 Hunting Buffalo,
Sweetwater Cave, near Glenwood
Springs showing Ute riders on
successful buffalo hunt.



Buffalo Cap Headdress

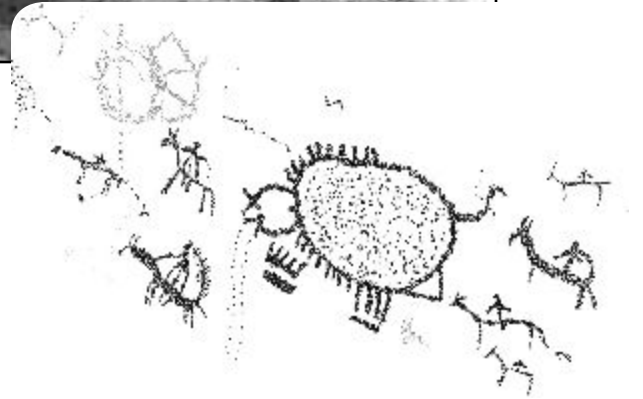
Ute riders with headdresses on the left facing Comanche riders on the right, identified by the Comanche headdress specific to the late 1800s. Warriors cut away most of the hide and flesh from a buffalo head, leaving only a portion of the woolly hair and the horns. This type of woolly, horned buffalo hat was worn only by the Comanche. Ute warriors wear headdresses but without horns.

Figure 5 Panel at Dry Fork of
Escalante Canyon



Figure 6 Petroglyph panel in Dominguez Canyon

Ute riders on the left are being pushed by sticklike horse riders on the far right who have their arms down in the sign language gesture indicating negation, or bad. The central figure is a combination of symbols that may represent a lot of people (small dots) surrounded by a fence or “corralled” and moved off their land and “bear track” way of life.



Visitor Etiquette

How to Visit without Offending, Learn without Destroying, and Feel Comfortable and Welcome as You Interact with Other Cultures and Environments.

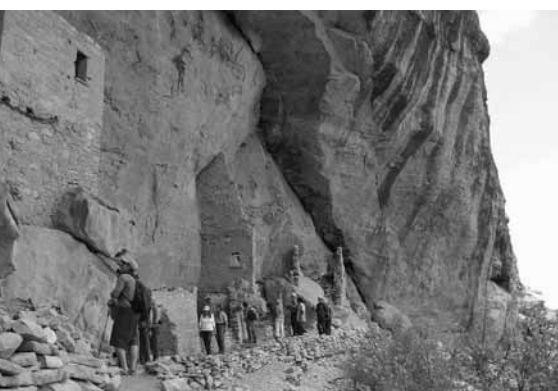
Respect the Landowners
 Respect the Residents
 Respect the Heritage
 Leave Artifacts Where You Find Them.
 Respect Rock Art--It's not “just graffiti.”
 No Chalking
 No Blowing or Scraping
 No Removal
 No Tagging or Marking
 Ask the Local Experts When in Doubt

Memories of 2009 OSTA Conference, Ignacio, Colorado, S



Top, left to right: Neida Ray, Brianna Goodtracks-Alires-- Jr. Miss Southern Ute, and Eleanor Frost--Miss Southern Ute; dancers Sie Chackee and Michael Robideaux; Rolling Thunder drum group; Neida Ray in shell dress teaching OSTan to dance, Doug Knudson & Jim Jefferson at Ute Mountain Park
Middle: Stephanie Ribera and Churro sheep, dancer Samantha Maez--Miss Indian Colorado, Jim Goss and Tim Watts interpreting the Ute--OST connection near Chimney Rock, Eliane Vining feeding lamb, viewing petroglyphs in Ute Mountain Park, Guide Marshall Deer--Ute Mountain Tribe
Bottom: Jim Goss and Otis Halfmoon at the Banquet of Many Heritages, North Lion Canyon, descent into North Lion Canyon
Photos courtesy of Jack Prichett, Don Mimms, and Dan Lewis

Southern Ute Nation



George Yount

by Harry Murray

George Yount was born on May 4, 1794 in western North Carolina. He was the sixth child of Jacob Yount and Marillis Killian. The family moved to southern Missouri near Cape Girardeau when George was ten years old. George grew up helping his family on their frontier homestead. He had little time for schooling and never learned to read or write. Instead, he became an expert with a rifle, pistol, tomahawk and the plow. He defended the family against hostile Indians. He learned to construct a log cabin, build and operate a forge, mill and all the implements required on a frontier settlement.

George's family later moved to Howard County, Missouri along the Missouri River. He enlisted in the militia in 1812 and helped defend the frontier settlements against the Indian allies of the British. He first served with a mounted rifle company under Captain Maurice Young. He later served in another mounted rifle company under General Henry Dodge's command. General Dodge also had a band of 80 Shawnees and Delaware Indians under his command. He served his country once again when he served under Daniel Boone's son, Major Nathan Boone, in defending the frontier settlements during the Indian uprisings of 1815.

Upon returning to Howard County, Missouri, George Yount worked hard to save for a farm of his own.

At the age of 24, when he married Eliza Cambridge Wilds, he had a large, well stocked farm in nearby Boone County. The future for the young couple looked very good. They had two children, Robert and Frances. In 1826, George Yount was swindled out of his savings by a trusted friend. The farm, the animals and all of his equipment had to be sold to pay off the debt. With the money left over George bought some trade goods and planned to head west from Franklin, Missouri to Santa Fe. He gave the balance to his wife, Eliza.



Photo of George Yount courtesy of Harry Murray

In August of 1826, leaving his wife and children behind, he was paid \$50 in advance by Hickman and Lamme as a teamster to drive a wagon to Santa Fe. William Wolfskill, Elisha Stanley, and the young Kit Carson were among those who came down the Santa Fe trail in the wagon train with George Yount. After a trip of about eight weeks George arrived in Santa Fe, but he couldn't sell his

goods due to a lack of money and excess of trade goods from earlier wagon trains in Santa Fe.

So in the fall of 1826, George Yount traded his goods for two horses, two mules, traps and provisions and joined a band of free trappers under Ewing Young. They headed into the Gila River wilderness of New Mexico to trap beaver. They stopped for several weeks near the Santa Rita copper mines to wait for their beaver trapping license from Governor Antonio Narbona. Here George bought two more mules. They headed southwest along the Gila River where he tells of seeing extremely rugged terrain which he described as nearly impossible to cultivate. Also, George Yount saw the hot springs. One night a rabid wolf came into their camp. George shot it after two others missed, but not before it bit two of their dogs. On one occasion, George and a couple of companions separated from the main group. They trapped along the San Francisco and Salt Rivers before rejoining the others.

During this expedition, they trapped along the Gila and Salt Rivers in Arizona. Near Phoenix, Arizona the trappers rescued the survivors of the Robidoux party who had preceded them. They had been attacked by the Maricopa Indians. They buried the dead and took the survivors along with them.

They traveled west to the Colorado River near Yuma and followed it north to the vicinity of what is

now Lake Mead. On their return to Santa Fe, they ran out of food, and were injured, sick and starving when they stumbled into Zuni Pueblo. For three months, the Zuni nursed most of them and their animals back to good health. Most of the trappers survived; however, four died and were buried near Zuni Pueblo.

Upon returning to the Santa Fe area in 1827, they learned that new governor, Manuel Armijo didn't allow Americans to trap and didn't recognize the trapping permits authorized by his predecessor. The trappers who arrived in Santa Fe had their furs confiscated. George Yount had several thousand dollars in furs upon his return. He and Milton Sublette and others stored their furs in the home of Don Louis Maria Cabeza de Baca. He was a member of the Baca family that lived at what is now Las Golondrinas. His home was about 12 miles southwest at Pena Blanca along the Rio Grande. Their furs were now considered contraband by Governor Armijo who sent soldiers to Senor Baca's home to confiscate the furs. Unfortunately Mr. Baca was killed. One trapper, Milton Sublette, later recovered two of his fur bundles on the plaza at Santa Fe.

Having lost his furs, George borrowed money from Elisha Stanley, a merchant who had accompanied him on the Santa Fe Trail in 1826. He went to work making the notorious Taos lightning at William Workman's distillery to earn money for

another trapping venture. The distillery was along the Little Rio Grande Canyon in the hills east of Ranchos de Taos. A man named Pice often assisted George at the distillery. Pice's family had lived near the Ute Indians a few generations before and had provided the Utes with some bullocks during a famine. Pice had a friend who was a leader among the Utes who would visit the still. Another, Juan de Dios, an Indian from Taos, often visited the distillery. He and George often spent nights at the still to guard against thieves. Although he could not read or write, George sent money and a message back to his wife, Eliza, explaining what had happened.

In the fall of 1827, Yount led a party of 24 men, including William Workman, Sylvester Pattie and his son James Ohio Pattie on another trapping expedition through the Gila wilderness of New Mexico into Arizona. When they neared the Colorado River at the mouth of the Gila River, the party argued over which way to proceed and split up. The Patties and several others headed southwest and were later arrested and jailed by Mexican officials at San Diego.

George Yount led the rest in trapping along the Colorado before heading north along the prior year's route. On returning to the area of Santa Fe in the spring of 1828, Yount and his party visited the Hopi and Zuni Pueblos. This time they stashed their furs in caves near Jemez Springs. George

now had several hundred dollars in cash and several thousand dollars worth of furs. He sent a message and funds to his wife and invested in a partnership with William Workman. In the fall of 1829 George outfitted a party of trappers and sent them to trap the rivers to the north. This trapping party returned in the spring of 1829 and was very successful.

In the fall of 1829, George Yount organized and outfitted a trapping party of 30 men to trap the rivers of the northwest in what is now Utah, while his partner, William Workman, remained behind in Taos. Yount's party visited and traded with the Utes and trapped as far north as Bear Lake in northern Utah. Near here they were forced to camp for a while due to fierce snowstorms and deep snows. On the return to Taos in mid March 1830, Yount's party met Jedediah Smith's party returning from northern California. With Smith were David Jackson, Milton Sublette and Arthur Black. From Smith's party George learned of the bountiful land and plentiful beaver in the Sacramento and San Joaquin River valleys of California. After camping and trading with Smith's party, George Yount gathered up his group with a stash of \$8000 in furs and headed back to Taos. Before arriving in Taos in April of 1830, Yount stashed his furs in a cave near the Rio Grande river north of Taos until they were sold.

George Yount's business with William Workman was flourishing

and he wanted to settle up his share and along with his furs expected to have a good “nest-egg” for his return to his family in Missouri. Mr. Workman refused to sell their lucrative business so George accepted only \$1000 for his share. With his diminished fortune, George Yount decided to make one more trapping expedition before returning home to Missouri. Remembering Jedediah Smith’s glowing reports of trapping opportunities in California, he decided to head there.

In September 1830, George formed what became his final trapping expedition out of New Mexico into the rivers of California. With four hired men, he joined William Wolfskill’s party of 16 men. Mr. Wolfskill was considered the leader of the party as he had the larger group of men. The party on horseback had pack mules to carry provisions, and beaver traps and trade goods, to trade with the Indians they expected to meet. On their way to California Yount and Wolfskill forged the main branch of the Old Spanish Trail. Instead of taking a more westerly route like Armijo the previous year, who had left New Mexico with trade goods for Los Angeles, Yount and Wolfskill went north to trap the rivers of Colorado and Utah on their way to California. The Yount/Wolfskill route eventually became the main route of the Old Spanish Trail. At Abiquiu, NM they stopped for final provisions and Wolfskill purchased four oxen

for use as food along the way. They followed the Rio Chama from Abiquiu north and west to the San Juan River. They passed near Durango and Delores, CO. They followed the Rio Delores to the Colorado River. They crossed the Colorado River just south of the Rio Delores. They proceeded west, crossed the Green River near Moab, UT. They traveled north near Green River and Castle Dale, UT to the Unita Mountains before heading west to the Wasatch Range and then southward to the Sevier River which they reached in November.

Heading south along the Sevier River, the trapping party encountered a large number of Utes who were gathering from all directions to mourn the death of a chief. Many of the Utes remembered George Yount from his visit the year before. In fact, when George Yount told them William Wolfskill was in charge of the trapping party, the Utes told him he was the head man. In any event, the trappers stayed, smoked the pipe and traded with the Utes. They presented knives, tobacco, awls, beads and vermilion to the Indians and attended the chief’s funeral. According to George Yount, all the clothes, utensils, weapons and animals of the deceased chief were collected and burned on a large funeral pyre. After leaving the Utes, the party followed the Wasatch Range and Sevier River south. In a high mountain plateau of the Wasatch Range they soon encountered the worst snowstorm they had ever

seen. The snow was so deep they had to camp for several days. The men huddled together with their animals around a campfire and covered themselves with brush, bark, blankets and beaver pelts to keep warm. As they later learned, they had taken the left hand route, a junction in the trail, instead of the route to the right. Climbing a nearby peak revealed to Yount and Wolfskill their error. After the weather cleared, the party continued south in the snow and cold out of the high mountain valley. They reached the Virgin River near Saint George, Utah. Along the way they passed through plush green valleys void of snow and ice and teeming with deer, antelope and elk. They followed the Virgin River south to the Colorado River where they rejoined the Armijo Route.

The party followed the Colorado River south to the Mohave Desert where they encountered the Mohave Indians. George Yount had met these Indians twice before. The trapping party camped near the Mohave and learned it was a seven day journey to the pueblo at Los Angeles. Here they decided to abandon trapping and proceed to their destination. After a couple days, their food supplies were about depleted. George Yount and William Wolfskill headed off in advance of the party in search of provisions at the first settlement they could find. Along the way they found a couple of fresh horses to replace their tired mounts. From here they crossed the Mohave Desert to the Mohave River. They

followed this to Barstow, CA and through the Cajon Pass. They soon stumbled upon Mission San Gabriel and tens of thousands of head of cattle which was more than either Yount and Wolfskill had ever seen before in one place. They received a warm reception from Father Jose Benardo Sanchez and were invited to stay and rest. After a two day rest they returned with provisions to the trapping party they had left behind and brought them back to Mission San Gabriel. Yount and Wolfskill were hosted by Father Sanchez at the mission and the rest of the trapping party were allowed to set up their encampment wherever they wanted. The trappers spent about two weeks at Mission San Gabriel. As George Yount was dressed in buckskin he was referred to as "Captain Buckskin."

One morning Father Sanchez was showing the operation of slaughtering cattle and tanning hides to the trappers. George Yount was leaning on his rifle as a couple vaqueros were dragging a bullock in for slaughter with a rope around his horns and across his forehead. A trapper hollered out for him to cut the rope across the bullocks forehead with a rifle shot. Father Sanchez thought this was too much of a feat at 50 yards but allowed him to shoot the animal. George shot the bullock and the rope parted as the animal fell.

The trapping venture hadn't been very successful. As it was now too late to trap along the San Joaquin River, the trapping party

disbanded. George paid his four men and told them they were free to return to New Mexico. Also, it was here George Yount may have first received word that his wife had divorced him. His wife Eliza filed for divorce in December 1829. The divorce was finalized on July 13, 1830. It would have taken a month or two for him to get word of this in New Mexico. By this time he was probably already on his way from Taos to California. This news must have followed him to southern California. George Yount and William Wolfskill decided to remain in California. Some of Wolfskill's trappers, including John Rhea, Martin Cooper, Francis Branch, Samuel Shields and Lewis Burton, decided to stay in California as well.

In California, George Yount was offered the opportunity to hunt fur seals. George went to Santa Barbara where he met Captain William Dana who offered to provide boats, supplies and provisions to hunt fur seals. He and George would split the profits. Although George had never seen the ocean, he had spent time on the rivers of Missouri. On his first sailing venture he was one of a few that didn't get seasick. He accepted the offer from William Dana, and from small boats he would shoot the fur seals. Hawaiian divers called Kanakas would recover the seals and pull them into the boats. George was accompanied by Isaac Gilbreth and other divers in another boat. Isaac Gilbreth had come to California with Jedediah Smith in 1827. George tried

hunting from boats he made from sea elephant skins stretched over a wooden frame of willow, much like those covered with buffalo hides used on the rivers back in Missouri. These skin covered boats could be paddled over the water more easily than wooden boats and worked well. However, the hides didn't last very long in salt water. George hunted fur seals for a couple years in the area of Los Angeles and the Channel Islands. They often camped on the islands at night. In his first venture hunting the sea otters George brought in 75 skins, each worth about \$30.00.

While hunting fur seals, George visited all but one of the coastal islands, including San Nicholas, Catalina, San Clemente, Santa Cruz and Santa Barbara, and traveled as far south as San Diego and Ensenada, Mexico. They and their boats would be carried onboard Captain Dana's schooner, Santa Barbara. Captain Thomas Robbins was the ships master.

At Santa Barbara in June 1833, George met Thomas O. Larkin who would later become the Consul General from the United States to Mexico in northern California. Mr. Larkin lived at Monterey, California. Mr. Larkin had come to Santa Barbara to marry Mrs. Rachel (Hobson) Holmes, a widow. As they were Protestants they could not be married by a Catholic priest in Mexico. An American ship, Volunteer, was anchored off Monterey. The captain offered his ship for the wedding and the

couple was married at sea and returned to Santa Barbara for the wedding reception. The next day George Yount and the Hawaiian divers accompanied Mr. Larkin and his wife on an overland journey back to Monterey. Mr. Larkin was well prepared and had tents and provisions for himself, his wife and guests and a company of servants and many horses for the journey. There were no roads along the coast of California. Travelers traveled from mission to mission or camped out in the wilderness. The first night of this journey was spent at Mission Santa Ynez where the travelers received great hospitality. The next two nights the travelers camped out. The following two nights were spent at the Mission of San Luis Obispo and Mission San Miguel, respectively. From here on the sixth day they followed the Salinas River into Monterey.

George Yount stayed at Monterey for a while and repaired some of Thomas Larkin's buildings. Thomas Larkin and George Yount became lifelong friends. He made a boat for hunting fur seals on the Salinas River, but the effort wasn't too successful. Upon returning from this hunt he met up with George Nidiver who came over the mountains with the Joseph R. Walker party in 1833. Later in 1833, George decided to move further north. He shipped his boats and personnel belongings north to what is now San Francisco on a Russian ship. At that time, San Francisco consisted of a few dwellings and was called Yerba

Buena. George Yount, George Nidiver, and the Hawaiian divers went north on horseback. From San Francisco, George Yount, George Nidiver, and the Kanaka divers crossed over to San Pablo Bay and proceeded up the San Joaquin River and camped at night on the river bank. It was here they found an abandoned Indian infant among a cluster of huts. George Yount rescued this Indian girl and raised her as his own until she later married. After successfully trapping along the San Joaquin and Sacramento Rivers, they returned to San Pablo Bay where they camped near Petaluma. Here they found a large group of sea otters. He hunted these animals for several days until stormy weather ended their efforts.

While exploring the area around San Pablo Bay, George Yount learned of the missions at San Rafael and Sonoma. Upon running low on provisions, George, his friend George Nidiver, the Kanaka divers and the Indian girl headed off to Mission Sonoma. Along the way they killed a calf from the mission herd for food. When he finally met Father Jose Quijas at Sonoma Mission, George told him what he had done and offered to pay for the animal. The priest forgave him and refused compensation. George later helped Father Quijas by repairing the buildings of the missions at Sonoma and San Rafael. This effort included roofing the buildings with shingles made from nearby redwood trees.

At Sonoma, George Yount met General Mario Vallejo who was the military commander of northern California for the Mexican government. They became good friends and he shingled the roofs of some of the general's buildings as well. He remained at Sonoma from 1833 through 1835. As a result of his friendship with General Vallejo and Father Quijas, he was offered a land grant if he became a Catholic and a Mexican citizen. George agreed to these terms and was asked where he would like to live. George indicated he had ridden his horse, Hunter, across the mountains to neighboring Napa Valley. This is the area George Yount requested. In February 1836, he received his land grant of over 8600 acres. He called his land the Caymus Rancho after a nearby village of friendly Wappo Indians.

Here, with the aid of several friends including Martin Cooper who came to California with the Wolfskill/Yount party in 1831 and a few educated Indians George Yount built a two-story log blockhouse near a stream. It was the first log structure in the state of California. General Vallejo and the military garrison was 18 miles away so the block house was capable of being boarded up and had rifle ports on all sides for defending against hostile Indian attacks. The next year he built an adobe house. He later built a flour mill and a saw mill. George Yount planted fruit trees, grape vines, wheat and other crops, raised livestock and sheltered the friendly Wappo Indians from hostile Indian

attacks. Several Indian families lived and worked on the property. George Yount and the other ranch owners were sometimes called upon by General Vallejo to assist in defending the settlements from hostile Indians. On at least one occasion, hostile Indians attacked him in his log blockhouse. He and a visiting Frenchman defeated the attack after bringing the friendly Indians inside. By the end of 1837 George had about 170 head of cattle. Not long after this Indians drove about half of them away. To make up for the loss of cattle and to earn money to purchase more livestock he began to again make and sell shingles. Once, when General Vallejo had cattle he wanted to move north across the San Francisco Bay, George Yount came to his aid. George built a floating corral out of long timbers and oil casks from whaling ships. The floating corral used long oars and a rudder to transport up to fifty head of livestock at a time across the bay.

In 1841, an emigrant party from Missouri arrived in northern California. Several of the men with the party, including Charles Hopper and Joseph Chiles, were formerly neighbors of the Younts in Missouri. From Mr. Chiles, George received news that his wife had remarried and that his children were well. George asked Mr. Chiles to bring his children to California on his next trip. His daughters, Frances and Elizabeth Ann, came west to Napa in 1843 to live with him. Elizabeth Ann was born shortly after George left

Missouri in 1826. Frances, the oldest, came with her husband Bartlett Vines and their two children. From his children George learned his father-in-law intercepted the letters and money he sent to Eliza. After his son, Robert, died in 1846 his granddaughter, Elizabeth, came to Napa with her mother to live with him. Elizabeth later married Thomas Rutherford, an early California pioneer. George helped outfit rescue parties to help find survivors of the Donner Party. In 1855 George Yount married Eliza Gashwiler, a widow. About the same time, George donated some of his land for a cemetery and a small community which was called Sebastopol. George Yount prospered in the latter part of his life. He enjoyed life at his Caymus Rancho with his family and grandchildren around him. He died at home on Oct 5, 1865. The town of Sebastopol was renamed Yountville after he died.

Late in his life, George Yount narrated his life story to a Reverend Orange Clark. The book was finally published in 1966. Like George Yount, many of his contemporaries eventually settled in California. These included William Wolfskill, William Workman, John Roland, and Thomas "Pegleg" Smith. William Wolfskill became one of the first large growers of Valencia oranges in southern California. George's old friend from fur trapping days, Pegleg Smith, lived in nearby San Francisco and often visited George at his Caymus Rancho.

In their later years, they no doubt reminisced about beaver trapping in the southwest.

George Yount never learned to read or write; however, he did learn later in life how to sign his own name. He often lamented, "I wish to God I could not do that."

BIBLIOGRAPHY

1. "George C. Yount & His Chronicles of the West," edited by Charles L. Camp, 1966.
2. "This Reckless Breed of Men," Robert Glass Clelland, 1950.
3. "Mountain Men," Stanley Vestel, Houghton Mifflin 1937.
4. "The Taos Trappers: The Fur Trade in the Far Southwest," David Weber, 1971.
5. "William Wolfskill, 1798-1866, Frontier Trapper to California Ranchero," Iris Higbie Wilson, 1965.
6. "Ewing Young: Master Trapper," Kenneth L. Holmes, 1967.
7. "Mountain Men and the Fur Trade in the Far West," LeRoy R. Hafen.
8. "George Yount, The Kindly Host of Caymus Rancho," Ellen Lamont Woods, 1941.
9. "Old Spanish Trail: Santa Fe to Los Angeles," LeRoy R. Hafen and Ann W. Hafen, 1954.
10. "The Yount Family of Europe and America," Edith Warren Huggins, 1986.

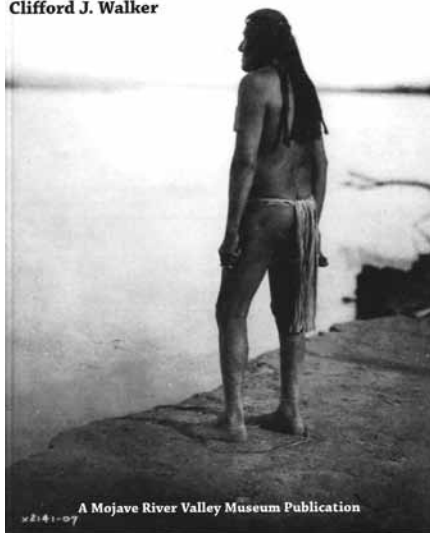


Book Review

Gone the Way of the Earth

***Indian Slave Trade in
the old Southwest***

Clifford J. Walker



Gone the Way of the Earth: Indian Slave Trade in the old Southwest (Barstow: Mojave River Valley Museum, 2009), 100 pages, appendices and notes. ISBN 978-0-918614-33-9, \$15.00.

Only a venturesome historian would embark on the daunting task of seeking to recount the “slave trade story of the Old Southwest trails,” including the horrible individual and collective experiences of the transitions in lifestyle from Native American villages to Hispanic Missions, pueblos and ranchos (and Anglo-American towns and ranches). Author Clifford J. Walker admits that “historians and anthropologists try to piece some source fragments together” but the amount of information available is much like “grains of sand in the vast desert.” (xii) He correctly explained that slave trade participants did not leave much

paper trail of either their activities or their victims. Thus, in Walker’s words, much must necessarily be left to the imagination regarding literally thousands of lurid incidents in a horrid past on the little-discussed subject. He adequately ties his subject to the vast varieties of the institution in other times and places, (3) including other earlier inhabitants of New Mexico, stressing that while “slavery permeated Native American culture in the southwest, the Spanish expanded [it] in both New Mexico and California. (14)

Clifford Walker starts his discussion with the region and peoples he has long known best, recounting an episode in 1819 when some seven mission Indians and an unspecified number of non-Christian Native Americans were murdered near present Victorville - and later properly buried there. The same year, about twenty Mojaves appeared at Mission San Buenaventura to trade at the extreme west end of their traditional route for such activities. However, mission guards refused to allow the visitors to converse with the Christian Indians residing there and were locked in a guard house until they were ready to depart. But during the process of leaving, an altercation took place in which several soldiers and half the Mojaves were killed. The ten visiting survivors were pursued and captured by reinforcements from neighboring Santa Barbara and when brought back, were compelled to work at the mission until they later escaped. (30) This was an example

of perhaps justifiable servitude, but there are usually mitigating circumstances arguing for other solutions. The author cites several other good examples - including some a good deal removed from the California southland - to illustrate other aspects of conflict, misunderstanding, and mistreatment.

Eventually, the Mojave captured a considerable number of mission Indians who subsequently appeared to prefer life among their captors than being returned to the missions. (32) Another episode Walker recounts is of Olive Oatman, who with her sister was taken from a small wagon train by Yavapai Apaches when most others were killed. The girls were poorly treated by their captors, but after purchase by Mojaves, lived with a chief and his wife, although the sister, Mary Ann died reportedly of malnourishment during a time of scarcity. Olive recalled that some other captives were also killed among the Mojaves, but as she related to her interviewers after being released, she was treated quite well in their hands. The entire body of captive and slave accounts demonstrate much unevenness in treatments.

The author received excellent assistance from Old Spanish Trail colleagues, Elizabeth Warren and Patricia Kuhlhoff, along with several archivists and librarians in his effort to treat the subject of slavery in New Mexico. He attests that this institution spanned the entire history of Spain and Mexican rule in the province, even extending till

after assumption of United States government there.

One important discussion which somewhat obscures the main issue of Indian slavery is the apparently widely utilized system of *genizaro pueblos*, the villages inhabited by Native Americans previously captured by other Indians, subsequently freed, "detribalized,"--meaning no longer holding allegiance to their former tribesmen or culture, and Christianized. Thereafter, they held allegiance to their adopted Hispanic lifestyle and frequently volunteered to fight against enemies of the established New Mexican settlements. Thus the *genizaro pueblos* served as an effective buffer zone between more hostile Ute, Navajo, Comanche and Apache Indians, and their fellow citizens. For their service the adopted people would likely be given lands and perhaps even more recently-released captives and their children would be regarded as full-fledged New Mexican citizens. (40)

This institution does not deny the existence of real slavery, or the surreptitious expeditions to capture or trade for slaves throughout the history of the province. The case of Mauricio Arze and Logos Garcia apprehended in 1813, along with other reports referring to Indian "servants," proves slaves remained the main trade item, along with horses during most of this extended period.

Yet here, too, there are circumstances complicating a clear-cut conclusion of prevalent

cruelty and mistreatment. Some traders who were apprehended testified of intentions to adopt the captive into the family, which may have been true at least some of the time. And the baptismal records drawn from Ms. Warren's research indicate an increasing number of persons in whom the Roman Catholic church would have taken some interest, particularly if there were reports of cruel treatment. (79) And similarly after Anglo-American acquisition, President Andrew Johnson attempted to help New Mexican Indian captives to return to their own people in the late 1860's. Dozens reportedly indicated they did not wish to be so repatriated. Walker concluded "Many peons lived their lives out by choice with their New Mexico families." This situation is probably impossible to fully assess. (80)

It is always difficult to extrapolate from sources a fair evaluation of the Franciscan mission system in California. Neither Hugo Ried, a contemporary observer of San Gabriel Mission, nor Father Maynard Gieger, a later apologist historian of Santa Barbara Mission, are particularly reliable sources. And the vivid testimony of a number of Native Americans about Father Danti's mistreatment and unfairness toward them simply documents what is already obvious, that there were "bad apples" even among the most humane and dedicated of public servants. The mission lifestyle was more regimented than most new converts to Roman Catholicism -

including many admittedly partly bribed into baptism - could easily accept. And the harshness with which presumed escapees were treated appears to some to be unjustifiable. However, it can be strongly argued that Indian life within most California missions did not properly constitute actual slavery, even though the practices and treatments there certainly fit legitimately within the scope of discussion of the general subject of involuntary servitude. And the death rate at the missions says much about European ignorance about disease, but not necessarily intentional cruelty. Saving souls sometimes truly blinds participants to other concerns. (48-51)

Walker has established the presence of some Paiute children captives in southern California even in his earlier studies of the subject. And in this work, he cited an excellent source on the subject: the *California Minute Book of the Illustrious Ayuntamiento Census of 1844*, which documented 9 Paiutes aged 9-13, along with a lone three year old. There had been no members of that tribal group noted in the 1836 census. (61) During the same time, after secularization of the missions in 1834, mission Indians were often virtually enslaved by a brutal system, which allowed the land owners who received land grants of property once intended for the Indians, were allowed to hire these people and pay them in liquor. Then, after apprehended when on drunken sprees, they were sentenced to work for a week to pay the fine. Thus, as the author states these

people are sold as slaves 52 times each year for as long as they resided in towns condoning the practice.

Anglo-Americans proved to be by far the most oppressive to vast numbers of Native Americans during the California gold rush. At least in slavery there was a chance for meaningful life at some point. But these people died by the thousands, with almost no protection from American law or law enforcement officers. The state probably once possessed the most concentrated population of Native Americans anywhere in what became the United States and probably some three fourths died within two decades. This fact is seldom properly recounted and is properly a subject treated in this study. Walker also treats some of the abuses in the early reservation system as it evolved in the Golden State. (70-2)

The chapter title "Utes and Mormons, a Strange Marriage," needs the additional words 'divorce' and 'conflict' added. True the dominant Ute chief, Wakara initially invited some Latter-day Saints to settle adjacent to his tribal lands. He doubtless had no idea how rapidly the new population would expand or how much additional land they would soon require. But the much larger source of conflict for him and his neighbors was his long-maintained traffic in stolen and purchased Paiute children and some women, exchanged to New Mexican traders mainly for horses. In the first period of contact, when Salt Lake City men hesitated to

purchase two Native American children captured in war, they were informed the captives would be killed if not purchased. One was paid for and the other, shot.

In much of author Walker's accounts of Indian slavery, Paiutes from Utah and nearby bore the brunt of suffering in the slave trade. These people were usually less war-like, and more scattered in their habitations and less organized to resist incursions from mounted outsiders. And tragically, some parents and other tribesmen were sufficiently poor as to be tempted by offers of trade items in more than a few voluntary transactions. (44-5) And more physically brutal episodes reported by Mormon missionary, Jacob Hamblin, Indian scout and horse thief, Jim Beckwourth, emigrant Dr. J. H. Lyman, traveler and California rancher, Miguel Blanco and government explorer and scribe, Gwin H. Heap all told of the brutality of the system. (61-3) Hamblin witnessed Wakara's brother, Sanpitch, taking a 12 year-old girl, heart broken presumably at the prospect of being taken into slavery in New Mexico. The author also cited Indian agent, Garland Hurt estimating that in the decade of the 1850's, up to half of all Paiute children may have met a similar fate. (45)

In their efforts to eradicate the Indian slave trade, Utah Mormon officials prosecuted New Mexican trader Pedro Leon Lujan, which probably discouraged some other traders from venturing into the region, although perhaps for a time Wakara, his brothers and

other associates simply transported their victims farther eastward down the Old Spanish Trail to consummate their bargains. Certainly the Mormon aim was to discourage such trade even though compelled to purchase many Indian children rather than see them killed. While it was not Clifford Walker's purpose to examine in detail such aspects, government agent Edward F. Beale, the future California originator of Indian reservations, noted in 1853 that the 100 families residing at Parowan, the largest Mormon town then in southern Utah, each had at least one Native American child in their residence. (Bonsal, ed., Edward Fitzgerald Beale, 142). A few years later, over half the families in this reviewer's current hometown, Leeds, Utah, also had a Paiute foster child.

However, there are certainly complicating factors here as well. Residing in such close proximity to persons carrying diseases to which most Native Americans had acquired virtually no immunity, helped assure that a large percentage of these children would not live long lives. And although it would take trained sociologists to properly treat the subject, it is this reviewer's impression that many of those Indians who survived to adulthood thereafter did not fit in either Mormon or Native American cultural systems and a large number simply never married. It is also likely that Hispanic residents in both New Mexico and California were probably more naturally inclined

to fully assimilate adopted Native American children into their families than were the Mormons. Walker recounted the story of Sally, a young Shoshone captive rescued after horrible torture. She was reared in the home of Brigham Young, but more as a washer woman than a real daughter. She was never taught to read, although she later lived a happy life as wife of Kanosh, arguably the most well-liked Indian chief in Utah history.

This is Walker's third and most extensive venture into study of the Indian slave trade in the region. He coauthored an article on it (with Gerald Smith, San Bernardino Museum Quarterly) in 1965 and treated it somewhat in his classic *Backdoor to California: The Story of the Mojave River Trail* (Barstow: Mojave River Valley Museum Association, 1986), 116-36, (which he is presently preparing for republication). All of his work on the vast western desert province he knows, loves and has helped others to learn to appreciate is of great significance. Readers of the book - depressing as the main subject may inherently be - will catch some of the enthusiasm the author has shared of the rich and fascinating history of one of the least known sections of the country. This continues to be his invaluable contribution!

--Leo Lyman



From Dr. Pablo Vigil

Dr. Pablo Vigil of Las Vegas, New Mexico, has served as the OSTA Director from his state and continues to participate in meetings and discussions. He is a member of the Interpretation Committee. He has helped prepare an OSTA Trail Profile of Francisco Estevan Vigil, one of his ancestral relatives. He had to respond to a family request to spend this time in Wisconsin; he has asked me to summarize this information for the conference in Ignacio.

--D.M. Knudson

1)
My great-great grand uncle Francisco Estevan Vigil (my Great Great Grandfather's brother) in 1841 and 1847 was the comandante of two caravans from New Mexico to California. He set out for the first with 50 men (I think). He came back in early 1842 with over 4,000 horses and mules; he had 150-200 men with him on the return trip to handle the animals.

In 1847 he took 200 men. My great great grandfather was 15 years old then and I'm pretty sure he was part of the 1847 caravan that returned in 1848, again with 4,000 horses and mules. The leader met with Walker (Wakara), the Ute "Hawk of the Desert" at Mountain Meadows, where Wakara exacted tribute in the form of horses, as payment for crossing Ute homelands.

2)

My great great grandfather Ramón Vigil adopted four Ute Indian children who were captives, which is different from slaves. Slaves were considered property, but these children were brought up in the household more as servants. They were eventually given their freedom and took on the Catholic faith and taught their own children Spanish. One of the female servants also gave birth to at least two children (one can only surmise who the father was). Three were baptized in San José de Chama, present day Hernandez, NM, in 1859 and 1863.

3)

I have an 1859 letter translated from Spanish to English from Seledonio Valdes. Don Seledonio was the founder of Conejos or Antonito, Colorado and part of the Conejos Land Grant (then in New Mexico). The letter urges Ramón Vigil to travel with his livestock to Conejos for safety from Navajos being on the war path in the area between Ojo Caliente (NM) and Conejos. Several years (5) after this, the Navajos were forcefully sent to Bosque Redondo or Fort Sumner, NM on the "Long Walk", supervised by Kit Carson.

I hope that you find this information interesting.

**Gracias Amigo,
Pablo Vigil**

Manager's Musings

The OSTA Board of Directors, in its meeting at the annual conference in June, arranged for Interim Manager Don Mimms, who came on board April 1st, to continue his work long-term. We invited Don to introduce himself to you in this issue of Spanish Traces.

Since I have not met most of you, I decided to override my disinclination to talk about personal matters and answer a few fundamental questions about who I am and what I'm trying to do as manager of OSTA.

To start near the beginning: in 1945, when I was three years old, my family moved from Ralls, Texas to a farm near Holly, Colorado, where I grew up baling hay, riding horses, shooting rabbits, pestering my sister, reading a couple of books a week, and dreaming about leaping tall barns in a single bound. Oh, and I was my parents' favorite son (oh, all right, their only son).



Don Mimms

Eventually I fooled a couple of educational institutions into giving me a bachelor's degree in religion and a master's in counseling, which led, for example, to my being a Hospice counselor for many years. However, curiosity and restlessness led me down several other career paths, from business management and sales to music and journalism. Those disparate experiences had a lot to do with forming what is probably my strongest job-related skill: creating and facilitating ideas, tools, and events that help organizations accomplish their goals.

My wife, Pat (Nebraska farmer's daughter; watercolor artist; long-suffering spouse) and I quit wandering in the wilderness and returned to Colorado two years ago. We chose Pueblo because it allows us to easily harass our children and grandchildren, who live nearby.

If you wonder what caused an old warrior like me to accept the OSTA challenge, I'll just say that I believe history, properly understood and applied, can make important changes in people's lives, and I am excited by the prospect of helping OSTA study, protect, interpret and promote some of that history.

My current priorities (subject to change as our board ponders future assignments) include: membership recruitment; creation of 'tools' to make individual and chapter goals attainable; developing project funding; increasing the effectiveness of our partnership

with NPS and BLM; building liaisons with businesses; and exploring new ways of telling the OST story to the public (printed and electronic marketing tools, media events, and performance-art presentations). I am also enthused about efforts to research Trail history and identify and protect physical remnants of it.

While I bring significant skills and personal attributes to my work (and I believe life has uniquely prepared me for this assignment), I also bring a few shortcomings, of course. But God—whose neck must be sore from shaking his head over some of my foibles—hasn't given up on me, apparently, so I hope you won't either. In other words, I ask for your help and patience.

If we continue believing in our mission, we can use the impressive work done by OSTA-Folks in the past as stepping stones to take us to exciting new places. I hope to accompany you on that journey.

Corporate Corner

Trail Host Program

OSTA has launched a new marketing and recruitment effort called the Trail Host Program, designed to build liaisons with the business community.

OSTA Manager Don Mimms designed and field-tested the program a few months ago. The OSTA Board of Directors gave approval in June and asked Mimms to develop it first in Colorado

and New Mexico since Mimms lives in that area. At the time of the publication, fifteen new Trail Hosts had signed on (see below). Mimms says the program is based on the assumption that OSTA's growth depends to some extent on being able to build liaisons with the business community. "We really can't expect businesses to help us if we aren't willing to try to help them a bit," he says, explaining that the Trail Host program is designed to be mutually beneficial.

The program allows OSTA to designate certain businesses in each community located near the OST to serve as "hosts," meaning they will offer special services to OSTA members and guests. "The exact nature of their services will vary," Mimms says, "but discounts will almost always be part of what they offer." They will also make brochures and other forms of OST information available to guests.

The association will try to help the Trail Hosts by including information about them on the OSTA website. An interactive map is being developed by OSTA's Arizona State Director Paul Ostapuk, which includes icons allowing web visitors the option of seeing information about the Trail Hosts' services.

"We're doing this," Mimms says, "as one small step in encouraging the public to visit portions of the Trail. We want to make such visits attractive, and we want to help people make specific plans." He added that he believes sponsoring tours of Trail areas

should be a high priority for the association.

He says response to the new program has been very positive. "So far, I haven't talked to a single business that didn't immediately see the value of the program. In fact, most of them have written a check (for their \$100 association dues) right on the spot."

Trail Hosts

Abiquiu Inn. Category: Lodging/Dining. 21120 Hwy 84; Abiquiu, NM 87510. 505-685-4378 or www.abiquiuiinn.com. Intimate inn, restaurant, gift shop, gallery. Historic area (Armijo's departure site). Near Abiquiu Pueblo, Abiquiu Dam, Chama River, Ghost Ranch. Discounts for OSTA guests.

Cynthia's (formerly Ranch House Inn). Category: Lodging. 2001 Old Spanish Trail Hwy; Tecopa, CA 92389. 760-852-4580 or www.discovercynthias.com. Desert and OST-themed lodging, including special programs of personal/family OST adventures. Owner: long-time OSTA member Cynthia Kienitz.

Dessert First Kitchen. Category: Dining. 410 8th Street; Saguache, CO 81149. 719-655-0113. Casual dining with emphasis on home style entrees, desserts, pastries and coffees. Gift shop. Across the street from an excellent museum. Local owner/staff. Discounts for OSTA guests.

El Rey Inn. Category: Lodging. 1862 Cerrillos Rd; Santa Fe, NM 87505. 505-982-1931 or www.elreyinnsantafe.com. Vintage midtown inn; white adobe haciendas; garden style grounds, patios, pool, sauna, bus at front door. Long-time local owner/staff. Discounts for OSTA guests.

Hotel Don Fernando de Taos. Category: Lodging/Dining. 1005 Paseo del Pueblo Sur (Hwy 68); Taos, NM 87571. 575-758-4444 or www.donfernandodetaos.com. Mid-priced hotel, classic pueblo style. About one mile from Plaza. Free shuttle. Pool, lounge, restaurant. Discounts for OSTA guests.

Hotel Santa Fe. Category: Lodging/Dining. 1501 Paseo de Peralta; Santa Fe, NM 87501. 505-982-1200 or www.hotelsantafe.com. Luxury hotel, restaurant. Native American owned and styled. Near downtown. Guadalupe Railyard District. Museums and shops nearby. Discounts for OSTA guests.

Inn of the Rio Grande. Category: Lodging/Dining. 333 Santa Fe Ave (Hwy 160); Alamosa, CO 81101. 719-589-5833 or www.innoftherio.com. Established hotel, water park, conference center, restaurant. Moderate prices. Locally owned/operated. Great Sand Dunes nearby. Discounts for OSTA guest

Old Cow Town. Category: Lodging/Dining. 36710 CC36; Saguache, CO 81149. 719-655-2224 or www.oldcowntown.net. Upscale 1880's Old West town reproduction. Individual, family, corporate lodging/dining. Chapel, museum, cattle drives, horsemanship lessons. Reservation only. Discounts for OSTA guests.

Parry Lodge. Category: Lodging/Dining. 89 E. Center; Kanab, UT 84741. 435-644-2601 or www.parrylodge.com. Many stars stayed at this lodge while filming (F. Sinatra, J. Wayne, G. Peck, D. Martin, etc.). Red Barn Theater. Nat'l Reg. Historic Places. Near national parks. Discounts to OSTA guests.

Peace of Art Café & Organic Peddler. Category: Dining/Lodging. 14475 W. Hwy 160; Del Norte, CO 81132. 719-657-9042 or www.organicpeddler.org. Quaint café, coffee shop, gift shop, bed/breakfast. Organic entrees, groceries. Quilts, clothing, gifts. Locally owned/operated. Discounts for OSTA guests.

Sagebrush Inn. Category: Lodging/Dining. 1508 Paseo del Pueblo Sur (Hwy 68); Taos, NM 87571. 575-758-2254 or www.sagebrushinn.com. Upscale vintage hotel, restaurant, cantina, conference center. Long-time local owners/operators. Near shopping, galleries, museums. Discounts for OSTA guests.

Silver Sage Steakhouse. Category: Dining. 104 4th Street (Hwy 160); Ft. Garland, CO 81133. 719-379-3600. Western-theme, moderately priced restaurant. Beef/American entrees. Locally owned/operated. Large dining room, cozy lounge. Sand Dunes nearby. Discounts for OSTA guests.

Sky Ute Casino Resort. Category: Lodging/Entertainment/Dining. 45,000 sq ft gaming floor. 146 rooms/suites. Luxury spa, salon, pool, bowling. Five restaurants. Conference facilities. Near Durango. Owned by Southern Ute tribe. Site of 2009 OSTA conference. Discounts for OSTA guests.

Spurs Grill. Category: Dining. 78 E. Center St.; Kanab, UT 84741. 435-644-8080 or www.kanabchamber.com/members. Cowboy-themed, featuring fire-grilled BBQ, steak. Breakfast, lunch, dinner, buffet, salad bar. Seats 300. 60-seat western-theme outdoor patio. Locally owned/operated. Discounts for OSTA guests.

Town & Country Inn (Best Western). Category: Lodging. 189 N. Main; Cedar City, UT 84720. 435-586-9000 or www.bwtowncountry.com. Large hotel/conference center. Two pools/spas. Complimentary breakfast. RV park. Limo service. Meeting rooms. Local owner. Discounts for OSTA guests.



Proposed BYLAWS OF THE OLD SPANISH TRAIL ASSOCIATION

Language to be added in ***Bold Italics***

Language to be stricken in ~~***Bold Italic Strikethrough***~~

(Any changes/corrections/suggestions must be sent to the Bylaws Committee (Paul Ostapuk: postapuk@cableone.net; or Mark Franklin: id@animas.net) by November 30, 2009. This will give the Committee a chance to bring the changes to our attention at the Strategic Planning Session on December 8-9th in Phoenix.)

~~***As Amended June 18, 2005***~~

As Amended June 14, 2009

ARTICLE I - NAME

The name of the organization is the Old Spanish Trail Association, a national association.

ARTICLE II – PURPOSE

The Old Spanish Trail Association is a nonprofit corporation organized to protect, preserve, and interpret the Old Spanish Trail, including all of its threads and branches and especially those portions designated in December of 2002, or thereafter, as the Old Spanish National Historic Trail. The Association's purpose is exclusively charitable and educational within the meaning of Section 501(c)(3) of the Internal Revenue Code.

ARTICLE III - MEMBERSHIP AND DUES

1. MEMBERSHIP

Membership is open to any person(s) and organization(s) interested in the purposes of the Association.

2. DUES

Membership dues shall be established by the governing board of officers and directors at regular board meetings. Annual dues shall be for the 12 months following the anniversary month. An annual member who has not renewed membership within 90 days after the anniversary month of the following year shall be deemed delinquent and dropped from the rolls of the Association.

ARTICLE IV - MEMBERSHIP MEETINGS

1. ANNUAL MEMBERSHIP MEETING

The annual meeting of the members shall be held at the call of the governing board of officers and directors for the transaction of Association business.

2. LOCATION

The governing board of officers and directors shall designate annual meeting locations that are in proximity to the Old Spanish Trail.

3. SPECIAL MEETINGS

Special meetings of the members for any purpose may be called by the president, or the governing board of officers and directors.

4. NOTICE OF MEMBERSHIP MEETINGS

Membership meeting notifications shall be postmarked no later than 30 days prior to meeting dates. It is the responsibility of members to notify the Association of physical address changes.

5. VOTING

Any dues-paying member in good standing, regardless of classification, shall be entitled to vote at all elections and at membership business meetings. A current list of members shall be available for inspection at all times at the office of the secretary of the Association or at any other place designated by the governing board of officers and directors. Unless otherwise provided, any proposition passed by a majority vote of members present and voting shall be enacted.

6. QUORUM

A quorum shall consist of those members present at any regular or special meeting providing that all members have been properly notified.

7. PROXIES

No proxy voting shall be allowed.

8. ORDER OF BUSINESS

The order of business at meetings shall be as established by the president of the association.

9. NATIONAL CONFERENCE

At least every two years, the Association shall conduct a national conference in coordination with the annual membership business meeting. A primary component of the conference shall be a symposium consisting of trail-related presentations by recognized authorities and supplemented where feasible with trail tours, trail-related entertainment, and other interpretative activities.

- a) The governing board shall start the planning process by selecting a host community at least 12 months in advance of the event and appointing a Conference Coordinator as soon as possible thereafter. The governing board shall give guidance to the conference coordinator.
- b) The Conference Coordinator shall be responsible for the organization, production, and presentation of the total conference, including the symposium. The president of the Association shall be informed of all steps in the planning process so as to involve the governing board and the hosting OSTA chapter (if applicable).
- c) Approximately six months before the event, the conference coordinator shall submit a proposed program and budget to the governing board for review and approval. Following board approval, the Coordinator shall proceed with the final preparations for the conference.
- d) The OSTA governing board shall underwrite the approved conference expenses subject to availability of financial resources.

ARTICLE V - GOVERNING BOARD OF OFFICERS AND DIRECTORS

1. GENERAL POWERS

The business and affairs of the Old Spanish Trail Association shall be managed by its governing board of officers and directors. The officers and directors shall in all cases act as a board, and they may adopt such rules and regulations for the conduct of their meetings and the management of the Association as they deem proper, consistent with these bylaws.

2. NUMBER & DUTIES

The governing board shall be comprised of four (4) **Executive** Officers and six (6) state directors, and one at-large director for a total of eleven (11) members. The four **Executive** Officers (**Executive Committee**) shall be a president, vice president, secretary and treasurer. The six directors shall consist of one director drawn from each of the six Trail states (Arizona, California, Colorado, Nevada, New Mexico, and Utah). The at-large director shall be drawn from the general membership. All officers and directors must be members in good standing of the Association.

The Executive Committee is responsible for preparing an annual OSTA budget for the approval of the governing board.

- a) **PRESIDENT** - The president shall be the principal executive officer of the Association and shall, when present, preside at meetings of the governing board and of the membership. The president may sign, with the secretary or treasurer or any other proper officer of the Association so authorized by the governing board, any **contract or** document necessary to be executed on behalf of the Association, except in cases where the signing and execution thereof shall be expressly delegated by the governing board or by these bylaws to some other officer or agent of the Association, or shall be required bylaw to be otherwise signed or executed. The president shall perform all duties incident to the office of president and such other duties as may be prescribed by the governing board from time to time.

b) VICE PRESIDENT - The vice president shall serve as principal executive officer in the absence of the president, supervise the chartering of chapters of the Association, receive and review chapter reports, arrange for annual visitations to each chapter as herein provided, and otherwise coordinate relations between the Association and its chapters and necessary communications, and perform such other duties as prescribed by the president and the governing board.

The vice president shall be a member of at least one association standing committee.

c) SECRETARY - The secretary shall keep the minutes of the meetings, send notices to members as provided in the bylaws, be custodian of the corporate records and the seal, keep a record of the address of the members, and assume other duties assigned by the board.

The secretary shall coordinate, tally and report e-mail votes as needed in accordance with the association bylaws.

The secretary shall be a member of at least one standing committee.

d) TREASURER - The treasurer shall keep records of membership dues, send dues notices to members as provided in the bylaws, pay bills as instructed by the governing board, keep accurate records of the Association's finances, and assume other duties assigned by the board. All incoming funds will be deposited to the checking account and all outgoing expenses will be by check. Further, if deemed necessary, the governing board may appoint a Membership Coordinator to manage the membership records, dues notices, and receipt of dues, with routine transfer of funds to the treasurer.

The treasurer shall be an advisor to the Finance committee.

e) **STATE** DIRECTORS - Each **state** director shall work for the good of the Association, attempt to attend all meetings of the governing board and the general membership, participate in Association business conducted by mail, e-mail, and telephone, and promote the work of the Association everywhere possible. All directors shall, if possible, make themselves available to perform an annual chapter visit to a chapter of the Association if requested by the vice president.

Each state director shall be a member of at least one standing committee.

f) **AT-LARGE** DIRECTOR – The at-large director shall work for the good of the Association, attempt to attend all meetings of the governing board and the general membership, participate in Association business conducted by mail, e-mail, and telephone, and promote the work of the Association everywhere possible.

The at-large director shall be a member of at least one standing committee.

3. ELECTION AND TERM OF OFFICE

a) The officers and directors of the governing board shall be elected by Association members in good standing by a ballot mailed not less than 60 days before the next succeeding annual meeting. Ballots shall be accompanied by a brief biographical statement about each candidate. Returned ballots shall be tallied not less than thirty days prior to the next succeeding annual meeting. The governing board shall appoint a nominating committee of at least three persons which shall select the nominees. Each person nominated must agree in writing to accept, if elected, the office to which nominated.

b) The secretary shall be responsible for sending and receiving ballots. The president shall appoint as tellers three persons who shall count ballots received within the time specified. Ballots not received by the deadline established for the election shall not be counted.

c) Officers shall be elected for a term of two years. Officers may at the pleasure of the members be elected

to succeed themselves in office, provided that no officer serves more than two consecutive terms.

d) **State** Directors and the **At-large Director** shall be elected for a term of three years. The terms shall be staggered, with no more than two directors being elected at any election. Directors may at the pleasure of the members be elected to succeed themselves in office, provided that no director serves more than two consecutive terms.

e) Results of the election shall be officially announced by the president at the business session of the annual membership meeting. Each officer and director elected shall assume their duties at the conclusion of the board meeting held in conjunction with the annual membership meeting.

4. REMOVAL

a) Each officer and director must be and remain at all times a member in good standing of the Association.

b) Any officer or director may be removed from office for cause by vote of the governing board. Allegations suggesting removal for cause must be in writing and supported by specific written evidence. Discussion of such matters, by vote of the board, may be held in closed executive session.

c) Officers and directors may be removed without cause by a vote of the general membership.

d) Any officer or director who fails to pay his or her annual dues shall automatically be removed from office at the time the delinquency occurs.

5. RESIGNATION

An officer or director may resign at any time by giving written notice to the governing board, the president, or other officer of the Association. Unless otherwise specified in the notice, the resignation shall take effect upon receipt thereof by the board or such officer. Acceptance of the resignation shall not be necessary to make it effective.

6. VACANCIES

a) A vacancy in any office because of death, resignation, removal, or otherwise, may be filled by an appointment made by the governing board for the unexpired portion of the term.

b) Appointments for the purpose of replacing a deceased, resigned, or removed officer or director shall be at a regular board meeting, or by e-mail vote of the governing board.

c) Any person so appointed shall serve the remainder of the term and assume the duties and committee appointments of the outgoing officer or director. Replacement officers and directors may stand for election and succeed themselves as if for their first term.

7. REGULAR MEETINGS OF THE GOVERNING BOARD

a) A joint regular meeting of both the outgoing and newly elected governing boards of officers and directors shall be held without other notice than this bylaw, in coordination with the general membership meeting. At the conclusion of the outgoing board's business, the new officers and directors will assume their duties and immediately proceed with their regular board meeting.

b) The governing board may provide by resolution the time and place for the holding of additional regular meetings without other notice than such resolution.

c) If the governing board seeks to solicit input from the general membership on specific matters, the membership shall be notified in writing by the president and action thereon may be taken by written ballot returned to the secretary, who shall tally the results and report to the president.

continued on page 40

8. SPECIAL MEETINGS OF THE GOVERNING BOARD

- a) Special meetings of the governing board of officers and directors may be called by or at the request of the president or by the governing board. The person or persons authorized to call special meetings of the governing board may fix the time and the place for holding any special meeting called by them.
- b) Notice of special meetings must be provided to governing board members at least 10 days prior to the meeting either by postmarked mail or e-mail. If e-mailed, the notice shall be deemed delivered when sent to the e-mail address on the books of the Association.
- c) Special meetings may be held by conference telephone call or any other suitable electronic means.
- d) It is not intended that special board meetings have a restricted or limiting agenda.

9. QUORUM

At any meeting of the governing board, six (6) officers and directors shall constitute a quorum for the transaction of business.

10. VOTING

Each officer and director shall have one vote. Any proposition passed by a majority vote of officers and directors present and voting shall be enacted.

An e-mail vote may be conducted at any time. To facilitate an e-mail vote, a motion shall be presented in writing to the secretary requesting an e-mail vote. The secretary shall second the motion and send the motion to the governing board, identifying a seven (7) day discussion period and a three (3) day voting period. During the discussion period, board members shall “reply to all” so that the entire board has an opportunity to discuss all points. At the end of the discussion period, the secretary shall request a vote from the governing board. Governing board members shall respond only to the secretary with a confidential e-mail vote. The secretary shall tally and report the final vote to the governing board and shall submit a report on the vote at the next board meeting.

COMPENSATION

- a) No officer or director is to be compensated for their services, except by resolution of the governing board for actual expenses incurred to attend each regular ***board meeting*** (other than that held concurrently with the annual conference), special meeting of the board, ***or pre-approved travel on behalf of the association*** may be authorized. ***Reimbursement is limited to the availability of funds or as specified in written contracts, cooperative agreements, Challenge-Cost Share Proposals (CCSP), or other such grants or agreements.***
- b) Nothing herein contained shall be construed to preclude any officer or director from serving the Association in any other capacity and receiving compensation therefore.
- c) No part of the net earnings of the Association shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons except that the Association shall be authorized and empowered to pay reasonable compensation for services rendered.

11. PRESUMPTION OF ASSENT

An officer or director of the Association, who is present at a meeting of the governing board at which action on any matter is taken, shall be presumed to have assented to the action taken unless his or her dissent shall be entered in the minutes of the meeting, or unless the person shall file a written dissent to such action with the person acting as the secretary of the meeting before the adjournment thereof, or shall forward such dissent by

registered mail to the secretary of the Association immediately after the adjournment of the meeting. Such right to dissent shall not apply to an officer or director who voted in favor of such action.

12. CONDUCT OF BUSINESS

Robert's Rules of Order, Revised shall govern the conduct of all business except as otherwise provided in the bylaws.

ARTICLE VI - APPOINTED ~~OFFICERS~~ REPRESENTATIVES

Appointed ~~officers~~ **representatives** shall be non-voting, ex-officio members of the governing board, and each shall report to the president and the governing board. The duties and responsibilities of the appointed ~~officers~~ **representatives** shall be defined by the president and the governing board. Each appointed ~~officer~~ **representative** shall serve at the pleasure of the president and may be removed by the president or the governing board.

1. The president shall appoint an archivist who shall be responsible for maintaining the archives and the record of archives, according to the approved archiving policy. The archivist will submit a written annual report. The archives and their repository shall be reviewed periodically by the governing board.
2. The president shall also appoint a publications editor, a program coordinator for the annual conference, **a membership coordinator, a Partners for the National Trails System (PNTS) representative, and a website manager, and such other officers representatives** as deemed necessary.
3. Upon satisfactory completion of a full-term in office, the outgoing president shall be asked to serve for one year as past-president to counsel the officers and directors on Association matters.

ARTICLE VII - COMMITTEES

The president shall appoint ~~standing and ad-hoc~~ committees as the governing board decides. The duties and responsibilities of the committees shall be defined and shall be approved by the president and the governing board. At least one member of the governing board shall be a member of each ~~standing~~ committee — **Finance, Research, Interpretation and Education, Promotion, or Preservation. or Publication**

ARTICLE VIII - FISCAL YEAR

The fiscal year of the Association shall be June 1 through May 31 of the succeeding year.

ARTICLE IX - CONTRACTS, LOANS, CHECKS, AND DEPOSITS

1. CONTRACTS

The governing board may authorize any officer or agent to enter into contracts or execute and deliver instruments in the name of and on behalf of the Old Spanish Trail Association. The president shall sign with the treasurer, or any other proper officer of the association so authorized by the governing board, **any contract or** document necessary to be executed on behalf of the association and **the president may terminate any said contract with the approval of the governing board or as stated in the written contract.**

2. LOANS

No loans shall be contracted on behalf of the Old Spanish Trail Association and no evidences of indebtedness shall be issued in its name unless authorized by a resolution of the governing board. Such authority may be general or confined to specific instances.

3. CHECKS, DRAFTS, ETC.

All checks, drafts, or other orders for the payment of money, notes or other evidences of indebtedness issued in the name of the Old Spanish Trail Association shall be signed by such officer or officers, agent or agents of the Association and in such manner as shall from time to time be determined by resolution of the governing board. The governing board ***may shall***, from time to time, cause a financial review and/or an independent audit of the books and records of the association treasurer and chapter treasurers.

4. DEPOSITS

All funds of the Association not otherwise employed shall be deposited from time to time to the credit of the Association in such banks, trust companies, or other depositories as the governing board may select. All such agencies shall be federally insured.

ARTICLE X - CHAPTERS

1. FORMATION

The governing board of the Association may, upon application by a qualified group of persons consisting of not fewer than 10 members of the Association, form a chapter of the Association representing a defined locality, region, or area, and dedicated to promotion of the purposes of the Association as herein established. At least ten (10) chapter members and all chapter officers must be members of the Association. Chapter bylaws must be consistent with the Association bylaws and must be approved by the Association. The governing board reserves the right to deny or revoke chapter alliances.

2. MEETINGS

Chapters shall hold regular meetings at least annually, and shall conduct such programs and undertakings as shall serve to educate members and the public concerning the general and regional history of the Old Spanish Trail and the Association, and shall otherwise promote the protection, preservation and interpretation of the Old Spanish Trail.

3. REPORTING

Reporting of chapter activities shall be performed according to policies established by the Association's governing board.

4. 501(C)(3) STATUS

Chapters have the opportunity to operate as a 501(c)(3) tax-exempt entities under the umbrella of the Association exemption. To achieve 501(c)(3) status, chapters must adopt bylaws that reflect IRS requirements, and obtain their EIN number from IRS. Chapters must ***each June*** submit a fiscal year financial statement ***each January*** to the Association treasurer. To satisfy IRS requirements the Chapter bylaws must include certain sections:

- a) Article II - Purpose: a recitation that the chapter's purposes are charitable and educational within the meaning of 501(c)(3);
- b) Article VI - No Private Inurement;
- c) Article VIII - Continued Chapter Existence and Dissolution: provide for distribution of net assets to another tax-exempt organization in the event of chapter dissolution.
- d) Compliance
- e) Each Chapter must remain in compliance with its charter and the policy and guidelines established by the national governing board and may be disbanded by the national governing board for failure to comply with these objectives.

ARTICLE XI - DISSOLUTION

Upon dissolution of the Old Spanish Trail Association, the governing board shall, after paying or making provisions for the payment of all the liabilities of the Association, dispose of all the assets of the Association exclusively for the purposes of the Association in such manner, or to such organization or organizations organized and operated exclusively for one or more exempt purposes that are within the meaning of Section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future Federal Tax Code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any assets not so disposed of shall be disposed by the court of competent jurisdiction of the county in which the principle office of the Association is then located, exclusively for such purposes or to such organization or organizations as said court shall determine which are organized and operated exclusively for such purposes.

ARTICLE XII – AMENDMENTS

1. These bylaws may be amended or repealed.
2. New bylaws may be adopted by a majority vote of the members present and voting at any annual members meeting providing the proposed amendment(s) have been approved by the governing board and mailed ***or e-mailed*** to the membership at least 30 days before the annual meeting.
3. Members may, at any time, submit amendments to the governing board for its future consideration.

~~***As adopted by a vote of the membership on June 17, 2005, at Las Vegas, Nevada***~~

As adopted by a vote of governing board following approval in concept of the membership on June 6, 2009, Ignacio, Colorado.



Editor Daniel Lewis gives some perspective on the actual size of the OST landmark, Looking Glass Rock; stockmen called it one of the hottest places on their cattle drives (Crampton & Madsen 49). The rock is located a mile west of US 191, between Monticello and La Sal Junction, Utah.

The Southern Ute Cultural Center & Museum

Discovering Ute History Along the Old Spanish Trail

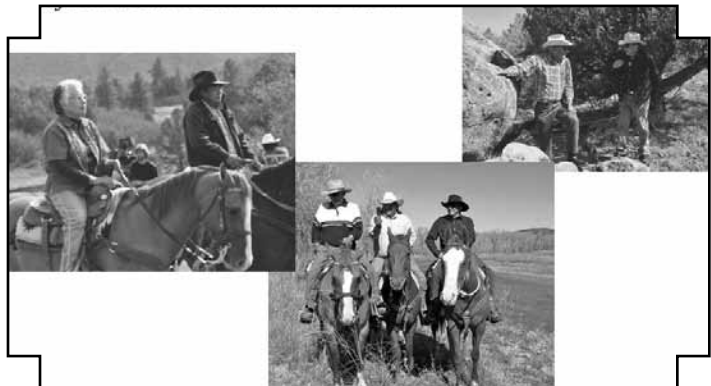
Under a National Park Service cost-share grant, SUCCM has completed The Old Spanish National Historic Trail project that will result in an exhibit for the new SUCCM, due to open in Spring 2011, telling the story of this early Southwest “highway” as Southern Utes see it. The project has also provided significant information to the Tribe, investigators, scholars, and curators from other institutions. Principle documentation for the project is a video. Southern Ute Tribal Elders, Jim Jefferson,



Artists' conceptions



Breaking ground for the new SUCCM



Neil Cloud, Annie Bettini and Chris Baker were interviewed and videographed along the Trail (seen to the right). In March, SUCCM applied for another grant to do further research regarding the Trail and its relationship to Ute history and culture.

Photos and text courtesy of Lynn Brittner, SUCCM Executive Director

