

SPANISH TRACES



Volume 13

Spring 2007

No. 2

California: the End of the Old Spanish Trail

This issue focuses on California, the end of the Old Spanish Trail. OSTA's 14th annual conference will be held in Barstow on June 7-10, 2007. Two representatives of the Vanyume tribe, a California desert tribe long thought to be extinct, will be present, and Cliff Walker, Leo Lyman, and David Earl, all known for their work on San Bernardino County history, will talk on Native Americans and the OST. John Hockaday will discuss the Cajon Pass gateway into Southern California. The book that Hockaday researched and wrote with his late wife on this topic is reviewed in this issue by John Robinson. At the

conference there will be a focus on local trail sites, as well as on Californians who came over the trail from New Mexico.

Two articles concerning such Californians are included here. One, by Don Rivara, concerns the Quintana family, settlers in the San Luis Obispo area who came over the trail at the same time as the 1841 Rowland-Workman expedition. Rivara is a retired bilingual secondary school educator living in San Luis Obispo, California. He has been doing genealogical research for fifty years. He is currently delving into the

continued on page 4



Peña Adobe today.
photo by
Jon Lawrence

Contents

From the Editors:

A California Issue . . .	1
Governing Board	2
President's Corner	3
For the Record	3
Letters	4

News from the Trail

Lloyd Rivera	5
Nevada-Tecopa Trip . . .	6
Glen Canyon Inscription .	7
Barstow OST Mural . . .	9
Salida del Sol	10
Colorado News	10
Santa Fe Art Exhibit . .	21
Oñate Statue	21

Articles

SLV Timeline	11
Vacas and Peñas (Bowen) .	14
Quintana (Rivara)	22
LA Pueblo (Damon) . . .	30

Book Reviews

<i>Cajon Pass</i> (Robinson) . .	29
----------------------------------	----

Testimonios

(Miyagishima)	37
Barstow Guide	39
June OSTA Conference . .	40

THE OLD SPANISH TRAIL ASSOCIATION

The Old Spanish Trail (OST), one of America's great long distance trade routes, is our country's fifteenth National Historic Trail. From 1829 to 1848 the OST took traders and pack mules on a six-week trek from northern New Mexico to Southern California, where New Mexico's woolen goods were swapped for horses and pack stock raised on California's ranchos. Many took the trail—traders, frontiersmen and trappers, a handful of hardy families moving West, military expeditions, and Indian guides.

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

Visit the OSTA Website

<http://www.oldspanishtrail.org>

The OSTA website now contains a set of maps, including NPS and BLM versions; an overview history of the OST, including a bibliography; a listing of relevant books, with links to sites where they can be purchased; an updated news page, currently containing a link to the recently published Report on the OSNHT Public Scoping Meetings held earlier this year, and containing links to program notes, playable excerpts and a downloadable Podcast of the Old Spanish Trail Suite. The web page also links to NPS and BLM webpages which have further links to public documents (e.g. the OSNHT Feasibility Study, the Scoping Report, and news about the Comprehensive Management Plan) and maps of the OST.

Spanish Traces is the official publication of the Old Spanish Trail Association, a nonprofit 501(c)(3) organization, incorporated under the laws of the State of Colorado. *ST* welcomes submission of letters, articles, book reviews, and OST related news. The next deadline for submissions is August 15, 2007.

All matters relating to *Spanish Traces* should be directed to the Co-editors and Publishers:

Deborah and Jon Lawrence
44 Harvey Court
Irvine, CA 92617
E-mail: dlawrence@fullerton.edu
Telephone: 949-509-1714

Membership Dues:	
Regular (single or couple)	\$20/year
Student (under 18)	\$12/year
Institutional	\$25/year
Sustaining (single or couple)	\$30/year
Life (single or couple)	\$250
Corporate	\$100 min

Mail your check to: **OSTA**
PO Box 7
Marysville, WA 98270

Governing Board of Officers and Directors 2007

PRESIDENT:

Reba Wells Grandrud
2322 E. Cholla St.
Phoenix, AZ 85028
602-992-0339
rgrandrud@cox.net

VICE-PRESIDENT:

Mark Franklin
2914 Junction St.
Durango, CO 81301
970-385-1279
id@animas.net

SECRETARY:

Judy Knudson
89 Fir Drive
South Fork, CO 81154
719-873-5239
ponchapass@fone.net

TREASURER:

Kenn Carpenter
PO Box 7
Marysville, WA 98270
360-653-5330
knlcarp@earthlink.net

DIRECTORS:

Paul Ostapuk – AZ
PO Box 3532
Page, AZ 86040
928-645-6577
postapuk@cablone.net

Doug Knudson – CO
89 Fir Drive
South Fork, CO 81154
719-873-5239
rosejems@fone.net

Cliff Walker – CA
1204 Gen Court
Barstow, CA 92311
760-256-5570
cjwalker@mindspring.com

Pat Kuhlhoff – NM
14 Duende Rd.
Santa Fe, NM 87505
505-466-4877
PGLK@earthlink.net

Liz Warren – NV
PO Box 19039
Jean, NV 89019
702-874-1410
mizlizzard@aol.com

Al Matheson – UT
8847 West 2200 South
Cedar City, UT 84720
435-586-9762
citabriair@yahoo.com



President's Corner: Beginnings and Endings



Beginnings and endings are inevitable in our lives. I well remember how OSTA began for me in 1998. I received a phone call indicating that I had been selected as the Director for Arizona, a new position created when the OSTA leadership determined to expand the governing board and elect a director from each of the OST's six states. I was honored and interested in helping a good cause. In 2004, I was asked to serve as President. Now it's 2007 and my tenure as President is ending. This is my final "President's Corner."

The last nine years have been interesting, rewarding, and time-consuming. Thank you, OSTA members and friends everywhere, for your confidence and support, and for giving me the opportunity to serve. We can all be proud of what this organization has accomplished in its short life.

One of OSTA's best friends, Dr. Jere Krakow, is ending a number of productive years as the Superintendent of the National Trails System, Intermountain Region. He retired from NPS in January 2007. Jere definitely will be missed, but we wish him well as he pursues his many interests. We are happy that his successor is another competent, experienced OSTA friend, historian Aaron Mahr Yañez, Ph.D. Best wishes to both Jere and Aaron – it has been a privilege to work with you.

The new chapters in Arizona and Utah are functioning well, and there may be a new group on the horizon in New Mexico. Older chapters continue to do good work, applying for grants and completing projects, and the entire organization continues to grow. However, during this past year, the era in which OSTA has been a small national organization whose members are all volunteers has ended, and we are heading toward a new beginning as a growing national organization with both great volunteer members *and* an office and paid staff. Our request for increased funding was granted for FY2006-2007 and the OSTA leadership is working diligently to make this transition as smooth as possible.

To learn of new developments, keep reading *Spanish Traces* and stay involved in your chapter. The coming decades can be the best ever – let's make it so!

Reba Wells Grandrud

For the Record

Don Rivara reports two errors in the Expedition Chronology, found on the OSTA website. First, for the year 1842, the website states that the nineteen families associated with Francisco Estevan Quintana later settled in San Luis Obispo. In fact, only two of the families, those of Quintana and of Tomas Herrera, settled there. Second, February 12, 1842, is given as the date of Quintana's return to New Mexico, but actually that was the date when Governor Alvarado gave permission to Quintana to return later than the main caravan.

Charlotte Paetzold, who is the daughter of Martin Bode, reports several errors in Dorothy Parker's article "Martin Bode of Abiquiu" in the Winter 2006 issue of *Spanish Traces*. The new road through Abiquiu was built in the 1930's, not the 1960's. Maria Chabot bought her merchandise through the Gonzales and Bode General Merchandise Store; the heated exchanges took place between her and Martin Bode, not Karl Bode. The Gonzales-Bode store was moved to the present site in the 1950's, not the 1960's, and the name was changed to "Bode's General Merchandise" at that time. Martin's wife, Tillie, died in August, 1991.

The book *California Colony* by Doris Shaw Castro, reviewed by John Robinson in the Winter 2007 issue of *Spanish Traces*, is no longer in print. To obtain copies, readers might try contacting Ms. Castro through the publisher, Author House of Bloomington, Indiana.

continued from page 1

history of New Mexico, where his ancestors were among the original settlers of 1598 and among those who resettled in 1693. He is a descendant, on his mother's side, of Francisco Estevan Quintana.

A second article, by Jerry Bowen, focuses on the Vaca and Peña families, who also came to California with the 1841 expedition, but who continued on to Solano County, where they established ranchos. Bowen was for years a weapons electronics mechanic involved with submarine repair for the U.S. Navy. His interest in California gold country history has led him to become an active local historian. He has served as Director of the Solano County Historical Society and is currently the editor of the *Solano Historian* and the author of a history column for the *Vacaville Reporter*.

El Pueblo de Los Angeles was the final destination for most caravans over the OST, so we decided to tour the pueblo. We were guided by Frank Damon, whose tour was so informative that we taped, transcribed, and edited it for this issue. Damon is a semi-retired lawyer who was counsel to finance and insurance committees in the California legislature and Chief Deputy Insurance Commissioner under Governor Jerry Brown. He is currently Director of Docent Training and also President of Las Angelitas del Pueblo, a volunteer group which gives historical walking tours of El Pueblo de Los Angeles.

Kristin Miyagishima, a graduate student in American Studies at California State University, Fullerton,

contributes a review of *Testimonios*, which consists of interviews conducted in the late 1800's with Californio women who had lived during the trail era.

For those of you who love California trail-era history, this issue will be rewarding reading.

Deborah and Jon Lawrence

Letters

Dear Editors,

The interview with David Weber in the Winter 2007 issue of *Spanish Traces* fascinated me. The "slavery" issue is a particularly hot one. In one OST interpretive exhibit, I wrote that the traders sometimes brought back captive Indians. Some Jicarilla Apaches complained that I was far too gentle – it was slavery, it was cruel; the language should be frank and direct.

Yet, I think that Dr. Weber has a point, although it may be too soft. My wife and I lived in Latin America for eight years. We know of cases of "temporary adoption," probably all voluntary on the part of the parents. Many middle class families in Brazil had one or more *criados* living with them as near-family. The professor I worked with had 11 of his own children, but there was always a 12th or 13th around the house – "um criado." One Italian back-to-nature engineer and his Indian wife cared for a half-dozen kids of many different races. They explained that the kids "came in

out of the woods." In Brazil and the Dominican Republic, we had young girls and old women come to the door and ask for a place to live and serve as a cook and cleaner. Some were from the country and wanted to go to school but needed a place to stay. One older woman wanted to be our maid so she could keep an eye on her nubile daughter who was working across the street. Granted, these kids didn't come from raids or captures. The point is, the Hispanic and Brazilian people seem to "adopt" and accept kids in order to give them a better life. Some are cruel; most are pretty generous. They let them go out on their own.

The current New Mexico State Historian, Estévan Raél-Galvez, has studied slavery in the San Luis Valley. He has talked about it in various presentations; it was his Ph.D. topic. He calls them slaves, even though many of them have integrated with the families.

Doug Knudson, South Fork, CO

Dear Editors,

David Weber's book, *The Spanish Frontier in North America*, is a constant reference for me. In the interview you asked for the reason why so many trappers coming to New Mexico were French. I have always assumed that another reason, in addition to those that Weber gave, was that it was much easier for French language speakers to learn Spanish than for English language speakers since both of the former are romance languages.

Bob Youker, Bethesda, MD

News from the Trail

New Mexico Legislature Honors OSTA Artist

Lloyd D. Rivera, an OSTA member from Ranchos de Taos, was one of four Hispanic artists honored by the New Mexico legislature on February 13, 2007. Rivera exhibited his colorful two-piece art in the main passageway of the State Capitol. He joined a score of the state's Hispanic leaders to receive special plaques and words of praise at a joint session of the NM House and Senate. The event was the biennial Hispanic Culture Day, led by the President Pro-Tem of the State Senate.

In addition to Rivera and other artists, honorees included Governor Richardson, astronaut Sid Gutierrez, a major philanthropist/insurance executive, a former ambassador to Spain, several nationally famous artists and performers, an

Olympic gold medalist, and a few politicians of long service. The governor asked the overflow crowd "to keep our traditions so as to not let our culture slip away." He urged all New Mexicans to teach all children the traditions and heritage so they do not disconnect from their state's history.

Trained in science, Rivera took up art on his own after retiring from teaching 6th grade. During the Hispanic Culture Day, he described the Old Spanish Trail Association to scores of visitors and encouraged them to fill out the membership form attached to the brochure. He has agreed to work with the OSTA Interpretation and Marking Committee and is already studying funding sources.

Douglas Knudson



Lloyd Rivera and his two-sided paintings on old car metal celebrate the Old Spanish Trail, the Camino Real, and Hispanic heritage of NM.

courtesy Doug Knudson

Chapter Contacts

Armijo Chapter (AZ)

Jim Page
Page, AZ
413-675-9122
leavenotrace2003@yahoo.com

La Vereda del Norte Chapter (CO)

Pat Richmond
Creede, CO
719-658-2377
patsjoy@netzero.net

Nevada Chapter (NV)

Liz Warren
Goodsprings, NV
702-874-1410
mizlizzard@aol.com

North Branch Chapter (CO)

Bill Chenoweth
Grand Junction, CO
970-242-9062
cheno@bresnan.net

Rancho Chapter (CA)

Rick Whitaker
Garden Grove, CA
714-534-5710
rwhitake@ci.ontario.ca.us

Salida del Sol Chapter (NM)

Pat Kuhlhoff
Santa Fe, NM
505-466-4877
PGLK@earthlink.net

Southern Utah Chapter (UT)

Rob Dotson
Enoch, UT
435-586-6746
rgdotson@hotmail.com

Tecopa Chapter (CA)

Cynthia Kienitz
Tecopa, CA
760-852-4360
ranchhouseinn@earthlink.net

William Workman Chapter (UK)

William Ramsay
Cumbria, England
c/o david.fallowfield@btinternet.com

Nevada and Tecopa Chapters' Field Trip

The Nevada Chapter held a field trip in conjunction with the Tecopa Chapter on January 6. Starting from Las Vegas, the Nevada group of 15 traveled to Emigrant Pass where we walked out to the concrete obelisk marking the mule track. This vista is always an inspiring sight and many in the group were excited to see it for the first time.

We then headed to Tecopa where Cynthia Kienitz and members of the Tecopa Chapter board greeted us. Kienitz owns two bed and breakfasts – one at China Ranch and one in Tecopa. We met at the one in Tecopa where we were served snacks and beverages, featuring local dates and date bread. Also joining the group were members of the Amargosa Conservancy, a local group formed to protect the Amargosa River Basin.

After lunch everyone gathered outside to hear from Brad Mastin, Recreation Planner for BLM/Barstow. The Tecopa Chapter has ambitious plans and has entered into a Memorandum of Understanding with the BLM to secure grant funds of \$470,000. The funds are from the State of

California River Parkways Grant Program (Proposition 50). These funds will be used to construct an OST trailhead in Tecopa. The trailhead will consist of a parking area, shade ramadas, picnic tables, vaulted toilets, and interpretive panels. Using the existing trail as a basis, a loop trail will be created in the Amargosa Canyon. The existing trail down the canyon to

in the Amargosa region. Heavy development in the surrounding region could adversely impact the limited water supply so important to native plants, animals, and springs.

Liz Warren, President of the Nevada Chapter, spoke next and addressed the importance of working with our national trail groups through the American Hiking Society and the Partnership for National Trails System. Warren urged everyone to keep track of their time and expenses so they can be submitted to PNTS annually.

Finally, Leroy Johnson spoke to the group, giving his interpretation of Fremont's trip through the Amargosa Canyon.

From Tecopa we traveled to China

Ranch where Brian Brown led us on a walk down to the confluence of the Amargosa River and Willow Creek. Along the way, Brown pointed out features of the canyon and the group discussed the route of the trail through the canyon. Carol Corbett gave a brief history of an historic building in the canyon that has been partially restored. Returning to China Ranch many people took the opportunity to indulge in date shakes and purchase souvenirs of the China Ranch Date Farm.

Carol Corbett



courtesy Carol Corbett

China Ranch will still be used and will also have interpretive panels installed. In the future the chapter is planning to apply for additional funds to create similar trailhead facilities below China Ranch.

Brian Brown, owner/operator of China Ranch Date Farm, then spoke to the group about the work of the Amargosa Conservancy and he introduced Conservancy board members in attendance. The Conservancy was formed out of concern for water resources

Authentication Process Begins on Paso Por Aqui Inscription

A thin red laser beam pierced the darkness and moved slowly down the rock panel surface. Like a movie scene out of the *Raiders of the Lost Ark*, the whirl of electronic equipment and the bronze glow of reflected light created a certain sense of nighttime drama in this remote slickrock canyon.

At work were Jim Holmlund and Joe Nicoli of Western Mapping Company on a February 17th visit to the Glen Canyon National Recreation Area (GCNRA). Their high resolution laser scans worked to probe every undulation of the faint Paso Por Aqui 1776 inscription (*Spanish Traces*, Winter 2007). When the data processing is complete, the end result will be a three-dimensional model of the inscription with an impressive terrain resolution of less than one millimeter.

Creating an exact digital replica of the inscription was important to properly document its present state before more erosion and/or vandalism takes place. In addition, the model will afford historians and other researchers the opportunity to study the inscription details in great detail

and from any angle or perspective. In the process, perhaps new clues concerning the inscription's authenticity will be revealed.

In a test run of the raw data, Joe Nicoli demonstrated the analytical power of this tool. Gathered around his laptop screen, curious onlookers were able to zoom the inscription details and fly the canyon-like walls of each letter and numeral, much like an astronomer might perform a simulated digital maneuver down the great Valles Marineris canyon system on Mars.



Jim Holmlund and Joe Nicoli study a laser scan image.
courtesy Paul Ostapuk

This nighttime scanning effort was organized and facilitated by the newly formed Armijo Chapter of the Old Spanish Trail Association. Twenty-four individuals traveled by boat to the inscription site, including GCNRA superintendent Kitty Roberts, deputy superintendent

Nancie Ames, GCNRA park archeologists Chris Kincaid and Lynn Wolf, Grand Staircase-Escalante National Monument science program administrator Marietta Eaton and Mesa Verde National Park archeologist Kay Barnett. Also participating were most of the GCNRA interpretive staff and several local OSTA Armijo chapter members.

The general consensus of the group was that the 1776 inscription has a high probability of being authentic, although more

work is needed to strengthen the circumstantial lines of evidence. The inscription has generated excitement for it has the potential to be the only known rock writing left behind by the Domínguez-Escalante expedition during their historic 159-day journey across the Colorado Plateau.

Based on the inscription's mineral and organic skin coating, and the style

of the script, Marietta Eaton called the inscription site "one of the most important I have ever seen. It is a treasure for the Park Service and a primary document of that fateful trip. To be able to stand in the footsteps of such remarkable men was a deeply moving experience for me, and [it] can now be a wonderful experience for countless others."

Chris Kincaid, GCNRA archeologist has proposed an outline of further work before the site would be submitted for National Register of Historic Places evaluation. In a recent letter from GCNRA superintendent Kitty Roberts to Armijo Chapter President, James Page, the National Park Service asked for continued support from the Old Spanish Trail Association to help facilitate the authentication efforts.

“Through our partnership we have already made significant process in this study of this inscription. We look forward to continuing this close working relationship in the coming months,” Roberts said.

Additional field trips are already in the works. Resource officials from the Grand Staircase-Escalante National Monument will contribute further investigations involving the lichenology of the inscription panel and a geologic description of the site. A future visit by Kayci Cook, superintendent at El Morro National Monument and Joe Sanchez, who is superintendent of both the Petroglyph National Monument and the Spanish Colonial Research Center, are also being planned.

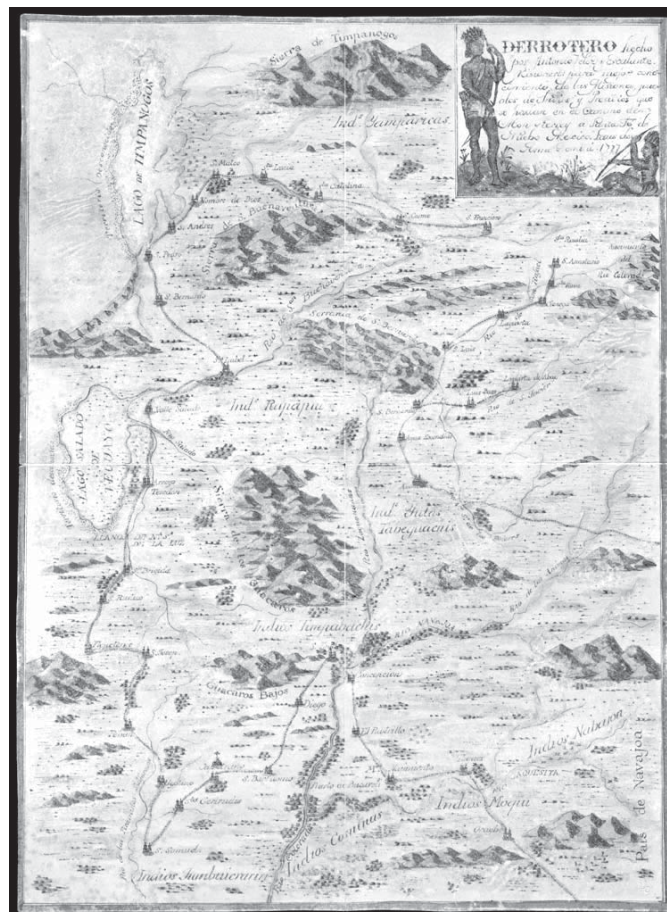
Stay tuned.

Paul Ostapuk



Shown above is a comparison between the handwriting of the 1776 *Paso Por Aqui* inscription in Glen Canyon and a segment of Bernardo Miera y Pacheco's 1777 map (shown below) entitled "*Derrotero hecho por Antonia Vélez y Escalante, misionero para mejor conocimiento de las misiones, pueblos de indios y presidios que se hallan en el Camino de Monterrey a Santa Fe de Nuevo Mexico.*" The similarity in handwriting style between "por Antonia" and "por Aqui" is striking; it even includes the same approximate detail in the flared bottom of the lower case "r."

courtesy Paul Ostapuk



Barstow Main Street Mural Project Features the Old Spanish Trail

[Editors note: Barstow is a town of many murals, including depictions of historic trails such as the Beale Wagon Road and the Mormon Road. The following report tells of a new mural dedicated to the Old Spanish Trail.]

Main Street Murals is an established non-profit organization that believes in using art as a force to revitalize, improve, and enhance Barstow. This year the organization is leading an educational art history program involving school children from the local community. The group consists of children from Barstow's GATE program who are being led on a four month multi-curricular project to learn about The Old Spanish Trail. The students will research the history and geography of the trail, look into its significance as a trading route, build a life size mule and topographical map and reproduce some of the traded articles. Then, using the information discovered they will create designs of their

own which will be used to make the final mural image.

The students are being guided by a team of experienced teachers and artists headed by Candice Michelson, David Brockhurst, Kathy Fierro, and Jane Laraman-Brockhurst. They aim to make this a unique lesson in community history and creative art. The pupils will also have the opportunity to attend field trips

trip to local areas where traces of the trail still exist. The children spent the day creating designs for their part of the mural. The children have also been given a presentation by Brad Mastin from the BLM, who covered aspects of the trail such as the local topography and the BLM's role in promoting and maintaining the Old Spanish Trail today.

The mural will be painted in time for OSTA's convention in Barstow. The site for the mural will be the east wall of 111 East Main Street, a large two story building on the corner of 1st and Main. This new addition will be the eighth mural of the existing walking gallery that decorates downtown Barstow. (There are a total of 30 murals planned.)



David Brockhurst explains the process of packing a mule and the first two stages of making a full sized sculpture.
courtesy Jane Laraman-Brockhurst

and experience presentations by local specialist historians.

In a recent workshop David Brockhurst (the mural designer) showed the children how a mule was packed for the trail. Clifford Walker talked about the local relevance of the trail and prepared the children for a field

Jane Laraman-Brockhurst

Our Corporate Sponsors:

Bulloch Brothers Studio
Charles M. Hackley
Resting Springs Ranch
Keith and Carol Spencer
Parowan City Library
Sonterra
Town of Crestone, CO

thanks!



The Workman Chapter at their annual general meeting. Left to right: Donald Harrison, John and Anne Thompson, David Fallowfield, Bruce Alderson and Bill Ramsay.
photo by Thelma Harrison

Salida Del Sol Chapter

The chapter held its annual meeting on Saturday, April 14, at the clubhouse in Eldorado. Harry Myers, former Superintendent at Fort Union, gave a very informative talk and slide presentation titled "Trails and Trade." He spoke on the three main trails – the Santa Fe Trail, the Camino Real and the Old Spanish Trail – and how they all interlocked economically and politically as well as what kinds of goods were traded from both ends of the trails.

Mike Nadjaowski has agreed to do a quarterly newsletter for the chapter.

Pat Kuhlhoff

News from Colorado

Ft. Lewis College in Durango is planning a large indoor exhibit about the OST that will run for a year. It will give both the Native American and the northern New Mexican perspective. In conjunction with the opening in September 2007, there will be a series of lectures. In addition, a travel exhibit will be made available to museums along the OSNHT.

The North Branch chapter reports that the stone marker commemorating the late Jim Robb's efforts to obtain National Historic Trail status for the Old Spanish Trail is complete. A dedication will be held in early May in Grand Junction's Eagle Rim Park.

The Colorado Tourism Office has awarded financing to four regions of the state for pilot programs for development and promotion of "heritage tourism." The Old Spanish Trail crosses two of the regions – southwestern and south-central Colorado – and the OST received a high ranking as a regional heritage site. The San Luis Valley received one of the four grants. The SLV project will rate regional sites for authenticity, significance, accessibility, etc., and will develop tour guide brochures and a heritage website. The La Vereda del Norte Chapter contributed much effort to the preparation of the proposal and subsequent writing and review.

The La Vereda del Norte chapter is also working on a color map brochure focusing on San Luis Valley history. Topics in the text include Native Americans, the Spanish era, trappers and traders, 19th-century exploration and surveys, land grants, pioneers, and settlements. The map highlights the West Fork Trail and locates relevant historic sites, interpretive signs, and museums. The chapter anticipates that the map brochure will be ready summer 2007.

A time-events chart has also been developed (see the "Trails and Roads Timeline" in this issue); the chapter may try to publish the timeline as a separate brochure.

Pat Richmond, Doug Knudson, Bill Chenoweth



Trails and Roads Timeline for the San Luis Valley, Colorado

by Pat Richmond

Native Americans

- 10,000 BP Ice Age mammals and hunters visit grassy marshlands of the San Luis Valley (SLV).
- 5,500 BP Archaic sites conform to migration trails and water courses.
- 300 AD Early Pueblo pilgrimages into SLV use traditional trails and river crossings.
- 1200- Athabaskan migration waves pass through the Cochetopa country into SLV.
- 1400 AD
- 1500 Shoshonean-Yutah bands lay claim to SLV for hunting and camp sites.
- 1700s Moache nomads utilize SLV trails for trade between Green River and Santa Fe.
Comanche and Yutah raiding parties use West Fork Trail to attack Ojo Caliente and Taos.
Kiowa and Apache intrude into SLV along East Side Trail to hunt and gather willows.
- 1868 Congress ends Indian slave trade and peonage in the Southwest.
- 1874 Burnot Treaty removes Yutah from SLV and San Juan Mountains.

The Spanish Era

- 1598 Oñate and Spanish colonists establish San Gabriel near San Juan Pueblo.
- 1600s Spaniards begin using traditional SLV trails to hunt, prospect, and trade.
- 1694 Vargas' *entrada* makes a loop through SLV by following both the East and West Fork Trails.
- 1724 Trade between Santa Fe and California begins over precarious desert routes.
- 1700s New Mexican villagers increase unauthorized travel into *La Tierra de los Indios* (SLV).
- 1768 Spanish build outpost on Cerro de San Antonio to warn settlers about raiding parties.
- 1778 Miera y Pacheco map depicts Rio Grande del Norte and main tributaries in SLV.
- 1779 Anza takes West Fork Trail through SLV by moonlight to intercept Cuerno Verde's Comanche band.
- 1787 Manuel Segura establishes "Spanish Road" along East Side Trail and over Mosca Pass.
- 1807 Lt. Pike observes and travels "Spanish roads" in SLV.
- 1817-1821 Spanish soldiers travel SLV "roads" searching for intruders from U.S.A.
- 1821 Mexico declares independence; trade caravan headed for California returns from SLV to Santa Fe.

Trappers, Traders, and Commerce

- 1822 Jacob Fowler follows West Fork "Road" through SLV to and from San Juan Mountains beaver fields.
- 1823 Antonio Sanchez trades with Yutah in Conejos Valley.
- 1824 Provost and Le Clerc travel to Green River by "northern variant" of Old Spanish Trail.
- 1825 Robidoux sets trade patterns from Taos to Plains tribes and through SLV to western trading outposts.
Ewing Young takes East Fork Trail for 50 miles north of Taos to elude Mexican officials, fords the
Rio Grande, then cuts southwest.
- 1828 Leroux leads pack mules to Ft. Uncompahgre; begins sheep drives to California.
- 1833 Kit Carson uses East Fork Trail to reach Poncha Pass and beaver fields in South Park.
Carson and Stephen Luis Lee take trade goods through SLV to Ft. Uintah.
- 1837 Slover and Pope families, emigrating with wagons to California, leave at night and pass through
SLV to elude Mexican authorities.
- 1842 Marcus Whitman slips eastward over North Branch of OST to elude British spies and urges
Congress to "Save Oregon for the Union."
- 1843 Preacher Joseph Williams accompanies Robidoux from Ft. Uintah to Taos via North Branch.
- 1844 William Gilpin follows North Branch into SLV enroute from Oregon to U.S.

(Traders, Trappers, and Commerce, continued)

- 1846-47 War between U.S. and Mexico brings General Kearny and troops to Santa Fe. Governor Melendez surrenders New Mexico; Major Gilpin and troops reconnoiter SLV. Journalist George F. Ruxton endures January cold from Taos to Culebra River then to Sangre de Cristo Pass.
- 1848 Treaty of Guadalupe Hildago ends war; Mexico cedes Southwest territories to U.S.A. Carson and Brewerton take North Branch of OST through SLV to Santa Fe with dispatch from Kearny terminating use of Old Spanish Trail for trade travel.
- 1852 Dick Wooten drives 9,000 sheep from Taos through the SLV and Cochetopa country to California.

Exploration and Surveys

- 1848-49 Frémont's fourth expedition follows Robidoux's Road into SLV and later intercepts "Leroux's Road" on west side of the SLV. Survivors follow East Fork Trail from Culebra River to safety at Red River and Taos.
- 1853 Beale-Heap, Gunnison, and Frémont expeditions pass along East Fork and West Fork Trails to explore a "Central Railroad Route to the Pacific."
- 1857 Captain Marcy's party takes North Branch of OST and almost perishes in a blizzard on Cochetopa Pass enroute to Ft. Union.
- 1858 Colonel Loring with Leroux as guide brings 300 men and 50 wagons from Green River through SLV using West and East Fork Trails.
- 1870s Government surveys by Hayden and Wheeler produce maps showing old trails plus new roads. W.H. Jackson photographs scenery and people along road over Old Cochetopa Pass (aka Carnero Pass).
Camp Rose cantonment built along stage road over Old Cochetopa Pass; Mears improves "road" to Los Pinos Agency.
Lieutnants Anderson and Ruffner convert traditional routes through SLV into military wagon roads. Saguache Valley-Old Cochetopa Pass route is designated on maps as the "Old California Road." Gold discoveries in Alamosa Canyon and Summit District lure thousands of prospectors to SLV. New arrivals claim homestead allotments for farming; settlements flourish throughout SLV; trains haul mining and farming supplies and ore shipments; irrigation canals modify wetlands, opening more land within the SLV to roads and settlement.

Land Grants, Pioneers, and Settlements

- 1832 Guadalupe (Conejos) Land Grant brings first families to Conejos Valley using West Fork "Road."
- 1833 Settlers abandon San Francisco, first settlement on the Conejos River, after being attacked.
- 1843 San Margarita in San Luis Hills attacked by Kiowa; grantees resort to "summer villages" to preserve land grant status.
Sangre de Cristo Grant gives SE corner of SLV to Narcisco Beaubien and Stephen Luis Lee. (Both killed in 1848 rebellion.)
- 1849 Costilla plaza marks East Fork Trail's crossing of Costilla River. Herders erect *jacales* near ford at the Culebra (Old San Acacio).
Anastacio Trujillo receives Yutah permission for Rincones plaza on Conejos River near Vagas ford.
- 1851 Plazas originate along West Fork Trail on north side of Conejos River; settlers blaze trees to mark West Fork Trail.
Carlos Beaubien gives land along Culebra River for settlement of *San Luis de Culebra* (aka Upper Culebra).

(Land Grants, Pioneers, and Settlements, continued)

- 1852 Ft. Massachusetts on Ute Creek at base of Sierra Blanca protects SLV settlers, travelers and trails.
- 1854 J.M. Jacques and others establish plaza along West Fork Trail at Conejos River.
- 1855-56 Colonel Fauntleroy pursues warring Yutah along West Side Trail into Saguache Valley; returns to fort via East Side Trail.
- 1856 Lafayette Head's plaza at Conejos serves as Indian agency; first mass given at Our Lady of Guadalupe Church.
- 1858 Military personnel move to Fort Garland to better protect settlements and travelers.
Montoya brothers move 6,000 sheep across West Fork Trail to graze Loma region (near today's Del Norte).
- 1859 Fourteen families from Santa Fe region follow West Fork Trail to found *La Loma de San José*. Family plazas spread along Rio Grande near the ford at *La Loma del Norte* (Plaza Hill). More settlers proceed to La Garita area and "San Luis of the Cottonwoods," west of Saguache.
- 1860 Attorney Gilpin negotiates approval for Baca land exchange parcel #4 (not a Spanish or Mexican land grant).
- 1861 Colorado becomes a Territory with Governor William Gilpin and Lt. Governor Lafayette Head.
- 1865-66 Ft. Garland's Civil War veterans homestead along North Branch route throughout Saguache Valley.
- 1867 Freightier John Lawrence selects store site at Saguache River to intercept travel along both East and West Fork Trails.
Otto Mears establishes Milton town site at juncture of trails to Cochetopa and Poncha Passes.
- 1869 Lawrence, Mears and others compromise on Saguache town site marking juncture of East and West Fork Trails.

Trails to Roads

- 1852 Col. Mansfield notes road from Ft. Massachusetts to Taos lies 3 to 10 miles east of the Rio Grande. Mansfield suggests ford across the Culebra as a location better suited for a fort.
- 1861 Lafayette Head and John. M. Francisco receive ferry license at La Loma del Norte ford on West Fork Trail.
J. M. Jacques sets up trade routes between New Mexico and the Conejos, Culebra, and Loma plazas. Jacques and José Garcia receive ferry license at Vargas' crossing on the Rio Grande.
- 1865 Denver and San Luis Valley Wagon Road Company plans road to Conejos Indian Agency via the "crossing of the Rio del Norte."
- 1868 Routes south and north of Ft. Garland become official territorial Saguache to San Luis Road.
- 1869-1874 Kellogg, Wilbar and others survey old west side "roads" and map the Conejos-Saguache Wagon Road.
- 1876 Colorado gains Statehood, resulting in official and promotional maps showing old trails, surveyed roads, railroads, county lines, and settlements as growth and development surge within the SLV.

The Peña Adobe and the Vacas and Peñas: Settlers Who Followed the Old Spanish Trail to Solano County

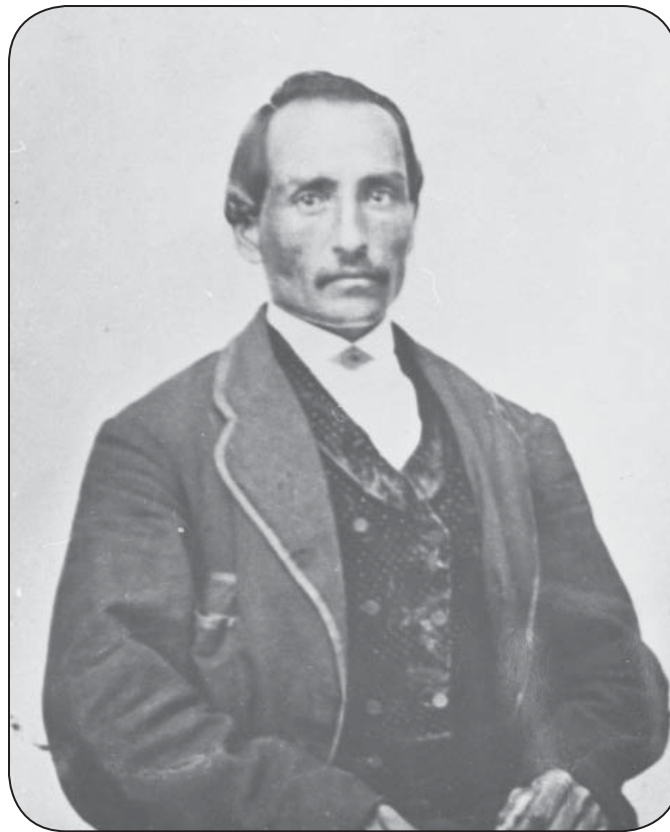
by Jerry Bowen

Our early pioneer ancestors had to have a lot of desire, spirit of adventure, and grit to want to travel to certain places in the United States when it was still mostly unknown wilderness. And so it was with many of Solano County's early pioneers.

The Old Spanish Trail, which Juan Manuel Vaca, Juan Felipe Peña, and their families took to California, was originally established in 1828 by none other than Antonio Armijo, another early Solano County pioneer. During the 1830's familiar names in Solano County history such as John and William Wolfskill and William Pope (Pope Valley) used the trail.

In 1841, the political climate in New Mexico became so bad that many of its citizens decided it would be better to relocate to California. Among them were the Vacas and the Peñas. They left Abiquiú the first week of September 1841 with Lorenzo Trujillo as the guide. With them were men familiar to the Solano area: William Gordon (Gordon Valley) and William Knight (Knights Landing). A group that

included the William Workman and the John Rowland families also joined them. Although the group is known today as the "Workman-Rowland Party," there is some evidence the name is credited only because John Rowland gave a formal account of the trip to the *ayuntamiento* of Los Angeles and presented a written list of his fellow travelers.



Juan Manuel Vaca.
courtesy Jerry Bowen

Oral tradition of the Peña family says that three-year-old Nestoria and two-year-old Appalonia rode the trail to California in saddle bags balanced on each side of a mule. The party arrived in Los Angeles on November 5, 1841. After staying in Los Angeles for a few months, they traveled to

Sonoma, where General Vallejo housed the women and children. The men continued on to occupy their chosen lands and to build homes. For temporary housing they built a "wattle" house, in what is today's Andrews Park, on a knoll where the former Vacaville High School was located. The adobes were begun in 1842 in Lagoon Valley about a quarter of a mile from each other and were completed in 1844.

The Peña Adobe was constructed with three rooms on the ground floor and a full-length attic. The overall dimensions were 18 feet by 50 feet; the adobe was not spacious by any means. The walls were about two feet thick and made entirely of adobe bricks. The original hewn redwood joists still support the ceiling. Door and window lintels came from the hills near Napa. The original roof was a tule-thatched roof. According to an old account of the Peña Adobe history from the *Fairfield Enterprise*, the thatched roof was replaced with Spanish tiles formed on the hips of Indian laborers, although I have never seen any factual proof of this statement and it is probably not true. The thatched roof was replaced in 1850 with hand-split shakes from redwood logs.

With no general store nearby, self-sufficiency was paramount. In the early days, cooking was done outdoors. Outside was a clay



Juan Felipe Peña.
courtesy Jerry Bowen

bake oven big enough to roast a full-sized pig. Fire pits lined with rocks supported the kettles and other cooking vessels. In addition, large kettles hung over open fires and bread was baked in a Dutch oven. In the early days, there was no indoor plumbing and outhouses were necessary, as well as wells for household use and farm chores. Other buildings around the home included barns, a blacksmith shop, and two or three bunkhouses for the work crews. The early pioneers spent most of their time outdoors except during inclement or very hot weather.

The adobe was sparsely furnished. Luzena Stanley Wilson, who was

invited to a fiesta in 1850, said: "Don Manuel with his daughter, greeted us with all the ceremony and courtesy of a Spanish grandee and showed us to the place of honor. We were ushered into a long room illuminated with tallow dips, destitute of furniture, with the exception of the two or three chairs reserved exclusively for the use of the American visitors. On either side were many mats, on which reclined with careless grace and ease the flirting belle and beau and the wrinkled duennas of the fiesta."

The Vaca and Peña clans began to grow in number. In 1845, Juan Manuel Vaca, whose first wife died in New Mexico, added to his household when he married Estefano Martinez and had one child.

Marriage between the Vacas and Peñas and other nearby settlers of Solano County was always a major affair. When the daughter of Juan Manuel Vaca, Maria Anastasia Vaca, and Juan Felipe Peña's son, Jesus Peña, were married, the ceremonies were held at the mission in Sonoma.

Invitations went out all over California for the affair. Those in attendance included the Picos from San Diego and Mariano G. Vallejo and his wife, as well as many of the other prominent Spanish settlers from Santa Rosa, Martinez, and Los Angeles. In all, more than a hundred guests attended the wedding. After the ceremonies, everyone rode all the way to the Vaca rancho for the party that undoubtedly lasted several days.

Fiestas have a long tradition in Vacaville's history and one of the better-known celebrations was the marriage of Maria Delores Vaca, granddaughter of both Manuel Vaca and Juan Felipe Peña, to John Patton Lyon in 1867. Among the prominent guests were many of the early Spanish families of the country including the Armijos, Picos, and Berryessas whose families over time became close relatives of the Vacas and Peñas through marriage. The celebration included a bull and bear fight to the death. Numerous cattle were slaughtered to feed the visitors who came from all over California. Music filled the air as celebrants in colorful costumes swayed to and fro to the music of a guitar and tambourine. Refreshments included hot Spanish stews, tortillas and gallons of *aguardiente* – a liquor similar to *sambuca* (black licorice) that is still very popular in Colombia and is included in all types of festivities. The wedding festivities at the Peña Adobe lasted an entire week.

The early Californios were well known for their hospitality to

strangers. In those days such a tradition was a necessity for individuals who were traveling long distances. When voyagers set out on a trip that would take more than one day, they would stop overnight at the missions or another rancho, whichever was closest. The hospitality left nothing to be desired. If they needed money, fresh horses, food or lodging, it was provided at no cost.

Each year, the Vacas and Peñas held a rodeo to collect all the cattle on their land for branding and slaughter. They would send word to all the neighbors to attend and also gather their own cattle for the same purpose. It was a real community affair and a party always accompanied every rodeo. The Vacas and Peñas also attended other rodeos as far away as San Jose and Santa Clara.

The Californios were known for their excellent horsemanship, which was put to good use when rounding up cattle for slaughter. Mounted men would ride up alongside a selected animal and strike the nerve at the nape of the neck with a knife, causing the bull to fall immediately to the ground, already dead. Then followed the *peladores* who removed the hide, stretched it on the ground flesh side up, and drove sticks in the ends to hold it down. When dry, the hides were stored awaiting shipment. Hides were a form of currency at the time, worth about \$2.00 in trade and \$1.50 in silver.

Tasajeros cut up the meat, followed by Indian women who gathered the

tallow in leather hampers. After cooling somewhat, the tallow was poured into skin “botas.” A bota was an ox hide sewn into a bag with rawhide thongs. The neck was left open so the tallow could be poured in. A bota usually contained 20 arrobas. An arroba of tallow weighed about 25 pounds and was worth \$2.00. In hot weather, the meat was cut into strips and hung out to dry in the sun, turning it into jerky. At other times the meat was pickled. Any remaining parts of the animal were left in the field for birds and wild animals to dispose of.

In her University of California Master’s Thesis (1933), Helen Dermody Crystal told a story about the dangers of life in the area at the time. “Two little girls wanted to go for a walk by themselves on the Los Putos rancho. As it was not safe for the two little girls to walk by themselves, Señora Anastasia (Vaca) Peña went with them. One of the girls was her daughter, Appolonia Peña, the other was her niece, Nestora Peña. As they were breaking their way through the tall wild oats of their rancho, one of the children cried out in Spanish, ‘Oh, look at the big pig!’ Señora Peña looked just once, seized each little girl by the hand, and literally flew toward home, for the animal that was coming toward her was not a domestic pig, but a wild bear. However, all three lived to tell the tale, but the bear, or one of his relatives, was killed soon after by one of the Peña boys.”

Crystal tells of another interesting story of the Peñas that is related to

the Gold Rush: “... Gold nuggets circulated so freely on the Rancho Los Putos that the children often played games with them... Señora Maria Delores Vaca Peña, who married John Patton Lyon, had two chains of nuggets that were given to her when she was a small child made into a necklace.”

For awhile it was a fairly idyllic life for the times, but trouble was brewing for the pioneers. To begin with, a dispute as to the size and boundaries of the Vaca and Peña land grant, originally named *Lihuaytos*, reared its ugly head. This was due to encroachment upon the neighboring grant owned by Wolfskill (Rancho Rio De Los Putos), which brought much ill feeling and the requirement for a re-definition of the grant boundaries. This encroachment typifies the frequent disregard for the admittedly vague boundaries of the large land grants of the time. It wasn’t until later that a survey was made and the Vaca/Peña land grant was made proper and then renamed *Rancho Los Putos*.

In 1847, Americans – Albert Lyon, John Patton Sr. and Jr., J.P. Willis and Clay Long – arrived in the Vaca Valley. In April of 1849, Vaca decided to sell a half-league of land between Alamo and Ulatis Creeks for \$8,000 to Albert Lyon and the Pattons. More and more disenchanting gold miners began settling into Vacaville and the surrounding areas. California became a state, and with it, new rules, taxes and problems with squatters who settled on the land grant. In 1851, California enacted

the Land Act to verify Spanish and Mexican land grants.

In spite of family ties by marriage, ill feelings between the Vaca and Peña families began to emerge. On August 21, 1850, Juan Manuel Vaca deeded nine square miles of land (5,769 acres) to William McDaniel with a promise that a new town, one mile square (640 acres), would be established and named after Vaca. In return, Vaca received \$3,000 and 1,044 lots in town. It might be noted that McDaniel

was a federal land agent and it was against the laws of the land for him to be involved in purchasing land. Juan Felipe Peña was furious. According to Maria Delores Vaca Peña, granddaughter of both men, it was the cause of the major quarrel between the two.

In response, Vaca deeded to *compadre* Peña a share of land equal to the nine square miles; but apparently, this did little to appease

Peña. It might be presumed the dispute had more to do with the town being named after Vaca, with the Peña name being left out.

Vaca also had problems with the McDaniel deal. He said he had believed he was signing over only one square mile. Being illiterate, he had been at the mercy of an

interpreter when he placed his “X” on the deed. In May 1851, Vaca printed in the *California Gazette*, the newspaper in Benicia, a complaint that read: “Caution. I hereby notify all persons not to purchase any lands from William McDaniel, which he claims to have purchased from me under a title, which he obtained from me under false pretenses, and I shall institute suit against him to annul the title so fraudulently obtained by him.—Manual Baca.” [In

something that “every freeman and freeholder would be justified in making if the circumstances raised a strong presumption that the fraud had been attempted upon him to get possession of his estate.” The high court decided that the original judgment should be reversed and that a new trial, at McDaniel’s expense, should proceed.

In 1852, the feud between Peña and Vaca became even more serious, and while the former friends

maintained one lawyer jointly, they hired separate lawyers in their continued quest to have the land recognized as legally theirs. Large portions of the Rancho Los Potos were either sold or transferred to lawyers to pay for their services. The legal fees for the years 1843 through 1858 had taken a huge toll by the time that they finally received an official United States patent. Statehood for California also brought taxes. To settle their taxes, they

turned large parcels over to the tax collectors of the day. Land also was sold to buy provisions. The Vacas were land-rich, money-poor and perhaps not the best managers of their resources. By 1855, the tax rolls show only 13,777 acres of the original 44,384 acres remaining from the Vaca/Peña grant in the original owners’ hands.



By 1894 the Peña Adobe had become the residence of Jesus Tapia Rivera (standing to the left) and his wife, Nestora Peña. Jesus built a wood shell and an additional living space around the original adobe structure. On the right is his wife, Nestora (Peña). In the center is Grace Díaz who later married Phillip Peña.

courtesy Jerry Bowen

many records “Vaca” is recorded as “Baca.”] McDaniel sued Vaca for libel and the loss of a \$50,000 land sale. The case was in court by October 1851. The jury found Vaca guilty of libel the following day and fined him \$16,500. The decision was appealed to the State Supreme Court, which ruled that Vaca’s newspaper warning was

By 1850 a census showed only 12 Vacas in the immediate area. The clan was beginning to disperse as, bit by bit, the land grant of Los Putos was being reduced in size, perhaps partly because of the feud. As a result, several members of the Vaca clan migrated from the Vacaville area, mainly toward the northern reaches of the grant, in the vicinity of the current town of Davis. In addition, Manuel Vaca's wife, Estefano, left him in 1852, taking with her the 30 head of cattle she had come into the marriage with, as well as an agreed increase in the original herd.

Juan Manuel Vaca died on May 15, 1856, at age 73 or 74. His request was not to be buried on the land grant. For a long time historians have said that family tradition has the patron's final resting place in the family plot that was part of the Thomas Foster Ranch. This was part of the Los Putos rancho, just northwest of Tremont Station. This would have him interred possibly under Interstate 80 at the far end of Dixon, at the Kidwell exit. However, Helen Dermody Crystal's Masters Thesis states: "Manual Vaca died April 15, 1856, at the age of seventy years. He is buried in the Catholic Cemetery in the city of Sacramento." In a footnote she states that Maria Delores Vaca Peña Lyon provided this information. However, I haven't been able to verify this.

Juan Felipe Peña died on March 15, 1863. His death is a story in itself. Tradition has it that he was excommunicated by a Catholic priest for reading "unauthorized"

books. He would not repent and was denied last rites and burial in hallowed ground. For a long time, his burial place was relatively unknown to members outside the family. He was laid to rest in the Catholic section of the Benicia cemetery on a knoll overlooking the city and the Sacramento River. How he ended up in the Catholic section of the cemetery is a mystery. Over the years, the earthquake of 1892 and vandalism had taken a toll on Peña's headstone. In 1997, a Green Valley pioneer descendent, Robert R. Smith, documented the condition of the Peña family plot at the cemetery. Since then, Juan Felipe Peña's tombstone and those of other family members have been repaired, but they are deteriorating again because the cemetery itself is in poor condition due to the lack of maintenance and a great deal of vandalism.

Juan Felipe Peña had deeded much of his land to his children as soon as his claim was declared valid in 1858. His daughter Nestora received about 1,000 acres and the adobe ranch house. Nestora cared for her mother, Isabella, at the adobe home until the latter's death in 1885. Nestora married Jesus Tapia Rivera in 1881. The Riveras had no children. Her niece, Maria



Maria Delores Vaca Peña.
courtesy Jerry Bowen

Dolores Peña, who as mentioned was married to John P. Lyon, also lived with Nestora.

In the course of time, the adobe was remodeled at least three times. In the 1840s or early 1850s the tule-thatched roof was replaced with hand-split shakes. In the 1880s, the home was enlarged and "modernized" by Jesus Rivera and Nestora. This included having the entire building encased in a wood shell. The frame of the inside walls was improved with plastering and porches around the house were enclosed to form four additional rooms for the growing family. The additional rooms, however, did not have doors into the main house. While the main house was heated



Rose Peña Coombs, circa 1900.
courtesy Jerry Bowen

with terra cotta charcoal burners, these additional rooms, being cut off from the main house, were heated with wood-burning stoves.

Juan Felipe Peña's granddaughter, Rose Frances Peña Coombs, wrote an account about life at the Peña adobe. She was born on October 22, 1881, daughter of Juan Felipe Peña's son, Juan Antonio Peña, in a frame home built a short distance from her grandparents' adobe. She wrote:

The original adobe consisted of a main or center room and two bedrooms. The main room was

furnished with a large round center pedestal table, covered with a shawl on which were kept the family Bible, two photo albums and other religious books. There was a sofa and several chairs, most of them upholstered in velvet. A small marble top table was by the window and an organ in one corner. A secretary desk and bookcase contained many books in Spanish and English. A very pretty carpet lay on the floor. There were no drapes, but cornices made of seashells from which hung nice lace curtains. On the south wall hung large pictures of Juan Peña, his wife and Nestora. The bedrooms were very plain, each containing a double bed, washstand and bureau. Porches enclosed the front of all rooms and grapevines shaded the buildings. The Indian women servants slept upstairs in the attic rooms. There was no kitchen in the adobe; meals were prepared in an outdoor bake oven and kettles and caldrons were placed

on rocks over an open fire. In addition to preparing meals, the caldrons were also used to boil water for laundry, and other household uses. The well with a hand pump was located on the east side almost facing the door of the center room, about 15 or 20 feet away.

About 1880, the adobe was modernized and enlarged by encasing the entire building in wood sheathing and frame extensions. A frame annex was added to the north end of the building where kitchen facilities were installed.

The garden (100 x 200) had statues and a croquet ground; there was a

patio with chairs. Black Mission grapes brought from Santa Barbara Mission grew on the arbors, there was no grass but the yard was sprinkled each morning. A local merchant, Mr. Blum, brought two Cedar of Lebanon trees which he obtained on a trip to Jerusalem and they were planted on the west side of the adobe, there was also a cork tree. The flower garden had tea rose bushes, tulips, pink Castilian roses, hollyhocks, verbena, china lilies, Bird of Paradise, mock orange, lilacs and lots of bulbs. Mr. Wolfskill brought trees for the family orchard that had a variety of citrus, nuts, pomegranates, quince, pears, olives and figs. Two Spanish apricot trees were planted with seeds brought from Spain. I later planted four walnut trees on the west side of the adobe that were brought here by Wiley S. Killingsworth. In the 1860s, a vegetable garden was planted near the creek. Squash, pumpkin lentils, garbanzos, watermelon and muskmelon were planted with seeds they brought from Los Angeles.

When the family first occupied the adobe, tight fences were erected around all the buildings to protect the children and animals from the wildlife that roamed the valley. After they had lived there for a while and had acquired several dogs they were no longer bothered by the wild animals, so just ordinary fences were enough.

Nestora continued to live in the Peña Adobe with her niece Maria Dolores Peña until 1918. She then left the adobe to live the rest of her days in a house that Juan Manuel Vaca had built in 1854, one of the earliest dwellings in the new town of Vacaville. In 1918, Nestora

deeded much of her land and the old adobe to Maria. To her nephew, Vidal Peña, who had for many years managed the ranch, she deeded 100 acres. Nestora died in 1922 at the age of 83 or 84. Maria Dolores Vaca Peña Lyon continued to live in the adobe until about 1920. By the 1930s only 212 acres of the original 44,383-acre rancho was still held by the heirs of Vaca and Peña. Maria deeded the adobe to her children in 1947.

By the 1950s the adobe stood as an abandoned ruin in a meadow overgrown with weeds and neglected trees and shrubbery. The old adobe walls, for so many years protected by the encasing wood siding, became exposed and the south wall collapsed. The Peña family sold the adobe in 1957 to two Solano County supervisors who then deeded it along with one and a half acres to the Solano County Historical Society in 1959. Title was turned over to the city of Vacaville in 1961. In late 1962, when new construction of Highway 40 was going to destroy the pioneer Peña/Vaca cemetery, an agreement was reached whereby 16 graves were removed and relocated to a hill near the Peña Adobe. The restoration of the Peña Adobe, which employed 70 inmates from the California Medical Facility, was completed in 1965. The only bit of construction not restored to the original was the tule-thatch roof. Redwood logs were brought to the site and shakes were made in the same manner as the originals.

As a final fitting touch, after the restoration Rose Peña Coombs

donated an odd three-cornered chair, which was replaced in its original location within the adobe. Sitting in that chair on a visit to the adobe in 1972, Rose recalled how she had sat in the same chair almost ninety years earlier as punishment for a childish misdeed when she was about three years old.

In the ensuing years, vandalism increased and the adobe gradually fell once again into disrepair and neglect. In 2004, at the urging of the Vacaville Heritage Council, the city officials sprang into action and obtained a grant to renew the adobe to its former glory. The adobe now has been restored and the Peña Adobe Historical Society started. Fundraisers will include reunions of the descendents of Vaca, Peña, Vallejo, Berryessa and Armijo families and an annual Fandango at the Peña Adobe, as well as educational programs.



By the 1960s the Peña Adobe was in very bad condition when the Solano County Historical Society began restoration of the old structure.

courtesy Jerry Bowen

Bibliographical notes

1. A major source for this history is Wood Young's *Vaca-Peña, Los Putos Rancho and the Peña Adobe* (Vallejo, CA: Wheeler Printing, 1971), which is now out of print. Much of Young's information was obtained from a series of letters and personal meetings with Rose Peña Coombs in the early 1960's. The letters, from which the quotes in this article are taken, are on file at the Vacaville Heritage Council.
2. Helen Dermody Crystal's thesis, *The Beginnings of Vacaville*, was submitted to the University of California for the degree of Master of Arts in History in 1933.
3. Several chapters in Luzena Stanley Wilson's memoirs are devoted to Solano County. See *Luzena Stanley Wilson, '49er: memories recalled years later for her daughter Correnah Wilson Wright* (Mills College: The Eucalyptus Press, 1937). The memoirs have also been archived on the PBS website "New Perspectives on the West."

***How the West is One:* Art Exhibit in Santa Fe**

Santa Fe's Museum of Fine Arts' current long-term exhibition, *The Art of New Mexico: How the West is One*, provides viewers with an opportunity to discover the dynamics among Native American, Hispanic, and Anglo artists from the arrival of the railroads in 1879 to the present day. The exhibit has been designed to highlight the cultural interactions that occurred among people from various ethnic backgrounds, creating a oneness that makes New Mexican art unique. The exhibit also



Cui Bono? by Gerald Cassidy

shows how the interests and concerns of the artists changed with time, from depiction and romanticization of Indian and Hispanic cultures prior to the Second World War, to a more politicized perspective in the late 20th century.

One of the featured paintings in the exhibition is Gerald Cassidy's *Cui Bono?* (a Latin phrase meaning "who benefits?"). The curator's note suggests that Cassidy's title is a comment on the way early nineteenth-century tourism upset Native American traditions in the Southwest.

Exemplifying cross-cultural fusion is T. C. Cannon's *Washington Landscape with Peace Medal Indian*. Cannon's painting hangs next to the modernist works of Allan Graham and Agnes Martin.



How the West is One provides a rare opportunity to look at New Mexico art as a holistic tradition.

Museum of Fine Arts
107 W. Palace Ave.
Santa Fe, New Mexico
(505) 476-5072.

Oñate Statue Unveiled

John Sherill Houser, the son of the man who helped sculpt Mount Rushmore, unveiled a controversial piece of art in El Paso this April: a 36-foot-tall statue of Don Juan de Oñate. The world's largest bronze, the 34,000 pound equestrian sculpture depicts the conquistador astride a rearing stallion.

The project has reignited clashes between Hispanic and Pueblo Indian interpretations of history: Is Oñate, who came up the Rio Grande in 1598 to found the first Hispanic settlements in New Mexico, a hero or a brutal conqueror? Members of the Acoma Tribe, which is near Gallup, N.M., said Oñate committed many atrocities on Native Americans, including cutting off the right feet of Acoma men who had rebelled against the Spaniards. Four years ago, American Indian activists opposed to the statue convinced the El Paso City Council to remove Oñate's name from the monument and call it *The Equestrian* instead.

New Mexico historian Marc Simmons called the El Paso City Council "utterly spineless" for stripping Oñate's name from the statue. "They absolutely capitulated and collapsed in the face of opposition," said Simmons, who added that he is irked by attempts to "rewrite history." "History isn't for sissies," Simmons complained. "If you made statues only of saints, you'd have no statues."

information obtained from *The New Mexican* and the *El Paso Times*

Francisco Estevan Quintana: Emigrant from Abiquiú to California over the Old Spanish Trail

by Don Rivara

Francisco Estevan Quintana was born to aging parents in the Chama River Valley near the village of Abiquiú, Río Arriba County, New Mexico, on 3 August 1801, at a time when that area was under Spanish rule. The boy would be known by his second name, Estevan. His parents were Gregorio Anselmo Quintana [1748-after 1822] and María Concepción Valdez [c.1762-after 1822]. He was baptized 5 August at Santo Tomás Apostól Roman Catholic Church in the village of Abiquiú with Manuel Martín as his *padrino* (godfather) and Ana María Larrañaga as his *madrina*.

Estevan's great grandparents, Miguel de Quintana [1677-1748] and Gertrudis Moreno Trujillo [1675-after 1757], had been among the colonists who resettled New Mexico in 1693, after the 1680 Pueblo Indian revolt had driven the Spanish completely out of New Mexico. They were also among the original settlers of Santa Cruz, Río Arriba County, New Mexico, in 1695. (Santa Cruz today is conjoined with the town of Española.) They had come from Mexico City. With the immigration were the parents of Gertrudis, Nicolás Trujillo [1653-after 1705] and María Águilar

[c.1659-after 1705], but, because the Trujillos had not been given a government stipend to settle in the colony, they were permitted to return to Mexico in 1705 when the new colonists were under heavy Indian attack and near starvation. Three of their married daughters remained in New Mexico. Miguel's parents, José de Quintana and Nicolasa Valdéz de Cervantes, remained in Mexico City, never joining the emigrant group. Miguel's brother, José Quintana, served as a soldier assigned to the colonization and later settled near present-day Albuquerque. Nicolás Quintana, Estevan's grandfather, was born in Santa Cruz and was baptized in the church there on 14 May 1712, and appears to have lived out his life in Santa Cruz. He married María Antonia Herrera and had a large family. Their son, Gregorio Anselmo Quintana, was baptized 14 May 1748 in Santa Cruz, and appears to have moved to the Chama Valley after marrying Estevan's mother, Concepción, on 27 March 1781, at the church in Abiquiú. In the marriage record of Santo Tomás Apostól Church, it states that Gregorio was "*de otra villa*" (from another town). Estevan, who appears to have been their youngest child, was born twenty years later.

The relationship between the Indians and the Hispanics in the Southwest was extremely bitter. Estevan's childhood would have been lived in fear of Indian attack. The Navajos, Apaches, and sometimes the Comanches raided continually to acquire the

New Mexicans' livestock and, equally valuable, their women and children, who would be kept or traded as slaves. The men and adolescent boys were killed. One Navajo chief facetiously referred to the Hispanic New Mexicans as "my shepherds" because they raised the livestock for him to reap.

These practices were not one sided. The New Mexicans raided Indian villages, killing the men and capturing adolescent girls and children of both sexes for slaves. In addition, merchants who frequented the trails leading from New Mexico to California, Missouri, Texas, and the interior of Mexico would buy captured Indian children from Indians who would meet them for trading purposes. The Catholic Church and the Spanish government officially prohibited slavery of the Indians, but the people of New Spain were allowed to keep the young Indians as "servants" to Christianize and Hispanicize until they became adults. It complicated matters when the servant girls would become pregnant by unknown fathers. Babies born to these servants usually remained with Hispanic families to rear as servants. Liberated adult Hispanicized Indians and their offspring were called *Genízaros*. Abiquiú had been founded as a Genízaro village, a buffer from Indian attacks on the more settled areas along the Río Grande River. In time, mestizos and some persons of pure Spanish backgrounds settled in the town also.

The Quintanas themselves engaged in these practices. On 22 September 1822, Estevan and his mother, María Concepción Valdés, were listed as godparents for Nicolás Quintana, a five-year-old Comanche boy bought from the Utes by Estevan's father, Don Gregorio Quintana, resident of La Plaza Colorada in Abiquiú. This is the last record we have of his parents.

The Quintanas were *gente de razón*, the Spanish term for the upper crust. Because there were no schools in New Mexico, only the sons of the wealthier *gente de razón* received an education. They had to be sent to far-off places to be educated, usually to Durango, Mexico. Daughters were not afforded this opportunity. Estevan's education would serve him well throughout his life.

Estevan was widely traveled in his efforts to market his livestock, and that may be how he met his wife, but it is also possible that he met her while he was visiting relatives. The young aristocrat was a literate, ambitious, twenty-one-year-old man when he married María de Guadalupe Luján on April 3, 1823, in San Ildefonso, Santa Fe County, New Mexico. Guadalupe, baptized María de Guadalupe Luján, was the daughter of José Joaquín Luján and María Ygnacia Martín (aka Martín Serrano). Guadalupe probably lived in Jacona, a village near San Ildefonso. She was thirteen years old at the time of the marriage, having been born near San Ildefonso on December 9, 1809, and baptized at the Catholic

church there on December 12, 1809. Her godparents were Juan Antonio Quintana and María Josefa Quintana. Whereas Estevan was the youngest of his family, Guadalupe was the eldest of hers. In the years to come this would make a great difference in maintaining family ties. While most of Estevan's close relatives had died or would die soon after their emigration to California, some of Guadalupe's younger siblings survived both Estevan and Guadalupe.

Soon after their marriage, Estevan took his bride home to Abiquiú. They became godparents to Diego Martín Vigil on November 16, 1823. The Quintana's first child, José María Quintana, was born in December 1824, but no record was found of his baptism at either San Ildefonso or Abiquiú. The Quintanas may have lived somewhere else at the time of the child's birth.

Probably it was our Estevan who appears in the records of the Bexar Archives in San Antonio, Texas. One entry is a receipt for horses sold by Estevan Quintana to S. Lopez on 12 September 1825, at the Rancho de Agua Nueva. An entry from Lampazos, Texas, in the archives states that Andrés Cárdenas and Estevan Quintana on 22 November 1826, deserted a licensed trade caravan with property of the caravan, probably their share of the food. At that time travelers had to carry a license to be on the road. Without this, they were presumed to be bandits and subject to immediate

execution. What probably occurred was disharmony among the members of the caravan, and Cárdenas and Estevan decided to risk traveling alone. That late in the season, they probably had already sold their livestock in Texas and were anxious to return home quickly, unhampered by the slow-moving carts of the merchants.

It was in the mid-1820's that the Quintanas moved from the Chama Valley to the Taos Valley, northeast of Abiquiú. Their eldest daughter, María Prudencia Quintana, was born 12 November 1827 and was baptized at the San Fernando de Taos Church. After Prudencia's birth there is an eight-year hiatus before another child of theirs was baptized there. On 2 February 1833, a son, Pedro de Jesús María, was baptized at the church in San Ildefonso, where Guadalupe's family resided. Because there is a five-year gap between children, it is possible that the Quintanas lived somewhere else other than Taos, Abiquiú, or San Ildefonso, during that time, but any children born during that gap died as children because they do not show up in later records. Not long after Pedro's birth, however, the family appears to have returned to the Taos Valley. After Prudencia, three more children were baptized at the San Fernando de Taos Church: María Manuela Quintana, born 12 May 1835; Manuel de Jesús Quintana, born 27 September 1837; and Gregorio Trinidad Quintana, born 20 February 1840. At Gregorio's baptism, his parents were said to be residents

of San Francisco del Rancho. The godparents were José Martín and María Dolores Córdova.

By 1830 the Old Spanish Trail had been developed between New Mexico and Los Angeles, California. Traders began annual caravans, traveling in groups for safety from Indian attacks. About the same time, the California missions were decommissioned and the vast mission lands were opened to private ownership. Antonio María Lugo obtained the large Rancho San Bernardino and its estancia buildings, formerly part of the Mission San Gabriel. Juan Bandini was granted the nearby Rancho Jurupa from the former San Gabriel lands. Bandini and Lugo were eager to attract settlers. Both needed men skilled in fighting Indians to protect their ranchos from marauding. Lugo offered 2,200 acres to would-be settlers, the land to be settled in common with ownership still residing with Lugo, a common practice on the Mexican frontier. In 1838 a man from Abiquiú, Santiago Martínez, became the first *Abiqueño* to settle there, between present-day San Bernardino and Colton. Over the next few years, other *Abiqueño* families began arriving.

Estevan Quintana combined his stock raising with a career as a merchant. On 24 September 1839, Francisco Esteban Quintana was issued *guia* #185, a license to travel on Mexican trails. He was given a permit to take six bundles of domestic merchandise to California for sale. He traveled

with the caravan of 1839, arriving in Los Angeles about the first of December. [Santa Fe National Historic Trail: Special History Study, Appendix 1, taken from Roll 21, #334.] He probably paid some kind of a merchant's tax for the *guia*. His journey took him over the Old Spanish Trail through central Utah, through what is now Las Vegas, Nevada, and thence to Los Angeles.

In California Estevan sold his merchandise. It was probably with this money that Estevan purchased land in San Luis Obispo, California, from Petronilo Rios in early 1840. This land probably included the hot springs at Paso Robles, because it was called *Rancho de las Aguas Calientes* (the Ranch of the Hot Water). This land had formerly belonged to the Mission San Miguel.¹ He returned to New Mexico in the spring of 1840 and reunited with his family. Estevan would not have been home when Guadalupe gave birth to Gregorio on February 20 in the Taos Valley.

Now making more money as a merchant than as a stock-raiser, Estevan moved back to Abiquiú, which lay on the trail to California from Santa Fe. The threat from the Republic of Texas, which was committed to annexing New Mexico, probably influenced Estevan's decisions over the next couple of years. We first find Estevan and Guadalupe back in the Chama Valley, on 20 October 1840, as godparents at the baptism in Abiquiú of five-day-old Antonio José Quintana, a Ute Indian

slave/servant of theirs. A child newly-born was not a captive, but was probably born to one of their young female slave/servants. As usual in these births to slave girls, the father is listed as "unknown." Usually one of the men of the family was the unmentioned father. The Quintanas were shown as residents of El Rito, but the baptism took place at Santo Tomás Apostól Church in Abiquiú, the nearest church.

The Quintanas must have been prospering because Santo Tomás Apostól Church record shows that on 3 March 1841, they baptized yet another slave/servant that they no doubt had purchased from her captors or a trader. She was named María Antonia Quintana and was twelve years old. Estevan and Guadalupe served as her godparents. That fall Estevan prepared to leave El Rito for California with Santiago Martínez and other Abiquiú families headed for the Rancho San Bernardino. Esteban seems to have been resolved to request a grant of land for himself and to set himself up as an *hacendado* with *peones* residing on his land in the Lugo fashion.

Estevan apparently had become enamoured of California during his 1839 trip. There were several good reasons for moving to California. One was the perennial raids by Indians in New Mexico, which threatened the Quintanas' lives and their prosperity. In California Indian attacks would be fewer and less vicious. Also, the rich grasslands in California could greatly increase the Quintana's

livestock herds. Another factor making New Mexico life less tolerable was the tyrannical rule of Governor Manuel Armijo, the most corrupt governor in New Mexico's history. Perhaps more pressing was Texas' claim to New Mexico.

At San Francisco del Rancho, the village south of Taos where the Quintanas had attended church, two Anglos who would one day become prominent in Southern California operated a trading post. They were William Workman and John Rowland. Both were married to native women and were naturalized Mexican citizens. Workman and Rowland seem to have prospered in Taos, but politics soon made life difficult. In 1840 the Republic of Texas named Workman and Rowland agents, perhaps without their prior knowledge, to represent Texas' interests in annexing New Mexico. Although they did not apparently accept this role, Workman and Rowland's identification with the Texans was tantamount to treason. As tensions increased, Mirabeau Lamar, the President of Texas, without congressional approval, sent an expedition of volunteers, military, and merchants carrying 21 wagons of trade goods to Santa Fe to persuade the people of Santa Fe to abandon their Mexican citizenship and join the Republic of Texas. The expedition was poorly planned and suffered many hardships. When the soldiers finally arrived in Santa Fe, they were promptly taken prisoner, stripped naked, and marched down the Jornada de Muerto

to Chihuahua. They were not released until 1842, after Lamar had left office.

Meanwhile Rowland and Workman formed a party of some forty whites that left New Mexico in September 1841. Arriving in Abiquiú, the group was joined by Santiago Martinez and his group, which included Francisco Estevan Quintana. The party traveled the Old Spanish Trail, arriving in Los Angeles on 5 November 1841. The Rowland and Workman expedition left its legacy as the first emigrant party to enter Southern California from an eastern-based land route. (The Bartleson-Bidwell party arrived in northern California from Missouri at the same time.)

The San Bernardino Valley apparently appealed to Estevan because he traveled to Monterey, the capital of Mexican California, in January of 1842, to request a land grant there on land that did not belong to Antonio María Lugo. He passed through San Luis Obispo, traveling the El Camino Real. In the book *The Old Spanish Trail*² there is mention that twelve pages of applications to settle in the San Bernardino Valley were charred beyond reading in the San Francisco fire of 1906 (219-222). The index book survived, however, as did the petition of Francisco Estevan Quintana presented to Governor Alvarado. The petition was prefaced with a statement that the Justice of the Peace of Los Angeles had given permission to Quintana on

12 February 1842 to "separate from the assembling company of New Mexican traders and return to his province in due time and to transact such business as is agreeable to him. The same permission is given to the others who wish to follow said Quintana." The petition was expressed as follows:

Most Excellent Señor [Governor Alvarado],

I, Francisco Estevan Quintana, Mexican by birth, appear before you in the form provided by law and say: that for myself and in the name of my companions and their families, being desirous soon of settling down, we would like to establish ourselves in this country, so fertile and advantageous. That we have not done so already is due to our uncertainty about obtaining lands; but finding vacant a tract of land bearing the name "San Bernardino," somewhat east of San Gabriel, we have decided to bring hither our families; and in order to do so, we pray Your Excellency to grant us the land existing there to form a colony, subjecting ourselves to all of the laws of colonization, and it being understood that we solicit land in San Bernardino that is unoccupied. What we ask for is two leagues of grazing land.

Praying Your Excellency will decide in my favor, I am, Most Excellent Governor, Francisco Estevan Quintana.

Monterey, January 18, 1842

Governor Juan Alvarado responded with

Whenever the petitioner brings to San Bernardino a sufficient number of families to occupy it, I will grant this petition with the understanding that he will be required to take such lands as remain vacant after a portion of it has been granted to various individuals of the city of Los Angeles whose petitions are now pending...Alvarado

Probably accompanied by several associates, Estevan returned to Los Angeles, Records show that he left for New Mexico on 12 February 1842.³

With permission to select a land grant in the San Bernardino Valley in California, Estevan and his family began making preparations for the difficult move. They probably had to sell land and some of their stock. They would have to wait until the spring of 1843 so there would be enough grass along the trail to feed their large herd of livestock. While the family was preparing to leave for California, they took time to baptize Pascual Quintana, an Indian with no age given, on 6 February 1843, in Abiquiú with Francisco Estevan Quintana as godfather and María Guadalupe Luján as godmother. Presumably this was another of their slaves. Still living in the Jacona-San Ildefonso area were Guadalupe's father, Joaquín Luján, and her maternal grandmother, Francisca Atencio, then eighty-two. Her mother may have still been alive also at that time, but by the time of the 1850 Census, she had

died. The father and grandmother, however, were still living in 1850.

In the spring of 1843, the Quintana family crossed the Old Spanish Trail to make their new life in California. They brought at least some of their Indian wards with them. The Quintanas and nine other Abiquiú families who accompanied the trade caravan left Abiquiú and headed toward the Four Corners area, following the San Juan River. From there they headed northwest deep into central Utah, crossing the Grand River and then Green River north of where they flow together. They then turned southwest through the heart of the Wasatch Mountains and crossed into Nevada below Sevier Lake. The history of Las Vegas, Nevada, shows that Estevan's party stopped there on their way to California. The area was called "Las Vegas de Quintana" for many years, possibly named for Estevan's party. From Las Vegas, the party crossed the Mojave Desert below Death Valley in what is now San Bernardino County, California. The end of the trail for the group was at Agua Mansa, the settlement near present-day Colton, California, that had been established a couple of years earlier by former Abiquiú, New Mexico residents.

Along the trail, Estevan's grown children, Jose María, 19, and Prudencia, 15, herded the livestock. Pedro, who was ten, probably assumed some of the burden as well. It was probably in the Wasatch Mountains of Utah, that tragedy struck. A landslide of rocks disgorged and tumbled down

a mountain killing young Manuel Quintana, who was almost six years old. He was buried there along the trail, and with great grief the family was forced to leave behind his lonely grave in the middle of the wilderness.

Arriving in the San Bernardino Valley, the family probably stopped briefly at Agua Mansa. They would have attended church at the San Gabriel Mission. The Quintanas were unsatisfied with their situation in San Bernardino, probably due to the fact that the Lugo family reneged on the favorable land arrangements they had made with the New Mexican immigrants. The Quintanas remained there only a short while before Estevan moved his family and livestock to his land San Luis Obispo County.

Shortly after arriving, he found land and an adobe home, close to the Mission San Luis Obispo de Tolosa, called *La Loma de la Nopalera* – "Nopales Plantation Hill" is the approximate English translation. Behind the adobe, acreage was planted with the *nopales* cactus, which Hispanics ate and still eat as a vegetable. Some of these *nopales* were still there in 2005, although the area behind the adobe is being subdivided. It is unknown how large the ranch was, but it had to have been large enough to graze the large herd of livestock Estevan had brought with him.^{4,5} The La Loma Adobe is located at 1590 Lizzie Street. In poor condition, it is the oldest house still in existence in San Luis Obispo County. According to the article by Dana,⁴ the house was

built in 1782 by Indian servants of a Spanish supervisor, and it once served as a trading post. This was probably during Estevan's tenure. If the date of the building is correct at 1782, it was built ten years after the Mission San Luis Obispo de Tolosa. The elevated location of La Loma provided an excellent view in the direction of the mission, the cluster of adobes that surrounded it, and the valley.

On 6 March 1846, Estevan and Guadalupe Quintana were godparents for Juan Antonio, *nino de casa* (a house boy), age three. Clearly the Quintanas were continuing the Mexican system of Indian child slavery. Whether this was a Chumash boy or the son of an Indian girl they had brought with them from New Mexico is unknown.

The Quintanas had lived in their adobe home for two or three years when the Mexican War broke out and John C. Frémont arrived in the fall with his conquering host. Jose María Quintana and Tomás Herrera led the "army" of thirty Californios who marched out to meet him and surrender. It appears as if some officers, if not Frémont himself, were housed in the Quintanas' home, according to the account by Alonzo Dana.⁴ Frémont's battalion feasted on the fruit growing on the nopales cactus that the Hispanic immigrants had planted in great abundance behind the Quintana home. Frémont tried to reassure the local citizens that their lives could continue without disruption. Before the Americans came, the California government had

been chaotic and the government of Mexico unresponsive to the needs of its remote province. The ties with Mexico would not be missed, but certainly there was an uneasiness about what life would be like under these aggressive new masters.

In 1849, after the signing of the Treaty of Guadalupe Hidalgo which ended the Mexican War, a constitutional convention was called in Monterey. A transitional form of government was created. An *alcalde* (mayor) of San Luis Obispo in 1845 in the last years of the Mexican period, Estevan was voted in again to the post on 1 August 1849. The total number of votes was twenty-nine – there were few people in San Luis eligible to vote at the time. Estevan decided few issues of any import. Many of the records, written in Spanish, survive from this period. Estevan was articulate, and his son-in-law, Miguel Serrano, was mentioned frequently.

In the ensuing years, Quintana continued to run herds of livestock. The San Luis Obispo Register of Brands shows that Estevan Quintana registered his brand in 1851 and that his wife Guadalupe had her brand registered on 23 April 1857. He also may have operated a general merchandise store on the La Loma site. In the file of county civil litigation that is now housed in the county museum, there is an undated lawsuit in the 1851-1853 file entitled *Estefan Quintana vs. Urbano Cárdenas*. Estevan alleged that in 1847 he had given Cardenas

considerable merchandise to sell for a commission, presumably at the more distant ranchos, and that Cardenas had sold the merchandise but refused an accounting or to pay Quintana. The outcome of the case is unknown.

It appears that Estevan continued to conduct commerce for the rest of his life. Throughout his life while he resided in San Luis Obispo, he also bought and sold real estate. On 3 October 1852, Estevan sold *Rancho de La Agua Caliente* to Petronilo Ríos for \$300. This was the same land that Rios had sold him in 1840. On 11 December 1852, Baptiste García of San Luis Obispo sold all the land and buildings designated as *La Viña*, (the Vineyard) to Estevan Quintana. This land was, apparently, adjacent to land that Estevan already owned.⁶

In 1853 at a hearing of the U. S. Land Grant Commission, Estevan's claim that La Viña had been granted to him by the Mexican government was denied. He had petitioned on 15 January 1853, to ascertain his claim to La Viña. His petition stated that on 4 January 1842, Juan B. Alvarado, Constitutional Governor of the Californias, granted to him a tract of land containing one square league of land situated near the ex-mission of San Luis Obispo. He asserted that the grant was made in accordance with the Law of Colonization of 18 August 1824 and the Mexican Executive Regulations of 1828. G.B. Farwell stated the opinion of the commissioners. In short, the claim was rejected for lack of evidence

that the land had been granted. There is no existing evidence that the Mexican governor allowed Estevan to switch the location of the land upon which he was to settle. Apparently the person from whom Estevan had purchased *La Viña* did not have a legal title and this petition was a ruse to keep the land he had paid for.

The California gold rush brought many unsavory characters to the state. In the 1850's San Francisco resorted to a vigilance committee to rid itself of a troublesome criminal element. It cleaned out San Francisco, but the criminals took to the El Camino Real and waylaid travelers and committed various other crimes. By 1858 the situation was so bad in San Luis Obispo County that the citizens got together and formed a vigilance committee themselves. Among the members of the committee were Estevan's friend Tomás Herrera, Dolores Herrera (son of Tomás Herrera and Estevan's son-in-law), Miguel Serrano (also Estevan's son-in-law), Manuel Serrano, (Miguel's brother), G. F. Sauer (whose brother would later wed Estevan's granddaughter Guadalupe Herrera), and Estevan Quintana himself. This committee was very active in bringing local criminals to justice.

Stories about these events by Myron Angel can be found in the *History of San Luis Obispo*.⁸ Most of the great California ranchos were destroyed by the

great drought of 1863-1864. Still a rich man due to his business and real estate interests, Estevan survived the catastrophe. The winter following the two years of the Great Drought, the Quintanas were working hard at increasing their livestock herds once again on the Rancho Potrero, when Estevan went to town and pressed charges against some cattle rustlers for stealing fourteen head of cattle. He accused Hipitacio García, John Doe, and Richard Roe, two unknown men, of the deed perpetrated three days earlier. He signed the court document on 18 February 1865. He stated that the cattle were believed to be hidden on Garcia's farm at the Cañada del Corral adjoining the Rancho San Bernardo, which Estevan would buy in 1874. Unfortunately the files of the San Luis Obispo Historical Society have only the preliminary charges on file. The results of the charges are unknown.

The 1871 Great Register of Voters of San Luis Obispo County listed Estevan Quintana, 66, a farmer in San Luis Obispo Precinct, registered to vote on August 4, 1866. His commercial activities were probably unknown by the census-taker, and there would have been a language barrier to prevent his finding out.

In March of 1878 Estevan's foot became ulcerated. He was told that amputation was necessary. In that era, at least half the amputations of younger, healthier persons resulted in death, so Estevan made out his will carefully and then

underwent the operation. At age seventy-seven he surprised everyone and probably himself by surviving the operation. He proudly sat for a photograph prominently displaying the healed leg stump about a year after the surgery. But the bout had severely weakened him; he was an old man, and death came the following year. He died on 4 August 1880, the day before his seventy-ninth birthday. His obituary appeared in the 7 August 1880, issue on page 1, column 3 of the *San Luis Obispo Tribune*:

On Wednesday last Mr. Francisco E. Quintana died at his residence in this city at the advanced age of eighty years less one day [sic]. Mr. Quintana has resided in SLO nearly, if not quite half a century. He was a native of New Mexico. He came to this country poor, but by industry and frugality acquired a competency. For a number of his later years Mr. Quintana was afflicted with a diseased leg which incapacitated him from active business, and two years ago he had the limb amputated. His strong constitution and nerve enabled him to undergo the operation, and during the past year he has been able to get about. The funeral took place from the Catholic church, and the remains were followed to the grave by a large number of surviving relatives and sympathizing friends.

Don Estevan's funeral Mass was held at the Old Mission Church in San Luis Obispo. From there his body was taken to the Old Mission

Cemetery. After his burial, the Quintana family adorned the large family plot. Black and white marble tile walkways lead to Estevan's white marble sarcophagus and the tall obelisks of other family members. Although the site has been vandalized and is showing its age, it still is elegant after these many years.

End Notes

1. In Deed Book A, page 28, San Luis Obispo County, CA, it states that Estevan had purchased the land in 1840.
2. Leroy R. and Ann W. Hafen, *The Old Spanish Trail, Santa Fe to Los Angeles*. Lincoln: University of Nebraska Press, 1993.
3. Old Spanish Trail Association Website http://www.oldspanishtrail.org/trail_history/chronology.php.
4. Alonzo Dana in *La Vista*, V1 n4, Jan. 1970 (available in the San Luis Obispo County Historical Society Museum).
5. San Luis Obispo County Deed Book "A," pages 77-79.
6. Both transactions are in the San Luis Obispo County Deed Book A, page 28.
7. Grant 863 Viña 292 SD; BD.513 in the Bancroft Library, University of California at Berkeley. This archive item is the *Summary of the Transcript of Case No. 513 of the Land Grant Cases. Francisco Estevan Quintana, Claimant vs. The United States, Defendant*.
8. Myron Angel, *History of San Luis Obispo County, California*. Oakland: Thompson and West, 1883.

Book Review

Trails and Tales of the Cajon Pass: from Indian Footpath to Modern History

By John and Sandy Hockaday
Etiwanda, CA: Buckthorn
Publishing, 2006.
Bibliography, illustrations, maps,
index. 461 pages, \$46.15.

Cajon Pass, wedged between the San Gabriel and San Bernadino mountains, is a vital gateway into Southern California. Cruising along Interstate 15, today's drivers are over the pass in minutes, with little time to contemplate the difficulties faced by early travelers. In centuries gone by, history swirled over the Cajon like the Santa Ana winds that often blow through.

Over the pass, through one of its several notches, rode Captain Pedro Fages and his small force of leather-jacketed soldiers in 1772, followed by the Franciscan missionary-explorer Francisco Garcés four years later. The Old Spanish Trail traversed the Cajon from 1829 to 1848, followed by the Salt Lake-Los Angeles wagon road, John Brown's Turnpike, the Atchison, Topeka and Santa Fe Railroad, the National Old Trails Road, the famous Route 66, and today's Interstate 15.

Long ago, John Hockaday and his now-deceased wife Sandy became enthralled with the fascinating saga of Cajon Pass. John once heard an old man say that you could stick a shovel just

about any place in the pass and it would bleed history. John, who has covered every square foot of the Cajon area, and Sandy, who spent days, weeks, months in the San Bernadino County Archives, proved this to be true. Together, they produced what certainly is the definitive history for those desiring to learn about the trails, roads, railroads, and settlers of the Cajon.

The book starts with a general description of the Cajon Pass area, followed by chapters on early trails, homesteading, freighting over the pass, settlements such as Glen Helen's and Devore, water rights, and Camp Cajon. These chapters are followed by the "meat" of the book, the year-by-year annals of all who traveled through or settled in the Cajon, from Indian days to 1994. Numerous photographs, drawings, maps, and diagrams greatly enhance these chapters. Also included are genealogies of some of the major settlers and poetry by J. C. Davis, the "Poet of the Pass."

Anyone with an interest in the saga of Cajon Pass will find this large-format volume extremely valuable and informative. The Hockadays have truly produced the complete, definitive history of this major gateway to Southern California.

The book can be purchased from Buckthorn Publishing, PO Box 393, Etiwanda CA 91739.

John Robinson

A Tour of El Pueblo de Los Angeles Historical Monument

*conducted by Frank Damon and
transcribed and edited by
Deborah and Jon Lawrence*

Welcome to El Pueblo de Los Angeles Historical Monument. This is the oldest section of Los Angeles. Each of the historic buildings, statues, and markers clustered around this old plaza has an exciting story to tell about the people who settled here.

Spain ruled California from 1769 until 1821 when Mexico won independence. Spaniards named the first governors, established the first laws, and founded towns. They also formed three significant early California institutions: the missions, the presidios, and the pueblos. With the exception of San Francisco Solano, which was constructed under the Mexican regime, Spain established all of California's twenty-one missions. Under Spanish leadership, a presidio was established at San Diego, Santa Barbara, Monterey, and San Francisco. These fortifications were intended to defend the coast from foreigners and the interior from Native Americans. Two pueblos were created, one at San Jose and the other at Los Angeles. One additional pueblo was established at Santa Cruz, but was very short lived. These civil settlements served as farming communities to support the Spanish military installations at the presidios.

El Pueblo de La Reina de Los Angeles was founded on September 4, 1781. When the king of Spain gave the order to found the pueblo, only Native Americans lived in the area. Governor Felipe de Neve¹ had to find people to come here from Mexico. It took over one year to recruit the *pobladores* ["settlers"] from the states of Sinaloa and Sonora in Mexico. Ultimately, 44 *pobladores* arrived. These people had to give up their rights in Mexico and undertake a very arduous and dangerous journey north from Mexico to the San Gabriel Mission,² which is eight miles from here. All of the recruits were illiterate and poor. Accompanied by padres and soldiers, the colonists took two routes. The larger of the two groups, which

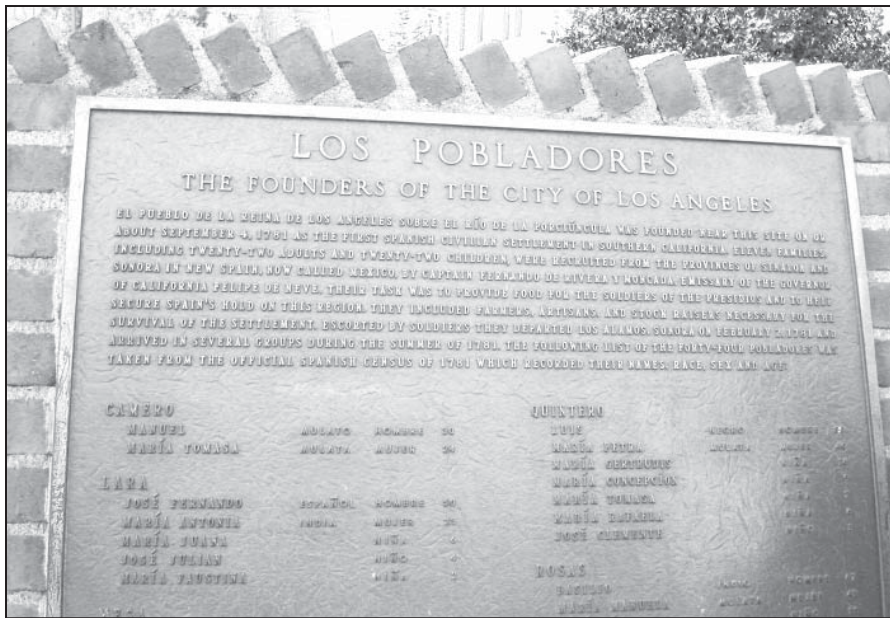
included mostly soldiers and animals, traveled the inland route and entered California by way of the Sonora desert and the Yuma Crossing. Near Yuma, many of the emigrants, including the leader, were ambushed by local Native Americans. Very few of them actually made it to San Gabriel. The second group crossed the Gulf of California and traveled up the California peninsula. They arrived in August of 1781. The 1200 mile journey took them approximately six months. It is a ninety-minute plane ride today.

We are now standing by the marker that pays tribute to the *pobladores*. There were 11 families who came north: 22 adults and 22 children. Of the 44 people, 26 had African blood. The beginning of Los



Deborah Lawrence, Frank Damon and Mike Sands with an old picture of the Los Angeles River.

photo by Jon Lawrence



Marker listing the original pobladores.
photo by Jon Lawrence

Angeles was very multicultural. Notice that the plaque lists the newcomers' names, race, sex, and age. The oldest man was 67 years old when he arrived; he lived to be 94. He must have been tough. And there were two one-year-olds in the group. The way the Spaniards got these people to come was to promise them land, a place to live, cattle, utensils, some cash and relief from taxes for five years. But they had to stay for five years. And all but three of the families, stayed. Two of these three families moved to the Ventura area.

Some of the descendants of the original settlers have formed an ancestral heritage association.³ Because they organized themselves in October 1981, on the 200th anniversary of the founding of the Pueblo de Los Angeles, they refer to themselves as the *Los Pobladores 200*. Together with the Pueblo de Los

Angeles Historical Monument, Olvera Street merchants, and the City of Los Angeles, *Los Pobladores 200* sponsor an annual nine-mile walk from the San Gabriel Mission to Olvera Street. This annual walk is a reenactment of the 1781 journey of the original Spanish settlers from the mission to the Los Angeles River where, on September 4, 1781, they founded El Pueblo.

Here, on the east side of the plaza, is the statue of King Carlos III of Spain,⁴ a gift to Los Angeles from the government of Spain in the 1970s. In 1987, it was moved from McArthur Park to the plaza on condition from the government of Spain that it would be the tallest statue on the plaza. This required that

a foundation had to be built. In 1987 the king and queen of Spain, Don Juan Carlos I and Doña Sofia, came to Los Angeles and dedicated the statue in honor of the 200th anniversary of American independence.

The statue of Governor Felipe de Neve is here on the west side of the plaza. A brilliant administrator and a great soldier, he was the Spanish governor who laid out the plan for Los Angeles. He also set the rules, called the *reglamento*, on how this colony was going to be run. He left Spain at a very young age; his wife remained behind. He never saw her again, he never had any children, and he dedicated himself to the king and to Spain. Although no one actually knows what he looks like,



Map of the routes followed from Mexico to Los Angeles.
courtesy Frank Damon



Statue of King Carlos III of Spain.
photo by Jon Lawrence

The original pueblo was founded somewhere by the Los Angeles River – nobody knows exactly where. We who live in Southern California know that it can rain about fourteen inches all within one hour during a single day in January or in February, and then it tends to flood. And, of course, the *pobladores* and Felipe de Neve did not know that, and consequently, the original pueblo was flooded out, as was the original Mission San Gabriel. The pueblo was then moved to a location that historians think was somewhere a little bit to the northwest of here,

where Chinatown is today. The plaza we see today is the third location, having moved here sometime after 1822.

Between 1818 and 1822, the new church, La Placita, which is right across the street from the plaza, was built. Also known as the Church of Our Lady the Queen of the Angels, it is the oldest church in Los Angeles. As I have mentioned, the other church near here was the San Gabriel Mission. The mission helped in the building of La Placita. Southern California was a grape-growing, wine- and

brandy-producing area. The mission sent gallons of brandy from the mission to the workers who were building the church. Also, the mission loaned a bell to the church — it can be seen on the lower right of the bell tower. However, when the mission wanted it back, La Placita refused to return it. The last known bill for the bell was sent to La Placita in 1840, but it was never paid.

La Placita still serves as an active parish. It is a popular church for LA's Latino populations; something like 10,000 people visit every week, and most services are in Spanish. When there is a party or fiesta here at the plaza, it is rocking over there! In 1876, the Cathedral of St. Vibiana was built three blocks down from here; it was known as the Anglo Catholic Church. The Anglos went to that church and the Spanish stayed at La Placita. That's pretty much the way it works today too. When St. Vibiana's was closed due to earthquake damage, and the new cathedral was built and opened in 2001, the latter became the Anglo cathedral. La Placita is still the Hispanic church.

A church needs a plaza, so this plaza was created sometime after 1822 when the church was finished. In the original Spanish designs, plazas were square. At one time, this was a square plaza, but when the Anglos became more prominent in Southern California, the plaza took on the round design which you now see. During the Mexican era and the beginning

I think that this statue makes him resemble a combination of Brad Pitt and a California surfer.

As I said earlier, the pueblo was founded in 1781, and the Spanish controlled it until the Mexican revolution against Spain, which started in 1810 and ended in 1821. A few hundred people were living in Los Angeles at the time. The Mexicans controlled Los Angeles from 1821 until 1847 when the Mexican-American War ended hostilities between the United States and Mexico.⁵

of the American era, people of wealth and stature had adobes around the plaza. Directly opposite the church was the Lugo Adobe, which unfortunately was torn down in 1953. The Avila Adobe⁶ is still standing; we will visit it later in the tour. The plaza was a central point where all things social, political, religious, and business happened. In 1834 Pío Pico married Maria Ygnacia Alvarado at La Placita, and the wedding festivities around the plaza lasted eight days. Before bullfights in Los Angeles were outlawed in 1860, they were staged up and down Main Street, adjacent to the plaza. The plaza of Los Angeles was the center of life.

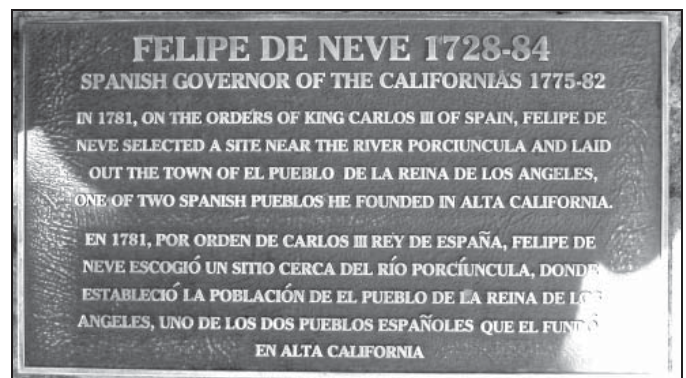
In 1835, the Mexican government ordered that the capitol of California be moved from Monterey to Los Angeles. This order was initially ignored – the people in California didn't care what a government official in central Mexico said. But when Pío Pico became governor of California in 1845, he moved the capitol to Los Angeles because that is where he lived.

Pío Pico was born at the San Gabriel Mission on May 5, 1801, and he died on September 11, 1894. During his lifetime, he saw the Spanish, Mexican and American flags flying over Alta California. His parents were born in New Spain (Mexico) and came to the San Gabriel Mission from Sinaloa with the overland Anza expedition in 1775. The fourth of ten children, Pico was born at the San Gabriel Mission. He spent most of his early years in San

Diego where his father was assigned to the presidio. When his father died in 1819, Pío Pico opened a retail store in San Diego. By the 1850s he was a man of great land wealth and prestige. He was governor twice, in 1832 and again in 1845. As governor of California during the Mexican-American War, he attempted to raise troops and money to fight off the American invasion. In September 1846 Pico fled to Mexico to avoid capture and allegedly to ask the Mexican central government for more troops. In 1848, he began buying an 8,891-acre property in today's City of Whittier, California, which he named El Ranchito.⁷

Pico's brother Andrés⁸ was also very prominent. A general in the Mexican-American War, he led the Californios at the Battle of San Pascual in December 1846 against the American Army under Stephen Watts Kearny.

As news of the gold discovery spread in 1848, Yankees converged on California. There was a



photos by Jon Lawrence

tremendous population increase, and everything about California began to change. Overnight San Francisco grew from a small village of 800 to a city of 100,000.⁹ Although Southern California remained relatively undeveloped with a predominantly Spanish-speaking population, Pío Pico could

see that change was on the way, and he did not like the Anglos. He really loved being part of the Mexican/Spanish culture.

By 1869 Pío Pico and his brother Andrés owned most of the land in the present-day San Fernando Valley. They sold it in order to build Pico House. Pío Pico wanted to bring back the grandeur and the glory of the plaza. To do that, he built a magnificent hotel, the Pico House, which opened in June of 1870. The first three-story building in Los Angeles, it was the most elegant hotel south of San Francisco. Pío Pico spent \$48,000 on construction and more than \$100,000 on furnishings. The lobby and a French restaurant were downstairs. There were fine lights, fine fixtures, fine meals and fine wine. There were 82 rooms in the hotel, 41 on each floor. The hotel became very popular. Stage coaches would drop off people in coaches on Main Street, then come around the hotel and go to where Sanchez Alley is now to drop off the luggage.

Although Pico did not have any children from his marriage, he was rumored to have fathered many children. He was a man about town and a real character.

There is a famous photo of Pico, taken when he was probably eighty-five years old, in which he holds a cane with a handle in the form of a woman's leg. Unfortunately, Pico, who died penniless, lost the hotel to foreclosure in 1880. The hotel was condemned in the 1960s,



Pío Pico with cane.
courtesy Frank Damon

but it is currently being restored. It has been used in a number of movie shoots and used to house various historical and cultural exhibits.

The Buiscauiluz building is named in honor of Eugene Biscailuz, a former Los Angeles County sheriff and a great grandson of one of the founders of Los Angeles. It was built in 1925-26 and is now home to the Mexican Cultural Institute and the administrative offices of El Pueblo. It has exhibitions

of traditional and contemporary Mexican art in its gallery. At the entrance is a mural by Leo Politi entitled, *Blessing of the Animals*. The holidays held at the plaza – Cinco de Mayo, Blessing of the Animals, September 16, Los Posadas – are all huge fiestas. During the Blessing of the Animals, an annual event held here on the Saturday before Easter, hundreds of people bring their animals to receive a blessing from the priest. Politi used to live nearby and he loved El Pueblo and he loved the Blessing of the Animals. In the mural Politi depicted every animal that he had seen here and he included some of the people who have participated in the ceremony over the years.

Christine Sterling was an English woman who was married to a lawyer. She lived in San Francisco until the turn of the last century when she and her husband moved to Los Angeles. They later

divorced. She developed a love for El Pueblo. When Sterling walked through the Plaza and Olvera Street in 1926 she was shocked by its dilapidated condition. It was a rat-infested, dilapidated street. She started a campaign to save this historic district. Sterling cut a deal with the sheriff of the city to use prison labor to lay the bricks of Olvera Street. The prisoners were let out of prison, laid the bricks and went back to their cells when they were done. Some of the bricks you see today are original. Thanks to Sterling's efforts, Olvera Street opened on April 30, 1930, as a Mexican marketplace and cultural center.

Sterling also took it upon herself to save the Avila Adobe, which is the oldest existing house in Los Angeles. The house had been condemned by the city and was going to be torn down. She went to Harry Chandler, the publisher of the *Los Angeles Times*, who

then set up a corporation to raise \$30,000 in order to save Avila Adobe.

The Avila Adobe was built in 1818. The Avila family was very wealthy. Don Francisco Avila was the *alcalde* [chief administrator] of Los Angeles at one point and he owned a lot of land in Southern California. This house was used by John Frémont as the American headquarters during the Mexican-American War. It was also the house that Christine Sterling lived in until her death in 1963. Originally it had 18 rooms, but now only 6 rooms remain; it is about a third of size of the original adobe. The adobe also contains this beautiful courtyard with covered porches. Just behind the adobe, archaeologists found a portion of the *Zanja Madre* ("Mother Ditch") which was begun in 1781 to carry water into the pueblo via a brick-laid pipeline from the Los Angeles River.



La Placita, the Church of Our Lady, Queen of the Angels.
photo by Jon Lawrence

As I mentioned earlier, if you had an adobe near the plaza, you were really part of high society. Such people also owned large ranchos throughout Southern California. Don Avila owned Rancho Las Cienegas near the site of the present-day La Brea Tar Pits. He spent his working time at the ranch where he resided during the week, but on

weekends, special feast days or holidays, he came to the pueblo where he could conduct trade business or entertain friends.

The Avila Adobe is open to the public. It gives you a feel for what it could have been like to live here in the Mexican era. It is a testament to the history of Los Angeles.

This concludes our tour. Before you leave, I hope you take some time to visit some of the buildings that we didn't have time to talk about today.¹⁰ And please return soon and join me on another tour of El Pueblo.¹¹ This is your California legacy!

End Notes

1. Felipe de Neve (1724-1784) was a Spanish-born officer who arrived in New Spain in 1764. His experiences in California, where he directed the founding of Los Angeles in 1781 and a presidio at Santa Barbara in 1782, included a major campaign against the Yuma Indians.
2. The fourth of the California missions, Mission San Gabriel had three sites. The original location was along the banks of the *Rio de los Temblores*, today's Santa Ana River. They founded the mission near present-day Montebello, California in 1771. In 1776, a flash flood destroyed much of the crops and the mission was subsequently relocated to the site of its present location, near what would become the city of Los Angeles.
3. For more information on *Los Pobladores* 200, see <http://www.lospobladores.org/>.



The Avila Adobe.
photo by Jon Lawrence

4. Carlos III (1716-1788), king of Spain, issued the order to occupy California in 1768. He appointed Jose de Galvez in Mexico to organize an expedition to colonize California, beginning with the strategic bays of San Diego and Monterey.

5. For a discussion of life in Los Angeles between 1821 and 1846, see *This Small City Will Be a Mexican Paradise: Exploring the Origins of Mexican Culture in Los Angeles, 1821-1846* by Michael J. González. See, too, David J. Weber's *The Mexican Frontier, 1821-1846*, for an excellent overview of the Southwest under Mexico from the Mexican perspective.

6. For more information on the Avila Adobe, see John R. Kielbasa's *Historic Adobes of Los Angeles County*.

7. The El Ranchito homestead was re-opened in September 2003 after a three-year major renovation project. For information regarding tours of the Pio Pico Adobe, California, see. <http://www.piopico.org/index.html>.

8. Andrés Pico (1810-1876) was an influential Californio. During the Mexican-American War, he commanded the Mexican forces in California and was Mexican governor of Alta California in opposition to the U.S. provisional government. In 1846, Pico successfully led an attack on forces commanded by

U.S. General Stephen Watts Kearny at San Pascual. Fearing that Kearny might execute him, he signed the Treaty of Cahuenga which ended the war in California.

Located on Sepulveda Blvd in Mission Hills, the Andrés Pico Adobe is the second oldest Adobe home in the City of Los Angeles.

9. For a discussion of the circumstances that caused the Californios to lose numerical supremacy, land, and political influence to the Americans, see Leonard Pitt's *The Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890*.

10. One of the buildings that visitors to El Pueblo will not want to miss is the original Firehouse. Built in 1884, it was the first building constructed as a fire station in Los Angeles. When the fire house closed down in 1897, it was used as a saloon, boarding house, and store. Restored in 1960, the building currently holds a museum filled with late 19th century fire-fighting equipment and memorabilia.

The train station is also worth a visit. Established on the site of L.A.'s first Chinatown, this railway station original served the Atchison, Topeka and Santa Fe Railway, Southern Pacific Railroad, and Union Pacific Railroad. But the city founders wanted to have one place for a station and this station was finally built after twenty years of litigation and six years of building and 11 million dollars. It opened in May of 1939 and was the last major railway station to be built in the United States. Designed by the father and son team of John Parkinson and Donald B. Parkinson, the station combines Spanish Colonial, Mission Revival, and Streamline Moderne style,



Courtyard of the Avila Adobe.
photo by Jon Lawrence

with Moorish architectural details. Attached to the main building to the south is the station restaurant designed by Mary Colter.

11. Las Angelitas del Pueblo, El Pueblo's docent organization, provides free tours to groups Tuesdays through Saturdays at 10 a.m., 11 a.m., and 12 noon. A self-guided tour brochure describing the historic buildings is available at the Information Desk in the Plaza or at the El Pueblo Visitors Center, located in the Sepulveda House midway down Olvera on the west side. For more information, see <http://www.lasangelitas.org>.

Bibliography

Rios-Bustamante, Antonio. *Mexican Los Angeles: A Narrative and Pictorial History*. Encino, California: Floricanto Press, 1992.

González, Michael J. *This Small City Will Be a Mexican Paradise: Exploring the Origins of Mexican Culture in Los Angeles, 1821-1846*. Albuquerque: University of New Mexico Press, 2005.

Kiellbasa, John R. *Historic Adobes of Los Angeles County*. Pittsburg: Dorrance Publishing Company, 1998.

Pitt, Leonard. *The Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890*. Berkeley: University of California Press, 1971.

Weber, David J. *The Mexican Frontier, 1821-1846: The American Southwest Under Mexico*. Albuquerque: University of New Mexico, 1982.

Book Review

Testimonios: Early California through the Eyes of Women, 1815-1848.

Rose Marie Beebe and Robert M. Senkewicz, eds.
Berkeley: Heyday Books, 2006.
ISBN 1-59714-032
Bibliography, illustrations, index, and notes. 288 pages.
\$27.50 cloth. \$17.95 paper.

Testimonios brings about an unprecedented view of the history of early California. As children, those who live in California are often subjected to biased narratives of the history of the state, narratives that popularly envelop male perspectives. *Testimonios* takes a turn that allows the reader to explore other perspectives, particularly from the women who arguably had integral parts in the development of the state.

Testimonios is a collection of narratives that sets out to expose the methodology in an ambitious project set in motion by Hubert Howe Bancroft: his proposed *History of California*. During the 1870s, three men on Bancroft's staff (Henry Cerruti, Thomas Savage, and Vicente Perfecto Gomez) interviewed thirteen women who either played integral roles in early California, were married to notable government and military leaders, or who were related to notable people in California's history.

Rose Marie Beebe and Robert

Senkewicz, the editors and translators of *Testimonios*, make an effort to convey to the reader that the women who were interviewed are exceptions; in other words, their voices may not have been included in Bancroft's project at all. As Beebe and Senkewicz intone, "interviewing women for Bancroft's *History* was often an afterthought. In nineteenth-century America, men were usually regarded as the true makers of history, and their view was, if anything, even more pronounced in the male-dominated society that gold rush California had produced" (xxii). Therefore, the fact that thirteen women's narratives have been included in one volume is astounding. Through the voices of the women themselves, the reader can further grasp the hardships of life in early California by pushing past chauvinistic tendencies that have been generated by generations of male, Anglo-American narratives.

As the thirteen women convey their tales to the readers, it is not hard to become fascinated by the stories that unfold. The viewpoints inherent within the narratives range from complete disdain for the American occupation of California and the raising of the Bear Flag in Sonoma on June 14, 1846, to more neutral viewpoints and marriages between Californio women and American men.

The book also delves into mission life, life that has been continually mythologized in grade school textbooks. The women who lived in the missions discuss their

feelings about the secularization of the missions, the fact that some of the padres who lived in the missions were not of good moral standing, and one particularly gripping tale told by Catarina Avila of the massacre at Mission San Miguel on December 5, 1848.

What is especially effective in the way *Testimonios* is written is the way the book is organized. Beebe and Senkewicz provide introductions to each interview so that the reader can not only appreciate the interviews in a historical context, but also learn more about the women and the methodology that the interviewers used to conduct their projects. Toward the end of the book, Beebe and Senkewicz provide an in-depth analysis of Cerruti's and Savage's feelings about the interviews, which helps to provide insight into how the men conducted their work and what they thought of the women whom they interviewed.

While *Testimonios* provides valuable insight into the lives of the women who lived through the development of California, it is also very important to remember that the interviews are not always historically accurate. Like any first-hand accounts, they are subject to biased opinions and, in the case of *Testimonios* when several decades have elapsed between actual events and the interviews, natural erosion of memory. Furthermore, the reader should also consider culturally constructed views of the interviewees: are the things said culturally constructed, or do the women genuinely remember

everything that has happened, down to the minutest detail? Are the men who are interviewing them instilling some of their own viewpoints and historical data to make the interviews longer and more interesting?

The attitudes of the women toward Cerruti, Gomez, and Savage are also interesting to consider. Did the women trust the men enough to give detailed accounts of their past, or did the men feel compelled to include their own words so as to make up for the absence of sufficient answers to their questions? While Beebe and Senkewicz address these issues briefly in the book, they do not appear to be as objective as they should be; for instance, Cerruti's account of the interviewing process does not include a disclaimer to the very notion that was documented in the introduction: that women's voices in history have largely been dismissed by men. In Cerruti's words, it is very apparent that his viewpoints differ from some of the women whom he interviewed, and he seems to partially dismiss the validity of some of the accounts. Taking Cerruti's viewpoint into consideration, and including the viewpoints of the women, a different picture emerges of cultural and social differences between the women and their interviewers. Since these issues are not sufficiently addressed in the book, it can be problematic if some readers who are not objective enough take the accounts as literal historical fact.

The importance of the women's voices, however, is undeniable; it is for this reason that *Testimonios*

is an intriguing documentation of the feelings of women who lived in early California. By providing insight into the thoughts and lives of thirteen Californio women, *Testimonios* is truly a wonderful project. It is influential because of its power to provide accessibility to women's voices in the otherwise male-dominated narrative of California history.

Kristin Miyagishima

Trail Calendar

The **14th Annual OSTA Conference** will be held in Barstow, California, on June 7-10, 2007.

The **Santa Fe Trail Rendezvous** will be held in Raton, New Mexico, on June 10-16, 2007.

The **25th Annual OCTA Convention** will be held in Gering, Nebraska, on August 7-11, 2007.

The **Santa Fe Trail Symposium** will be held in Trinidad, Colorado, on September 27-30, 2007.

The California Parks Service is sponsoring a series of events to celebrate the 150th anniversary of the San Antonio and San Diego ("Jackass") Mail. A list of events can be found on the Archaeology, History, and Museums subpage of the California State Park website



Mural of the Salt Lake Wagon Road, Barstow, CA.
photo by Jon Lawrence

Barstow: A Guide for Conference Goers

Cliff Walker recently hosted my wife and me for a quick two-hour tour of the city of Barstow. We were surprised by the number of things that OSTA conference attendees may want to do. There are five museums, all with free admission, within ten miles of the center of town. A must for all visitors is the Mojave River Valley Museum (MRVM), just off the I-15 at the Barstow Road exit. Come early for the opening reception and look at the excellent displays on the history of the Old Spanish Trail. The museum also contains some great exhibits on Native Americans, paleontology, mining, and railroad history. It has an excellent bookstore with material on local history and natural history, which will not be available at the conference. Just down the road from the MRVM is the Desert Discovery Center where visitors can learn about the plants and animals indigenous to

the area. The museum has on display the Old Woman Meteorite, the second largest meteorite (weighing 6070 pounds) ever discovered in the United States. The Harvey House was closed for our visit, but we were told it is really two museums: one is the Harvey House Railroad Museum and the other is the Mother Road Route 66 Museum. Visitors can also visit the Daggett Museum where some of the 20-mule Team Borax history is portrayed.

Another surprise was seeing the excellent historic building-size murals on Main Street. They cover such topics as Route 66, General Beale's camels, the Harvey House, the Waterman Junction to Barstow, the Mormon Trail, early explorers of the Mojave, and the gold rush. By the time of the conference, a new mural will illustrate the history of the Old Spanish Trail along the Mojave River.

If time permits, there are two military museums nearby. One is at Ft. Irwin

— fortunately, it is one of the featured conference tours — and the other is the air and space museum at Edwards Air Force Base. The Mojave National Preserve is located northeast of Barstow and is well worth a visit. If you run out of things to do, there is one of California's largest outlet malls on the southern edge of the city. We are excited about the upcoming conference and know it will be one of the best OSTA has had. Maybe you will want to spend an extra day in the area. Information can be obtained about these places from the Barstow Chamber of Commerce.

Steve Heath

For the Savvy Shopper
OSTA's Online Store
www.cafepress.com/osta

Visit OSTA's online store and purchase merchandise (T-shirts, sweatshirts, caps, tote bags, mugs, stickers, and more) with the OST and OSTA logos.

Fourteenth Annual Old Spanish Trail Conference
Barstow, CA, June 7-10, 2007
The Desert Experience

Cliff Walker and a group of volunteers from Barstow (from the City of Barstow, the Mojave River Valley Museum, Barstow Community College, the Mohave Historical Society, and other organizations) are planning a conference that you will not want to miss. Cliff reports: "There will be a talk by two Vanyume Indians. This tribe lived in the Mojave River area, but for a hundred years was listed as extinct. Two lines of families are alive and well. Their stories typify another side of trail history, namely, what happened to the Native Americans on the OST." Talks by Walker, Leo Lyman and David Earle will also focus on the topic of Native Americans and their experience with the Old Spanish Trail. Other talks will be given by John Hockaday, Ramon Vasconcellos, Michelle Nielsen, Patrick Murphy and Rick Whitaker, on topics as diverse as the Cajon Pass, banking in the 1830's, and Californians from New Mexico. Field trips will include visits to Native American archaeological sites (Thursday afternoon); the Fort Irwin Museum, where there are replicas of the first wagon to pass over the trail in 1848 and of a military redoubt built on the OST in 1860 (Friday afternoon); and a trip along the trail to Spanish Canyon, Bitter Springs, and Red Pass (all day Sunday). On Friday evening there will be a western-style barbeque, featuring dishes popular in the Southwest during the 1820's to 1840's, and at noon on Saturday there will be a dedication of the Main Street mural on the Old Spanish Trail. There will be a reception on Thursday night and a banquet on Saturday night. And there will be sufficient free time to visit sites in the Barstow area. Cliff, his colleagues, and the people of Barstow have gone all out for the conference. Be there!

Rick Whitaker



The Old Spanish Trail, near Barstow, CA.

photo by Jon Lawrence



P.O. Box 7
Marysville, WA 98270