

SPANISH TRACES

VOLUME 27 ♦ NO 3 ♦ WINTER 2021



Conference Highlights | Trail Tales | Mission San Gabriel and the Old Spanish Trail

HAPPY HOLIDAYS!



*Give the Gift
of joining
OSTA
this year!*

Wishing you a Joyous & Historic New Year

From the Board & Staff at the Old Spanish Trail Association

For information on becoming a member visit oldspanishtrail.org/join



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

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.

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 Executive Director (Lynn Brittner, ostamgr@gmail.com).

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ON THE COVER

The one year anniversary photo of the San Gabriel Arcangel Missions tragic fire that claimed damage to the roof and interior of the Chapel. Photo by Theresa Huerta, Director of Mission Development and Communications.



SPANISH TRACES CALL FOR SUBMISSIONS

We would love to receive your comments, suggestions, photos, and ideas for future issues. The deadline for submissions for the Spring 2022 issue is **March 15, 2022**. Send to Lynn Brittner, ostamgr@gmail.com.



LOS SENDEROS

Looking To The Future

By Lynn Brittner, Executive Director

As we approach 2022, the start of a new year, this is a time to reflect on the growth of this organization. More than twenty-seven years ago, a few historians, trail buffs, and folks interested in preserving remnants of the OST got together to form this association. The membership included historians, archaeologists, public land managers, educators, writers, photographers, and interested people from the Southern Utes to Federal land managers.

With the dedication and diligence of volunteers, Old Spanish Trail eventually met the criteria to become a federally designated national historic trail. An endeavor ten years in the making became a reality through the Old Spanish Trail Recognition Act, on December 4, 2002. The organization has come a long way.

As we have advocated for the importance of the OST, we have realized that the story of the trail is even bigger than we initially thought. To better understand our goals for the future, the Board and some dedicated OSTA members recently held a vision planning retreat. The intent was for the Board, staff, and members to come up with a vision and plan to enable everyone to work together toward common shared ideals.

Looking into the future we asked key questions: What will the Old Spanish Trail Association look like ten years from now? Who will be the leaders? What needs to be accomplished for

sustainability? We had the help of a facilitator, Michele Jackman, an author, professional facilitator, and coach. Jackman has provided strategic planning and facilitation to hundreds of corporations, non-profit organizations, tribal nations, and governmental agencies at all levels, including National Park Service (NPS), with many accolades for her work.



Ron Kessler
OSTA 1st President
1994-1998

Board and Chapter members met in a group (including the staff from the NPS and BLM by Zoom) in September in Taos, New Mexico. The intent was to acquire details for a complete visioning process to set specific measurables, realistic goals and objectives that would sustain OSTA and result in a succession of leadership over time and with future generations. Jackman interviewed over thirty people including Board/Chapter officers, and other key advocates of OST. After this comprehensive survey was completed, there was a two-and-a-half-day workshop discussing a potential future for the association in all categories of its mission, priorities, and measures of success to be tracked leading up to the 200th anniversary of the trail in 2029.



Photo of West Fork Traces taken during research, La Loma de San Jose, first settlement in Rio Grande County. Photo by Pat Richmond

Although OSTA has had many strategic planning sessions in the past, we are now facing a new level of uncertainty that needs to be addressed. Over time, associations may have shifted away from the directions of the original mission and it is essential to continue to relook at the mission statement. Along with addressing our vision and mission, discussions took place regarding the demands from current issues including the pandemic, climate change, increasing threats of losing sections of the trail, and challenges of engaging a new constituency among all generations. Despite the uncertainty and challenges of continued threats, our facilitator was able to consolidate all this input recommending six all-inclusive focal points to be addressed by future OSTA leaders. These focal points are the core foundational elements of our plan that will help accomplish a long-term strategy to achieve success. We hope that this will help us act with a clear vision that will involve and support everyone.



Vision workshop participants discussing game board exhibit

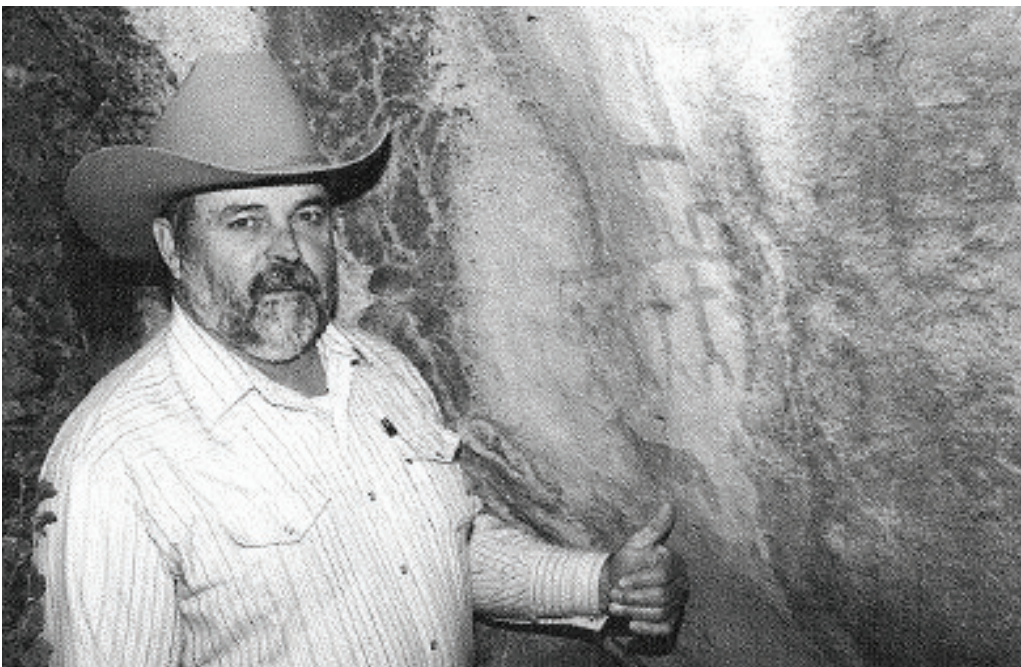


*Vision
workshop
participants
in Taos NM*

Our Six Focus Areas

- 1. Ways to Increase Trail Use Experience** by the expansion of National historic trail signs, including roadway, pedestrian, and interpretive, to increase public awareness. This includes maps, publications, mobile applications, and website development.
- 2. Develop and Expand Interpretation and Genealogical Initiatives** for educational media and other programs, including audiovisual, exhibits, and wayside exhibits with branded interpretive themes.
- 3. Lead with Diversity** by expanding Tribal and Hispano relationships. Communities along the designated Old Spanish trail routes had more than 40 federally recognized Native tribes and Hispano communities that supported trade and commerce.
- 4. Grow and Market OSTA:** Enable the growth of OSTA as an association to expand in the six states and chapter communities and create a refreshed Marketing Strategy.
- 5. Revitalize the Trail Stewardship program** mission to develop strategies to protect the entire six-state designated routes.
- 6. Keep adapting the Structure of OSTA** and increase support for programs that improve the management, governance, and operations of OSTA.

Once adopted by the Board, a copy of this will be made available on our website.



Photos of Ron Kessler. Ron's initiative to save traces of the West Fork route led to OSTA's origin. Photos by Pat Richmond



PRESIDENT'S PERSPECTIVE

By Conchita Marusich, *President*
Old Spanish Trail Association

As I start my time as Old Spanish Trail Association (OSTA) president, I am proud of the history of the Old Spanish Trail and of the many people who have worked so hard to preserve both its physical and historical legacy. The Old Spanish Trail's rich history begins when Indigenous tribes used various parts of the Trail in their trading and hunting ventures. Then came the trappers, mountain men, and merchants who traveled in mule trains; and later by families looking for a better life in California. Our mission at OSTA is to celebrate these stories and carry on with that spirit of exploration, regeneration, and renewal.

I was originally drawn to the Trail by the story of my great-great-grandfather William Wolfskill, a trailblazer who in 1830 headed an expedition of about twenty fellow trappers over what became the main route of the Old Spanish Trail. Over the years, I have met many other people who also became interested in OSTA because they wanted to learn about their ancestors who saw the Trail as a way to leave behind limited economic situations and seek new land.

OSTA is home to twelve chapters in six southwestern states. They are the backbone of our organization and spread the word about OSTA through their activities, such as signs marking the trail, events telling the OSTA story, and important stewardship work protecting the Trail. Most of our chapters are geographically based and form important relationships with other historically oriented organizations in their communities. I was one of the founders of the

Descendants & Travelers of the Trail Chapter, an online group with many active members who are involved in genealogy and continue to research and document the stories of their ancestors and other travelers of the Trail.

We have an exciting year ahead. In 2022, OSTA will be celebrating the 20th anniversary of the designation of the Old Spanish National Historic Trail (OSNHT) by the US government as part of the National Trails System. We will celebrate the OSNHT, as well as other non-designated areas of the Trail, which collectively make up the Old Spanish Trail. Additionally, OSTA will focus on getting the word out about our organization. Having recently met in Taos, New Mexico, the board and other interested OSTA members are looking to take OSTA into the future, building on the work we've done but also trying new approaches in expanding our message.

As OSTA president, one of my main goals for the new year is to continue to defend the Trail and work to mobilize our organization when necessary to address encroachments. I would also like to expand and diversify our membership by bringing in more families and reaching out to new groups. We must save the Trail for future generations so that our children will value what it represents and learn about the stories of the people who traveled it, including our ancestors, Native tribes, historical figures, families, and many more. I ask all of you to join us as we travel on some new roads this coming year, presenting an expanded view of OSTA's story to both our members as well as outside communities.

See you on the Trail.

HIGHLIGHTS

2021 OSTA Conference

October 28–31, 2021 • Las Vegas, Nevada



By Nelson Miller

The 2021 OSTA National Conference was held at the Alexis Park Resort in Las Vegas, just a mile off “The Strip” over Halloween weekend. About seventy people attended the Conference. An opening reception was held at Old Spanish

Trail Park, a ten-acre park that preserves a trace of the Old Spanish Trail in southwest Las Vegas. There are nearly two dozen signs and interpretative panels in the park that tell some of the story of the Old Spanish Trail.

At the Resort, the following interesting presentations were made over the two days:

Ashley Hall Melendez, et al	The Genizaros-Builders of the Trail
Nancy Melendez	Family Histories of the OST
Conchita Marusich	Ancestors on the Trail
Jack Prichett	A GPS-recorded mapping of OST Traces
Harold Larson/Jeanne Howerton.....	OST Rock Art
Glenn Shaw	John C. Fremont on the OST
Nicole Dominguez & Aidan Michaelson.....	Re-marking the OST across NV
Al Matheson	100 Original OST Markers of 1950
Al Matheson	Celestial Navigation by the Numbers
Paul Ostapuk	Lessons learned: 1776 Paso Por Aqui Inscription
Rob Sweeten	OST Signage
Emily Kessler	NPS Mobile App & OST Places to Visit



Faces and scenes from the 2021 OSTA Conference.

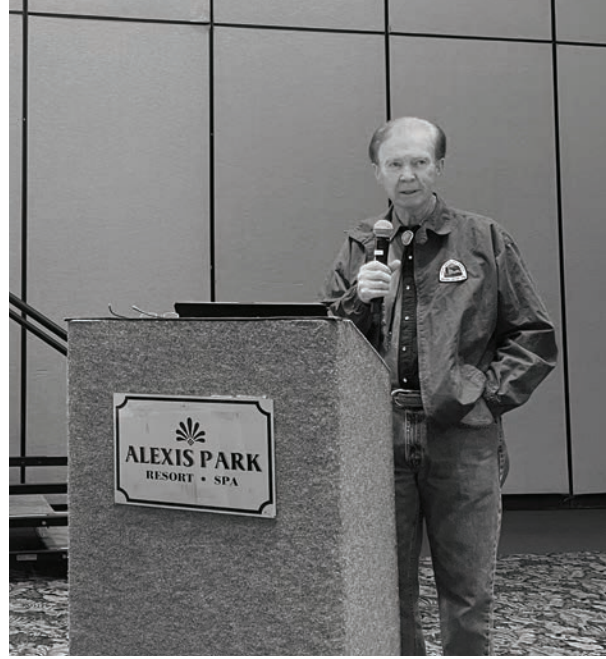
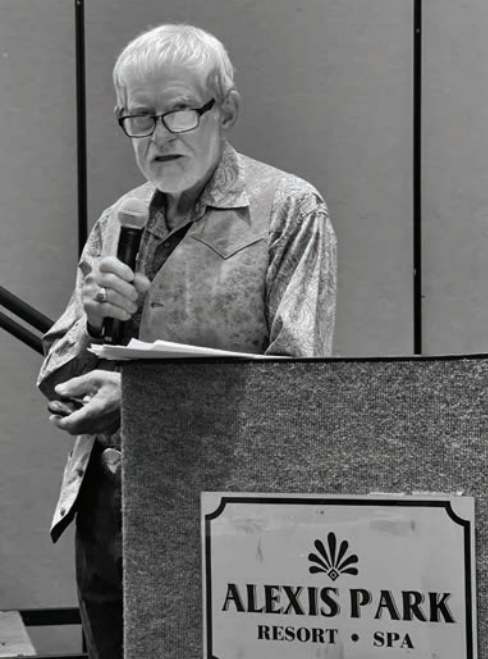


Ashley Hall led off with a different perspective focusing on the “workers” of the caravans, rather than the leaders. He told the story of Native Americans who had been enslaved and who were originally servants in New Mexico. Nancy Melendez elaborated on some of those Genízaros who traveled the trail and settled in the Agua Mansa area (now part of Riverside) in California. Nicole Dominguez and Aidan Michaelson presented on the unique obelisk-style markers that mark the trail across Nevada. Paul Ostapuk gave a first-person account regarding the documentation and preservation of an inscription discovered along the Colorado River. Emily Kessler from the National Park

Service gave an update on the new NPS app regarding the Old Spanish Trail. It was heartening to hear about all the new signage that BLM is placing along the trail, particularly in Utah. Friday evening we had a nice barbeque and tour of the Old Mormon Fort State Historic Park. Although the fort was from the Mormon period, there were some interesting perspectives regarding that general time period, which immediately followed the historic period of the trail. Saturday evening we had dinner at Blue Diamond in the Blue Diamond Community Center, which is adjacent to Cottonwood Springs, a regular stopping point along the trail, just southwest of Las Vegas. At the dinner, the “Gregory C. Hampton Award” was presented to Ashley Hall in recognition of his many contributions to OSTA.

Mark your calendars for next year’s Conference which will be held October 20–23, 2022 in Page, Arizona. The theme is: “From Dust to Gold: Appreciating Historic Trails in New Ways.” If you have suggestions or questions regarding the 2022 Conference, contact Paul Ostapuk.

Sunday was reserved for field trips and quite a few took the tour, led by Glenn Shaw, southwest from Las Vegas, generally following the trail. A number of stops were made at various markers and interpretative sites, ending at China Ranch, south of Tecopa. Ashley led a field trip north of Las Vegas to view sites along the trail to Mormon Mesa.



2021 OSTA Conference Acknowledgements

By Ashley Hall

We would like to thank all of the OSTA members and friends who attended the 2021 conference, “Builders of the Trail,” in Las Vegas. The presenters were well prepared and we have received many positive comments from attendees. Appreciation also goes out to OSTA board members, including our director, for their untiring support before, during, and after the conference!

More thanks are in order to the Nevada Chapter who worked so hard (for nearly two years because of Covid delays) to cover the detailed planning needed to present such an outstanding conference. As well as to the technical staff made up of our intern, Aiden Michaelson (The Last Eagle Scout Project in Re-Marking the Trail

through Nevada), and the two high school seniors who were kind enough to record all of the presentations and evening activities, which included a tour, music, and refreshments at the Old Spanish Trail Park, the Old Las Vegas Mormon Historical Park, and the dinner at the historic Blue Diamond community center and park. We will post all of these videos on YouTube for the enjoyment of OSTA members and the public. Additional thanks to the hotel staff, Blad Catering Service, and the Blue Diamond Band for providing the music at each of our evening functions!

We feel that the 2021 Old Spanish Trail Conference was a great success, and we look forward to the 2022 OSTA Conference in Page, Arizona, hosted by the Armijo Arizona Chapter! We’ll see you there!

UTAH



By Alva Matheson, *Director*

After the recent demise of Gary Tom, a good friend and champion of the Old Spanish Trail, I accepted an appointment from the OSTA Board to act in his stead as Utah Director, until a formal election for the position can be convened. My goal is to assist where needed, in any capacity that promotes the principles and objectives of the Association.

In March of this year I joined with OSTA and the Bureau of Land Management to design, fabricate, and deliver twenty steel silhouettes along the Mojave Desert above Beaver Dam near the Utah Border on the Utah Hill. Funding for the cost of metal was obtained through the auspices of the BLM (Dawna Lynne-Ferris). The local Southern Utah Chapter of OSTA contributed to the design, fabrication, and delivery of the steel silhouettes; and

the BLM's St. George office installed them. OSTA contributed \$2,500 toward the project's overhead and incidental costs, and saw to the siting of two additional silhouettes at the North interpretive location, above Castle Cliff.

Shortly after the installation had been completed, I observed twenty-three vehicles stop at the lower/southern interpretive site within the two hours that I spent photographing the new site and answering questions from the numerous travelers on Old Highway 91. I am confident the northern display received at least equal attention.

Several years ago, the OSTA funded and created the upper Castle Cliff interpretive panel (thank you Mark Franklin), and it was installed by BLM personnel. That interpretive panel is now located approximately one mile above the Castle Cliff view scape/portal on federal land. (We were

unable to obtain permission from the current owner of Castle Cliff to place the panel in a more favorable location.) I am committed to producing at least two additional steel silhouettes for this site to help attract more southbound traffic to the Castle Cliff historic location.

Last May, under the direction of OSTA Executive Director Lynn Brittner, a videographer assisted in documenting the OST through the Southern Utah region. One of the stops included a visit to the Lower Bear Valley campsite on the OST to review plans by the BLM to conduct vegetation eradication in that area of the trail.

Summer plans likely involve consolidating current activities and completing several ongoing projects relating to areas of high interest, including recreational planning for Braffitts Spanish Trail campsite and the Sacred Cove. Plans also include the construction and installation of a view-scape

kiosk at Antelope Springs. A second kiosk at Iron Springs is only lacking the interpretive signage to move to completion.

Our chapter is also focused on a possible land exchange and/or purchase of the Old Spanish Trail “Pinnacle” campsite property and adjacent historic and prehistoric locations. Seeing that campsite secured and developed is an item of both personal and professional interest to OSTA.

Work continues at the OST Special Collections Library at Southern Utah University to add documents, artifacts, and books. Special thanks to OSTA board member and secretary Paula Mitchell, who is now formally responsible for the library and is manager of Special Collections at Southern Utah University.

All evidence points to a successful and very busy year for the Old Spanish National Historic Trail.



Photos courtesy of Al Matheson.

NORTH BRANCH

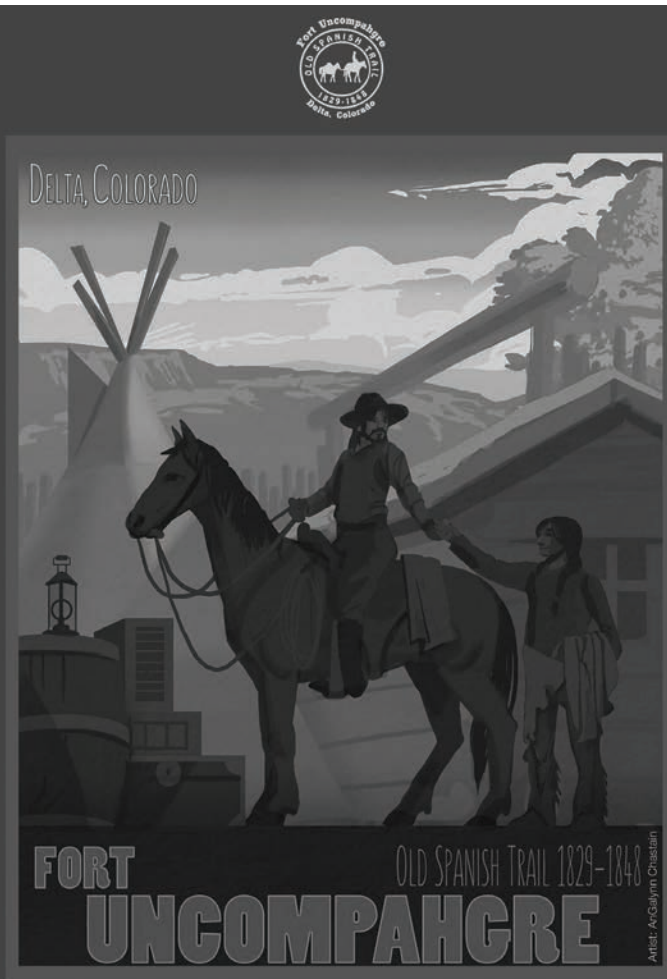
By Chris Miller

There are several projects in the queue. Fort Uncompahgre on the Old Spanish Trail will have new posters available for the public to purchase. Western Colorado Interpretive Association, who operates the Fort, is working with local agencies regarding OST interpretive signs on public lands. An interpretive sign will be located on North

Pass just north of Saguache, Colorado, on the Gunnison National Forest near Hwy 114. It will help connect the dots between the north end of the San Luis Valley and the Uncompahgre Valley, home of the Ute Indian Museum and Fort Uncompahgre.

The National Park Service is creating a map of the local counties where the trail is located. It will help make the OST relevant to locals and travelers who stop and read the information. It will also help with advocating the trail in western Colorado. The Montrose BLM office is assisting with some new signs that will help the public access portions of the trail located in the Dominguez-Escalante National Conservation Area. We continue to work with the Colorado Department of Transportation and NPS to coordinate the new highway signs in Colorado. Some updates and additions have been made and need approval.

In addition, Richard Waller, OSTA Colorado director, will make a presentation to the Montrose County Historical Society about his OST guide and video, which gives an account of the first re-ride of the Old Spanish Trail since 1848. Finally, plans are being made through Fort Uncompahgre to schedule a “Back to the OST” field trip this coming spring. It will be free to those who want to join us.



On the Old Spanish Trail
Interpretive Center



Certified
Site



DESCENDANTS & TRAVELERS OF THE TRAIL



Peña Adobe in Vacaville, California. Photo courtesy of Cecelia Peña.

By Deborah Trujillo Terracino, *President*

Descendants and Travelers of the Trail Chapter

Stormy weather or sunny skies? A difficult journey over rocky terrain or traversing over well-worn and well-marked paths? Our ancestors, travelers of the Old Spanish Trail, continued on and kept moving forward. Likewise for us today.

We are looking ahead to 2022 and will connect with chapter members via Quarterly Zoom meetings starting in January. On the horizon, we plan to have interactive sessions where we can share and learn more about where travelers of the trail settled after their long journey, the history of OSTA, DNA discoveries, genealogy, and more.

We can look forward to:

- A virtual visit to the Peña Adobe in Vacaville, California.
- An interview with a member of the Santa Fe Trail Association to see where our roads connect.
- A new OSTA trivia Jeopardy game (Part II).
- Updates from Lenny Trujillo and his personal DNA discovery story.

Many of the OSTA members have a wealth of knowledge and information to share and collaboration is the key. Please reach out to me if you have a story to tell: dr.terracino@outlook.com

SALIDA DEL SOL

By Pablo Vigil

In October the SDS Chapter meeting was held at the Los Lucero's Historic Hacienda, north of Espanola, New Mexico. Pablo Vigil is back as the Chapter President and he, along with Lisa Bonney, organized a well-attended meeting with over thirty people present.

Robert J. Torres, former State of New Mexico Historian and author of numerous books and articles on New Mexico and US Southwest History, was the speaker. His presentation was on the Taos Revolt of 1847. In August of 1846, US Gen. Stephen W. Kearney and his Army took possession of New Mexico without firing a shot and occupied Santa Fe. He soon left for California with his Army of the West, but things were not as peaceful as it seemed. In the latter part of January of 1847, two thousand Hispano New Mexicans and members of Taos Pueblo rose up in rebellion against the American occupation of New Mexico.

Gov. Charles Bent and some of his associates were murdered. It took the US army, headed by Col. Sterling Price, quite a bit of effort to finally put down the rebellion. More than three hundred insurrectionists died defending their homeland from the foreign invaders, and close to thirty Americans also died in this little known military action of 1847.

At the meeting, Pablo Vigil also led a discussion regarding placing a historical marker in Dixon to acknowledge where the OST and Camino Real merged in the Espanola Valley and the route that Colonel Price and four hundred armed soldiers took to put down the rebellion in Taos.



Captions, Clockwise 1. Lisa Bonney, Pablo Vigil, Liane Brown, Lynn Brittner at the Los Luceros Historic Site. 2. Los Luceros Historic Site Meeting room. 3. Robert Torres, former New Mexico State Historian. All photos by and courtesy of Lynn Brittner.



LA VEREDA DEL NORTE



Ken Frye, far left; Suzanne Off, center; and Loretta Mitson, right, at Vargas Crossing. Ancestral Pueblo and Hispanic petroglyphs (dating to 3,000–300 B.P.) visible in the background. In 1694, Governor General Don Diego de Vargas crossed the Rio Grande after coming into the San Luis Valley from Santa Fe to Taos along the route of the OST, then to the west towards the Rio San Antonio and back towards Santa Fe.

By Ken Fyre

La Vereda del Norte Chapter in the San Luis Valley of southern Colorado completed an oral history project, which resulted in a three minute video vignette about the West Fork of the North Branch of the Old Spanish Trail, funded by the Sangre De Cristo National Heritage Area. The vignette was produced by Elizabeth Lujan-Vinrock Media, Kim and Robin Cranson-Cranson.

The route now known as the Old Spanish Trail actually consisted of a network of trails that passed through six western states. Through time the trails evolved into established trade routes that linked the villages of northern New Mexico to Los Angeles. The “North Branch” of the Old Spanish Trail carried traffic through the San Luis Valley. It is believed there were several routes that comprised this Northern Branch, both to the east and west of the Rio Grande. The eastern route

stretched from Santa Fe to Taos, past Costilla, New Mexico, on its way to San Luis, Colorado; Fort Garland, the area of the Great Sand Dunes National Park; then north to Crestone before turning west toward Saguache; then over the San Juan Mountains at Cochetopa Pass. Today Route 159 essentially follows this historic route as far north as Fort Garland at the foothills of the Sangre de Cristo Mountains.

The western route, which is still under investigation, may have gone from Santa Fe through Ojo Caliente, New Mexico, to Tres Piedras, west of San Antonio Mountain, then near

the present Colorado town sites of Antonito, Conejos (Conejos County seat), Guadalupe, and Capulin. The route continues north between the towns of Monte Vista and Del Norte, north to La Garita, then up to Saguache, where it connects to the East Fork before heading north over Cochetopa Pass.

A portion of the vignette was recorded at the village of Guadalupe, established c. 1850, at the proposed location of the West Fork of the North Branch of the OST. A jacal, a small log and adobe structure, from the period is still standing north of Guadalupe.



Loretta Mitson (former board member of the Sangre de Cristo National Heritage area) to the left and Suzanne Off (La Vereda del Norte Chapter Treasurer) to the right looking at a kiosk dedicated this summer at the Rio Grande Natural Area. A portion of the kiosk described the entrada of Don Diego de Vargas in 1694. It was written by Ruth Marie Colville, one of the original founders of the Old Spanish Trail Association.



Demetrio Valdez, a San Luis Valley native, standing near what is believed to be the route of the West Fork of the North Branch of the OST, south of the present town of Antonito, Colorado. The Trail crossed Rio San Antonio to the west of Demetrio's ranch.

Top to bottom: 1. Members of the La Vereda del Norte Chapter on the Demetrio Valdez Ranch. This location is believed to be where the OST crossed the Rio San Antonio. 2. Loretta Mitson, left; Suzanne Off, center; and Ken Frye, La Vereda del Norte Chapter President, far right, standing on what is believed to be the the route West Fork of the North Branch of the OST, speaking to Demetrio Valdez, with his ranch near the Rio San Antonio in the background.

AGUA MANSA



Chapter members Sharon Trujillo Kasner, Marisa Yeager, Erin Snyder, Donna Oldenkamp, Nancy Melendez, Henry Vasquez, Jim Wood, and Wendy Eads.

By Jim Wood and Nancy Melendez

Celebrating National Hispanic Heritage Month, this chapter east of Los Angeles participated in four events. The Chapter hosted a booth at the annual “Riverside Tamale Festival” organized by the Spanish Town Heritage Foundation in September. Thousands enjoyed the great food, music, dance, exhibits, and fine weather. The admission offset expenses and provided funding to preserve the nearby Trujillo Adobe built c. 1863 by descendants of Spanish Trail travelers. The adobe was designated as a site of high potential on the Old Spanish Trail by the National Park Service and was named to the National Trust for Historic Preservation’s 11 Most Endangered Places 2021. For more information on this annual event, visit: rivtamalefest.com.

On October 2, “Old Spanish Trail Day” was organized in partnership with the San Bernardino County Museum and was held at historic Agua Mansa Pioneer Cemetery. The cemetery in

Colton, California, was established near a terminus of the trail in 1854 in the Agua Mansa/La Placita communities. Information booths about the trail in each state were arranged along a simulated trail walk. Chapter members Donna Oldenkamp, Sharon Trujillo Kasner, and Riverside Municipal Museum’s Dani Leland helped children create corn husk dolls and castanets. Music, dance, food, and a mule packing demonstration were enjoyed by all on the warm day.

On October 9, the chapter hosted a booth as the Spanish Town Heritage Foundation joined with the City of Riverside to celebrate adding the original historic name of “Spanishtown Road” to a section of Orange Street. After New Mexicans settled in Southern California in the 1840s, they moved south a few miles to form La Placita and Agua Mansa c. 1844. After the entire community was lost to a flood in 1862, some rebuilt further up the river bank. That place came to be called “Spanishtown.” There was a school, cantina, and many homes, including the Trujillo Adobe ruin



Clockwise: 1. The Tamale Festival grounds. 2. The Mayor helps with a new sign on Columbia Ave. Photo by Philip Falcone. 3. From left are are Nancy Melendez - Spanish Town Heritage Foundation (STHF), Erin Edwards - City Council member, Susan Belknapp , STHF (back), Karen Spiegel - County Supervisor, Carol Ortega Koelling STHF (back), Sharon Trujillo Kasner STHF, sign, Darlene Trujillo Elliot STHF, Arturo Alcaraz STHF, Patricia Lock Dawson - Mayor, Steve Hemenway - City Council member. 4. Booth volunteers are Jim Wood, Clyde Wilson, Katherine Wilson, Nancy Melendez, Marisa Yeager, and Donna Oldenkamp.

where the celebration was held. In attendance were Mayor Patricia Lock Dawson, County Supervisor Karen Spiegel, and Riverside City Council members Edwards, Cervantes, Perry and Hemenway to celebrate and promote this history and heritage.

October 18 was the culmination of a 2 1/2 year effort to replace the lost plaque on the “Agua Mansa de San Salvador” bell in Las Campanas Restaurant at Riverside’s famous Mission Inn. The Chapter partnered with Native Daughters of the Golden West, Riverside Woman’s Club, American Legion Auxiliary, Mission Inn Foundation, and Spanish Town Heritage Foundation in this effort.

When the 1862 flood entered two settlements near a Spanish Trail terminus, a church bell was rung to alert people. Water came within feet of the church. In 1866, a new bell, over 900 pounds, was cast from scrap metal and likely the old bell. (See *SPANISH TRACES* Autumn 2018, p. 15.) It hung on a tree or wood frame for a time and appears in artwork. The adobe church aged away, the bell was moved east to a new church, and reportedly sold to Frank Miller of the Mission Inn during church financial troubles. He added the bell to his collection in 1918. The new metal plaque notes the bell’s historical significance as it sits proudly at the Inn. A replica non-metal bell is at Agua Mansa Cemetery.

PUEBLOS, PLAINS, AND PROVINCE: NEW MEXICO IN THE SEVENTEENTH CENTURY

By Joseph Sanchez (Louisville: University Press of Colorado, 2021), 325 p.

Reviewed by Dr. Jarrell Jackman

So many human encounters of the best and worst kind are fortuitous. At the same time, shared interests, past experiences, and similar careers draw people together. To wit, this past April my wife Michele and I visited our friend OSTA executive director Lynn Brittner at her home in Corrales, New Mexico. We had met and come to know her when I was CEO of the Santa Barbara Trust for Historic Preservation in charge of rebuilding the Santa Barbara Presidio, and she was then executive director of the Santa Barbara Historical Museum. I happened to notice on her table a book by Joseph Sanchez entitled *Pueblos, Plains and Province: New Mexico in the 17th Century* (2021). Lynn said she was hoping to find someone to review it for Traces. I offered to do it and she was pleased.

I have known Joseph since the 1980s when I invited him to the Santa Barbara Presidio to come and speak on the Catalan volunteers. Many years later, we invited him to be the keynote speaker at a symposium held at the Presidio on El Camino Real de California and its possible designation as a World Heritage site. No one, I submit, knows more about the history of historic trails in the Southwest than Joseph Sanchez. In the intervening years, I met Joe by chance at the Archivo de Indias in Seville in the 1990s, and he guided me around the town and introduced me to several well-known tapas bars in the historic district. I remember him mentioning to me that he had been working in the Spanish archives since the time of Franco, many of which I would eventually visit in my research on Santa Barbara Presidio comandante Felipe de Goicoechea.

That brings us to a segue into his book on New Mexico. Joseph is a scholar of the first order,

a person who has worked in archives in Spain, Mexico, and the United States, and then turns his research into interesting history. He also has a command of secondary sources that he cites and uses in *Pueblos, Plains, and Province*. His excellent use of his research has resulted in a fascinating book. I couldn't help comparing it to some of the history of Spanish Alta California.

I remember years ago, the great Western writer Wallace Stegner speaking at UC Santa Barbara and telling his audience that there was something special about taking a new book in hand, opening it, and anticipating the pleasures to come in its reading. That was the feeling I had as I began to read *Pueblos, Plains, and Province*. The copy I have is a hardcover edition with an image of Taos Pueblo on the cover. One thing to notice right away is that there are only a few illustrations in the book. Perhaps a few maps showing the locations of the sites mentioned would have been helpful to the average reader. I personally have been to many of these sites—such as Pecos and Acoma, not to mention the Salinas Missions and pueblos, where at least five times I attended Gran Quivira conferences—so I could completely relate to what he was describing.

The fact that “Plains” is in the title is appropriate because Sanchez early on establishes that Spanish explorers and settlers always had their minds on the Plains and its Indigenous peoples. From 1540 on, expeditions into the Plains took place in part as explorations in search of the Seven Cities of Gold, and also as forays to determine the possible threat of Plains Indians to the pueblos, missions, and Spanish settlements. He writes: “The dual [Spanish] Indian policy of dealing with peaceful tribes such

as the pueblos and the warring tribes, especially those who lived on the eastern plains and woodlands to the north of New Mexico, affected both civil and religious entities” (p. 13). This summarizes well the story he tells about 17th Century New Mexico. Also in his introduction, he points out that New Mexico was typical of European colonial history in that it brought a European attitude of remaking the world it encountered in its own image. This reflects his open-mindedness and sympathy with the Indigenous point of view of European colonization. Another major theme of the book is the ongoing conflict between the civil and ecclesiastical authorities in their power struggle to maintain jurisdiction over the civilian and Native population. It turned out to be serious business that resulted in violence and loss of life.

As would be expected with his knowledge of Spanish trails, he has a section on the importance of El Camino Real de Tierra Adentro as the first step forward in “the northward expansion of Spanish settlements, forts, farms, ranches, and missions” (p. 20). Similar to the Old Spanish Trail, and really typical of all historic trails, they change over time in their locations based on factors that Sanchez describes. Prior to permanent Spanish settlement, he provides an overview of the 16th century adventures and expeditions of Cabeza de Vaca, Fray Marcos de Niza, Francisco Vázquez de Coronado, and Francisco Sánchez Chamuscado, who were the first Europeans to see “the Grand Canyon, the southern Rocky Mountains, the Continental Divide, the western edge of the Great Plains, the Rio Grande, and the many Indian pueblos along it from Taos to Socorro, and others from Zuñi and Jémez to Pecos and Las Humanas.” (pp. 25–26). This was followed by the unauthorized

Pueblos, Plains PROVINCE

New Mexico in the Seventeenth Century



J O S E P H P . S Á N C H E Z



expedition of Gaspar Castaño de Sosa, who led an assault on the Pecos Pueblo—he later was arrested and convicted of crimes related to illegal activities in the soon to be official province of New Mexico. This is the first example of a long history of arrests of civilians operating in New Mexico, including many of the future governors.

Then, in 1598, the founding expedition of Juan de Oñate took place. Sanchez writes: “In a great cloud of dust, the slow-moving, eighty-three carreta caravan pulled by oxen creaked out of the Valle de Bartolomé in Nueva Vizcaya (Chihuahua). Driving thousands of sheep, pigs, goats, cattle, mules,

and horses, the soldiers, settlers, servants, herders, Indian allies, and others began their six-month trek to their new homeland far to the north.” (p. 53). New Mexico was about to be permanently Hispanicized, but not without a series of conflicts between the Native populations and among the settlers themselves. Oñate’s tenure as governor would be tempestuous, and he didn’t help his situation by going off on a long expedition to the Plains, which allowed his enemies to gain the upper hand. In addition, violence against Spanish soldiers at Acoma Pueblo and the Jumano War at the Salinas Pueblos, 1598 to 1601, left indelible marks and brought out the worst in Spanish “justice” meted out by Oñate—that is, the famous trial of the Acoma warriors who had plotted against the Spaniards. One of the priests claimed the main cause of Acoma War was the food supply demands the Spanish placed on the Pueblos. Be that as it may, the trial resulted in the famous sentence of cutting off one foot of twenty four Acoma warriors. Sanchez takes the side of historian John Kessell that the sentence was likely never carried out, as there is no written or archeological record to indicate the punishment ever happened. But the sentence is still viewed among many as symbolic of Spanish harshness toward Native peoples.

Pueblos, Plains, and Province ends this early settlement period with a listing of all that resulted from the Spanish colonization: the introduction of a new spoken and written language, Spanish culture with its own oral tradition (e.g. *The Pastorela*), an agrarian economy based on newly introduced livestock, a new legally regulated watering system of acequias, and other European technology and governmental practices, not to mention the Catholic religion which still flourishes today in New Mexico.

At the same time, Pueblo traditions and lifeways have survived, in large part due the fact that the Spanish priests in New Mexico, unlike in California, evangelized the Native peoples in their villages, and did not require their moving into mission

complexes in most cases. Sanchez celebrates this heritage in various parts of the book—an indication of the balanced approach he brings to his subject.

There are two chapters in *Pueblos, Plains, and Province* that cover the governorship of Gov. Pedro de Peralta (1610–1613), who was the founder of the Villa de Santa Fe in 1610. He soon began to do battle with the lead ecclesiastic of New Mexico, Fray Isidro de Ordóñez, which resulted in Peralta’s excommunication, arrest, and Ordóñez usurping power. It was a struggle based in large part over who controlled the Pueblo peoples, especially with regard to the Taos Pueblo. For that brief moment, one might say that New Mexico had become a theocracy, but both Peralta and Ordóñez were soon recalled to Mexico City where the matter was resolved and both were sent to other places in the Spanish Empire. In this Peralta/Ordóñez conflict, I was reminded of the well-known disputes in the annals of Spanish Alta California between the famous Fray Junípero Serra and various California governors, especially with regard to Felipe de Neve—there, too, the issue was jurisdiction and control over the Native peoples.

Another governorship that the book covers is that of Bernardo López de Mendizábal (1659–1660). Descended from a wealthy, distinguished Spanish Basque family, Mendizábal was a well-educated person in Latin literature and married to a person also from the upper classes. It would seem an odd person to be going to the far reaches of the empire, and he did have an imperious attitude toward his fellow New Mexicans, including the priests. One thing that particularly irked the padres was the governor’s insistence that Indians be allowed to continue their catzina dances. The padres saw them as “diabolical and superstitious,” but their revival spread to many of the pueblos. It was once again the situation of the ecclesiastics building a case against a New Mexican governor, when they used the revival of the dances in the trial brought before the Inquisition against the governor. These New Mexicans were certainly of a litigious persuasion.

Spanish contacts with the Hopi and Navahos are also discussed in Chapter 12. These include attempts at evangelizing and negotiating with these tribes, with only a modicum of success.

Sanchez records the Inquisition gone awry in the matter of a New Mexican German trader named Bernardo Gruber. His crime was an offhand statement, somewhat bizarre indeed, that anyone who ate small pieces of paper that he had in his possession would be free from harm for two days. This act was seen as sorcery and magic by the priests, and Gruber was arrested and kept in jail for months, until he escaped while awaiting transport to New Spain for trial. He was reported dead in the Jornada del Muerto in southern New Mexico. Some thought he was probably murdered by his Native American guide. As Sanchez writes, “The Gruber case had significant consequences for the history of the Inquisition in New Mexico and other similar frontier areas” (p. 236). Due to “gross ignorance and lack of attention to [the] office,” local commissaries of New Mexico and other areas no longer had authority to make arrests without express consent from the Holy Office of the Inquisition.

The final chapter of the book has to do with the Pueblo Indian Revolt of 1680. Sanchez mentions the many grievances and resentments that had built up over the years that led to the revolt, and then tells the story of it through using various secondary sources from this well-recorded event. Hundreds were killed and thousands of Spanish settlers were expelled from the province, only to return and reoccupy New Mexico in 1692.

Two appendices follow the concluding chapter—one relates how three Salinas Mission Pueblos would become a National Monument through a gradual process of purchase from private landowners and the transition of the park from local to national status. This history of land acquisition may not be that interesting to the general reader, but having visited the park many

times over the years, and also having played a part in purchasing lands from willing sellers to form El Presidio de Santa Barbara State Historic Park, I think it is an important appendix for those of us interested in preservation of historic sites—in short, creating a historic park involves a lot of initiative and hard work.

The second appendix, “Contested Land in Perspective,” can be summarized by saying that for Indigenous people their response to colonization was not “rebellion” but a defense of their homelands—a point Sanchez says holds true for all Native peoples in the Americas, not just New Mexico. I would only add that part of the “perspective” is understanding that by the end of the 19th century, more than 30,000,000 people had migrated from Europe to the United States. This overwhelming number wreaked havoc on the Indigenous population as these Europeans came from an advanced technological society, comparatively speaking, and thus the odds were stacked against Native peoples. Yet as Sanchez tells us in the text: “Somehow the Indians managed to keep their culture and language alive despite the religious and military presence that assailed the very fabric of their Indianness” (p. 196). That “somehow” was the Natives’ own persistent belief in the value of their religious and cultural heritage; and on the other side, the realization by some of the European invaders that there was much indeed in Native America worth preserving.

Jarrell Jackman, who earned a doctorate in history at UC Santa Barbara, was in charge for thirty five years (1981–2016) of rebuilding and interpreting the Santa Barbara Presidio, twenty-eight years of which he served as CEO of the Santa Barbara Trust for Historic Preservation. In 2016, King Felipe VI of Spain knighted him as a Commander in the Royal Order of Isabel la Católica and the California State Parks Rangers Association named him its Honorary Ranger of the Year. His “Presidio Memoirs” have recently been accepted for publication.

INTO THE JAWS OF HELL, JEFFERSON HUNT: DEATH VALLEY 49ERS WAGON TRAIN & HIS ADVENTURES IN CALIFORNIA, 1846–1857

By Tom Sutak. (Danville, Calif.: Pine Bark Publishing Company, 2012), 539 pp.

Reviewed by Dee Williamson, Independent Researcher

Tom Sutak was a long-time member of the Old Spanish Trail Association and headed the research committee of the association for years. Sutak's knowledge of the Old Spanish Trail will be missed as he has passed away. We can, however, still learn from him by reading his book, *Into The Jaws of Hell, Jefferson Hunt* (2012).

As the back cover of the book notes, "From July 1846 to May 1848, Jefferson Hunt traveled over 5,000 miles in the American West and trekked on all or parts of five major Western Trails—the Santa Fe, the Gila River, El Camino Real, the Humboldt River Trail, and pioneered the Salt Lake City to Los Angeles Trail (Old Spanish Trail). Although Hunt is a little-known figure, he is one of a vast number of 19th century western individuals who seemed to just fit into this time in history."

Although Hunt never kept a journal and few of his letters have survived, Tom accomplished a commendable effort in researching various records, archives, and libraries to bring together Hunt's story for the years 1846–1857. The book is divided into three parts, which trace Hunt's activities for this time: the Mormon Battalion, mountaineer and guide, and settler and politician. His participation as an officer in the battalion is a saga of a 2,000-mile march, and one of the great epics in western history. Several sources are called upon to tell this story, including David Bigler and Will Bagley's *The Army of Israel: Mormon Battalion Narratives*; Jaunita Brooks' "Diary of the Mormon Battalion"; Journal History of the Church of Jesus Christ of Latter-day Saints; and Norma Ricketts' *The Mormon Battalion*, to name a few. This story

also includes the mention of several wives who accompanied their husbands. The hardships of this journey, including lack of clothing, mules, water, and provisions, tell of the many difficulties. Added to these are sickness and even death during the march. Conflicts including difficulties of command and differences of opinions in orders are also addressed. The battalions' discharge at Los Angeles and travel to the Salt Lake Valley, another 1,200 miles of travel, by the northern route to California, going west to east is well narrated. The maps of the Mormon Battalion march and the discharged veterans route from Los Angeles to Salt Lake add to Hunt's story.

The next part of the book deals with Hunt's activities as a guide for the 49ers. It includes Brigham Young's council to the 49ers to be united. The separation of the group where the 49ers head west to get to California, using a bogus map, on their infamous journey into Death Valley is also well-documented. The reasons for this separation and who is to blame for the consequences is addressed. This part presents a good example of group dynamics and how decisions are made. Sutak explains that throughout this experience, Hunt's role was that of a wagon train guide, not leader of the group. The maps of the 1849 wagon train through Utah, Nevada, and California are well done and add to the narrative of this part of Hunt's travels.

Those who are aficionados of the Old Spanish Trail will have an interest in the descriptions of the southern part, which includes Utah, Arizona, Nevada, and California. The reader will be rewarded

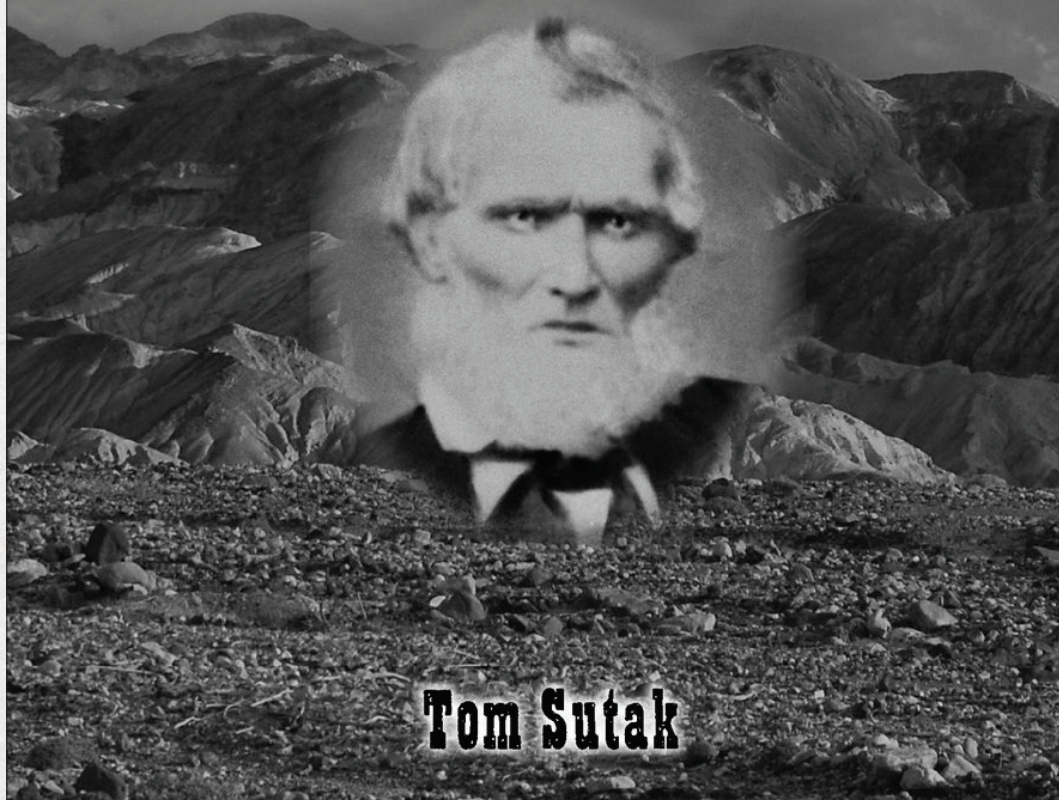
Into the Jaws of Hell

Jefferson Hunt: The Death Valley '49ers Wagon Train & His Adventures In California 1846-1857

as Hunt made two round trips that are documented. The trip ending in Salt Lake City in May of 1848, as Bruce Hafen and Marie Hafen point out in *The Old Spanish Trail*, “was the first wagon brought over the trail from Los Angeles to Salt Lake City.”

The last part of the book deals with Hunt’s activities as he returned to California as part of the settlement of members of the Church of Jesus Christ of Latter-day Saints at San Bernardino from 1851–1857. Once again, this trip was along the southern route to California, which followed the Old Spanish Trail from Parowan to California. His family made this trip with him. During this time, he served in the California assembly and helped create San Bernardino County. Because of his prior military service, he served in the California militia. In 1857, during the Utah War, he returned to Utah with others from California.

In this reviewer’s opinion, the story of Hunt’s times could have been added to by Tom using sources cited in the bibliography and additional sources. When discussing the Mountain Meadows Massacre, he cites Bagley’s *Blood of the Prophets*, but fails to cite Walker, Turley, and Leonard’s *Massacre at Mountain Meadows*, which he includes in the bibliography. Also, a reference to the reformation made by Gustave O. Larson in the *Utah Historical Quarterly* would have added additional information. In relation to the Mormon Battalion, Richard Bennet’s work *Mormons at the Missouri* would have added much to the feelings of the people in enlisting men for the battalion. In reference to Hunt, John Unruh’s classic, *The Plains Across*, references the 49ers journey on the southern route but is not cited by the author.



Tom Sutak

The above are minor issues. The book stands as a singular work to Hunt’s activities for eleven years and the events of nineteenth-century western expansion, exploration, and settlement. For the students of western trails, we see the life of one who “traveled over 5,000 miles in the American West and trekked on all or parts of five major Western Trails—the Santa Fe, the Gila River, El Camino Real, the Humboldt River Trail, and pioneered the Salt Lake City to Los Angeles Trail (Old Spanish Trail).”

SPANISH TRACES 25 YEARS AGO

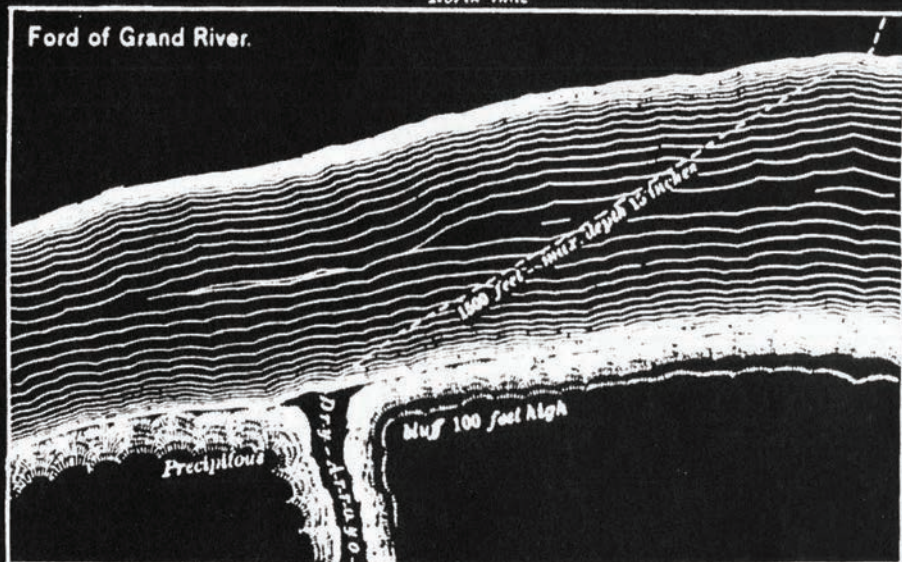
FORD AT 28 1/4 Road

Sketched by

Henry Gannett, 1875

North Side

Ford of Grand River.



Courtesy of researcher Bill Chenoweth.

traffic came down to the ford. The following day included the dedication of the trail signage at Lion's Park east of Grand Junction; a stop at Fool's Hill on Highway 50 to see wagon ruts; and a visit to Fort Uncompahgre near Delta, Colorado, to see fur trade-era demonstrations.

Katherine Nelson of Grand Junction explained how she button-holed Sen. Ben Campbell in the spring and demanded action on a bill to study National Historic Trail status. Soon after, Campbell's office announced that the senate had passed a bill for a three-year, \$250,000 study by the National Park Service. Author Steve Madsen, in a letter the previous year

By Paul Ostapuk

The Fall 1996 issue of *Spanish Traces* reported on that year's annual conference held in Grand Junction, Colorado.

Jack Nelson spoke on Antoine Robidoux's role in exploiting the upper Green River area in the 1820s and 1830s, and his use of the North Branch from New Mexico north through Colorado to Green River. Bill Chenoweth shared information on numerous historical crossings over the Colorado River at present-day 28 1/4 Road, a site later visited by OSTA members. The group also traveled to Clyde "Dusty" Forsgren's ranch on the north side of the Colorado River, where the North Branch forded that mighty stream and to the gully on the river's south side, where horse and wagon

to Utah's Sen. Orrin Hatch plugging National Historic Trail status for the Spanish Trail, noted that the trail is approximated by traveling between various national parks, including Mesa Verde, Canyonlands, Arches, Bryce, Zion, and Death Valley. For that reason, Madsen suggested that the trail be dubbed, "The Trail to the Parks."

Easier said than done. This sketch by topographer Henry Gannett, on the Hayden Survey in 1875, shows a section of the Colorado River and how the North Branch of the Spanish Trail crossed it. This ford became a traditional crossing because the south bank of the Colorado provided a gently sloping gully to the river, and the north bank was low and gradual. The river is not too deep here. OSTA members visited the site in 1996 at the national meeting in nearby Grand Junction.

TREASURE AT COUNCIL CAVE



**By Alva
Matheson**

Have you ever imagined finding a lost treasure along the Old Spanish Trail? Perhaps the answer depends on your definition of “treasure.” If you are one of those who dream of finding lost trail treasure,

I doubt that you are in the minority. I wonder why those seeking gold and silver seem to be less successful than those seeking other forms of treasure, like a historic camp site, a winning photo, or maybe just an outdoor adventure with some close friends or family.

So, it is not surprising to me that the newest OSTA Chapter, now known as the Southern Utah Chapter of the Old Spanish Trail Association, should include members who are avidly seeking their own form of Spanish Trail “treasure.” Not only have Chapter members been searching for treasures, some have enjoyed success in their effort. Here is how it happened.

Shortly after the official organization of a Southern Utah Chapter, members meeting in the Enoch City council chambers decided to participate in a local membership drive during a safety and crime prevention fair. The fair was to be held at the Enoch City Civic Center in conjunction with an annual home safety and community education program. Chapter

members were duly assigned an appointed time to represent OSTA as hosts at an information and membership booth under a large banner that had been provided by the parent organization. (By the way, every member assigned showed up, and on time! Several new members signed up as well, and we all had a great time.) During a lull in the crowd of visitors, Kaye Wellman and Kevan Matheson came on the scene. Their tour of duty gave me a breather and time to respond to a young man by the name of Chris Lamser, who had been standing patiently waiting for a break in my conversations with visitors to the booth. He had hardly been noticed until he spoke up. Chris was probably eleven years old and was visiting his maternal grandparents who lived “somewhere in the area.” They had apparently ushered him into the evening’s activities, and disappeared over the hill, so to speak, leaving him with friends for the festivities.

Chris politely introduced himself and asked if we were interested in Indian history as well? “Yes, very much so,” I said. “I like to hike in the outdoors and look for Indian things,” he said, and then he added casually, “would you like to see what I found?” In his proffered hand Chris held out a cell phone to me. It was one with the flip-top open to reveal a small digital photograph on the screen. The picture was of a beautiful pictograph of a single man, painted on a glistening white wall. The painting had been done in yellow and red ochre, with four lightning-like bolts over the left shoulder of the solitary figure. The wall appeared to be white granite with embedded mica or schist-like particles making it look like it had been painted on plaster.

I did not need a lot of thought or take a great deal of time in responding to Chris’s offer: My answer was “YES!”

“Chris, where did you ever find that?” I asked with unfeigned astonishment, since such pictographs



Sacred Cave Pictograph

are seldom found in this region, and never of such high quality. “I have never seen anything like this, where was it taken?”

Chris informed me that he was from out-of state, and that he had been “volunteered” to join with a local Boy Scout troop (he didn’t remember which one) on a local overnight outing earlier in the year. A Mr. Singleton (he didn’t know his first name) had taken them to a place that had rocks (he didn’t know where), and he and another Scout had gotten separated from the main group on a day hike and took to climbing around an interesting ridge of caves. He discovered the pictograph in one of the sheltered areas of a large ledge and took a picture of it. It appeared that he had thought nothing more of the incident or of his find until the OSTA booth jogged his memory and our interest.

It was at this point that we started to play a game of questions and answers:

How far did you go, Chris? — Not too far.

Which direction did you go? — West, I think.

Mountains or no mountains? — Little mountains.

Trees or no trees? Big/little? — Lots of little trees.

Mine dumps or no mine dumps? — Big mines, but not close

Good road or bad road? — Dirt roads, bumpy and I got sick.

Right or left from the road to camp? — Left to the camp, I think.

Trees or no trees in camp? — A few trees, lots of rocks though.

Draw a map from your camp? — Like this, maybe...

And so it went.

I was just getting a feeling of confidence regarding where Chris had been, when he had to leave and quickly disappeared into the crowd with his camera. I expected him to return, but I also knew he was concerned about catching a ride home with someone. At least he promised to send me an email photo and his grandparent’s address. I had given

him my card, too, but unfortunately, I have never heard from Chris since that afternoon. Apparently, the grandparents were on the mother's side and I never did learn the name of the people with whom Chris was staying.

A subsequent search for a scoutmaster by the name of Singleton proved to be a failure. There was no record of the name or of a trip permit having been issued in the area Chris described. Trying to locate the sponsor of the Scout troop was equally unsuccessful. So I feared I had been party to one more "lost" treasure story. I was left with no leads and no sources, just the tantalizing tidbits Chris had left in my mind to torment me.

The incident was not forgotten, however.

Over the next weeks, when an opportunity presented itself, several members, including my wife Barbara and I started prowling the Escalante Desert trying to decipher the young Scout's directions as best we could. Our final journey wound up taking us several miles west of Cedar City, coincidentally along the Old Spanish Trail, to

a known trail campsite named "Antelope Springs." (It is in the "neck" of the Escalante Desert as depicted on BLM maps and Spanish Trail maps.) The location seemed to be the only place that answered most of our scarce clues to finding the pictographic "treasure." We followed a long graveled road, not too bumpy, but with enough dips in it that could have made Chris carsick, as he mentioned. It was also in the general area of mining and abandoned iron mines were plentiful enough for him to have noticed them as well.

The pieces were beginning to fit into place. Now, the treasure just needed to be found.

Our repeated efforts to locate the errant pictograph were fruitless. We were confident, however, that after several attempts we had finally located the actual campsite used by the boy scouts, and the fire pits and distribution of those pits seemed to agree with Chris' information. The big factor was the challenge of imagining where his hike might have taken him. He could have been anywhere on that darned mountain! It was really getting frustrating to be so



Escalante Desert, Antelope Springs, Utah



— *Shinob profile: Old Spanish Trail Cave*

close and yet so far from our goal. That was when un-sought “treasures” started to reveal themselves to us, and everything began to change. You see, when I was in my youth, and probably the same age and awareness level of Chris Lamser—certainly more years ago than I would care to think about—I remember traveling with local tribal leaders in the back of a 1936 pickup truck to visit a manifestation of the god Shinob.

Shinob is the Paiute name of the “Great God” or the creator of all things. The historic location we were to visit that day was also associated with a forbidding and sacred place called the Council Cave and it was a place sacred enough to be watched over by Shinob himself. It would have been impossible to visit this sacred site but for the mutual respect and friendship that existed between our Paiute guides and tribal Shaman (Woots Parashaunt, as I recall) and the respect they had for the members of our small group.

For me, it was just the kind of thing I enjoyed most. The excitement of the journey and the feelings of reverence I felt during the undertaking were palpable as we ventured into the barren desert. The event was an excursion never to be duplicated, to a place never to be forgotten. And now without even the benefit of premonition, the memories of that special trip were about to be revisited all these years later.

It is not often I have reason to shout at a new discovery and “eureka” is not an exclamation common in my family. But this was one time the cards fell in my favor. As I climbed the canyon with my wife Barbara, there on the horizon was the full-face profile of Shinob! The view was just as I remembered it. I was elated.

Shinob was in his full glory against a white overcast sky. The silhouette was in unmistakable relief, and my mind came alive with the memories

¹ Though I can no longer remember all of the names of those in the group, Joe Pikyavik was with us and the little group would have included Wilford Lawrence, William R. Palmer, and S. Alva Matheson, sponsor of the trip.



— Council Cave on the Old Spanish Trail

of my earlier trip. It was only then that I remembered the Council Cave! Yes, with a little more sweat and effort, there it was as well, right where I remembered it to be. What a thrill.

The Council Cave was actually an open granite cavern formed of a single gigantic boulder. It was formed into a perfect theatre, approximately 75 feet wide and nearly 60 feet in height, not unlike imagining a clam-like orchestra shell in a dance hall or theatre.

The floor of the counsel area was relatively flat and smooth with sufficient space to easily accommodate a large group of people. Even the ashes were in place, as evidence of historic use (though more likely from the Boy Scouts camping there).

Trail treasure? Oh, by the way, did I forget to mention the fact that the place where we were standing is practically on the Old Spanish Trail? The Trail passes through Antelope Spring

just below the Council Cave. It is, however, completely invisible from the Old Spanish Trail, but if a person knew where to look, Shinob could likely be viewed from a certain spot near the springs. The bower below the Boy Scout camping area forms a perfect valley that would be ideal for holding large herds of animals transiting the Old Spanish Trail to or past the springs, though I am confident the Native use of the site had no association with the Old Spanish Trail by anything other than geologic coincidence.

One would think that with my unanticipated journey into the past, and the exquisite joy of returning to a long-forgotten time and place, that I would have been sated by the experience. Not so. Treasure hunting on the Old Spanish Trail is not quite like that. The thrill of discovery, you should be forewarned, seeks renewal and replenishment, and besides, the glyph that started all of this had not even been found!

That is, not yet anyway.

So it was that over the next several weeks my wife and I spent our available time returning to the Shinob site, photographing it and locating our discoveries on GPS for fellow OSTA members seeking to share our treasure. Then one evening we invited my grandsons and their family to share in our search, and wouldn't you know it, they found the pictograph within minutes after leaving their vehicles. My intuition suggested that an ambitious Boy Scout would most certainly climb to the most inviting place available, making long climbs through thick brush and otherwise following a long tortuous journey to an unknown and inaccessible place. I was wrong. Chris' "long" journey had been less than a few hundred yards from his campsite!

Well, Chris did say he was from Las Vegas. Distances may be measured differently there.

The pictograph was found in a rock cove about 15 feet high and 30 feet long. It was sheltered in a wind-eroded cavity that was obviously chosen to protect the image from the sun and other adverse elements. The ochre paint remains clear to this day, the figure is well defined, and the site

is unaffected by vandalism or marred by intrusion in any way. There was no evidence of anyone ever having been there before our visit.

The pictograph is similar to a Barrier style or possibly Fremont figure. It is about eight inches high, with a series of four zig-zag lines of lightning (?) over the individual's left shoulder at a vertical angle. The figure is singular with no associated marks or other lines or additions. The pictograph does not appear to be of local origin or even associated with any Paiute styles or rock art that I know of. With the single exception of one other petroglyphs site that I know of, this glyph has no similarity with any known pictographs or petroglyphs in our area. My presumption is that the figure that Chris Lamser eventually led us to find is associated with a much older civilization than the Paiutes or perhaps it was painted by an individual trading from some distant culture and who had a reason to remember the Council Cave in his travels?

Now that would be a story worth listening to. The whole of the OSTA organization should benefit from the discovery of this trail treasure.



Antelope Springs Viewscape

The “long lost” Shinob is well worth visiting by anyone with an interest in history, certainly by every person interested in sacred tribal lore. Many of our local Paiute and Pah-eed tribesmen know of the “Place of Tobats” or the Place of the Earth God. It is commonly referred to as the Parowan Gap on general road maps. The Parowan Gap is significant, not only because of the sacred nature of its Tobats profile and the petroglyphs that abound in the Gap area, but because it is commonly visited for the alleged celestial and calendar inscriptions at the site and the suggested alignment of the site to solstice events.

I have not heard the site discussed since my 1950s visit. My good friend Clifford Jake, Chief and Shaman of the local Southern Paiute band never spoke of it in our many discussions, nor was it mentioned in discussions with my father in times past after our initial visit. I suspect that Alva Sr., along with the others on our trip, had been asked not to discuss or disclose what we had been shown. And I am confident the participants would have honored that request and would have said nothing had they been asked about it. But that silence does not detract

from the reality, sacredness or beauty of this truly historical site.

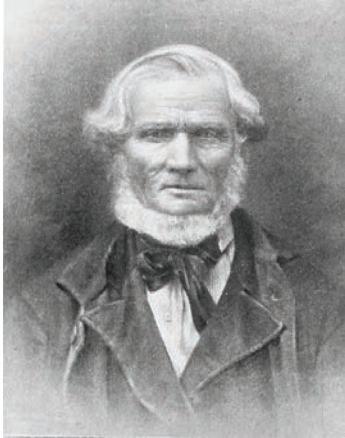
The Shinob site is only a short distance from the Old Spanish Trail campsite at Antelope Springs. The site has seasonal access on a graveled road that is on the Old Spanish Trail, and though it is within walking distance of a notable road, a four-wheel drive or high clearance vehicle is recommended. Camping facilities do not exist, but the natural surroundings could not be more accommodating to campers, except for the absence of water. The Antelope Spring itself no longer exists except as a memory. It was siphoned off by the BLM for local cattle herds and wildlife several years ago. The water table has also been lowered from years of agricultural pumping in the Escalante Valley.

OSTA members interested in finding the Shinob “treasure site” and the Council Cave trail site can contact me directly or a member of the Southern Utah Chapter for directions. The site will not be made available to the general public or to casual visitors to reduce probable desecration and vandalism. Some treasures are best to be left for others.



Antelope Springs: Old Spanish Trail Silhouette

1849 GOLD SEEKING CARAVAN: A GRUELING ORDEAL



By Nicholas R. Cataldo

Nicknamed “The Father of San Bernardino County,” Jefferson Hunt (1803–1879) seemingly had a hand in just about every major happening during the area’s early development. This Kentucky native was a captain in the Mormon Battalion and brigadier general in the California State Militia. His many accomplishments included guiding a wagon caravan of Mormon colonists from Salt Lake to San Bernardino in 1851 and carving out a logging road through Waterman Canyon and into the mountains a year later.

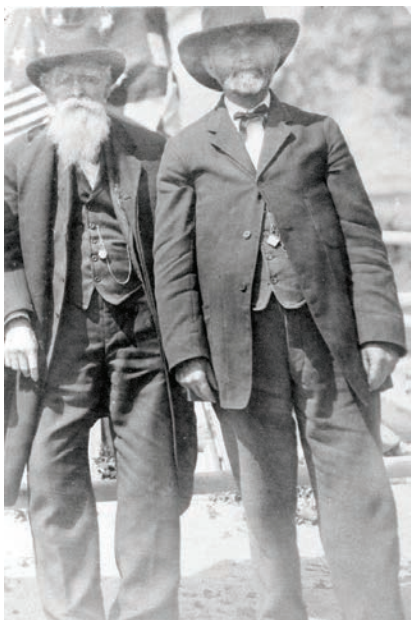
In 1853, Hunt was elected as one of two members to represent Los Angeles County in the State Legislature. His most formidable task was to present a petition asking for a division of San Bernardino from Los Angeles County. The act was passed in April of that year and Hunt was made representative of the new San Bernardino County. A year later, on April 13, 1854, thanks to the urging of assemblyman Hunt, the city of San Bernardino was incorporated. Prior to his many contributions to this Southern

California region, however, he had brought some of the first wagons along the former mule caravan route we now call the Old Spanish Trail.

The saga of pioneers crossing the Plains in search of a better way of life during the nineteenth century is filled with tales of adventure, hardship, and courage. In the spring of 1849, news of California gold discoveries spread throughout the United States, and a flood of emigrants flocked over the Oregon Trail to the Salt Lake cutoff. As that fall approached, recollections of the ill-fated Donner party attempting to cross the Sierra Nevada range by taking the northern route two winters earlier deterred many from chancing the snow-blocked passes. Unfortunately, there were few, if any safe shortcuts. In August, a caravan was formed in Salt Lake City with the intention of going to the gold fields by way of the southern route. Captain Jefferson Hunt, who was familiar with this course, became their guide and on October 2, the outfit—106 wagons—started their journey.¹

One of the noteworthy pioneers who eventually operated in and around San Bernardino after the

¹ Tom Sutak, *Into the Jaws of Hell—Jefferson Hunt: The Death Valley 49ers Wagon Train and His Adventures in California, 1846–1857* ((Danville, Calif.: Pine Bark Publishing Company, 2012), 316–23.



Pg 34, Left to right:

1. Captain Jefferson Hunt (courtesy of San Bernardino Historical and Pioneer Society)
2. Remnants of John Brown Toll and the rocky Old Spanish Trail Road in Coyote Canyon (courtesy of Christopher Brandon)

Pg 35, Clockwise

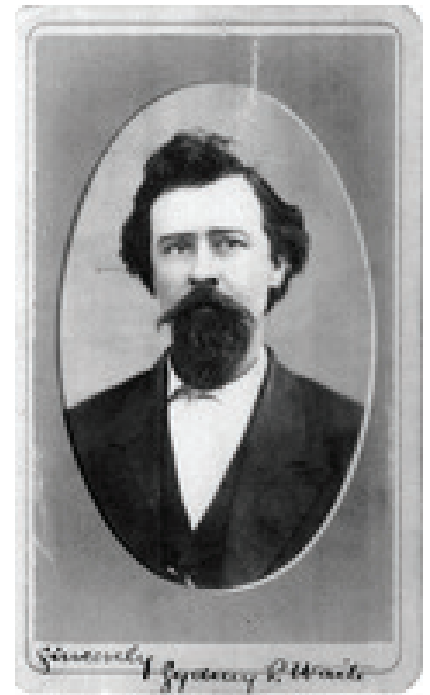
3. Sheldon Stoddard (courtesy of San Bernardino Historical and Pioneer Society)
4. Part of Old Spanish Trail and later Brown's Toll Road (courtesy of Amanda Brinkman-Cataldo)
5. Sheldon Stoddard (left) next to John Brown Jr. (courtesy of SB Historical and Pioneer Society)

Mormon families arrived a couple years later was Sheldon Stoddard. Stoddard reminisced to the San Bernardino Pioneer Society, which was formed in 1888, that after traveling for a while with Hunt over the Old Spanish Trail, he and a number of other individuals broke away from the caravan near Mountain Meadows. Turning west at what was thought to be a shortcut to the gold fields, Stoddard and company blindly followed a bogus trail for the next seventeen days without a guide, compass or map to go by.

On the 18th day, hopelessly lost and facing death without water, their lives were miraculously spared when a sudden rainfall drenched the area. As Stoddard recalled, "We caught the water by spreading out our rubber blankets on the ground and drank it with a spoon." The men then turned east at the Muddy River and carefully traced it south

until meeting up with Captain Hunt's company once again. This time they wisely followed their experienced leader along the Mojave River and through the rugged Cajon Pass. Unfortunately, on this same trip another group of would-be miners left Hunt's command at Provo, Utah, insisting they also knew a shorter route to the gold fields. This group, however, tragically blundered into what is now called Death Valley, where five men died before the survivors made it to Los Angeles. ²

Perhaps the worst obstacle on the journey was the steep defile approaching the Cajon Pass. Addison Pratt described in his diary that on December 16 the ground was covered with snow as they approached the summit of the "Cahoon [sic] pass . . . [and] the snow was still falling fast and we were much troubled to find the road."



Left to right: 1. Coyote Canyon 2. Sidney Waite (courtesy of San Bernardino Historical and Pioneer Society)

While the party continued along what is today known as Crowder Creek, Pratt noted “the stream has cut its way through mountains until the perpendicular banks in some places are near a hundred feet high.” Captain Hunt chose the rugged but less steep eastern wing of the pass. In doing so, they followed the branch of the creek, which cut its way through the narrow Coyote Canyon, strewn with large boulders in the creek bed. Long pack trains of mules making their way between Santa Fe, New Mexico, and Los Angeles had clomped through the twisting Old Spanish Trail during the 1830s and 1840s with relative ease. However, the Hunt caravan soon found out that getting wheeled vehicles through Coyote Canyon was a different story.

Addison Pratt acknowledged in his diary on December 19, that he and his wagon-mates negotiated the narrow gorge without outside assistance. However, he noted, “We were all jammed together in the narrow pass and all had to be helped but our own wagon, it helped itself up and down the rocks. But the rest had to be lifted and pried to get them up and down.”³

Sidney Waite, a 12-year-old traveling with his father, told the San Bernardino Pioneer Society years later that while in that narrow Coyote Canyon, his father had to take the wheels off the wagon and pack one at a time down over the boulders before sliding the wagon box and other heavy parts “on sycamore poles down the

² John Jr. Brown and James Boyd, *History of San Bernardino and Riverside Counties* (Western Historical Association, 1922), 277–78.

³ John and Sandy Hockaday, *Trails and Tales of the Cajon Pass: From Indian Footpath to Modern Highway* (Etiwanda, Calif.: Buckthorn Publishing, 2007), 134–39.

⁴ Brown and Boyd, *History of San Bernardino*, 284–85.

⁵ Hockaday, *Trails and Tales of the Cajon Pass*, 134–39.

⁶ Brown and Boyd, *History of San Bernardino*, 284–85.



From Santa Fe Magazine, March 1914

PHOTOGRAPH SHOWING THE SIX MONUMENT BUILDERS
Left to right, standing, are Richard Weir, John Brown, Jr., Jasper Corbet.
Seated are Sydney Waite, Sheldon Stoddard, De La Montaigne Woodward.

precipices and boulders.” This would be the last known use of the Cajon Pass’ east canyon route by wagons before the roadway was improved as a private toll road in 1861. After resting (and reassembling their wagons) at the nearby “Willows,” the group continued along the Old Spanish Trail into the San Bernardino Valley.⁴ Addison Pratt noted: “After all was through this roughest place we found between Salt lake and California, our wagons went down a few miles and camped 13 miles from the head of the canyon.”⁵

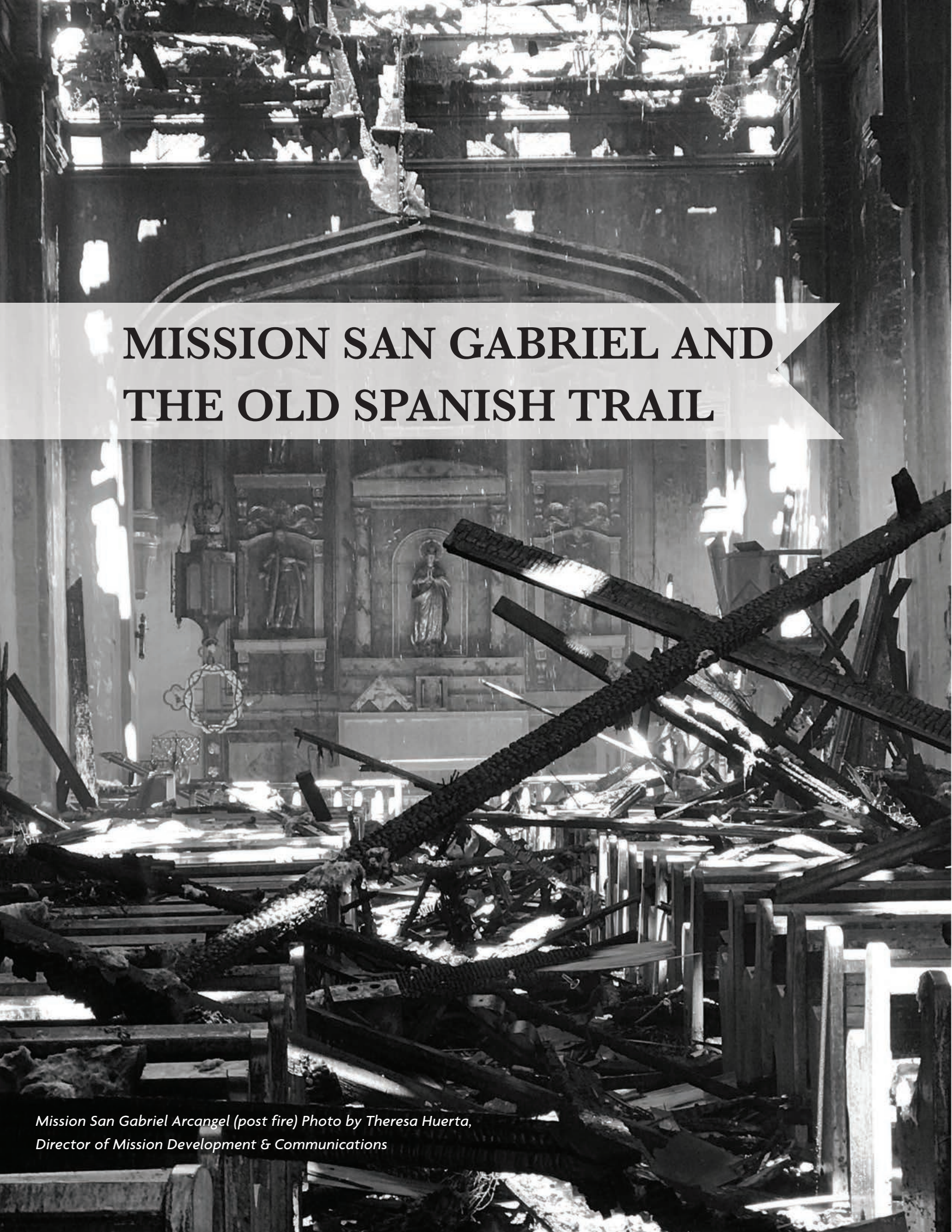
According to Waite, when the famished Hunt party arrived in Agua Mansa, which was settled by New Mexican families from Abiquiu a few days later, Cristobal (aka Isaac) Slover opened his smokehouse and supplied the weary travelers with bacon and squashes, of which they partook so freely without cooking that nine of the party died (although the mass gravestone at San Bernardino’s Pioneer Cemetery indicates seven). After burying their dead comrades on the east side of the trail along a ridge near what is today’s Mt. Vernon Avenue and in close proximity to San Bernardino Valley College, Captain Hunt led



Left to right: 1. Sidney Waite and Sheldon Stoddard (courtesy of SB Historical and pioneer Society) 2. Perpendicular Banks near 100 feet high - Horsethief Canyon (courtesy of Nicholas R. Cataldo)

his caravan to the Chino Rancho before heading north to Mariposa where they broke up to mine.⁶

Nick R. Cataldo has been a member (vice president, president, editor of its publications, and program chairman) of the San Bernardino Historical and Pioneer Society since 1980. He is a member of the Western Writers of America and a contributing writer for the Tombstone Epitaph, Oregon-California Trails Association, the Old Spanish Trail Association, and Wild West Magazine; and has been a local history columnist for the San Bernardino Sun since 1998. He is the author of Images of America: San Bernardino (Arcadia Publishing, 2002) and The Earp Clan: The Southern California Years (Back Roads Press, 2006). He is the co-author of Pioneers of San Bernardino: 1851–1857 (San Bernardino County Museum Association, 2001) and The Earps of San Bernardino County (San Bernardino Historical and Pioneer Society, 2002). His most recent book is Creating the Gate City: San Bernardino, Ca. (Back Roads Press, 2021). Nick is currently in the process of a new book—Nicholas Earp and Sons. He lives in Hesperia, California, with his wife, Linda.



MISSION SAN GABRIEL AND THE OLD SPANISH TRAIL

*Mission San Gabriel Arcangel (post fire) Photo by Theresa Huerta,
Director of Mission Development & Communications*



Left to right: 1. Mission San Gabriel by Edwin Deakin 2. Mission San Gabriel by Ferdinand Deppe, 1832



During the nineteenth century, Mission San Gabriel Archangel was a focal point for trade with trappers and travelers coming west along the Old Spanish Trail. It was Antonio Armijo's 1830 caravan that established the OST route westward from Santa Fe to San Gabriel Mission with sixty men and pack mules loaded with woolen goods. Afterward, the newly established Old Spanish Trail opened trade and communication routes between the Mexican province of New Mexico and California. Upon arriving at San Gabriel Mission, padres

provided food, rest, and shelter to travelers who came across the arduous and difficult route. During this time, San Gabriel became one of the most prosperous Missions in California.

Recently, San Gabriel had its 250th anniversary. It is now focused on how to best display the history of the mission and ways of telling that story through the voices of the Gabrielino-Tongva Indian Tribe, who helped build the Mission and remains a key part of the story of the region.

Update courtesy of Mission San Gabriel Archangel

Today marks the one-year anniversary of the tragic fire that claimed the roof of our beloved Mission San Gabriel and caused a significant amount of damage to the interior of the Church. Thanks to the valiant efforts of the various firefighting teams, the fire was extinguished before it could reach the altar area; a true miracle. Despite the devastation, there is much to be thankful for especially since no one was injured and no significant historical artifacts were lost. We would like to share with our parish

community the extent of the damages to our Mission and the work that lies ahead of our journey. After the Fire Marshall gave permission to re-enter the Mission days after the fire, the restoration team met to address the immediate needs that included the removal of roof debris and stabilization of the altar ceiling. With the debris removed from on top of the structure and the interior, scaffolding was put in place to support the altar ceiling and the wood statues were removed from the reredos.



Top to bottom

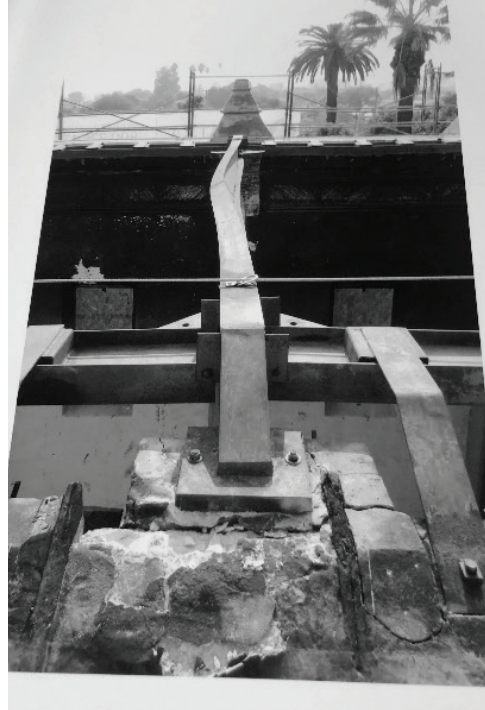
1. Aerial view of roof damage

2. Interior view from altar

3. View of pulpit from altar

Upon careful examination, the extent of the fire damage was as follows:

- The roof and ceiling from the back of the church to the altar area were completely damaged. Thankfully, the ceiling in the altar area was not burned but it suffered significant heat and smoke damage.
- The steel beams put in place during the earthquake retrofit in the early 1990's were twisted and would require replacement.
- The custom moldings and decorative pieces at the top of the walls in the nave of the church would need replacement with the exception of a few pieces that did not sustain significant damage.
- The three major chandeliers that provided lighting to the Mission were damaged when they fell from the ceiling but could be repaired.
- Choir loft area damage included the Wurlitzer organ, the window, wood risers, stairway, railing, and door.
- The baptistry floor was flooded with water from the fire fighting efforts and as a result the floor sank approximately 18 inches and some of the original floor tiles cracked. Additionally, the walls and pedestal that held the baptismal font would need repairing and the ceiling and niche murals would require cleaning and restoration.
- The historic pulpit was damaged by falling roof debris as was the railing and would need to be restored.
- All electrical wiring in the Mission was damaged.
- The reredos and wood statues sustained heavy heat and smoke damage and would require substantial cleaning and restoration. The sacristy floor sank approximately 12-18 inches from the water pooling in that area and many of the original floor tiles were damaged.
- All furniture inside the Mission and the sacristy sustained smoke damage and would require cleaning.
- The front fabric panels that covered the altar in the sanctuary suffered water damage and would require cleaning, restoration, or replacement.
- Several rooms in the Museum also sustained soot damage and the entire museum collection requiring cleaning and removal to a storage facility.



Left to right: 1. Conservators working on altar ceiling 2. Twisted steel beam 3. Archeology in sacristy area

Despite the overwhelming news, the restoration team, together with the Archdiocesan insurance team, quickly got to work on the plan for restoration. By the fall the temporary roof was put on the Mission for protection during the rainy season and during the months in between several projects took place.

To begin, it was decided that the removal of the wood statues, original to Mission San Gabriel, was a priority and after the altar area was secured with scaffolding they were professionally removed. Over the past several months, the statues have been meticulously cleaned of soot by the art preservation firm of Rosa Lowinger & Associates and their full restoration is underway. In the sacristy and baptistery, archeologists were tasked with excavating various areas to (1) uncover any artifacts that may be buried in the area, and (2) provide valuable information about the architecture of the building. Some of the artifacts found included glass beads and brownware (native to the San Gabriel area), but more significantly the dig revealed new information about the church's foundation. Another valuable discovery occurred due to the intensity of the fire at the top of the nave walls. The plaster on

the walls closest to the choir loft fell off in many sections revealing the foundational materials as well as older colors that might be left from the original construction of the Mission. Since the paint job on the walls, pilasters (columns), and ceiling will have to be redone, Mission San Gabriel is taking the opportunity to explore various palette options that span back decades. The paint analysis has already revealed various motifs from the 1920's - 1930's providing insight about the overall progression of the interior of the Mission over the years.

Similarly, the damage in the choir loft area uncovered vital information about an event that happened in Mission history. Mission San Gabriel's bell tower sheared off from the northeast wall of the church during a massive earthquake in the early 1800's leaving the passageway between the bell tower and the main church open.

From the interior, the wall was patched up with adobe bricks and in the 1920's the installation of the Wurlitzer organ and large wood pipes hid the repair. The exterior wood doors can be seen on the northeast wall in the Campo Santo indicating where the bell tower once stood. The



*Clockwise: 1. Cement work in sacristy area
2. Current restoration work on St. Gabriel's statue
3. Cement slab poured in baptistry to secure pedestal*

fire destabilized the interior brick wall making it necessary for the bricks to be removed and uncovering the doorway that hasn't been seen for almost a hundred years. The findings along the way have certainly been exciting, but there is much work to be done.

It is worth noting that significant milestones have been reached over the past few weeks. This week the fire-resistant sheeting has been placed over the completed roof structure. The installation of new electrical conduit in the sacristy has also happened in conjunction with the pouring of the concrete slab and the beginning of the replacement of historic tiles. This past Thursday the concrete slab inside the baptistry was also poured providing much needed support for the adobe pedestal that holds the historic baptismal font. In addition, the full-body painting of Our Lady of Sorrows that hung on the wall over the baptistry entrance and was damaged by the

fire, has been cleaned and will be completely restored; a project that otherwise would not have happened because of the lack of funding.

Still, there continues to be a feeling of sadness and heartbreak to think that the Mission has undergone such a devastating tragedy. However, those feelings can be countered with a sense of excitement and joy to know that when the doors of the newly restored church are finally opened, she will be more beautiful than she has ever been in her two hundred- and sixteen-year history.

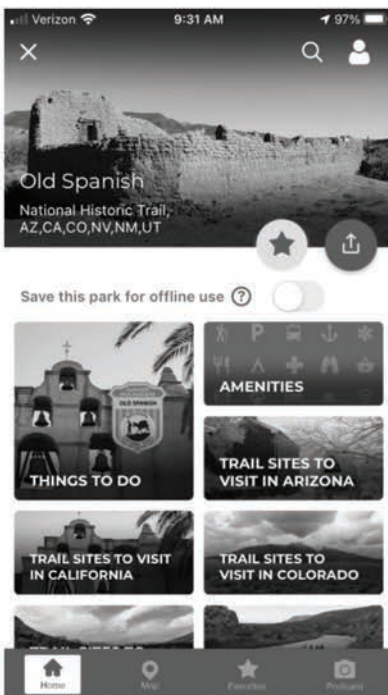
As of today, the Fire Restoration Fund has raised close to \$350,000 from the generous donations made by individuals, foundations, parishioners, and Mission family members around the country and the world. As always, we ask for prayers so that our restoration efforts will be guided by God's grace and together we will celebrate Mission San Gabriel's reopening as a resurrection church in 2022.

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SAVE THE DATE

FROM DUST TO GOLD: Appreciating Historic Trails in New Ways

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Mission San Gabriel Arcangel (pre fire);
Photo by Nataly Hernandez



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