

Wagon Tracks

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Article 1

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Santa Fe Trail Association

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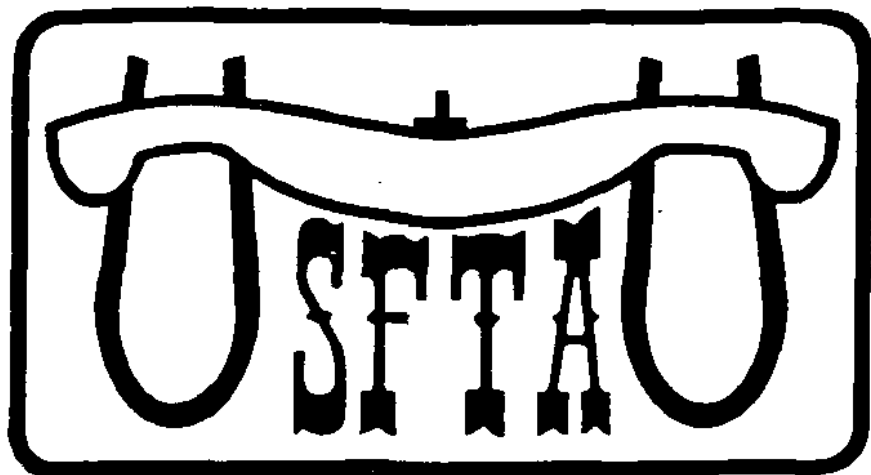


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WAGON TRACKS

SANTA FE TRAIL ASSOCIATION QUARTERLY

VOLUME 15

FEBRUARY 2001

NUMBER 2

WET/DRY CHAPTER & FORT LARNED OLD GUARD JOINT MEETING, APRIL 28

THE Wet/Dry Routes Chapter of SFTA will host its fifth annual Trail seminar on April 28, 2001, in a joint meeting with the Fort Larned Old Guard at Fort Larned National Historic Site. The seminar, "Altercations and Confrontations: The Civil War Along the Santa Fe Trail," will be presented during the morning session, featuring four speakers: Arnold Schofield, Leo E. Oliva, Harry C. Myers, and George Elmore. Lunch is included with registration for the seminar.

The Old Guard annual meeting will occupy the afternoon and evening, with a field trip to the Indian Village Site on Pawnee Fork (featuring an Indian encampment and living-history presentations), evening meal in the quartermaster storehouse at Fort Larned (reservations required), and an evening with Elizabeth Custer (portrayed by Marla Matkin).

Living-history demonstrations will be scheduled at Fort Larned throughout the day. A copy of the program and a registration form for this event appears as an insert in this issue. Everyone is welcome. Reservations are required by April 16.

WESTERN CHAPTERS MEETING JUNE 9-10

BENT'S Fort Chapter will host the second annual meeting of the Western Six Chapters of SFTA on June 9-10, 2001, at La Junta, CO. There will be viewing of ruts and visits to several SFT sites of interest. Mark your calendar and plan to attend; a good time will be had by all. For those who can get away earlier, there are many different things to do and see in the area. For more information, contact coordinator Dub Couch, telephone (719) 254-3000 or e-mail <dubcouch@ria.net>.

February 2001

SFTA BOARD MEETING
SANTA FE, MARCH 31
WET/DRY SEMINAR &
FORT LARNED OLD GUARD
APRIL 28
WESTERN SIX CHAPTERS
LA JUNTA, CO, JUNE 9-10
SFT BIKE TREK
SEPTEMBER 9-28
SFTA SYMPOSIUM
LAS VEGAS, NM
SEPTEMBER 27-30

PRE-SYMPOSIUM ACTIVITIES

SEVERAL pre-symposium activities have been planned for those who wish to take advantage of them before the main events begin in Las Vegas, NM, on the evening of September 27, 2001. There will be a Trail ride on the Cimarron Route in northeastern New Mexico, and several activities are available in the Raton area of the Mountain Route.

The Trail ride has been planned for the three days just prior to the symposium. Riders will assemble on Monday, September 24, at the Point of Rocks Ranch 30 miles east of Springer, New Mexico. Ample space between two parallel routes of the Santa Fe Trail is available for horse camping. Portable toilets and water for people and horses will be available. Catered meals will be provided Monday and Tuesday evenings and Tuesday and Wednesday mornings. Cost for the ride will be approximately \$100.

On Tuesday the riders will break into two groups. One group will ride for four hours and the other seven hours. The riders will explore the well-defined branches of the Santa Fe Trail east and west of Point of Rocks. The longer ride will also ride up through Black Jack Canyon and the hills to the north. Among the sights are magnificent panoramas,

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VOTE TO KEEP THE TRAIL ALIVE

CALL FOR NOMINATIONS

THE 2001 nominating committee (Chair Louann Jordan, David Clapsaddle, and Clint Chambers) hereby issues a call for members and chapters to submit names of candidates to be considered for nomination to fill the positions of officers and directors whose terms expire at the end of the 2001 symposium. This includes the president, vice-president, secretary-treasurer, and six directors (one at-large and one from each of the Trail states).

The bylaws specify that members of the board of directors may not serve more than two consecutive four-year terms. The president and vice-president serve two-year terms. The secretary-treasurer serves a four-year term. The current officeholders are President Margaret Sears; Vice-President Sam Arnold, and Secretary-Treasurer Ruth Olson Peters. Board members whose terms expire in 2001 are Anne Mallison (Missouri); Clint Chambers (at-large); Mary Gamble (Colorado); Joanne VanCoevern (Kansas); Stephen Whitmore (New Mexico); and Morris Alexander (Oklahoma).

All current members of the Santa Fe Trail Association are eligible to submit candidates for nomination. Chapters are also urged to submit

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PRESIDENT'S COLUMN

Recently I received an e-mail from a tourist visiting Santa Fe who was shocked to discover that no one in the museums he visited knew where he might find Santa Fe Trail ruts in the City of Holy Faith. He was particularly amazed by one docent who informed him, "you are the first person to ask me that question. We are an art community—western and Indian art." I, too, was amazed by this inaccurate and uninformed remark. Then, several weeks ago I received a telephone call from a gentleman who was searching for videos or other film products which featured the Trail. He, too, was shocked to learn that none was available for purchase by the public, and proceeded to opine that SFTA should correct the situation. I informed him that a few films had been produced, but could not confirm where he might find them.

These are but two examples of similar communications that come to my attention. The common thread running through these critiques is that the Trail is not being marketed as it should. SFTA is a small organization, more local in demeanor than national, and many of its members may be unaware of what is happening at the other end of the Road. More important and specific to the example above, we may not be as aware as we should that people are coming to our locale from great distances searching out the Trail. How frustrating it must be when their pilgrimage does not end at the Trail. Do we comprehend that simply producing a brochure and placing it in the racks at the local museums and tourist centers is not enough?

Marketing is imperative in a materialistic culture such as the United States, and the Santa Fe Trail needs to be marketed. SFTA has undertaken marketing of the Trail to only a limited extent. We—as well as most chapters—have produced brochures which are distributed liberally (to any interested person, museum, visitors' bureau, *et al.*). National Park Service has an excellent brochure, designed in the typical national park format, but these are not as freely available as they should be. Some state tourism and local visitors bureaus also have produced bro-

chures either directly or by contract. Perhaps, if museums, tourist centers, convention and visitors bureaus, chambers of commerce, hotels, and on and on were carpeted with all the varieties of Santa Fe Trail brochures that are available, we would not receive complaints like those mentioned. However, even that is no guarantee that Trail brochures would be placed on the racks along with the myriad of others out there, rather than stored in a cabinet, which can happen.

As for film products, probably, the best use of these expensive tools is that they be available for viewing at state tourism centers, museums, and the like. Films are also shown extensively at most national parks. They are shown frequently each day. In 20-30 minutes, visitors are introduced to a wealth of information about the park. I, like most visitors, always view the film before touring a specific park. What about made-for-television documentaries such as Ken Burns produces? I explored this with two companies (including Burns himself) several years ago. Because of prior commitments and perhaps other reasons not shared with me, no one was interested in producing a Santa Fe Trail film. However, the time or approach may not have been right, thus such should not be ruled out for the future.

Most Trail promotion, whether it be brochures, films, or staff occurs at museums and visitors centers. How often is SFTA consulted when the products are in the production stage? How many SFTA members serve as interpretive volunteers at these facilities? Less than we would like. I maintain that the expertise within the SFTA is second to none, and to attempt to present the Trail without our assistance is imprudent.

In my view, the basic and most significant promotional tool that is not yet available to the Santa Fe National Historic Trail (the title NPS has ascribed to the Trail it manages) is an NPS visitors center like those that greet every visitor to a national park. These centers tell the story of the "park." That is what is missing all along the Santa Fe Trail—the sweeping story of who, what, when, where, why there was a Santa Fe Trail. I do not know why SFNHT

All matters relating to *Wagon Tracks* should be directed to SFTA Editor Leo E. Oliva, PO Box 31, Woodston KS 67675.

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FAX: (620) 285-7491

E-Mail: trailassn@larned.net

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Membership Categories

Benefactor	\$1,000
Patron	\$100/year
Institutional	\$40/year
Business	\$40/year
Family	\$30/year
Individual	\$25/year
Youth (18 & under)	\$15/year

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Joanne VanCoevern, Kansas
Stephen Whitmore, New Mexico

visitors centers are not on the NPS agenda, although money is probably given as an overriding factor. Yet, other national historic trails have them, sometimes in collaboration with other Interior Dept. agencies. One such example is the Oregon National Historic Trail center at Montpelier, ID, which shares facilities with a National Forest office. What is important is that these centers exist, and some governmental entity must have agreed that they were critical to the interpretation of these trails.

So long as the Santa Fe National Historic Trail is without a visitors center, it will be unable, in my opinion, to properly tell the story of the Trail as a national park should. It is not enough that you and I are "trail savvy." There are thousands of people out there who would like to be in the "inner circle." The question is, will the Interior Dept. (NPS' boss) invite them in?

This is no way to end a story. At the moment there is nothing more to say except, it may be incumbent on the grassroots—SFTA specifically—to press for better presentation of the Trail through products, interpretation, and adequate quarters.

The SFTA Membership Committee recently designed a handsome promotional brochure which was sent to persons whose membership lapsed several years ago. Glenn Buset organized committee members Virginia Fisher, Morris Alexander, and George Bayless to write the text. Nancy Raleigh, a friend of Glenn's, created the smart design, and Joyce Fox answered the call to seal each brochure in preparation for mailing. Although this committee has been without a chair for the past year—happily, Jan McDaniel of Dixon, MO, recently stepped into the void—others have volunteered to carry out projects which needed leaders. To wit, Leo Oliva and Sam Arnold engineered the Business Membership drive, and Joanne VanCoevern directed the national dues survey. Sometimes, because of dedicated people who are committed to SFTA and the Trail, things work out even when the odds appear unfavorable.

—Margaret Sears

REMEMBER THE SANTA FE TRAIL
ASSOCIATION IN YOUR WILL

SFTA BOARD MEETING

THE SFTA governing board will meet in Santa Fe, March 31, at the St. Francis Hotel, 210 Don Gaspar, 8:30-4:30. SFTA members are invited to attend. For additional information contact President Margaret Sears (505) 473-3124.

CORRECTION

by Margaret Sears

THE article titled "Preservation Task Force," in the November 2000 issue of WT contained several errors. A Preservation Task Force has not been created by SFTA as claimed in the article. Preservation is managed by SFTA's Liaison Officer, Faye Gaines. The persons identified in the article have graciously volunteered to come together to examine preservation issues and identify threats to the Trail.

ELSIE CHÁVEZ LEDOUX

Elsie Chávez LeDoux, wife of former Corazon Chapter President LeRoy LeDoux, of Wagon Mound, NM, died January 14, 2001. She was 66 years old. Sympathy is extended to LeRoy and family.

BOB JONES

by Jesse Scott

With the recent death of Bob Jones, the city of La Junta, CO, lost its leading citizen, and the state of Colorado and the nation lost a historian and a conserver of history. Those of us who were fortunate enough to be friends lost a cherished friend.

Throughout his life Bob Jones created his own admirable eulogy.

How could that quiet, knowledgeable, complete gentleman be gone? There are still so many places to locate and things to do. Like pinpointing the location of Hole-in-the-Prairie Stage Station, the next one toward Santa Fe from his Hole-in-the-Rock. Bob bought Hole-in-the-Rock Stage Station years earlier to preserve it, and he and Marylou deeded it to the Archaeology Conservancy in 1996 (see WT, May 1996 and February 1998).

Because of his knowledge of history and the land and landowners of his southeast Colorado, he was able

to pinpoint Cedar Grove Bluffs, another historic site (see WT, August 1997).

The right front seat was always Bob's so we could visit. Also, it was the best place from which a native guide could navigate. He was also good at opening and closing gates.

Other fondly remembered visits were over a single malt Scotch at his home. We miss you, Bob Jones.

Memorial donations may be sent to the Santa Fe Trail Association, Santa Fe Trail Center, RR 3, Larned KS 67550.

SPIEGELBERG ADDENDUM

by Mary Jean Cook

I came across an old real estate abstract in our vault and thought perhaps it might be an addendum to the article on Flora in the November 2000 issue of *Wagon Tracks*. In the chain of title for the Spiegelberg House, I discovered that other Santa Fe Trail names also played a roll in its history. On November 5, 1879, Dolores Perea de Connelly, José Francisco Chávez, Henry Connelly and Ofelia R., his wife, Julian Connelly and Francisco Connelly, his wife, and Victoriana Connelly, all of Valencia County, New Mexico, grant and convey to Lehman Spiegelberg (who then sold to Willi and Flora), the property on which the Spiegelberg House was built in Santa Fe in 1880. Dolores Perea de Chávez de Connelly was the widow of (1) Mariano Chávez (brother of Antonio José Chávez who was murdered on the SFT in 1843; Mariano was also mysteriously murdered in Santa Fe) and (2) New Mexico Governor Henry Connelly.

PRE-SYMPOSIUM ACTIVITIES

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tipi rings, Apache camping grounds, and bandit hideouts.

On Wednesday morning, following breakfast, participants will convoy the rigs southwest about 20 miles to another portion of the Trail, perhaps the Rock Crossing of the Canadian River. After a four- or five-hour ride they will convoy into Las Vegas, where horses may be stabled and rigs parked at the Zamora Training Facility. The SFTA Symposium starts the next day in Las Vegas.

If you are at all interested in the Trail ride, please contact Ray Marchi at (505) 387-5084 or by e-mail at <Lmarchi1@aol.com (that's two numerical "ones") so he will have an estimate of the number of riders and can plan accordingly. This will be an opportunity to see Trail remains that are usually not available to the public.

Special pre-symposium events in the Raton area will begin on Wednesday afternoon, September 26, with a visit to the Baca House and Santa Fe Trail Museum in Trinidad, CO. For information about the museum, contact Director Paula Manini at (719) 846-7217.

From there participants may visit Wootton Ranch, beginning at 4:00 p.m., travel over Raton Pass on the National Scenic Byway to see Willow Springs, Forage Station Overlook on Goat Hill, new National Park Service Wayside Exhibit, and Raton Museum. There will be Hispanic Folk Dancing and a wine and cheese reception at the Old Pass Gallery from 5:00-6:00 p.m. Michael Martin Murphey will present a cowboy concert at the Shuler Theater in Raton at 7:30 p.m., a private SFTA concert by advance tickets only (\$15 with symposium registration).

Travelers may spend the night at one of the following motels, with a special SFTA price, including breakfast: Best Western Sands (800) 518-2581, Budget Host Melody Lane (800) 421-5210, or Robin Hood Motel (505) 445-5577.

On Thursday morning, September 27, participants will visit the NRA Whittington Center Trail ruts and see buffalo and antelope, tour the Old Mill Museum in Cimarron, NM, and visit the Philmont Museum and Seton Library at Philmont Scout Ranch, Kit Carson's home at Rayado, and the Santa Fe Trail Museum in Springer. You will be in Las Vegas in time for opening events of the symposium. For more information about the Mountain Route activities, contact Nancy Robertson at (505) 445-8226 or by e-mail <robertsonn@bacavalley.com>.

SYMPOSIUM EXHIBITS

ENTRIES are invited for several exhibits to be held at the symposium in Las Vegas in September. More in-

formation on all the exhibits was given in the November 2000 issue of *Wagon Tracks*.

For the art show, to be juried by Charles Goslin, color slides of entries must be received by August 14, 2001. Entry forms may be obtained from the Las Vegas Arts Council, PO Box 2603, Las Vegas, NM 87701, phone (505) 425-1025.

Entries for the student art contest are due by April 2, to Patti Olsen, 1729 Eighth St, Las Vegas, NM 87701, phone (505) 454-0383.

For the photography show, entries are due by September 7, to Andy Kingsbury, Kingsbury Studios, 1803 Plaza, Las Vegas, NM 87701, phone (505) 425-3800, or e-mail <kingcong@zialink.com> Photographs may be in color or black-and-white, and each should be about 8" x 10" and unmounted with a caption. They may be prints, or good xerox or computer-generated copies. They will be returned if sent with a self-addressed envelope.

Book exhibitors and SFTA chapters wishing to reserve display tables for the symposium should contact Tibor Remenyik, 1021 Eighth St., Las Vegas, NM, 87701 by September 1, 2001; phone (505) 454-1307, e-mail <jtrem@newmexico.com>.

MORE SYMPOSIUM NEWS

MELANIE LaBorwit, Director of the Las Vegas City Museum and Rough Rider Memorial, announced that the Museum has been awarded a grant by the Scenic Byways Program of the Federal Highway Administration to mount a special exhibit for the symposium entitled "The Santa Fe Trail and Popular Culture." She is already at work on a traveling exhibit on the Santa Fe Trail also funded by the Scenic Byways Program.

For those arriving early for the Symposium there will be tours on Thursday afternoon, September 27, of "Montezuma's Castle," the majestic Victorian building in the hills northwest of Las Vegas, built as a resort hotel in 1885 by the Santa Fe Railroad. It is at present experiencing a \$10M restoration, and will be opened for use in September as part of the Armand Hammer United World College.

For those staying late, Pecos

National Historical Park will host an open house for symposium visitors on Sunday, September 30, with special tours of Trail ruts in the Park. And if you can stay in New Mexico another week, the Albuquerque Balloon Festival begins the following Saturday, October 6.

CALL FOR NOMINATIONS

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nominations, especially for the board position in their state. The bylaws charge the committee to nominate two candidates for each vacancy on the board and one candidate for each vacant office.

To be considered, each candidate must be a member in good standing, agree in writing to serve if elected, provide a brief one-paragraph biography which includes Trail qualifications and experiences, and submit a one-paragraph statement of his or her objectives for the Santa Fe Trail Association. A recent photograph would be welcomed. This information will be used by the nominating committee in choosing candidates. The biography and statement of objectives for each nominee will accompany the ballot sent to the membership with the May issue of *Wagon Tracks*.

The deadline for receiving suggested names for candidates, including supporting documents, is March 20, 2001. Please mail submissions to Louann C. Jordan, 1524 Camino Sierra Vista, Santa Fe NM 87501.

KAW MISSION CELEBRATES 150TH ANNIVERSARY

RON Parks, curator of the Kaw Mission State Historic Site in Council Grove, KS, has put together a yearlong celebration of the 150th anniversary of the completion of the Kaw Mission school which is now a museum operated by the Kansas State Historical Society. A series of speakers will address such topics as the Santa Fe Trail in 1851, the story of Indian missions on the Kansas frontier, architecture of the mission structure, prehistory of the Kaw people, treaties with the Kaw (Kansa) tribe, history of Council Grove, and history of the state historic site. There will also be tours, special exhibits, musical programs, and a performance of the drama "Voices of the Wind People." For a brochure about

all programs offered for the sesqui-centennial commemoration, contact Ron Parks, Kaw Mission State Historic Site, 500 N Mission, Council Grove KS 66846, (620) 767-5410, or e-mail <kawmission@cgtelco.net>.

CIMARRON GRASSLAND HERITAGE FESTIVAL MAY 20-JUNE 9

HELEN Brown, director of the Morton County Historical Society at Elkhart, KS, has received a grant to present a series of programs, May 20-June 9, 2001, to commemorate the Cimarron National Grassland and the Santa Fe Trail. The historical society, National Grassland, and Elkhart community will join in hosting this festival. Everyone is invited to attend. A few highlights of the program follow. For a complete program, contact Helen Brown, Morton County Historical Society, PO Box 1248, Elkhart KS 67950, (620) 697-2833.

The festival begins 7:00 p.m., May 20, with the Ride Into History Program presented by Joyce Thierer (portraying Calamity Jane) and Ann Birney (portraying Julia Archibald Holmes). On May 31, 7:00 p.m., VanAnn Moore will portray Susan Magoffin. June 1 is Santa Fe Trail Day and an evening program on the Trail.

District Forest Ranger Joe Hartman will lead a bus tour of the Cimarron National Grassland at 10:00 a.m., June 2. Some 23 miles of Trail ruts may be seen on the Grassland, and there will be living-history scenes at various locations. There will be musical programs at various times. The St. Jude's Children Hospital Trail riders will be on the Grassland June 8-9. This is a fund-raising ride.

The grand finale will be an outstanding concert at 7:30 p.m., June 9, featuring the New Dawn Dancers and Singers (a Native American group), Grace/Denney Dance trio (featuring traditional dances), Dan Grotewohl and Mike Dugger (musicians and storytellers), Connie Dover (folk ballad singer), and Skip Gorman (music of the working cowboys). Helen Brown says, "This will be the most diversified cultural program ever presented in this five-state area." Plan now to be there.

"BLEEDING, PURGING, VOMITING, AND QUININE WERE THE CURES OF CHOICE"

by Alma Gregory

(SFTA member Gregory, a member of the Corazón de los Caminos Chapter, is a freelance writer and photographer. This article summarizes a presentation by Dr. Bob Mallin to a recent chapter meeting. Additional information about medical practices on the Santa Fe Trail may be found in Peter D. Olch, "Bleeding, Purging, and Puking in the Southwestern Fur Trade and Along the Santa Fe Trail, 1800-1850," Adventure on the Santa Fe Trail, ed. by Leo E. Oliva [Topeka: Kansas State Historical Society, 1988], 11-35. For a comprehensive article on Dr. John Sappington, see the February 2000 issue of Wagon Tracks. Information on medical history at Fort Union is in Leo E. Oliva, Fort Union and the Frontier Army in the Southwest [1993].)

THE best hospital in the Territory was at Fort Union and many later famous doctors spent time there. Fort Union had ether and chloroform. They were among the first to adopt sanitation practices. However, the first three abdominal surgeries were followed by the first two autopsies," Dr. Bob Mallin said. "Surgery was easy. Surviving was the hard part."

Dr. Mallin, of Brooklyn, NY, Anchorage, AK, and now Santa Fe, was the featured speaker at a recent meeting of the Corazón de los Caminos/Heart of the Trails Chapter. Retired from the practice of plastic and reconstructive surgery, he volunteers his time speaking about frontier medicine. He has also lectured at Pecos and Fort Union National Monuments. He said that his interest in the Santa Fe Trail began back in school playing cowboys and Indians.

"Every doctor was called a surgeon, whether he was or not," Mallin said. "Trauma was big on the Trail and the most common operation was an amputation. It took four people to amputate. One held the man down; the anesthesiologist held a glove or a handkerchief over the patient's mouth and poured anesthetic over it, just like in the movies; a third man with strong hands could clamp parts to stop the bleeding or pull flesh and skin back; and the surgeon."

There were about 45 amputations at Pigeon's Ranch during the Glorieta battle. Arms and legs were simply tossed out the window. The best stitches at the time were silk, used in the northern states. The South used cotton because they didn't have silk.

Poor health was rampant in the South. Women often bled to death in childbirth. If they didn't die immediately, they became anemic and suffered "massive depression" from which they died. Doctors not washing their hands when coming from an autopsy to childbirth caused child-bed fever. Midwives were better at saving the mother and baby, although at the time they didn't know why. The germ theory wasn't developed until the 1870s-1880s.

Diarrhea was very common in the South. General Robert E. Lee had it. Even Napoleon had it. Opium, used for dysentery, was called "the soldier's disease." It did not become a controlled substance until 1914. Laudanum was heroin dissolved in alcohol.

"Bleeding, purging, vomiting, and quinine were the cures of choice. They finally omitted the first three. George Washington had tonsillitis. Had they not taken one and a quarter quarts of blood from him, he'd be fine today," Mallin said with a chuckle.

There were very few useful drugs. Dr. John Sappington of Boone's Lick, MO, was well known for his malaria "fever pills" made from Peruvian tree bark-quinine. Smallpox vaccine was used. "There are two reference vials remaining of smallpox vaccine, one in Russia and one in Washington, DC," the doctor said.

"The motive of the Santa Fe Trail was profit. From Missouri to Santa Fe to Mexico, malaria, typhoid, typhus, and cholera were spread through contaminated water. What used to be called "ague" was malaria. Mosquitoes also carried malaria from one person's blood to another.

"Lots of Trail towns had syphilis and gonorrhea. The saying was that 'you spent one night with Venus and six months with Mercury.' Meanwhile, mercury caused madness!"

Mallin said that rabies was rampant in towns because of carcasses left to rot in the streets—no one knowing about germs.

"The food was terrible from east to west. From west to east it was much better because of green chile stew—full of vitamin C! There were almost no reports of scurvy from Mexico to Missouri. That disease was pretty much under control on the Trail by 1840 because someone planted watercress that is high in Vitamin C, and the Army had sauerkraut," Mallin said.

"Scalping was not always fatal. There is a layer of skin on top of the skull that is loose, so it was more like a face-lift as the flesh healed upward." Sabers did more damage bashing collarbones and skulls than cutting. The mortality rate for brain surgery was 90% because of pus in the brain—ignorance of germs. Whiskey was given for snakebites. Scraping treated frostbite.

Dr. Mallin demonstrated implements from his Civil War era surgical kit. Its documentation came from family records of an anesthesiologist in the Iowa Volunteers. The "tools" left no doubt why doctors were sometimes called "Saw-bones."

2001 BICYCLE TREK

WILLARD Chilcott reports applications are already arriving for the eleventh Santa Fe Trail Bicycle Trek set for September 9-28, 2001. After a successful 10 years of annual trips, the trek changed to a biennial trip to prevent volunteers' burnout. There was no cycling trip in 2000. The maximum number of riders is 50, distance traveled is approximately 1096 miles. For more information contact Chilcott at (505) 982-1282 or e-mail <Chilcott1@aol.com>. SFTA members along the Trail are encouraged to welcome the cyclists to their area.

Daily ride schedule:

9/8 Santa Fe—Cyclists check in
9/9 Santa Fe to Las Vegas
9/10 Las Vegas to Wagon Mound
9/11 Wagon Mound to Cimarron
9/12 Cimarron to Trinidad
9/13 Day off in Trinidad
9/14 Trinidad to La Junta
9/15 La Junta to Lamar
9/16 Lamar to Lakin
9/17 Lakin to Dodge City

9/18 Day off in Dodge City
9/19 Dodge City to Larned
9/20 Larned to Sterling
9/21 Sterling to Hillsboro
9/22 Hillsboro to Council Grove
9/23 Day off in Council Grove
9/24 Council Grove to Baldwin City
9/25 Baldwin City to Independence
9/26 Independence to Lexington
9/27 Lexington to Arrow Rock
9/28 Arrow Rock to New Franklin
9/29 Return home

THE WAGON TONGUE

—OBSERVATIONS & OPINIONS—

It is with considerable interest that I have read the recent letters in *Wagon Tracks* concerning the Life Membership issue. As the Ad Hoc chairman of the membership committee that recommended that the life membership category remain discontinued, I feel it is my responsibility to respond.

Frankly, I am pleased to see interest expressed in a subject that has been dormant for so long. One of the major reasons for the committee's recommendation was that in all the time that life membership was offered, only one individual "signed on." [*Editor's Note: SFTA offered a life membership only during its first year of existence, when two life memberships were obtained (one was an individual and the other was a county historical society—associations organized for perpetuity, I think we will all agree, should not be eligible for life memberships, only individuals), and it has not been available since 1987.*]

The other compelling reason came out of the survey we did, making a telephone poll of organization similar to ours in ten midwestern states. Briefly, their experience with life membership was similar to ours. More than half of the responses to the question, "Do you have now or anticipate offering a Life Membership option?" the replies were ambivalent. (Well, we have one, but—.) In general, the most common response indicated something like, "Life Membership may be offered as an option in our 'Long Range Planning and Fund Development' committees."

On a personal note, when I phoned Cheryl Collins, curator of the Riley County Historical Society mu-

seum and asked about Life Memberships, she said, "Yes, we do. We have one member—and you are the one!" It is interesting to see this concern developing in a subject that is surely worth discussing. I believe that the correct parliamentary procedure to reintroduce the subject of Life Membership is for a board member to enter an agenda item to that effect.

In event that a concerned SFTA member or members wishes to pursue that course of action, the first step is to prepare a detailed proposal of the needs to renew the discussion. Certainly the letters printed in recent issues of WT would be a good place to start the outline for such a request. Then, the detailed proposal should be presented to a board member, asking that this item be included on the agenda of a future meeting of the board.

The second step, it seems to me, would be that such petitioner(s) include an IOU to the Santa Fe Trail Association in the amount of \$1,000 as a life membership pledge in order to be considered seriously.

With all due respect to the fine organization to which we all belong and in which we take great pride, I am, sincerely,

Glenn M. Busset, member
SFTA membership committee
316 Summit Avenue
Manhattan, KS 66502

ROSTER CORRECTIONS

DUE to a clerical error the following memberships were omitted from the recent SFTA Roster (in fact they were omitted from the mailing list for last year). Your staff regrets the error and apologizes to the following:

Bishop, C. J., 2265 S Broadway, Denver CO 80210, (303) 575-1287, PDRCO LO@aol.com, Individual, 1996
Everett, Jim & Ardis, 17800 Bolger Rd #3344A, Independence MO 64055, (816) 373-6422, Family, 1997
Humbert, G. Cleve, 2023 N Pointe Dr, Manhattan KS 66502, (785) 776-3844, Individual, 2000
Krehbiel, Frances, 323 Maple St #2, Clayton NM 88415, (505) 374-2302, Individual, 2000
Nordheim, Steve & Ann, 2151 Old Oakland Rd #201, San Jose CA 95131, (408) 433-9539, steven98@inreach.com, Family, 1998
Reynolds, Gracie C., 3 Deacon Dr, St Louis MO 63131, (314) 965-9025, GRA CIER12@aol.com, Individual, 2000

THE SANTA FE TRAIL IN THE KANSAS CITY AREA: EVOLUTION OF THE LANDSCAPE

by Hal Jackson

(SFTA member Jackson earned a Ph.D. in geography at the University of Colorado and taught 20 years at Humboldt State University in Arcata, CA. He presently resides in Placitas, NM, and is adjunct professor of geography at the University of New Mexico. His revised edition of *Marc Simmons's Following the Santa Fe Trail* will be published by Ancient City Press in May 2001.)

DURING the past three years I spent many days in the Kansas City metropolitan area looking at Santa Fe Trail sites and remnants. Today the area is hundreds of square miles of tree-lined streets and houses. The more I drove these streets the more curious I became about what this area looked like when the first traders passed through.

What we see today in Kansas City is a cultural landscape. By this I mean a landscape created by humans over a long period of time in which the residents' landscape preferences are imposed. Nature provides the canvas, humans decide what to do with it. We Americans love our trees and lawns and try to create an almost pastoral landscape wherever we settle.

Today's landscape in Kansas City, and elsewhere along the Trail, was created over a previous one that the intrepid Santa Fe Trail traders viewed beginning in 1821. In fact, the landscape of 1821 was also a cultural landscape. Human occupation over thousands of years had greatly modified the landscape that nature provided. What then was the natural landscape of western Missouri and eastern Kansas? How far back in time must one go to determine it? Botanist Roger Anderson claims that 18,000 years ago the plains were covered by spruce and jack pine subsequently displaced by oak and hickory by 10,000 years ago.¹ For our purposes, 10,000 years ago will suffice.

Omer Stewart, an anthropologist, concluded that since Folsom points are found on the prairies, it followed that humans entered the area in early post-glacial time.² That was the period of the oak and hickory forest cover. These early nomads knew about fire and its uses and it was fire that had the largest human impact

on plains vegetation. The Indians used fires to modify the habitat as well as drive or attract game.³ A well-placed fire could frighten a herd of bison over a cliff where the resulting deaths could feed the Indians as well as provide needed hides and bones for tools. Additionally, fires were used to improve pasture much as fire is used today. Use of fire for this purpose was reported throughout the eastern United States.⁴ Stewart also claimed that most prairie fires, ninety per cent, were caused by humans. In locations where burning had stopped (Illinois is the example cited), forests advanced into grasslands one to two miles in thirty years.⁵ The Stephen H. Long expedition naturalists also noted (just west of Saint Louis) that the "borders of this plain begin to be overrun with a bramble of black jack [oak]."⁶

Precipitation records show why these eastern areas of the Trail should have had a forest cover. Boonville, across the Missouri River from Franklin, receives about 38 inches of precipitation annually. Continuing west, Olathe, Kansas, has about 37 inches, and Council Grove, Kansas, receives 32 inches.⁷ Forests would have been the natural vegetational response in this area without the external intervention of fire.

The first Santa Fe traders were not traversing through nature but, instead, a cultural landscape that had been created over thousands of years by the indigenous population. The only remnants of the earlier forest were found along stream beds. Fires can easily spread across flat to rolling country, but dissected landscapes do not promote the spread of fires.⁸ Deeply cut streams along the eastern portions of the Trail would have retarded fire and the substantial moisture here was also a factor.

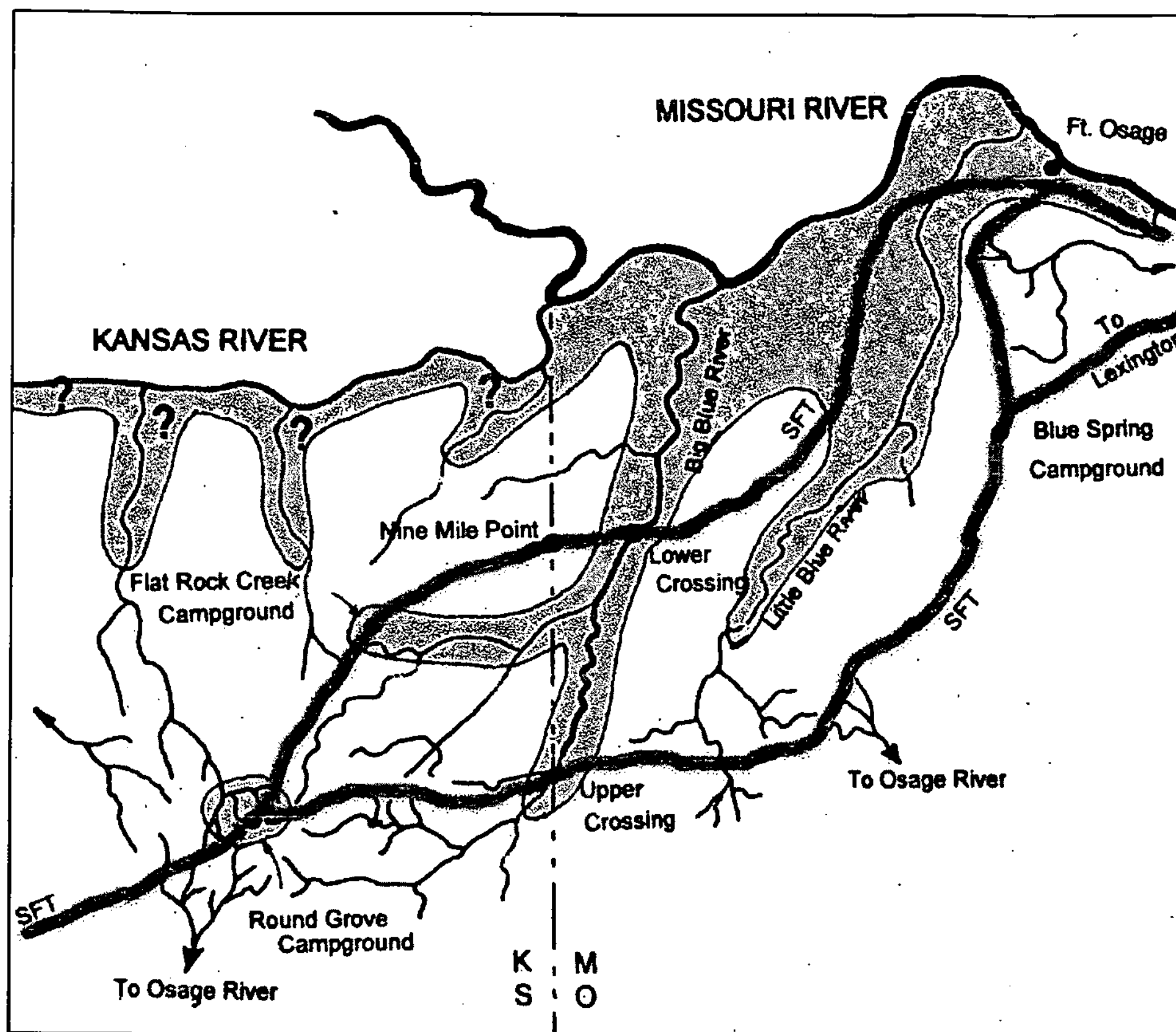
Burning of the prairies did not stop when the traders began their annual treks in 1821. Jacob Fowler on his return trip east in 1822 wrote "We Set out Early to follow the Wagon Road but Heare the Pirarie Has Been Burned In the Spring and the grass So gron up So that We Cannot find it."⁹ Fowler was writing from near Round Grove (later called Lone

Elm). This was the first time someone commented on Becknell's wagon road, pioneered just a few months before. Matt Field also commented on the burning prairies. He wrote that "we fired the prairie behind us, and the prairie is burning before us; so we are between two fires."¹⁰

The word prairie entered the English language late. Prairie comes from French, and earlier, Latin (*pratum* = meadow). According to the *Oxford English Dictionary*, the first use of prairie in North America was in 1773.¹¹ It was then that English-speaking settlers were moving across the Appalachians into Ohio country. They were perplexed by openings in the forest (early French settlers had called them prairies) believing that land that did not support tree growth was infertile. The small prairies of Ohio led to ever larger ones in Indiana and Illinois (the Prairie State). By 1821, the meaning of prairie as a meadow had evolved into any grassy, treeless expanse.

One of the most graphic accounts of fires and their aftermath comes from the report of Isaac McCoy in 1830. McCoy was with a surveying party 60 miles west of Fort Leavenworth. He wrote that "the ashes from the recently burned prairies, and the dust and sand raised so by the wind was so scattered that it became impossible to perceive the trail of the surveyors."¹² He reported flames 20 feet high and wrote that he ceased to wonder about the paucity of timber but only wondered that a vestige of wood was left.¹³

To reconstruct what early traders saw I will rely on their journals and comments as they traversed the Trail. William Becknell commented but briefly on the landscape but did say he traveled for several days (Arrow Rock ferry to Fort Osage) in a high prairie in which timber was scarce. Becknell also claimed that a growth of lofty timber two miles wide bordered the Missouri River. His description is for that stretch of Trail between Arrow Rock ferry and Malta Bend. Becknell went on to say this portion of his journey was over a beautiful plain with a view of nearly twenty miles.¹⁴ Meredith Miles Marmaduke, traveling the same route in



The First Stratum of the Santa Fe Trail, 1821-1827. Shaded area represents woodland cover south of Missouri and Kansas rivers. Area adjacent to Kansas River is speculative and not based on journal entries.

1824, wrote that two miles west of the Arrow Rock ferry was the beginning of a beautiful prairie.¹⁵ Marmaduke continued west over prairie not mentioning trees until he camped near Lexington, Missouri.¹⁶ He continued westward to Camp Blue Springs (near today's Blue Springs, Missouri) passing over a prairie country. He used the Upper Crossing of the Big Blue River and even here he failed to mention trees, although there were undoubtedly trees bordering the river at this crossing. Finally, on May 28, he says "leaving the timber of the Osage River on our left, and that of the Blues and Kansas on our right, keeping upon the great ridge which divides those waters."¹⁷ Here Marmaduke was heading for Round Grove (later called Lone Elm Campground) and beyond to the Narrows.

George Sibley, marking the Santa Fe Road in 1825, claims to have crossed the Little Blue River eight miles from Fort Osage. After crossing the Little Blue, he passed through a small prairie and then through some woods.¹⁸ The small prairie was on the ridge separating the Little and Big Blue Rivers. The

next day Sibley crossed the Big Blue River and went forward seven miles to a small grove of hickory. He stated that "so far today nearly all Prairie."¹⁹ In contrast to Marmaduke, Sibley utilized the Lower Crossing of the Big Blue River. When Joseph C. Brown, Sibley's surveyor, reached the Big Blue River (he was traveling ahead of Sibley at this stage) he wrote "now the prairie commences which extends to the mountains near Santa Fe."²⁰

Later travelers such as Matt Field, Adolphus Wislizenus, and Josiah Gregg all confirm the observations of the pioneers on the Trail. For the most part, the Santa Fe Trail was in prairies even in the eastern segment from Arrow Rock ferry through Lone Elm Campground. The traders followed the high ground between streams whenever possible. Thousands of years of seasonal burning had cleared these ridges of their forest cover with only streams providing protection for gallery forests along their courses.

I have attempted to summarize this discussion on the accompanying map. Craig Crease provided a detailed map of the trails in the Kansas

City metropolitan area and I mapped every creek in this area to see how closely traders used the ridges. The map shows the routes of the trail between 1821 and 1827 and my best estimate as to prairie and forest cover.

Today the Kansas City metropolitan area is not at all as it appeared to traders on the Santa Fe Trail. The topography has not been changed but the vegetation is dramatically altered. I can suggest to those seeking a piece of the Trail as it might have appeared in those early days to drive south from the Archibald Rice house to Arrington Road. This road is on the course of a later route of the Santa Fe Trail (after 1828) but meets the older Trail near the Upper Crossing at 151st Street. As you descend Arrington Road you are on a ridge that looks somewhat as it did 180 years ago.²¹ You should not tarry though, because this will soon be converted to a modern cultural landscape with lawns, fences, and tree-lined streets.

NOTES

1. Roger C. Anderson, "The Historic Role of Fire in the North American Grassland," in Scott C. Collins and Linda L. Wallace, eds., *Fire in North American Tallgrass Prairies* (Norman: University of Oklahoma Press, 1990), 12.
2. Omer C. Stewart, "Burning and Natural Vegetation," *Geographical Review*, XLI (1951): 319. The Folsom archaeological complex began sometime before 10,000 B.C. It is characterized by distinct projectile points and was named for the site of the initial discovery near Folsom, New Mexico. The Folsom site, coincidentally, is located but a few miles from the Grenada to Fort Union Military Road.
3. Scott L. Collins, "Introduction: Fire as a Natural Disturbance in Tallgrass Prairie Ecosystems," in Collins and Wallace (eds) *Fire in North American Tallgrass Prairies*, 3.
4. Omer C. Stewart, "Fire as the First Great Force Employed by Man," *Man's Role in Changing the Face of the Earth*, ed. by William L. Thomas (Chicago: University of Chicago Press, 1956), 120.
5. *Ibid.*, 127.
6. Howard Ensign Evans, *The Natural History of the Long Expedition to the Rocky Mountains, 1819-1820* (Oxford, England: Oxford University Press, 1997), 40.
7. *Climates of the States* (Detroit: Gates Research Company, 1985), third edition, Volume I (Alabama-New Mexico). This is a summary of annual reports by the National Oceanic and Atmospheric Administration (NOAA).
8. Anderson in Collins and Wallace, *Fire in North American Tallgrass Prairies*, 14.
9. Elliot Coues, ed., *The Journal of Jacob Fowler, 1821-1822* (Minneapolis: Ross and Haines, 1965), 170.

10. John E. Sunder, ed., *Matt Field on the Santa Fe Trail* (Norman: University of Oklahoma Press, 1995), 57.
11. *The Oxford English Dictionary*, second edition, (Oxford, England: Clarendon Press, 1989), 280.
12. Lela Barnes, ed., "Journal of Isaac McCoy for the Exploring Expedition of 1830," *Kansas Historical Quarterly*, V (1935): 365.
13. *Ibid.*, 366.
14. Harry C. Myers, ed., "Captain William Becknell's Journal of Two Expeditions from Boon's Lick to Santa Fe," *Wagon Tracks*, XI (May 1997): 20.
15. Harry C. Myers, ed., "Meredith Miles Marmaduke's Journal of a Tour to New Mexico, 1824-1825," *Wagon Tracks*, XII (Nov. 1997): 9.
16. *Ibid.*
17. *Ibid.*
18. Kate L. Gregg, ed., *The Road to Santa Fe: The Journal and Diaries of George Champlin Sibley* (Albuquerque: University of New Mexico Press, 1995), 55.
19. *Ibid.*
20. Joseph C. Brown, "Report of Committee Appointed to Prepare a Correct Map of the old Santa Fe Trail across the State of Kansas," *Eighteenth Biennial Report of the Board of Directors of the Kansas State Historical Society for the Biennial Period July 1, 1910, to June 30, 1912* (Topeka: State Printing Office, 1913), 6.
21. For detailed directions to Arrington Road and other places mentioned in the text, see Marc Simmons and Hal Jackson, *Following the Santa Fe Trail*, third edition, to be published by Ancient City Press in May 2001.

REGULATION OF TRADE

by Robert G. Torrez

(Torrez is New Mexico State Historian. The following is reprinted from his column "Voices from the Past" which appeared in *Round the Roundhouse*, the monthly paper for state government employees, July 25-August 22, 2000, with the permission of the author.)

HISTORY books tell us the Santa Fe Trail opened in 1821, the same year that Mexico gained its independence from Spain. The general impression one often gets is that at some point that year the borders between New Mexico and the United States were magically opened, ushering in an era of the free flow of people and trade between the two foreign entities.

The reality was that as with all foreign countries, whatever commerce took place between New Mexico and the United States was regulated and closely watched by officials of the Mexican government in Santa Fe. The records of the Mexican Ar-

chives of New Mexico make it clear that by 1823, officials in Santa Fe were concerned that the *americanos* were importing goods without paying the required tariffs. Officials were especially concerned that these men were hunting beaver illegally and to the detriment of the local residents. Beaver trapping was a branch of industry reserved by law exclusively to Mexican citizens.

One of the earliest efforts by officials in Santa Fe to assist customs officers along the border to cope with the influx of *extranjeros*, or foreigners, was the set of instructions issued by Juan Bautista Vigil, the *administrador de rentas*, in early April 1825. The instructions were issued to Severino Martin and Rafael Luna, the guardians, or customs officers of New Mexico's northern frontier in Taos. These consisted of seven sections, as follows:

1. Upon receiving notice that *extranjeros* were approaching the borders, they were to request assistance from the local chief of militia and proceed to go out to the frontier to determine if these foreigners proposed to introduce commercial goods into New Mexico.
2. At some point before these foreigners entered any settlements, they were to show their passports to prove they were persons traveling in good faith. They were to present the *guias*, or permits and invoices of the goods they wished to introduce into the territory. Their packs and loads were to be inspected and prohibited items identified. The travelers were to be advised that these prohibited items could not be traded or sold unless they obtained an exemption from the governor or principal customs officer in Santa Fe.
3. If their passports were not in order, the cargo was to be closely examined and compared to the published tariff listings. The goods were to be impounded and sent to Santa Fe for review by the administrator (Vigil) and the proper tariffs applied.
4. If any of the foreigners demanded the personal presence of the administrator in the field, they were to do so formally, in writing, and under the obligation that they were to pay for the expenses of the

trip. The written request was to be sent to Santa Fe by the local customs officers along with any invoices, passports and other related documents.

5. When contraband was discovered or an *extranjero* (or local accomplice) attempted to defraud the government, the nearest judicial official was to formally open a case, take charge of the disputed goods and place the suspects under bond to assure their appearance in court. If found guilty, the person's goods were to be confiscated and subjected to sales at public auction.
6. Until all these steps were taken, proper *guias* issued and approval obtained from the administrator, no goods could be sold or traded. Violation of this regulation could result in the loss of all goods by the merchant.
7. If local officials had any doubts on how to proceed or deal with a situation, they were to suspend all activities until the administrator was consulted.

The records show these regulations were observed through much of the Mexican period of our history. Escorts of militia or regular presidio troops from Santa Fe were sent to meet approaching commercial caravans at or in the vicinity of the Napeste, or Arkansas River. The idea was to meet the caravan before it had a chance to disperse or merchants had the opportunity to hide goods in order to avoid paying tariffs. Every load was apparently inspected, and suspected contraband confiscated. In 1831, all the stores in Santa Fe were ordered closed while officials went through each one after they received word that some contraband goods had gotten through.

The tariffs collected every year were important to New Mexico. The revenue generated from the American merchants constituted the principal source of income for government operations during much of the Mexican period. The archives show that funds collected were immediately paid out to cover the often overdue salaries of government officials, troops, and even loans that had been made to the government with the projected income as collateral.

SANTA FE TRAIL PERSPECTIVES ON NATURAL HISTORY

by Leo E. Oliva

(The following was presented as a lecture at Rendezvous 2000 on September 22, 2000. By request it is printed here for the benefit of those who were unable to attend or slept through the presentation.)

THIS introduction to the 2000 Rendezvous program on "Cultural Perspectives of Nature Along the Santa Fe Trail," attempts three things. First is a brief overview of the perspectives on natural history held by the three cultures associated with the Trail: American Indians, Hispanic Americans, and Anglo Americans. Second is a selection of quotations from Trail travelers about various aspects of nature along the Trail (these are mostly Anglo because that is what is available; there are not many Hispanic and Indian records). Third is a short list of questions to ponder about the significance of the different cultural perspectives of nature along the Trail.

The most common and constant companions of everyone who traveled the Santa Fe Trail were the multifaceted phenomena of the natural world: geography, geology, plants, animals, weather, astronomical attributes, and deceptive occurrences such as mirages. Trail travelers had to have water every day, and their livestock also needed grass. Fuel was required, whether wood or bison chips. They hunted game for food, were irritated by insects and battered by wind and storms, faced dust and mud and drought and flood, fought fires, followed landmarks, recognized rocks, crossed streams, enjoyed trees and flowers and clouds and animals, hunted bison and deer and pronghorns and turkey, watched prairie dogs and dust devils, shunned snakes, scrutinized wolves, cursed mosquitoes, suffered thirst, stared at stars, experienced sunburn, sought springs, braved blizzards, marveled at mirages, and speculated about the meaning of natural events. Most were not scientists but they held views of the natural world and its history, a combination of science and superstition, of reason and religion, of rationalism and romanticism.

Whatever their views, they lived close to nature.

Almost everything Trail travelers did involved dealing with the natural world; the major exceptions being relationships with other human beings (social world) and purely supernatural ideals (religious world). Their lives were dominated by nature although most had little scientific understanding. Many people of all cultures were unable to separate their supernatural beliefs from observations of nature. How they viewed the natural world affected their perspectives and relationships with nature, and these, in turn, affected relationships with other ethnic groups (including trade and warfare) and how they treated the environment in which they traveled between Hispanic New Mexico and Anglo Missouri, crossing the lands of American Indians in the process.

There was no single view of nature for any of the cultures, for each contained a variety of perspectives. This is a word of caution that the generalizations which follow may have been dominate, but there were other points of view represented among the people of each society. In addition, over time, social contacts that resulted from the Trail led to an exchange of ideas and perspectives, a degree of assimilation that continued long after the Trail was history.

The first Americans, commonly called Indians because Columbus was lost, had developed a view of the natural world that was dominated by beliefs that supernatural forces control the natural world. Those supernatural forces were propitiated by ceremonies, including vision quests, physical endurance and mutilation, music and dancing, and sometimes warfare. The provisions of nature depended on pleasing the supernatural powers behind all things.

The supply of bison (which comprised their supermarket) and successful hunting, for example, were believed to be dependent more on the proper behavior and ceremonies of the people than on conservation and careful hunting practices. When bison were not available, it was not a

natural problem but a spiritual problem for the people. When Euro-Americans came and slaughtered the bison, Plains tribes first objected and retaliated because the Euro-Americans had offended the bison spirits. In time, they realized the bison were disappearing. They also joined in the slaughter to trade bison robes for manufactured items on which they had become dependent. It was not simply, as some historians have implied, that the Indians were environmentalists and the Anglo-Americans were exploiters. In the end, it should be noted, bison were saved from extinction by Anglos.

Indians felt close kinship with the natural world, and the supernatural powers which they believed were behind it. They were part of it, and they tried to become one with the powers of the world. The closer their relationship with the spiritual powers behind the natural world, the better their life would be. They were concerned about this life, not some after-life. Almost everything they did was closely involved with nature, and they saw themselves as an integral part of rather than separate from and superior to the rest of the animals, plants, and minerals.

The Indian perspective on natural history was circular, as opposed to the European linear view with its theories of progress. The best expression of this and the Indian perspective on natural history was provided by Oglala Sioux holy man Black Elk, as recorded by John Neihardt in *Black Elk Speaks*, wherein Black Elk explains why everything tries to be round.

"You have noticed [Black Elk said] that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken, the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain,

and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children."¹

Everything in Indian culture depended on keeping in tune with the spirits. Nature flowed from proper relationships and withheld its bounty when the people lost touch with the powers. Powers came through visions, a blend of supernatural with the natural, which in the Indian mind could not be separated. The Indian perspective of natural history was mostly incomprehensible to the European mind, and these differences were an important part of the cultural views that separated Indian and European societies.

It should be noted that Indian and European cultures also held conflicting views of property and the use of nature's bounty, a major source of collision. Neither culture understood the other, making their relationships difficult at best and disastrous at worst. This topic will be addressed again, briefly, in the final section.

The Hispanic culture of New Mexico was a blend of American Indian and European views, including a combination of Indian and Catholic beliefs based on the assumption that nature responds to human spiritual actions. There was more influence of supernatural beliefs in the Hispanic-American culture than in Anglo-American culture, with common beliefs in witchcraft, ghosts, possessed animals, and other such phenomena, all of which are contrary to a ra-

tional, scientific view of natural history. Marc Simmons wrote, in his *Witchcraft in the Southwest*:

"For Hispano folk, Catholic Christianity offered the strongest bulwark and protection against the malicious arrows of witches. . . . As a safeguard against supernatural attack, the cross served as the most effective religious weapon. No mule drover setting out with a pack caravan would think of exposing his stock to needless danger from malign supernatural forces, so upon each long-eared animal's shoulder he carefully made a cross with cornmeal."²

In one of the few recollections by a New Mexican teamster, José Librado Gurulé, who traveled the Santa Fe Trail in 1867 as a teenager, explained something of the superstitions connected with their travels as they departed for the trip to the States:

"About the middle of February the caravan started. At Las Vegas there was nothing to mark the momentous event but behind them in every home from which these men had come to venture upon the long and dangerous voyage, simple but impressive ceremonies were held. In every home candles were lit before favorite saints and prayers were offered. Then the wives or mothers of the departed men wrapped a cloth about the saints supplicated and put them in captivity to hold them there as hostages for the safe return of their men. The bottom of the homemade chest, which was an article of furniture in every house, became the prison of the saints. When the men came back the saints in those homes were resurrected and a wake held in their honor and there was dancing and singing. In those homes where the men did not return, the saints were taken from captivity and buried with sad and solemn ceremony."³

It may be noted the Gurulé went to Kansas City. On the return trip his wagon train left the Santa Fe Trail, went to Hays City, and worked on the construction of the railroad for several months. In time they loaded the wagons with commodities brought to Hays City by the railroad and returned to Las Vegas. Along the way they were hit with cholera, the disease that ravaged people along all the trails in 1867. Gurulé survived, received pay of \$8 for the entire trip,

and came home with the first store-bought suit anyone had in his hometown of Las Placitas.

It is difficult to identify clearly the Hispanic perspective on natural history as it affected the Santa Fe Trail, for Mexican merchants pursued the same ends as did their Anglo-American counterparts, profitable trade, economic improvement, and the uses of nature's bounty for those objectives. In fact, when it comes down to the daily life of people on the Trail, the people from all three cultures shared common objectives. A bison hunter, be he Indian, New Mexican, or Missourian, set out to kill bison and utilize the carcass. They prepared differently for the hunt, for example, with the Indian apologizing to the spirit of the bison and seeking to appease those powers, the Hispanic seeking spiritual aid in the hunt, and the Anglo thinking little of such things. In other words, the same activity, which appeared to the onlooker to show little differences beyond hunting techniques, was affected by cultural perspectives on nature.

The Anglo-American perspective was complex because European and American thought was undergoing transition during the 19th century when the Santa Fe Trail was a route of commerce across the Great Plains. The Anglo perspective on natural history was pre-Darwinian, although the ideas of evolution were popularized during the later years of Trail history.

The prevailing European and American perspective on natural history was contained in the concept of the Great Chain of Being in which every living thing was a link in that chain from the very bottom (perhaps bacteria?) to the very top, which of course was the position of human beings. Everything had its place in this hierarchy, everything in the chain had existed since creation, and nothing new was developing and nothing in the chain could become extinct. The foundation for this perspective was found in Aristotle and Christianity, and it supported the view that everything in the natural world is there for human exploitation and use because humans are the top of the chain. There was, in this view, a belief in abundance. There was plenty, no matter how wasteful people might

be. The slaughter of the bison, for example, would not endanger the supply of bison for there were millions of them.

Anglo-Americans were going through an era of change in which the ideals of rationalism that dominated the 18th century and provided the most scientific view of nature up to that time was being challenged by the development of romanticism, with its love of nature and idyllic attitudes. Although most Anglos saw the natural phenomena they encountered (land, flora, and fauna) as a largely hostile environment to be overcome so they could reach their goal and, with luck, make a profit which was often foremost, even more important than any sense of adventure on the Trail, some also held a reverence for nature. Among Anglos traveling the Trail and writing about their experiences, Matt Field stands out as the leading romantic.

When he and a companion came upon a large buck deer at Cottonwood Creek in 1839, Field wrote: "Our rifles were loaded in our hands, and with leisurely aim we might have planted a ball in the creature's heart as it stood with its nose in the water. . . . But we were young travelers, and as yet the love of Nature had not given place to the hunter's fiercer passion. The idea never occurred to us of what a treasure of game was there almost inviting our powder and shot. We never thought of firing, but paused in utter forgetfulness of aught save the rare beauty of the scene before us. The noonday stillness, the murmur of the glassy water, the delightful shade in contrast with the heat of the blazing prairie, and the living tenants of the solitude standing so fearlessly before us, all gave rise to sensations of pleasure really resembling a fairy influence."⁴

There were also references to divine forces in some Anglo accounts, giving them a perspective in common with Indians and Hispanics. For Santa Fe traders of all cultures, when they were on the Trail, water, grass, and wood were essentials, with game an important part of the diet. Everything else in nature was seen as a challenge or blessing, an experience to be faced or an event to be endured.

With those perspectives in mind, a

look at some of the records of Anglo travelers on the Santa Fe Trail may provide further insight into the views of the natural world. Clearly, Trail travelers were very much aware of how close they lived with nature. Note, too, the touch of romanticism in some of these selections.

John Taylor Hughes, private soldier in the Missouri Mounted Volunteers and part of the Army of the West in 1846, was observant of the natural scene:

"Early on the morning of the 21st [of July, 1846] we continued our march, winding along the north margin of the [Arkansas] river, leaving the main Santa Fe Road by the Cimarron at the crossing. This part of the country abounds in serpents, cameleons, prairie lizards, horned frogs, dry-land turtles, and the whole tribe of the entomologist. Grasshoppers are as numerous as were the locusts sent by the afflicting hand of Providence in swarms upon the land of Egypt. To cheer the solitude and break the monotony of the plains, in many places a rich variety of flowers blossom and brush 'waste their sweetness on the desert air.' The prairie pink or yamper is an exquisite flower of a rich purple color. The root of this plant is bulbous and esculent. When dried the Indians use it for bread. The blue lily of the bottom prairie, the white poppy, and the mimic morning-glory are interesting specimens of prairie flowers, and would do honor to the finest gardens of Missouri."⁵

The romantic view of nature figured in other descriptions. Thomas Jefferson Farnham left Independence with a pack train on May 30, 1839, and was impressed with the beauty of the land when he left Missouri and crossed into Indian territory, now Kansas:

"Before us were the treeless plains of green, as they had been since the flood—beautiful, unbroken by bush or rock; unsoiled by plough or spade; sweetly scented with the first blossomings of the spring. . . . A lovely landscape this. . . so mazy and beautiful was the scene."⁶

Edwin Bryant expressed a similar view in May 1846 as he followed the Trail to catch the road to Oregon and California: "The view of the illimit-

able succession of green undulations and flowery slopes, of every gentle and graceful configuration, stretching away and away, until they fade from the sight in the dim distance, creates a wild and scarcely controllable ecstasy of admiration."⁷

Katie Bowen wrote the following after the fifth day of travel out of Fort Leavenworth on June 25, 1851. Katie recorded both the beauty of the land and the hazards of traveling the Trail: "The scenery all along is charming, what is called the rolling prairie, fine grass and wood along the banks of the streams. Flowers grow in the greatest abundance and in great varieties. I wanted to get out and pick some of each kind to press, but they change in every few miles and it would not do to stop the wagon so often. Our second camping ground was as pretty a place as I ever saw, a sharp rise on the bank of a cool clear stream and no flies to trouble us. We have found delicious water thus far and tonight we have a clear sweet spring to fill our jars from. I have a stone jug covered with flannel which we keep wet and the air keeps the water cool. Isaac has a chart with all the camping places put down and marked with or without wood and water as the case may be and of course where there is none we will carry from the last place. I do not anticipate any difficulty in the want of wood and water. Last night we camped at "Soldier creek" where the ox wagons were crossing nearly all day. One of the soldiers who had been hard at work all day went in to bathe at night and got into a deep hole where he went down to come up no more. His comrades immediately went in after him but could not find him and although they watched nearly all night and dragged the stream in several places, they had to leave this morning without finding him to bury."⁸

A few days later Katie wrote: "July 2nd. Still remaining at the same camp. More rain last night and we all have to leave our beds and stand by the tent poles to keep them upright. I never saw such continual flashes of lightening or as bright and the rain did come down in the biggest drops and the most of them. Yet we do not feel any ill effect from this constant exposure. Not a stiff joint or cold have I heard complained of since

leaving Leavenworth. . . . The roads are in a shocking state and so many bad crossing for oxen that they do not make more than five miles a day."⁹

W. W. H. Davis, newly appointed to serve as U. S. Attorney for the Territory of New Mexico, traveled the Trail by stagecoach in 1853 and later published a wonderful account of his experiences in *El Gringo: New Mexico and Her People* (1857). He described the prairies in romantic terms:

"To a person who has never been upon the great American prairies, a trip across them can not be otherwise than interesting. Their appearance can hardly be imagined: to be appreciated they must be seen. You find yourself surrounded on every side, and as far as the eye can reach, by a country almost as level as the sea, with an occasional gentle roll, like the ocean swell, to break the universal evenness of the surface. . . . Out on these great plains a person experiences different feelings than when confined within cities and forest, and surrounded with the appliances of civilized life. He appears to breathe deeper, and to increase in stature; the sky seems to be bluer and clearer, the air purer, and the sun to shine more brightly. The earth expands in size, and the vastness spread out on every side gives him a higher appreciation of the immensity of God's handiwork. The mind seems to become enlarged also, in beholding the greatness of Nature's works, and a man who is not insensible to such influences can not fail to be made better and wiser by a trip across the prairies."¹⁰

The scene changed as travelers moved westward. Teenager Lewis Garrard, traveling west on the Trail in 1846, noted in *Wah-to-Yah and the Taos Trail*: "On leaving Council Grove, the verdure and scenery change; the grass is much shorter, partaking of none of the luxuriant growth of the herbage a few days back; wooded creeks become scarce, and timbered principally with sweet cottonwood."¹¹

It continued to change the farther one proceeded westward, and Joseph Pratt Allyn wrote this description of the Arkansas River in 1863:

"Since we left Pawnee Fork and

Larned we have followed the Arkansas, the river scarcely out of sight at any time. I say the river, for I don't know of any word that exactly indicates the place where a river ought to be or has been, or is now but out of sight; and yet is just the sort of a stream that the Arkansas is for this hundred miles. There it stretches from half to a mile wide, all sand, with sharply defined, generally precipitate banks, studded with green islands, receiving creeks that are full of water, and yet not showing a drop itself."¹²

They could dig for water in the river bed and have a good supply. Some places were without water. The so-called Cimarron Desert between the Arkansas and Cimarron rivers was described by many, including Lieutenant Philip St. George Cooke who, in 1829, accompanied Major Bennet Riley with an escort of Sixth Infantry for the westbound caravan as far as the Upper Crossing of the Arkansas River near Chouteau's Island west of present Lakin. The troops encamped to await the return of the traders in the fall, but the caravan had not gone far without the escort when Indians attacked and killed one man. Major Riley marched his command to the relief of the caravan and accompanied the traders another day. Cooke described the land and their experiences:

"These 'sand-hills' compose a strip of country found occasionally a few miles off, on the Mexican side of the river, and where its valley has no abrupt boundary; they are irregular hillocks of the loosest sand, seemingly formed by the sport of the wind. There is scarce a sign of vegetation, and they present an aspect as wild and desolate, and as little *American*, as possible.

"Emerging from the hills, we found ourselves on the verge of a vast plain, nearly level, where it seemed nature had ineffectually struggled to convert a sandy desert into a prairie. There was a scanty and dwarfish growth of wiry grass, brown and withered, amid the white sand. On we marched, under a fiery sun, facing a burning wind. Not a tree, not a shrub, nor the slightest indication of water could be seen in a view apparently illimitable in every direction. Thus we struggled on until noon,

when the panting oxen, with lolling tongues, seemed incapable of proceeding. A halt was made, and they were taken from the wagons, but stood motionless. The wind blew a gale. . . . We sought every cover to avoid it. A messmate—one of those unfortunates who prefer the dark side of a picture, and croak when a cheerful word of encouragement is needed—gave vent to his despondency, and sought to engender discontent and fearful apprehensions; he predicted we would lose our baggage train, if not our lives, in the desert. Indignant, and without a better answer, perhaps, *I* undertook to prophesy, and actually foretold the exact event, viz: that, pushing on, within ten miles we would find water and grass in some hollow, and buffalo too. After marching about that distance, we came to the sandy bed of a dry creek, and found in it, not distant from our course, a pool of water, and an acre or two of fine grass. . . . After encamping we saw a few buffalo, attracted doubtless by the water; and several were killed. Beyond our hopes, all our necessities were thus ministered to; it seemed a special providence."¹³

The physical characteristics of the plains were depressing to Susan Shelby Magoffin. On July 11, 1846, she wrote of the plains after leaving Pawnee Fork and heading west: "Oh how gloomy the plains have been to me today! I am sick, rather sad feelings and everything around corresponds with them.

"We have never had such a perfectly dead level before us as now. The little hillocks which formerly broke the perfectly even view have entirely disappeared. The grass is perfectly short, a real buffalo and Prairie dog and rattle snake region."¹⁴

W. W. H. Davis provided a rare geological observation of Rock Creek in New Mexico: "We breakfasted at Rock Creek The geological formation of the rocks along the stream is rather interesting. The banks are abrupt, and in many places perpendicular. The rocks were originally formed by deposition in water, and the strata can yet be distinctly traced, as though they had been laid by a stonemason. The layers have not been disturbed from their horizontal position, and the attrition of

water in times of freshets has worn many of the softer stones away, and left the harder ones projecting over the bed of the stream."¹⁵

Later, when the stagecoach passed through the crestone south of Las Vegas, Davis observed, "The ridge appears to have been cloven asunder by some great convulsion of nature, and a beautiful road made through it wide enough for four wagons to pass abreast. The sides of the cañon are formed of immense masses of rocks nearly perpendicular. The original formation was deposition in water, but there has been a subsequent upheaval, as well as a subjection to intense heat, which has displaced the strata, which now lie at an angle of about 45°, with the dip toward the east."¹⁶

Albert Pike's party, as did many travelers, rejoiced when they saw the mountains of New Mexico, partly because they knew they were nearing the end of their journey, but also, as Pike expressed so eloquently, they were out of the Great Plains:

"In the prairie we are alone; we have that same desolate, companionless feeling of isolation, so well expressed by Coleridge. We separate ourselves from our companions, and turning our mind inward to a consideration of its own hidden joys or miseries—its memories or anticipations, we pass over the desert as men pass through a glimmering and lonely dream. But the mountains are our companions. We lose that feeling of solitude and oppression at the heart, and in its stead is an expansion and an elevation of the mind, as thought the great spirit, which, as fancy might imagine, inspires the mighty mountains, was entering into the heart and abiding there."¹⁷

Lydia Spencer Lane, wife of army officer William B. Lane, recalled, "It was always a pleasure to us when going towards New Mexico to sight the Spanish Peaks, the highest of the Taos Mountains, crowned with perpetual snow. It was a change from the everlasting grass-covered stretch, which we had for weeks at a time, east, west, north, and south of us. We never seemed to get closer to the Peaks. . . . They were always there, grand and beautiful, in the early morning with the first rays of the sun upon them, and at evening with clouds of gold and crimson

lighting up the dazzling snow on their summits."¹⁸

New Mexicans on the Trail were also overjoyed to see the mountains, an indication that they were nearly back home again. Alphonso Wetmore described one such incident in 1828: "We were today gratified with a full view of the Rocky mountains ranging along to the right. When our Mexican, from a hill top, caught a distant view of the mountain, he leapt for joy, discharged his carbine, and exclaimed, '*Las luz de mis ojos, mi casa, mi alma*,' light of my eyes, my house, my love. Such emotions as these, we call in Spanish, *amor de la patria* [love of country]."¹⁹

Along the Trail all aspects of nature were encountered. Marion Sloan Russell recalled, many years after her first trip over the Trail at age seven in 1852, the many storms: "Frightening thunder storms came up suddenly. They would sweep over us, and away they would go as suddenly as they had come. . . . The prairies would darken and then would come a mighty clap of thunder and a sheet of drenching water would fall from the skies upon us. . . . So we would sit [in the covered wagon] through wind, water, thunder, and lightning. Then, as suddenly as it had come, the storm would pass away. We would emerge then from the wagons to stretch our cramped limbs and to see the golden sun shining through the scattered clouds. Always we saw our storm, a tattered beggar, limping off across the distant hills. Looking back now it seems to me that we had a thunder storm almost every day."²⁰

On July 3, 1846, traveling along the Arkansas valley toward Pawnee Rock, Susan Magoffin described a storm: "A thunder storm at sunset on the Prairie is a sublime and awing scene indeed. The vivid and forked lightning quickly succeeded by the hoarse growling thunder impresses one most deeply."²¹ The next day, July 4, Susan carved her name on Pawnee Rock and suffered the upset of her Rockaway Carriage while crossing Ash Creek

The rains could be taxing, as Thomas Jefferson Farnham, with the 1839 pack train, wrote after crossing the flooding Little Arkansas River in mid-June:

"The 14th, 15th and 16th, were days of more than ordinary hardships. With barely food enough to support life, drenched daily by thunderstorms and by swimming and fording the numerous drains of this alluvial region, and wearied by the continual packing and unpacking of our animals, and enfeebled by the dampness of my couch at night, I was so much reduced when I dismounted from my horse on the evening of the 16th, that I was unable to loosen the girth of my saddle or spread my blanket for repose."²²

Astronomical events, such as comets and meteor showers, were seen by peoples of all three cultures. There were few references to the sky, but Matt Field wrote a speculative poem, raising one of the questions about the universe still begging an answer:

Moonlight upon the great prairie
About this word good speakers vary
Since the vulgar acception
And not the true pronunciation
Because it easier makes a chime
And flows most natural into rhyme
Moonlight upon the great prairies!
Ah! would the moon were yet more
bright,
Or could I but a candle carry
To paint the beauty of the night!
From under my mosquito bar
I gaze upon each lovely Star
And yon great lantern of the Sky
Riding refulgently on high.
And is yon little twinkling light
Burning so far away in either
The center of a system bright
That binds yet unseen worlds together?
Yon myriads in the milky way,
Planets and peopled worlds are
they?²³

The phenomenal meteor shower of November 12, 1833, reported as "hundreds of thousands of shooting stars" and referred to by the Kiowas as the "winter the stars fell," was witnessed by the peoples of all three cultures. Although no Trail travelers recorded this (no one may have been on the Trail at the time), this great meteor shower was widely noted and given supernatural attention. The Indians were reported as especially alarmed.²⁴ David Lavender noted other responses in *Bent's Fort*: "In Independence frightened Missourians were convinced that heaven was protesting against recent mobbings

and whippings of the Mormons. In Santa Fe horrified Mexicans were sure that the state had brought a flaming curse on itself by denying certain privileges to the Church." And the Cheyennes encamped near Bent's Fort thought death had come for them. "While the skies dripped fire, while William Bent and other traders watched from the fort's unfinished walls, the visiting warriors decked themselves in full battle regalia of feather and paint, lance and shield. They could not fight this fearful thing. But at least they could die like men. They mounted their horses. Women cried and children shrieked; in the fort the dogs howled back at the chorusing wolves. Chanting their death dirges above the din, the warriors rode in a single file around the tepees, under the shadow of the great mud bastions." Lavender concluded that it was an omen signaling the beginning of the end of Cheyenne culture as it then existed, and end brought in part by Bent's Fort: "Little though Bent, St. Vrain & company may have intended the doom, or even thought about it, . . . the star of the Cheyennes could do nothing but dim."²⁵

For some reason astronomical events seemed to be more powerful portents than other components of the natural world. The powerful Comet Donati (named for its discoverer, Italian astronomer Giovanni Battista Donati), visible during August-November 1858, was noted by Trail travelers. David Kellogg, member of a party seeking gold in Colorado, followed the Santa Fe Trail where he recorded the following on September 26, 1858:

"Camped on Cottonwood Creek where we find fine bottoms and considerable timber. . . . The comet has been very brilliant for the last two evenings; it stretches clear across the Western sky. The great firebrand and the glittering stars make night seem enchantment and this enchanted land. The night watch passes quickly by as we gaze at the flaming wonder in the heavens. . . ." A few days later, on October 11, Kellogg's party met Kiowas and Arapahos on a buffalo hunt. He recorded: "All the Indians met lately predict a hard winter on account of the comet."²⁶

Winter could be fierce. Albert Pike

described the beginning of winter that struck while they were on the Cimarron in the autumn of 1831. Winter weather could be one of the most destructive forces of nature faced by Trail travelers. Pike wrote: "After striking the Semaron, that saltiest, most singular, and most abominable of all the villanous streams of the prairie, we went crawling up it for forty miles, with our jaded oxen, at the rate of about eight miles a day, and about the first of November we reached the middle spring of the Semaron. Before reaching this point, my horse ran off in a storm, one night, and left me to walk the rest of my way to Santa Fe. I had no particular objection, for . . . it was altogether too cold to ride. . . . We reached the spring in the middle of a light snow, accompanied as it had been heralded, by a keen, biting north wind. . . . We camped, and commenced gathering the dry ordure of the buffalo for fuel—the only salvation of the journeyer in the prairie, as the hours of the night wore away, the snow fell thicker, and the cold grew more intense. At half past one, I was called out to stand guard. I strapped my blanket round me, shouldered my gun, and was ready to stand as sentry till nine in the morning. . . . For about half an hour, I paced back and forth on the rod and half of line allotted me—in snow about a foot deep. The storm was over, and the wind every moment grew more intensely cold. At length my feet forced me to the fire. . . . In the morning my feet were so swollen that I could with difficulty move—and . . . a horse froze to death within ten feet of me. Great God! how those animals suffered."²⁷

Wood was scarce and bison chips were fuel. Any piece of firewood was valued, as Lydia Spencer Lane recalled in her memoirs of a trip westward on the Trail in 1860: "When wood was abundant we laid in a supply for future use, carrying a log of fatty pine perhaps a hundred or two hundred miles chained under a wagon, and using it very sparingly to kindle the fire. Any one fortunate enough to find a piece of wood, dropped by a passing train possibly, was the envy of the camp.

"To this day, when I see a quantity of good chips lying in the street, I can hardly refrain from gathering them

up. I have often thought if I ever become a childish old woman my delight will be to pick up sticks, remembering how valuable a piece of wood was in a country where there were no trees."²⁸

Firewood was a problem, and so were prairie fires. In the fall of 1861, after the Civil War erupted in the States and in New Mexico, Lydia Spencer Lane, with her children and servants, left New Mexico and made her fourth trip across the plains with troops accompanying paroled U.S. troops from Fort Union to Fort Leavenworth. While the travelers were camped in Kansas a fire burned through the camp, destroying almost everything. As Lydia recalled, after she was in her tent for the night, she heard the fire and looked out to see what was happening: "The grass was on fire, and the flames, driven by the wind, leaped a hundred feet at a time. It was a fearful sight. I knew instantly our only safety was in flight, and not a second must be wasted. . . . We fled down the side of the hill and into the water, . . . then up the opposite bank, never looking back until we had the water between us and the fire. . . .

" . . . There were but few of the officers' tents left, and, if it had been planned to burn ours, the purpose could not have been better carried out. The fire came straight towards them, and nothing was left in our pretty camp but one big wagon and the running-gear of the ambulance.

"Only the irons that had been on the ends of the poles were to be seen of our tents. Beds, table, chairs, mess-chest, everything we had for camping was gone. . . . Desolation was on every side; the whole country was black with the remains of the burned grass."²⁹

In 1855 Major William Thornton traveled the Trail to New Mexico with a military escort and unit of recruits. He recorded in his diary for July 16, 1855: "Resumed our March at day light and encamped at 10 A.M. about 22 Miles from the little Arkansas on Cow Creek. Many Buffalo and Indians in our Neighbourhood. At Noon a fire broke out, Caused by neglect of Some Servants in lighting the dry grass. The wind was high & a [it] Spread rapidly, and in a few Moments we lost all of our Company tents and Most of the Men's Knap

Sacks, and baggage. Also about 60 of our Muskets were badly burned, and by the firing of Some of them had four Men wounded one dangerously So. Fortunately Many of the Muskets had been loaded by the introduction of the ball before the powder, which fortunately Saved Many lives."³⁰

Hazards were plenty, and so were bison (buffalo). Susan Magoffin expressed her views on the bison on July 13, 1846: "Passed a great many buffalo, (some thousands) they crossed our road frequently within two or three hundred yards. They are very ugly, ill-shapen things with their long shaggy hair over their heads, and the great hump on their backs, and they look so droll running. . . . They draw themselves into a perfect knot switching their tails about, and throwing all feet up at once."³¹

Matt Field, on the Trail in 1839, recorded parts of his journal as poetry. On July 23 he described a buffalo hunt that took him through Cheyenne Bottoms:

Our Bacon-box is running low,
And we are out of Buffalo,
And "Walnut Creek" is running high
And the Waggon's cant get over dry.
And hints are hard of short allowance
Unless we kill a Bull or Cow hence.
So mounted soon, our way we take,
O'er hill, and hollow, plain & lake,
Lakes, some of them a good mile
wide,
Without a ripple or a tide.
And none of them too deep to wade.
They seem as they were only made
To raise Flys, long grass, & mosquitos,
Those noxious little Ouriditos! [sur-
geons]
Ante meridian now is past,
And we see a Buffalo at last.
A high spot, distant, dim and black,
It might be grass, but we know his
back.
His hump so high, his head so low,
His lazy motions well we know.
High on a hill he stands agrazing
The Sun so hot the grass seems blaz-
ing.
Around the hollow now we ride
Our figures from his view to hide,
And cautiously we mount the hill
Where all unwarned he grazes still.
Alarmed at last, he either sees,
Or sniffs our presence in the breeze.
And now the huge beast starts to run,
And now begins the hunters fun.
Under the blazing, burning sun

On horseback with a loaded gun.
A second now appears in view;
And four of us now chase the two.
And one escapes, the other lies
Tossing and snorting as he dies.
The first shot entered his right eye,
He turned, and 'twas our turn to fly,
But another sends him stumbling
down,
He rises, reels, and rushes on.
And now he gasps upon the ground,
And sees his hunters gather round;
Death from his left eye takes the light,
And now 'tis dark as is the right.
We tear the warm skin from his back,
His flesh we cut, his bones we hack
And once more mounted, home we
go

Some fifteen mortal miles or so.³²

Lewis Garrard declared: "One remarkable peculiarity is there about buffalo meat—one can eat beyond plenitude without experiencing any ill effects."³³

Bison were food, but the wolves were enemies. In the autumn of 1831 Albert Pike was a member of a caravan led by Charles Bent, and Pike described the Cimarron Desert, buffalo, and the ubiquitous wolves: "After crossing [the Arkansas], we travelled about twelve miles through the sand-hills, and then came into the broad and barren prairie again. The prairie, however, between the Arkansas and Semaron . . . was not level, but rather composed of immense undulations, as though it had once been the bed of a tumultuous ocean—a hard, dry surface of fine gravel, incapable, almost, of supporting vegetation. The general features of this whole great desert—its sterility, dryness, and unconquerable barrenness—are the same wherever I have been in it. Our oxen were daily decreasing in number, and our train of wolves enlarging. I can give the reader some idea of their number and voracity, by informing him that one night, just at sunset, we killed six buffaloes, and having time to butcher and take to camp only three, we left the other three on the ground, skinned and in part cut up. The next morning there was not a hide, a bone, or a bit of meat, within fifty yards of the place."³⁴

Wolves were a possible danger, and so were snakes and tarantulas. A volunteer soldier in the Mexican War, Philip Gooch Ferguson, the company clerk of Company D, Regi-

ment of Missouri Mounted Volunteers, part of General S. W. Kearny's Army of the West, recorded an encounter with a rattlesnake on August 7, 1846, west of Middle Spring on the Cimarron River, present Morton County, KS.

It was on this day that he also recorded the death of another soldier whom Marc Simmons admonished us all to remember when we visit Point of Rocks near Middle Spring: "On the seventh we passed, at the foot of the hills near Middle spring, a new-made grave, which the wolves had been scratching at. Found a piece of the head of a barrel in the grave, on which was written in pencil: 'John Goose, of Pa., Mo. Battalion; died Aug. 2d, of the bite of a tarantula, 9 days after infliction of wound.' I have since learned that the man belonged to Shepherd's company. He went to sleep while a sentinel on post, and the tarantula had crawled into his blanket and bit him."

Ferguson continued: "Stopped at night a few miles past Middle spring. Whilst hobbling his horse, Russell was bitten by a rattlesnake and became very much alarmed. One of the Mexicans cured him in the following manner. Made him swallow half a pint of whiskey, then tied a cord around his forefinger (the end of his finger being the place bitten) and cut it to the bone with a sharp knife, and then seared or burnt the wound. His hand was held down all night, and in the morning all danger was past. Some of [the] boys, seeing that whiskey was important in the cure of a snake bite, complained to the Mexican that they were bitten and wished to be cured as he had cured Russell. The Mexican, discovering the ruse, wished to cut the flesh first and administer the whiskey afterwards!"³⁵

David Kellog met his rattlesnake while hunting buffalo on September 30, 1858: "Today, while crawling along a slight depression in the prairie to get inside the fringe of bulls which are always surrounding a herd of buffalo, I heard a sudden rattle just where I was about to put down my hand, and came face-to-face with a rattle-snake coiled for business. In my eagerness to stalk the buffalo I had not noticed him. I was thrilled as with an electric shock and, bounding to my feet, I placed

my gun against the snake and blew him to pieces. It was an ungracious act on my part after he had given me fair warning, but I had but one thought in my mind and that was to kill that snake, and I was satisfied to see my cows, one of which I had selected for my meat, go lumbering off over the plain."³⁶

Travelers were fascinated with prairie dogs. On July 19, 1851, Katie Bowen wrote from her camp at Cow Creek: "For several days we have been passing through 'dog towns.' They cover acres and acres, little holes a few feet apart and deeper than anyone knows. We tried this morning to drown some out and poured many buckets full of water into their holes without any success. While running down the water sounded 20 or 30 feet below the surface. They are as big as kittens a week or two old and when we approach, sit at the opening of their holes and bark right sharply, wag their little tails and disappear. We frequently see owls sitting on their holes and are told that with the rattlesnake, they form a charming society in their houses."³⁷

One of the most irritating experiences on the Trail was provided by mosquitoes. Susan Magoffin, a spoiled daughter of frontier aristocracy, wife of a prominent Santa Fe trader, and pregnant young woman in her late teens, one of the first Anglo women to cross the plains, viewed nature along the Trail somewhat differently than the men. On the Trail between Cottonwood Creek and the Little Arkansas River the Magoffins encountered mosquitoes. On June 29, 1846, they left a camp on the prairie "after a sleepless night, our tent was pitched in the mosquito region. . . . It was slap, slap, all the time, from one party of the combatants, while the others came with a buz and a bite." The next evening was worse.

"Now, about dark, we came into the mosquito regions, and I found to my great *horror* that I have been complaining all this time for nothing, yes absolutely for *nothing*; for some two or hundred or even thousands are nothing compared with what we now encountered. . . . The mules became perfectly frantic, and nothing could make them stand. They were turned out to shift for

themselves, and Magoffin seeing no other alternative than to remain there all night, tied his head and neck up with pocket handkerchiefs and set about having the tent stretched. I drew my feet up under me, wrapped my shawl over my head, till I almost smothered with heat, and listened to the din without. And such a noise as it was, I shall pray ever to be preserved. Millions upon millions were swarming around me, and their knocking against the carriage *reminded me of a hard rain*. It was equal to any of the plagues of Egypt. I lay almost in a perfect stupor, the heat and stings made me perfectly sick, till Magoffin came to the carriage and told me *to run if I could*, with my shawl, bonnet and shoes on (and without opening my mouth, Jane said, for they would *choke me*) straight to the bed. When I got there they pushed me straight in under the mosquito bar, which had been tied up in some kind of a fashion, and oh, dear, what a relief it was to breathe again. There I sat in my cage, like an imprisoned creature frightened half to death. . . . On awaking this morning I found my forehead, arms and feet covered with knots. They were not little red places as mosquitos generally make, but they were knots, some of them quite as large as a pea."³⁸

Matt Field found inspiration to write a poem about the mosquitoes: We question not the great design,
Or aught that touches things divine.
But still should really like to find
For what mosquitos were designed.
These hungry, bloody little creatures—
They've no respect for limbs or features.

And with their pointed needle noses,
They bite us in our evening dozes,
And such a buzzing round us keep
We can as easy fly, as Sleep.
Our blood to them I think is Brandy
They suck it in like sugar candy
And they are quick as they are thick,
You may kill a hundred at a lick.
But who the Devil wants to kill
When 'tis our own blood that we spill!
And then for every one that dies,
A hundred hungry ghosts arise.
To beat them off is all in vain,
Twice doubled they return again
For they are quicker than the light,
And thicker—Yes—*They darken night!*
Poor *Pill* last night was fairly furious,
For the way they tortured him "was

curious"

He tried one place, and tried another,
He smoke himself almost to smother,
He rolled thick blankets tight around him,

And still by some strange art they found him,

Face, fingers, feet, toes, and scone,
He had to guard and scratch at once.
And while his hands were busy scratching,

His enemies more work were hatching,
Till in despair, with one grand jump,
He went into the river "plumb";
And there, with water all around him
His enemies could no more wound him."³⁹

Several travelers mentioned mirages. After leaving Bent's Fort, following a delay for her miscarriage, Susan Magoffin experienced a common phenomenon of the plains on August 9: "And for the first time I have seen the 'Mirages' or false-ponds. It is so deceiving to the eye, that the thirsty traveler often breaks from his party with anxious eyes and heart to gain first the long wished for luxury, but ere he reaches the brink it vanishes from his sight."⁴⁰

Marion Sloan Russell recalled the mirages: "There was the desert mirage, a will-o-the-wisp that beckoned and taunted. Sometimes it would look like a party of mounted Indians and the women would cry and begin counting their children. Sometimes it would look like a tall castle set among the trees, or a blue lake with waves lapping white sand. It danced ever before us through the hot hours and only disappeared at sunset."⁴¹

Marion Russell traveled the Trail several times and retraced the old route in her later years, long after the railroad had replaced the wagon road. She reflected upon her association with the old Trail: "As I write scenes of the old trail come flooding back to me: Places where the earth was like a Persian rug, the lavender, red and yellow wild flowers mingling with the silvery green prairie grass. There were places where we saw wild turkeys among the cottonwood trees, and where the wild grapevines ran riot. Always there were buffalo. Sometimes we saw them walking slowly in single file along their narrow paths on the way to some distant water hole. The buffalo are gone now; gone, too, the sea of grass.

When the railroads came the old trail was neglected. Weeds sprang up along its rutted way. The old trail, the long trail over which once flowed the commerce of a nation, lives now only in the memory of a few old hearts. It lives there like a lovely, oft repeated dream."⁴²

Those are samples of observations of nature along the Trail by those who traveled it. Trail literature is filled with other examples. It is a subject worthy of further study. As promised, in conclusion, here are some questions to ponder regarding the Trail and cultural perspectives on natural history. The answers, if there are answers, depend on each person seeking to know more about nature along the Trail.

How did each culture adapt to the forces of nature? Did they accommodate themselves to nature, try to dominate it whenever possible, or a combination of adaptations? My research suggests that the Indians, perhaps of necessity and perhaps as a result of their view of natural history in which they were an integral part, adapted best to the environment of the plains. They utilized available resources to achieve a viable civilization that lasted hundreds of years and which was destroyed by the Euro-Americans who came and decided the Indians were not making good use of the land and took it from them. An Indian once said that Indians knew better than to build homes on the flood plain but whites came and built next to the river and then built dams to control the river. There were different perspectives.

This relates to a second question, did these cultures view themselves as part of nature or as superior to and therefore "authorized" to exploit natural resources regardless of the consequences? Clearly, it seems, the level of technology of the three cultures affected their ability to exploit resources, but there was also a different attitude among Indian societies than among European people. Over time, partly because of trade, Indian societies became more like those of the dominant Euro-American culture.

How did the differing views of nature affect social relations among the three cultures. For example, how was the slaughter of the buffalo seen

by each society, and how did this affect relations? Because of their perspective on natural history, the Indians were slow to object to Euro-American exploitation. By the time they realized what was happening and retaliated, it was too late for them to stop the conquest of their lands and cultures.

How did differing views of nature contribute to warfare? This was referenced in the first portion of this essay, the inability of each culture to understand the other. Surely that failing created misunderstandings that led to conflict. How did the three cultures view protection or destruction of the environment along the Trail? How did the various levels of technology of these cultures affect how they viewed nature? How do the various perspectives of nature and natural history help provide a better understanding of Santa Fe Trail history? Do some of those 19th-century views of nature continue to the present? If so, to what effect? And, finally, a question we all need to ponder, what is the proper relationship of humans to the rest of the natural world? The future of civilization and, possibly, life itself depends on how societies throughout the world decide this endless problem.

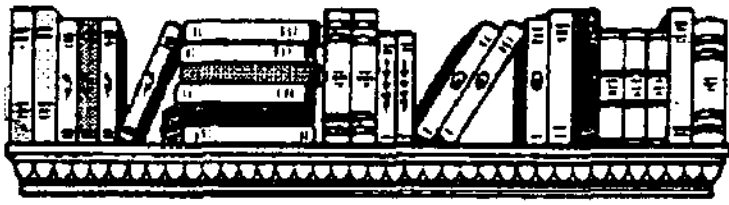
As we contemplate such questions and think about the cultural attitudes toward nature, maybe we can gain a better understanding of the history of the Santa Fe Trail and the various perspectives on natural history. *Rendezvous 2000* was a beginning. This topic deserves further study, not just to gain a better understanding of the past but to be better prepared for the future. Today, as in Trail days, one may hide but cannot escape the overwhelming forces of the multifaceted phenomena of the natural world: geography, geology, plants, animals, weather, and astronomical events.

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25. David Lavender, *Bent's Fort* (Garden City: Doubleday & Co., 1954), 150, 153, 154.
26. Simmons, *On the Santa Fe Trail*, 55, 59.
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28. Lane, *I Married a Soldier*, 89.
29. *Ibid.*, 120-122.
30. *Wagon Tracks*, 13:3 (May 1999): 21.
31. Drumm, *Down the Santa Fe Trail*, 49.
32. Sunder, *Matt Field on the Santa Fe Trail*, 16-17.
33. Garrard, *Wah-to-Yah and the Taos Trail*, 29.
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38. Drumm, *Down the Santa Fe Trail*, 31, 33-34.
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CONVERSE OF THE PRAIRIES

—BOOK NOTICES—

David Dary, *The Santa Fe Trail, Its History, Legends, and Lore*. New York: Alfred A. Knopf, 2000. Pp. xii + 368. Maps, illustrations, glossary, notes, bibliography, index. Cloth, \$30.00.

In a recent interview in the *Albuquerque Journal* (11/26/00, section F, page 8) David Dary says he would rather "be known as a journalist than a Scholar historian. I'm not a revisionist historian." If being a journalist means pedestrian writing, questionable facts on almost every page, and the writing of a history that would not have been current 20 years ago, then Dary succeeds as a "journalist." But in reality he fails as a historian and as a journalist.

His account of the Santa Fe Trail is a straight chronological account of who went where in which year. We get no understanding of why the Trail came about and the forces in Mexico and the United States that at first did not allow the Trail to exist and then the changes that allowed it to flourish. Since the publication of *Wagon Tracks* over ten years ago, and the establishment of the National Historic Trail, the amount of new information on the Santa Fe Trail has exploded.

We know more about the nature of the trade. We know more about who came and went and are beginning to understand better why all this took place. Dary does not acknowledge any of that new information. On the afternoon of November 13, 1821, William Becknell and five others were met just south of present Las Vegas, New Mexico, by Captain Don Pedro Ignacio Gallego and over 450 regular soldiers, militia, and Pueblo Indians searching for Comanche Indians who had raided the cattle herd at San Miguel del Vado. This exciting encounter is ignored by Dary

with no good excuse. He was alerted to this encounter after he spoke at the 1996 SFT Rendezvous by myself.

He has sprinkled the text with a liberal number of errors. A few examples: Pedro Vial is credited with making peace with the Comanches (p. 44) without mention of Governor Juan de Anza's 1779 victory over the Comanches that really led to peace. We learn that Jedediah Smith in 1822 had been over the Dry Route to Santa Fe and convinced William Becknell that wagons could be taken over the trail (p. 76). Never mind that Smith, in his own reminiscences, mentions nothing at all about this significant occurrence. Dary exhibits no understanding of the import tax situation in New Mexico when he says that the tax was computed on the arbitrary value set by Mexican officials (p. 107). The tax or duties set in 1824 were clearly an established amount based on the value of the goods imported.

Dary missed the first name of [Robert] McNees who with Daniel Munro was killed in 1828 at what became known as McNees Creek (p. 111). He says that it was "Samuel" who was killed and that both Robert who was killed and Munro who was still alive were taken to Upper Cimarron Springs and buried. It was only Munro who was carried on, died, and was buried at the Springs.

You could say that the book is politically incorrect in that it gives no understanding of the people of the Southwest, but it gives no understanding of the Anglo-Americans or anyone else on the Trail. We learn in the final chapter that the SFT's true significance is Santa Fe, NM, as a modern-day tourist destination.

If you want to read a compelling story of the high adventure of the Trail, Robert L. Duffus's *The Santa Fe Trail* (New York: Longmans, Green & Co., 1930), even though published in 1930, cannot be beat. If you want a good history of the Trail, Bill Brown's 1963 study (William E. Brown, *The NPS 1963 Historic Sites Survey, Santa Fe Trail*, St. Louis: Patrice Press, 1988) provides a concise overview and one more accurate in 1963 than Dary's in 2000. Marc Simmons's essay on the Trail, contained in *Along the Santa Fe Trail*, (Albuquerque: University of New Mexico Press, 1986), gives a better

account in less than 100 pages than what Dary does in over 300.

For the legends, read storytellers Henry Inman and Stanley Vestal (Henry Inman, *The Old Santa Fe Trail: The Story of a Great Highway*, New York: The Macmillan Co., 1897; Stanley Vestal, *The Old Santa Fe Trail*, Boston: Houghton Mifflin, 1939). Both tell wonderful stories and legends of questionable veracity, but you know they are legends.

There is value in Dary's book. Get it from the library and look on every page for misstatements, wrong information, and bad writing. You won't be disappointed. And if you check the facts like Dary didn't, you will learn more about the Trail. Read it at your chapter meetings and give a prize to the first one who notes a mistake and why it is a mistake. But bring plenty of prizes, you'll need a lot of them.

—Harry C. Myers

Tom Dunlay, *Kit Carson & the Indians*. Lincoln: University of Nebraska Press, 2000. Pp. xx + 525. Illustrations, notes, index. Cloth, \$45.00.

Kit Carson's career in the American West was at many points closely identified with the Santa Fe Trail. In a number of cases, while on the Trail, he faced confrontation or even conflict with Indians, for example at such places as Pawnee Rock, at a camp west of Fort Dodge, and Maxwell's ranch at Rayado, NM.

The subject of Dunlay's towering book is Kit's attitude and conduct toward Indian people during his residency on the frontier. He successively married two Indian wives; served as government agent for three tribes; and campaigned against hostiles, first as a scout and afterward as a soldier and a troop commander.

Readers are urged by the author to judge Kit's behavior in the context of his own time, and to heed evidence, such as that provided by contemporary writers, who formed opinions of his character based upon first-hand observations. This is a challenging and engrossing book, one that will help us achieve a better understanding of the western experience, and will also aid in countering some of the revisionist nonsense of our day. Reliable and strongly recommended.

—Marc Simmons

THE CACHES -MUSEUM NEWS-

Anna Belle Cartwright, Editor

(Please keep sending those newsletters, your important dates, and happenings to Anna Belle Cartwright, SFTA Museums Coordinator, 5317 Charlotte St, Kansas City MO 64110, e-mail <Acartwrgh@aol.com>.)

New Faces

Last month the staff at Bent's Old Fort NHS welcomed a new activities director, Michelle Oehmichen (O-mi-ken). She brings to her job an impressive range of worldly experience, from Walt Disney World to the Peace Corps in Slovakia, to consulting for the NPS. Outreach-oriented right now, Michelle is working on a plan for visiting area schools with material that supplements curriculums.

She is developing an imaginative concept for providing verbal tours on the Amtrak train's run between La Junta, CO, and Albuquerque, NM. Trails, history, geography, and local lore will be the focus for the Rails Program as rangers and volunteers ride the rails in February or March to do a feasibility study. Michelle says, "We'll ride the train a few times and try to get an assessment of what's out there. Our goal at first is to recruit volunteers, then later, more volunteers if the project is successful."

A welcoming reception was held on Sunday, January 14, for Beth Loecke (Lúcky), new director at the Shawnee Indian Mission State Historic Site in Fairway, KS, but the honoree had to stay home with a cold. This writer caught her by phone, however, in the next few days, and she was able to give a clear picture of goals for the site. Long Term Goals: To find funding for a major restoration of the site's three large brick buildings (classrooms and dormitories for young Shawnee Indians, 1839-1854) and to expand and enlarge exhibits, including more exhibits about American Indian tribes. Short Term Goals: She explains, "We need to make ourselves more visible in the community and we need to increase our offerings. One new offering has been to introduce 4th graders to, 'A Day in the Life of a Mission Student.' We have six schools coming for six days in

April." Students on site will trade their name for one taken from an old class roster in the same way that Indian students had to give up their tribal names for Anglo-American ones. The children will be introduced to the Indian curriculum of domestic and vocational studies: farming, woodworking, and shoemaking for the boys and sewing, cooking, spinning, and weaving for the girls. Beth Loecke, with extensive experience in Iowa, Wisconsin, and Illinois historical agencies and armed with a Master's Degree in Historical Administration already has a good start in making her goals at the Shawnee Mission come true.

The National Frontier Trails Center in Independence, MO, is pleased to welcome Susan E. Church as Events and Education Coordinator, a new position for the Center. Susan "hit the ground running" in early January and already has plans in the works for a new exhibit entitled "Packing Up, Pulling Out: 200 Years of Trunks and Traveling Cases," scheduled to open at the end of January. The exhibit takes a look at how trunks, cases, and luggage, used to carry a traveler's personal effects, have changed over the past two centuries. Good luck with all your endeavors, Susan!

Keeping Your Past

Most folks who enjoy history and museum personnel who work with history on a daily basis usually find themselves the collectors of all sorts of paper records, documents, and photos. The Kansas City Area Archivists have published a booklet to help extend the life of your paper goods: *Keeping Your Past, A Basic Guide to Preserving Family Papers and Photos*, is a 22-page book that addresses many paper problems such as mold or brittleness and advises on proper storage and encapsulation. There is even a section on tape preservation. The price of \$12 includes postage. Order from Western History Manuscripts Collection, University of Missouri at Kansas City, 5100 Rockhill Rd., Kansas City MO 64110.

Laura's 134th Birthday

It's a yearly event now. At Cave Springs Interpretive Center in Kansas City, when February 7 rolls around, it is time to remember the writings of Laura Ingalls Wilder and

celebrate her birthday. The Center also presents an exhibit, *Laura Ingalls Wilder: A Pioneer Life*, January 15 to March 31, 2001. The display features portraits of the Ingalls family and fills exhibit cases with 19th-century artifacts that help to bring their pioneering adventures into focus. Cave Springs is located right on the Santa Fe Trail and the spring there, still running clear, was used as a Trail campsite. This nature center is a delightful place to take a walk in the woods any time of the year. Phone (816) 358-2283.

Trinidad

Director Paula Manini at the Trinidad History Museum writes to remind us that Tuesday, May 1, is opening day for the 2001 season. The unique complex consists of the Baca House, Bloom Mansion, Santa Fe Trail Museum, historic gardens and museum bookstore. It will be open until September 30 (everyday including weekends and holidays) from 10 a.m. to 4 p.m.. A property of the Colorado Historical Society, admission is charged.

Paula asks that the following information be listed: The Trinidad History Museum is expanding its "Trinidad and Santa Fe Trail Information Center." The new center will have brochure racks but, because of limited space, can only display brochures for nonprofit Trail sites. Space will also accommodate a single brochure with lodging and restaurant information from a local Chamber of Commerce in a Trail community. There is not enough space for brochures for individual lodging establishments, restaurants, or other commercial businesses. If you are with a Trail site or local Chamber of Commerce, please send 500 copies of your brochure to the Trinidad History Museum, PO Box 377 (300 E Main Street), Trinidad CO 81082. Call (719) 846-7217 for more information.

Saturday, May 12, the Museum's Trinidad and Santa Fe Trail Information Center will be dedicated to celebrate National Historic Preservation Week. The Center is located at the main entrance, in the Barlgow Building at 300 Main St. On display: Historic Colorado photos taken by Henry Jackson and contemporary photos of the same locations by John Fielder. Free Admission too.

TRAIL TROUBADOUR

—Traffic in Verse—

Sandra M. Doe, Editor

This column seeks poetry which addresses the history, realism, romance, and diversity of the Trail and demonstrates authentic emotion, original images, and skill in craftsmanship. Submit poetry, in open or closed form, along with a brief biography to Sandra M. Doe, Dept. of English, Campus Box 32, Metropolitan State College of Denver, PO Box 173362, Denver CO 80217-3362.

This poem, "Metamorphosis" by Alison Irvin, was published in *Sunset Magazine* in December 1926. Like its companion piece from the last issue of *WT*, "Hill Trails" by Ted Olson, it was found in the Margaret Long Collection at the University of Colorado Archives.

"Metamorphosis" speaks to the experience of Trail travelers, their extraordinary change—as if by magic, as if by sorcery—their very transformation to admirers of the space and culture of the West "where few men have met," filled with "the purple mesa." The poet draws on all the senses as she sketches adobe houses, creates images of "rainbow-bright serapes," and remarks upon "sunshine all day long." This transformation is accompanied by singing, "the [New] Mexican's high thin song," and by color, a "June-sky blue," and by the smell of a fireplace burning. Do we smell pine or sage?

In contrast, the writer's previous love, the "sea at dawn" is colorless or "pale platinum" and only a part of the moon, its "crescent," is reflected in the ever-moving waves. In staid full light, "sunshine all day long," the writer muses that the old rippling memory is "dimmer." Marc Simmons accounts for the "hill trail" traveler's metamorphosis in *Following the Santa Fe Trail: A Guide for Modern Travelers* (p. xiv): "one must take into account the magic and beauty that persists in much of the landscape through which the Santa Fe Trail passes."

The literature of the Santa Fe Trail is filled with similar accounts of transformation. Perhaps today's traveler might describe his or her "metamorphosis." We Trail followers are listening.

Metamorphosis

by Alison Irvin

How could I change so suddenly,
I who have always loved the sea?

Someway the memory's dimmer
Of the sea at dawn,
And the wave's pale platinum tracery
Of a moon's silver crescent;
Now, instead, I'm loving
Deserts at sunset,
Hill-trails, etched in 'dobe.
Where few men have met;
Little low mud houses
Trimmed with June-sky blue,
A fireplace in the corner
With a faulty flue;
Rainbow-bright serapes,
Sunshine all day long,
A flat round purple mesa,
A Mexican's high thin song—

Oh, I am glad I have changed, and
suddenly,
'Though I had always loved the sea.

OUR HALLOWED MONUMENT

by Marc Simmons

(This column appeared in the Santa Fe Reporter, August 16-22, 2000, and is reprinted here with special thanks to Simmons.)

I have lost count of the number of times over the last 30 years that I and other historians have been obliged to rescue the Soldier's Monument in the center of the [Santa Fe] Plaza from destruction or removal. That appears odd since it is one of the city's most sacred treasures.

The latest flap seems to have been initiated by a young lady, a newcomer, who according to the press wants the obelisk done away with because she and other peace-minded people are horrified at seeing something "dedicated to the domination of federal troops over native people."

Of course, the monument is not "dedicated" to any such thing. Like most advocates of removal, she seems never to have read the inscription, or if she has, to have completely missed its historical meaning. In fact it is a memorial, honoring people who gave their lives in defense of New Mexico. Their number included native Santa Feans who died heroically at the Civil War battle of Valverde, trying to repel a Confederate invasion.

More startling was the subsequent call by the local chapter of the

NAACP for the obelisk's removal because it was found offensive to Indians. Again, one has to wonder if there was any serious reading of the text.

In this column recently, I quoted Major Rafael Chacon who was in the thick of the hand-to-hand combat at Valverde with his volunteer regiment. We fought like fury, he said, and the ground was soaked with blood, a horrible sight to see. The men who perished that day did so under a flag whose cause included the abolition of slavery. Therefore, I would expect the NAACP to have joined in protecting the plain, unlovely Plaza monument that stands as the only physical memento of their supreme sacrifice.

One of the obelisk's inset marble tablets memorializes others who lost their lives in battles with Indians. The original text read "savage Indians," which, like it or not, was how survivors regarded the particular killers of their friends and relatives. The "offending" word, was chiseled away by a vandal in 1974, and only the ugly scar remains. There is no single word now that could possibly be considered offensive. The reference to those who perished in the battles with Indians is simply a non-judgmental statement of historical fact.

The monument properly belongs to the people of New Mexico, rather than to the city of Santa Fe, its caretaker. First authorized by the territorial legislature in 1866, it was funded by a public appropriation of \$1,500. The new memorial shows up in some of the earliest photographs of the Plaza. In several of those images, it is flanked by wagon trains newly arrived over the Santa Fe Trail. Old soldiers and statesmen like Colonel Diego Archuleta and Governor Donaciano Vigil, had their pictures taken in front of the pillar in the 1870s and 1880s.

The Soldier's Monument, in place now for 132 years, has assumed considerable historical as well as sentimental value. It is the only truly authentic relic left on the Plaza, everything else, including the Governor's Palace, have been drastically altered in the 20th century.

That the issue of the obelisk's preservation keeps recurring sug-

gests to me that Santa Fe's interest in its own history may only be skin deep. Many see the past as valuable solely for the commercial opportunities it offers. Other, as in the present case, view history simply as a resource to be exploited in the promotion of their own social agendas.

An example of the latter was seen last year in the "Obelisk to the Heroes," installed on the Old Santa Fe Trail. Touted as a parody of the Plaza obelisk and as a metaphor for "people's history," it was also misrepresented, I believe, as a work of "art." How could anyone of sensitivity approve a project that slurs the memory of men who gave their lives in battles that led to the banishing slavery? It is disgraceful.

Visit the old abandoned State Archives building on Montezuma Street. Across the front, these words can still be read: "A nation that forgets its past has no future." It's something to think about.

OLD NEW MEXICANISMS

by Marc Simmons

(This column appeared in *Albuquerque Prime Time* April 8, 2000, and is reprinted here with special thanks to Simmons.)

I'VE long considered the variant of the Spanish language spoken in New Mexico to be one of our country's great cultural treasures. The local speech is rich in pronunciations and vocabulary that are unique, having evolved in place over the past 400 years.

I find especially fascinating those regional words whose meanings are closely connected to our history. Collecting and studying such New Mexicanisms gives us small glimpses into a way of life, now largely gone.

Take the old word "*coi*," borrowed from the Tewa language north of Santa Fe. In the 18th century, it was part of everyday speech here. *Coi* was the name Spanish-speakers used for the first story, or floor, of multi-level Indian pueblos.

In the early days, remember, the first floor had no windows or doors. Outside ladders gave access to the roof and to the stair-stepped stories above. This arrangement allowed for the drawing up of ladders in case of attack, whereupon the pueblo be-

came an effective fort.

The *coi* could be entered only through a trap door in the roof, as *ki-vas* are today. Its dark chamber was not suitable for daily living so it served the residents as a storage area, particularly as a granary.

By 1870 or so, the pueblos were no longer subject to attack, so doors and windows were opened in their first floors and the interior space converted to apartments, like those above. The word *coi* dropped from used and within a generation it was forgotten.

Another term, having a somewhat similar history, was "*genizaro*," referring to Indians, captured and ransomed, who were assimilated into New Mexican society. The royal government allowed them to establish their own communities on the frontier. Belen, Abiquiu, and San Miguel began as *genizaro* towns.

Hispanos looked down upon them, as being crude and rustic bumpkins. A mother might admonish her naughty child: "*Hijito. No seas genizaro*," (that is, "Son. Don't act like a *genizaro*"). The meaning of that archaic expression would not be understood at present.

One of the most New Mexican of all words is *cibola*, preserved as a place name in Cibola National Forest and Cibola County. Coronado in 1540 knew the cluster of Zuni pueblos as the Province of Cibola. Strangely, *cibola* (or *cibolo*) also became the regional name for buffalo.

The Spanish language did not have a word for that New World animal, so when it was encountered on the northern frontier, pioneer folk called it simply a "*vaca de Cibola*," or, in other words, a Cibola Province cow. By the 17th century, *cibola* alone had come to mean buffalo, and buffalo hunters were known as *ciboleros*.

The reddish-brown American elk also presented a problem. Spanish lacked a name for this creature, too. So here in New Mexico, it was called an "*alazan venado*," signifying a "sorrel deer."

Elk were considered so exotic that the King ordered New Mexicans in the 1780s to capture several and ship them to Spain. They finally arrived and were placed on display at the Retiro Park in downtown Madrid.

Punche is a New Mexicanism still used today. It is a native tobacco long grown in the Rio Grande Valley. Colonial settlers produced large quantities for the Indian trade. Corn husk cigarettes made with *punche* were pretty strong, but the plant also had value as a folk medicine, which is why a few old-timers continue to raise a bit of it, and the word survives.

In standard Spanish, the term for dusty or dust cloud is *polvareda*. But in New Mexico it became "corrupted," as language scholars say, when the local people transposed the two final consonants to produce *polvadera*. (Actually, the new word sounds better to the ear).

A small village north of Socorro is called Polvadera. According to legend, the first settlers were debating what to call their new community, when the Lord spoke to them, saying that if it did not rain by August 10, the land would become a desert.

As it happened, the rain did not come. Hence, the village fathers decided that it was appropriate to name their creation Polvadera (Dusty).

Sadly, our New Mexican Spanish is slipping away. Many young people do not speak it at all. Once lost, this treasure will be impossible to recover.

POST OFFICE OAK

—LETTERS—

Editor:

I was especially interested in the letters regarding the Sand Creek Massacre in the last *Wagon Tracks*. Silas Soule, author of one of the letters, was my grandfather's brother. Malcolm Strom who submitted the letters is my youngest sister's husband. The Soule family in America goes back to George Soule of the *Mayflower*. Byron Strom, my nephew in Des Moines, Iowa, is an authority on Silas Soule.

Silas Soule was born in Maine on July 26, 1838. In 1854 his father, Amasa Soule, and older brother, William Lloyd Garrison Soule, came to Lawrence, Kansas, with the Emigrant Aid Society. The next year Silas and his mother (my grandmother) and his sisters, Emily and Annie, followed. In 1859 Silas was a

member of the group known as the "Immortal Ten" who rescued Dr. John Doy, an abolitionist who was captured while conducting escaping slaves on the Underground Railroad through Kansas Territory and taken to Missouri and imprisoned in a St. Joseph jail. The daring rescue was successful and remains a fascinating story from the days of border warfare.

Silas joined the army during the Civil War. He refused to participate in Chivington's massacre of Indians at Sand Creek. He married Hersa Ann Coberly of Denver on April 1, 1865. He was assassinated April 23, 1865, while on duty in Denver. I appreciate seeing his letter objecting to the massacre of Indians.

Katharine B. Kelley
PO Box 43

Baldwin City, KS 66006

Editor's Note: Katharine Kelley is a charter member and life member of SFTA. She received a SFTA Award of Merit in 1986 and was named a SFTA Ambassador in 1989.

Editor:

I recently received a copy of the February 2000 *Wagon Tracks*, with the Alphonso Wetmore letters which I provided to Les Vilda who contributed them to your publication. I was surprised to see all the information about Wetmore, and I would appreciate any additional information you may have.

There are a few corrections to be made. The file the letters came from is National Archives Record Group 92, Consolidated Correspondence File, Quartermaster General's Office. I wrote the wrong file when I sent the material to Les. Also, in the first letter, Wetmore refers to "my friend and pritchen" which I believe refers to someone who is almost considered family.

An aside in regard to the second letter, an officer who Bennet Riley served with while at Fort Atkinson was also on the caravan escort. This was Lieutenant Joseph Pentland. In the scrape Wetmore describes, Lieut. Pentland apparently did not give a good showing as an officer, as Riley had him before a General Court Martial for cowardice after they returned, and he was dismissed from the service as a result.

I keep looking for additional infor-

mation about Wetmore. If anyone knows where more may be found, I would appreciate hearing from them.

David Maron
<demaron@yahoo.com>

COUNCIL TROVE

-DOCUMENTS-

HORN ALLEY

SFTA Ambassador Jesse Scott, Garden City, KS, recently obtained a copy of a manuscript in which the term "Horn Alley" is mentioned three times. The term "Horn Alley," an English corruption of the Spanish "*Jornada*" used to describe the so-called "desert" between the Arkansas and Cimarron rivers (sometimes referred to as "*La Jornada del Muerto*" or "The Journey of Death"), appeared in many accounts of travel on the Santa Fe Trail. The following excerpt is from a manuscript entitled "A Familiar Discription of the West" by C. T. Garland. This manuscript covers a trip on the Trail in 1846 but was apparently written some time later. The quotation below takes up at the crossing of the Arkansas.

100 miles from the Big Bend we forded the Arkansas at the lower crossing, with 16 yoke of cattle to a waggon. After five days travel up the south bank of the river, we left the country of grass & water & after a hard pull up the sandhills separating the bottom from the desert plains we struck the "Horn Alley." This is a desert, 60 miles wide, between the As. & Cn. It is destitute of water & grass, except in the rainy season in the fall. It is a high level plain, terminated by sand hills, which separate it from river bottoms. The road over it is very hard, but not sandy or stony. The "battle ground," seventeen miles from the sand hills, is a camping place with some water in the rainy season. Some miles further on is the "Bone Yard," where a few years since, a whole train of cattle, more than 360 in number, froze to death in the month of Oct. A few miles more takes us to Sand Creek, where there is water only in the wet season. There is some grass here, which is eagerly cropped by cattle which have pulled 50 miles without a bite. 10 miles more of desert carry us over the Horn Alley. The hardships endured by men & cattle in crossing this 60 mile desert, cannot be imagined nor described. We have to cross in 36 hours, two nights & one day, as the cattle cannot stand more than one hot day without grass or water. We used to sleep walking along the road, some-

times tumbling against the cattle & waggon wheels & narrowly escaping being run over. Many men have lost their lives by riding on their waggon tongues, & falling under the wheels when asleep. However, sleep we must, live or die, & sleep we did every man of us, on our waggon tongues for miles. Many a man has sworn off & left the Plains forever, on account of the dreaded Horn Alley.



HOOF PRINTS

-TRAIL TIDBITS-

When the six western chapters met at Clayton, NM, in July, Texas Panhandle Chapter President Kathy Revett and End of the Trail Chapter President Tom Steel showed up in identical cars purchased from the same dealer and salesman in Albuquerque. They took pictures of the cars near some Trail ruts in the grasslands near Clayton. The latest issue of the Subaru Company quarterly, *Drive Magazine*, distributed to Subaru owners, has the photo, a few words about the meeting, and the SFTA address for anyone interested. Perhaps there will be world-wide inquires for SFTA membership.

Texas Panhandle Chapter President Kathy Revett was married to Bill Wade in November. He is retired from the Air Force and now serves as a Methodist minister. They reside at 1615 Bryan Place #14, Amarillo, TX, 79102. Congratulations and best wishes.

Gregory M. Franzwa and Kathleen A. Colyer were married on December 23, 2000, at Tucson, AZ. Kathy is a retired teacher. He is the author of many books, including several on the Santa Fe Trail, owns and operates The Patrice Press, and publishes the quarterly *folio*. Greg received the SFTA Award of Merit in 1986 and the Rittenhouse Award for lifetime achievement in 1999. Congratulations and best wishes.

The National Frontier Trails Center, Independence, MO, is working on a plan to expand facilities and exhibits. Recently new signs advertising the Trails Center were placed along Interstate 435. Director John

Mark Lambertson hopes the signs will bring additional visitors to the museum.

H. Denny Davis, Fayette, MO, longtime SFTA member and leader of the Franklin, MO, efforts to be included in the SFNHT, has retired from more than 50 years in journalism and sold his newspapers (*The Fayette Advertiser* and the *Democratic-Leader*) to James H. Steele. Davis owned and published these newspapers for 17 years. Happy retirement Denny.

Amelia Flanders died last November at her home in Kanopolis, KS, which was the commanding officer's quarters at Fort Harker on the Fort Riley-Fort Larned Road of the Santa Fe Trail network. This historic building is now for sale. It should be restored to its historic condition and made part of the Fort Harker museum complex.

Congress increased funding for National Scenic and Historic Trails for fiscal year 2001. The Santa Fe National Historic Trail is one of those to benefit from the increase.

Congress has established two new national historic trails. The Camino Real de Tierra Adentro runs from Mexico City to Santa Fe, 404 miles of which is in the U.S. The Santa Fe Trail connected with the Camino Real. Mexico is expected to cooperate by protecting the sections of this historic route that are within that nation. The other new trail is Ala Kahakai (Trail by the Sea) in Hawaii.

The summer 2000 issue of *Material Culture: Journal of the Pioneer America Society* contains an article by John A. Jakle entitled "Pioneer Roads: America's Early Twentieth-Century Named Highways," which makes reference to routes following the Santa Fe Trail.

The Morton County Historical Museum, Elkhart, KS, has acquired a full-sized mounted buffalo which is on exhibit in the Santa Fe Trail Room. Artist Charles Goslin will soon begin painting the background mural which will feature the prairie and a buffalo herd. The mural will blend with the adjacent exhibit and mural by Goslin of a traders' caravan

and freight wagon. They hope it is completed in time for the Grassland Heritage Festival planned for the end of May and early June.

Congratulations to Dan and Carol Sharp on the tenth anniversary of their agreement with the National Park Service that designated Autograph Rock as the first certified site on the Santa Fe National Historic Trail. This agreement has been a cooperative effort to preserve the site and provide limited access for visitors.

Longtime editor of the Cimarron Cutoff Chapter Newsletter, Phyllis Randolph (Director of the Cimarron Heritage Center, Boise City, OK), announced her resignation as editor with the January 2001 issue. Thank you, Phyllis, for the your years of dedicated work.

The National Frontier Trails Center opened a new exhibit on February 8: "Packing Up-Pulling Out: 200 Years of Trunks and Traveling Cases."

Hal Jackson has completed the revisions for the third edition of Marc Simmons's *Following the Santa Fe Trail: A Guide for Modern Travelers*, scheduled for publication by Ancient City Press in May 2001.

The National Frontier Trails Center, Independence, MO, has arranged with the Mormon Visitor's Center to show the film *A Legacy More Precious than Gold*, the story of the Mormon Battalion in the Mexican War, including the march over the Santa Fe Trail. The film may be seen on request at the NFTC.

Marc Simmons recently donated a *molinillo* to the National Frontier Trails Center museum. This is a wooden beater used to mix chocolate and give it a froth. It complements another of the museum's recent acquisitions, a copper *chocolatero* in which chocolate is prepared.

The Friends of Kaw Heritage, a friends support group for the Kaw Mission, the Kaw Nation, and Council Grove, and sponsor of a series of programs called "Kaw Mission Councils," publishes a nice newsletter, Tah-Po-Ska (Kaw word meaning

teacher). Membership in the FKH is \$10 per year for individuals and \$20 for families.

A new Kaw Mission State Historic Site website, "An Intersection of Cultures" designed by Deb Pryor of Kansas State University, is now online at <www.kawmission.org>. It includes information on the Santa Fe Trail.

Most of southern Kansas, including many communities along the Santa Fe Trail, has a new telephone area code. The Wichita area retains the 316 while other areas that were 316 are now 620 area code.

The December 2000 issue of *Wild West Magazine* has an article on "Rayado, Kit Carson and Lucien Maxwell's Pioneer Ranch." Rayado was on the Mountain Route of the SFT.

CAMP TALES

—CHAPTER REPORTS—

Cimarron Cutoff

President D. Ray Blakeley
PO Box 222
Clayton NM 88415
(505) 374-2555

The October 14, 2000, meeting was called to order by President Blakeley in the Santa Fe Trail Room in the Morton County Museum in Elkhart, KS, with 24 members present. Following lunch a program of "music on the trail now and then" was provided by William Higgins and his computerized piano and Robin Koonce and her fiddle.

Blakeley reported on the many favorable comments received about the six western chapter meeting held in Clayton, NM, in July. Helen Brown reported on recommendation of the SFTA Board that the number of board members from each state remain the same with a board member being appointed from Texas. This recommendation will be voted by the membership at the symposium in Las Vegas, NM, in September 2001.

On behalf of the Union County Historical Society, Blakeley introduced Aletha Lawrence, the new director of the Herzstein Memorial Museum in Clayton, NM.

Helen Brown, representing the Morton County Historical Society, reported on the grant received from

the USDA Forest Service and Endowment for the Arts for the Grassland Heritage Festival to be held in the latter part of May and early June, 2001. The festival is a cultural program that will promote and stress preservation of the Cimarron National Grassland and the Santa Fe Trail. It will begin with "A Ride into History" program for the public with workshop conducted for students about writing and performing historical events. Numerous activities and speakers are planned that will feature culture, history, and the Santa Fe Trail. The festival will end with the St. Jude's Children's Hospital Trail Ride and a cultural program in the evening. When a program of events is printed, each chapter will receive information regarding the festival.

Phyllis Randolph of the Cimarron County Historical Society reported on the success of their Second Annual Living History Day, plans for a reception to honor veterans in November, and the Festival of Lights during the holidays.

Mary Gamble reported that membership in the Baca County Historical Society was down, but a field trip to Burlington was planned.

Helen Brown reported on the new business membership drive of SFTA. The chapter voted to continue with the project of putting Dave Webb's *Adventure on the Santa Fe Trail* in all 5th and 6th grade classrooms, school libraries, and public libraries within the chapter area. Books needed are: 11 for Cimarron County, 24 for Baca County, 9 for Morton County, and 9 for Union County, a total of 53 books.

After some discussion of the pipeline installation, Bill Barnes was appointed to be the liaison between the Cimarron National Grasslands and the Santa Fe Trail Association regarding the preservation of the Trail.

Morris Alexander announced the October 15 tour to Joe and Sue Knowles' Dos Rios Ranch near Springer, NM, to view the Canadian River rock crossing.

The next meeting was scheduled for January in Elkhart.

Texas Panhandle

President Kathy Revett Wade
1615 Bryan Place #14
Amarillo TX 79102

(806) 371-9309
<krevett@arn.net>

In October SFTA Vice-President Clint Chambers and his wife Siva arranged for the chapter to visit the ranch of Hank Smith (Heinrich Schmidt), the first white rancher in the region. Smith used part of the SFT to get to this region. Near the ranch is the Coronado campsite, also on private land, but now well documented and surveyed. We were able to get a tour by the owners of the ranch. We also visited a local heritage museum in Floydada, and saw some of the Spanish artifacts. Thanks to the Chambers and to Georgia Mae Ericson, owner of the Blanco Canyon Ranch and a big fan and supporter of the Karl May western novels.

The winter meeting will be in February, date and speaker to be determined. On April 28 the chapter will participate in Wildcat Bluff Preserve heritage day. Contact President Kathy Wade for details.

Wagonbed Springs

President Jeff Trotman
PO Box 1005
Ulysses KS 67880
(620) 356-1854
<jtkb@pld.com>

The quarterly meeting was January 12 at the Peddlers Inn Restaurant in Ulysses.

During the fall progress has been made on mapping the WBS Chapter area. President Trotman and Sy Hileman mapped the Trail ruts as they enter the pasture from the northeast and head for the WBS site area. There are some nice ruts in the pasture, and Trotman urges visitors to walk the ruts in the pasture. It will take about an hour.

Another pasture located west-southwest of the WBS site may contain some of the best ruts in Grant County. Trotman and Hileman counted 13 different sets of ruts side by side, going around a hill. Both of these pastures are owned by Dr. Steven Joyce, of Leawood, KS. A big thanks to Steve for helping preserve this valuable cultural resource.

Trotman and Bill Leonard also mapped the Trail ruts and the site of the Sand Wells Ranch in northwest Stevens County. There were springs on the Cimarron River on this ranch. They have measured the distance

from the site of the ranch to the Lower Springs on the Cimarron River, the distance being approximately eight miles as the crow flies. They also went to look at the signs that the National Park Service has at Point of Rocks in Morton County for ideas.

To date, 34 separate positions (waypoints) that are Santa Fe Trail related (DAR markers, Chapter signs, Trail ruts, etc.) have been located within the Wagonbed Springs Chapter boundaries. More work is needed in the Haskell County area for Trail-related features.

Heart of the Flint Hills

President Deanne Wright
PO Box 226
Council Grove KS 66846
(620) 767-7080

The chapter met on January 21, 2001, at the Kaw Mission State Historic Site in Council Grove with 20 members and guests present. Officers elected for 2001 are President Deanne Wright, Vice-president Don Cress, Secretary Helen Erickson, and Treasurer Joleen Day.

Don Cress gave the history of the chapter's first twelve years (printed below). Deanne Wright presented Don with a framed early map of the Santa Fe Trail with an inscription that read, "Donald B. Cress, Founder and President 1988-2000, Heart of the Flint Hills Chapter, Santa Fe Trail Association." Chapter members thanked Don for his leadership through the years and for his work on the Santa Fe Trail and chapter activities.

After the business meeting, a program was presented by Dr. John English, Baker University emeritus professor of history, on "Caravans Away! The Santa Fe Trail and the Ancient Silk Road." He compared the two great international trade routes.

HISTORY OF THE HEART OF THE FLINT HILLS CHAPTER

by Donald B. Cress

The Heart of the Flint Hills Chapter began on June 11, 1987, as a two-day Trail ride from the Havana school house west of Burlingame, to 142 Mile Creek, and on to Council Grove to participate in the Wah-Shun-Gah Days parade. Our participation in the parade has now become an annual event.

Because of the success of that first

Trail ride, a meeting was held July 7 to plan a ride for 1988. Committee members were Don Cress, chairman, Joleen Day, secretary, and Jack Gieswein and Dean Spitles, members.

The 1988 Trail riders started at the Osage County fishing lake, south of Topeka, and rode west to Council Grove for the Wah-Shun-Gah parade. We then continued west on Sunday morning and ended at Canton on Thursday.

The chapter officially formed on a Sunday afternoon in August 1988 after a short Trail ride to the Council Grove City Lake for a picnic and meeting. On November 10, 1988, the Kansas Secretary of State issued a charter to the Heart of the Flint Hills Chapter of the Santa Fe Trail Association. The officers were President Donald Cress, Vice-President Joyce Noonan, and Secretary-Treasurer Joleen Day. We were the fourth SFTA chapter to be organized.

The chapter received a \$500 loan from the SFTA in April 1989 to purchase forty 12 by 18 metal signs. We installed the Santa Fe Trail Ruts signs where Trail ruts were visible from the roads in Osage, Lyon, Morris, and Marion counties.

At the October 8, 1989, chapter meeting, we voted to restore the stone barn on the county farm that was built by Seth Hays in 1871. Fremont Spring and the old Santa Fe Road lay to the south of the barn. Due to the chapter's efforts, the Old Stone Barn, as we called it, was placed on the National Register of Historic Places on February 24, 1990. On May 16, 1990, we received a \$2500 grant from the National Park Trust for an architectural study of the barn, and on February 28, 1992, we received a \$27,620 grant from the Kansas State Historical Society's Heritage Trust Fund to stabilize the massive stone walls. The work was completed that summer by Hartman Masonry. In 1993 and 1994 we held an Old Stone Barn Day event during Council Grove's Santa Fe Trail Arts Festival. In 1997 the chapter received a \$14,000 local grant to put a new roof on the barn.

In 1992 the chapter took title to the Wilmington School House on the Santa Fe Trail, and in 1993 we made shutters for the windows to reduce

vandalism to the school. We are now involved in restoration of the school's west wall which fell out in 1995.

In September 1994 we began installing interpretive signs along the Trail, placing the first signs at the Trail ruts west of Council Grove. In October we sponsored a horse sale as a fund raiser for the chapter. In November we held the first organizational meeting for the 1999 SFTA Symposium which was to be held in Council Grove.

Interpretive signs were placed in 1995 at 142 Mile Creek and Old Allen town site, Six Mile Stage Station, and the Old Stone Barn.

The highlight of 1996 was the 175th Anniversary of the Santa Fe Trail programs across Kansas. In conjunction with the programs, we held a Trail ride that ran from Olathe to Larned, a total of 275 miles. A couple of die-hard members made it on to Dodge City. Two of the anniversary programs were held in Council Grove. The Trail rides began to be held in style that year with a portable "Jack and Jenny" facility and a 425-gallon water tank. Interpretive signs were placed that year at Diamond Spring and Wilmington School.

About thirty people from Council Grove attended the 1997 SFTA Symposium in Elkhart, KS, Boise City, OK, and Clayton, NM, in preparation for hosting the 1999 SFTA Symposium.

A Trail ride was held in 1998 on the Oregon Trail, starting at the Jeffrey Energy Center on May 29 and going over 100 miles to the Rock Creek Station near Fairbury, NE. Earlier in May the chapter hosted a SFTA workshop on mapping the Trail using Global Satellite Positioning technology.

Planning meetings for the symposium were held from 1994-1997, but our organizational work went into high gear during 1998 and 1999, with committee members involved from across the community. The symposium was held September 23-26, 1999, with Trail tours, lectures, outdoor meals, entertainment, and a performance of the "Voices of the Wind People" historical pageant. Appreciative comments were received from many of the 365 people attending the national symposium.

Over 100 riders participated in the 2000 Trail ride from near Frankfort to the Jeffrey Energy Center, up to the Skyline Scenic Drive, to Old Highway 4, and on to Council Grove. Nature provided a spectacular thunderstorm for the interest of the riders while they were on Skyline ridge. Mapping of the Trail began by GSP and work continued on the Wilmington School House.

End of the Trail

President Tom Steel
12919 Chitalpa Place
Albuquerque NM 87111
(505) 821-5805
<tomcarly@swcp.com>

On November 18, 2000, 30 members and guests attended David Sandoval's program on the "*soldado de curia*," the Presidial Soldier and the Presidial System. He was dressed in the uniform and accoutrements the *soldado* was required to wear. The heaviness of the protective wear and weaponry was incredible, making him an encumbered foe against the comparatively naked and fleet Indians. Sandoval showed slides of the customary dress of the Mexicans in New Mexico and played a tape of the *corridos* of the time, giving listeners a good sense of what it was like for the Mexicans protecting their northern frontiers. Sandoval is Professor of Chicano Studies/History at the University of Southern Colorado in Pueblo and recognized authority on the history of the Santa Fe Trail.

The January 20, 2001, event had to be canceled because of blowing snow. In fact, the speaker, Harry Myers, slid off the road attempting to get to Santa Fe. Members were disappointed and hope Harry will be rescheduled.

The chapter has representation on the newly-formed Glorieta Battlefield Coalition within Pecos National Historic Park, whose mission is protecting the Santa Fe Trail and Civil War battlefield within the park through education. The most pressing issue is rerouting NM Highway 50 which threatens the battlefield and the Trail. The coalition is comprised primarily of historic preservation groups working with local business and political groups and the National Park Service.

Corazon de los Caminos

President Faye Gaines
HC 60 Box 27
Springer, NM 87747
(505) 485-2473
fayegaines@yahoo.com

No report.

Wet/Dry Routes

President Lon Palmer
358 W 8th St
Hoisington KS 67544
(620) 653-2827

The fall meeting was a joint meeting with the Dodge City/Fort Dodge/Cimarron Chapter at Dodge City. The business session included reports of the mapping/marketing committee, chuck wagon committee, and the seminar scheduled for April 28 with the Fort Larned Old Guard. The program by Janice Klein was about "Robert's Trunk," a collection of Trail material available for loan to schools.

The winter meeting was at Kinsley, KS, on January 14, 2001. Included in the business session were reports from the seminar, chuck wagon, and Faye Anderson committees. Rusti Gardner also reported on the work of the Western Alliance which is designing a tour of Kansas related to the Santa Fe Trail to be marketed to European audiences. The officers elected for 2001 are President Lon Palmer, Vice-President Barbara German, Secretary-Treasurer Anita Thomas, Program Director David Clapsaddle, and past-president/Consultant Rusti Gardner.

The Faye Anderson Award for 2001 was presented to Larry Mix, St. John, webmaster of the Wet/Dry Routes Chapter Web Site, by Joan Forrest of Larned, daughter of Faye Anderson. Faye Anderson was a faithful, outstanding, contributing charter member of the chapter and the originator of the famous Buffalo Chip cookies. Among Mix's contributions to the SFTA and the Wet/Dry Routes Chapter are the chapter's extensive web site, Trail research, and related historical issues. He received a SFTA Award of Merit in 1999. A lifetime membership in the chapter as well as a plaque accompanies the honor.

Following the business session, a well-received program by Ed Dowell and Jeff Trotman was presented on the history and present interpre-

tation of the Lower (Wagon Bed) Spring.

Dodge City/Fort Dodge/Cimarron

Ann Warner
10072 120 Rd
Spearville KS 67876
(620) 385-2456

The November 19 meeting at Dodge City, a joint meeting with the Wet/Dry Routes Chapter, featured a program by Janice Klein about "Robert's Trunk," a study unit about the Trail available to schools.

The chapter is celebrating its 10th anniversary this year. The quarterly meeting was set for February 25 at the Kansas Heritage Center in Dodge City, with Heritage Center Director Jim Sherer presenting a program on the Santa Fe Trail Elderhostel tour offered each year. Other business included election of officers.

Missouri River Outfitters

President Roger Slusher
1421 South St
Lexington MO 64067
(660) 259-2900

David Dary, author of *The Santa Fe Trail*, spoke on January 21, 2001, at a joint meeting of the chapter and the Friends of the National Frontier Trails Center.

The annual election of officers for MRO will be in April. The chapter will also celebrate its 10th anniversary in April.

Quivira

No report.

Cottonwood Crossing

President Dale E. Brooks
316 W 16 St
Newton KS 67114
(620) 283-6454

No report.

Bent's Fort

President Mark Mitchell
Comanche National Grassland
1420 E 3rd St
La Junta CO 81050
(719) 384-2181

The annual meeting was January 20, 2001, in Las Animas, CO. The business meeting was followed by a program by Alice McDonald, "Homesteading the Dry," and the history of the black settlement south of Manzanola. The chapter will host the six western chapters meeting June 9-10, 2001. See article on page 1.

COLORADO SFT PHOTOS AVAILABLE ON CD

IN late 1998 the Bent's Fort Chapter of the Santa Fe Trail Association received partial grants to obtain aerial photographs of all the Trail in Colorado. This consists of 176 miles of the Mountain Route and 14 miles of the Cimarron Route. Nearly 600 low-level photos were taken at a scale of approximately 1"=500'. Every other photo was prepared into a presentation sheet showing the public land system (sections and townships) for orientation purposes. The approximate location of the Trail alignment is also shown. Many Trail scars are evident on the photos. After additional man hours of preparation, the presentation sheets are now available on CD Rom in a "tif" format. Any IBM compatible or McIntosh computer with graphics program can be used to examine the photos. The two CD's include an index map, instructions, and the photo sheets as organized by county directory.

You can order your two CD's of the Santa Fe Trail in Colorado for \$59.95 plus \$4.50 shipping and handling. Colorado residents add \$2.40 sales tax. Order from PSP Enterprises, PO Box 357, La Junta, CO 81050. Allow up to three weeks for delivery upon receipt of check or money order. After expenses are met, remaining proceeds will go to Bent's Fort Chapter's marking of the Trail projects.

HELP WANTED

I am seeking biographical information on a James Stokes, a traveler on the Santa Fe Trail in 1862. He was from Texas, but there are several James Stokes in Texas during that time. If anyone has or can direct me to information about this man, I will be most grateful. Thank you.

Richard J. Ulbrich
PO Box 905
Middlebury CT 06762

I have a collection of 16 Zane Grey books, some dealing with the Santa Fe Trail, which I would like to sell. If interested, please contact me.

Evalyn Stull
PO Box 134
Chase KS 67524

NEW SFTA MEMBERS

This list includes new memberships received since the last issue. Those received after this printing will appear in the next issue. If there is an error in this information, please send corrections to the editor. We thank you for your support.

BUSINESS MEMBERSHIPS

Arrow Rock Craft Shop, Arrow Rock MO 65320
Kansas Trails Council, 1415 Chelle Ct, El Dorado KS 67042
Quarterage Hotel at Westport, 560 Westport Rd, Kansas City MO 64111
Westport Merchants Association, 4123 Mill St, Kansas City MO 64111

FAMILY MEMBERSHIPS

Cherie & Steve Birkbeck, 805 Liberty, Clay Center KS 67432
Philip & Elaine Fallon, 19 S Lenox St, Worcester MA 01602
Yvonne & Patrick O'Brien, RR 1 Box 19A, Cimarron NM 87714

INDIVIDUAL MEMBERSHIPS

Bill Bockius, 2605 Robin Lane, Muskogee OK 74403
Alan Bradford, 122 Park Ave, Santa Fe NM 87501
Leonard Goldberg, 2607 Arlington Blvd #101, Arlington VA 22201
Joe Knowles, Dos Rios Ranch, Springer NM 87747
Beverly K. Nicholson, 9449 SW Stewart Rd, Wakarusa KS 66546
J. Doug Ryan, 29951 Happy Sparrow Lane, Laguna Niguel CA 92677
C. D. O'Leary-Siemer, 2227 Utah NE, Albuquerque NM 87110
Chuck Sawyer, 4521 E Michigan Ave, Phoenix AZ 85032
Clive Gregory Siegle, 9908 Shoreview, Dallas TX 75238

YOUTH MEMBERSHIPS

Gabrielle Joret Bayless, 7955 N 73rd St, Longmont CO 80503
Sterling Wyatt Dietz, 201 S Carmelina Ave, Los Angeles CA 90049

TRAIL CALENDAR

Everyone is invited to send notices for this section; provide location, date, time, and activity. This is a quarterly. The next issue should appear in May, so send information for June and later to arrive by April 20, 2001. Thank you.

Mar. 4, 2001: Leadership Council of the Partnership for the National Trails System, Washington, DC, contact Gary Werner (608) 249-7870.

Mar. 17, 2001: End of the Trail Chapter meeting, Folk Art Museum, Santa Fe.

Mar. 20, 2001: Deadline to submit candidates to the nominating committee.

Mar. 31, 2001: SFTA Board meeting, St. Francis Hotel, Santa Fe, NM.

April 28, 2001: Wet/Dry Routes Chapter 5th Annual Symposium on the Santa Fe Trail and the Civil War and Fort Larned Old Guard annual meeting, Fort Larned NHS and Indian Village on Pawnee Fork, (888) 321-7341. Reservations required by April 16, (620) 285-6911.

April 28, 2001: Texas Panhandle Chapter, Wildcat Bluff Nature Center, and Amarillo Botanical Gardens festival. Call Kathy Revett Wade at (806) 371-9309 or e-mail <www.wildcat-bluff.org>.

May 12, 2001: Dedication of Trinidad History Museum and Santa Fe

Trail Information Center, 300 E Main, Trinidad, CO, (719) 846-7217.

May 20-June 9, 2001: Grassland Heritage Festival, Elkhart, KS, contact Helen Brown (620) 697-2833.

May 26-28, 2001: Santa Fe Trail Days, Larned, Santa Fe Trail Center, and Fort Larned NHS.

June 9-10, 2001: Old Spanish Trail Association annual symposium, San Bernardino County Museum, Redlands, CA. Contact Rick Whitaker (909) 792-6315.

July 4, 2001: Old Time Independence Day celebration, Fort Larned NHS.

Aug. 12-18, 2001: OCTA Annual Convention, Casper, WY, (816) 252-2276.

Sept. 9-28, 2001: SFT Bike Trek, contact Willard Chilcott at (505) 982-1282.

Sept. 26-29, 2001: 3rd International Trails and Greenways Conference, sponsored by Rails to Trails Conservancy, at St. Louis, MO, (202) 974-5152.

Sept. 27-30, 2001: SFTA Symposium, Las Vegas, NM. Contact Steve Whitmore, 120 Gabaldon Rt, Las Vegas NM 87701, (505) 454-0683.

FROM THE EDITOR

The errors of medical information in Bob Mallin's statements, pp. 5-6, should be a challenge to anyone interested in frontier medical history. I apologize for including it.

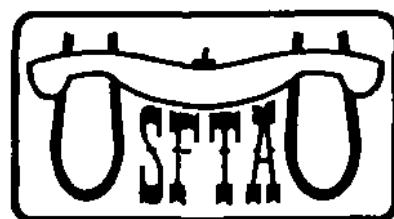
We have been missing the Fort Larned column about education. Is there someone who will do it?

Happy Trails!

—Leo E. Oliva

Santa Fe Trail Association
PO Box 31
Woodston, KS 67675

Change Service Requested



NONPROFIT ORGANIZATION

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