

SPANISH TRACES™



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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 through 1848, traders and pack mules followed the OST on typically a six-week trek from northern New Mexico to Southern California, where woolen goods from New Mexico were swapped for horses and pack stock raised on California's ranchos. Many took the trail – traders, frontiersmen, trappers, families, military expeditions, and Indian guides.

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

Visit our website: www.oldspanishtrail.org

The OSTA website is the place to go for both general and comprehensive background and recent news on the OSNHT and OSTA. The site contains maps, an overview history of the trail, and a bibliography of relevant books with links for purchases of books and other OSTA merchandise from the Association. There is also a regularly updated news page that contains links to government reports, activities of OSTA members, and other news related to the trail. The web page links to National Park Service (NPS) and Bureau of Land Management (BLM) sites, where public documents and maps related to the OSNHT can be found. Memberships (new or renewal) may be paid on the OSTA website, and donations, both general and for specific projects, can be made through the OSTA website as well.

Spanish Traces is the official publication of the Old Spanish Trail Association (OSTA), a nonprofit 501(c)(3) organization, incorporated under the laws of the State of Colorado. *Spanish Traces* welcomes submission of articles, book reviews, and OST-related news. OSTA assumes no responsibility for statements or opinions of contributors. *Spanish Traces* is copyrighted to OSTA in its entirety, but copyright to individual articles is retained by the author. The next deadline for submissions is **February 10, 2018**. All matters relating to *Spanish Traces* should be directed to the OSTA Editor.

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On the Cover: Church Rock stands fourteen miles north of Monticello, Utah, along US 191. The Old Spanish Trail passed on the east against the cliffs in a northwestern direction. Spanish Trail travelers regularly camped behind the sandstone dome to the east of Church Rock. See page 28 of *Driving the Old Spanish Trail Through Utah and Arizona*, by Steven Heath and Ruth Friesen, available through www.oldspanishtrail.org. *Photo: Ruth Friesen*

By the Way: *Proof in the Ground*



Vicki Felmlee
OSTA President

*Do not go where the path may lead,
go instead where there is no path,
and leave a trail.*

- Ralph Waldo Emerson

We are fresh from the wonderful 2017 OSTA conference in Barstow, California. Members of the Mojave River Chapter, led by Nelson Miller, organized a great event, where historians talked about our trail and the fascinating stories of people who used it in the 1800s.

I have heard the term *ground truthing* over the years, but at our conference it took on a new meaning. Various dictionaries give various definitions (usually involving remote sensing or aerial photography), but for many of us it is simply looking at our trail and knowing it exists.

But that's not enough and most of us understand that. I respect the many years of research and due

diligence that our members have done to prove the Old Spanish Trail exists in various places in our six-state region. Reading journals, diaries, books, poring over maps and surveys, comparing their own work to the work of others—it is a painstaking and time-consuming process just to prove what we already know. But the rewards are considerable; engaging our local communities and like-minded groups, receiving recognition from other historians, and of course the satisfaction when the work is rewarded with those coveted signs from the National Park Service: Original Route of the Old Spanish Trail.

Our trail is a man-made geographic feature, a hard-packed trail (as former president Ashley Hall is fond of saying). We have learned and appreciate that all of our trails were forged by American Indians centuries before Europeans ever set foot on the North American continent. Those American Indians criss-crossed canyons, hills, mountain passes, deserts, and pine forests, giving Europeans a gift that needs to be acknowledged.

Is it looking (in my case, staring) at that geographic feature that piques our curiosity, our need to know more? If the first OSTA historians didn't look at a sometimes faint trace of a trail in the first place, would they have been curious to know where it started, where it ended, and what happened in the 2,500 miles in between? We want to come to a greater understanding,

a *better* understanding, of how the American Southwest was altered, for good, for bad.

Why is protecting the trail important? The answer comes in trying to empathize with the people who first walked on it and those who came later. On foot or horseback, leading mules, trapping, trading, exploring. Some of those endeavors were neither innocent nor benign. Risks were endured: harsh weather, illness, accidents, wars with Indian tribes fighting against atrocities and the pressures brought on by abrupt change.

The truth begins on the ground.

That one fact is what spurs us on, *should* spur us on. How many miles of that original trail have been paved over, developed, erased forever? We'll never know. But one thing is clear:

Without the ground, we lose the truth.

The Old Spanish Trail Association, under past presidents and managers, is a solid, recognized entity and is well respected and regarded. In its two-decade history OSTA has improved and grown considerably. Like most non-profits, we face challenges, not the least of which is the possibility of decreasing federal funds to continue our work and progress.

Under Past President Ashley Hall, OSTA has taken significant steps to educate and protect. We have an

excellent manager in John Hiscock, who has been a staunch advocate and supporter of our trail.

At our well-attended board meeting in Barstow, we approved the creation of a new seat for Director of Conferences and Events. That person will help future conferences and volunteer coordinators succeed and help local chapter-sponsored events as well.

We have a new chapter. Descendants and Trail Travelers, led by Conchita Marusich, is an exciting new way for folks to join and enhance their expertise and experience.

The Board also approved the Pat Kuhlhoff Educational Fund that will spearhead a new committee with funding and goals. \$500 was pledged from OSTA funds to begin

this exciting new endeavor.

In the very near future you will see:

- Goals toward recognizing the importance of recreation and open space, with particular emphasis on those portions of the trail that can and should be open to recreationists of all types and ages, helping communities and groups take “ownership” of the trail in their areas.
- A new website and online store and more social media features from all of the chapters.
- Help and expertise concerning the historical and governmental aspects of the trail, taking a holistic approach regarding recognition, education, geography, usage, potentials, concerns, issues, and threats in a wide range. We will partner with other organizations and explore new and emerging possibilities, keeping our eyes

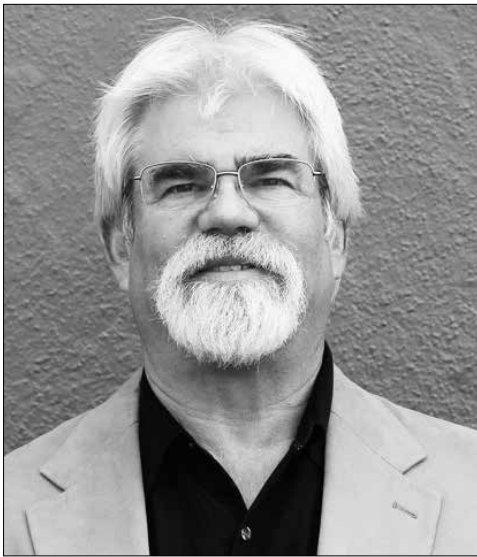
on the ground, using a wider lens so to speak, and using our individual and collective voices to speak (perhaps loudly) for our trail.

- Improved outreach to American Indian communities both at the local and national level, in every community, every state.
- Improved outreach to Hispanic communities by encouraging local chapters to join their organizations, making ourselves available at meetings and conferences, submitting letters/articles to applicable publications, and engaging communities personally, professionally in a variety of ways.

I want to hear your ideas, your needs, and your concerns. Call me at 970-245-8484 or email me at info@tcsmsg.com. Our trail is entering a new phase with new challenges. We have a strong organization with years of experience to draw from. I know we’re well prepared to continue to leave a trail in this century, as Emerson encouraged more than a century ago. ★



The presidential gavel is passed to newly elected OSTA President Vicki Felmlee by outgoing President Ashley Hall at the 2017 conference.



John W. Hiscock
Association Manager

Seasons greetings to all Old Spanish Trail Association (OSTA) members – new and long standing.

The fall of 2017 has been busy, with an extremely successful annual conference and Board meeting in Barstow, California in October, transitions in OSTA leadership, and an eventful year forthcoming.

★ ★ ★

2018 marks the 50th anniversary of the National Trail System Act (NTSA) and the National Trails System established under that Act, including the Old Spanish National Historic Trail (OSNHT). December of 2017, and the ensuing year, also marks the 15th anniversary of designation of the OSNHT. Celebration is in the air, with coordinated event planning underway by many, such as the Partnership for the National Trails System, the federal administrators of the national scenic and historic trails, and partner trail associations, including OSTA.

Trail Dispatches

Now, and throughout 2018, information and updates on the celebration of the NTSA 50th are available at trails50.org.

When originally passed by Congress and signed into law by President Lyndon Johnson in 1968, the NTSA immediately established only two national scenic trails—the Appalachian Trail and the Pacific Crest Trail. National Historic Trails were authorized to be added to the National Trails System in 1978. The OSNHT with its principle routes—the Armijo Route, the Northern Route (also known as the Main Route), the North Branch, and the Mojave Road (also known as the Mojave Route)—totaling 2,700 miles was added to the System in 2002. Today, there are 11 National Scenic Trails and 19 National Historic Trails congressionally designated as part of the System. Also, over 1,200 National Recreation Trails were established through designation by Department of the Interior or Department of Agriculture secretarial actions, authorized by the NTSA.

The NTSA is a lengthy and complex land management law, containing provisions for federal administration and management of the entirety of national scenic and historic trails on federal lands, and encouraging negotiated management on state, tribal, local government, and even private lands. Its goals encompass protection of trail resources and values, promotion of information and marking of trails,

and development of recreational opportunities. “Federal protection components” of national historic trails—which include all sections of such trails on federal lands meeting NTSA historic trail criteria, as studied and recommended in NTSA agency feasibility studies—are stringently protected by the NTSA.

On such federal lands, the Act provides for “campsites, shelters, and related-public-use facilities,” but does not permit other uses that would “substantially interfere with the nature and purposes of the trail” and further states that “efforts shall be made to avoid activities incompatible with the purposes for which such trails were established.” Motorized vehicle use is only allowed where authorized prior to establishment of a national scenic or historic trail.

Knowledge and understanding of historic trails is encouraged by the Act through marking and interpretive programs; and recreational uses are encouraged to allow the public to vicariously experience, enjoy, and appreciate undisturbed open-air historic landscapes and routes. Federal trail administrators are also directed to consult and coordinate with state, tribal, and local government officials to encourage the same protections and opportunities on their lands, and if and where possible even negotiate achievement of such goals with private landholders whose lands are crossed by the national scenic and historic trails.

OSNHT Management Challenge

Since its inception in 2002, administration and management of the OSNHT has been amongst the most challenging in the National Trails System. The OSNHT is only one of two, of the total of 30 national scenic and historic trails, to be co-administered by two federal agencies—the Bureau of Land Management and the National Park Service, rather than one agency. (The other national historic trail similarly co-administered is the El Camino Real de Tierra Adentro NHT. However, that co-administrative challenge is arguably less so as the Trail is essentially only in one state—New Mexico, and one set of federal agency regional or state offices, as opposed to the OSNHT, which crosses six states and federal offices.) This challenge has delayed a OSNHT comprehensive plan for the management and use of the Trail, as required by the Act within two years of congressional designation of the Trail. And this delay has greatly hampered Trail administration, Trail land management planning and decision making, Trail protection, and public knowledge, understanding and recreational use of the Trail. As a consequence, OSTA's role as a volunteer-based organizational consultant, advisor, and watchdog cannot be over-emphasized.

In the 15th year of the OSNHT, OSTA anxiously awaits the release of the “Comprehensive Administrative Strategy” for the Trail by the BLM and NPS Co-Administrators. The release of that document has been repeatedly delayed by the

agencies. Its legal and administrative procedural foundations are questionable. Its content is somewhat unknown. And its apparent administrative realignments of the congressionally designated Trail in certain locations unknown, unexplained, and procedurally questionable. As a result, OSTA's endeavors, and its consultative and advocacy role for the OSNHT, will remain a great test.

The 50th anniversary of the NTSA and the 15th anniversary of the OSNHT are indeed cause for great celebration. They are also an inducement for continued or renewed advocacy as guardians of the Trail.

* * *

Organization News

Much was accomplished at the October 2017 OSTA board meeting.

Great appreciation was expressed to outgoing President Ashley Hall and Treasurer Gary Boyd. Vicki Felmlee, former Colorado State Director, stepped in as the newly elected President of OSTA. Bob Beers of Las Vegas, Nevada, was appointed to the office of Treasurer for a two-year term. Nancy Melendez was elected to a two-year term as California Director, Stephanie Moulton elected to a two-year term as Utah Director, and Douglas Van Etten appointed to the balance of Vicki Felmlee's term—one year—as Colorado Director. Ashley Hall will remain on the OSTA Board in an ex-officio capacity for one additional year as Past President.

San Rafael Chapter President Edward Geary reluctantly submitted the dissolution of said chapter as its membership has waned to unmanageably low levels, and the Board concurred in this action. On a bright note, the Board authorized a new Descendants and Travelers of the Trail Chapter with Conchita Marusich as its initial President. Reorganization of the southwest Utah Tres Trails Chapter is pending, as its leadership and activity has faded. Overall, OSTA membership has grown.

Kudos to President Felmlee for motivating the development of a revised OSTA website, scheduled for release soon.

The Board approved new membership rates, conservatively adjusted to support the costs associated with membership benefits and administration, and in line with membership rates of similar non-profit associations. In conjunction with this action, new membership rates are publicized in this edition of *Spanish Traces*, on the new website currently in development, and soon, in a new OSTA brochure being developed.

The Board approved the scheduling of the 2018 general membership meeting in conjunction with the 50th anniversary NTSA (and 50th anniversary Wild and Scenic Rivers Act) conference in Vancouver, Washington, in October 2018 (hold the date, and watch for more information). ★

2017 OSTA Conference Attended by Over 100 People

By Nelson Miller

2017 Conference Chair and President of the Mojave River Chapter

This year's highly successful Old Spanish Trail Association Conference took place October 5-8 in Barstow, California, featuring 18 speakers in two tracks over two days, and a variety of other events and activities. Turnout was excellent, with 111 registered participants and 40-50 rooms booked at the hosting Quality Inn. There were optional field trips on Thursday and Sunday. Fifty people gathered for dinner Thursday night at the Idle Spurs Restaurant, about 80 enjoyed the reception Friday evening at the Mojave River Valley Museum, and 70 attended the Saturday night banquet at Los Domingos.

The conference was scheduled in conjunction with the state's fifth annual California Old Spanish Trail Day, held on the first Saturday in October at the Desert Discovery Center in Barstow. There was a steady flow of people throughout the day at the Center, an estimated 750 visitors (including most of our conference registrants) in all. Dr. James Jefferson and the OST Trek 2015 had two of the event's more than 20 booths, which focused on child and family activities. There were also presentations and entertainment throughout the day, along with the very popular Main Street Mural Tour, though unfortunately some people were turned away for lack of space on the bus.

The excellence of our speakers lineup made for some hard choices, since there were always two presentations occurring at the same time. Of course, I wanted to attend them all. Old Spanish Trail Association members do have many common interests, so perhaps we should consider having only a single track of speakers for the next conference. There were also several comments suggesting we schedule longer breaks between speakers.

Late and last-minute registrations caused some logistical issues. More than half of the conference registrations were received in the last month, including 15 on the first day of the conference. In addition, there were ten at-the-door registrations for the Thursday dinner and eight for the Saturday banquet. I apologize for any issues anyone had with registration, but I really encourage people to register early. It makes everything so much easier for everyone.

My heartfelt thanks to Vick Felmlee for running much of the extra publicity. She set up the PayPal Account, managed the Facebook Page, did five e-mail newsletters to members on 7/20, 8/4, 8/29, 9/14, and 9/22, and did the follow-up e-mail survey. Nancy Melendez, the California Director, and I sent out two additional e-mails to California members. We received great support from the local newspapers. Presentations were made to all three of the local historical societies, although nearly all the attendees were OSTA existing members, and family and friends of members.

I hope everyone who attended enjoyed it, and I look forward to future conferences. What an interesting and amazing group of people, with such a storehouse of information, we have in this organization. ★

Audience members applaud at the conclusion of a presentation at the conference.



Photo: Ruth Friesen

Chapter Reports

Salida del Sol Chapter

Chapter President Pat Kuhlhoff and chapter member Lisa Bonney attended the OSTA conference in Barstow in early October. It was a great conference. Two of the three riders from the 2014/15 OST ride who kicked off the 3 trails conference here in 2015 were there with a video of their ride. It was fun to see Richard Waller and Otis Calef on horseback ordering coffee at a McDonalds drive thru!

Pat was truly surprised and honored when it was announced at the Saturday banquet that the board had established an educational scholarship in her name and has funded it with \$500.

The October chapter meeting was held at Los Luceros, which is within the OST corridor between Santa Fe and Taos. We had a lovely tour of the 5,700 square foot hacienda, which started as a four-room building in 1712 and by 1763 was a 24-room compound of prominent families in northern New Mexico. In the 20th century it was the home of Mary Cabot Wheelwright, and artwork by Olive Rush is displayed in two upstairs rooms. The hacienda was renovated by the Cabot Foundation in 2004 and is on the National Register of Historic Places. It was purchased by the state of New Mexico in 2008. The property is 148 acres of scenic and historically significant riverfront farmland, apple orchards, a chapel, and the old village jail. We had perfect fall weather and golden cottonwoods to welcome us.

On November 25, the day after Thanksgiving, we journeyed to Abiquiú for the Abiquiú Feast day,

dances, and community lunch.

We are working with the Abiquiú Library and Community Center on a version of the OST board game. This is the second one to be created; the first is in the Abiquiú Dam visitor center. If you are in the area, stop by and check it out. We are also doing another printing of the six OST brochures created some years ago. One is information about the OST, three are about folks who used the trail (Antonio Armijo, Isaac Slover and Estevan Vigil), one is about mules, and another about Churro sheep. If any other chapters would like some of the brochures, please contact Chapter President Pat Kuhlhoff.

Our next chapter meeting will be February 17, a Saturday afternoon, place and speaker TBD. Stand by for details or make a suggestion for a speaker that would be of interest to you.

New Mexico is still in need of a State Director and some chapter officers. If you are interested, please get in touch with Pat, OSTA President Vicki Felmlee, or Association Manager John Hiscock. OSTA needs New Mexico board leadership.

--Pat Kuhlhoff

Pat Kuhlhoff and Dr. James Jefferson enjoyed a chat at the Old Spanish Trail Days exhibits in Barstow, California.



Photo: Ruth Friesen

Descendants and Travelers of the Trail

The Descendants and Travelers of the Trail Chapter was approved by the Old Spanish Trail Association (OSTA) board on October 5, 2017. Many of our members attended the OSTA conference in Barstow, California, and it was great to meet everyone. At the conference, we added seven new members after our PowerPoint presentation which highlighted the stories of seven of our ancestors and travelers of the trail. The chapter members are bound by a love of history, genealogy, and fun, in addition to our dedication to preserving the Old Spanish Trail.

Though many of us are descendants of those people who traveled the trail from 1829 to the late 1840s, the chapter is open to everyone who has an interest in the trail. Since the chapter is an Internet group, it includes members from California, New Mexico, Arizona, Nevada, Colorado, Texas, England, and Australia. We always welcome more people into our chapter.

Our chapter's goal is to bring to life the Old Spanish Trail by sharing the stories of the travelers who traversed the Trail and by recounting our own genealogical journeys along the way. Our purpose is to preserve our histories and to honor the contributions of those travelers.

Our Facebook page, www.facebook.com/groups/1992305794348286/, contains interesting photos, articles, and posts on different aspects of the trail. The page is open to the public so everyone is welcome to join our Facebook group.

You can always reach me at conrik1@aol.com or Cecelia Pena, Chapter Vice-President, at ceceliapena@hotmail.com. See you on the trail.

--Conchita Marusich

William Workman Chapter

The main activity within the Chapter since our last report was the attendance of Chapter President Bill Ramsay and Secretary David Fallowfield at the OSTA annual conference in Barstow. The pair had a very enjoyable time at the conference and came home having renewed old friendships and equally important having made new ones. In the week preceding the Conference, the pair had a full itinerary, some of which was OST related. The first full day involved a drive from Las Vegas to the Los Angeles area with a stop at Mormon Rocks near the foot of Cajon Pass, and further south an overview of the site of Rancho Muscupiabe where Englishman Michael White built his fortified cabin in 1843 (See reports by Nick Cataldo and Alex King on these subjects in the Autumn 2017 Issue of *Spanish Traces*). Our destination was San Juan Capistrano where we visited the first of five missions. Next day we visited the Workman Temple Homestead Museum, where we met with Museum Director Paul Spitzzeri and William Workman's great-great-granddaughter Josette Temple. David presented both with antique pottery pieces from the Clifton Pottery near Penrith, Clifton having been the home village of William Workman.

The visit to the Homestead Museum was followed by a stop at the Mission San Gabriel, which was often a stopping place for OST travelers. This was followed by a visit to the Michael White Adobe in San Marino and an appointment with Judith Carter, Archivist at the San Marino Historical Society. This may result in an article for *Spanish Traces* regarding the Southern California and OST pioneer Michael White (1801-1885). That evening we were in Camarillo and had dinner with OSTA members Don and Jean Rowland.

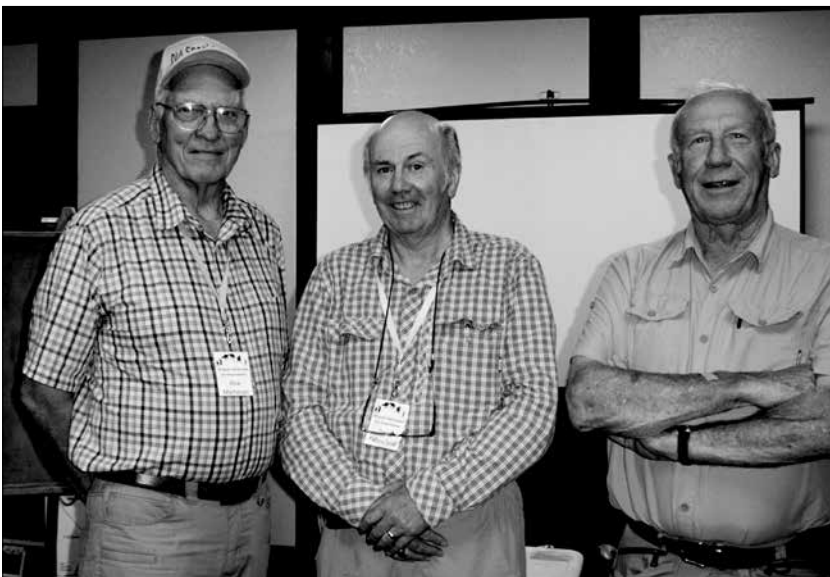
The following day we visited three more missions; Santa Barbara, San Luis Obispo, and San Miguel. Then it was north for visits to San Simeon on the coast, Pinnacles National Park and Sacramento to visit with David's cousins, Napa Valley wineries et al. Enroute to the conference after a detour to Vasquez Rocks, David and Bill approached Barstow along the trace of the OST from Victorville following the Mojave River via Oro Grande and Helendale.

At Barstow it was good to be back among our OSTA friends. Attending the annual conference is an inspiration and highly recommended. After the opening remarks by President Ashley Hall and conference organiser Nelson Miller, I was invited to say a few words and decided to relate the story of our English connections to Barstow in particular and the OST in general. During the break which followed I was approached by Ed Pearson of Colton who said he was descended from William Pearson (great-grandfather) who hailed from Carlisle in our County. As two branches of the family have married Pearsons (I even had a cousin called Ed Pearson) I said I would look into the matter further. We then listened to interesting presentations by Jack Pritchett and Tom Sutak.

After lunch Bill and I had planned our own field trip to Rainbow Basin National Natural Landmark situated eight miles north of town. We did some photography of this geological wonderland and marvelled that it was our first visit there. However, we were back in “class” for the Conchita Marusich/Cecelia Pena presentation about the OST Descendants. Bill and I signed up for the newly formed Descendants Chapter. The evening was spent at the Mojave River Valley Museum where a reception was held, accompanied by great music from the Buzzard Rock Ramblers.

Next day we attended the general membership meeting of OSTA. Bill and I were honored to be further recognised by OSTA for our efforts in UK, maintaining a chapter and inputting an international dimension. The rest of the morning was spent at the Desert Discovery Center at a wonderfully organised “Old Spanish Trail Day” at which the highlight was possibly the mariachi band. We then took the bus tour of the Barstow town murals and enjoyed hearing the background story of 30 of the murals. Afternoon presentations by Al Matheson and Alex King completed our day’s learning with much to inspire further reading. We thought the evening banquet was extremely well attended. We had great company for dinner, being seated with Ashley and Lorna Hall, Dr James Jefferson and his companion, and Al and Barbara Matheson.

--David Fallowfield



Col. Al Matheson, David Fallowfield, and Bill Ramsey pose after Matheson's presentation at the conference.

New OSTA Board Members Seated

At its October 2017 general membership meeting in Barstow, California, the OSTA Board welcomed the following newly elected Board members: Vicki Felmlee - President (term - two years, 2017 - 2019); Nancy Melendez - California Director (term - three years, 2017 - 2020); and Stephanie Moulton, Utah Director (term - three years, 2017 - 2020). Gary Boyd ended an appointed term as OSTA Treasurer, and the Colorado Directorship became vacant with Ms. Felmlee's transition to President. After an exhaustive search for replacements for these two Board positions, the Board has appointed Mr. Bob Beers as OSTA Treasurer (term - two years, 2017 - 2019), and Mr. Douglas Van Etten as interim Colorado Director for the balance of Vicki Felmlee's existing term (term - 1 year, 2017 - 2018).



**OSTA Treasurer
Bob Beers**

Bob Beers, a Certified Public Accountant, served for ten years in Nevada's Legislature and five years on the Las Vegas City Council. His enjoyment of history has gotten him in trouble before – he volunteered a number of years as Treasurer of the Tonopah Historic Mining Park in Central Nevada. He works in Las Vegas as a business consultant and is running for Nevada State Treasurer in 2018. Beers is a 30-year friend of Ashley

Hall's in Las Vegas. Read more about Bob at <http://beers4nevada.org/about-bob/>



**Colorado State Director
Doug Van Etten**

Doug Van Etten and his wife Mary Hertert moved to Fruita, Colorado, seven years ago from Anchorage, Alaska, where he worked as a geologist for the US Geological Survey. He guided clients to the summit of Denali, and established a new route to the summit. He published an Alaska sea kayaking magazine for three years and guided sea kayaking and wilderness river rafting trips and expeditions. He led two sea kayak symposiums in Alaska in 1986 and '87. A brief period of school teaching was followed by many years of selling real estate in Anchorage. Doug served two terms on the Anchorage City Council.

In Colorado Doug has served on Parks & Recreation and Planning & Zoning commissions in Fruita where in 2016-17 he was the Planning Commission chair. He served one year on the board of the Western Colorado Congress. Mary and Doug have been active members of Colorado Canyons Association.

Doug and Mary founded Western Slope Adventurers (WSA), an outdoor adventure meetup group with over 400 members. In 2015, Doug, with the help of

others, founded an avocational archaeology group, the Grand Junction chapter of the 11-chapter Colorado Archaeological Society (CAS). In October 2016 CAS-GJ organized and hosted the statewide CAS annual conference, breaking previous attendance records and wowing the state organization with the depth and breadth of conference activities and organization. The success of the chapter has been recognized outside the state by the American Rock Art Research Association (ARARA), which has asked the CAS-GJ organizers to play a major role in putting on the May 2018 ARARA conference in Grand Junction. ★

2018 Board Nominations/Elections

OSTA Board positions open for nominations for an election to occur in 2018 include:

- Vice-President - 2 year term. (Current incumbent Reba Grandrud completing first term in this position; nominations open).
- Secretary - 2 year term. (Current incumbent Paul Ostapuk completing his first term in this position is eligible for re-nomination; other nominations open).
- Colorado Director - 3 year term (current appointed incumbent Douglas Van Etten completing an interim appointment in 2018 is eligible for nomination; nominations open).
- New Mexico Director - 3 year term (position currently vacant; nominations open/suggested candidates invited).

This is an exciting, interesting, and critically important time to become involved in organizational leadership. The Board seeks your interest in candidacy, or your suggestions for dynamic candidates. All candidates must be members to be nominated (but may join to become eligible). Should you have questions regarding Board, officer, and director duties and responsibilities, contact President Vicki Felmlee, or Association Manager John Hiscock.

Self-nominations or suggested nominations should be communicated to President Felmlee, Association Manager Hiscock, and Secretary Ostapuk. Thanks for your participation!

OCTOBER 22-25, 2018 SAVE THE DATE OSTA ANNUAL MEETING

OSTA's general membership meeting will be in Vancouver, Washington, in 2018, in conjunction with the Partnership for National Trails System's (PNTS) and the River Management Society's annual nationwide conference. The exact date of OSTA's membership meeting is to be determined. This is a unique and valuable opportunity to join with and learn from other National Trails members and advocates from throughout the country. A wonderful bonus in attending the conference is the beautiful setting of the Pacific Northwest.



Mt. Rainier National Park

Photo: NPS

More information will be available soon on OSTA's website, Facebook page, and via *Spanish Traces*, as well as the PNTS webpage (<http://pnts.org/new/welcome-2/>). Conference registration fees are yet to be determined. The main conference venue will be the Hilton Hotel and Conference Center. Lodging information and alternatives are available on the PNTS website. Early lodging reservations are recommended.

Old Spanish Trail Association (OSTA) Strategic Plan

OSTA develops an organizational Strategic Plan for guiding its endeavors for a multi-year period of roughly three years in duration. At its April 2017 Board meeting in Phoenix, Arizona, the Board adopted the following Strategic Plan. We encourage all members to become familiar with, and contribute to the fulfillment of, the goals contained in the Plan. Your input to your chapter and board leaders on future adjustments to the Plan (next due in 2020) is also encouraged.

MISSION STATEMENT

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

VISION STATEMENT

Our association helps bring to life the history of the Old Spanish Trail, the stories and movements of its diverse people (Anglos, Hispanics, Native Americans and others), their social, political and trade connections, and weaves together their role in the history of our nation and the history of Mexico. Our Association is the also principal advocate for the protection of the lands, resources, and values associated with the Old Spanish National Historic Trail as established in law by Congress and the President in 2002, and directed by the National Trails System Act of 1968, for all future generations.

TERM and APPLICABILITY

The term of this Strategic Plan shall

be for three years from the date of its adoption by the OSTA Board, however, will continue to provide guidance beyond that period of time should a revision and passage of a new Strategic Plan be delayed.

This Strategic Plan is intended to provide general guidance to OSTA leaders and members on the principle goals of the Association. It should be considered a “living” document, subject to revision and amendment at any time deemed beneficial by the Board. It should not be considered to preclude the pursuit of other objectives of OSTA that may be identified by OSTA leaders during its formal term of applicability.

COMPONENTS and GOALS

COMPONENT: Internal Organization and Administration

- Continue development of OSTA structural documents such as policies, position responsibilities, operating procedures; and assure dissemination and availability of such.
- Strengthen relations, unify vision and communications between different tiers of the organization (e.g. national, state, and chapters).
- Investigate, plan and build ongoing strong leadership for the organization at Board level, chapter leadership level, committee level, and staffing level.

COMPONENT: Membership

- Envision and implement programs and techniques for increasing and maintaining diverse membership.

- Improve communications with all OSTA members.

- Maximize member involvement in OSTA activities and OST research, promotion, interpretation, education, advocacy and stewardship.

COMPONENT: Funding

- Advocate and continue Co-Administrator-National Park Service operational and administrative funding agreement at existing, or increasing level.
- Investigate supplemental operational and administrative funding agreements with Co-Administrator-Bureau of Land Management.
- Investigate and pursue project funding opportunities with federal land management agencies (NPS, BLM, USFS, USFWS, military, etc.) and state and local government entities
- Investigate and pursue grant opportunities with government and non-governmental organizations for OST projects.
- Become familiar with, and seek training on, BLM mitigation funding (and other similar federal or state programs) related to permitted or licensed development activities on public lands with potential impacts on the OSNHT.
- Bolster and advocate philanthropic gifting from individuals and the community at-large.
- Review and adjust membership categories and fees as warranted.
- Maximize retail sales income and conference income where reasonable and possible.

COMPONENT: Research

- Identify, conduct, and promote research on all aspects of the OST and communicate, as appropriate.
- promote identification of historical routing of the Old Spanish Trail and OSNHT.
- Conduct and promote research on identification of high potential historic sites related to the OSNHT.
- Promote research on legislated “study routes” of the OSNHT - the western fork of the North Branch, the Fish Lake Cutoff, and the Kingstons Cutoff.
- Promote and solicit professional-quality research papers on the OST and related history for publication in OSTA’s *Spanish Traces* journal.
- Revitalize and utilize OSTA’s Research Committee.

COMPONENT: Public Outreach

- Increase OSTA’s dissemination of information on the OST.
- Increase planning and implementation of formal federal signage for the OSNHT.
- Pursue development of interpretive media related to the OST, including publications, interpretive signs, exhibits, waysides, monuments, films, digital applications, etc.
- Promote development of educational curricula related to the OST.
- Encourage members to give OST educational and interpretive presentations.
- Identify, promote, and pursue the development of appropriate recreational opportunities along the OSNHT and OST, with a focus on

auto-tours, hiking, horseback riding, and appropriate mountain biking opportunities on retracement trails and connecting trails.

- Revitalize and utilize OSTA’s Interpretation and Education Committee(s).

COMPONENT: External Partnerships

- Identify and engage with government and non-governmental partners to assist in promotional, interpretive and educational, and stewardship endeavors related to the OST
- Become familiar with and promote the certification of qualified sites along the OSNHT.
- Seek partnerships and common goals with government and non-government visitor centers and museums along the OST and OSNHT.
- Closely coordinate with the Partnership for the National Trails System (PNTS), and its membership organizations, on matters of mutual interest to all National Trails, and seek PNTS support on matters of interest regarding the OSNHT.

COMPONENT: Stewardship

- Continually consult on and encourage the proper federal legal administration of the OSNHT with the Department of the Interior and OSNHT Co-Administrators: The National Park Service and the Bureau of Land Management.
- Continue to press for the federal Co-Administrator’s completion of a Comprehensive Management Plan (or alternatively titled, but equivalent administrative document) for the OSNHT, including administrative guidance for fulfillment of all

requirements of the National Trails System Act (NTSA).

- Continue to pursue the most well documented, or historically feasible realignments of OSNHT routes, where warranted, to best protect the lands, resources and values of the OSNHT.
- Continue to pursue warranted identification of high potential sites and segments of the OSNHT, as appropriate.
- Continue to regularly review, and consult and comment on, proposed federally related actions along the OSNHT and press for protection of Trail lands, resources, and values, and as necessary, mitigation of actions ultimately allowed.
- Encourage, and insist upon all federal land manager’s compliance with National Trails System Act requirements, and agency specific regulations and policies related to the NTSA in all management actions; and compliance with all provisions of the National Environmental Policy Act (NEPA), and the National Historic Preservation Act (NHPA) as related to the OSNHT.
- Review proposed actions on state and local government lands, and private lands having potential adverse impacts on OSNHT lands, resources and values, and attempt to influence such actions to prevent, or mitigate, such adverse consequences.
- Identify, plan, and collaborate on acquisition of private lands, or interests in lands, along the OSNHT of significant historic, anthropological, or recreational value to the Trail, or facing adverse impacts due to potential development.
- Revitalize and utilize OSTA’s Stew-

ardship Committee; and encourage stewardship monitoring and advocacy among all OSTA members and beyond.

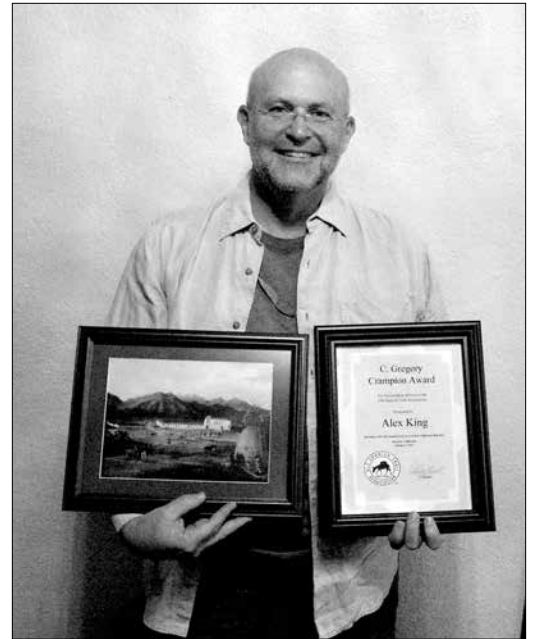
This policy approved by the OSTA governing board on April 1, 2017.

Signed by
Ashley Hall, President
Paul Ostapuk, Secretary

★ ★ ★ ★ ★

King Awarded OSTA's Highest Honor

Alexander King was awarded the C. Gregory Crampton Award, OSTA's highest honor, at the 2017 annual conference. Alex was honored for his many contributions to the Old Spanish Trail Association. He has worked hard to help establish several chapters—including OSTA's newest, the Descendants and Travelers Chapter—and is a consistent presence at many events in Southern California. (Thanks to Lorraine Carpenter for the beautiful print of Ferdinand Dieppe painting's of Mission San Gabriel.)



Pat Kuhlhoff Education Fund Established



The Pat Kuhlhoff Education Fund was established in honor of long-term member and leader Pat Kuhlhoff of New Mexico for her unabated and committed efforts toward

expanding youth and young adult education related to the Old Spanish Trail.

The Old Spanish Trail Association will immediately and continually accept donations to:

- develop public school educational curricula related to the Old Spanish Trail;
- develop educational publications and digital applications for use in school settings;
- develop educational “traveling trunks” for loan to schools in teaching the

history of the Trail;

- support college and university research through grants and scholarships;
- support college and university student internships for focused support of OSTA projects.

Specific proposals for use of these funds are being developed, or can be submitted to Association Manager John Hiscock, now and into the future. ★

BOOKS IN REVIEW

Wither the Waters: Mapping the Great Basin from Bernardo de Miera to John C. Fremont

By John L. Kessell
Albuquerque: University of New Mexico Press, 2017
ISBN 978-0-8263-5823-3
E-ISBN 978-0-8263-5824-0
128 pages, 55 color plates
\$29.95 paper

Reviewed by David Miller

After returning to Santa Fe at the conclusion of a grueling five-month expedition organized by Franciscan missionaries Francisco Atanasio Dominguez and Silvestre Vélez de Escalante to locate an overland trail from Santa Fe, New Mexico, to Monterey, California, cartographer Bernardo de Miera y Pacheco began work on a map of this journey. The map, which he completed in 1777 entitled "Plano Geografico," as well as an intricately illustrated map completed the following year in Chihuahua, entitled "Plano Geographico," had an enormous impact on Southwestern cartography for the next 70 years.

Much has been written about the Dominguez-Escalante expedition, but until now, very little on the cartographic significance of Miera's maps. John Kessell's *Wither the Waters* fills this void in a careful analysis of Miera's maps, and their impact on the subsequent cartography of the Colorado Plateau and Great Basin. The major focus of

Kessell's book is what he calls Miera's "faulty hydrography of the Great Basin."

Miera's greatest error was in laying out the course of the Green River, the largest tributary of the Colorado. Green River heads in the Wind River Mountains of western Wyoming, and, flowing south, joins the Colorado several miles south of Moab, Utah. The Dominguez-Escalante explorers saw Green River only once while traveling across the Uintah Basin. They crossed the Green via an old Ute ford near the town of Jenson, Utah, on September 16, 1776, and named it the San Buenaventura River. They left the Green River behind, heading west across Utah, and soon entered Utah Valley via Spanish Fork Canyon, camping near Utah Lake.

Here they learned from the local Ute Indians—whom they called the Timpanogos—that Utah Lake was connected to a much larger, salty lake to the north, now known as the Great Salt Lake. The Spaniards did not visit the Great Salt Lake, relying upon Ute descriptions. On the northwest quadrant of his map, Miera represented these two lakes as a single lake named "Laguna de los Timpanogos." A large unnamed river is shown extending west from the "Laguna de los Timpanogos" to the edge of the map. Miera speculated that this river might be the Rio del Tizón or Colorado River, as it is known today. Although Miera's maps do not indicate whether this river flowed into, or out of the

"Laguna de los Timpanogos," some subsequent map makers chose to depict this mythical river flowing all the way west to the Pacific Ocean.

A few days later while traveling south down the Wasatch Front several miles below Utah Lake, the Spaniards came upon the Sevier River. Local Utes mentioned that it emptied into a nearby lake (Sevier Lake), and then flowed out of that lake to the west. The Ute name the Indians gave for the Sevier sounded somewhat similar to the name the Spaniards had been given for the San Buenaventura (Green River) when they forded a couple of weeks earlier. Despite a similar Ute name, the padres did not believe that the Sevier and Green rivers were the same river, but apparently Miera did, for on his map he drew the San Buenaventura flowing west-southwest through the Wasatch Mountains to a confluence with the Sevier River, before emptying into Sevier Lake. Miera named the lake "Laguna de Miera." In 1776 Sevier Lake contained water. It is now a dry playa lake or sink.

Subsequent Spanish cartographers such as Manuel Mascaró and Miguel Costansó utilized the information contained in Miera's maps in preparing their c. 1779 "Carta o Mapa Geografico," but were circumspect in not extending rivers across the Great Basin to the Pacific, although they did show the San Buenaventura flowing into Sevier Lake.

German geographer Alexander von Humboldt, who traveled extensively in Spanish America during the Napoleonic Wars, published his “Map of New Spain” in 1810. It was based upon research in the Spanish archives in Mexico in 1803 and 1804, where he made liberal use of the Mascaró and Costansó manuscript maps. There is no evidence that he had access to any of Miera’s maps, but compounding Miera’s error, he also showed the San Buenaventura emptying into Sevier Lake, instead of into the Colorado.

Heading back to Europe in 1804, Humboldt stopped by to visit President Thomas Jefferson, and left a manuscript of his preliminary map of New Spain at the State Department. Lewis and Clark had already left on their expedition to locate and map another water route to the Pacific via the Missouri and Columbia rivers, but Humboldt’s map did prove useful to Zebulon Pike, who plagiarized it in the 1810 report of his expedition into southern Colorado, where he was captured by the Spanish.

By the mid-1820s fur traders and mountain men trapped beaver on rivers flowing into and across the Great Basin. Noting that a Mexican official in San Francisco called the Sacramento River the San Buenaventura, Jedediah Smith hoped to follow it back east to the Rockies, but he crossed the Great Basin from California to the Rockies in 1827 without encountering any mythical rivers.

Hudson’s Bay trapper Peter Skene

Ogden trapped beaver all the way down the Humboldt River to its sink in 1828-29. The Humboldt, which Ogden called the Unknown River, was the only major river flowing from east to west across the Great Basin, and although Ogden mapped it, that map remained hidden in the Hudson’s Bay Company archives until the twentieth century.

In the 1820s some commercial map makers delineated numerous mythical rivers flowing across the Great Basin to the Pacific. Henry Tanner in his 1822 map of North America showed the Rio Timpanogos flowing across the Great Basin into Drake’s Bay, the Los Mongos running from the Great Salt Lake north into southern Oregon, and the San Buenaventura flowing from Sevier Lake to the Pacific south of Monterey. Mythical geography was difficult to dispel.

It was not until the 1845 publication of John C. Fremont’s “Map of an Exploring Expedition to the Rocky Mountains in the Year 1842 and to Oregon & North California in the Years 1843-44” that it became clear to the general public that there were no rivers south of the Columbia which flowed from the continental divide to the Pacific Ocean. On that map, prepared by cartographer Charles Preuss, the entire Great Basin was represented as a blank empty space with no rivers.

Professor Kessell also provides two appendices that are useful in examining Miera’s maps. Appendix one provides a transcription of Miera’s 1778 “Plano Geographico,”

now housed in the British Library, which includes all of his textual material as well as his numerous symbols.

Appendix two lists the Spanish names of the 1776 Dominguez-Escalante campsites between Abiquiu and Zuni, as well as the distance in leagues between each camp. Although the Dominguez-Escalante expedition did not make it all the way to California, they did lay out significant sections of the Old Spanish Trail. They trekked a total distance of over 1,700 miles, an incredible accomplishment for a party of a dozen men, all of whom survived the journey.

Wither the Waters is an exceptional book. It is well-researched and well-written, and also arranged in a beautiful format. The book’s large 9.5 x 11 inch format allows for the detailed reproduction of most of the significant maps in over fifty color plates. Great read. Highly recommended. ★

Old Spanish Trail Books Available Online

Check out the selection of Old Spanish Trail books, maps, and music online on the Association’s newly-renovated website, www.oldspanishtrail.org. Shopping is easier with a new shopping cart, where you can also become a member of OSTA or make a donation.

In Search of William Wolfskill: Journey to Find the Legacy

Conchita Thornton Marusich
P.O. Box 3005, Napa, California
94558, 2017
ISBN-10: 1544624549
246 pages, illustrations & photographs. Available at www.oldspanishtrail.org, \$16.00

Reviewed by David Fallowfield

In Search of William Wolfskill: Journey to Find the Legacy is a lovingly researched, decade-long project, by the great-great-granddaughter of the famous pioneer William Wolfskill. Conchita Marusich has written what amounts to two stories: firstly, the biographical story of her ancestor and secondly, the story of her own journey in search for the many traces, both historical and geographical, of her adventurous forebear. She has a background in media production and clearly demonstrates in this work her ability at storytelling.

William Wolfskill (1798-1866) is no stranger to aficionados of the history of the Old Spanish Trail, having journeyed from New Mexico to Los Angeles with a company of trappers, including George Yount, departing in September 1830 and arriving at San Gabriel Mission in February 1831. The route chosen, the Northern Route, was a very early use of what became the favoured Main Route. Wolfskill was no novice to western trails. He had traveled the Santa Fe Trail from Missouri in 1822 with William Becknell, who is consid-

ered the “father of the Santa Fe Trail.” That journey was followed by several trading missions between the Mexican provinces and the United States.

Wolfskill certainly had the right antecedents for his calling, as, like Kit Carson, he hailed from Madison County, Kentucky, from where his family relocated to the Missouri frontier when he was aged eleven. During the War of 1812 the family lived in Cooper’s Fort and was lucky to survive raids by hostile tribes who were being encouraged by the British to attack American interests. (Somewhat ironic that the reviewer is British.) The author outlines the Wolfskill family journey from Germany to Pennsylvania and via North Carolina to Kentucky and Missouri, which was a background shared by many European immigrants in 18th and early 19th century America. We learn that William Wolfskill’s grandfather Joseph Wolfskehl fled Germany in 1742 to avoid service in Frederick the Great’s elite Potsdam Regiment of guards. (By another quirk of genealogy Frederick II the Great of Prussia (1712-1786) was this reviewer’s 11th cousin 4 x removed.)

When William Wolfskill, mountain man and Santa Fe trader, arrived in Los Angeles, he was far from affluent. With determined entrepreneurial skills he established himself as a substantial land and property owner, pioneer citrus grower, and respected City father. Initially, he had a “common-law” wife, Luz Valencia, with whom he had two children. Later he married Magdalena Lugo, who was the daughter of

an old and prominent Mexican land grant family. He was well placed to benefit from the evolution from Mexican to American administration of California and the pueblo.

Each of the 16 chapters commences with the narrative of the subject’s life story, the joys and sorrows of his growing family, his achievements in his business/social environment, with many references to his associates, many of whom, like William Workman and John Rowland to name but two, were important historical figures in their own right. This narrative is then followed by the author’s own experiences while investigating that particular section of the biography. This relatively innovative technique holds the reader intrigued. Individual chapters conclude with ample endnotes of supportive information. I particularly enjoyed the use of dialogue which helps bring the individuals to life.

The author has added greatly to the published sum of knowledge about William Wolfskill, largely through diligent research of family diaries and letters. We learn a lot about Rancho Rio de los Putos, which William acquired in northern California and its subsequent occupation by his brother John Reid Wolfskill. Some of the land was eventually deeded to the University of California at Davis. The dispute with the Vaca and Pena families over land in that part of California has long since been happily resolved.

The photographs are mainly Victorian posed portraits which have

reproduced beautifully and enhance this book. I particularly liked the reproduced letter of 1842 from William to his brother J. R. Wolfskill, which is written in the most elegant of handwriting. The background of genealogy is emphasised by the story of Bernarda Ruiz de Rodriguez (the author's 3rd great aunt) who played an influential part in the terms of the Treaty of Cahuen-ga, at the signing of which she was the only woman present.

There is much to learn about the citrus industry in which William

Wolfskill was a pioneer. By 1857 he owned the largest citrus orchard in the USA. He also planted the first eucalyptus trees in California on the Rancho Santa Anita, which he purchased in 1865. We learn about his interest in education; he employed Henry D. Barrows as a teacher, who became his son-in-law by marrying his daughter Juana. The book has a helpful appendix with tips for genealogists, which is very useful and insightful.

In my opinion this book will become a useful tool for Califor-

nian historians and will also be an inspiration to others to research their family history, perhaps finding an ancestor whose achievements were such that generations later people would remark on their influence on regional or national history and most importantly find their "legacy." For someone like me with a long-term interest in genealogy, a lifetime spent learning about California in particular and the history of America in general, this book was a wonderful read. I wholeheartedly recommend it. ★



2018 is the 50th Anniversary of the National Trails System Act and the 15th anniversary year of the Old Spanish National Historic Trail, and we want you to be a part of the commemoration.

In his 1965 "Natural Beauty Message" to Congress, President Lyndon B. Johnson inspired a national "system of trails" for the American people. Congress passed the National Trails System Act, signed into law by President Johnson on October 2, 1968.

Today, the National Trails System (NTS) includes 11 National Scenic Trails and 19 National Historic Trails authorized by Congress, and more than 1,200 National Recreation Trails (including 21 National Water Trails). Preservation and development of Rail Trails is also fostered in this act. These trails provide outdoor recreation opportunities, promote resource preservation and public access, and encourage the appreciation of the great outdoors and America's history and cultural diversity.

In December 2002, Congress passed legislation to add the Old Spanish National Historic Trail to the National Trails System. President George W. Bush signed said law on December 4, 2002.

Nationwide and local celebrations of these two celebratory

anniversaries will occur now through 2018. More information and event schedules regarding the NTSA celebration are available at the Partnership for the National Trails (PNTS) website—<http://pnts.org/new/ntsa50/>, and a special NTSA 50th website—www.trails50.org/. OSTA-sponsored anniversary events will be publicized on the OSTA website—www.oldspanishtrail.org and on our Facebook page.



Follow the Old Spanish Trail Association on Facebook and get the most current news plus interesting historical information. It's easy!

Genetics, Genealogy, and the Old Spanish Trail: The “Common Hispanic Mutation” and “The Baca Family Historical Project”

By Alex King

Some called it “Los Fríos,” the chills. It is a condition caused by a rare genetic disorder and likely first arrived in California from New Mexico via the Old Spanish Trail. Nineteenth-century emigrants who may have borne the genetic mutation include **Julian Antonio Chavez, Juan Manuel Baca, and others.** Chavez, who moved from Abiquiú, New Mexico, to Los Angeles in about 1834, is for whom Chavez Ravine was named, home to today’s Dodger Stadium. Baca moved from La Cienega, New Mexico, with his children in 1841, settling the following year in today’s Vacaville, California, which, too, is named after him.

Both men descend by different lines of descent from Cristóbal Baca [II] and Ana Moreno de Lara, who are currently thought to be the progenitors of the mutation. This seventeenth-century New Mexican couple was among those that fled to Guadalupe del Paso—today’s Ciudad Juarez, Chihuahua, Mexico—after the 1680 Pueblo Revolt. Cristóbal [II] was himself a grandson of early New Mexico settlers, Cristóbal Baca [I] and Ana María Pacheco Ortiz, who arrived there in 1600.

An effort is now underway to detect and identify the mutation's carriers, inform people about the condition, and learn more about its triggers. The condition is found throughout the Southwest of the United States as well as the states of Chihuahua and Sonora in Mexico.

People in communities in New Mexico have known and suffered from “Los Fríos” for nearly all of the 400 years that Hispanics have lived in the region. But only in the last few decades has the much higher incidence of *cerebral cavernous malformation* (CCM) among those communities been recognized and connected to a genetic underpinning. A mutation on the CCM1 gene was discovered in 1995. The mutation is known scientifically as the Krev Interaction Trapped 1 gene, “*KRIT1* (Q455X, rs267607203).”

A cavernous malformation, also known as a cavernous

angioma or “cavernoma,” is an abnormal, bubble-like blood vessel in the brain or spinal cord, shaped like a mulberry, that can hemorrhage, leaking blood into the brain, or can grow in size, sometimes leading to serious neurological disabilities, seizure, and potentially death. It can cause headaches, stroke symptoms, or seizure in both children and adults. Earlier in the twentieth-century, when skull x-rays were the only form of brain imaging, it may have been diagnosed erroneously as a brain tumor.

Although a cavernous malformation is a new growth (so, tumor-like) and the blood passing through it is not under high pressure, it is quite different from an aneurysm. However, any deficit associated with stroke can also occur with cavernous malformations. So too can other incapacitating neurological deficits occur, such as epilepsy, focal seizures, vision issues, speech problems, limb weakness, balance issues, etc.

The mutation on the CCM1 gene does not skip generations, and each child of an affected person has a 50/50 chance of inheriting the illness. At least 50 percent of people with the genetic mutation develop symptoms, but 100 percent are carriers. There may be thousands of individuals descended from the common ancestor who are now living with what is now called the “Common Hispanic Mutation” (CHM). Most are likely undiagnosed.

The Angioma Alliance, the University of New Mexico, the University of California San Francisco, and the Barrow Neurological Institute are partners in a 10-year consortium project, funded by the Rare Diseases Consortium Research Network and the National Institute of Neurological Disorders and Stroke, that is looking at genetics of individuals with the illness.

They have validated that there is a “founding grandparent” that almost everyone affected with the Common Hispanic Mutation descends from if they have New Mexican ancestry. After many years of research, genealogists have discovered that either Cristobal Baca

[II]] or his wife Ana Moreno de Lara was that founding grandparent. However, not all their children are suspected as carriers--only two: Manuel Baca (c1649-c1747) and Juana Baca “la vieja” (c1674-c1717).

Thus far, genealogists Joyce Gonzales and Henrietta M. Christmas have identified three generations from Cristóbal Baca [II] and Ana Moreno de Lara as having carried this Common Hispanic Mutation.

In 2017, the Angioma Alliance, www.angiomaalliance.org, began The Baca Family Historical Project, <https://bacafamily.org>, as outreach to find and connect descendants of Cristóbal Baca [I] and Ana María Pacheco Ortiz. Their mission is to foster community for better health outcomes. Their outreach approach attempts to avoid the stigma of disease and instead focus on “genealogy and shared history.”

The study currently offers FREE genetic testing for the CCM1 gene to people who are direct descendants of certain grandchildren of Cristóbal Baca [II] and Ana Moreno de Lara with known or suspected descendants manifesting the Common Hispanic Mutation. These are [certain children of Manuel Baca & María Hurtado]: **Pablo Baca, Diego Manuel Baca** (married to María Vega y Coca), **Cristóbal Baca [III]** (married to Apolonia Vega y Coca), **Josefa Baca, Juan Antonio Baca** (married to María Gallegos); and [certain children of Juana Baca “la vieja”]: **Bernabe Baca** (married to Margarita Mata), **Ygnacio Baca** (married to Barbara Mirabal), **Juana Baca “la moza”** (married to Francisco Durán y Chavez), **Miguel San Juan de Luna** (married to Ysabel Montoya), and **Antonia Baca** (married to Antonio Durán y Chavez).

However, ANYONE may choose to be tested if they pay the \$250 testing cost. If the test results are positive and help the Project researchers identify a new ancestral child who was affected, the study will refund the \$250 testing fee.

If you are interested or have questions, please join and/or contact The Baca Family Historical Project by using the form found here: <https://bacafamily.org/contact>, or email Project Genealogist Joyce Gonzales directly at joyceanns@gmail.com. ★

In Memoriam



Jere Krakow died on November 3, 2017. He was a former National Park Service Superintendent of nine national historic trails, and in retirement a Vice-President of the Old Spanish Trail Association 2009-2010, a member of the Oregon-California Trails Association Board of Directors and the PNTS's Trail Leaders Council.

His life was devoted to service in the National Park Service and the many communities in which he lived. Jere is survived by his wife Jan, sons Jeff and Joel, and granddaughter Moira. Jere loved the outdoors, whether camping, fishing, or hiking, and pursued knowledge and travel throughout his life. He had friends throughout the country and rarely met a stranger. In lieu of flowers, donations may be made to St. Paul Lutheran Church, PO Box 2500, Albuquerque, NM 87125 or to the Oregon California Trails Association, PO Box 1019, Independence, MO 64051. A memorial service was held November 9 in Albuquerque.



Ethnographic Testimony About Native Homelands on the Old Spanish Trail: Southwestern Nevada and Eastern California

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Chemehuevi and Southern Paiute native groups owned and used spring sites and trails in the vicinity of two of the Old Spanish Trail variants between southwestern Nevada and the Mojave River in eastern California. We will review newly available ethnographic information about their occupation and use of trails, springs, hunting territories, and other places in the vicinity of two variants of the Old Spanish Trail—Cottonwood Spring to the Resting Springs region, and the Paiute Range-Providence Mountains-Marl Spring Route.

Catherine Fowler and Carla Garey-Sage have recently published a compilation of data from Isabel T. Kelly's 1932-1934 field notes from her Las Vegas Southern Paiute ethnographic interviews (Fowler and Garey-Sage 2016). We thus have newly available information about native places on several variants of the Old Spanish Trail. These data and other sources of information provide insights into the cultural features of native occupation of the area and interaction between natives of the region and travelers on the Old Spanish Trail.

These interactions were partly shaped by the non-native traveler's idea that the desert was what is today called a "commons" or "common resource pool"—a place, like international waters, where those coming from far away had a right and claim. In reality, from the native point of view, the homeland of the Southern Paiute/Chemehuevi was not a commons. The native culture recognized supernaturally-sanctioned rights of family groups to springs, mountains, and hunting territories.

Native People in the Region

The native inhabitants of the region be-

tween Las Vegas and the east end of the Mojave River, and of mountain ranges further to the south, were native bands speaking Southern Ute and sharing many elements of a common culture. Groups living in the Las Vegas area and the mountains and valleys to the west have been called Southern Paiute (Fowler and Garey-Sage 2016). Related local groups living to the south along the Colorado River near the Mojave and to the west in the eastern California desert have been referred to as Chemehuevis (Laird 1976).

The Chemehuevi were considered by some to be a Colorado River branch of the Southern Paiute, but their origins are on the desert, and much of their river settlement is relatively recent. Both the Chemehuevi and the Las Vegas Southern Paiute were traditionally desert hunters and foragers. Shared cultural features included the recognition of Charleston Peak in the Spring Mountains as an ancestral sacred mountain. The Chemehuevi in California were essentially a cultural extension of the Southern Paiute at Las Vegas and the Spring Mountains, although they were also affected culturally by interaction with the Mojave. We will refer to these related populations as the Southern Paiute/Chemehuevi.

Early non-native travelers in this Nevada-California border region usually viewed native people with little sympathy and little understanding—and as a potential or actual enemy. This attitude is reflected in a statement made by a member of a reconnaissance party of the Eastern Boundary Commission traveling through the area in the spring of 1861:

We had a visit to-day from some dozen Indians of the Pah-Utah tribe, the first we have seen. ... They seem hardly to have any fixed habitation, but patrol the Great Salt Lake road on the lookout for passing trains, to beg, to steal, to render service, or to watch

the chances. They seem a smaller race than the Mohaves, of a more wiry build and a wilder look, probably imparted by their roving life and the desert regions they inhabit. ... As this is the most un-mitigated desert on the continent, and their savage natures are fully amalgamated with the sternly repulsive section they occupy, and both combine to drive back civilization... they will outlive most of the tribes... (*Sacramento Daily Union* 1861).

For such observers, the idea that the native people they encountered had a system of inherited ownership by specific families of the springs, mountains, and hunting territories that they were passing through would have come as a surprise. The concept of the non-native traveler—explorer, trapper, miner, trader, surveyor—was that the desert and its contents were without an owner and could be appropriated at will.

The native perspective was rather different. Specific local territories were the haunts of ancestors and supernaturals, and a knowledge of the "supernatural topography" of these local areas was believed to be a key to hunting success. This was inherited in the form of sacred songs. Yet even anthropological researchers initially tended to miss this important feature of Southern Paiute/Chemehuevi society and culture. This system was an integral element of the native concepts of local homeland and place, and helps explain the reluctance of local groups to have their springs and other local places appropriated by outsiders.

Southern Paiute/Chemehuevi Inheritance and Use of Springs and Hunting Territories

Two pioneers of anthropological research among the Southern Paiute/Chemehuevi were John P. Harrington (beginning in the late 1910s) and Isabel Kelly (1932-1934). Assisting Harrington was his wife, Carobeth Tucker Harrington, who later

divorced him and married Harrington's principal Chemehuevi consultant, George Laird. Laird had told Harrington about sacred hunting songs and associated hunting territories and springs that were inherited in the male line. Kelly, in the early 1930s, had also collected information on this topic. This information was not widely available, however, until the 1970s, when Carobeth (Harrington) Laird published her own information collected from her husband George. She noted, "After I had known George Laird for quite a long time and had questioned him without success about the possible existence of totemic clans, he astonished me by remarking, 'The Chemehuevis owned land.'" (Laird 1976:9). He revealed the inheritance of the sacred hunting songs, hunting territories, and springs by Chemehuevi family units that she was eventually to call 'song groups' (Laird 1976:9-21).

George Laird and other native consultants provided information about two different kinds of groups at the local level—the 'song group' and the local residential group—the *niwiavi*. The 'song group' was a collection of relatives related in the male line who inherited and shared a sacred hunting song linked to a specific extensive hunting territory. This could have been an entire mountain range. The hunting song was often a supernatural guide and libretto for communicating with and hunting a specific game animal, such as desert bighorn or deer. The song gave a group of related males ownership of the hunting territory, including not only a mountain range but springs within it. An important element in the religious ideology of desert bighorn hunting was the belief in a supernatural 'master of mountain sheep' who could deny success to an unworthy hunter (Kelly 1953:17-54-17-58).

The second local group, the *niwiavi*, was composed of groups of married couples and their offspring that camped and traveled together. It had a leader who could speak at larger gatherings. Carobeth Laird noted that the core of this group was often a set of sisters or other females whose husbands married into the group. She

explained that males, wherever they lived, retained the right to hunt in the territory of the song group that they were born into. Thus a *niwiavi* group could maximize its access to multiple mountains and hunting territories by having a number of men from different song groups married into the same *niwiavi* (Laird 1976:22-23).

While Carobeth Laird was surprised at George Laird's revelation that specific families 'owned' particular mountains and springs, the research of Harrington, Kelly and others confirmed his information. Some members of these families lived at these places over long periods of time.

Springs and Gardening

Springs were viewed by the Chemehuevi/Southern Paiute as supernaturally important places. Katherine Fowler has summarized this cultural perception:

Thus, springs, and water in general, take on symbolic as well as life sustaining functions. Water itself is a sacred substance to Southern Paiute people, and it must always be approached as a living thing, which means prayerfully. It has its own spirit, and there may also be other specific spirits that live in springs and other water sources that need to be carefully considered. Some of these can be harmful to humans, and thus they, and their water homes, need to be approached with great caution and respect. Springs are viewed as interconnected, with water in many ways being like the blood of the earth, flowing in veins under the ground and emerging to the surface only occasionally. The Doctors and other men of power could often travel on these underground trails. Water was their mechanism, and the interconnection of springs their pathways. Water spirits can do the same, although the Old People used to say that they, like people, had preferred homes – certain springs that they preferred and where they stayed. People knew where these were and always approached these very cautiously and with the utmost respect (Fowler 2002:7-8).

This supernatural aspect was reflected in Chemehuevi sacred songs that recounted the travels of supernatural beings across the desert landscape. In these songs, springs were key supernatural landmarks. In some songs, the initial creation of specific springs by 'culture hero' creator beings, like Southern Fox, was chronicled (Laird 1976:159-160).

Desert travel by the Southern Paiute/Chemehuevi was based on knowledge of spring locations and characteristics, but also had supernatural aspects. Trails were also considered sacred, and trail shrines were maintained by the Chemehuevi. Tom Painter, a Chemehuevi consultant, described to Isabel Kelly how older adults would always stop to make offerings at rock cairn trail shrines, and "asked to be refreshed" by the shrine (Fowler and Garey-Sage 2016:193). It was also believed that young male runners or high-speed messengers could use supernatural powers to travel great distances in a few hours on these trails.

Native trail systems reflected several different modes of travel. Young men traveling quickly as trading parties or messengers could follow direct trails that were poorly endowed with springs. Slower-moving family groups took more indirect trails that linked reliable water sources. Water containers were carried in tump-lined burden baskets. Native knowledge of the local environment included information about the state of specific springs and about available alternative trail routes. Along with springs, *tinajas* (natural caches of winter runoff) and sealed water vessels hidden along routes of travel could also supply water.

In addition, in the mid and late nineteenth century, a number of Southern Paiute/Chemehuevi oasis spring sites in southern Nevada and eastern California were used for gardening of maize, squash, and other crops. Fowler and Garey-Sage (2016:82-93) note differing opinions of researchers about the antiquity of this practice. Francisco Garcés had noted in 1776 that oasis farming was then being done by Southern

Paiute, apparently in southwestern Utah (Coues 1900: I:221-224). This may have later spread westward by way of Moapa in southeastern Nevada. By the 1830s, Chemehuevis were gardening along the Colorado River near the Mojaves, and by the 1850s or before in oases west of the river.

This gardening at desert springs is important to the story of native places on the Old Spanish Trail for several reasons. In the first place, descriptions by travelers about the limited availability of water at spring oases have to be reconciled with reports of native gardening at the same springs. In addition, this gardening represented an economically important native activity, at least by the late 1840s, one potentially impacted by use of springs on the trail routes and increasing potential conflict with non-native travelers.

The Piute Range-Providence Mountains-Mojave River Route

The proposed Old Spanish Trail variant that continues south between the Las Vegas region and the Piute Spring/ Piute Range and then runs westward and southwestward from there to the Mojave River is less well documented historically than other OST variants in the region. I will comment on several ethnographically known native places associated with the trail running westward and southwestward from Piute Spring toward the Mojave River. This latter route appears to have been mapped in Old Spanish Trail cultural resources documentation as following the later “Government Road” dating from the era of the ‘pacification’ of the Mojave beginning in 1859. (National Park Service 2001: appendix C: Maps 7-8) By contrast, the portion of the proposed route between Las Vegas Wash and the Piute Range presents problems in matching the trail

route with ethnographically known native springs and other places. It will thus not be discussed at this time.

In 1854, Lieut. Amiel Whipple led an Army railroad survey party from the Mojave villages on the Colorado River westward and southwestward across the desert to reach the eastern outlet of the Mojave River at Soda Lake. That river was then ascended in a southwesterly direction to reach Cajon Pass and the Los Angeles pueblo. The route that Whipple followed was a Mojave Indian route known to his Mojave guides. Both the Mojaves and the Chemehuevi/Southern Piute had several alternative routes available for crossing the uplands of the Mid-Hills and Providence Mountains en route to Soda Lake and the Mojave River.

Both Whipple (1856) and expedition artist Mollhausen (1858) recorded travel diaries providing a coherent picture of the



This map shows the Piute Spring-Rock Spring Variant of the OST, the Northern Variant through Cottonwood Spring and Resting Springs, the lower Mojave River, and various of the springs discussed in the text. The map is based on Wheeler (1871), with several modifications to improve clarity and added data that are marked with underlining. The scale is in miles.

travel route between the Mohave Valley and Piute Spring and Rock Spring. The later route of the “Government Road” followed Cedar Canyon in descending west and southwest from Rock Spring. Fr. Garcés in 1776 had passed the Providence Mountains range westbound and later eastbound at locations apparently further to the southwest (Coues 1900: I:236-238, 306-307). Whipple’s party appears to have descended via Cedar Canyon. Whipple had noted after leaving the Colorado River that a more southerly and direct route was pointed out to him by his Mojave guides as the normal route for fast native travelers to Los Angeles. This ran from Sacramento Spring southwestward across the northern Fenner Valley and past the southern Providence Mountains and toward the Mojave River. This latter route was, however, said to be short of water (Whipple 1856:131).

The accounts of Whipple and Mollhausen make it clear that it was native paths that were being followed through the good offices of the Mojave guides, and not a route that showed recent signs of travel by saddle stock. It was emphasized, for example, that various of the springs on the route were so hidden from the travelers, that without the assistance of the Mojaves in locating them, the expedition might have perished (Mollhausen 1858:284). There was also no indication that the springs had been used by non-native travelers as camp sites.

Chemehuevi consultant George Laird had identified a Chemehuevi trail route that began on the Colorado River at Wiyaan?nik’aat? (Adobe Hanging Like Tears), the southernmost Chemehuevi river settlement north of Fort Mojave, then ran via Muhunangkavik’avo?o (Owl Ear Tank) to the northwest. It then continued westward via Piute Spring (Paasa) and Rock Spring (Tooyagah) to Marl Spring (Aipavah) and the Soda Lake area east of the lower northeastern end of the Mojave River (Laird 1976:273).

Further ethnographic information has been pieced together about the several springs on this route. It is presented below.

Piute Spring

This spring was located in a canyon near the south end of the Piute Range, west of the Colorado River. It had sufficient surface flow to create a linear oasis. It was known as Pás, Paasa, and Pásavanti to Southern Paiute/Chemehuevi native consultants (Fowler and Garey-Sage 2016:43-44, Laird 1976:131). Laird noted that it was the third watering place created by the Chemehuevi supernatural culture hero Southern Fox in his northward journey toward Pahrump and Death Valley.

Isabel Kelly’s Las Vegas Southern Paiute consultant Daisy Smith recalled some 10 to 20 native dwellings here. She said that it was a good place to plant, along with hunting for rabbits, chuckwallas, turtles, and rats. However, Kelly’s consultant Mataviam claimed that it was not planted “in the old days.” They agreed that it had belonged to the family of Tamániki (“Rolling Stone”), who was an ancestor of Mrs. Henry Hall (Fowler and Garey-Sage 2016:43-44). He was also a singer of songs describing sacred landscapes in the region. A famous shaman, Yanpavin’uk’wi (John Moss) was also said to have lived there (Earle 2009:112).

Native gardening was carried on here, however, at least as early as 1854. Whipple noted:

March 3—Camp 157.—Continuing the survey northwest about nine miles, over the smooth gravelly slope, we reached, at the point of a mountain, Pai-Ute creek, a finely flowing stream of water. Finding good grass also, we encamped. A little basin of rich soil still contains stubble of wheat and corn, raised by the Pai-Utes of the mountains. Rude huts, with rinds of melons and squashes scattered around, show the place to have been but recently deserted. Upon the rocks, blackened by volcanic heat, there are many Indian hieroglyphics. (Whipple 1856:121)

Mollhausen (1858:286-287) also noted the native practice of intentionally burning vegetation to promote later growth,

and that maize and wheat had been planted at the place. This place may also have been referred to in the diary of a Franciscan priest, Fr. Joaquín Nuez, who accompanied a Spanish military expedition in 1819 that attempted to travel down the Mojave River and eastward across the desert to the Colorado River to attack the Mojaves. The lead element of the expedition only reached the Sinks of the Mojave, but was told about a final spring on the trail to the Mojave villages to the east called Patsoboabuet, possibly the place name Pač apāovea (Pás-spring) as given by a Serrano-speaking guide. This may refer to Piute Spring, as it was described as a place of grass and flowing water, not a water-hole (Earle 2009:24).

Chemehuevis were living at the spring at the time of the 1859 U.S. Army campaign against the Mojaves, and a later railroad survey in 1868 also saw signs of gardening there (Earle 2009:112). Native occupation of the area was interrupted in the late 1860s by the temporary stationing of a small detachment of troops at Piute Spring to guard the ‘Government Road’ that passed by the spring (Casebier 1974). The place was apparently occupied by native people after that date in the nineteenth century, and by a Chemehuevi family in the early twentieth century.

Rock Spring

This was known to Chemehuevi consultant George Laird as Tooyagah. John P. Harrington was given the name Tu’ jagāvi. Chemehuevi Tom Painter recalled to Isabel Kelly that a group of Chemehuevis had lived at Rock Spring in the late 1860s during their war with the Mojaves (Harrington 1986; III:Reel 135:Fr. 424-425, Kelly 1953:24:18, Laird 1976:131).

In the early 1870s, a local group called the “Tim-pa-shau’ wa-got-sits”, led by Wa-gu-up, was recorded by Powell and Ingalls (1873-1874) as based in the Providence Mountains region, an area that would have included Rock Spring. A leader of the group had earlier met with an Army commander, Maj. Carleton, in

1860, after a ‘pacification’ campaign led by Carleton in the central Mojave Desert (Casebier 1972, Earle 2004:123-124). The group name referred to the Providence Mountains as “blue-green stone” on account of turquoise outcrops in the region. A group of 10 Chemehuevi claiming Rock Spring as their territory peacefully visited miners camped there in 1865 (Daily Alta California 1866). On the west side of the range south of Rock Spring was a native oasis camp with irrigated gardens. This place, Cornfield Spring, was visited by Army personnel during the 1860 Carleton campaign, and provides another indication of the importance of spring gardening. It might possibly correspond to Tsungkwámitu?u (“rocky place”), mentioned by Fowler and Garey-Sage (1916:218), but this is not at all certain.

The Providence Mountains region was later associated by Tom Painter with a family that included Hocumpahawatz-Dusty Waco- born circa 1873- and his wife Clara (Earle 2009:106). Van Valkenburgh (1976:239) also had heard from a Chemehuevi consultant about Hocumpahawatz’s claim to hunting territory in the Providence Mountains.

Marl Spring

This was the third spring on the trail to the Mojave River. It was located on the northeast side of a low mountain bordering Kelso Wash on the west. It was located approximately 11 miles to the west of the westerly outlet of Cedar Canyon. It was known as a Southern Paiute/Chemehuevi campsite in the 1850s and 1860s. It was called ?Aipavah or Aípavats, literally ‘boy water’. (Fowler and Garey-Sage 2016:213, Laird 1976:291) This spring was especially important as a watering place in an area east of the Sinks of the Mojave where water was scarce. Thus, it was also the point of junction of three major native trail routes. The trail originating on the Colorado River that I have described intersected a trail descending south-southwestward from the Clark Mountain Range (Ok’wai), the Ivanpah Mountains, and Kessler Spring (known as Murúnavagant

or Sinávaats) (Fowler and Garey-Sage 2016:215-216). This trail connected the territory of the “Hok-waits” (Okwái) local group at Clark Mountain [Okwái/ Ivanpah] with groups further south. At Clark Mountain [Okwái] was a spring—Pagá?a (modern Pachalka Spring)—that was owned by Pitcáka (Pachalka). This man was distantly related to a man who owned Resting Springs, Ku?úwib, discussed in a later section. Pitcáka was the leader of a raiding band that was reported by George Laird to have made attacks along the trail from Paiute Spring to the Mojave River region. He was reportedly active elsewhere as well, including the Amargosa River area. Laird placed this in around 1850, but it may have been slightly later. These attacks were said to have been in revenge for the massacre by emigrants of Chemehuevi women and children camped somewhere between the Providence Mountains and Soda Lake, possibly at Marl Spring. (Laird 1976:27-28)

Pitcáka was accompanied by a brother, Picútsii. Pitcáka was said to have been protected in his raids by a magic talisman, and his brother reportedly had a dreaming power that permitted him to vomit up bullets (Earle 2009:167). Pitcáka was reported dead in circa 1871, but may have still been alive at that time, protected by his mining entrepreneur friend Jonny Moss, then active at Clark Mountain. Pitcáka had a son of the same name, also a chief and a protégé of a regional chief named Tukúpiri (Tecopa). The son eventually migrated to the Cabezón Reservation in the Coachella Valley.

At Marl Spring two additional variants of a main south-north native trail linked with those already mentioned. This trail branched from the Colorado River trail that ascended the river from Yuma at the major Chemehuevi settlement at Chemehuevi Valley. It passed north through West Wells, Mohawk Spring, and the Old Woman Mountains to reach the Providence Mountains. There, one variant trail passed through Foshay Spring and Foshay Pass, while further to the southwest the second trail crossed the range via Granite Pass

and Arrowweed Springs. They rejoined at Marl Spring. These more southerly routes through the range were apparently used by Fr. Garcés in 1776. The trail that headed westerly from Marl Spring toward the eastern terminus of the Mojave River at Soda Lake was described by Mollhausen as follows:

The path along which the Indian led us was an old one, and we saw on our way little heaps of ashes, amongst which embers were still glimmering, while around them on the sand were tracks not only of men, but of women and children; so that even in this desert humans could exist (Mollhausen 1858:291-292).

The spring was later, in 1863, occupied by a group of 25-30 native people under the leadership of a “Capt. John.” Later, in 1867, Army teamsters found a group of 15 native people camped there, despite frequent Army use of the government road to Ft. Mohave passing by the spring (Earle 2009:116).

The Cottonwood Spring: Resting Spring Old Spanish Trail Variant

A northern Old Spanish trail route from Las Vegas passed westward through the territories of local groups of Southern Paiute/Chemehuevi affiliation to reach the Amargosa drainage. The trail variant then continued southwestward past the Avawatz Mountains via Silurian Valley and Bitter Springs to the Mojave River below Daggett. The trail thus passed southwestward out of Southern Paiute/ Chemehuevi territory south of the Avawatz Mountains. Isabel Kelly’s consultants Daisy Smith and Mataviam both included the Avawatz Mountains within Southern Paiute/ Chemehuevi territory. Some of the springs on this variant of the trail that were recalled by native consultants are discussed below.

Cottonwood Spring

This spring was called Kiág—“playground.” A number of family camps were located here. The spring belonged to the family of a man named Muviwat,

and his brother Atápituk. Daisy Smith's grandfather had lived at the place. Mataviam reported that at times hundreds of native people congregated there. Mary Ann Frank recalled that the chief Tukúpira also lived there at one point. Extensive gardening was carried out at Kaig by members of the different camps (Fowler and Garey-Sage 2016:37).

Mountain Spring and Stump Spring

These two springs were located on the northern variant of the Old Spanish Trail. Mountain Spring was located in a pass in the Spring Mountains on the west side of the Las Vegas Valley. It was known as Tuhúntami—"dark saddle." Frémont noted in 1844 that it "had been the site of an old village" (Jackson and Spence 1970:685). Daisy Smith did not recall that there were gardens planted at this spring (Fowler and Garey-Sage 2016:41). However, it was a favorite camping place for the gathering of 'mescal'—agave. The mountains near the spring were a principal source of agave in the southern Nevada region. This important food source was harvested in the spring. Tuhúntami was located on a principal native trail that ran from the direction of Las Vegas and turned northwest at the spring to reach spring-based oasis camps at Manse and Pahrump.

Stump Spring, further west, was called Tsapíngpisa—the meaning of the name was not given (Fowler and Garey-Sage 2016:217). The spring was described in 1861 as follows:

It is a very old camping ground, and the fuel near it is mostly consumed, but we found a large quantity of the excrement of cattle- "bois de vache"- which we used in its stead. The spring is called Stump Spring. Its water is clear and pure, though it does not run, rising in the gravelly bed of an arroyo (*Sacramento Daily Union* 1861).

This place was not recalled as a native garden or settlement location. It was situated about 10 miles south of Ma?áns or "Manse," a famous native settlement and gardening oasis in the Pahrump Valley, part of a complex of springs in that area

that maintained a considerable native population throughout the nineteenth century.

Resting Springs

The next major water source to the west on this Old Spanish Trail variant was Resting Springs. A diarist of the 1861 Eastern Boundary Commission described the locality of the spring as follows:

We reached the first low ridge on the west side of the valley [of Stump Spring], in ten miles, and turning to the left for five miles more, we enter an excellent pass, nearly level, about a mile and a half in length. Through this pass we enter the Great Amargosa Basin, whose area comprises many thousand square miles, and which is in several respects one of the most unique and extraordinary valleys in the world. Leaving the pass, the road makes for the southern end of a low ridge, and at the end of five miles we descend a steep barranca or wash, with a narrow bottom, which widens out as we descend it, and soon, we reach the spring in a waving field of tall grass, unload and turn loose the mules, tie up the bull camel and let the females go, raise our Sibley tent, pile straw for our pallets and settle down for a three days sojourn.

As this spring is one of the best specimens of the few oases we found in all our rambling over this great and desolate desert, though a poor paradise it would make, it will probably bear a description. On emerging from the pass above described, and looking to the north, the mountains are seen to divide, forming a narrow valley between the main chain and the lower spur, which terminates at the spring opposite the pass. This valley, some twenty miles long, is cut by a dry arroyo, whose channel expands as it passes the point of the spur, and here the springs first arise in numerous pools in a grassy meadow some five hundred yards wide and several thousands in length. The growth of the meadow consists of a few mezquit and small willows, and a very thick sward

of tall grass resembling bunch grass, growing in contiguity, intermixed with tules and the Indian arrow cane, and also in the more alkaline soils, a sour and worthless grass known as wire-grass. The alkaline ingredient of the soil exhibits itself in copious exhalations around the roots of the plants and on the bare places of the soil, but the water itself, when fresh from the ground, is tolerably free from this disagreeable salt. The bank from which it runs is a white, ash-like loam, quite bare of vegetation, and covered by numerous small conical tumuli of the same soft, loose substance, which are regarded as the evidences of recent boiling springs or solfataras which ejected steam and mud, in which parts of the desert are known to abound (*Sacramento Daily Union* 1861).

Waring (1915:319) mentioned a report of the main spring at Resting Springs producing 29 miner's inches (260 gallons per minute). This spring was known to several of Isabel Kelly's Southern Paiute/Chemehuevi consultants. The place was said to have been known as Yagá ("to cry") [Laird 1976:132]. Daisy Smith indicated that the place—the springs and garden lands—had belonged to a man named Ku?úwib, who farmed there. There were small native oasis gardens located there. Smith recalled that another man named Yipágarats had also lived there (Fowler and Garey-Sage 2016:42).

Mataviam recalled that he had visited the place, possibly in the early 1870s, with his father. At that time there were a number of native families living there. He could not recall the name of the brothers who owned the springs. He said that later Yipágarats succeeded his brothers there, according to Kelly, as owner of the springs. Yipágarats was glossed variously as "swift-neck-fox" or "neck-fox" (Fowler and Garey-Sage 2016:42).

Daisy Smith provided Isabel Kelly with map information indicating that three major native trails converged at Resting Springs. The first appears to

have run southwesterly toward the lower Amargosa drainage, possibly by way of China Ranch. The second wound north along the east side of the Resting Springs mountain range to turn east past the north end of the Nopah Range and reach the Pahrump Valley, apparently at Maʔáns. The third trail ran southeasterly, passing between the Kingston and Clark Mountains on the east and the Shadow Mountains on the west to reach the region east of Soda Lake (Fowler and Garey-Sage 2016:195).

Frémont's expedition account made Resting Springs famous as the site of a native attack on an advance party of New Mexican traders. The attackers had been tracked to a substantial and semi-permanent settlement located in the Avawatz Mountains, west of Silurian Valley and about 25 miles southwest of Resting Springs (Earle 2004:84-85). Ethnographic testimony has not surfaced about this attack or who the perpetrators were. The Avawatz Mountains were considered by Daisy Smith to lie within Southern Paiute territory (Fowler and Garey-Sage 2016:196).

China Ranch

It has been proposed that an original pack train route of the Old Spanish Trail passed through China Ranch en route between the Amargosa River drainage and Resting Springs (Johnson 2009). Johnson has argued that this route involved the transit of a canyon and ridge to the north of China Camp that was too rough for the passage of wagons. Frémont's 1844 description of his ascent of the Amargosa River and his camping place on the evening of April 28th, the claimed China Ranch campsite, is as follows:

We travelled through a barren district, where a heavy gale was blowing about the loose sand, and, after a ride of eight miles, reached a large creek of salt and bitter water, running in a westerly direction, to receive the stream bed we had left. It is called by the Spaniards Amargosa—the bitter water of the desert. Where we struck it, the stream bends; and we continued in a northerly

course up the ravine of its valley, passing on the way a fork from the right, near which occurred a bed of plants, consisting of a remarkable new genus of crucijerae.

Gradually ascending, the ravine opened into a green valley, where, at the foot of the mountain, were springs of excellent water. We encamped among groves of the new acacia, and there was an abundance of good grass for the animals.

This was the best camping ground we had seen since we struck the Spanish trail. The day's journey was about 12 miles (Jackson and Spence 1970:683).

This comment is especially significant, given that several well-watered camping places were used on the Mojave River. Thus this place must have been the most abundant location for water and grass in the Amargosa drainage region before reaching Resting Springs. Thus the identification of this place as China Ranch by several authors (Johnson 2009, Mendenhall 1909:39-41, Waring 1915:).

Frémont then described the trek northward to Resting Springs:

April 29.—To-day we had to reach the Archilette [Resting Springs], distant seven miles, where the Mexican party had been attacked; and, leaving our encampment early, we traversed a part of the desert, the most sterile and repulsive that we had yet seen. Its prominent features were dark sierras, naked and dry; on the plains a few straggling shrubs among them, cactus of several varieties. Fuentes pointed out one called by the Spaniards bisnada, which has a juicy pulp, slightly acid, and is eaten by the traveller to allay thirst. Our course was generally north; and, after crossing an intervening ridge, we descended into a sandy plain, or basin, in the middle of which was the grassy spot, with its springs and willow bushes, which constitutes a camping place in the desert, and is called the Archilette (Jackson and Spence 1970:683).

Discussion of the Frémont party's ascent of the Amargosa River by Old Spanish Trail researchers has involved debate about a possible turnoff from the Amargosa drainage to China Ranch. However, the description of this camping place and the subsequent 7-mile route northward to Resting Springs provides plausible evidence that China Ranch was a camping place used by Frémont and other travelers on the trail, rather than the route via Tecopa.

Johnson (2009) cites Waring's description of these springs, which includes the following:

The water is used to irrigate several acres of alfalfa and garden vegetables, and the ranch forms one of the few oases in the desert eastern part of the State. It is a stopping place and supply point on one of the main desert routes between the mining camps of eastern California and western Nevada. The springs were visited by Fremont in 1844, when returning eastward from his exploring expedition (Waring 1915:343).

China Ranch was called Ásai, according to Mataviam. He recalled there having been three family camps located there. One of the people there was Yipágarats, who also lived at Resting Springs. He noted that native gardening was done at this place. Daisy Smith also recalled that Southern Paiute/ Chemehuevi people lived at China Ranch, and also carried out gardening (Fowler and Garey-Sage 2016:42).

Native occupation and use of these springs after the American occupation of California was affected by use of the Old Spanish Trail route and the presence of miners in the region. With the development of the Kingston Cutoff by the mid 1850s, travel on the Resting Springs variant decreased (Lyman 2004). Thus, Lieut. Davis's 1860 map of routes followed during Maj. Carleton's 'pacification' campaign in the Mojave Desert in that year shows the Kingston Cutoff as the 'New Salt Lake Road' (Casebier 1974).

The Kingston Cut-off route (Steinver 1999:213-222) passed just to the east and south of the Kingston Range, territory of the “Mo-quats” group (Mógwa) headed by “Hu-nu’-na-wa” in the early 1870s, according to Powell and Ingalls (1874:11) enumeration. Mataviam recalled that Mógwa was owned by Huná-niwia (“badger body”), who was based at Horsethief Spring (Paúwi). Either Coyote Holes or possibly Kingston Spring, both on the Kingston Cut-Off, was referred to as Hunávi (“badger”). It was not a garden site. Mógwa was also listed by Powell and Ingalls as subject to the regional chief Tukúpiri, discussed further below.

Throughout the 1850s, there were sporadic prospecting forays in the Amargosa drainage and in the Resting Springs and Nopah Range region—just west of what later became the Yellow Pine Mining District. There was an attempt to mine near Salt Spring in 1851-1852 by Sublette and others, and a later attempt there in 1860, both episodes marked by Indian attacks on the miners (Earle 2004:126). After the establishment of a U.S. Army post among the Mojaves on the Colorado River in 1859, the Civil War years brought more trouble to the desert. The Mojaves got into a war with the Chemehuevis, some Chemehuevi bands attacked miners in the Mojave Desert, and the U.S. Army and the Salt Lake authorities faced off. At the end of the 1860s, conditions in the Mojave Desert had calmed. A silver strike at Old Ivanpah (Clark Mountain) promoted by Johnny Moss, an influential middleman or cultural broker with the Chemehuevi, began a gradual buildup of prospecting and mining that was further increased by railroad development in the early 1880s. (Earle 2009:61-62)

Chemehuevi/ Southern Paiutes were present in the general vicinity of the Resting Springs area as late as the 1870s, as indicated by Mataviam. In addition, Powell and Ingalls collected information about a tribal group resident in the Amargosa drainage region in 1873. John Wesley Powell (later founder of both the Bureau of American Ethnology and the U.S. Geo-

logical Survey) and George Ingalls were sent by the U.S. Government to survey and enumerate the native tribes of the western Great Basin and meet with them to discuss their urgent needs (Powell and Ingalls 1874). They identified a tribal group called the Ya’-gats in the Amargosa drainage, with a population of 68 people—34 men, 24 women, and 14 children. This group name may refer to “Yagá” - Resting Spring. Their chief was reported as ‘ni-apa’-ga-rats’. This appears to be a version of the name of the prominent inheriting owner of Resting Spring—Yípágarats. This or an earlier leader of this Amargosa group had met with Maj. Carleton in 1860 (Casebier 1972, Earle 2004:123-124). As of 1873, it was also reported that this chief and others at the Providence Mountains, Old Ivanpah (Clark Mountain), Kingston Mountain, Ash Meadows, and Pahrump recognized a regional chief named “Tokópur.” This was Tukúpiri, also known as Chief Tecopa, recalled as based at Parímpi in the Pahrump Valley, northeast of Resting Springs, by Daisy Smith (Fowler and Garey-Sage 2016:40-41). However, as of 1870, he reportedly also led a local group—Nogwats— at Potosí, just southeast of where the Old Spanish Trail crossed from Nevada into California. The Nogwats and Parímpi groups made up the ‘Pahrump Indians’, who were important as producers of traditional craft items used by both Mojaves and Chemehuevis.

In 1878, a mining camp was established at Resting Springs, and this was shifted to Tecopa the following year (Los Angeles Herald 1879). Waring (1915:319) stated that Resting Springs had been occupied as a ranch by an Anglo-American settler, Philander Lee, since 1882.

Discussion

We have outlined native cultural contexts of some places that were stopping places on variants of the Old Spanish Trail. These contexts included native beliefs regarding the sacred nature of springs, trails, and other elements of the environment that they lived in. It also included the concept of the inheritance of a supernaturally-

grounded relationship between a family group (based on the male line) and a territory that encompassed mountains, springs, and game animals. The ethnographic reports of native consultants documents this family ownership of springs and hunting territories. These family claims were consistent with the occupation of specific desert territories by larger family groups, led by headmen, that would also have rights to hunt elsewhere as well.

This native system was expressed in the occupation of and claims to spring sites that were also important stopping places on variants of the Old Spanish Trail. Abundance of water at some spring sites permitted native gardening, at least in historic times. The Southern Paiute/ Chemehuevi cultural ideas and practices stand in contrast to the notion of Old Spanish Trail travelers that the trail variants in southwestern Nevada and eastern California passed through a desert hell—“jornada de muerte”—inimical to human survival.

The local family descent group claims to hunting songs, hunting territories, and springs were grounded in native ideas about the supernatural aspects of the natural world. This included the special magical relations between human hunters and their game, especially desert bighorn, when they were in their ‘home territory.’” A bit like desert travelers, archaeologists have also sometimes promoted the idea that in the desert West “common pool resources” were the rule in Indian country, because population density was low and resources scattered. I have elsewhere argued that this assertion reflects our culture’s view of the situation, and not the native view. In the Southern Paiute/ Chemehuevi case, mountain territories and springs were owned by specific families because they had the supernatural and religious tools to use these successfully through the inheritance of songs and other knowledge. They also had the opportunity to maintain alliances and gain social credit by offering access to guests. As they asked permission of the supernatural master of mountain sheep to hunt in their home territories, so others could receive permis-

sion from them to share the springs that they owned. This concept of stewardship was very different from the sometimes desperate appropriation of resources by inexperienced desert travelers.

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The Garcés Project: A Northern Arizona Entrada

By Earl Fosdick, OSTA Arizona Director

The Garcés Project is a long-term endeavor by the Research Committee of the Old Spanish Trail Association to retrace the route taken by Father Garcés across northern Arizona in June 1776 from present-day Needles, California, to Oraibi, the main Hopi village in northeastern Arizona.

This expedition was the culmination of Garcés's fifth *entrada* or journey of discovery into the northern frontier of New Spain, which began in October 1775 in southern Arizona. His main goal was to establish an easy route between Santa Fe and the newly-established Pacific coast missions, reflecting a desire of the Viceroy of New Spain to strengthen Spain's hold on its northern frontier in the face of Russian and British encroachments.

The Franciscan priest Francisco Tomas Hermenegildo Garcés (1738-1781) is considered one of the greatest explorers of the American Southwest. From his home mission at San Xavier del Bac in southern Arizona, Garcés made five separate *entradas* into the northern frontier of New Spain from 1768 to 1776.¹ The first three *entradas* took him north and northwest to the Gila and Colorado Rivers, and eventually to the Gulf of California. His fourth *entrada*, with Juan Bautista de Anza's first expedition, took him to San Gabriel Mission in California, demonstrating for the first time the feasibility of a land route between the old missions in Sonora and the newly established missions in Alta California, namely Monterey.

Garcés's fifth *entrada* began on October 23, 1775, and was the longest and most well-known. During the first part of the expedition, he accompanied Anza on his epic journey to colonize San Francisco only as far as the Colorado River. There Anza instructed Garcés to continue his missionary work among the Indians living along the river, particularly the Yumans, who seemed willing to become Christians and perhaps even subjects of Spain. He also travelled up and down the Colorado from Yuma looking for souls to convert.

On February 28, 1776, Garcés arrived at the Mohave villages near present-day Needles, California. The Mohaves told him that it was possible to travel westward to

the newly established missions on the coast, which might prove a better route than the one from Yuma taken by Anza.

On March 1, Garcés set out from the Colorado to find a new path to the coast. During the next three months, he traveled west to the San Gabriel Mission via the Mohave River and then north to the Central Valley of California before returning to the Mohave villages. He became the first European to traverse the Mohave River segment of the Old Spanish Trail.²

When he arrived back at the Mohave villages along the Colorado River, Garcés began to inquire about a route to the Hopi lands. Throughout his journeys, Garcés had kept in mind the desire of the Viceroy of New Spain in Mexico City to establish an easy route between Sonora and Monterey, and, if possible, between Santa Fe and Monterey. He knew that if he could travel all the way to Oraibi from the Mohave villages along the Colorado, he would have found a route from the coast, which he had just travelled, to Santa Fe, since there was frequent communication between Oraibi, the main Hopi village, and Zuni, and between Zuni and Santa Fe. Hence he was overjoyed when he was informed that a few visiting Hualapais knew the way and would take him to the Hopi villages.

On June 5, 1776, Father Garcés and his Hualapai guides crossed the Colorado River and headed toward the Hopi Villages, over 300 miles due east. The month-long journey to Oraibi is shown in Figure 1, which is mostly based on his *Daily Record*, translated by John Galvin (1976),³ and Elliot Coues's *On the Trail of a Spanish Pioneer* (1900).⁴ Coues's retracement closely follows that of Lt. J.C. Ives in 1858,⁵ who was guided by the Mohave Chief Ireteba from the Colorado River to Cataract Canyon.

Additional insights into Garcés's route have become available from research conducted by the Museum of Northern Arizona in Flagstaff during the 1940s. More recently, the work of Dr. Richard Hereford, a geologist with the USGS in Flagstaff, has been incorporated in delineating parts of Garcés's journey.

In his *Record*, Garcés documented the direction and distance, in leagues, travelled each day, along with a

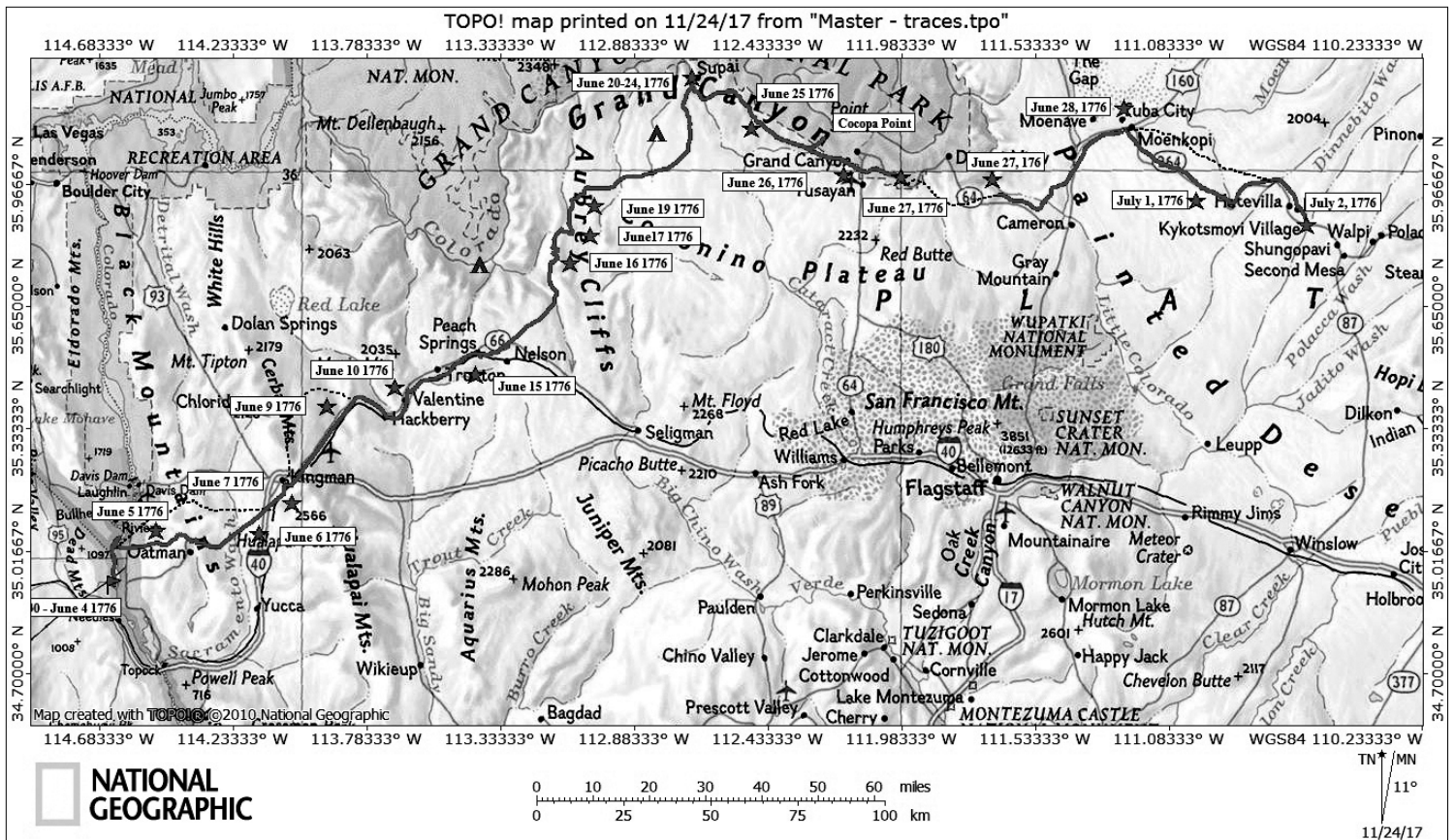


Figure 1. Garcés's probable route across northern Arizona in June 1776 during Garcés's fifth entrada.

description of the places and people he encountered. As with all retracements, some sections of the route are known with greater certainty than others. For instance, there is no question that he visited the Havasupai in Cataract Canyon, but exactly where the Father first saw the Grand Canyon remains a mystery.

One of the uncertainties in retracing Garcés is his definition of a league. The *legua* or Spanish league was originally equivalent to three millas (Spanish miles). This varied depending on local standards, but was officially equivalent to 2.6 miles before the *legua* was abolished by Philip II in 1568. From 1718 through the 1830s, millas was defined as the equivalent of 5210 feet, making a league a little less than three miles.

According to Garcés's diary, he travelled 98 leagues from Needles to Oraibi. His probable route shown in Figure 1 was 311 miles (computed by TOPO! software), resulting in an average of 3.17 miles per league, a value close to the one used during the 18th and early 19th century by the Spanish. In this study, three miles was used as the

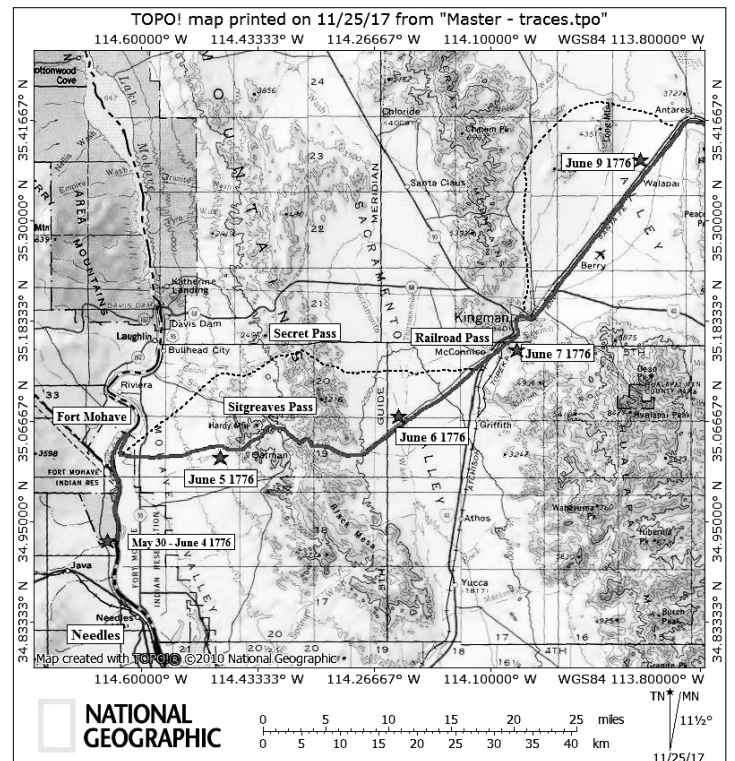


Figure 2. Garcés's route from June 4 to 9, 1776. Stars denote places where he may have camped.

Figure 3, below. The Colorado River near where Garcés crossed into Arizona on June 5, 1776. Photos: Earl Fosdick



definition of a league.

On June 4, 1776, Father Garcés set out on his journey to Oraibi, the principal Hopi city, from the Mohave rancherias along the west bank of the Colorado River. Based on Dr. Hereford's retracement of the journey Garcés had just completed in California, Garcés started out on his exploration of northern Arizona at the mouth of Piute Wash, a few miles north of present-day Needles. Several Mohaves and Hualapais accompanied him as guides.

From Piute Wash, Garcés and his Indian guides traveled two leagues (six miles) along the west bank of the Colorado to a place he had found on his earlier journey to be at 35 degrees 01 minutes. (He lost his sextant in the central valley of California several months before). The next day he travelled one league north and then crossed the Colorado near Fort Mohave, the same place Elliot Coues determined he crossed in his retracement (Figure 3). Garcés then headed eastward across the Mohave Valley for about nine miles and camped along the western base of the Black Mountains, perhaps near the mouth of Times Gulch.

On June 6, Garcés climbed the Black Mountains (perhaps through Times Gulch and Silver Creek) and reached Sitgreaves Pass (3566 feet). He then descended to the eastern base of the Black Mountains and arrived "at the watering-place they call the Aguaje de San Pacifico," where "there is no lack of pasturage" (Figure 4). According to Coues,



Figure 4. Meadow Creek along Old Route 66 no longer lies in a snug meadow.

this was Meadow Creek, which Ives described in 1858 as "a snug meadow carpeted with good grass, and fringed on one side with a growth of willows that bordered the stream." Meadow Creek is no longer blanketed with grass, but is now covered in desert scrub after years of overgrazing, drought and fire.

Coues, following Lt. Ives, had Garcés travelling northeast from Meadow Creek across the Sacramento Valley to Railroad Pass, south of Kingman, on the 7th of June. Garcés wrote that at this camp, "there is a little stream-bed with running water, good pasturage, good hunting, and abundance of chia." According to Coues, there were many springs in the area, including Beales Spring, six miles northwest of Kingman. However, he did not believe that Garcés camped at Beales Spring. Railroad Pass is now part of Kingman's wastewater system and contains several disposal ponds (Figure 5).

At Railroad Pass, Father Garcés spent a day with several Hualapais, who "had a place ready for feasting us." He preached to them of God and had them kiss his crucifix. He noted that they wore some garments made by the Hopi and told them he wanted to visit the Hopis. While the Hualapais did not object to this, the Mohave feared the Hopi might kill him.

One problem with Coues's retracement is he had Garcés travel northeast from Meadow Creek to Kingman, whereas Garcés wrote that he headed four leagues due east



Figure 5. Railroad Pass. Is this where Garcés camped on June 7, 1776?

from the eastern base of the Black Mountains to Kingman. One possibility was that Garcés crossed the mountains at Secret Pass, six miles north of Sitgreaves Pass, and then headed due east to Kingman, as shown by the dotted line in Figure 2. To corroborate this, field work is needed to determine if good pasturage existed at the base of the Black Mountains in Secret Pass Wash at the time of Garcés's journey.

On June 9, Garcés travelled 18 miles northeast across the Hualapai Valley and stayed at a rancharia without water. The next morning, before he left, a Hualapai woman went into the mountains for drinking water. She and her husband also offered to accompany him.

Coues had Garcés travelling across the Hualapai Valley following the present-day BNSF Railway and Route 66. However, Garcés recorded that they travelled "northeast along the flank of a great mountain (the Cerbat Range)," rather than across the middle of the Hualapai Valley, where the highway and railroad run. In 1858, Lt. Ives also travelled along the flank of the Cerbat mountains, where he found "an excellent grazing camp, but where there was only a small spring of sulfurous water." (Cohenour Springs?) Ireteba, Ives' Mohave guide, informed him at this point that this was the last water for the next two days. (This alternative route is shown as a dashed line in Figure 2).

On the 10th, Garcés headed generally eastward, exiting Hualapai Valley and entering Truxton Wash, "which in

some places has running water and in others not." After entering Truxton Canyon near present-day Valentine, Garcés and his retinue stayed at a rancharia, perhaps at Crozier Canyon Spring or Truxton Spring. He remained there for five days while Hualapais visited him in groups of six or eight, eventually totally about 60 men. Garcés told them of his desire to reach the Hopis and "all acquiesced in my desire, knowing that I was a Spaniard and that the Hopi Indians are on friendly terms with the Spaniards of New Mexico." At this point his Mohave guides turned back. Garcés was now approaching the Colorado Plateau, home of the Hualapai and Hopis, leaving the Mohave Desert and rugged Basin and Range Province.

On June 15, Garcés left the gathering and followed Truxton Wash upstream to a rancharia of about 40 people. He then continued up Truxton Wash to some "pools", where he spent some time before he proceeded to a rancharia. Elliot Coues, once again following Lt. Ives, had Garcés leave Truxton Wash and follow Peach Springs Wash downstream to Peach Springs. This seems unlikely, since he would either have had to retrace his route back up to Truxton Wash or work his way east through some very rugged terrain to get out of Peach Springs Wash. It was more likely that Garcés continued up Truxton Wash past Peach Springs Wash and stopped at Surprise Spring, a half mile from Truxton Wash, as Dr. Hereford has suggested.

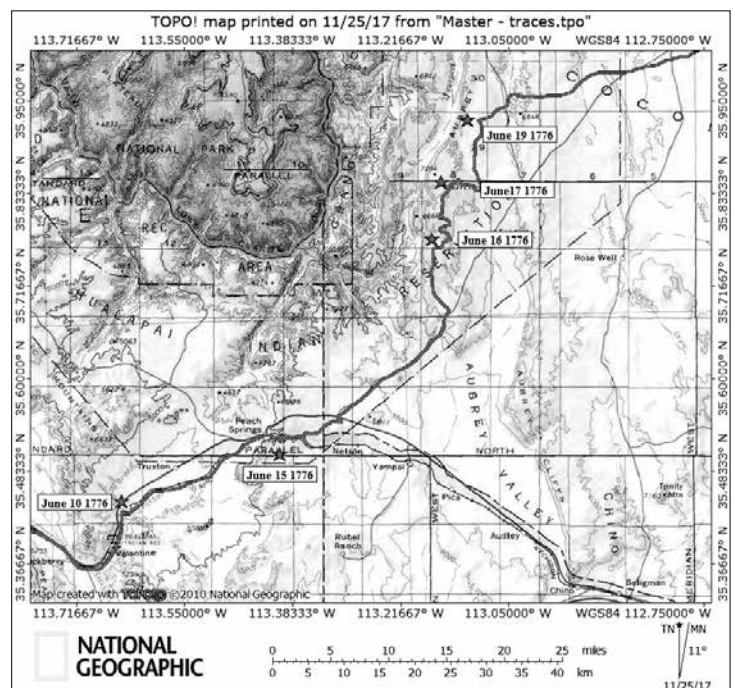


Figure 6. Garcés's route from June 10 to 19, 1776.

For the next several days, Garcés headed northeastward along the Aubrey Cliffs. On the 16th, he camped at “a mountainous ridge where the earth is red” and “there was very little water.” The next day they travelled only 2.5 leagues along a “very rugged mountain range” and camped at a rancheria. (Pocomate Springs?) Here, Garcés decided to continue northward to the Havasupais in Cataract Canyon rather than head eastward across the Coconino Plateau, which “was level and had plenty of water,” to the Hopi lands. Thus, rather than taking the “path of least resistance,” Garcés chose to take a detour into what would lead him “into a hideous abyss.” (Cataract Canyon)

On the 19th, Garcés traveled three leagues and “came to a rancheria and near it a waterhole with abundant supply which I called the Pozo de la Rosa because it was overtopped by rosebushes. Throughout this land there are large pines.” Pozo de la Rosa was probably Pine Springs along the Aubrey Cliffs.

The next day Garcés traveled ten leagues (approximately 30 miles) across the Coconino Plateau and down Hualapai Canyon to Cataract Canyon and Supai, the home of the Havasupai. (It should be noted that the Hualapai and Havasupai are the same linguistically and culturally; it was U. S. military policy that separated them).⁶ In Hualapai Canyon, the trail narrowed to “some three hand-breadths wide....What came next was worse. I had to get down from my mule and the Indians from their horses in order to descend a wooden ladder.” Garcés spent five

days among the Havasupai where, “they treated me to deer-meat and beef, maize, beans, greens, and mescal...”

On June 25, Garcés left his gracious hosts and climbed out of Cataract Canyon through Lee Canyon. On his way up, he stopped “at a watering-place with scant supply.” (Topocoba Springs) When he reached the top, he progressed “three leagues southeast and *north* over land of much herbage, junipers, pines, and so forth.” The *north* heading has caused confusion among scholars, particularly Herbert E. Bolton, who concluded that on the 25th Garcés left Cataract Canyon, perhaps through Moquis Trail Canyon, ten miles south of Topocoba Hilltop, and headed east and then north to Quetzal Point, where he first saw the Grand Canyon. The main problem with Bolton’s idea is that Garcés did not view the Grand Canyon for the first time until the next day (June 26), after



Figure 8, above. Cocopa Point looking northeast.
Photo: http://www.american-southwest.net/arizona/grand_canyon/yuma-point.html

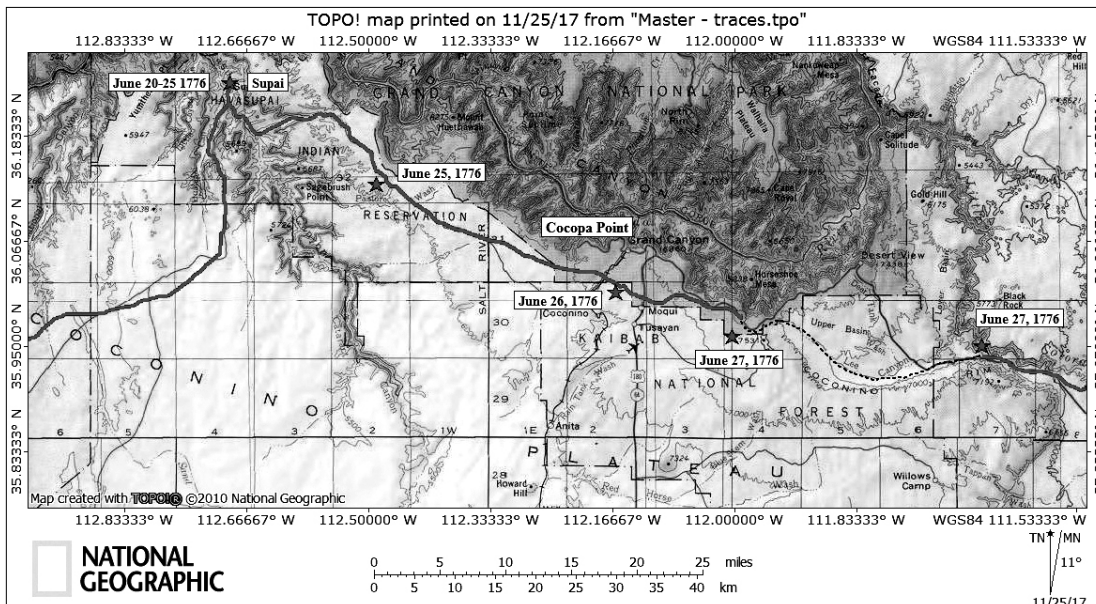


Figure 7, left. Garcés's route from June 20 to 27, 1776.

travelling four more leagues south. Furthermore, Garcés's perspective of the Inner Gorge and Kaibab Plateau does not match the one at Quetzal Point.

It is more likely that Garcés saw the Grand Canyon for the first time south of Quetzal Point at Cocopa Point (Figure 8) near Dripping Springs, a perennial spring below the south rim, where he may have stopped for water.

The view from Cocopa Point fits his description of the Grand Canyon: "From here I saw that in a very large mountain range extending from southeast to northwest and blue with distance (Kaibab Plateau) a deep passage was cut, steep-sided like a man-made trough (Inner Gorge), through which the Colorado River enters these lands.....It lay to the east-northeast from where I looked."

The first Spanish explorer to see the Grand Canyon was Don Garcia Lopez de Cardenas in 1540. Recent research has suggested that Cardenas did not descend into the Grand Canyon at Desert View but 35 to 40 miles west at South Bass Trail.⁷

After viewing the Grand Canyon, Garcés proceeded southeast towards the present-day South Rim Visitor Center, where "we spent the night in a pine forest." (perhaps Rowe Well) Garcés was following a well-established Hopi Trail from Supai to the Hopi Villages, which was retraced by Dr. Harold S. Colton and Kathleen Bartlett at the Museum of Northern Arizona during the 1940s and 1950s. They identified two main trading routes between

Supai and Oraibi. The northern route, along the south rim of the Grand Canyon, was most likely the one taken by Garcés to escape the intense summer heat. The southern trail runs about ten miles south of the northern branch and was the one Coues mistakenly had Garcés on much of the time.

From the south rim Visitor Center, Garcés followed the Hopi Trail through Long Jim Canyon, a shallow canyon that may have had water, to Grand View Point, and then "we crossed by way of a depression a large part" of the Coconino Plateau and "stopped at a waterhole in a secluded place where there is a cave." This geologic depression is Coconino Basin, a well-known winter hunting and camping grounds. The cave Garcés mentions in his diary has not been located, but may have been similar to the one in Long Jim Canyon (see Figure 9).

It was here that Garcés came up short on his distances by approximately 20 miles. Nevertheless, it is relatively easy to follow him along the Hopi Trail, which left Coconino Basin along present-day Highway 64 and descended the precipitous Coconino Rim along the Little Colorado River Gorge (Figure 10), a spectacular canyon leading to the Colorado River.

On June 28, Garcés crossed the Little Colorado River near Hopi Trail Canyon, a few miles downstream from present-day Cameron. He then proceeded northeast along Moencopi Wash for nearly 30 miles to a Hualapai rancharia near present-day Tuba City, Arizona, where he remained for two days.



Figure 9. A small cave in Long Jim Canyon.



Figure 10. The Little Colorado River Gorge

On July 1, he took the final leg of his journey to Oraibi. After crossing Moencopi Wash near the Hopi pueblo of Moencopi, where there “was a pueblo in ruins” (Coues wrote that this ruin was located a quarter of a mile north of the pueblo), Garcés “reached some very wide treeless plains,” most likely Coal Mine Mesa. He spent that night at some “Hopis’ horse corrals, which were gorges or ravines not easy to enter or to leave, with not much water,” perhaps First Day of Summer Wells.

On the final day of his journey, July 2, he continued along present-day Highway 264 to Howell Mesa and Hotevilla before arriving at Oraibi. Upon entering the ancient pueblo, Garcés was told by one of the Hopis “that I was not to come, nor my things either. I went to a secluded place I found by the street and unsaddled.” He spent two nights in his “secluded corner” and left the morning of July 4, 1776, after being threatened by a mob which demanded, “Go back to your own land.”

When he left Oraibi, Garcés was alone and immediately became lost. It was only when his Hualapai guides caught up with him that he got back on the trail. He followed the same route he had taken to Oraibi, including the arduous one down Cataract Canyon to Supai, until he departed Pine Springs on July 17. Thereafter, he followed a more northerly route back to the Mohave rancherias along the Colorado River. Even Coues, who was intimately familiar with the landscape of northern Arizona, had difficulty following him as Garcés clambered over the rugged Cerbat

and Black Mountain on his way back to the Colorado.

On July 25, 1776, Garcés returned to his Mohave friends, who were “jumping with joy and telling me they had mourned me as dead because it had been reported to them that the Hopis had killed me.” Garcés did not record what he told them of his ill-treatment by the Hopis. Instead he wrote, “I have worked much for peace, as my account shows. It can forestall many deaths and the destruction of these nations whom I owe affection, as well as facilitate the founding of missions and the securing the desired passage between Monterey and New Mexico.” Sadly, five years later, Garcés was murdered while attempting to build missions at the Yuma Crossing. Moreover, his direct route from California to New Mexico across northern Arizona was all but forgotten by the Spaniards and Mexicans.

Though the general course of Garcés's route across northern Arizona seems fairly certain, the locations of most of his camp sites are unknown. Additional research and field work are needed to locate more of them. For example, locating the cave where he spent two nights on his inbound and outbound trip at the eastern end of the Grand Canyon National Park would corroborate his path along the South Rim. It is the goal of the *Garcés Project* to locate the campsites and further trace his journey. ★

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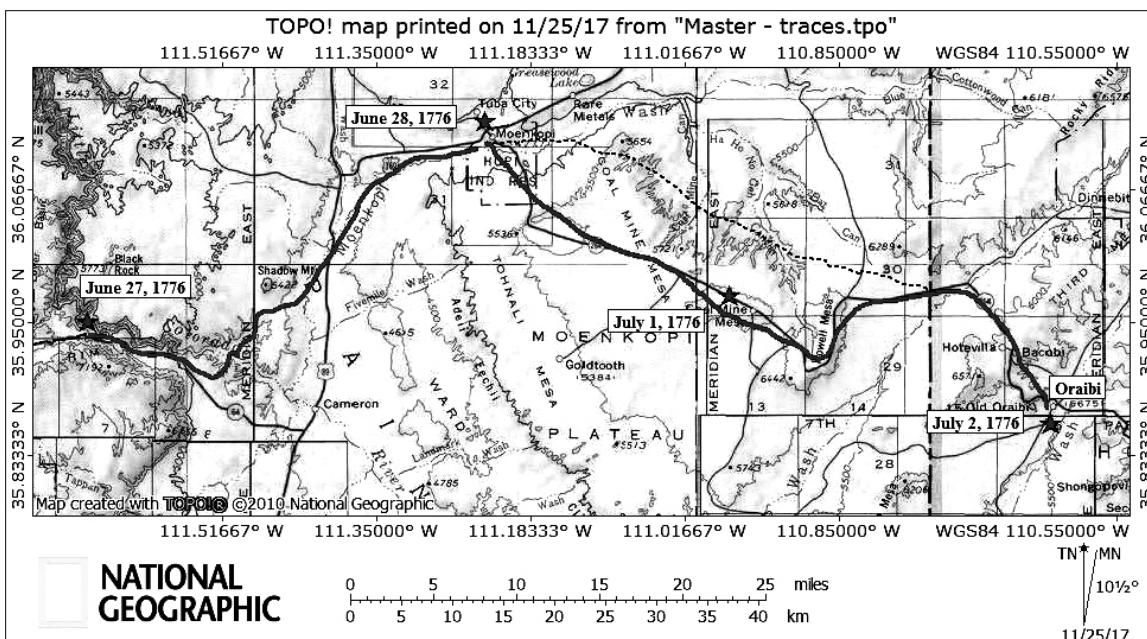


Figure 11. Garcés's route from June 27 to July 2, 1776.

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It is extremely important that we have the best and most up-to-date contact information for all OSTA members. We are frequently faced with irresolvable communication issues, membership issues, and *Spanish Traces* delivery issues, due to old or erroneous contact information. Accurate e-mail addresses help us communicate with you quickly and efficiently. If you have any questions or concerns about your contact information, please contact the Association Manager (ostamgr@gmail.com, 435-689-1620). As always, your personal information will not be shared outside of OSTA administrative and leadership circles.

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Scenes from the 2017 Conference in Barstow

Forks in the Road near Barstow, CA, with OSTA members. The route on the left, the Main Route, goes from Los Angeles and east through Spanish Canyon, and the route on the right is the Mojave Road which follows the bluffs of the Mojave River and northeast. Historic figures who traveled this intersection include Father Garcés, Jedediah Smith, Antonio Armijo, William Wolf-skill, John C. Fremont, Kit Carson, and Jefferson Hunt.

Churro sheep provided wool for textiles traded on the OST. Note the double horn. NPS-NTIR Superintendent Aaron Mahr and Alex King in deep discussion at the Desert Discovery Center overlooking Barstow, California. Doug Knudson enjoyed the OST branded coasters that were provided by outgoing OSTA President Ashley Hall.



Screenshot of the newly-designed OSTA website, www.oldspanishtrail.org.



The Old Spanish Trail Association, its members, friends, and partners are dedicated to protecting, interpreting and promoting the Old Spanish National Historic Trail.

The trail was recognized by Congress in 2002 and it has often been referred to as the most arduous, difficult trail in the United States. Covering six states and more than 2,500 miles, it traverses mountains, deserts, and rivers, and was used by both brave, nefarious, and curious men seeking a living trading blankets for mules and horses, as well as fur traders in the early 1800s.

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