

# My solution to Forrest Fenn's Treasure Poem

Forrest Fenn's short poem of 24 lines and 6 stanzas is both simple and complex. It is the very definition of elegance and perfection. It seems to describe a multitude of places in the Rocky Mountains, yet when solved as I see it, it points to only one specific place.

First and foremost, the poem is a puzzle. It contains hints and clues on how to unlock the puzzle. Once unlocked, it leads to the location. The first part of this solve describes the method of solving the puzzle and seeing how Fenn constructed it. I am confident that it is mostly correct. The second part takes us to the location.

The solution to the puzzle is actually rather simple. Explaining how the puzzle is constructed takes some time, hence the length of this explanation. The poem is telling two stories. One is the obvious story of Forrest Fenn hiding his treasure. The second story is cleverly hidden in plain sight in the poem. That is the thrill of the chase for an archaeologist – discovering the unique story of a place.

*"I became sick and thought I was on my way out and I wanted to inspire others to join in the thrill of the chase."*

## PART ONE – FINDING THE PLACE TO START

Forrest Fenn says the poem will lead to the treasure.

*"So I wrote a poem containing nine clues that if followed precisely, will lead to the end of my rainbow and the treasure."*

Let's look at the poem and its structure.

- As I have gone alone in there  
And with my treasures bold,  
I can keep my secret where,  
And hint of riches new and old.
- Begin it where warm waters halt  
And take it in the canyon down,  
Not far, but too far to walk.  
Put in below the home of Brown
- From there it's no place for the meek,  
The end is ever drawing nigh;  
There'll be no paddle up your creek,  
Just heavy loads and water high.

- If you've been wise and found the blaze,  
Look quickly down, your quest to cease,  
But tarry scant with marvel gaze,  
Just take the chest and go in peace.
- So why is it that I must go  
And leave my trove for all to seek?  
The answers I already know,  
I've done it tired, and now I'm weak.
- So hear me all and listen good,  
Your effort will be worth the cold.  
If you are brave and in the wood,  
I give you title to the gold.

THE END IS IN THE MIDDLE.

The beginning is in stanza 2 instead of stanza 1. (Begin it where warm waters halt.) Also, the 4 corners spell the word "idea".

The poem is a puzzle, not a set of directions.

- The end or the goal is in the middle
- The beginning is in the 2<sup>nd</sup> stanza, not the first line.
- "Idea" is spelled by going in a circle counterclockwise
- "Idea" is spelled by beginning at the end and ending at the beginning.
- The poem is a puzzle, not a technical manual with linear directions.
- The path through the poem is non-linear like a circle. Beginnings take you to the endings and endings are always beginnings, i.e. THE BEGINNING IS THE END IS THE BEGINNING IS THE END IS THE BEGINNING... etc.

Fenn quotes:

- "The poem in my book is something that changed over and over again. When you read the poem, it looks like just simple words... but I guarantee you, I worked on that thing. I felt like an architect, drawing that poem."
- "So, it was 15 years from the time that I got cancer until the time that I hid the treasure chest. 15 years."
- "All of the information you need to find the treasure is in the poem."
- "The person who finds the treasure will have studied the poem over and over, and thought, and analyzed and moved with confidence. Nothing about it will be accidental. TS Eliot said:

We shall not cease from our exploration

And at the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time."

The quote is from TS Eliot's "Little Gidding". It is an important hint.

- The poem has a design. He drew it as an architect. It has a structure and the structure is important to solving the puzzle.
- The structure of the path through the poem is non-linear, it is circular.

### THE IMPORTANCE OF "LITTLE GIDDING"

- Fenn quoted TS Eliot's "Little Gidding: when talking about solving his own poem.
- "The person who finds the treasure will have studied the poem over and over, and thought, and analyzed and moved with confidence. Nothing about it will be accidental. TS Eliot said:

We shall not cease from our exploration  
And at the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time."

- The major theme of Little Gidding is an exploration of the intersection of time and timelessness.
- Forrest Fenn's core theme and purpose for creating the chase was to make his time (his life) timeless. When Ralph Lauren told him, "You can't take it with you," Forrest responded, "Then I'm not going!" He says that's when the idea of hiding a treasure began.
- "The Thrill of the Chase" and "Little Gidding" share the same theme. They both explore the intersections of time and timelessness. Fenn the architect borrowed ideas from "Little Gidding".
- Fenn borrowed other ideas from TS Eliot in the design and structure of his poem and he placed a hint in the poem. There are "9 clues" and there are "9" clues (clues using the number 9).
- From the end of the trail in the poem, the 9<sup>th</sup> letter of each line reading upward spells "TS KEY"

Justheavy  
Ifyouvebe  
Lookquick  
Buttarrys  
Justtaket

"Immature poets imitate; mature poets steal; bad poets deface what they take, and good poets make it into something better, or at least something different. The good poet welds his theft into a whole of feeling which is unique, utterly different than that from which it is torn; the bad poet throws it into something which has no cohesion. A good poet will usually borrow from authors remote in time, or alien in language, or diverse in interest." TS Eliot

"Little Gidding" is the 4<sup>th</sup> poem of TS Eliot's masterpiece "Four Quartets". He structured the poem like a musical composition, very similar to Beethoven's quartets. Each poem is a separate movement but connected by recurring themes, imagery, and symbols.

Eliot crafted the words, rhythm, and meter of the poem like music with a focus on the sound of it when read aloud.

Fenn borrowed these musical ideas, “So hear me all and listen good”. Instead of a quartet structure, he used a canon structure (explained in detail later). “And take it in the canyon (canon) down.”

### TIME AND TIMELESSNESS

- Time is linear.
- Begin -----> End
- For example, an hour, a day, a year, a season, and a person’s life.
- Memories are confined by time. Memories exist only in time. They end when the last person with a memory of the person dies. Among the examples in the book is his father, whose life was praised by all who knew him at the time of his funeral, but now you can only find the location of his grave. Another example is the French soldiers who have long been forgotten and whose graves are hidden in the long grass in Vietnam.
  
- Memories are not enough to make his “time” timeless.
- In the book chapter “Important Literature”, he threw his TIME magazine in the trash.
- The last sentence of the book:
  - *“I feel my life has been a rough draft of the place just ahead where the past will come alive again and all my experiences and friends through the years will meet me at the great banquet table of history. Then there will be no past.”*
- The opening lines of TS Eliot’s “Four Quartets”:
  - Time present and time past  
Are both perhaps present in time future  
And time future contained in time past.  
If all time is eternally present
- Timelessness
  - Timelessness is nonlinear. Beginnings and endings intersect. Fenn borrowed this idea from “Little Gidding” and used it in the design of the puzzle.
  - It is a concept borrowed from TS Eliot’s “Little Gidding”:
    - *“What we call the beginning is often the end  
And to make an end is to make a beginning.  
The end is where we start from. And every phrase  
And sentence that is right where every word is at home,  
Taking its place to support the others,*
  
  - *The word neither diffident nor ostentatious,  
An easy commerce of the old and the new,”*

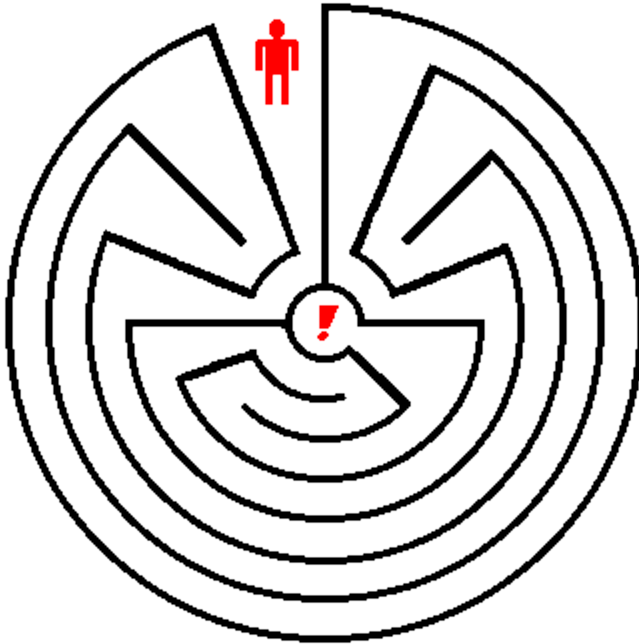
- **There are certain places and events where time and timelessness intersect; where the boundary that separates time and timelessness is blurred. They are repeated throughout the text and drawings in the book.**
- **Graveyards**
- **Star gazing.** *It takes time for light to travel here. So what you're doing is seeing the stars as they were in the past, the amount of time it's taken for the light to reach us. And the further and further away those stars are, the further back in time we're looking. Now we're seeing a star, let's say, six thousand years ago. Imagine somebody on that star looking at us. They would be seeing us as we were six thousand years ago. Which of these two is now?*
- **Finding and touching ancient artifacts.**
- *I found that little arrowhead when I was nine and it sent me on a lifelong journey of adventure and discovery. I wondered who made it and caused it to be resting at my feet for 1,000 years, waiting for me to pick it up. I still feel the excitement of that day.*
- *In the Saharan desert of Libya I discovered thousands of war relics left over from the tank battles of WWII: burned out tanks and shell casings were everywhere. And in close proximity were stone projectiles and crudely made hand axes that could have been 30,000 years old. I was looking at conflicts piled on top of conflicts. Who can imagine how many...*

### MORE FENN QUOTES

- Q: Will the poem lead you to the treasure?  
A: *"Yes, if you know where to start."*
- *"I cannot imagine anyone finding the treasure without first identifying the starting point, although many seem to be preoccupied with later clues. To me that's just expensive folly."*
- *"The most common mistake that I see searchers make is that they underestimate the importance of the first clue. If you don't have that one nailed down, you might as well stay home and play Canasta."*
- *"That's right Joseph, you should start with the first clue and follow the others consecutively to the treasure."*
- *"They're contiguous. I knew where I wanted to hide the treasure chest. So it was easy for me to put one foot down and then step on it to get to the next foot. That's what I did."*
- **So the place to start has to be found first in order to solve the puzzle. The first step to solving the puzzle then is to find the place to start. If you must find it, it must not be obvious. It must be solved.**
- **The obvious place to start would be the 1<sup>st</sup> stanza. The next most obvious place would be the 2<sup>nd</sup> stanza which says begin it. That would assume the solution is linear and begins at the start of the poem and ends at the end of the poem.**
- **If the solution is non-linear, it could start anywhere in the poem. From there, the clues are consecutive and contiguous, so they would take you on a circular path through the poem and end where you began.**

# THE HOPI LABRINTH

The end is in the center.



If you “know where to start: the path will take you in a circular path to different levels and lead to the goal.

There is only one path. It is straightforward. There are no dead ends. The path takes you to the goal in the center.

Will the poem lead you to the treasure?

*“Yes, if you know where to start.”*

The 9 clues lead you to the place in the poem to start solving the puzzle.

**THE END OF THE 9 CLUES IS THE PLACE TO START.**

The clues follow a circular path through the poem and each trip around takes you to a new level of meaning for the same clues.

*“Look at the big picture. There are no shortcuts.” – Forrest Fenn*

**In a non-linear system, the whole is greater than the sum of its parts.**

Follow the 9 clues precisely in consecutive order to find the place in the poem to start solving it.

**THE END IS THE BEGINNING!**

- The poem has to lead to a real geographic location.
- At this point we don't have enough information to know that location without guessing. The only place that warm waters, home of Brown, the blaze, etc, can be found for certain is in the poem.
- If we find the place to start (in the poem) it should be marked by a blaze or trail marker and following the blaze in the poem should lead us to a real geographic location to search.
- "It is interesting to know that a great number of people are out there searching. Many are giving serious thought to the clues in my poem, but only A FEW ARE IN TIGHT FOCUS WITH A WORD THAT IS KEY."
- Q: Is the Blaze one single object" A: "In a word – Yes."

## PUZZLE DESIGN

- A good puzzle designer will always place a hint in the puzzle to nudge his audience in the right direction to solve the puzzle. Here is an example:
- *"Think of words ending in -GRY. Angry and hungry are two of them. There are only three words in the English language. What is the third word? The word is something that everyone uses every day. If you have listened carefully, I have already told you what it is."*
- The puzzle maker gives you two hints: **The word is something that everyone uses every day. If you have listened carefully, I have already told you what it is.**
- The correct answer:
- Language – There are three words in "the English language". What is the third word?
- The first two sentences use misdirection to focus your attention in a certain direction so that you don't see what is right there even though you were given two hints.
- Forrest Fenn uses a similar technique in his puzzle.

## THE PUZZLE MAKER'S HINTS

- Forrest introduces the poem in the book with this preface:
- "So I wrote a poem containing nine clues that if followed precisely, will lead to the end of my rainbow and the treasure."
- That sentence is followed by the first stanza:
- **As I have gone alone in there  
And with my treasures bold,  
I can keep my secret where,  
And hint of riches new and old.**
- The next stanza tells us precisely, "Begin it..."

~~"So I wrote a poem containing nine clues that if followed precisely, will lead to the end of my rainbow and the treasure."~~

“It is interesting to know that a great number of people are out there searching. Many are giving serious thought to the clues in my poem, but only A FEW ARE IN TIGHT FOCUS WITH A WORD THAT IS KEY.”

Q: Is the Blaze one single object” A: *“In a word – Yes.”*

**The word “so” is the first word in stanza 5 and stanza 6. Could “so” be the word that is key and the blaze that marks the trail within the poem?**

*SO if followed precisely, will lead to the end of my rainbow and the treasure*

You will see he uses 2 letter words to guide us to the place to start. They are words that are easily overlooked as your attention is drawn to other words. It is similar to the technique used in the -GRY puzzle. *“There are a few words in the poem that are not useful in finding the treasure, but it is risky to discount any of them.”*

### STANZA 1

- **The poem has to lead to some real location to search. He says there are no ciphers or codes, it is straightforward.**
- **How does the poem lead us to a specific location? He put the hints in stanza 1 and if you see the hint, you will know what to look for when you “Begin it” in stanza 2.**
- **All stories take place in a time and place. They have a history and a geography.**
- **The poem is telling 2 stories. Fenn’s story and another story. They have different histories but share the same geography.**
- **“Two people can keep a secret if one of them is dead.”**
- **It is another idea borrowed from TS Eliot.**
- **In “Little Gidding”, the poet meets a spirit who speaks through the words of the poet.**
- **“Knowing myself yet being someone other.”**
- **The identity of the “I”, the narrator of Fenn’s poem, will lead to a location. “Two people can keep a secret if one of them is dead.”**
- **Look at stanza 1 as the puzzle maker’s hint as to how to solve his puzzle. Who is “I”?**

**As I** have gone alone in there  
And with my **treasures** bold,  
I can keep my secret where,  
And **hint of riches new and old.**

- Why does he use the word “As”? There are two stories. “I” is Fenn and also someone else. He/she “As I have gone...”
- Treasures is plural.
- We are given the hint that there are two stories, one new and one old. They share the same location. Find the old story and you will find the location. Put another way, all locations have



unique stories. Think about what he said about finding his first arrowhead and finding artifacts in the Sahara. "I was looking at conflicts piled on top of conflicts. Who can imagine how many..." **That is the thrill of the chase for an archeologist – discovering the story of a place. So it is logical and natural for an archeologist to describe a location through the unique story of what happened there in the past.**

- Remember, we found the blaze that marks the trail in the poem as the word "so". SO if followed precisely, will lead to the end of my rainbow and the treasure." The trail marker, the blaze, is found at the beginning of stanza 5 and then again at the beginning of stanza 6. Stanza 1 begins "As I". **THE SPANISH WORD FOR "SO" IS "ASI".**
- *As above, so below – This phrase comes from the beginning of "The Emerald Tablet" and embraces the entire system of traditional and modern magic which was inscribed upon the tablet in cryptic wording by Hermes Trismegistus. The significance of this phrase is that it is believed to hold the **key to all mysteries.**"*

#### **AS ABOVE, SO BELOW - THE KEY TO ALL MYSTERIES**

- "All of the information you need to find the treasure is in the poem."
- "As" above – stanza 1. There are 2 stories here.
- "So" below – Stanza 5. The story starts here.
- Follow the trail through the poem marked by the blaze – the word "so". Stanza 5, stanza 6, then stanza 1 (the Spanish word for so – "asi").
- The end of that trail takes you to where you began with a new understanding of the place.
- *"Will be to arrive where we started  
And know the place for the first time."*

#### **THE 9 CLUES LEAD YOU TO THE PLACE TO START.**

- Put the letters of the poem in a grid
- Take out spaces and punctuation so that the letters are contiguous and consecutive.
- Then follow the 9 clues precisely. **Remember, at this point, we don't have a real geographical location. We just have the poem. Any river, dam, or hot springs "where warm waters halt" would only be a guess. It can't be confirmed as correct. The only place we can confirm where warm waters halt is in the poem – the letter "s" at the end of the word "waters". The only location of the home of brown that we can confirm is the location of the words in stanza 2.**
- With that in mind, follow the 9 clues precisely.
- It looks like this:

A S I H A V E G O N E A L O N E I N T H E R E  
 A N D W I T H M Y T R E A S U R E S B O L D  
 I C A N K E E P M Y S E C R E T W H E R E  
 A N D H I N T O F R I C H E S N E W A N D O L D  
 B E G I N I T W H E R E W A R M W A T E R S H A L T  
 A N D T A K E I T I N T H E C A N Y O N D O W N  
 N O T F A R B U T T O O F A R T O W A L K  
 P U T I N B E L O W T H E H O M E O F B R O W N  
 F R O M T H E R E I T S N O P L A C E F O R T H E M E E K ,  
 T H E E N D I S E V E R D R A W I N G N I G H  
 T H E R E L L B E N O P A D D L E U P Y O U R C R E E K  
 J U S T H E A V Y L O A D S A N D W A T E R H I G H  
 I F Y O U V E B E E N W I S E A N D F O U N D T H E B L A Z E  
 L O O K Q U I C K L Y D O W N Y O U R Q U E S T T O C E A S E  
 B U T T A R R Y S C A N T W I T H M A R V E L G A Z E  
 J U S T T A K E T H E C H E S T A N D G O I N P E A C E  
 S O W H Y I S I T T H A T I M U S T G O T O S E E K ?  
 A N D L E A V E M Y T R O V E F O R A L L T H E E K ?  
 T H E A N S W E R S I A L R E A D Y K N O W  
 I V E D O N E I T T I R E D A N D N O W I M W E A K  
 S O H E A R M E A L L A N D L I S T E N G O O D  
 Y O U R E F F O R T W I L L B E W O R T H T H E C O L D  
 I F Y O U A R E B R A V E A N D I N T H E W O O D  
 I G I V E Y O U T I T L E T O T H E G O L D

1. Begin it where the warm waters halt – the letter “s”. Go up or down and the blaze is there. “So” if followed precisely will lead...
2. Take “it in” ... down
3. Not far but too far “to”
4. Put “in” below “the home of Brown”
5. From there “it’s no” – “it is no” – “it is the same as no”
6. “the end is ever drawing nigh” = go left (nigh) to near (nigh) the end of the line
7. There’ll be “no”,
8. “Just” heavy loads (the chest)
9. And “water” high (position in the poem)

**THE NINE CLUES FRAME AND DESCRIBE THE FIRST LINE OF STANZA 5, “SO WHY IS IT THAT I MUST GO”. THEY RETURN TO WHERE WE BEGAN – THE WORD “WATERS”.**

“Will the poem lead to the treasure?”

“Yes... if you know where to start.”

SO... if followed precisely, will lead to the end of my rainbow and the treasure.

So why is it that I must go

The place to start is the question in stanza 5. It is marked by the blaze – the word “so”.

He even placed the “go” signal there. “As I have gone alone...”

J U S T T A K E T H E C H E S T A N D G O I N P E A C E  
S O W H Y I S I T T H A T I M U S T G O

**The end, “Just take the chest...” is connected to the beginning, “so why is it...” by the word “go”.**

The nine clues point to the place to start – the question at stanza 5.

The blaze that marks the trail in the poem is the word “so”. **So** if followed... precisely, will lead to the end of my rainbow and the treasure.

Stanza 5 begins with the blaze, “so”, marking the place to start.

The 9 clues end at stanza 3. Stanza 4 gives the instructions as to how to start.

*“If you’ve been wise and found the blaze, **THE WORD “SO”***

*Look quickly down, your quest to cease,”*

**Look down in the poem to find the blaze at the beginning of stanza 5 and again at the beginning of stanza 6. This is the trail to follow.**

*But tarry scant with marvel gaze **DON’T WASTE TIME STARING AT THE SOLUTION***

*Just take the chest and go in peace **FOLLOW THE TRAIL THROUGH THE POEM THAT WILL TAKE YOU TO THE CHEST.***

**THE END OF THE TRAIL IS THE PLACE TO START. THE END IS THE BEGINNING.**

The clues point to the question at the beginning of stanza 7 as “the place to start”.

The place to start what?

It’s the place where the second voice in Fenn’s canon starts to sing the same song telling the story of the place. It is the voice of the other “I” in the poem.

## **PART TWO: SOLVING THE PUZZLE, THE OTHER STORY**

We started with no knowledge of geography or place in the poem. Warm waters, home of brown only exist as words in the poem.

The 9 clues led us to the question at the beginning of stanza 5. This is the place to start in the labyrinth. From here we simply follow the trail through the labyrinth to a new level of understanding.

The trail starts at stanza 5, then stanza 6, then stanza 1.

The trail is marked by the blaze, the word “so”. Stanza 5 begins with “so”, stanza 6 begins with “so”, and stanza 1 begins with “As I”. The Spanish word for “so” is “asi”. The “key to all mysteries is “As above, so below.”

The end of the trail (stanza 1) returns you to where you started, “Begin it where warm waters halt” with a new understanding.

*So why is it that I must go  
And leave my trove for all to seek?  
The answers I already know,  
I’ve done it tired, and now I’m weak.*

*So hear me all and listen good,  
Your effort will be worth the cold.  
If you are brave and in the wood  
I give you title to the gold.*

*As I have gone alone in there  
And with my treasures bold,  
I can keep my secret where,  
And hint of riches new and old.*

*Begin it where warm waters halt...*

**SO, IF FOLLOWED PRECISELY, WILL LEAD TO THE END OF MY RAINBOW AND THE TREASURE.**

**I CAN KEEP MY SECRET WHERE,  
AND HINT OF RICHES NEW AND OLD.**

**TWO PEOPLE CAN KEEP A SECRET IF ONE OF THE IS DEAD.**

**THE 9 CLUES LED TO THIS PLACE IN THE POEM TO START.  
THIS IS THE “OLD” STORY THAT WILL REVEAL THE “SECRET WHERE”, THE LOCATION TO SEARCH.**

The narrator is the spirit of the other person who shares the secret. He is speaking “As I”. The Spirit is speaking through the poet, Fenn, telling his story just as the spirit of the dead poet is speaking through TS Eliot in “Little Gidding”:

*“Knowing myself yet being someone other.”*

**WHO IS THE NARRATOR AND WHERE DOES HIS STORY LEAD?**

**The treasure is somewhere in the Rocky Mountains north of Sante Fe.**

**Can we connect the question, "Why is it that I must go and leave my trove for all to seek?  
To a person or place in the Rockies north of Sante Fe?"**

**1879 – After the Meeker Massacre the headlines across Colorado screamed "The Utes Must Go!"**



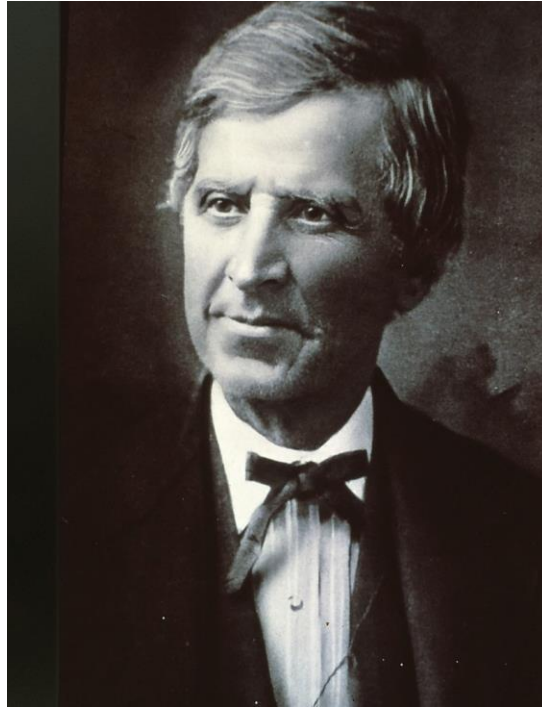
**The poem is telling the story of the Uncompahgre Utes. The narrator speaking through the poet, Fenn, is Chief Ouray. He is telling us his story and the story of his wife, Chipeta and their tribe.**

**The Ute lands were rich in gold and silver and white prospectors were increasingly encroaching on their land searching for gold and silver.**

**In an effort to preserve his tribal land, Chief Ouray negotiated several treaties with the US government. He even agreed to allow mining and prospecting as long as the miners didn't build homes on Ute lands. Essentially saying "Take the gold and leave in peace."**

**Every treaty he negotiated was violated and ignored by the government and the settlers.**

**1879 – A band of angry Utes threaten Indian agent Nathan Meeker. Meeker calls the Army for protection, The Utes see the army as invaders. They kill Meeker and 11 of his employees and take women and children hostage.**



**NATHAN MEEKER**

**After the Meeker Massacre, the headlines across Colorado scream, "The Utes Must Go!"**

**1880 – Knowing that they are militarily weak compared to the US Army, Ouray and Chipeta travel to Ignacio, Colorado in a final attempt to negotiate an agreement to allow the Utes to keep their land. Ouray is weak and dies of kidney failure in Ignacio.**

**Shortly after Ouray's death, the Uncompahgre Utes, including Chipeta, were forced from their homes in Colorado and marched at gunpoint by the US Army to the Uintah Reservation in Utah. Chipeta, known as Queen of the Utes, lived another 44 years and remained a leader of the tribe and an activist for Indian rights. In 1924, she died and was buried in a shallow grave in a sand wash there.**

**In 1925, a group of concerned citizens of Montrose, Colorado brought Chipeta's body home to her final resting place. Ouray and Chipeta lived in a brown adobe brick house with a wood shingle roof on the Uncompahgre River just south of Montrose (a home of brown). She was "put in below the home of Brown".**

***Chipeta's final journey completed a circle, ending where it began. She returned home.***

In the Ute language:

Uncompahgre means "**warm waters**"

Ouray means "arrow". He was born during a meteor shower and was named for the stars that shot across the sky like arrows.

Chipeta means "singing white bird".

The word Ute means "Land of the Sun".

Before getting back to the poem, let's look at the drawing in the epilogue, at the end of the book. It is referenced in the poem; "The end is ever drawing nigh." It's the only drawing in the book that does not illustrate the story accompanying it.



The number 45 appears in the stars. One star is an arrow. The lumberjack's overalls form an F on his chest. His thumb is pointing to the F. A 45 degree line drawn from his thumb connects the F to the arrow. Fenn is connected to Ouray.





Between stanzas 4 and 5 is where Ouray begins telling his story through the poet Fenn.

The white bird is disproportionately large, emphasizing its importance. The bird is not singing. It is at rest in its nest. It is at rest in its home. Chipeta is at rest in her grave at the site of her and Ouray's home. She is put in below the home of Brown.

The Spanish, Japanese, and KGC use a turtle as a symbol for "treasure here" or "treasure this way". There is a turtle hidden behind the white bird. There is treasure at the site of Chipeta's grave!



When Forrest was seven he found his first arrowhead while hiking in a dry creek, and still has it, along with several thousand others. He's entranced by history, especially the unknown stories that exist in found objects. He's delighted by the adventure of it, how **the past is a treasure hunt and stories are the engines that take you looking. He said he wants to give people the same "thrill of the chase" that he experienced.**

Every artifact in this photo is connected to the story of the place it was found. Fenn the archeologist describes the place by telling the story of that place in his poem.

***"I became sick and thought I was on my way out and I wanted to inspire others to join in the thrill of the chase."***

Like TS Eliot, Fenn used a musical structure for his poem. Instead of a quartet, he structured it as a canon.

Why are some composers fascinated with canons? Canons are not unlike puzzles and other brain teasers. From just a few rules, you can achieve so much. Plus, canons have the appeal of any puzzle. There is the initial challenge, the mystery of solving it, and the feeling of satisfaction you get from completing it.

The poem is telling two stories "new and old". The narrator of the new story is Fenn. The narrator of the old story is Chief Ouray. They share the "secret where" and one of them is dead. There are two voices in the poem speaking as "I" telling the story of the "secret where" by telling the story of that place new and old (different times).

**Listen good: Take it in the canyon down.**

**Listen good: Take it in the canon down**

**A canon is a piece of music in which two or more voices (or instrument parts) sing or play the same music starting at different times. A round is a type of canon, but in a round each voice, when it finishes, can start at the beginning again so that the piece can go “round and round”.**

Remember the puzzle maker’s hint with the 4 corner letters spelling “idea” by going around the poem starting at the end and ending at the beginning?

Now let’s follow the poem starting with the question in stanza 5 and keep the clues consecutive.

The narrator is Chief Ouray speaking through the poet. He is the second voice singing the same song but starting at a different time.

*So why is it that I must go  
And leave my trove for all to seek?*

**Ouray’s response to the demands of the white men seeking the gold and silver demanding “the Utes must go!”**

*The answers I already know,*

**The US government has violated every treaty we made and I’ve seen what has happened to every tribe east of us. “Agreements the Indian makes with the government are like the agreement a buffalo makes with the hunter after it has been pierced by many arrows. All it can do is lie down and give in.”**

- Chief Ouray, C. 1868

*I’ve done it tired, and now I’m weak.*

**I am dying of kidney disease. I’ve spent my whole life negotiating for peace between my people and the government. I am physically weak and militarily weak compared to the US Army.**

*So hear me all and listen good,  
Your effort will be worth the cold*

**The stanza starts with “so”, the blaze. We are on the trail. “So hear me” So he ar(e) me. The narrator is someone other than the poet using the poet’s voice. “Listen good”... there is more wordplay in the lines that follow. Look and listen carefully.**

*If you are brave and in the wood*

**Anagram: “I, native-born, dead. Who? Ouray, ef”  
Listen good, ef = “F” (Fenn).**

*I give you title to the gold.*

Listen good: "I give Ute idol to the gold." Ouray is speaking. The Ute idol is his wife Chipeta. Follow her journey to the gold.

The previous line was the end of stanza 6. We began at stanza 5 moved consecutively to stanza 8. Both stanzas begin with the blaze "so" The clues are consecutive so from stanza 6, we need to go to stanza 1. Stanza 1 begins with "As I". The Spanish word for "so" is "asi". The key to all mysteries is "As above, so below."

Stanza 1 begins the story of the "Ute idol", Chipeta.

*As I have gone alone in there  
And with my treasures bold,  
I can keep my secret where,  
And hint of riches new and old.*

Chipeta, the singing white bird, has gone alone in her grave. Her story will be the "secret where" the location where the poem leads. The old story and the new story of riches share the same location. In the "My Spanish Toy Factory" chapter, Fenn writes, "If I could find where she's buried, I'd slip out there some dark night and push a nickel under her grave marker and just leave it there. Somehow I sense she knows that and is smiling down on me."

Again we have arrived where we began in the poem. Like the labyrinth we travelled a circle and we now begin with a new understanding, a new level of meaning. This is the story of Chipeta, the Ute idol, that will lead to the gold.

*Begin it where warm waters halt*

Chipeta and her tribe the Uncompahgre (translated "warm waters") Utes were marched on foot at gunpoint by the US Army to Uintah, Utah and the reservation. That is where warm waters, the Uncompahgre Utes, were halted. Note that halt is a military word.

*And take it in the canyon down,  
Not far, but too far to walk.  
Put in below the home of Brown.*

Chipeta lived there with her tribe for another 43 years and died there in 1924 at the age of 81. She was buried in a shallow grave in a sand wash there. In 1925, a group of concerned citizens of Montrose, Colorado brought Chipeta's body home to her final resting place.

*From there it's no place for the meek,  
The end is ever drawing nigh;*

**We have arrived at Chipeta's grave. No place for the meek and the end drawing nigh describe death and the grave. But they also describe what happened here. The Meeker Massacre was the event that resulted in the Utes forced removal from their home. Chipeta's journey began and ended here.**

*There'll be no paddle up your creek,  
Just heavy loads and water high.*

**The Ute fate was sealed. They were up a creek without a paddle. This is both a literal description and a metaphor. They had to carry all of their possessions on the journey to the reservation which included crossing the Colorado River near Grand Junction. It is a metaphor for the heavy loads on the heart and of leaving their home forever and the tears that were shed high on their faces.**

*If you've been wise and found the blaze,  
Look quickly down, your quest to cease.  
But tarry scant with marvel gaze,  
Just take the chest and go in peace.*

The poem has led to the site of Chipeta's grave located where she and chief Ouray lived in on the banks of the Uncompahgre River in Montrose, CO. It is currently the site of the Chief Ouray Memorial Park, the Ute Indian Museum, and the Ute Indian Park. This is the search location. We should find a place here. Let's look at what is there.



Chipeta's grave



Page 41, the Thrill of the Chase



**“If I could find where she’s buried I’d slip out there some dark night and push a nickel under her grave marker and just leave it there. Somehow I sense she knows that and is smiling down on me.” – Page 33 The Thrill of the Chase.**

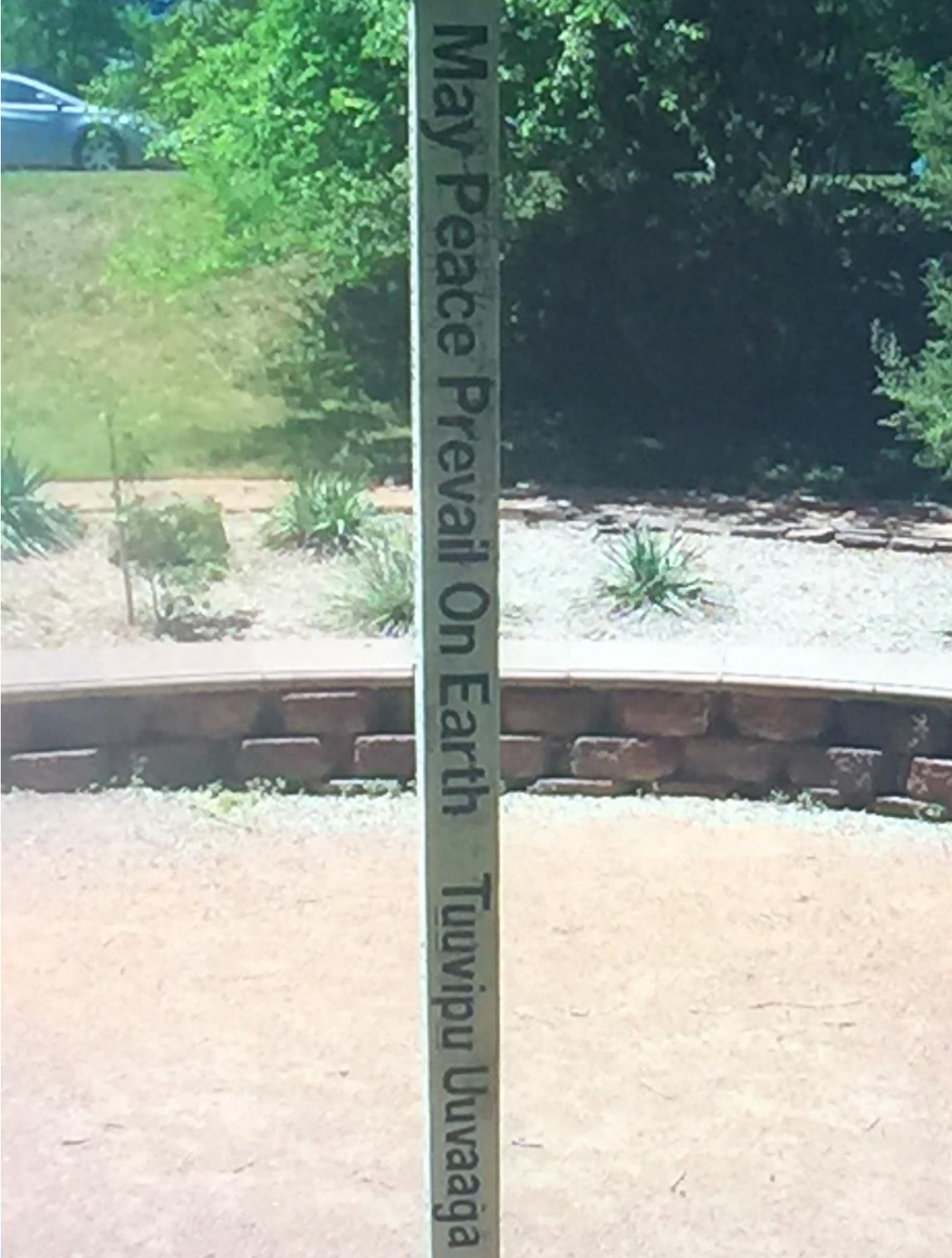


**Ute Indian Park Pond**



The Thrill of the Chase Page 155



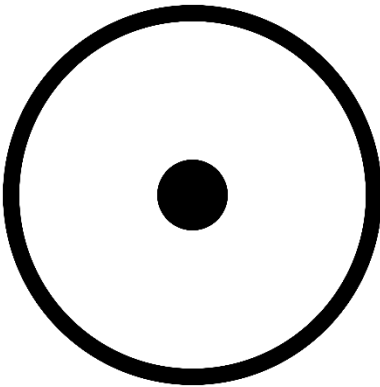


May Peace Prevail On Earth Tuuvipu Uuvaaga



Peace Pole, Ute Indian Park. “May Peace Prevail on Earth” written in 17 languages. “Just take the chest and go in peace.”

The peace pole is a circumpunct.



Circumpunct symbolic meaning:

**Ancient Egypt:** The sun, the sun god, Ra, and the eye of Ra

**Alchemy:** Gold

**Pythagoreans:** Eternity, whose “center is everywhere and the circumference is nowhere” fitting the “time and timeless” theme of “Little Gidding” and “The Thrill of the Chase.”



**Scouting: End of the trail, gone home.**

**Freemasons: The sun. The freemasons use the symbol of the circumpunct with two lines on either side representing the two St. Johns whose feast days coincide with the summer and winter solstices.**



**The Montrose Peace Pole proudly stands in the Ute Indian Park. It is one of over 200,000 Peace Poles worldwide. It was erected in 2007 by the Spiritual Awareness Center. Since that time, the Peace Pole has been the site of many gatherings to pray for world peace, for the healing of Mother Earth, and to bless the Uncompahgre River which flows nearby. Prayer Gatherings are scheduled for the Summer and Winter Solstice...**



**The Ute Indian Museum**

**Page 109, The Thrill of the Chase: "...we had half-dozen little signs strategically located around our gallery, only ours read, "Please Touch, We Are Responsible.""**



**The Ouray Memorial Obeisk**



The front face of the Obelisk, as well as Chipeta's grave, faces exactly 62 degrees on a compass bearing. The back faces 242 degrees. Could that be a significant clue from the poem?

The poem has 6 stanzas and 24 lines.

6/24 = June 24. Midsummer's Day, St. John's day, a celebration of the summer solstice, celebrated with fires, blazes.



**St. John's Day: Chipeta's grave and the Ouray Memorial are located in the San Juan Mountains.**

**On 6/24, the sun rises at this location at 62 degrees shining directly on the front of the obelisk and Ouray's image on the plaque. The shadow cast by the obelisk is on a 242 degree line.**



**Photo taken at sunrise, 6/24/2014**

*"Not far but too far to walk"*

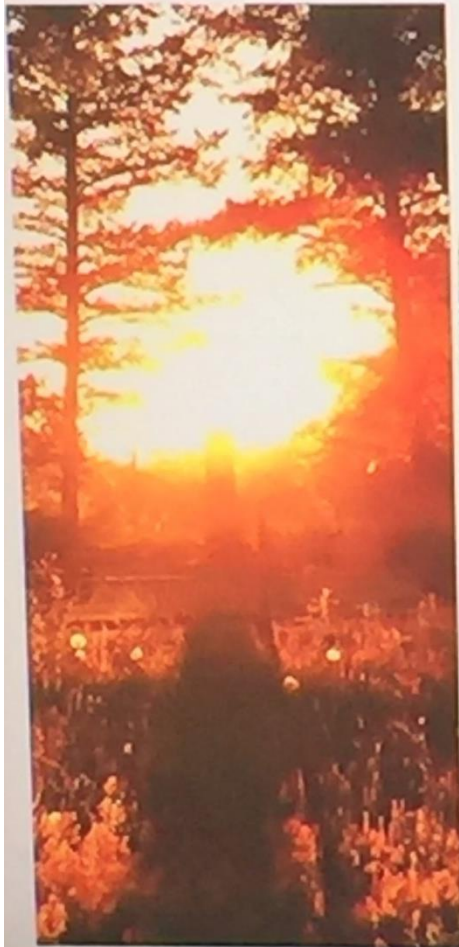
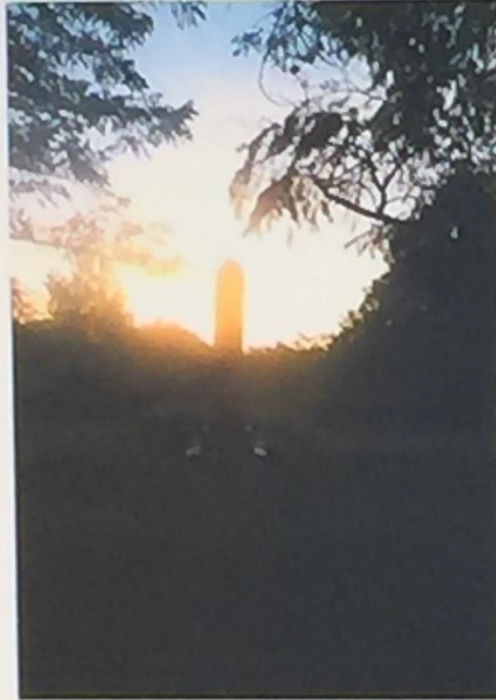
**Listen good: Not far but 2 4 2 walk...**

We are at the site of the home of Brown. Are we to approach the obelisk or Chipeta's tomb along the 242 degree line? They both are aligned exactly at 242 degrees and cast a shadow on that line at sunrise on 6/24 and at sunset on 12/24.



The blaze in the poem is “so”. The blaze at the site may be “sol”, the sun.





**Sunrise on 6/24/2014, Midsummer's Day or St. John's Day**

**At sunrise on 6/24, the sun rises directly in front of the obelisk and sits on the peak. The shadow cast is an arrow resting at exactly 242 degrees. "2 4 2"**



The mirror image of this occurs at sunset on 12/24. 12/24/1968 was the day Forrest returned home safely from Vietnam and his secret place fulfilled his promise.

## THE END OF THE RAINBOW

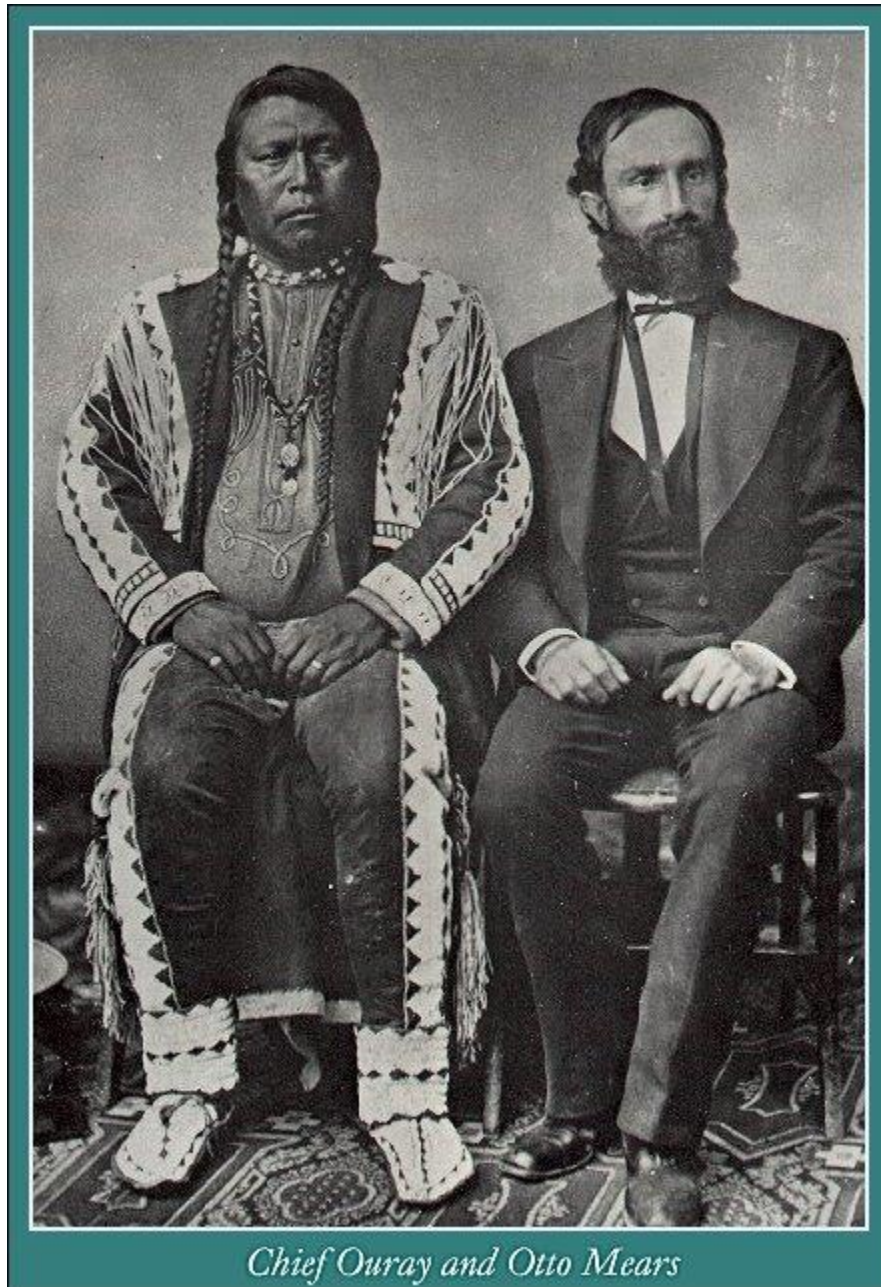
*“So I wrote a poem containing nine clues that if followed precisely, will lead to the end of my rainbow and the treasure.”*

*“The only requirement is that you figure out what the clues mean. But a comprehensive knowledge of geography might help.”*



**Geography:** The Ouray Memorial Park is located in Montrose, Colorado on the Uncompahgre (warm waters) River. Its location is where Route 550, also known as “The Million Dollar Highway” crosses the river. The section of the Million Dollar Highway between Pueblo and Montrose was called “The Rainbow Route”, named by and in honor of Otto Mears. **Montrose is the end of the Rainbow Route.**

## OURAY AND OTTO MEARS



Otto Mears was a prominent entrepreneur and road builder who is credited with the early development of Colorado. He learned the Ute language and befriended Chief Ouray. He played an important role in Ouray's negotiations with the government prior to and after the Meeker Massacre. He was the person responsible for securing the home at the site for Ouray and Chipeta. Mears was one of the commissioners who established the Uintah Reservation and in 1881, he visited Chipeta there and paid her \$700 for the purchase of her and Ouray's home on the Uncompahgre River, the home of Brown, located at the end of Mear's Rainbow Route.

*As I have gone alone in there  
And with my treasures bold,  
I can keep my secret where,  
And hint of riches new and old.  
Begin it where warm waters halt  
And take it in the canyon down,  
Not far, but too far to walk.  
Put in below the home of Brown.  
From there it's no place for the meek,  
The end is ever drawing nigh;  
There'll be no paddle up your creek,  
Just heavy loads and water high.  
If you've been wise and found the blaze,  
Look quickly down, your quest to cease,  
But tarry scant with marvel gaze,  
Just take the chest and go in peace.  
So why is it that I must go  
And leave my trove for all to seek?  
The answers I already know,  
I've done it tired, and now I'm weak.  
So hear me all and listen good,  
Your effort will be worth the cold.  
If you are brave and in the wood  
I give you title to the gold.*

Synopsis:

As I have gone alone in there

***Chipeta speaking***

And with my treasures bold,

***Her memories***

I can keep my secret where,

***Her place of burial***

And hint of riches new and old.

***(Two stories, one old and one new)***

Begin it where warm waters halt

***Uncompahgre tribe was moved by Army to Colorado. Means warm waters.***

And take it in the canyon down,

***Canyon – Canon (musical reference)***

Not far, but too far to walk.

***242 degrees from Ouray's obelisk***

Put in below the home of Brown.

***Where Chipeta was buried***

From there it's no place for the meek,

***Reference to the Meeker Massacre***

The end is ever drawing nigh;

***Ouray is dying from kidney disease***

There'll be no paddle up your creek,

***Prefacing next line***

Just heavy loads and water high.

***Heavy heart and tears***

If you've been wise and found the blaze,

***The word "so"***

Look quickly down, your quest to cease,

***Referring to hidden meaning in the poem itself***

But tarry scant with marvel gaze,

***Don't look too literally at the clues at face value***

Just take the chest and go in peace.

***Peace Poles in Ute National Park***

So why is it that I must go

***Ouray asking why he has to leave his home***

And leave my trove for all to seek?

***Miners taking Ouray's lands***

The answers I already know,

***Because the Army kicked them out after the Meeker Massacre***

I've done it tired, and now I'm weak.

***Again, sick from kidney disease***

So hear me all and listen good,

***"So" – the blaze – this next line is important***

Your effort will be worth the cold.

***The treasure is in the mountains, probably covered by snow***

If you are brave and in the wood

***If you are A brave – Indian term and in the woods***

I give you title to the gold.

***I give UTE idol (Chipeta) to the gold***