

SPANISH TRACES



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Old Spanish Trail Faces New Threats in the Mojave January 21 Strategy Meeting Planned



Silurian Valley: site of proposed California wind farm (photo: Norman Diaz)

Proposed solar energy and wind farm projects endanger the Old Spanish Trail corridor in some of the most sensitive and unspoiled areas of the Mojave. The Hidden Hills solar plant and the Silurian Valley wind farm in California would both require massive grading and erect huge structures (twin 750-foot high towers at Hidden Hills; more than 120 windmills from 250-400 feet high along Highway 127 in the scenic Silurian Valley near Death Valley). Both projects would impinge on the Trail and destroy unspoiled desert vistas.

Join with Tecopa chapter leaders and OSTA members from California and Nevada on January 21, 2012, to plan an effective response that makes sure the Trail is protected now that the U.S. is locating renewable energy in the desert. The Tecopa chapter is established with regulatory agencies as an “interested party” and is actively engaged on these two projects, as well as

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THE OLD SPANISH TRAIL ASSOCIATION

The Old Spanish Trail (OST), one of America's long distance pioneer trade routes, is recognized by Congress as a National Historic Trail. From 1829 to 1848, traders and pack mules 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, trappers, families, military expeditions, and Indian guides.

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

Visit the OSTA Website www.oldspanishtrail.org

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

Spanish Traces is the official publication of the Old Spanish Trail Association (OSTA), a nonprofit 501(c)(3) organization, incorporated under the laws of the State of Colorado.

Spanish Traces welcomes submission of articles, book reviews, and OST related news. The next deadline for submissions is March 10, 2012. All matters relating to *Spanish Traces* should be directed to the OSTA Editor.

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The Old Spanish Trail Association assumes no responsibility for statements or opinions of contributors.

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President's Corner

by Reba Grandrud
OSTA President

Are We Making Progress?

Borrowing a catchy title from a decade-old trails publication, I ask you to think with me about that question. How to answer it? Perhaps my mood is turning somber as it often does when an old year is ending and a new one is just ahead, and in my mind, I begin to tally up the past months—is OSTA farther *down the trail* (pun intended) than it was in December of 2010? Or 2009? Or 2008?

We have more chapters - but is total OSTA membership up? Most of our long-established chapters have survived - but are they growing and actively pursuing agreed-upon goals and objectives? New chapters have started since 2010 - who is nurturing and supporting them? Are they languish-

ing? Well-planned and well-executed, the 2011 annual meeting in Pomona energized those who attended, opened new vistas - but has that energy been retained? Have we lost the momentum of June?

Some committees have been in place since 2009 but have few dedicated members. At the recent Board meeting in Las Vegas, New Mexico, directors and officers were cajoled (or *coerced*, depending on one's viewpoint) into voluntarily populating the Standing and Ad Hoc committees - but is there bustling activity, has a single committee meeting been held since September, or June?

An ad hoc Youth Initiative Committee was established in May 2009; in 2010, the Nevada Chapter brought a Youth Initiative resolution to the national board; in Spring 2011, Ryan Muccio, OSTA's first youthful intern (provided by the Student Conservation Association and funded by BLM, one of our federal partners) was hired and proved to be of high calibre, excellent help; OSTA currently has co-chairs of the OSTA Youth Initiative Committee. In early September, the board voted to hire a competent young person to set up a Facebook page and OSTA's first e-Newsletter and get it out as soon as possible to the entire membership. This is a terrific step forward! Nothing has happened—will this be done in 2011? 2012? How do we get commit-

President's Corner continued on page 4

tees to function, to communicate (free conference calling, email, meeting in person, if feasible), to get projects going, to work out details, then go to the Chapter, or the Board for funding and support of whatever kind is needed?

Are we asking the right questions? Are we focusing on the most important attributes of the Old Spanish National Historic Trail? How many people know about OSNHT? How many can find a site on OSNHT where they can have even a small experience of what it was like to travel that route in the early to mid-19th century? Will those wonderful vistas completely disappear, the horizon clogged with essential energy-producing wind-farms, or drilling rigs—before we can organize enough to establish safe, healthy, recreational experiences for the American public?

(Sigh) I have painted a gloomy scene, haven't I? Yes, yet I must tell you—areas of brightness glint here and there, and we have members across the Southwest and the nation who daily are promoting the Old Spanish Trail and the National Trails System. At least one individual in each of our six states has agreed to keep on top of the ever-present threats to OST presented by mushrooming alternative energy projects and callous disregard for cultural aspects of the Trail.

The very real difficulty of traveling across several states to attend an annual conference or a work-

shop is being offset by nascent attempts at regional meetings. Diverse groups with common interests and issues are banding together. Example: Jack Prichett, head of the Tecopa Chapter, in August led in the formation of the OST/Mojave Desert Cultural and Natural Resources Working Group. Participants so far represent Cal State University's Desert Research Center at Zzyzx, CA; BLM Pahrump Field Office; BLM Barstow Field Office and Youth Intern program; the Amargosa Conservancy; a retired Pahrump property owner; OSTA Nevada Director and spouse; and several members of OSTA's Tecopa Chapter. They have met twice. Expect to hear good things coming from this cooperative effort.

Chapters in adjoining states are combining for field trips. Example: La Vereda del Norte Chapter in the San Luis Valley, Colorado, was joined by members of the Salida del Sol Chapter in Santa Fe, New Mexico.

(Excerpt from chapter report): We've long heard that field trips on the Old Spanish Trail will give the OSTA members new enthusiasm and entice new members. With this idea, we've enjoyed several trips this summer and noticed the excitement:

New Southern Ute Cultural Center & Museum-Ignacio Colorado

It's about culture. It's about trails. It's right on the Main Branch of the Old Spanish Trail.

It's a new and unusual building. It celebrates the "*living history of Colorado's longest continuous residents.*" It does so with elegance, color, videos, fun, and education. On May 20-22, 2011, over a dozen members of the La Vereda del Norte Chapter and friends joined in the Utes' presentation of the multi-million dollar facility. Drums sounded, ratchet sticks rumbled, dancers jingled and shouted. Weavers built lovely baskets from twigs. Grandkids watched videos starring their grandparents. OSTA Director-at-Large Dr. James Jefferson, a board member of the new museum, tied museum exhibits and programs to the Old Spanish Trail. He plans to make this a center of information for the whole trail, as well as for the people of many tribes.

San Antonio Mountain Field Trip, June 18, 2011

People came, some from as far away as Albuquerque, to share trail tales of the historic route west of Mt. San Antonio (just south of the San Luis Valley on the Colorado/New Mexico border.)

Michael Kyte, Archaeologist from the Tres Piedras Ranger District of the Carson National Forest (New Mexico), joined us. The late Ruth Marie Colville, San Luis Valley historian, wrote of this route:

"The West Fork trail of the North Branch route, which ran the length of the San Luis

Valley since time immemorial came up from New Mexico, via Ojo Caliente Valley, past Tres Piedras [to ford] the Rio Grande a few miles east of today's Del Norte. Stone-Age man and his family lived along the trail in the San Antonio River area; pre-Hispanic Indians used it, both Pueblo and nomads. In Spanish colonial times Indians traveled it and camped by it; Spanish soldiers and explorers came and went on military and government affairs; and traders visited the Indians. It was the Comanche war road. Throughout three centuries it has been known by many names, one of which was *El Camino Mui Adentro En La Tierra De Los Yutas*. It also was the North Branch of the Old Spanish Trail to California."

Saguache and Cochetopa Hills Field Trip, July 9, 2011

Two dozen people in 11 cars studied North Branch routes elsewhere. We looked and learned about:

1. *LiDAR* (Light Detection and Ranging) images and old, old roads east of Saguache, from Jeff Brown, BLM.
2. The scenic gravel road, trees, and birds up to Luder's Cr. C.G. and Cochetopa Pass.
3. A bit of the Continental Divide National Scenic Trail/ Colorado Trail, where it meets the Old Spanish National Historic Trail and the Great Divide Mountain Bike Trail, a private

nonprofit venture. At over 10,000' elevation, we were on the highest points of any of the OST routes.

4. Several traces of traditional Ute use of these hills. Ken Frye and friends organized this expedition. We enjoyed the vigorous hiking of 97-year-old member Charles Elliott.

Wool by Mule: The Animals of the Old Spanish Trail, September 24, 2011

The field trip "Wool by Mule – Animals of the Old Spanish Trail," was an 87-mile jaunt, led by Lorrie Crawford, Education Technician for Carson & Rio Grande National Forests. It began near La Jara and ended in San Pablo, Colorado. It featured Churro sheep, mules and horses. Woolen textiles woven from the wool of Churro Sheep in New Mexico were carried by pack mule train to California, where they were traded for strong mules and horses. Certain animals were preferred over others for trade and travel on the Old Spanish Trail. Trip participants had the chance to learn why and to meet some of these animals face-to-face. A lunch of traditional foods was available at the Quintana Farms, a budding Old Spanish Trail tourism site. (end of report excerpt)

And finally, Tecopa Chapter's Jack Prichett and Alex King, Interim California Director, are teaming up in January 2012. They expect to augment Tecopa's small but ac-

tive force of volunteers by enticing OSTA members in southern California to help with the many exciting projects that are on tap. In turn, they expect that by helping with Tecopa's projects and the great signage projects that King is organizing, former Rancho members will get back together, figure out how to rejuvenate, reorganize, or redo the Chapter, and once again, make a splash with worthwhile activities.

(Smile) It appears that just recounting some of the many fine activities that OSTA volunteers are spearheading has lightened the "gloom and doom" I started with. Now, I close with my sincerest best wishes to you—OSTA members, friends, readers of *Spanish Traces*, wherever you are. Let's keep doing what we know how to do so well: protecting, promoting, enhancing the image, and enjoying the beauty and rich history of the Old Spanish Trail, its people, and its stories—perhaps, the bulk of which are still known to only a few.

Reba Wells Grandrud

Conference Paper Proposals Now Being Accepted

Mark June 14-17 on your 2012 calendar so that you won't miss the Richfield, Utah OSTA conference. If you would like to present a paper, we are now accepting proposals. Please contact Leo Lyman - lionman011@earthlink.net.

Manager Musings

by Dennis Ditmanson
Association Manager



This past year, my first with OSTA, has been an exciting experience. I've learned a great deal about the history of the Trail, but am daunted by how much more I need to understand. I've been able to experience bits and pieces of the Trail on the ground, but have barely scratched the surface of this resource. And I've met many enthusiastic and dedicated people, but I'm disappointed that I wasn't able to get to more of the many chapter events that are the heart of the Old Spanish Trail Association. That will be high on my list for next year.

Several events stand out for me. At the top of the list is the conference in Pomona. Jack Prichett and his committee did an outstanding job arranging for the facilities and

in putting the tours together. Alex King assembled a pretty amazing cadre of presenters who covered a wide variety of Trail related topics and seem to have sparked renewed interest in the Trail in California. Alex and Jack are both very active with projects ranging from the threat of energy development activity on Trail resources to some really exciting possibilities for new Trail markers and exhibits.

Another event was the opportunity to attend the national conference of the Partnership for the National Trail System (PNTS). PNTS is an affiliation of all the National Historic and Scenic Trail associations across the country and provides a voice for Trail issues in Congress and other venues as well as serving as a clearinghouse for issues affecting Trails and for sharing activities engaged in by trail associations.

OSTA's Trail Steward Program has generated a great deal of interest and I was asked to present an overview of the program in one of the sessions. I've been able to attend two of the Steward Workshops and can attest that Paul Ostapuk and Mark Henderson do a very professional job of facilitating these activities and that those attending leave with a new sense of enthusiasm for trail resources. In fact, the most recent workshop in Richfield, Utah may lead to the creation of a new OSTA Chapter in that area.

The last event I'd like to share was a recent workshop sponsored by the National Park Service on the

topic of "Preserving and Protecting Cultural Resources along National Historic Trails." Attendees include representatives from seven National Historic Trails, three State Historic Preservation Offices, and two Federal Agencies – the NPS and the BLM. I must confess that having worked with cultural resources in many parks during my NPS career, I wondered if I would hear anything new during the workshop. I did!

Topics included: Identifying cultural resources associated with the historic trails; Identifying threats; Tools for preservation/protection; Inventory and monitoring; Planning processes and documents; and Maintenance. There was an in-depth presentation of the National Register of Historic Places process and a very enlightening session on the National Historic Preservation Act (NHPA) and the National Environmental Policy Act (NEPA) and how each affected actions and activities on and near historic trails. This session really made clear the relationship between these laws and the different compliance actions each required.

The highlight of the workshop for me, however, was a session featuring representatives from each trail association in which they noted not only the history of their respective trails but also talked about the preservation processes and activities in which they were involved. Also attending this workshop from OSTA were President Reba Wells Grandrud and Nevada Director Liz Warren. Together we are work-

ing on the best way to pass on the information from this workshop, including the possibility of a session at the 2012 conference in Richfield, Utah.

It's been a busy year, a learning year, and an opportunity I'm very thankful for. The blessings of the season to all.

Dennis Ditmanson

Chapter Report from William Workman Chapter, England

The Autumn issue of *Spanish Traces* was received here in Cumbria, England and distributed to all members. There was some positive feedback about the content of the newsletter under the new editor, Ruth Friesen. We wish her well and hope she gets much enjoyment from the project. We noted Reba's comments in her "President's Corner" section that the UK members were missed at the Pomona meeting. Plans are already being made for us to be represented at the conference in Richfield, Utah in June 2012. Everything augurs well for possibly four of us being there - Chapter President Bill Ramsay, Secretary David Fallowfield, Director John Thompson and his wife Ann. Best wishes to everyone for the New Year.

David Fallowfield
Penrith, Cumbria, England

Jan. 21 meeting, cont. from page 1

ongoing research on the Trail. This is your chance to become involved.

The meeting will be held from 12 noon to 3:00 p.m. somewhere in the LA area: the exact location is yet to be determined. Call Tecopa Chapter President Jack Prichett at 310-895-4747 for details.

The desert energy projects are in the first stages of regulatory approval, giving opportunity for public input into project design and assessment of impacts on cultural and visual resources and the environment.

OSTA's January 21 Strategy and Action Planning session will:

- Consider proposing efficient alternatives, such as placing power generation where the population is. This can be achieved by installing rooftop power generators on industrial and large government buildings, warehouses, and parking lots in our cities.
- Review proposed projects and evaluate possible mitigation measures
- Plan and organize OSTA monitoring and participation in the regulatory and environmental proceedings for each project, contacting elected officials, and coordinating with other historical and environmental organizations

- Offer you the chance to get involved with ongoing OSTA projects, including:
 - Field location and recording of the 1829-1848 mule trace being conducted by the Tecopa chapter
 - Archival research to document the OST in CA and NV
 - Preparation of OSTA field and archival data for Geographical Information Systems (GIS) presentations.

If you want to help preserve the Old Spanish Trail, now is the time to act. Plan to attend our Strategy and Action Planning session. Many of the actions that will come out of the meeting are things you can do from home, especially via e-mail and the Internet.

*Help us save the Old Spanish Trail. Details will follow soon.
Want to know more? Call Tecopa Chapter President Jack Prichett at 310-895-4747.*

Save the Date:
Saturday, Jan. 21, 2012

Trail Stewardship Marches On

by *Dennis Ditmanson*

One of the most interesting and exciting activities I have been able to participate in since coming to the Old Spanish Trail Association has been the Trail Stewardship Training Program. Back in May I was asked to present an overview of the program as part of a session on resource monitoring. Never having actually attended a workshop, I was dependent on the materials prepared by Paul Ostapuk and Mark Henderson to provide background but it was clear that this was a very imaginative and forward-looking idea.

At the end of September, I finally had the opportunity to see how this program really worked at a workshop in Montrose, Colorado. OSTA Board members Carol Patterson and Dr. James Jefferson arranged for the workshop to be held at the BLM offices in Montrose for a group of 11 attendees. In addition, BLM archeologist Glade Hadden was able to join the class for a short time. Agency involvement is an important part of this process as the training is designed to give volunteers the skills needed to provide credible information to the managing entity. Conducted by Paul Ostapuk and Mark Henderson, the first day of the workshop, held in the classroom, gave the attendees an introduction to stewardship policies and procedures and introduced them to some of the tools to be used in the field, including maps, compasses, and

GPS units. The second day field exercise took us to a site on the actual trail in an area called Wells Gulch where we were able to practice with the equipment, but the highlight for me was being able to listen to Mark Henderson and Archeologist Jon Horn debate the fine points of trail archeology.

Shortly thereafter I gave a talk on the program at a Cultural Resources Workshop sponsored by the National Park Service in Albuquerque, New Mexico and again the Trail Steward idea generated a great deal of interest. I was asked for copies of the training manual and I'm sure we will see at least one of these groups represented at the next session, planned for northern New Mexico in early 2012.

Immediately after the NPS meeting I headed to Richfield, Utah for the second session of this round of workshops, and found an incredibly enthusiastic and dedicated group of trail advocates.

The sponsoring agency in this case was the U.S. Forest Service which was represented by Forest Arche-

ologist Bob Leonard and international volunteer Lydia Jakovac (Australia by way of Canada). Forest Supervisor Allan Rowley also took a few minutes to address the group, exhibiting an interest in the Old Spanish Trail at the very highest level. As in previous sessions, the classroom work was followed by a field exercise, in this case along a route dubbed the Fishlake Cutoff, which coincidentally will be featured at the 2012 OSTA Conference to be held in Richfield. An exciting spinoff from this workshop is the potential for the formation of a new OSTA chapter in the Richfield area.

During my days as a Federal manager, I always got a sinking feeling when a well meaning visitor would bring an object to the office without any credible data as to where it was found and the conditions of the location. The Trail Steward Program offers an ideal solution to that problem while at the same time greatly increasing the ability of the land managing agency to preserve and protect important trail resources.

USFS Archeologist Bob Leonard led the field trip on the Fishlake Cutoff.



HIKING AN OLD TRAIL IN NORTHERN NEW MEXICO

by *John B. Ramsay, Charles Bennett, Peter Dickson, and Barbara Ramsay*

Presented at OSTA Conference, 2011

Hiking, one of the attractions of northern New Mexico, becomes even more pleasant when history is included. This was the case when we began hiking the area between Velarde and Pilar, New Mexico.

Blumenschein¹ identified a route through this area known as the Winter Route. We spent many enjoyable hours searching for remnants of the old trail, including portions of the extension from Pilar towards Picuris Pueblo. Our Golden Retriever companion was uncanny in his ability to end up on an old trail after we had wandered away from it. We enjoyed relating the tale of a Mother's Day hike when we took one of the authors (BR) out for a Mother's Day lunch; she had to climb over 1,300 feet with the lunch pack.

In places it was possible to recognize remnants of old trails. Other segments have been overlaid with woodcutting and mining roads, requiring us to estimate the connections between segments based on the topography. On one of our hikes we located a man-made causeway that allowed hooved-animal traffic to cross a narrow V-notched drainage on the trail. The amount of effort that went into the construction was significant and indicates the importance of the route to the local residents. A

full description including the GPS data is filed with the Archaeological Resource Management Office (ARMS), a part of the Laboratory of Archaeology, Museum of New Mexico, under the number LA 140063.

Introduction

Taos was a center for trappers, shepherds and trade goods. Wheat, flour and other products produced in the Taos Valley had to be transported by burro, horse or the human back to markets in the south. While a modern road to Taos, Highway 68, follows the canyon of the Rio Grande from Velarde (formerly La Joya) to Pilar (formerly Cieneguilla) this was not the route used during the Spanish, Mexican and early Territorial period. (The historic names of La Joya, Embudo, Cieneguilla were changed. La Joya became Velarde in 1885, Embudo became Dixon in 1900, and Pilar was adopted for Cieneguilla in 1918. The modern names will normally be used except in quotations and in reference locations as shown on maps.)

Funding for some military roads in the New Mexico Territory started in 1858 but the road through the canyon was not completed until 1875.^{2,3} The Daily New Mexican announced the opening of the road from Pilar to Velarde. William Carr Lane mentions a "River Road" as the meanest and worst of all.⁴ The vagaries of weather and other hazards affected the conditions along all the trails. Mud and rock slides,

snow and ice, presence or lack of water, and steep grades all played a role in an individual's selection of a route. Lydia Spencer Lane describes traveling from Santa Fe to Cantonment Burgwin in 1856 "over a frightful road, if it could be called 'a road.'"⁵ Bad weather coupled with the steep walls of the canyon exacerbated the hazards along the river road. As recently as 1988 the *New Mexican* reported a serious bus accident in the canyon: "Six people killed and 14 injured when a Greyhound bus ... was struck by a falling rock. The crash threw the bus ... and left it dangling over a 30 foot cliff just above the Rio Grande. ... The entire front end of the bus was ripped open by the falling boulder."⁶

A View Of Historic Maps

Blumenschein's map provided an early guide for hiking the regions and identified two of the early routes north from Santa Fe to Taos as the Winter Route and the Summer Route. Figure 2 is a copy of this map. The Summer Route turns southeast at Velarde and travels up Cañada de las Entrañas, eventually turning northeast to Ojo Sarco, Las Trampas and on to Taos. The Winter Route leaves Dixon and leads northeast to Apodaca Pass, then to a juncture near Pilar and on to Taos. The sketch also shows the Sosa/Dominguez trail that branches off the Apodaca Pass route and goes to Picuris.

W. W. H. Davis, U.S. Attorney for the District of New Mexico

from 1854 to 1856, rode horse-back from Santa Fe to Taos as part of his duties. He provided a vivid description of the trail from Velarde to Taos, the Winter Route. “The wagon-road winds round through the depressions in the mountains, while the bridle-path, which we followed, leads in a more direct route over some of the highest peaks.” He described the ascent after leaving Dixon as steep and difficult along a “single-mule path” and at some places too steep for the rider to remain in the saddle. Apodaca Pass was slippery and icy. The group dismounted and led their horses down to take lunch at the banks of a small stream [Agua Caliente]. They could see the “white houses of Taos nearly twenty miles distant.”⁷ This latter statement was helpful in identifying the trail in the vicinity of Apodaca Pass. He also refers to a sandstone pillar, pictured below in Figure 1, located near the confluence of the Apodaca drainage with Embudo Creek.



Figure 1.

In 1849 the U.S. Quartermaster complained about the quality of the roads from Santa Fe to Taos; an 100 mile detour was required to deliver equipment between the towns. Both Spain and Mexico

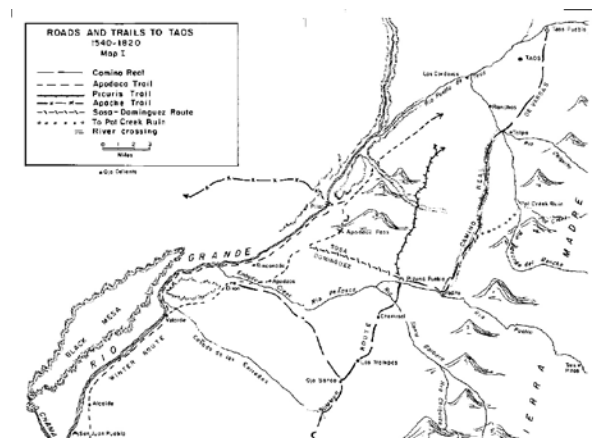
planned to improve roads between Santa Fe and Taos, but that did not occur. From 1851 through 1861 the Territorial Legislature continually petitioned the U.S. Congress for financial assistance to improve the roads. In 1852, the Secretary of War, C. M. Conrad, testified before the House of Representatives “that for more than one half the distance from Santa Fe northward there is already an excellent wagon road [to Velarde] and that for the remainder of the distance the road passes through ‘cañons,’ or narrow gorges of the mountains, . . . streams are extremely swollen, where it would be extremely difficult to make a good permanent wagon road although practical for mules, which are chiefly used for transportation in that part of the country.” The request for funds was “Laid upon the Table,” but Congress finally appropriated \$20,000 in July 1854 to begin building various roads in New Mexico. Planning and some construction of the route from Taos to Santa Fe started in 1858, but were delayed partially by mismanagement and by the Civil War. In March 1873 Congress appropriated an additional \$25,000 to complete the road from Santa Fe to Taos.⁸

Mid 19th century maps provide an enticing introduction to locating old trails. However, cartographers of the period did not rely completely on ground observations but apparently used word of

mouth descriptions, or sometimes just “winged it.” However, the maps provide insight into the history and development of the trails when viewed as a group. They also provide an appreciation of the effort required to travel from one town to another. Bernardo Miera y Pacheco’s 1779 map published in the Dominguez report on “The Missions of New Mexico” and translated by Adams and Chavez⁹ shows an east-west trail crossing the Rio Grande at the present site of Pilar, but no indication of a trail from the present Dixon to Taos.

None of the early maps show a route from Velarde to Pilar that follows the Rio Grande. The Summer Route passed through Ojo Sarco, Los Trampas, and Picuris and then dropped into the Taos Valley through the Cañada Miranda. As described by Capt. Macomb, the Winter Route over Apodaca Pass to Pilar was not suitable for wagons or carts, but would be passable by foot or mounted, except in heavy snow conditions.⁹ The early cartographers used variations of these two basic routes.

Figure 2.



Disturnel's map¹⁰ of Mexico dated 1846, previous page Figure 2, shows a road from Santa Fe through San Juan, Dixon to Puebla [sic] and on to Taos. One 19th century maps that clearly shows part of the trail is from a U. S. Congressional Report on the "Taos Revolt."¹¹ Colonel Sterling Price marched from Santa Fe, fought one battle at La Cañada de Santa Cruz and then followed the Indian/Mexican forces towards Taos. Near Velarde an opposing force was encountered. He found it necessary to divide his troops, with the cannon following the Summer Route because of the steepness and difficulties of the Winter Route. A map in Price's official report shows the route and location of this battle, which is shown below in Figure 3. Salzman and Salzman¹² published the map of this section of the trail.



Figure 3. Sketch from the report by Col. Price that clearly shows a route between Velarde and Dixon.

The "Map of the Territory of New Mexico" compiled by Parke and Kern¹³ and published in 1851 is the most complete, of the maps we examined, of the trails existing before the road through the canyon was completed. An enlarged section is shown below in Figure 4.



Figure 4.

A road is shown from Santa Fe to San Juan, Los Luceros and to Velarde. One trail is shown from Velarde to Trampas and then a road continues to Picuris, Ranchos de Taos and Taos. Another trail is shown from Velarde to Dixon. This trail then splits with one branch crossing to the west side of the river to a point identified as Bolsa and then recrosses the river at Pilar and continues to Taos. The map is

indistinct on a trail over Apodaca Pass.

In 1858 Capt. J. N. Macomb surveyed three possible routes for constructing a military road between Taos and Santa Fe. He described the Dixon route as "a bridle path which passes in a direct course through El Embudo, but is so steep that in wet weather animals pass over it with difficulty. The heavy grade and mobile character of the soil throw it out of consideration as a wagon road." Macomb proposed cutting a roadway through the "left bank" [east bank] of the Rio del Norte [Rio Grande] from Sienaguilla [sic] to Velarde.³

An 1863 map of New Mexico, below in Figure 5, by the Surveyor General of New Mexico, John A. Clark, shows a road from Santa Fe to San Juan, Trampas, Chamisal, Santa Barbara, Picuris and on to Taos. Also shown is a route crossing to the west side of the Rio Grande at San Juan and then

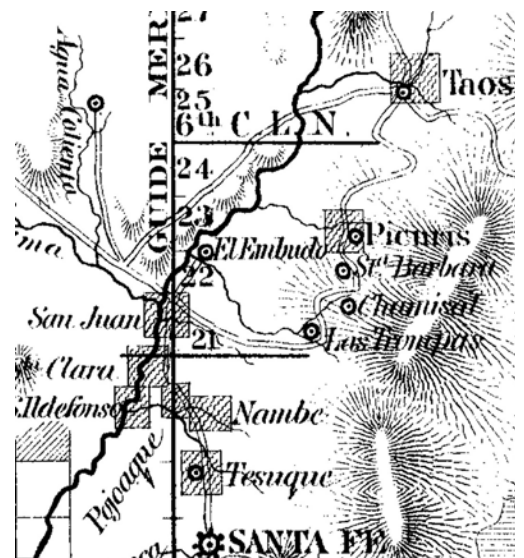


Figure 5.

re-crossing the river west of Taos. This route is apparently the one discussed by Ruffner in his report of 1876. Rather curiously he does not show a trail extending beyond Dixon.¹⁴

Lt. George Wheeler, U. S. Corps of Engineers, was responsible for the U. S. Geographical Surveys west of the 100th Meridian and this project provided an invaluable set of maps of the western U.S.¹⁵ The extensive road and trail systems that existed in Northern New Mexico in the period 1872-1879 are shown on at least two versions of Atlas Sheet 69. One route follows the Rio Grande from Velarde to Pilar. This is the route completed in 1875 and described by Ruffner. Other routes shown are: the older road from Velarde to Dixon over Embudo Pass, a trail from Dixon up Apodaca drainage to Picuris, roads and trails from Velarde to Truchas and to Trampas, a road from Dixon to Ojo Zarco [sic] and a road from Dixon to Ojo Zarco [sic]. The roads through the Rio Grande Canyon and from Dixon to Ojo Sarco follow the general plan of the current road system. The map of "Historic Trails" by Beck and Haase¹⁶ shows only the post-1875 Military Road. U.S. Geological Survey topographical maps show various roads and jeep trails throughout the area. However, it is not possible to identify the older trails from these because the roads have been used for woodcutting, logging and mining. Segments of some of these roads follow logical routes of the older trails.

Summary Of Map Data

There are three general routes from Velarde to Pilar (La Joya to Cieneguilla) shown on the maps of the late Mexican and early Territorial periods. One crosses the Rio Grande near San Juan, follows the Rio Chama along the Old Spanish Trail towards Ojo Caliente, climbs the mesa to the west and then descends into the Pilar region (see Figure 5). A second goes from Velarde to Dixon (Embudo), crosses the Rio Grande to the west side and recrosses at Pilar (see Figure 4). A third route is the one named by Blumenschein as the Winter Route and is the one we have located and recorded. All are indicated on the Wheeler map of 1875, which also shows the new road along the east side of the Rio Grande.

Locating The Trail From Velarde To Pilar

Over the course of many hiking trips we were able to locate and establish several sections of the Winter Route. GPS data were obtained and are on file with ARMS in Santa Fe and BLM in Taos.

Starting from Velarde, the trail can be entered at the point where the Rio Grande debouches from the canyon. Here the trail turns east and follows the lower reaches of Arroyo Ocole. Mexican-period petroglyphs of crosses and angel figures exist along the north side of Arroyo Ocole. These are recorded at the New Mexico Laboratory of Anthropology as LA 100106. Embudo Pass divides a side drainage of Arroyo Ocole and Cañada

Agua. Vestiges of an old road are seen along the descent from Embudo Pass to Dixon. Scaling Price's map places the battle site near the narrows in the lower part of Cañada Agua. No attempt was made to locate the trail through the Dixon-Apodaca villages.

The first unambiguous vestige of the trail from Dixon to Pilar can be found approximately 1.5 miles up the Apodaca drainage at the confluence of three subsidiary drainages. The old trail lies in the eastern smaller drainage. We found a man-made causeway across the drainage, evidence that this was an established route. From this point the old trail can be easily followed as it climbs to the ridge-line and then to a tableland where it meets an existing road. Large piles of discarded cans and miscellaneous material scattered over the area indicate that sheepherders and woodcutters used this area for extended periods.

The tableland is covered with sage, piñon and juniper and no clean evidence of the earlier trails were located. Scaling distances on the Blumenschein sketch map places the junction of the Sosa/Dominguez trail to Picuris and the trail to Apodaca Pass approximately at the point where the trail reaches the tableland. The Sosa/Dominguez trail probably follows an existing road, goes between Copper Mountain and La Sierrita and then leaves the road and descends to Picuris.

Apodaca Pass was identified along a ridgeline suggested by Andy

Lindquist, Taos Historical Society. The statement from W. W. H. Davis that a trail north from the pass leads to a steep descent into the Agua Caliente drainage and that the village of Ranchos de Taos can be seen from the vicinity of the pass supports the identification of Apodaca Pass. A drainage system leads to the pass from the south, and a woodcutters' road follows this drainage, which prevents clear identification of this as an old route. However, this is the most direct and gradual route from the tableland to the pass. The trail then follows through to a lower saddle onto the ridge that descends to the Agua Caliente. A road up this ridge is shown on the 1995 USGS topographic map for Trampas. (Though it is shown as a road, access to the lower reaches and sections of the road are currently impassable.)

The continuation of the Winter Route from Pilar and the Summer Route from Dixon were identi-

fied and reported by Hawk.¹⁷ The approximate location for the trail from Velarde to Pilar is shown in Fig. 6.

Conclusions

The maps discussed here, as well as other maps, show there were various ways to travel between Santa Fe and Taos. There was significant trade between Taos and Santa Fe. Not only was Taos a station along the Old Spanish Trail, it was a source of wheat and other trade goods. Segments of an old trail from Apodaca to Pilar have been identified and GPS readings obtained. A significant historical feature (the causeway) was located that supports the conclusion that it was an important part of an old pack trail. A continuous trail has not been cleanly identified, but the topography is such as to indicate the general path of this old trail. Several sections are steep and fit the descriptions provided by W. W. H. Davis. The general location of the Velarde to Pilar trail is

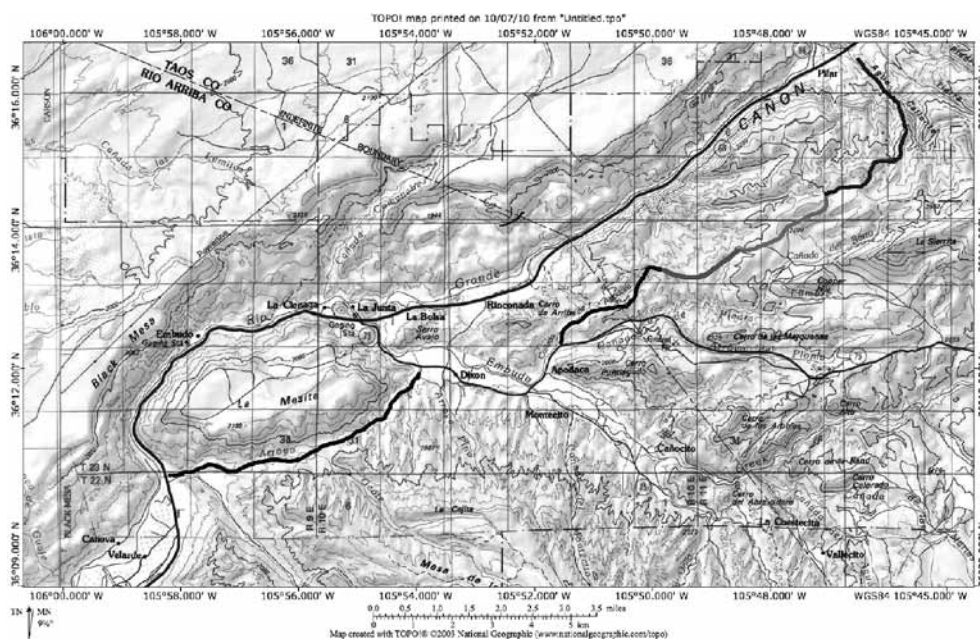
illustrated in Fig. 10. Trails that bypass the confluence of the Agua Caliente with the Cieneguilla and Tierra Amarilla drainages were also located.

Acknowledgements

Andy Lindquist provided important assistance on the location of the trail from the Agua Caliente stream to Apodaca Pass. H. L. Horak and P. T. Horak, the son-in-law and grandson of two authors, participated in a number of the hikes. C. Hawk of Taos has been an invaluable commenter and critic and his definitive identification of the various trails in the Taos Valley is an important contribution to defining the culture and understanding of New Mexico History. His aid is gratefully acknowledged.

John B. Ramsay is a retired chemist from the Los Alamos National Laboratory. He is currently a volunteer Research Associate with the Palace of Governors in Santa Fe. He and his wife, Barbara, together with Charles Bennett, now retired from

Figure 6. The black lines from Velarde to Dixon and on to Pilar show the approximate location of the trail. The slightly grayed section follows an existing dirt road.



the Palace of Governors, and Peter Dickson, a scientist at Los Alamos, jointly developed an interest in locating the trail from Velarde to Pilar described in this article.

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Lloyd D. Rivera Exhibits at Taos Fall Arts Festival

Lloyd D. Rivera, well-known local artist of Southwest topics, exhibited recently at the Taos (New Mexico) 2011 Fall Arts Festival. He continued his documentation of Spanish and New Mexican history with his oil painting "Old Spanish Trail to Taos." His paintings interpret historical anthropological aspects of the trade routes used in the multi-culturals from 1292 to 1892.

Between 1990 and 2010, Lloyd was active in the Camino Real, Old Spanish Trail and Santa Fe Trail associations, acquiring knowledge and ideas for his award-winning paintings. Since 2009, his "Old Spanish Trail Series" has been in numerous Taos art exhibits.

He is the head of the Borderlands Project, a Southwest history/visual arts venture, and is on the board of directors of the Taos Fall Arts Festival. He also provides tours of the "Camino Real de Plata" from Taos to El Paso, Texas.

For more information, contact Lloyd at llogra@kitcarson.net.

An Historiographical Sketch of Jedediah S. Smith, A Co-Founder of the Old Spanish Trail

by Edward Leo Lyman

Jedediah S. Smith was arguably the greatest explorer in the history of what became the United States. Besides being the first explorer to recognize the value of South Pass in southeastern Wyoming as the most practical passageway through the Rocky Mountains, he was the first to cross the Sierra Nevada Mountains and the Great Basin in two directions, along with blazing the trail-roadway from California to Oregon. And he was the person who linked the eastern third of the Old Spanish Trail blazed by Padres Dominguez and Escalante (from Santa Fe to Utah Lake) with the western third of that trail, first traveled by Padre Francisco Garcés (from Needles to San Gabriel, Mission, California) exactly fifty years after the Franciscans' explorations.

After some years of relative fame in the United States, Smith was almost forgotten by the beginning of the twentieth century. When biographer Allan Nevins first sought a title for his book on John C. Frémont, he almost named his man the great pathfinder. But upon learning that Jed Smith had been almost everywhere Frémont ever went, before him, he changed the name to Frémont the Pathmarker. As researchers reconstructed the details of Jed Smith's life, they realized that he was not only immensely capable as a leader of men and explorer; he also kept a good diary of many of his experi-

ences and drafted excellent maps. In 1934, Maurice S. Sullivan published *The Travels of Jedediah Smith: A Documentary Outline*, which contained a portion of Smith's then recently-discovered journal, along with important letters from the period. Two years later, the same author published *Jedediah S. Smith: Trader and Trail Breaker* (New York: Press of the Pioneers, Inc., 1936), which was a reasonably good first biography, until completely superseded by Dale L. Morgan's classic biography *Jedediah Smith and the Opening of the West*, published in 1953.

Morgan, who lost his hearing during an illness while a Salt Lake City schoolboy, commenced gathering virtually all known material and references to Jed Smith during the late 1930's. He spent a great deal of time at the Missouri Historical Society, which he considered the central place for all research on the American fur trade. The detail and depth of his study are absolutely awe-inspiring even after well over half a century. Yet there are some legitimate grounds for criticism of the inherent ethnocentrism in that era, reflected in Smith's attitude toward American Indians and Hispanic Americans. And he certainly was open to criticism for telling untruths to Mexican officials on several occasions in California. Some authors, but not necessarily Morgan, stressed his personal choice not to smoke, drink, or cohabitate with Indian

women, and perhaps to read the Bible regularly (which cannot be proven).

Apparently by the time the Morgan biography was published, historical cartographer Carl I. Wheat had discovered among the collections of the American Geographical Society a copy of John C. Frémont's 1845 map of the West with annotations clearly taken from Jedediah Smith's maps. Wheat immediately collaborated with Morgan to publish *Jedediah S. Smith and His Maps of the American West* (San Francisco: California Historical Society, 1954). This obscure book evaluated the significant lost Smith manuscript maps and reproduced several contemporary maps his work clearly influenced.

However, biographer Morgan was the first to admit that source limitations kept him from recounting all of Smith's life in great detail. And thus, in 1967, he called upon citizens of St. Louis to make another search for other portions of the Smith diaries known to have existed. Miraculously, another major portion of that document turned up that year. It took a decade before this was actually published, edited by George R. Brooks, as *The Southwest Expedition of Jedediah S. Smith: His Personal Account of the Journey to California, 1826-1827*. This is a truly valuable detailed recounting of Smith's expedition from Utah Lake to San Gabriel and beyond as he blazed the middle third of

the Old Spanish Trail exactly a half-century after the Dominguez-Escalante and Garcés expeditions. The document also offers the most insightful personal statements ever located of Smith's motivations and introspective thinking, including on the subject of exploration. The same publication also includes the well-edited "Daybook," (though formerly known and utilized) of Smith's closest associate on this expedition, Harrison Rogers.

Later, in the 1980's, longtime scholar of the fur trade David J. Weber located a significant collection of letters in the Mexican archives offering important information regarding the time of Jed Smith's incarceration by California Governor José Maria Echeandia. These letters document the prisoner's dealings with the Californios, including deliberately disobeying orders about how he should exit California.

And now finally, in 2009, a reasonably good Western historian, Barton H. Barbour, published a new Jedediah S. Smith biography, *Jedediah Smith: No Ordinary Mountain Man*, which took good advantage of the numerous relevant source materials and additional research done during the almost sixty years since the Morgan biography, still in print, first appeared. As part of a prestigious biography series published by University of Oklahoma Press, it inherits the high reputation for good writing and scholarship, but also the one drawback of not including footnotes or endnotes, although these are available

to those who request them from the publisher.

The series editor, Richard W. Etulain, stated in his preface that the author understood the tendency of many earlier historians and biographers "to transform Jedediah Smith into an entirely heroic, larger-than-life western figure. Throughout his biography the author demythologizes Smith, depicting him as courageous and ambitious but also [a] flawed human being." The editor claimed the result "is an appealing, balanced new treatment of a major western figure and thus a valuable addition to the Oklahoma Western Biographies Series." However, there will be some, including this reviewer, who believe the author probably goes too far in seeking to knock an accepted hero off his pedestal.

Barbour does offer an insightful account of Smith's early life, his initial experience as an employee of William Ashley and Andrew Henry traveling from St. Louis to the Rocky Mountains, including the tragic battle with the Arikara Indians (in which 14 Ashley men were killed), and his personal struggle with a grizzly bear, along with his formative experience as a fur trapper. It is also a good overview of Jedediah's emergence as a respected leader of men and eventually a partner overseeing a major fur trade company.

Certainly one of the biographer's important contributions was treatment of Smith's Southwest expedition of 1826-27, still essentially

unaddressed in any comprehensive study since the expedition leader's additional diary account was published. This portion of the biography began by stating, "Jedediah Smith for the first time yielded completely to his compulsion to explore." This is largely true, but his partners, David Jackson and William Sublette, also played some role by backing this investigation of an unknown region to determine if fur-bearing animals might inhabit streams there. Barbour implied that Smith intended to go all the way to California from inception of the journey, when in fact many believe that decision was actually made on the Muddy River of future Nevada after Smith encountered Mohave Indians who asserted there were many beaver in their home area on the lower Colorado River. The biographer later quoted the explorer admitting that "these considerations," meaning the information from the Mohaves, "induced me to abandon the idea of returning to the mountains until I should have gone somewhat further in exploring the secrets of this thus far unpromising country." (Barbour later quoted Smith celebrating his return to "the woods, the river, the prairie," as well as to abundant game). Thus they traversed a most forbidding desert route and completed the blazing of the first variant of the middle segment of the Old Spanish Trail.

Probably what had led Barbour to imply original intent to go all the way to southern California was Smith's most revealing personal statement, also quoted in the bi-

ography, that “I followed the bent of my strong inclinations to visit this unexplored country and unfold those hidden resources of wealth and bring to light those wonders which I readily imagined a country so extensive might contain.” After confessing “a full share of that ambition,” he asserted, “I wanted to be the first to view a country on which the eyes of a white man had never gazed and to follow the course of rivers that ran through a new land.” Jed Smith certainly fulfilled those ambitions.

Even before the discussion of the important southwestern journey commenced, careful readers would discern what looms as a major flaw in the remainder of the work. The new biographer was apparently not sufficiently familiar with the geography of the trails and region through which Smith traveled. In his discussion of the rivalry with Hudson’s Bay Company brigade leader, Peter Skene Ogden, and the Humboldt River of Nevada, Barbour incorrectly stated that was the “only significant stream within the Great Basin.” In the Great Basin are four rivers which flow into Great Salt Lake: the Provo (through the Jordan), the Weber, Ogden, and Bear Rivers, all far larger than the Humboldt. The Sevier River is perhaps the most significant river to the Trail and to current day agriculture in the Great Basin.

Then, when Smith was well into the first segment of the southwestern journey, along the Sevier, the author asserted that the Smith

party traveled some fifteen miles farther south up the river than most other observers believe they went. The latter are virtually unanimous in believing the group took the Clear Creek tributary southwestward up into the most passable canyon and over an easier summit of the southern extension of the Wasatch Mountains to Cove Creek, near where a still-well-preserved Mormon fort of that name was built four decades later. If the party had gone the way the biographer stated, it would have struggled through a difficult narrow stretch adjacent to the Sevier and then up Marysvale Canyon. This would have taken them into the vicinity of the highest mountains of southern Utah, the Tushars, something a good pathfinder would definitely have avoided. Soon thereafter, Barbour made another similarly grievous geographical error when he asserted that the Virgin River flowed into the Sevier River (which was actually a hundred miles away and on the opposite side of the Wasatch Mountains). It is possible to understand the confusion from mention in the earlier Sullivan-Smith biography of the mutual watershed for tributaries of both rivers northeast of present Zion Canyon, which may have misled the latter author. Actually the east fork of the Virgin starts about half a mile from Tyler Creek which shortly becomes a branch of the Sevier, both less than a mile west of the State Route 14/U. S. 89 junction.

After recounting the difficult journey through the forbidding desert

region from the Virgin River of extreme southern Utah to the lower Colorado of southwestern California, the author demonstrates virtually no knowledge of the much-studied Mojave Road route from the Colorado to the Mojave River sink. And when the party neared the Cajon Pass entrance into the inhabited portion of southern California, he had the group “descend” the west fork of the Mojave to Summit Valley, when in fact they were ascending that stream.

Barbour’s account of the Smith party’s stay in southern California is more than adequate, drawing heavily on Weber’s previously discovered and interpreted material on relations with Mexican officials. However, there is little evidence from his statements about mission Indians and former mission lands in the hands of new owners that he had much understanding of the period of California history surrounding secularization of the missions.

Another serious geographical mistake came when Barbour discussed Smith’s exit from southern California, in which he perhaps correctly stresses the party leader lied to the California governor concerning the route he was to take. The author has the group follow the Mojave River into the later Victorville area after reaching the Antelope Valley, which would mean backtracking in the opposite direction, away from their intended route. The author may well have gotten somewhat confused on this from the Brooks treatment of this route, or that of

Morgan and Wheat. Indeed the expedition traversed the Antelope Valley, but probably never saw the Mojave or the valley where Victorville would be built on this exit journey.

The party entered the huge San Joaquin Valley then headed northward, often trapping the tributary streams of the main north-flowing San Joaquin River. Smith eventually left his men to trap for much of a year, while he took two companions, Robert Evans and Silas Gobel, and heroically crossed the Sierra Nevada Mountains and then the equally forbidding salt-flat deserts south of the Great Salt Lake. After recounting these ordeals, the author again fell into a geographical trap. The group was clearly north of the Utah Lake area when they encountered the flooded outlet river from that lake, the Jordan, probably some thirty miles north (in the vicinity of the later Salt Lake City airports). There the men struggled to cross the flooded river and adjacent swamp-lands, but clearly did not encounter Utah Lake itself.

After amazingly keeping his previous commitment to return to the company rendezvous by a certain time, Jed Smith started back over the same route with a new brigade of men (including Gobel). Almost half of these men (eight in number) would be killed by then-irate Mohave Indians at the Colorado crossing. After the survivors had struggled across the Mohave Desert, they had no choice but to return to the inhospitable (to Anglo-

Americans) Mexican pueblos of southern California for mounts and supplies. There were inevitably further confrontations with Mexican government officials as well. But they finally made their way northward into the San Joaquin Valley and reunited with the men left there the previous season.

Again, as the group made their way northward, the author demonstrated some lapses of knowledge of the great central valley river system. He stated that the Mokelumne River flowed into the Sacramento, which in fact flows southward from the northern portion of the huge California valley. The San Joaquin River flows north, gathering many important tributary streams (including the Mokelumne) on its way, prior to flowing into the Sacramento. The author also implied that both of the largest valley rivers flow separately into San Francisco Bay, but they in fact first join to form the greater Sacramento.

Thereafter, the brigade trapped their way north up the Sacramento River Valley with Jed Smith struggling to maintain peace between his men and the indigenous American Indians. After Rogers was mauled by a grizzly bear, the party made its difficult way through mountainous terrain to the Klamath River. After another difficult trek leading their mounts to the seacoast, they hacked their way with axes northward past the future Jedediah Smith State Park of northern California into present southern Oregon and made

their way past the Rogue River. Near that point, biographer Barbour pointed out that the Smith men looted some Indian house planks for rafts, even though they had been hostile toward American Indians for their own thievery.

In the second week of July 1828, Smith and his men seriously alienated the Umpqua Indians, allegedly beating several men and seizing a prominent chief and binding him until he disclosed where he had hidden a stolen ax. This treatment soon led to a surprise attack on 15 of the trappers while Smith and two companions were upstream scouting for a river ford. Only one man survived this third massacre of Smith associates during Smith's time in the western fur trade. The survivor, Arthur Black, made his way 200 miles north to Fort Vancouver on the Columbia River, arriving a day before Smith and his two companions.

The British Hudson's Bay Company leaders, who had maintained better relationships with American Indians, assisted Smith in retrieving 600 beaver and 50 otter pelts, along with 40 horses. They also fortunately saved the Smith and Rogers daybooks and apparently Smith's draft manuscript maps. After spending the winter at the British company headquarters and selling Smith's furs and horses to the rival firm for \$2,500 - \$3,000, Smith and Black made their way westward to where partner David Jackson and his men were trapping near the future Idaho border, and later to the rendezvous held that

year at the junction of the Wind and the Popo Aige Rivers in western Wyoming. The Barbour book does sufficiently well in recounting all of this.

After trapping another year, 1830, Smith and his partners sold the company to five veteran trapper associates and made their own way to St. Louis with sufficient furs, reportedly \$150,000 worth, to liquidate their old debts and retire. But early the next year (probably constitutionally unable to remain retired), Jed Smith was persuaded to lead a wagon train over the Santa Fe Trail and was scouting alone on the Cimarron River when he disappeared. The assumption at the time was that he was attacked by hostile Comanche Indians. His body was never recovered. Author Barbour presented some illuminating speculations on the death of this truly amazing man, with this account standing as one of the many acceptable contributions of this new Jedediah S. Smith biography.

However, the biographer of a great explorer of such a vast region ought to have a far better grasp of the lands (and rivers) that his subject explorer not only traversed but also reported to many other travelers and, eventually, to regional map makers prior to the entire region becoming part of the United States. It is also a serious weakness of the book that there is only a general map of the vast area where the subject explorer made such significant contributions to his nation's knowledge of its domain.

That map does not actually trace Smith's routes, although there is another map of his southwestern expeditions, which does mark the routes (comprising about a third of his total discovery contributions). Barbour's predecessor, Dale L. Morgan, was a careful master of these geographical matters. Thus the new biographer will have a difficult time replacing his almost universally honored predecessor even though that means standing by an admittedly older biography.

The new work, however, is more than adequate, even if deficient in this one serious geographical aspect.

Edward Leo Lyman is a recent past OSTA director for Utah. He is president of the Tres Trails Chapter. He is a retired California history teacher, high school and college, now living in Silver Reef, Utah. He has written a dozen books and three dozen articles, including some in Spanish Traces. He is presently writing a history of the Southern Paiutes.

Salida Del Sol Chapter News

Salida Del Sol Chapter met on Saturday October 15 at the La Cosina Restaurant in Espanola. Our speaker was Tom Merlan, who has completed a study of the OST for the US Forest Service on the history of the trail. He had many maps and references to documents that we had not seen or heard before. It was a most interesting talk.

The chapter discussed the invitation to host the national conference in 2013 and also the possibility of doing a joint conference with the Santa Fe Trail chapter here in 2015. There was a unanimous decision to work with SFTA in 2015.

Our next chapter meeting will be February 18 at La Cosina in Española, NM with lunch at noon and the meeting beginning at 1:30 p.m. Our speaker will be Susan Boyle from NPS, who will speak on the Mexican/Spanish commercial system.

Any chapters who would like some of the brochures about the OST, please contact Pat Kuhlhoff (pglk@cybermesa.com). We reprinted them this year and are happy to share.

Prehistory of the Old Spanish Trail

by Samuel E. (SAM) Hunter
Presented at OSTA Conference, 2011

When most of us think of the Old Spanish Trail, our minds conjure up the romantic ghostly images of Spanish priests, soldiers, traders, trappers and vaqueros (cowboys) setting off on new adventures in a beautiful, vast untamed wilderness. We think in terms of things that are known, comfortable and familiar, like horses, wagons, food, hardware and household wares with which we are accustomed. We forget that long before the Spanish trod the trails between the settlements in and around Santa Fe, New Mexico and the missions near Pueblo de Los Angeles, California the American Indians were traveling those same ancient paths for trade, hunting, mourning ceremonies, war and religious purposes.

We tend to think of the “Indians” in simple terms; “Indians are Indians, they’re all the same,” but that is no truer than “Europeans are Europeans.” There are as many different American Indians as there are American Indians and our own history has taught us that cultural differences can have long-lasting, catastrophic results upon groups of people competing for scarce resources. An example is the first inhabitants of North America. More than twelve thousand years ago the first Paleo Indians set foot in present day Southern California. The Mediterranean environment was ideal for hunting and gathering and life was good...for

several thousand years. However, around nine thousand years ago the environment began to change, in the form of extreme heat and drought. By seven thousand years ago Southern California was in the middle of a period known as the altithermal; rivers and lakes dried up, plant life withered and died, the animals moved toward the more northern latitudes and higher ground. So did a Paleo Indian cultural group which we can only identify by their future language family, Uto-Aztecan.

While the proto-Uto-Aztecs were moving north, another Paleo Indian cultural group, the Hokan, had crossed the land bridge in the Bering Straits and was migrating south. The two diverse cultures were on a collision course. The impact took place in the fertile valleys of central California. Unfortunately, for the proto-Uto-Aztecs, the proto-Hokan brought with them a new weapons technology, the Atlatl and Dart. The Uto-Aztecs were at a disadvantage, armed only with their handheld thrusting spears, knives and war clubs. The losses in battle, by the Uto-Aztecs, were extreme. The slaughter of life was horrendous. To avoid extermination, the Uto-Aztecs had to retreat south into an ancient stronghold located in the Mojave Desert near present day Barstow. Today, the ancient stronghold is called the Black Mountain Complex. For thousands of years it was a mourning site and war memorial for the Uto-Aztecan

and Hokan speaking descendants of those who had fought one of the greatest battles for survival in all of American Indian history.

Below is a rough map showing the Old Spanish Trail in relationship to the Black Mountain Complex. The Old Spanish Trail starts in the upper right-hand corner, in Spanish Canyon, as it exits the National Training Center and Fort Irwin. The Old Spanish Trail then proceeds down and to the left, to Daggett, Barstow, Lenwood, Hodge, Helendale and Ore Grande (all on old Route 66). The trail then passes through Victorville and the Cajon Pass before it continues southwest towards its final destination, the Mission San Gabriel near Los Angeles, indicated by the arrowhead.



However, for the American Indians attending springtime mourning ceremonies, another path, the Ceremonial Corridor, led to the multi-purpose Black Mountain Complex which was mourning site, war memorial and class-

room...complete with text, teaching aides, interpretative trails and an amphitheater for re-enactments of historic events portrayed in many of the ancient stories told by tribal Shaman.

*Note: The twenty mile circle is centered between Lenwood and Hodge, at a site of an ancient Native American cave and village destroyed by visitors and vandals who did not understand the true nature of the great "party palace, in the middle of nowhere".

The Barstow Tortoise Intaglio marked the convergence of six American Indian trails. The proximate alluvial fans provided a natural meeting place for thousands of American Indians. The gathering provided an opportunity to replenish their travel cache of food and water prior to traveling out to the ceremonial site area where food and water were limited and could not support large numbers of mourners for an extended period of time.



While we will never know the exact content or extent of the ceremonies and activities which took place at the mourning site, we can conclude from the currently available evidence, the following: (1) That prayers were offered to those who had died in the previous year, (2) that young braves were taught the events of the three Uto-

Aztec-Hokan genocidal wars, (3) that participants were permitted to view the exact place where the first genocidal war ended and (4) that on at least seven occasions, the entire tribe gathered from hundreds of miles away to witness mock battles of the Last Battle-of-the-First War between the two ancient enemies. On three of those occasions, the mourners witnessed human sacrifices in the form of mock battles performed upon man-made, elevated stages atop an amphitheater, known as the Tortoise Head Gap Replica and located southeast across the immense open space, from Inscription Canyon.

While it does not appear that a large number of Uto-Aztec or Hokan speakers have gathered to conduct mourning ceremonies since the mid-1800s, there are indications that small numbers of both cultural groups do visit the Complex on an annual basis. Physical evidence suggests that the Complex was designed, developed and managed by the Uto-Aztecs. The annual visitors appear to remember the "old ways" (the history of their people); the Serrano Indians may have actually been facilitating these ceremonies, continuously, for five thousand years. When asked about the ceremonies, several Native American informants have simply stated that they are trying to teach their children "their history"; the informants will not discuss any details, in accordance with Indian law.

*Note: For those who do not know, Indian law stipulates the following: (1) there are things about Indian beliefs and history

which an Indian can tell non-Indians; (2) there are things about Indian beliefs and history which an Indian can confirm if non-Indians figure it out for themselves; and, (3) there are things about Indian beliefs and history which an Indian cannot tell non-Indians. (These three principles of Indian law were publically confirmed by Dr. James Jefferson., a Southern Ute, during the general membership meeting at the Old Spanish Trail Conference in June 2011.)

Figuring out why the Black Mountain Complex is so important to the development of the Old Spanish Trail can be a daunting task...perhaps a couple of maps will clarify the issue:



The primary course of the Old Spanish Trail went to Timpanogos (Provo), Utah, from either side; because it followed an old Indian trail...an Uto-Aztec Indian trail. The old Uto-Aztec Indian trail went to Timpanogos to avoid hostile Indians; Hokan (Mojave) and

Athapascan (Navajo) Indians...ancient enemies of the Uto-Aztecs and their allies the Penutians. In the previous map, the Old Spanish (Uto-Aztec) Trail is superimposed over exploratory, directional lines representing the six legs of the Barstow Tortoise Intaglio. In the map below, a dotted line approximates the division between what the Uto-Aztecs would have called the difference between friendly and hostile Indian Territories. The crossing at Moab may have offered the Spanish an all-weather crossing of the Colorado River, but so did other crossings...all of which were in hostile Indian Territory. The crossing at Moab was the only crossing available to the Uto-Aztecs.

This brings us back to the Black Mountain Complex: To get to the mourning ceremonies at the Complex, the Uto-Aztec speaking Indians living in the vicinity of present day Santa Fe had to travel "around the hostiles"...had to travel northwest to Timpanog, then turn southwest in order to avoid their ancient enemies the Hoka (Mojave) and the Athapascans (Navajo).

Why is the Black Mountain Complex so important?

The Black Mountain Complex is important because it is a microcosm of Native American rock writing. Barstow, California is at the junction of six Indian trails; these trails converge at a point just north and east of the Mojave River. Any ancient group traveling through the area had to "pass through Barstow." The languages spoken by the traveling groups were as diverse as the number of groups making the passage...this diversity of language is reflected in the rock writings in and around the Complex. Therefore, the Black Mountain Complex is the North American equivalent to the Rosetta stone, in terms of our ability to translate ancient Native American history into modern terminology. The four symbols below all represent "declining numbers" (each day the group got smaller), but the four symbols also represent at least three different Native American languages.

As mentioned earlier, the Complex was designed, developed and managed. Preliminary evidence suggests that the Serrano have been the caretakers of the mountain, continuously, for up to five thousand years, but the initial design and development may have also included many other groups of

Uto-Aztecs and perhaps Hoka speakers as well.

The graphic below demonstrates the two battle fronts and the routes taken by the defenders when they had to abandon their positions. The two fronts of the battle converge.

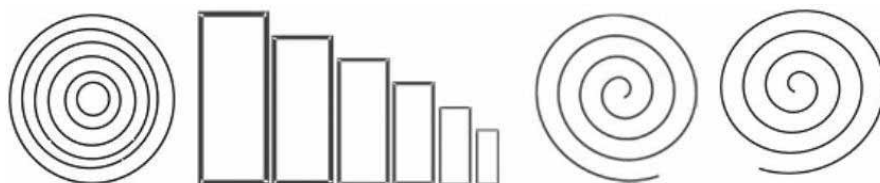
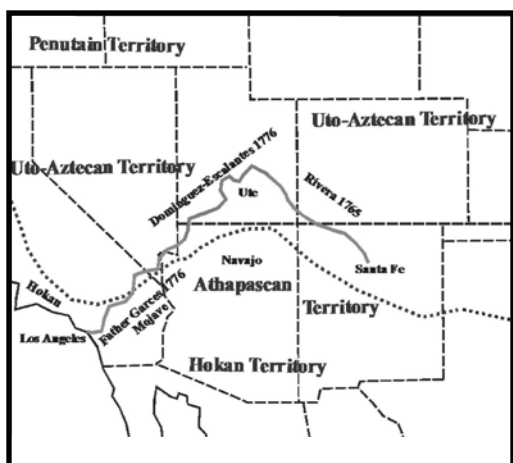


The photo below shows the initial point of attack.



The location of the initial main attack was identified by the fact that 51 percent of all the petroglyphs in the entire Complex are located in a single area of six adjacent sites. There are about 1866 petroglyphs in this one small area.

The battle ended on top of the mountain at the tip of the spur. The defenders were simply pushed off the edges of the cliffs, a fall of about thirty-five feet (three and half stories in modern terms). The spur is also the source of many phallic symbol myths associated with American Indian rock writings.



The petroglyphs provide the text, the written history of events.



Dictionary Rock

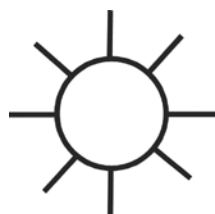
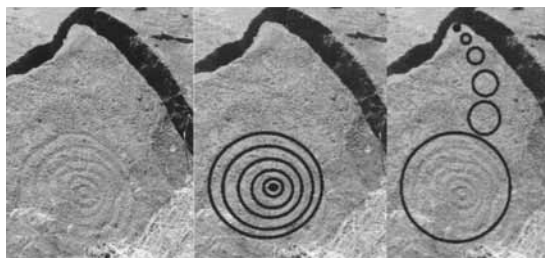


The Bug



Nine days of Battle

The petroglyph and graphic below demonstrate how the glyph of the concentric circles can be translated into a declining number of warriors each day for six days.



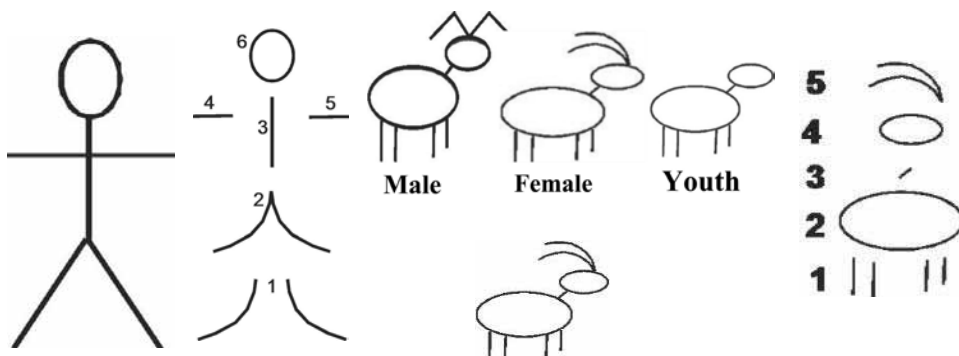
Surrounded



Trapped

To most of us, these two symbols resemble a sun and half-sun, but five thousand years ago they represented something else to the American Indians. They were not sun glyphs; they represented groups of warriors who were surrounded by the enemy. In the left hand figure, the warriors were surrounded on all sides, while the group on the right was trapped by a wall or cliff at its back. In both cases the radii from the group symbol (circle) indicates “short travel” or fighting, in all directions.

Two of the most interesting symbols normally interpreted as stick figures for “humans” and “sheep” by modern researchers meant something entirely different to the authors:



The anthropomorphic figure can be broken down into “the two fronts that had retreated from their primary positions (1), consolidated (joined forces) (2), traveled up the mountain together (3), were pushed off the left (4) and right (5) cliffs of the spur and the entire group (6) were united in death”. However, the tribe returned from death. The sheep figure can be broken down into its functional segments as follows: “the large group of warriors (2) died (1), but (3) the survivors of the tribe; the women, children, old men and security forces (4) escaped and the women, giving birth, brought the tribe back (5) to life.”

Two thousand years after the first war ended, the Uto-Aztecs returned, with a vengeance, to reclaim their ancient home lands. The ancient struggle continues today; but these battles are fought in courts of law, not hand-to-hand.

Be safe and travel in peace with the spirits of the ancestors, their council and their blessings.

Sam Hunter and his wife, Nadine, have been conducting field research on the Black Mountain Complex in Barstow, California and its relationship to the Native Americans of the West and Southwest for nearly twelve years. Sam is retired military and has a Bachelors' degree from National University in San Diego, California. His military experiences provide a unique and educational perspective not normally associated with the more traditional anthropological and archaeological pursuits.

Project Leaders Needed for Potential OSTA Interpretive Signs in California

by Alexander King

The Old Spanish Trail Association currently has just one interpretive sign in place in California: at Mission San Gabriel. Many, many more possible sites and OST-related subject opportunities remain.

Interpretive signs are an extremely effective and long-lasting way to memorialize aspects of the Old Spanish Trail in general, as well as to promote the official Old Spanish National Historic Trail. They also educate the public about the Trail, its routes, its era and the people who traversed it. Thus, their placement is not limited just to sites on or immediately adjacent to the Trail.

Who will volunteer to be Project Leaders to accomplish the placing of other interpretive signs in California?

Since much of the OST route in California lacks supporting chapters, we must turn to individual members. (Tecopa is the exception, of course; the only functioning chapter in the state. *Is anyone interested in creating another chapter or two?*)

Below is a list, alphabetical by county, of locations and subjects for your consideration. It includes several that may surprise you.

Please contact Alexander King, California Director, avking@live.com if you're willing to shoulder

one or more of these 63 potential sign projects or if you know of another location not included here that should also be considered.

INYO COUNTY

Resting Springs: (re: Santiago Martinez & Manuela Martinez de Larrañaga, travelers on OST and the first child born on the Trail in California)

Tecopa: (general sign re OST or OST route specific; OSNHT)

KERN COUNTY

Lebec: Fort Tejon (re: John C. Frémont, traveler on OST, Chaguanos raids)

Tehachapi: Summit (re: John C. Frémont, Fr. Garcés, travelers on OST; Frémont directed to OST from there by a Vanyume/Fenandeño)

LOS ANGELES COUNTY

Arcadia: Los Angeles County Arboretum (general sign or plants along the OST)

Baldwin Park: Morgan Park (OST route specific; OSNHT or general sign re OST)

City of Industry: Workman-Temple Homestead Museum (re: Rowland Workman Party, John Rowland, William Workman, travelers on OST; Armijo Route; and Rancho La Puente)

Claremont: Claremont Colleges (OST route specific; OSNHT)

Claremont: Rancho Santa Ana Botanic Gardens (OST adjacent; plants along the OST)

El Monte: Pioneer Park at intersection with the historic El Camino

Real [de California] (OST route specific; OSNHT and Armijo Route) [Note: this sign should be **tri-lingual** with the same text in English, Spanish and Chinese]

Los Angeles city: Autry National Center of the American West in Griffith Park (general sign re OST)

Los Angeles city: Dodger Stadium/Chavez Ravine (re Julian Chavez, traveler on OST)

Los Angeles city: Arts District near Japanese American National Museum (re: William Wolfskill, traveler on OST; Wolfskill Party of 1833; his vineyard)

Los Angeles city: Lincoln Park in Lincoln Heights (OST route specific; OSNHT and Armijo Route) [Note: this sign should be **bi-lingual** with the same text in English and Spanish]

Los Angeles city: Pueblo de Los Angeles Historic Monument/L.A. Plaza/Olvera St. (OST route specific; OSNHT and Armijo Route) [Note: this sign should be **bi-lingual** with the same text in English and Spanish]

Montebello: Juan Matias Sanchez Adobe (re Juan Matias Sanchez, traveler of OST and related to period)

Pomona: CalPoly Pomona (OST route specific; Armijo Route)

Pomona: Palomares Adobe/Palomares Park (OST route specific; OSNHT)

Pomona: Palomares' La Casa Vieja (OST route specific; Armijo Route; Paraje de San Jose)

Rosemead: Rosemead Park (OST route specific; OSNHT; Armijo Route) [Note: this sign should be

tri-lingual with the same text in English, Spanish and Chinese]
San Dimas: Pioneer Park (OST route specific; OSNHT or general sign re OST)

San Marino: Michael White Adobe/San Marino High School campus (re Michael White/Miguel Blanco, traveler on OST or related to period)

Walnut: Vejar Elementary School/Santiago Martinez Adobe site (re Santiago Martinez, traveler on OST)

Whittier: Pio Pico Mansion/Pio Pico State Park (general sign re OST; related to period)

NAPA COUNTY

Pope Valley: Pope Valley Post Office (re: William [Julian] Pope & Ma. Juliana Salazar, travelers on OST; Rancho Locoallomi)

Yountville: Yountville Library (re: George C. Yount, traveler on OST; Rancho Caymus and Rancho La Jota)

RIVERSIDE COUNTY

Riverside city: Riverside Metropolitan Museum (general sign re OST; San Salvador de Jurupa community as precursor to Riverside)

Riverside city: Santa Ana River Trail & Parkway/National Recreation Trail (general sign re OST)

Riverside city: Trujillo Adobe (Lorenzo Trujillo, traveler on OST; La Placita de los Trujillos; related to period; beginning of Riverside)

Riverside city: Trujillo Ditch (La Placita de los Trujillos; related to period; beginning of Riverside, foundation of the Riverside water system)

Rubidoux: Santa Ana River Regional Park (re: Benjamin Wilson, Isaac

Williams and Louis Robidoux, travelers on OST; and, serially, owners of Rancho Jurupa [Rubidoux portion])

SAN BERNARDINO COUNTY

Barstow: Dana Park [or either the Desert Discovery Center or Mojave River Valley Museum] (general sign re OST)

Barstow: Harvey House Railroad Depot (OST route specific; OSNHT; Mojave River route)

Cajon Pass: at intersection with the Pacific Crest Trail (OST route specific; OSNHT)

Cajon Pass: Lost Lake (OST route specific; OSNHT or general sign re OST)

Cajon Pass: summit (OST route specific or general sign re OST)

Colton: Agua Mansa Cemetery (general sign re OST; related to period, Agua Mansa settlement)

Colton: Agua Mansa Chapel site; Jensen store site (general sign re OST; San Salvador de Jurupa community as precursor to Colton)

Colton: Slover Mountain (re Isaac Slover, traveler on OST)

Daggett: Fork of the Roads (OST route specific; OSNHT; re junction of OST & Mojave Road)

Ft. Irwin: Jack Rabbit or National Training Center & 11th Armored Cavalry Regiment Museum (general sign re OST)

Goffs: Goffs Schoolhouse (OST route specific; OSNHT; Mojave Road)

Helendale: Helendale Market? (OST route specific; OSNHT; Point of Rocks; Fr. Garcés, J. Smith, J. Frémont – travelers on OST)

Highland: San Manuel Reservation (re Chief Juan Antonio and Walkara, travelers on OST)

Ontario: Ontario International

Airport (general sign re OST; OSNHT)

Ontario: Ontario Museum (general sign re OST)

Rancho Cucamonga: Adults Sports Park (OST route specific; OSNHT or general sign re OST)

Redlands: San Bernardino County Museum (general sign re OST)

San Bernardino city: Cal State San Bernardino (re: Michael White/Miguel Blanco, traveler on OST; Ro. Muscupiabe; OSNHT stub to La Politana)

San Bernardino city: Glen Helen Regional Park (OST route specific; OSNHT; Lytle Creek route; cutoff to Cucamonga)

San Bernardino city: La Politana site [on bikeway on Inland Center Drive, west of Hilcrest Ave.](OST route specific; OSNHT; Hipolito Espinosa, traveler on OST; Lugo and the New Mexico colony [San Salvador de Jurupa community])

Upland: Upland Memorial Park (OST route specific; OSNHT or general sign re OST)

Victorville: Topiabit, Turner Springs, Adelanto Springs (OST route specific)

Yermo: [see “Daggett / Yermo”, above]

SAN DIEGO COUNTY

Camp Pendleton Marine Corps

Base/Oceanside: (Magdalena Baca, traveler on OST; Jose Antonio Pico, Pio Pico and Rancho Santa Margarita)

SAN LUIS OBISPO COUNTY

Arroyo Grande: (re: Francis Ziba Branch, traveler on OST; Wolfskill Party; Rancho Santa Manuela)

San Luis Obispo city: Cal Poly San Luis Obispo (re Juan Miguel

Marques and family and Rancho Sierra del Labor)

San Luis Obispo city: Mission San Luis Obispo (re Chaguanosos raids and devastation of the Mission)

SOLANO COUNTY

Fairfield: Rancho Solano Municipal Golf Course/Armijo Adobe site & cemetery (re: Antonio Maria Armijo & Jose Francisco Armijo, travelers on OST; Rancho Tolenas)

Vacaville: Cherry Glen Road near I-80/Baca Adobe site (re: Manuel Baca, traveler on OST; Mariano Vallejo, Bear Flag Revolt)

Vacaville: Pena Adobe Regional Park (Juan Felipe Peña, traveler on OST, Rancho Los Putos)

south of Winters [Yolo County]: Wolfskill Experimental Orchards (re: John Wolfskill, traveler on OST; Rancho Rio de los Putos)

STANISLAUS COUNTY

Knight's Ferry: Knights Ferry Recreation Area (re William Knight, traveler on OST)

YOLO COUNTY

Esparto: Gordon Family Cemetery [abandoned?] East of I-505 and west of Watts-Woodland Airport (re: William Gordon & Juana Lucero, travelers on OST; Rancho Quesesoni/Gordon's Ranch)

Knights Landing: Grafton Elementary School? (re William Knight, traveler on OST)

Winters [see "south of Winters" under Solano County, above]

Re-Marking The Old Spanish Trail Across Nevada

by Ashley J. Hall
President, Nevada Chapter

The Nevada Chapter of the Old Spanish Trail Association (OSTA-NV Chapter) has focused its attention on a major educational, historical and interpretive project as part of Nevada's Sesquicentennial (150th) Celebration in 2014. The Chapter's goal is to research, photograph and update the story of the Old Spanish Trail from Santa Fe, New Mexico to the southern California missions, with a special focus on the Trail's crossing of southern Nevada. Marking of this National Historic Trail was originally the vision of Sherwin "Scoop" Garside, of Las Vegas, between 1963-64. He was supported in his efforts to erect 27 Old Spanish Trail markers by Las Vegas Boy Scout Council leaders and troops, members of the Las Vegas Optimist Club and several local history buffs. All worked together to complete the original trail marking project as part of the Nevada Centennial Celebration of 1964. (The markers are 7 foot long obelisks, measuring approximately 18 inches at the base and 12 inches at the top with 1.5 feet in

the ground and 5.5 feet out of the ground, made of reinforced concrete, and weighing approximately 200 lbs.)

In the 47 years since the markers were initially erected, many have been damaged by weather, vandalism or development, while some are missing entirely. To celebrate Nevada's Sesquicentennial in 2014, the Nevada Chapter is in the process of identifying all of the marker locations, assessing their current status and, in cooperation with the BLM and other governmental agencies and public/private entities/individuals, replacing those that are badly damaged or entirely missing with new identical replacement markers.

From a historical perspective, the original marker project was extremely valuable in celebrating Nevada's initial 100-year history

A photo of NVCM #20 just outside of Blud Diamond, one of the favorite camping sites of the Old Spanish Trail traders. You can see the problem; it has been broken. #21 which is about 2 miles further up the trail toward Mt. Springs Pass has been shot off at the base.



and helping its citizens and millions of annual tourists connect with The Old West. We believe that re-marking the Old Spanish Trail through southern Nevada will benefit future generations as we keep this early historical period of the Southwest alive. To accomplish this, we feel it is most fitting that in conjunction with the Nevada Sesquicentennial celebration the Marker Project will focus on the people who pioneered the trail and their contributions to the history of Southern Nevada. The Nevada Chapter has provided an action plan to the Governor of Nevada and relevant federal agencies (BLM, NPS, FS), and briefed officials of Clark County and private land owners upon which some of the original marker's once stood, to gain their cooperation, approval and support to re-mark the locations along the Old Spanish Trail(s) where Mexican/American traders left their footprints in the sand so many years ago. Work-



ing together, the goal should be accomplished by 2014, the 150th birthday of the State of Nevada.

The Action Plan is:

1. Research: Locate, log and evaluate the condition of all 27 markers installed along the trail between Bunkerville and the Nevada/California state line at the Clark/Nye County boundary.

a. This work is guided by Harold Steiner's excellent publication, *The Old Spanish Trail Across the Mojave Desert*. The book includes maps and marker locations that illustrate the narrative of the story of the Spanish Trail and its role in the history of Nevada. Mr. Steiner begins with the period of fur trappers and traders, and emphasizes the development of inter-regional and international commerce, all conducted by mule caravans. This link was forged between New Mexico and California, but the trade involved Mexico, the eastern U.S. via the earlier Santa Fe Trail, and goods imported from Asia and from eastern U.S. ports by ship.

b. Steiner includes in this volume the story of the Mormon Battalion members who traveled north

on the OST from Southern California to Central Utah to meet their families in Salt Lake Valley at the end of the Mexican War in 1848. These Battalion members drove the first wagons over the Trail, a feat that within a few years opened the "southern road," known both as the Mormon Road and California Road, between Salt Lake and Southern California, the first all-weather route to link coastal California and the vast interior of the American West.

c. The initial preparatory phase of this project will run through 2012, including much of the needed research and original photographic work of the marker locations and trail elements.

2. Assessment: The Nevada Chapter of the OSTA is in the process of conducting its initial reconnaissance of the OST Markers along the Trail from the Arizona/Nevada state line near Bunkerville in southeastern Nevada through the Las Vegas Valley and on to the Nevada/ California state line. Thanks to the notes and photos taken by Scoop Garside that the marker committee found in the Special Collections Library at UNLV, and the efforts of Liz Warren, the Hall, Dominguez and Terry families, all of the original marker sites along the trail have been photographed. Special acknowledgement goes to Kent Davenport who used his airplane in the early summer of 2011 to fly the Trail for aerial photographs from Las Vegas to the Arizona state line near Bunkerville. We give much

Old Spanish Trail NV Centennial Marker #18 on Blud Diamond Road two blocks past the Gypsum Mine turn-off on the way to Blud Diamond or Red Rock.

credit to Mr. Hal Steiner, Liz Warren, Stan Rolf and Carol Corbett for their previous research of the Trail and photos of the markers along the Trail.

3. Support: Secure support for the project from federal, state and local agencies to permit work to proceed on repairing and replacing (as needed) damaged or missing markers. Under federal regulations, the BLM and NPS are tasked with managing the physical trail and its interpretation. In Nevada, all but a small amount of the trail is located on public lands managed by the BLM, with the Forest Service lands encompassing the trail at the summit of Mt. Springs Pass.

a. The Nevada Chapter of the OSTA is soliciting participation from other Southern Nevada historical organizations, the Las Vegas Area Council of the Boy Scouts of America, Girl Scouts and Campfire Girls, and interested individuals to accomplish this goal by 2014.

b. The Nevada Chapter proposes that the replacement markers be recast replicas of the original markers to replace the originals that are missing or have been severely damaged. The original markers were precast concrete obelisks, each 7 feet high, tapering from 18 inch rectangular bases to 12 inches at the peak and each weighing 200 pounds. The markers were buried 1.5 feet in cement-filled post holes, keeping them in place, with approximately 5.5 feet standing above ground. We seek a

commitment from the BLM, NPS, Clark County and State of Nevada to assist with the restoration of the replacement markers and to permit the activities along this National Historical Trail.

4. Publication: The Nevada Chapter is in the process of compiling an 8x11 color photo and narrative brochure to be published either in 2013 or 2014 with color photos of the 27 markers and sites, along with additional information about the Trail and its history. Clark County Commission Chairman Susan Brager has volunteered to help raise the funds needed to place a copy of the finished OST marker brochure in each of the school libraries throughout Southern Nevada.

The Nevada Chapter is scheduled to host the 2014 National Old Spanish Trail Association conference in Las Vegas, thus coinciding with the Nevada Sesquicentennial celebration and the publication of the Re-Marking the Trail brochure. The Nevada Chapter looks forward to welcoming all OSTA members and friends to Las Vegas in 2014.

***Mark your calendar
for the
2012 Conference
on
June 14-17
in
Richfield, Utah***

OSTA Logo Archived

The OSTA Board of Directors recently decided to make a change in the OSTA logo, but not the artist. Yvonne Halburian created the former design of people and mules marching over a hill. Then a few years later (2001), she designed another logo, featuring a loaded mule, presumably headed for California.

The older design will still be seen on various materials still in circulation. It will be archived with various other drawings by Yvonne in OSTA's national archives in the Denver Public Library, and will be available in the files of the Publications Committee of OSTA.

On behalf of OSTA, President Grandrud expresses gratitude to Yvonne Halburian for generously using her artistic talents in designing maps, logos, and other materials. She has allowed OSTA to reproduce her images on clothing, letterheads, books, conference materials, and periodicals for nearly two decades.

Yvonne Halburian of Saguache, Colorado is an OSTA founder and Crampton Award winner. She and her husband Simon hosted one of the early conferences in Saguache. Yvonne served as one of the first Chapter Presidents (Saguache Chapter) in OSTA. She worked with the Colorado Director on the revitalization and geographic broadening of the Chapter, which, in 2003, led to the La Vereda del Norte Chapter.