

# SPANISH TRACES



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Fall 2003

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*photos by Ron Archibald*

## OSTA Durango 2003 Annual Conference – Ute Stories Enrich History of OST –

*[Doug Knudson's introductory remarks at the symposium.]*

Our conference theme, "Ute Perspectives on the Old Spanish Trail," brings us into intimate contact with one of the dominant cultures that affected the Old Spanish Trail and American western history. The Ute perspectives and their unique presentations have several relevant reasons for being featured here.

Much of the OST passed through Ute homeland, especially the mountains of Colorado and Utah. About 40 miles of the OSNHT travels through the modern Southern Ute Nation, and many more miles travel near the Ute Mountain Utes and the Northern Utes.

The OST dramatically altered Ute lifestyles, both positively and negatively. Utes and Ute *genizaros* were heavily involved in guiding and trading activities along the Old Spanish Trail (which was really a set of "Old Ute Trails").

Thus, Ute history and culture are key components of the OST story. We, as OSTA and as members of the public, will benefit from learning, planning and preparing for proper integration of Ute perspectives into the interpretation of the Trail. We seek Ute collaboration and integration in the membership of OSTA.

Ute interpretation in their museums and on Ute homelands will add a rich

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and attractive dimension to visitor understanding of this region and its history.

Our conference speakers discuss here the Ute perspectives, thus increasing our sensitivity and knowledge of these people who are still an intriguing and integral part of the OST stories. ■



# NEWS

## U.S. DEPARTMENT OF THE INTERIOR

Office of the Secretary

Contact: NPS National Trails System Group Office 505-988-6888

For Release Saturday, June 21, 2003 BLM National Landscape Conservation System 202-208-3516

### Old Spanish Trail to be jointly administered by National Park Service and Bureau of Land Management

WASHINGTON - It's been called the longest, crookedest, most ornery pack trail in the history of the United States. The Old Spanish Trail, which crosses six western states, became a part of the National Trails System last December. Interior Secretary Gale A. Norton has now assigned administration of the 25-hundred mile trail to the National Park Service and the Bureau of Land Management.

This clears the way for both agencies to assign staff to develop a comprehensive management plan and establish an advisory council. This decision was announced today at the annual conference of the Old Spanish Trail Association in Durango, Colorado.

All National Scenic and Historic Trails designated by Congress are administered and managed in the spirit of partnership and cooperation with affected Federal, State and local agencies as well as trail organizations, interest groups and the public.

The Old Spanish National Historic Trail traverses several routes from Santa Fe, New Mexico, to Los Angeles, California. Linking Indian trails and trails established earlier by Spanish and Mexican explorers, this trail's greatest significance was in the 1830s and 1840s as a trade route exchanging Mexican woolens for California horses. Fur traders, Indian slave traders, emigrants, military expeditions and gold seekers also used the trail.

- DOI -

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The OST, one of America's great long distance trade routes, is now our country's most recent National Historic Trail. We encourage you to join OSTA and help in its preservation, and increase appreciation of our SW's multicultural heritage.

#### Membership Dues:

|                                   |                       |
|-----------------------------------|-----------------------|
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Visit OSTA website at <http://www.oldspanishtrail.org>  
Website upgrade continues, but slowly!

## President's Corner

by Steve Heath

The designation of the Old Spanish Trail as a National Historic Trail has brought and will continue to bring great opportunities for OSTA. I hope we are up to the challenge. At the Durango meeting I encouraged the various OSTA Chapters to create events to educate the public about the Trail. The example set last April by the Grand Junction members as they celebrated the designation can be duplicated in many communities along the Trail. Membership in OSTA rose about 10% primarily due to that event. The latest reports indicate that OSTA membership is at 385. I have



personally pledged to educate as many people about the Trail as I can while I serve as your President.

Since returning from the Durango conference I have had the opportunity to meet with four groups and tell them some stories about the Trail, and that there was a history before their ancestors settled along the Trail. Each of us as individual members can help in this great task.

We all learned at Durango that the

Old Spanish National Historic Trail will be jointly managed by the Bureau of Land Management and the National Park Service. The next important decision will be where the management of the Trail will be headquartered, and then we have the task of assisting in the writing of the Environmental Impact Statement and the Management Plan for the Trail. These are not simple tasks and will involve many of you. Let us know about significant sites or traces on the Trail, about old inscriptions along the Trail, and of documents that tell the story of the Trail. As some would say, "We are in the right place at the right time"; I hope we are up to the challenge. ■



### Old Spanish National Historic Trail

1. Armijo, original route
2. Wolfskill-Yount, favored route
3. North Branch, West & East Forks

Graphics extracted from original map by the U.S. Department of the Interior, as produced by Greg Homan at the New Mexico State Office of the Bureau of Land Management in Santa Fe, 1-3-03. Extraction and additions made by KnL Carpenter of OSTA, Sep 2003.

Tribute to a Grand Lady . . .

## Ruth Marie Colville

### 1904 – 2003

“The present is not enough, the future hasn’t happened, the past is all we have; we must save it.” This is a quote by Ruth Marie Colville of Del Norte Colorado who “found a new trail” on July 9, 2003.

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In the 1950s Ruth Marie began research of trails and wagon roads. She believed in the evolution of a trail, from a game trail, to Native American trails, to explorers and settlers routes, to modern highways. She had a spiritual connection with the land, which said, “This is the way.”

In the fall of 1972, Ruth Marie presented to the San Luis Valley Council of Governments (southern Colorado) a definitive *Historic Site Inventory* for the six San Luis Valley counties. The section “Landmark Trails and Wagon Roads” includes narrative descriptions for both forks of the North Branch of the Old Spanish Trail. She wrote, “The trail qualifies as a remarkable national landmark for its primordial beauty and its significance.” In 1973 the San Luis Valley Council of Governments prepared a well-executed map depicting the “North Branch of the Old Spanish Trail to California via Cochetopa Pass.” (See “*Spanish Traces*” Special Edition, June 10-11, 2000.)

In 1994 The Old Spanish Trail Association (OSTA) was established in Del Norte, Colorado to study, preserve and protect the Old Spanish Trail. Ruth Marie was a founder and lifetime member of the North Branch of the Old Spanish Trail Association and made a significant contribution to education in southern Colorado and northern New Mexico, a testament to her love of southwest history. “I was there, I saw it, now let me tell you about it.”

In June 2000, at the OSTA Seventh Annual Conference in Taos, New Mexico, Pat Richmond presented an award to Ruth Marie from the Association for her dedication to historic preservation and her research that brought recognition to this national landmark.



photo by Mark Allison, Del Norte, CO

Ruth Marie, 99, passed on after a short bout with pneumonia. Her words to you would be from a blessing she loved and used many times:

#### **A Plains Indian Chant**

“Let the words come singing here,  
Let the clouds with rainbows greet,  
And most comfortably embrace  
The People of my Life,  
The ones who own my heart,  
And let us... Each one,  
Wish one another well.”

*submitted by Suzanne Off*

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Also see *Spanish Traces*, Winter 2002, Vol. 8, No. 1, for a book review of her biography, *A Passion for Life: Ruth Marie Colville*. ■

## 2003 Annual Conference Highlights

This conference, held in the heart of Ute country, delved into how the Old Spanish Trail traffic affected the native cultures of the time and in later years. The symposium papers presented offer great insights, and they are all included in the following pages. They are a must read! In addition we had three outstanding field trips, east and west out of Durango, and on the Armijo route.

We had 105 register for the conference, with attendees from 9 states, and from several Federal and State agencies. BLM alone had personnel from NV, UT, AZ, CO, and NM. The facilities at the Center of Southwest Studies at Fort Lewis College were outstanding. The Director of the Center, Dr. Andrew Gulliford, donated the use of meeting facilities, helped with the planning, and offered special programming. Jeanne Brako, of his staff, provided a high energy tour of the Rio Grande and Navajo textiles exhibit (a small portion of the "Durango Collection"), as well as a sunrise summer solstice event.



*photo by Ron Archibald*  
Jeanne Brako Talking Textiles

Professor Duane Smith, of the Center of SW Studies and a long-time OSTA member, presented a lively banquet talk with slide show on the history of the Durango area.

The keynote talk by OSTA member Jim Goss and the three Ute speakers all addressed the theme of the Ute Perspectives on the OST, beginning what we hope to develop into a lasting partnership. The Ute Mountain Ute Tribe has joined OSTA as a corporate member.



*photo by Doug Knudson*

### Dr. Frances Leon Quintana

OSTA was honored and surprised at the conference by a visit from this local historian and author, Frances Leon Quintana. Her book, *Pabladores*, is the story of the Spanish-speaking pioneers who settled the Chama Valley of New Mexico in the 18th century, and of their descendants who spread northward into the New Mexico-Colorado borderlands and formed close trading ties with the Utes. The book sold out at the conference, but is again available from the *ST* editors at \$15 postpaid.



*photos by Doug Knudson*

Book sales at the conference went exceptionally well, as indicated by the smiles of the booksellers shown above, Carol Corbett on the left and Marie Greene on the right. They sold 38 books, 34 lapel pins, 11 sets of bookmarks, plus shirts and mugs.

The evening dinner was excellent and there was much comradery. Liz Warren was master of ceremonies and presented the awards to Judge Robb, Senator Campbell, and Representative McInnis (see pages 24–26). And finally, our new president, Steve Heath was introduced.



*photo by Doug Knudson*

### Steve Heath

OSTA will need to make a huge effort to keep the NHT momentum going until the Federal agencies get organized and the comprehensive Management Plan is finalized. We must work with the Board as they manage this essential task. ■

# Ute Indian Perspectives on the Old Spanish Trail:

## SINAWAVI MADE THE TRAIL

Presented by James A. Goss  
Professor of Anthropology, Emeritus  
Texas Tech University

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*In the beginning there was only water.  
Water Grandmother floated in her basket  
In the midst of the waters.  
She thought and created the land from her own body  
As Spider creates her web, or as a woman creates her basket.  
She thought, and sang, and stretched the land.  
She circled in the sunwise direction, and  
Bit by bit, she added to the land.  
When the land was so large that she could no longer see the waters,  
She sent Sinawavi to see if it was large enough.  
Sinawavi ran from center to edge,  
Again and again,  
Checking and rechecking.  
Finally, Sinawavi returned, all out of breath,  
Shouting, "It fits!" "It fits!"*



photo used by permission

**James A. Goss**

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This is a fragment of the origin myth of the Nuutsiyu (The Ute People). It serves as a masterkey to understanding Ute perspectives on their lands, their trails, their neighbors, and their place in creation and history. In Ute traditional belief, Water Grandmother is Mother Earth and created this earth for her children to come. Sinawavi is her helpmate, created to become the steward of Her body. He made the trails from the mountain center of the earth to the edges where the earth meets the Sea that Surrounds us. He measured the earth so that it had the proper dimensions for the people to come. The earth was created to "fit" the pattern that Mother Earth thought into being. Only Sinawavi has the power to make the trails or measure the earth.

No mere man can presume to make trails, to measure the earth, or to cut up Her flesh. To do so would be the direst sacrilege.

Ute Genesis continues:

*Sinawavi was coming down a ridge from Niavikaavi, "The sacred highest snowy mountain at the center of the earth," and he saw Water Grandmother making a basket beside the Sacred Lake, "Her source of all the waters." As Sinawavi arrives She is finishing the lid for the basket and sealing it with pinyon pitch. She said, "Take this down the trail to the edge of Avapaa, The Great Water that Surrounds us. But, be careful not to open it until you are beside the Great Water."*

*Sinawavi dutifully follows the instructions of the Creator Goddess. He puts the basket on his back and starts running down the trail to the edge of the Great Water. But, the trail is rough and rocky and as he bounds along the lid of the basket flies off and without Him noticing the contents start jumping out. All down the trail they jump out.*

*Water Grandmother is angered by Sinawavi's foolishness and rolls the waters of the Sacred Lake into the trail. The angry waters tear up the lands along the trail and slash the trail into deep canyons. Sinawavi sees the waters coming and runs and bounds faster and faster and more of the contents jump out. The contents are, of course, people.*

*Finally, Sinawavi gets to the edge of the Great Water, and jumps aside as the angry waters flow on into The Sea that Surrounds us. He takes the basket off his back and realizes his transgression. He turns the basket upside down and the smallest brownest people come out that were left in the bottom of the basket. Sinawavi calls them the Kwichanuuwi, or the "Excrement People," and tells them that they will live there at the mouth of the river that now flows down the trail. He tells them how to live and what they will eat.*

*Now he sadly goes back up along the river over the rough canyon country that has been created by his transgression. The smooth trail that he had originally created is now at the bottom of the river. So he has to blaze a more arduous route back to the Sacred Lake and the Snowy Mountain of the Center. Along the way he meets the people that have jumped out of the basket. These bewildered newly created creatures are waiting along the river literally not knowing which way to turn.*

*Sinawavi shoulders his responsibility and gives each group along the way a name and tells them where they are to live, how they will live, and what they are to eat. He said goodbye to the Yuma people at the mouth of the river, whom he called the Kwichanuuwi. He moved on up the river and named the Mojave, Aitsiyu, "The Turtle People." Then he named the Hopi, the Muukwitsiyu, "The Spider People," or "The Weavers." Then he named the Navajos, the Paagawiitsiyu, "The Dragonfly People," or "The Slim People." Then he named the*

*Paiutes who lived along the rivers, the Paanukwitsiyu, "The River People." Then he named the Paiutes who lived at the lakes, the Paayukwitsiyu, "The Lake People." Then he got back to the first little people that had jumped out of the basket up at the head of the trail near the Sacred Lake and he said that they were small and there weren't very many of them but they were strong. He said that they were fortunate to live in these beautiful mountains and that they would have lots of game to eat. He also said that they would always live in these mountains and be the closest to the Sacred Lake and the most Sacred mountains of their Grandmother Earth. And they would be called the Nuutsiyu, "The Mountain People." Uwisura urupiga. "That is the way it was a long time ago."*

This is the way (of course, in my free translation) that the story was told to me by Antonio Buck, Jr., elder of the Southern Ute Tribe in 1961.

Forty-one years ago, Antonio Buck Jr. told me much about the way the Utes view the Old Spanish Trail. It ran right by his house on the Southern Ute Reservation. My field notes for August 29, 1962 bring this back to life:

We just came back from a visit to Conejos in the San Luis Valley, yesterday. The dogs were barking and Tony asked me what they were barking at. I told him I didn't see anything but a "dust devil" coming down the road. He said that it was an "Unupichi," a bad spirit, and that the dogs can see them.

Then he wanted to tell this story. He said it was a true story.

*A long time ago, there was an old Kukwechnuchi "Spanish-speaking Ute" living over at Conejos about 1870, or maybe before. He was an old man living with the Mexican people. They were taking care of him. He used to guide those people when they used to travel through this way on this trail. They traveled all the way back over to Green River and Whiterocks, and all the way on to California.*

*This old man was sitting down on a handmade wooden bed. He knows all this country from Conejos to Green River and he knows every name. The Ute Indians all come to him to find out about the trail. This old man was very happy to see them when they came in. He told them to sit down and that they were his friends. So while they were sitting down, the old man repeated the names of places in this western country that they were going to be traveling through.*

*He said Conejos. Right here, this place, this river the Utes call Tavuchipa, or Tavuchivanukwiti, "Cottontail Rabbit River." The Mugwatsiyu Utes used to catch cottontail rabbits and have a feast here when they had the Bear Dance in the spring. When the Mexicans settled here they called it Conejos.*

*From here the trail goes up the river and across the pass to Tupinukwiti, "the San Juan River." Then to Pagosa nuuwachichi, that's Pagosa (water-gushing-out-boiling). Then the trail goes by Tuwinichichi, >>>*

*or Tupiwiniri, "Chimney Rock" (standing-up-rock). The Mexicans call it Piedra Parada. Then comes Pievanukwiti, "Piedra River." Then you see Kaachigarichichi, "Ignacio Peak." Then you go across Ariupanaa, "Spring Creek," that comes down from Wiagarichichi, "the H. D. Mountains" (Oak Mountains).*

*Then you come to Pinuu or Pinuuvanukwiti, "Pine River." There used to be a lot of big pine trees along here. They are all cut down now. We call Ignacio, Pinuu. Sometimes people call us Utes that live in Ignacio, Pinuunuutchiyu. "Pine-River-Utes." We call the San Juan Mountains, Pinuunukwikkaipa'a, "the Pine River Mountains." Next the trail crosses Tirinpanukwiichichi, "the Florida River" (bare-plain-creek). It runs into the Animas River further down. Then, below Durango, the trail crosses Sagwavanukwiti, "Blue River." That crossing is dangerous. A lot of people have been lost in that river. The Mexicans call it Rio Animas. We call Durango, Turankwu.*

*Then the trail goes on past Agwapanukwichichi, "Basin Creek" (a-lot-of-dry-wood-on-a-hill-creek). Then past Paartavanukwiti, "La Plata River." We never call it Panakarivanukwiti. Then the trail goes on over by those old Aztec ruins that we call Wiimukwiganipi, "Mesa Verde Ruins" (old-Hopi-houses). The Mancos River we call Wiimukwiganivanukwiti (old-Hopi-houses-river).*

*Then the trail goes by Togoyaki, a good place to live with sweet water,*

*and cattails. Now they call it "Toyak" (spelled "Towaoc" now on maps, headquarters of the Ute Mountain Ute Reservation). There you go past Wisikaaivichi, "Little Yucca Mountain." They call it Ute Mountain or Sleeping Ute Mountain today. That is where the Wiinuutsiyu have their Sundance, up on the side of that mountain.*

*Then past Pachanakwakariior, "Blue Mountain." Then past Pariagarrichichi, "Elk Mountains." Then past Sueyagariaa, "Aspen Side Mountains." The Mexicans call them La Sal. Then to Sinawapuu, Sinawavanukwiti, or Yukwupuvanukwiti, "Coyote's Trail," "Coyote's River." The Mexicans call that Rio Colorau or Rio Colorado. The Momoni (Mormons) call the crossing Moab. Then to Piavanukwiti or Avwapanukwiti, "Mother River" or "Big River." The Mexicans call it Rio Verd or Rio Verde. The Marikatsiyu (Americans) call it Green River. The Crows call it Siidskidi Agai, or "Prairie Chicken River."*

*Then that old man was all tired out, and he fell over and went to sleep and the people went out. That is the way he always did. He told about all those places. He knew all those names from Alamosa all over this way past Green River. That is the end of that story.*

These fragments of Ute Oral Tradition are a good beginning point for understanding how the Utes view their land and the "Old Spanish Trail." All I can do in this short time I have to share with you, is to give a few beginning points for rethinking

interpreting the history of the "Old Spanish Trail," taking Ute Indian History into consideration. Our Trail historians haven't done this for us. It is out of their realm. It is before history written in European languages on this land. Therefore, it is irrelevant, not worth anything. As an anthropologist, linguist, folklorist, comparative mythologist, and ethnohistorian, I deny the traditional limitations and biases of the historians of the past. The Hafens confessed the problem when they wrote:

In justice to the Indians, however, one must admit that they had pioneered the trail long before and had made it a regular route of primitive barter prior to white man's entry. . . . But with the egotism of the white race, we ordinarily ignore Indian contributions and appropriate all achievements to ourselves.

Although Leroy and Ann Hafen recognized the enemy, and it was them, they did nothing to rectify the problem. They went on as "ordinary" "white" historians and even added to the problem by dismissing a complex and sophisticated pre-contact trading network as "primitive."

A more recent and more generous Trail historian, and a friend of mine, Joseph P. Sanchez, at least begins his book with an acknowledgement that the Indians were there:

Like almost every colonial road in North America, the Old Spanish Trail, with all of its variations, was forged from Indian pathways similar to those that crisscrossed the entire western hemisphere. From that

standpoint the origins of the Old Spanish Trail are **obscure**, although it first came into the historical limelight when Yuta guides led Spanish colonial frontiersmen in New Mexico northwestward from Santa Fe beyond Abiquiui through the Utah canyonlands, to the vicinity of the Great Salt Lake. Only then, at its **historical debut**, did the Yuta country become part of the Spanish **claim** to New Mexico.

So, for the historian, the “historical debut” of the Utes and their country only occurs when they are brought out of “obscurity” with the light of Spanish conquest. The age-old story! The Utes don’t have a history unless the European colonists give it to them. The Spanish can “claim” anything, but the fact is the Spanish colonists never conquered the Utes or their lands. Finally, the “obscurity” might have been lifted by listening to the story that the Utes have been telling. It has always been there, if we only take the time and trouble to listen.

Let us now go back to our first couple of fragments of Ute Genesis. The Utes have a body of oral tradition, similar to our Judeo-Christian scripture that explains their origins. They believe that they are the children of Mother Earth and are responsible for the stewardship of her body. They believe that they were given their mountain homeland by Sacred Mandate. Deity gave them their mountains, valleys, rivers, lakes, and trails. Deity taught them how to move about their Sacred Landscape, how to travel, where to live, what to eat, and how to pray. This beautiful land was their Sacred Legacy for

thousands and thousands of years. And, this was essentially undisputed, until the aliens came.

The Utes have known the way from the continental divide in Colorado and New Mexico to California since their creation. Yes, the Utes “know the way to San Jose.” Their Myth explains the origin of the Colorado River System. It is Sinawavi’s Trail, Sinawavi’s River, Sinawavi’s Valley, Sinawavi’s Canyon, and it is Sacred and must be approached in a Sacred Way. The Myth explains the need for a more circuitous route through and around the Colorado canyon country. Sinawavi made the trail and showed us the way. The way was rough and circuitous because of “First Man’s” and our own transgressions. But, it is a Sacred Way, mandated by deity.

The Utes know that the trail has been there for thousands and thousands of years. The Utes know that the trail was there before there was an “Old Spaniard.”

The third fragment, of course, tells us that the Ute people perpetuate a cognitive mapping of their lands and their trails. Amazing! They had even named the major geographical features in their own language, before the Europeans came and did it for them. And, as they have become bilingual, and even trilingual as alien languages have been imposed upon them, they have kept track of their Sacred Names and Sacred Places. Their Sacred Landscape is still here. We should keep in mind that this is their trail and their ancestors were camping along it 10,000 years ago. 10,000 years of human stories are still part of this trail. In a very real sense the

Old People are still here, and they still have unfinished business here. They are kept alive by their children telling their stories along the trail. They are kept alive in Oral Tradition. And, oral tradition is worth something. Ten thousand years of oral tradition is probably the best part of the story of this trail. The Utes know something about this trail and this land. And we should listen to them. Documented, written history of the last 300 years is like the skin of an onion compared to 10,000 years legacy of the Utes and their ancestors.

The first documented encounters of the Spanish with the Utes came in the 1620s. By 1670 the Spanish arranged a peace treaty with the Utes assuring mutual defense, access of the Utes to Spanish controlled markets at Taos, Santa Fe, and Pecos, continued Ute control of their own lands and resources, and safe passage for official Spanish expeditions into Ute territory. Both the Utes and the Spanish generally honored this agreement even through stressful changes in administration on both sides, until the Mexican Revolution of 1810–1824. The Utes did not participate in the Pueblo Revolt of 1680 when the Spanish frontier was driven back to El Paso. Diplomatic relations were quickly reestablished when de Vargas returned with the reconquest of New Mexico in 1692. **THE UTES KEEP THEIR TREATIES.** The Ute country was not conquered or reconquered. The Utes were still free and sovereign in their own sacred land.

Rivera’s expeditions into Ute country in 1765 were guided interpretive and trading tours. Safe passage was >>>

guaranteed by Ute speaking guides. Relations were friendly. The Dominguez-Escalante Expedition of 1776 into the Ute heartland was a guided tour, led by Ute speaking guides. It was not a conquest. This was still Ute land. The 1779 de Anza Expedition into Ute country was to punish “Comanche raiders,” not to conquer the Utes. The Utes and Apaches were allied with the Spanish in hunting down the enemy. Utes investigated the trespass of Zebulon Pike when he built a stockade and ran up the American flag in the San Luis Valley in the winter of 1806–1807 in the Ute heartland. The Utes turned Pike in to the Spanish in Santa Fe according to their mutual defense agreement. In short, Ute lands and the “Old Spanish Trail” were never controlled by the Spanish colonial government.

When the Republic of Mexico was formed with a constitutional government in 1824, the Utes were still free in their own lands. During the Mexican Republic’s administration of 1821–1846, Mexicans made some attempts to settle in Ute lands, but they were quickly driven out. The Ute nation protected its lands and sovereignty.

In 1846 the United States army invaded and conquered New Mexico and the Treaty of Guadalupe-Hidalgo of 1848 transferred New Mexico to the United States. But, the Utes were still free and unconquered on their own land. The Utes were not conquered and their lands were not taken until the United States Army launched a major campaign of superior military force against them through March, April, May, and June of 1855. The

Utes realized that they would be hunted down and hounded to their deaths by the superior Marikatsiyu forces. They could no longer retreat to their mountain heartland. Their heart had been pierced by American settlers and armed force. For survival, they had to sue for peace, negotiate treaties, give up lands, and become dependent on the “New Order.”

So, it is important to the rethinking of the trail to note that the Spanish colonial government of New Mexico never owned or controlled this trail. The Mexican Republic never owned this trail. When the trail fell into disuse after 1848, it was still not controlled by the United States. It was still the Ute Trail through Ute Traditional Sacred Lands. The Utes had every right to decide whether they would extend safe passage to, trade with, exact tribute from, or punish trespassing aliens on their trail. There was a sovereign nation, by any definition. The trail is an Ancient Ute Trail through Ancient Ute Sacred Lands. Maybe the rethinking of the “Old Spanish Trail” should even include a name change. Credit where credit is due! Fair is fair! The interesting story is the story of Ute international diplomacy. How did they decide how to deal with the different varieties of aliens that invaded their territory? The Utes are human beings of thought and action who have been on the scene for 10,000 years. Their story is the best part of the story.

The descendants of the Utes who once were free and sovereign in their sacred mountains of Colorado, Utah, and parts of New Mexico and

Wyoming, now live on three small reservations along the “Old Spanish Trail”: the Southern Ute Reservation of Colorado; the Ute Mountain Ute Reservation of Colorado; the Uintah and Ouray Reservation of Utah. They are still alive and well, and wonderful people. They are phenomenal survivors. They are still the Nuutsiyu People. They still have their traditional beliefs, and ceremonies, such as the Bear Dance and the Sundance, which keep them in tune with their stewardship responsibilities to their Sacred Land, their Sacred Mother. And, they are not going away. No matter how much America tries to ignore them. Don’t write the Utes off as “vanishing” Native Americans. There were probably 6,000 – 10,000 Utes before the European invasion. Their population was devastated by 1900, but today their birthrate is outstripping the national average. There are over 7,000 enrolled tribal members on the three reservations. The population of the Southern Utes has grown from 400 to 1,500, more than tripled, in the 45 years that I have known them. There are probably as many Utes today as there ever were, but they are essentially “invisible” because there are so many “Others” on their beautiful homeland. You don’t get to know them, or learn what they know, if you don’t seek them out and prove yourself as a friend.

Now, we get to the job that I agreed to come here for: To introduce the real experts on Ute history, their culture, their lands, and their trails. They will give their perspectives. They are elders, three wise men who are vessels of the legacy of their people on these lands for thousands

and thousands of years. They are leaders of their people spiritually and politically. They have all had responsibilities in the stewardship of the little pieces of their sacred land that they have been able to retain.

James Jefferson will give the Southern Ute perspective. Mr. Jefferson is a published historian, authoring the official tribal history of the Southern Utes, published in 1972. He is a scholar and PhD candidate. He has served his people as their Historic Preservation Officer. He recently was heard to say that, "Jim Goss doesn't know anything about the Utes. I've been a Ute all my life. Jim Goss is just adopted." I would agree. James Jefferson is the established authority on the history of the Southern Utes. All I know is what some of the elders have been kind enough to share with me over the last 45 years. And, I think Jim Jefferson and I are friends.

Ernest House will give the Ute

Mountain Ute perspective. I met Ernest House's Grandfather Jack House in 1961, when I went with some of my Southern Ute friends to the Sundance up on the south side of Ute Mountain. The Ute Mountain Utes hold their Sundance as it should be, high and dry in the mountains in midsummer, so that everyone can thirst and suffer well together. Jack House was the last "chief" of the tribe, which only organized under The Indian Reorganization Act in the late 1960s. Ernest has picked up the legacy of leadership and has served his people in many capacities including Tribal Chairman. Ernest is a leading authority on the Heritage of his people and their lands. Very importantly, he has served as director of the Mountain Ute Tribal Park, which is adjacent to Mesa Verde National Park. A few years ago Mr. House took me on a tour of their park and to the site of Jack House's hogan in Mancos Canyon. The house is gone, burned down by vandals, but the stories are still

there. The Ute Mountain Ute Tribe does an excellent job of managing their park. They don't allow anything to be picked up, they do not excavate, they do not restore or reconstruct anything. We will thank the Ute Mountain Ute stewards one day for preserving this record intact.

Robert Chapoose, Sr. will give the Uintah and Ouray Ute perspective. Robert Chapoose is the son of Connor Chapoose, a great leader of his tribe whose biography has been published by the University of Oregon Press. Robert's niece, Betsy Chapoose, is presently Historic Preservation Officer for her tribe, whom I have known and worked with for the last 10 years. I can't help but want to call him "Uncle Bob." Mr. Chapoose is a leading authority on the legacy of his people.

These three human beings know something. They are wise men. Listen to them! ■

## Pagosa Junction Water Tank

On the June 22 field trip we passed by the old D&RG water tank at Pagosa Junction, 16.2 miles east of SR-151 near Arboles, on gravel CR-500. Comparing photos of 1998 with those of today, it is apparent that this remnant of the railroad days is on its way to collapsing. Pagosa Junction is probably a curiosity stop for most visitors traveling this back country road; we wonder if locals have any plans to rebuild and "save" it. ■



Sept. 1998



June 2003

# Oral and Written History from a Ute Perspective

by James Jefferson

*Southern Ute Tribe, Ignacio, Colorado*

I graduated from Utah State University. Then I went to Utah University for doctoral studies and worked under several professors. Now I am completing my doctoral studies at the University of Arizona. I learned by reading the work of professors from Fort Lewis College, Utah, and others. One requirement was to read *A Passage in the Wilderness*, about Escalante and Dominguez when they came this way. So, the Old Spanish Trail is now part of my history both by tradition and by scholarly study.

According to our legends, we were here from the beginning – at least 9,000 years before others came – when the Creator put us here. We were born here. So we believe that we’ve always been here, regardless of what the anthropologists, archaeologists and all those people tell us. They try to tell us all of these things about ourselves. And we laugh at them. They are just picking at bones they don’t even know that exist.

My grandfathers always told me the stories. But for a lot of those stories, they told me, “Do not tell – these are our stories.” I think that is one of the reasons that we do not have a written history. Oral stories are to be told only to us and in our own language. As I have found out, oral languages cannot be translated into other languages without losing some

meaning. Look at the English language today. How many languages is it? German, French ... and then they tell us, “Speak English only!” Then, you can’t even understand it. Talk to a person from Boston, a person from New York City, a person from Texas – is that English?

So, I was told the stories of the bands to which I belong – I actually belong to different bands, because we are all related. I’m finding out even now that my great-great grandmother came from the White Mesa area. She was taken down to a Navajo center and she went on the Long Walk. But she came back. She married one of the Navajos. But she was Ute.

Now, looking back at the records, it’s hard to answer the question, “Where did you come from?” As said earlier, our Tony Buck was an Apache. It was true that people took the Long Walk. Others followed the Trail of Tears. People met other people, lived with other people. They became another person of the family. This way, when the Spanish came into this area, they ran into my band, in the wash where we lived for a long time before the Spanish came. We always traveled across into Texas – all over. As a matter of fact, I found out when I traveled in Navajo country, they said, “This is the camping place of the Utes.” If



photo by Ron Archibald

**James Jefferson**

the Utes camped there, they would not attack them. They were safe. Comancheros traveled all over. Who helped them? Who guided them? The Utes. Kit Carson and Albert Pfeiffer – who helped them travel? Records show that the Utes were the guides. We were right in that area: Santa Fe, Cimarron, Taos, Abiquiu. They used Ute guides all the way. The Ute guide would go so far, then stop and turn it over to another group that knew the area. This is all recorded.

I’ve been told that our oral history is no good. It’s not a written document. This is required by anthropologists, archaeologists, everybody. Even today as I’m working on my dissertation at the university, I have to have documentation. My oral history is “no good” because it is not written. These are the things that we’ve had to put up with.

We were in this area a long time ago. We shared it with other people.

There are stories that we went to California. We found seashells and other things. There was a trade route that we traveled, especially the one most often attributed to the Comancheros, the slave trade, the gun trade. So that everywhere you look – through history and by what I’ve been told – the Ute people have been involved. I was always curious when I’d find the name of a Ute chief; then suddenly I’d find it in another place. He’d been here, then over there, and someplace else. I wondered how. They traveled. In the BIA records, I’d find a name registered with a band here, with another band there, in Utah, and up in Denver. He was the same person. They traveled; we know that. All of the trails used were Ute trails. Otto Mears used Ute trails to build the Million Dollar Highway. He didn’t discover it. He didn’t survey it. He already knew it was there. The other highways too. I-70, then being studied, was partly an original Ute Trail. All of these things were from 10,000 years ago, maybe earlier. But the recorded history says 1250 was when the Spanish came, as you know as members of the Old Spanish Trail Association.

This is part of it; the other speakers will tell you more. These were things and places that we knew about, from oral history and written history. ■

*(Mr. Jefferson has served the Southern Ute Tribe in many ways, including as historic preservation officer and as one of the developers and leaders of the growing Southern Ute Cultural Center and Museum. Ed.)* ■

## Field Trip to Ridges Basin



*photo by KnL Carpenter*

In Ridges Basin, looking southeast across grasslands to where the OST and Domingues-Escalante came up into the basin after crossing the Animas River. The dam construction is just getting started and will take seven years to completion before flooding starts. There are about 200 known archeological sites in the basin, and 100 will be impacted by the dam. Those impacted are planned to be excavated and studied at a rate of 25 per year. Final elevation of the reservoir will be 6882 ft. with a 120,000 acre ft. storage capacity. Left of the pass is Carbon Mountain, and to the right is Sacred Ridge where there are known pit houses and stockades.



**Andrew Konkol**



*photos by Doug Knudson*

Tour guides for the Ridge Basin were Andrew Konkol (above) and Mark Franklin, and they sure knew their history. Orientation of the dam project was given by Terry Knight, Doug Bowman, and Warren Hurley. Field discussions took place at the P-1 site at the foot of Sacred Ridge. After entering the basin, the OST continued westerly along the base of Sacred Ridge. Ours were perhaps the last public groups to tour the Basin.

After leaving Ridges Basin, one tour group headed east to Arboles and up the San Juan River past Carracas Canyon. The other tour group headed west to the Anasazi Heritage Center, with several stops along the way. ■

# The Significance of Trails and Song in the Ute Culture

by Ernest House, Sr.  
*Ute Mountain Ute Tribe, Towaoc, Colorado*

Sometimes, I get a little bit afraid; as we investigate history, what we find we may not like.

I was born in Mancos Canyon on one of our tour sites for the Tribal Park. It had a lot to do with the Ancestral Pueblo culture. When interpreting the Park to visitors, I would have to deal with the ancient dwellings that we have in the canyon. Some questions had to do with the way that the Ancestral Pueblos worked. To talk about how the culture operated, I had to go to the Hopi tribe. The Hopi tribe had to give me permission to talk a little bit about what the Ancestral Pueblos were doing. When we worked on some of the dwellings, we found that we needed to again call on the Hopi to help return “artifacts” to that area.

When I talked to the people that would come there – a lot of them non-tribal members – I wanted to discuss what the Ancestral Pueblo people did, rather than the scientific part of their culture. I compared how they lived with what the Ute people have today. I would say that I would like to give my presentation in Ute. And this is the way that it would sound: [brief Ute language story]. Not many of our visitors could understand that, but it made the point that explaining a different culture is very hard to deal with.

When I was born in Mancos Canyon 57 years ago, my Grandfather was one of the chiefs of our tribe. So, I came from a true chief’s family. On my Grandmother’s side we had another chief, called Green Ute.

I lived in that canyon until the boarding school there was closed up. We couldn’t get adequate teachers and the water wasn’t plentiful. So, I moved over to Southern Ute to school and finished up my fourth and fifth grade years in Ignacio. Then I transferred back to Cortez. I finished up high school there and went on to Fort Lewis College for two years. Then I started an early family. I had to raise my family and go back to work. Now that I’m getting a little wiser and older, I’m thinking maybe I can come back and complete my degree.

Right now, I’m in political work. I have worked with a lot of political people, representing and advocating for the Ute Mountain Tribe on questions of water rights, economic development, infrastructure on the reservation and how we want to be able to give to and lead our tribe to deal with the conditions of today. Ever since I looked at it as the Director of the Tribal Park, we’ve always wanted to do it.

We’re talking about a trail today. Trails are significant in Ute culture. As an example, a trail went through



photo by Ron Archibald  
**Ernest House, Sr.**

the Mancos Valley. The trail is very quiet. The only thing you want to hear on the trail is the wind and the streams and the river and the birds. On the trail, you think about where you are going, what you are doing. There were some sad times on the trail, sad news, news of war. The trail represented a lot of things to our neighbors and to our Ute people. It was a hunting trail, time to go gather the meat for the winter, time to gather the roots for the winter.

The trail was also a happy route. A happy trail may have meant much for a young buck who had met a nice looking young lady down at one of the camps. So he was very happy: “Oh man, I’m very happy I’m on this trail.” When he was traveling, he would sing a song. The songs, the stories that related to the trail became great, and part of that young buck. The song came out of it because of the wind shifting through the timbers, through the trees as it echoed through the canyons. The wind gave them songs to sing. While this young man is on the trail, he

sleeps; as he sleeps he has a vision. The dream will become a part of his everyday life. So the trail represented a lot of things.

There are many Ute names on the trail. Some of the names are of people that I work with. One is called Mud Creek, where a lot of Ute people get dirt for the Sun Dance. One further over is called Wind Dance. All the way up the river, the streams have Ute names. The mountains have Ute names.

When the people traveled it became part of where they lived. It was also part of business. We have found pictures of some of the chiefs coming down the trail in their war bonnets. (I would not be one of the last people coming down that trail because it's dusty in the back.) But looking at the trail today, we might also think about mosquitoes, horseflies, and the cold temperature out there. When we take a look at some of things that we have today, that's what we relate with the trail. The trail that we know today we relate to some of the things that we "need" today.

When you're riding on the trail, someone might come to you and ask about the Bear Dance. Then you would tell them about the songs they would sing there. There are a lot of Ute songs that relate to the things that we used to do: war songs, death songs, and happy songs. We have gathering songs. When people leave the camp, we have leaving songs. For when they come back, we have returning songs. These songs come to the Ute people as they travel.

Time wasn't very important back then. When you compare it to today, time was not a big factor. Today we have a lot of appointments. We have to meet people at a certain time on a certain date. Time today – for those who are still working – pays our wages. Back in the olden days, you had a simple life. You had only to deal with nature and what you needed to do, such as break ground and travel. The four seasons became a very important part of the Ute way of living. In summer time, you moved to higher altitudes. In winter time, you moved to lower areas.

The animal world also played a very important part of it. Some years ago, there was a way to pay respect to the deer. Anymore we don't do that. We just dress the deer and take the meat out. On the trail, the people used to address the deer. The trail became very important to the people as they migrated from one area to the other. We ask (as I asked my wife as we drove from Cortez to Durango this morning), "Just imagine if you had to spend the night out here in the quiet; you could only hear the birds." This is how it used to be. I had to be here by 8 o'clock this morning and I wondered about that time in the olden days.

Another thing you had to deal with on the trail was horses. You had to know how to ride a horse. If you had a wild one, you would fall down and get up again and again. If you were packing a packhorse, then this was just what you had to do. The Brunot Treaty that was signed with the Ute Tribes regarding the mountains up here. The Brunot Treaty went all the way up the Ute Mountain for several

hundred thousand acres for hunting. We studied the treaty recently and found that we didn't have to buy a hunting license, which we had been doing. When this was talked about 20 years ago, some non-Indian people said, "wait a minute – you're going to kill all the wildlife out there. You can't do that." You know, a lot of things have been put up as obstacles for the Native American people to progress and advance today. But the Brunot Treaty is still in effect today. We haven't had any kind of incident. We haven't had any kind of problem with the State of Colorado. The guys get a license from the state, get a horse, and take their kill back to the reservation. We have an understanding because it was a treaty right given to us.

I would like to close my comments with this. When I grew up, there were a lot of things that I didn't understand as a young man. There used to be a train that ran to Ignacio down in the reservation. My Grandpa and Grandmother took me to Durango when I was four or five. We stayed one night across from one of the hotels. Out in front of the hotel was a big figure that said, "Ho-Ho-Ho-Ho-Ho." In the Ute setting there was no such thing as Christmas. This thing was going "Ho-Ho-Ho." I said, "Grandma, what is that?" My Grandmother and Grandfather didn't speak very good English; they weren't educated. It was strange.

The stories we have, the Sun Dance, the Bear Dance, are all part of our life. Today, in our work, we must stick to our principles that sustain our nations, untarnished. We must choose our responsibilities for >>>

generations to come. If we do this, they will sing our songs and love them, just as we sing the songs of our grandfathers. As long as we uphold the stories and principles of our way of life, we will always have the seeds for our culture's survival. We are the seeds. We must nourish this spirit within us. We must always bear the seeds and with these we will never perish as a people.

I wish to thank the Old Spanish Trail Association for this opportunity. I have a lot of stories that I'd like to tell you, especially the young people. ■

*(Mr. House has long served on the Ute Mountain Ute Tribal Council, including several years as its Chairman. He helped organize and served as Director of the Ute Mountain Tribal Park, which offers the public guided tours of the canyons and mesas on tribal lands just east, south and west of Mesa Verde National Park, near part of Armijo's route to California. Ed.) ■*

## Hinchliff Appointed California Director

In August, Jane Stewart found it necessary to resign her position as California Director of OSTA. To fill the vacancy, in September the Board voted and appointed Joanne Hinchliff as California Director for the remainder of the term through June 2005. To accomplish this move, Joanne had to first resign her position as Secretary. Lorraine Carpenter has agreed to temporarily return as "Acting Secretary." ■

## Conference Snapshots

by Doug Knudson and Ron Archibald



**Jack Nelson** of Grand Junction described the OST North Branch and its variants, giving quite a history of its very early development and use.



**Max Lara**, President of La Vereda Del Norte Chapter



**Shane Henry**  
Ast. Director Colorado  
Dept. of Natural Resources



**Aaron Mahr** of NPS,  
spoke on what we should do now



**Mark Franklin**  
talks to the tour group at Astec NM



(Above) **Judge Robb, Liz Warren, and Willard Lewis**, three OSTA members who had primary influence on the drive for NHT designation



**Sarah Schlanger**  
Archaeologist, BLM New Mexico



**OSNHT Logo**  
**Proposed by OSTA**



**Mrs. and Senator Campbell** pictured at the Grand Junction celebration in April. A video of his remarks at that event was shown at the Durango banquet, which the Campbells were not able to attend. We wish you could have been with us and experienced some of the Trail activities with the group!



The west field trip also got to the Anasazi ruins near Dolores and west of the OST, first documented by the Dominguez-Escalante expedition.



The Monday field trip group went to the Armijo route, here viewing the petroglyphs in Crow Canyon. OSTA member **Mark Franklin** was our very knowledgeable tour guide.

# Spanish Influences on the Ute People

by Robert Chapoose, Sr.

*Northern Ute Tribes (Uintah and Ouray), Fort Duchesne, Utah*

The impact of the Spanish Trail and the soldiers had a great impact on the Ute Indian tribes, whether in Colorado, Utah or wherever they went. They had a big impact on our culture, traditions, and values, wherever they contacted the different tribes.

I read the journal of Dominguez and Escalante; it was interesting because it talked about where they went and what they did. The expedition followed the Ute Indian spring and summer travel routes.

I had an interview with an authority. She wanted me to talk about my journeys when I was young. I told her about my family traveling from the Uintah and Ouray Reservation south through Moab, Monticello, Blanding, east to Towac and Ignacio, then north to Durango, Silverton, Rangely, Blue Mountain and west to Jensen and on to Randlett and home again.

There weren't that many fences at that time – there were no fences at all. Now when I travel there, there's nothing but fences. And all of the beautiful landscape coming over from Blanding into Towaoc and here into Durango were all destroyed. Where I used to play when I was a kid.... Even coming from here to Dolores or Ridgway, Blue Mountain and to fort Duchesne....

There is an inscription with Father Escalante's name on it on the face of

a small cliff just north of where I live on the Uinta River, about a mile north of the bridge on US Highway 40. Their journal says they came there and then crossed the Duchesne River. The route from Jensen to Provo is also the route used by the northern Utes to their winter encampments in Provo, Spanish Fork, Moroni, Richfield, Delta and other places south. The expedition was headed southwest in the right direction of Monterey, and if it hadn't been for the misunderstanding between one of the friars and the guide, they probably would have been guided to their destination of Monterey. My grandmother Torchoop Wass told me that it would take four days to cross Death Valley. And the traveling was by foot. She said our ancestors traveled to California, all the way to the ocean, and back to Spanish Fork.

Treaties were important to the foreign countries. The Treaty of Paris, made in 1763 by Ben Franklin with the French, made it possible for the Tribes in Canada and the United States to cross the borders between Canada and the United States. Spain signed a treaty with the Native Americans in Louisiana, Texas, Arizona, New Mexico and California called the Treaty of Guadalupe Hidalgo. The treaty made many of the western states "Tribal Territory" and part of the Spanish domain in the formulation of the Doctrine of Discovery in the 16<sup>th</sup> Century. This



photo by Ron Archibald

**Robert Chapoose, Sr.**

gave legal title to the newly discovered lands to the discovering nation, subject to the rights of the native people to occupy the land.

Of course, the European discoverers wrote the doctrines to extinguish the native right of occupancy through "just means" in order to acquire valuable natural resources and to make room for settlement by non-indigenous white people. The European process of acquiring lands inhabited by natives, by extinguishing their right of occupancy, involved nation-to-nation dealings with written treaties. They established the precedent that treaty making with Indian Tribes was the normal method of acquiring lands for settlements, maintaining peaceful relationships and regulating trade and commerce.

This had a big effect. In my younger days when I would listen to the old people talk, this treaty was brought up. Representatives from Washington, D.C., who came to our council meetings would say, "What about that treaty?" It was an

important treaty. The Director of Fish and Wildlife asked me about it one day: "What do they do when you come up to Salt Lake? Did they give you a hunting license?" We did not need a hunting license. We could hunt and fish as we went along.

When the Treaty of Guadalupe was made, it gave the Spaniards a right to establish settlements wherever they went. When they went through the Utah area, they said, "We will establish a settlement here; we will establish another one there."

The Spaniards had a big impact on Indian culture. They introduced many changes to the Indian people – tradition, culture, values, language, religion and holidays. I remember my first encounter with Santa Claus, too. I was never so scared in my life. I don't even know what present I got. It has affected me ever since.

Spanish missionaries required Indians to be baptized. Indian beliefs, legends and ceremonies were discouraged and sometimes forbidden. They wanted us to believe in their Christian God, and wanted us to accept their Spanish shamen (religious leaders). Our belief in our Creator and the Coyote was deemed "no good." We also learned not to believe in what we had – the legends, the ceremonies in Ute weren't any good. We had to listen to the Mexican "shaman." He was a Christian man.

And they gave us Spanish surnames. The southwestern Indians got Mexican and Spanish surnames such as Lucero and Rodriguez. My dad's father-in-law was named Díaz. Just Díaz. No Martínez or other name

with it. Some years ago people from the Mormon Church were trying to put our family history into the computer. We used all the Indian names that we could remember. When we came to mine, they asked, "Is your surname Chapoose?" I said, "No, I just have one name." Utes often gave their children names after age 5-6 years.

We also had to learn their language and their Spanish names for the features of our land. In the early days of Spanish exploration and settlement, the Utes learned the Spanish language, such as using cava for papas [potatoes]. Many other changes came. We had place names in Ute. The Rio Grande had a Ute name. They changed the names of the rivers and mountains to Spanish and many later were changed to Mormon names

I went to boarding school. It was very interesting because I didn't know how to talk English. So the older class of students helped us. They could talk Ute and English. It was so much fun learning how to talk English because we'd try to pronounce it and they'd laugh at us. We would laugh at each other when we'd talk in English. Then we'd throw in something in Ute.

The soldiers left a negative impact in the Uintah Basin. The Northern Utes killed many of the soldiers and destroyed their guns, cannons and other weapons. The Northern Utes accepted acculturation and became part of the slave traffic, raiding other tribes and selling them as slaves to the Spaniards and later the Mormons. We learned horse-trading and fur trading from the Spanish and others.

They introduced gambling and we had racetracks everywhere. We became horse thieves, traded gold, silver and fur. The friars tried to make farmers out of the Utes, with some success. The Utes already knew about farming. My father, Conner Chapoose, told me that the Utes understood crop rotation and practiced it as they journeyed.

The Spanish taught us that our children were worth gold. They took our youth and made them miners. Sometimes a mine would blow up and kill our Indians. Mines were operated in and across the Uintah Mountain range at Dry Fork, Rock Creek, Daniels Canyon and other places. Smelters can still be seen and found in many of these areas, but many have been destroyed by so-called "treasure hunters" who are merely looters. The Uintah area had many gold processing ovens and smelters. The Utes learned to cover up the gold veins.

With the Spanish, we traveled widely. My grandfathers and others traveled to Mexico, to Missouri, to Canada. Ute trails led to many places. Relatives have scattered.

Places are emotional to me. Many have suffered change, renaming, or destruction. ■

*(Mr. Chapoose has a remarkable resumé as a scholar, athlete, highway engineer, teacher, and historian. He was a Junior College All-American in football, played football and baseball professionally. After Korean War service, he worked with the Utah Dept. of Transportation, taught high school history and served as an advocate for the Ute People. Ed.)* ■

# Interpretive Strategy for the Old Spanish Trail

by Douglas M. Knudson

My purposes today are:

- to define interpretation as an activity that we must do now, even as the federal administrators start their planning process.
- to stimulate inventory of current trail-related interpretive facilities and potential partners.
- to promote thinking and positive direction among the many museums, visitor centers, and governments that will work as the interpretive “complex” of the OST.
- to advocate openness to culturally diverse viewpoints in interpretive content and signage.

My strong beliefs are that:

- We need to get to work on interpretation now, in a way that does not co-opt the future plans, but vigorously and quickly develops public information and enthusiasm for the Trail.
- Our principal function is to help people discover and enjoy the significance of the Old Spanish Trail. After all, that is why we lobbied for it for nine years, and why Congress designated it a National Historic Trail.
- We need to create a positive, exciting atmosphere about the Trail.
- We need to provide visitors with experiences on the Trail so that they can sense and *know* what it is like.
- We need to emphasize positive information (avoid nit-picking each other’s work or ideas; avoid regional feuds and ego-boosting provincialism).
- We must include the several

cultures represented in the OST history, from the perspectives and contributions of each, to tell an inclusive, big story of the West.

The OST will not be interpreted quickly enough or adequately by “just letting the government do it.” The government has too few personnel, too few dollars, and too limited a perspective (no personal criticism intended). OSTA is, by current definition, a partner in the endeavor to project the complicated significance of this Trail and this region.

The public currently has little information or enthusiasm about this Trail. OSTA should focus its current efforts in two directions. First, we need to wage a war on ignorance of the OST. The target is awareness of the Trail by the general public for the near future. That is essential for the Trail to have support and recognition. Second, we need to focus on the Trail visitors and their experiences. Over the next three years, awareness of the Trail must be accompanied by an individual’s finding rich interpretive experiences and perceptive discoveries on the routes and in the travel corridors.

This is where OSTA members with the vision and imagination can help us build a strong support system, based on exciting experiences and enriched perception. We must act now!

## What does “interpretation” mean to us?

When the National Park Service, the Bureau of Land Management, and other professional organizations refer to *interpretation*, they see it as the central task of *getting our trail message across* to the public. They do **not** consider it Public Relations (but there are parallels); they do **not** consider it Environmental Education in all cases (but they use many of the same principles, except the interpretive audience is not “captive” nor structured, and the professional interpreter often conducts environmental/history education); and some documents refer to Interpretation/Education in one package.

**Interpretation communicates the significance of the Trail and its tales to trail visitors and other citizens, along the trail route, in neighboring communities, to all taxpayers, and through many media.**

The media of interpretation include personal and non-personal means. Among the personal means are guided experiences and events; hikes; talks; artistic presentations such as dance, drama, music, and readings; research symposia; information desk duty; and living history portrayals. Non-personal means include wayside interpretive signs, kiosks, and exhibits (outdoor and indoor); interpretive brochures, fliers, and maps; books, reports, children’s workbooks; guidebooks for self-guided foot, auto and horse travel; newspaper and magazine articles; sculpture, art and architecture; handout information;

web sites; radio and television; videos, CDs, DVDs, film and audio tapes.

Interpretive materials and presentations usually are mingled with informational and directional materials and orientation information.

The aim of professional interpreters is to create meaningful experiences for their clients in such a way that they sense the character of the place, the tie-in with their lives, and develop a sense of stewardship for the cultural and natural resources.

The British and Australians often call this *heritage interpretation* – developing a deep sense of the value of our heritage.

Without interpretation, we have only old houses, worn ruts, imaginary lines on paper, and old stories of no relevance. With interpretation, we sharpen the perception of such resources and enrich visitors' experiences, provoking curiosity and developing expertise among our clients.

### **How do we start interpreting the OST now?**

Some basic precepts underlying our work seem to be necessary if we want a high-quality presentation of the Old Spanish Trail to the American public.

- OSTA will participate as an active interpretive collaborator in research and information, planning, and delivery of interpretation, both directly and through partners that OSTA cultivates.
- Much of the interpretation will be done in and by local institutions

already existing along the Trail routes, such as museums, cultural centers, libraries, parks, visitor centers, private nonprofit organizations, and scenic/historic byways.

### **What tales can the OST tell?**

The Old Spanish Trail reminds us that the southwestern U.S. was part of other homelands and nations. First, it was sparsely inhabited Ute country. Next, it was sparsely inhabited New Spain, with colonial outposts tenuously struggling for existence in Santa Fe, Abiquiu, Mission San Gabriel, and Los Angeles. Then it was Mexico through the early to mid 1800s, still struggling but connected by the so-called Old Spanish Trail. Only then did it become the frontier of the U.S., some parts without statehood until 1912.

The Trail reminds us that all Spanish-Mexican trade goods once went through Mexico City, with separate routes north to Santa Fe and northwest to L.A., until OST pioneers began traveling between the two outposts.

It reminds us that many Spanish colonists of the Upper Rio Grande Valley had very limited cultural ties to Mexico, even many decades after Mexican independence from Spain.

The Trail can tell stories of sheep, fine weaving and dyeing of wool in the upper Rio Grande Valley. It can tell of how early ranching and farming in southern California produced so many fine horses and mules prized by New Mexicans, Utes, and others across the Midwest.

By studying the routes of the OST, we can learn of the astuteness and common sense of planning for water sources every score of miles, while avoiding travel on wetlands and minimizing river crossings.

The routes contain many segments used for tribal travel and trading for centuries. They also recall the impressive mobility of trappers in the pre-OST days. We can marvel at the hundreds of miles of foot and horseback travel that tribes, trappers, and traders covered year after year.

The OST reminds us of the several American Indian cultures that cooperated and clashed with each other along the trails. These people also coped with the new influences of the intrusive Hispanic and Anglo cultures. The interethnic collaboration and strife comprise little-known tales of the southwestern U.S./ northern Mexican frontier.

We can tell of the politics of trade and the attempts to outlaw trading activities common on the OST, including captive “servants,” horse thievery, embargoes and tariffs.

We learn of the quiet but still significant Hispanic/Anglo settlement and development of southern California by OST travelers.

In the final analysis, the Trail contains many stories of people and cultural interaction. A wholly different approach can tell of how they survived in a rather harsh environment and how that environment helped sustain them up to the present time. ■

# Let's Get to Work

by Doug Knudson

As of June 4, 2003, the new Old Spanish National Historic Trail has administrators – the Bureau of Land Management and the National Park Service, working together. This does not relieve the private, nonprofit Old Spanish Trail Association of its leadership role. It now will alter the role and intensify it. The following ideas suggest why and how OSTA might focus its efforts in the next few years.

1. For the next few years, the Federal agencies will spend most of their time doing three things: seeking and waiting for money, getting organized, and planning. Unless OSTA takes action now, the public will have little or no awareness of the OST until controversy erupts late in the planning stages. Then, most of the public awareness will be negative, such as perceived threats to private property (unreal as they may be) by big government. Professional protesters are just waiting to sing this old song.

If we choose to wait on the government before doing anything, it will be **three to ten years** before the public has any positive information about OST (the planning alone takes up to three years after funding arrives). An even greater consequence of creating no public information and support could well be the complete sunset on the Trail, as occurred with the 1976 Dominguez and Escalante National Historic Trail, for which the public



photo by Ron Archibald

Doug Knudson

had little information and few persistent private advocates. *I submit that OSTA should continue to serve as an **immediate and persistent private advocate** for the Old Spanish National Historic Trail.*

If we decide to begin interpreting the Trail (letting the public know more about it and its promise), we will need to develop and disseminate well documented information that will not “usurp” agency planners or create misinformation, working through existing history and tourism institutions.

In fact, the NPS and BLM already rely on the information that we have produced. We are a key part of their research and information staff, and could probably continue to generate 80-95% of their data and wisdom for

the next 10-15 years. We need to be prudent in our selection of facts and stories, but not shy about it. Do not expect that a horde of government historians will descend on the OST to rewrite the history we already have; a few federal historians will collect and use what we help provide.

We can have events along the Trail (protecting the resource), news releases about America’s newest NHT, about new research, about the character of the Trail, etc.

We need to get information to more people than OSTA members. The Trail is designated; let’s let America know of its significance, how they can support it, and how Congress can help. *I submit that the OSTA should **immediately and actively interpret** the significance and stories of the Trail to the general public through various media and collaborators, compatibly with our research, administrators, and our available financial resources.*

2. OSTA, a private organization, can probably work more effectively now than can the federal government with Tribal Councils, museums, visitor centers, libraries, colleges, and private/public landowners. We can prepare the way so that these people will be ready to comment intelligently on the plan. We can assure and reassure them. We can help defuse the inevitable rumors about “land grabs,” big money, Big Uncle Sam running roughshod, private rights and respect, etc. We need to get the facts right and tell them clearly and consistently.

We need to explain the values of the

Trail and get enough local people informed and excited about it so that the persistent and bull-headed opponents, who always cough up old slogans and well-pickled rumors, will be outnumbered at planning meetings. In my experience, they reject reason or persuasion. They refuse to be sidelined and will testify to false information and fears regardless. Some make a living doing this. The tool that works best is overwhelming, well-stated, reasonable, calm testimony in favor of the Trail and its plans. That shortens the hearings process and gets the real work underway.

The key is a well-informed, well-prepared, trail-sympathetic, involved group of people of substance in every state. We can't wait until the planning meetings start to get these people ready. We can't restrict them to OSTA members. We must reach out and interpret to as many as will listen. We must give them real Trail experiences.

3. OSTA needs to also get information out to tourists and local travelers so they understand the values and internalize the stories and significance of the OST, so they have followed part of it in their cars or on foot, so they have met some people who traveled on it. We need to start doing this now, so that three to five years from now, they will have heard and remembered enough to say yes to the management plan, yes to the expenditure of a few extra thousands of dollars on OST signs and kiosks and collaborative funding.

4. OSTA's role in the money game

will be very important to the administrators. We will have to initiate it and carry it off. OSTA will get some money from the feds, someday – maybe only after the comprehensive management plan gets approval (at least 3-5 years down the road).

Right now, we need to start getting outside funds. We have a National Historic Trail, without funds yet. We have a viable organization, with no visible means of support but with a big job ahead. As we define this job and the specific tasks ahead of us, we need to appeal to various outside sources for help – financial and in-kind. Remember the Enron thieves? One of them has a ranch near the East Fork of the North Branch. He still has some of his money. So does Bill Gates (he's only lost 47 billion). In-kind services may come to us from history students at Western State College (Gunnison, CO) and many similar sources. That requires that OSTA Chapters and officers actively pursue funding sources and guide volunteer efforts strategically and graciously.

5. OSTA members should be prepared to get involved in the planning process. OSTA may have two persons designated to the

planning committee. Each Governor may appoint one or two other people; perhaps they too could be OSTA members. Perhaps more importantly, OSTA members and chapters can establish constructive positive relationships with non-members who get appointments to the Comprehensive Management Plan advisory team.

### **OK, but what can I do?**

- Join and activate a chapter to work on interpretation and education, trail location and documentation; historical research; help existing museums, libraries, etc. to tell trail stories; raise funds for clearly defined activities; make the trail attractive to visitors; run special events; read.
- Volunteer for a national committee.
- Lobby for support of the OST at local, state, and federal levels.
- Participate in the up-coming planning process.
- Adopt an historical Trail traveler, become an expert on that person, and share your expertise.

Your national governing board welcomes your comments, ideas and active contributions. Please contact your board representative or chapter leadership. ■

### **Index to *Spanish Traces* Available**

An 8-page Index to all 25 issues of *Spanish Traces* and Conference Reports is available from the Editors as a PDF file to your e-mail address. Hard copy is available s-mail postpaid for \$2 in USA. Includes following 5 lists:

- *Spanish Traces* and Conference Reports;
- Articles by Title; • Authors of Articles;
- Books Reviewed by Title; • Authors of Books Reviewed.

## Special Awards Given at Conference for Their Efforts in Achieving OSNHT Designation, to:

- Judge James M. Robb
  - Senator Ben Nighthorse Campbell
  - Representative Scott McInnis
- 

### Judge Robb Accepting:



photo by Doug Knudson

### Judge Robb

President Liz Warren, Steve Heath and Members of the OSTA Board.

I am very humbled as I accept this award on behalf of all of us, and especially my friends Bill Chenoweth, and Jack and Katherine Nelson. Before November 1991, I had not been aware of the Old Spanish Trail. In November 1991, Bill Chenoweth gave me a memorandum regarding Early Crossings of the Grand River near Grand Junction, Colorado, and that memo mentioned the Old Spanish Trail. There is a saying that all roads lead to Rome. In my case, all roads, at that time in my life, led

me to a bookstore in Santa Fe. I believe my involvement with the Old Spanish Trail is serendipitous. All of you are the historians. Some of the paths that I had taken in my life, when I entered the bookstore on December 28, 1991, are as follows. I held an undergraduate degree in history and was a Lawyer and a U. S. Magistrate Judge. I had worked in Washington, D.C. as Administrative Assistant for our United States Senator, Peter H. Dominick. I had served two terms in the Colorado General Assembly and had been a member of the Agriculture Committee with Senator Ben Nighthorse Campbell and Congressman Scott McInnis. I had also served for 10 years on our Colorado Board of State Parks and oversaw its Trails Committee. Thirty years ago, in Durango, I helped conduct the U.S. Senate Hearings on the Colorado Wild and Scenic Rivers Legislation, which had been introduced by Senator Dominick. When I asked the bookstore owner in Santa Fe what he had on the Old Spanish Trail, he presented me with a first edition of the book, *Old Spanish Trail*, by Leroy and Ann Hafen, published in the 1950s and in pristine condition.

Returning to Grand Junction, I met with Bill Chenoweth on January 2, 1992, and told him that we should designate the Old Spanish Trail and

its North Branch as a National Historic Trail. I spoke to Senator Campbell and Congressman McInnis, and each advised that we should achieve this designation through a grass roots effort. Ten years and two legislative efforts later, President Bush designated the Old Spanish Trail and its North Branch as the 15<sup>th</sup> National Historic Trail in America. This designation is due to the hard work of the members of the Old Spanish Trail Association and most especially its present officers and board of directors.

Based on my experience, in and out of government, there are three suggestions I would like to make to the Old Spanish Trail Association.

(1) There is a great momentum as a result of the designation. This is an opportunity to expand our membership and build our chapters at a grass roots level. Everyone I talk to is interested in the Trail once they learn something about the Trail.

(2) We need to educate the public and tell stories of the Trail through our chapters. We need to be in touch with the chambers of commerce, service clubs, and units of local government in the communities through which the Trail passes. The Trail is going to produce, through tourism, quite a boost to some local

economies. The educational effort is very important to keep the Trail alive in the minds of our citizens.

(3) Leadership for the future of the Trail must be provided by the Old Spanish Trail Association. Do not wait for our political leaders, and do not wait for the federal or state agencies. Politicians and government agencies need direction, especially when it comes to something like the planning and maintenance of trails. The Federal Government, the State Government, and the local communities are going to be involved as partners. The fact that Shane Henry, Assistant Director of the Colorado Department of Natural Resources, is present this evening is evidence of the strong commitment Colorado Governor Bill Owens has made concerning this Trail.

The OSTA must take the initiative, provide the excitement, enthusiasm and passion, and NEVER surrender its leadership role. Don't assume others will do the work. Your passion will result in having others act and will serve to obtain the appropriations and private funding that is needed. It seems to be the nature of bureaucracies to sit in rooms and make plans. It is the commitment of the OSTA that will provide the energy and excitement to bring people out of those rooms and onto the Trail.

Thank you for this Award, which I will cherish. I take this opportunity to thank my wife, Maggie, for her support and encouragement. The designation of the Trail reminds me of the quote by Winston Churchill and the Battle of El Alamein, "Now this is not the end. It is not even the

beginning of the end. But it is, perhaps, the end of the beginning." Thanks to all of you for making the Old Spanish Trail a National Historic Trail.

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### Accepting for Representative McInnis:



*photo by Doug Knudson*

### **Jane Zimmerman** *of McInnis' Durango office*

On behalf of Representative McInnis: "It has been my pleasure to have been involved in the legislation that incorporated Colorado's [portion] of the Old Spanish Trail into the National Historic Trail System. It is because of the dedication of you, members of the association, that this historical path, the Old Spanish Trail, is now a reality. A new window of opportunity has opened to allow future generations the opportunity to learn more about and experience their unique Western

### Accepting for Senator Campbell:



*photo by Doug Knudson*

### **Katherine Nelson** *Grand Junction, CO*

On behalf of Senator Campbell, I thank you! I am sure he will be pleased with this award and I will deliver it to him.

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heritage. Best of luck in your future endeavors."

S/Scott McInnis

And the following was received after the conference: "I am so pleased to have been presented with the nice gifts from the Old Spanish Trail Association. The 'Proclamation of Gratitude' is an outstanding piece that I greatly appreciate. The Indian blanket is a perfect symbolic gift, fitting the occasion. My sincere thanks to all members of the Old Spanish Trail Association for their thoughtfulness."

S/Scott McInnis ■

## *Old Spanish Trail Association Proclamation of Gratitude*

*The Old Spanish Trail Association, to all who are interested in the Spanish Trail, know ye:*

*Article 1<sup>o</sup>: The goal of National Historic Trail status for the Old Spanish Trail was achieved through the work of many illustrious citizens. More than fifty years ago, the first Spanish Trail Association attempted to bring the Spanish Trail to the attention of the people. Scholars researched the history of the trail and community leaders promoted public awareness by placing markers along it from Santa Fe to Los Angeles. Yet appreciation of the historic link between these two centers of Mexican commerce languished until 1992, when certain residents of western Colorado re-ignited interest in the trail and mapped a strategy to attain federal recognition under the National Trails System Act. The Old Spanish Trail Association now desires to express its appreciation to the most diligent of its supporters for their untiring efforts, which culminated in the glorious achievement of National Historic Trail status for the Old Spanish Trail.*

*Article 2<sup>o</sup>: Honorable Judge James M. Robb of Grand Junction, acting in concert with other hard-working citizens of northwestern Colorado, labored in excess of ten years to accomplish national status for the Old Spanish Trail, and mustered vital support from the Grand Junction/Mesa County Riverfront Commission.*

*The Honorable Senator Ben Nighthorse Campbell and Honorable Representative Scott McInnis, Colorado delegates to the Congress of the United States, introduced a bill requiring the National Park Service to conduct a study of the feasibility of adding the Old Spanish Trail to the select list of National Historic Trails. Such study was authorized in A.D. 1996 and completed in A.D. 2000, and these two esteemed statesmen continued the quest for Congressional authorization until the goal was in hand.*

*Article 3<sup>o</sup>: The Old Spanish Trail Recognition Act, guided by The Honorable Senator Campbell and Honorable Representative McInnis, was adopted by the Senate and the House in the final days of the 107<sup>th</sup> Congress of the United States. The Old Spanish National Historic Trail was designated by Public Law 107-325, signed by President George W. Bush on 4<sup>th</sup> December 2002. It is the fifteen<sup>th</sup> trail to be recognized for its historic contribution to development of the American nation.*

### *Considering*

*That National Historic Trail status was achieved through the extraordinary vision and efforts of these three statesmen, laboring ceaselessly and without remuneration for an entire decade, the Old Spanish Trail Association considers it well to declare its gratitude to and admiration of each of these outstanding leaders for their unflinching efforts on behalf of national recognition for the historic Old Spanish Trail.*

*The present Proclamation will come into effect from this date.*

*Given at the Ninth Annual Meeting of the Old Spanish Trail Association, held at the City of Durango in the State of Colorado, on the 2<sup>nd</sup> day of June, A.D. Two Thousand and Three.*

*Elizabeth von Till Warren  
President*

The above is a facsimile of the award given at the Durango conference banquet, printed on parchment, rolled, and tied with a leather thong.

## Workman Chapter, UK

Look who dropped into Washington State to pay their OSTA dues!



Bill Ramsay  
Chapter President



David Fallowfield  
Chapter Sec-Treas

Dear Kenn & Lorraine,

First, it was great meeting you both at Yakima last month. It was really good of you to come all that way from Marysville to see Bill & I and we appreciate it very much. We went on to have a really wonderful trip and achieved all major objectives. On our journey back to Salt Lake City from Sacramento we used Hwy US 50 across NV as far as Ely, where we stayed overnight, then north to Wendover on Hwy US 93. Much of this route follows the 1860 Pony Express Trail and is described as the "Loneliest Road in America." It is typical Basin & Range Country, always with mountains in all directions. I mention it because it looked like a good road for cyclists - although I admit we didn't see any! In all we covered 3,000 miles.

David

### Annual General Meeting Report

The Annual General Meeting of the William Workman Chapter OSTA was held 29 June 2003 at Croft Ave, Penrith, Cumbria, ENGLAND, and was preceded by a board of directors meeting. Bill Ramsay, President in the Chair. Apologies for not attending had been received from Nick Swinscoe who was away on business and from Gary & Jennifer McIntosh who at this time are in Greenwich, Connecticut. Minutes of last year's AGM were read and confirmed.

Bill Ramsay said he was happy to continue as President. He was pleased that the Chapter had continued in existence and was still managing to maintain good contact with the US officers of the Association. David Fallowfield, Secretary, gave a brief report, stating that during the year one newsletter had been produced. He had kept in

contact with Liz Warren, Kenn & Lorraine Carpenter and Richard Greene. All members still continued to receive & enjoy "*Spanish Traces*." In May he & Bill had met the Carpenters in Yakima, WA. He said they were a very friendly couple who knew the OST in detail from having traveled it on bicycles on more than one occasion. They have produced a wonderful photo catalogue, hopefully for publication and distribution to schools, museums, etc. along the "Trail." Dues were paid & chapter archive material destined for Denver Public Library handed over to the Carpenters.

In San Francisco, he & Bill met up with Dan Dugan, OSTA member (S. California Chapter) and Workman descendant. Greetings had been sent to Liz Warren for a successful Conference in Durango.

Election of chapter officers was held: President: Bill Ramsay re-elected. Sec-Treas: David Fallowfield re-elected. Board of Directors, three members in addition to President & Secretary, appointed as follows: Bruce Alderson, Donald Harrison, Nick Swinscoe.

Secretary drew members' attention to a future project, which was to write a Workman Chapter History for publication in *Spanish Traces* in 2004 to correspond with the 10th Anniversary of the founding of OSTA. There being no further business the meeting closed at 2:10 PM.

David Fallowfield, Secretary  
Penrith, Cumbria, England

## Salida del Sol Chapter

### Gunnison Expedition Field Trip

The last weekend in June, just after the OSTA national conference in Durango, the Salida del Sol Chapter conducted a successful two-day field trip following portions of the 1853 Gunnison Expedition route in southern Colorado. Ten chapter members were joined by Rick Whitaker of the Southern California Chapter.

The field trip was led by Robert Shlaer, an internationally known photographer/historian and author of *Sights Once Seen*, his book about the 1853 Frémont Fifth Expedition. His current project is to identify sites sketched by Richard Kern to document the Gunnison Expedition, and to replicate those images with modern photo images.

Both 1853 expeditions followed portions of the North Branch of OST across the San Luis Valley and the Gunnison River drainage of southern Colorado. The June field trip began at the foot of Blanca Peak, near Fort Garland, and ended on the following day in the Blue Mesa Reservoir area between Gunnison and Montrose, Colorado.

### Meeting with New Mexico State Tourism Officials

New Mexico OSTA director Pablo Vigil, Chapter Pres. Peter Mackaness, Richard Greene, and Willard Lewis met on August 4 with officials of the New Mexico Department of Tourism to explore avenues of cooperation and assistance from the department for historic trails activities in New Mexico. >>>

## So. California Chapter Renamed Rancho Chapter

Rancho Chapter is the new name selected by members of the Southern California chapter. A small but enthusiastic group of members gathered together at the Workman and Temple Family Homestead Museum in the City of Industry on Saturday, October 4. Joanne Hinchliff was elected chapter president. Joanne was also recently appointed as California Director by the OSTA Board to replace Jane Stewart, who resigned in August. A new member, Pat Young, agreed to be chapter secretary-treasurer for the coming

### Fall Meeting Schedule

The Chapter has a full Fall program schedule developed. On September 13, Chapter President Peter Mackaness will present "Roque Madrid and the Navaho Campaign of 1705." Wilfred Martinez of Pueblo, Colorado will speak at the October 11 meeting regarding the Anza campaign against the Comanches in 1779 that culminated in the death of Chief Cuerno Verde. Martinez authored a recent book on this subject. On November 8, chapter member Elizabeth West, a reference librarian for the Santa Public Library system will explore the topic "Demasio Lopez, a Trader on the Trail." All the Saturday programs are at 1:30 PM at the Community Room of Wild Oats Market in Santa Fe.

**Submitted by Willard Lewis**  
*Chapter Program Chairman*  
*Santa Fe, New Mexico* ■

year. The group also selected Los Osos y Los Toros for the name of their newsletter. The meeting concluded with Joanne presenting her slides of the Old Spanish Trail. The group then had a very lovely picnic lunch in the garden.

Applications have begun to come in for the weekend of November 14, 15, and 16 at Zzyzyx, near Baker in the Mojave Desert. The Rancho Chapter members will spend two nights at the Desert Studies Center. The fee for the weekend will be \$80. This will include Spartan accommodations and all meals for Saturday and two on Sunday. Neal Johns will be the leader of the two-day field trip along the Old Spanish Trail east of Baker. Four-wheel drive will be necessary on Saturday to visit Red Pass Canyon and the Old Mormon Mine at Salt Creek. On Sunday the group will visit Amargosa Canyon. Saturday evening Cliff Walker will present "Slave Trade on the Old Spanish Trail." For applications write Joanne Hinchliff at PO BOX 685, San Jacinto CA 92581.

On February 7, 2004 the members will visit the Pico Mansion, home of the last Californio governor, and to visit the Juan Sanchez adobe home. Bill Stone leader. More details later.

The third weekend in March will be a field trip along the Trail from Las Vegas to the northwest corner of Arizona. We are working on this field trip with the Nevada Chapter. More later.

**Submitted by Joanne Hinchliff**  
*Chapter President*  
*San Jacinto, California* ■

## La Vereda del Norte Chapter

Several members of the La Vereda del Norte Chapter attended the national conference in Durango, which was organized and hosted by chapter member and Colorado Director Doug Knudson and several other chapter members.

La Vereda del Norte officers, Max Lara (president), Pat Richmond (secretary), and Suzie Off (treasurer) attended the OSTA banquet. Off and Richmond were recognized as founding members of OSTA.



*photo by Doug Knudson*  
Pat Richmond and Suzie Off

The number of participants attending the conference demonstrates how far interest in the Old Spanish Trail extends and how much the organization has grown since its inception in the winter of 1994. Much info on the conference is printed elsewhere in this issue.

A May 24 reception at the Rio Grande County Museum and Cultural Center in Del Norte honored Dr. Estévan Rael-Gálvez, New Mexico State Historian, who later spoke to about

50 persons on his research about the Indian “captives” in the San Luis Valley. Chapter President Max Lara presided at a one-hour meeting of chapter members preceding the reception. Members offered both verbal and written information about OSTA to other visitors to the reception and talk.

On June 7, the Chapter sponsored a National Trails Day event at the trail-head/sculpture on U.S. Hwy 160 near Del Norte. The event is still listed on the American Hiking Society events calendar ([www.AmericanHiking.org/events/ntd](http://www.AmericanHiking.org/events/ntd)). A hiking/biking route marked with flags led people along the OST about 1.6 miles to wagon ruts (created by post-OST early settlers in the San Luis Valley). Despite widespread publicity, attendance was sparse and mostly spontaneous (drivers who stopped out of curiosity). Collaboration came from the Silverthread Outdoor Recreation Club of the San Luis Valley, the Bureau of Land Management, USDA Forest Service, City Market of Alamosa, Helping Hands Youth Organization, and the Volunteer Connection of the San Luis Valley. One visitor listed the monument and the wagon ruts on the web site entitled [www.geocaching.com](http://www.geocaching.com). On this site, people who visited using the information supplied by “angelfisher” (our visiting fishing guide) came from AR, MN, KS, TX, and CO, including a honeymoon couple. Several suggested we need an interpretive plaque near the sculpture by Mettje Swift, which is

located on the south side of US-160 at 6.5 miles west of Monte Vista.

Mr. Willard Forman’s outfitting business planned and conducted a July horseback ride/hike/wagon trip on/near the OST North Branch from Ojo Caliente, NM, to near Antonito, CO. Max Lara, Gus DeHerrera, and Ron Kessler helped Mr. Forman set up the routes and overnight arrangements, as well as meeting the group of 30+ participants at various points and describing the OST for them. The trail riders came from FL, AR, OK, WA, CO, TX and other locations. Mr. Forman planned to make each one a member of the OSTA. He will resume the ride in 2004, probably from Antonito to Saguache and beyond.

San Luis Valley historian Ruth Marie Colville and her friend Helen Blumenschein of Taos had traced the Trail through Comanche Canyon. In the 1970s Colville returned to reconfirm the trail on her own in preparing her manuscript for *La Vereda, a Trail through Time*. Colville’s book and her work towards furthering awareness of the Old Spanish Trail inspired the new name for OSTA’s first local chapter, previously the Saguache Chapter.

In mid-July members of the La Vereda del Norte Chapter attended a memorial service celebrating the life and contributions of Ruth Marie Colville who passed away just a few months short of her 100<sup>th</sup> birthday.

### **Submitted by:**

Pat Richmond, Creede CO  
Doug Knudson, Del Norte CO

## Las Vegas Chapter

The Las Vegas Chapter has been generally quiet, with members Hal Steiner, Liz Warren and Harold Larsen continuing their individual research. There was a chapter field trip on May 10 along the Trail east of Mountain Springs and west of Blue Diamond in Nevada. We also visited the Cottonwood Springs at Blue Diamond. OST artist Brad Giles is back in town creating his wonderful murals of how Las Vegas looked 100s and 1000s of years ago, and joined us on the field trip.



*photo by Carol Corbett*

Our tour group at Cottonwood Springs, left to right: Harold Larson, Brad Giles, Hal Steiner, Carol Corbett, Nick Saines, Liz Warren.

Still cooking is the “Old Spanish Trail Park” at Tara and Cimarron on the west side of Las Vegas. Nick Saines and others are working with Jeff Harris of Clark County Parks and Recreation on this park. We hope to have it dedicated in time for the Las Vegas centennial in 2005. It will have walking paths along the OST trace with signs and kiosks describing the history.

Chapter members represented OSTA at the third annual Southern Nevada Cultural History Fair held May 17 in observance of National Preservation Week. The fair featured presentations, displays, and music that commemorate the cultural origins of the region.

Chapter members staffed an information booth for the day-long event. Nick Saines coordinated coverage of the booth and Liz Warren prepared an informational exhibit. Others helping staff the booth were Hal Steiner, Carol Corbett, and Dawn Saines.

The fair is sponsored by the Las Vegas Springs Preserve, which is scheduled to open in 2005. The Preserve will encompass the site of the original springs that were an important stopover on the southern Nevada portion of the Old Spanish Trail. This site has previously been restricted from the public, but will open as an educational and cultural resource featuring an outdoor amphitheater, museum, conservation gardens, educational workshops, walking trails, and a photo gallery.

Interest in OSTA was apparent by the questions asked by attendees and the number of brochures distributed. Approximately 20 people also signed up to receive email notifications of events and outings.

In September Nick and Dawn Saines went to Montana to follow the Lewis and Clark Trail “to the Great Divide.”

In October or November Nick will present a slide show to the chapter on the trip. (Did you know that Sacagawea’s son, John Baptiste Charbonneau, was a guide to Frémont?)

The Nevada Chapter has accepted an invitation from the BLM to participate in the 9<sup>th</sup> Annual Harvest Festival at Red Rocks, which is done in cooperation with the Friends of Red Rock Canyon and the Red Rock Canyon Interpretive Association. Last year the attendance was over 3000 visitors to the outdoor-themed event.



This the OSTA Harvest Festival booth at Red Rocks near Las Vegas on October 11, Nick Saines left and Hal Steiner right. Over 25 e-mail addresses were added to our e-mail list!

The Southern California group is tentatively planning a combined field trip along the Old Spanish Trail northeast of Las Vegas with the Nevada chapter on March 20-21, 2004.

### ***Submitted by:***

Nick Saines, Las Vegas NV  
Carol Corbet, Las Vegas NV ■



## Summary of OSTA Annual General Membership Meeting

The 2003 Old Spanish Trail Association Annual General Membership business meeting was held on June 21, 2003, at the Center of Southwest Studies of Fort Lewis College, Durango, Colorado. President Elizabeth Warren called the meeting to order at 3:40 p.m. Greetings from the UK Workman Chapter were read.

Warren gave an overview of OSTA's past two years of activities, during her tenure as President:

- Response to the NPS feasibility study resulting in a favorable reversal of NPS initial opinion of historical significance of the OST.
- The OST became a National Historic Trail.
- OSTA has joined ranks with the Partnership for the National Trails System.
- The board met to discuss ways in which to improve the running of the organization, to develop new vision and mission statements, and meet the coming needs as a NHT.
- There has been some growth; however, this area needs work.
- Trail Events – Special events along the Trail generated interest and brought in a few new members.
- The Grand Junction Chapter celebration for NHT achievement, held in April, was a great success, followed by 10 new members.
- The Saguache Chapter revitalized themselves and renamed to the La Vereda Chapter; now a very active group again.
- Archiving at the Denver Public Library is now thriving; Carol Corbett has all the submission procedures working; a test run of requesting archived materials at the library passed with flying colors.
- Spanish Traces has continued flawlessly, but we of course encourage more writers to submit articles and good photographs.
- Coordinators of each annual conference have done magnificent jobs; speakers have been excellent, attendance continues high, and field trips have been outstanding.
- The Grand Junction Chapter has initiated a highway cleanup program near Mack CO, on the OST. Cleanup is done regularly.
- The OST lapel pins were developed based on Yvonne Halburian's mule logo, and sales continue to be brisk.
- Book sales at the conferences continue to generate interest and a modest profit, and

those profits when sufficient are destined for education purposes.

- The website continues to be developed, but slowly, under the guidance of Carol Corbett. Mick Souder just recently agreed to assist with site development and so we hope to progress more rapidly.
- The OSTA brochure has been revised to reflect the NHT status of the Trail. Five photos of Trail scenes have been added on the "mail-to address page" that was never being used.

The new members of the governing board, as elected by mail ballot of the membership, were introduced:

- Steve Heath, President, 2003–04, elected.
- Kenn Carpenter, Vice President, 2003–04, elected.
- Joanne Hinchliff, Secretary, 2003–05, elected.
- Ron Archibald, Treasurer, 2003–05, elected.
- Doug Knudson, Director CO, 2003–2006, elected.
- Pablo Vigil, Director NM, 2003–2006, elected.

• Jane Stewart, Director CA, 2003–05, appointed in March 2003 to complete the remainder of Ann Deagan's term [see pg. 16, col. 1].

- Carol Corbett, Director NV, 2001–04, continues.
- Reba Grandrud, Director AZ, 2001–04, continues.
- Walt Hayward, Director UT, 2002–05, continues.

President Warren thanked the outgoing board members for their steadfast efforts, and then introduced the new board members. Lastly, new OSTA President Steve Heath was then introduced by outgoing President Warren.

President Heath announced the location of the 2004 conference as Page, Arizona. The exact date will be announced soon, but will be the first or second week of June 2004. The 2005 Annual Conference will be in Las Vegas, Nevada and will coincide with the 100<sup>th</sup> Anniversary of Las Vegas. This conference is also planned to take place in conjunction with the PNTS conference. That should be quite a week and weekend.

Prior to adjourning, Heath asked the new board to ratify their actions of yesterday's board meeting. This was necessary because the newly elected board members were not "officially" in office until announced at today's annual meeting.

The meeting was adjourned at 5:15 PM.  
Respectfully submitted,  
Lorraine Carpenter, Secretary, OSTA ■

## Treasurer's Report June 8, 2002 to June 18, 2003

| Assets        | 06/08/02 | 06/18/03 |
|---------------|----------|----------|
| Checking Act  | 4,801    | 8,530    |
| T.R.Price Act | 8,205    | 8,299    |
| Total         | 13,006   | 16,829   |

|                                                                 |  |               |
|-----------------------------------------------------------------|--|---------------|
| <b>Liabilities – 06/18/03</b>                                   |  |               |
| UK Chapter Cash Act                                             |  | 14            |
| UK J.Sharpe Cash Act                                            |  | 53            |
| KnL Cash Account                                                |  | 0             |
| Durango Conf dinners and other expenses not yet paid (estimate) |  | 2,570         |
| Website upgrade                                                 |  | 200           |
| PNTS Dues                                                       |  | 200           |
| Total                                                           |  | 3,037         |
| <b>Net Assets . . . . .</b>                                     |  | <b>13,792</b> |

|                                    |               |
|------------------------------------|---------------|
| <b>Allocation of Assets</b>        |               |
| Operating Account (General Ledger) | 4,132         |
| Cedar City Conf Act (now closed)   | 0             |
| Durango Conf Act                   | 2,703         |
| Retail Sales Act                   | 486           |
| Marker Fund - Protod Act           | 4,750         |
| Spanish Traces - Protected Act     | 1,500         |
| Operating Reserve                  | 182           |
| <b>Total</b>                       | <b>13,792</b> |

|                                   |               |
|-----------------------------------|---------------|
| <b>Financial Detail</b>           |               |
| <b>Revenues</b>                   |               |
| T.R.Price Dividends (reinvested)  | 83            |
| Durango 2003 Conf Registrations   | 3,345         |
| Contributions                     | 156           |
| New Memberships 52)               | 824           |
| Membership Renewals (212)         | 3,260         |
| Life memberships (3)              | 750           |
| Retail Sales, books               | 1,122         |
| Retail Sales, pins                | 375           |
| Retail Sales: mugs, shirts, other | 70            |
| Other                             | 22            |
| <b>Total Revenues</b>             | <b>10,007</b> |

|                                      |              |
|--------------------------------------|--------------|
| <b>Expenses</b>                      |              |
| Cedar City Conf final expenses       | 967          |
| Durango 2003 Conf to date            | 327          |
| Spanish Traces printing (3 issues)   | 1,777        |
| Permits & bulk mail STraces          | 345          |
| Election info/ballots printing       | 54           |
| Brochure printing (500)              | 70           |
| Purchase for resale                  | 477          |
| Postage, memberships & misc          | 433          |
| Office supplies                      | 330          |
| Copy service                         | 108          |
| Website transfer fee and maintenance | 124          |
| Corporate filing, annual, CO         | 10           |
| Misc                                 | 91           |
| Liabilities estimate (see above)     | 3,037        |
| <b>Total Expenses</b>                | <b>8,150</b> |

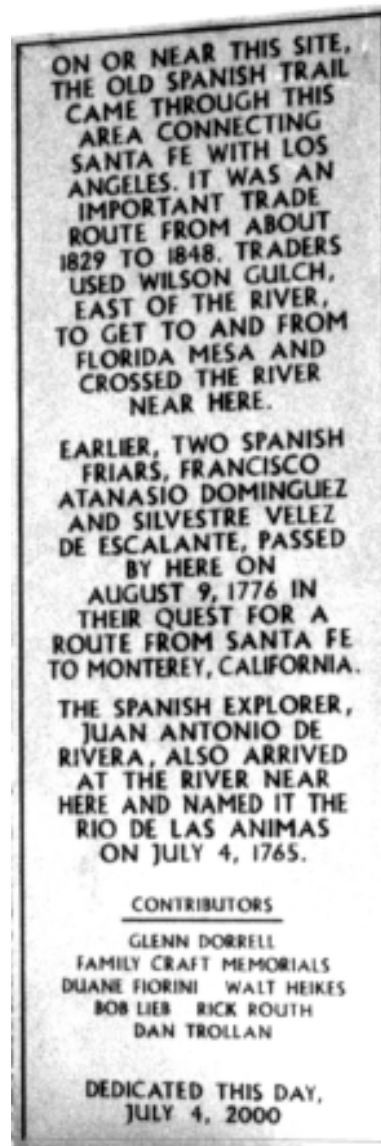
|                          |              |
|--------------------------|--------------|
| <b>Cash Flow Summary</b> |              |
| Revenues                 | 10,007       |
| Expenses                 | 8,150        |
| <b>Cash Flow Gain</b>    | <b>1,857</b> |



*photo by KnL Carpenter*

### OST Marker South of Durango

About 2.2 miles south of Durango on US-160, take CR-213 on the right for about 1.5 miles. This marker is on the east side of the road, and overlooking the Animas River below. East and across the river is Wilson Gulch. West from here, going up the hill from the south edge of the gravel pit, is the OST going over to Ridges Basin and the new dam site (p. 13). ■



## PNTS Update



The 2003 conference for PNTS was held in August at the obscure village of Bow, Washington, at the foot of the beautiful Cascade Mountains. About 150 people were present from over 30 trail groups and government agencies, from as far away as Hawaii, Alaska, and Florida. OSTA was represented by Doug Knudson (CO), Reba Grandrud (AZ), and Kenn and Lorraine Carpenter (WA). It was an exciting opportunity to mix with so many folks knowledgeable about the politics of government trail funding, private fund raising, and the publishing of information about "your" trail. Trails that now are covered in the federal budget had wonderful hand-outs of brochures, maps, and books. The OSNHT may reap similar benefits in a few years. Visit this website for the PNTS newsletter: [www.americanhiking.org/news/index.html](http://www.americanhiking.org/news/index.html)



P.O. Box 7  
Marysville, WA 98270



*OSTA 10th Annual Conference  
June 2004 at Page, Arizona  
On the OST Armijo Route*