

**DOMINGUEZ
Y ESCALANTE
EXPEDITION
1776 1976**



DOMINGUEZ-ESCALANTE TRAIL
BICENTENNIAL INTERPRETIVE MASTER PLAN
AND FINAL REPORT

Prepared For

The Dominguez-Escalante State/Federal
Bicentennial Commission
Dr. Melvin T. Smith, Chairman

By

ARCHITECTS/PLANNERS ALLIANCE
Salt Lake City, Utah

February 15, 1976

This project funded by a grant from the Four Corners
Regional Commission

PREFACE

The Dominguez-Escalante State-Federal Bicentennial Committee was organized in November 1973. In the spirit of the Founding Fathers, the committee members adopted a compact stating that their purpose was

To commemorate the 1776 Dominguez-Escalante Expedition as a major feature of the Bicentennial of the American Revolution in New Mexico, Colorado, Utah, and Arizona through cooperative State/Federal planning and implementation. This historic 1776 Spanish expedition was a major contribution to the exploration of the American Southwest, which increased available geographic knowledge leading directly to the later development of the Old Spanish Trail(s) linking the Spanish settlements. The Dominguez-Escalante Expedition was coincident with the Declaration of Independence and the American Revolution in the Eastern Section of the new Nation, whose side was soon to be joined by Spain as an important contributing ally in the struggle for independence.

Representatives from the State Bicentennial Commissions of New Mexico, Colorado, Utah, and Arizona, from federal agencies administering properties within the region, state historical societies and tourism interests, and from the private sector pursued their objective of a coordinated commemoration and celebration of that historic 1776 expedition.

With a \$65,000 grant from the Four Corners Regional Commission, The Dominguez-Escalante State-Federal Bicentennial Committee, under the research chairmanship of Mr. W.L. Rusho, contracted with the Utah State Historical Society for a \$25,000 research program. Under the direction of Dr. David E. Miller, that project has been completed resulting in a definitive report of the exact route covered by the padres. The research grant also sponsored a new translation of the padres' "Journal" by Fray Angelico Chavez of Santa Fe. This popular historical document, with footnoting and editing by Dr. Ted J. Warner, is scheduled for publication by Brigham Young University Press in the Spring of 1976.

Dominguez-Escalante State-Federal Bicentennial Committee also contracted with Architects/Planners Alliance for a master interpretive plan, submitted herewith. It is intended that this plan will give unity to the variety of commemorative efforts anticipated by many agencies and groups.

This plan will also prove useful to those people participating in the Dominguez-Escalante Bicentennial Expedition which is scheduled to depart Santa Fe, July 29, 1976, exactly two hundred years after the padres. Their route and itinerary will follow closely that of the original trek.

Finally, the plan will be invaluable to those groups producing commemorative signs, brochures, interpretive displays, ramadas, or museums, and who, thereby, wish to tell this tale of the American Southwest in 1776. Tourists should find the story, the setting, the people, and the celebrations very exciting. Through these plans, all of us look forward to commemorating this part of America's Bicentennial Birthday.

Melvin T. Smith, Chairman
Dominguez-Escalante State-
Federal Bicentennial Committee

CREDITS

Architects/Planners Alliance would like to thank the many people involved in giving us information or helping with the production of this report. We are particularly grateful to the following persons who helped with specific criticism and research:

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Al Schroeder, National Park Service
Drs. Floyd O'Neill, S.L. Tyler, and Greg Thompson of the American West Center, University of Utah
Bradley Smith, Director of Four Corners Regional Council
Felix A. Heaps, Ph.D., History of Art

Albert L. Christensen, A.I.A., coordinated, planned and edited the project, designed the commemorative ramadas and markers, and supplied most of the photos and sketches. Eugene E. Carr, A.I.P., was responsible for data used in base mapping, coordination with local communities and recommendations on location of hardware. Bill Cordray drew the maps, wrote the Interpretive Section, researched historical and cultural material and edited. John Swain helped with maps and graphics. Alice Ann Young did historical research for accurate drawings and made the Points of Interest sketches. Henry Beer of Communication Arts designed the hardware items, except for the historical trail marker and the commemorative ramadas.

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introduction

FINAL REPORT TO
DOMINGUEZ-ESCALANTE TRAIL COMMITTEE
ARCHITECTS/PLANNERS ALLIANCE

INTRODUCTION

In 1776, the same year as the start of the American Revolution, two Franciscan Friars working in the Spanish mission system near Santa Fe made an historic trek northward through western Colorado across northern Utah, down the State of Utah, across northern Arizona and then returned to the New Mexico country where they had started six months earlier. Their purpose was to discover a new route to connect the Spanish missions of Santa Fe with the newly established mission in Monterey California. They failed in their primary objective, but in the process of going through this newly discovered land, they became the first Europeans to see, in its total context, what is now known as the Four Corners Region of the United States.

During the past several months, Architects/Planners Alliance (APA) has travelled over approximately 6,000 miles to review the general area through which Dominguez and Escalante passed on their historic trek of 1776 and also to discuss the project with local authorities regarding the possibility of their participation in local observances during the 1976 Bicentennial celebration. During the course of these months, we have taken over 600 photographs of the area. We have not extensively followed or photographed the exact trail, since this is being done in conjunction with the Historic Study to be completed by others.

Our objective has been adjusted several times as we have become aware of changing possibilities and needs. At the beginning of our project, we intended to develop numerous design concepts for hardware to be used in the designation of trail sites and other interpretive panels, along with recommendations regarding the potential development of campsites and other recreational adjuncts to the major celebration. As the project developed, it became apparent that a great deal of coordination would be necessary to develop a significant response from the local communities, and we, therefore, began to concentrate a major part of our efforts on what we called the "software" or the coordination of the local celebrations and events.

As the project progressed, however, we found that the response from local groups and agencies came only in general terms as expressing an interest or non-interest. It has been difficult to obtain commitments for any specific celebrations. This is partly due to the fact that the final report may be needed by local groups in order for them to make a decision regarding their participation. For this reason, we finally determined that it was necessary for us to place a tangible program of recommendations in the hands of the D/E Committee members and allow others, who are in a better position, to obtain final commitments from communities and coordinate final implementation in each local area.

We have made specific recommendations on how to accomplish this implementation in Section 4 of this report. Because of the difficulty of obtaining local commitments, our earlier determination to include a detailed calendar of events throughout the celebration year has been impossible at this time, but we have included a partial list and a proposed format for the final publication. Similarly, our design of generalized hardware and the map indicating the location of these items must be considered as recommendations only until firm commitments from local groups can be obtained.

As we began to finalize our work, we concluded that our efforts should be concentrated on the design of materials necessary for the construction of eight commemorative campsite shelters which we have come to regard as essential to establish, in the mind of the public, the overall sequence of the Dominguez-Escalante story. These commemorative ramadas also gave us a framework for specific interpretation of the Dominguez-Escalante story and would serve as a physical memorial of the Bicentennial Celebration of 1976.

Consequently, this final report has been organized to provide the Dominguez-Escalante Committee with four tangible end products: (1) an outline interpretation of the Dominguez-Escalante story and related subjects with sketches, maps, diagrams and photographs which form the basis for interpretive panels, (2) a prototype design for use at eight primary ramada sites, (3) specific recommendations for a logo and types of hardware to be erected throughout the four-state area at locations we feel are significant, and (4) specific miscellaneous recommendations on how to implement the program. Along with this report, we are submitting a slide show that serves as a summary of the report, including many of the sketches and photographs contained here. The slide show is designed to be used by State Travel Councils, and the Re-enactment Director to stimulate interest in local communities to submit their final proposals for local observances. Also, this contains additional color slides, not included in this report, that would be useful in the proposed manual which is to be made available to the public.

The above approach obviously leaves out a great deal of important information about the specific trail and retranslation of the diary. We are confident that the work now being accomplished by others will be published and could then include many photographs and other documents (such as a reproduction of Miera's map) which would assist in illustrating this important work.

The report was written by the author and the data were collected from the field. The report is intended to provide a comprehensive overview of the project and its findings. The report is organized into several sections, including an introduction, a literature review, a methodology section, a results section, and a conclusion. The introduction provides a brief overview of the project and its objectives. The literature review discusses the current state of research in the field. The methodology section describes the methods used to collect and analyze the data. The results section presents the findings of the study. The conclusion summarizes the main findings and discusses their implications.

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REPORT & ANALYSIS

The Report and Analysis portion of the written report has been divided into three sections in order to make the information clear. The first portion of the report consists of the proposed hardware shopping list and logo design, including the detailed drawings, written justification and estimates of cost regarding these elements. This also includes a map with suggested locations for items on the list. If sufficient numbers of communities desire these particular items and markers, we would highly recommend that some sort of coordinated effort be made to have them constructed and developed at some central location in order to unify the quality of the end product and to minimize cost since large scale production would be more economical than any individualized effort. Final design of the text and graphic material on the panels would be necessary, and the cost of this has been included in the estimates.

The second section is a brief description of the contacts that have been made to discuss bicentennial events, and a suggestion for charting the various events to be taking place in the vicinity of the Trail area.

The third section of the Report and Analysis portion consists of the design for the eight primary ramadas or Bicentennial rest stops and a series of textual materials, and graphic illustrations which would form the basis for the proposed manual and/or panels in the ramadas.

hardware

BICENTENNIAL COMMEMORATIVE SYMBOL
FOR DOMINGUEZ y ESCALANTE
EXPEDITION



Content:

The symbol to commemorate the Dominguez-Velez de Escalante expedition attempts to characterize the interaction of the cultures in the American southwest at the time of the expedition. The Native American culture is represented by the stylized sun's rays, surrounding a typically Hispanic geometric motif. Thus, the symbol demonstrates the reciprocal influence that each culture had upon the other, with a particular emphasis upon the dominant Native American surround enveloping the displaced culture of New Spain. It should be noted also that each of the four sides of the symbol represents a stylization of the initials D-E.

Use of the Symbol:

To insure continuity and to maximize an overall project identity, the symbol should be used in the official orientation. That is, the relationships of the typographic elements of the symbol and the graphical symbol element should not be altered or rearranged. The symbol as it appears in this report represents the official designated Dominguez-Escalante signature, and cannot be used without the prior written permission of the Dominguez-Escalante State Federal Bicentennial Committee.

The official colors for the symbol are as follows: Typographic elements are PMS color standard number 477, maroon and the graphical element PMS color standard number 455, olive green. The symbol may be reproduced in other colors, providing the colors are not combined in the symbol itself. For example, if a brochure is published by a community, and it is decided that the colors for the brochure are going to be orange and blue, the symbol as a whole may appear in either orange or blue, but not a combination of the two.

Complementary use of Typography:

The typeface used in the symbol is a member of the Palatino family of type - Palatino Bold. If at all possible any type that appears with the symbol in use should be of the Palatino family.

COMMEMORATIVE HISTORICAL TRAIL MARKER

Use Criteria:

The Commemorative Historical Trail Marker serves to act as the official trail designation device. It is recommended for placement at incremented locations along the trail to act as benchmarks and to record for history the official findings of the research team engaged by the Dominguez-Escalante State/Federal Bicentennial Committee to establish the actual route over which the explorers travelled. These placements will in some cases simply designate the trail, and in other cases should commemorate historically significant events that occurred along the trail itself.

Content Criteria:

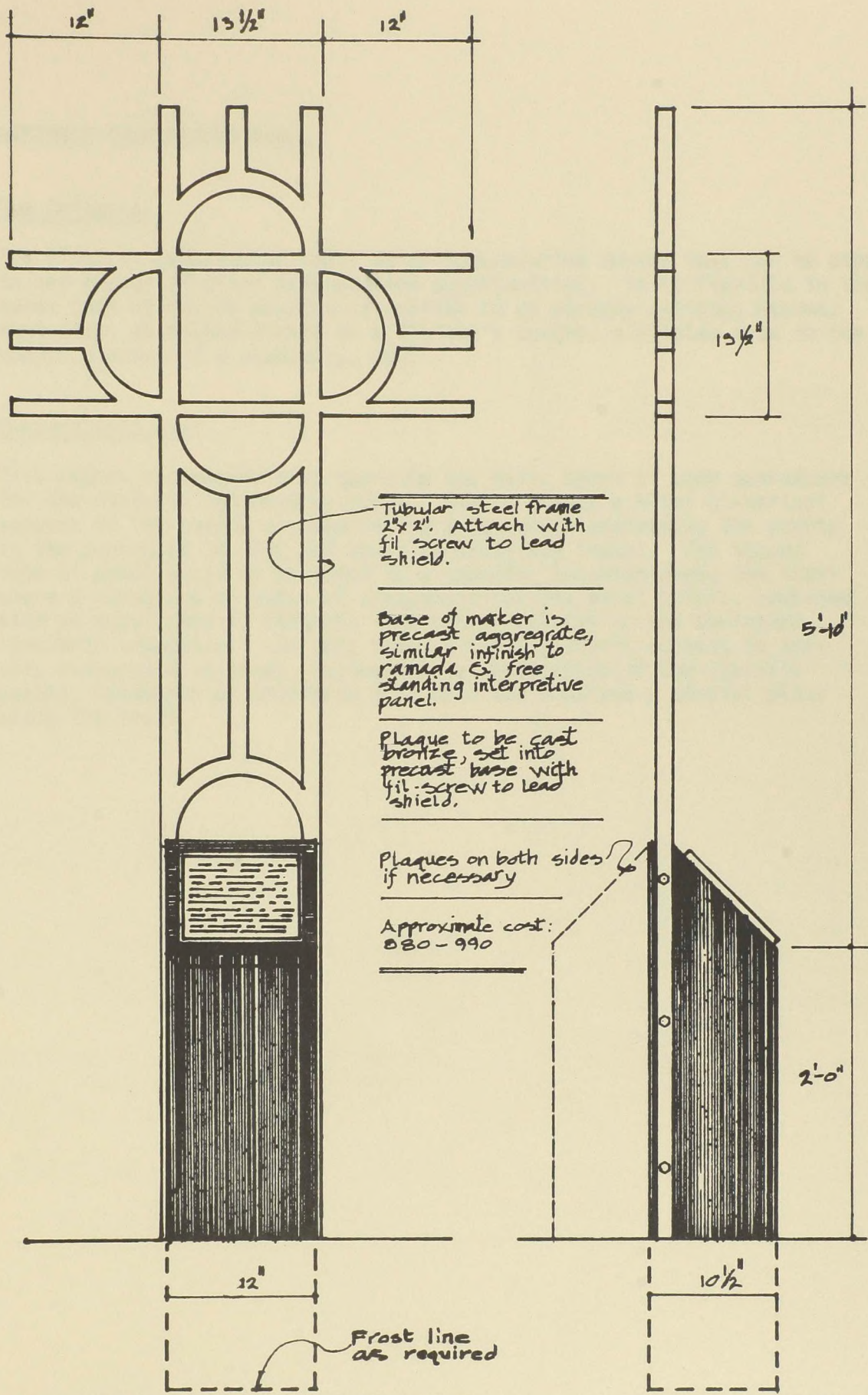
The content of the markers themselves falls into two categories:

1. Generalized Commemorative Plaque: contains brief description of the expedition, estimated date that the expedition passed through the specific location, number of miles travelled to that date and number of miles remaining.
2. Specific Commemorative Plaque: contains all the information of the Generalized Plaque, plus an elaboration of that part of the exploration that gave particular meaning to the specific site.

Number and Locations:

There are six historic trail markers along the Dominguez-Escalante Trail. The locations of the markers can be found on the Trail Guide Map at the end of Section A. A description of the text to be used on each marker can be found under the following individual headings from the pages preceding the map:

Colorado 5, 8, and 13
Utah 13
Arizona 2 and 9



FRONT VIEW
Historic Trail Marker

END VIEW
 1" = 1'-0"

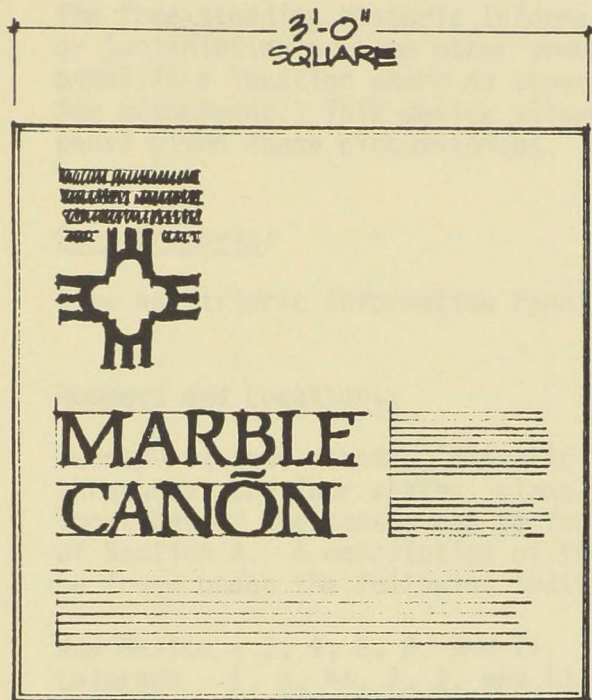
HISTORIC INFORMATION PANEL

Use Criteria:

The Historic Information Panel is an interpretive device that can be adapted to any number of given presentation opportunities. It is flexible in the sense that it may be mounted or applied to an already existing highway rest stop, an unused corner in a visitor's center, a display area in the public library of a community, etc.

Content Criteria:

This report recommends that there be two basic types of copy approaches for the Historic Information Panel. One is simply a brief historical account of the event, accompanied by a paragraph addressing the events in the Southwest in 1776 and their contemporary impact. The second type of panel would be tailored to a specific location along the trail where a structure or means of attachment for the panel exists, combined with an occurrence of historic importance relative to the Dominguez-Escalante expedition. In this case, a brief historic account to provide background is given, followed by a description of the specific events, landmarks or artifacts that make the location a special place along the trail.

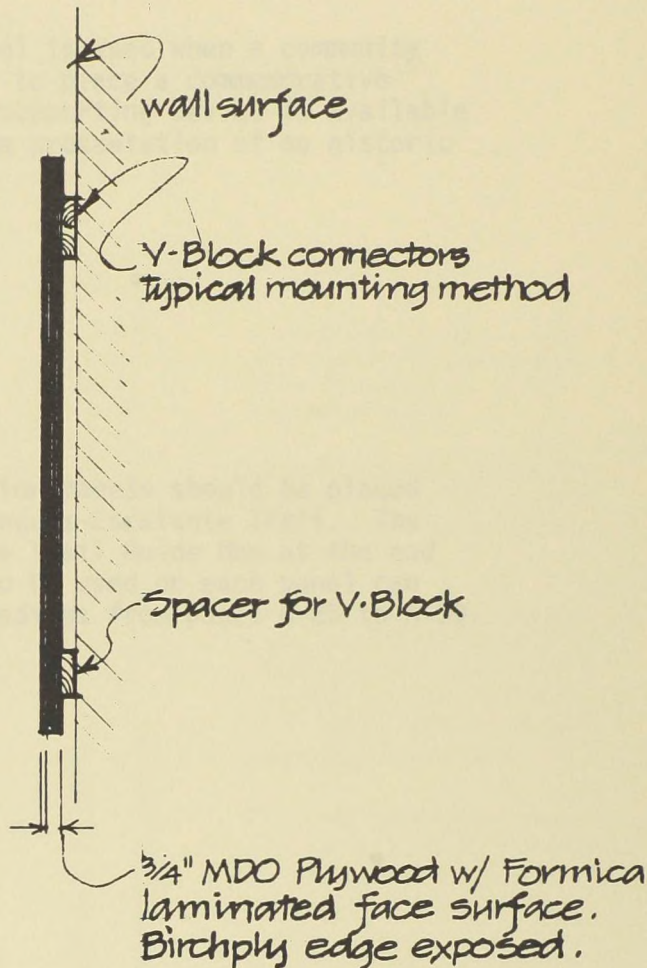


FRONT VIEW 1" = 1 FOOT
 Historic Information Panel

Individual panel is used in locations that can provide sheltered protection in an interior environment.

Silk screened plastic laminate provides a durable surface of relatively low maintenance.

Approximate cost: 290. per unit



copy on one side only

FREE STANDING HISTORIC INFORMATION PANEL

Use Criteria:

The free standing Historic Information Panel is used when a community or jurisdiction or some other group wishes to place a commemorative panel in a location where no structure or supporting device is available for attachment. This device allows for the presentation of an historic panel given these circumstances.

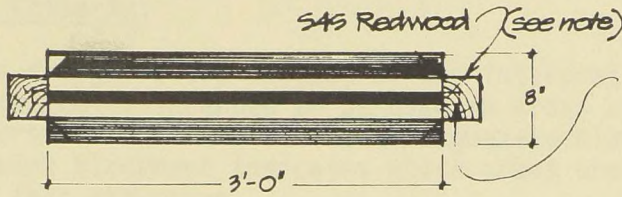
Copy Criteria:

Same as Historic Information Panel.

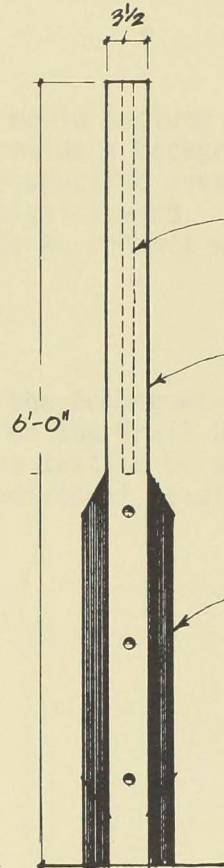
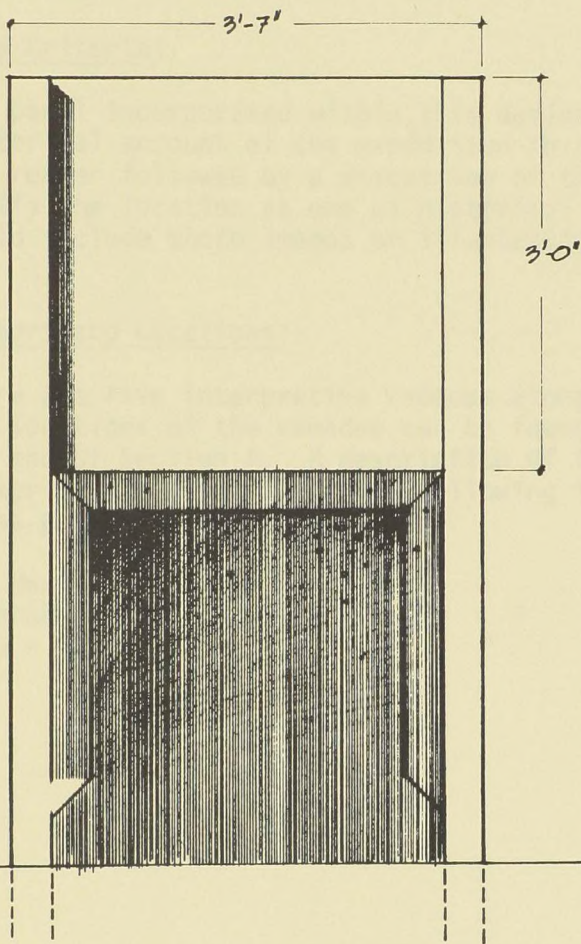
Numbers and Locations:

Twenty-six free standing historic information panels should be placed throughout the four states, along the Dominguez-Escalante Trail. The locations of the panels can be found on the Trail Guide Map at the end of Section A. A description of the text to be used on each panel can be found under the following individual headings from pages A-25 to A-39.

New Mexico - 3, 4, 6, 8, and 11
Colorado - 1, 3, 4a, 7, 9, and 13
Utah - 3, 4, 5, 6, 7, 10, 12a, and 14
Arizona - 1, 3, 4, 5, 8, and 10



Graphic panels are rabbetted into redwood uprights.



Free standing historic information panel is used at locations of historical or interpretive import.

Graphic panel is gel-coat screened polyester, double sided, mounted to MDO plywood.

Structural end supports may be steel or wood. If steel, Cor-Ten would be logical choice. If wood, S4S clear all-heart vertical grain redwood.

Pre cast chamfered monolith forms base of structure. Finish would be fine aggregate, with custom cast color. Approx. cost: 800.-1100.

Structural elements extend below grade as required.

FRONT VIEW
Free Standing Interpretive Panel

END VIEW

HISTORIC INFORMATION/INTERPRETIVE RAMADA

Use Criteria:

This device is the largest of the interpretive hardware inventory. It is generally intended to be used in areas of significant historical importance relative to the Dominguez-Escalante Expedition. The map showing placement indicates which areas are considered as candidates for this structure.

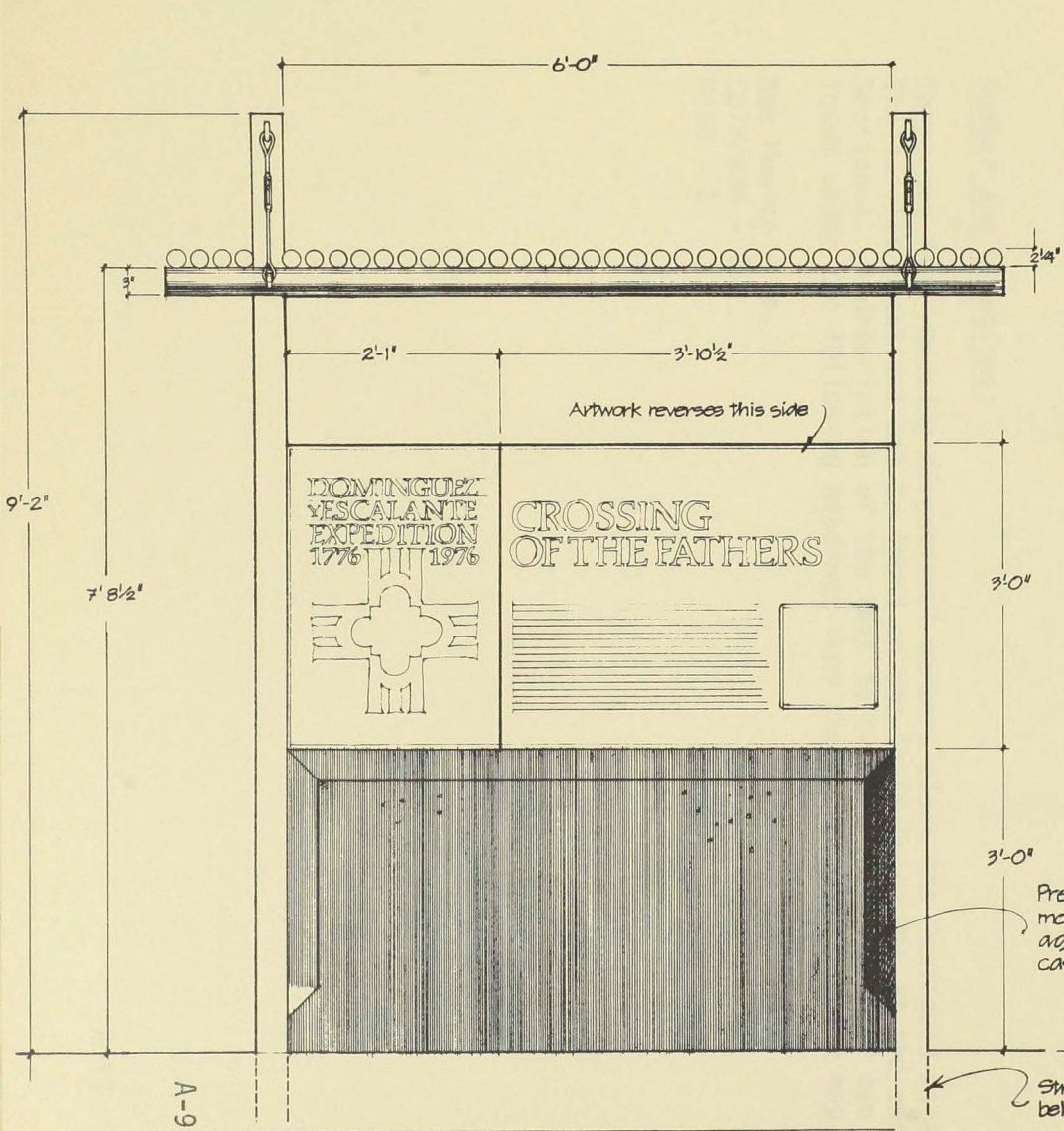
Copy Criteria:

The panel incorporated within this device would include a brief historical account of the expedition to provide a background for the reader followed by a discussion of the specific events that typify the location as one of historical significance. Support would include photo images or illustrations to enhance written copy.

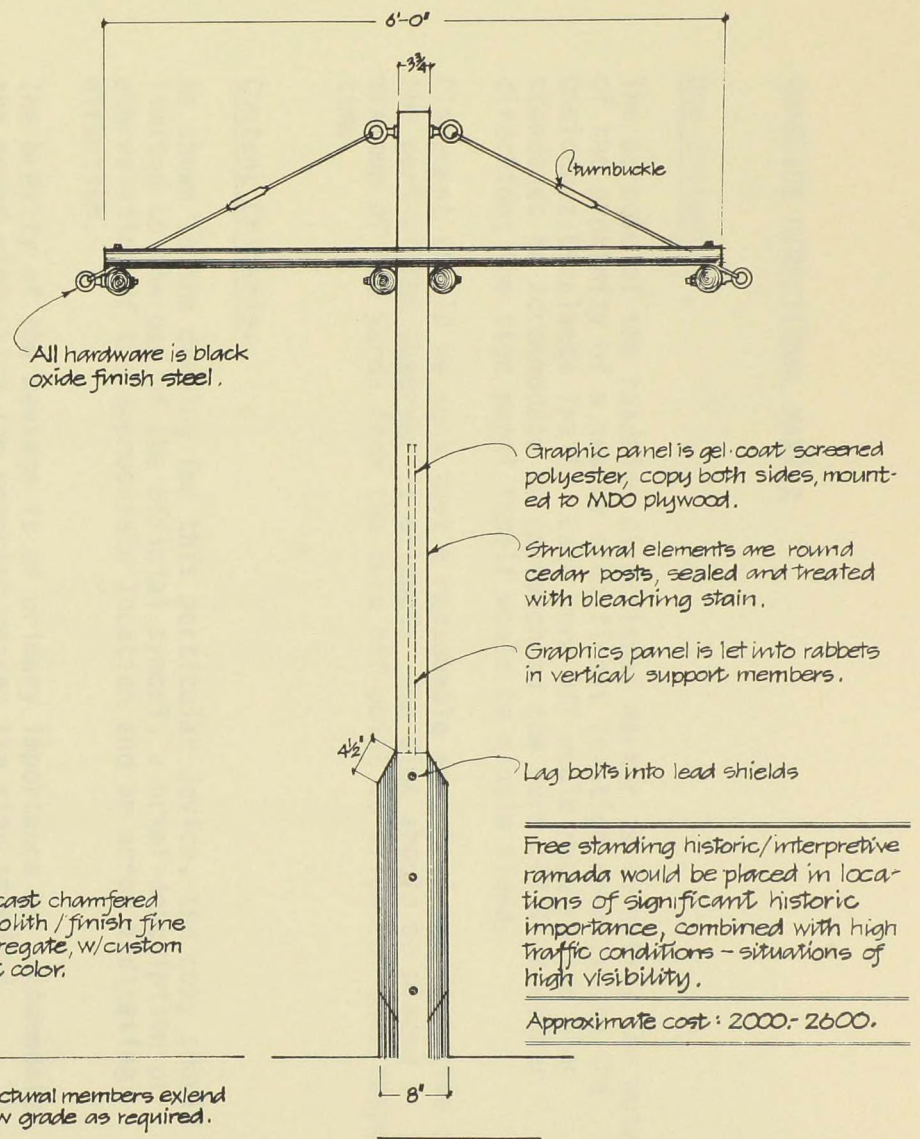
Numbers and Locations:

There are five interpretive ramadas along the Dominguez-Escalante Trail. The locations of the ramadas can be found on the Trail Guide Map at the end of Section A. A description of the text to be used on each marker can be found under the following individual headings from the pages preceding the map.

New Mexico - 9a, 10a
Colorado - 2, 6
Utah - 9



FRONT VIEW
 Free Standing Interpretive Ramada 1" = 1 FOOT



END VIEW

All hardware is black oxide finish steel.

Artwork reverses this side

Graphic panel is gel coat screened polyester, copy both sides, mounted to MDO plywood.

Structural elements are round cedar posts, sealed and treated with bleaching stain.

Graphics panel is let into rabbets in vertical support members.

Lag bolts into lead shields

Free standing historic/interpretive ramada would be placed in locations of significant historic importance, combined with high traffic conditions - situations of high visibility.

Approximate cost: 2000-2600.

Pre cast chamfered monolith / finish fine aggregate, w/custom cast color.

Structural members extend below grade as required.

ROADSIDE DIRECTIONAL MARKER

Use Criteria:

The purpose of the roadside directional marker is to notify the motorist of the proximity of a nearby significant location relative to the Dominguez-Escalante Trail. Each turn off would require two sign standards to accommodate an approach to the turn off from either direction; the sign panel itself would be single sided.

Placement should be such that a reasonable amount of response time on the part of the observer is allowed. The sign should be placed a minimum of 170 yards from the turn off point to allow for this response time.

Content Criteria:

As shown in the drawing for this particular device, the copy should be limited to the use of the official symbol, a brief description or abbreviation of the appropriate location and an arrow indicating direction.

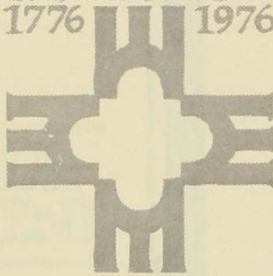
The brevity of the message is of primary importance to accommodate the speed with which the motorist passes the sign standard.

Number and Locations:

There are four roadside directional markers along the Dominguez-Escalante Trail. The locations can be found on the Trail Guide Map at the end of Section A. A description of the text to be used on each marker can be found under the following headings from the pages preceding the map.

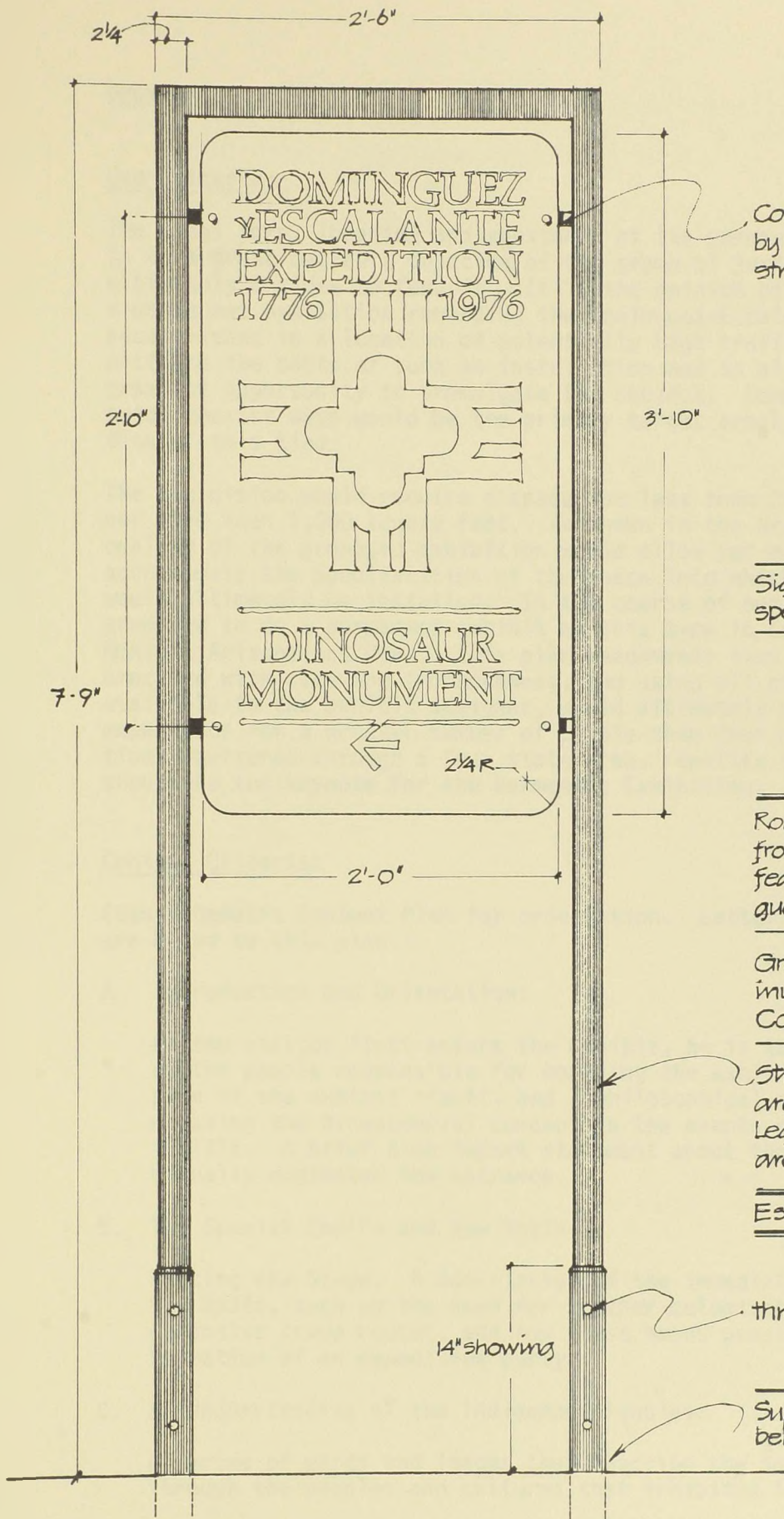
New Mexico - 5b, 7
Colorado - 4b
Utah - 2

DOMINGUEZ
Y ESCALANTE
EXPEDITION
1776 1976



DINOSAUR
MONUMENT





Connection is made w/ frame by through bolting to steel strap welded @ frame.

Sign panel height allows for high speed visibility

Roadside marker directs visitors from roadway to a particular feature relative to the Dominguez Escalante experience.

Graphic panel is T-6061 aluminum laminated to MDO plywd. Copy screened both sides.

Structural material & elements are self finishing Corten steel. Legs drop into sleeve piers, and are bolted in place.

Estimated cost: 720, -900.

through bolt connection

Support members extend below grade as required.

FRONT VIEW

Roadside Directional Marker 1 1/2" - 1'

PERMANENT MUSEUM DISPLAY

Use Criteria:

The final form, location and substance of the permanent museum display is to a great degree a function of the group of jurisdiction that ultimately decides to fund it. It is the opinion of the planners that a permanent exhibition regarding the Dominguez-Escalante Expedition be accomplished in a location of potentially high traffic - to both mitigate the costs of such an installation and to allow for the greatest opportunity to promulgate the subject. Communities along major tourist ways would be the primary target areas for an installation of this kind.

The exhibition would require a space not less than 700 square feet, nor more than 1,000 square feet. As shown in the drawings, the modular quality of the proposed exhibition would allow for modification to accommodate the peculiarities of the space into which the exhibit would ultimately be installed. In the course of our study it was proposed to do a permanent exhibit of this type in Colorado, New Mexico, Arizona and Utah. This plan recommends that one exhibit, executed with care and thoroughness, and using all of the artifacts available to the exhibit designer, would ultimately provide a richer experience for a greater number of people than four mediocre installations scattered through a four state area. Quality rather than quantity should be the keynote for the Permanent Exhibition.

Content Criteria:

(See Schematic Content Plan for orientation. Letter designations below are keyed to this plan.)

A. Introduction and Orientation:

As the visitor first enters the exhibit, he is told something of the people responsible for mounting the exhibition, the purpose of the exhibit itself, and a philosophical statement relating the Bicentennial concept to the events of the Southwest in 1776. A brief high impact statement about the expedition visually dominates the entrance.

B. The Spanish Empire and New Spain:

Setting the Stage. A description of the immediate needs within New Spain, such as the need for further colonization and more extensive trade routes, and how these needs precipitated the formation of an expedition party.

C. An Understanding of the Indigenous Peoples:

A series of words and images that describe the Southwest through the peoples and cultures that inhabited it for

centuries before the Hispano. Detailed examples of legends foretelling the arrival of the whiteman, and the variety of interpretations of the consequences of that coming.

D. A Parallel History of the Colonies and New Spain:

A description using parallel continuums to contrast the events that were leading up to the formation of the 13 colonies and the coming together of New Spain in the Southwest. Dates and personalities dominate this display. Emphasis upon little known yet dynamic leaders of both Hispanic and Native American descent.

E. Artifacts Display Case:

A representative collection of artifacts that give the observer a greater understanding of the level of technology and inventiveness shown by explorers such as Dominguez and Velez de Escalante. The artifacts need not be (and in all probability could not be) authentic remnants from this expedition, but rather pieces from the mid-eighteenth century that characterize the tools of the day.

F. Native American Nations As They Were:

An illustrative map showing the distribution and population concentrations of the various tribes of Native Americans. The purpose of this map is to enhance historical perspective on the part of the observer by demonstrating that there were very real nations in the Southwest before the Hispano and Anglo cultures entered the area. This would use the map on Page F-7 of this report.

G. Spaniard's Impact Upon the Native American:

A descriptive dissertation on the cultural/sociological modifications effected by the Hispano upon the Native American. Includes modification of social ritual, religious influences, crafts and clothing, etc.

H. Other Explorations of the West:

These panels show the network of travel that was to eventually transform the entire area of western North America into the culture of today. Discussions center around the other important early explorers of the west - De Anza, Smith, Lewis and Clark, etc.

J. Fabrics Montage/Spanish & Native American:

An opportunity for color and richness. Much can be said in a purely visual comparison of Hispano and Native American design in cloth - this display literally describes the "fabric" of the two respective cultures.

L. The Trail and Recreation:

A schematic overlaying the Dominguez-Escalante trail with points of contemporary tourist interest.

M. Audio-Visual Module:

A "push again" style slide display device with voice over that constitutes a mini reenactment of the expedition, using highlights from the journal itself combined with contemporary photo imagery and traditional illustrations that have been done over the years.

N. Problems of Exploration/Antique vs. Modern:

In this series of cases and panels we propose a discussion of exploration methodology of the eighteenth century contrasted with techniques of today. Specifically navigation, pathfinding, food, medicines, clothing, etc.

O. Dominguez and Velez de Escalante: Profiles

An attempt to construct or hypothesize about the essential nature of these two men of history. We will theorize about their appearance, mannerisms, strong and weak points of their character, and finally the motivation that took them 1,800 miles into history.

P. Drawings of Trail Fauna:

Sketches and botanical drawings of the incredibly rich and varied plant life throughout the four state area covered by the expedition.

Q. Drawings of Trail Fauna:

Sketches and photos of the indigenous animal life of the area, mammal, reptile and amphibian.

R. WHAT IF? A Game of Probable Results:

Three panels which speculate on such things as wrong turns, good weather at the Casting of the Lots, attacks on the party by Comanches, successful missionary attempts and the probable outcome of these occurrences.

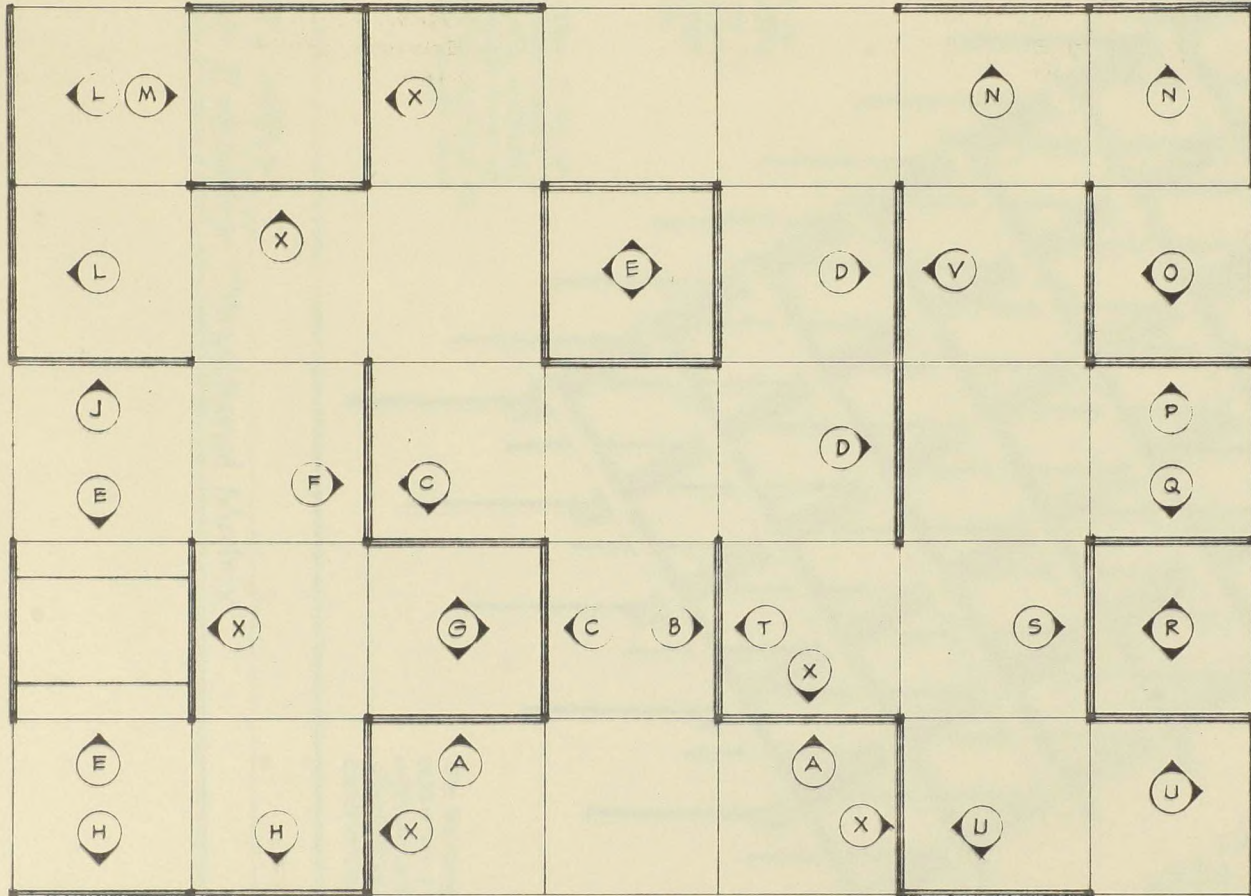
S. Photo Enlargement of the Journal:

Photo mural size enlargements from the original journal with spot translations.

V. Celebrative and Commemorative Events:

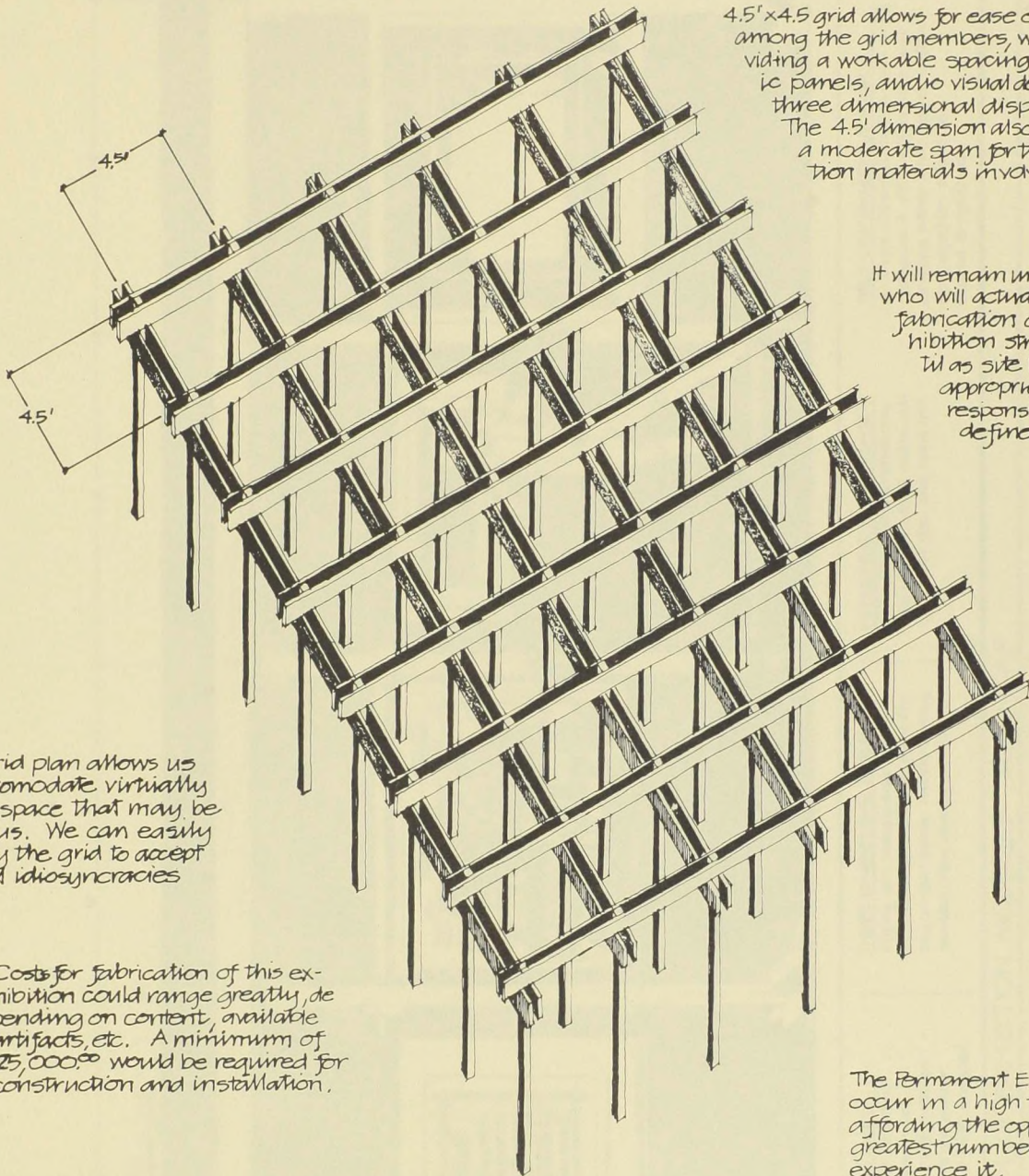
Panels which describe and direct people to areas throughout the four corners where others are observing the Bicentennial through the pageant of Dominguez and Escalante. Ultimately a finished panel will record all events that occurred throughout 1976, including marker placements, reenactments, festivals, etc.

The cost for the permanent display should run from \$75,000 to \$80,000 plus fifteen per cent for detailed design. If funds or limited space do not allow a complete museum design then the information prepared for the eight commemorative ramadas could be used. By modifying and enlarging the commemorative ramada, a reduced museum display could be generated to fit the space and funds available for a particular museum. For \$20,000 a moderate sized display could be developed.



- A. Introduction & Orientation
- B. The Spanish Empire & New Spain
- C. An Understanding of Indigenous Peoples
- D. A Parallel History of Colonies & New Spain
- E. Artifacts Display Cases
- F. Indian Nations as They Were (map)
- G. Spaniard's Impact on Native American
- H. Other Explorations of the West
- J. Fabrics Montage, Spanish & Native American
- L. The Trail & Recreation
- M. Audio-Visual module
- N. Problems of Exploration, Antique vs. Modern
- O. Dominguez Escalante: Profiles
- P. Drawings of Trail Flora
- Q. Drawings of Trail Fauna
- R. What If? A game of probable results
- S. Photo Enlargement of Journal.
- T. Trade in New World
- U. Celebrative & Commemorative Events.
- X. Photo Panel
- Y. Flags of Four States

SCHMATIC CONTENT PLAN
Permanent Exhibition



4.5' x 4.5 grid allows for ease of movement among the grid members, while providing a workable spacing for graphic panels, audio visual devices, and three dimensional display cases. The 4.5' dimension also represents a moderate span for the construction materials involved.

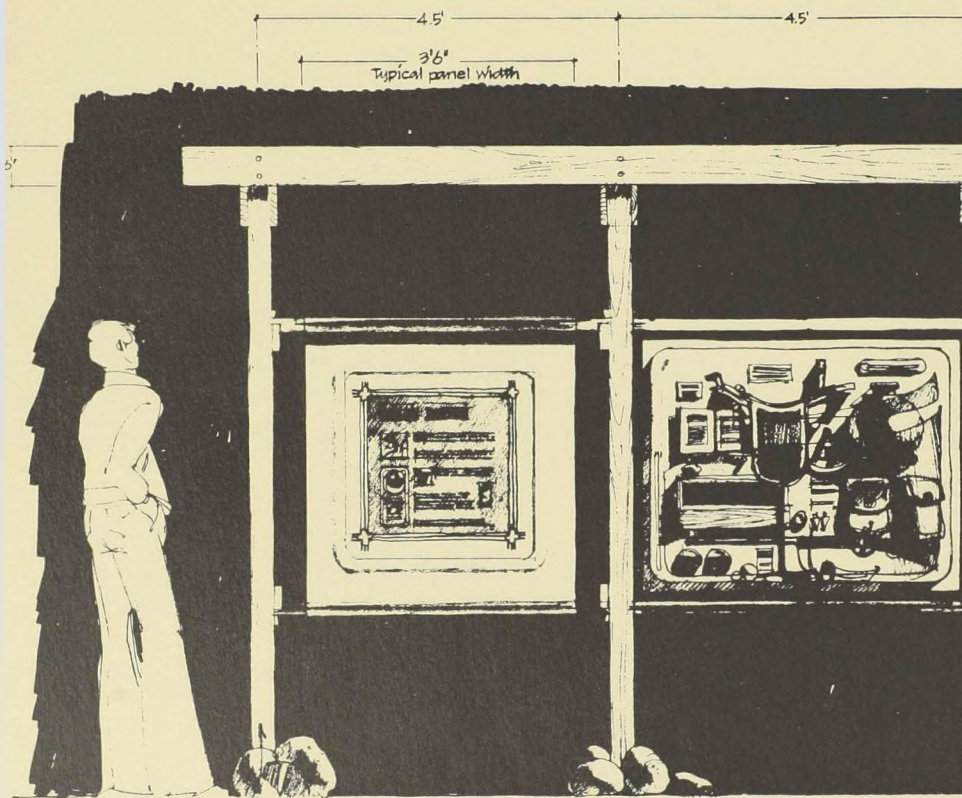
It will remain unclear as to who will actually pay for fabrication of the exhibition structure, until as site has been appropriated, and responsibilities are defined.

The grid plan allows us to accommodate virtually any space that may be given us. We can easily modify the grid to accept spatial idiosyncracies

Costs for fabrication of this exhibition could range greatly, depending on content, available artifacts, etc. A minimum of 25,000\$ would be required for construction and installation.

The Permanent Exhibition should occur in a high traffic location, affording the opportunity for the greatest number of visitors to experience it.

ISOMETRIC VIEW
 Permanent Exhibition Structural Matrix



Nominal $3\frac{1}{2} \times 3\frac{1}{2}$
vertical members

GRAPHIC/PHOTO PANEL

Typical detail for mounting
flat panels within matrix.
Canvas panel holder stretched
in place. Panels are either
silk-screened or photo wrapped.

THREE DIMENSIONAL DISPLAY

Display can occupy any one side
of a module, or enclose one entire
bay on four sides. Acrylic covering
provides clear, durable protection.

PROTOTYPICAL ELEVATION OF EXHIBITION MODULES Scale: 1"

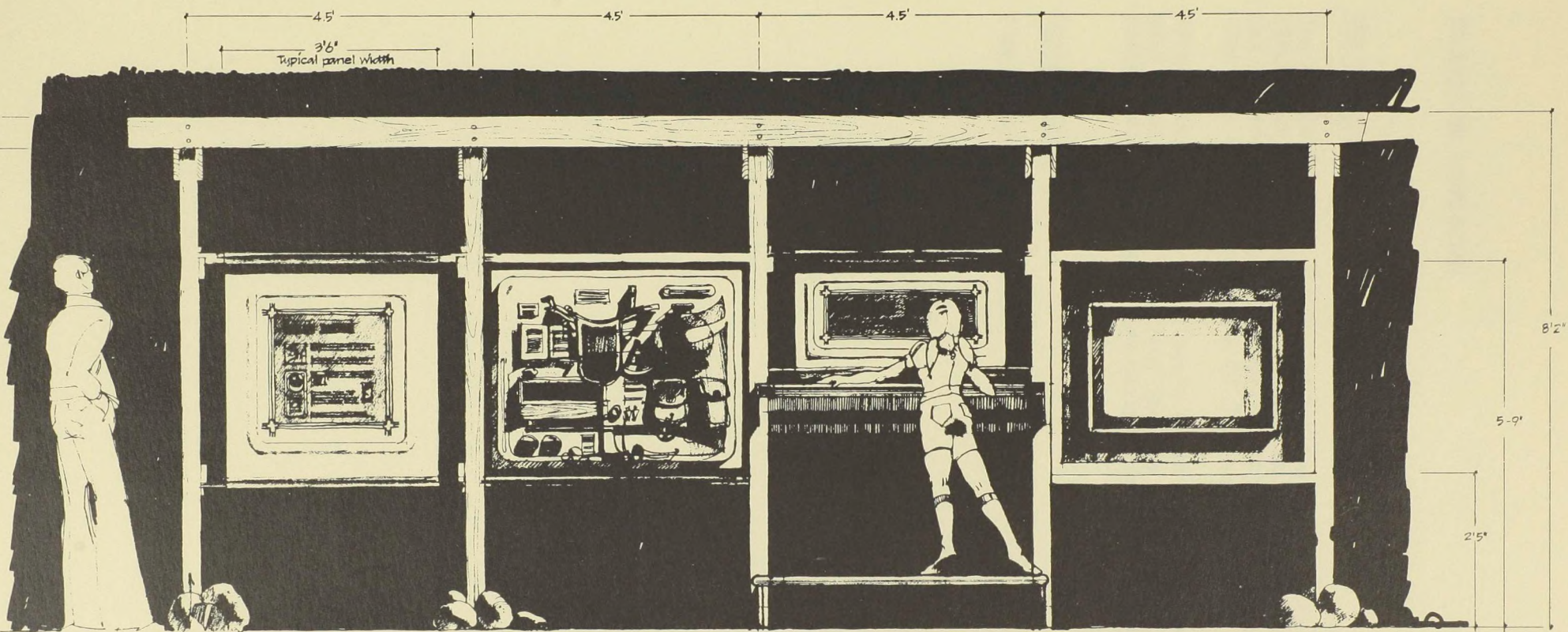


HORIZONTAL DISPLAY CASE

This style case occupies one side of a module, & makes use of a child step and hand rail.

SELF CONTAINED A/V LOOP

A viewer activated audio visual unit occupies a 4.5' X 4.5' module, and contains either a film loop or a 35mm rear projection slide show. Sound is optional.



Nominal 3/8 x 3/8
vertical members

GRAPHIC/PHOTO PANEL
Typical detail for mounting
flat panels within matrix.
Canvas panel holder stretched
in place. Panels are either
silkscreened or photo wrapped.

THREE DIMENSIONAL DISPLAY
Display can occupy any one side
of a module, or enclose one entire
bay on four sides. Acrylic covering
provides clear, durable protection.

HORIZONTAL DISPLAY CASE
~~This style does not~~ occupies one
side of a module, & makes use
of a child step and hand rail.

SELF CONTAINED A/V LOOP
A viewer activated audio visual unit
occupies a 4.5' x 4.5' module, and
contains either a film loop or a 35mm
rear projection slide show.
Sound is optional.

PROTOTYPICAL ELEVATION OF EXHIBITION MODULES Scale: 1"=1'-0"

TELEVISION COMMERCIAL

Use Criteria:

The production of a thirty second television spot to provoke interest throughout the Continental United States is, we feel, the most effective way to inform the public about all that will await them if they decide that they wish to know more of Dominguez and Escalante and our Bicentennial.

Target areas for air time would be on the coastal extremities, east and west in an attempt to attract tourist interest and economics to the four state area of Colorado, New Mexico, Utah and Arizona.

Content Criteria:

(See attached story board)

LOCATIONS AND SITES RECOMMENDED FOR PLACEMENT OF COMMEMORATIVE MARKERS

A variety of commemorative markers, panels and ramadas have been designed; their construction details and costs are explained in the previous section. This section provides recommendations for the selection and placement of markers at significant locations along the trail route.

The sites listed below were selected after a thorough reading of the Dominguez-Escalante journal, the study of a detailed map of the trail route, and travel to most of the sites on the list. Each site represents either a location where an important event of the Expedition took place, or is a location close to the trail where large numbers of travelers congregate, or both of these. Some sites may be several miles from the trail route, but are placed on the list because of considerable interest expressed by a sponsoring agency.

The recommendations include a general description of the site, its historical significance, and the type of commemorative marker, or markers, which would be most appropriate. A recommendation as to the most likely sponsoring agency is noted in parentheses. The final choice of a marker, and the specific site preparation for each location is left for the sponsoring agency to decide.

The commemorative ramada sites marked by asterisks are eight significant spots that APA believes to be crucial to the full appreciation of the Dominguez-Escalante Expedition. These sites need more information to explain their historical significance and, therefore, would justify greater attention. The design for a typical commemorative ramada is explained in Section C of this report.

NEW MEXICO

1. Santa Fe

As the home base and point of embarkation of the Dominguez-Escalante Expedition, Santa Fe is perhaps the most important area of the entire trail route. Because of the richness of Santa Fe in the history and lore of the Spanish and Indian influence, many sites were considered. It was pointed out that the original Santa Fe Mission which the expedition departed was located on the Santa Fe Plaza, in the vicinity of the present J.C. Penny Department Store.

- *Recommendation NM-1 (a): A commemorative ramada be placed in Santa Fe Plaza opposite the original site of the Santa Fe Mission or another appropriate site as determined by the City of Santa Fe. Section C of this report describes the ramada type in detail. Text and photographs for the ramada would be drawn from the Interpretive Section of this report, as modified by the City of Santa Fe. The story panel would focus on the beginnings of the 1776 expedition, the Franciscan mission system in New Mexico, and the sketches of the two padres, the group and "Leaving

Santa Fe." The "People" panel would depict the history of Spain in New Mexico and the map at the end of that section. The "Land" panel would use the beginning page and the map of this section. A Points of Interest panel would include Santa Fe and pueblos of the River Grande River Valley with accompanying sketches.
(City of Santa Fe)

The expedition proceeded to the north toward the Pueblo of Santa Clara following approximately the route of Highway 285-64-84. It was reported that the DeVargas Shopping Center, located on the highway, offered to place a commemorative device within view of the highway traffic.

Recommendation NM-1 (b): A free-standing historic information panel in the parking lot of the DeVargas Shopping Center would describe the beginnings of the Dominguez-Escalante Expedition as shown in the first page of the D/E story. In addition, the sketch "Leaving Santa Fe" would be good.
(DeVargas Shopping Center and/or City of Santa Fe)

2. Santa Clara Pueblo

The first stop of the expedition was at El Pueblo de Santa Clara just south of the City of Espanola. Santa Clara is not on the main tourist route, but is a significant site on the historic trail route. A trail marker near Highway 30 would be appropriate recognition of the pueblo as a campsite of the expedition.

Recommendation NM-2: A historic trail marker at Santa Clara visible from Highway 30. The message on the panel would be a general outline of the D/E story with the date that the group visited here.
(Tribal Council)

3. Espanola

The expedition passed through what is now the City of Espanola. The trail was on the west side of the Rio Grande River that divides the community. Espanola has a large Spanish-American population which would allow for participation by descendants of Spanish culture. Local officials in Espanola suggested that the city's new community center would be an appropriate site for Espanola's recognition of the expedition.

Recommendation NM-3: A free-standing historic information panel and site developed in the landscaped area near the parking lot of the Richard L. Lucero Community Center, with a paved walk added for access. The text would be drawn from the D/E story telling about the beginning of the expedition and from the "People" section telling of Spain's part in the history of New Mexico. A sketch of the padres would help.
(City of Espanola)

4. Abiquiu Pueblo

The expedition camped at the existing pueblo of Abiquiu. Though they traveled in land familiar to the Spanish for several days longer, the Pueblo of Abiquiu was the last established Indian pueblo encountered by the Fathers until their return into the land of the Hopis.

An appropriate site in Abiquiu Pueblo is recommended for placement of an Indian interpretive marker explaining the attitude and role of the pueblo with respect to Spanish exploration, and in particular, the Dominguez-Escalante Expedition.

- *Recommendation NM-4: An Indian historic information panel in an appropriate site in Abiquiu Pueblo. The text would give the outline of the D/E story plus the description of Abiquiu on Page E-2.
(Tribal Council)

5. Zuni Pueblo

Zuni was the home mission of Father Escalante. The Fathers remained in Zuni, near the end of their journey, to compile and re-write their records. It is recommended that a complete site development, ramada, and interpretive panels, including Indian interpretations, be erected in Zuni to explain the expedition and the importance of Zuni Mission. A location near the community center may be more appropriate than near the Mission as it would provide greater exposure.

- *Recommendation NM-5 (a): A commemorative ramada site developed near the Zuni community center. Text would include an outline of the Dominguez-Escalante Expedition with emphasis on the sections dealing with Zuni Pueblo. The "People" panel would use the text dealing with Coronado and the Pueblo Indians accompanied with the "People" map and the sketch of Fray Escalante at Zuni. The "Land" panel would display the land map and the general text covering New Mexico and the first paragraphs about man's relationship with nature. The "Points of Interest" panel would tell about Zuni Pueblo, Painted Desert, Petrified Forest, El Morro and El Malpais.
(Zuni Tribe and McKinley County)

- *Recommendation NM-5 (b): The junction of Highways 53 and 32, east of Zuni turns westbound travelers toward Gallup before arriving at Zuni. It is recommended that a roadside direction sign be placed at the highway junction that would encourage the traveler to visit Zuni Pueblo and Mission.
(New Mexico Highway Department)

6. El Morro National Monument

On their return to Santa Fe, the Fathers followed rapidly along the old Zuni Trail that passed Inscription Rock. This trail had been followed by many Indian and Spanish travelers for years before. Highway 53 passes the entrance to the visitors center at El Morro National Park. It is recommended that an interpretive marker be placed at the visitors center.

Recommendation NM-6: A historic information panel, with modest site improvement, at the visitors center of El Morro National Monument. The text would be drawn from the D/E story outline, sketches of the padres and the "People" section dealing with early Spanish history in New Mexico.
(National Park Service)

7. Rest Stop - Interstate 40

The New Mexico State Highway Department maintains a well-developed rest stop with some existing historical interpretive panels. This area would be a logical location for D-E panels inviting travelers to investigate nearby sites significant to the Dominguez-Escalante Expedition - such as Acoma Sky City immediately to the south.

Recommendation NM-7: A historical information panel, or ramada if possible, within sight of the parking lot of the Highway Department rest stop at the Acoma Junction on I-40. Use the text dealing with the D/E story and the Points of Interest nearby.
(New Mexico State Highway Department)

8. Junction of I-40 and Highway 53

Another important highway junction occurs at the point at which Highway 53 turns away from I-40 toward the old Zuni Trail. It is here that the traveler could be directed to Zuni, El Morro, the BLM development at El Malpai, and other significant sites.

Recommendation NM-8: A roadside directional marker at the Highway 53 exit of Interstate 40.
(New Mexico State Highway Department)

9. Laguna Pueblo

From Interstate 40, the traveler is allowed an excellent view of Laguna Pueblo and the Laguna Mission at which the Fathers stopped while enroute to Santa Fe. A roadside historic marker alongside the I-40 in this area would provide a good opportunity to explain the importance of Laguna Pueblo and the Laguna Indians.

Recommendation NM-9 (a): A roadside historic information panel along I-40 with a view of Laguna Pueblo and the Mission explaining the significance of the Pueblo and Laguna tribe. Text would include the D/E story outline and the "People" section about Pueblo Indians.
(New Mexico Historical Society and/or Laguna Tribal Council)

Recommendation NM-9 (b): With input and suggestions from the Laguna Tribal Council, a D-E interpretive ramada should be established near the community center, or mission, within the pueblo. Panels in this ramada would include the same information as 9a with the addition of sketches of Dominguez and Escalante and the "People" map and text.
(Laguna Tribal Council)

10. Albuquerque

Though the expedition remained but one night at the mission of San Francisco Xavier de Albuquerque, it was then one of the larger Spanish settlements in New Mexico, and is today the largest city in the state. The mission was located in what is now known as "Old Town," an historically restored original settlement of Albuquerque that attracts considerable tourist interest. It is recommended that a ramada and historical panels be designed to fit a suitable site in the Old Town area.

Recommendation NM-10 (a): A historic interpretive ramada and site development in an appropriate location in Old Town. The text would use the D/E story outline with sketches of the padres and their companions. From the "People" section excerpts about the Spanish history in New Mexico should be included with the section about the influence of Indian architecture on the Spanish cities. Points of interest nearby Albuquerque should be used such as Santa Fe and the Pueblo Indian Villages.
(City of Albuquerque)

Recommendation NM-10 (b): A historic information panel in the vicinity of the new civic center in downtown Albuquerque. The text would be taken from the Dominguez-Escalante story with the sketches of the two padres.
(City of Albuquerque)

11. Rest Stop - Interstate 25

The New Mexico State Highway Department is planning a well-developed rest stop and tourist information center alongside Interstate 25 south of Santa Fe. The Department has expressed some interest in the possible addition of an historic panel or other device to be included with the overall site development.

Recommendation NM-11: A historic information panel, or ramada if possible, planned as part of the development of the roadside rest stop south of Santa Fe on Interstate 25. Text would be taken from the Dominguez-Escalante story with sketches of the padres.
(New Mexico State Highway Department)

COLORADO

1. Navajo Lake

The expedition passed into what is now Colorado east of Navajo Lake and followed the San Juan River through the present town of Arboles. A few miles south at Navajo Lake, the Bureau of Reclamation maintains a visitors center. This is not the most active of the Navajo Lake Visitor Centers, but is a major focal point of recreational activity in this area of the Colorado-New Mexico border. The Bureau of Reclamation has offered to establish a commemorative marker at the Navajo Lake Visitors Center.

Recommendation CO-1: A free-standing historic information panel, or ramada if possible, and site development be placed near the Navajo Lake Visitors Center Building. Text would be taken from the D/E story outline with sketches of the padres.
(Bureau of Reclamation)

2. Ignacio

The expedition continued to the northwest into LaPlata County passing through what is now the Southern Ute Indian Reservation. The party camped just a few miles south of the City of Ignacio. There are a few choice opportunities along the Trail route for a tribute to be paid to the Ute Indians who played a significant role in the Dominguez-Escalante Expedition, Ignacio is one of those. The community center in Ignacio would provide an appropriate site.

Recommendation CO-2: A historic interpretive ramada in the vicinity of the Pino Nuche Community Center in Ignacio. Text would include the Dominguez-Escalante story outline with emphasis on the padres' contacts with the Colorado Utes. A sketch of this meeting will be included along with the Ute section of the "People" text and the "People" map.
(Ute tribe)

3. Durango

On August 8, the party camped on the bank of the Animas River, approximately four miles south of the present city of Durango. There is currently an historical marker alongside of Highway 550 north of the junction of Highway 160. The marker overlooks the campsite alongside the river below the point at which the

expedition crossed Highway 550. The present marker is rather nondescript, however, and not adequately informative.

Recommendation CO-3: Replace the present State Historical sign on Highway 550, with a free standing historic information panel or trail marker with the exact location verified by the D/E Committee. Text would be taken from the Dominguez-Escalante story outline with sketches of the padres and the map of the "People." (Colorado State Historical Society and City of Durango)

4. Mancos

The party camped for two days in the valley east of Mancos alongside of the present Highway 160. It appears that the greatest interest in the Mancos area with respect to commemoration of the expedition is in the placement of a panel in the city park. A second choice of location for a trail marker or panel would be on the highway at the approximate point of the trail crossing.

Recommendation CO-4 (a): A free-standing historic information panel, or ramada if possible, in the Mancos City Park, with good exposure to the Main Street. The Dominguez-Escalante story outline with the padres sketches should be used as the text of the panel. (City of Mancos or Civic Club)

Recommendation CO-4 (b): A trail marker on Highway 160 at the point at which the expedition camped near the highway (campsite Rio de San Lazaro). Text would be a brief outline of the Dominguez-Escalante story with the date of the campsite noted on the marker. (LaPlata County or State Highway Department)

5. State Highway 184

It has been suggested by Bicentennial officials in LaPlata County that State Highway 184 from Mancos and Dolores be completed and designated the Dominguez-Escalante Memorial Highway. The highway approximates the route of the expedition through this area.

Recommendation CO-5: A historic information panel, or trail marker, be placed near the junction of Highways 184 and 160 describing the designation of the Memorial Highway and the significance of the expedition. (County Bicentennial Commission)

6. Mesa Verde National Park

The officials of Mesa Verde National Park have offered to place an interpretive panel at the entrance to the Park on Highway 160. The Park is perhaps the major tourist attraction in southwestern Colorado and the panel would have considerable exposure.

Recommendation CO-6: A historic interpretive ramada be placed in a site at which visitors normally stop at the entrance to Mesa Verde National Park. In addition to an outline of the Dominguez-Escalante story, the ramada should concentrate on the Anasazi story (as verified by the National Park Service) and the Utes of Colorado from the "People" section. Mention should be made of the other ruins in the vicinity especially the BLM development of the Escalante Ruins. A map of the Indians of 1776 would be helpful.
(National Park Service)

7. Dolores

Another two days was spent by the Fathers at a campsite (Rio de los Dolores) near the present town of Dolores while Father Dominguez was suffering with the effects of a fever. Dolores has an attractive park in the center of town in which an historic panel, or trail marker, would be appropriate.

Recommendation CO-7: Place a free-standing historic information panel, or a trail marker, in the Dolores Town Square Park. Text would be taken from the Dominguez-Escalante story outline with sketches of the padres and the map of the "People."
(City of Dolores)

8. Dove Creek

The expedition moved swiftly to the north from Dolores along the wide, flat valley west of the Dolores River. The trail paralleled very closely to the present Highway 606 near the town of Dove Creek. Approximately five miles south of Dove Creek on the east side of the highway is a pull-out rest stop. The rest stop provides some picnic tables, but is poorly developed. This site has great potential for development with an interpretive panel, or trail marker. The actual trail route is within view to the east. Looking south, the visitor has an impressive view of the sacred Ute Mountain.

Recommendation CO-8: Upgrade the picnic rest stop south of Dove Creek and provide a historic panel or trail marker. Text would be taken from the D/E story outline with the sketches of the padres and the map of the "People." Mention should be made of the Anasazi ruins in the region especially the BLM development of the Escalante Ruins. Also, the role of the nearby Old Spanish Trail should be explained.
(Towns of Dove Creek and Cahone)

9. Vancorum Junction - Naturita - Nucla

The party camped at a site which they named San Luis before ascending into the very rugged and remote country of what is now the Uncompahgre National Forest. The site of San Luis is on the bank of the San

Miguel River very likely within sight of the junction of Highways 90 and 141 at Vancorum. The expedition looped north, then east passing through the town of Nucla. The town of Nucla plans restoration of a historic bell tower near the center of town as a Bicentennial project. This could be a logical location for an interpretive panel. It may be, however, that the towns of Nucla and Naturita may prefer to collaborate on placement of a ramada or trail marker at Vancorum Junction.

*Recommendation CO-9: A historic panel be placed near the Bicentennial bell tower in Nucla, and/or a ramada or trail marker at Vancorum Junction. Text would be taken from the D/E story outline with the padre sketches and the map of the "People."
(Towns of Nucla and Naturita)

10. Montrose

The expedition descended from the Uncompahgre Plateau and camped south of the present City of Montrose. The campsite (La Cienaga de San Francisco) is in the vicinity of the Ute Indian Museum. The Museum offers an exceptional opportunity to commemorate a D-E campsite while emphasizing the important role of the Ute Indians. The Ute Indian Museum is the most appropriate facility for establishment of a Dominguez-Escalante exhibit and the Colorado repository of D-E history and artifacts.

*Recommendation CO-10 (a): Place a commemorative ramada on the grounds of the Ute Indian Museum, as shown in the designs in Section C of this report. The "D-E" story panel would use the introduction and the section dealing with the Utes that the padres met near here. Include the sketches of the padres and of their meeting with the Utes at Grand Mesa. The "People" section would use the text concerning the Utes and the map of 1776 tribal locations. The "Land" section would include the general information about this region, the Colorado Plateau, Colorado River, and the sketch of the landforms. The "Points of Interest" section would use the introduction, sketches, map and text about the nearby National Parks and Forests.
(Colorado State Historical Society)

*Recommendation CO-10 (b): Place a trail marker on the grounds of the Ute Indian Museum, if the commemorative ramada is not possible, and a D/E exhibit within the museum as outlined on Pages A-14 to A-22.
(Colorado State Historical Society)

11. Delta County

The Delta County Bicentennial Commission has prepared original historic panels for placement at Trail sites within Delta County.

The locations will be verified by D-E Committee.

Recommendation CO-11: Verify location and historic message of Delta County panels and, if approved, allow use of the D-E logo.

12. Crossing of I-70

The expedition party camped on the north bank of the Colorado River and crossed what is now Interstate 70 about two miles into Garfield County. This was the easy crossing of the Colorado, the second crossing in Utah two months later nearly spelled disaster for the expedition. A rest stop on this well-traveled highway would be a logical location for an interpretive panel.

Recommendation CO-12: A historic information panel or trail marker placed at the rest stop closest to the actual crossing on Interstate 70. Text would be taken from the D/E story outline with the padre sketches and the map of the "People." A historic information panel would also use the "Land" section dealing with the Colorado River.
(City of Rifle, Garfield County, and State Highway Dept.)

13. Rangely

After proceeding north several days and passing through Canon Pintado, the expedition party camped on the bank of the White River north of the present town of Rangely.

Recommendation CO-13: A historic information panel be placed at the junction of Highway 64 and 139 near an existing D-E marker. Text would be taken from the D-E story outline with the padre sketches and the map of the "People." From the "People" section, the Ute story would be used in addition to the sketch of "The Killing of Buffalo."
(City of Rangely)

UTAH

1. Dinosaur National Monument

One of the more dramatic events of the Dominguez-Escalante Expeditions was the fording of the Green River. By crossing the river, the party invaded the territory of the feared Comanche. The actual site of the crossing has been verified by researchers of the D-E Committee. A pull-out currently exists along Highway 149 just south of the point of crossing within the boundary of the Dinosaur National Monument. A great many tourists visit the Monument each year, and a panel erected in the pull-out would receive considerable exposure.

*Recommendation UT-1: A commemorative ramada (as shown in Section C) placed in the highway rest stop on Highway 149 closest to the site of the river crossing. Text would be taken from all four sections of the Interpretive part of this report. Included would be the D/E story outline, sketch of the padres and the "Killing of the Buffalo," "People" map and the story of the Utes, the "Land" map with the text concerning the Green River and the Uinta Basin, and finally the Points of Interest map referring to nearby attractions.
(National Park Service)

2. Jensen

Because of the significance of the river crossing, it is considered important that travelers on Highway 40 between Vernal and the Colorado line be informed as to where they should turn to find the commemorative ramada.

*Recommendation UT-2: Place a roadside directional marker near the junction of Highways 40 and 149 in the town of Jensen.
(Uintah County)

3. Vernal

Vernal is a regional focal point for a large area of eastern Utah. Most tourists to the area are attracted by the dinosaur lore that abounds. The Natural History Museum in Vernal deals with much of the human history of the area and would provide an appropriate place for a historic information panel.

*Recommendation UT-3: A historic information panel dealing with the significance of the expedition, and directing the traveler to the site of the river crossing should be situated within the Natural History Museum in Vernal.
(City of Vernal)

4. Bottle Hollow Resort

The expedition passed just south of the present town of Randlett, approximately nine miles south of the Bottle Hollow Resort on Highway 40. Because of its location on the principal highway, the resort is a more appropriate location for explanation of the expedition, and directions to the actual trail route. Bottle Hollow Resort is located in the Uintah-Ouray Indian Reservation and is operated by the tribe. This fact offers another excellent opportunity to explain the role of the Ute Indians in the success of the expedition.

*Recommendation UT-4: An Indian historic information panel, or interpretive ramada if possible, on the grounds of the Bottle Hollow Resort within view of the highway. Text would be taken from the D/E story outline, sketches of the padres and of Silvestre. Ute information and the map of 1776 tribes could be taken from the "People"

section. A land section would explain the Uinta Basin area accompanied by the map if a detailed ramada can be developed.

(Uintah-Ouray Tribe and/or Uintah County)

5. Duchesne

The expedition proceeded along the narrow valley now occupied by the City of Duchesne. In 1936, the Daughters of the Utah Pioneers erected a plaque near the highway on the east side of the town. The local Bicentennial Committee plans to move the plaque and its concrete pier to a site in a new public park near the center of the city. The message on the marker is somewhat misleading (refers only to Father Escalante) and should be accompanied nearby by an interpretive panel with a broader explanation of the expedition.

Recommendation UT-5: Provide a historic site with an information panel in the park near the restored original plaque. Text would be taken from the D/E story outline with the padre sketches.
(City of Duchesne)

6. Starvation Reservoir

Starvation Reservoir now occupies the river valley along which the expedition passed as it moved west. The Bureau of Reclamation has created a sizeable pull-out rest area on the edge of Highway 40 overlooking the reservoir. Several sites near the parking area with excellent views of the water and the trail route are available for placement of a commemorative structure.

Recommendation UT-6: A historic information panel or trail marker on an appropriately designed structure and site near the Starvation Reservoir rest stop parking area with a view of the reservoir below. Text would be taken from the D/E story outline with the padre sketches. A "Land" section on the Uinta Basin with the land form sketch would also help.
(Bureau of Reclamation)

7. Strawberry Reservoir

The expedition apparently entered the valley of the Strawberry Reservoir near the present route of Highway 40. The party proceeded northwest and crossed what is now a roadside viewpoint. From this site an excellent view of approximately 15 miles of the trail route is opened up. This would provide a logical location for an interpretive ramada. The Bureau of Reclamation intends to erect other information panels at this same viewpoint. It is suggested that the D/E historic information panel be established in a separate area.

*Recommendation UT-7: A historic information panel or, if possible, an interpretive ramada adjacent to the parking area of the viewpoint pull-out on Highway 40 that is north and east of the main body of the Strawberry Reservoir. Text would be similar to UT-6.
(Bureau of Reclamation)

8. Spanish Fork Canyon

The Indian guide for the expedition, Silvestre, excitedly led the group through the thick brush and steep slopes of Diamond Fork and Spanish Fork Canyons. It was at the campsite of San Lino in Diamond Fork that Silvestre stayed awake during the night shouting the friendly nature of the expedition to apprehensive natives. The group gained their first view of Utah Valley and the Lake as they emerged from the mouth of Spanish Fork Canyon. The dramatic impact of the first sight of the Valley suggests the development of an interpretive viewpoint site and the mouth of the canyon.

*Recommendation UT-8: A primary commemorative ramada and site at the edge of Highway 89-50 as it comes into view of Utah Valley. See Section C for details of ramada design. Text would include parts of all four sections of Interpretive part of this report. The D/E story outline would emphasize the importance of the meeting with the Utah Valley Utes and the sense of fulfillment felt by the padres, using the sketches of the padres and Silvestre. In the "People" section emphasis will be placed on the Utes of Utah and the "People" map. A "Land" panel will use the text describing the Wasatch Mountains and the Great Basin and use the landform sketch. A "Points of Interest" panel will show the map and list the nearby attractions. If feasible, the sketches and description of the Franciscan order would help to give viewers an idea of what the character of the valley would have been had the fathers returned.
(Utah County and/or State Highway Department)

9. Spanish Fork City

A large sculpture depicting Fathers Dominguez and Escalante and an Indian guide entering Utah Valley will be placed in the city park in September, 1976, by the Father Escalante Commission. This should provide one of the most impressive D-E commemorative exhibits of the entire trail route. Across the street from the park, an old school house is being transformed into a museum of photographs and artifacts important to Spanish Fork history. Because of the significance of the visit to Utah Valley as the emotional climax of the expedition, The Spanish Fork park and museum should provide a logical focal point for D-E history in Utah. The emerging Spanish Fork museum should provide for a special Dominguez-Escalante exhibit.

Recommendation UT-9 (a): Establish a special Dominguez-Escalante collection and exhibit in the new Spanish Fork museum, using the display as designed in this section.
(City of Spanish Fork and Utah State Historical Society)

Recommendation UT-9 (b): The significant investment and effort represented by the sculpture and museum in Spanish Fork City suggests a special road marker be placed near the Spanish Fork exit on Interstate 15.
(Utah County and State Highway Department)

10. Provo

During the three day visit in Utah Valley, Father Dominguez traveled to a site west of the City of Provo near the shore of the lake to converse with tribal leaders. This was the northernmost extent of the travels in Utah Valley. A site in Provo, possibly in Pioneer Park in the downtown area, should be devoted to recognition of the significant meeting of the Spaniards with the Indians of Utah Valley.

Recommendation UT-10: A historic information panel located in Pioneer Park, or similarly appropriate place, in downtown Provo. Text would be taken from the D-E story outline with the sketches of the padres and possibly a reproduction of Miera's Map. The Dominguez-Escalante diary entry concerning their impressions of the valley would give dramatic emphasis to this panel.
(City of Provo or Utah County)

11. Fillmore

A roadside historic marker describing the D-E expedition was placed by the Utah State Road Commission where the Trail route paralleled Highway 91 over Scipio Pass. With the recent widening to accommodate Interstate 15, the sign has been replaced in the city park in Fillmore. The site of the marker deserves further development to enhance its identification as a Dominguez-Escalante interpretive site.

Recommendation UT-11: Site development for improvement of the existing D-E marker in the Fillmore City Park.
(Millard County and City of Fillmore)

12. Milford

The experience of the expedition through central Utah was one of great difficulty and hardship and provided the expedition its first encounter with snow and cold weather. The trail in this area passes through the town of Milford. Several miles south of Milford, the Fathers cast lots and the decision was made to turn back to Santa Fe. In recognition of the expedition and the dramatic events that occurred in this area, the Bicentennial Committee of Milford has recommended that the official name of

Granite Peak, which stands east of town, be changed to Dominguez-Escalante Peak. This report recommends this action and suggests further that a suitable site in or near Milford be developed for installation of an interpretive panel describing the significance of the expedition and the reason for the name change.

*Recommendation UT-12 (a): A site be developed for a historic information panel, preferably with a view of Granite (Dominguez-Escalante) Peak and the Trail route which passed by foot of the Peak, to be located in or near the City of Milford. Text would be taken from the D/E story outline with sketches of the padres and the "Paiutes south of Utah Valley." If possible, include a "People" panel with the 1776 map and a description of the Paiutes. (Beaver County)

*Recommendation UT-12 (b): It is highly recommended that a primary ramada development also be placed near the site of the casting of the lots, south of Milford. See Section C for a typical ramada design. This important site, though remote, would be the ideal place to give a dramatic sense of the padre's isolation in unknown territory during severe weather. In addition, it would be a welcome relief in the desert for travellers in this area. Text would be taken from parts of all four Interpretive sections. The D/E story outline would emphasize the ordeal the party endured in Escalante Valley, provide sketches of the padres, their companions, Paiutes in Utah Valley, and the casting of the lots. The "People" panel would deal with the history of the Paiutes accompanied by the map of tribes in 1776. The "Land" panel would have the landform map with the text telling of the Great Basin and ancient Lake Bonneville. A "Points of Interest" panel would use the map and text describing nearby attractions. (Beaver County and Utah State Bicentennial Commission)

13. Cedar City

The trail route passed along Cedar Valley just a few miles west of Cedar City. An effort is presently underway in Iron County in which the Boy Scout Organization will be identifying historic trails and sites in the area. It is recommended that a trail marker or interpretive panel be placed near the point at which the D-E trail crosses Highway 56, west of Cedar City.

*Recommendation UT-13: A trail marker west of Cedar City at the point at which the trail crosses Highway 56. Text would be taken from the D-E story outline, giving the date the padres passed through the site. (Iron County)

14. Washington County

The expedition passed into the valley now occupied by Toquerville and Hurricane and found relief from the cold and snow. The relatively advanced agriculture of the natives of the valley was also a welcome sight to them. Their trail passed through the City of Hurricane. It is recommended that a historic ramada and information panel and site development be placed in Hurricane near the junction of the highway to Pipe Springs.

*Recommendation UT-14: A historic information panel, or ramada if possible, and site in or near the City of Hurricane near the junction of Highways 15 and 59. Text would be taken from the D-E story outline with sketches of the padres and the "Paiutes south of Utah Valley." A "People" panel would describe the Paiutes with the map of Indian tribes in 1776. If an interpretive ramada is possible then a "Land" section could be added to describe the treacherous country the padres passed through in this area before finding the ford at the Crossing of the Fathers; add the landform map if possible.
(Washington County)

15. Crossing of the Fathers, Glen Canyon National Recreation Area

One of the important primary recommendations is for a ramada and site development on the south end of the Padre Bay, near the point at which the expedition party crossed the Colorado River (having returned into what is now Utah). It is recommended that a significant development, accessible mainly by boats, be established as a dramatic reminder of the significance of the crossing. The recommended site is within the jurisdiction of the Utah Navajo Tribe and historic interpretations should reflect tribal attitudes.

*Recommendation UT-15: An Indian commemorative ramada and site development visible and accessible from Lake Powell on the south side of Padre Bay. See Section C of this report for a detailed concept of the commemorative ramada. The text for the D-E story panel would be an outline of the expedition plus the section dealing with the ordeal of the group prior to making a final crossing. Sketches of the padres and the series of four depicting the long search for a crossing would help visitors to feel this human drama. The "People" panel would include the map and the Paiute text. The "Land" section would be essential to evoke the great difficulty of travel in the area of deep canyons 200 years ago. Emphasis would be placed on the Colorado River and complimented by the landform map. A Points of Interest panel would be vital also since a vacationing family has a wealth of fascinating sights within a short distance of the Crossing of the Fathers. Since this

commemorative ramada would be of crucial importance to the 1976 Bicentennial Celebration, APA recommends that great effort be made to build this as soon as possible as a prototype for the other seven commemorative ramadas. (Utah Navajo Development Council)

ARIZONA

1. Pipe Spring National Monument

As the expedition moved from Utah into the Kaibab Plateau of Arizona searching for a crossing of the Colorado, they passed about six miles south of what is now Pipe Spring National Monument within the Kaibab Indian Reservation. The trail route through the Arizona Strip Country is inaccessible to the average tourist. It is recommended, therefore, that a D-E historic panel be erected at Pipe Spring National Monument. Pipe Spring is not now a major tourist objective, and it is believed that this interesting and attractive site would benefit from greater exposure by becoming part of the sequence of Dominguez-Escalante historic markers.

Recommendation AZ-1: Place a historic information panel at Pipe Spring Monument near the display of other historic artifacts and information. Another possible panel site would be at the existing BLM marker at Temple Trail to the southwest where Dominguez and Escalante climbed the Hurricane Cliffs. This is significant for the fact that they left the Great Basin of this point and once again climbed upon the Colorado Plateau. The text on the panel would be the D-E story outline with emphasis on the physical geography of the Arizona strip. Include the landform map, if possible.
(National Park Service)

2. Highway Alternate 89

Still searching for a river crossing, the fathers descended the Kaibab Plateau into the desert south of the present town of Fredonia, crossing Highway 89, about five miles from Fredonia. The highway in this area carries considerable tourist traffic to and from Grand Canyon. A modest trail marker is suggested in this area.

Recommendation AZ-2: An historic trail marker alongside of Highway 89 between Fredonia and Kaibab National Forest at a point authenticated by the DESFB Committee as the point at which the expedition crossed the valley. The text would be a brief outline of the D-E story.
(Coconino County)

3. Marble Canyon

The expedition followed the Vermillion Cliffs along the present Highway Alternate 89, as they neared the Colorado River. The motel restaurant

complex, Marble Canyon Lodge, is on Highway 89 near the junction to Lee's Ferry. This could provide a logical location for a historic panel or ramada; tourists traveling between the north and south rims of the Grand Canyon must pass here to cross Navajo Bridge.

Recommendation AZ-3: A historic information panel or, if possible, an interpretive ramada and site and the Marble Canyon Lodge area, visible from the highway. Another more logical spot for a panel would be at the Navajo Bridge where many people stop to look into Marble Canyon. The text of the panel would be an outline of the D-E story with emphasis on the tortuous search for a crossing of the Colorado River. Sketches of the padres and the second attempt near Lee's Ferry would be effective. If a more elaborate ramada is possible, a "Land" section could be added, with more sketches and the landform map, to convey the importance of the Colorado River in the Dominguez-Escalante Expedition.
(Coconino County in cooperation with owners of Marble Canyon Lodge)

4. Lee's Ferry, Glen Canyon National Recreation Area

The drama of the search for a place to ford the Colorado River became intensified as the expedition party descended to the river's edge. The party spent several days, October 25 to November 1, in the vicinity of what was later established as Lee's Ferry. This location attracts many visitors who embark here for Colorado River boat trips. An interpretive panel near the boat landing would be visible to many tourists.

Recommendation AZ-4: A historic information panel and site near the visitor center at Lee's Ferry. The text for this panel would be drawn from the D-E story and the "Land" section as it deals with the Colorado. Sketches of the padres, the group, and the second attempt would be vital to portray the importance of this site. Additional history of Lee's Ferry would expand the meaning of the panel.
(National Park Service)

5. Wahweap, Glen Canyon National Recreation Area

In conjunction with Recommendation UT-15, it is recommended that a less elaborate marker be placed at the highway view point alongside Lakeshore Drive south of Wahweap campground and marina. Such a marker would attract attention to the Crossing of the Fathers, and the Padre Bay ramada.

Recommendation AZ-5: A historic information panel at the view point on Lakeshore Drive with orientation to Padre Bay. This panel would describe, in outline, the Dominguez-Escalante story with emphasis on the Crossing of the Fathers. Sketches of the padres, the group, and the

crossing would be necessary.
(Bureau of Reclamation or National Park Service)

6. Page

After crossing the Colorado, the Fathers passed back into Arizona and worked their way south and east until they were once again in familiar territory. The trail was several miles east of the present town of Page. Page is rapidly growing as the center of tourist accommodations for a vast recreational complex. A museum of local history has been instituted in Page, located in the facilities of the Page Chamber of Commerce. It is recommended that a museum exhibit be prepared for the Page Museum explaining the significance of the D-E expedition, and providing directions to the many trail markers in the area.

- *Recommendation AZ-6: A D-E museum exhibit, scaled to available space in the John Wesley Powell Museum in Page. This exhibit would follow the basic outline of the display shown on Pages A-14 to A-22.
(Coconino County)

7. Hopi Cultural Center

Father Escalante was well known to the Hopis. The passage of the expedition through the pueblos of northern Arizona provided an opportunity for renewal of earlier contacts with Spanish Fathers and explorers. The expedition stopped at (old) Oraibi and spent two days at Walpi Pueblo. The new cultural center, with restaurant and overnight accommodations is located between these two historic communities and is a significant visitors center. This facility houses a small but impressive museum and Indian Art collection and could provide a place for an Indian interpretive description of the expedition.

- *Recommendation AZ-7: An Indian commemorative ramada on the grounds of the Hopi Cultural Center. The design of the ramada would be as described in Section C. For the D-E story an outline of the story would be printed (as used on all historic information panels and interpretive ramadas) with added emphasis on Escalante's first contacts with the Hopis and the expedition's later arrival there. A "People" panel would use the "People" map and the text describing the Hopi culture and history. A "Land" section would describe the Three Hopi Mesas and their setting on the Navajo Section of the Colorado Plateau as amplified by the Landform map. A "Points of Interest" panel would use primarily the map with some of the text dealing with Arizona attractions.
(Hopi Tribal Council)

8. Hubbell Trading Post National Monument

Though the route the fathers followed as they returned to Zuni was some miles south of the present Hubbell Trading Post, it is, perhaps, the

most significant tourist attraction in the reservation area. The trading post would provide an excellent opportunity to direct travellers to the trail route, and to explain the impact of the expedition.

Recommendation AZ-8: A historic information panel in or near the Hubbell Trading Post. The text of this panel would be the outline of the D-E story and sketches of the padres. A "Points of Interest" section would direct travellers to the trail and other sites in the area such as Canyon de Chelly, Hopi Villages, and the Petrified Forest.
(National Park Service)

9. Navajo Museum

The Navajo Museum at Window Rock is an important center for the Navajo culture. It is suggested that an Indian interpretive panel reflecting the Navajo attitude and experience with Spanish exploration be placed near the museum.

Recommendation AZ-9: An Indian historic information panel near the Navajo Museum at Window Rock. The text would be the outline of the D-E story with additional text from the "People" section dealing with the Navajo.
(Navajo Tribal Council)

10. Petrified Forest National Park

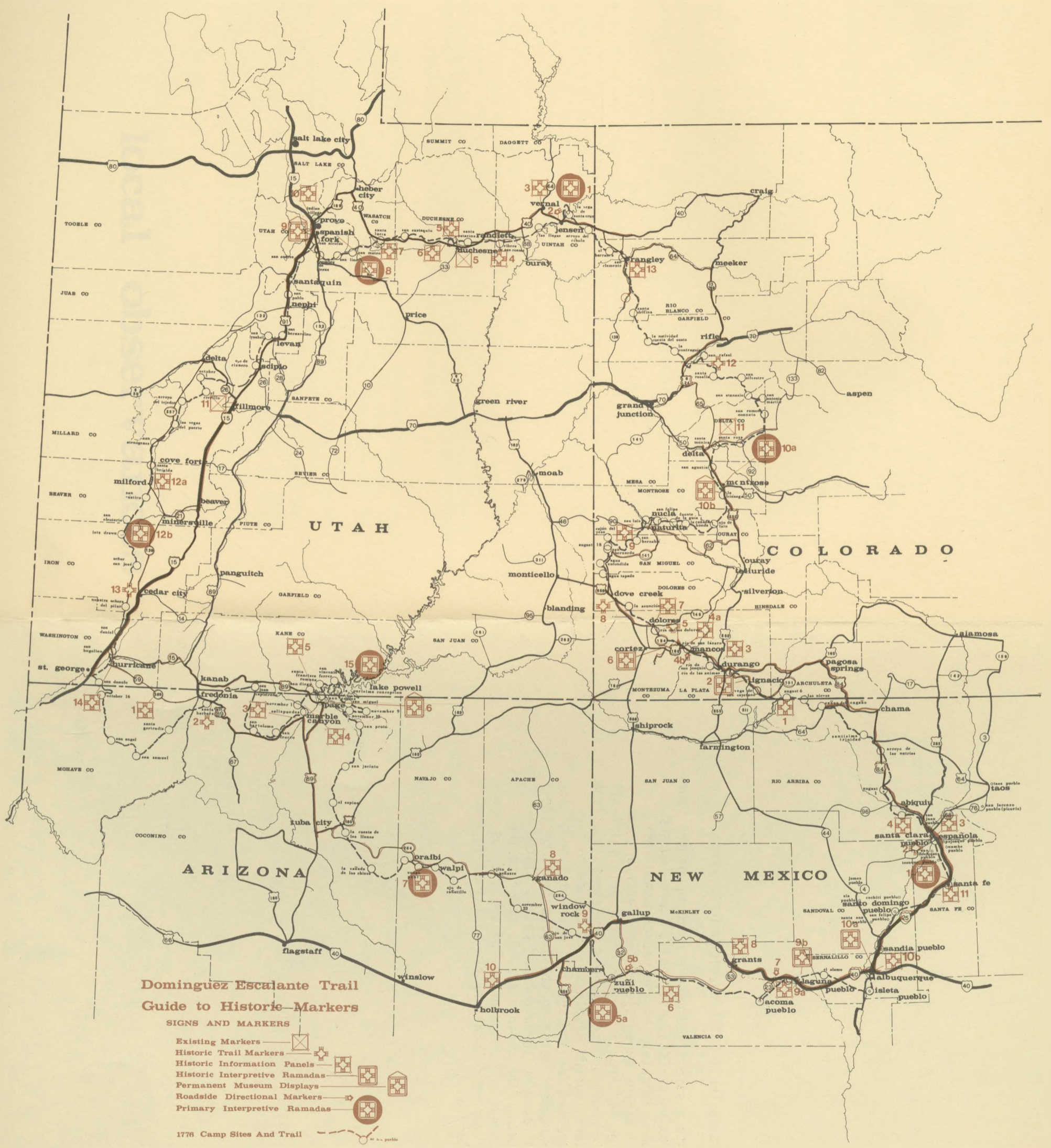
Many tourists travelling east on Interstate 40 toward New Mexico will stop at Petrified Forest. The main visitors center at the north entrance to the park would provide good exposure for an interpretive panel introducing the traveler to the expedition, its importance, and the trail route.

Recommendation AZ-10: Information and interpretive history on a panel at a visitors center near the north entrance to the Petrified Forest National Park. This would direct travellers to the commemorative ramadas at the Hopi Villages and Zuni Pueblo to experience the D-E story. The text would be the D-E story outline and the sketches of the padres.
(National Park Service)

MAP








Dominguez-Escalante Trail Guide to Historic Markers:


This map presents a simplified modern road map of the four states of the Dominguez-Escalante Trail; super-imposed over this are the campsites (as the padres named them) and actual trail of the expedition so that visitors can plan trips to see as large a portion of the original trail as possible. In addition, the symbols represent locations of various markers; museum displays, and commemorative ramadas to be erected for the public's appreciation of the D-E Trail. The numbers refer to the explanations of the markers purpose found in the preceding pages, listed according to state. The various symbols refer to the type of marker used; the descriptions of these types and the reasons for markers' locations are explained in the first part of Section A.



**Dominguez Escalante Trail
Guide to Historic Markers**

SIGNS AND MARKERS

- Existing Markers 
- Historic Trail Markers 
- Historic Information Panels 
- Historic Interpretive Ramadas 
- Permanent Museum Displays 
- Roadside Directional Markers 
- Primary Interpretive Ramadas 

1776 Camp Sites And Trail 

local observances

SECTION B

THE 1976 EXPEDITION AND CALENDAR OF EVENTS

A significant amount of time and effort has been expended during the preparation of this study to discussing the possibility of devoting bicentennial year events to recognition of the Dominguez-Escalante Expedition. Most of the communities in the vicinity of the trail route are planning special events for the bicentennial celebration. During the past months, many local officials have been introduced to the realization that the Dominguez-Escalante Expedition was one of the most significant events that occurred in this part of the world in 1776. For much of Colorado, Utah and Arizona, this was the first documented intrusion of Europeans. The Fathers recorded their impressions of the great native cultures of the area and provided a picture of the mountain west in 1776, far different from the Yankee Doodle and Benjamin Franklin caricature so typical of the bicentennial image. Through the eyes of Fathers Dominguez and Escalante, we can see our land as it existed; we can see the people who inhabited this region and who created intricate artifacts and ingeniously habitable structures.

It has become vividly apparent that recognition of the Expedition would provide a magnificent opportunity for the three great cultures who now occupy this region, Indian, Hispanic and Anglo, to demonstrate their own interpretation of the "coming of the white man." The impact of this historic process left a far different impression on each of these cultures, and each is a fascinating part of our American heritage.

Contacts have been made with individuals and groups representing the major cultures throughout the four states during which bicentennial events were discussed. Contacts included the Southern Ute Indian Tribe, several New Mexico pueblos, Hopi and Uintah-Ouray Tribes, National Park Service, Bureau of Reclamation, and numerous County and local bicentennial representatives. A substantial number of these may provide some locally interpretive recognition of the Expedition. This report recommends very highly that this effort be continued into the bicentennial year by local bicentennial officials. If this work contributes even modestly to better understanding between the major cultures, it may well be one of the most significant projects of the entire American Bicentennial.

THE 1976 EXPEDITION

Perhaps the most unique and significant single event to take place in commemoration of the Dominguez-Escalante Expedition is the 1976 Dominguez-Escalante Bicentennial Expedition (DEBE). The DEBE will leave Santa Fe, New Mexico on July 29, 1976, and retrace the route of the original expedition, at least to the Utah-Arizona border. The DEBE will attempt to follow the same schedule as the original trek. The planners of the DEBE have published the following description of the event.

"The DEBE will attempt to duplicate the basic elements of the original trek in an aura characterized by the same spirit of good will which permeated the initial expedition. The trail will be covered by horseback and carefully followed within the limitations of the research that has been accomplished and the acquisition of permission to cross private and government land. Over and above the assorted professional skills of participants, this undertaking will demand an abundance of faith, courage, and fortitude, intangibles which often determine the course of events."

"Yet, serving as a unique embodiment of a character whose spirit will enhance the coming of this country's third century will be but one of the DEBE's contributions. The American Revolution Bicentennial Administration (ARBA) has designated three thematic areas for commemorating the Bicentennial: Heritage '76, Festival USA, and Horizons '76. The DEBE will be a remarkable representative of each. It will recall and promote the rich Hispanic and Native American heritage of the Southwest and viably signify the merging of three distinct cultures: Indian, Hispanic, and Anglo-Saxon."

"As an extension of Festival USA, many communities in the trail's proximity are expected to participate by hosting riders and sponsoring colorful local celebrations to coincide with this event. For example, citizens of the Dolores and Mancos area in Colorado have mounted an effort to rename Colorado Highway 184 from Mancos to Dolores 'The Dominguez-Escalante Highway 1776.' The highway is scheduled for dedication coincidentally with the arrival of the DEBE on August 13, 1976."

"Spanish Fork, Utah has raised moneys to erect a statue of the original explorers in its city park. Here, too, dedication ceremonies will be highlighted by the coming of the DEBE."

"The Expedition will be but one aspect of the Dominguez-Escalante Trail Program which has achieved national recognition by the ARBA. That program is designed to promote the trail as a historical relic and modern day recreational area through the establishment of interpretive centers and markers, as well as the sponsorship and publication of research on the 1776 exploration. This forward looking perspective is the hallmark of the Horizons '76 theme."

CALENDAR OF EVENTS

The Calendar of Events and Trail Guide is proposed to be used for vacation planning as a day by day guide to the progress of the DEBE as it follows the original trail of the Fathers. Many special events will be taking place throughout the trail area during the bicentennial year. Some of these will be correlated with the DEBE while others will not. It is anticipated that as the planning for the DEBE progresses, more communities along the route will finalize plans to greet the riders and arrange special events to correspond with their arrival.

The Calendar as presented here provides the information that is presently available relating to Bicentennial events to take place during the time that the DEBE is in progress. It is recommended that the Calendar be published in the format of the sample sheet that is illustrated on page with the exception that the title might more appropriately be "Calendar of Events and Trail Guide."

The list of events presented on the following pages begins on the day that the DEBE departs from Santa Fe. The dates in the left hand column correspond to the arrival of the original expedition at a campsite. The Spanish name following the date is the designation given to the campsite by the Fathers. Following the Spanish name will be the identity of the present County in which the campsite is located. If the campsite is near a major city, its name will also appear.

Immediately following this information, will be an explanation of any special event that is planned to correspond with the arrival of the DEBE. Any other events occurring elsewhere along the trail route are noted also in the appropriate time slot.

The Calendar ends at the border of Utah and Arizona on October 15. It is not anticipated at this time that the DEBE will proceed beyond this point. The original expedition spent many days attempting to cross the Colorado River in the cold winds of November. It may be determined that to retrace the expedition into this area in the month of November would be impractical and costly.

Unfortunately, the following Calendar of Events is quite sparse. It is hoped that the spirit of the expedition will stimulate interest in greater participation as the year proceeds.

1976

JULY 29

Santa Fe, New Mexico - The 1976 Expedition departs from Santa Fe on the day on which, in 1776, the original party embarked upon their historic journey. The Most Reverent Robert F. Sanches, Archbishop of Santa Fe, will offer a Mass in the Mission San Miguel. Following Mass, ceremonies will be held. The event will be attended by Governor Gerald Apodaca and State and Federal Bicentennial officers.

July 15-August 14. Cedar City, Utah - Shakespearian Festival.

JULY 30

Abiquiu Pueblo, New Mexico - (No special event is known to be scheduled).

July - Ignacio, Colorado - Southern Ute Indian Festival.

July 30-August 22. Winslow, Arizona - Art Expo.

AUGUST 1 Unnamed campsite near Highway 84.

AUGUST 2 *Arroyo de Las Nutrias* (Rio Arriba County).

AUGUST 3 *Santisima Trinidad* (Rio Arriba County).

AUGUST 4 *Cañon del Engaño* (Rio Arriba County).

..... Expedition entered what is now Colorado

AUGUST 5 *Nuestra Señora de las Nieves* (Archuleta County).

August 5-7. Roosevelt, Utah - Uintah Basin Industrial Convention.

AUGUST 6 Unnamed campsite near *Arboles* (Archuleta County).

AUGUST 7 *Vega de San Cayetano* (La Plata County) Near present City of Ignacio
in the Southern Ute Indian Reservation.

AUGUST 8 *Rio de las Animas* (La Plata County) South of the present City of
Durango (with famous railroad museum).

August 8-15. Ouray, Colorado - Artist's Alpine Holiday - Centennial Theme.

AUGUST 9 *Rio de San Joaquin* (Montezuma County).

AUGUST 10-11 *Rio de San Lazaro* (Montezuma County) Near the present City of Mancos.

AUGUST 12 *Rio de Los Dolores* (Montezuma County) Near the present City of Dolores.

AUGUST 13 Dolores, Colorado - The Dolores and Mancos Centennial and Bicentennial Commissions will welcome the Expedition with ceremonies to dedicate State Highway 184 between Mancos and Dolores, as the "Dominguez-Escalante Bicentennial Highway."

On the same day, additional ceremonies will dedicate the "Escalante Ruins" near Dolores. This is the site of the remains of an ancient Indian pueblo that was sighted by the Fathers. The site has been restored by the Bureau of Land Management.

AUGUST 14 *La Asuncion* (Dolores County).

AUGUST 15 *Agua Tapada* (San Miguel County) Camped near present town of Egnar.

AUGUST 16 *Agua Escondida* (San Miguel County).

AUGUST 17 *San Bernardo* (San Miguel County).

AUGUST 18 Unnamed campsite near Highway 141 (San Miguel County).

AUGUST 19 *Cajon de Yeso* (San Miguel County).

August 19-21. Panguitch, Utah - Garfield County Fair.

AUGUST 20 *San Bernarbe'* (San Miguel County).

AUGUST 21 *San Luis* (Montrose County) Near the present town of Naturita.
Zuni, New Mexico - Zuni Tribal Fair.

- AUGUST 22 *San Felipe* (Montrose County) Near present town of Nucla.
- AUGUST 23 *Fuente de la Guia* (Montrose County) Remote area of the Uncompaghre
Plateau.
- AUGUST 24 *La Cañada Honda* (Montrose County)
- AUGUST 25 *Ojo de Lain* (Montrose County).
- AUGUST 26 *La Cienaga* (Montrose County) Camped near the present City of Montrose
in the vicinity of the Ute Indian Museum.
- AUGUST 27 *San Augustin.*
- AUGUST 28 *Santa Monica.*
Hopi Reservation, Arizona - Hopi Snake Dances.
- AUGUST 30 *Santa Rosa.*
- AUGUST 31 *San Ramon Nonnato.*
Ouray-Telluride, Colorado _Marathon Foot Race.
- SEPTEMBER 1 *San Antonio Martin.*
- SEPTEMBER 2 *San Atanasio.*
- SEPTEMBER 3 *San Silvestre.*
September 3-5. Window Rock, Arizona - Navajo Nation Fair "Festivals in
Navajo Land."

September 3. Tropic, Utah - Labor Day Rodeo and Barbeque.

SEPTEMBER 4 *Santa Rosalia.*

SEPTEMBER 5 *San Rafael.*

Albuquerque, New Mexico - Montezuma Costume Ball.

Window Rock, Arizona - Navajo Tribal Fair.

SEPTEMBER 6 *La Contraguia.*

SEPTEMBER 7 *La Natividad de Nuestra Señora.*

SEPTEMBER 8 *Santa Delfina.*

Laguna Pueblo, New Mexico - St. Augustine's Day

SEPTEMBER 9 *San Clemente* (Rio Blanco County) Camped near present City of Rangely.

September 9-11. St. George, Utah - Dixie Roundup Rodeo.

September 9-19. Salt Lake City, Utah - Utah State Fair.

SEPTEMBER 10 *El Barranco.*

September 10-25. Grand Canyon National Park, Arizona - Bicentennial Art Exhibit.

..... Expedition entered what is now the State of Utah

SEPTEMBER 11 *Arroyo del Cibolo* (Uintah County).

September 11-26. Albuquerque, New Mexico - New Mexico State Fair.

SEPTEMBER 13 *La Vega de Santa Cruz* (Uintah County) The 1976 Expedition to be welcomed to Dinosaurs National Monument.

September 14. Dulce, New Mexico - Jicarilla Apache Fiesta.

SEPTEMBER 16 *Las Uagas* (Uintah County).

SEPTEMBER 17 *Ribera de San Cosine* (Uintah County) Near Ute Indian Resort of Bottle Hollow.

SEPTEMBER 18 *Santa Catalina* (Duchesne County).

SEPTEMBER 19 *San Eustaquio* (Duchesne County).

SEPTEMBER 20 *Santa Lucia* (Duchesne County).

The Bicentennial Commission of Ft. Duchesne will host an Dominguez-Escalante Festival.

SEPTEMBER 21 *San Mateo* (Utah County).

SEPTEMBER 22 *San Lino* (Utah County).

SEPTEMBER 23 *Nombre de Jesus* (Utah County).

The expedition camped near the present City of Spanish Fork, Utah. In honor of the event, a statue of the Fathers and an Indian guide will be unveiled at the Spanish Fork City Park at 11:00 a.m. The ceremonies will be attended by Governor Calvin Rampton. The 1976 Expedition will be welcomed. In the evening of the same day, the Ballet Folklorico will perform at Spanish Fork High School.

September 23, 24, 25. Springville, Utah - Arts and Crafts Festival - Indian and Spanish Exhibits.

SEPTEMBER 24 Provo, Utah - Rodeo with Dominguez-Escalante there.

SEPTEMBER 25 *San Nicolas* (Utah County).

Payson Utah - Bicentennial Festival.

SEPTEMBER 26 *San Andres* (Utah County).

SEPTEMBER 27 *San Pablo* (Juab County).

SEPTEMBER 28 *San Bernardino* (Juab County).

September 28-November 15. Flagstaff Arizona - University of Northern Arizona, Special Bicentennial Exhibit (1776-1976).

SEPTEMBER 29 *Santa Ysabel* (Millard County).

SEPTEMBER 30 *Ojo de Cisneros* (Millard County).

OCTOBER 1 *San Salado* (Millard County).

OCTOBER 2 *El Cerillo* (Millard County).

OCTOBER 3 *Arroyo del Tejedor* (Millard County).

OCTOBER 4 *Las Vegas de Puerto* (Millard County).

OCTOBER 5 *San Antogenes* (Millard County) It was in this remote area that the lots were cast and the decision made by the Fathers to return to Santa Fe.

OCTOBER 8 *Santa Brigida* (Beaver County).

OCTOBER 9 *San Rustico* (Beaver County).

OCTOBER 10 *San Eleuterio* (Iron County).

OCTOBER 11 *Señor San Jose* (Iron County).

OCTOBER 12 *Nuestra Señora del Pilar* (Iron County).

OCTOBER 13 *San Daniel* (Washington County).

OCTOBER 14 *San Hugolino* (Washington County).

OCTOBER 15 *San Donulo* (Washington County).

COLORADO

	AUG 5	AUG 6	AUG 7	AUG 8	AUG 9	AUG 10	AUG 11	AUG 12	AUG 13	AUG 14	AUG 15	AUG 16	
	ARCHULETA COUNTY		LA PLATA COUNTY		MONTEZUMA COUNTY					DOLORES COUNTY	SAN MIGUEL COUNTY		
				← Alpine Holiday Art Exhibit - Ouray →									
	Las Nieves		Vega de San Cayetano	Rio de Las Animas	Rio de San Joaquin	Rio de San Lazaro		Rio de Los Dolores		La Asuncion	Aqua Tapada		
		ARBOLES	IGNACIO	DURANGO	MANCOS			DOLORES		DOVE CREEK			
		← Ute Festival - Ignacio →							← Dolores Dedication of 1776 Highway →				
	← Cultural Festival - Denver →												
		← "1776" - Greeley →											

CALENDAR OF EVENTS

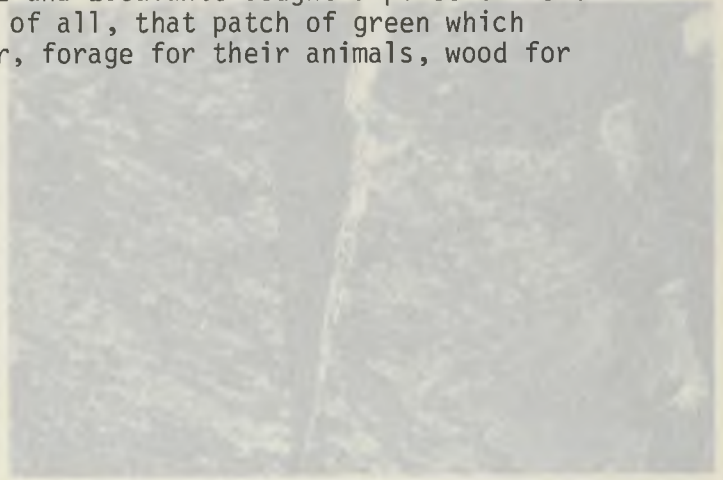
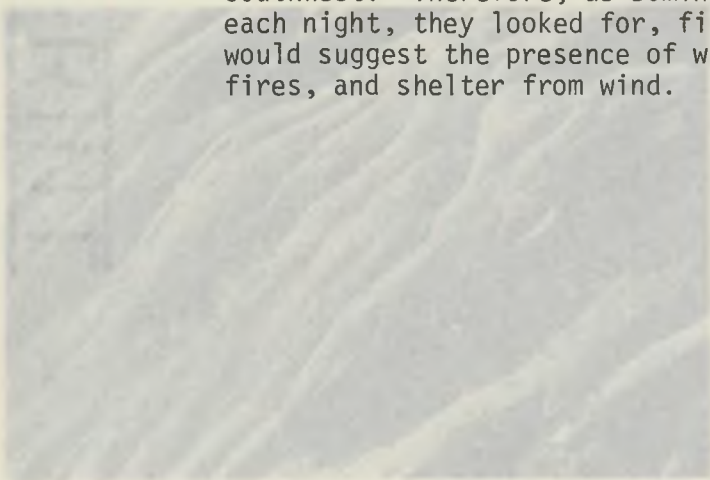
sample sheet

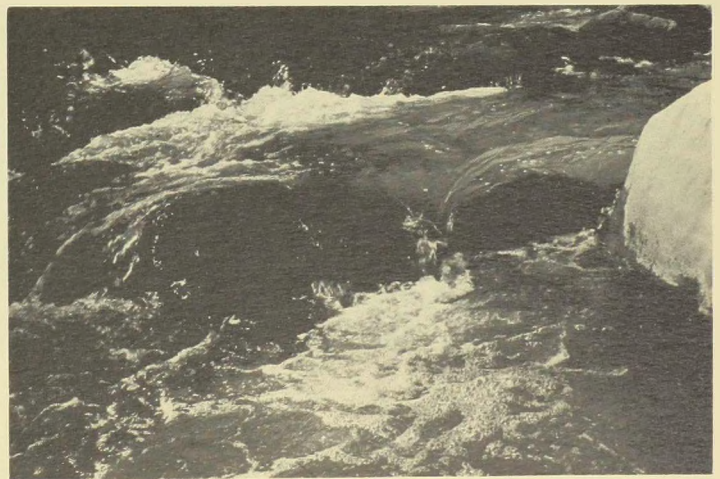
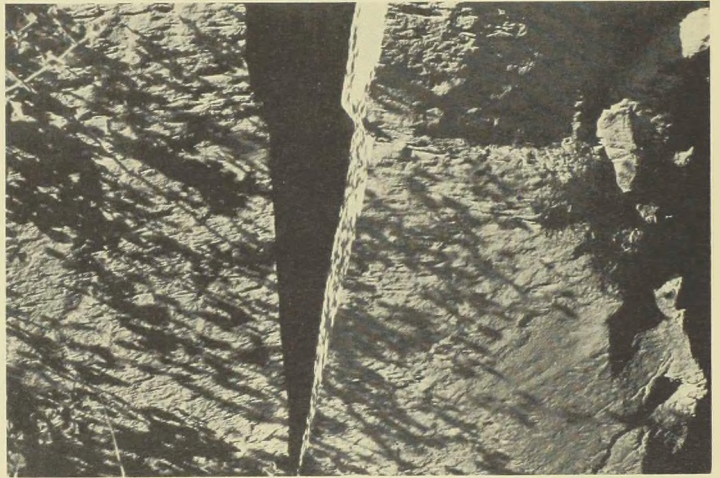
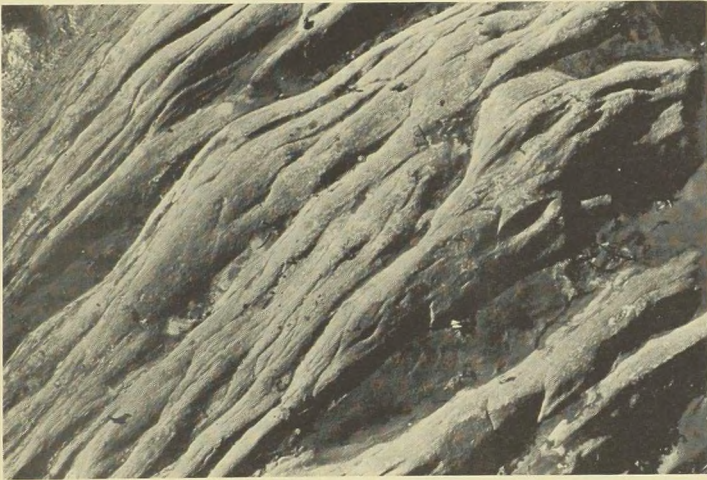
commemorative ramada concept

As the cornerstone of this Master Plan, APA recommends that eight special commemorative shelters be erected at key locations along the trail which would give a permanent and cohesive form to symbolize the entire Bicentennial Celebration effort. These shelters must reflect the desire to seek relief from the rigors of travel for us, in modern times, as well as for Dominguez and Escalante. Besides telling the story of Dominguez and Escalante Expedition on graphic panels inside, the form of the shelter itself will serve as a permanent symbol of the event by expressing the padre's Catholicism, the Indian tendency toward symbolism, the concept of shelter, and the powerful meaning to weary travellers of an oasis (or place of rest) in a harsh land.

As Dominguez and Escalante moved through the Four Corners area, they found a great variety in the landscape, from high mountain forests with verdant meadows, to low, hot deserts. In all cases, however, the life forms here were different than in other parts of the new world. The struggle for life is clearly etched on every rock and tree. It is, perhaps, this aspect of the Southwest which today makes it so intriguing as a place to see and a place to live.

The essence of the Four Corners region is this magnification of the reality of life itself and, in many ways, the area has similar qualities to those of Arabia, where the color green has a very symbolic meaning. The existence of patches of green in the midst of a reddish-brown desert area has a strong emotional impact and the concept "oasis" has a real meaning in the Southwest. Therefore, as Dominguez and Escalante sought a place to rest each night, they looked for, first of all, that patch of green which would suggest the presence of water, forage for their animals, wood for fires, and shelter from wind.

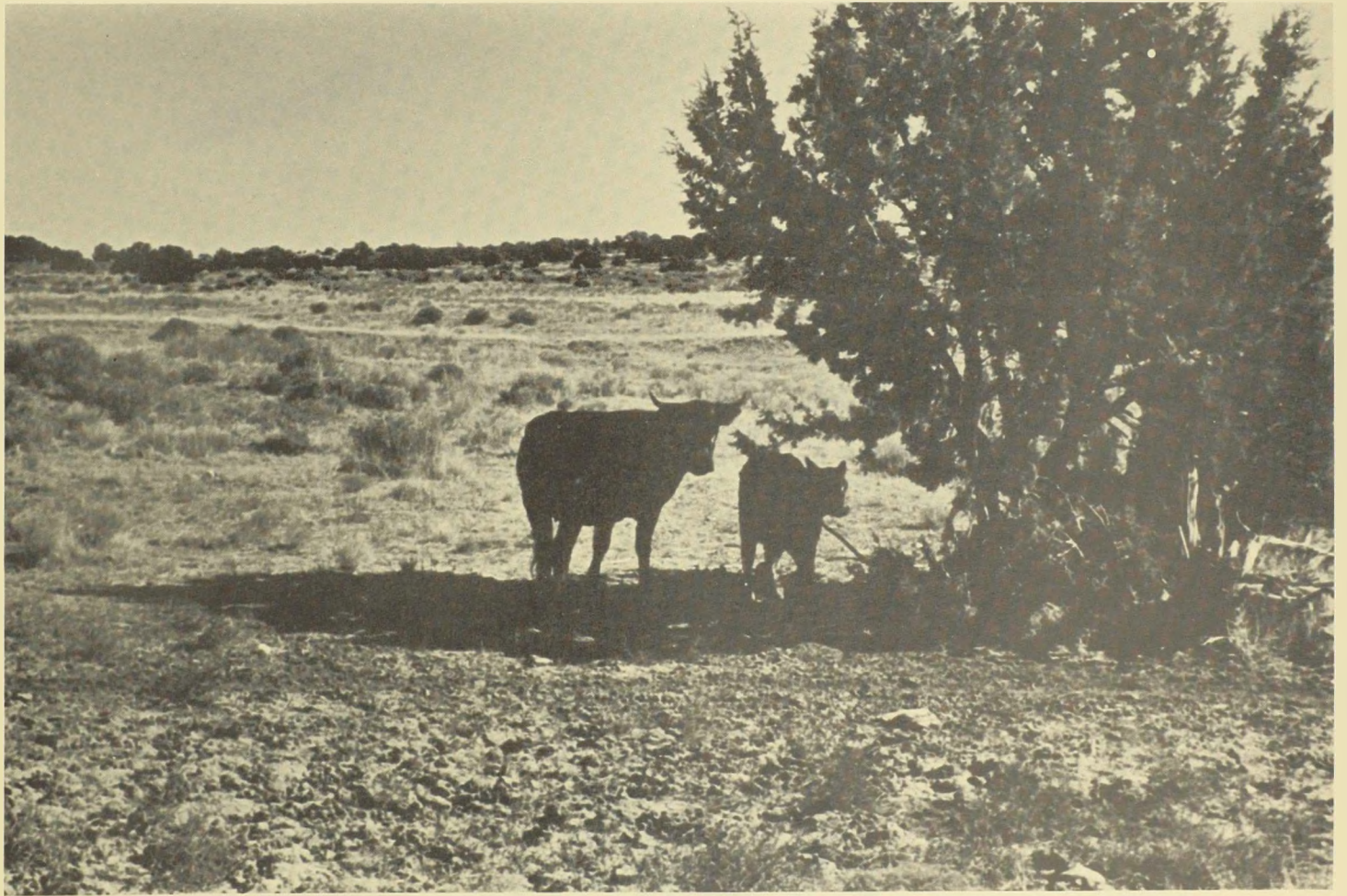




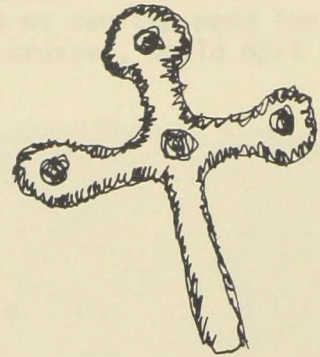
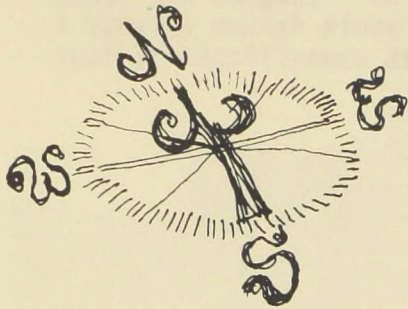
In designing a symbolic shelter, it is necessary to consider the sun. It is the contrast between highlight and shadow created by the presence of light which forms all visual images we see and, in Dominguez and Escalante country, the visual images are strong and clear. The presence of the sun was worshipped as the supreme God, the source of all life's energy.

But, the sun can also be merciless in the afternoon, without a green tree or an overhanging cliff to cast shade. Below, next to a lone Juniper tree, cattle seek shade from the midafternoon sun. This photograph, perhaps more than any other we could show exemplifies the concept of shelter. The presence of trees suggests the presence of water and the other essentials of life. It would be such a resting place that Dominguez and Escalante would have sought. The essence of this feeling must be incorporated into the commemorative shelter design.

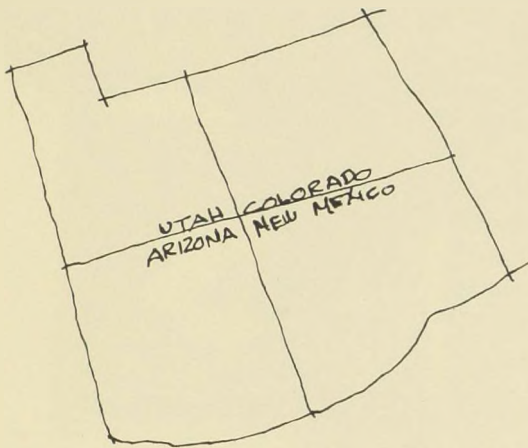




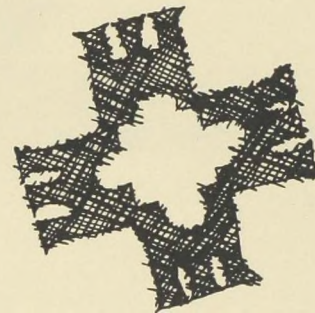
Almost all cultures throughout history have sought to find a powerful symbol for the prime source of all life on earth: the sun. The sun sets in the west and rises in the east each day; day after day, year after year. This eternal pattern forms a compass and direction upon which man orients himself to his travels and to his own life cycle as well.



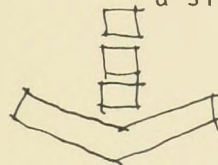
Equally important in the shelter design would be the symbol of Christianity: the cross. Dominguez and Escalante's desire to spread Catholicism was the prime motive in their expedition.



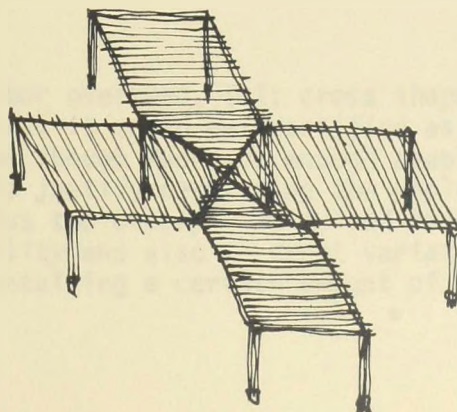
The four corners region, in which this event took place, has significance for us today and reinforces the four arms of the Christian Cross and the four points of the compass.



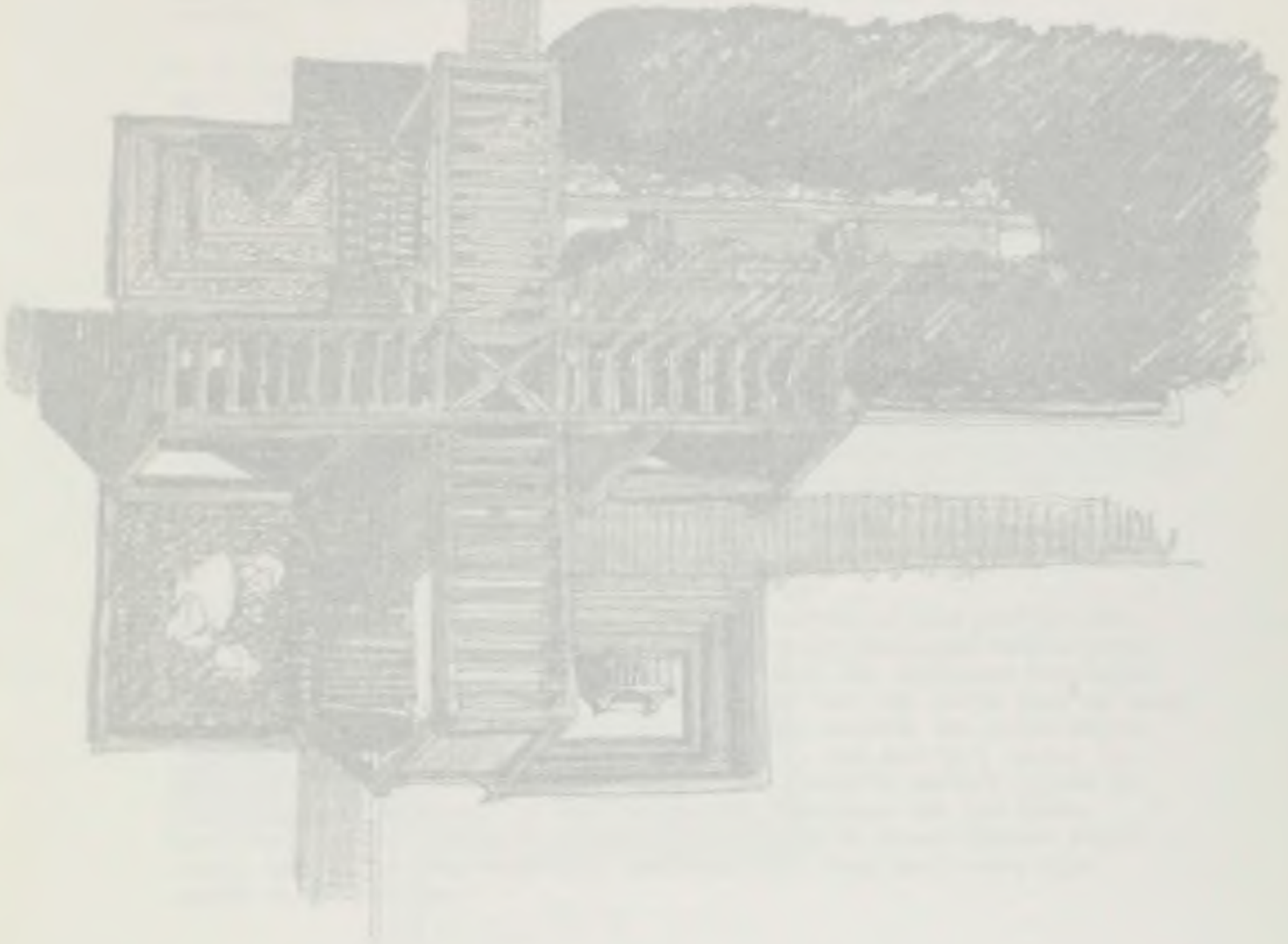
We can further develop the idea of the commemorative shelter. Here the initials D and E have been combined to form the essential graphic element. It is a cross symbolizing the Christian Cross, but with a slight native American quality.



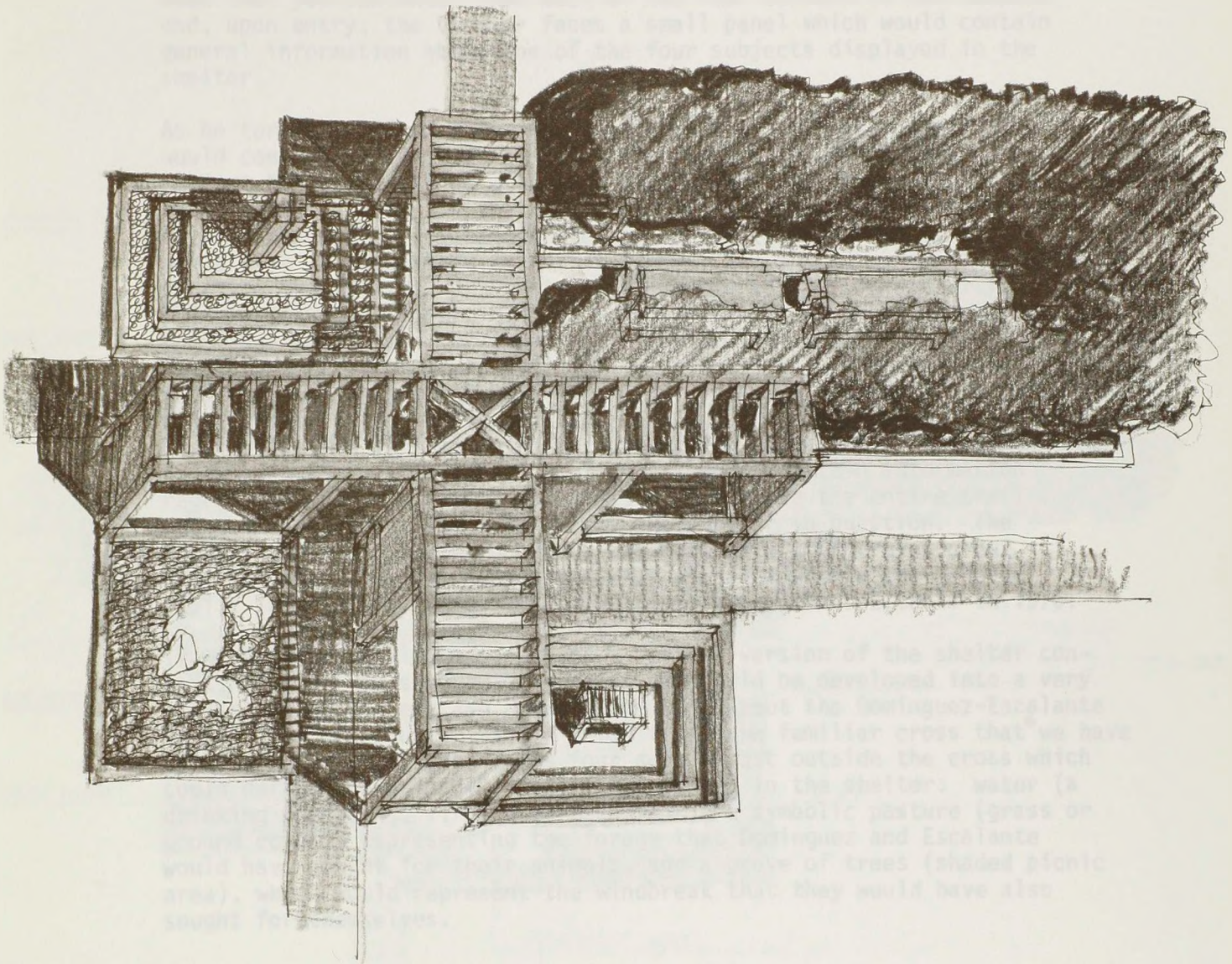
The manipulation of all this graphic symbolism does have significant meaning in capturing the native American spirit while developing forms which must derive from Catholic sources. If the cross symbol is combined with the concept of shade, we can see that a cross-shaped trellis could very well become the appropriate shape for a commemorative shelter.



The simplest form of the commemorative ramada could be summarized by this little shelter constructed of two crossed arbors having four panels at each end. Each of these four panels conveys special information about the subject. In the center of the structure we see the need for a special marker since this cross shape, like all crosses, would mark a spot of significance at its center.



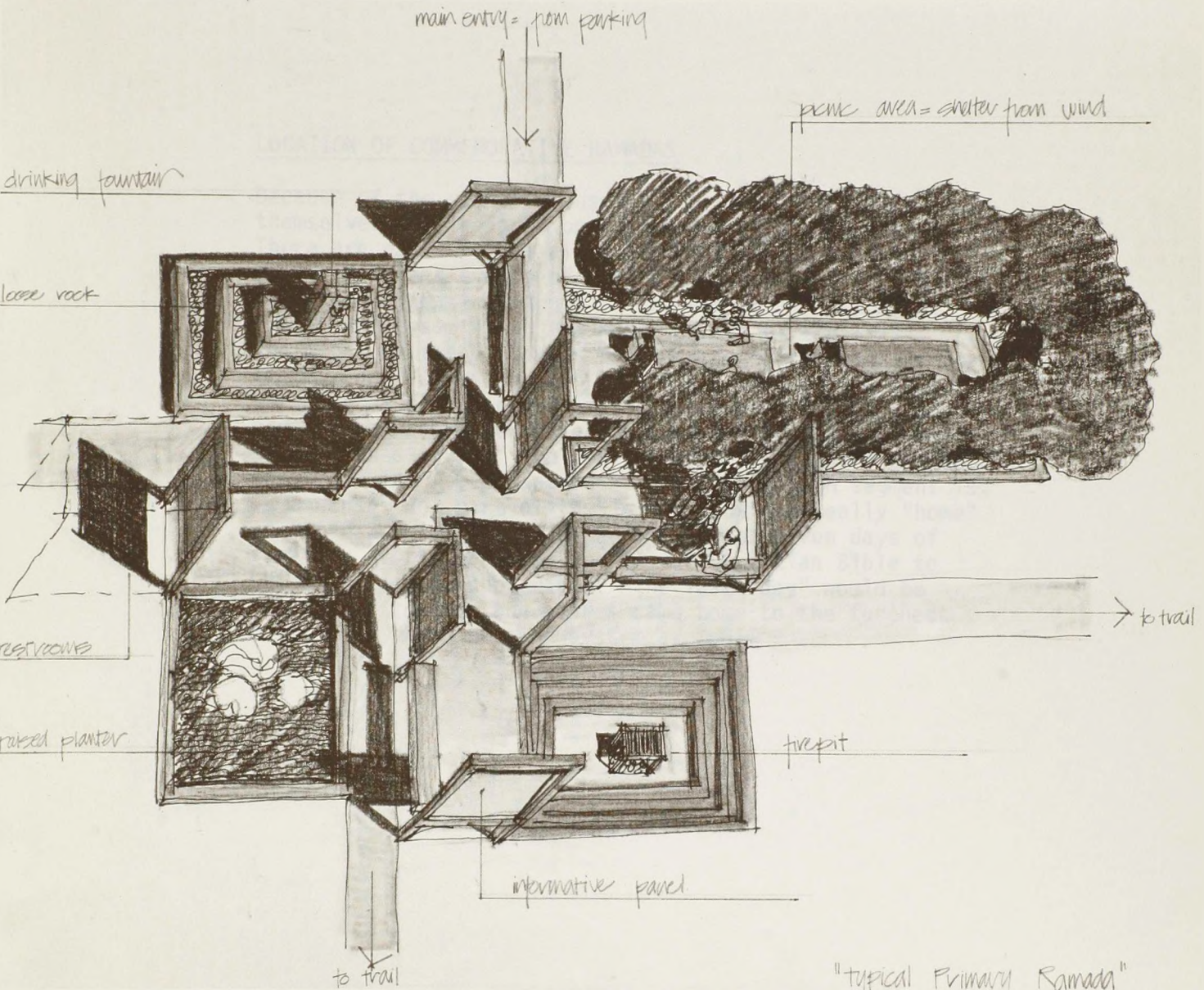
Even without the arbor overhead, this cross shape would form a significant enough shape that it could be identified as a Dominguez-Escalante project, and so even though funds or enough people may not be available at a certain site to justify developing the whole shelter, the concept is still valid. Thus the concept would lend itself to varying degrees of financial capability and also to great variation in final design and form while still containing a certain amount of consistent symbolism.



In this sketch, the roof of the shelter has been removed so that we can see the inside panels a little more closely and observe the method by which a visitor would enter and experience the shelter. It can be seen that you can enter from each of the four corners of the compass, and, upon entry, the visitor faces a small panel which would contain general information about one of the four subjects displayed in the shelter.

As he turns left from this panel, he encounters a larger panel which would contain information of a specific nature regarding that same subject but having to do with this particular site as compared with other possible sites on the trail. The four subjects which should be covered would be: 1) The D/E story. The smaller, generalized panel would give an outline of the entire story, and the large panel would describe the details of the story as it occurred in the vicinity of this particular shelter. 2) The next section would be organized the same, but would describe the land or the geology. 3) The next panel would describe the people (primarily the Indians) who were living in this area at the time of D/E which, incidentally, is one of the important aspects of the D/E Expedition because our knowledge of Indian distribution in 1776 is based on information contained in the D/E diary. 4) The fourth grouping of panels would contain information regarding tourist attractions, first of all along the entire trail and specifically in the area nearby the shelter in question. The tourist attractions mentioned are not necessarily D/E related but includes other tourist attractions, so as to encourage the general public into taking their family vacations along the D/E trail in 1976.

If we now look a little closer at a refined version of the shelter concept, then we can see how this structure could be developed into a very pleasing spot to rest and find information about the Dominguez-Escalante Trail. The structure, itself, which forms the familiar cross that we have been talking about, also forms four spaces just outside the cross which could define four symbolic facilities needed in the shelter: water (a drinking fountain), fire (a barbeque pit), a symbolic pasture (grass or ground cover), representing the forage that Dominguez and Escalante would have sought for their animals, and a grove of trees (shaded picnic area), which would represent the windbreak that they would have also sought for themselves.



"typical Primary Ramada"

LOCATION OF COMMEMORATIVE RAMADAS

Because of the symbolism used in the design of the ramadas themselves, their locations should be equally symbolic. There are eight points along the Dominguez-Escalante Trail where important events of the story took place and which represent dramatic changes in the emotional outlook of the travellers. Along the rough circle of the trail, the moods of the explorers ranged from exuberance and joy to fear and suffering. In the diary, each of the sites were scenes of the great emotional cycles of the trip, and so their locations are symbolic of the range of moods in all men's lives. These eight sites would also divide the trail into seven segments (the last eighth segment is, in a sense, not part of the journey but was really "home" as the diary indicates) representing the seven days of creation of the world by God in the Christian Bible to which the padres subscribed. The last "day" would be the day of rest as the padres came home to the furthest outpost of their mission system at Zuni.

Sighting of Utah Lake and Valley - At the mouth of Spanish Fork Canyon, the Franciscan Friars overlooked a scene much different from the modern town of Spanish Fork one would see today. They encountered a broad beautiful valley and lake ringed around by the villages of the Timpanogotzis Utes who welcomed them warmly and were eager for a future Spanish mission here. This was a high point of the trip for the missionaries who felt their efforts fulfilled and worthwhile. The commemorative ramada should be located at the edge of Highway 89-50 overlooking the valleys. Interpretive panels would concentrate on the padres, Timpanogos Utes, and the history of Utah Valley.

As the padres moved into the Great Basin desert areas, their mood changed from great hope of reaching Monterey to despair and misery as sudden cold weather set in and their food supply ran low. Here, they encountered other Utes with long beards, a unique feature among Indians. These also welcomed future Spanish missions.

Throughout the Uinta Basin, the explorers warily sought routes that offered protection from possible "comanche" raids. Shoshone incursions were becoming common here so the padres travelled in fear and stepped up their pace westward towards Monterey.

Crossing of the Green River - this spot is virtually unchanged since the padres crossed it in September of 1776. Here was their first major obstacle, a sample of what was to come later on at the Colorado. The commemorative ramada here will relate the crossing and other events in the Green River's history such as Major John Wesley Powell's famous expeditions. Special panels would tell of the unique geology here and of the impressive diggings at Dinosaur National Monument nearby.

Casting of the Lots - In the middle of what is now called Escalante Desert, the explorers broke into two sides: those wanting to continue towards Monterey despite their suffering, and the padres who felt satisfied with their expedition and wanted to return to Santa Fe. Placing their fate in the hands of chance, they drew lots to decide: Monterey was abandoned. A commemorative ramada here would illustrate the features of this forbidding country, particularly the history of ancient Lake Bonneville which formed the Great Basin millions of years ago.

Through this area, the padres were warned by Utes not to go further north because of the dangers of "comanches" but Dominguez and Escalante placed their fate in the hands of their God and proceeded exuberant with new discoveries.

In southern Utah and northern Arizona, the explorers daily suffered from hardships. Cold weather, sickness, lack of firewood and food, and wandering in unknown lands without a guide began to wear on the travellers who, nevertheless, continued their struggle to reach a place to cross the Colorado. Several small groups of Paiutes were unable to guide or feed them and often fled from the padres in fear.

Montrose, Colorado - in this area, the padres encountered many Utes to whom they preached. To the north of here, at Grand Mesa, the Timpanogos Utes, Silvestre and Joaquin, joined the group as guides into unknown territory. The commemorative ramada would tell this story and also concentrate on the history and culture of the Colorado Utes.

Crossing of the Fathers - The climax of the Dominguez-Escalante drama occurred here in an area of the river which is now lost under the waters of Lake Powell. After many days of searching, climbing up and down torturous cliffs, struggling across fords too deep for their animals, and waiting in miserably cold rain for a lost companion, the padres finally found a passable ford. In great jubilation, the explorers fired their muskets in the air and thanked God. A commemorative ramada would be located on a nearby butte available for boaters as a picnic and rest stop. It would tell about the padres suffering and joy and also explain about the Colorado River, it's exploration by Powell, and the creation of Lake Powell. Description and history of the Paiute tribes that Dominguez and Escalante met would also help to make this a most memorable ramada.

In this stretch of the trip, the padres were fresh with anticipation as they travelled through safe familiar territory.

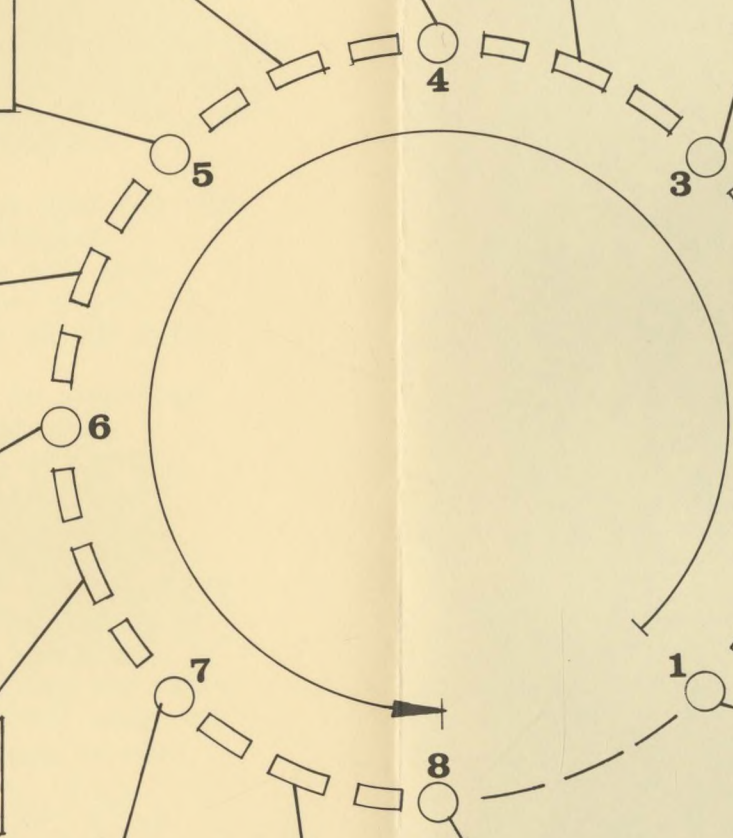
Santa Fe - headquarters of the Spanish missions. Here the two padres dreamed of expanding their mission to unknown territory to the northwest where Utes and others yet undiscovered stood in need of Christian salvation, or so they believed. The commemorative ramadas would display the rich history of Santa Fe and the Franciscans, and convey the sense of hope at the beginning.

Between the Colorado River and the Hopi Villages, the mood of the group was almost anticlimatic since the major obstacle was conquered, but several days of additional suffering from the cold and hunger lay ahead before they found relief.

Hopi Pueblos - The 1,000 year old village of Oraibi and its neighbors Walpi and Shongopavi welcomed the padres and their companions. Though willing to give them food and lodging, the deeply religious Hopis refused to be swayed by the missionary zeal of the padres. A commemorative ramada on the grounds of the existing Hopi Cultural Center would tell the long story of the religious conflicts between the Spanish and Hopis, dating back to the time of Coronado. Since the Hopi culture is displayed at the existing center, the other interpretive panels would focus on the surrounding geography and the Dominguez-Escalante Expedition (which went northward to deliberately avoid any conflict with the Hopis).

The last segment was a time for reflection on the trip. The padres had mixed feelings of disappointment over the failures to reach Monterey and to convert the Hopis and of satisfaction about exploring such a vast area that held great promises of new missions among the people they discovered. Exhausted from their journey, the padres took a restful pace for awhile and then, anxious to return home, they set off at a gallop for the Zuni Mission, home of Velez de Escalante.

Zuni Mission - When the padres finally arrived in Zuni, they were essentially home, since this was the outpost of the Franciscan Mission System of New Mexico. They spent three weeks here recuperating from the expedition before continuing towards Santa Fe and visiting missions along the way. A commemorative ramada would depict the great relief of returning home again after such an exhausting and painful journey. Equally important would be the rich history of the Zunis who have had the longest continual contact with other cultures ever since Coronado conquered the pueblos believing them to be the Seven Cities of Cibola.



INTERPRETIVE


PART III

Now that we have looked at the design and locations of the proposed commemorative ramada, let us look at the specific historic, cultural, geological and tourist information that will be used on the shelter panels. The following Interpretive Section (Part III of this report) is APA's suggested text, not only for the commemorative ramadas, but for the Bicentennial manual as well.

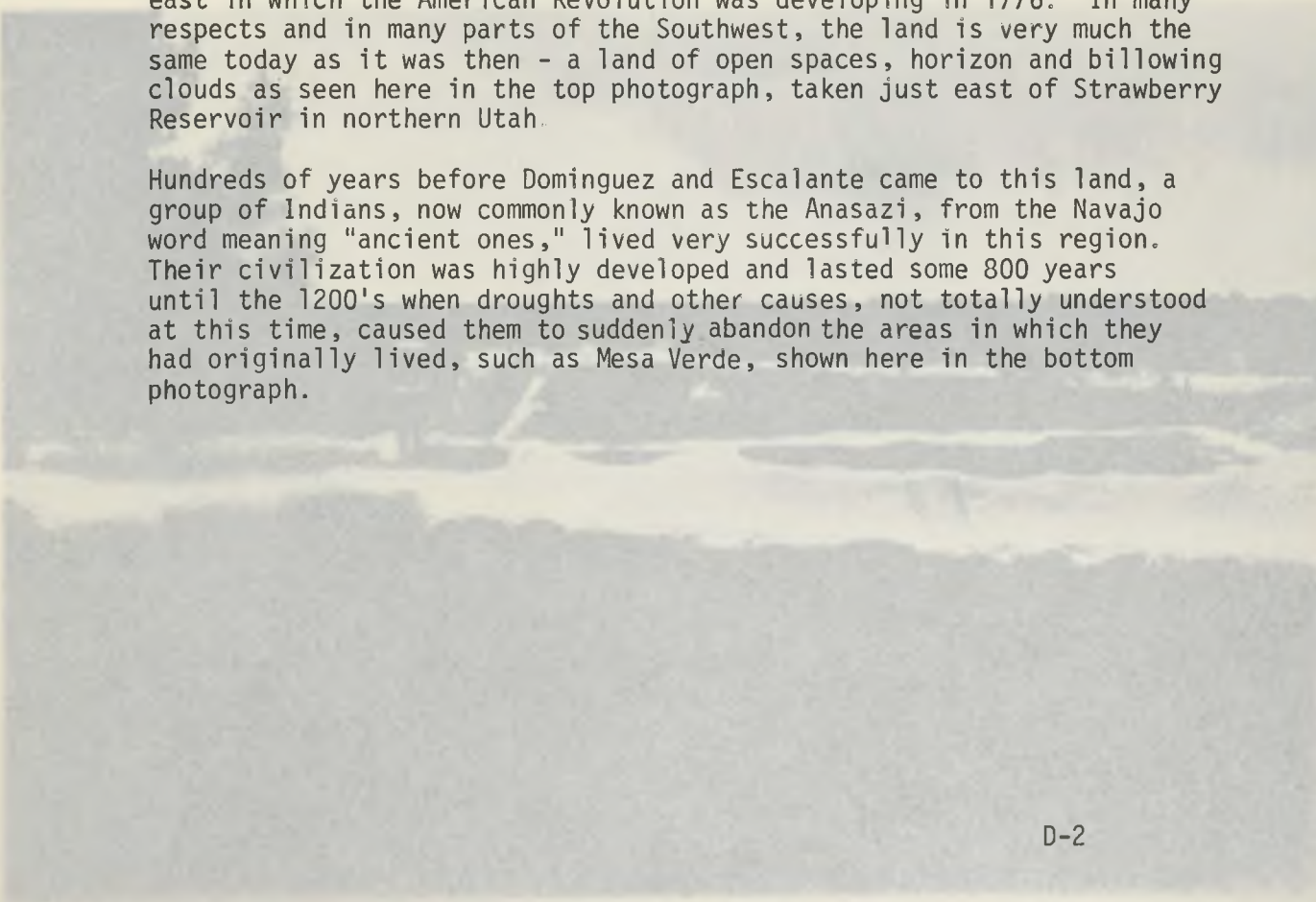
The general outline of the Interpretive portion of the report has been developed from a realization that the best effort would not be achieved if we made a concentration of effort on the detailed historical aspects of the Dominguez-Escalante Expedition. We are attempting to reach the public on an emotional basis, to recreate in the visitor an emotional response to the area as close as possible to what must have been experienced by Fathers Dominguez and Escalante. This portion is divided into sections entitled the D-E Story, The People, The Land, and Points of Interest. This portion is that which could be adapted for publication and sale.

We have oriented our ideas to the public in general, who we feel may not be sophisticated in historical research. Although the Dominguez-Escalante story contains much to be interested in, we feel that only a short version of the story can be handled when the general public is involved and we are considering families with a wide range of age groups.

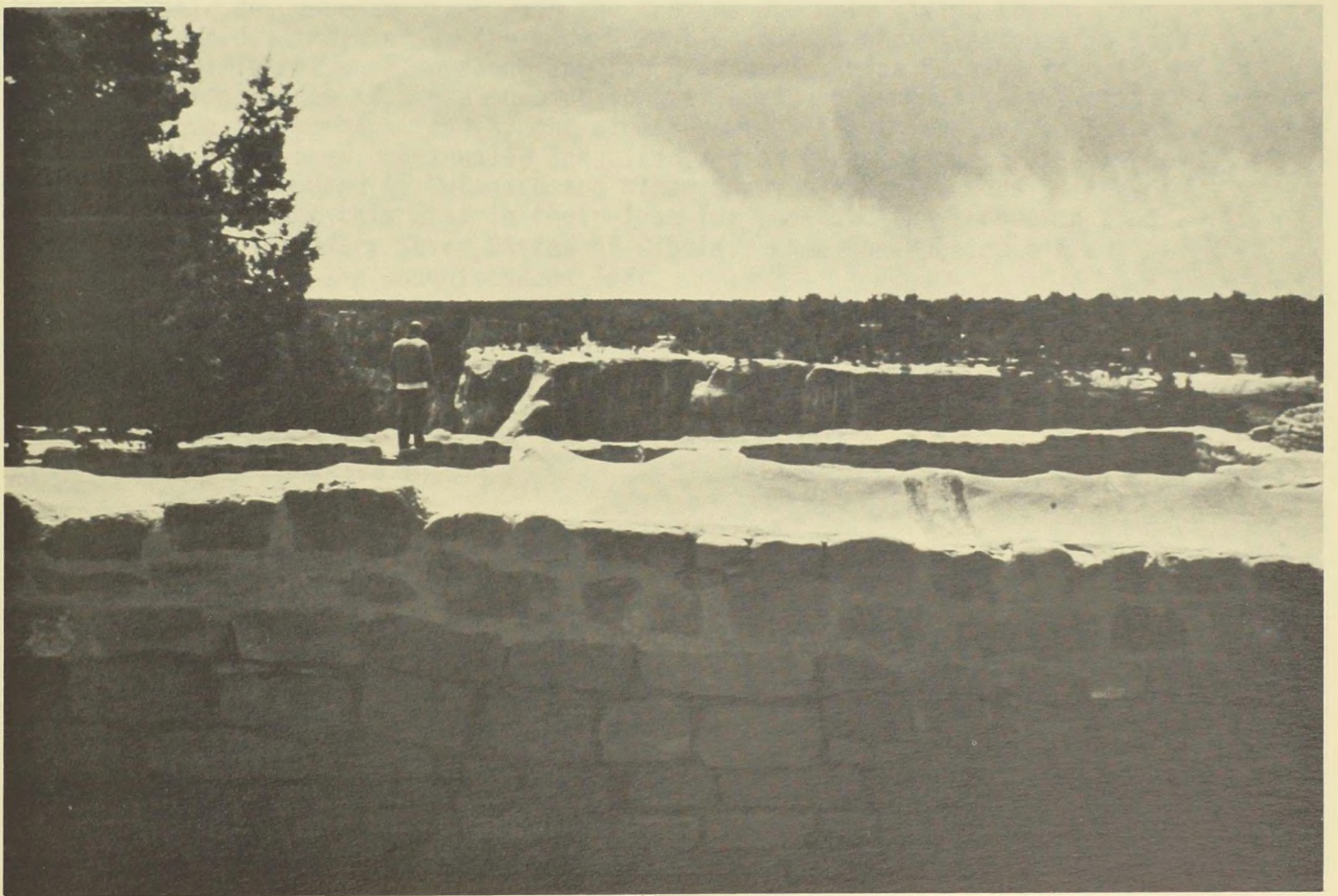
Before the Interpretive Section can be fully appreciated, an effective text for the commemorative shelters, the setting of the Dominguez-Escalante story, must be felt. The following introduction and photographs attempt to convey a feeling for the land, weather, and people of the Southwest of 1776. The sketches and brief description of the Franciscan order of the Catholic Church should help to explain the crucial role these special people played in the opening of the Southwest to American history. This is a land of contrasting countryside. High mountains and very wild desert country. The forms of the earth here in the Southwest are unequalled anywhere in the world for telling the story of the geology of the earth or just simply telling a beautiful story on its own. Some of the wildest forms imagined are present here in constantly changing designs and patterns.




The land known to Fray Francisco Antanasio Dominguez and Fray Silvestre Velez de Escalante was a vast country, quite different from that of the east in which the American Revolution was developing in 1776. In many respects and in many parts of the Southwest, the land is very much the same today as it was then - a land of open spaces, horizon and billowing clouds as seen here in the top photograph, taken just east of Strawberry Reservoir in northern Utah.

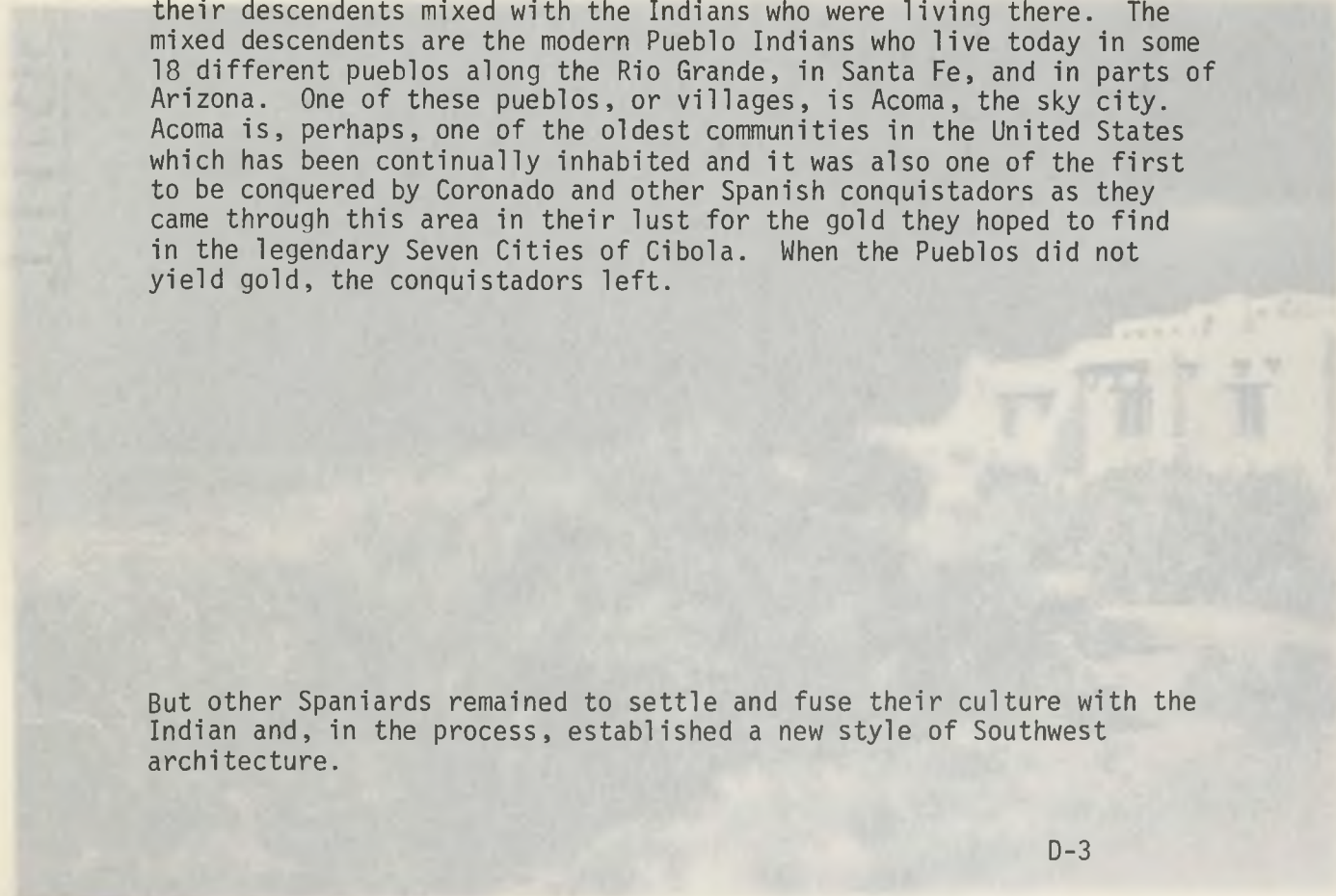


Hundreds of years before Dominguez and Escalante came to this land, a group of Indians, now commonly known as the Anasazi, from the Navajo word meaning "ancient ones," lived very successfully in this region. Their civilization was highly developed and lasted some 800 years until the 1200's when droughts and other causes, not totally understood at this time, caused them to suddenly abandon the areas in which they had originally lived, such as Mesa Verde, shown here in the bottom photograph.

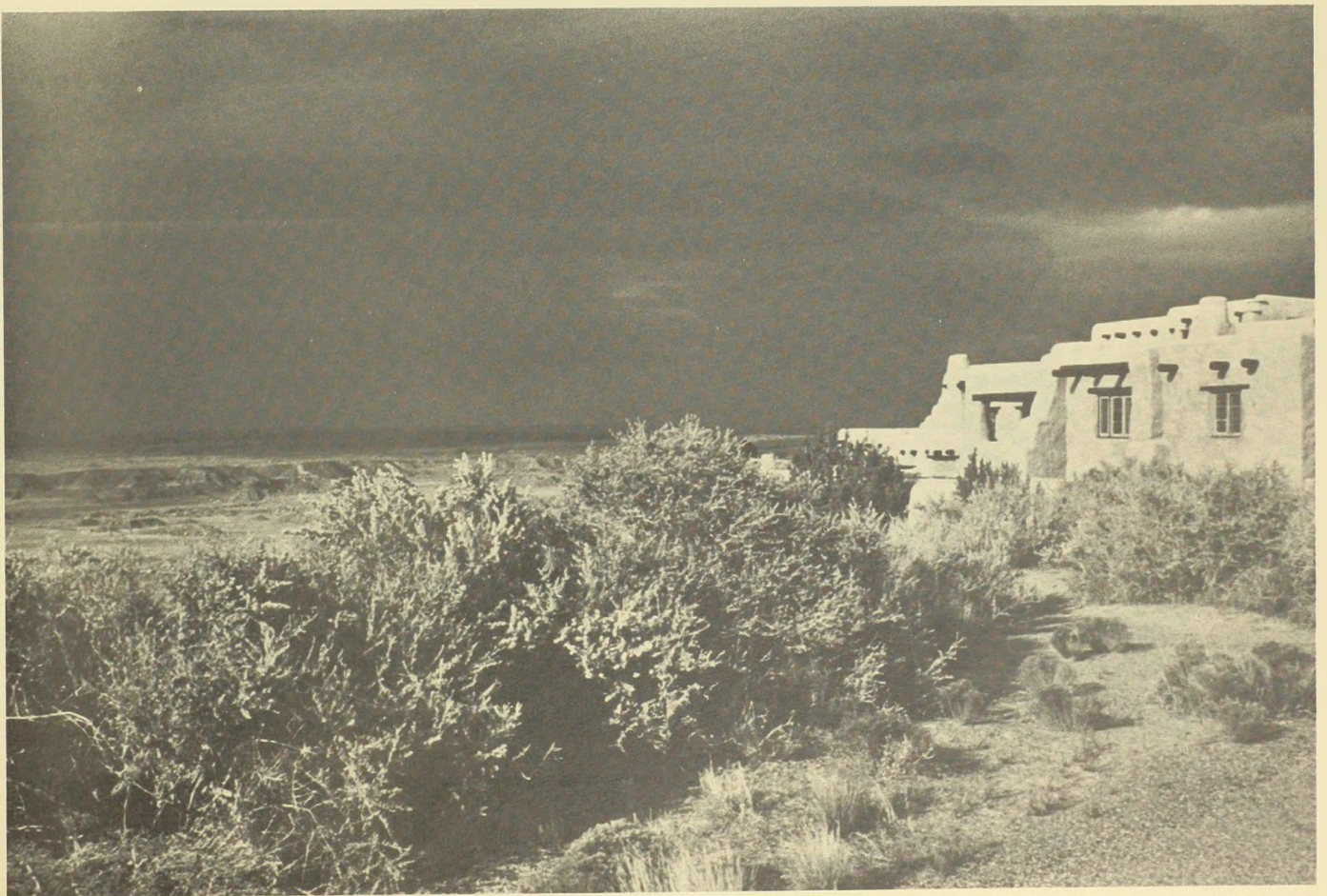
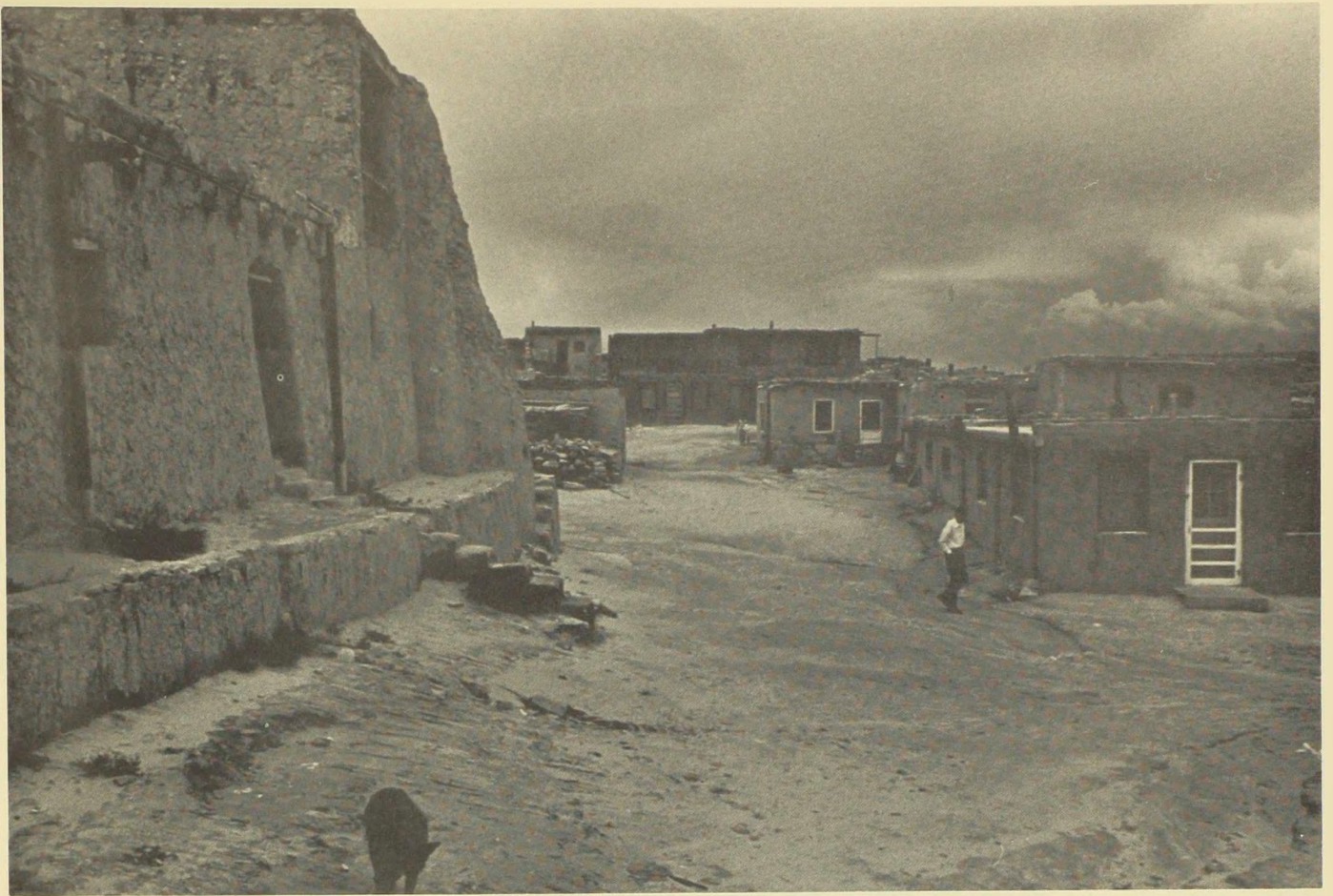




They moved to the country near the Rio Grande River in New Mexico where their descendents mixed with the Indians who were living there. The mixed descendents are the modern Pueblo Indians who live today in some 18 different pueblos along the Rio Grande, in Santa Fe, and in parts of Arizona. One of these pueblos, or villages, is Acoma, the sky city. Acoma is, perhaps, one of the oldest communities in the United States which has been continually inhabited and it was also one of the first to be conquered by Coronado and other Spanish conquistadors as they came through this area in their lust for the gold they hoped to find in the legendary Seven Cities of Cibola. When the Pueblos did not yield gold, the conquistadors left.



But other Spaniards remained to settle and fuse their culture with the Indian and, in the process, established a new style of Southwest architecture.



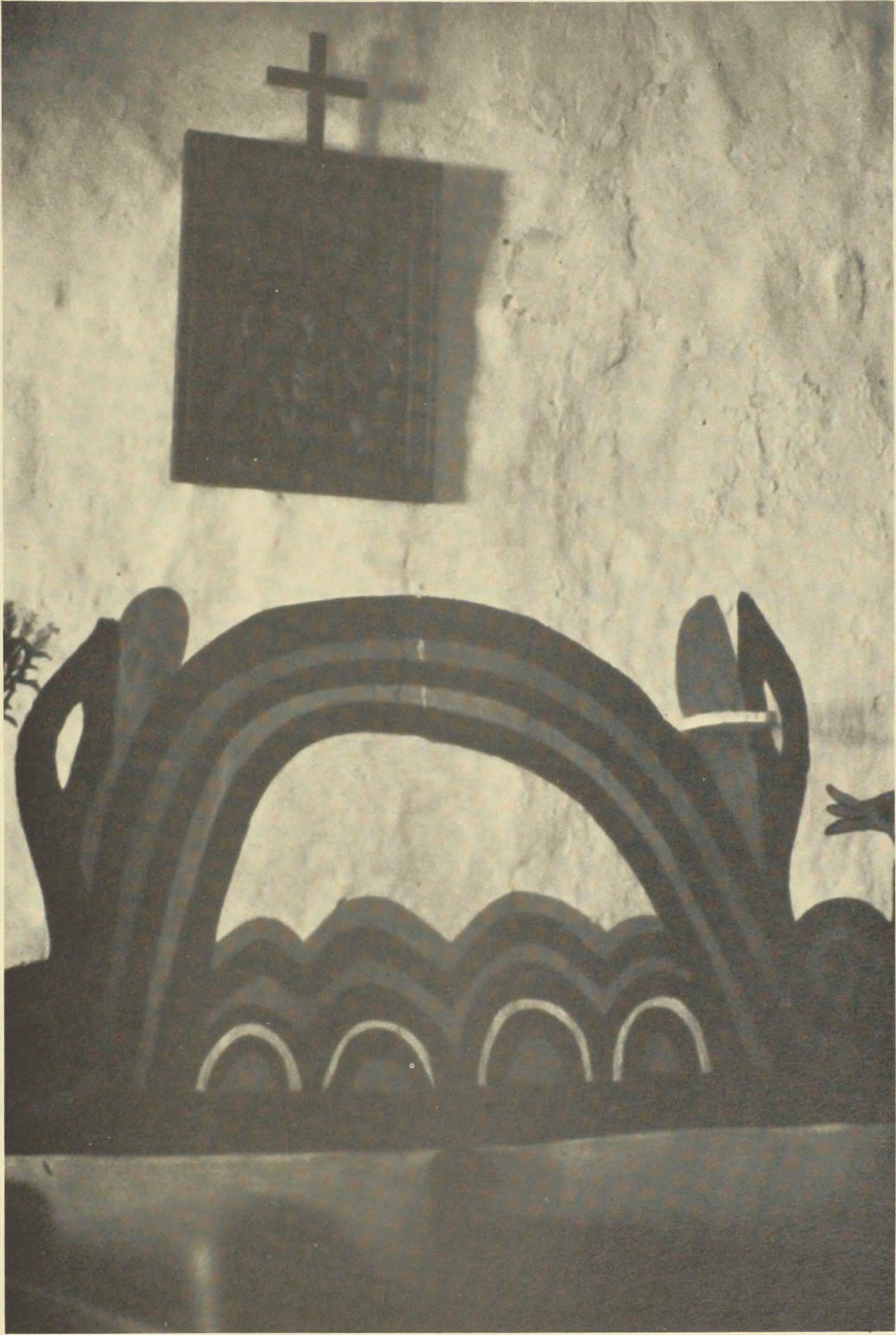


The Spaniards, constructed their churches in the middle of the native pueblos and hoped to convert the Indians to Catholicism. Most pueblo communities (except the Hopi in Arizona) did accept the Catholic faith and today the Mission Chapel still dominates the skyline of the village.





But look closely! The tenacity of the Indians to retain their own culture and their own religion is evident on the interiors of these Catholic chapels. The Indian styles are harmoniously developed alongside the Catholic symbols, and remain an active force in Indian life today. This is the setting for the story of the Franciscan Fathers, Dominguez and Escalante.



WHAT IS A FRANCISCAN?

All Franciscans are friars. They are distinguished from monks in that they are not usually attached to a monastery. Franciscans take their name from their founder, Saint Francis of Assisi. At the age of twenty-five, he began to strip himself of all his worldly possessions and gave them to the poor. In 1209, he then founded a religious group based upon three vows: Poverty, Chastity, and Obedience. The Franciscans wore a long coarse tunic tied at the waist with a cord. There are three knots in the cord which are a gentle reminder of the vows. They often went barefoot and most friars wore a tonsure. The tonsure was a type of haircut with a circular bald area shaved and formed to signify the clerical state. Their greeting of goodness to rich or to poor was, "May God give you peace." It became a phrase that always travelled in the company of a Franciscan.

The Franciscans did many great things which are little mentioned in history. Because of their humility they would never speak of them. Constant generosity and singing in verse were typical, and many were poetic in their speech and writings. The friars observed an ascetic way of life. They not only fasted, but also kept long vigils and endured bitter cold, and at the same time performed long hours of manual labor.

The first Franciscans ever to come to the New World came with Columbus, who later became a member of the third order of St. Francis. Throughout history, they are known for their lack of fear and spirit of adventure. The friars were willing to take a chance to save souls even at the risk of their lives. Therefore, it is not uncommon that the Franciscans were found on the frontiers of the Spanish Empire in dangerous circumstances.

Because of their vow of poverty, they kept few personal possessions. Their beliefs are clearly stated by their simplicity in lifestyle and by the examples they set in their daily life. Artists in the past have sought to depict a room inhabited by a Franciscan in a mission home. In a room we would probably find an hour glass, signifying the passing of life, a skull being a reminder of death, (the passing of death was anticipated as a joyous reunion with heaven) and we may find a wooden cross symbolizing their commitment to Christ's life. A chair and a table enabling the Franciscan to work and study would be the only other possessions. It was most likely that a "Franciscan Coat of Arms" could be found in a more central room.

The spirit and personality of St. Francis has always been fostered in the three different Orders which he founded. They are practiced with more or less perfection according to the talents and capacity of the individual members.

The First Order has three great branches. The first branch is:

I. Conventuals - O.F.M. Conv.

Order of the Friars Minor Conventual

The Conventuals originally wore a grey habit, later it was black. The habit consisted of the tunic, the capuche with the cowl attached and the cord. The capuche hung below the shoulders. The Conventuals generally lived in large convents.

The second branch is:

II. Observants - O.F.M.

Order of the Friars Minor

The Observants are usually referred to as simply the Franciscans. They wore a tonsure and differed from the Conventuals in that the capuche was smaller and rounder, and they wore brown habits - the color symbolizing humility and closeness to the earth.

In 1517, under Cardinal Ximenez all Franciscans in Spain became Observants. Since then all Spanish Franciscans during colonization were Observant Franciscans, including Dominguez and Escalante, as well as Fray Junipero Serra in California.

The third branch is:

III. Capuchins - O.F.M. Cap.

Order of Friars Minor Capuchin

They wore a brown habit differing from the Observant habit in that the Capuche simply was an elongated cowl. They often grew long beards which they believed to be virile and natural. They felt it was vain to wear their hair after the manner of the seculars. They went off into small groups in order to return to the primitive ideals of the life of St. Francis.

The Second Order

The Second Order of Poor Clares is for women only. Clare was the first woman to take the Franciscan vows. She was a daughter of a count famed in Assisi for his wealth and arrogance. Her habit was grey and tied at the waist and her fine slippers were exchanged for wooden clogs. On her head she wore a black veil. Poor Clares lead a cloistered life and there are not so many who follow the strict rule of the Second Order.

The Third Order

Both men and women belong to this order. There are two branches, one for anyone who was not a nun or a friar, the other for the religious who were already nuns, friars, and priests. In this order there are

many religious communities, whose members usually devote themselves to teaching in schools, academies and nursing in hospitals.

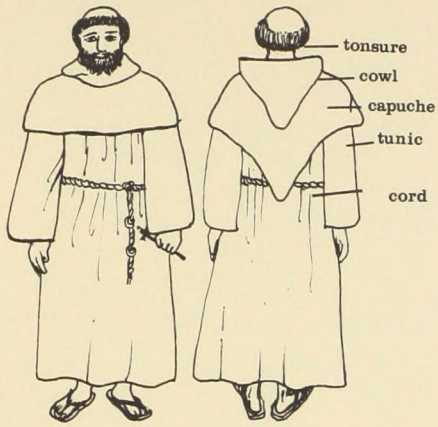
Dominguez and Escalante belonged to the First Order. They both wore a tonsure, and the Obervant habit. We believe they adopted to wearing a hat that would shade and protect them from the intense sun. While travelling long distances, they wore chamois mocassins called gamuzi rather than sandals. However, in the west at the time of Dominguez and Escalante, evidence shows us that the New Mexican Franciscans wore habits of dark blue cloth dyed with indigo fera anil dye. The blue habit came about at the turn of the 18th Century as a special dispensation from the Pope. He proclaimed the blue habit to all Franciscans of the New World until 1898.

Escalante was twenty-six years old and he was fair. He was born in Spain in the Montanas of Santander and crossed the ocean at an early age. Dominguez was thirty-six years old and was dark. He was born in Mexico City and was an influential character in supervising all the Mexican Missions. Most histories tend to ignore the importance of Dominguez and favor the more famous Escalante. Both men were probably slight in build and not too tall. At the time it has been noted that no two friars were better qualified than Dominguez and Escalante to persist and carry through with the expedition. They remained steadfast friends to the end. Their persistence and devotion was a binding strength. Each contained a loyalty for the other, and a compassionate disciplined heart.

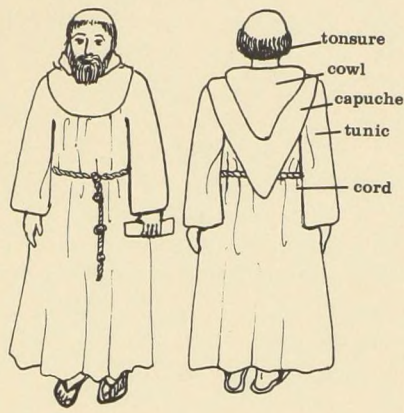
Dominguez was a scrupulous man, meticulous in every detail. Steady and unfaltering in the way he went about his work. These qualities enabled him to obtain his position of leadership. Escalante possessed various faculties and talents. He was a secretary for the Zuni Mission, wrote several letters of inquiry and planned to great extents before attempting the famed expedition. Maps were navigated and different routes pondered and attacked. They were adventurous men with sound capabilities. Their deep conviction to God, their strength and their stability had immense powers in the completion of the Dominguez-Escalante Expedition of 1776 in the vast wilderness of the unknown west.

FRANCISCAN HABITS

CONVENTUALS



OBSERVANTS

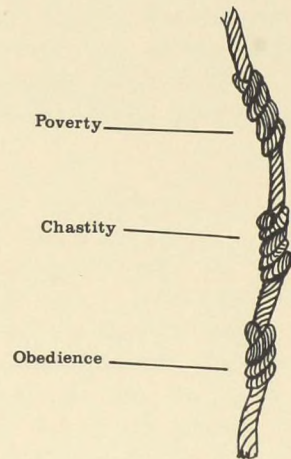


CAPUCHINS



DOMINGUEZ-ESCALANTE
OBSERVANT HABIT
The blue friars of the
New World.

Three Vows



dominguez y escalante story

THE DOMINGUEZ-ESCALANTE EXPEDITION

Two hundred years ago, the Southwest differed greatly from what we see today. Instead of modern cities connected by a network of highways, there were remote Indian villages and camps scattered in rugged territories, largely unknown to the few Spanish soldiers and missionaries living among the small pueblos of the Rio Grande in northern New Mexico. Santa Fe, the first capital in America, was the principal Spanish stronghold though still little more than a village on the outer fringes of the declining Spanish Empire. Missions had been firmly established, beginning in 1769, on the California coast up to San Francisco with Monterey as the main presidio and culture center. To the Spanish Franciscans, the Southwest was a great mission field they were determined to cultivate. Therefore, a safe, easy supply route between Santa Fe and Monterey was necessary to strengthen the network of new and future missions.

Although Monterey could be supplied by sea from Mexico City, this route was considered too difficult for navigation and the great possibilities of a harbor at San Francisco (newly discovered) were not yet recognized. An overland route through southern Arizona and crossing the Colorado River at Yuma was established in early 1774 by Captain Juan Bautista de Anza and Father Francisco Garcés. Although Mexico City expeditions could skirt by the hostile Apaches along this route, travelers from Santa Fe to Monterey could not avoid them. Besides, Garcés felt a more northern route past the Hopis might avoid crossing the river. When Father Silvestre Velez de Escalante, pastor of the Zuni Mission in west New Mexico visited Hopi lands in northern Arizona in 1775, he found little hope of a route through this region. He felt the Hopis' "willful blindness" to Catholicism would be a block to a Spanish trail through here, requiring armed expeditions. Since the Pueblo Revolt of 1680, the Hopi continually rejected Christianity, preferring to be left alone. According to a Cosnina (Havasupai) that Escalante met at the Hopi village of Walpi, another major threat was the deep gorge and swift waters of the Colorado River.

To Escalante, then, the most probable route was north through Ute territory and west to California, avoiding the river and hostile tribes. The northern route was limited by "Comanche" territory (a Ute word for "enemy": probably Shoshone or Yamparica Utes) above the Yampa River in northern Colorado. Although this proposed supply and trade route was important, the expedition among the Utes and the undiscovered tribes in Utah would serve a higher purpose for the enthusiastic missionary: the spread of the Catholic faith. Two such goals may seem complementary, but later, they led to conflict among the Spaniards.

Escalante sent the proposition to his authorities in Mexico City, requesting at least twenty men and three month's supplies. This met with mixed reactions until Fray Francisco Antanasio Dominguez, the head of all New Mexico Franciscan missions, heard of it and summoned the young padre to Santa Fe. After discussing the plan, Dominguez became equally enthusiastic about the route and the chance to save souls among the Utes.

Both arranged to leave on July 4, 1776. On the same day that the signing of the Declaration of Independence helped to set into motion the violent Revolution that gave America its freedom, Dominguez and Escalante were to set out on a peaceful journey to open up the heart of the west. Instead of twenty men, the two padres apparently were permitted to take only eight explorers who were familiar with the southwest. Three of these were Spanish noblemen, including Don Bernardo Miera y Pacheco, the retired captain of the Santa Fe militia. Miera, an ambitious adventurer with dreams of glory, later created a famous map of the trail that was used for many years. This remarkably good map shows Miera's artistic skill; he was also a leading painter and sculptor in the southwest at the time. However, one small error shows a river flowing west from Utah Lake to the "sea" misleading future explorers until the mistake was realized.

Though eager to leave immediately, the two padres met with some setbacks. First a campaign against hostile Comanches required a chaplain so Escalante went along. Then, while resting after the assault, he came down with a severe pain in his side that further delayed the departure until July 29. It was too late in the summer for a long journey into unknown lands with poor provisions, but still the men, driving a large herd of horses and mules before them, set out with optimism and faith.

Abiquiu was the last Spanish outpost the padres visited before entering the vast Ute territory to the north. This settlement was primarily a trading post populated by a few soldiers and many more genizaros (Indians either captured or sold by Utes or Apaches to the Spaniards for servants). These genizaros lived in the Spanish manner, becoming soldiers in campaigns against the Comanches or in defense of the settlements like Abiquiu that buffered Santa Fe from the surrounding hostile tribes. In Colorado, two genizaros from Abiquiu named Felipe and Juan Domingo joined the party. Often they served as scouts and later, at the Colorado River, they were the ones who made the first crossing.

As the padres pushed deep into Colorado, the Utes they preached to seemed enthusiastic, but afterwards, it was discovered that the interpreter shaded the meanings to imply that only Navajos, Apaches, and other enemies of the Utes would burn in Hell, while the Utes would be saved. While not openly hostile, the Utes seemed distrustful of the padres and tried to discourage them from continuing north by exaggerating the closeness of the "Comanches." But Dominguez and Escalante, certain their God would protect them, entered unfamiliar territory north of Gunnison River near present day Montrose, Colorado with high spirits. At Grand Mesa, two Timpanogos Utes from Utah Valley joined the party as guides, after accepting gifts. These two were there among the Sabuagana Utes to get horses - a luxury they lacked at home. The Spaniards gave them new names: the boy was called Joaquin and the other, a chief, Silvestre. Joaquin stayed with Dominguez and Escalante all the way back to Santa Fe, serving well as an interpreter among the Paiutes, and had an important influence over the final outcome of the expedition.

Silvestre became their guide as they came off the Grand Mesa to cross the headwaters of the Colorado River, a minor obstacle at this point, compared to the gigantic barrier it becomes further south. Here, a conflict between the young padres' faith and their Spanish companions' fear began to develop, one that would grow worse.

The more experienced travelers such as Miera felt strong distrust of the Ute guide Silvestre who might be leading them into a ambush. Silvestre began to take the group further north, closer to danger, because he wanted to ford the Green River near Jensen, Utah, which, unknown to the Spaniards, was the only suitable place to cross this dangerous obstacle. The padres, however, prevailed over the others and urged them to trust God (and Silvestre) to get them through safely.

Near the Green River, with no evidence of an ambush and with ample meat from a buffalo hunt, the group began to feel safe again. At present-day Jensen, they crossed the Green River, the first major obstacle to the Spaniards, but only a trifle compared to the crossing of the Colorado two months away. But now another danger met them. As they continued west towards the Wasatch Mountains, the padres found several tracks of horses and men, most likely Utes, although it was "Comanche" country. But, of course, the Spaniards were prepared for the worst, since enemy raids had been common in this area, according to Silvestre. From close study, the tracks seemed to indicate a group waiting in ambush behind rocks on the bluffs. Though the Spaniards had faith that God would protect them, they were afraid that their horses might be stolen, a common occurrence in Ute territory. Whiffs of smoke seen in the foothills of the Uintah Mountains fed their fears. Also, Silvestre's behavior didn't help. He began to lag behind at times, sleep apart from the rest of the group, and to lead them aimlessly as if to play into the hands of the enemy. However, as the Spaniards came closer to Silvestre's home in the Utah Valley beyond the Wasatch Mountains, they were gradually convinced of his innocence. Perhaps he was just playing it safe in order to escape if an ambush came.

Near present-day Randlett, Utah, the Spaniards discovered ruins of an ancient pueblo, almost completely collapsed and barely above ground. Although Escalante described the location of this site quite carefully, modern archaeologists have failed to rediscover it. The ruins were circular like the Anasazi pueblos of Bandelier National Monument near Santa Fe. If these can be found and verified as Anasazi, they would be the first found outside the Four Corners region, almost 200 miles north of Mesa Verde.

Soon, in early September, the missionaries reached the east foothills of the Wasatch Mountains, almost out of danger from enemy raids. The climb down through the pass, now known as Spanish Fork Canyon, cut across tortuous arroyos, thick underbrush, and rocky slides. Since they often had to climb ridges or make detours through winding canyons, their progress was slow and difficult. Finally, from the top of the last ridge they saw smoke signals from Utah Valley. Though Silvestre felt that his people were simply out hunting, the Spaniards felt these may have been warnings of the group's approach. To avoid being

mistaken for hostile people (and being welcomed with arrows) the missionaries sent out their own signals. They camped for the night above Utah Valley, with Silvestre on watch, calling out messages in his language that the missionaries were friendly. As it turned out, the Utes had not seen the Spaniards coming. The smoke was from fields being burned to free them of weeds that choked out the edible plants the Utes depended upon.

The next day, with Silvestre's help, the missionaries came down into Utah Valley and met the Timpanogos Utes, the first Europeans to do so. The meeting was a happy one for both, with the Indians greatly impressed by the Spaniards' manner and their story of a fabulous place called heaven.

For the missionaries, this valley must have had tremendous impact, similar to the feeling Brigham Young had upon reaching the Salt Lake Valley. After almost 1,000 miles of rugged territory, mountains, canyons, and hostile Indian country, this broad valley surrounding a large lake with peaceful Indians on its shores was a welcome sight. Here was an ideal location for a mission that could support all the pueblos of New Mexico with ample farm lands that could be irrigated from the several mountain streams feeding the lake. Ample timber and firewood were available in the canyons of the rugged Mt. Timpanogos, as well as fish and small game. In addition to this, there were many places of good pasturage for cattle, sheep and horses. Miera, in particular, saw Utah Valley as a great location for a presidio of Spanish soldiers that could protect these gentle people from the Shoshone raiders of the north.

The missionaries were moved by the eagerness of the Timpanogos Utes to become Christians and promised they would return next year to start a mission here. If they had been able to come back (many circumstances prevented it) then the history of Utah would certainly have been much different. Present-day Provo would have an architectural flavor similar to Santa Fe and would probably have been the cultural center of Utah. The Mormons may not have settled in Salt Lake Valley at all, since they were seeking a land promised by God for themselves alone.

For the Utes, the sudden appearance of a group of people completely unlike their surrounding enemies must have been strange. Stranger still, would be the padres' story of heaven and hell. It must have been hard to believe that these strangers had come only to save Ute souls and to protect them from their enemies. Any distrust the Indians may have felt disappeared when Silvestre praised the Spaniards highly and Joaquin displayed great affection for the priests. Indeed, the boy wanted to return with them to Santa Fe rather than stay home. The Timpanogos finally accepted the Spaniards as genuine saviors and gave them a token, painted on a hide, to display their acceptance of Christianity. The docile Utes promised to live their lives as the Spaniards taught them and even offered all their land to the padres to build homes wherever they wanted.

Although the Utes had no idea of the territory to the west towards Monterey, they supplied another guide, who the Spaniards renamed Jose Maria, to help make inquiries among nations to the south about a possible route west. Before leaving the Utes, Escalante recorded a

lengthy description of the Timpanogos that is our only glimpse of life in 18th Century Utah.

Miera, after his return to Santa Fe, wrote a long letter to the King of Spain, urging him to authorize a major mission in Utah Valley. Agreeing with Escalante's description, Miera went beyond it to predict a great future for a very beautiful province. His infatuation for Utah Valley can be seen in the exaggerated emphasis he gave it on his delightful map of the expedition.

The Spaniards set out again to the south this time, with some dried fish from the Utes to replenish their dwindling supplies. The two padres were satisfied that the higher purpose of their journey, the establishment of new missions, had been accomplished. For the other companions, particularly Miera, the desire to reach Monterey was growing as they sensed the California Mission was well within their reach now. However, the Indians they met knew nothing of the land to the west.

These Indians were Paiutes who, unlike the Utes, lived in the poor desert country that covers much of western Utah and eastern Nevada. Although fully bearded like the Timpanogos Utes, they were otherwise much different. In fact, Escalante thought they looked almost Spanish, except for their noses which were pierced with small polished bones for decoration. Their scant clothes reflected the barrenness of the Great Basin area, which provided no bigger game than rabbits for food or clothing. Shy and unused to strangers in their land (Dominguez and Escalante were the first Europeans to contact them) many of them ran away from the approaching explorers. Those who did talk to the padres were remarkably docile and accepted the Catholic faith wholeheartedly even agreeing to move into Utah Valley to live with the Utes.

Almost every day as the padres moved south, they met Paiutes who told them that the country to the west was just more desert. None had any knowledge of an ocean. To make matters worse, a cold north wind began to blow as they searched in vain for good water and pasturage for horses. Near the desolate country of dry Sevier Lake it began to snow making the ground too muddy for the pack animals. Mired down in the desert without firewood to fight the extreme cold of the early October snowstorm, the explorers began to suffer greatly. Here the mood of the journey began to darken.

The guide Jose Maria grew disconsolate, probably longing for the comfort of his home. Finally he witnessed a scene that disillusioned him about the gentleness of these Spanish saviors. Simon Lucero, an insubordinate servant of one of the noblemen, Don Pedro Cisneros (the mayor of Escalante's Zuni Mission) refused to say the rosary and started to fight with his master. Though this sign of human weakness was only natural, considering the cold and desolate surroundings, it gave the newly converted Ute a great scare. Without a word, he left the next morning.

Left without a guide, the padres lost hope in finding a route to Monterey. All the surrounding mountains were covered with snow, making it doubtful that an open pass could be reached in the mountains to the west.

The slow progress of the last week seriously reduced their supplies. If they went west, there would be no assurance of meeting people or getting food. They could face a two to three month delay or, perhaps, even death from hunger or exposure. If they did make it to Monterey, they were afraid that a return trip to Santa Fe would not give them enough time to prepare a return trip to the Timpanogos Utes by the next summer as promised. Such a failure would destroy their hopes of converting the Utes (who would feel deceived) and frustrate the expansion of the King's empire to these lands.

Of highest importance to the padres was the safety of the boy Joaquin, who had a growing devotion to them. If they were to go west and suffer all that they feared would happen, then what would Joaquin do? More severe weather, quarreling, and lack of food would surely lead to his disillusionment; he would desert the Spanish explorers as Jose Maria did, only farther away from his home and in worse weather. The fear that this boy, who trusted the missionaries so thoroughly, might freeze to death in the desert because of their obsession with Monterey became a decisive factor. The padres made a decision to give up and return to Santa Fe.

Thus, after telling the other travelers of their intent, the fathers lead the group south towards the Colorado River. Miera and two others (Don Joaquin Lain of Santa Fe and Andres Muniz, the interpreter) were disappointed and even began to convince the servants that the padres were wrong. Soon this insubordination became an unbearable threat to the harmony of the group. Miera urged upon his followers thoughts of the great glories to be had in discovering a trade route to Monterey. To him, exploring new lands and finding promising sites for missions among the Utes and Paiutes was not enough. He and the others felt cheated in coming all this way just to spread the faith. After all, Monterey was only another week's journey away, or so he believed.

The padres, on the other hand, felt satisfied; finding the way to Monterey could wait until next year. Riding apart from the others, they discussed means to convince their complaining partners of their folly. Since reasoning had not helped, the two decided to cast lots and leave the fate of the trip in the hands of God. "Monterey", of course, would mean "go on," while "Cosnina" would direct them south to the land of the Havasupai and Hopi Indians. Miera agreed to this, and after lengthy prayers, the lots were cast: "Cosnina" came up. The noblemen and servants gave up their resistance to the padres and apparently caused no further problems.

As the group moved southward, they met more Paiutes who were even more shy than the previous ones. What little information they could get from them only tantalized the Spaniards but it was clear they were nearing the great river. Before they crossed the Virgin River near present-day Toquerville, Utah, they discovered fields of corn and signs of irrigation, but no farmers. These Paiutes, the Parrussis, were the only ones seen by the explorers who had progressed beyond mere seed gathering and small game hunting.

Near the present-day border of Arizona, they met another Paiute group who, in a long talk, told them the river was two days march to the east. Though this was true, the Spaniards did not trust these people, especially since the land to the south looked more promising. Two guides were persuaded to take the padres to a good road, which, unfortunately, was beyond a difficult climb up a box canyon. These two shy guides fled near the top of the canyon when the climb became too difficult for the padres' horses. Suspicious of the guide's motives in leading them up such an impossible path, the padres returned down the canyon and headed south into seemingly good lands without a guide. Had they continued eastward, they probably would have reached the river, as the Paiutes predicted, in two days.

At this point, their provisions ran out, only six days after the casting of the lots. If the lots had said "Monterey," they would have definitely starved to death in the foothills of the Sierra Nevadas much like the tragic Donner party seventy years later. Here, at least, they were able to escape the snow and get some nuts and berries from the Paiutes. However, this was not enough so the horses began to be, as Escalante put it, "deprived of their lives so we would not have to forfeit ours." Miera, though a veteran of many explorations, had grown so weak from lack of food that he could barely speak. Now, in late October, the cold continually plagued the group. Little firewood could be found, and it is probable that whenever they did kill a horse for food, it was not too well cooked.

Within a day's journey of the deep Colorado gorge, a group of Paiutes appeared and then ran away. As the padres caught up with them, the Indians extreme shyness melted away when the Ute boy, Joaquin, told of the Spaniards purpose and persuaded them to give some food to the starving explorers. Later, among other timid Paiutes, Joaquin was able to find more food. Unlike Jose Maria, this Ute was not discouraged by events which revealed human weakness in the Spaniards. He kept faith in his friends and served them well.

Though they did get some food from the local Paiutes, no one was able to help them find the Colorado. At best, they could only describe a possible ford which the Paiutes, apparently, used rarely. The Paiutes' lack of knowledge about the river is not too surprising, considering the country it flows through. From Gunnison, Colorado, to Lake Mead, Arizona, this muddy river winds and twists among deep gorges, arroyos, and mesas of greatly eroded land. Its inaccessibility and siltiness makes the Colorado River useless for farming. The Paiutes were not traditionally traders (until the Spanish Trail fifty years later), so they had not established a well-defined trail across the great river yet, and the Spaniards had to discover their own way to the final crossing.

The horses were weak from thirst and hunger, Miera was still sick, and Dominguez himself held up progress with an intense rectal pain. Finally, after a week's journey in northern Arizona, crossing the north end of the Kaibab Plateau, descending into House Rock Valley, and following the base of the Vermillion Cliffs, the padres reached the Paria River which leads into the Colorado. If they had followed the first directions given

by the Paiutes on the Utah border, they would have saved much time, which was becoming crucial since another eleven days of intensely difficult wanderings were ahead before they finally found the ford which is now called the "Crossing of the Fathers." The first attempt was at the mouth of the Paria River, where Lee's Ferry was later established. Here, the horses struggled down loose gravel slopes to the river, often sinking to their knees in the soft dry soil at the base of the Vermillion Cliffs. From the bank, the opposite side looked impassable, even if they could make it across the deep "ford." Two swimmers crossed, but lost their clothes. On the other side, they were too exhausted to investigate a way out of the seemingly impassable canyon; and so they returned discouraged, and fearful for their lives. The next day, Escalante made a raft, but it, too, was unsuccessful. The padre's pole, about fifteen feet long, was too short, and the raft could not even reach midstream. They decided to send out two scouts (the interpreter Andres Muniz and his brother Lucrecio) to search for a ford upstream while the rest of the party, still sick and weak, would try to regain their strength.

With the uneasy feeling that they might never get out of the canyon alive, the Spaniards waited three days in extreme cold for the brothers to return. Another horse had to be killed because the nuts and other Paiute food were gone. Finally, the two returned saying they had found a ford. Climbing the steep slope to get out of the canyon took three hours, even though it was only a mile and a half long. After a day and a half of hard travel through numerous narrow valleys, little mesas, and peaks, they finally reached a 1,600 foot high cliff overlooking the river, but this was a more difficult descent than the previous site. It was now obvious that the Muniz brothers hadn't found a ford at all, but had wasted the precious three days in a futile search for Indians. The fathers decided to try a crossing anyway, even though the river was still deep here. With the main party still on the cliffs, the padres sent two men, Lucrecio Muniz and the genizaro Juan Domingo down to swim across with their horses and investigate a deep canyon on the other side, telling them to return the same day. Late the next day, with no sign of the two, the discouraged group of men and horses began a painful climb from a notch through the top (now named Dominguez Pass) down Glen Canyon to the river. While they had preferred to stay on top to avoid climbing up again, the horses were in desperate need of the water they could see below. On the banks, another horse was "deprived of its life."

Juan Domingo returned that evening, saying that Lucrecio had gone up the canyon to follow some tracks with only a shirt on his back. Muniz didn't return the next day, so the padres left his brother Andres to wait for him while they continued upstream in search of a ford. A short distance upstream, a rarely used Indian path led the padres up a small valley away from the river. It rained heavily all that night and into the morning. Andres Muniz returned without his brother and was promptly sent back with some fresh horse meat for Lucrecio who by this time must have suffered much from exposure and hunger.

The padres continued upstream until another furious thunder storm halted them near some heavy boulders that blocked their way. Don Juan Pedro Cisneros, the nobleman who had earlier fought with his servant,

investigated further to the north and found a shallow enough ford at the bottom of a mile-wide canyon. Meanwhile, Lucrecio and his brother returned to camp. Whatever happened to him on his escapade is, curiously, not mentioned in Escalante's diary.

Very early the next day, the Spaniards set out to inspect this possible ford. At the top of the steep canyon the two padres, along with two genizaro Indians Juan Domingo and Felipe (who were good swimmers), began the descent. They had to cut footholds with axes in the rocky sides so that the horses could make it down a difficult ten foot section. Today, these footholds are still there, though they are under the waters of Lake Powell. In reaching the river, one of the Indians waded across with no problem at all, the two padres went across on horseback. The others, waiting back on the cliff, lowered their equipment on ropes and then lead their horses down the same path. At five in the afternoon on November 7, 1776, the Dominguez-Escalante party finally crossed this incredible obstacle and celebrated their great joy by firing off their muskets. Escalante notes in his diary that God must have willed them to wander in the desert with little food and water over rough terrain, in a relatively small area as a "merciful" chastisement for their faults and also that they might learn a little about the people who had to live in so harsh an environment. The padres believed that their wanderings had been painful and tedious so that they would not soon forget the way to go through this country. Indeed, a later expedition from Santa Fe to Los Angeles, led by Armijo in 1829, followed Escalante's route across the river with little difficulty.

Today, the site of the crossing, which was a climax to an ordeal severe even for the hardy Franciscan monks, is now completely under the waters of Lake Powell. Where these few men once wearily crossed the Colorado, boats filled with families on vacation, now, without hardship and little danger, can view the beauty of the southwestern canyonlands, one of the world's most awesome and stirring wonders.

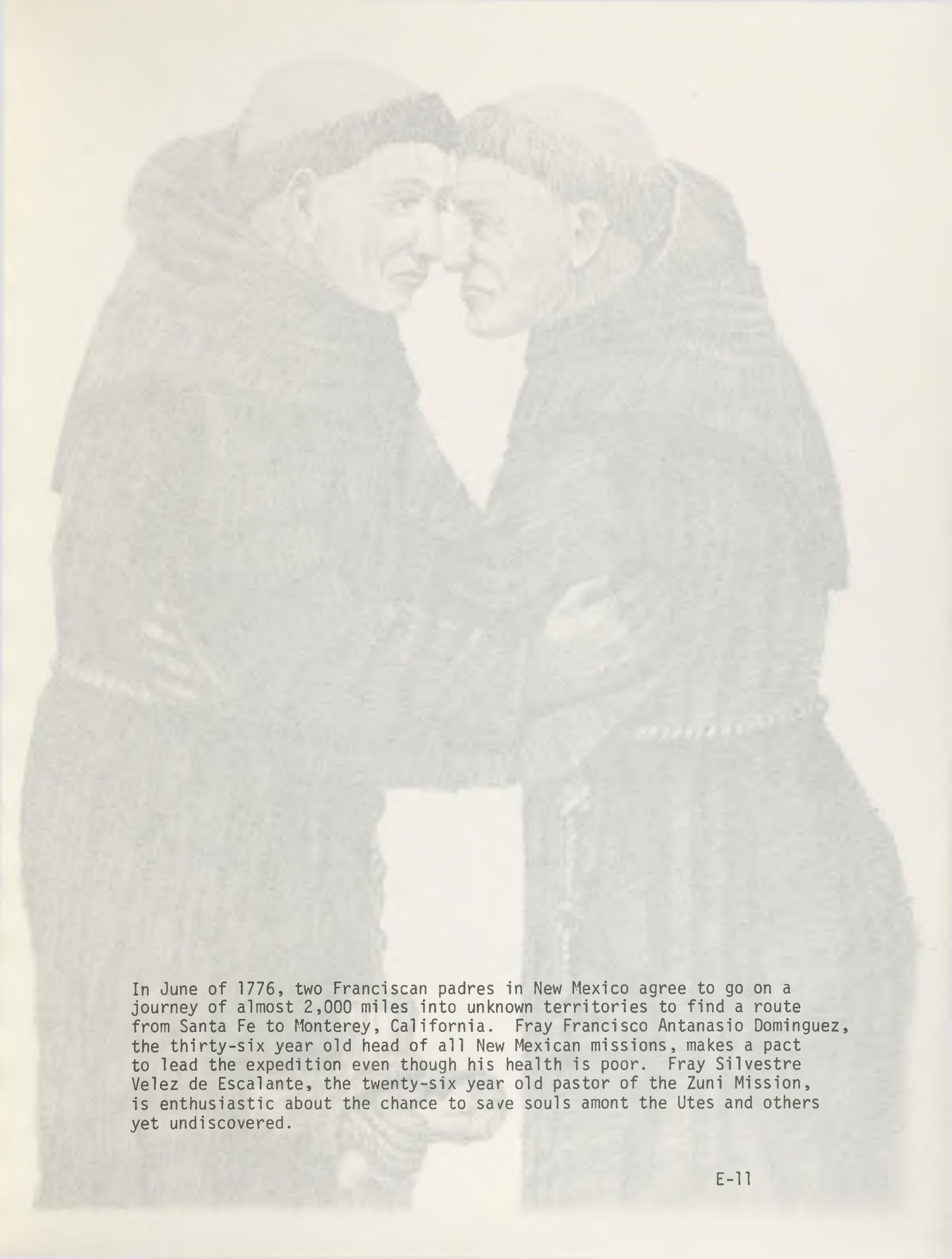
The rest of the trip seems almost anticlimatic. Though they were still weak and suffering from hunger, the Spaniards knew they were almost home. The climb out of the gorge was much less difficult, over a long but gradual slope. The extreme cold still persisted, but they were able to obtain ample firewood to warm the freezing Miera. Only one more horse had to be killed before they reached the Hopi pueblos where they brought more provisions. Here, at three separate pueblos, Oraibi, Shongopavi, and Walpi, the two padres tried again, in vain, to convert these isolated people.

At Walpi, the Hopis, at first, were delighted that the Spaniards had come since the pueblo had been under attack from the Navajos. They were hopeful that the padres could send Spanish troops from Santa Fe to protect them. Escalante saw this as a chance to bargain for Christianity, but again, the Hopis wanted only their friendship and protection, not their religion. The missionary told them that the Navajo attacks against them were a result of their infidelity and offenses against God who was now chastising them, but the Hopis refused to be persuaded by the threats of external damnation, preferring to suffer their present calamities rather than give up the

deep convictions of their own religion. The Hopi spirit remains little changed to this day.

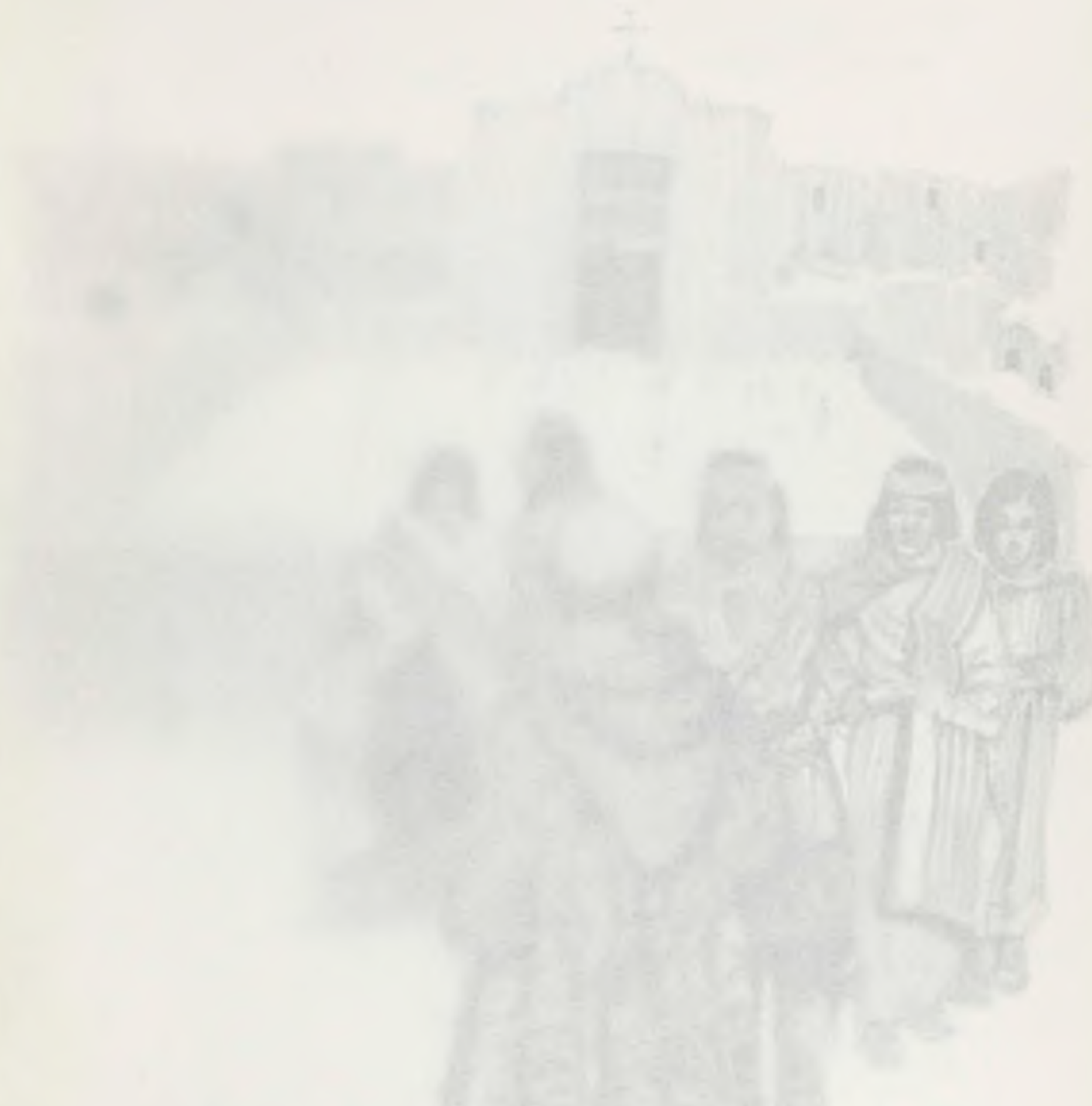
Though grateful for the provisions and lodgings that the Hopis gave them, the Spaniards left the village disappointed in the failure of this renewed attempt at conversion. A short distance away from the Hopi mesas, the padres and three of the companions left the remaining horse herd with the others and set off at a gallop towards Zuni, the home of Escalante and Cisneros, who was its mayor. After a hard two-day ride, the Spaniards arrived at Zuni, New Mexico, totally exhausted and almost frozen. Here they stayed three weeks for "various reasons" and then returned to Santa Fe along a belt of established pueblo missions.

On January 2, 1777, they finally arrived at Santa Fe and reported to Governor Mendinueta. The Franciscan friars and their companions had travelled more than 1,800 miles on a journey of great discovery of lands and people that rivals those of Pike, Humboldt, and even Lewis and Clark. They did not find the intended trade route to Monterey, but, like most explorers, they found something more important along the way. The diary of Dominguez and Escalante, despite its self-restraint and humility, provides us with invaluable knowledge about the Indians of the Southwest 200 years ago, and presents a picture of tremendous human struggle for the sake of intangible ideals. In 1776, as the struggle for independence on America's eastern coast developed into one of the great stories of human commitment and achievement, Dominguez and Escalante were also proving, in western America, that when a man feels strongly for a cause, he is able to face overwhelming odds and prevail.

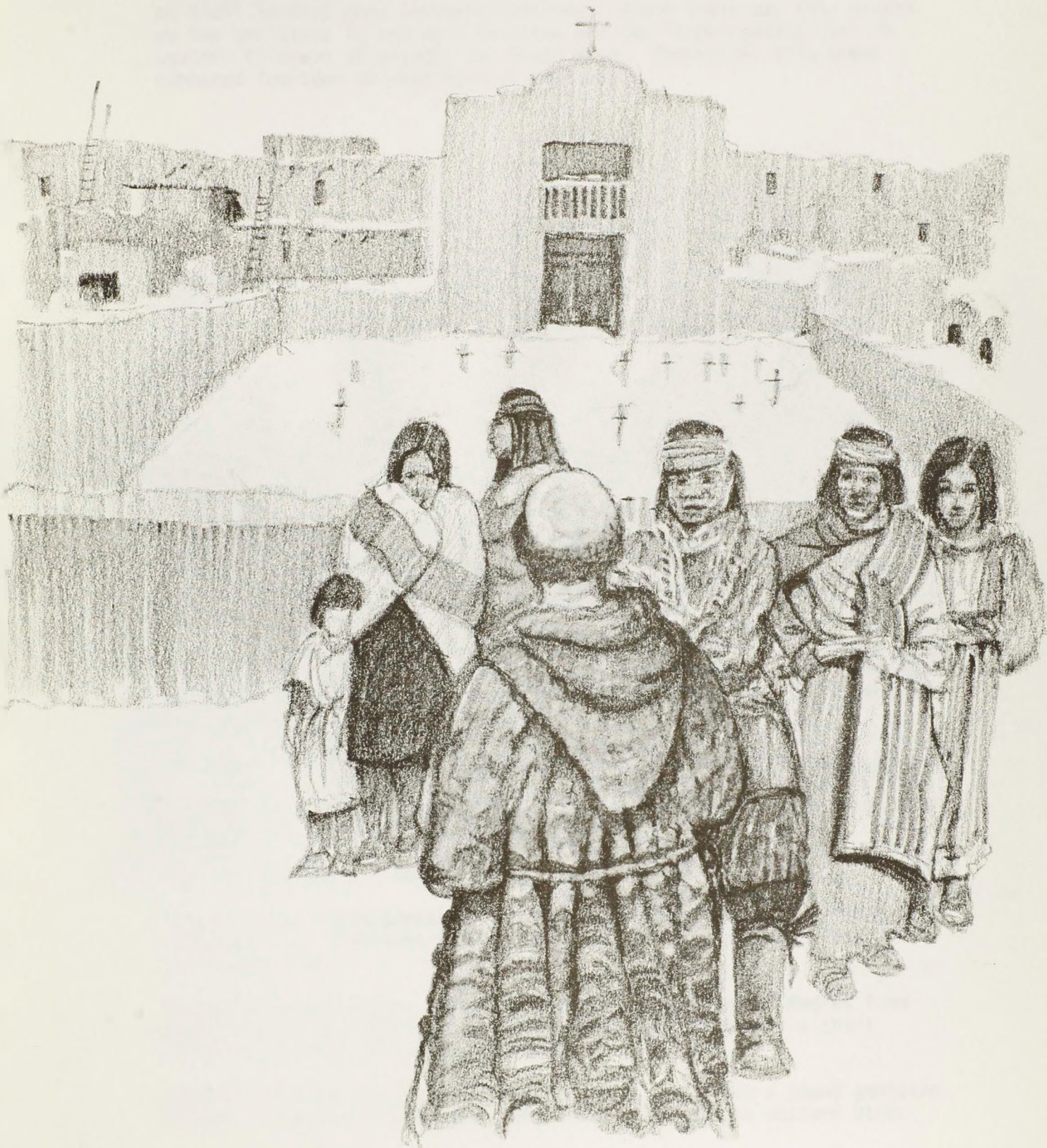


In June of 1776, two Franciscan padres in New Mexico agree to go on a journey of almost 2,000 miles into unknown territories to find a route from Santa Fe to Monterey, California. Fray Francisco Antanasio Dominguez, the thirty-six year old head of all New Mexican missions, makes a pact to lead the expedition even though his health is poor. Fray Silvestre Velez de Escalante, the twenty-six year old pastor of the Zuni Mission, is enthusiastic about the chance to save souls among the Utes and others yet undiscovered.





The Franciscan padre administers one final mass before leaving on his journey towards new people. The Zunis had long been a part of Spanish life in New Mexico since 1540 when Coronado conquered them believing their pueblos to be the fabled Seven Cities of Cibola.



The group of explorers which Dominguez and Escalante took with them on their journey were seasoned veterans. Along their way they picked up two genizaros in southern Colorado and two Timpanogotzis Utes in western Colorado at present day Grand Mesa. Therefore, this group numbered fourteen through much of the trip.

Don Bernado Miera y Pacheco, in his fifties, retired captain of Santa Fe milita cartographer, engineer, explorer, excellent painter and sculptor. Veteran of 30 years of exploration. Fought many compaigns against Apache, Comanches and Sumas.

Don Juan Pedro Cisneros, alcalde mayor of Zuni Mission. His fight with his servant, Simon Lucero led to the desertion of the expedition's Ute guide. Credited with finding the final site of the crossing of the Colorado River.

Don Joaquin Lain, citizen of Zuni Mission. Native of Santa Cruz Spain.

Lorenzo Olivares, citizen of El Paso. After eating too many pinon nuts, deserted camp overnight in search of water.

Juan de Aquilar, citizen of Bernalillo.

Andres Muniz, young genizaro. Knew Ute language, interpreter citizen of Bernalillo. Had been to Gunnison River on earlier trip with Juan de Ribera, 1775.

Antonio Lucrecio Muniz, probably a genizaro. Brother of Andres from Embudo, north of Santa Fe. Lost for three days with only a shirt on his back while searching for Indians.

Simon Lucero, servant to Don Pedro Cisneros. Probably a young genizaro of Zuni. Fought with Cisneros near Sevier Dry Lake in western Utah.

Lorenzo Olivares

Antonio Luavecio Muñiz

Juan de Aquilar
Andrés Muñiz

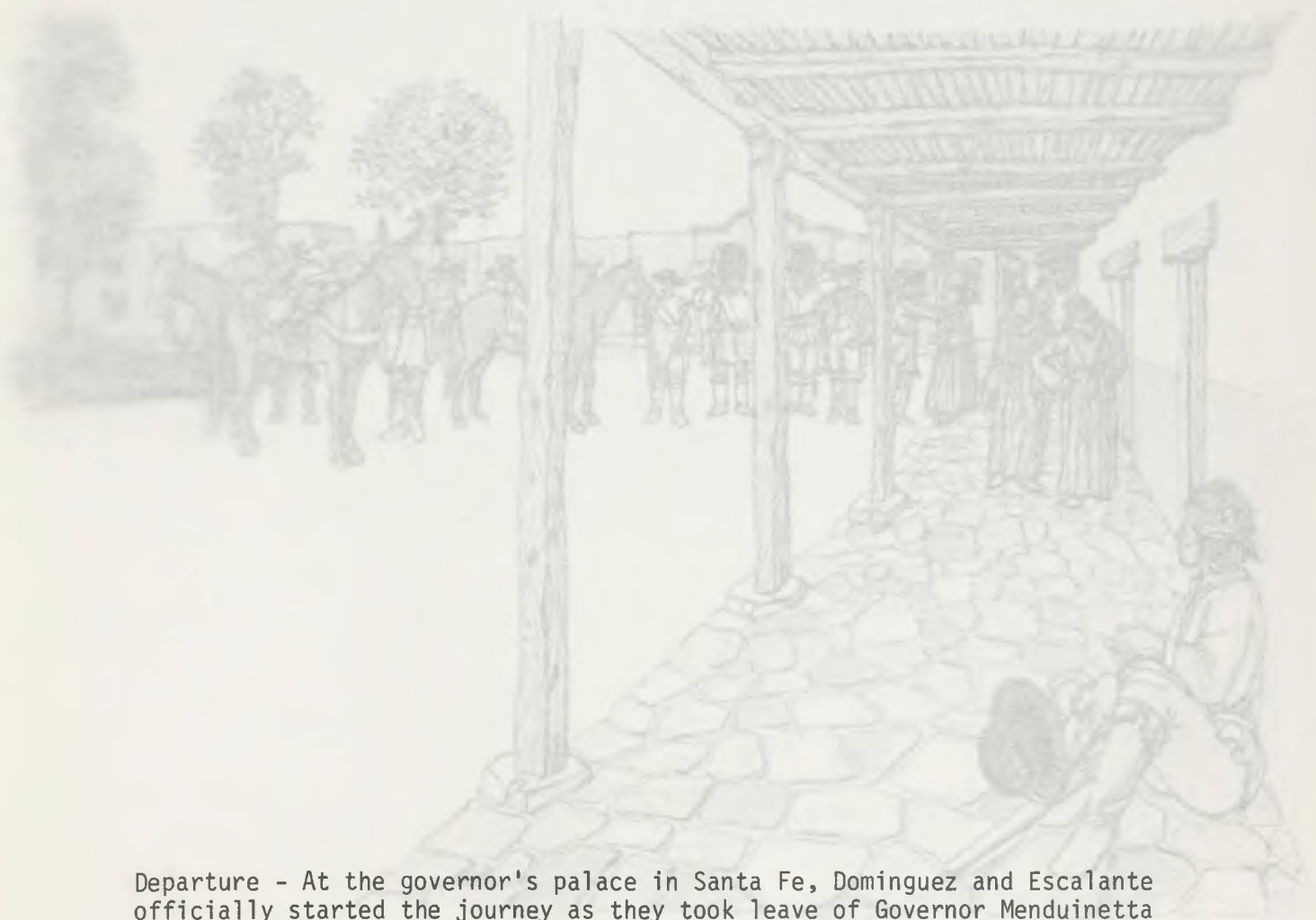
Simon Lucero



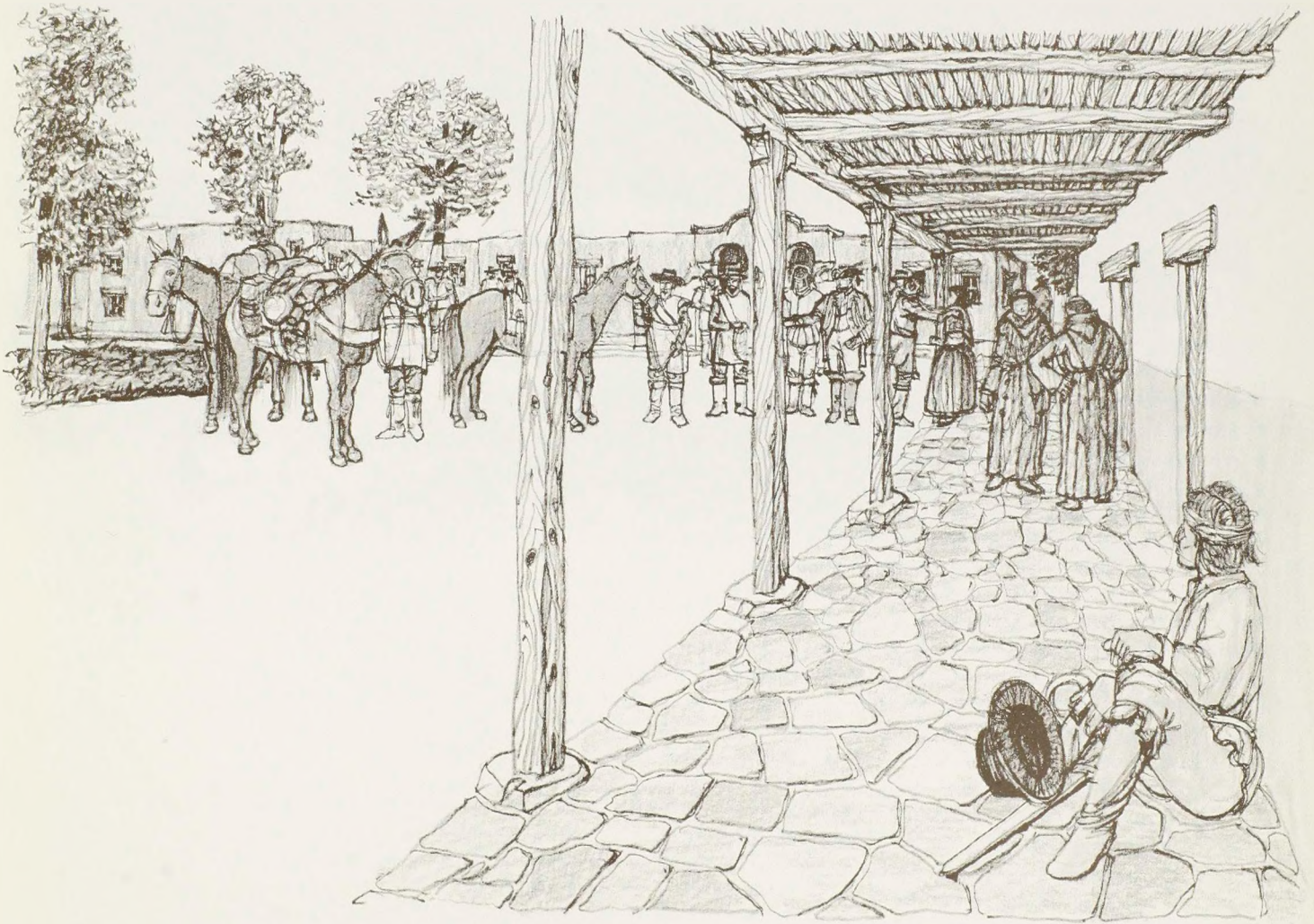
Don Juan Pedro Cisneros

Don Joaquín Lair

Don Bernardo Mera y Pacheco



Departure - At the governor's palace in Santa Fe, Dominguez and Escalante officially started the journey as they took leave of Governor Menduinetta at the seat of Spanish government in New Mexico, already almost 200 years old.

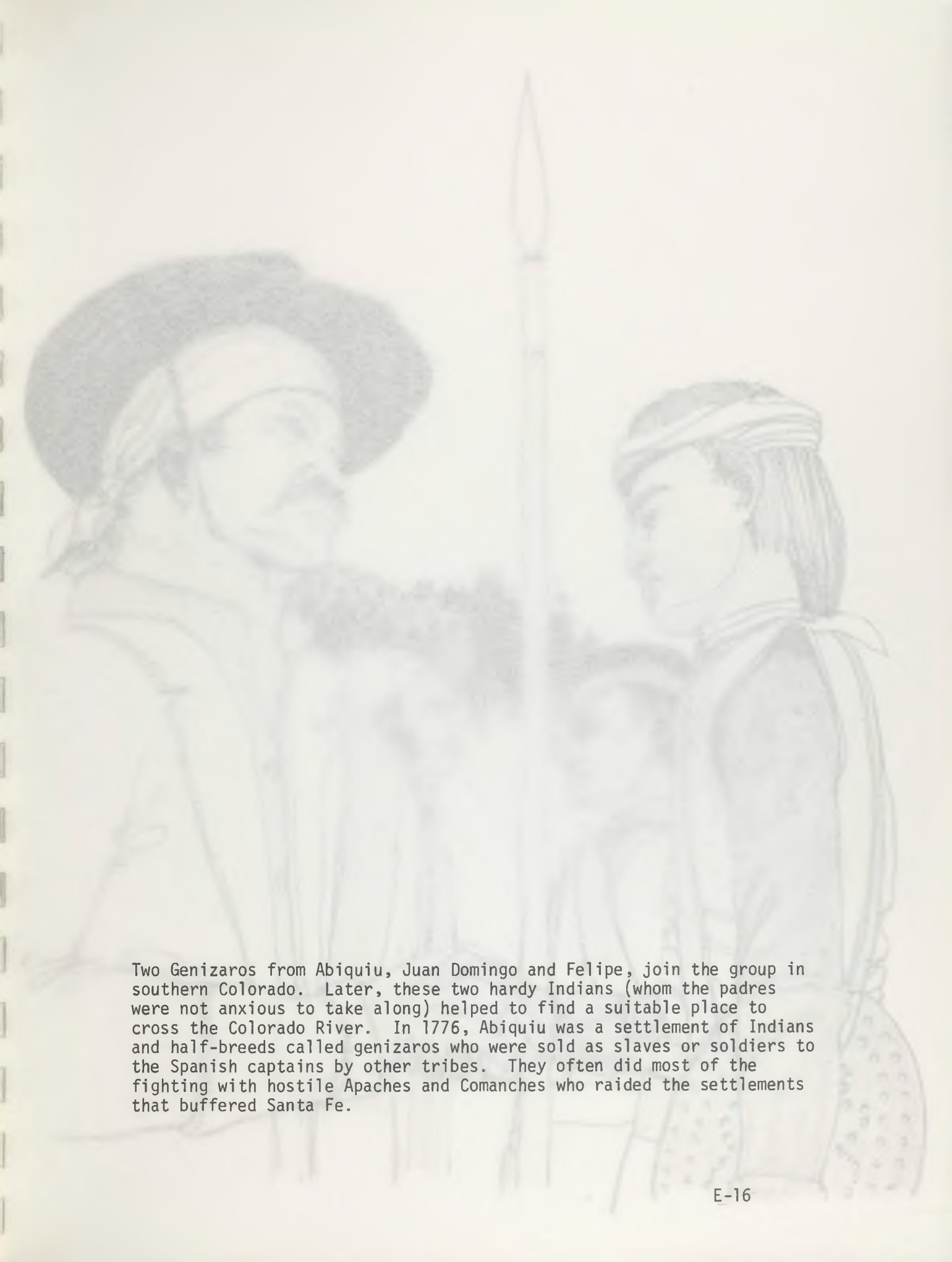




Herding their pack horses and mules ahead of them, the ten explorers began an 1,800 mile journey of great suffering and joy.







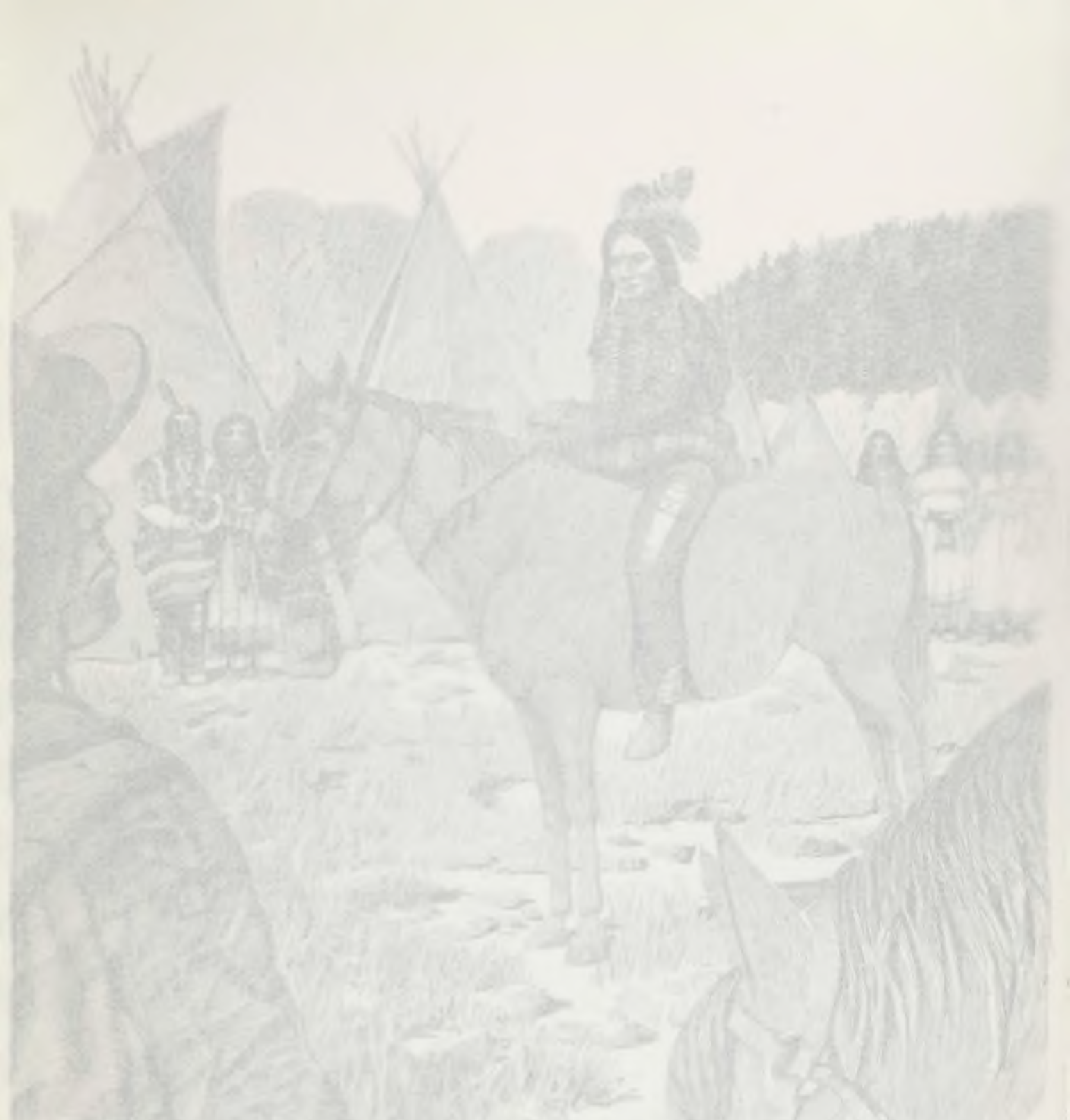
Two Genizaros from Abiquiu, Juan Domingo and Felipe, join the group in southern Colorado. Later, these two hardy Indians (whom the padres were not anxious to take along) helped to find a suitable place to cross the Colorado River. In 1776, Abiquiu was a settlement of Indians and half-breeds called genizaros who were sold as slaves or soldiers to the Spanish captains by other tribes. They often did most of the fighting with hostile Apaches and Comanches who raided the settlements that buffered Santa Fe.



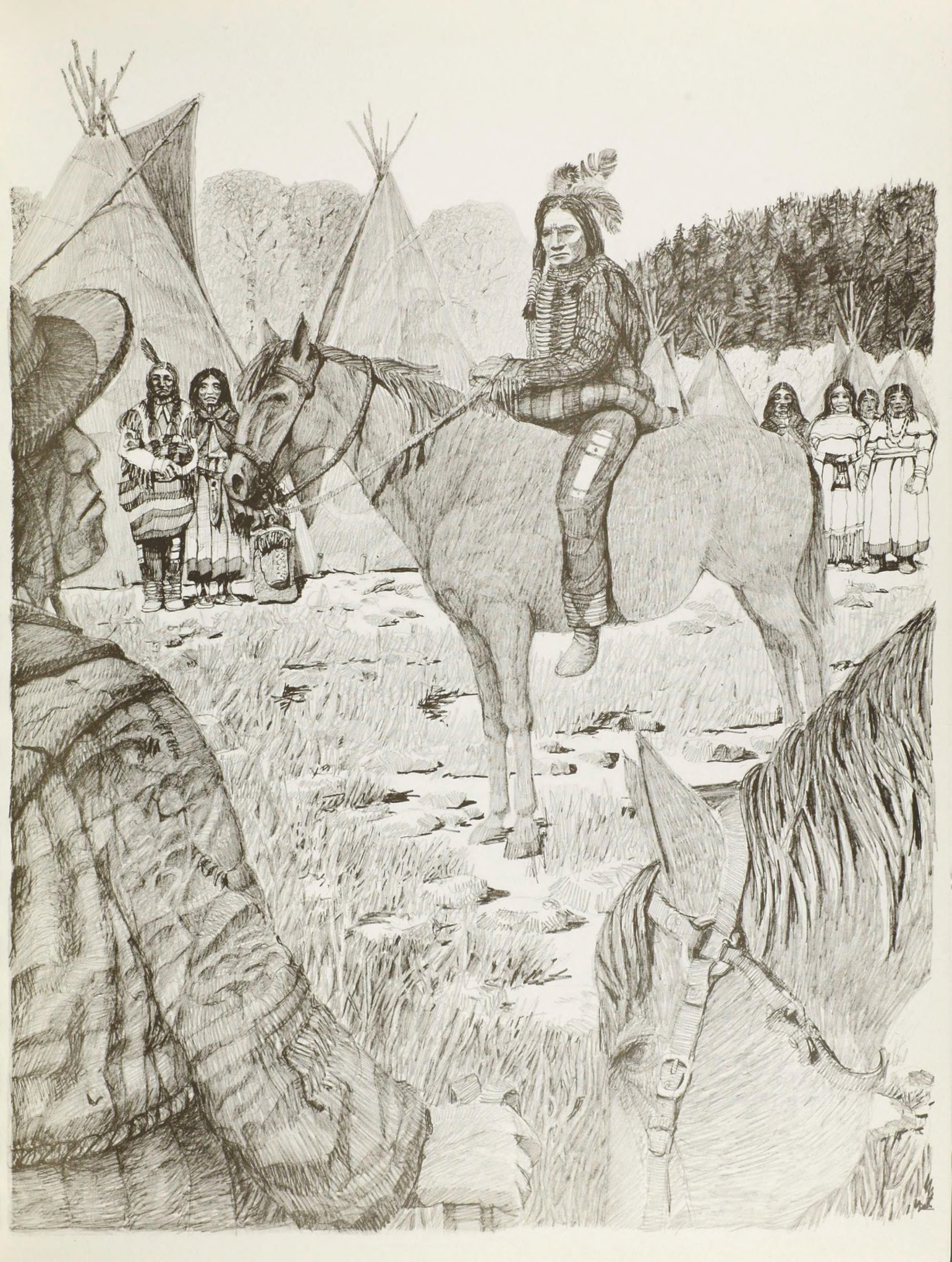


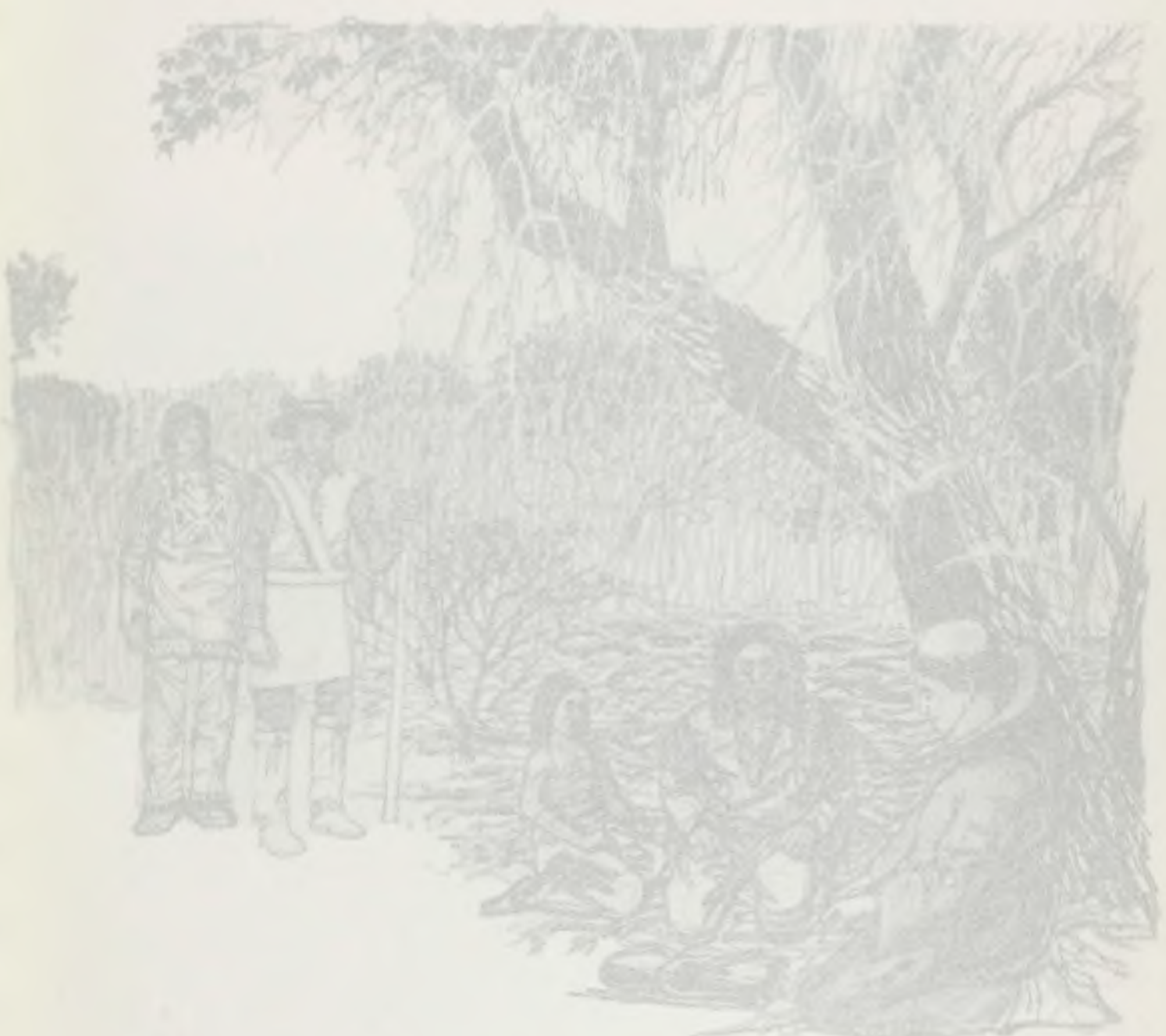
As the twelve men move onto the Colorado Plateau, they climb into the beautiful high country along a route earlier established by Spanish traders among the Utes.





Meeting with Yutas Sabaganas at Grand Mesa. The padres preached to the Utes and ask for guides into the unknown territory of the Comanches Yamparicas. After trying to discourage the explorers away from their northern enemies, the Sabuaganas finally let them take two Timpanogotzis Utes (from present-day Utah Valley) as guides to the north and west.



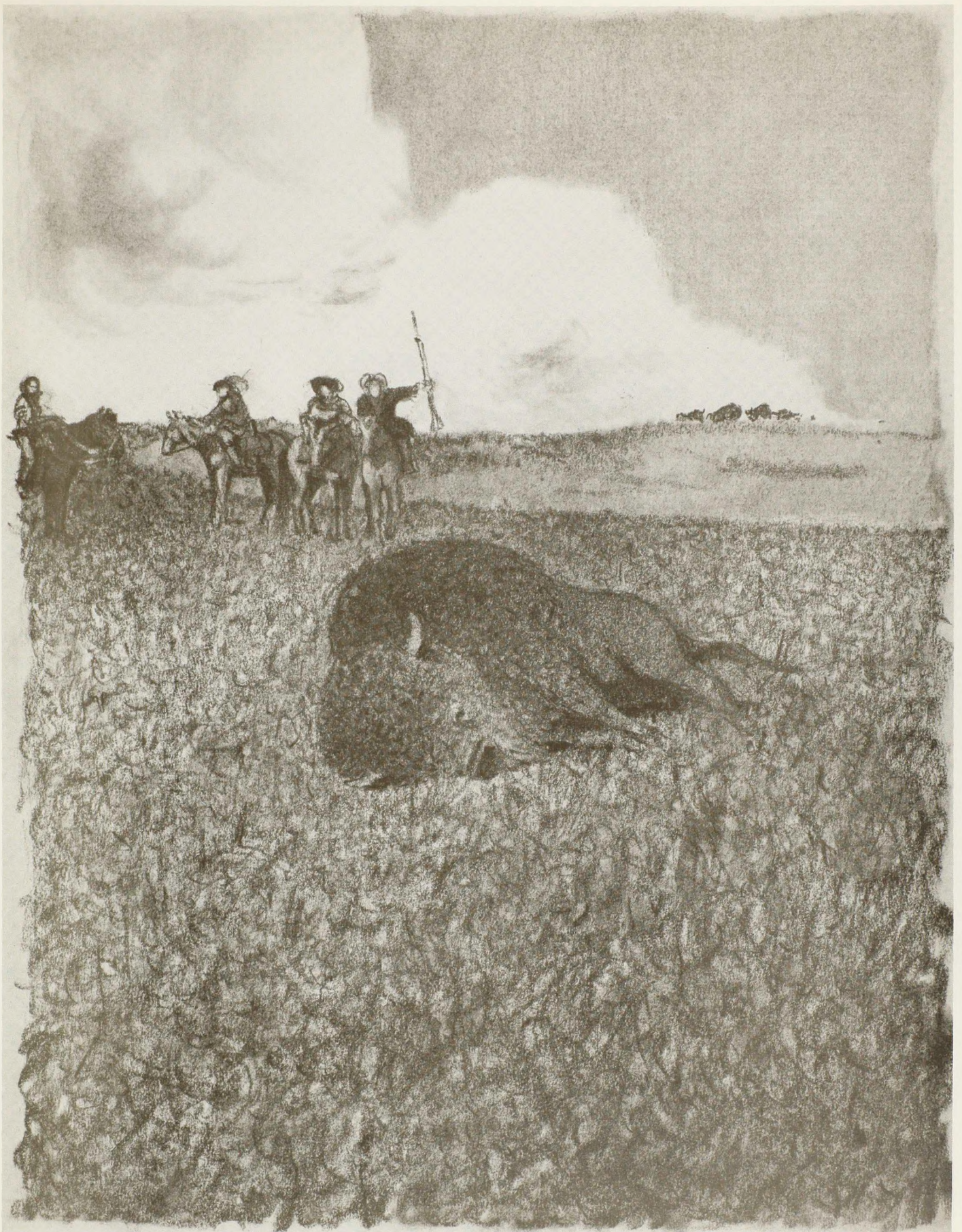


Silvestre and Joaquin (a young boy), two Timpanogotzis, reluctantly agree to guide the padres into Utah. Their presence here, two hundred miles from their home, indicates the great mobility of the Indians here, even the Timpanogotzis who had no horses.





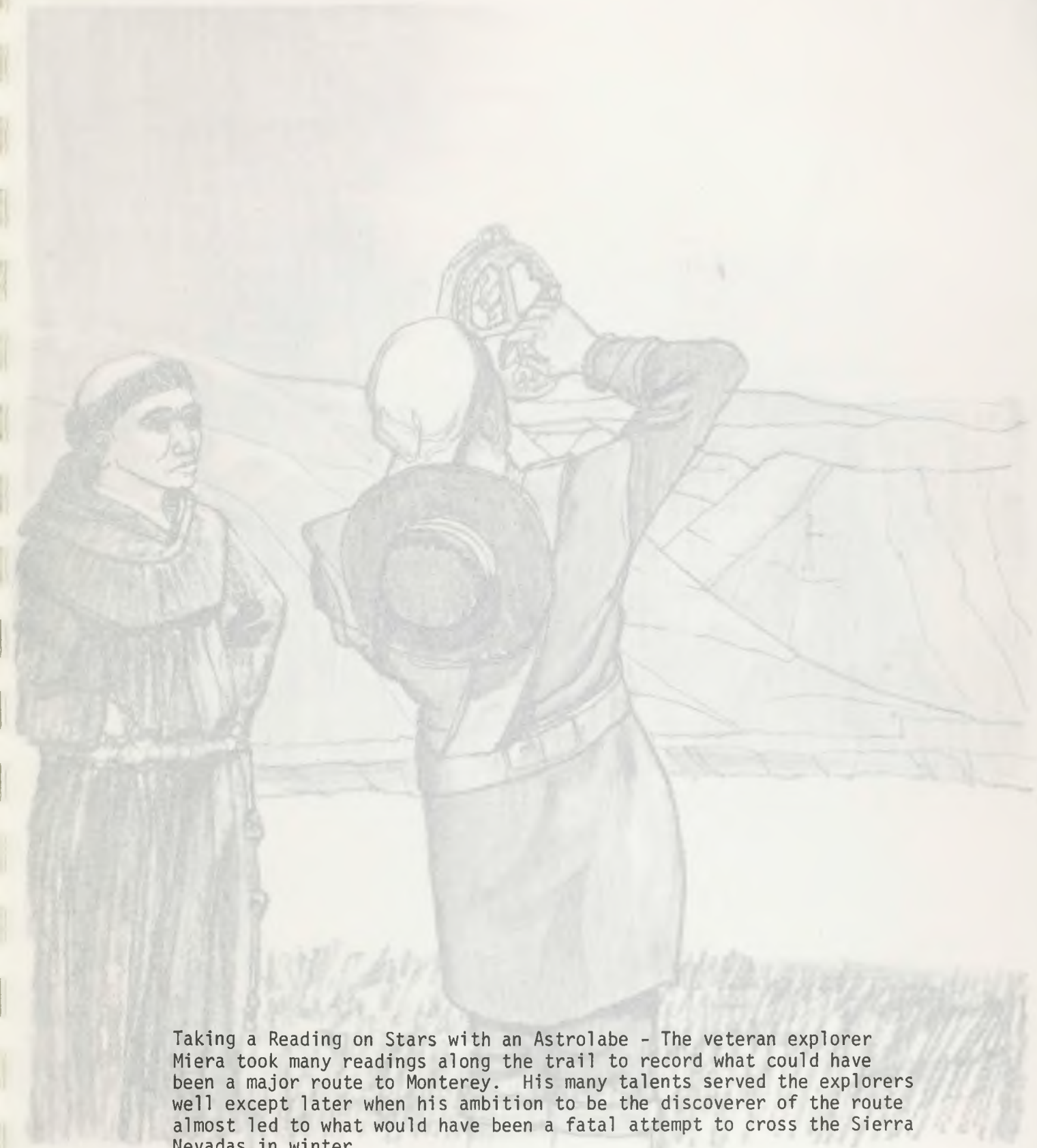
Still afraid of being attacked by the Comanches Yamparicas, the explorers found a sign of hope when they encountered a buffalo herd. With a fresh supply of meat, the men were able to face their first major obstacle, the Green River near Vernal.





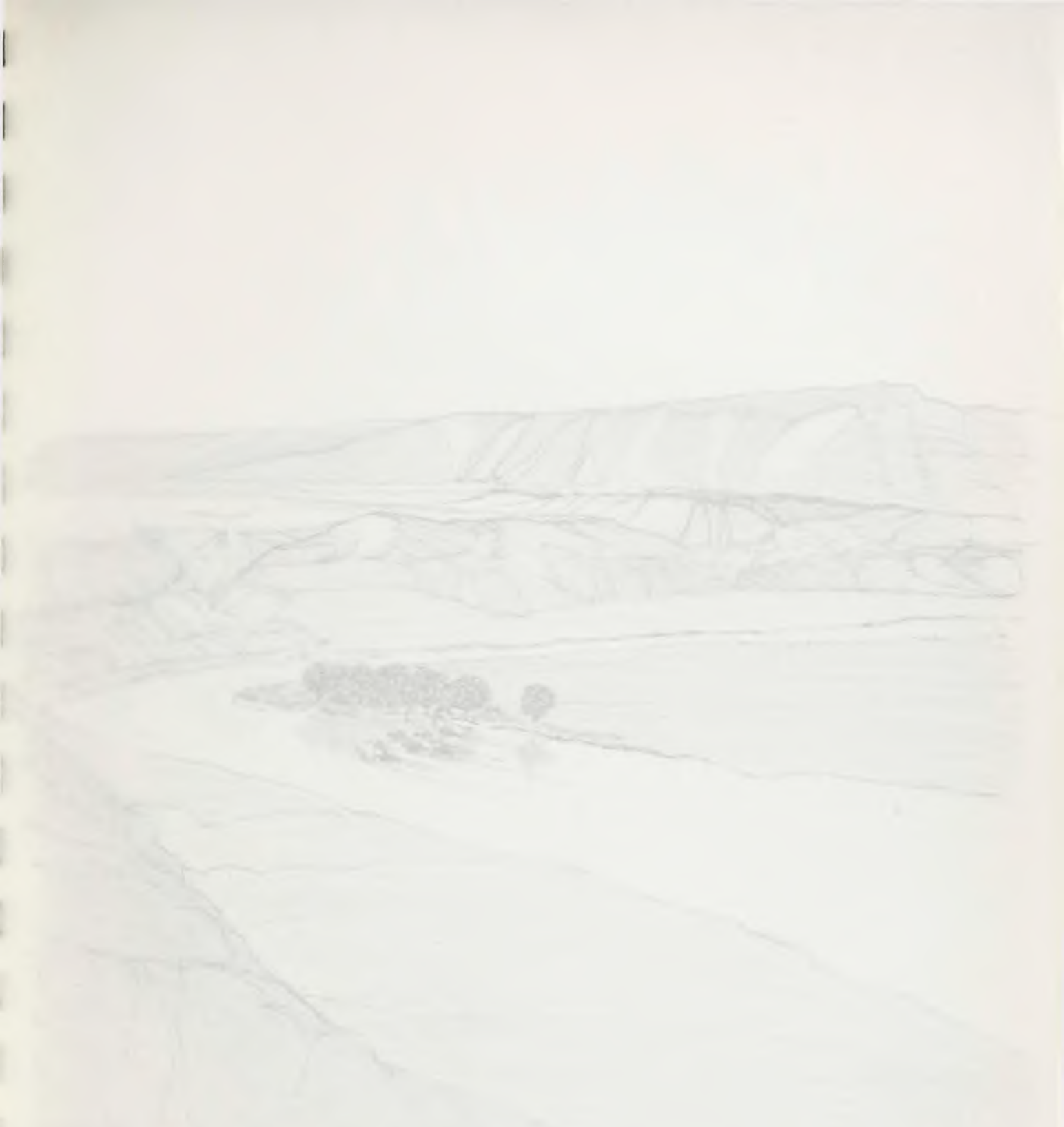
Before crossing the Green River, Joaquin, like any boy his age, is eager to try his hand at racing. Unfamiliar with horses, the Timpanogotzis Ute loses control and the horse breaks his neck while Joaquin loses face. Incredibly, the horse survives for several days, long enough to travel the length of the Uintah Basin.





Taking a Reading on Stars with an Astrolabe - The veteran explorer Miera took many readings along the trail to record what could have been a major route to Monterey. His many talents served the explorers well except later when his ambition to be the discoverer of the route almost led to what would have been a fatal attempt to cross the Sierra Nevadas in winter.





Crossing the Green River - Here the fourteen explorers met their first major obstacle at this ford. From this point westward across the Uinta Basin, the group proceeded fearfully for they were in danger from Shoshone raids.



Silvestre Calling Out in the Night, "We're Not Comanches!" - As the padres approached Utah Valley, they saw smoke rising on the other side of the ridge. Afraid that the Utes were mistaking the padres for Comanche enemies, the fathers had Silvestre call out his greeting so the Utes would not mount a defensive attack against them.

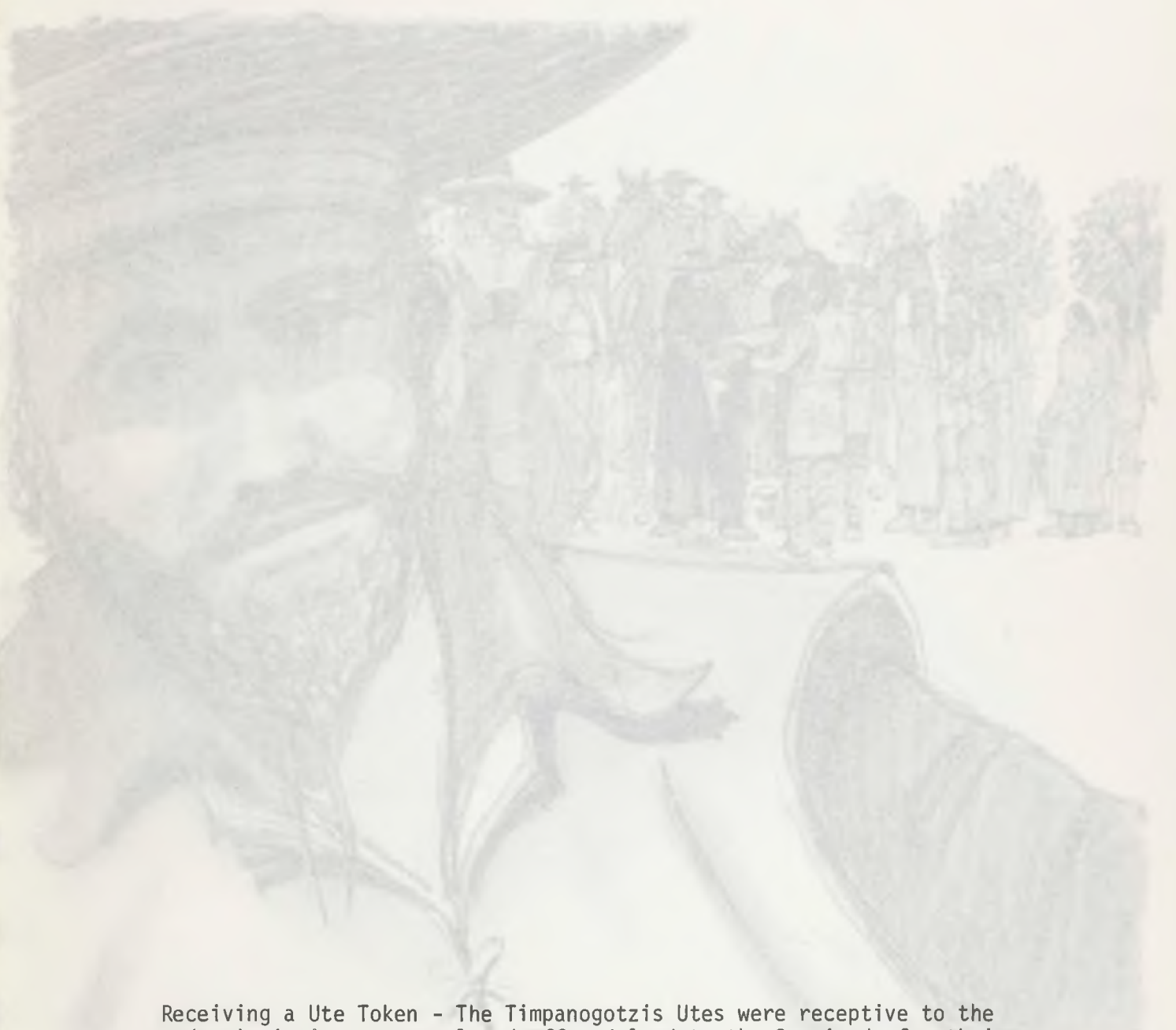




Entering Utah Valley - As the fourteen men entered Utah Valley, they overlooked a broad beautiful vista where Indian villages dotted the shore of a large lake. Here the padres had great hopes of creating a major mission, maybe as large as Santa Fe.

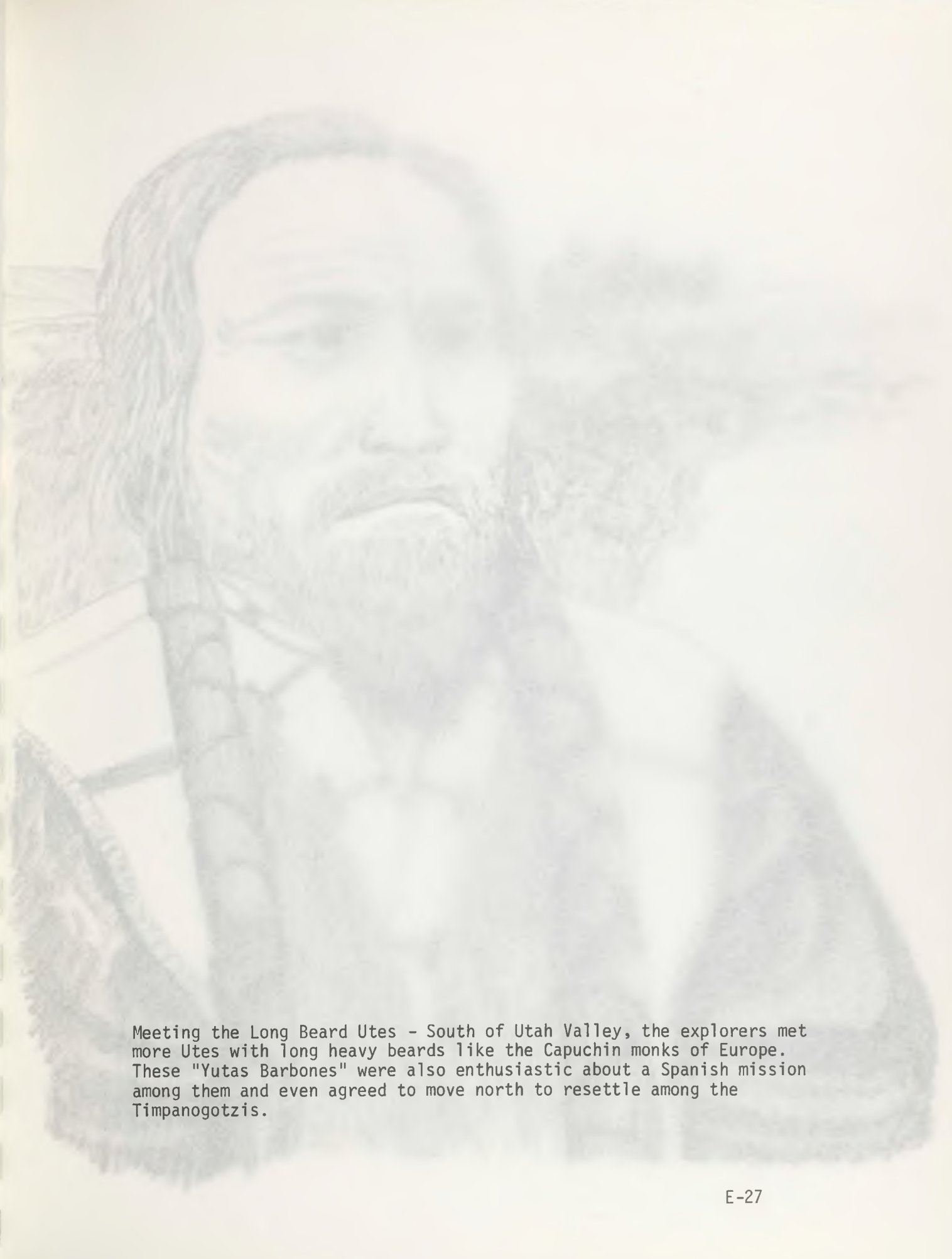




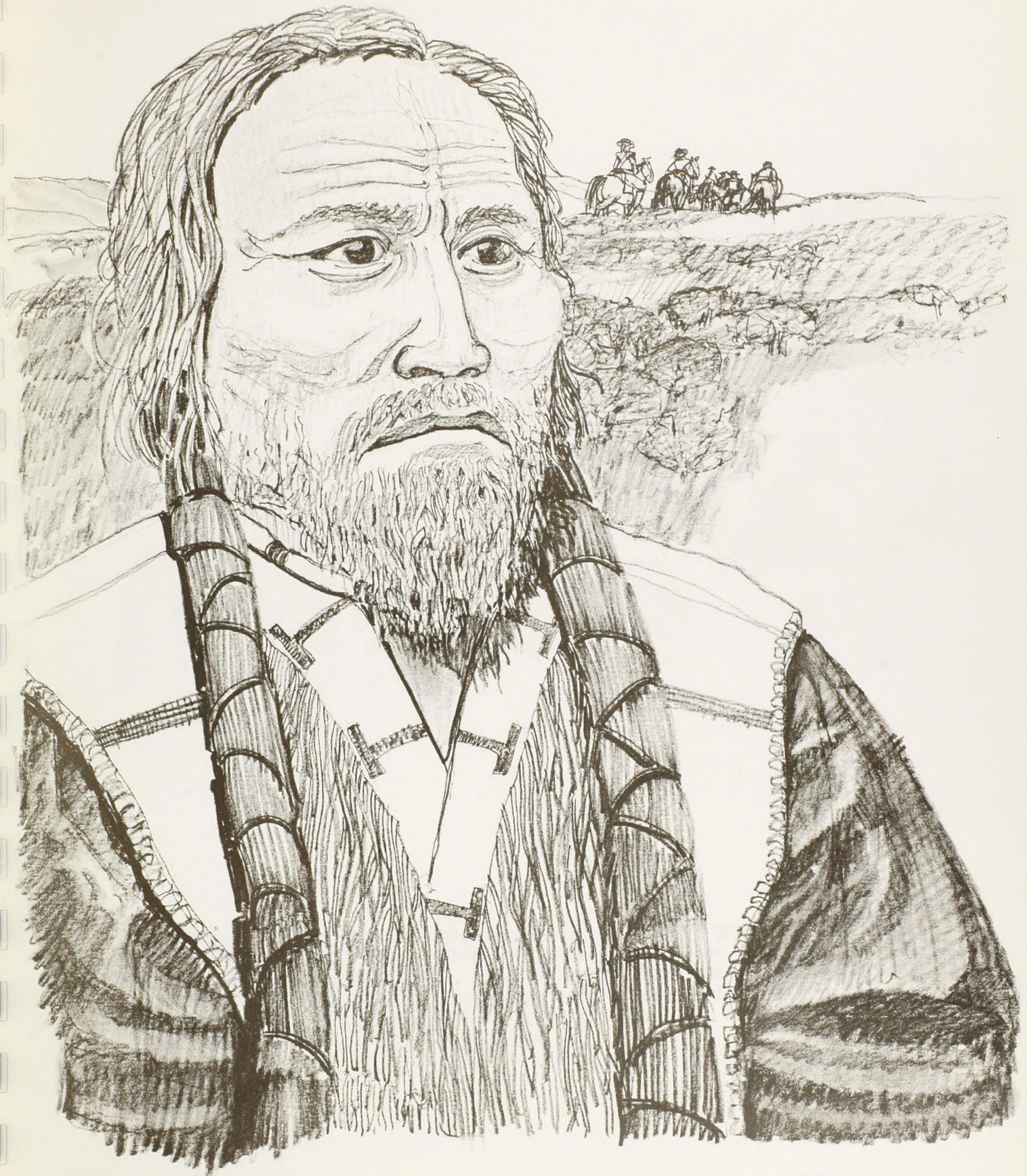


Receiving a Ute Token - The Timpanogotzis Utes were receptive to the padres' missionary appeal and offered land to the Spaniards for their mission. As a token of their acceptance, they painted symbols on a cowhide to show the governor in Santa Fe their eagerness for the return of the Spanish padres to their land.





Meeting the Long Beard Utes - South of Utah Valley, the explorers met more Utes with long heavy beards like the Capuchin monks of Europe. These "Yutas Barbones" were also enthusiastic about a Spanish mission among them and even agreed to move north to resettle among the Timpanogotzis.






Throughout the Great Basin, the explorers met several groups of Paiutes living in willow wickiups. These shy people would flee from the approaching Spaniards despite their curiosity about the strangers. Those the padres did talk to gave them little help in finding a route to Monterey and had little food to trade the Spaniards who were now running low as severe cold weather set in.





Fight at Las Vegas del Puerto - As the weather grew more severe and food began to run out, so did the patience of the explorers. Simon Lucero, a servant to Don Juan Cisnero, grew obstinate to his master's orders. A fight ensued that frightened and disillusioned the Timpanogotzis guide who was showing the missionaries the possible way southwest to Monterey. Without a word, the guide left the group and returned to Utah Valley, leaving them virtually lost in a cold and barren desert.





The Casting of the Lots - A blizzard further dampened the high spirits of the explorers to the point of despair. The padres felt satisfied with the possibilities of new missions among the Utes. But the others, in particular, the captain Don Bernado Miera y Pacheco, wanted to continue to look for Monterey. After casting lots, it was determined they would return to Santa Fe and fortunately too, since they would have undoubtedly perished had they tried to cross the Sierra Nevadas in the wintertime.





Killing a Horse - With their food gone and no hope of getting help from the evasive Paiutes, the explorers had to "deprive a horse of its life in order not to forfeit our own." They were to kill five more on the trip as they began the worst part of their journey.

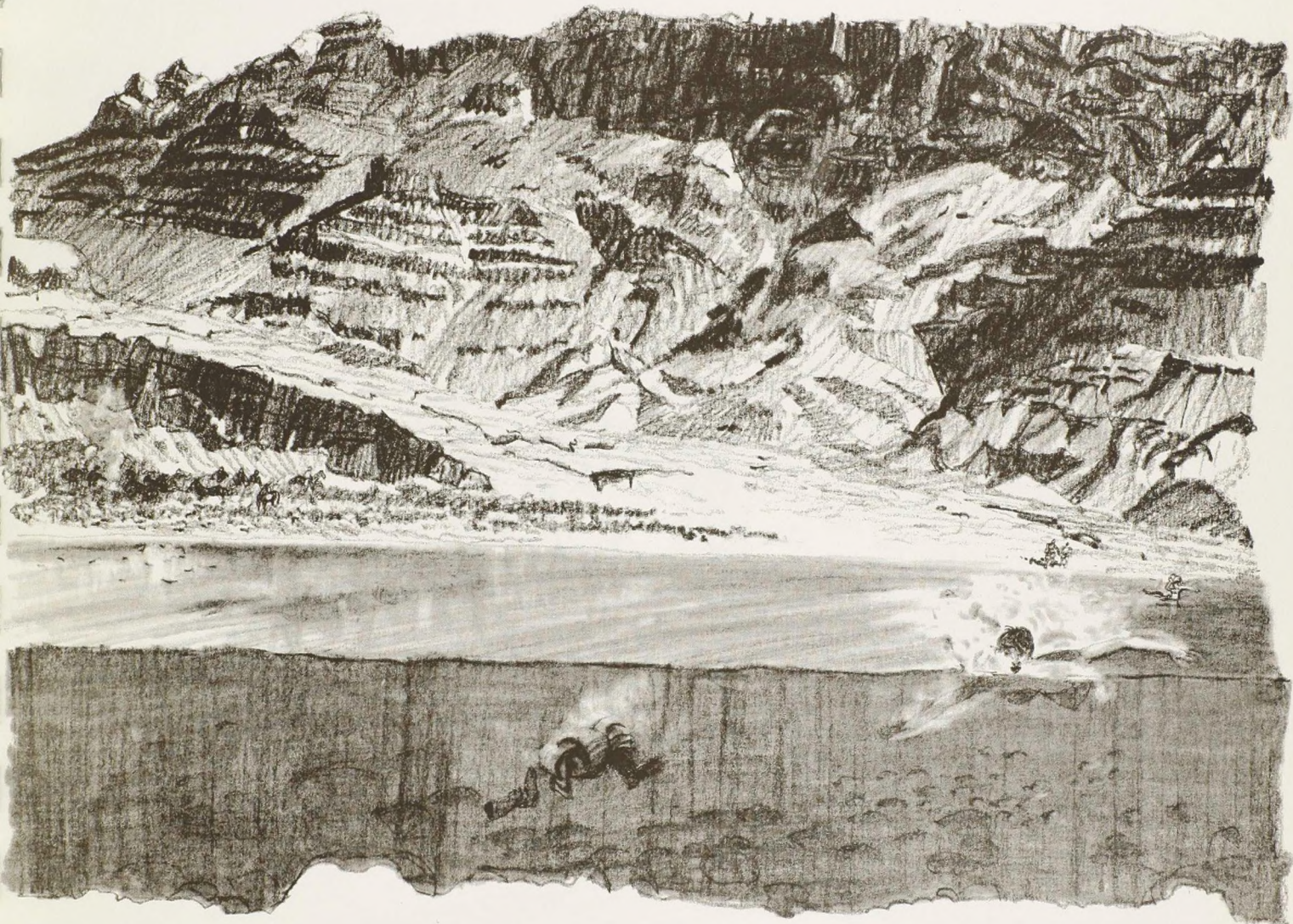


was allowed to enter
the river, the only
entrance being
to reach the first
entrance of the

After searching for
the entrance at the bottom of
the river, they tried twice to cross
the entrance, probably the
entrance to the strong current.



First Attempt at Crossing the Colorado River - After searching for several days, the padres finally found the Colorado at the bottom of a treacherous canyon near Lee's Ferry. Here they tried twice to cross the river, the first by swimming. The two genizaros, probably the strongest men of the group, lost their clothes in the strong current.





The Second Attempt - On a raft, Fray Escalante and the two genizaros pushed out from the bank but were unable to reach the bottom with their poles. After all their efforts they had to give up and climb back out of the canyon. Had they made it across, they would have found themselves in Marble Canyon and would have probably perished there.



and Lucretio Ruiz tried to cross a ford while the rest of the group

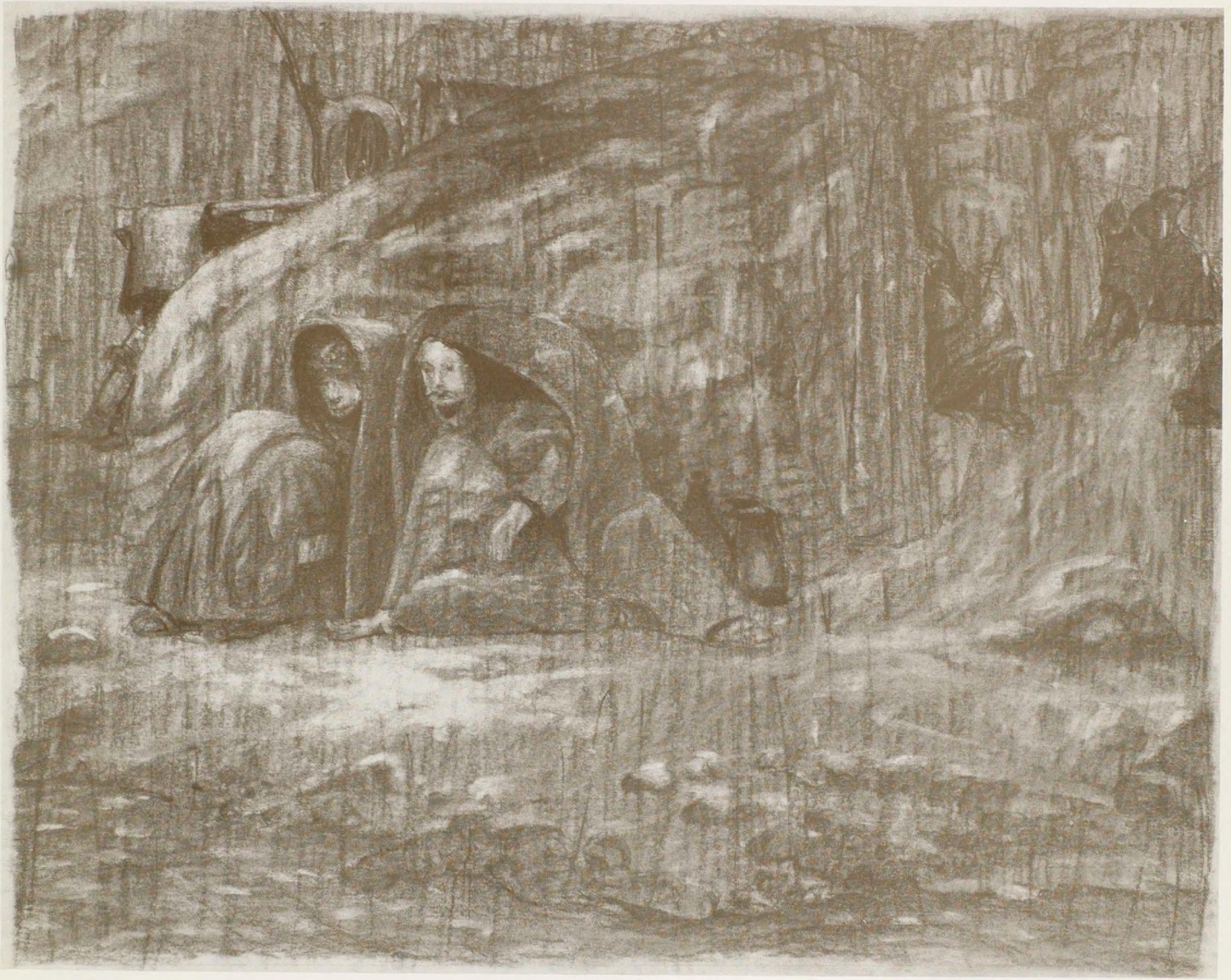


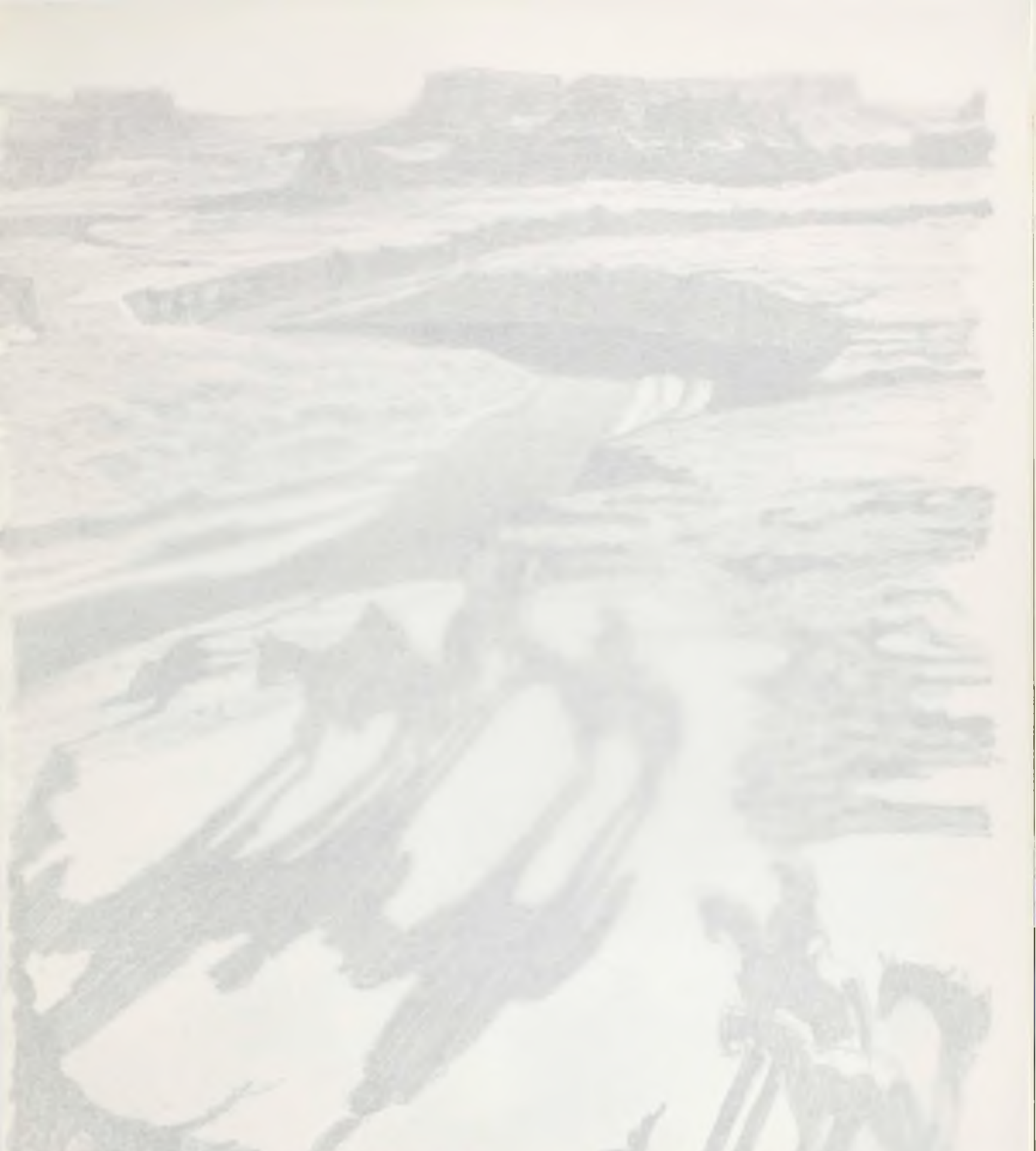
Third Attempt - Further north at the mouth of Navajo Creek, a genizaro and Lucrecio Muniz tried to cross a ford while the rest of the group waited on the cliffs above. Muniz crossed on horseback with only a shirt on his back. Leaving Felipe on the opposite shore, Muniz disappeared for three days, "following some tracks."



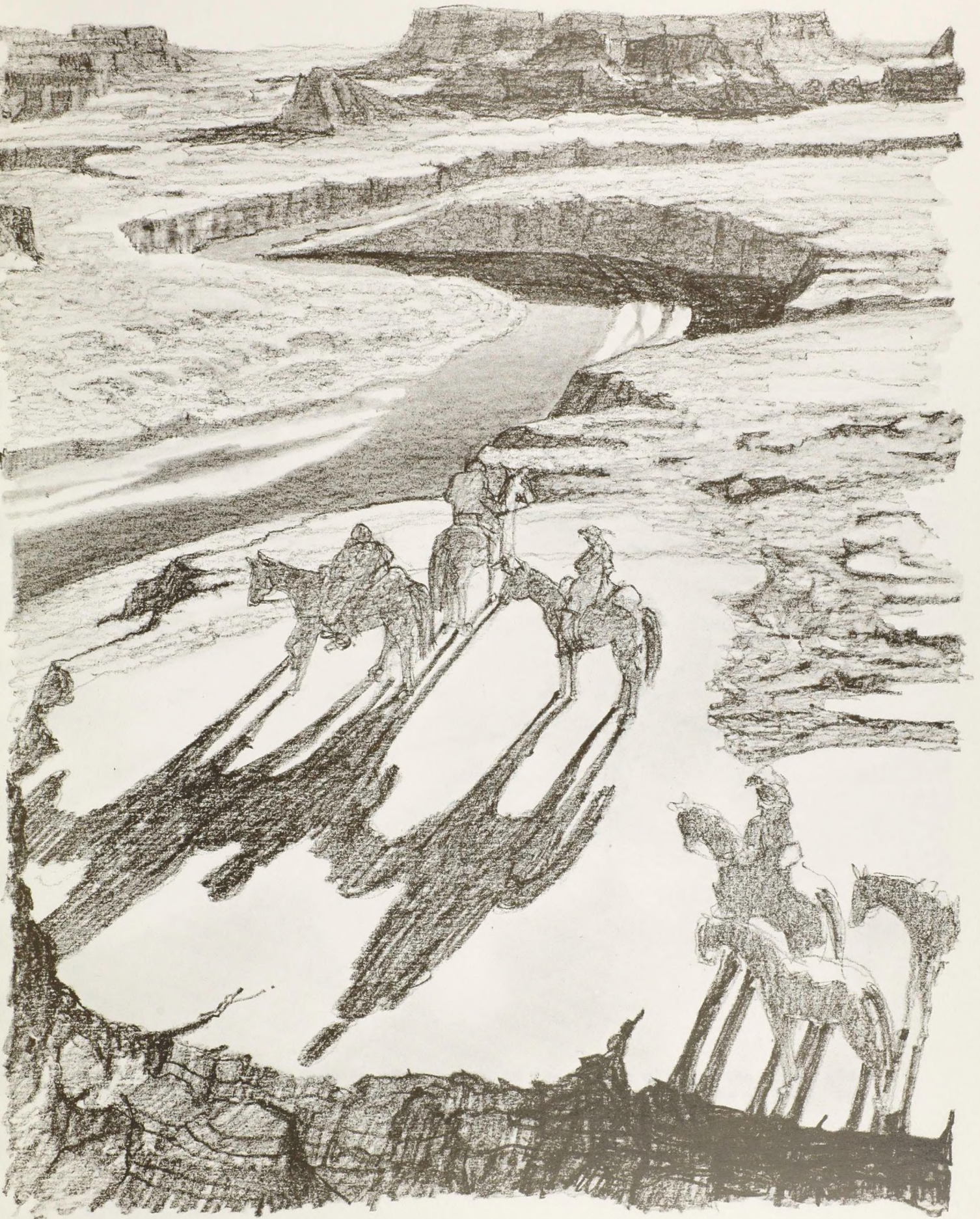


Hopelessly Caught in a Rain Storm - While waiting for Lucrecio Muniz to return from his escapade, the group waited in a bitterly cold rainstorm upstream from Navajo Creek for almost a full day. After three unsuccessful attempts and with no food left, the explorers suffered their worst moment of the whole trip. With no hope of getting out of the canyon, they sank into despair.





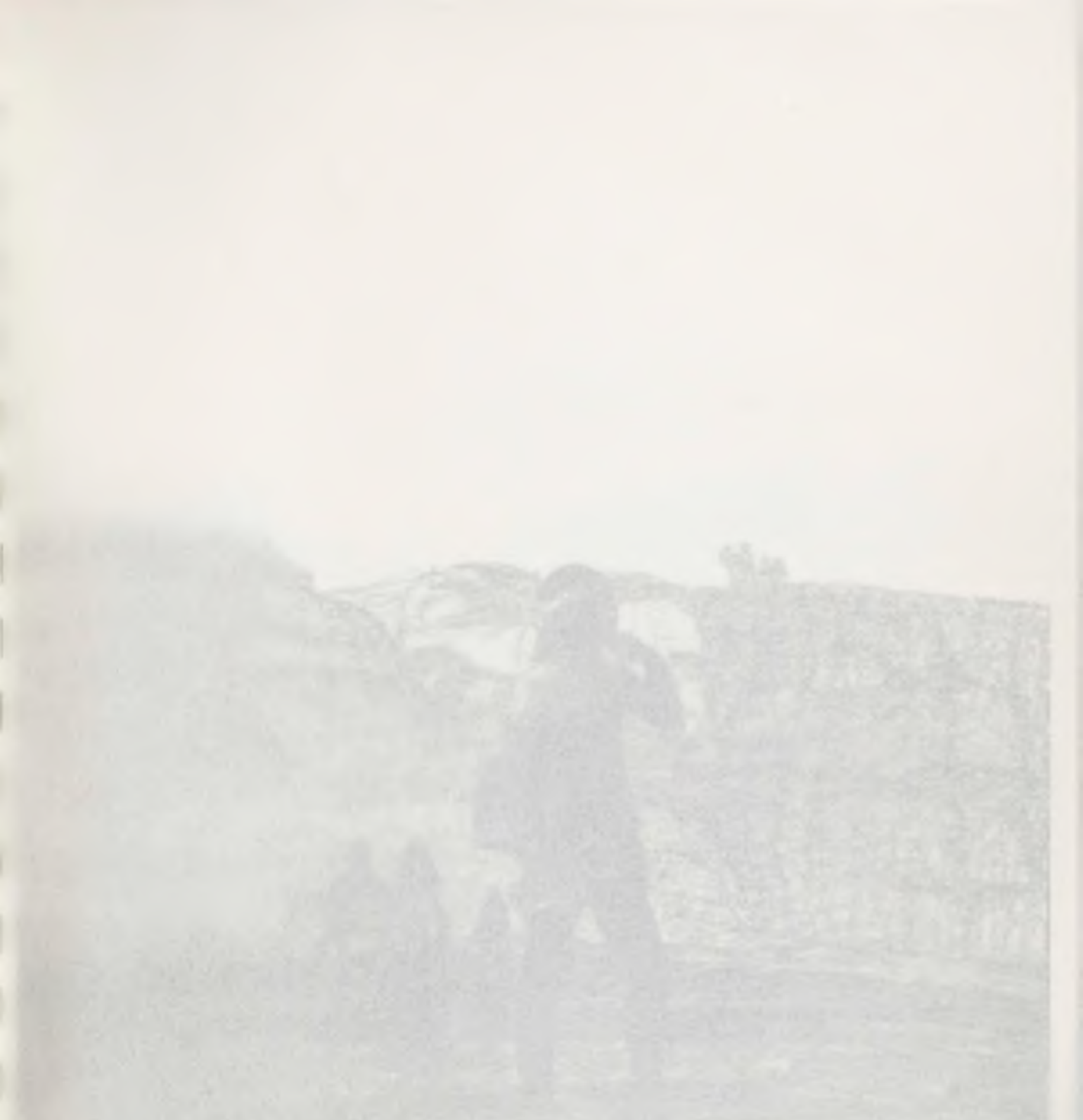
Crossing Panorama - Near the mouth of Padre Creek, the explorers reconnoitered what looked like a passable ford. Today, most of this area is under Lake Powell except for the notched buttes in the background.






Cutting Steps Down to the River - As the padres climbed the steep sides of Padre Creek, they had to carve out footholds for their mounts. The traces of these steps are now submerged under Lake Powell.






The Crossing of the Fathers - The two genizaros are the first to get across a ford of the Colorado River (near the mouth of Padre Creek) with little trouble at all. Lowering their packs by rope from the sides of Padre Creek, the rest of the group edged their horses down to the bank and easily crossed the river. To express their joy at the end of their desperate ordeal, the explorers fired off their muskets and thanked God.



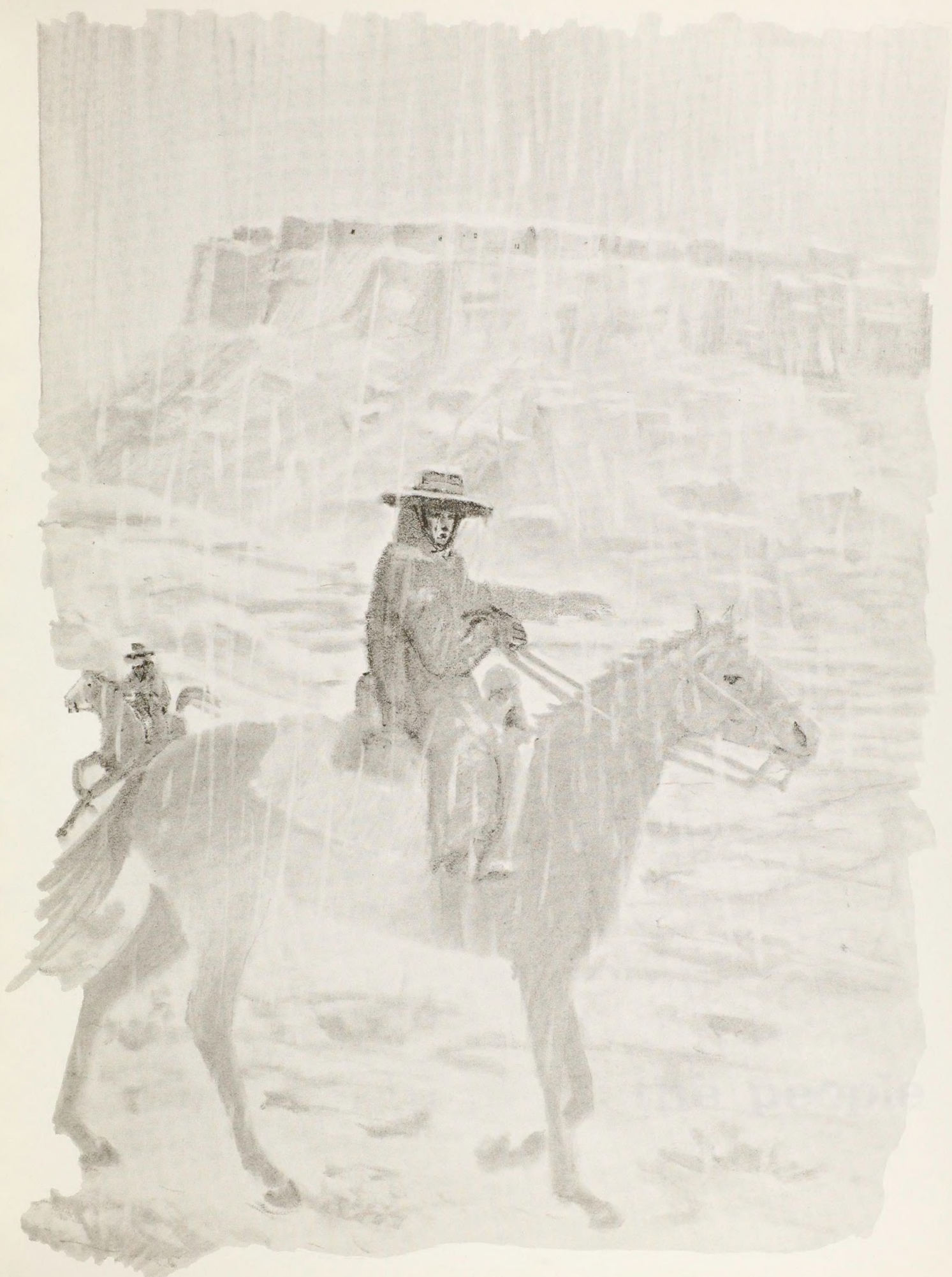


Entering Oraibi - Weak and hungry from their long ordeal in the desert, the explorers came to the Hopi Villages in northeastern Arizona. Here the deeply religious Indians warmly welcomed the padres with food and lodging though still they rejected the friar's Christian preaching. Though the Hopis only wished to be friends with (and not subjects to) the Spaniards, their independence irritated the missionaries who felt their presence blocked the way to Monterey.





Heading Home for the Base of Walpi Village - Dejected after failing, once again, to bring the "pagan" Hopis into the Christian fold, the padres and their companions headed home to Zuni Pueblo in a snowstorm. At Zuni, they recuperated from their long ordeal and finished their diary. On January 2, 1777, the padres finally returned to Santa Fe, reporting to the governor the full story of their historic expedition.



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the people

INDIANS OF THE SOUTHWEST

The tendency to look at the history of the Southwest as the story of conquistadors, explorers, and pioneers ignores a rich prior history of cultures that inhabited the area for centuries. In 1776, this vast land was the stage for not only the Dominguez-Escalante Expedition, but also for a wide variety of native American people. In fact, a civilization that lasted almost as long as the Roman Empire had already disappeared long before Columbus "discovered" America.

While Europe was suffering through the Dark Ages, the Anasazis led peaceful lives as farmers and craftsmen among the mesas and canyons of the Colorado Plateau. These people were the first of whom we have any evidence of settled culture here, though the earlier Paleo Indian big game hunters and Archaic hunter-gatherers left a few traces of their simple style of life at campsites near the San Juan and Colorado Rivers.

Villages of the Anasazi or "Ancient Ones" as they are called by the Navajo were present as early as the time of Christ. Shelter and other aspects of material culture had evolved beginning with the use of caves and pit-structures in open sites associated with slab-lined storage bins of the pre-ceramic Basketmaker approximately A.D. 1. The pit-structures of one form or another continued in use through all periods of Anasazi cultural development.

About A.D. 500 pottery began to appear and by approximately A.D. 800 Anasazis were building surface masonry dwellings. During subsequent periods pit-structures became more specialized as "kivas" and were probably used primarily for male religious ceremonies. This is based solely on similar structures among the Hopi in historic times.

At Mesa Verde near Cortez, Colorado and elsewhere one can see the evolution of pit-structures as houses and "kivas" and the introduction of surface masonry. At numerous excavations throughout the southwest, archaeologists have discovered increasing sophistication of pottery manufacture and other aspects of the Anasazi material culture. The changing styles have been dated by means of both radiocarbon and tree rings. The Anasazi cultivated beans, corn and squash and domesticated dogs and turkeys, following a sedentary lifestyle since before the time of Christ. For more than seven hundred years, these cities thrived, while the modern southwest cities of the European pioneers have been here for an average of only 150 years.

Around the end of the 12th Century, the mesa top villages began to move onto the cliff ledges of Mesa Verde that were carved into the rock by wind and water. The reason for such a move into a more inaccessible and uncomfortable site was most likely for defense against the early marauding predecessors of the Apaches and Navajos, although this is not universally accepted by archaeologists. Here are impressive apartment houses forming compact villages that blend into the colors of the cliff. The Anasazis were perhaps the only civilization ever to construct residences on scenic hillsides and enhance them in the process. The kivas' roofs form plazas near the edge of the cliff where most of

the life of the village took place. At the back of the wide, open ledges were rooms stacked in terraces almost to the high sloping roof of the caves. These were used primarily for sleeping and grain storage.

Apartment houses at Mesa Verde went as high as three stories and contained 50 rooms. At Chaco Canyon, the Pueblo Bonito represents the highest state of pueblo masonry, with stones fitted so carefully that a knife blade can scarcely be slipped into the joints. This D-shaped structure contains 800 rooms and is constructed like a coliseum with a sheer five-story wall on the outside that terraces down in the middle to one-story rooms that surround a courtyard. This city shows the tight-knit communal life typical of these ancient people.

Other abandoned pueblo cities are scattered in the Four Corners area, such as Hovenweep, Aztec, Bandelier, Pecos, and Navajo National Monument. Close to the Dominguez-Escalante trail are Mesa Verde, Lowry Ruins close to Dove Creek, Colorado, and the Bureau of Land Management's development of the Dominguez-Escalante Ruins (first ruins in Colorado seen by white men: the two padres) near Cortez. Of great interest also is a ruins site, seen by the explorers that remains undiscovered somewhere close to Randlett, Utah.

The ruins of Mesa provide only a vague and scant picture of their way of life. Although they did not build great monumental architecture such as was being built in Europe at the time, their pueblos offer ample evidence of an urban lifestyle. A relatively peaceful existence is implied by the lack of evidence of mass burials, the presumed aftermath of war.

After less than a hundred years on the cliffs, the Anasazi moved out of the Mesa Verde, Aztec, and Chaco Canyon cities. Why they left hasn't been fully discovered, although a twenty-five year drought is the most probable reason, in addition to increased enemy raids. Another reason could be that after 700 to 800 years of farming and cutting mesa top timber for structural beams, the thin and irreplaceable topsoil of the denuded mesa gradually washed away, advancing arroyo cutting with subsequent lowering of valley water tables. Today, with modern earth movers and low regard for the balance of nature, we can do it much faster.

Where the surviving Mesa Verde Anasazi went is unknown, though it is highly probable that they moved south to join the Pueblo Indian groups already living along the Rio Grande River in New Mexico. Here they were absorbed into those cultures, leaving no trace. The Hopis (in Arizona) are thought to be direct descendents of the Anasazi groups that abandoned the ruins in Navajo National Monument west of Monument Valley.

In the 18 New Mexican pueblos that stretch from Taos in the east to the Zuni in the west, Indian populations have been farming the land around the San Juan River for the past 2,000 years. Thousand year old Oraibi, at the Hopi Village in Arizona, is the oldest continuously inhabited village in North America, although Acoma, or the sky city, may be almost as old. These villages resemble the earlier Anasazi dwellings, though the architecture of the apartment houses is not so stylized.

When the Spaniard Father Marcos de Niza first saw the Zuni villages in 1539 from a distance, he felt such a developed village must contain great wealth and believed these were the fabled "Seven Cities of Gold or Cibola." Coronado, hearing this report, set out to conquer the pueblos and steal their wealth. In 1540, his conquest yielded nothing but power over an agricultural people. His forays extended from the Hopi villages in Arizona to the Rio Grande Pueblos and Plains Indians to the east. After killing hundreds of Indians, he left the southwest in 1542.

This poor beginning led to bitterness in the relations between the Spanish and Pueblo groups after Juan de Onate colonized New Mexico in 1598, with his first headquarters at San Juan Pueblo. In 1629, Franciscan Padres began an extensive missionary program throughout New Mexico and the Hopi villages around Oraibi, Arizona. Conversion by any means, including force, was considered justified by the early Spanish conquistadors. By 1680, however, the humiliated pueblos grew hostile toward the Christian teachers and, though previously independent of each other, organized a revolt that drove the Spaniards in retreat to El Paso, leaving many Franciscan martyrs behind. The Apaches, Utes and Navajos now had horses, thanks to the Spanish, and began more fatal harassments of the Pueblos. A long drought weakened them further so that when the Spanish returned under Diego de la Vega in 1692, the Pueblos fell with few problems.

The Hopis, however, managed to escape the Spanish drive and have remained independent of colonizers and other white culture up to this day. The Hopis live in a remote area of northern Arizona on three distinct mesas (called First, Second and Third). Each village contains separate matrilineal/matrilocal clans (meaning that lineage and ownership is traced through the mother and that a husband would move into his bride's clan). These clans are semi-isolated from each other by the three mesa cliffs and several miles between. Each clan has its own chief, organizes its own rituals, and cultivates separate fields below the mesas. Here they grow corn, beans, and squash, and tend introduced fruit trees. Much of Hopi agriculture is based on dry farming. Different factions exist, even on the same mesa, so that several independent villages live side by side. These people made hardy by the daily descent down the rugged mesa cliffs to the fields, have held on to their culture with few disruptions from the outside world.

Their elaborate religion involves the famous Snake Dance and Kachina dolls who represent ancestral spirits. With their deep beliefs in a religion that is more than folk mythology, it is not surprising that the Hopis would reject Christianity as if it were just another cult. While visiting the Hopis, tourists should obtain permission from the governor of each pueblo before entering the older villages. Old Oraibi on First Mesa and Walpi Village (under restoration) are restricted to certain members of the tribe. As in the other pueblo villages, tourists must observe etiquette and rules covering photography and sketching.

The New Mexico Pueblo Indians, though not as forcefully as the Hopi, have rejected much of Spanish and American culture. Although they have adopted certain technological developments such as sheep and new tools for farming, Pueblo social organization and ritual remain for the most part unchanged.

The Zuni Pueblo, the first to be conquered by the Spaniards (and, therefore, the village with the earliest contact with European culture) has recently restored the old mission where the initial idea for the Dominguez-Escalante Expedition was conceived. A Zuni artist is now completing a series of murals inside the mission depicting the essentials of their ancient religion. These paintings, juxtaposed with Catholic Stations of the Cross, demonstrate the power of Indian concepts to survive. The Zuni Mission, together with its murals, represent one of the primary visitor sites on the Dominguez-Escalante Bicentennial Trail.

The San Juan Pueblo, Juan de Oñate's first headquarters in New Mexico, is a good example of the Pueblo Indians who have accepted at least superficially, modern society and preserved traditional crafts. This village is headquarters for the Eight Northern Pueblos and is recommended as an orientation place for visitors before visiting the other seven pueblos north of Santa Fe.

Reassertion of some traditional cultural elements can be seen in renewed Indian interest in old arts and crafts (prompted in part by a lucrative tourist industry), an annual harvest and social dances. Still dominating most villages (except Hopi) are Spanish churches built of adobe. In turn, the Pueblo Indians have deeply affected the face of the southwest where adobe style construction dominates many cities and towns, from private homes to opera houses and government buildings. Santa Fe displays an abundance of pueblo adobe style used extensively throughout their 350-year history, adapted even to modern architectural construction. As a result of the Indian influence, the town and much of New Mexico, has a strong regional style. Probably nowhere else in the west have the cultures of the Indians, pioneers and Spaniards mixed so well together and found a suitable expression in the man-made environment.

Other tribal cultures have played a major part in the history of the southwest and figure prominently in the Dominguez-Escalante story. The Athabaskan Apache and Navajo are relative newcomers to the southwest (ca. A.D. 1500), from the region of western Canada. The Navajo, formerly nomadic hunters and gatherers, now have the largest reservation and tribal population in America. Adopting agriculture from the Pueblo and sheep herding from the Spanish, they occupy land ranging from forests to deserts in northern New Mexico, Arizona, and southern Utah.

The Navajo had many conflicts with the Spaniards and Mexicans from the time of the missions until the middle of the 19th Century. Both groups raided Mexico in search of slaves, a practice that enraged the Navajos and their Apache cousins into making deadly reprisals. It

wasn't until the late 1800's, however, that their basic nomadic life met its ultimate challenge from the United State Army. In 1868, Col. Kit Carson seized the Navajo stronghold at Canyon de Chelly in Arizona, and eventually forced the "Long Walk" of 300 miles to Fort Sumner in eastern New Mexico. From there, the Navajo were later allowed to return to their lands, after signing treaties, to find the herds and farms destroyed by the Army and the more productive sections taken by settlers and the railroad. However, the continued farming and sheep herding and began to master much of the arts of their Pueblo neighbors such as jewelry making, basketry, and weaving. Today, the Navajo is one of the more successful of the reservation tribes though their average income remains far below the federal poverty level.

Similar to the Pueblo and Hopi villagers, Navajo life is governed by the clan-based matrilineal/matrilocal extended family living in seasonal "hogans." The hogan is not merely a home, but part of their religion which explains why government attempts to provide them with modern frame houses have failed.

Navajo relations with the Spaniards and pioneers have always been difficult; Dominguez and Escalante feared them as much as the Apaches and Comanches. The obvious reason for the misunderstandings has been the hostile infringement first by the Spanish followed by the U.S. Army. This was followed by one "nonsensical" act after another instituted by the Bureau of Indian Affairs who until recently refused the counsel of anthropologists. Navajo culture which had apparently undergone rapid change from the beginning of their contact with the Pueblo was difficult to understand. These Indians led lives based on limited warfare and continual conflict over hunting territories. The highest bravery in battle was to score coups, touching the enemy instead of killing him. Of course, settlers and Spaniards came from cultures where war was total and a raid from Indians demanded full revenge.

A major source of conflict was religious. The Spanish colonizers saw the Indians as pagans who needed to be saved by Christianity. After attempting to convert the Pueblo groups, through force, the Spanish fathers looked to the California Indians and to the Utes and Paiutes of the Colorado Plateau as likely prospects for their missionizing. An important difference of the Dominguez and Escalante Expedition was the peaceful method employed. The only weapons the padres took were small hunting muskets. The Dominguez/Escalante diary of 1776 represents the first attempt to understand and describe in detail the Ute and Paiute cultures. Its thoroughness helped the Uintah Utes win a large legal settlement in the 1950's for lands taken from them.

The Utes of Colorado who also acquired the horse from the Spanish during the 16th Century began to hunt larger game over broad ranges much like the Plains Indians. The horse also broadened warfare as their hunts took them deeper into the territory of the Apache and Cheyenne. The broadening contacts with other tribes increased trade among all tribes in the region. The Utes in the Uintah Basin and Wasatch Mountains, in contrast, were slow in acquiring the horse; hence their traditional way of life remained unchanged. They hunted

small game, fished the mountain streams, and gathered pinon nuts and other plants. While the Colorado Utes were living in portable tipis, the Utah Utes lived in willow wickiups. They were less hostile toward the Spaniards and more open to the idea of missions in their homeland. However, the Spanish Fathers were unable to return, so the Utes of the Uintah Basin remained much the same until the Mormon settlers came in 1847 and deeply affected their way of life.

Utes in both Colorado and Utah suffered many losses as settlers and miners began to take away, in the face of some resistance, much of the choice land of the Colorado Plateau. All have been confined to reservations on only a fraction of their former territories. The Ute Mountain Indian Reservation of southwestern Colorado is for the most part located on barren land (in contrast to the rich lands they once held) similar to the Navajo.

The Southern Utes, however, are located on the lush green lands of the San Juan Mountains, an area they have been able to develop for recreation such as fishing, camping and horseback riding. The Uintah-Ouray Utes, in turn, have built a motel and recreation complex called Bottle Hollow in the middle of their Uintah Basin Reservation in northeastern Utah. Though much of their land has been taken over by farmers in this region, these Utes still have some land among the tributaries of the Green River, recognized by Dominguez and Escalante as excellent sites for settlement. The Green River and the high Uintas from which it flows, provide scenic, rugged adventure trips that the Utes have been able to develop as part of their economic survival. Though still far from rich, the Uintah-Ouray Utes are generally more solvent than many tribes as the result of a large settlement paid by the U.S. government for lands taken by early settlers. The Dominguez-Escalante diary, which describes this territory, was used as convincing evidence in winning the settlement.

Dominguez and Escalante were the first explorers to observe the southern Paiutes who roamed over a large area of western Utah, northern Arizona, and eastern Nevada. Occupying the Great Basin deserts normally too poor for farming, the Paiutes survived through the exploitation of total resources including small game, plants and insects. Where farming was possible, on the lands of the Kaibab Plateau and the Virgin River Valley, the Paiutes used elementary irrigation. Dominguez and Escalante were impressed with the farms they observed at present day Toquerville, Utah. Later, settlers in southern Utah and slave traders using the Old Spanish Trail (which is part of the Dominguez-Escalante trail) disrupted long established patterns of Paiute Land control, leading to a series of misunderstandings, minor uprisings, and military reprisals. Today, the Paiutes survive on small, scattered reservations with little opportunity or means to retain their previously resourceful culture.

A greater understanding of the territory is one of the important benefits which can come from visiting the Dominguez-Escalante Trail. All these tribes have adapted, to some degree, to the modern world. All retain some elements of their aboriginal culture. Everywhere in the southwest the old traditions, especially their attitude toward the land,

are present. The Pueblos of New Mexico, while practicing Christianity, still maintain their kivas as ceremonial places of worship. The artwork, celebrations, and farming of the Hopi show their close ties to the land. Navajo rugs and jewelry take their beautiful colors and materials from the earth. Ute dancers show their special dependence on the bear and deer which they respect as creatures, who, like themselves, have a defined place in the natural order. The survival arts of the Paiutes can still be glimpsed at their remote reservations in western Utah, a sometimes harsh land (as Dominguez and Escalante experienced), that demands a unique set of skills from its inhabitants for survival.

PEOPLE MAP

One section which would be illustrated in the commemorative ramada would be the people, primarily the Indian people, and here on this map we see the Indian tribes as they were distributed at the time of the Dominguez and Escalante Expedition. The Pueblo peoples were distributed in the south, along with the Navajos and Apaches. The Ute Indians were northward in western Colorado and the northern part of Utah. the Paiutes were in the west-central and southern part of Utah. These are the primary Indian groups contacted by the padres.

Our knowledge of the location of the Indian cultures in the southwest of 1776 comes almost exclusively from the diary of Dominguez and Velez de Escalante. Although their contacts with the Indians were the most extensive of any explorer until the 19th Century, the padres were not able to get an accurate idea of the boundaries, therefore this map has been purposely left vague. Actual contacts with tribal groups (or reports from others of group locations) are marked by the D-E symbol with the Spanish name the padres used to describe them next to it in lower case letters.




In parentheses are the modern names of these Indians as verified by Omer C. Stewart's extensive research into the oral histories of the Plateau Indians. The upper case letters and dark shades indicate the homelands of the various tribes in 1776, while the lighter shades give their approximate range of travel. This is only approximate, as obviously seen by the padres contact with Yutas Muhuachis in territory far to the west of their usual hunting grounds.

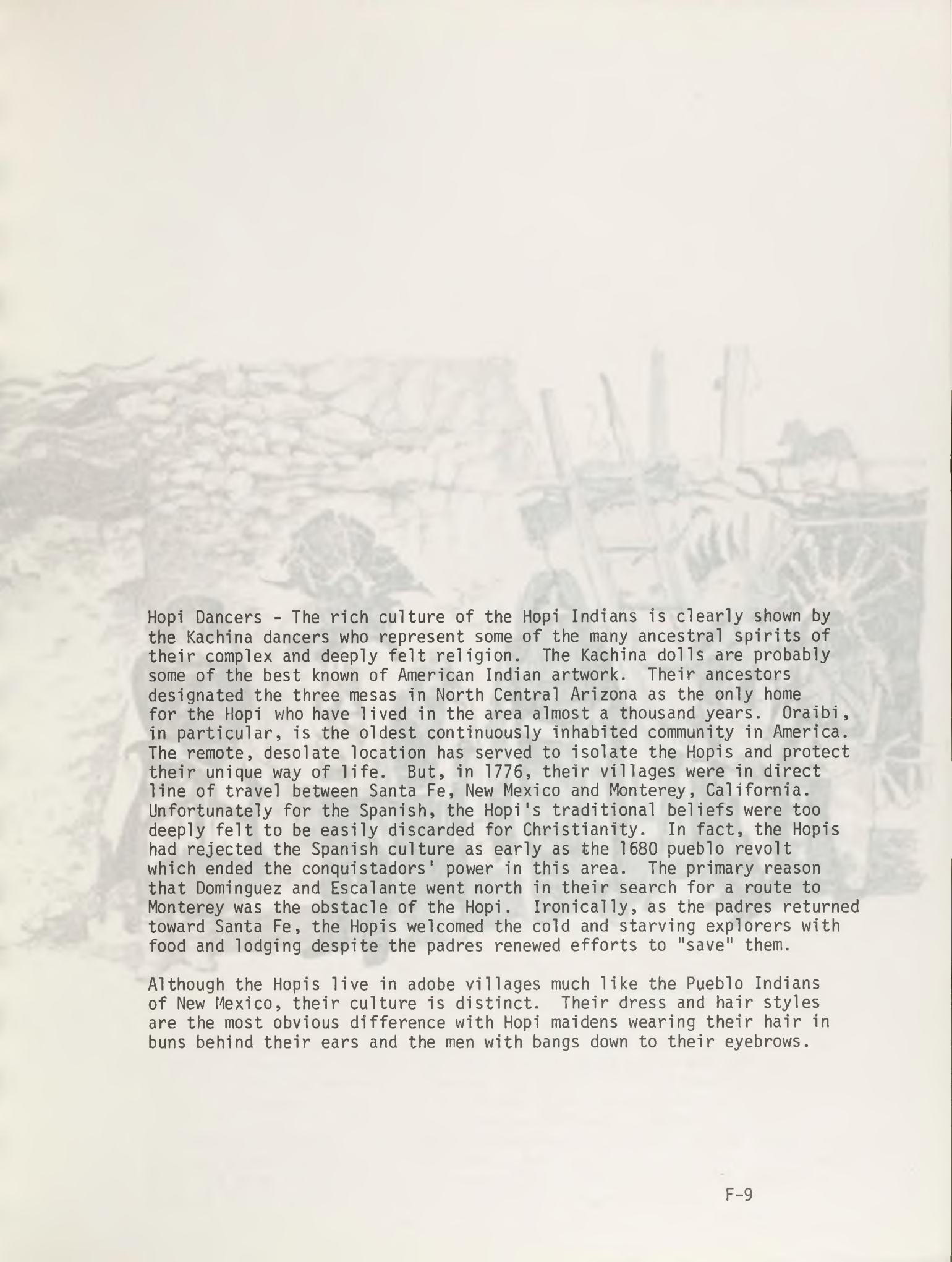
Over the centuries, the Indians of the Colorado Plateau have moved to different homelands and hunting territories, especially the Utes of Colorado. Others like the Timpanogos Utes, the Hopi, and Pueblo groups have lived in their areas for centuries. However, even the more settled Indians had great mobility, as can be seen by several incidents in the Dominguez-Escalante diary. Six Utes from Utah Valley were visiting the Sabuaganas near Grand Mesa, over 200 miles away. Among the Paiutes in northwestern Arizona was a Mescalero Apache from central New Mexico; and as the padres arrived at Oraibi and Walpi, they found that the Hopis had given refuge to the Pueblo apostates from Santa Clara and Galisteo, 250 miles away.

The large hole in the center of the map held several cultures but little is known about them until well into the 19th Century. The "Comanches" (a Ute word for enemy) that caused the padres anxiety were probably Yamparica Utes or Shoshone and not the Comanche of New Mexico.



THE PEOPLE


Commemorative Ramada Sites — 
 Dominguez Escalante Contacts With Indians — 
 (Yutas Tabeguaches (TABEGUACHE UTE)
 (diary reference) (probable tribe as known today)
 Dominguez Escalante Trail — 



Hopi Dancers - The rich culture of the Hopi Indians is clearly shown by the Kachina dancers who represent some of the many ancestral spirits of their complex and deeply felt religion. The Kachina dolls are probably some of the best known of American Indian artwork. Their ancestors designated the three mesas in North Central Arizona as the only home for the Hopi who have lived in the area almost a thousand years. Oraibi, in particular, is the oldest continuously inhabited community in America. The remote, desolate location has served to isolate the Hopis and protect their unique way of life. But, in 1776, their villages were in direct line of travel between Santa Fe, New Mexico and Monterey, California. Unfortunately for the Spanish, the Hopi's traditional beliefs were too deeply felt to be easily discarded for Christianity. In fact, the Hopis had rejected the Spanish culture as early as the 1680 pueblo revolt which ended the conquistadors' power in this area. The primary reason that Dominguez and Escalante went north in their search for a route to Monterey was the obstacle of the Hopi. Ironically, as the padres returned toward Santa Fe, the Hopis welcomed the cold and starving explorers with food and lodging despite the padres renewed efforts to "save" them.

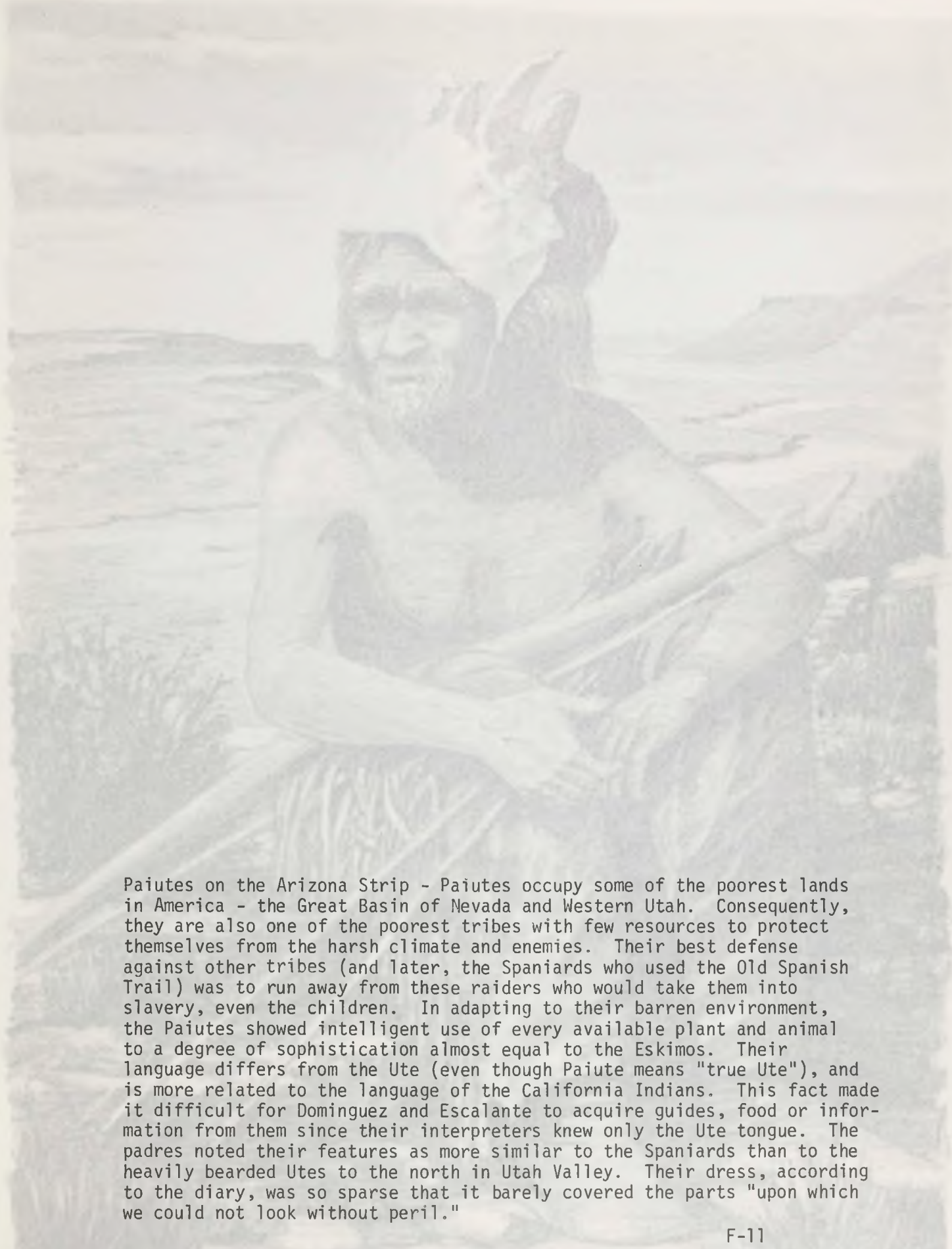
Although the Hopis live in adobe villages much like the Pueblo Indians of New Mexico, their culture is distinct. Their dress and hair styles are the most obvious difference with Hopi maidens wearing their hair in buns behind their ears and the men with bangs down to their eyebrows.





Timpanogotzis Indian with Willow Wickiup - The Utes of Utah Valley were quite different from the Ute groups in Colorado. Though speaking the same language and coming from the same family, the Timpanogotzis had no extended contacts with Spanish or others until the Mormons came in 1847. In their brief visit to the Timpanogotzis Utes, the Spanish padres found them to be peaceful, friendly, and ready to accept Christianity. Their Colorado cousins, however, were accomplished warriors and hunters since they acquired horses from the Spanish quite early and had many contacts with the warrior Indians of the Plains. The Timpanogotzis were simple fishermen and small game hunters living in settled villages of willow wickiups in sharp contrast to the Colorado Utes, who lived in transportable teepees. Though the Timpanogotzis sought horses from the Sabuaganas and other Utes, they rarely had any in Utah Valley. Colorado Utes had more influence on the dress of the Timpanogotzis who adopted some of their colorful dress though without as much flair.

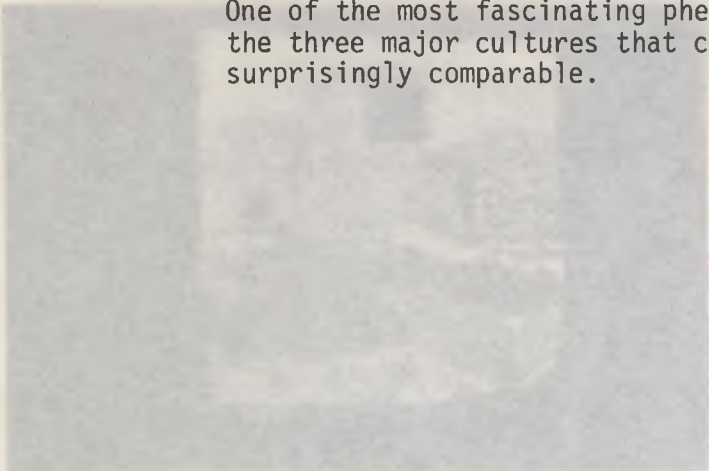




Paiutes on the Arizona Strip - Paiutes occupy some of the poorest lands in America - the Great Basin of Nevada and Western Utah. Consequently, they are also one of the poorest tribes with few resources to protect themselves from the harsh climate and enemies. Their best defense against other tribes (and later, the Spaniards who used the Old Spanish Trail) was to run away from these raiders who would take them into slavery, even the children. In adapting to their barren environment, the Paiutes showed intelligent use of every available plant and animal to a degree of sophistication almost equal to the Eskimos. Their language differs from the Ute (even though Paiute means "true Ute"), and is more related to the language of the California Indians. This fact made it difficult for Dominguez and Escalante to acquire guides, food or information from them since their interpreters knew only the Ute tongue. The padres noted their features as more similar to the Spaniards than to the heavily bearded Utes to the north in Utah Valley. Their dress, according to the diary, was so sparse that it barely covered the parts "upon which we could not look without peril."



One of the most fascinating phenomena of this Southwest country is that the three major cultures that characterize the people of this land are surprisingly comparable.




A window at Acoma, the Pueblo Sky City



Spanish Window at Santa Fe

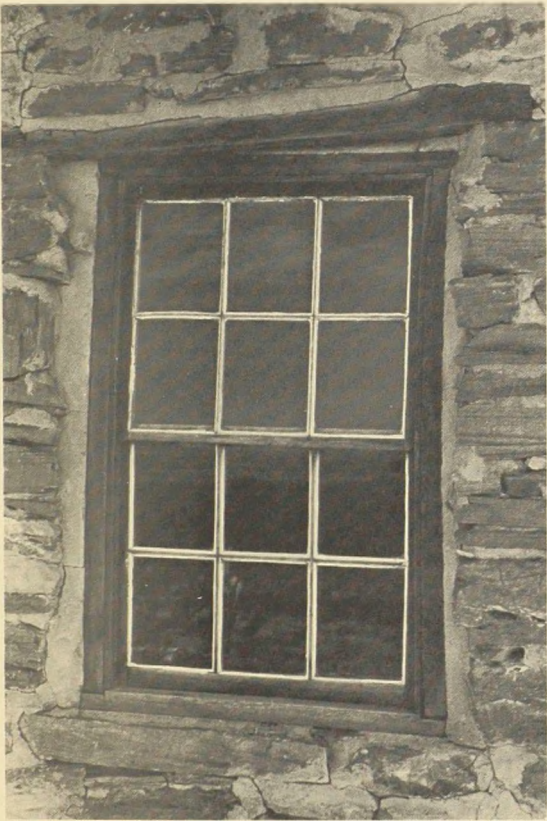
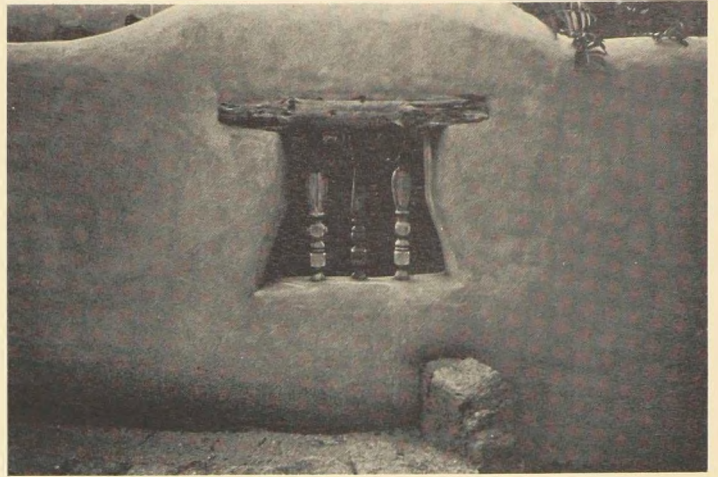
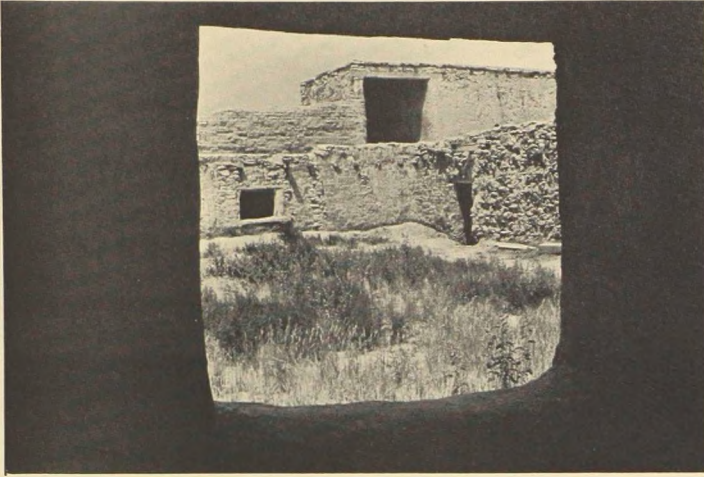
"The People"



The Indians are "the people" spoken of in this chapter as the inhabitants of the land in the Southwest in 1776 and yet the Dominguez-Escalante Expedition signalled the introduction of new races into this region. The area has seen three cultures overlap during the 200 years of the American Bicentennial period with points of contention springing up among them ...some which are still present today. As the nation looks to the next 100 years towards the Tricentennial, the cultures must learn to live together.

As you experience the Dominguez-Escalante country, the compatibility of the three cultures becomes apparent. Comparing the three windows shown on this page, it is evident that although each window holds a certain character of stylistic flavor, they all serve the same purpose - they all are openings in a wall made by men so that they could see out. Thus, in a symbolic way, each window is the same. Their differences are not as important as their likenesses; yet the differences are important to preserve richness and variety in Architecture. As it is with windows, so it is with men. There is a great need for these three cultures to recognize that although their differences are important and should be preserved in order for our civilization to be interesting and rich, nevertheless, men are basically the same. There is no need for a great conflict among them.

A Pioneer Window
at Pipe Springs,
Arizona



The end

The first part of the book is a history of the land in the United States. It begins with the first settlers and goes on to describe the growth of the country. The author discusses the different regions and the people who lived there. He also talks about the different ways of farming and the different crops that were grown. The book is written in a simple, straightforward style and is easy to read. It is a good introduction to the history of the land in the United States.

The second part of the book is a description of the different regions of the United States. The author describes the different climates, the different types of soil, and the different types of vegetation. He also talks about the different types of animals that live in each region. The book is written in a simple, straightforward style and is easy to read. It is a good introduction to the different regions of the United States.

The third part of the book is a description of the different types of farming and the different crops that are grown. The author describes the different types of soil and the different types of weather that are best for each type of farming. He also talks about the different types of tools and equipment that are used in farming. The book is written in a simple, straightforward style and is easy to read. It is a good introduction to the different types of farming and the different crops that are grown.

the land

THE PHYSICAL GEOGRAPHY OF THE DOMINGUEZ-ESCALANTE TRAIL

Though man has wrought significant changes in the Four Corners region, the dramatic landforms have remained much the same as they were in 1776. Most of the powerful forces that shaped the Colorado Plateau and the Great Basin acted millions of years before the Anasazi tribes arrived. Over a 600-800 year period of farming in the San Juan River region, the Anasazi gradually overworked the thin topsoil of the mesas and denuded the forests to build their homes. Finally, when extended droughts in the latter part of the 13th Century tipped the scales against them, they were forced to move away into the Rio Grande River Valley. The land had a great effect on these early peoples. The harshness of the climate and the sparseness of vegetation shaped the "ancient ones" view of life. They were forced to respect the fragile balance of natural forces in order to survive; indeed, much of their religious beliefs centered not on man's relationship with other men (as christianity does) but on his relationship with nature.

The pioneers and Spanish conquerors came from cultures based on more intellectual and pragmatic civilizations. Their attitude towards the land was to exploit it as a resource to suite their current needs or tastes rather than to change their own ways of living to match and harmonize with the environment. Still, the ruggedness and severity of the Southwest limited permanent settlements to those protected valleys fed by streams that could be used for irrigation. Vast areas of mountain ranges, deserts, canyons, and eroded plateaus remained unsettled by these Europeans and are today managed largely by the Bureau of Land Management or set aside as reservations for several modern Indian tribes. These are tribes that have survived there by adapting to the demands of the land and the realities of modern life, with varying degrees of success. Anglo-pioneer settlements in the mountains usually centered around mining towns which enjoyed stable populations as long as the ore lasted. The Anglos settled also all the arable land in the valleys below. Today, when small farms are no longer economically viable, the future of farming in the southwest is questionable. The vast resources of coal, uranium, and oil shale loom as the new "Spanish gold," ready for the modern conquistadors. In contrast to the brutal plunder of the early Spanish soldiers, development of these resources require sensitivity to the delicate balance of the environment of this area.

The first great exploration by Europeans of these demanding but strangely attractive lands was the Dominguez-Escalante Expedition in 1776. Prior to that time, New Mexico was the only portion of the Colorado Plateau considered logical for colonization by these early newcomers, since they depended a great deal upon the existing agriculture previously developed by the Pueblo Indians inhabiting the Rio Grande River Valley. Santa Fe, a large city for 18th Century New Mexico, was the center of the Spanish settlement yet its population was less than 2,000. From the Rio Grande Valley, the Sangre de Cristo Mountains, east of Santa Fe, rise abruptly from 7,000 feet to a height of 12,000 feet above sea level. The narrow base of this range is ten miles wide and stretches out 150 miles to make this western border of the southern Rocky Mountains

one of the most scenic ranges in the Southwest. From these picturesque foothills, the Dominguez-Escalante Expedition started north into the drainage system of the southern Rockies and to the headwaters of the mysterious and legendary Colorado River.

Their incredible journey would take them along the ragged edges of the great Colorado Plateau, almost tracing its perimeter with their trail through the four modern states of New Mexico, Colorado, Utah, and Arizona. One major reason for going on such a round-about trip was to avoid the dangerous Colorado River which, ironically, they had to cross anyway on their return. This barrier and its tributaries literally carved out the maze of canyons and cliffs through the center of the Plateau, making a straightforward path across it virtually impossible. So, as the land determined how its inhabitants lived, it also directed the trail of the Spanish padres.

Following the Rio Grande River north through the pleasant fertile valleys that still support the Pueblo Indians, the explorers reached the broad upwarp of the San Juan Mountains in northern New Mexico. Northwards, as they left the Rio Grande at its confluence with the Rio Chama, the padres had little trouble in the San Juans even though they range as high as 14,000 feet with valleys 9,000 feet deep. Since the route along the Rio Chama was well-defined by earlier traders who passed into this rugged land that had molded the Utes into such strong hunters and raiders, the padres proceeded without complication.

Near present-day Durango, Colorado, the expedition came down the San Juan Range west of the La Plata Mountains, a volcanic formation of lava-intruded rocks highly resistant to erosion and standing out above the foothills. Further west of Durango is Mesa Verde National Park, a site of major Anasazi Indian dwellings which the explorers would have discovered had they travelled a little more to the south. Mesa Verde is indeed a "green table," covered with a dense forest of juniper and pinon pine. The trees are of unusually large size for these species, and the view from the top is spectacular. The ancient people who lived at Mesa Verde were no less spectacular. They are perhaps the only people who have ever been able to construct dwellings on a scenic mountain face and enhance the view in the process.

Durango is one of several colorful old mining towns scattered in the San Juan Range. Durango and its historic neighbors, Silverton and Telluride, offer a romantic view of the Old West well worth a visit. The popular narrow-gauge train from Durango to Silverton (which requires early reservations) takes you through some of the most striking mountain canyons in the West.

Northwest of Durango, the padres began to follow the Dolores River as it flows from the Rockies north into the Colorado River at the Utah border. As the river flows down, the Colorado Plateau rises simultaneously almost 1,200 feet so that the river cuts a continually deeper canyon towards the Colorado. As the Spaniards continued north away from this forbidding canyon, they reached the Uncompahgre Plateau whose south edge is cut by the San Miguel River. Climbing this and heading northeast, they reached the Gunnison River (on the north edge of the Plateau) another tributary of the Colorado, meeting

it at present-day Grand Junction. The Gunnison was the limit of the territory known to the Spaniards. From Utes they met near what is now Montrose, they obtained guides to lead them into Utah. The guides advised against proceeding directly west because, they pointed out, the Green River flows down from the Uinta Mountains in northern Utah cutting a deep impassable canyon on its way south to the Colorado. They skirted the eastern edge of the Grand Mesa which is the easternmost section of the Roan Cliffs of central Utah. Grand Mesa is a magnificent setting of meadows, lakes, forests, and sweeping views that the Utes, understandably, wanted to protect from Spanish settlements, even friendly Franciscan missions. Here today, near Montrose, is an excellent museum of Ute Indian culture, which stands on the grounds that was once the home of famous Chief Ouray.

The Utes, after many pleas, were unable to dissuade the Spaniards from continuing deeper into their homelands, so, reluctantly, they provided two Utes from Utah Valley (now Provo, Utah) as guides through this difficult territory.

Above Grand Mesa, they crossed the headwaters of the upper Colorado which at this point in its drainage of the Rockies is only a minor obstacle. Then, as they climbed in elevation onto the Roan Plateau, they entered the Uintah Basin of northern Utah. The Basin was then the scene of frequent raids from the Yamparica "Comanches" (actually a Ute band). Evidence of the Yamparicas was seen on the walls of "Canon Pintado" where there were painted warnings marking their territory. But, trusting in God's protection, the padres set out across the broad Uintah Basin. The Basin is the northern ledge of the Colorado Plateau as it dips down into the foothills of the Uinta Mountains which run west to east from the Wasatch Mountains of central Utah to the Green River at the Colorado border. The Roan Cliffs form the south edge of the Uintah Basin extending parallel to the Uinta Mountains, the home of the Yamparicas. Through the middle of the Basin, the Duchesne River flows east towards the Green River, fed by tributaries that drain the Uintas. Escalante felt that this Basin could support several settlements, as it does today, but the threat of Indian raids would have to be solved.

The Green River, which the padres crossed near present-day Jensen, Utah, rivals the Colorado in its length and power. It starts in Wyoming and cuts a twisting, treacherous canyon 3,000 feet deep that meanders through the east edge of the High Uintas. As it reaches the Uintah Basin, it widens for a short distance, creating a broad ford where the padres crossed, and then cuts deep into the Uintah Basin's Roan Plateau with more dangerous canyons until it meets the Colorado River in the canyonlands of Utah near Moab. After crossing, the Spaniards followed the Duchesne as it splits the Basin into the Roan Plateau to the south and the Tavaputs Plateau to the north. The High Uintas create an impressive barrier on the north as it marks the boundary of the Uintah Utes. Although the Utes occupied broad fertile pasturelands that could support many farming settlements, they preferred to forage in the forests and streams of the Uintas and Wasatch Mountains which were rich with deer, antelope, small game and fish. Why should they farm the valleys exposed to raiding tribes when the dense mountain forests could feed and protect them? These beautiful

Uinta Mountains, some higher than 13,000 feet, were extensively eroded during the Ice Age, forming great Matterhorn-type peaks. The padres named them Las Sierra Blancas de Las Lagunas.

The explorers left the Duchesne where it comes down from its northern headwaters in the Uintas. At this location, they began to follow the Strawberry River (which feeds the Duchesne) to its source in the Wasatch Mountains to the west. The Wasatch Range, a continuous wall 200 miles long, is the extreme western margin of the middle Rocky Mountains. Running along the east edge of the Wasatch are the Pink Cliffs, a sinuous sandstone formation that extends far south forming Bryce Canyon, Cedar Breaks, and Zion National Park. On the west edge is the long Wasatch Fault Line. Mt. Timpanogos, one of the most dramatic peaks of the range, reaches 11,957 feet. Granite is the prevalent stone in the valleys and canyons that were shaped by glaciers (one of which still remains) instead of river erosion.

From Strawberry River, Diamond Fork Canyon leads down to Spanish Fork Canyon, which, in turn, cuts down into the Utah Valley. The padres used this route to leave the high country and rapidly drop to a 4,000 foot elevation. Utah Valley and Utah Lake are remnants of the eastern shore of ancient Lake Bonneville. In the Pleistocene era, the great lake covered 19,750 square miles of the Great Basin of Nevada and western Utah. Heading south along this shoreline (still visible today), the padres followed the Grand Wash, the western edge of the Colorado Plateau. The Wash is a lowland composed of sands and gravel deposited by the seasonal runoffs from the Tushar and Pahvant Plateaus south of the Wasatch. The sandy alluvial fans halted the expedition when, during a severe winter storm, the Wash became a miry trap at Escalante Valley near present-day Milford, Utah. Southward is Escalante Desert, a barren area once submerged under Lake Bonneville but, in 1776, inhabited by the timid and resourceful Paiutes.

Leaving the Escalante Desert, the group entered Cedar Valley at the base of Hurricane Cliffs near present-day Cedar City. Following the base of these cliffs southward for forty miles, the padres reached and crossed the Virgin River near present-day Hurricane Utah. The muddy Virgin River, which comes down the plateau, carved the tremendous pink and white sandstone cliffs of Zion Canyon, a feat remarkable for such a small river.

After following the base of the Hurricane Cliffs for another forty miles, they finally found a suitable place to climb it in northern Arizona. From there the explorers struggled onto the plateaus to the north of Grand Canyon, now known as the Arizona Strip. This area has little water or vegetation today, though it was covered with high quality range grass during the time of early Mormon settlement. The plateaus are bordered on the north by a series of cliffs called the Chocolate, Vermillion, White and Pink Cliffs. Along the southern edge of this dry area is the Kaibab Forest with its pine trees and lush meadows. Luckily, the padres turned east before reaching the Grand Canyon. Otherwise, they would have encountered the steep impassable cliffs of the most remarkable canyon in the United States. On the other hand, they would have found ample deer to ease their

suffering. Instead, they wound through the desert canyons to the north of the forested North Rim, and suffered frostbite and hunger. At the North Rim, the maximum depth of the Grand Canyon is 6,000 feet. Over two thousand feet below the rim, the Tonto Platform displays the base level of the Paleozoic era, 600 million years old. The highly irregular and densely pine forested North Rim, cut by many sided canyons, is 1,000 feet above the pinon and juniper forests of the South Rim, 12 miles away across the gorge.

Almost the whole history of the earth's early formation can be read in the cliffs of the Grand Canyon. Zion Canyon reveals later eras, while Bryce Canyon, in the Pink Cliffs above Panguitch, Utah, displays the more recent geology. Today, with modern transportation, a visitor to this region can view earth's youngest and oldest rocks, virtually in the same day.

Moving east, the padres dropped rapidly in elevation and meandered through the deep and complex dissections of the Kaibab limestone until they reached the deep gorge of Marble Canyon. Here the Colorado River begins its rapid fall from a 2,600-foot elevation to a 1,000-foot elevation beyond the Grand Canyon near Las Vegas, Nevada. Marble Canyon is a deep cut in the relatively flat Marble Platform which extends east towards Echo Cliffs in Navajo Tribal Country.

At the Crossing of the Fathers, the Colorado River is on a low part of the Colorado Plateau (only 5,000 feet in elevation) called the Navajo Section. In this area, near one of the riverside campsites of Dominguez and Escalante, is Lee's Ferry. John D. Lee, a famous Mormon leader who started many settlements in southern Utah and in northern Arizona established a ferry here in a remarkable area of the canyons of the Colorado.

To the north, the plateau rises towards the deep excavations of Canyonlands National Park, cut by the many intermittently flowing tributaries of the Colorado. Today, Glen Canyon Dam (25 miles below the Crossing of the Fathers) has backed the waters of the Colorado into these tributaries, allowing boaters to visit these colorful canyons of Lake Powell in a far more leisurely manner than Dominguez and Escalante experienced.

In northeastern Arizona the padres entered the Navajo Section (a broad area of mesas and deserts that extend east into New Mexico). The canyon is at its shallow point before the river cuts a deep gorge in its more rapid fall towards the Grand Canyon. Here, in the center of the section, are the famous three mesas of the Hopis, which are only slight rises in this broad, relatively barren basin. These three mesas must have made a dramatic impression on the Dominguez-Escalante Expedition. After suffering terrible hardships in the snows, deserts, and canyons, they were greeted by three villages perched above cliffs separated by wide valleys where the Indians cultivated dry farms. The Hopis, after centuries of climbing daily from their farms back up to the mesa top villages, have become hardy people with strong legs that make them probably the fastest runners of all the American Indian Tribes.

After passing through the Painted Desert that surrounds the Hopis, the padres left present-day Arizona. At Zuni Uplift, the journey eastward was over higher, more forested territory. Just west of the Rio Grande is Mount Taylor, a volcano that spewed lava throughout the area east of Zuni, creating vast areas of lava fields such as El Malpais (the bad country). Acoma pueblo, the sky city, sits on top of a mesa that was formed when erosion cut away the unprotected area around this lava coated rock, making a natural fortress that held off the early conquistadors.

The journey towards Santa Fe east of Acoma went up through the Rio Grande Valley. North of this is the San Juan Basin of the Navajo Section. Its northern border is the San Juan River which, like the Green, is a major all-year tributary of the Colorado with its own gorge and side canyons. This broad basin is also dry like northern Arizona, with no major streams other than the San Juan to break up its flat character.

In a larger sense, the Colorado River is a serpentine thread which binds the Escalante story together. Its presence forced the Dominguez-Escalante party far north into Comanche territory (and into late summer) at the beginning of their journey, and in the end, when they could no longer avoid facing its challenge, the Colorado nearly lived up to its grim reputation. The Colorado River is perhaps the most dangerous and moody river in the world. From antiquity, it represented a barrier, a place feared by most early men. Indians told tales of how animals who were dying of thirst on the dry plateaus would fling themselves out into space, crazed by the smell of the water below; or of the river disappearing into a black hole which leads into the bowels of the Earth Mother. Coronado's men heard of it. His men found the Colorado and reported back that it was an impassable barrier. In 1775, on his trip to the Hopis, Escalante was warned of it. One of the great explorers of all time, John Wesley Powell, achieved his place in history through his heroic exploration of the river by boat; the first man to successfully do so. Attempts to explore the river from its outlet into the ocean were thwarted by a great tidal bore at the mouth of the river as it comes into the gulf of California. The river, in a 200 mile horizontal distance, cuts down 2,000 feet of elevation which is the greatest descent of any river. On the sides of the Grand Canyon, the very earliest forms of life and the oldest rock can be seen in sequence.

The total Colorado River is about 2,000 miles long, which is interestingly close to the total distance traveled by Dominguez and Escalante in their circuit. At the headwaters the Crows, Shoshone, Shane, Snakes, Utes and Arapaho Indians lived; and at its mouth the Yumas, Mohave, Pimas, and Cocapaws farmed in the annual flood deposits like the ancient Egyptians on the Nile. Along the depth of the Colorado River, the Navajos, Apaches, Shiwits, Paiutes and Walapais lived for many years. The Havasupai lived in a strange, Shangri-La Valley half way between the river and the plateau and are today among the most remote and unchanged Indians anywhere. The River has seen the coming of the white man; from Cortez's men to prominent Mormons such as Jacob Hamblin and John D. Lee.

This land of the Colorado once lay at the bottom of a great sea. The land rose up slowly and then sank back slowly into the ocean. This process reoccurred many times. In recent geologic history, the land lifted up again and as it slowly kept rising, taking the river with it to a height of one mile above sea level, the river cut faster and deeper into the soft rock forming the high sheer walled canyons known to us today. The high elevation of the head waters and the relatively rapid drop to sea level, produces a high velocity and the sandstone terrain creates large quantities of grit and loose rocks which act as grinding corrosive power at the bottom of the canyon, whereas on the plateaus and cliff faces, the erosion from snow, frost and wind work their magic.

Although numerous tributaries feed the Colorado River, the major four which are of constant year-round flow are the Green, the Gunnison, the Upper Colorado (formerly known as the Grand River) and the San Juan. Each has its own canyons and rapids, spectacular in their own right. The river has now been tamed to a large extent through modern technology. In order to protect the Imperial Valley of northern California from the constant threat of floods from the Colorado, Hoover Dam was built. As a result of the Colorado River Compact, Glen Canyon Dam was built to increase available water storage and power generation. Its location was a complex decision based on many factors such as the expense of the vast recreation area of Lake Powell, but also extended the life of Lake Mead which received 300 tons of silt per minute.

The total cost of reclamation on the Colorado River (discounting the work on the tributaries) has amounted to something over 165 million dollars. These projects have generated electrical power for millions of people and have brought to life many waste areas that formerly were unusable to man, in addition to creating innumerable recreational attractions and opportunities. The control center for many of the reclamation projects in this system can be visited in Montrose, Colorado. These dam projects create large silting ponds which limit the useful life of the reservoirs to probably no more than 200 years, approximately the same time span as the period from the Dominguez and Escalante Trail to the present. We must constantly remind ourselves that one of the greatest of all the world's wonders, alongside the more spectacular Grand Canyon, was the Glen Canyon, which to most real explorers and back country travellers was considered to be more beautiful and precious than the Grand. This was inundated and destroyed by the creation of Lake Powell. Ironically, Glen Canyon was to John Wesley Powell, a place of refuge and rest, containing some of the most beautiful side canyons of any along the entire Colorado system.

The padres' suffering, caused by the steep cliffs and arroyos (dry gullies) at the Crossing of the Fathers, can no longer be fully appreciated, because Lake Powell has covered the rugged land and dangerous rapids with its calm, flat waters. Much of the Uintah Basin and Utah Valley has been transformed from grassy plains and juniper forests to overgrazed deserts. Some of the area near the Green River crossing may soon be stripped and scarred for valuable oil shale and the air near the Colorado crossing is soon to be darkened by coal-fired power plants. The land of Dominguez-Escalante may appear limitless, rugged and indomitable, but it is, in fact, very fragile and vulnerable, and is no match for the destructive capacity of modern American society.

THE LAND

On the inside of the foldout is a sketch of the geology of the trail area which lies primarily in a high plateau country, with the exception of the trek from Utah Valley down to northern Arizona where they climbed back onto the plateau. The trail, marked by a dotted line, travels through a fairly high elevation. Santa Fe itself is at 7,000 feet elevation. In the middle of this high plateau the Colorado River Systems cuts a strong gash. This drawing indicates how significant this is to the story of Dominguez and Escalante, because they had to go clear into the northern part of Utah in order to find a crossing over the Green River. Had they been able to move across more in the middle of Utah as the later Spanish trail did, they would have probably arrived in Monterey as they originally intended. But, of course, they would not have discovered the people in Utah Valley, had they not had to detour further north.

This land has been formed over million of years by the slow rising of the land from the bottom of an ancient sea to the 7,000 to 8,000 feet average height of the plateau as it is today, with mountain peaks climbing to 13,000 or 14,000 feet. As the land rose the river rose with the land. But because of this increased elevation, the water then cut deeper and deeper forming the gorges that we know today, including the former Glen Canyon, now covered by Lake Powell, and the Grand Canyon.

The Colorado River has the fastest drop in elevation of any river in the world, and is, perhaps, the most mysterious and dangerous of all the rivers. It has had a history of awe and dread far back into Indian times when they told legends about thirsty animals at the summit on the edge of the cliffs smelling the water below and then leaping off into space killing themselves. Other legends tell of the river dropping off into a black hole into the center of the earth. Until Powell made his successful two voyages down the river in 1869, it remained a complete mystery even into relatively modern times.

great

basin

colorado

UTAH

COLORADO

navajo basin plateau

san juan basin

ARIZONA

NEW MEXICO

THE LAND

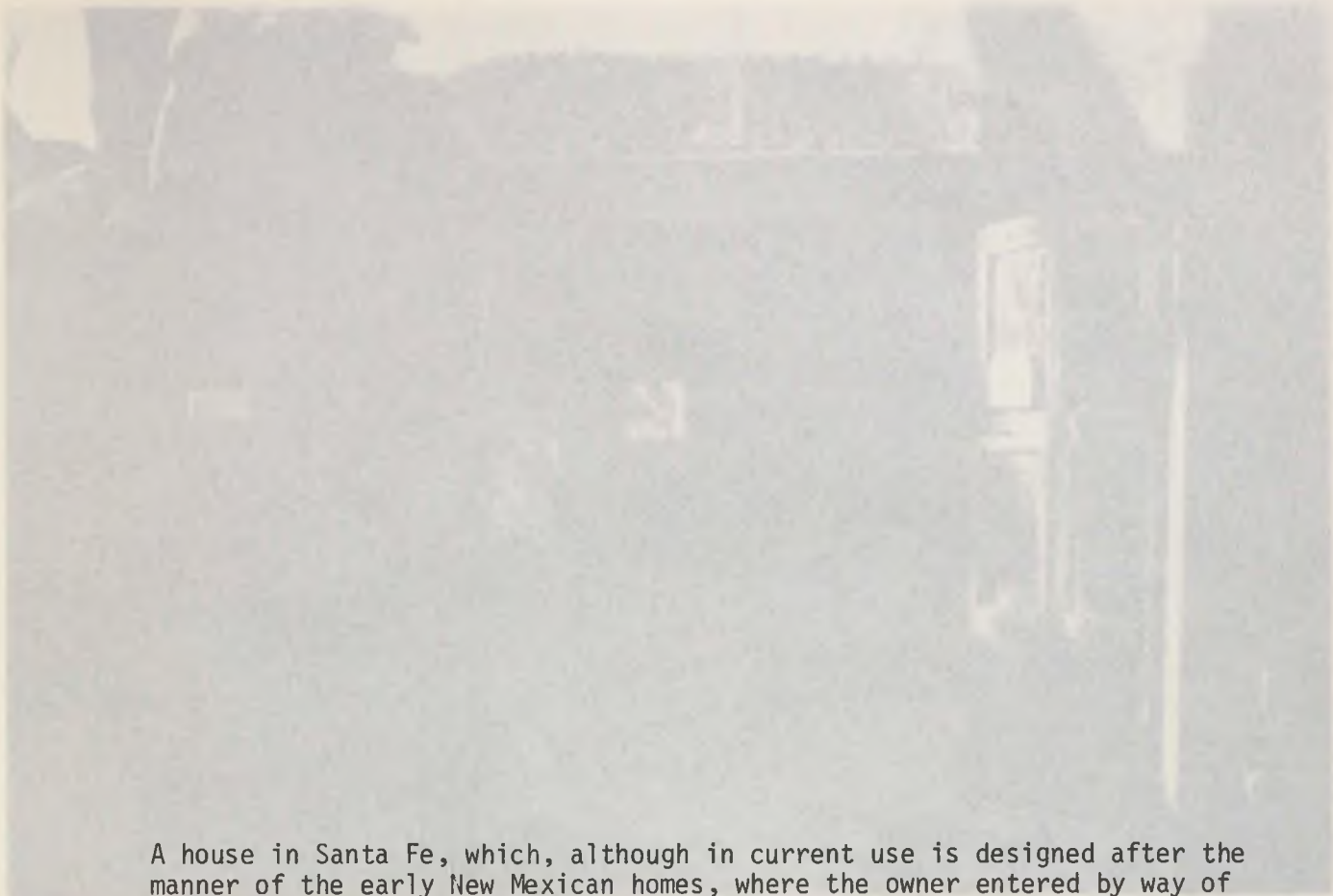
Dominguez Escalante Trail
Boundary of Colorado Plateau



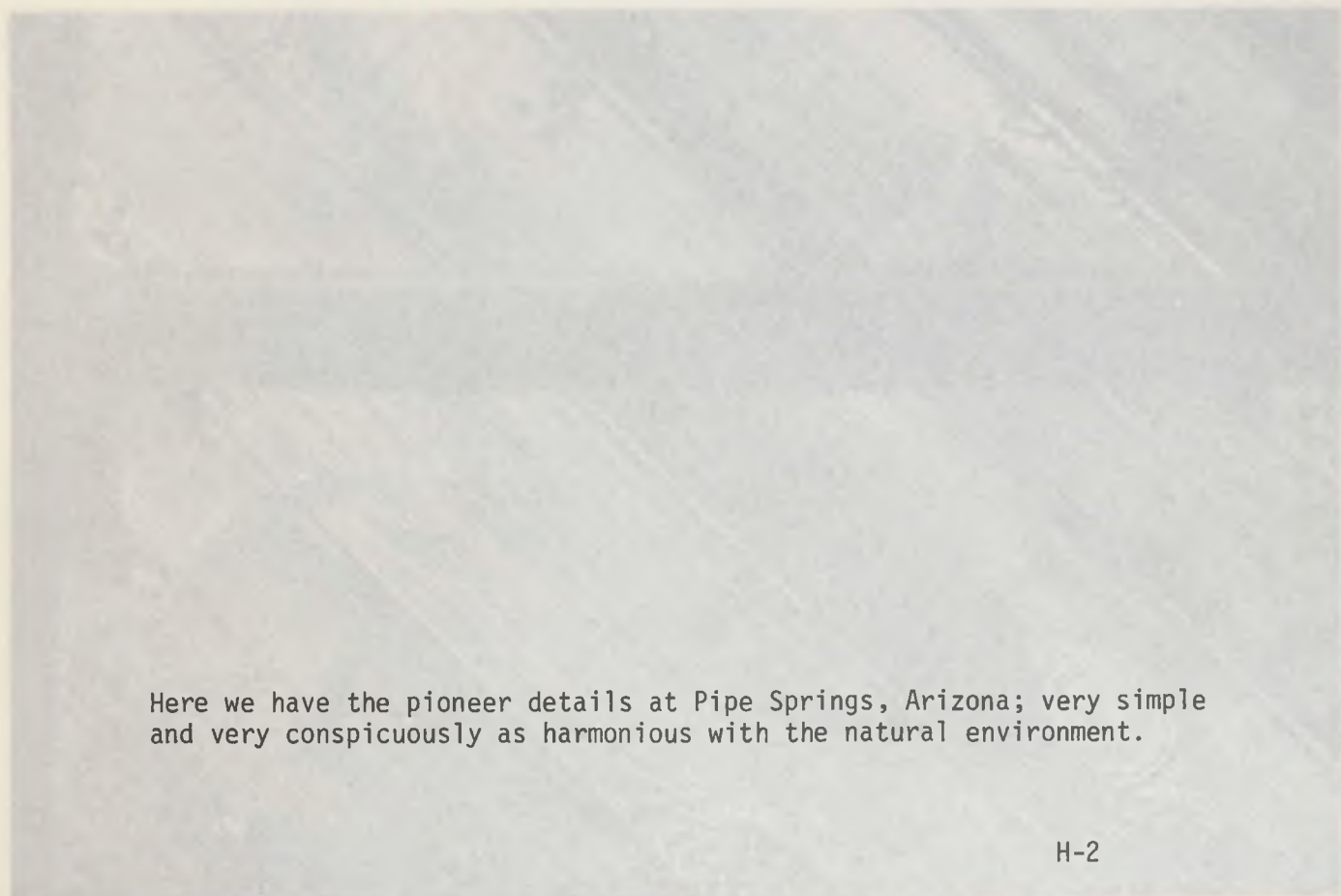
points of interest

Points of Interest

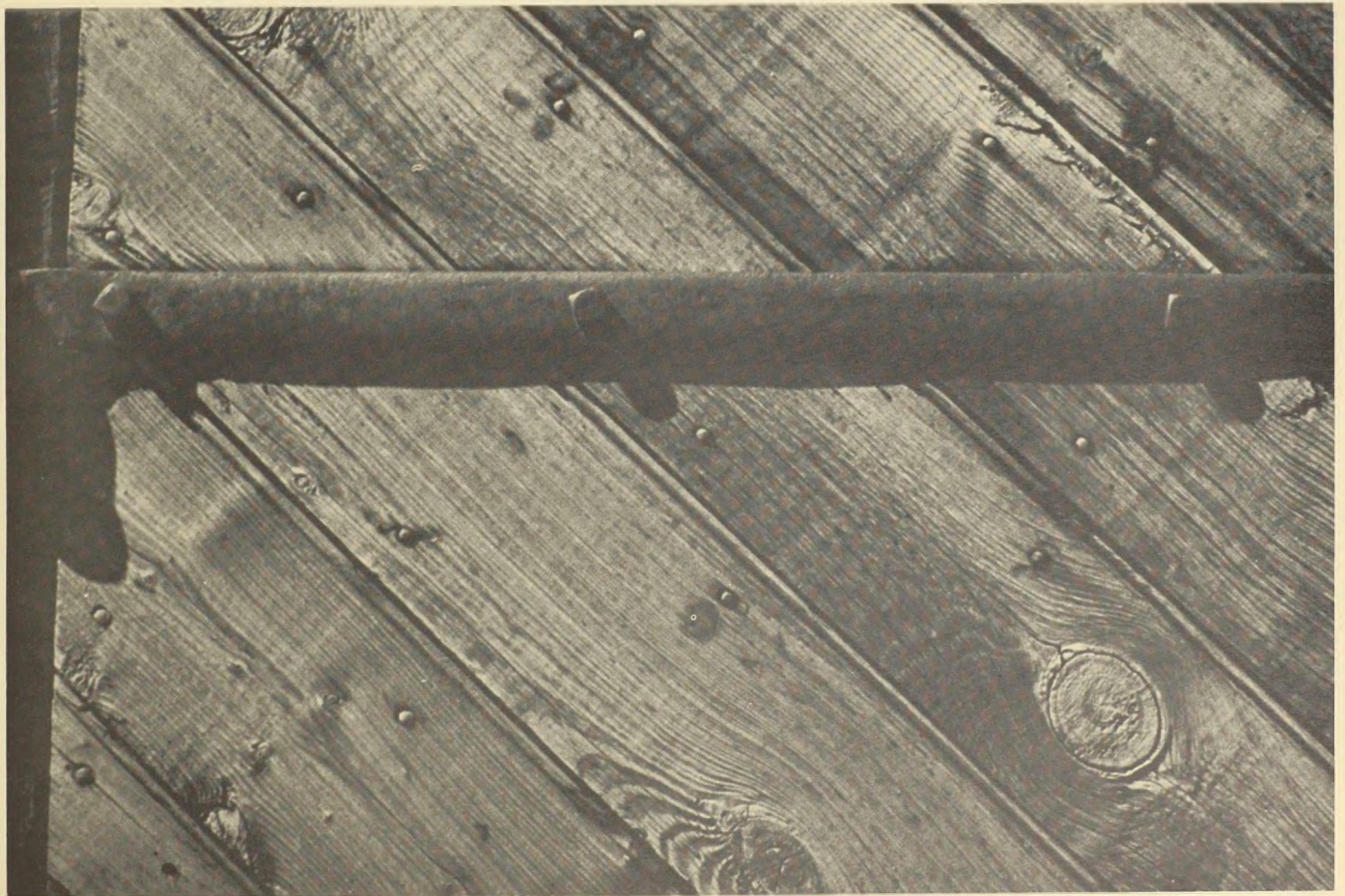
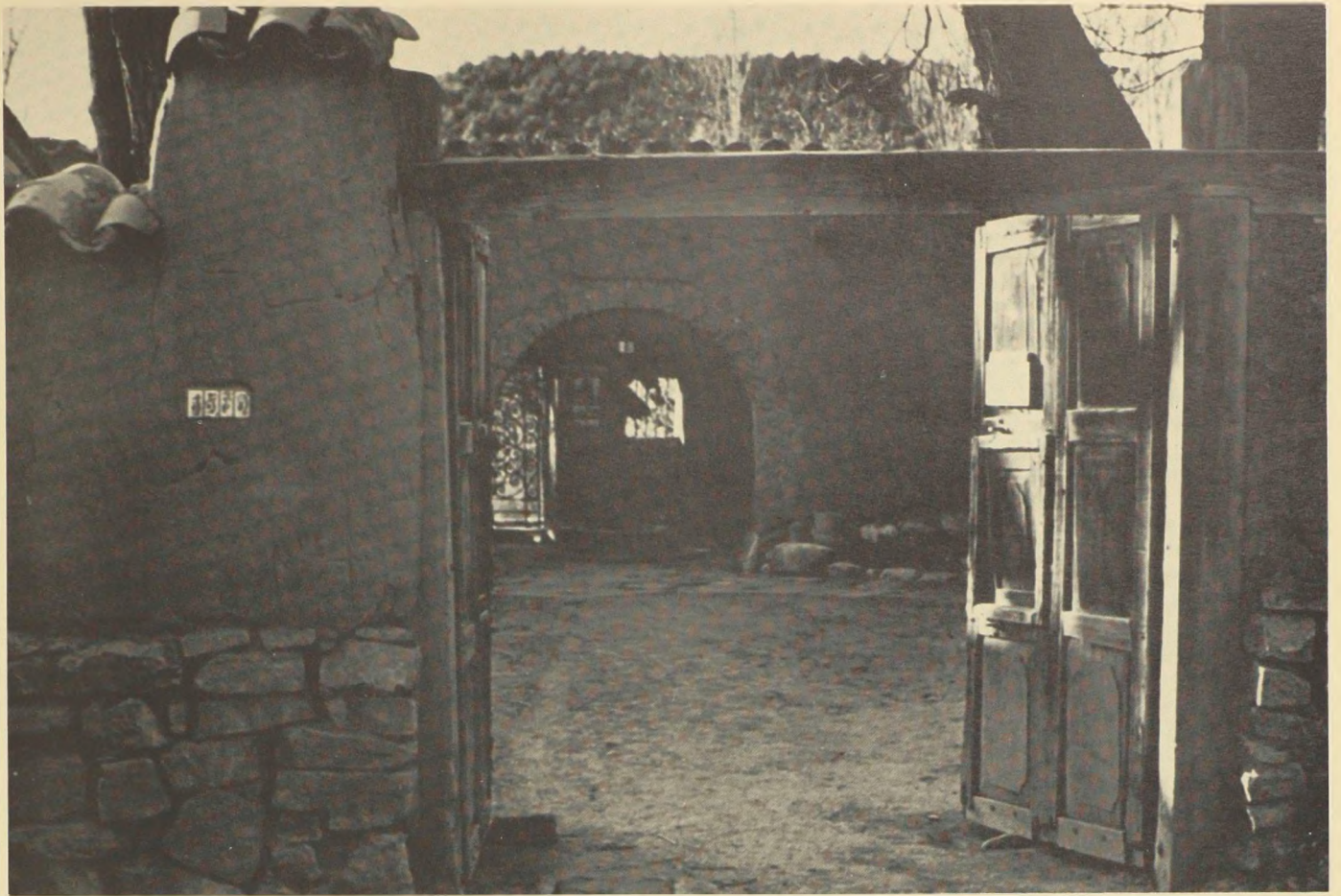
Visitors to the Four Corner's Region during the 1976 Bicentennial Celebration will be able to see a wide variety of interesting places from Indian pueblos to modern cities, from ancient ruins to exciting ski resorts, from raging rivers to painted deserts, or from colorful rugged canyons to pine covered mountains. In addition to the many events scheduled for the nation's 200th birthday, are other activities listed on the Calendar of Events in Section B such as annual Indian dances, rodeos, Shakespeare festivals, museum displays, music concerts, art shows, and country fairs. These events can be planned as part of any family's vacation so that they can take part in the 1976 Dominguez-Escalante Expedition observances and see the Southwest at the same time. As apparent on the Points of Interest map at the end of this section, the four states have many natural wonders and a great number of National Parks, Forests, Monuments, and Recreation areas. The following photographs illustrate some of the historical points of interest which graphically shows man's struggle in the harsh land through which the Dominguez-Escalante Expedition of 1776 made its way.

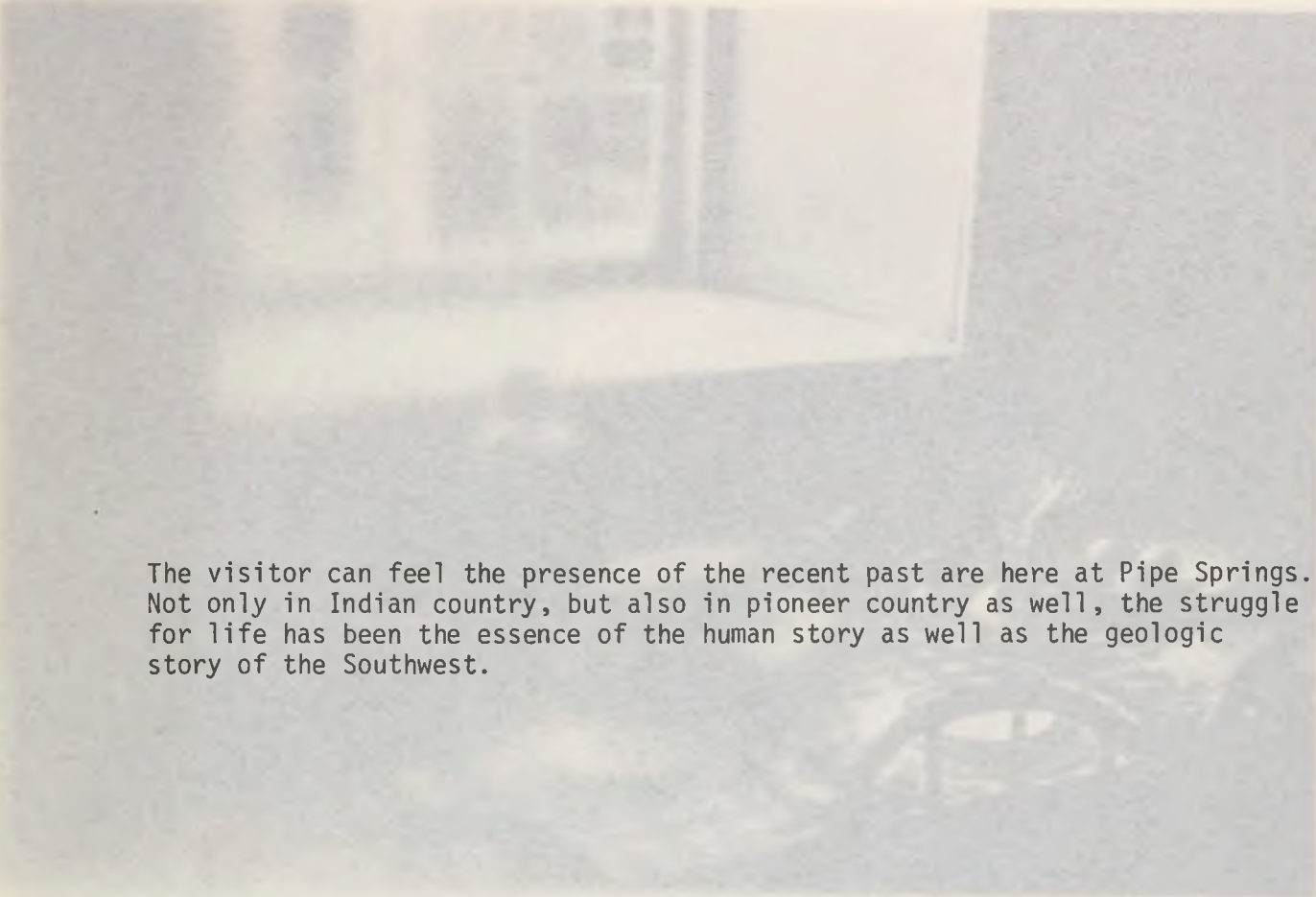


A house in Santa Fe, which, although in current use is designed after the manner of the early New Mexican homes, where the owner entered by way of a courtyard and each room was connected to the others, not by enclosed space, but by covered verandas and connecting breezeway.

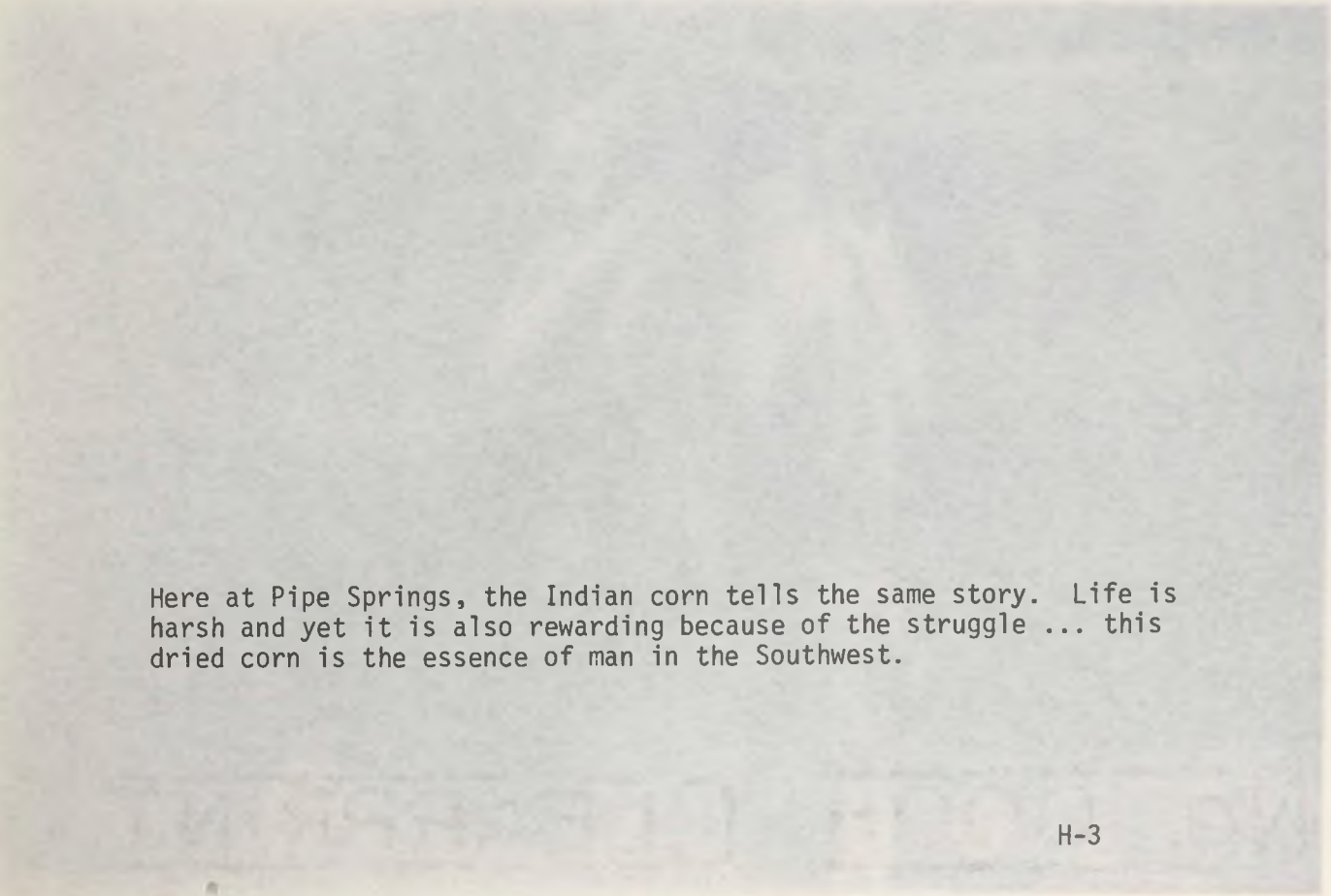


Here we have the pioneer details at Pipe Springs, Arizona; very simple and very conspicuously as harmonious with the natural environment.





The visitor can feel the presence of the recent past are here at Pipe Springs. Not only in Indian country, but also in pioneer country as well, the struggle for life has been the essence of the human story as well as the geologic story of the Southwest.



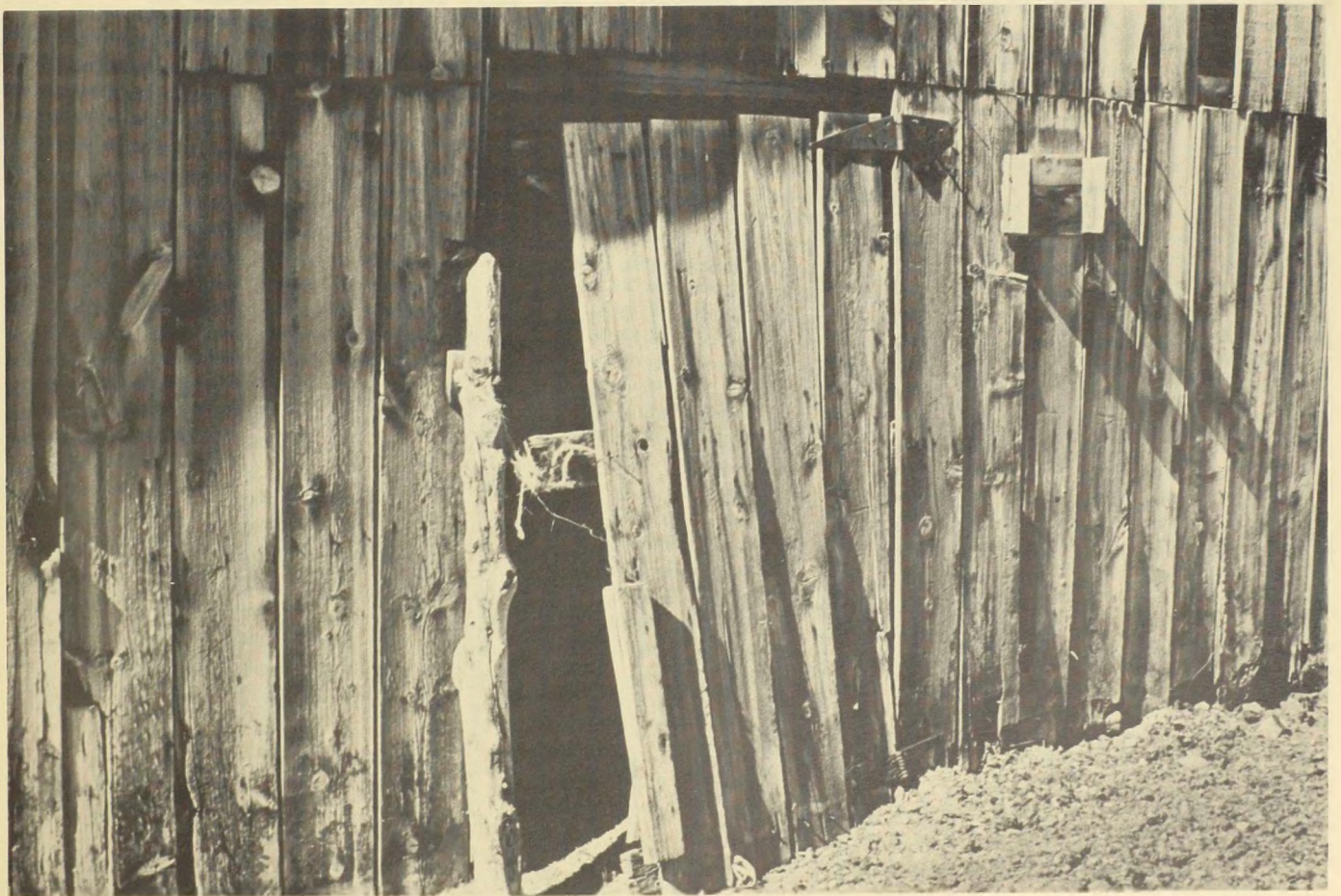
Here at Pipe Springs, the Indian corn tells the same story. Life is harsh and yet it is also rewarding because of the struggle ... this dried corn is the essence of man in the Southwest.





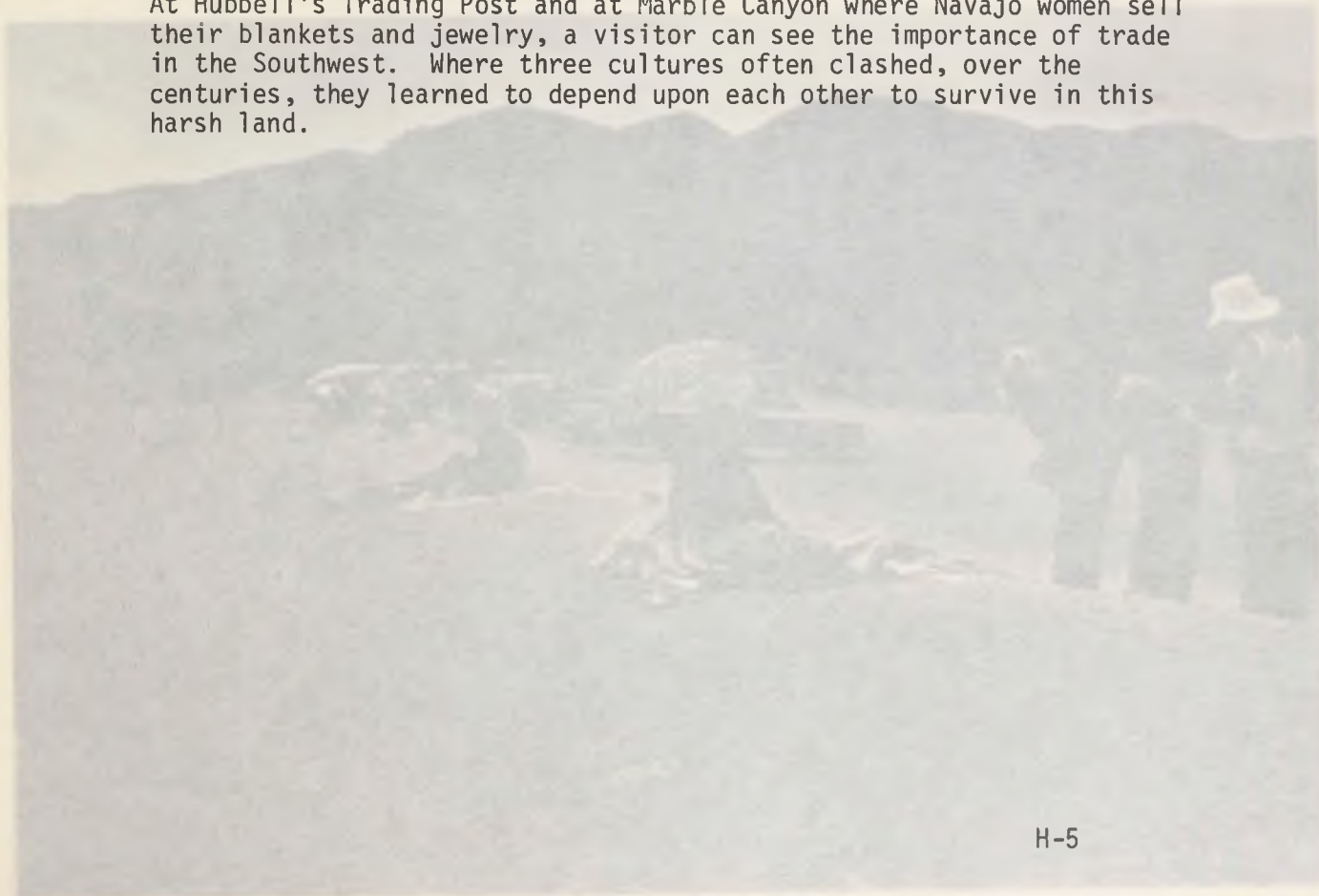
Near Dolores, you can see modern farms which have much the same quality as they may have had many years ago, just as you can see here in this barn in Spanish Fork, Utah.







At Hubbell's Trading Post and at Marble Canyon where Navajo women sell their blankets and jewelry, a visitor can see the importance of trade in the Southwest. Where three cultures often clashed, over the centuries, they learned to depend upon each other to survive in this harsh land.





POINTS OF INTEREST ALONG THE DOMINGUEZ-ESCALANTE TRAIL

Zuni Pueblo

Zuni is an essential part of understanding the Dominguez-Escalante Expedition. This is the home of four members of the expedition, particularly Fray Escalante the pastor of the Franciscan Mission here in 1776 when it was the western outpost of Spanish rule in the southwest. Here, Coronado began his search for the Seven Cities of Cibola in 1540. Zuni has the longest history of contact with the Spanish and yet has preserved much of its culture, a beautiful blend of two traditions best seen in the colorful murals inside the mission walls. Nearby is El Morro National Monument, a massive sandstone mesa covered with Indian petroglyphs and early Spanish inscriptions.

El Malpais (The Bad Land)

A broad valley of lava flowed across by the Dominguez-Escalante Expedition. Here the Bureau of Land Management has built exhibits and trails to give this visitor a sense of the hardship the padres went through as they passed this lava flow. Evidence of Anasazi life, dating back to the time of Christ, can be seen here.

Gallup and Window Rock

Centers of Navajo culture. At Gallup, the Navajo's adjustment to modern life can be still graphically seen in this rough railroad town, one of the famous stops on "Route 66." To the north is Window Rock, just across the Arizona border. This tribal headquarters holds annual fairs and art exhibitions where the Navajo culture can be fully appreciated. Here also is the Navajo Tribal Museum.

Southern Pueblos

Acoma, the sky city, is a fortress village more than 800 years old, perched high above the steep cliffs of a mesa. Laguna, just off Interstate 40 near Grants, provides tourists with several colorful harvest and social dances and festivals throughout the year.

Albuquerque

Visit "Old Town," the pleasant early Spanish plaza that survives as a well preserved oasis amidst the skyscrapers and automobiles of this modern city. Here are many shops and restaurants that reflect the flavor of Spanish and Indian life at the time of Dominguez and Escalante.

Pueblos of the Rio Grande River Valley

These are the adobe walled villages that Coronado first saw in his conquest of 1540, searching for the Seven Cities of Cibola. Though the pueblo's style of Indian architecture can be seen as far west as the Hopi Mesas of northern Arizona, a concentrated group of pueblos are within a convenient day's journey near Santa Fe. San Juan Pueblo, center of the earliest Spanish rule, now serves as the center for the

Eight Northern Pueblos, an organization devoted to the rebirth of Pueblo Indian interest in their own arts, crafts, and history.

San Juan Pueblo, then, must be the first stop on a visit to the pueblos that surround Santa Fe, even though the impressive apartment houses of famous old Taos may be more tempting. At Taos, the pink-brown walls of the terraced apartment villages blend well with the beautiful foothills of the Sangre de Cristo Mountains.

Santa Fe

The oldest capital city in America, Santa Fe was founded under orders from the viceroy of New Spain in 1609 by Governor Pedro de Peralta, ten years before the pilgrim landing at Plymouth Rock. Replacing the San Juan Pueblo capital that Don Juan de Onate founded in 1598, Santa Fe served as the center of Spanish rule for 200 years. As a center for exploration and mission work among the Indians, Santa Fe was the natural starting place for the D-E Expedition. Later, it was the end of the famous Santa Fe Trail to Missouri, the trade route between Mexico and the United States.

Famous for its indigenous architectural style, Santa Fe is a successful mix of Pueblo Indian and Spanish style building with later Territorial modification after Santa Fe became U.S. property in 1846. This is characterized by thick adobe walls that surround rectangular houses. The roof is built with logs (or vigas) covered with small poles, brush and tamped earth. Wooden spouts would puncture the parapet to drain the flat roof. Even today, these elements are used in modern buildings of the city, giving it an overall pleasing appearance.

While in Santa Fe, visit the Canyon Road Artist Community and the many museums of Indian and folk art and anthropology.

Anasazi sites in New Mexico

Close to the Pueblos near Santa Fe are the ruins of Bandelier National Monument, a site of an Anasazi culture that eventually moved out in the 13th Century and joined the existing pueblos of the Rio Grande River.

Chaco Canyon, isolated in the San Juan Basin west of Santa Fe, has the best examples of Anasazi stone masonry. Of particular interest is the unusual five-story Pueblo Bonito, a coliseum-like village in the shape of a "D" with a central court.

The Aztec Ruins National Monument is an impressive village, near Farmington (south of Mesa Verde, Colorado), that was occupied two different times by Anasazi for eight hundred years until an extended drought drove the Indians out at the end of the 13th Century.

Other Points of Interest in Northern New Mexico

Navajo Lake State Park and the Jicarilla Apache Reservation provide ample recreation near the border of Colorado.

Southwestern Colorado

This mountainous region has a fascinating past starting with the Anasazi ruins of Mesa Verde (near Cortez) and Lowry Ruins (near Dolores). These sites provide a tantalizing glimpse of what must have been a rich culture.

Ute Mountain and Southern Ute Reservations

For several hundred years, Utes had complete control over the dense forests and steep mountains of western Colorado. At these reservations down on the New Mexico border, their culture is still visible in annual festivals and dances, particularly at Ignacio, the Southern Ute headquarters south of the towering Chimney Rock.

In the mountain towns of Durango, Silverton and Telluride are remnants of the wild past of mining towns where fortunes were won and lost overnight. Now these towns survive as ski resorts or tourist attractions. From Durango, a popular narrow-gauge railroad train climbs up the spectacular San Juan mountains to the gutsy old mining town of Silverton.

Dolores

Here is an interesting stop (near the Hovenweep-Lowry Anasazi Ruins) where Dominguez and Escalante passed by on their way north. Bill's Emporium is a salty old store that is filled with memorabilia from the Old West.

Escalante Ruins near Cortez

Under development by the Interior Department's Bureau of Land Management, these ruins were discovered on August 13, 1776, by Dominguez and Escalante as they moved through southwestern Colorado. The first to be seen by white men in Colorado, the Escalante Ruins, like the more famous Mesa Verde Ruins, give a rough idea of early man in the southwest.

Montrose

Near Montrose is an excellent museum of Ute Indian culture. The grounds of the Museum was home of Chief Ouray, one of the Ute's greatest leaders. On the Gunnison River nearby, is the Black Canyon National Monument, a awesome 2,725 foot deep chasm, and the Curecanti National Recreation Area.

Grand Junction

An attractive modern city on the Colorado River; close by is the Colorado National Monument, where steep cliffs and ridges reveal fascinating geological formations.

Canon Pintado

Located in Douglas Creek Canyon are cliffs with paintings of weapons and fight scenes created by early Anasazi people. Dominguez and Escalante discovered these in early September of 1776 south of present-day Rangely. The Bureau of Land Management has developed the site to help visitors experience the Dominguez-Escalante Trail.

Dinosaur National Monument

On the border between Utah and Colorado on the Green River, this center displays a working excavation of the fossils of gigantic prehistoric reptiles and mammals.

Musket Shot Springs near Jensen, Utah

The Bureau of Land Management has developed this site where Dominguez and Escalante entered Utah. Here at two fresh springs "a musket shot apart," the explorers camped for two days in early 1776 and shot a buffalo for fresh meat. They called it "Las Fuentes de Santa Clara" (or Fountains of Santa Clare).

Flaming Gorge National Recreation Area

North of Vernal, Utah, on the Wyoming border, Flaming Gorge well deserves its name. This colorful canyon is dammed, creating a large lake for water sports in the red rock canyons topped with forests of pinon pine and juniper. Below the dam, guided river trips are available to take you through the dangerous Green River rapids and vertical-walled canyons that John Wesley Powell "conquered" back in 1869.

Bottle Hollow Resort

A motel and recreation complex (near Ft. Duchesne, Utah) built and run by the Uintah-Ouray Utes, Bottle Hollow is the starting place for Indian-guided pack trips into the rugged High Uintas or river trips down the Green. Here, Ute artwork is available and information on annual festivals. From here, a traveller may try to explore the site near Randlett where Escalante saw ancient Indian ruins.

Starvation and Strawberry Reservoirs

These man-made fishing lakes cover portions of the Dominguez-Escalante Trail along the Duchesne and Strawberry Rivers and are well-used recreation resources.

Wasatch Mountains

Overlooking Utah Valley, the Wasatch Mountains offer many picnic and camping spots. Here are some of the finest ski slopes in the world as well as reservoirs for water sports. On Mt. Timpanogos, an interesting cavern and hiking trail attract many tourists.

Utah Lake

This is where the Fathers envisioned a future beautiful mission among the Utes and possibly a great city of the Spanish Empire. The lake is now lined along its eastern shore by bustling communities.

Fish Lake National Forest

In the hills and valleys of the central Utah Plateaus are many camping and fishing sites where Kit Carson once camped along the Old Spanish Trail.

Delta to Milford

From historic Fort Deseret, an early Mormon defense against the Indians, one can travel on the desolate Great Basin which Escalante crossed on foot during a cold, wet winter. Near Milford, the padres cast lots to decide their return to Santa Fe.

Sulphur Springs

A Bureau of Land Management site developed to tell the story of Dominguez and Escalante's desert ordeal. In an early October blizzard the suffering of the padres and their group forced them to turn back to Santa Fe, abandoning their goal of reaching Monterey, California. The three "springs of hot sulphurous water . . . and . . . small patches of ground covered with saltpeter" were omens of the misfortune awaiting them in Nevada's great basin if they had decided to continue. The famous "Casting of the Lots" near here convinced them to turn back from almost certain death.

Cedar City

The largest city in southern Utah is a good base for excursions to the famous Cedar Breaks, Bryce Canyon and Zion Nation Park where one can view some of the most dramatic geological wonders of the world. One can also witness some of the world's greatest literary wonders, the plays of William Shakespeare, performed in a popular summer festival at Southern Utah State College. Winter attracts skiers to the Brian Head Resort just to the north.

Pipe Springs, Arizona

Close to the Utah border, on the Kaibab Paiute Reservation, is a picturesque old Mormon settlement that contains beautiful stone houses set over springs feeding an irrigated farm.

Grand Canyon

The vast gorge of this National Park is, of course, a necessary stop for anyone visiting the Southwest. One of the world's greatest wonders, these cliffs, plateaus and platforms display the oldest rocks of the earth, all carved by the rushing fall of the mighty Colorado River.

Glen Canyon Dam and National Recreation Area

The dam holds back the Colorado at this steep narrow canyon to form the massive Lake Powell. Boaters can travel up to the many side canyons into areas of scenic power previously available only to the hardest backpackers. At Padre Bay, just above the dam, the lake covers the evidence of the Crossing of the Fathers. Page, Arizona, to the east of the dam, houses the John Wesley Powell Museum where one can get an idea of the Colorado's power before Lake Powell was formed.

Marble Canyon

South of Page is a long steep and narrow gorge cut by the Colorado as it begins its dramatic fall into the Grand Canyon. The steel bridge at Marble Canyon was for many years the highest bridge of its kind.

Navajo Indian Reservation

The reservation covers much of the northwestern corner of Arizona and into New Mexico and Utah. At the Utah border are the famous buttes of Monument Valley, impressive sentinels on the broad flat desert. To the south are the Anasazi ruins of the Navajo National Monument where the predecessors of the Hopi first dwelt.

The Hopi Reservation

The Hopis live on three mesas in the middle of the Navajo Reservation along the desert highway from Tuba City to Window Rock. For more than 800 years, these Indians have lived here in adobe villages above the mesa cliffs where they perform many rituals of their complex religion, including the famous Snake Dance.

At Flagstaff, Arizona

In the foothills of the high San Francisco Mountains is the famous Lowell Observatory, scene of many astronomical discoveries. Close by, the Museum of Northern Arizona has probably the best display and exhibition of the Indian cultures of the Southwest. To the north of Flagstaff is still another Anasazi site, Wupatki National Monument.

Meteor Crater and Sunset Crater

These geographical phenomena, both outside Flagstaff, add a strangeness to the broad desert vistas.

Painted Desert

In a broad area just off the Interstate 40, the plateau takes on brilliant hues, adding still another element of fantasy to the incredible Southwest landscape.

Petrified Forest

Just east of Holbrook, Arizona are scattered heaps of silica skeletons of massive cedar and pine logs left by a prehistoric forest 200 million years ago. At the museum here, are polished slabs of petrified wood and panoramas of the Painted Desert.

Hubbells Trading Post

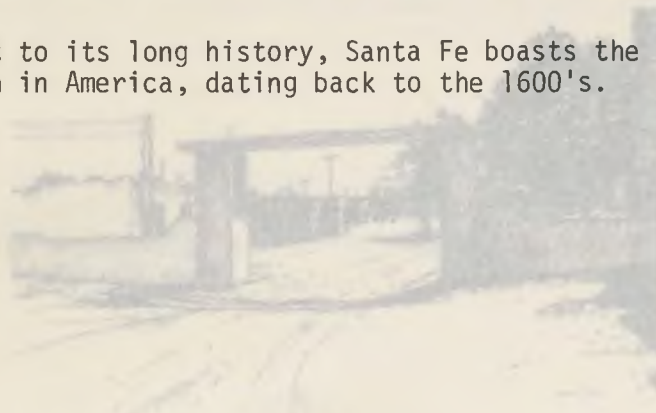
Near the settlement of Ganado is the oldest trading post on the Navajo Reservation. It was operated by man who the Indians deeply respected. Now, besides selling some of the finest examples of Navajo crafts, Hubbells has exhibits of Southwestern history and Indian art.



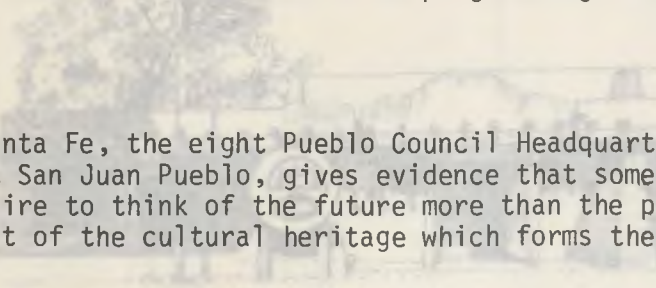
Downtown Santa Fe is one of the intersecting cities in America because it has most consistently carried forward a regional style of architecture throughout all of its buildings. This gives it a very strong flavor and is a very interesting place for tourists to visit.



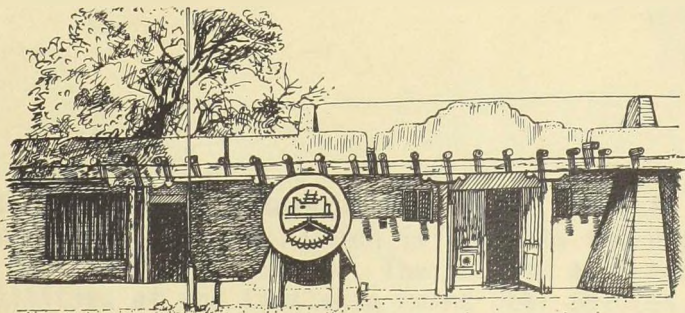
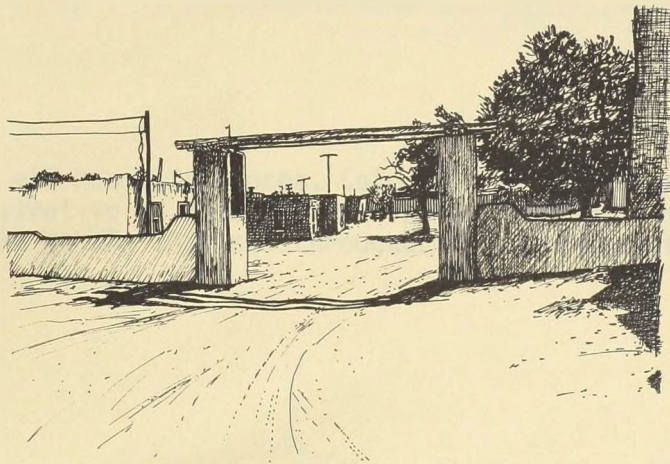
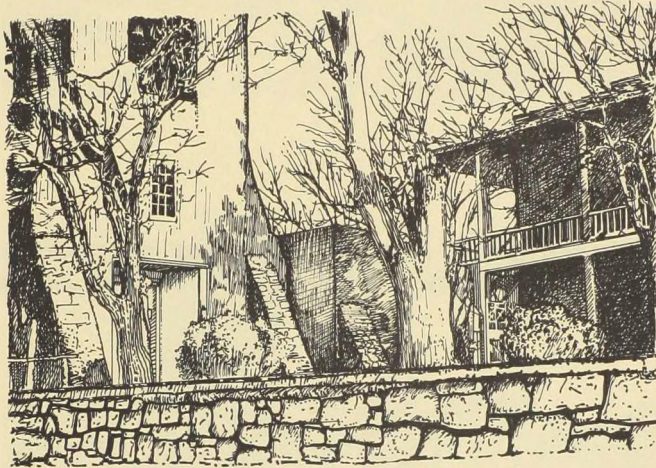
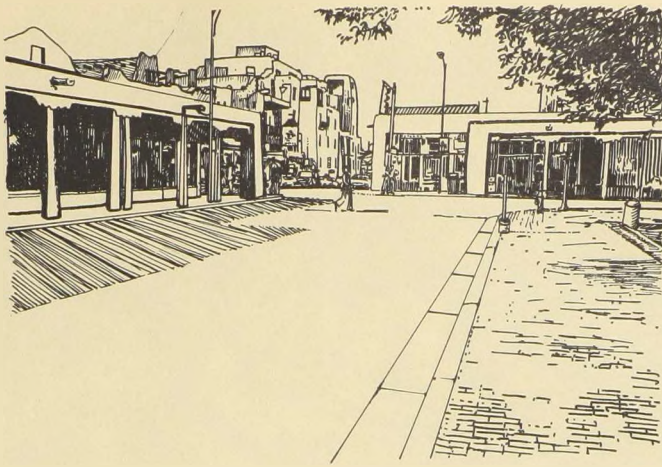
Due in part to its long history, Santa Fe boasts the oldest continuously used church in America, dating back to the 1600's.



In San Juan Pueblo, the village is clean and tidy, the orchards look prosperous and the Indians seem to be progressing forward.

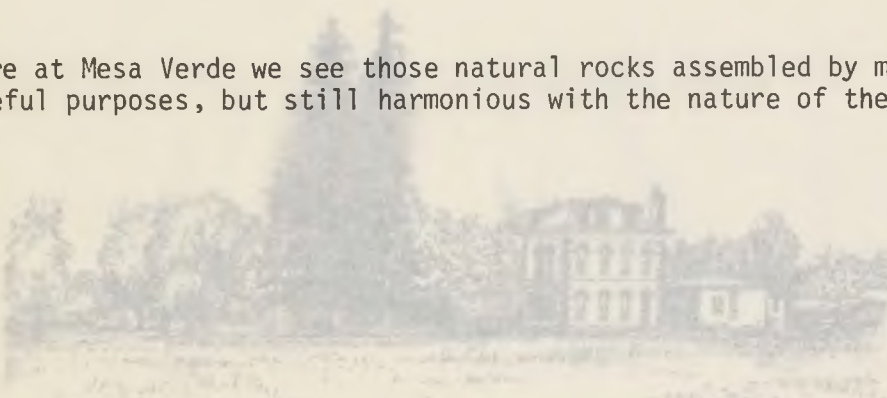


North of Santa Fe, the eight Pueblo Council Headquarters recently constructed at San Juan Pueblo, gives evidence that some of the modern Indians desire to think of the future more than the past, without losing sight of the cultural heritage which forms the past.





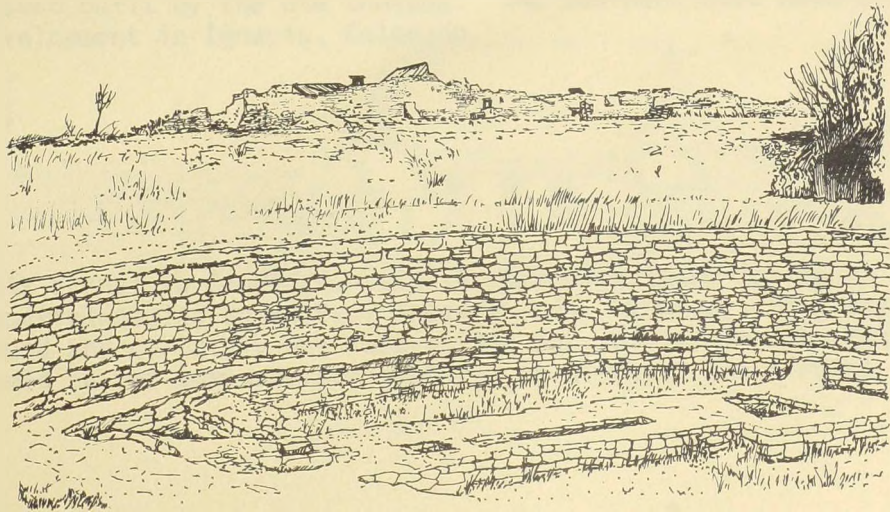
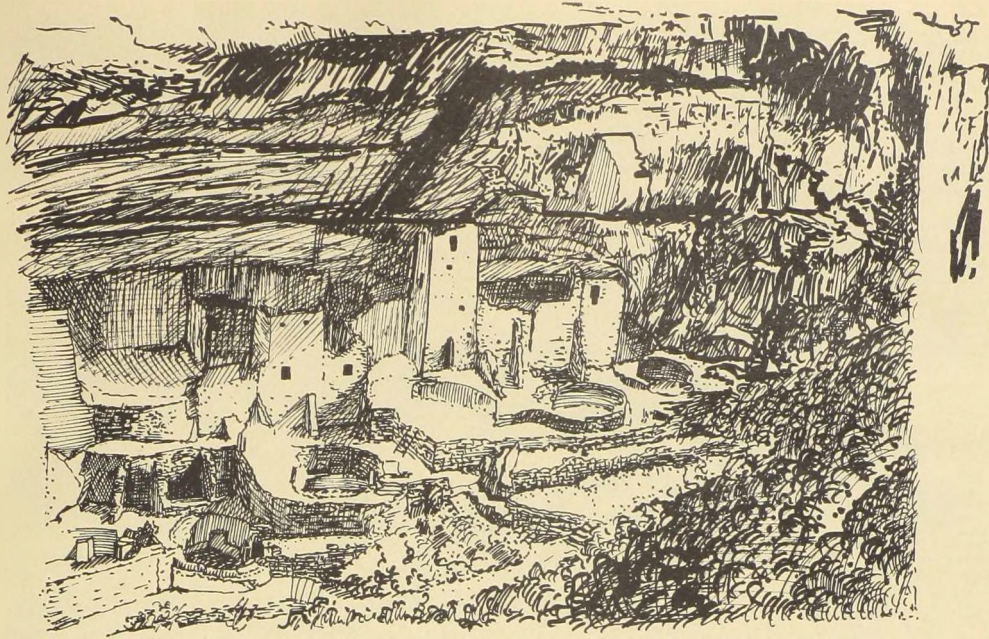
Here at Mesa Verde we see those natural rocks assembled by man into useful purposes, but still harmonious with the nature of the rock.

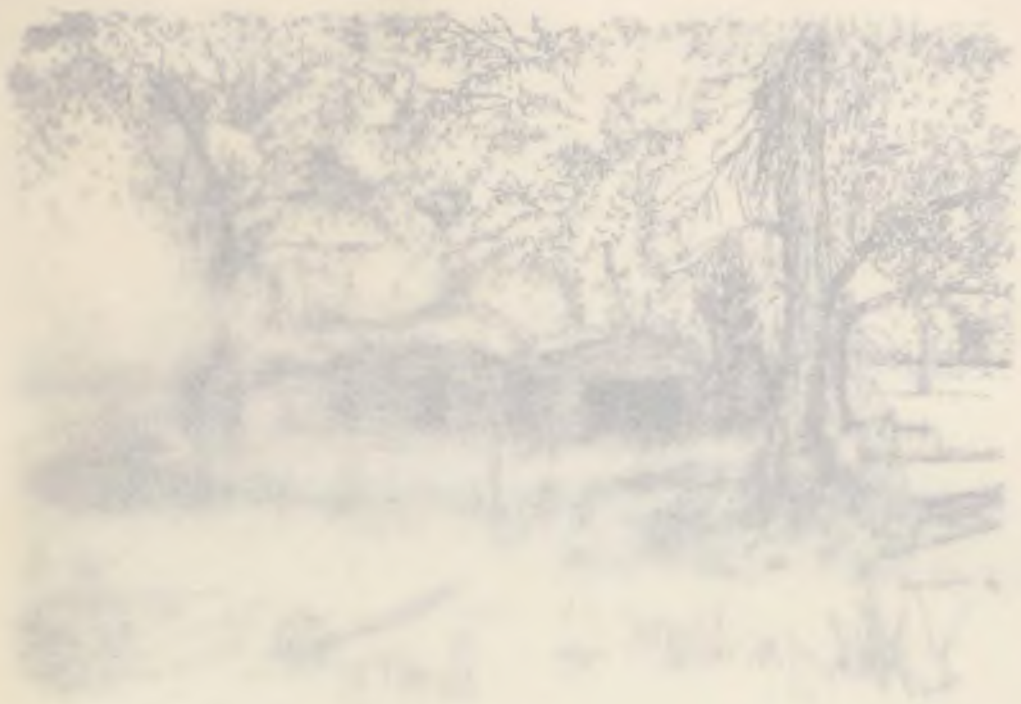


This is the old house in Mancos, Colorado, which has antiques for sale and is illustrative of some of the fine old pioneer structures which are available to the tourists throughout this part of Western Colorado.

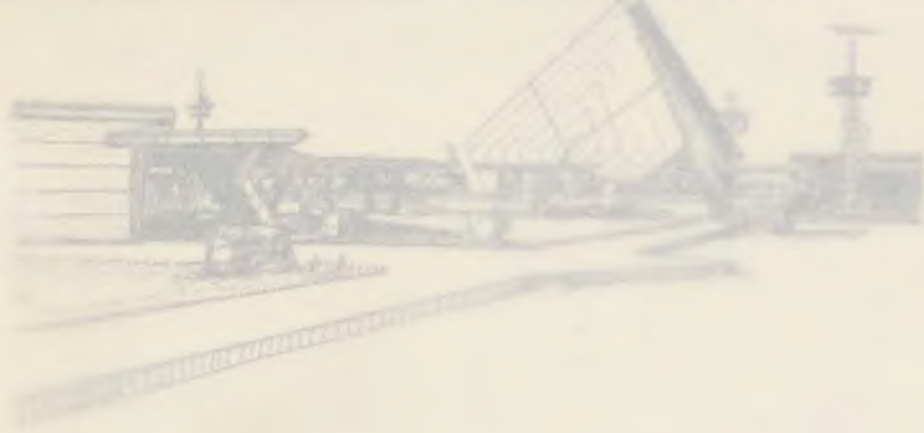


There are smaller ruins of Anasazi available. This is the Lowry Ruin, west of Dove Creek, Colorado, which is handy to the highway and is a fine place for the visitor to see. The BLM has also recently constructed similar facilities at the Escalante Ruins near Dolores, Colorado.

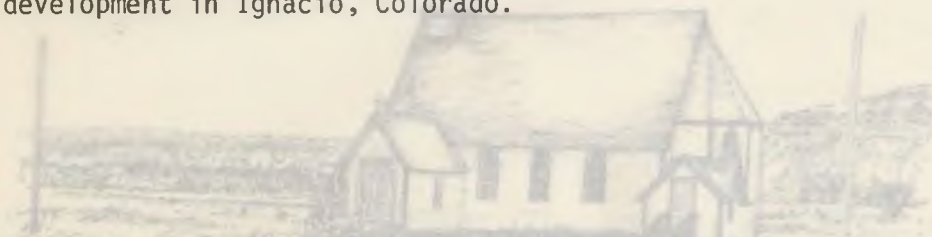




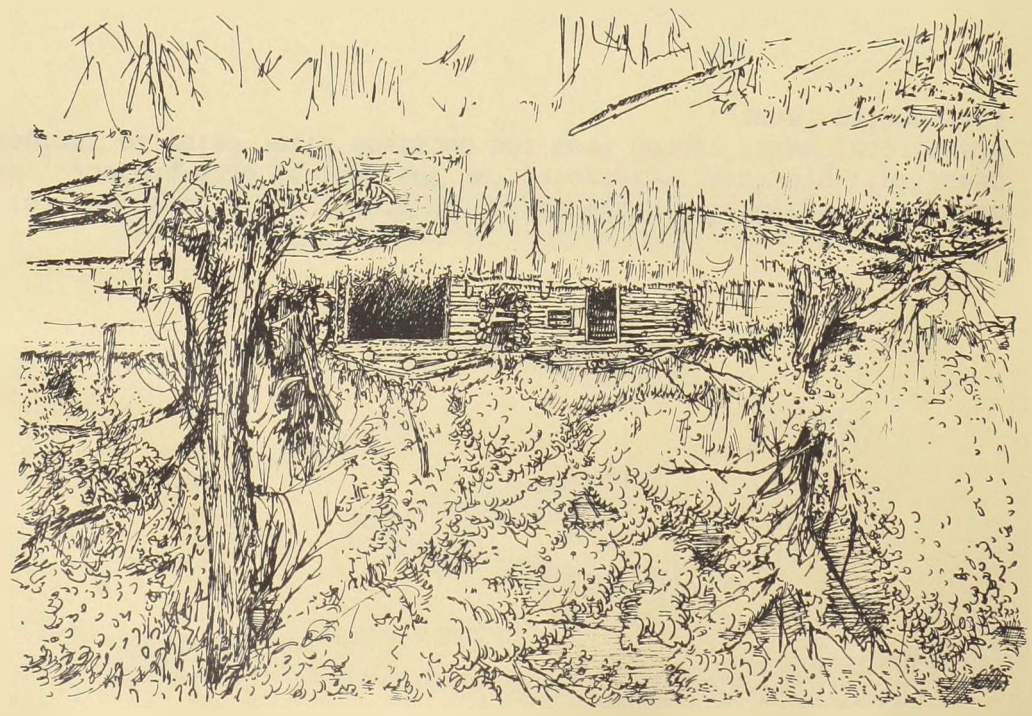
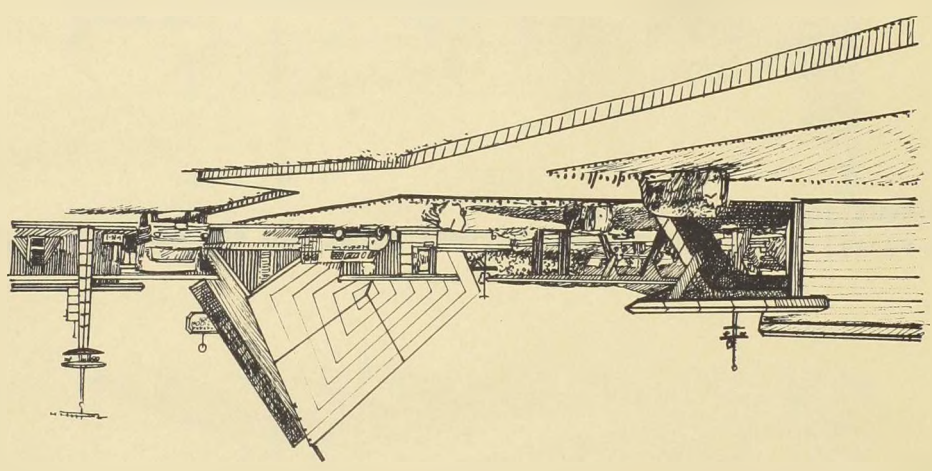
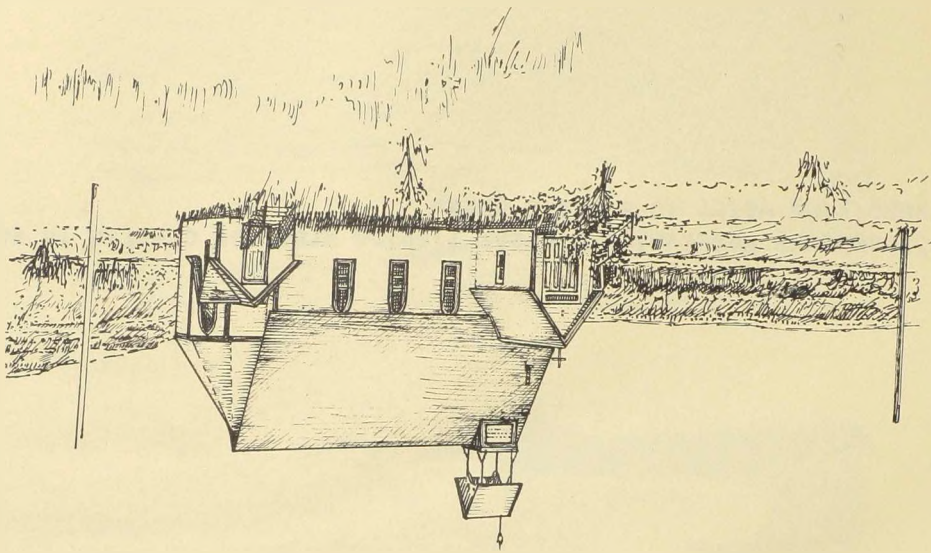
Here south of Randlett, Utah is Kit Carson's cabin.



There are new resorts to visit along the trail such as Bottle Hollow Resort built by the Ute Indians. The Southern Utes have a similar development in Ignacio, Colorado.

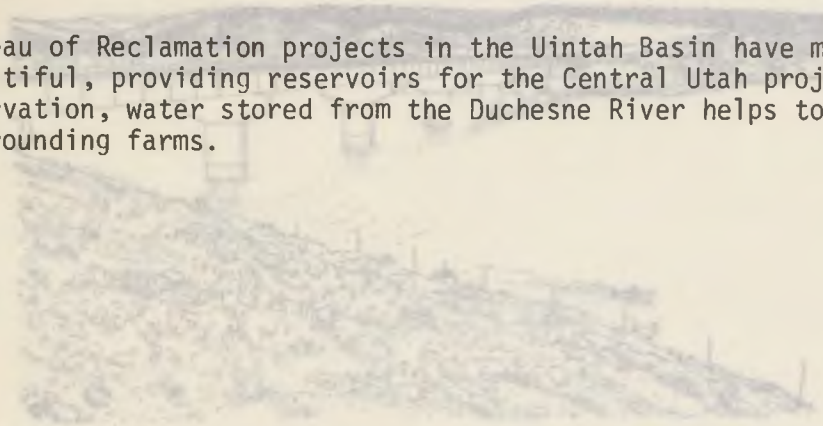


This chapel in Randlett, Utah is near site where Dominguez and Escalante reported seeing an ancient Anasazi ruin. However, this has never been found and certainly one interesting possibility for the Bicentennial would be for some amateur explorer to discover these ruins.

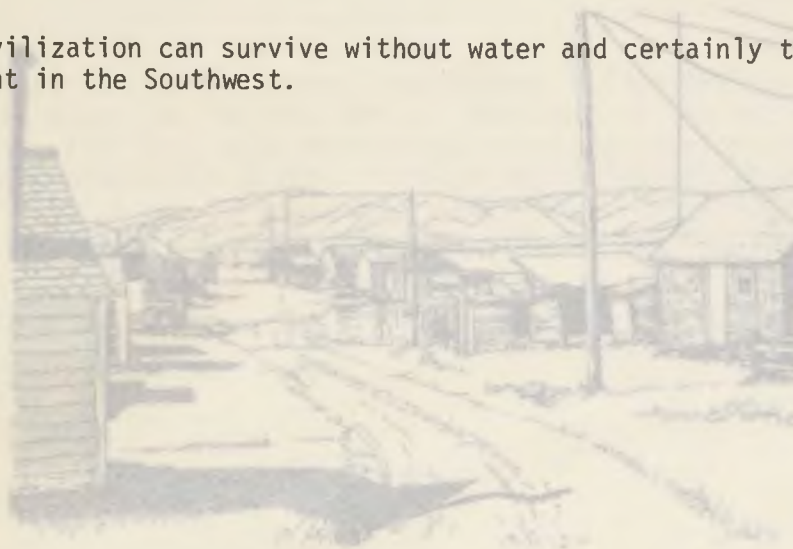




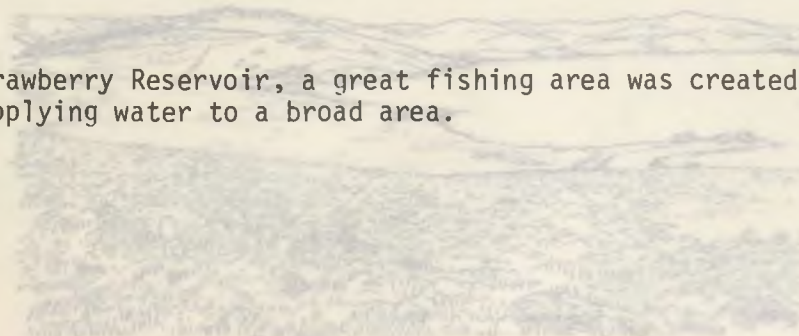
Bureau of Reclamation projects in the Uintah Basin have made this area beautiful, providing reservoirs for the Central Utah project. Here at Starvation, water stored from the Duchesne River helps to irrigate many surrounding farms.

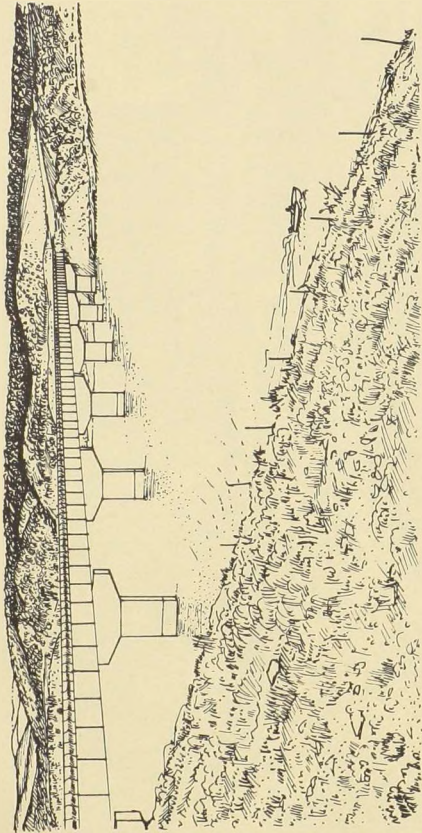
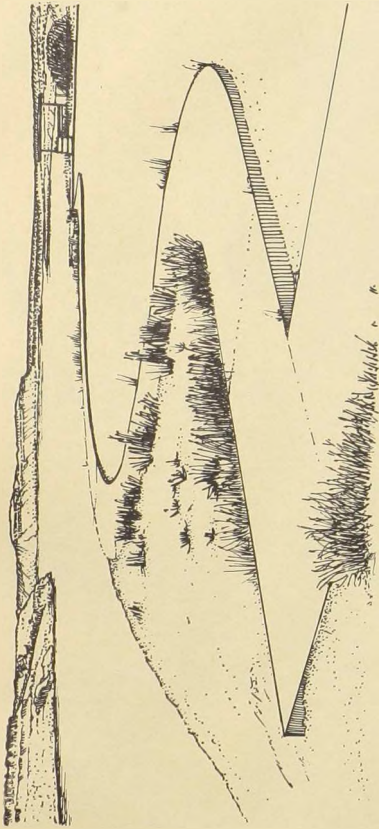


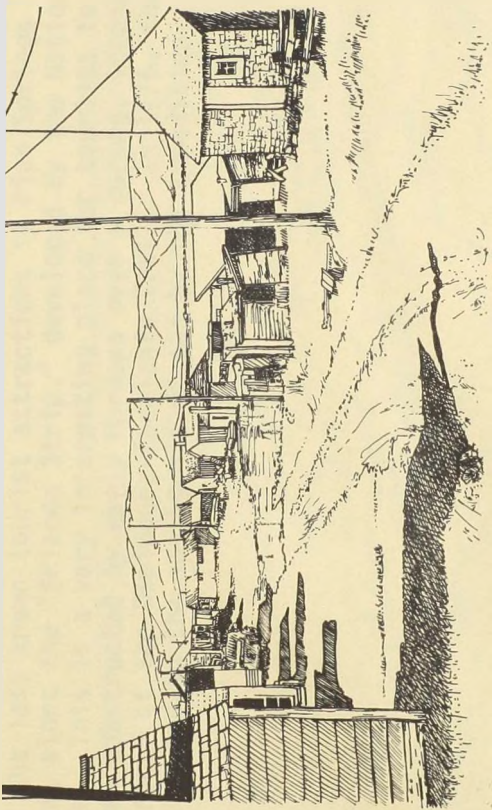
No civilization can survive without water and certainly this is most evident in the Southwest.




At Strawberry Reservoir, a great fishing area was created in addition to supplying water to a broad area.

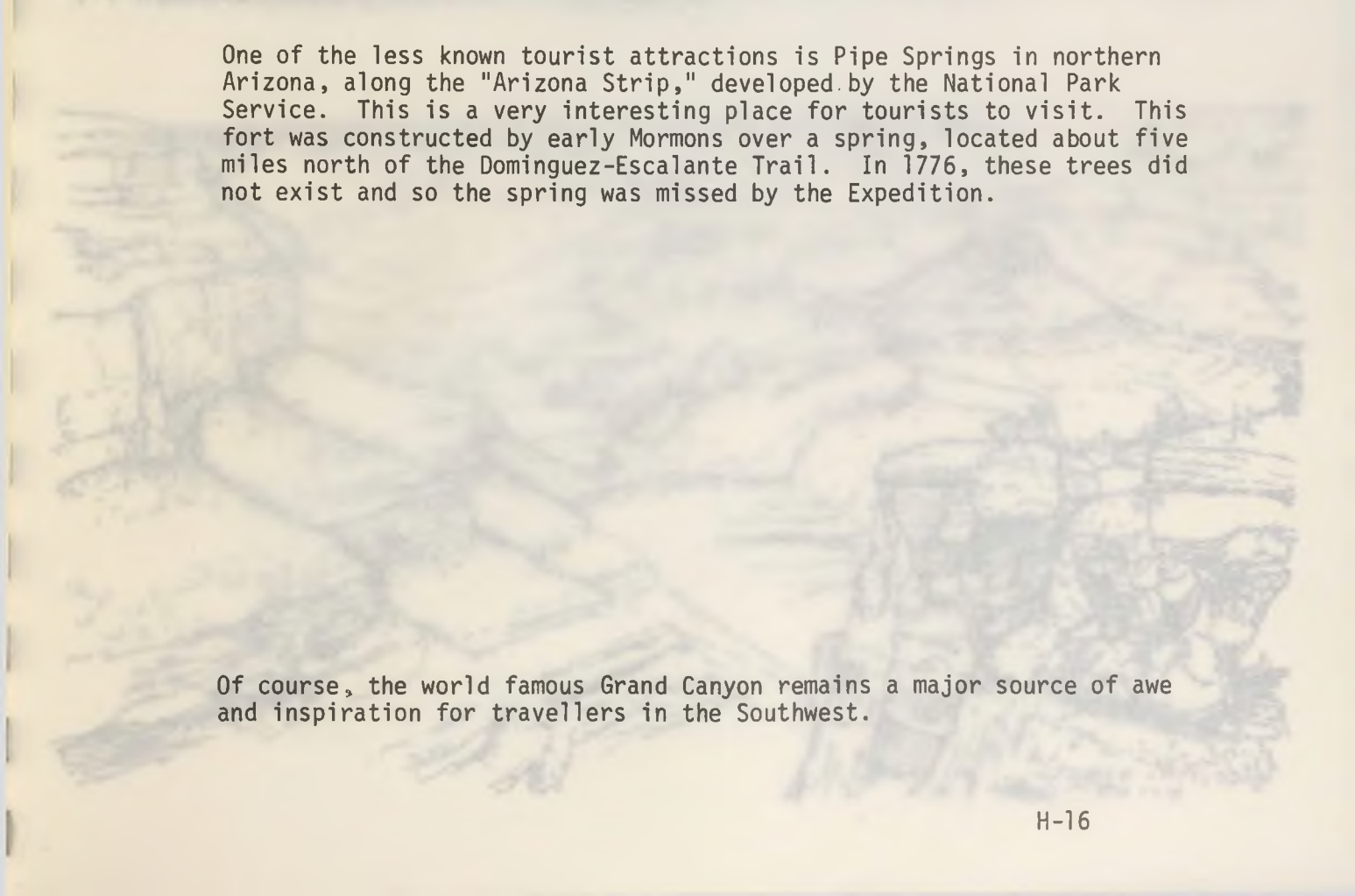




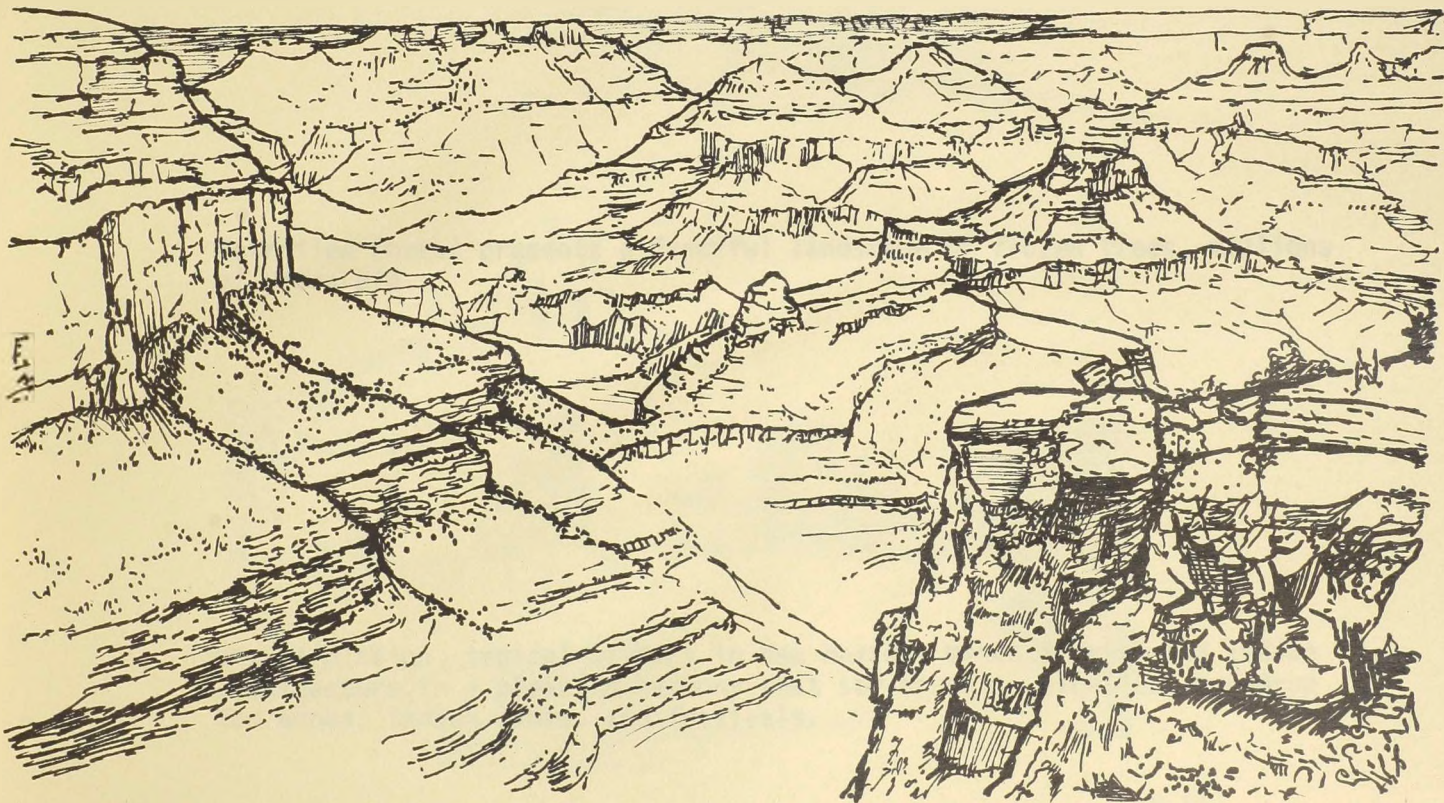
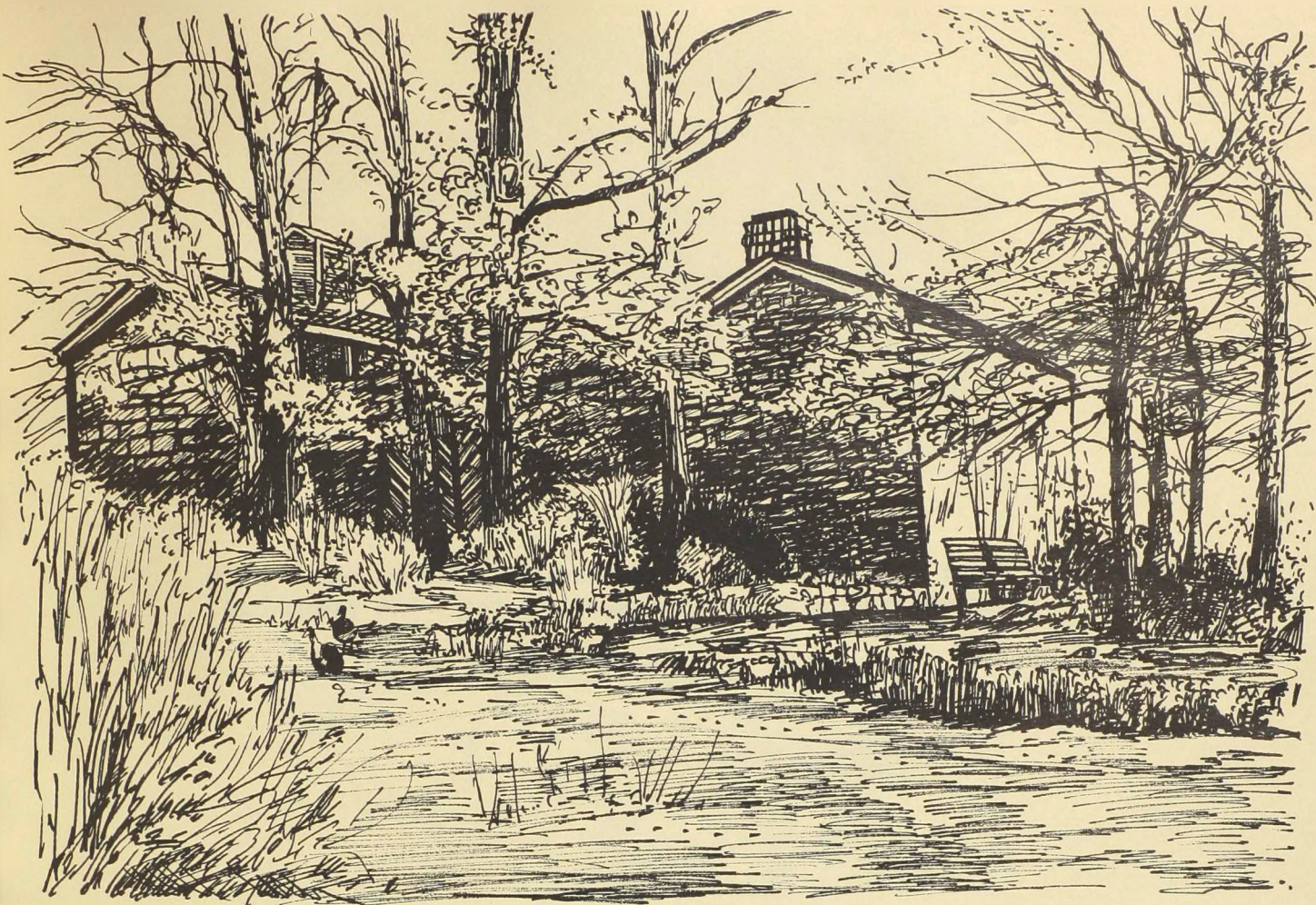




One of the less known tourist attractions is Pipe Springs in northern Arizona, along the "Arizona Strip," developed by the National Park Service. This is a very interesting place for tourists to visit. This fort was constructed by early Mormons over a spring, located about five miles north of the Dominguez-Escalante Trail. In 1776, these trees did not exist and so the spring was missed by the Expedition.

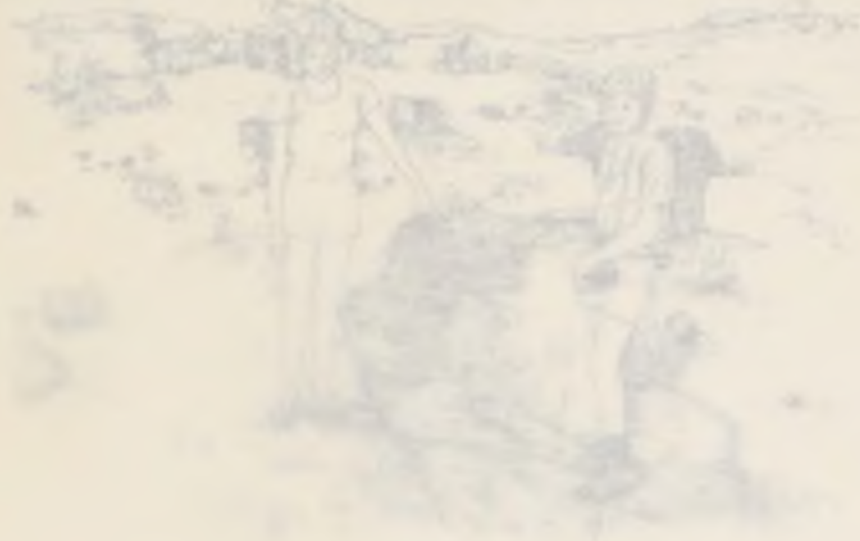


Of course, the world famous Grand Canyon remains a major source of awe and inspiration for travellers in the Southwest.

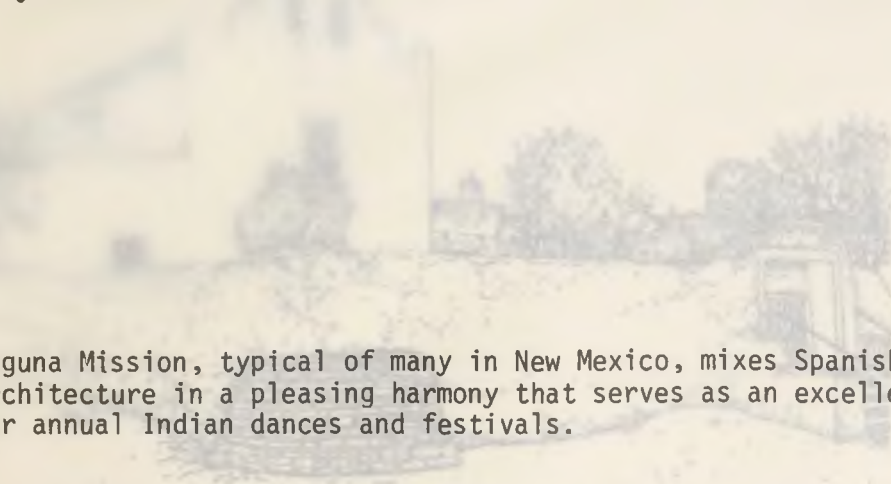




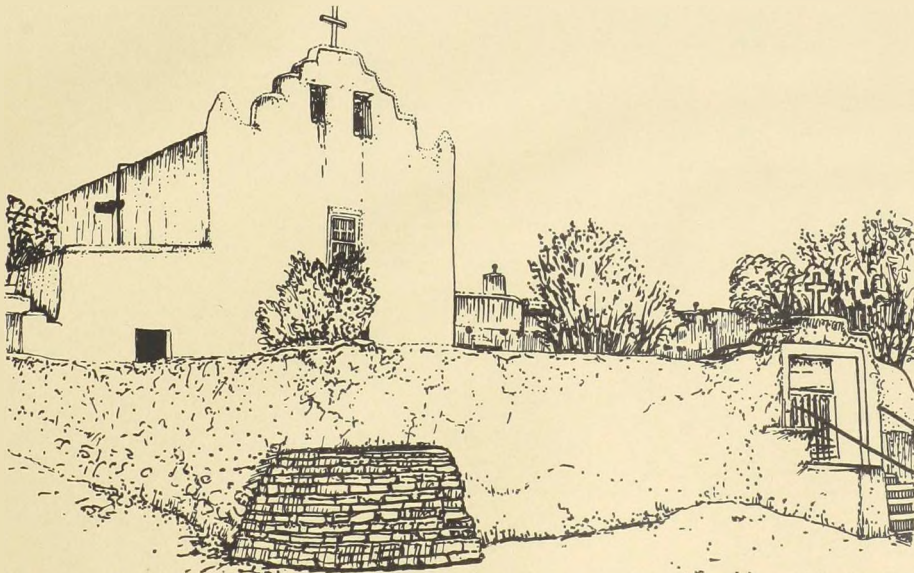
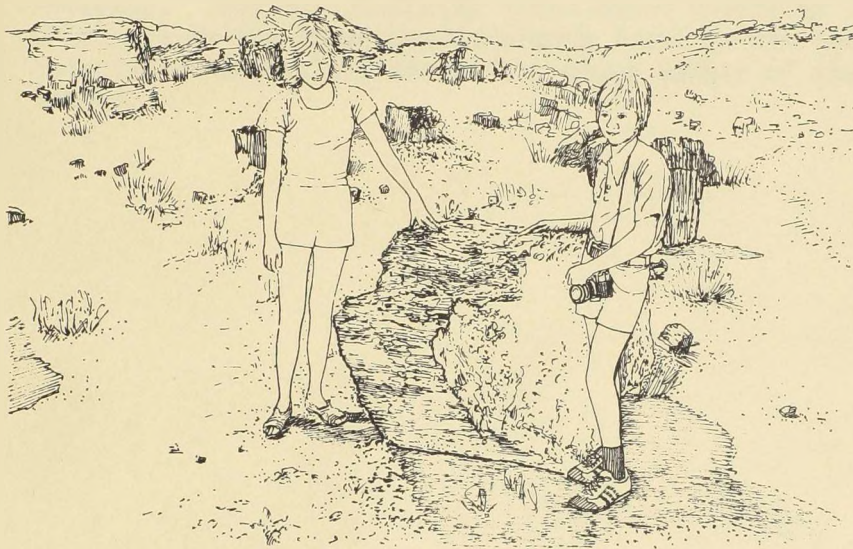
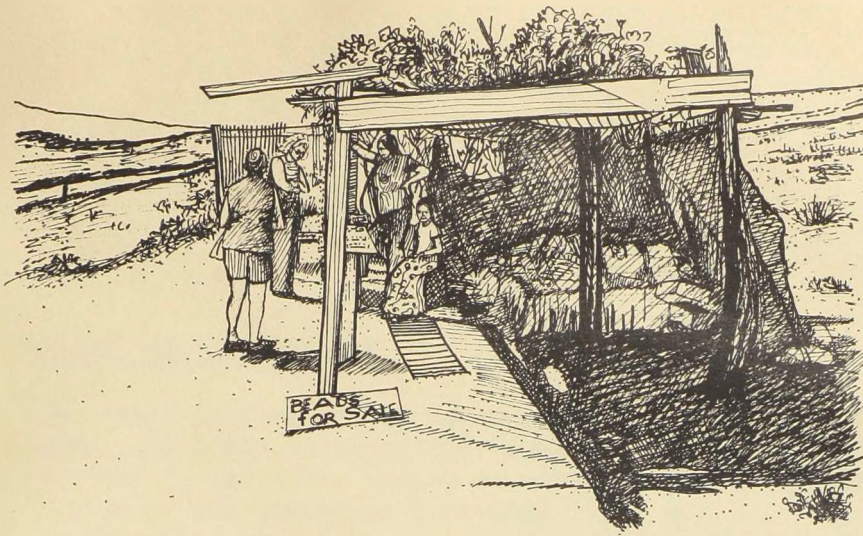
Here, south of Marble Canyon, Navajo craftsmen sell their beads right along the highway and along the edge of the Little Colorado Gorge.



Petrified Forest presents a fanciful landscape of frozen trees, millions of years old.



Laguna Mission, typical of many in New Mexico, mixes Spanish and Indian architecture in a pleasing harmony that serves as an excellent backdrop for annual Indian dances and festivals.



POINTS OF INTEREST MAP

The final section of the ramada would contain information, maps, and other illustrative material to encourage the visitor to see other points of interest within the general region of the Dominguez-Escalante Trail and, specifically, in the local area near the commemorative shelter. Here, a map of the four corners region has been developed to indicate the major highways and those minor routes which are available now for seeing these important places of interest. This map indicates those major points of interest which are on the Dominguez-Escalante Trail or are located relatively nearby, and there is a great number of these indeed.



POINTS OF INTEREST

Bureau of Land Management Developments

Dominguez Escalante Trail and Campsites



el campsite

SUMMARY OF FINAL RECOMMENDATIONS

In the foregoing study and master plan, APA has made an attempt to evaluate the potential which the Dominguez-Escalante Expedition offers for developing a four state observance during the Bicentennial year. Some of the recommendations which we have made should be pursued, even though they may not be completed within the Bicentennial year itself. However, in order for the tourist and publicity groups to make full use of the opportunity which they have to use the program to generate public interest in visiting the area, it is desirable that a minimum framework of effort be completed during the early part of the Bicentennial year so that some definite, tangible end products result in time for the tourists to relate to. Therefore, we recommend specifically the following as a minimum effort in 1976.

- (1) Eight primary commemorative ramadas should be constructed at the locations proposed in Sections B and C. These eight primary commemorative ramadas are necessary to the full realization of the overall project and would ensure that some kind of identifiable object results. We estimate the cost of each ramada at \$13,000 to \$15,000 each, not including working drawings which would probably run about \$1,500.00 for all sites, plus \$2,500.00 for layout work and graphic panels.

Although it is preferable to construct the ramadas in the complete form as outlined in the chapter on the commemorative ramada, it is possible to reduce the cost where reduced tourist traffic is anticipated (such as at the site of the casting of the lots) by constructing a cruciform pattern of rocks to form the basic shape and then add a simple marker. This alternate is also illustrated in the chapter on the commemorative ramada, and could be accomplished by a boy scout troupe or other similar organization. In this case, no additional design costs would be involved.

- (2) A booklet or manual should be published to be sold to the public in order to assist visitors in appreciating the overall concept of the Dominguez-Escalante effort and to help inform them as to the highways and local observances which are near the appropriate trail sites. This should also describe various points of interest along the way. It is recommended that this booklet be published by the Four Corners Tourist and Publicity Council, and be a good quality, but in paperback form to minimize cost. We have not included Miera's Map in our report, but would recommend that it be included in the published manual along with an account of the Chavez translation of the diary and some account of the recent work by historians to identify the trail.

The material necessary for this booklet is available in this report, utilizing the various subject matter and drawings and photographs. Also, the slide show which we are furnishing as a supplement to this final report contains numerous slides which are not incorporated in this report but which would be very useful in full color, if monies are available for this kind of effort. These will be made available by APA for use in the publication.

During the course of our work on this project, Architects/Planners Alliance performed a trial vacation in which we attempted to travel over existing highways throughout most of the trail, and also to stop at some of the major tourist attractions near the trail.

Because of our previous experience in Utah, we did not spend much time in the portion of the state between Salt Lake City and the Arizona border. We made stops at Pipe Springs, Marble Canyon, numerous Navajo road-side jewelry shops, and we visited the Hopi Cultural Center, the Navajo Tribal headquarters at Window Rock, Hubbell's Trading Post, the north rim of the Grand Canyon, Flagstaff, Arizona, and the Petrified Forest. On this particular trip, because of time limitations, we did not visit the Zuni Pueblo which would definitely be necessary on our tourist itinerary. We visited Old Town Albuquerque and spent two days in Santa Fe, New Mexico, then up through northern New Mexico stopping at San Juan Pueblo, and into southern Colorado staying in the Durango area and then moving north through Grand Junction and into the Vernal, Utah area where two days were spent exploring the eastern Utah portion of the trail, and then back to Salt Lake.

This entire trip occupied ten days, but would have been better if fourteen days had been allowed. This particular trip demonstrated the feasibility of a family vacation to experience all of the trail. It would be possible for tourists to visit the area on a complete basis and then spend additional time in a given specific area. In addition, the individual could within his own area, attend some of the local celebrations which concur in conjunction with the proposed 1976 Bicentennial Expedition. On this basis, then, the tourist could appreciate the project on three different levels and be involved in the Dominguez-Escalante celebration on several occasions throughout the year. On this basis, we strongly recommend and urge that one of the major thrusts of the Dominguez-Escalante program should be the encouragement of the family vacations throughout this area in the coming year. The proposed published manual would be the primary vehicle for implementing this aspect of the program.

- (3) A full-time director should be appointed to coordinate and oversee the implementation of the overall project. This director should be very qualified administrative individual somewhat experienced with the needs for working with local governmental groups and familiar with funding programs from various sources. It had been our intention initially to recommend that some existing agency be designated as the coordinative group for the final implementation of the project. However, in investigating some of the existing agencies appropriate for this work, such as the travel councils or the Utah Historical Society, it was our feeling that their people are committed to other projects and could not devote full time to implement this work. It is recommended that this person be hired for at least eight months during 1976 and suggest a reasonable salary of about \$16,000, not including travelling expenses.

If a full-time director is not possible, then perhaps the agencies previously mentioned or the Bicentennial coordinators in Denver would be potential sources for accomplishing this final work.

It is also our recommendation that the Dominguez-Escalante Bicentennial Committee which has been reviewing our work on this report continue to function as a final coordinative authority in the implementation phase by designating a sub-committee to be composed of representatives from each of the four states who would then be responsible to oversee the work of the director.

- (4) Section A of this report should be implemented insofar as possible, though these items are not as critical as the primary ramadas. This involves markers, roadside directional signs and other similar items. Once again, the agency or local authority for primary responsibility in funding and implementing this work is indicated in Section B. Primarily, highway departments should furnish and install the roadside signs, but markers and historic information panels and interpretive ramadas would most likely fall under the jurisdiction of a community nearby or the government agency which controls the land on which the marker is to be located. If funds are not available or the agency is unwilling, then the director should attempt to acquire funding through some other means to accomplish the implementation. Travel directors may be the best source of help in these matters, since they may be able to raise funds from private sources interested in the tourist trade. The individual costs of the hardware items are as indicated in Section A. These costs are estimates for producing the hardware item, but may be taken as preliminary only since final costs could not be determined until the total numbers desired is known, and a final source of manufacture is established by the director.

It is recommended that the development of hardware should, with the exception of the road signs (which could be developed by the individual state highway departments) all be accomplished in one place at one time. This will help to ensure lower costs and more consistency of quality. Therefore, it is suggested that the director coordinate the orders for these particular items and have one source of supply or construction. The local group, then, would be responsible for actual installation at the site.

- (5) The director should continue efforts to coordinate the local observances and insofar as possible coordinate these with the 1976 Bicentennial Expedition. The local observances should be coordinated through local Bicentennial chairmen so that some local pressure can be brought to bear to finalize these observances. APA attempted in the beginning of our project to establish these final commitments, but it is not possible for us to do this, since we lack local authority and cannot maintain pressure in each area over a long period of time.

In conjunction with this subject, the calendar of events should be completed prior to the publication of the manual mentioned above. The concept for this has been outlined in our report in Section B.

APA has furnished information regarding the events which are known to be probable and some of the events which are possible. However, since very few final commitments have been made, it is not possible for us to do more than outline the desired approach and to indicate a format in which we feel the calendar of events could be illustrated for clarity and impact. However, the implementation of this would be up to the director previously mentioned and the local organizations. Once again, it is not possible for this to be fully implemented without the work of an overall coordinative person or group since these will not happen spontaneously within each of the individual states.

The above constitutes the major recommendations of this study. Considerable time was spent exploring other avenues and other possibilities, some of which were explored with the D/E Bicentennial Committee verbally at interum report meetings. For example, we were asked to explore and suggest some of the possibilities regarding development of campsites and other recreational areas. After carefully reviewing the situation and the overall concept, it was the conclusion of APA that there is insufficient time to develop the momentum necessary to develop parks and other campsites since most of these have to be developed through some government or state agency. It takes a period of time for these groups to gain approval and funding for major projects. We, therefore, do not feel that major campsites are realistically possible within the framework of the Bicentennial year, although in subsequent years work could be done. In this regard, the portion of the trail from Abiquiu in northern New Mexico to the Colorado border, which is in fairly beautiful mountain high country, lacks in roadside picnicking facilities. During our investigation of this portion of the trail, we found only two such areas convenient to the main highway and both were overcrowded, so here is a great need for additional facilities for the future. The Primary Ramada is in fact a small mini park, and is the only specific park recommended in this report for the reasons mentioned above.

In addition, we looked into the possibilities of hiking trails. The only one which appears to be probable as a reality is the one near El Morro or the Ft. Wingate Hiking Trail sponsored by the Boy Scouts along Highway 53. Another trail (also to be sponsored by the Boy Scouts) was discussed south of Hurricane, but no final commitments or efforts have been obtained at this time. It is possible that the full time director could accomplish some additional commitments in this regard. In addition, that portion of the trail south of Pipe Springs on the Arizona Strip, is some distance from the highway but is available to four wheel drive vehicles and drive trail. However, no group or agency willing to sponsor this effort has been committed at this point. Here again, the full time director might be able to continue this effort and develop it. However, like the campsites and parks, the possibilities in these trails are of such a nature that a great deal of time and effort will be necessary to bring them to pass and, therefore, have not been incorporated as a basic part of the recommendations as outlined above.

Another trail which we explored was the one proposed between Dolores and Mancos. However, because of the amount of private property which exists in the area, it was felt by the local people that this might be very difficult to implement, and so we have not made any specific recommendations in this regard.

In the body of this report, Architects/Planners Alliance has attempted to explore in as much detail as allowed by our budget, the possibilities surrounding the proposed commemoration in 1976 of the Dominguez-Escalante Expedition of 1776. In brief, we have divided the primary subject matter into four parts: (1) the D/E story itself; (2) the people, or the three cultures of Indian, Spanish and Anglo peoples who have inhabited this area with emphasis on the Indians living here in 1776; (3) the geology of the area and the beautiful scenery that characterizes the land; and (4) the tourist attractions available for developing the area into a great tourist package throughout the Bicentennial year and in the years ahead. These correspond to the four basic zones for graphic panel subject matter developed for the commemorative ramada concept. We have illustrated this information in such a way that it can be used both in terms of a published manual, or in the forms of material for a few panels in the ramadas, or, in a more elaborate version, in any kind of final museum or exhibition that might be established. In addition to the interpretation of the four categories of information outlined above, we have furnished a logo design and developed marker and ramada concepts based on an expansion of the logo concept. We have developed miscellaneous hardware design concepts and have outlined a method for presenting a calendar of events. We are also furnishing four copies of a slide show with text.

Due to the tremendous physical area covered by the trail, the scope of the work, and the many local contacts necessary, the fee structure for this study did not permit APA to carry any of these four areas of material to a final form. We have not, for instance, been able to develop full working drawings on any of the hardware items, the ramadas, nor have we exhaustively worked out the details of the story or the geology. We have given enough information so that any agencies with the capabilities for implementation could easily do so through the use of this material. For example, the panels for the ramada or for the roadside markers could be developed from the drawings, sketches and textual materials which are incorporated in this report. Precisely how these materials would be incorporated must be left to an implementation phase, coordinated by the full time director which we previously recommended.

Architects/Planners Alliance will assist the director in the interpretation of this master plan, as the director requests such information. However, we cannot prepare the final layouts for panels or complete working drawings on the ramadas, or supervise installation within the fee structure of this initial master plan and report. To avoid confusion, it is suggested that all requests for clarification on this study be made through either the Utah Historical Society or through the full time director which we have recommended previously so that these requests can be consolidated and cleared and answers can be forwarded to everyone who has received a copy of this master plan.

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