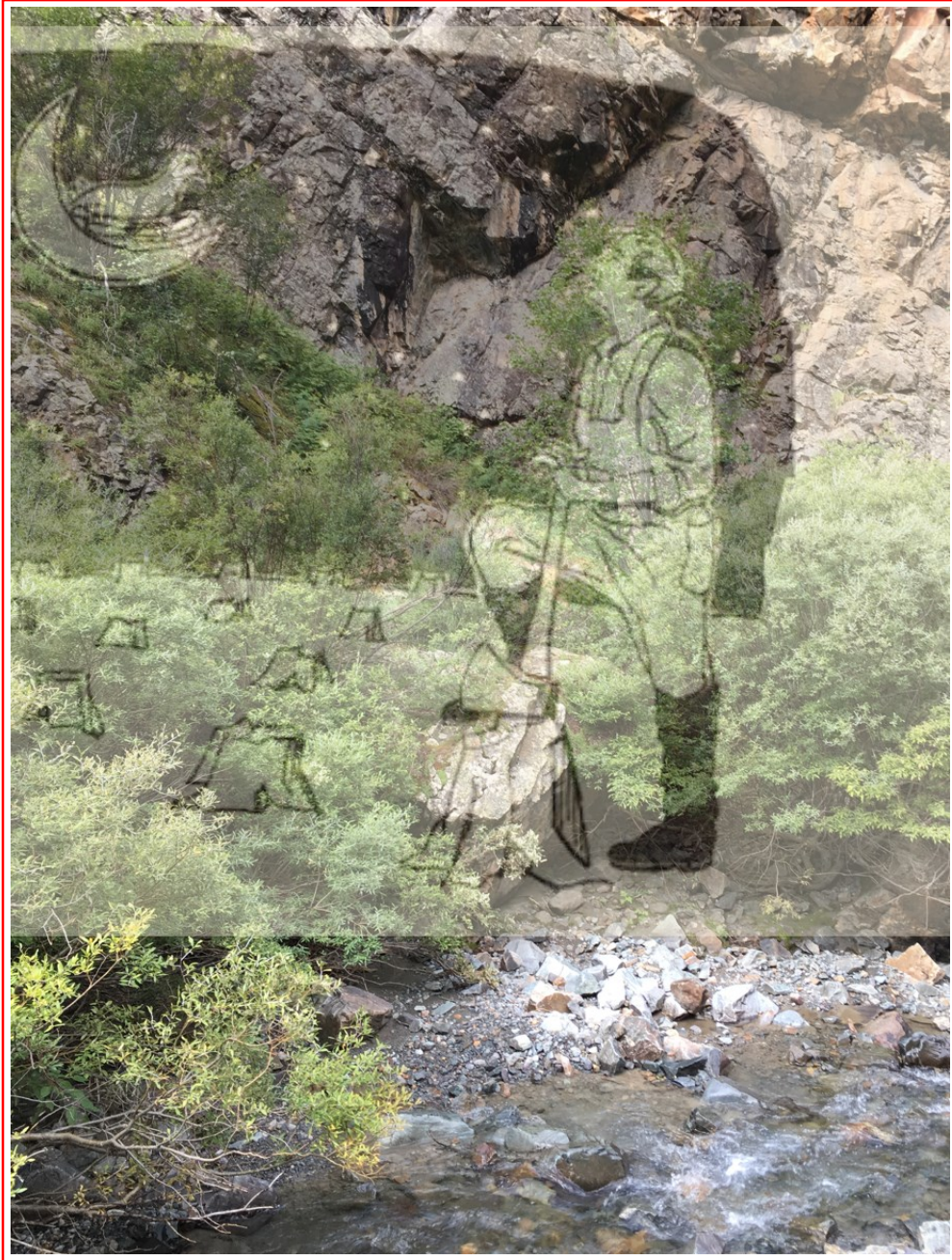


FENN SOLUTION



by Brian Erskine
kattigara@gmail.com

“If I cannot move heaven, I will raise hell.” – Virgil, The Aeneid of Virgil, Book Seven, Line 312

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Foreword

A famous public puzzle has motivated thousands to seek hidden treasure by researching and exploring the western slopes of the American Rockies. [Forrest Fenn](#), of Santa Fe, created the puzzle as a quest roughly a decade ago. Fenn is an artist and retired art dealer, a best-selling author, an archaeologist and conservationist, and an Air Force veteran combat pilot. After years of planning, he composed the puzzle into the form of a short poem defining a specific location, and publicized the quest.

The cover image depicts that location while proving the solution. The image is a superimposition of an illustration onto a photo. The photo was taken in August 2018 by Brian Erskine, the solver, below Abrams Mountain along the Uncompahgre River south of Ouray, Colorado. The illustration, created by *Wall Street Journal* and Western artist and portraitist [Allen Polt](#), is found in the epilogue of Fenn's book *The Thrill of the Chase*, published in January 2010. The visible match or alignment places Fenn, who commissioned the illustration, at the site of the photo before January 2010 while creating the quest.

More proof is detailed below, including in the Colorado state seal. The poem and puzzle are artistic masterpieces, referencing geography, history, literature, character study, and more, all with profound literary significance. **The solver has not found any treasure and welcomes that anyone might search.**

Poem

*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.*

Solution

The Fenn poem indicates some place on the western slopes of the American Rockies where ostensibly was hidden a shoebox-sized treasure (“box”). A public challenge to find a small box in a vast region implies that that place must be specific, limited in size and extent, and relatively accessible. The puzzle is solved only when such a place or “site” ([37.986555, -107.647828](https://www.fenn.com/37.986555,-107.647828)) derives from perusing its text.

The solution follows the poem, presenting a clear chain of evidence. Evidence culminates in robust independent proofs both by the cover image and by linking to the Colorado state [seal](#). The state motto on the seal derives from another epic quest also supporting the proof: the *Aeneid* of Virgil. Both solving for and exploring the indicated site are required.

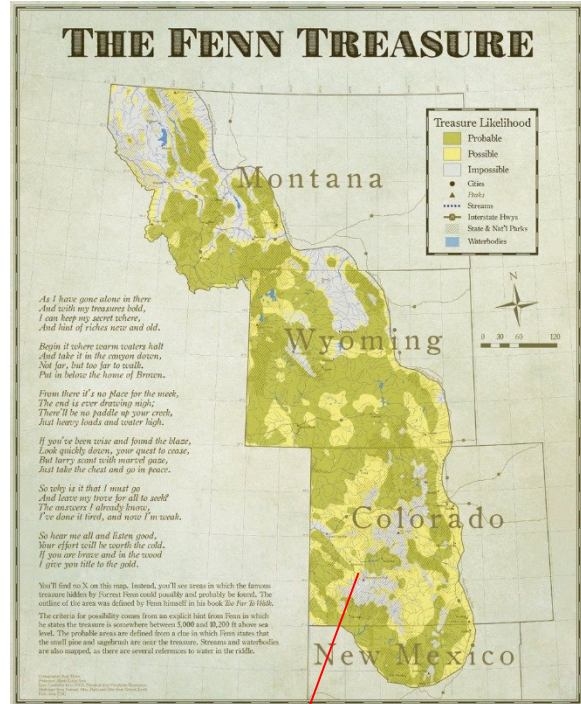
Words of unusual definition are marked with an asterisk * as cited in [Merriam-Webster](#).

*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.*

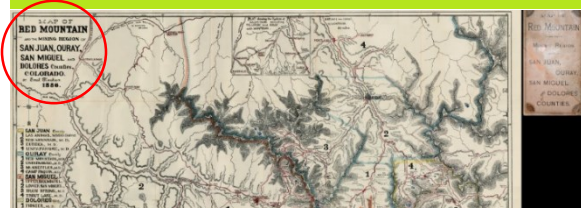
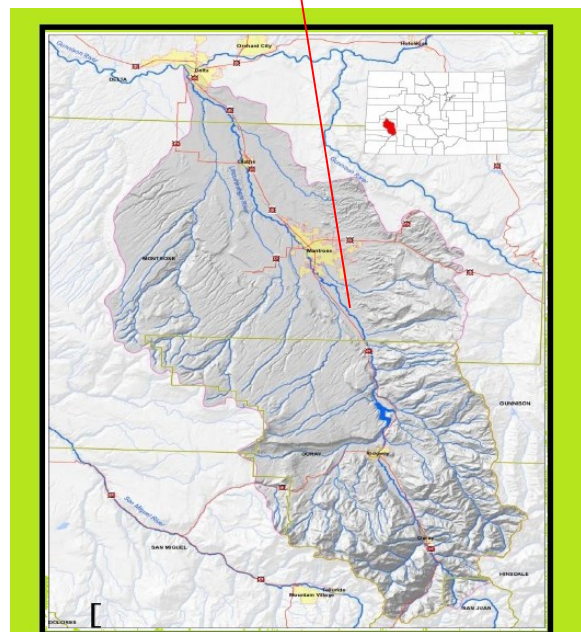
The site is in a place of a past [mining boom](#). Though the first stanza contains little specific information, it proves crucial that the poem contains six stanzas, 24 lines, and certain quantities of words. Translating this stanza into Spanish, two observations aid in decoding the second and fifth stanzas. First, the poem would begin “*Como he ido solo alli*,” identifying Lake Como as the starting point. Second, “I... alone” and the sound of “*solo alli*” connote “a single eye,” later shown to be the eye of a turtle.

Begin it where warm waters

“Warm waters” means the [Uncompahgre River](#), tributary of the Gunnison River of scenic Black Canyon fame. This river rises in Colorado, in the San Juan Mountains north of Silverton, flowing north through a former mining area.



COLORADO
Uncompahgre River



From a Ute dialect of the Colorado River Numic language, “Uncompahgre” translates as “warm flowing water.” [Agglutinative](#) like many Native American languages, the “pah” syllable means “water.” Native American words are common among American place-names. Fenn’s advice to develop “[comprehensive](#)” geographic knowledge, and his “[umbilical](#)” attachment to a place sustained by water, evoke “Uncompahgre” by allusion and imperfect rhyme, indicating that other clues are similarly unlocked. Sources for the selected translation include [5280](#) magazine.

halt

As the first stanza begins in Spanish, Lake Como ([37.9229, -107.6247](#)), above Silverton, is a small [lake](#), in which waters of the Uncompahgre River pause, from their alpine source ([37.9196, -107.6200](#)), before...

And take it in the canyon down,

...flowing north from Lake Como, into the lengthy Uncompahgre Gorge, beginning with [Poughkeepsie Gulch](#) ([37.9567, -107.6260](#)).

Not far, but too far to walk.

The Uncompahgre River flows north toward Ouray. U. S. 550 (nicknamed “[Million Dollar Highway](#)”) and jeep trails connect Silverton and Ouray, about 23 miles apart. Prohibitive terrain [prevented](#) the two towns from directly connecting by rail in the nineteenth-century “mining boom” era.

[Otto Mears](#), a Jewish immigrant from a Baltic province of the Russian Empire, earned the title “Pathfinder of the San Juans” as one of the “founding fathers” of Colorado. A fascinating [character](#) with a varied background, he came to farm wheat in Saguache and then developed toll roads, originally for flour mill access and later more generally and widely by legislative charter, including the predecessor to U. S. 550. The toll at the Bear Creek bridge ([38.0000, -107.6600](#)) on that route – at the 38th parallel, of Korean fame – was \$5, or *well over \$100* today.

What's in a Name: Uncompahgre
 This is part of an ongoing series.
 BY LEE FARRIS | JANUARY 22, 2018

Place: Uncompahgre
 Usage: Wilderness area in southwestern Colorado
 Namesake: River, valley, fourteeners, and plateau; Ute meanings include "warm flowing water," "where water makes rock red," and "red soil"
 Pronunciation: un-com-pah-gree

Lake Como: Where Warm Waters Halt

Lake Como
 Colorado 81433
 37.922467, -107.624509

Toll road owned by Otto Mears between Ouray and Silverton, Colorado, 1880s

1892 pass to use the Mears system toll roads

Otto Mears in 1902

Anticipating development, Mears [built roads](#) to an engineered standard, serving as foundations for rail and catalyzing mining. He invested in [rail lines](#) near Silverton, served as a Presidential [elector](#) in 1876, and organized the [donation](#) of gold leaf for the capitol dome in Denver. The [Panic of 1893](#) ruined Mears, and he left the state.

By any route, the indicated distances are too far to walk comfortably. However, the phrase also has a second, crucial [meaning](#): “too far to” as “2-4-2” (242°). To Fenn, a veteran pilot, this is a **WSW heading**.

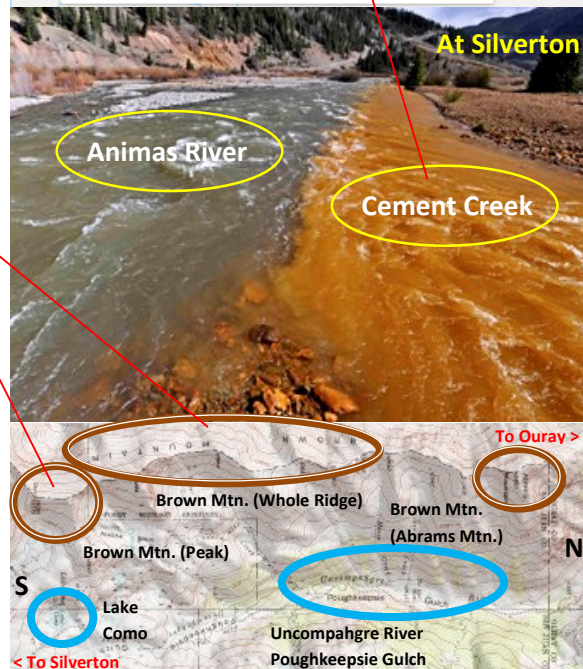
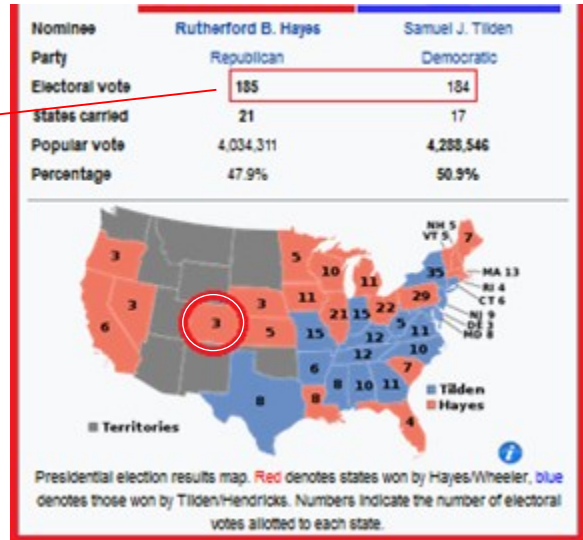
Put in

* Put in: spend productive time (in this search, exploratory or “boots on the ground”) – as in, “Smith got the big promotion by *putting in* long hours at the office.” Or, the box itself was also “put in [place] below the home of Brown.”

below the home of Brown. From there

Brown Mountain ([37.9206, -107.6370](#)) is the * home (source) of Cement Creek ([37.9135, -107.6310](#)). Flowing south through Silverton parallel to a [former railroad](#), its waters are [brown](#) from [mineral content](#). Residents refer to Cement Creek by its [observed color](#). [Lake Como](#) and Uncompahgre River headwaters are also found below Brown Mountain.

The name “Brown Mountain” refers *both* to a *single peak* and to a north-south *ridgeline of nine consecutive peaks* of which Brown Mountain (peak) is the southernmost and highest. The local USGS topographic map ([Ironton, Colorado](#)) marks this ridgeline. It is found east of Ironton Park, between U. S. 550 and the Uncompahgre River. Northernmost of the nine is [Abrams Mountain](#) (peak) ([37.9617, -107.6385](#)), south of Ouray. Brown Mountain (ridgeline), *as a whole*, is the “home of Brown.” Lines are defined by two endpoints, and while Brown Mountain (peak) at the southern end is the *identification mark*, Abrams Mountain at the northern end is the *search mark*.



it's no place for the meek,

Winding along mountainsides above gorges, U. S. 550 between Silverton and Ouray is no drive for the acrophobic. Local jeep trails are rated for ruggedness and signposted to deter the novice. U. S. 550 and one trail, Ouray County Road 18 (“OCR 18”), converge ([37.9886, -107.6497](#)) directly below, or north of, Abrams Mountain (“below the home of Brown”), with parking and a scenic rapids and waterfall where the Uncompahgre River chutes under U. S. 550. This wishbone junction is how Fenn could aver that searchers had been near the correct site.

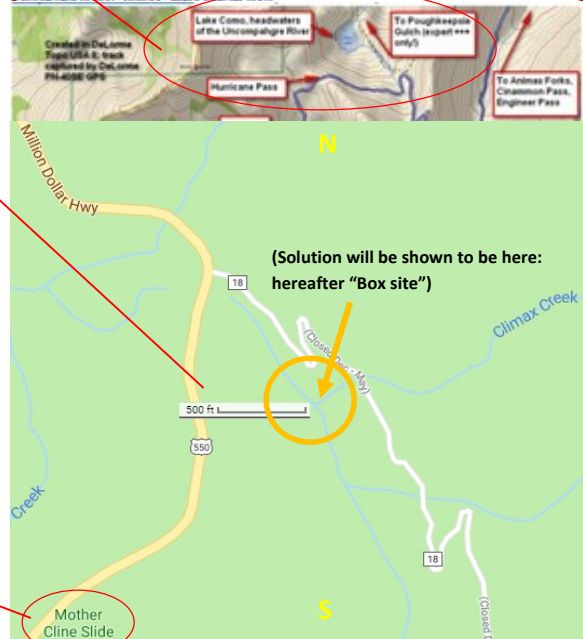
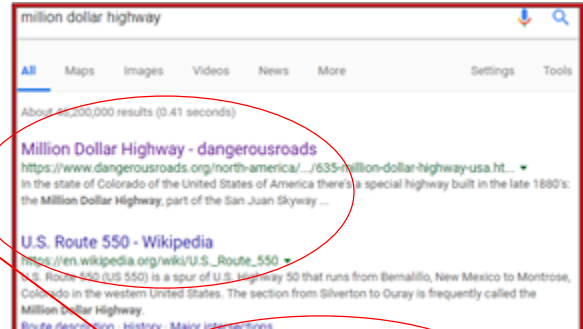
The Meeker Massacre and Battle of Milk Creek, 1879 Indian Wars events perhaps second only to the 1890 Ghost Dance as acts of resistance, both occurred in western Colorado. Chief Ouray of the Utes, raised in Taos, N. M., whose name means “arrow,” bluntly rejected violence as pointless, instead aiming forward. A respected leader and diplomat, he spoke many languages, and was a friend of Mears. Chief Ouray and his brilliant wife, Chipeta, also a skilled leader, secured release of hostages with the help of Capt. Milton Cline, a local miner. U. S. Indian agent Nathan Meeker was inept by comparison.

The end is ever drawing nigh;

Below Abrams Mountain, up OCR 18 (south of the parking lot at the U. S. 550 junction) is Climax Creek, which meets the Uncompahgre River at ([37.9865, -107.6476](#)). The search area narrows, as if to a climax, an end that draws nigh. * Draw can also mean a creek bed. * Nigh can mean imminent and, archaically, “left-hand side.” Climax Creek extends “from” the Uncompahgre River to the left of a hiker walking in the indicated direction: southbound or upstream. The northbound, downstream approach is “too far to walk.”

There'll be no paddle up your creek,

The searcher can't *paddle up* Climax Creek, but must *hike down* it. Climax Mining Co. owned the Silver Link mine operating for years high on the cliff. How miners accessed or delivered ore from this remote mine seems a mystery.



Just heavy loads and water high.

The original infrastructure, serving [mining](#) with its [heavy haulage](#), featured Mears toll roads, narrow-gauge rail, and a key [rail gap](#).



Low gearing and a 4x4 vehicle are needed to drive the jeep trails. A searcher also bears heavy loads: search tools, the box, **or even the expectation of finding a box, perhaps a misconception to be jettisoned.** Near Climax Creek, the Uncompahgre River and other tributary creeks are high water. The key portion of Climax Creek is the section between OCR 18 and the Uncompahgre River, at 9,000 feet. Water flows at divers points down the cliff face to the east, whose upper rim is high above. Finally, Ouray is the [ice-climbing center](#) of America, a sport uniquely requiring high water.

If you've been wise and found the blaze,

“The blaze” bears multiple meanings:

1. **Trees:** In Wikipedia, where one * wises oneself in the web age, at “[Uncompahgre Gorge](#),” is found a *blaze of fall color*. The roadside site of that photo is roughly ([37.9875, -107.6500](#)), just south of where U. S. 550 and OCR 18 meet.
2. **Fires:** South on OCR 18, uphill from the [parking area](#), at the first [hairpin](#), is a *fire pit* atop an embankment, just above the junction of the Uncompahgre River and Climax Creek, from which point by backwoods paths ([37.9871, -107.6477](#)), another *fire pit* can be found.
3. **Water:** Climax Creek and others paint the cliff to the east in ways *resembling blazes on a horse's face* before flowing through woods to the Uncompahgre River ([37.9870, -107.6467](#)), “blazing natural trails.”
4. **Dawn:** Six stanzas and 24 lines comprise the poem. On June 24 (6/24), [sunrise](#) occurs directly above where Climax Creek descends the cliff, at about 62° (ENE), or directly opposite 242°: *that morning, dawn breaks right above Climax Creek*. June 24 is also the [Nativity of St. John the Baptist](#) in the Catholic faith – a reference to the “San Juan” mountains – and is the 1699 date on which Captain Kidd hid treasure at [Gardiner's Island, N. Y.](#), as abruptly referenced after the poem in *The Thrill of the Chase*, and as [reported](#) in the *East Hampton Star*. Finally, [Pikes Peak](#), sacred to the Utes, associated with the sun, lies roughly on the same extended heading.
5. **Turtle:** In Google Maps, if the solution area is aligned so that the top of the image is set at 242° and zoomed, *a linear pattern* formed by U. S. 550 and OCR 18 appears that, with a bit of imagination, resembles a [turtle](#). This is also a blaze. The turtle is a [treasure symbol](#), and with head tucked, indicates treasure is found “here.” In a climactic or dramatic twist, a turtle is revealed to be tattooed or emblazoned on [the body of Uncas](#) in [Chapter 30](#) of *The Last of the Mohicans* by James Fenimore Cooper ([animation](#)), a book Fenn often references. An underlying [theme](#) of this work breaks down ethnic and cultural barriers – as did Mears, Chief Ouray, and Chipeta. The turtle is also one of four [animals](#) on the seal of the Stockbridge-Munsee Mohican Nation. Finally, in multiple Native American myths, [Turtle](#) holds up the world.
6. **Black rock marking slope:** Standing in the second fire pit and facing 242° reveals a slope, clearly visible even from the embankment (see Blaze 2). This slope, marked by a black rock in the shape of an arrowhead pointing downward, as depicted on the cover photo, is central to the solution. See “Slope” below for details.

BLAZES ILLUSTRATED

Blaze 1 (trees):

Uncompahgre Gorge
 From Wikipedia, the free encyclopedia
 Coordinates: 38°11′30″N 107°40′35″W﻿ / ﻿38.19167°N 107.67639°W﻿ / 38.19167; -107.67639

For other uses, see Uncompahgre (disambiguation)

The **Uncompahgre Gorge** is a deep mountain canyon formed by the Uncompahgre River and Red Mountain Creek in the San Juan National Forest. It is located just south of Ouray, in Ouray County, Colorado.


At the north-end of the Gorge the Uncompahgre River flows into a deep box canyon which is home to Ouray Ice Park!^[i]

Access to the gorge is via U.S. Highway 550 along the Million Dollar Highway which is cut through the steep cliffs high above the river.

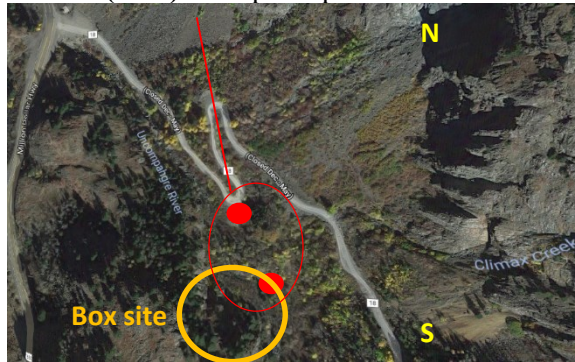
Several waterfalls fall into the canyon, including Bear Creek Falls, right under a bridge on Highway 550 about 3 miles (5 km) south of Ouray

References [edit]

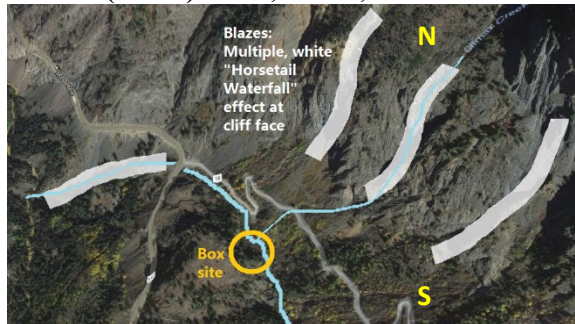
1. ^{*}Ouray Ice Park



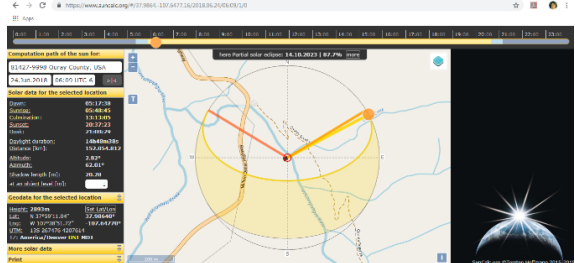
Blaze 2 (fires): Camp fire pits



Blaze 3 (water): Falls, creeks, rivers:



Blaze 4 (dawn): Sunrise on June 24
 - Poem: 24 lines, 6 stanzas (24th day, 6th month)
 - 62° angle (+ 180 =) 242° light
 - Rising directly above Climax Creek
 - Catholic Nativity of **St. John** the Baptist (in the **San Juan** Mountains of Colorado)
 - Extending heading leads roughly to **Pikes Peak**



Blaze 4 (continued):

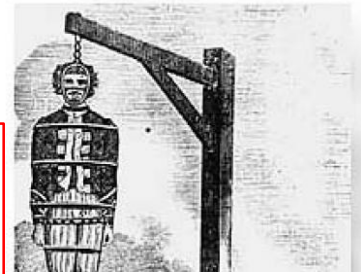
- Date Captain Kidd hid treasure in N. Y.
 e | easthamptonstar.com/Archive/1/Captain-Kidd-Visits-Gardiners-Island



Captain Kidd Visits Gardiner's Island

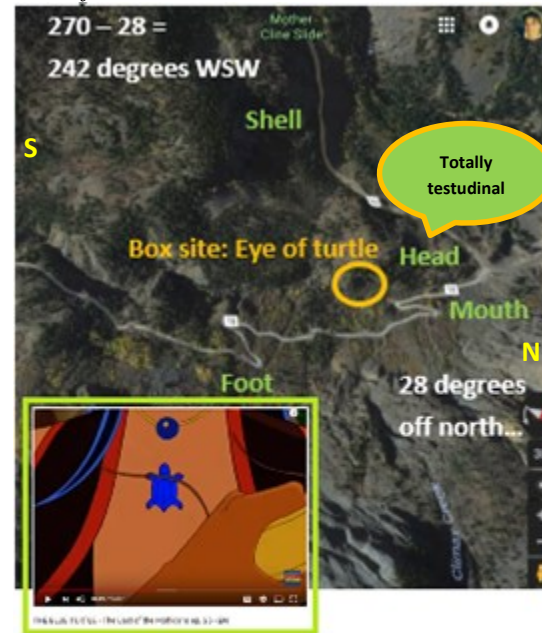
Bill Good Jr. | June 25, 1998

*'If I call for it and it is gone,
 I will have your head or
 your son's.'*



On June 25, 1699, in the presence of John Gardiner, Capt. William Kidd buried a treasure, including gold and jewels, on Gardiner's Island. Captain Kidd reportedly said

Blaze 5 (turtle): Shape on map rotated to 242°;
 tattoo on chest of Uncas in (Chapter 30 of) *The Last of the Mohicans*:



Look quickly down, your quest to cease,

This line bears multiple meanings:

1. From the “Wikipedia blaze” [photo site](#), find the [parking area](#) – “look quickly down the road, cease driving, park.”
2. * Quick: having a sharp angle, such as the [hairpin](#) in OCR 18 by the fire pit, or the sharp [bends](#) in Climax Creek above OCR 18. Descend from either “quick” landmark. Hike into Climax Creek below OCR 18. At the confluence, wade past rusty old mining debris to cross the Uncompahgre River.
3. “To cease” sounds like “two C’s,” evoking Climax Creek. The colophon “ΩΩ” in *The Thrill of the Chase* rotates to two C’s, as the map also must be rotated (see below).
4. The slope (see cover photo and “Slope” below) is a high place from which one looks down. Exploring the west bank of the Uncompahgre River, where the slope is found, ceases the quest.

But tarry scant with marvel gaze,

This line bears multiple meanings:

1. An unpaved road, with a stunning view.
2. Don’t hang around, just get in and out.
3. * Scant is stonemason’s [trade jargon](#) for a slab. Tar means “black.” Dark rocks and slabs abound in the area.
4. “Gaze” refers to an eye: see below.
5. See “Slope” below for details of the “tarry scant with marvel gaze” above the slope, which is also a “starry cant with gravel maze.”

Just take the chest and go in peace.

The quest having ceased, with no reason to tarry, the searcher may take himself, heartily or bodily as it were, like the Mohican Uncas with the turtle emblazoned on his chest, to the town named for Chief Ouray, the Ute [peacemaker](#) along with his Kiowa Apache wife Chipeta, as described in [Colorado Central](#) magazine.

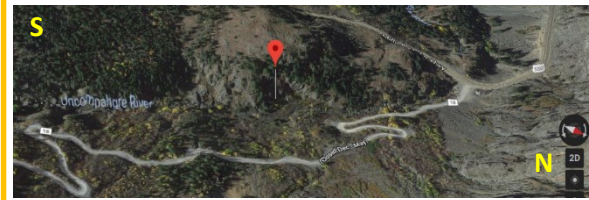
***So why is it that I must go
and leave my trove for all to seek?
The answers I already know,
I’ve done it tired, and now I’m weak.***

The slogan “The Utes Must Go!” [headlined](#) Ute removal from what they most treasured: their ancestral land. Nez Perce Chief Joseph spoke [similarly](#) while using the sun as a marker.

***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.***

Across the Uncompahgre River at the junction with Climax Creek, **on the west bank**, is a mostly flat, wooded area ([37.9865, -107.6478](#)).

In Google Maps, if the solution area is aligned so that the top of the image is at 242° and zoomed to show the aforementioned turtle, this riverbank, with a bit of imagination, appears to be the [eye of the turtle \(pin view\)](#).



The eastern or bottom boundary of this feature is the Uncompahgre River, and the western or top boundary, the eyebrow, is a vertical wall, a cliff extending upward as part of [Abrams Mountain](#), earlier identified as the “home of Brown.” The wooded, dark, round pupil, thick with trees and bushes, is in shadow. Not only is an eye-shaped area where to “look” for something (as if with “marvel gaze”), but also the “vertical personal pronoun” occurs four times in the fifth stanza, along with “why” and “my” – **by six rhymes, reference to “eye” is clear.** As the only way to access this area is by wading the Uncompahgre River, it could be construed as an “island” (“eye-land”). Finally, “I give you *title* to the gold” – ***the eye of the turtle yields the gold.*** This series of rhymes and homophones is partly why the sixth stanza begins, “So *hear* me all and *listen* good.”

To cross the cold river and make the effort to explore the isolated west bank – to enter the eye of the turtle – puts the searcher “in the wood” literally and figuratively, as this phrase in darts jargon means the [bull’s eye](#) of a dartboard. (Also in Spanish, “tener madera de...” or “to have the wood for...” means “to have what it takes”). The “eye” contains a strip of damp terrain, marked by peat and mud. A word for such a boggy feature is “fen” – thus comes the name of Fenway Park in Boston, or the Fenlands of eastern England. Indeed the San Juan Mountains contain [large, unique](#), biodiverse fens. **So in the eye of the turtle is found: in the forest, a fen.**

The solution is found on the slope in the “turtle’s eye” – a small riverbank area, accessed by wading across the Uncompahgre River to its west bank at its junction with Climax Creek – a place with a fen and wooded sections together comprising “the wood” and marking the end of the quest. See “Slope” below for details of the quest’s central feature. Sharply bounded by river and cliff, it is into this specific place that a searcher is directed: the “fixed address in the outdoors” the poem yields when solved.



The wood Slope Location of forest fen

Solved... are you sure, no box?

As noted, a search of this place, in the Ouray Ranger District of the Uncompahgre National Forest, yields no box. **A strong case exists that the box is concealed only in the poem, still controlled by Fenn to be given on his terms.**

First, in the poem and the dictionary, * effort does not mean *results*, only an *attempt*. * Cold means: premeditated, but also not close in finding, as in a children’s game, or as with a dog losing the scent. Cold frustration might be felt at the absence of cold metal, **at the trail going cold just at the end**. The double-omega “ΩΩ” colophon in *The Thrill of the Chase* indicates a dual ending. Cold *detachment*, a reassessment of the quest and a *new* effort, are needed, as if in the epic spirit of a duty-bound classical hero – for example... Aeneas, of Virgil (see below).

Second, might it fail common sense to abandon treasure outdoors? Pilots seldom relinquish control. With his reputation, his autobiography, in the box, would a proud man, invested in his own stories, allow a stranger to publish his life?

Third, Fenn articulates no good explanation for protecting the delicate box from the elements, and will not confirm or deny its “burial.”

Fourth, the poem explicitly states: *I give you title to the gold*.

Fifth and compellingly, evidence appears in the Colorado state seal, whose each graphical element matches some aspect of the solution. Nowhere in the poem is the seal referenced, so no inherent reason exists for this consistent match. The seal depicts the [Eye of Providence](#) and the motto, “*Nil sine numine*.” This text derives from Line 777 [lucky? jackpot?] of Book Two of *The Aeneid* of Virgil (an epic quest), translating as “Nothing without the will of the deity.” Perhaps with respect to the box, Fenn is sovereign, as the seal indicates, or like a deity, as in a [public photo](#) below. One must have been brave, “[have moved with confidence](#),” and have been precisely on target, to motivate him to **give title to the gold, if Fenn so chooses**.

State Seal of Colorado (plus, Fenn's Instagram)

As if from the plot of a popular mystery novel, the seal independently proves accuracy – as a subsequent proof, superfluous were a box to be found – while evidencing that Fenn retains control of the box and the quest:

Map and Satellite View: Shows Abrams Mountain (Foot) with Peak A and Peak B. Bearings of 62° / 242° are indicated. Landmarks include the Eye in Triangle, Dense Woods / Bundle of Rods, and Aligned Sunrise on 24 June (Fiesta de San Juan) / Sun Rays. A yellow box highlights the Eye in Triangle area.

Photograph of Peaks: Shows Abrams Mountain with Peak A, Peak B, and the Foot (U.S. 550). Ouray (Mining Town) is visible at the base.

State Seal of Colorado: Features the motto "NIL SINE NUMINE" (Nothing without the will of the deity) and the year 1876. A yellow box highlights the "GOLD COIN MOTIF" and the "EYE OF PROVIDENCE" (the eye in a triangle).

Instagram Post: By [forrest.fenn](#). Caption: "forrest.fenn Steve Collins and Forrest Fenn. Load more comments. doberman_rescue @j-haxxnooipr good luck!!". Comment: "ka_yleray Presenting oneself as Christ Pantocrator on Instagram is sooo 2012 I could die. 'Treasure' in the mountains...ust".

Comments and Analysis:

- "As I [eye] have gone alone in there..."
- "Read the clues in my poem over and over and study maps of the Rocky Mountains," Fenn said via email. "Try to marry the two. The treasure is out there waiting for the person who can make all the lines cross in the right spot." *Business Insider*, Feb. 2017 [For example, converging behind the Eye of Providence atop the Colorado state seal].
- [Comment] "Presenting oneself as [Christ Pantocrator](#) on Instagram..." – a modern traditionally Greek representation of deity, evoking the classical gods of the Aeneid
- Graphical Themes of Sovereignty and Deity: The state seal, the [Eye of Providence](#), the motto, the golden halo

STATE MOTTO: NIL SINE NUMINE
TRANSLATION: NOTHING WITHOUT THE WILL OF THE DEITY ("I GIVE YOU TITLE TO THE GOLD") → THE BOX REMAINS WITHIN MR. FENN'S CONTROL

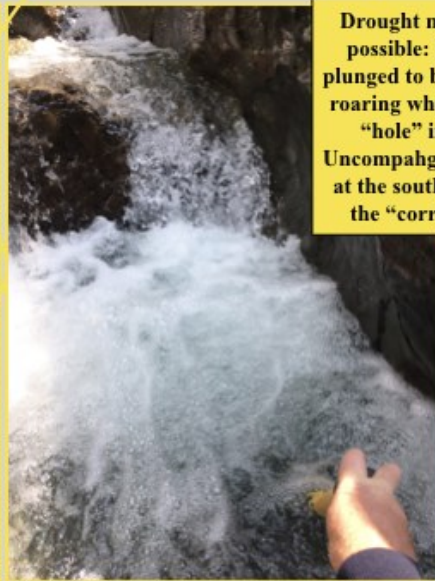
Let "brave" be judged by my purpose and actions, but it can be proved that I am, as darts players would say, "in the wood."



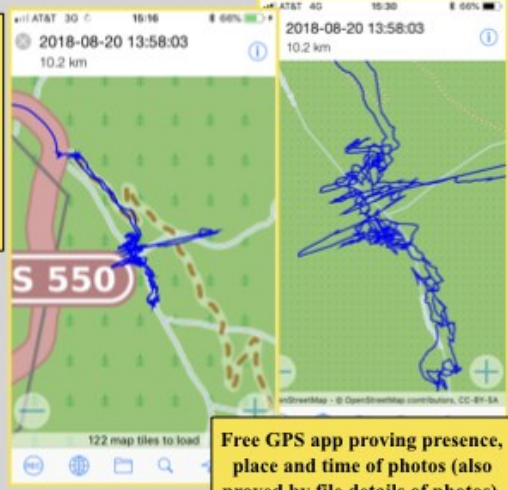
Within the "eye" (in the triangle) "where all the lines cross," within the only locally accessible portion or pocket along the west bank of the Uncompahgre River, the dense, round wood matches the fasces or "bundle of wooden rods" on the state seal. Two "X-shaped" bands ("Union" and "Constitution," or what the military defends) bind the fasces. The 24th letter of our alphabet is X, and of the Greek alphabet, Ω. The poem ends after 24 lines ("2-4, to walk"), while the "ΩΩ" colophon of *The Thrill of the Chase* matches "XX" on the seal. **This wood marks the end of the quest.**



The Uncompahgre River, in drought, facing south: a wilderness "corridor." On the west bank (right) is the "eye" area, with the "wood" visible. Climax Creek junction is immediately left of iron mine debris.



Drought makes it possible: Shovel plunged to bottom of roaring whitewater "hole" in the Uncompahgre River, at the south end of the "corridor."



Free GPS app proving presence, place and time of photos (also proved by file details of photos).

"If you are brave and in the wood, I give you title to the gold." — F. Fenn

National Treasure (2004) feature film starring Nicholas Cage, directed by Jon Turteltaub, produced by Jerry Bruckheimer

In a 2013 [interview](#), celebrity author and actress Suzanne Somers stated, “Forrest Fenn is a national treasure.” Not only is this a reference to the 2004 movie *National Treasure*, starring Nicholas Cage and directed by Jon Turteltaub, but also the Fenn treasure location is in a national forest. Promotional material for the film features the [Eye of Providence](#), matching the Colorado state seal. The name Turteltaub indicates: 1) Turtle, and 2) *die Taube* as the German word for *dove*, the bird of peace. Chief Ouray was the [peacemaker](#), while the name of his wife Chipeta – also an accomplished diplomat, who also [met with Presidents](#) – translates as “[White Singing Bird](#).” In “turtle dove” is indicated *a turtle in close proximity to Ouray*. The film also references an [Ottendorf cipher](#), in which three-digit numbers derive from texts, such as “too far to walk” as “2-4-2.”

National Treasure (film)

From Wikipedia, the free encyclopedia

This article is about National Treasure Franchise. For other uses, see National Treasure (film series).

National Treasure is a 2004 American adventure heist film produced and released by Walt Disney Pictures. It was written by Jim Kouf and the *Wibberleys*, produced by Jerry Bruckheimer and directed by Jon Turteltaub. It is the first film in the *National Treasure* film series and stars Nicolas Cage, Harvey Keitel, Jon Voight, Diane Kruger, Sean Bean, Justin Bartha and Christopher Plummer.

Cage plays Benjamin Franklin Gates, a historian and amateur cryptologist searching for a lost treasure of precious metals, jewelry, artwork and other artifacts that was accumulated into a single massive stockpile by looters and warriors over many *millennia* starting in Ancient Egypt, later rediscovered by warriors who form themselves into the Knights Templar to protect the treasure, eventually hidden by American Freemasons during the American Revolutionary War. A coded map on the back of the Declaration of Independence points to the location of the "national treasure," but Gates is not alone in his quest. Whoever can steal the Declaration and decode it first will find the greatest treasure in history.

National Treasure was released worldwide on November 19, 2004. The film received mixed reviews from critics, but was a box office success, grossing over \$347 million worldwide.

A sequel, titled *National Treasure: Book of Secrets*, was released in December 2007.

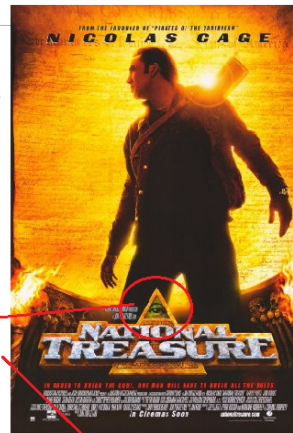
Contents [hide]

- 1 Plot
- 2 Cast
- 3 Production
 - 3.1 Development
 - 3.2 Filming locations
- 4 Soundtrack

Celebrity author and personality Suzanne Somers, 2013:
"Forrest Fenn is a dear dear friend for over 30 years and is a major national treasure."

Note that the Fenn treasure site is also in a national forest

eye in triangle
director: J. Turteltaub



Directed by Jon Turteltaub
Produced by Jerry Bruckheimer
Jon Turteltaub

Turteltaub: turtle and dove
die Taube: German for dove
Turtle blaze at box site
Ouray nearby, named for
Chief Ouray "the peacemaker"
Dove is symbol of peace

Ben and Riley return to Washington D.C. decides to steal the document himself from the preservation room and obtains the Declaration when the clerk mistakes it for a document. Agent Sadusky begins tracking Ben down. Unable to return home, the trio goes to Paris to convince Ben that the treasure is the Ottendorf cipher written in invisible ink. With Benjamin Franklin, Patrick formerly owned a message pointing to the bell tower of Indre. Following the point on the opposite wall of

Film plot summary references
"Ottendorf cipher" in which text encodes three-digit numbers ("too far to walk" = 2-4-2)

https://en.wikipedia.org/wiki/Book_cipher

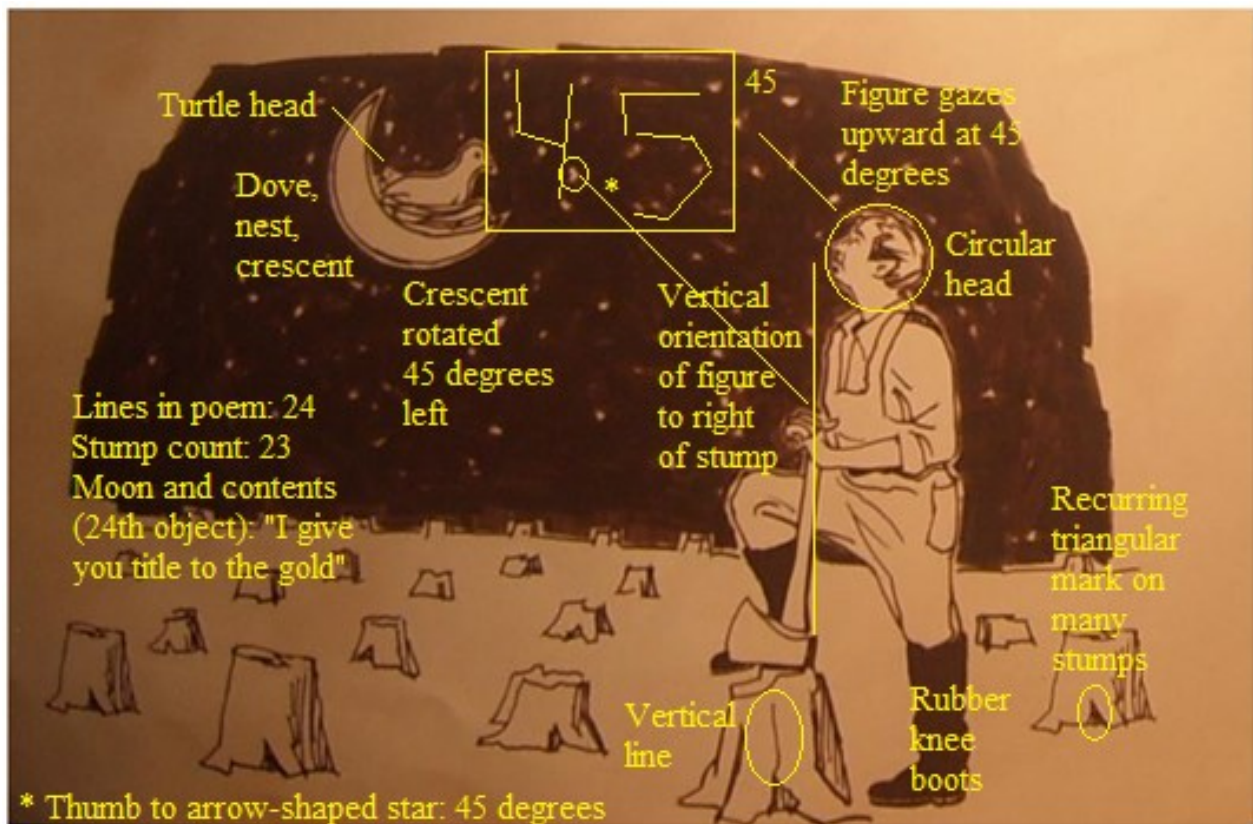
- In the 2004 film *National Treasure*, an **Ottendorf** cipher is discovered on the back of the U. S. I
- The protagonists of the Matthew Reilly novel *The Six Sacred Stones* used a book cipher to send messages but the messages were sent via a *The Lord of the Rings* forum to make the key text harder to identify.
- In *Lost: Mystery of the Island*, a series of four jigsaw puzzles released in 2007, **Ottendorf** cipher show to the fans.
- "The Fisher King", a two-part episode of *Criminal Minds*, features an **Ottendorf** cipher brought to the cypher was part of a larger puzzle to find a girl who had been missing for two years. The key text
- *Burn Notice* (episodes "Where There's Smoke" and "Center of the Storm", 2010): Michael West becomes part of the season plot to track an organization starting wars for profit as Michael tries
- In the episode "The Blind Banker" of the BBC series *Sherlock*, Sherlock Holmes searches for a way to communicate with their agents and with each other through graffiti messages. He eventually finds
- In the film *Unknown* (2011), Prof. Bressler's passwords are obscured by an **Ottendorf** cipher.
- In *The Unit* episode "Paradise Lost", Jonas Blane (aka Snake Doctor) uses a book code from the

SOLUTION KEY: SLOPE

Epilogue illustration

The below illustration by Allen Polt is found in the epilogue of *The Thrill of the Chase*. Like the story of Captain Kidd following the poem, the abrupt illustration without text or context suggests clues.

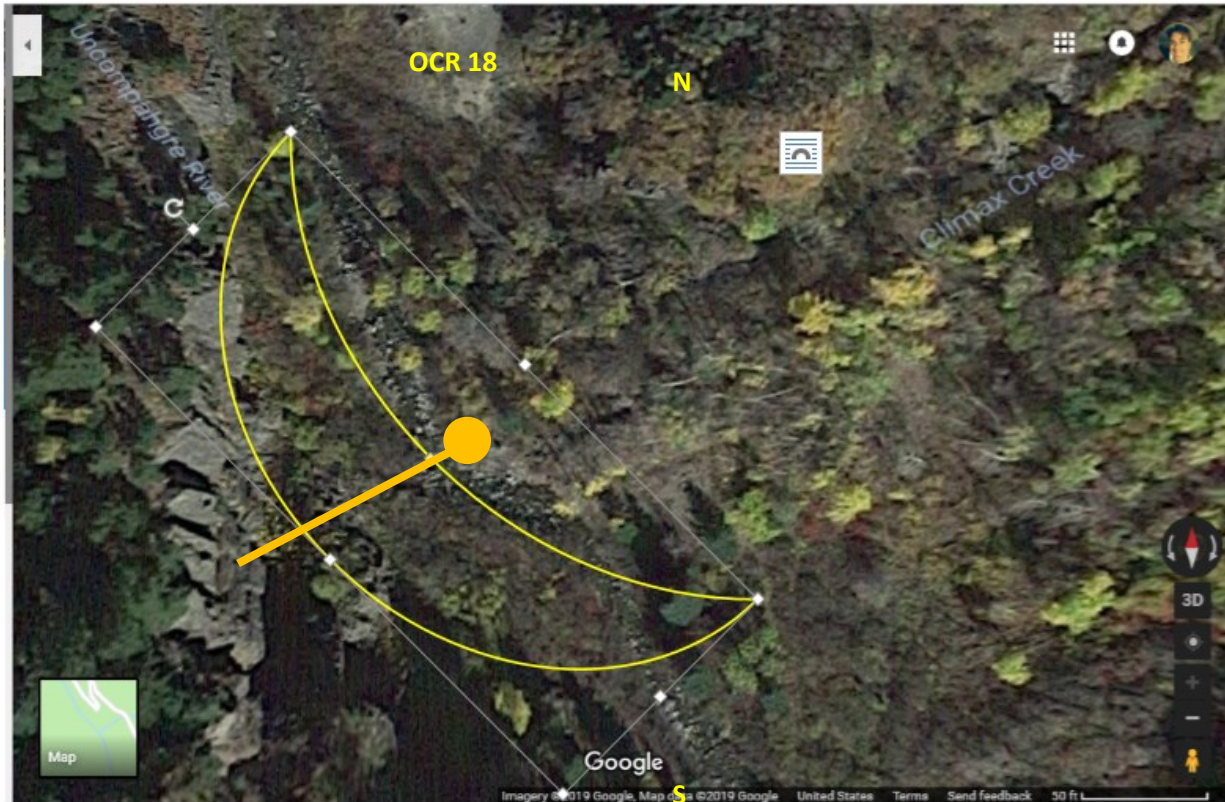
Details in the annotated illustration below include stumps, the dove in the moon, and the turtle's head peeking from behind the dove, "south of the dove" as it were, just as the correct site is found at the "turtle blaze" south of Ouray. A bird's nest is made of brushy wood, just as the correct site includes an isolated, prominent bush high on a slope. To the right of the dove's head, the stars arrange to read "45." The figure of a man looks up at a 45° angle. At the same angle extended from his right hand is found a star with a pronounced ">" or arrowhead shape, at which the dove also looks. The figure's garb, which forms an "F" shape on his chest, more resembles that of a fisherman than a logger, particularly the footwear, suggesting identification with Fenn, who is known to enjoy fishing. Loggers typically wear ankle-high boots with steel toes, not knee-high solid rubber black boots suited to wading, and do not wear overalls or waders. Note his tall presence slightly behind and to the right of the stump, holding a thin-handled ax vertically. The triangular marks at the base of many stumps have a recurring quality, while 45 is also a "[triangular number](#)." Finally, note the thin vertical line extending upward from the triangular mark on the stump on which the right boot of the figure rests.



Note that left and right edges of the illustration were "copied in" (or "photoshopped") and that the original spans roughly from the moon at left to the figure at right. This was done to increase the stump count to 23 and to make the moon the 24th object in the image.

Bows, arrows, slopes

Below, note the crescent or lune shape of the correct site on the west bank of the Uncompahgre, within the “eye of the turtle.” The lune is rotated (by 45°) in the same direction as the moon in the epilogue illustration. Its shape is similar to a bow, a weapon used by Native American warriors or “braves.” The northern area of the lune contains the “forest fen.” The area at the widest part of the lune is a slope, a partial collapse of the cliff wall.



As noted, two fire pits, or “blazes,” are found on the east bank. One is found on the gray embankment at the first hairpin in OCR 18 (marked at top left center) and the other roughly at the gold circle. The gold line extends 242° from that circle. The name of Chief Ouray means “arrow” and the above map, when marked with the location of the fire pit and the 242° line, seems to show an arrow being fired through a bow, at the upward angle a real arrow would be loaded. Also, every 45th word of the 166-word poem is: “walk down now,” describing how to access the site, initially from the embankment and later from the gold circle by walking along the path of the line.

The lack of a box in what seems clearly the correct area might be related to the 23 artlessly identical stumps found in the epilogue illustration, often with the same dark triangular notch in front. After 23 lines of poetry, the reader is “stumped.” Chopping wood is productive, methodical work performed bit by bit, similar to the mental effort of puzzle solving. Suddenly, as if in line 24, when the turtle, dove, nest, crescent, and other features are accurately perceived, treasure is manifest: “I give you title to the gold.”

The solution is the slope, found along the gold line. Refer to the epilogue illustration and the above satellite map, with the gold circle and gold line, when viewing the photos below.

The below photo shows the view as if from the gold circle, or from the second fire pit, while looking as if along the gold line. Found both at the center the lune and between two river bends (“double omega”), with one bend visible below, this location will be termed the “slope” and this photo the “slope photo.”



As noted above, “scant” is stonemason’s [trade jargon](#) for a slab. The fire pit at the gold circle is full of tarry rocks, the residue of campfires. Above the center of the slope is a dark rock feature in the shape of an arrowhead pointing down. At lower center, a boulder casts a dark shadow: “scant” next to a “tarry” color. This feature resembles not only an ancient Greek rock tomb entrance, as if for a classical hero, but also the shadow matches the recurring triangular mark found on stumps in the epilogue illustration. The rocky slope at left is a ramp of scant. The tall, thin tree in front of the cliff wall, behind and to the right of the boulder, recalls Aeneas and the golden bough and in composition is similar to prominently vertical aspects of the epilogue illustration, including the figure and the ax. When compared, the triangular mark and vertical line on the stump would scale to the shadow next to the boulder and the tall tree behind.

As conclusive visual proof, the original epilogue illustration scales to match the slope photo. The slope is “starry cant with gravel maze” – a [slope](#) (“cant”) with stars above indicating its angle (45°), whose surface is composed of rocks bound by roots and branches of bushes growing downward parallel to the slope, forming a dense, impenetrable ground cover.



“Don’t go anywhere a 79 or 80 year old man couldn’t go.” – Fenn, [October 3, 2012](#)

Fenn had *The Thrill of the Chase*, with its epilogue illustration by Polt, published in January 2010. Erskine, who solved the quest, took the slope photo in August 2018. Because the illustration derives from a natural outdoor scene (not the other way around), *Fenn, who commissioned the illustration, must have taken a similar photo before 2010, proving that Fenn was at the site while planning the quest.*

Returning to the poem:

*If you've been wise and found the blaze (the second fire pit, at the gold circle above)
Look quickly down, your quest to cease (walk 242° along the gold line, toward the boulder, the tree, and
the black rock mark on the cliff)
But tarry scant with marvel gaze, (and starry cant with gravel maze)
Just take the chest and go in peace (go to Ouray, the nearby town named after the Ute peacemaker)*

“Tarry” refers not only to the rocks in the fire pit, the black shadow cast by the boulder, or the black rock on the cliff face behind the slope, but also to...

Wyandot Chief Tarhe and the Battle of Fallen Timbers

...the Wyandot chief, [Chief Tarhe](#), who with Native American allies and Canadian militia suffered defeat by American forces under General “Mad Anthony” Wayne at the decisive [Battle of Fallen Timbers](#) in 1794. After this battle, General Wayne advanced to [Kekionga](#), capital of the Miami nation, and built [Fort Wayne](#) on its site. The 1795 [Treaty of Greenville](#) concluded this [war](#), effectively the first of the wars in the American history of “how the West was won.” Recalling the turtle theme, note the repeated turtle emblems found at the top of the Wyandot Nation webpage about the history of Chief Tarhe, certain details of which feature below.



The phrase “in the wood” from the poem, the 23 stumps in the epilogue photo, and the thick tangle of riparian willows at the site all evoke the name of that battle, fought amid tornado-toppled trees behind the [Maumee River](#) at a site now found in suburban Toledo. This river’s basin, before it was drained and farmed by American settlers, was known as the “[Great Black Swamp](#),” a vast, forested fen. Among Native American leaders in the battle were Chief [Little Turtle](#) of the Miami, Chief [Turkey Foot](#) of the Ottawa, and Chief [Roundhead](#) also of the Wyandot, repeating the turtle theme and matching the circularity of the head of the figure in the epilogue illustration. The Wyandot, also known as the Huron, figure prominently in *The Last of the Mohicans*, referenced above. When Fenn stated that the treasure is more than 300 miles west of [Toledo](#), it was a clue referring to the location of this battle.

As in the slope photo, Chief Tarhe’s name means “[tall tree](#)” as he was of great height. Reputedly, he also was a man of great character. The Wyandot fought with valor in this battle – a reference to “brave,” or “as if their backs were to the wall,” like the site. Chief Tarhe sustained a serious wound – in the [elbow](#), just as the river bends at the slope. Chief Turkey Foot fell near a large [rock](#) at the riverside, preserved in front of a tall marker in the battle’s [memorial park](#). Examination of the facing side of the boulder in the slope photo reveals a “turkey foot” pattern, where the long central toe points roughly at the tree. Despite the later leadership of [Tecumseh](#), this battle broke local Native American power and drove Tarhe to a statesmanlike [peace posture](#) and to side with the United States, similarly to Chief Ouray decades later.

General Wayne is associated with the 1792 [establishment](#) of a permanent American military and with [recovery](#) from the worst combat result in American history, [St. Clair’s Defeat](#). Fenn was a combat pilot in Vietnam, shot down twice. The Vietnam War represented a negative outcome for America and its

allies, requiring cultural adjustment for America and personal recovery for its veterans. The heavy helicopter the Army used during the Vietnam War to retrieve downed aircraft by cable hoist was the [Sikorsky C-54 Tarhe](#).

Below is an 1868 map of the Battle of Fallen Timbers. General Wayne's forces quickly routed the Native Americans, who fled toward [Fort Miami](#), a British post sited downstream. However, the fort was built on and into the bluff at a point dominating the river, giving the fort both river access and high ground, not incompetently as shown on the map where hostile forces on the bluff could dominate the fort. Also, the arrow shown points roughly northeast, not north. Regardless:



Note the (vividly but quasi-accurately) illustrated combat and retreat path of the “Indians,” from the bluff, down to the river, and toward the fort.

Though the [Northwest Territory](#) already belonged by treaty to the United States, American control was not yet manifest – hence the [war](#). As noted above, it was at this battle that the Native Americans first started to lose their “treasure” – their Western land – to actual conquest by the independent United States.

This map is similar to the “eye of the turtle” riverbank terrain of the slope photo.

If outdoors and not in Fenn’s secure possession, the treasure likely will be found where the “Indians” figuratively left, lost, or dropped it – near the tall tree in the slope photo.

Referring to 23 stumps in the epilogue illustration and 24 lines in the poem, the battle site is next to a highway interchange in the shape of a cloverleaf – a symbol of good luck – at which U. S. 23, also Interstate 475, crosses U. S. 24. The east-to-west route of U. S. 24 extends from Toledo through Fort Wayne, a 242° heading matching the path of General Wayne following victory at Fallen Timbers, to Colorado Springs – and Pikes Peak. Also, immediately upstream from the battlefield is a true “home of Brown” – the [Maumee River Wastewater Plant](#)).

When Fenn [said](#) in *Esquire* magazine that “the treasure chest belongs to *destiny*, it’s part of *history*,” those were also clues. **Clearly, he meant “manifest destiny” and “history” of the kind depicted below, in 1872.**



Public Safety, Risk, and Moral Empathy

This puzzle is tough. It might be widely assumed to be a scavenger hunt of limited dimension, in which a persistent searcher, at last having found and labored at the spot marked “X,” finally would emerge from a woods, triumphantly hefting a jingling fortune. Refuting any such self-validating belief is crucial. The dauntingly complex solution represents an endurance and character test.

Some have divined that reaching the indicated place requires crossing a river. The correct river is the Uncompahgre, at 9,000 feet altitude, where it is usually safe to ford in waders. But just below the crossing point, the river chutes and rages, plunging into a gorge and showing how **casual searchers at the wrong rivers present perennial risks.** Powerful rivers thread and scour the Rockies. Personal responsibility aside, people routinely misapprehend risk, particularly the danger of water. The treasure is dazzling and the word “brave” in the poem can mislead. In the Rockies, rivers are most safely avoided at spring thaw, high water can persist through June, and some rivers never should be entered. Yet searchers, who might lack experience with the humbling vastness of the region, often solve in winter, and come spring, are eager to start. Because the map is not the territory, searchers make a paper plan, travel a distance to an area, and then having invested time, money, hope, and self, might take rash actions in unfamiliar terrain. Drowning is not the only risk. This quest appeals to the unprepared, drawing the vulnerable into outdoor difficulty – the more predictably, because it has already recurred.

After a period of wider publicity for the puzzle, at least [four fatalities](#) in [rivers](#) including the [Rio Grande](#) or [Arkansas](#), or from [falls](#), have ensued. Costs and risks to rescuers have [incurred](#), while regrettable [absurdities](#) have resulted. In future, as the legend persists, the **foreseeable, open-endedly dangerous public safety dynamic** could become harder to contain. Searchers, citing adventure and liberty, insisting that “no one has found the box,” might reject advice to quit. Authorities in four Western states, including sensitive places such as Yellowstone National Park, might be reacting to searcher mishaps – indefinitely. This is all the more insupportable because of the hidden twist that **the quest, while real, leads to independent proof, showing that treasure is not to be claimed when found abandoned outdoors.**

For these and other reasons, including the high moral character of key figures such as Chief Ouray and Chipeta, who as Native Americans suffered for their identity yet protected and saved others regardless of identity, the [public safety case](#) made by New Mexico State Police Chief Kassetas and [others](#) is sound. **With an accepted solution, the quest can conclude – positively, for all.**

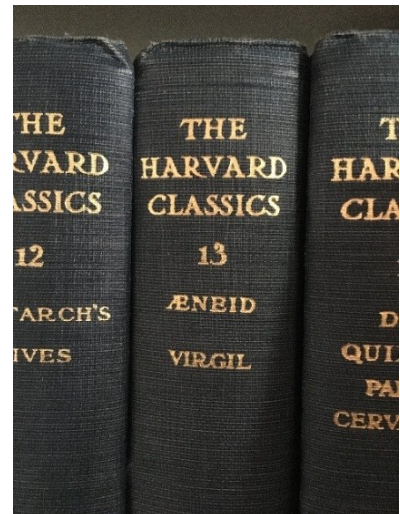
The Quest of Aeneas, Classical Hero

In his epic journey westward from Troy to Rome, **Aeneas is the dutiful tool of the gods**, pious in the Roman sense to the point of almost lacking free will. He is the vessel of fate, respecting his destiny and subordinating emotions and desires. He suffers personal losses and trials. He also has help, **consistently has compassion and empathy for others**, and is family-focused. An admirable and partly relatable character, Virgil intended him as a moral example to Romans. Beset with auguries, omens, promises, threats, and guesses throughout the *Aeneid*, **the job of Aeneas is to realize fate honorably, to serve as a vehicle for a story larger than himself.** Reading the whole *Aeneid* likely reveals other links to the quest, but to show one clear link: Fenn, whose writings show respect for his father, explicitly associates the box site with his own [final resting place](#). After Aeneas prays at the river boundary of Hades, where he will [meet his father](#) and seek counsel, two doves guide Aeneas through woods to seize a [golden bough](#).¹ The doves evoke Chief Ouray as [peacemaker](#) and Chipeta, whose name means “[White Singing Bird](#).”

*The Aeneid of Virgil
(Colorado State Motto: Line 777)*

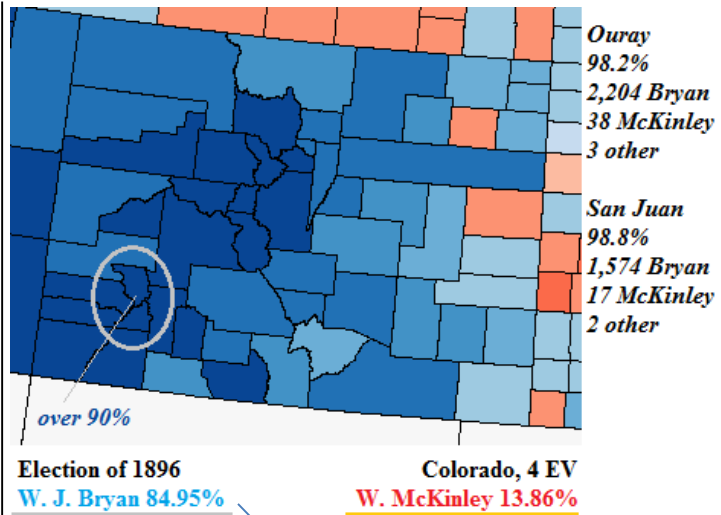
[752] “First I seek again the walls and dark gateway by which I had left the city; I mark and follow back my steps in the night, scanning them with close eye. Everywhere dread fills my heart; the very silence, too, dismays. Then I turn homeward in case – in case she had made her way there! The Danaï had rushed in and filled all the house. Forthwith the devouring fire rolls before the wind to the very roof; the flames tower above, the hot blast roars skyward. I pass on and see once more the citadel and Priam’s home. And now in the empty courts of Juno’s sanctuary Phoenix and dread Ulysses, chosen guards, watched the spoil. *Here the treasures from all parts of Troy, torn from blazing shrines, tables of the gods, bowls of solid gold, and plundered raiment, are heaped up;* boys and trembling matrons in long array stand round . . . Nay, I dared even to cast my cries upon the night; I filled the streets with shouts and in my misery, with vain iteration, called Creüsa again and again. As I rushed in my quest madly and endlessly among the buildings of the city, there rose before my eyes the sad phantom and ghost of Creüsa herself, a form larger than her wont. I was appalled, my hair stood up, and the voice choked in my throat. Then thus she spoke to me and with these words dispelled my cares: ‘Of what avail is it to yield thus to frantic grief, [777] my sweet husband? *Not without the will of heaven* [778] does this befall; that you should take Creüsa from here in your company cannot be, nor does the mighty lord of high Olympus allow it. Long exile is your lot, a vast stretch of sea you must plough; and you will come to the land Hesperia, where amid the rich fields of husbandmen the Lydian Tiber flows with gentle sweep. There in store for you are happy days, kingship, and a royal wife. Banish tears for your beloved Creüsa. I shall never look upon the proud homes of the Myrmidons or Dolopians, or go to be the slave of Greek matrons, I a Dardan woman and wife of the son of divine Venus; . . . but the mighty mother of the gods keeps me on these shores. And now farewell, and guard your love for our common child.’ When thus she had spoken, she left me weeping and eager to tell her much, and drew back into thin air. Thrice there I strove to throw my arms about her neck; thrice the form, vainly clasped, fled from my hands, even as light winds, and most like a winged ream. Thus at last, when night is spent, I revisit my companions.”²

¹ Virgil, *Eclagues, Georgics, Aeneid*. Translated by Fairclough, H R. Loeb Classical Library Volumes 63 & 64. Cambridge, Mass. Harvard University Press. 1916. Book Six, Lines 183-211.
² *Ibid.*, Book Two, Lines 752-795.



Conclusion

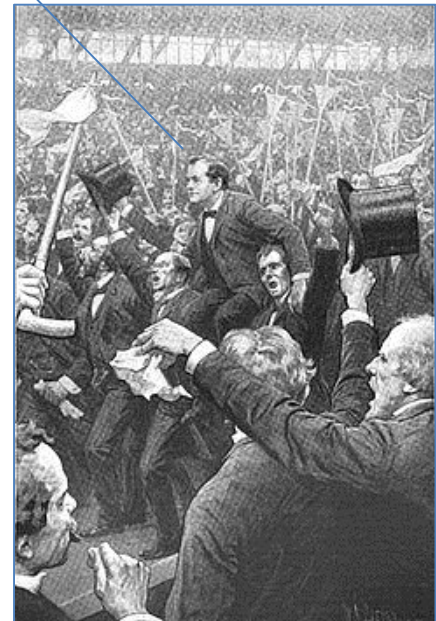
Presumably, the box remains with Fenn. Publishing the solution aims to preserve true treasures – **life, health, public safety, and their ethical emphasis**. Likely Fenn will give the box only when and as he sees fit, and likely only to someone he judges worthy. Such a standard would reflect the good nature of Chief Ouray, Chipeta, Mears, Uncas, and even the epic hero Aeneas, all featuring in the quest. Showing character greater than obstacles and always seeing beyond themselves, all bore insecurity, danger, loss, pain, failure, conflict, and journeys for larger, wider, forward-looking goals, benefiting others.



A reporter approached and asked who [Bryan] thought would win the nomination. “Strictly confidential, not to be quoted for publication: I will be.”

“I would be presumptuous, indeed, to present myself against the distinguished gentlemen to whom you have listened if this were a mere measuring of abilities; but **this is not a contest between persons. The humblest citizen in all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error.** I come to speak to you in defense of a cause as holy as the cause of liberty — **the cause of humanity.**”

— William Jennings Bryan
 Chicago
 July 9, 1896



*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 – [T. S. Eliot](#)*

“They never knew it was the chase they sought and not the quarry.”
[M. Secret: Duveen: A Life in Art, 2004](#)

Afterword

The solver thanks Fenn, Polt, family, friends, the searcher community, the New Mexico State Police, and other public safety authorities. As of the date of this document, the solver has not significantly interacted with searchers online, has never met or mutually corresponded with Fenn, and has explored only the site and its immediate vicinity.

Montrose monuments

The [Ute Indian Museum](#) is sited in a public park in Montrose. The park contains a peace pole surrounded by a low, circular stone wall, forming a circumpunct \odot , a traditional symbol of the sun and of the trail's end. The Ute band of which Chief Ouray was a leading member was called "Tabeguache" or "People of the Sun Mountain," now known as [Pikes Peak](#). In the park are found both the tomb of Chipeta, who died in 1924, and an obelisk erected by the state in 1926 honoring Chief Ouray and Chipeta. Both tomb and obelisk align so two of four sides face 62° and 242° , confirming the treasure site.

"Who is John Galt?"

A modern "epic hero" with subtle parallels to the quest merits mention: John Galt, the antagonist from *Atlas Shrugged* by Ayn Rand. He is a "mystery man," as the quest to answer the query "Who is John Galt?" defines the book, just as the one of the features of the Fenn quest entails wonder about who would solve it, or even about Fenn. Galt is a "rugged individualist," just as Fenn requires the solver to be "brave" and to "have moved with confidence." In the novel, motivated and organized by Galt, creative leaders of productive value and talent "strike" or secede from wider society, building a secret enclave or a kind of utopia, "[Galt's Gulch](#)," at a fictional location based on [Ouray](#). Galt's love interest, protagonist and rail baron Dagny Taggart, a "powerful mover and shaker," envisioned Galt as an ideal man "at the end of the railway," just as Ouray was a rail spur [terminus](#). Taggart eventually names a Colorado spur of her railway the "John Galt line." When Galt finally emerges, he openly opposes the idea that individuals must be responsible for each other. Taggart identifies with him, suggesting others also do by answering the central question, "We are!" and endorsing Galt's philosophy, which of course reflects Rand's.

Given the puzzle's resonance as an individual quest for treasure, it makes sense that the solution leads to Galt's Gulch. This matches both Fenn's character and the individualist, unforgiving character of much nineteenth-century mining in the San Juans. However, while Galt has a certain appeal as an epic archetype, in reality we can't just "go Galt." We are inescapably and purposefully responsible for each other, both in moral principle and in practice. Chief Kassetas and others are right that we must care, and must act, when people are repeatedly, predictably, open-endedly risked, injured, or killed pursuing recreational quests and misapprehended goals by distorted means. It is our moral duty to care, to put their well-being first: as noted earlier, Fenn states, "[we are all here for the pleasure of others](#)" – to serve and protect others, to achieve greater aims, higher goals beyond ourselves.

It all adds up

The positive integer values of the longitude and latitude of the correct site are 107° (W) and 37° (N). These sum to 144. The poem contains six stanzas and 24 lines, two numbers that have other significance for the solution. Their product is also 144.

Some other clues:

Fenn said in an [interview](#): “Many have given serious thought to the clues [but] few are in tight **focus** with a word that is **key**.” “*Focus*” refers to an eye, and “*key*” to the oblong word shaped like a key (“I”).

The box is “wet by now” because of “physics” presumably because it is on a slope down which water flows. A person could “get on a bike and go get it” because people drive motorized dirt-bikes on OCR 18. When Fenn stated that the box is not in close proximity to a human trail, he begged the next question (“So what kind of trail is it near?”) The correct inference is that the box is close to natural trails (Climax Creek, Uncompahgre River). Finally, Fenn advised involving children in the effort not only for fun, but because children enjoy homophones, view maps and see turtles, and use the word “cold” to mean “keep looking.”

When Fenn cited “the end of my rainbow and my treasure” he referred to the Silverton Railroad, the [Rainbow Route](#). Owned by Mears, this narrow-gauge [line](#) terminated below Abrams Mountain, near [Albany Gulch](#), in Ironton Park at (37.9627, -107.6616). The plan was to link to Ouray, but terrain proved prohibitive and the [Panic of 1893](#) busted the effort. The former rail terminus and the box site are located below the same peak.

Silverton Railroad

From Wikipedia, the free encyclopedia

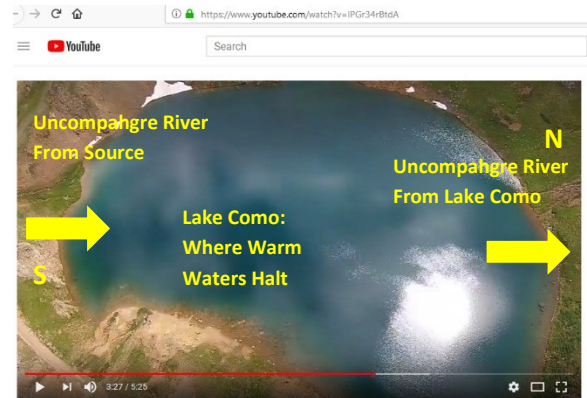
For the heritage railway operating between Durango and Silverton, Colorado, see Durango and Silverton

This article includes a list of references, but its

The Silverton Railroad, now defunct, was an American 3 ft (914 mm) narrow gauge railroad constructed in the late 19th century. The Silverton Railroad is remembered for the innovative solutions to difficult engineering problems at Albany Gulch – and for the unusual and expensive annual passes presented by the owner, Otto Mears.



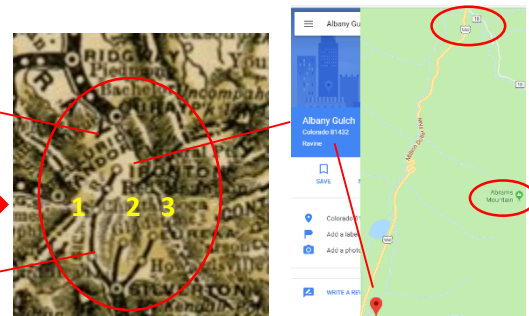
In online recreational panoramic film [footage](#) of [Lake Como](#), the crest of [Brown Mountain \(peak\)](#) rises in the background after 1:10 while the source of [Cement Creek](#) (not visible) lies just beyond the ridge behind the lake. Uncompahgre River [headwaters](#) appear after 1:30, a view down the gorge into [Poughkeepsie Gulch](#) appears after 2:00, and entry and exit points to the lake – **warm waters, halting** – appear in a remarkable overhead view at about 3:25.



Drone footage of Lake Como, Colorado

Comprehensive knowledge:

The solution derives deductively, inductively, and abductively, using logic, art, and creativity. Accuracy, persistence, and grit are required. Navigation and spatial skills must work together. Integrated and ethical reasoning are needed. Self-validation, and validation by email, are unavailable. A person must venture, follow through, and push for truth, risking treasure to achieve more, just as Fenn has. He states, “[We are all here for the pleasure of others](#)” – to serve and protect others, to achieve greater aims, transcendent goals beyond ourselves.



State Seals

COLORADO: *Nil sine numine*
“Nothing without the will of the deity.”



ARIZONA: *Ditat deus*
“God enriches.”

