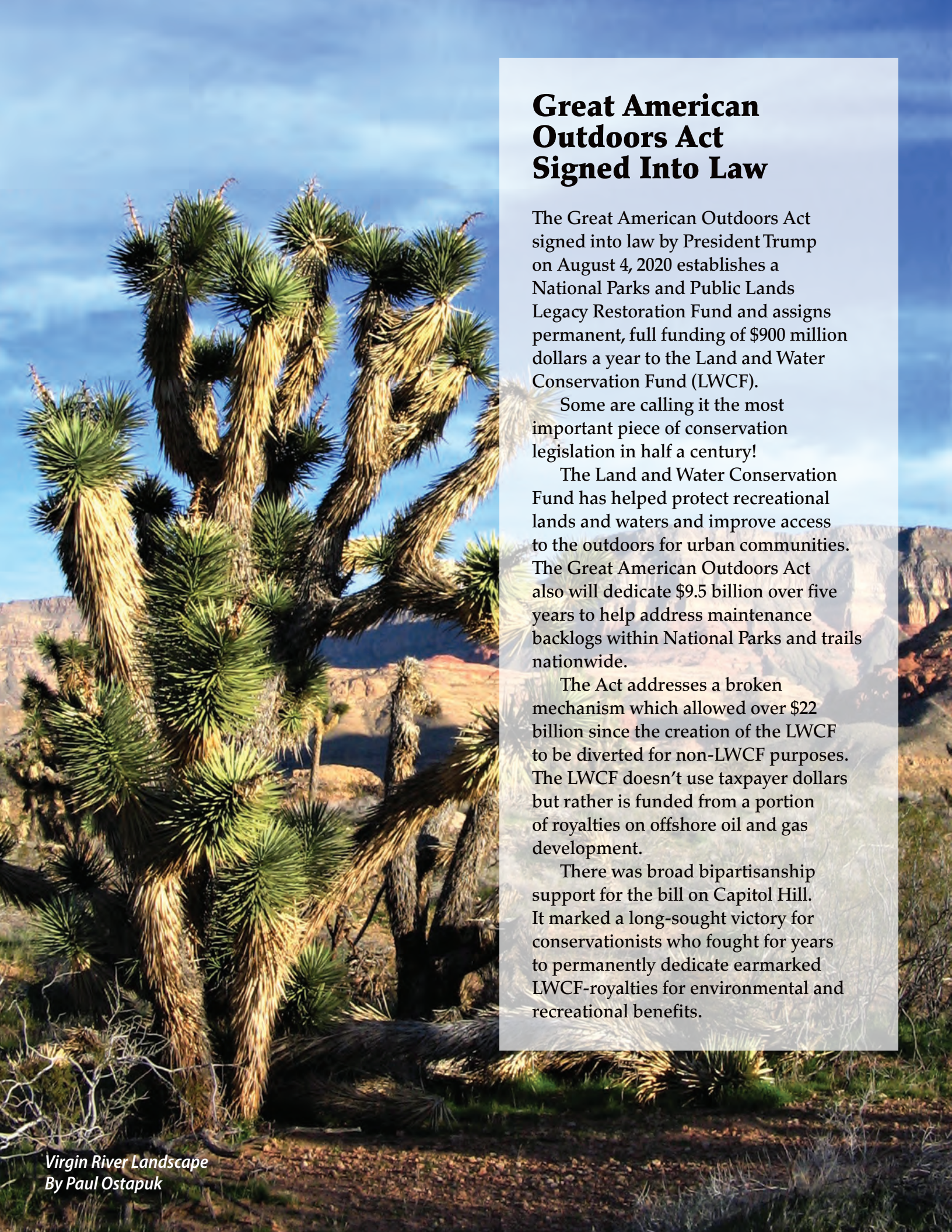


SPANISH TRACES

VOLUME 26 ♦ NO 2 SUMMER 2020



A large, spiky Joshua tree stands prominently in the foreground of a desert landscape. The tree's branches are covered in dense, green, needle-like leaves. In the background, rugged mountains are visible under a clear blue sky with some light clouds. The overall scene is a typical representation of a desert environment.

Great American Outdoors Act Signed Into Law

The Great American Outdoors Act signed into law by President Trump on August 4, 2020 establishes a National Parks and Public Lands Legacy Restoration Fund and assigns permanent, full funding of \$900 million dollars a year to the Land and Water Conservation Fund (LWCF).

Some are calling it the most important piece of conservation legislation in half a century!

The Land and Water Conservation Fund has helped protect recreational lands and waters and improve access to the outdoors for urban communities. The Great American Outdoors Act also will dedicate \$9.5 billion over five years to help address maintenance backlogs within National Parks and trails nationwide.

The Act addresses a broken mechanism which allowed over \$22 billion since the creation of the LWCF to be diverted for non-LWCF purposes. The LWCF doesn't use taxpayer dollars but rather is funded from a portion of royalties on offshore oil and gas development.

There was broad bipartisanship support for the bill on Capitol Hill. It marked a long-sought victory for conservationists who fought for years to permanently dedicate earmarked LWCF-royalties for environmental and recreational benefits.



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 a typically 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 Trail (OST), Old Spanish National Historic Trail (OSNHT) and closely related historic routes.

We encourage you to join OSTA, help in trail preservation, and increase appreciation of the multicultural heritage of the American Southwest.

| 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 Old Spanish Trail-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. All matters relating to *Spanish Traces* should be directed to the OSTA Designer/Editor (Kitty Nicholason, kitty.n@bresnan.net).

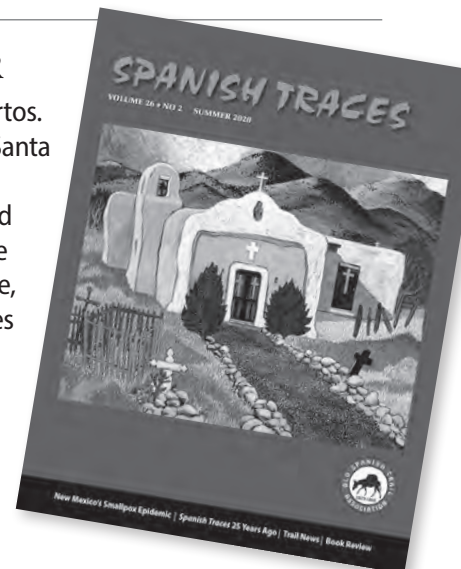
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ON THE COVER

A painting by Sally Bartos. "On the back road to Santa Fe, you might glimpse this little church placed up high on a hill above the highway. So serene, the little church exudes peace and solitude. This is the St. Francis of Assisi Church in Golden, New Mexico." To purchase a print, see page 14 for details.



WINTER 2020 DEADLINE

We would love to receive your comments, suggestions, and ideas for future issues. The deadline for submissions for the Winter 2020 issue is November 17, 2020. Send to Kitty Nicholason, kitty.n@bresnan.net.



LOS SENDEROS

By Lynn Brittner, Executive Director

As OSTA moves further into the 21st century, we will continue to contend with many challenges—threats to the integrity of the Old Spanish Trail not least among them. Throughout our history, OSTA members and administrators have garnered huge victories and also experienced bitter defeats. One memorable victory occurred in 2014, when Iberdrola Renewables LLC, a U.S. division of Spain’s Iberdrola Group, proposed building two adjacent energy facilities — one wind-driven and the other solar — that would occupy 24 square miles of California’s Silurian Valley. In addition to wildlife, that largely undisturbed valley supports a key segment of the Old Spanish National Historic Trail (OSNHT), targeted by that dual project. OSTA’s Tecopa Chapter voiced its opposition as did the Defenders of Wildlife and other conservation organizations. In the end, the Bureau of Land Management (BLM) decided to deny the application, based on the conclusion that the impact could not be mitigated and that the project would not be in the public interest.

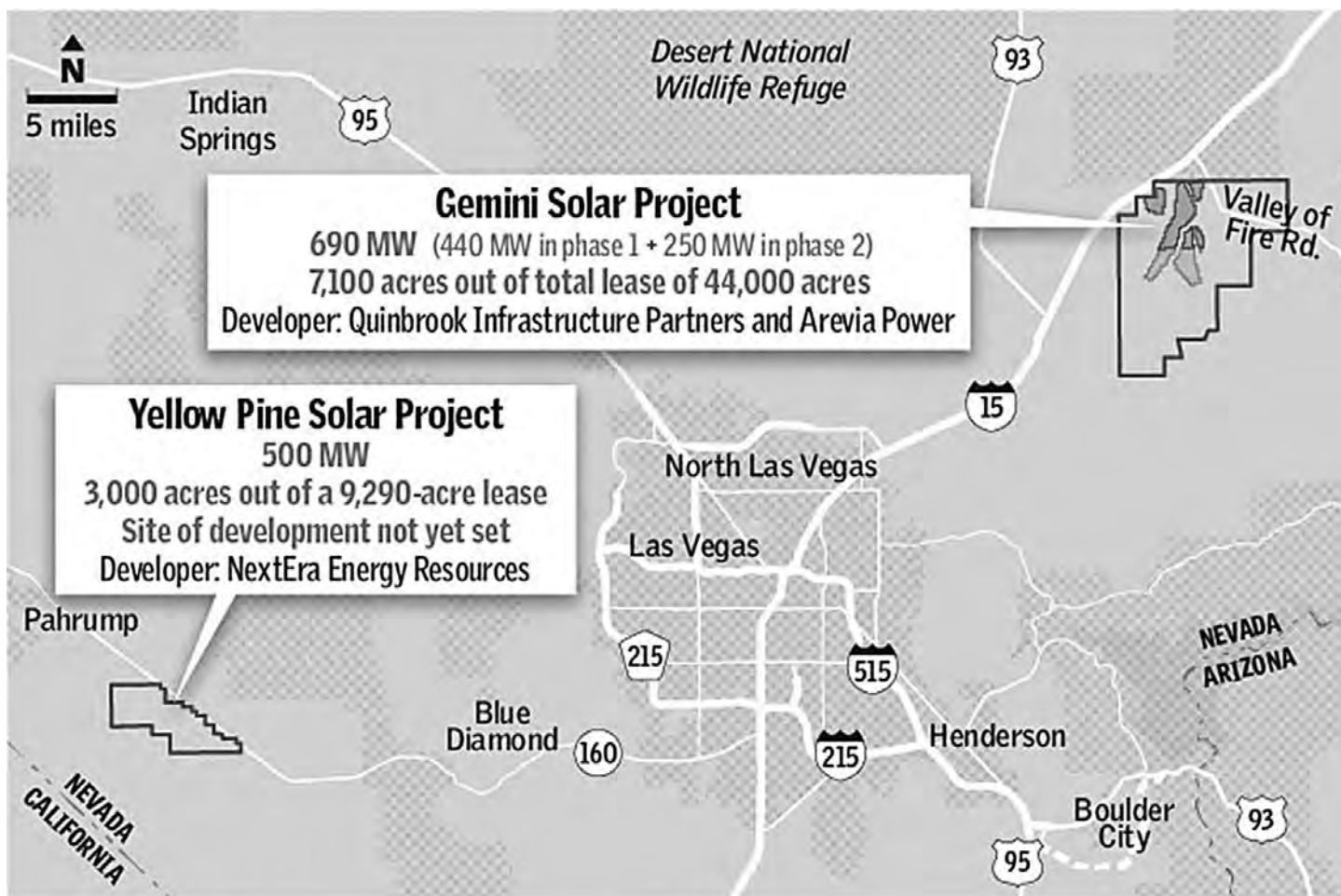
A recent defeat for OSTA — which some might prefer to interpret as a victory of sorts — occurred in 2019 when the Department of the Interior and the BLM announced official approval of the Gemini Solar Project, one of the largest in the nation and the *eighth largest solar power facility in the world*. This photovoltaic and battery-storage power plant, slated to be built by Arevia Power on more than 7,100 acres of federal public land in Nevada, will be located entirely within the OSNHT corridor, on a segment known as the California Crossing. Managed by the BLM, many miles of this “high-potential segment” (as identified in the Comprehensive Administrative Strategy) stand to be lost.

Even though environmentalists and elected officials tend to be supportive of renewable-energy initiatives, numerous concerns

were put forward at public meetings and also in writing regarding this particular project’s negative impact on surrounding flora and fauna as well as its long-term damage to the OSNHT. The Bureau of Land Management also conducted meetings with numerous Native American tribes including the Moapa Band of Paiutes, Fort Mojave Tribe, and the Chemehuevi Indian Tribe, giving them an opportunity to voice their objections. An OSTA delegation even journeyed to Capitol Hill to speak directly to members of Congress. Resource Management Plans were developed, Environmental Impact Reports submitted, and formal written responses circulated addressing concerns from all quarters. Despite efforts to mitigate or deny the project, it finally won approval in 2019. Looking back a decade from now, this decision



250-megawatt Beacon Solar Plant located in the Mojave Desert near Cantil, California



Source: Bureau of Land Management

Las Vegas Review-Journal

will likely be placed within the historical context of a federal administration dedicated to the systematic eradication of decades of environmental protection legislation.

In response to the advocacy of Brownstein, Hyatt, Farber & Schreck LLP — a lobbying and law firm based in the U.S. — assisted with negotiations with Arevia who has offered OSTA a significant monetary settlement. On behalf of OSTA's officials and general membership, we gratefully acknowledge the pro-bono efforts of Brownstein, Hyatt, Farber & Schreck. Once those funds are received, OSTA's Board of Directors and members of

the Stewardship Committee will begin thoughtful discussions as to what projects will be funded. Our task will be to determine how best to utilize the compensatory funds while adhering to our multi-faceted mission: to study, to preserve and protect, to interpret and educate, and to promote respectful use of the Old Spanish National Historic Trail. Monies will be carefully budgeted and stewarded with the primary goal of improving education and public awareness regarding the high-potential California Crossing segment of the Old Spanish National Historic Trail through the state of Nevada. ♦

There is no doubt that we are living through historic times. None of the crises that we have experienced in our collective lifetimes has been so universally consequential. It requires a leap of imagination to envision a time when the Novel Corona Virus might be safely seen through the rearview mirror — a pandemic subdued through regional, national, and global cooperation and ingenuity. We wish you calm and good health during these disorienting times, and hope that the contents of this issue of Spanish Traces will provide a space for reflection, reassurance, and a positive attitude toward the future.



PRESIDENT PATHWAYS

By Paul Ostapuk, OSTA President

A visit to a pioneer cemetery often reveals the tragic impact of historic epidemics. In the book *In A Better Place: Cemeteries and Gravesites of Grand Canyon*, author Kern Nuttall tells an especially sad story about the Lee's Ferry Cemetery near the Lonely Dell Ranch along the Paria River.

"On May 12, 1891, two families arrived on their way to Arizona from Richfield, Utah where an unrecognized disease was epidemic, one whose seriousness was not yet appreciated.

Spring runoff conditions did not allow for crossing the river, so Warren Johnson invited the families into his household for several days. Fortunately, Samantha and her children were living in Kanab that year, so it was only the 10 children of Permelia who were exposed. The day after the family moved on, five-year old Jonathan

came down with a fever and sore throat.

Over the course of two months, four of the Johnson children died of the childhood disease diphtheria, the last being 16-year old Melinda. The desperate family did not understand the cause, and thought God must be punishing them for sins they had unknowingly committed. We have forgotten how devastating diphtheria can be, since vaccination has left it largely a forgotten disease."

There is little doubt the course of epidemics crossed paths with the Old Spanish Trail. Of interest to OSTA historians is a tragic story revealed by John Robinson in his 2005 *Spanish Traces* article *Antonio María Armijo: Mexico Trader to California Ranchero*. In his article, Robinson writes:

"It was a chilly November day in 1849 when Jose Francisco Armijo, patriarch of the family, returning from Sacramento, caught a cold. The cold apparently turned to pneumonia, and the senior Armijo died. A few months later (date unknown) Lolita Maria, his widow, passed away. Both were buried in the little Armijo family plot,

shaded by oak trees, on a slight hill behind the rancho adobes.

Antonio María Armijo now became sole proprietor of Rancho Tolenas, but he only lived five months after his father's passing. Court records reveal the date of his death as April 10, 1850. The cause of death is unknown. He was buried beside his parents in the family gravesite."

Similarly, in a recent article published in *Arizona Daily Star* entitled "Echoes of 100 years ago: Tucson in the time of the Spanish flu pandemic" it was reported that in 1851, "an unknown pathogen, probably smallpox, killed 125 people, a quarter of Tucson's population."

Could there be a link between events in Arizona and California during this time period?

The lingering question remains. Did a regional pandemic cause the tragic death of Antonio Armijo and his two parents? All three passed away within a short 6-month period.

The OSTA Research Committee is investigating this. Please contact us if you have additional information related to the deaths noted during this time period. ♦



2020 OSTA Board Nominations/Elections

Look for your postcard in the mail,
and don't forget to vote!

POSTMARK DEADLINE SEPT 10, 2020

 **Old Spanish Trail Association**
PO Box 629
Corrales, NM 87048

OSTA 2020 BOARD ELECTION BALLOT
USPS: PO Box 629 / Corrales, NM 87048
EMAIL: ostamgr@gmail.com

Ballots must be postmarked by **SEPTEMBER 10, 2020** and can be returned via USPS or email.

VICE PRESIDENT
☐ Conchita Marusich
OR Write-in _____

SECRETARY
☐ Paula Mitchell
OR Write-in _____

STATE DIRECTORS
CA: Nancy Melendez ☐ Yes ☐ No OR Write-in _____
CO: Richard Waller ☐ Yes ☐ No OR Write-in _____
UT: Gary Tom ☐ Yes ☐ No OR Write-in _____
OR Write-in _____

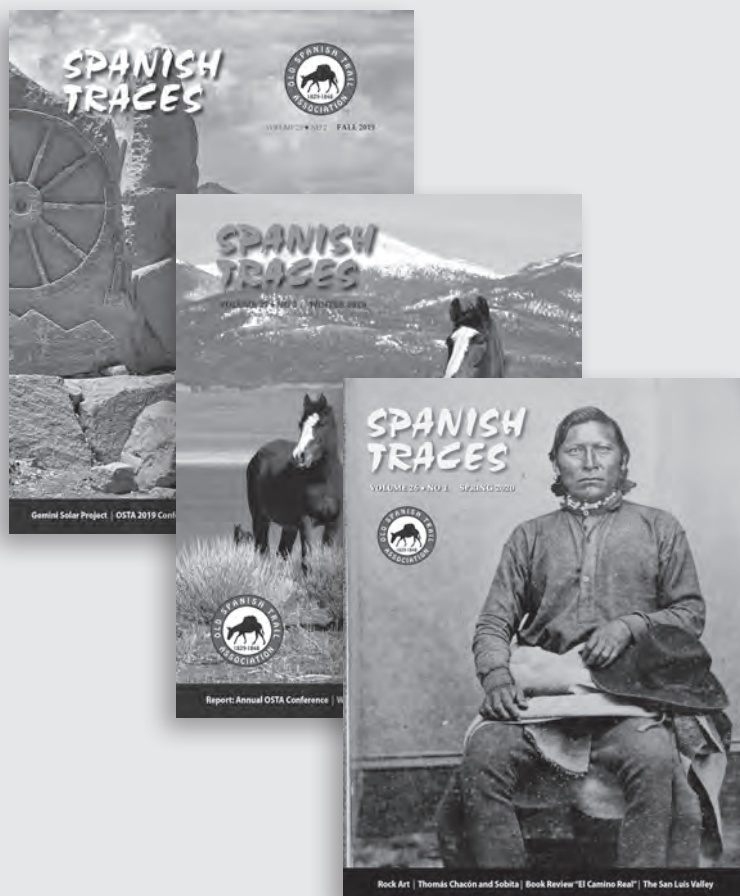
DIRECTOR AT LARGE (CHAPTER LIAISON)
Chris Miller ☐ Yes ☐ No OR Write-in _____

Did you know you can get hard copy back issues of *Spanish Traces*?

- Available back issues for \$6 per copy or \$150 for all back issues.
- In addition, a CD of all back issues is available for \$30.

MARK FRANKLIN

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CHAPTER REPORT

Salida del Sol

By Lisa Valdez Bonney, Chapter President

New leadership taking the helm of the Santa Fe Chapter — Salida del Sol — includes President Lisa Valdez Bonney, a native New Mexican and descendant of a traveler on the OST; Co-President Lianne Brown, a teacher and fiber artist working with churro wool; and Secretary/Programmer Julianne Burton-Carvajal, published bilingual historian and former university professor.

They plan to conduct a survey to the Chapter's membership. Outreach questions will include levels of interest, ideas for activities including field trips, and how to recruit new members.

Among their goals for the Chapter are developing opportunities for docent tours of the Old Spanish Trail, moving forward with Pat Kuhlhoff's signage plan in the Santa Fe area, and continuing to develop the OSTA game board. ♦



L to R: Julianne Burton- Carvajal, Lisa Valdez Bonney, and Lianne Brown in Santa Fe, New Mexico

CHAPTER REPORT

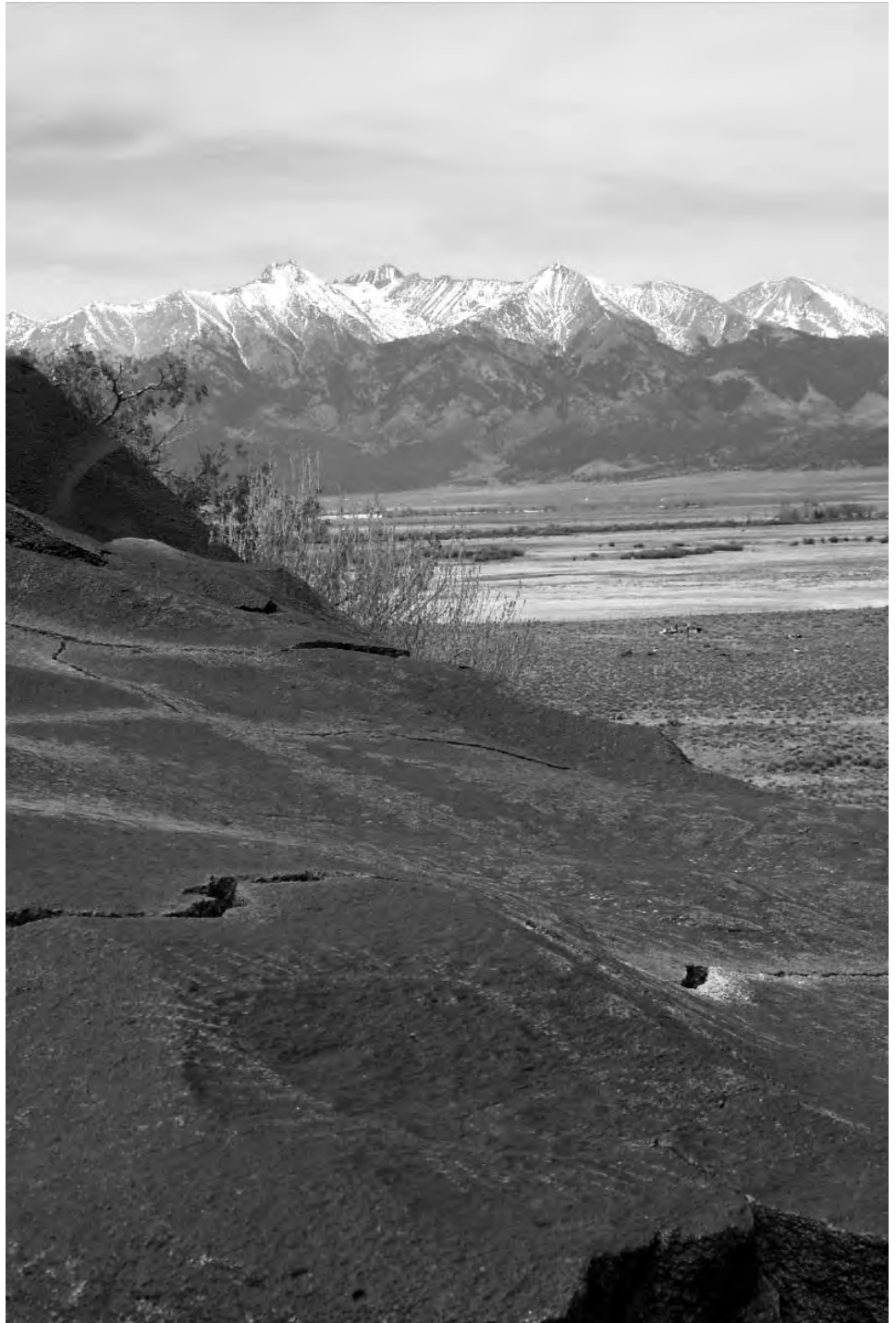
La Vereda del Norte

By Ken Frye, Chapter President

We have had some exciting news pertaining to the La Vereda Del Norte Chapter in the San Luis Valley of Southern Colorado. The Sangre De Cristo National Heritage Area and Los Caminos Antiguos National Scenic Byway are putting together an app for smart phones about the Byway that will include a section on the Old Spanish Trail in our area.

They intend to later expand that into an app just about the Old Spanish Trail, where visitors can drive through the area and learn about the history of the OST.

We are currently in the beginning process of developing the app for the OST and are excited to see it when completed. They will start with the officially designated trail — the East Fork of the North Branch — and later the West Fork (not officially designated) in the western foothills of the San Luis Valley. ♦



Note from author: This is a rock art site in that area. It is thought that the Old Spanish Trail was just east of this location.



Valerie Rupp named Executive Director of the Partnership for the National Trails System

By the Partnership for the National Trails System — Transition Task Force

infrastructure, park and trail creation, and other projects. She has been leading an effort with Baltimore Department of Recreation and Parks

Scout Mann. "She has significant fundraising and administrative experience that will allow her to effectively address two significant and immediate needs of the Partnership. In addition, she brings promising skills and enthusiasm for increased community involvement and diversity within the Partnership and the greater trails community. She is experienced and passionate about working with diverse and underserved populations to make parks and trails accessible to all and to foster real community ownership."

"I am excited about the opportunity to work with so many trail leaders in furthering the work of the trails community across the nation," Valerie said. "It is a unique and interesting time for PNTS, with great opportunities to take intentional steps to achieve ambitious goals for some incredible organizations. I feel confident that my strategic and collaborative approach to leadership, my ability to raise and diversify funds and manage

THE PARTNERSHIP for the National Trails System (PNTS) has appointed Valerie C. Rupp of Baltimore, Maryland, to serve as the new Executive Director for the organization which represents 30 national scenic and historic trails.

Valerie currently is Corporate & Foundation Stewardship Director for Baltimore's People & Parks Foundation. In nine years with the organization, she has served in progressively more responsible positions including Director of Community Greening and Community Grants Program Director.

She has focused on creative initiatives that catalyze neighborhood revitalization through forestry, green

to develop its new partnership model to better support park stewardship and advocacy.

Valerie will assume the position of PNTS Executive Director effective August 17. She will succeed Gary Werner, who retired in February after nearly 30 years in the role, and Interim Executive Director Karen Crossley, who has served since Gary's departure. Valerie will establish the Partnership's new offices in Washington, D.C.

She was the unanimous choice of a Partnership search committee and the recommendation was approved by the PNTS Board of Directors.

"We believe that Ms. Rupp is an ideal fit for the organization," said PNTS President Barney



partnerships, and my experience in inclusive community engagement and communications will allow me to elevate the profile and impact of PNTS.”

Her hiring followed an 18-month search headed by a specially appointed Executive Director Transition Task Force chaired by Liz Bergeron, a former PNTS President and Executive Director & CEO of the Pacific Crest Trail Association (PCTA).

Other members of the task force included Christy Corzine, a former PNTS Board member and former PCTA Board member; Bill Martin, a member of the PNTS Trail Leaders Council (TLC) and past president of the Oregon-California Trails Association; Elizabeth Stewart, former PNTS Board and TLC representative for the Anza Trail Foundation; and Mike Wollmer, a PNTS Board member and TLC representative and Executive Director of the Ice Age Trail Alliance. Barney Mann served as an ex officio member.

Valerie holds twin Bachelor’s degrees in history and communications from Shippensburg University and a Master’s in public administration from the University of Baltimore, where she was selected the top graduate student for academic achievement and civic leadership.

She also earned a Certificate in Volunteer Management from Carroll County Community College.

Prior to joining the Parks & People Foundation, she served as Development Director for the Women’s Law Center of Maryland, as Development Associate for the Baltimore Museum of Industry, and Volunteer Coordinator for Volunteer Maryland, an AmeriCorps program. Valerie received a Governor’s Citation for mobilizing thousands of community volunteers through Volunteer Maryland.

At the Women’s Law Center, Valerie led marketing and communications including publications, and launched an organizational re-branding campaign while creating a fundraising culture.

During her tenure at the Baltimore Museum of Industry, she increased major gifts to the annual fund by 300% and managed booking, scheduling, and staffing for 90,000 school visitors each year.

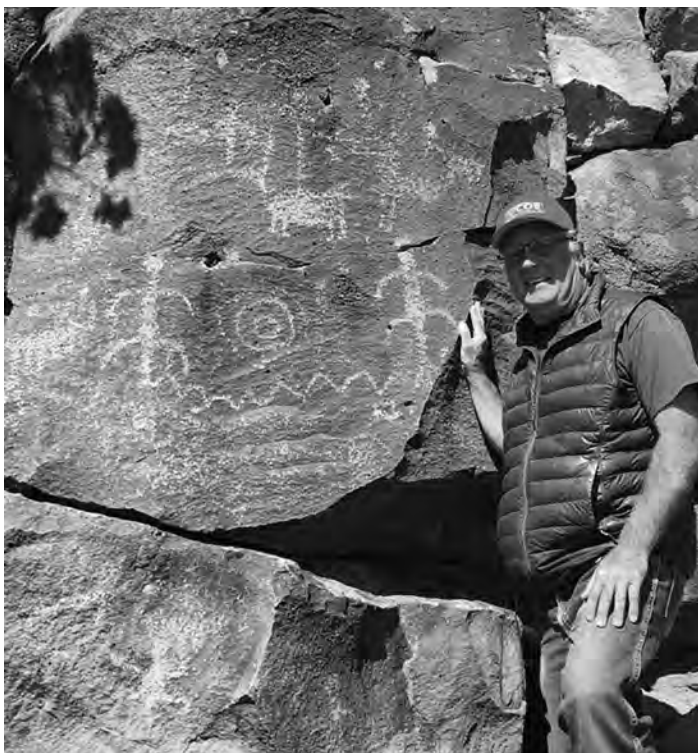
While at Parks & People, Valerie has led programs and projects with total annual budgets of \$3 million and managed a staff of eight. She also secured more than \$3 million in private

and public grants and contracts and developed public and private partnerships to enhance diversity, inclusivity, and environmental justice in Baltimore.

Valerie has experience in managing promotions and events, working with a variety of committees and teams, facilitating public stakeholder groups both for and with local and federal government, and developing and managing high-level projects and initiatives. She is frequently recruited as a collaborator or an investigator focused on partnership and engagement strategies for grant-funded, research projects led by premier universities and Federal agencies.

For more information about the Partnership, visit PNTS.org. The mission of the Partnership is to “empower, inspire, and strengthen public and private partners to develop, preserve, promote, and sustain the national scenic and historic trails.” ♦

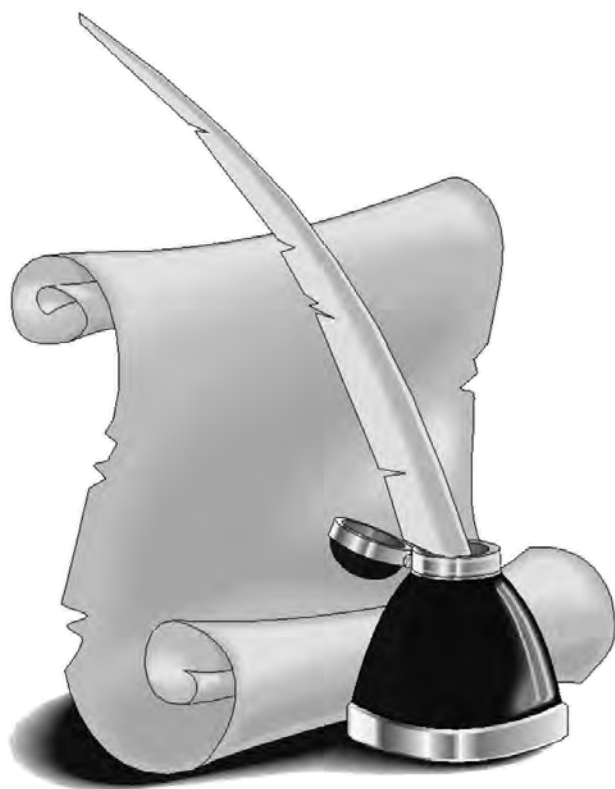




OSTA to launch eNewsletter

By Earl Fosdick, Arizona Director

In the upcoming weeks, OSTA will launch an eNewsletter to keep members up-to-date on the many activities currently engaging us. These include updates on OSTA's response to threats to the Trail, such as the Gemini Solar Plant and Lake Powell Pipeline. It will also report on Chapter activities, such as new signage and retracements. Please send your stories to ekfosstorm@netzero.com. ♦



Thinking about giving to the Old Spanish Trail Association?

We have several opportunities for you to help your trail — research, preservation, education!

- The Pat Kuhlhoff Education Fund
- General Fund for research & preservation
- Publications
- Remember us in your estate planning!

Visit ostastore.com today

All donations are tax-deductible within the guidelines, regulations, and requirements of the Internal Revenue Service. Always seek the advice of your accountant or financial planner.

Agua Mansa Chapter Trail Sign Planning

By Jim Wood, Agua Mansa Chapter Member

With enactment of the National Trails System in 1968, the National Park Service began encouraging public and private groups to develop, mark, and protect historic and contemporary trails. The NPS developed software, maps, and sign plans for each national historic trail with the goal of clearly marking the routes and sites where “history happened.” You might often see the brown signs and others alerting travelers to explore further on the ground or through research to learn more about our heritage. This briefly outlines our procedures and experience thus far to place signs along part of the The Old Spanish Trail.

The Agua Mansa Chapter of the OST hopes to place up to 29 signs along a 35-mile segment of the trail in Southern California. Although no trace of the trail remains in this densely populated region known as the Inland Empire, the original New Mexican settlers and traders with pack mules pushed through narrow Cajon Pass into the great valley. Some continued west to the spanish mission and Los Angeles while others ventured more south to form the region’s first settlement, Politana, on what was becoming Rancho San Bernardino near 1840. This map with the official trail alignment in red by NPS includes San Bernardino, Fontana, Rancho Cucamonga, and Upland.

We are gathering pledges of \$100 per sign from our chapter and friends, hoping that amount will cover costs. We carefully selected sign sites to be close to or on the trail, 1 to 5 miles apart, on well-travelled roads, where speeds are low, clear of blockage, not blocking other signs, on existing posts like street lamps, and hopefully lasting for decades. NPS provided us guidance to create a name and password to place our sites on to their software and map, a complex job and not to be rushed. Once complete, NPS slowly and carefully drafted a master plan and map detailing precise sites for the signs. Most of the marks on this map designate two proposed signs. After minor edits, revision, and with NPS tips, we located and contacted the proper road department or public works engineers to introduce our plan to them. We next arranged a personal meeting with them to offer them OST brochures plus an NPS form letter to be signed by them prior to ordering signs. This process is in progress as of this writing. If only about half of our planned signs go up, we will be pleased. We wish to thank Coreen Donnelly and all of the workers at NPS for their help thus far. I wish to also thank Alex King. The process requires patience and may become an ongoing activity for our chapter. We encourage other chapters to begin or continue their programs as well. ♦



This draft sign planning map of part of inland Southern California was created by the Agua Mansa Chapter and the National Park Service using NPS software. Cajon Pass is at the top. The map and sign sample images were screen-captured and merged before reproduction here. We apologize for poor clarity.

The OST: Inland Empire Routes

By Jim Wood, Agua Mansa Chapter Member

When explorer Antonio Armijo found his way across the desolate Southwest from New Mexico to Cajon Pass in 1829, he unknowingly blazed the future "Spanish Trail." Stories of opportunity, land, and mild climate were drawing people westward. Armijo was likely guided by natives who also helped Spanish explorer Francisco Garces in 1776 and trapper Jedediah Smith in 1826. Those two parties passed through the mountain at future Lake Silverwood to reach the great valley, rather than through nearby Cajon Pass itself. Armijo may have routed through the narrow pass by Crowder Canyon, Blue Cut, and the Serrano native village of *Amuscupiabit*. Mormons later named this the "Santa Fe Salt Lake Trail." At the base of the mountain, travelers could rest by today's Glen Helen Park or the Sycamore grove further west. Most knew that their destination was westward to Mission San Gabriel of the 1770s.

As they rode on past future Fontana, a stony desert, they came to a distinctive hill and springs occupied by Tongva or Kich natives of the *Kukamonga* village at Red Hill. In 1839, the area became Rancho Cucamonga of the Tapia family and included the main trade route, likely near San Bernardino Road. Continuing west past Upland, travelers crossed the San Antonio Creek, likely near the future 10 freeway. Garces had

crossed in 1774 with the first de Anza expedition and again in 1776. Smith and Rogers may have named it Saint Ann's in 1826. All but Armijo left us fine journals of

the region, now available online.

From there, travelers could take two other paths west to the old El Monte area and to the mission; Arrow Hwy to San



NANCY MELENDEZ

Here's the marker referred to as Santa Fe Salt Lake Trail. The arrow points to Muscupiabit (across the now 15 Freeway).



Crowder Canyon, where the Pacific Crest Trail and the OST are one in the same.

Bernardino Road to Ramona Road, or along San Jose Creek near the 60 freeway. Garces, de Anza, and Smith are noted as using the first route. The mission tried to supply most early travelers, but later traders might use the creek and present Valley Blvd to Pueblo de Los Angeles, founded in 1781. Smith visited the mission and LA,

and we assume Armijo did also, before returning to New Mexico with news of his discoveries. The creek route is also known for a homestead formed in 1841 by the Workman-Rowland party from New Mexico. It is now a museum.

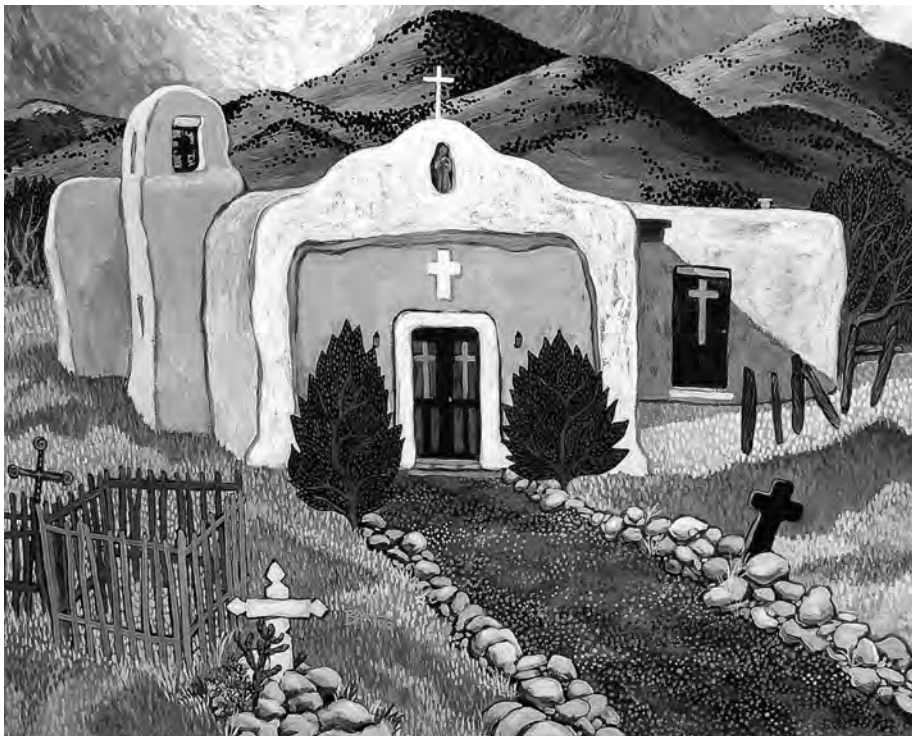
Some 1830s travelers chose to trail more south from Cajon Pass or on another path east from

LA toward future San Bernardino by the lush Santa Ana River. They could see distinctive Slover Mountain, now sadly removed, as they followed the often dry Cajon Wash. At the mission, they learned of outposts — now museums — 65 miles east by a *Guachama* native village of Cahuilla and Serrano people. New Mexican settlers, Hipolito Espinosa, Lorenzo Trujillo, and others, met Spaniard Antonio Lugo and sons laying out Rancho San Bernardino. Lugo let them settle near the river by Lytle Creek, Bunker Hill, and future Colton. It came to be called Politana and a rendezvous spot for travelers and traders. But near 1844, most settlers relocated a few miles south to land of Bandini's Rancho Jurupa, and by 1848, most Spanish trade caravans of pack mules ceased operation. The new twin settlements of La Placita and Agua Mansa formed, and the Church of San Salvador plus a hill-top cemetery were established in the 1850s. A museum and a Trujillo adobe remain today.

John Fremont used the name "Spanish Trail" in 1844 as he traversed eastward in the Mojave Desert. In 1847, the fabled Mormon Battalion disbanded and headed back to Utah via the trail with the first wagon to traverse Cajon Pass. In 1849, Mormon wagon trains began moving west over the trail to the Inland Empire. The twin New Mexican settlements were sadly washed over by the flood of 1862. At present, they are not placed on the official routing of the Old Spanish Trail that reached Politana. It is

possible the trail ran direct from Politana to Los Angeles, like the 10 freeway today. Locally, evidence of old trails can be derived from some roadways that veer from a normal east-west alignment, such as Cajon Blvd, Colton Ave, San Bernardino Rd, Orange Grove Ave, Valley Blvd, and Mission Rd. Not all routes mentioned above are officially recognized. An effort to officially mark the Old Spanish Trail is underway. ♦

*Historic Agua Mansa
Cemetery of c.1855
in Colton, CA*



ON THE COVER

An 8" x 10" digital print of an original painting by Sally Bartos is available at Etsy. It comes to you in an 11" x 14" white beveled mat, ready to put into a frame of your choice. \$35. Shipping is free.

ARTIST STATEMENT BY SALLY BARTOS
My studio is located in the beautiful East Mountain area of New Mexico. My recent work is inspired by my joy in my family, my animals, and the wonderful area that I live in. If you are a visitor to Santa Fe, please drop by the *Wow! Gallery* at 135 W Palace Ave to see my originals.

sbartos1225@hotmail.com
etsy.com/shop/bartos/
wowgalleriesantafe.com/
jezebelgallery.com/
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Spanish Traces 25 Years Ago

By Paul Ostapuk

The first issue of *Spanish Traces* was published in January 1995. As we celebrate the 25th anniversary of this publication, we will be reviewing the archives and running highlights from past issues.

OSTA was officially formed in June 1994 and by January 1995, the association had grown to 165 members. *Spanish Traces* reported news of a federal bill making rapid progress in Washington directing the National Park Service to study the Old Spanish Trail for possible inclusion in the National Historic Trail System.

The issue noted that “of all the major Western trails, the Spanish Trail is the last to be identified, studied, and protected.”

“The point of studying the trail, its travelers, and their varied uses is not to romanticize or glorify any particular peoples, or aspects of Western heritage,” says OSTA historian Phil Carson, “but to illuminate the West’s reality, even the trail’s use in this region’s early slave-trade. The OSTA will provide its members with a glimpse of life in the trail’s various eras. Perhaps a sober view of the past will help us better understand the present.” ♦



L to R: Montell Seely and Ron Kessler with Emery County Historical Society sign marking the trail.



*Ever wonder how the
Old Spanish Trail came to be?
Who traveled on it?
Where did they come from?
Where were they going?*

Our Research Committee explores all of these questions - and more! Join us - We're looking for volunteers to help us.

- Find sources of information ■
 - Review journals, articles ■
 - Refer expert resources ■
- And much more!

Contact Tom Sutak, Research Committee Chair at ostarescom@gmail.com today and let's get started!

BOOK REVIEW

"FRENCH CONNECTION"

Prepared for *Spanish Traces* by Julianne Burton-Carvajal, Ph.D.
Secretary & Programmer, Salida del Sol Chapter, Santa Fe

The French in New Mexico: Four Centuries of Exploration, Adventure & Influence

by François-Marie Patorni. Santa Fe: French in America Press, 2020; 411pp, b/w maps and illustrations, bibliography, notes, index. Paperback.

C éran St. Vrain. Charles Beaubien. The brothers Antoine and Louis Robidoux. Etienne Provost. John Charles Frémont... If these names sound familiar, it's because figures of French and Francophone origin abound in the short history of the Old Spanish Trail. As adventurers, traders, aspiring entrepreneurs and eventual civic leaders, they scattered their surnames across the varied landscapes of California, Utah, New Mexico and beyond.

Five years of avid avocational sleuthing by a Frenchman whose professional career took him from the World Bank in D.C. to retirement in Santa Fe demonstrate that the trailblazing legacy of his compatriots extends much further back in time, and more widely across space than we might have been imagined.

Undertaken in 1539/1540, the very first organized Spanish incursion into what is now the great American Southwest was initially guided by Friar Marcos de Niza — who turned out to be the most unreliable of trailblazers. Outraged and disillusioned at the discrepancy between that Franciscan's grandiose descriptions of seven golden cities and the stark rusticity of Hawikku Pueblo in Zuni territory, explorer Francisco Vásquez de Coronado promptly sent Marcos de Niza back to Mexico City in disgrace, to end his days in monastic obscurity far from his Mediterranean birthplace.

The late-19th century historian, archaeologist, and novelist Adolphe Bandelier, a French-speaking Swiss, offers a counter-example. His archaeological efforts in particular plotted many worthwhile directions for shovel-wielding successors in New Mexico and elsewhere. Bandelier National Monument northwest

of Santa Fe commemorates that exemplary legacy. The intrepid ornithologist John James Audubon traveled the Missouri River as far west as the trading post at Fort Union, collecting Western species to include in his monumental portfolio of North American birds *painted to scale* in their natural habitats. That New World Native, baptized Jean-Jacques Rabin, spent his early years on a sugar plantation in the French-Caribbean colony of Saint-Domingue (today's Haiti) before being educated in France and eventually becoming a citizen of the United States.

The dashing and opportunistic John Charles Frémont, whose impulsiveness in the wild risked the lives of his devoted fellow-explorers, could trace his shadowy origins to French Canada as well as the French-influenced American Southeast. Jean Baptiste Lamy — yet another mid-19th century figure who attained heroic dimensions — was sent out to Santa Fe to serve as first vicar, then first bishop, and finally first archbishop of the American Southwest. A paradoxically provincial cosmopolitan, he imported some 120 parish priests and teaching clergy from his home territory of Auvergne in France's Massif Central while nurturing compatriots who eventually became his counterparts, leading the dioceses of Denver and Tucson. The unlikely predominance of French-born priests in New Mexico, Arizona, and Colorado would endure for over fifty years, until the disruption and devastation of World War I.

In *The French in New Mexico: Four Centuries of Exploration, Adventure & Influence*, the stories of hundreds of French men, women, and young people from all walks of life merge into a veritable human kaleidoscope: ambitious, often intransigent Roman Catholic prelates and uncomplaining, can-do nuns, visionary architects and engineers, dedicated teachers, world-class botanists, miners and millers, farmers and ranchers, hoteliers and restaurateurs, pioneering vintners, enterprising merchants, and postmasters by the dozen among the civil servants. Many men

extended their family dynasties by taking New Mexican wives. A few of the French priests decided to follow an alternative calling as paterfamilias. Great lives, ordinary lives, even some reprehensible lives (gambling, anyone?) found their way into this quasi-encyclopedic mix — as long as a surname, place of origin, and year of death could be ferreted out from mountains of publications, widely dispersed archives, closely-held family genealogies, and the infinitely forking pathways of the internet.

The first of the book's five sections includes a summary of the daunting efforts of Pierre (aka Pedro) Vial to blaze a trail between two Spanish colonial *villas* — San Antonio and Santa Fe — in 1787, a decade after the Dominguez and Escalante expedition probed the expanses of today's Utah in an ultimately futile quest to reach the Spanish capital at Monterey, and four decades *before* the Old Spanish Trail successfully pushed its way into the lower portion of "Alta" or "Nueva" California. Part II, "Fur Trade and Trails," will likely be the most pertinent to OSTA members who do not happen to reside in New Mexico or trace their ancestry to France. The remaining three parts focus on the American conquest, the Catholic church, and the French influence in towns across New Mexico region by region.

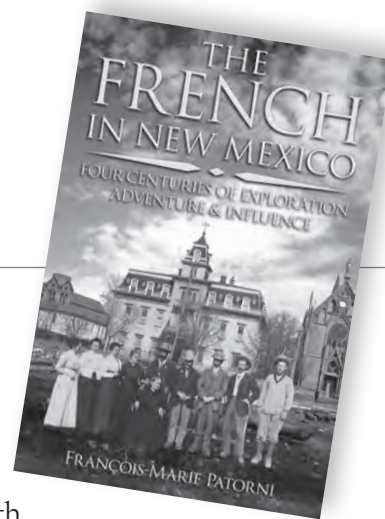
By embracing local and regional specifics, Patorni has favored compilation over interpretation. His concentrated focus invites us to re-visit familiar locations and historic events from an unaccustomed angle. "A French Quarter in Socorro?" you may ask, incredulously — "*Vraiment?*" To cite a more telling example, readers are invited to reconsider the Villasur Massacre of 1720, when Pawnees wielding rifles allegedly supplied by French traders ambushed and killed scores of New Mexican soldiers on the eastern plains — a traumatic event famously commemorated on a buffalo hide mural. One of the fallen was French-born Juan (Jean) Archiveque — a French soldier captured by Spanish forces in Louisiana, imprisoned in Cádiz, then shipped back to the capital of New

Spain only to be permanently exiled to remote Santa Fe in 1693, where he became a leading citizen. Fluency in both French and Spanish explains his fateful inclusion as interpreter for the reconnaissance expedition.

Inevitably, such sheer density of information produces some arbitrary juxtapositions, bringing to mind the compression-effect of early newspaper layouts. All 35 chapters begin with an italicized assortment of highlights — a fitting flashback to nineteenth-century formatting. The decision to anchor the book's down-to-earth, admirably dispassionate style with a suite of backmatter worthy of an aspiring Ph.D. in history (index, hefty bibliography, reams of unstinting footnotes*) renders this end-product of very personal quest all the more admirable, guaranteeing extended shelf life.

By making such an enormous investment of effort and intelligence in order to answer a few very personal questions ("*Who am I?*" / "*What am I doing here?*" / "*Who were my predecessors?*"), François-Marie Patorni has enriched our understanding of one particular skein within the densely interwoven tapestry of Western regional history — itself the product of multiple diasporas occasioned by century upon century of migration and resettlement. Simultaneously, he has set a high bar for other investigators whose particular interest offers similar potential for expanding the horizon of current knowledge and modifying the angle from which we view regional as well as national history. He is to be commended for corralling so many disparate bits of information between the covers of this intriguing, durable, generously illustrated volume. ♦

*A programming bug may account for the many truncated dates in the footnotes, where years are rendered with just two digits rather than the requisite four. Hopefully, stray errors of historical fact can also be corrected in a subsequent edition.





New Mexico's Smallpox Epidemic of 1780-1781

By Marc Simmons

Originally appeared as "New Mexico's Smallpox Epidemic of 1780-1781," *New Mexico Historical Review* 41, no. 4 (October 1966): 319-26. Copyright © 1966 by the University of New Mexico Board of Regents. All rights reserved. Reprinted by permission.

WITH AN INTRODUCTION BY JOHN L. KESSELL

INTRODUCTION

PANDEMICS: PAST, PRESENT, AND FUTURE

By John L. Kessell

*I*n his pioneering article "New Mexico's Smallpox Epidemic of 1780-1781," Marc Simmons did not use the term pandemic, "occurring over a wide geographic area and affecting an exceptionally high proportion of the population," yet by that definition, it most certainly was.

As Simmons observed, the smallpox came at New Mexico from the south and from the east. It festered in the Valley of Mexico in 1779 then traveled in human vectors northward up the Caminos Reales. "In the winter of 1779-80, it came ashore at New Orleans, slithered up the Red River to the Wichita Indian villages, then jumped across to the eastern Comanches who lost an estimated sixteen thousand people, two-thirds of their population" (Kessell, Miera y Pacheco, 2013, p. 155).

By late spring 1780, the pandemic hit Albuquerque and Santa Fe, then seemed to estivate, only to strike back with greater fury in January, February, and March 1781. If indeed over 5,000 individuals died, most of them Pueblo Indians, that erased from mission and parish rolls one of every six New Mexicans. Almost everyone must have been exposed. Hardly anyone was spared the death of a grandfather, niece, or godchild. Uncounted pock-marked faces (picados) lived on to tell the tale.

The pandemic echoed to the west, for example at the O'odham (Pima) mission of San José de Tumacácori in the Santa Cruz Valley of today's southern Arizona (presently Tumacacori National Historical Park and where in the mid-1960s I acted as park historian). Even in the far Pacific Northwest, infected sailors and traders off Spanish vessels spread the contagion.

Studying the Pecos Pueblo burials records from the late 1690s to the mid-1820s, I noted (Kiva, Cross, and Crown, 1979) how clusters of dying occurred with remarkable regularity every ten or fifteen years, cycles of immunity and vulnerability. Of the diseases identified by the Franciscan missionary friars, smallpox headed the list (viruela), followed by measles (sarampión), accompanied often by unnamed influenza.

If human beings, animals, and their commodities conveyed disease over the major arteries in the colonial period, surely nineteenth-century migrants from New Mexico to California over the Old Spanish Trail were no less contagious. A topic for future research.



H-2021 OLD INDIAN CHURCH, PUEBLO OF SAN FELIPE, NEW MEXICO.

ANYONE who carefully surveys the history of colonial New Mexico must be struck by the frequent references to epidemic disease. Periodic waves of sickness swept over the province carrying off hundreds of citizens, both Indian and Spanish, and seriously disrupting the lives of survivors. If only from the social and economic standpoint, infectious disorders were extremely costly. In evaluating losses, we must go even further and take into account the psychological effects produced by the epidemics which devastated the New Mexico settlements with relentless regularity.

Apparently no decade in the eighteenth century was entirely free from a major plague of one variety or another. And yet the history of epidemiology in New Mexico remains an untapped field.¹ Surprisingly little is known of the extent and virulence of the prevailing illnesses, but if the tragic story could be told in full, it would no doubt reveal much information on such topics as settlement patterns, fluctuations of populations, and mission history. The present paper attempts no such ambitious undertaking. Rather it focuses on a single case — the great smallpox epidemic of 1780 to 1781.

Of the several afflictions plaguing New Mexico in colonial times, none was as constant or as fatal as smallpox. Variola, its technical name, is an acute



*Mission Nuestra Señora de Guadalupe at the Zuni Pueblo
by Timothy O'Sullivan 1873 Mission Nuestra Señora de
Guadalupe at the Zuni Pueblo by Timothy O'Sullivan 1873*

infectious disease distinguished by high fever and eruptions of the skin which leave severe disfiguring scars. It strikes individuals of all ages, passing by direct contact, but the young, the old, and the undernourished are the most susceptible.

Those surviving an attack of smallpox obtained the gift of lifelong immunity, which explains in part why the disease tended to occur in cycles—after a widespread epidemic, a period of years is needed for an unprotected population to grow up.² In the early eighteenth century, inoculation appeared in Europe and within several decades

was known in the Viceroyalty of New Spain.³ This technique involved transplanting pus from the pustules of a smallpox victim into an incision in the skin of a healthy person. The resultant infection was ordinarily mild and chances for survival far greater than in cases of infection through ordinary contact.⁴ For various reasons, inoculation never became popular in Central Mexico, and it is doubtful if it was employed at all in New Mexico during colonial times.⁵

In 1799 Edward Jenner published the results of his experiments which demonstrated that a person vaccinated with



Mission and pueblo of San Felipe in 1846. The two-tiered belfries of the church figure prominently in this stylized sketch.

cowpox material would thereafter be immune from smallpox.⁶ His evidence was so conclusive that vaccination rapidly spread around the world and within five years had been introduced even into the remote province of New Mexico.⁷ As of 1780, however, the people of the Upper Rio Grande Valley had little or no protection from the ravages of this terrible disease.

Without physicians or precise knowledge of the pathology of smallpox, the afflicted in New Mexico were obliged to fall back upon their own pitifully inadequate home remedies and herbal formulas. They sought the spiritual consolation of the Church as a matter of course. In times of epidemics the clergy did more than administer the last rites and bury the dead; they did their best to alleviate the distress of their congregations by serving as friar physicians.

That they were largely ineffectual may be attributed, not to lack of zeal, but to

inadequate medical knowledge and the scarcity of pharmaceutical supplies. With the meager means at hand, the priests administered simple medicines and practiced phlebotomy, or bleeding, of patients. For a time in the eighteenth century, a kind of hospital was even maintained at San Felipe Pueblo by the Franciscan fathers, but the relief it provided during a severe epidemic must have been negligible.⁸

Although outbreaks of smallpox occurred regularly during the eighteenth century, the remaining records indicate that the epidemic of 1780-1781 proved most disastrous, causing great loss of life and producing severe dislocations in society and in the missionary program. Unhappily, only a few details of this frightful tragedy survive, although the information which can be gleaned from the records does convey some impression of the impact which smallpox had on colonial life.

The first portent of disaster appeared in late spring of 1780 with a flare-up of smallpox in the larger towns. Albuquerque was among those hardest hit, for thirty-one of its citizens succumbed to the pestilence.⁹ Throughout the summer and into autumn, the number of cases steadily declined, and it perhaps seemed as if the disease had spent its fury. But a second and more virulent onrush was just around the corner.

At the beginning of January 1781, Father Juan Jose Hinojosa at San Felipe Pueblo wrote tersely in the margin of his burial register, "This year smallpox is expected."¹⁰ All too soon the ominous prediction was to prove justified.

Again the larger population centers were to receive the first shocks, as the sickness crept up the Rio Grande Valley. In Santa Fe, 142 victims were claimed in January and February before the epidemic tapered off in early March. The crest was perhaps reached on February 21 when the parish priest gave up trying to list the deceased individually in his register and recorded the woeful toll in numbers only: "On this day I gave ecclesiastical burial to fifteen souls—ten adults and five children."¹¹ It was proper under ordinary circumstances for persons to be buried the day after death, but under pressure of the epidemic, many had to be consigned to the ground on the same day as their passing.

The presidial garrison in Santa Fe suffered along with the rest of the population. Fortunately, most of the soldiers were absent in the field during the height of the distress, but the governor reported on February 1 that twelve of those who remained in Santa Fe had fallen ill.¹² By the end of the month a total of 27 had come down with the disease, and several burial certificates still exist wherein the military chaplain, Father Juan Bermejo, records that he gave ecclesiastical burial in the military chapel, Our Lady of Light, to such and such a soldier, a victim of smallpox.¹³ Several other deaths were reported among the

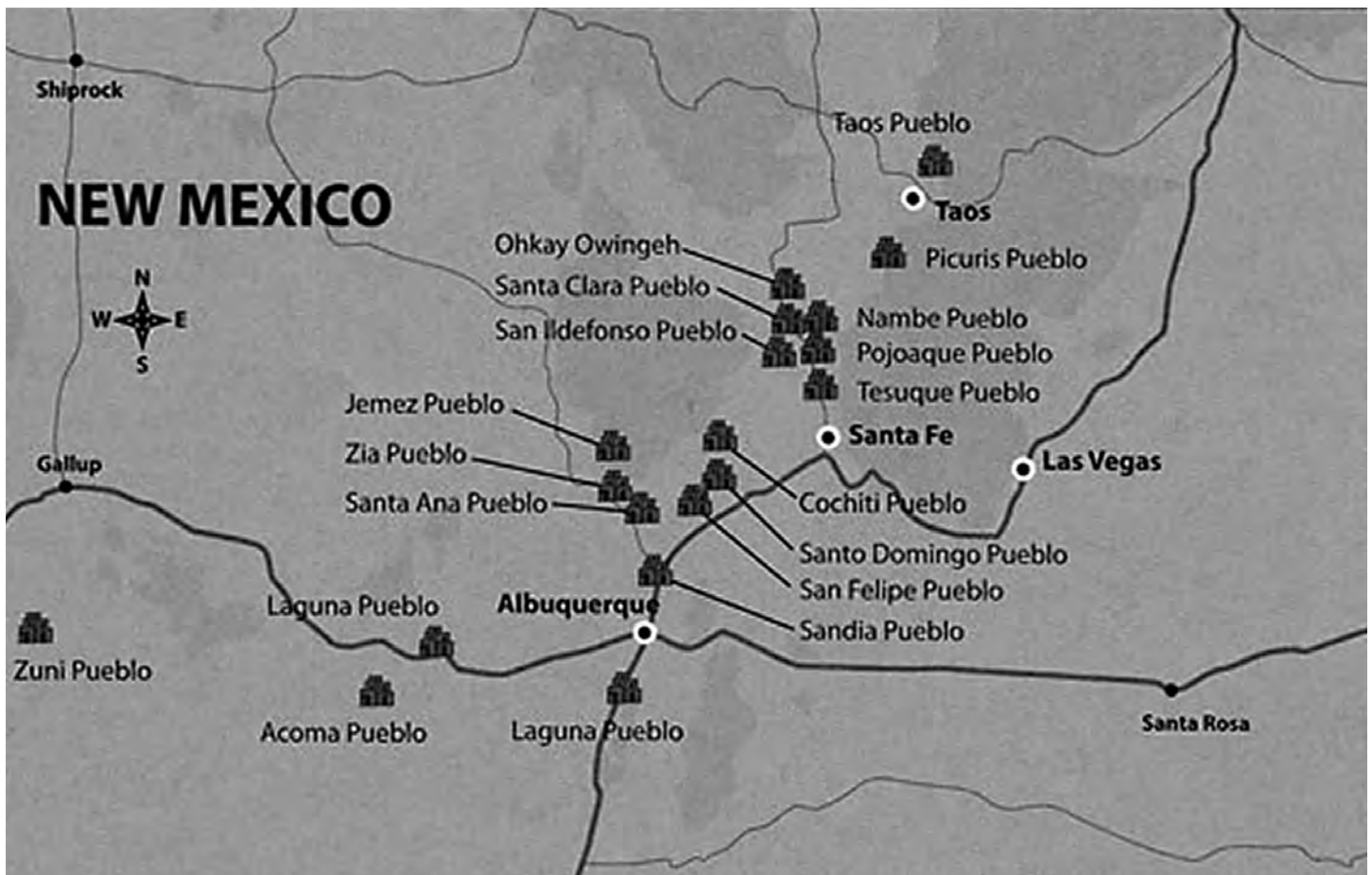
troops during the month of March, including that of a soldier who had contracted smallpox and died in Santa Cruz de la Canada.¹⁴

The mournful tolling of church bells continued to be heard downriver at Albuquerque where nineteen persons, fifteen adults and four children, died between January 9 and February 6.¹⁵ On the latter date, the burial entries abruptly ceased.

In spite of the misery in the Spanish towns, the real brunt of the sickness fell on the Indian pueblos. At Sandia, north of Albuquerque, the priest ticked off the names of the dead as they were carried to their graves, and

in the margin of his parish book he recorded the cause of death in each case: *De B— (De Viruelas)*. Then he hurried on to tend the afflicted in the neighboring Spanish communities of Bernalillo, Alameda, and Corrales.¹⁶

At San Felipe, where Father Hinojosa had expressed fear of smallpox at the beginning of the year, 130 deaths were noted for February alone.¹⁷ Equally appalling were the counts from the pueblos farther north. At Santo Domingo 230 Indians, young and old, died during February and the first week of March.¹⁸ Neighboring Cochiti registered 106 deaths, including those of several Spaniards from





nearby farming settlements.¹⁹ At Santa Clara the priest headed his burial register for the year 1781 with the words *Abundancia de Biruelas* (Abundance of Smallpox) and then proceeded to fill the pages with the names of the 106 persons, Spanish and Indian, who perished.²⁰

By late March or early April, the force of the epidemic began to subside along the Rio Grande,

though cases continued to appear through October. Out on the periphery of the province, however, the pestilence gathered new strength with Pecos Pueblo on the east, and the Zuni and Hopi villages on the west, suffering the ravages of the disease to the end of the year.

Bancroft claims that a total of 5,025 Pueblo Indians died in the terrible sickness.²¹ Neither

this figure nor those cited above tell us how many people actually contracted smallpox. The fatality rate in an epidemic usually ranged from ten to fifty per cent of those infected.²² It is known, however, that practically one hundred per cent of persons not immune will acquire the disease when exposed.²³ Therefore we may assume that the mortality statistics represent only a fraction of those afflicted in New Mexico during the period 1780-1781.

Late in the year 1781, Commandant General Teodoro de Croix assessed the damage caused by the pestilence and judged that because of the great reduction of population in many Indian villages, the number of missions should be reduced by consolidation.²⁴ The friars, always loath to yield ground, protested this directive, but to no effect since practical necessity dictated the retrenchment policy.

The extent to which the epidemic influenced other spheres of provincial life can only be guessed. The loss of





many young men and women in their prime certainly caused a drain on the labor force and must have placed a severe strain on numerous households. This was true for both Indians and Spaniards. Lacking immunity, the Pueblo people were particularly susceptible to smallpox, and their mode of living, crowded together in closed, airless rooms, probably hastened the spread of the disease once it appeared. There are indications that the pueblos on the edges of the province suffered even more from the pestilence. This may have been the reason why Pecos, Zuni, and the Hopi Pueblos were granted special tax exemptions in the years following 1782.²⁵

When we examine the outbreak of 1780-1781, the question arises as to the direction from which the disease entered

New Mexico. In the summer of 1779 there had been a major epidemic in Central Mexico, which ravaged the cities and countryside for a year.²⁶ From here smallpox might have been carried northward by travelers to the Rio Grande. Nevertheless, it is highly possible that the sickness came to New Mexico by way of

the tribes of the Southern Plains. As early as 1778, an epidemic which had wrought havoc among the Indians of the Mississippi Valley, was transmitted to peoples living on the Upper Missouri.²⁷ In the same year the pox swept through Louisiana and into Texas, where a friar reportedly took advantage of the calamity to baptize frightened Indians and save their souls.²⁸ By 1780 the disease had spread to Lipan Apache of southern and western Texas, and there is good reason to believe that southern bands of the Comanche also were victims of the plague.²⁹ These tribes easily could have introduced smallpox into the settlements along the Upper Rio Grande.³⁰

Thus New Mexico's scourge of smallpox in the early 1780s may have originated either from the south or the east. It is also possible that the epidemic was a spontaneous outburst, which can occur in districts where the disease exists endemically in a mild form. Periodically, as new





generations appear, the sickness assumes a sudden virulence and attacks those lacking immunity.³¹ The frequency of smallpox in New Mexico suggests that it may have been endemic, although the paucity of specific records precludes a definitive judgment. Whatever its source, the pestilence of 1780-1781 was a major tragedy for colonial New Mexicans. ♦

NOTES

1. The incidence of epidemic disease in other parts of North America has been carefully treated by scholars. Notable works include: John Duffy, *Epidemics in Colonial America* (Baton Rouge, La., 1953), and Donald B. Cooper, *Epidemic Disease in Mexico City, 1761-1813* (Austin, 1965). Concentrating on the Indians are E. Wagner Stearn and Allen E. Stearn, *The Effects of Smallpox on the Destiny of the Amerindian* (Boston, 1945), and P. M. Ashburn, *The Ranks of Death, A Medical History of the Conquest of America* (New York, 1947). Both of the Spanish provinces to the east and west of New Mexico have been studied. On Texas see Pat Ireland Nixon, *The Medical Story of Early Texas, 1528-1853* (Lancaster, Pa., 1946), and on California consult S. F. Cook, "Smallpox in Spanish and Mexican California, 1770-1845," *Bulletin of the History of Medicine*, vol. 7 (1939), pp. 153-91.
2. Benjamin White, *Smallpox and Vaccination* (Cambridge, Mass., 1925), p. 21.
3. Cooper, p. 63.
4. Duffy, p. 24.
5. Cooper, p. 65.
6. Sir George Newman, *The Rise of Preventive Medicine* (London, 1932), pp. 182-83.
7. Information on vaccination quickly spread throughout the Spanish empire. The story is told by S. E. Cook in "Dr. Francisco Xavier Balmis and the Introduction of Vaccination to Latin America," *Bulletin of the History of Medicine*, vol. II (1943), pp. 544-5'5'. On the beginning of an immunization program in New Mexico see Lansing B. Bloom, *Early Vaccination in New Mexico* (Historical Society of New Mexico Publications, no. 27, Santa Fe, 1924).
8. Declaration of Fray Miguel de Menchero, Santa Barbara, May 10, 1774, in Charles W. Hackett, ed., *Historical Documents Relating to New Mexico, Nueva*



Zuñi in 1849 by Richard H. Kern, showing what must have been a two-storied east wing of the mission convento.

- Vizcaya, and Approaches Thereto*, 3 vols. (Washington, D.C., 1931-37), vol. 3, pp. 395-413.
9. Burial Records in Archives of the Archdiocese of Santa Fe (cited hereinafter as AASF), Bur-3, Albuquerque, Box 2. These records have been calendared by Fray Angelico Chavez, *Archives of the Archdiocese of Santa Fe* (Washington, D.C., 1957).
 10. AASF, Bur-25, San Felipe, Box 13, Chavez, p. 235, ascribes the statement to Father Irigoyen, but he now tells us that the error resulted from a misreading of his notes.
 11. AASF, Bur-49, Santa Fe, Box 27; Bur-51, Santa Fe Castrense, Box 28.
 12. Spanish Archives of New Mexico (cited hereinafter as SANM), State Records Center and Archives, Santa Fe, no. 817.
 13. Company Roster, SANM, no. 818.
 14. Company Roster, April I, 1781, SANM, no. 820.
 15. AASF, Bur-3, Albuquerque, Box 2.
 16. AASF, Bur-46, Sandia, Box 10.
 17. AASF, Bur-25, San Felipe, Box 13.
 18. AASF, Bur-37, Santo Domingo, Box 31.
 19. AASF, Bur-8, Cochiti, Box 6.
 20. AASF, Bur-30, Santa Clara, Box 20.
 21. H. H. Bancroft, *History of Arizona and New Mexico, 1530-1888* (San Francisco, 1889), p. 266.
 22. Duffy, p. 24.
 23. Edward P. Vedder, *Medicine, Its Contribution to Civilization* (Baltimore, 1929), p. 56.
 24. Croix to Anza, Chihuahua, Sept. 15, 1781, SANM, no. 831.
 25. Croix to Anza, Chihuahua, Jan. 13, 1783, SANM, no. 850'.
 26. Cooper, p. 56.
 27. *Steam and Steam*, pp. 40-41.
 28. Nixon, p. 46.
 29. Herbert Eugene Bolton, *Athanasius de Mezieres and the Louisiana-Texas Frontier, 1768-1780*, 2 vols. (Cleveland, 1914), vol. I, p. 27. In the early nineteenth century, Miguel Ramos Arizpe noted that smallpox had devastated the ranks of many fierce nations of western Texas. Nettie Lee Benson, ed., *Report of Miguel Ramos Arizpe* (Austin, 1950), p. 7.
 30. The area west of New Mexico was spared at this time. In -1781 the disease appeared briefly in Lower California, but it was controlled and did not spread to the north. Cook, "Smallpox," pp. 153-55.
 31. White, p. 16.

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Back Country Horsemen prepare for their two year trek from Los Angeles to Santa Fe on the Old Spanish Trail.

Photo by Richard Waller

The Old Spanish Trail has been called the most arduous and difficult trail in the United States. With Native American historical roots, the trail was used by the adventurous and opportunists bringing textiles from Santa Fe to trade for mules and horses in Los Angeles beginning in the early 1800s. Spanning more than 2500 miles, parts of the trail were used by fur trappers and later by railroad and military surveyors.

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

The Old Spanish National Historic Trail was established by Congress in 2002. It has often been referred to as the most arduous, difficult trail in the United States. Its designated routes cover six states and some 2,700 miles, traversing mountains, deserts, rivers, and coastal valleys. It was historically used by curious and brave, enterprising, and sometimes nefarious men, forging trade routes between the Mexican cities of Santa Fe, New Mexico, and Los Angeles, California. New Mexican woolen goods were traded for California mules and horses, but the trade also included furs, hides, and even Captives.

[Read more about the trail's history](#)

Contact us today! Email: ostamgr@gmail.com

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Learn more about the Old Spanish Trail Association by visiting the website oldspanishtrail.org.

See page 31 for membership information.

Spanish Traces is pleased to announce that this is the first in a series of trail tales from Al Matheson — writer, historian, photographer, lecturer, and enthusiastic supporter of OSTA.

Squaw Cave

Words and photos by Al Matheson

William R. Palmer, an early historian and friend of the Old Spanish Trail once stated...

"I asked an old Indian once why they traded their children away and he said it was the only way they could get horses and guns. He (the Indian) said they could make more "children" but they had nothing else to trade for horses and guns..."

"...I asked how the Indian women felt about the slave traffic and the old man said they were scared to death. When a Spanish party was in the country, the women tried to take their children and run away and hide. They were as much afraid of their husbands as of the Spaniards while the party was in their country. Only the old and crippled women stayed in camp, for the Spaniards would not trade for them."

"In all this slave traffic, many of the Indians, especially the women, were not as heartless

as would appear. Some of them followed the caravans for days seeking an opportunity to steal their children back. When one succeeded, she was hunted ruthlessly and if caught was taken into slavery with her child. Still this danger did not deter them from making the attempt. There are stories among the Indians about these women hunts which seem to be well authenticated."

"Near Cedar City (Utah) there is a narrow box canyon known as Squaw Cave. Its sheer walls are fifty to sixty feet high. Some Spaniards were chasing an escaped squaw around through the hills. Seeing that she could not escape, as the woman ran with her pursuers close behind, to the edge of the cliff and dived off head-first, dashing herself to death on the rocky floor."

— *The Far West and the Rockies
Historical Series, Vol 1 / The Old Spanish
Trail, Hafen and Hafen, (pp 281)*

Things seem to have changed over the years...

It was not long ago that on any given Saturday morning my mother would ask "where are you going?" "Out," was my usual answer! "What are you going to do" she would then ask? "Oh, maybe go to Squaw Cave and mess around!" "Well..., I want you back before sundown and in

time for dinner then," she would say, but by then I was already out of ear shot and headed over the horizon with my trusty Daisy Red Ryder BB gun under my arm-- and an apple in my pocket! Little did I know that years later I would be taking the Southern Utah Chapter of the Old Spanish Trail to that same site for a history lesson?

Now where did I put that BB gun?

This was to be a "Trail Trek" for the Southern Utah OSTA Chapter, and I was nervous as we waited at the old Historic Rock Church in the center of Cedar City. It was fun to see the members gather for a short reading of Palmer's story from Hafen's book on the Old Spanish



Chapter members on the "Squaw Cave Trail"

Trail, and talk about the history of the Cave. Of the assembled group I think only one person, Chapter Rob Dotson, had heard the story of Squaw Cave or knew of its location.

So, at the appointed time, off we went... a whole 6 city blocks?????...

Yes, that is what I said. Three blocks east from where we were standing, we turned to the south, and then drove all the way to the end of the street. We didn't even have to stop for lunch or to refuel on the way!

Squaw cave is a declivity in the canyon wall that lies "parallel"



Cave scramble...entry without an elevator

to the face of 10,000 ft Cedar Mountain. At the very base of the mountain Squaw Cave is the mouth of a vertical slot canyon formed by a small creek that is fed from springs above it. Because of the angle and the narrowness of the canyon it is practically indistinguishable from the surrounding hills, and thus nearly invisible to anyone not standing at the mouth of the canyon. The entrance to the Squaw Cave falls can only be seen by looking to the south, while standing along side of the stream bed.

The walk from the city street to the cave was only a few hundred yards, and I think most those in our group were surprised to discover the cave so close, and unnoticed. You would certainly need to know what you were looking for to find the outlet. The area near the mouth of the cave was smoothed over to make a dance hall in years past (most likely because of the view of the town from that point), making it an easy and refreshing walk from our parked vehicles. Nothing had changed over the years that I could tell, except for the lack of my Daisy Red Ryder.

Now where did I put that BB gun?

For some the climb into Squaw Cave canyon was a real adventure.

For others it was just a challenge.

But we all agreed that it was beautiful way to spend the morning.

The morning was still fresh



Squaw Cave Cavern, from the main gallery



Sherrie, aka "Cave Warrior"

when we were led into the cavern by some of the younger and more agile members in our group, others of us lagged behind to enjoy the fall beauty and golden leaves along the canyon walls and stream bed.

And then, there it was!

NOT an unimpressive place either....

The weather could not have been more accommodating for our journey back into Spanish Trail History... and "one mile" yet?

What a great place to visit!

What a great place to live!

Squaw Café: How to find it

For those who missed the "guided" portion of the OSTA Trail Trek to the Squaw Cave, start at the center of Cedar City on Highway 14, eastbound. Drive two blocks past the East Elementary school to 400 East Center Street. Turn South (right) and drive to the end of the city street, approximately $\frac{3}{4}$ of a

mile. Park anywhere along the entry to the "C" trail road, near the water tank, and walk up the path just above and parallel to the city streets below..., 200 yards in a NE direction.

Walk along the flat dance hall pad area toward the streambed and make an abrupt right turn when you reach the stream... and you are now at Squaw Cave!

To enter the cavern and see the falls I recommend taking a trail higher up along the rocky east side of the entry wall, rather than following the stream itself to the falls. It can be pretty slippery at times. The choice of access path would depend on your physical agility.

Be safe... and have a great trip into Old Spanish Trail history. ♦



Squaw Cave Cavern overhead view

JOIN THE OLD SPANISH TRAIL ASSOCIATION!

Join, renew, or purchase a gift membership online at oldspanishtrail.org. Or, make your check out to OSTA and send this form to:

**OSTA Membership Coordinator
250 North Redcliffs Drive / 4B #553
Saint George, UT 84790**

Name _____

Spouse (if family membership) _____

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City/State/Zip _____

Phone _____

E-mail _____

Annual Membership (check one)

- ☐ Individual - \$40
- ☐ Family (self/spouse/minor children) - \$50
- ☐ Student (K-12 / college/univ) - \$25
- ☐ Institutional (govt./non-profit) - \$40
- ☐ Sustaining (higher contributory level) - \$100
- ☐ Business - \$100

Life Membership (check one)

- ☐ Individual - \$500
- ☐ Family (self/spouse) - \$750

First Chapter Affiliation (no charge)

☐ New member ☐ Renewal

Total Amount Enclosed \$ _____



The National Park Service and the Bureau of Land Management co-administer the Old Spanish National Historic Trail. OSTA closely consults with the Co-Administrators and other land managers and landowners.
oldspanishtrail.org



If desired, please **indicate additional chapter memberships** by checking below. First chapter affiliation is included with basic membership fee. Second or more chapter affiliations at \$5 each. You are free to join any chapter you have an interest in without regard to where you live.

- ☐ **Southern Utah** (Cedar City, UT area)
- ☐ **Red Pueblo** (Kanab, UT area)
- ☐ **Fish Lake** (Central UT area)
- ☐ **Salida del Sol** (New Mexico area)
- ☐ **Nevada** (Nevada area)
- ☐ **North Branch** (Central CO area)
- ☐ **La Vereda del Norte** (South-central CO area)
- ☐ **Tecopa** (East Mojave Desert CA area)
- ☐ **Mojave River** (West Mojave Desert CA area)
- ☐ **Agua Mansa** (Riverside/San Bernardino CA area)
- ☐ **Armijo** (Arizona area)
- ☐ **Descendants and Travelers of the Trail** (Special interest chapter)

Membership Benefits

■ **Spanish Traces** The OSTA journal published three times per year, with well-researched, well-written articles about the trail. Members also receive web-based access to archived, past editions of *Spanish Traces*.

■ **Conference Discounts** on registration fees for OSTA conferences or other events. Speakers, panels, and field trips offer a great opportunity to share, network, strategize Trail management, and enjoy learning more about the Old Spanish Trail.

■ Eligibility to Participate

- Join local chapters to learn, help efforts to preserve and promote in your community.
- Various committees focused on stewardship, research, education, and interpretation.
- And much more!

Visit oldspanishtrail.org today!

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*The Gunnison River as seen from
one section of the Old Spanish Trail
in Grand Junction, Colorado.
By Kelly McGuire*





Horseshoe Bend
By Paul Ostapuk



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