

SPANISH TRACES



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East of Kanab on US Route 89, the Old Spanish Trail passes the Vermilion Cliffs. Photo taken from Paria Movie Set turnoff

2010 Conference to Feature Surprising Adventures

The theme of OSTA's 2010 annual conference provides hints that surprises may be in store: "Trails and Tales from America's Outback: Life-Changing Adventure on the Arizona Strip and the Grand Staircase." Arizona State Director Paul Ostapuk, in charge of conference planning, says even he is surprised at some of the events scheduled. "The stage play, for example," he said.

He was referring to the historical drama entitled, "Tales of the Trail: the Armijo Adventure," written and facilitated by OSTA Manager Don Mimms. "When I read the first draft of the script for the play," Ostapuk said, "my response was simply, 'Bravo!' This is a very entertaining, clever, and historically relevant interpretive piece."

The play will be presented three times at the conference, scheduled for April 29 through May 2 in Fredonia, AZ, and Kanab, UT, two neighboring "American Outback" communities that share areas known as the Arizona Strip and the Grand Staircase-Escalante National Monument.

An interesting aspect of the presentation is that the acting will be provided by members of the Kanab High School Drama Club, coached by Linda Alderman. The drama troupe, which typically presents two plays per year, has an excellent local reputation, Mimms says, adding that he has collaborated extensively with Alderman and has met once with the club's members. "We are excited about the students' involvement in this," Mimms says, "and we provide Life Achievement Awards to every member of the club." The awards are similar to typical scholarships except that use of funds will not be limited to college expenses.

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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.oldsouthwesttrail.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:

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President's Corner by Reba Wells Grandrud

Recall the adage, "Time flies when you are having fun?" A true saying and one that in my experience since June could read: "... when you are having fun **and staying busy!**" In the short seven months since OSTA met in Ignacio, I have had the privilege of:

- attending eight major historical trail gatherings in five different states
- helping prepare two FY funding requests to NPS and one to BLM
- helping write and negotiate a new fulltime contract with OSTA Assoc. Mgr.
- providing assistance with financial decisions in the wake of tightened regulations
- helping formulate a strategic planning agenda participating in conference calls
- conferring with OSTA Executive Committee initiating and responding to maybe **a jillion or so emails!!**

In the "hecticity" of the last few months, several things stand out to me. First is an awareness of the high calibre (ability, knowledge, wisdom, interest) of those with whom I have had the pleasure of working. I cannot say enough

good about our federal partners—the National Park Service and the Bureau of Land Management—especially our "team" in Santa Fe, but also those in both agencies who work in Washington, D. C. departments and in state or district offices.

And also to the OSTA leadership--past and current--what creative, competent individuals! These are diversified volunteers who lead exciting, productive lives, yet still find the wherewithal to continually promote the Old Spanish Trail in countless venues. They do this because they know our national historical trails are an expressive connection between past and present and, as such, are worthy of serious attention.

I must acknowledge OSTA's good fortune with its small but so efficient staff: *Spanish Traces* editor, Dan Lewis, who serves as a volunteer; and Don Mimms, association manager, our only paid contract employee. It is imperative that we as an organization continue to: build membership, prove that OSTA is worthy of significant (read that **big**) donations, and search out appropriate grants so that we can not only retain the association manager at an appropriate salary but also provide a modest honorarium for our editor.

The second thing that comes to mind is the fact that there are unlimited possibilities to learn more about OST, practice good trail ethics, and at the same time have a great deal of fun. Had a chapter outing recently? Who doesn't love getting outdoors on a

beautiful day and hiking, biking, or kicking up dust in a 4x4 caravan of vehicles? Every state through which OST passes has a unique landscape of flora and fauna, of skies, deserts, mesas, streams, lakes, hillsides, prehistoric writings, remnants of homesteads, ranches, mining towns. Stories abound; we need to find them and help preserve them in appropriate ways. Early 19th century journals, diaries, letters, newspapers, and public documents are accessible in repositories and online, and descendants of 19th century OST travelers can be located.

Finally, I have been impressed by the good spirit of camaraderie and cooperation that I have seen. In early October, the first-ever “Tri-Chapter Meeting” was put together under the leadership of Jack Prichett, Tecopa Chapter President, who skillfully brought together members and officers of Rancho Chapter, Nevada Chapter, and his own group. Don Mimms and I were honored to be present, both of us meeting new OSTA folks, seeing “new” OST traces, and enjoying Tecopa hospitality, *Cynthia Kienitz-style*. Some will remember that Cynthia was the founding president of the Tecopa Chapter; she continues to be a prime promoter of all things OST.

A heavy snowstorm in mountainous southern Colorado kept a couple of OSTA directors from attending the December 8-9 strategic planning in Phoenix; overall, we had a good turnout and we worked really hard to focus on the task at hand, i.e., forging a

doable 3-year OSTA Plan. Volunteers with laptops are such valuable assets! Right up there with those who have a flair for finding the right word or words! Don Mimms volunteered to write up the first draft from the session notes; we expect to have a “working draft” to share with the association by the meeting in Kanab (April 29-30/May1). We were NOT able to discuss the bylaws, so that revised document will be on the membership meeting agenda in Kanab.

Speaking of Kanab, this will be an event that you will not want to miss. A few years ago, at Cedar City and Green River, we were treated to beautiful original orchestral music, “Old Spanish Trail Suite.” At Kanab, another treat is in store—an original drama, “Tales of the Trail: the Armijo Adventure,” written by our own creative Don Mimms, and performed by Kanab high school drama students. Do not miss it!

Reba Wells Grandrud, Ph. D.

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.

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 guests.

Old Cow Town. Category: Lodging/Dining. 36710 CC36; Saguache, CO 81149. 719-655-2224 or www.oldcownet.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.

Manager's Musings

by Don Mimms

I, like most of us, occasionally pause to notice how life gives us “blessings”—positive events and circumstances we usually don’t expect and often don’t deserve. But lately I’ve been noticing that sometimes blessings have a nice way of unexpectedly piling on top of each other.

An example of this is the way we have been blessed in planning for this year’s annual conference (“*Trails and Tales in America’s Outback*”; Fredonia, AZ, and Kanab, UT; April 29–May 2).

Arizona State Director Paul Ostapuk (primary conference planner) and I were aware from the start that our determination to make this a great event would involve challenges, as such planning always does.

But we began noticing that certain ambitious ideas we were discussing—ones we suspected were too good to come true—suddenly were, in fact, trying to do just that, as if they had a mind of their own but just needed us to believe in them.

First, a young man named Kelly Stowell, president of Kanab’s *Chamber of Commerce* and director of its *Center for Education, Business and the Arts*, went far beyond his duties to help make local arrangements for the conference, opening many doors for us.

Then we began receiving tips on possible funding sources (an ever-present challenge), and we are being blessed in that regard as well.

But then we came up against a daunting opportunity that was trying to get our attention: the notion of writing and producing a stage play, a dramatic/musical presentation that would capture part of the OST story in an educational but irresistibly entertaining manner.

“Whoa, mule,” I said, “*that trail’s too steep!*”

While I do have experience with such projects (especially the writing), thinking about this one almost gave me the shakes. In the

end, though, I devoted personal time—evenings and weekends—to giving it a try. Lo and behold, ‘blessings’ began to appear: Kanab High School Drama Club’s willingness to provide actors; the discovery of great musicians ready to help; the availability of facilities, lighting, sound equipment; generous community assistance.

The result: “*Tales of the Trail: the Armijo Adventure*,” a two-act historical/musical drama, is slated for three public performances during the conference, at Kanab’s *Crescent Moon Theater*.

I had never been to Fredonia/Kanab, so I was in for yet another surprise: the exotic, intriguing beauty of the area. This is prime vacation country—the heart of the Arizona Strip and the Grand Staircase-Escalante National Monument—with historic and scenic wonders around every bend. Great place for a conference!

I have two reasons for sharing these personal thoughts about planning for the conference:

1) I want you to know that I truly believe this event will be an exceptionally rewarding adventure—an outstanding ‘blessing’ for all who attend.

2) I believe opening ourselves to life’s blessings is an important key to success—one with powerful implications for OSTA members and leaders.

Many of us have commented about

the abundance of opportunities surrounding our association, often followed by hesitation: *"How do we start? Who will help? Where do we get the money?"* But I suspect the very first thing we need to do is remember that life is trying its best to be kind to us, then search optimistically for the courage to accept its kindness.

Helping plan this conference has been an important lesson for me. Thanks for allowing me to share it with you.

Don Mimms



Proposal for a New National Historic Trail

The Southern Trails Chapter, Crossroads-Utah Chapter, and the Legislative Liaison Committee of the Oregon-California Trails Association have prepared a study proposal for a Congressional "Feasibility Study" of the mid-19th-century southern overland migration routes to California. The purpose of the study is to determine if these emigrant trails meet the National Trails Act criteria for designation as a National Historic Trail.

While the better-known emigrant trails to the north rightfully have been given National Historic Trail designation (California Trail, Oregon Trail, and Mormon Pioneer Trail), the lesser known, but equally significant, emigrant trails in the south have been overlooked. This

proposal is designed to address that disparity. Currently there is no National Historic Trail telling the story of the great American migration to California from the southern states and northern Mexico. We feel the history, as told by our National Trails System, of the greatest migration in the history of America will not be complete until it includes a National Historic Trail focus on that migration across the southern half of the United States.

The southern trails included in the proposal were listed as "additional routes" recommended for "further study" in the Comprehensive Management and Use Plan for the California National Historic Trail published by the National Park Service in 1999. The decision, however, was made to omit these southern trails in the list of trails contained in the Omnibus Land Act of 2009, currently under study for possible addition to the California National Historic Trail, primarily due to the distances involved. Combined, they cover approximately 5,650 miles in eight states (Arkansas, Oklahoma, Texas, New Mexico, Arizona, Utah, Nevada, and California) which is equal to or greater than the total distance of the current National Historic California Trail. Therefore, the only chance these southern trails will ever have for national historic recognition will be to initiate new Congressional support as a National Historic Trail standing on their own.

The Southern Trail was the major trail used by emigrants and gold rushers to California from the southern states and northern

Mexico. It was the trail of the Army of the West, which included the Mormon Battalion, and was decisive in bringing California, Arizona, New Mexico, Nevada and part of Utah into the United States. The first American to permanently settle in California entered on the Southern Trail in 1831. Jedediah Smith, the first American to reach California overland in 1826 came largely, by way of what would become the "Salt Lake to Southern California Road" and actually entered the future state on what is now the "Mojave Road," with both trails included in the proposal. As members of the Old Spanish Trail Association well know, Jedediah Smith at the same time, and in the following year, also blazed portions of the Old Spanish National Historic Trail.

This proposal for National Historic Trail Designation is a giant undertaking, particularly for the newly reorganized Southern Trails Chapter, with nearly 5,000 miles of the trails passing through its geography. Anyone interested in joining the cause will be more than welcome. A Chapter meeting is planned for February 13 and 14, 2010, at historic Tubac, Arizona. Presentations and chapter business will be conducted on the February 13. On February 14 there will be a guided bus tour of historical Spanish Missions and Presidios north of the Mexican border up to Tucson, as well as, plenty of historic trail sites. The tour will follow along the Santa Cruz River over the tracks of the Juan Bautista de Anza National Historic Trail and a portion of the Southern Trail.

Old Spanish Trail members are welcome to join in any part of the meeting. Please make reservations early since the tour bus is expected to be full. If interested you may contact Albert Eddins at 7581 East Pasaro Drive Scottsdale, Arizona, telephone 480 575-2733 or email aseddings@msn.com.

Upcoming Meetings

OSTA Board Meeting
March 17-18, 2010
Albuquerque, New Mexico

Old Spanish Trail Association
2010 Annual Conference
April 29 - May 2, 2010
Fredonia, AZ and Kanab, UT

Santa Fe Trail Association
"End of Trail Field Trip"
Don Roberts will guide walks.
May 15, and June 19, 2010
End of Trail, New Mexico

American Hiking Society's
National Trails Day®
June 5, 2010
Find Your Happy Place ☺
(See page 13)

Oregon-California Trails Association
Convention
August 8-14, 2010
Elko, Nevada

El Camino Real de Tierra Adentro
Association (CARTA)
Hispanic Heritage Celebration
September 11, 2010
El Camino de Real Heritage
Center
Socorro, New Mexico

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Funding will be from donations made by OSTA members and Kanab/Fredonia individuals and businesses.

But beyond the stage play lie more nice surprises. Several months ago Ostapuk heard a performance by Arvel Bird, a Paiute musician and entertainer, and thought, "Wouldn't it be nice if he would perform for us in Kanab?" Sure enough, Bird has agreed to appear in the stage play and to present a solo performance during the association's Saturday night banquet. "We're in for a treat," Ostapuk added. Mimms says another exceptional entertainer, Fritz Davis from Red River, NM, will have a star role in the play, both as a musician and as the narrator introducing each scene.

Another twist: the conference will include a minor focus oral history, genealogical tracking of trail travelers' descendants, and Native American storytelling traditions. Members of the local Kaibab Paiute Tribe have been invited to speak in one of the conference's key time slots. Mimms says inclusion of this mini-theme is in preparation for the possibility of future events along those lines.

Asked about the keynote presentation for the conference, Mimms said the executive director of a highly respected trail group has been invited to speak on, "Dynamics of Success: How OSTA Can Achieve Its Goals."

Presentations will be made about famous and infamous OST travelers, Ostapuk says, but emphasis this year will be on capturing the drama and intrigue involved. He pointed out, for example, that the topic for one of the presentations is, "Salsipuedes: Get Out if You Can." He says we will just have to attend the conference to find out what this really means.

Another change this year is that an optional extra day has been added. "Our Friday events [April 30] will be specifically oriented to the OST," Ostapuk says, "but we're trying to present them in a way that will encourage local people to come out too." The Friday events will be free and will require no pre-registration. "We're doing this as part of an attempt to reach out to the local community," he added. Saturday and Sunday events will be open only to registered attendees.

Mimms and Ostapuk say they have tried hard to make the event a customizable adventure that can be tailored to various individual and family interests, both in the conference presentations and in the availability of optional non-conference activities. Examples of the latter include trail and canyon tours; cave tours; rock art hikes; plein air artist sessions; golf; instructional photography excursions; fishing trips; "Little Hollywood" movie tours; and Best Friends Animal Society tours in Angel Canyon.

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“Trails and Tales in America’s Outback”

Life-Changing Adventure on the Arizona Strip and the Grand Staircase



**Old Spanish Trail Association
2010 Annual Conference
Fredonia, AZ and Kanab, UT
April 29 – May 2, 2010**



Meet the Trailblazers

Relive the Stories of Famous and Infamous Old Spanish Trail Travelers

Experience the Outback

Absorb the Natural and Historic Wonders of the AZ Strip and the Grand Staircase-Escalante

Consider the Future of the Past

Learn How the History of the Trail Can Help Shape America’s Future

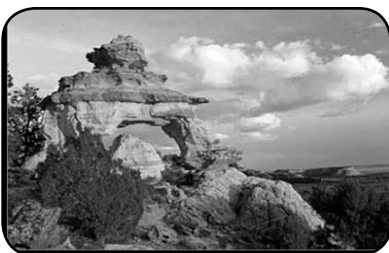
Search for Heirs of the Trail

Discover the Why and How of Locating Modern Descendants of Trail Travelers

Attend the Premiere of OSTA’s New Historical Drama **“Tales of the Trail: the Armijo Adventure”**

Choose Your Own Additional Adventures

- **Trail and Canyon Tours**
 - **Instructional Photographic Tours**
 - **Rock Art Hikes**
 - **Plein Air Artist Sessions**
 - **Moqui Cave Tours**
 - **Guided or Independent Fishing**
 - **Best Friends Animal Society Tours**
 - **Little Hollywood Movie Adventures**
 - **Golf**



Conference Agenda

Thursday, April 29

9:00–12:00; 1:00–4:00 pm: OSTA Governing Board Meetings
4:30–5:30 pm: Fredonia Welcome Social
7:00–8:45 pm: Historical Drama: “*Tales of the Trail: the Armijo Adventure*”

Friday, April 30

8:30–9:30 am: “Historic Trails Economic Opportunities for Small Towns”
9:45–11:00 am: “Brainstorming and Planning Session: Trail Events for Fredonia & Kanab”
12:30 – 1:10 pm: “Cultural Roots of Local Trails”
1:20–2:00 pm: “The Native American Presence: Paiutes and Navajos on the Trail”
2:20–2:50 pm: “Salsipuedes: Get Out If You Can”
3:00–3:30 pm: “Passed By Here: a Message from 1776”
3:40–4:20 pm: “Spanish Archives: Their Organization in Hispanic America”
4:30–5:00 pm: “Trail Steward Opportunity: OSTA / AZ Strip BLM Partnership”
7:00 – 8:45 pm: Historical Drama: “*Tales of the Trail: the Armijo Adventure*”

Saturday, May 1

7:00 – 8:00 am: Conference Registration
8:00–8:20 am: Welcome: Mayor Nina Laycook; Noel Poe (*Grand Staircase Escalante*)
8:20–8:30 am: OSTA President Reba Wells Grandrud
8:30–9:00 am: OSTA’s Federal Partners Report: NPS and BLM
9:15–9:55 am: Keynote Address: “Dynamics of Success: How OSTA Can Achieve Its Goals”
10:20–11:00 am: “Searching for Trail Descendants: Why...How...Who”
11:10–11:50 am: “Native American Perspectives on the Old Spanish Trail”
1:15–1:55 pm: “Trail Families Found: Real Life Stories”
2:10–2:45 pm: “The Future of the Past: New Ideas for Old Trails”
3:00–5:00 pm: OSTA President Reba Wells Grandrud: Annual Membership Meeting
7:00–9:00 pm: Annual OSTA Banquet with Entertainment by Arvel Bird

Sunday, May 2

8:00 am–2:00 pm: Group Tour One (Paria Canyon OST area)
8:00 am–2:00 pm: Group Tour Two: (Snake Gulch Rock Art Hike)

Options for More Information and Pre-Registration:

- Complete and Mail Pre-Registration Form Inserted in this Issue of Spanish Traces
- Receive E-Mail Info Package by Contacting OSTA Manager at: manager@oldspanishtrail.org
- Receive Printed Info Package in the mail by Phoning OSTA Manager at: 719-242-8619

Notes from Strategic Planning Session, December 8 & 9, 2010

Dear OSTA-Folks,

Last fall, Reba Grandrud e-mailed invitations to a group of OSTA members likely to attend the Strategic Planning Session held Dec. 8-9 at the BLM Training Center in Phoenix.

Attendees drafted an outline of a PROPOSED three-year strategic plan for OSTA. I kept careful notes on the content of this proposal. After submitting my notes to Reba, Jere Krakow and Paul Ostapuk to review for accuracy, *Spanish Traces* is printing the notes for all members to review.

THIS PROPOSAL HAS NOT BEEN OFFICIALLY APPROVED. Rather, the following steps will now be taken:

- 1) It will now be subject to review by all of you (and anyone else who wishes to give input about it). Your suggestions will then be noted, and the board's Executive Committee (officers) will decide whether/how to incorporate those suggestions.
- 2) Following the Executive Committee's review of your suggestions, a revised copy of the proposal will be made available to all members (by e-mail or regular mail or publication in *Spanish Traces*, at the discretion of the Executive Committee).
- 3) Comments received from the general membership will be presented to the Executive Committee, which will decide whether/how to incorporate them into the proposal.
- 4) The proposal will be made available at the annual conference (Fredonia, AZ and Kanab, UT; April 29—May 2), in whatever stage it exists at that time.
- 5) At the appropriate time, the Board will vote on finalization of the proposal, at which time preparation for implementing it will begin.

NOTE: Please send all suggestions and comments directly to me, preferably by e-mail (but regular mail and phone are okay if you prefer) and I will make sure your comments are available to the Executive Committee at the appropriate time.

Thank you!
Don Mimms
OSTA Manager

MISSION STATEMENT:

(The group suggested revision of the mission statement)

OLD MISSION STATEMENT:

To study, preserve, protect, interpret and promote the appropriate use of the Old Spanish National Historic Trail.

NEW MISSION STATEMENT PROPOSED BY THE GROUP:

To study, preserve and protect, interpret and educate, and promote respectful use of the Old Spanish National Historic Trail and closely related historic routes.

VISION STATEMENT:

(The group suggested revision of the vision statement)

OLD VISION STATEMENT:

The Old Spanish National Historic Trail and its history will become familiar to every American and all other interested people.

NEW VISION STATEMENT PROPOSED BY THE GROUP:

Our association helps bring to life the Old Spanish National Historic Trail, the stories of its diverse people and their trade connections, and weaves together their role in the development of our nation.

GOALS – ACTION STEPS – RESPONSIBILITY

Goals: Three-year objectives related to the various elements of the mission statement, plus one goal related to OSTA's internal function

Action Steps: Summaries of specific tasks associated with each goal

Responsibility: Who would be responsibility for each action step

STUDY:

Goal: Encourage research and compile a database about the OSNHT and, as appropriate, share it with the public.

Action Steps:

- 1) Encourage academic scholarship about the OSNHT through networking and awards.
Responsibility: Research Committee
- 2) Make research results available online as appropriate. Responsibility: Research Committee; Web Administrator

PRESERVE AND PROTECT:

Goal: Provide encouragement, tools and expertise to OSTA chapters and members to protect the Old Spanish National Historic Trail

Action Steps:

- 1) Collaborate with stakeholders
Responsibility: Board; Chapters; Preservation Committee
- 2) Establish regional groups of volunteers, with chapter participation, committed to preservation activities and proper trail etiquette
Responsibility: Chapters; Preservation Committee

- 3) Conduct field events related to trail stewardship
Responsibility: Chapters; Preservation Committee
- 4) Implement an OSTA preservation policy as needed
Responsibility: Board

INTERPRET AND EDUCATE:

Goal: Provide creative interpretation of the OSNHT to expand public awareness, participation and appreciation

Action Steps:

- 1) Expand the trail partner program
Responsibility: Manager; Board
- 2) Explore adapting the Fort Lewis College exhibit for travel and placement in major museums along the trail
Responsibility: Interpretation/Education Committee; ad hoc committee
- 3) Develop and implement maintenance plan for existing interpretive exhibits
Responsibility: Interpretation/Education Committee
- 4) Pursue grant from NEH (National Endowment for the Humanities)
Responsibility: Manager; Mark Henderson; Interpretation/Education Committee
- 5) Work with stakeholders to develop new exhibits
Responsibility: Interpretation/Education Committee
- 6) Reassess and strengthen the OSTA publications program, including Spanish Traces, brochures and other materials
Responsibility: Board; Publications Committee
- 7) Evaluate curriculum materials of public school districts along the Old Spanish Trail and, where needed, provide information about the OSNHT to those districts.
Responsibility: Interpretation/Education Committee
- 8) Develop and use speakers bureau
Responsibility: Manager; Interpretation/Education Committee

PROMOTE RESPECTFUL USE:

Goal: Promote understanding and enjoyment of the Trail through appropriate public events and publicity

Action Steps:

- 1) Continue and support the Trail Host program
Responsibility: Manager; Board
- 2) Establish a promotion committee to conduct events and support publicity efforts
Responsibility: Board
- 3) Recruit and involve youth in OSTA activities
Responsibility: Board; Interpretation/Education Committee; Chapters

INTERNAL:

Goal: Increase OSTA's organizational effectiveness

Action Steps:

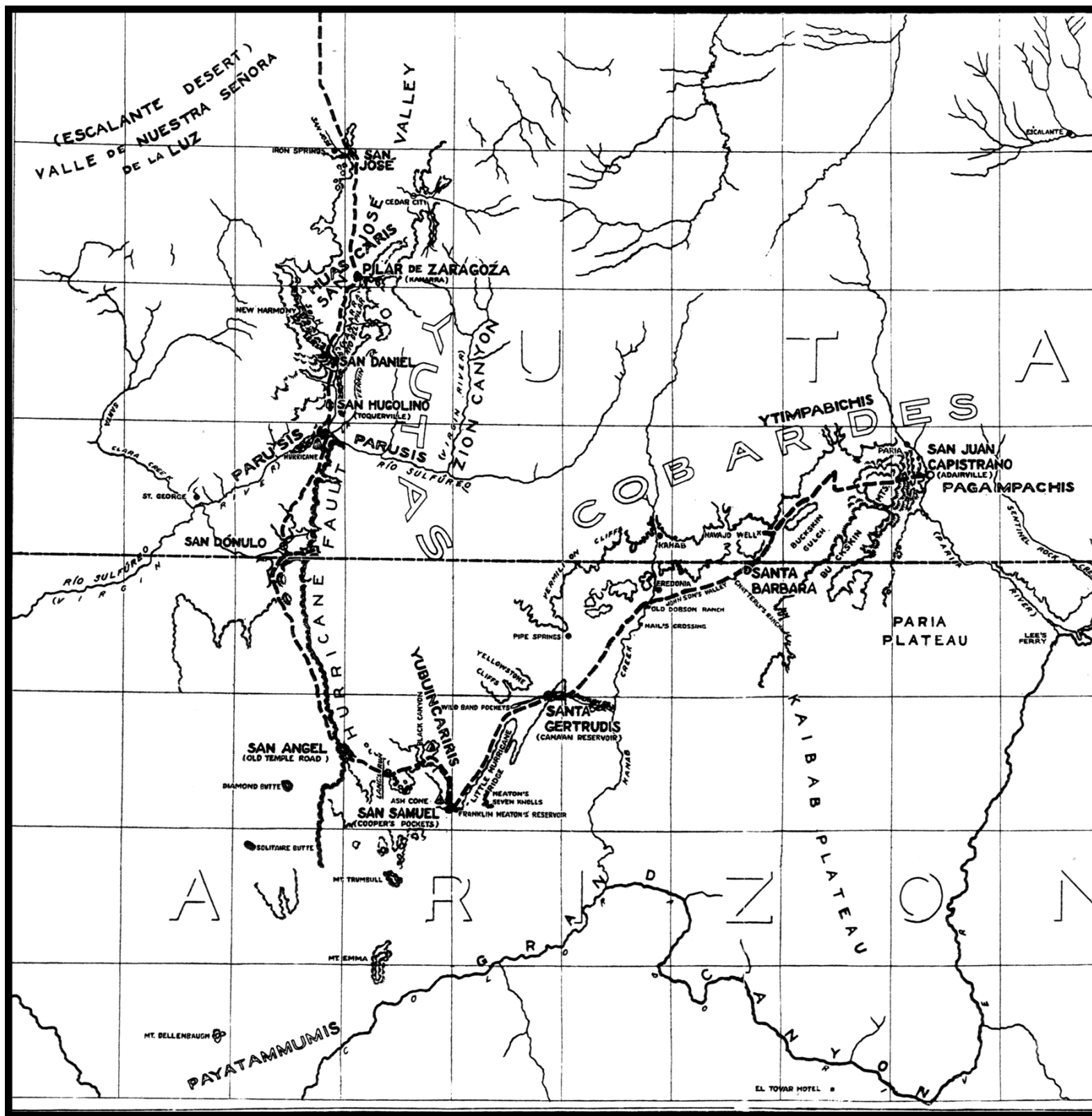
- 1) Develop guidelines for State Directors
Responsibility: Board
- 2) Develop policy manual
Responsibility: Board
- 3) Reinvigorate standing and ad hoc committees
Responsibility: President
- 4) Promote healthy chapters (training; visits; providing tools/materials, etc.)
Responsibility: Vice President; Manager
- 5) Use conference calling to support communication
Responsibility: Vice President; President
- 6) Take advantage of OSTA resources available online
Responsibility: Executive Committee
- 7) Develop operational guidelines for Association Manager
Responsibility: Executive Committee; Manager

Celebrate American Hiking Society's National Trails Day® on June 5, 2010

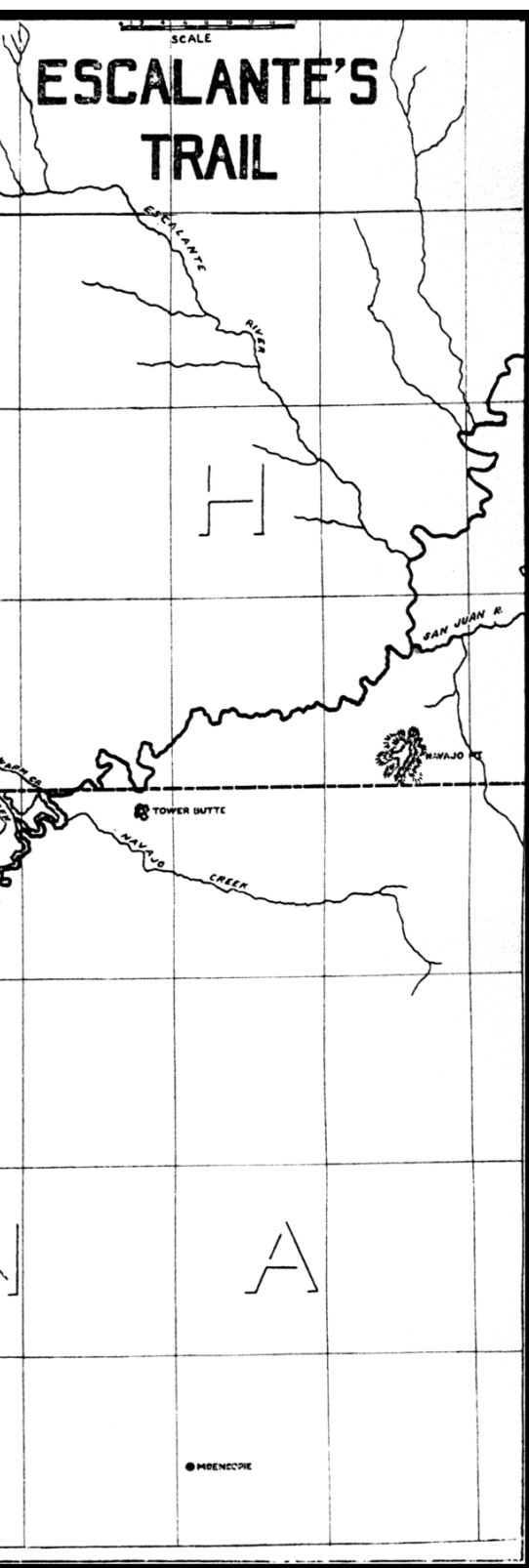
American Hiking Society and outdoor enthusiasts across the country will celebrate the 18th annual National Trails Day® (NTD), a long-standing celebration of America's magnificent trail system and its countless supporters and volunteers. More than 1,500 events will take place around the country including trail maintenance, hiking, paddling, biking, horseback riding, bird watching, running and trail celebrations. Where do you go to find peace and quiet and make your troubles melt away? Do you bike to a historic site on a rail trail? Or hike to a mountain vista? Maybe you paddle to a swimming hole or walk in your local park? The theme for NTD 2010, Find Your Happy Place ☺, encourages all Americans to get outside, connect with local hiking clubs, outdoor retailers, local parks and recreation departments or federal land managing agencies to experience, appreciate and celebrate the outdoor places that make us happy. "Whether you're an avid outdoor adventure seeker or new to our nation's network of trails, American Hiking Society's National Trails Day connects children and adults with nature so all may experience the joy and happiness that the outdoors elicits in each of us," said Gregory Miller, American Hiking Society president. Since 1993, National Trails Day has inspired thousands of individuals and community groups to take part in activities that promote healthy living and mental well being, protect green space, educate youth and adults on the importance of trails, and instill excitement for the outdoors. Plan now to host or attend an event in your area.

If your community organization would like to host an event or to find out more about NTD 2010, contact Heather Sable, Trail Programs Manager, at hsable@AmericanHiking.org or (800) 972-8608 x 208 or visit www.AmericanHiking.org. Founded in 1976, American Hiking Society is the only national, recreation-based nonprofit organization dedicated to promoting and protecting America's hiking trails, their surrounding natural areas and the hiking experience. To learn more about American Hiking Society and its mission and programs, visit www.AmericanHiking.org or call (301) 565-6704.

American Hiking Society's National Trails Day® 2010
"Find Your Happy Place ☺" on Saturday, June 5th 1422 Fenwick Lane • Silver Spring, MD 20910
• (301) 565-6704 (Ph) • (301) 565-6714 (Fx) • www.AmericanHiking.org



ESCALANTE IN "DIXIE" AND THE ARIZONA STR
 MAP COMPILED BY H. E. BOLTON



THE DOMINGUEZ- ESCALANTE EXPEDITION FROM CENTRAL UTAH BACK TO NEW MEXICO IN 1776

By Edward Leo Lyman

The Dominguez-Escalante expedition was commissioned by the Spanish governor of New Mexico primarily to discover a viable land route from his province to the newly-established Monterey Mission on the California Pacific Coast. But the Franciscan missionaries, Francisco Atanasio Dominguez and Silvestre Velez de Escalante, designated to lead that expedition demonstrated far more interest in seeking receptive Native Americans along the eastern half of their proposed route among whom Roman Catholic missions might soon be established in later Colorado and Utah.¹ This preoccupation expended most of the good weather season in those areas. The return journey from Utah Lake, the farthest point from their Santa Fe starting place, proved to be a most difficult one for members of the expedition, largely because the travelers had already essentially exhausted their food resources.²

The probable highlight of the trip for the committed missionaries, was their visit among the Ute Indians at Utah Lake. Not only were those Native Americans perfectly receptive of the visit, they appeared to be anxious to receive the gospel message and have missions established in their midst. When none of the

people among whom they visited appeared to know anything about the ocean or missions to the West, the padres chose to head southward toward the latitude of Monterey.³ However, if they were truly committed to making their way to California, it seems they would have demonstrated more interest in following some more westerly route, particularly since the expedition cartographer, don Bernardo Miera's eventual map (erroneously) showed a river running westward out of the Great Salt Lake. A more realistic way west might have later followed the Sevier River southwest from the Mills Junction, Juab County, Utah area they passed through with no known consideration of following the stream some thought to be a recurrence of the Green River they had crossed earlier near future Dinosaur National Monument in northeastern Utah. They crossed the Sevier on the last day of September, 1776.

It was en route southward that the party members commenced experiencing their greatest hardships, including poor nourishment and bitter cold weather.⁴ On October 5, after passing Black Rock, near the future Millard-Beaver County line, the expedition leaders sent several of their men southwest in search of forage and water, but more importantly a mountain pass to the west. They returned with the report that there was no pass whatever in that vicinity and thus, in diarist Escalante's words "therefore we were unable to take this direction, which was the best

for reaching Monterey, which was our objective.” While they were then closer to the same latitude as Monterey, they did not (and never would) know that there were at least nine mountain passes they would have had to surmount in order to reach that objective.

The night of this exploration brought a fierce windstorm, followed by snowfall, not just in the mountains, but on the plain floor as well. It continued to fall throughout the ensuing day completely precluding travel at that time or the following day. They then traveled a difficult, but short distance toward later Milford on October 8 amidst continuing bitter cold winds, which Escalante noted caused them to “suffer greatly.”⁵ By then all but one faithful Indian guide had abandoned them and he did not know the territory at all. Escalante was then clearly giving up all hope of traveling farther westward, confiding realistically in his diary “we feared that long before we arrived the passes would be closed and we would be delayed for two or three months in some *sierra* (mountain area), where there might be no people nor any means of obtaining necessary sustenance, for our provisions were already very low.” He continued that “even granting that we might arrive at Monterey this winter, we would not be able to reach the Villa de Santa Fe before the month of June next year” (which would have been much sooner than an actual journey could get them there). Therefore, at the least, Dominguez and Escalante concluded to head

farther south, saying “if the terrain would permit it, as far as the Rio Colorado and from there proceed toward” the familiar Native American lands of northeastern Arizona, then New Mexico. It is clear that they had not yet fully informed other members of the expedition of this decision, as future events disclosed.

It was three days later, some twelve miles southwest of later Minersville that the padres conferred among themselves as to how they might “relieve the companions, especially Miera, Don Joaquin Lain and the interpreter Andres Muniz, of the great dissatisfaction” demonstrated by their abandoning the western route to Monterey and taking this one,” meaning the current southward direction heading back toward Santa Fe. Escalante and Dominguez had apparently made some explanation previously, perhaps after the snowstorm, but these men and maybe several others had considered the reasons unsatisfactory. Some of these men who opposed the views of the expedition leaders had become so insubordinate that Escalante confessed they made “everything insufferably difficult.”⁶

The crux of the problem was one that usually complicated church-state relations in New Spain, that although the “sword and the cross” presumably marched side by side, the two sets of interests and motives hardly ever meshed completely. Soldiers and those who had previously served in the military (which probably included many of the eleven party

members) seldom shared the same priorities as the Roman Catholic priests. Thus Escalante recorded that the dissenters did not agree that the expedition had already accomplished a most impressive purpose of not only becoming “acquainted with such extensive provinces hitherto unknown,” but even more importantly, encountering numerous Native Americans clearly receptive to the possibilities of conversion to the church and supposedly to life within the proposed Utah area missions. Instead, the diarist alleged, the map maker, who had volunteered for the expedition, “had conceived great hopes of honor and profit by merely reaching Monterey.”⁷ There is no way of determining precisely what the man intended to do to accomplish his aims, but it is possible that some government officials had made promises to him to encourage him to help keep the missionaries properly focused on the official purpose of the venture.

The disputants finally consented to “inquire anew the Will of God by means of casting lots.” Dominguez naturally first argued the inconveniences and difficulties of continuing westward. And Miera, the mapmaker (who should have known better), persisted in arguing that the actual distance to the seacoast was not nearly so far as the padres had calculated. The expedition leader also threatened that if Miera’s cause prevailed “there would be no other director than Don Bernardo Miera [to lead the expedition to California], for he thought it so near at hand.”

This argument may have had an influence with some of the voters. For whatever reasons, the Franciscans' desire was ratified by the lots and the destination controversy finally ended.⁸

The expedition thereafter traveled on without undue hardship, passing through the future Cedar City area with no more inconvenience than the need to circle some distance around the marshy Coal Creek riverbed some distance to the northwest of where the town would be located. The Spaniards made some contact with southern Iron County Native Americans, but received neither information nor foodstuffs from them. It was virtually the same in future Washington County, except there was far more difficult terrain to negotiate with little semblance of passable trails to follow. That is where the real difficulties commenced, because by the time they reached that area their food supply was exhausted. The expressly-noted lack of assistance and actual timidity of the Native Americans toward the travelers was likely because Hispanic slave traders had already frequented the region.

In the Kanarraville area, the eleven Dominguez-Escalante expedition members encountered what they correctly called the Payuchis (Paiute), who called themselves Parussi and were later designated the Parusits band, as was chief Toquer a generation later, who resided farther south on Ash Creek near the later town named after him. Although these Native Americans spoke a dialect

similar to the Utes farther north which the group interpreters understood, the New Mexicans had difficulty communicating with all of the Paiutes encountered during the discouraging month when the expedition crisscrossed their southern Utah-northern Arizona domain. When the padres and their associates did make contact with these local Indians, they were so timid and apprehensive as to have been labeled by Escalante (and later Armijo) "cowardly" Indians.⁹

Three weeks later, Escalante lamented, the expedition had experienced incredible hardships, which more cooperation from local Indians might have largely alleviated by providing more of their available food and men to guide them through the region they knew well. They had covered a relatively few miles toward their destination, while essentially wandering and suffering immensely through this lack of proper cooperation. Fray Escalante specifically admitted "so much labor and delay, [was caused by] our lack of someone to guide us through such bad terrain. For through lack of an experienced guide we went by a very roundabout route, spent many days in such a small area, and suffered hunger and thirst."¹⁰

Although later settlers hardly ever credit the Paiute Indians with much accomplishment, Escalante mentioned that the Native Americans residing along Ash Creek starting several miles upstream from future Toquerville cultivated three corn patches not encountered among Native

Americans farther north, along with "very well made irrigation ditches."¹¹ The padres were encouraged to learn that other Native Americans speaking the same language "farther downstream and on the mesas" also sustained themselves by planting maize and calabashes. However the party never witnessed any of them presumably because they continued directly to the south and the people spoken of were likely Tonaquint Paiutes farther west along the Santa Clara River.

Anyone familiar with the area where the Ash and LaVerkin Creeks enter the Virgin River (later undeveloped Confluence Park) will sympathize with the Spaniards (and their horses and mules) for their difficulty picking a passageway between the steep basaltic cliffs and other volcanic rock. They did enjoy the climate and the still-green cottonwood trees. Following the Virgin but a short distance downstream, the expedition members again made their way southward through the later Sand Hollow and Fort Pierce areas just east and south of present St. George, and on into the area later designated as the Arizona Strip. They were following the western edge of the steep Hurricane Ridge and camped in an arroyo (which would have been about a mile out from the slope up the ridge).

On October 16, the group followed two reluctant Indian guides into what became known as Rock Canyon, tending eastward, where man and beast experienced great difficulty and toward the

upper segment of the steep climb, the guides abandoned them (likely more from timidity than treacherousness). The expedition members had no choice but to retrace their steps and thus they made only four miles progress that day.¹² The next day, they came to a natural ridge-ramp near where a century later those hauling lumber from Mt. Trumbull for the St. George Temple graded the "old Temple Road."¹³ This finally allowed them to ascend the formidable Hurricane Ridge to the plain extending to the east. Being almost totally out of food, the main solution to their problem was killing one of the horses on October 17 and periodically thereafter.

Throughout this time there was some debate about whether the expedition members should continue farther south toward the Colorado River or head to the east. The Indians had warned of "a great canyon . . . [with] both sides extremely high cliffs and rocks."¹⁴ But the padres apparently suspected their informants had been persuaded by neighboring Hopis to mislead the Spaniards on the matter, not wishing to have priests passing through their tribal lands.¹⁵ The Spaniard-Mexicans continued south two more days getting to within 20 miles of Mt. Trumbull, which was only a few more miles north of the Grand Canyon northwest rim.

The band of Paiutes encountered in that area, the Unikarets, almost unknown to later Americans, were likely among the poorest-fed in the region.¹⁶ But they had probably

avoided contact with slave hunting New Mexicans. Thus they assisted the visitors more than any other Native American since the Clear Lake, Millard County area, yet they still displayed considerable hesitancy toward outsiders. Dominguez and Escalante, desperate since their provisions were entirely gone, naturally sought to further "rid them [the Unikarets] of their fears in order to relieve the privation" from which the interpreter and some of the other men were already suffering. When these Paiutes learned that the passing strangers were seeking provisions, they sent to their huts and brought back some wild sheep meat, cakes made of prickly pear and grass seeds (a staple of the diet in the region prior to decimation by Mormon and Gentile cattle).¹⁷ There were also a few more desirable pinion pine nuts. Although the Mexican-Spaniards expressed desire for more of these and meat, they had to be satisfied mainly with prickly pear and grass seed food. More than a few of the men, including Dominguez, experienced digestive system discomfort during this time, perhaps more from improper preparation than anything else. Later the Spaniards traded their remaining grass seed to other Native Americans for a smaller supply of pine nuts.¹⁸

According to Escalante, these Native Americans also expressed willingness to receive Franciscan missionaries and missions. Among them was a Mescalero Apache visiting from south of the Grand Canyon, who demonstrated disdain

for the priests typical of his people. Some of the Unikarets also had heard reports the padres considered reference to Father Francisco Garcés,¹⁹ who had been in north-central Arizona the year previous (1775) prior to making his way across the lower Colorado River and on into southern California thus opening the western third of the so-called Old Spanish Trail during the same time the Dominguez-Escalante expedition was doing the same for the eastern third of what became a good route from New Mexico to the Pacific Coast (Jed Smith linked the two segments fifty years later).²⁰

Thereafter the expedition headed back northeast from later Heaton's Reservoir toward Pipe Spring, noting some bands of mustangs on the way. On October 21, they crossed Kanab Creek near later Fredonia (then with no eroded gorge), then made their way up Buckskin Gulch to Navajo Well at the head of the Buckskin Mountains, the northeastern extension of the Kaibab Plateau.²¹ Interestingly, there was no contact mentioned with the usually-numerous Kaibab Paiute band until the travelers were well past future Kanab.²² On October 22 they camped near the future - and later abandoned - town of Adairville on the Paria River.²³ On the boulder-strewn descent course, they finally met some Native Americans, doubtless Kaibabs, who offered them roasted rabbit and pine nuts. The padres dispensed thirteen yards of red ribbon in exchange for the food and probably friendship. The same Franciscan leaders were disgusted when later that evening

mapmaker Miera allowed an Indian medicine man to perform his healing rituals in an attempt to get relief from his persistent illnesses.²⁴

Later, in the House Rock area some of the men asserted they thought they had seen the great river in the distance. On October 25 they headed east-southeast, then north-northeast trying to avoid the formidable mesas, but were finally compelled to climb out of a canyon by way of a difficult slope. They found good water, probably at Jacob's Pools. Others again claimed to see the river in the distance. On October 26, traveling through an area with very poor footing for the animals, who broke through the soil crust with every step, they finally reached the Colorado River at what was later called Lee's Ferry.²⁵

There the padres carefully investigated the possibilities of fording the river, at a place which was often so utilized by others in the future, but at this juncture, after their swimmers found it too deep and wide to negotiate, even failing with the use of a log raft, they gave up on the proposition.²⁶ Thereafter, as a brief look at the map of their journey quickly indicates, they experienced supreme difficulty finding their way toward the vaguely-reported other crossing place farther upstream, which they finally reached only after much arduous struggle and literally approaching the possibility of not surviving the greater Glen Canyon mazes. It took over three days to find a way to journey farther eastward. After first traveling some

distance up the Pariah River, they finally discovered a difficult, but passable route. By then it was also getting extremely cold at night. On November 2, it took three hours to climb a half league, (less than a mile and a half), after which they descended through a rocky gorge. On November 3 they came to the river on several occasions, but could recognize that there were no fords visible and no way out of the riverbed on the opposite side. On November 4, they picked the pads and fruit of prickly pear cactus and boiled them into gruel to share with entire party, which obviously proved to be inadequate food. Later in the day, they butchered another horse.²⁷ They finally got the remaining animals down a steep grade, partly by them rolling down. They were then in the riverbed of Glen Canyon, with steep cliffs on both sides. On November 5 they traveled north on the west bank of the creek and finally found a little-used trail which proved passable, though difficult.

On November 6 it stormed, including hail. The likely discouraged padres sought divine relief by reciting the Virgin's Litany. Paul Ostapuk, of the Page, Arizona, Old Spanish Trail Association chapter, argues persuasively that the group likely would have found shelter in a rock overhang up a small side canyon near their main route. And from there, when the storm subsided, Miera, probably alone, climbed a short distance farther up to where he carved the short inscription of their passage that way, including

the date 1776, recently discovered there by chapter members. The next day the company leaders concluded to examine another Colorado River crossing by climbing down a nearby (later named Padre Canyon) canyon. In order to lead the animals down the side of that canyon, it was necessary to with axes cut steps in a rock incline for a distance of three varas or a little less (about eight feet). One man subsequently waded out into the river and discovered the crossing to be good -- not having to swim at any place in the stream. They all finally crossed the river with relative ease at what was called for a time the Old Ute Crossing, but forever after would be better known in history as the "Crossing of the Fathers".²⁸

In celebration that the most difficult obstacle on the entire journey had finally been surmounted, the group fired several musket salutes, in Escalante's words "as a sign of the great joy which we all felt at having overcome so great a difficulty and which had caused us so much labor and delay."²⁹ On November 8 they left the river, ascending from the streambed and following a well-beaten Indian trail (north of Navajo Creek), noticing the sign of many Native Americans and numerous mountain sheep. The next day they lost the trail and could not persuade any Indians encountered to assist them. These were probably San Juan Paiutes, who at the time still occupied considerable land from that area to the east side of Navajo Mountain and all the way southward toward

Moencopi, Arizona, - and were able to defend the domain against all Ute and Navajo incursions.³⁰ They accompanied one Native American group toward their village next day, but made little headway making friends with them presumably because the Indians suspected the Spaniards to be allied with their enemies, the Hopi. They did, however, ascertain the best route to Oraibe, the ancient Hopi town located on the extreme western fringe of New Mexican civilization. Escalante had visited there the previous year, and it was in the direction they already intended to travel. On November 11, they followed an inclined trail improved in its dangerous spots by well-placed logs and rocks, and in one place, a rock and log stairway. The next day on the Kaibito Plateau they had to break ice at a spring to obtain water for themselves and their animals. On November 13, someone killed a porcupine which gave each man a taste of good food, which only whetted their appetites. Another horse had to be killed later in the day.³¹

The following day they passed an Indian village recently abandoned after the inhabitants had obviously enjoyed an abundant harvest of corn, beans, squash and melons. It appears obvious that many Native Americans continued to carefully avoid contact with the Spaniards, doubtless because of earlier negative relations with similar groups. For a day or so, the party sought Hopi Indians to assist them with food, but they too stayed away from their pathway.

The padres had great difficulty keeping their men from killing a cow belonging to members of that tribe, and finally killed another horse to allay their hunger.³² On November 16, they approached the foot of the mesa where the pueblo of Oraibi was situated. The padres ordered their men to remain there while they sought permission to enter the Native American town. Finally, with their interpreter speaking Navajo, the Pueblos hesitantly conceded they were in fact friendly to Spaniards and the group could enter. Eventually the cacique offered to sell them provisions, including flour, beef, guavas, and other foods, which the party gratefully accepted. But the padres could not preach partly because of the language barriers, although the Indians at the next-visited Zuni pueblo subsequently made it clear that while the padres would be treated as friends, the Native Americans did not then wish to learn more about Christianity.

Part of the missionaries problem, they assumed, was that they were dependent on translators Escalante considered apostates from Catholicism, whom he suspected did not offer an accurate account of the padres' intentions among their Pueblo tribesmen. They also encountered other baptized Catholic Indians who hesitated to accompany them because of fear they would later be restrained from returning to the area where they enjoyed more freedom than existed among such people in the missions.³³

By the last two weeks of

November, they were traveling through friendly Indian country and making better daily distances than at any time since early in their expedition, arriving at the Franciscan mission Nuestra Senora de Guadalupe de Zuni on November 24. However, by then their mounts were sufficiently exhausted that they were compelled to remain there to rest for more than a week, reporting their expedition by letter to the governor from that point. They did not actually arrive at Santa Fe until the second day of the new year, 1777.³⁴

Dominguez, Escalante and their men did far more to open the eastern third of the Old Spanish Trail than anyone else had ever done. The return trip from Utah Lake had been most difficult, but in the long run actually opened a better trade route for the future than they had utilized on their outward-bound roadway. Unfortunately for Roman Catholic interests and perhaps the region's Native Americans,³⁵ the missionary promises and aims did not come to fruition. Ironically, trade proved to be a far more important result of the expedition, largely because of the priorities (or lack thereof) at the time within the New Mexican-Spaniard government, which did not then much sympathize with the church, at least on matters of new missions. There would be a flourishing legal trade over the trail for two decades, as well as much more clandestine and extra-legal activity, including some mining and slave trading, probably begun even earlier than 1776.

With links to other segments of the trail blazed by Jedediah S. Smith and Father Francisco Garcés, the Dominguez-Escalante Expedition fully opened a viable route tying the Pacific Coast of California to New Mexico and beyond.

NOTES

1. I have argued, with the backing of an excellent New Mexico scholar, Dr. Joseph Sanchez, that it was likely the Franciscan Padres, Francisco Atanasio Dominguez and Silvestre Velez de Escalante never seriously intended to travel all the way to the mission at Monterey, California from their starting point at Santa Fe, New Mexico in 1776. Instead they were primarily seeking receptive Native Americans in later Colorado and Utah willing to allow missions to be established among them and probably adopt the Roman Catholic religion and the sedentary farming and ranching practices then characteristic of the Franciscan mission system. It is absolutely true that the governing authorities of New Mexico were less than sympathetic with such goals and thus the leading padres agreed that the official objective was the Pacific coastline of far off Alta California. Part of the proof they really did not intend to go there is the roundabout route selected to reach Utah Lake by way of the much more indirect route through central Colorado, never followed thereafter by others traveling the Old Spanish Trail. The other main consideration arguing against the expedition

leaders not intending such an extensive trek is that they were almost out of food provisions when they reached central Utah, less than half way to their ultimate destination. See also Joseph P. Sanchez, *Explorers, Traders, and Slavers: Forging the Old Spanish Trail, 1678-1850* (Salt Lake City: University of Utah Press, 1996), and particularly the talk delivered at the Palace of the Governors, Santa Fe, in connection with Old Spanish Trail Association conference, summer, 2007.

2. Herbert E[ugene] Bolton, "Pageant in the Wilderness: The Story of the Escalante Expedition to the Interior Basin, 1776," *Utah Historical Quarterly* 28(January, April, July, October, 1950), 2-3. See also S. Lyman Tyler, "The Myth of the Lake of Copala and Land of Teguayo," *Utah Historical Quarterly* (October 1952), 313-329.

3. Bolton, Escalante Expedition, 192-194.

4. Ibid., 194-95.

5. Ibid., 195-96.

6. Ibid., 197-198.

7. Ibid.

8. Ibid., 198-199.

9. Ibid., Escalante variously described these Native Americans thus: "his extreme cowardliness led him to fear" (200-201); excessive cowardice, much afraid of us, (208); extremely cowardly (204); frightened, how terrified he was (210-211); Indian suspicion and fear (214); with great fear (215); became so frightened (217); extremely timid (226). See also LeRoy R. Hafen and Ann W. Hafen, *The Old Spanish*

Trail: Santa Fe to Los Angeles, With Extracts From contemporary Records and Including Diaries of Antonio Armijo and Orville Platt (Glendale, California: Arthur H. Clark, 1954), 163, for Armijo comment.

10. Ibid., 225.

11. Ibid. 205.

12. Ted J. Warner, ed., and Fray Angelico Chavez, translator, *The Dominguez-Escalante Journal: Their Expedition Through Colorado, Utah, Arizona, and New Mexico in 1776* (Salt Lake City: University of Utah Press, 1976, paper edition, 1995), 99.

13. Herbert E. Bolton, "Escalante in Dixie and the Arizona Strip," *New Mexico Historical Review*, 3(1928), 46-49.

14. Bolton, Escalante Expedition, 207-210.

15. Warner, *Dominguez-Escalante Journal*, 98.

16. Winona Holmes et al., *Inter-Tribal Council of Nevada, Nuwuvi: A Southern Paiute History* (Salt Lake City: Inter-Tribal Council of Nevada, 1976), 5-15; Martha C. Knack, *Boundaries Between: The Southern Paiutes, 1775-1995* (Lincoln, Nebraska: University of Nebraska Press, 2001), 30-94. Although John Wesley Powell and Jacob Hamblin had dealings with the Unikarets band in 1870 and thereafter, they had essentially disappeared from the area. Probably some died of disease and perhaps some were killed by cattlemen entering the ranges of the vicinity. The survivors were apparently essentially adopted into the neighboring Shivwits and Kaibab bands.

17. 16. Robert A. Bye Jr., "Ethnobotany of the Southern Paiute Indians in the 1870's: With a Note on the Early Ethnobotanical Contributions of Dr. Edward Palmer," in Don D. Fowler, *Great Basin Cultural Ecology Symposium, Social Science n. 8* (Reno: University of Nevada Press, 1972): 88-91. See also Bolton, Escalante Expedition, 211.
18. Ibid., 216-217, (first page Dominguez ill), (second page, traded grass seed for other food).
19. Bolton, 212-217; Sanchez, *Old Spanish Trail*, 50-51.
20. Hafen and Hafen, *Old Spanish Trail*, 73-81.
21. Warner, *Dominguez-Escalante Journal*, 101-108.
22. Bolton, Escalante Expedition, 213; Bolton, "Escalante in Dixie," 7.
23. While Bolton was a dedicated personal tracer of routes recounted in Hispanic diaries repeated his version of the trail in both sources cited herein, Paul Ostapuk and his associates of the Page, Arizona chapter of the Old Spanish Trail Association assert, with more experience in the vicinity, that the Dominguez-Escalante group did not go down the Paria River and past Adairville, but instead went down House Rock Valley and into Marble Canyon reaching Lees Ferry from the southwest.
24. Bolton, Escalante Expedition, 215-216.
25. Ibid., 217-219.
26. Ibid., 219-220.
27. Ibid., 220-223.
28. Ibid., 222-226.
29. Ibid., 225.

30. Ibid., 225-228; Pamela A. Bunte and Robert J. Franklin, *From the Sands to the Mountain: Change and Persistence in a Southern Paiute Community* (Lincoln: University of Nebraska Press, 1987), 63-65, 67, 74-76.
31. Bolton, Escalante Expedition, 229-230.
32. Ibid., 228-232.
33. Ibid., 235-238.
34. Ibid., 238-239. See also Warner, *Dominguez-Escalante Journal*, 132-143.
35. John Alton Peterson, *Utah Black Hawk War* (Salt Lake City: University of Utah Press, 1998), 47-57, for discussion of an initial negative impact by the Mormons on the Utah Lake area Ut.

continued from page 7

Mimms expects many OSTA members to take advantage of the nearby natural wonders and plan an extended stay in the area. "There's a lot to do around there," he says, "and I think this will be a good chance for people to combine Trail interests with personal vacations."

Kanab and Fredonia are very near major scenic and historic attractions such as Grand Staircase-Escalante National Monument, a 1.7 million acre Southern Utah wonderland of rugged terrain and tantalizing outdoor adventure. A portion of it was the route of Armijo's 1829 caravan from Santa Fe to Southern

California—which is believed to have passed between present-day Kanab and Fredonia.

Other nearby scenic outdoor opportunities include Grand Canyon, Pipe Spring National Monument, Bryce Canyon, Zion National Park and Coral Pink Sand Dunes. Lake Powell and Lee's Ferry are about 70 miles away, near Page, AZ.

Discounted lodging arrangements have been made with Kanab's famous Parry Lodge, an OSTA Trail Host with a very long history of accommodating famous actors (John Wayne, Ronald Reagan, Frank Sinatra, Jane Russell, Don Knotts and dozens more). Spurs Grill, another local Trail Host, will offer discounted dining.

But Ostapuk points out that all information is available on OSTA's website (www.oldspanishtrail.org), including links to local businesses for people wanting to arrange optional non-conference activities.



Great Great Grandpa Chacon's Last Journey

by *Lisa Valdez-Bonney and Martin Valdez*

The Old Spanish Trail took travelers for a ride of up to 1200 miles to a faraway land filled with a plentitude of goods, services, and panoramic beauty not witnessed by many a landlubber. Its history is a dedication to those men and women who attempted to cross vast plains, deserts, steep mountains, and treacherous canyons.

In the early years of the Spanish explorers there were multiple expeditions into the Southwest. Those who went sought after various items. There was horse trading, and sheep and cattle sales, as well as bartering for various fine New Mexico woolen goods. Some say the route began in Santa Fe, but many who traversed its length say it started from points far away from the New Mexico capital.

Documented Spanish expeditions reveal travelers that left from Santa Fe were attempting to go west to California. Among them was Juan Maria Antonio de Rivera in 1765. Another expedition was led by the Dominguez-Escalante party in 1776. The Spanish had already established several missions along the West Coast of the continent before 1776. Two Franciscan fathers, Silvestre Vélez de Escalante and Francisco Atanasio Dominguez from New Mexico were to lead an expedition

to try and establish a line of communication between the older settlements of New Mexico and the West Coast settlers. They departed on July 29 of 1776 and decided they could not go directly west. There was too much hostility amongst several native tribes and so they decided to go on a northern route through what would later become southwest Colorado and Utah, and hopefully continue west toward Monterey. They solicited the company of Don Bernardo Miera y Pacheco, a retired army captain and cartographer. He was charged with mapping the route and describing what he saw along the route.

In 1805 Manuel Mestas also led a party through this vast region in an unsuccessful attempt to reach the west coast. Following him was the Arze-Garcia party in 1813. The traffic from Santa Fe was fairly constant and trade with the natives continued as well. There is not much evidence to suggest that successful ventures made it all the way to California prior to 1829. In 1829 Antonio Armijo made the first successful roundtrip journey to California. Thereafter, regular caravans traveled the Trail to California in the fall, taking New Mexico woolen goods with them and then returning in the spring with horses and mules.

Among the Spanish Trail adventurers was a fine young man by the name of Jose Santiago Chacon. Santiago was born in Abiquiu to Maria Ygnacia Chacon and an unknown father who some think was of Apodaca ancestry.

Santiago had traveled the trail on many occasions with the Antonio Armijo family from Algodones. Santiago was a blacksmith and was asked if he would be willing to join their caravan; he was told that he would be a big help with his knowledge of shoeing. Santiago had made the venture several times previously and was familiar with the route.

In the fall of 1843 he left with another caravan that departed Santa Fe. After the caravan had left Santa Fe via way of Abiquiu, some days down the road he noticed a stowaway character in the caravan who he immediately recognized. It was his 16 year-old son Jose Serafin. Feeling that this trip would be too exhausting for the lad, Santiago decided he would take the youngster back to his step-mother, Juana Josefa Martin in Abiquiu. Santiago lost a couple of days in the process but made up time returning to the group because of his knowledge of the trail. Once he caught up to the caravan the long journey to Monterey continued. Upon arriving in California, Santiago traded his nice woolen goods for 40 high quality horses.

Wanting to get a head start in the month of April 1844, Santiago left California ahead of the regular caravan and told them that they would find him watering his horses at Resting Spring near the California-Nevada border. Along with Santiago Chacon were Andres Fuentes and his wife, and a young boy by the name of Pablo Hernandez and his parents.

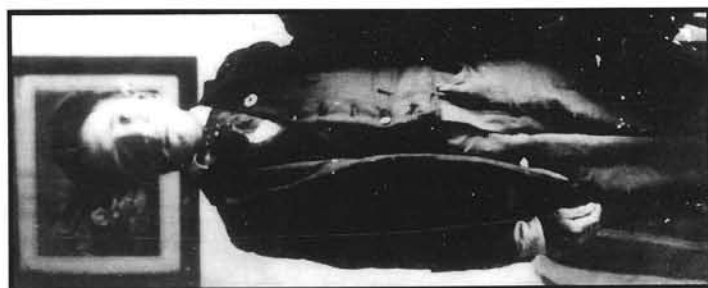
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Martin Valdez
Researcher - 6th
generation



LISA VALDEZ BONNEY
Researcher- 5th generation
Member of OSTA



Six Generations of Chacons

(no picture of Jose Santiago Chacon is available.)

Top center picture (turn magazine clockwise): Sarafin Chacon - Santiago Chacon's son

First picture bottom left: Epimenio Chacon - Sarafin Chacon's son

Second picture: Patricio Chacon - Epimenio Chacon's son

Third Picture: Carlos Chacon - Patricio Chacon's son

Fourth Picture:

Claudio Chacon - Carlos Chacon's son

On or about April 23, 1844, Santiago and his group were attacked by Paiute Indians, who most likely saw the small defenses of the caravan and wanted its fine horses. When Santiago recognized that their fate was doomed, he commanded his party to gather the horses and stampede them back towards California. There was not enough time to accomplish this task as Santiago and Pablo's father were riddled with arrows and left to die. Some have said that the two women were taken as slaves.

As the April 24, 1844 diary of legendary explorer John C. Fremont indicates, he, along with Kit Carson and others in their party, noticed that "In the afternoon we were surprised by the sudden appearance in the camp of two Mexicans -- a man and a boy." The name of the man was Andres Fuentes, and that of the boy--a handsome lad of 11 years old--was Pablo Hernandez. They were two of the members of the ambushed Chacon group. The group had been herding horses from Los Angeles toward Santa Fe when

it was attacked by perhaps 100 Indians, said the fugitives. "The Indians charged down into their camp, shouting as they advanced, and discharging flights of arrows ... Fuentes drove the animals over and through the assailants, in spite of their arrows; and, abandoning the rest to their fate, drove them off at top speed across the plain." Eventually, they left their horses to water at Agua de Tomaso and continued until they came upon Fremont. Fuentes guided Fremont back over his own trail to the site of the attack. On April 25 Fremont's men reached Agua de Tomaso, but the herd had been driven away. Fuentes, Carson, and another scout, Alexander Godey, set off in pursuit of the Indians, but Fuentes turned back because his horse went lame.

On April 29, Fremont's group reached the spring where Fuentes' party had been attacked -- near today's Tecopa, on the California-Nevada border. "The dead silence of the place was ominous," wrote Fremont, "and galloping rapidly up, we found only the corpses of the two men; everything else was gone. They were naked, mutilated, and pierced with arrows ... Of the women no trace could be found, and it was evident they had been carried off as captives. A little lap-dog, which had belonged to Pablo's mother, remained with the dead bodies and was frantic with joy at seeing Pablo, who, poor child, was overcome with grief, and filled the air with lamentations for his father and mother. *Mi padre! mi madre!* was his incessant cry."

On the afternoon of the next day, a war-whoop was heard, such as Indians make when returning from a victorious enterprise, and soon Carson and Godey appeared, driving before them a band of horses, recognized by Fuentes to be part of those they had lost. Two bloody scalps, dangling from the end of Godey's gun announced that they had overtaken the Indians as well as the horses.

And so it was that the 16 year-old son who wanted to venture on the journey to California with his father was soon to find out that his father was buried at a place now known as Resting Springs.

It was later stated by the family that Serafin was the illegitimate son of Santiago and one of Antonio Armijo's daughters. Some months later Antonio Armijo showed up in Cebolla where Serafin was living with his stepmother, Juana Josefa Martin, and wanted to have his grandson returned back to his family near Algodones. The mother refused and as the story goes, Antonio Armijo left the boy with a homemade vest. Inside all the pockets were pinned wads of paper money that the young boy could use for his necessities.

Santiago Chacon was my great great grandfather, Serafin was my great grandfather.

--Lisa Valdez-Bonney

References:

Report: The Exploring Expedition to the Rocky Mountains by Brevet Captain J.C. Fremont
Family researchers: Martin Valdez and Lisa Valdez-Bonney

Trail Steward Training Program Planning Session

A handful of OSTA members convened in December, in Phoenix, for two days of planning in regard to the Arizona Strip Trail Steward Training Program being launched this year.

The three-year initial project will result in a Trail Steward Training Manual and will include three two-day workshops to provide actual training for volunteers. The project, funded by BLM, focuses on the OST in three states: Arizona, Utah and Nevada. Separate BLM funding has been obtained for later extension of the program to California, Colorado and New Mexico.

Eventually the program will make volunteer, in-the-field Trail Steward assistance available to federal partners who manage lands on which the OST is located. The primary goal of such efforts is to identify and protect Trail locations wherever possible.

Paul Ostapuk, Arizona State Director, is project manager for the program, working closely with Diana Hawks of the Arizona Strip BLM office in St. George, UT. Information about the program is available from Paul or from OSTA Manager Don Mimms.



Trail Steward Training Program leaders consult a map during a planning session in Phoenix, Dec. 9, 2009.
L-R: Paul Ostapuk, John Crowther, Jim Page, Mark Henderson.

North Branch, Grand Junction Chapter

We are in a continuing effort to promote responsible use and preservation of a fairly large, unimproved portion of the Old Spanish Trail that traverses our community. I attended a planning meeting for the purpose of writing a project plan for the preservation and promotion of the Old Spanish Trail - Gunnison River Bluffs Trail system in the North Branch area with the cooperative efforts of Mesa County, City of Grand Junction, BLM, NPS, River Front Commission, OSTA and OMNIA. The idea is to design a plan to qualify for grants to purchase properties on the Orchard Mesa portion of the trail, connect the "experience" of the trail to the River Front Trail, preserve and improve the Gunnison River Bluffs Trail, and possibly carry that experience along the OST to Delta Colorado.

Discussed in this agenda was the desire to promote cultural and educational opportunities that exist because of this historic National Trail. It was my pleasure to inform the group of an upcoming visit by a Boy Scout group from Cincinnati, Ohio this coming June. With the assistance of Don Mimms, OSTA Manager, Mr. Dave Jackson is bringing a group from his troop to Grand Junction to tour and to do a service project to qualify for their National Historic Trail Award. -- Victoria Gipson, President OST North Branch, Grand Junction Chapter

Phoenix Strategic Planning Session

Fifteen OSTA members and federal partners gathered for two days in Phoenix in December for a strategic planning session to develop a three-year plan for helping OSTA achieve its mission. The result was a draft document with a detailed breakdown of goals, action steps and responsibility assignments. The document will soon be made available to all OSTA members for input, prior to being finalized and implemented by the Board of Directors later this year. (See Planning Session Notes on pages 10-13.)



Sharon Brown of the National Park Service, facilitating OSTA's Strategic Planning Session, Dec. 9, 2009

Please turn to back page for Tri-Chapter Meeting news

Tri-Chapter Meeting, Tecopa California

A first ever tri-chapter meeting was held in Tecopa, CA, last October, bringing together members of the Tecopa, Rancho and Nevada Chapters. The meeting, hosted by the Tecopa Chapter, convened for portions of two days at Cynthia's, a desert-themed lodging and dining facility owned and operated by long-time OSTA member Cynthia Kienitz.

The event focused on finding new ways to achieve the OSTA mission in California and Nevada. Tours of nearby sections of the Old Spanish Trail were included, along with a gourmet dinner prepared by Mark Delude and Cynthia Kienitz. (Photos by Don Mimms)



Cynthia Kienitz at the Tri-Chapter Meeting, demonstrating enthusiasm for the Old Spanish Trail



George Ross (center) describes a portion of the OST to Tri-Chapter Meeting attendees, Oct. 10, 2009



Jack Prichett, Tecopa Chapter President, speaking to Tri-Chapter Meeting crowd, Oct. 9, 2009



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