

# Santa Fe Trail

## 2







*"We passed a fresh made grave today. The head board states his age to be 21 years.... Came to his death by accidentally shooting himself through the head. Many such accidents occur on the plains."*  
—WILLIS READ, 1850

During the gold rush years Cherokee with gold-mining experience from their former homelands in Georgia helped blaze trails west from Arkansas and Oklahoma.

*"No one who has not commanded an expedition of this kind, where everything ahead is dim, uncertain, and unknown, except the dangers, can imagine the anxiety with which I start upon my journey."*  
—EDWARD F. BEALE, 1857

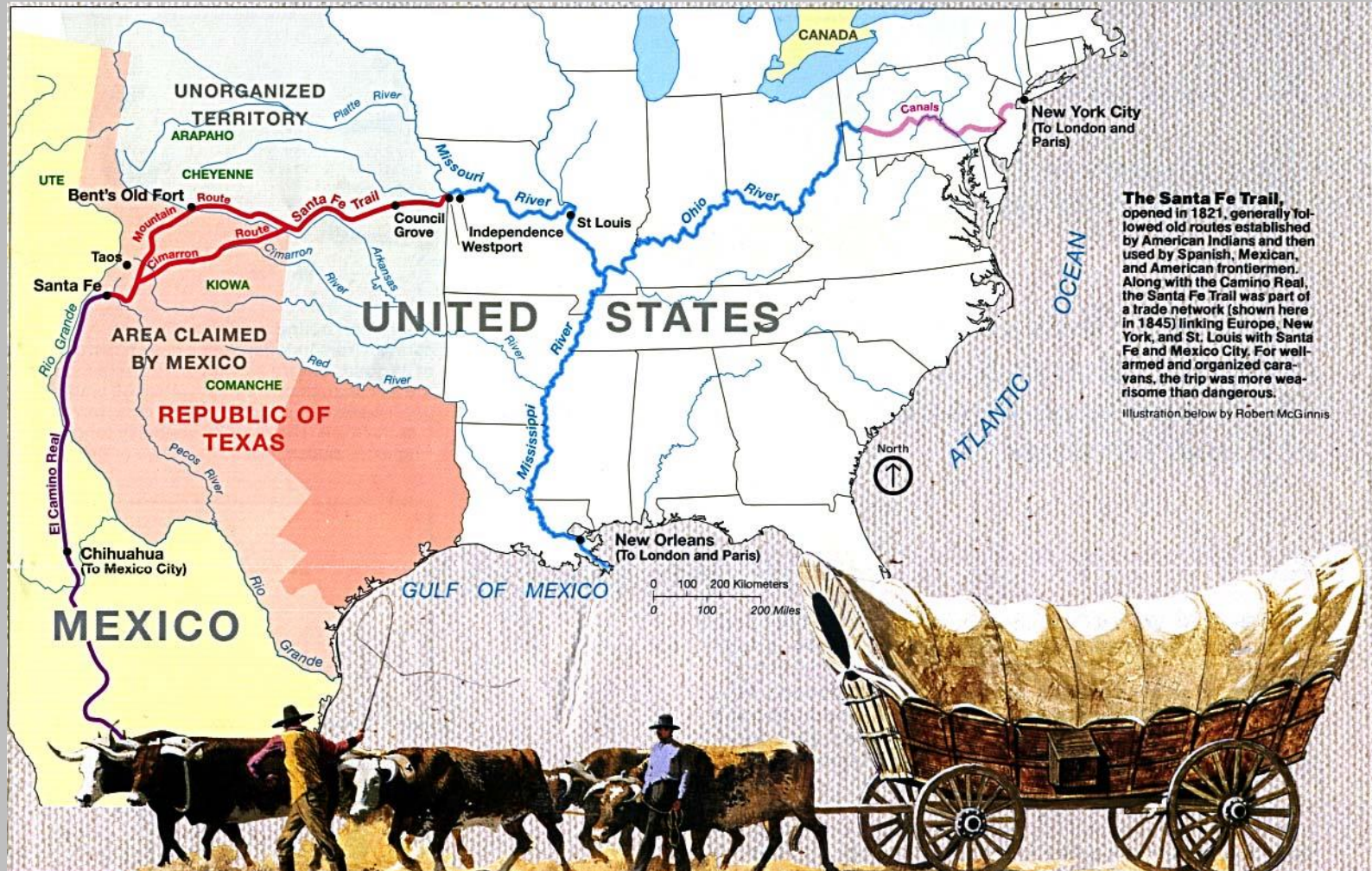
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Llano TEXAS



The “trail” it was called—seldom the “road.” The distinction is significant. “Trail,” an Americanism in this sense, meant a route of travel that had been established merely by use. “Road” was reserved for something that had been definitely laid out and constructed, as was Lander’s Road from the Sweetwater River to Fort Hall.

—George R. Stewart, “Prairie Schooner,” p. 274



**The Santa Fe Trail**, opened in 1821, generally followed old routes established by American Indians and then used by Spanish, Mexican, and American frontiersmen. Along with the Camino Real, the Santa Fe Trail was part of a trade network (shown here in 1845) linking Europe, New York, and St. Louis with Santa Fe and Mexico City. For well-armed and organized caravans, the trip was more wearisome than dangerous.

Illustration below by Robert McGinnis

The Santa Fe Trail was connected to a nation-wide and world-wide network of commercial routes.

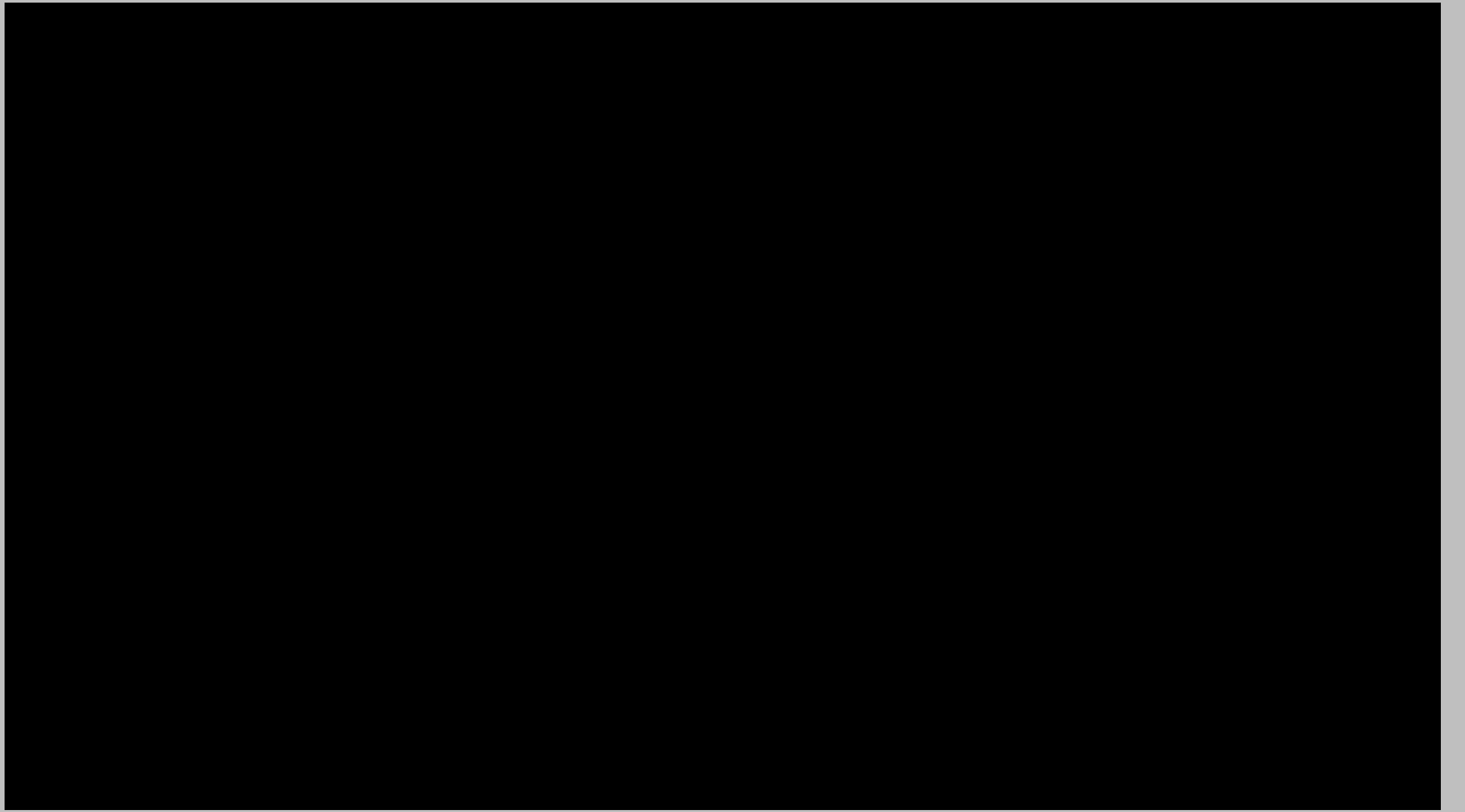
# The Last Conquistador

JUAN DE OÑATE AND THE  
SETTLING OF THE FAR SOUTHWEST

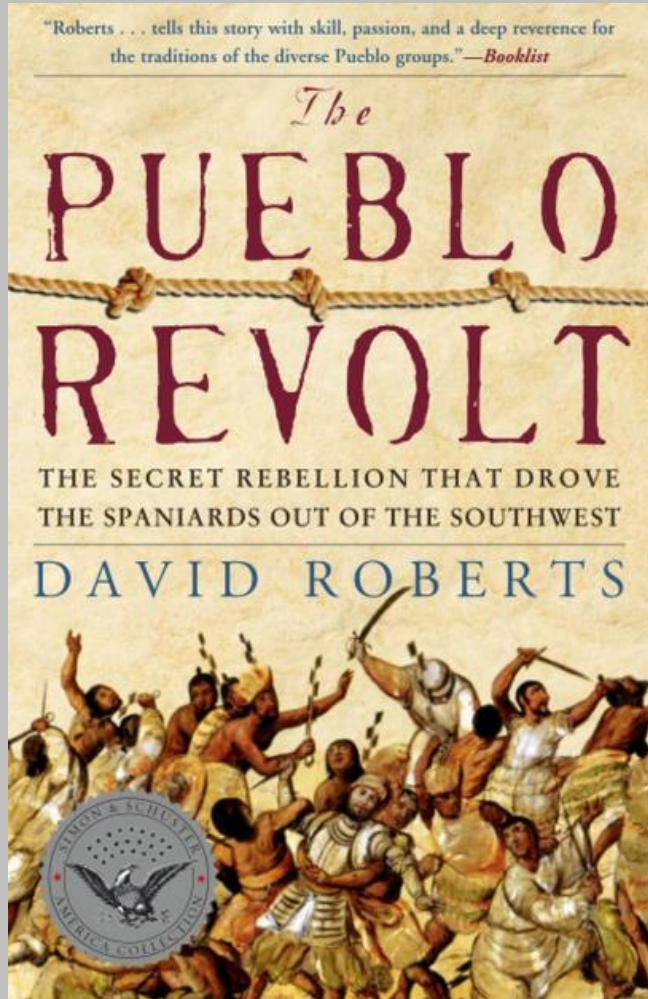


BY MARC SIMMONS









## Popé

Tewa Pueblo leader

**Popé**, (died 1692, San Juan Pueblo New Spain [now in [New Mexico](#), U.S.]), Tewa Pueblo who led an all-Indian [revolt](#) in 1680 against the Spanish invaders in what is now the southwestern [United States](#), driving them out of [Santa Fe](#) and temporarily restoring the old Pueblo way of life.

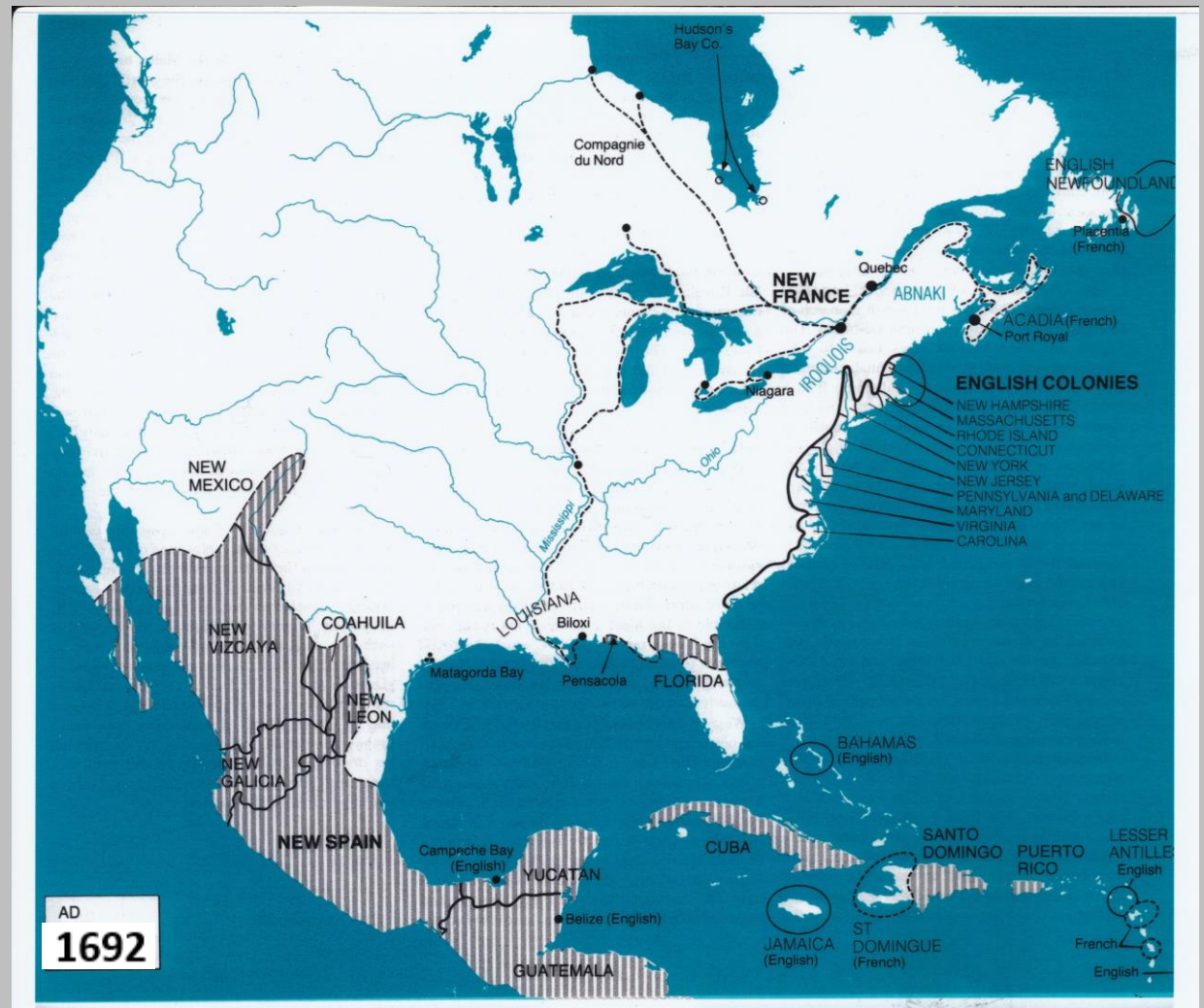
# Don Diego de Vargas

*The Peaceful Conquistador*



ROSEMARY BUCHANAN

*Illustrated by Rus Anderson*



**New Mexico Racial Breakdown of Population** [\[hide\]](#)

| Racial composition ↕                       | 1970 <sup>[153]</sup> ↕ | 1990 <sup>[153]</sup> ↕ | 2000 <sup>[154]</sup> ↕ | 2010 <sup>[155]</sup> ↕ | 2020 <sup>[156]</sup> ↕ |
|--|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| Hispanic or Latino                         | 37.4%                   | 38.2%                   | 42.1%                   | 46.3%                   | 47.7%                   |
| White (non-Hispanic)                       | 53.8%                   | 50.4%                   | 44.7%                   | 40.5%                   | 36.5%                   |
| Native                                     | 7.2%                    | 8.9%                    | 9.5%                    | 9.4%                    | 10.0%                   |
| Black                                      | 1.9%                    | 2.0%                    | 1.9%                    | 2.1%                    | 2.1%                    |
| Asian                                      | 0.2%                    | 0.9%                    | 1.1%                    | 1.4%                    | 1.8%                    |
| Native Hawaiian and other Pacific Islander | –                       | –                       | 0.1%                    | 0.1%                    | 0.1%                    |
| Other                                      | 0.6%                    | 12.6%                   | 17.0%                   | 15.0%                   | 15.0%                   |



**An equestrian statue of Juan de Oñate was placed outside the Northern Rio Grande National Heritage Center in Alcalde, New Mexico in 1994.**





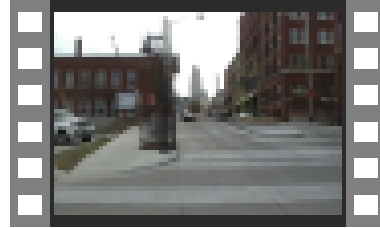
## Statues Of Conquistador Juan De Oñate Come Down As New Mexico Wrestles With History

July 13, 2020 - 2:26 PM ET



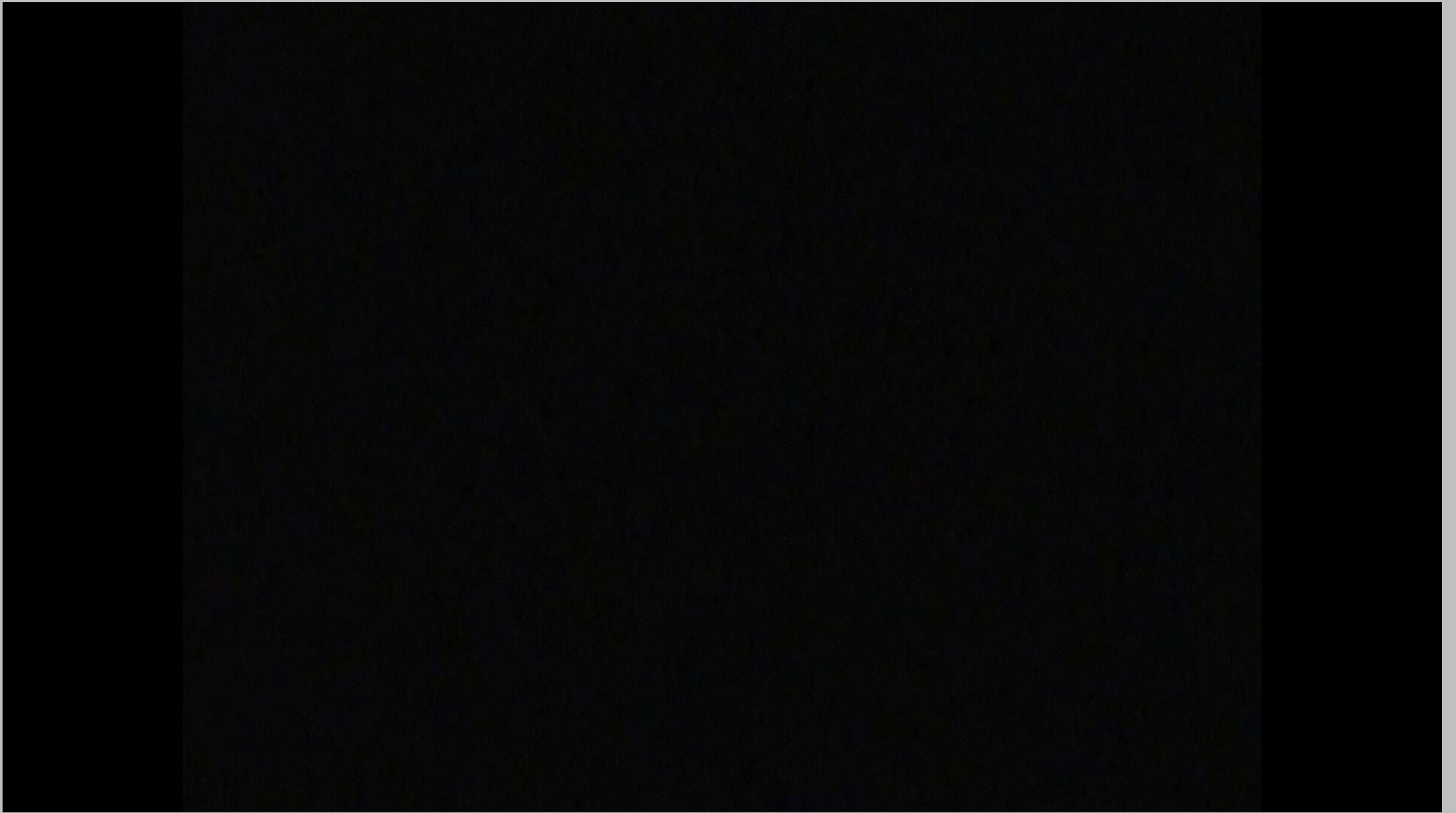
**#21285 Westport Landing**

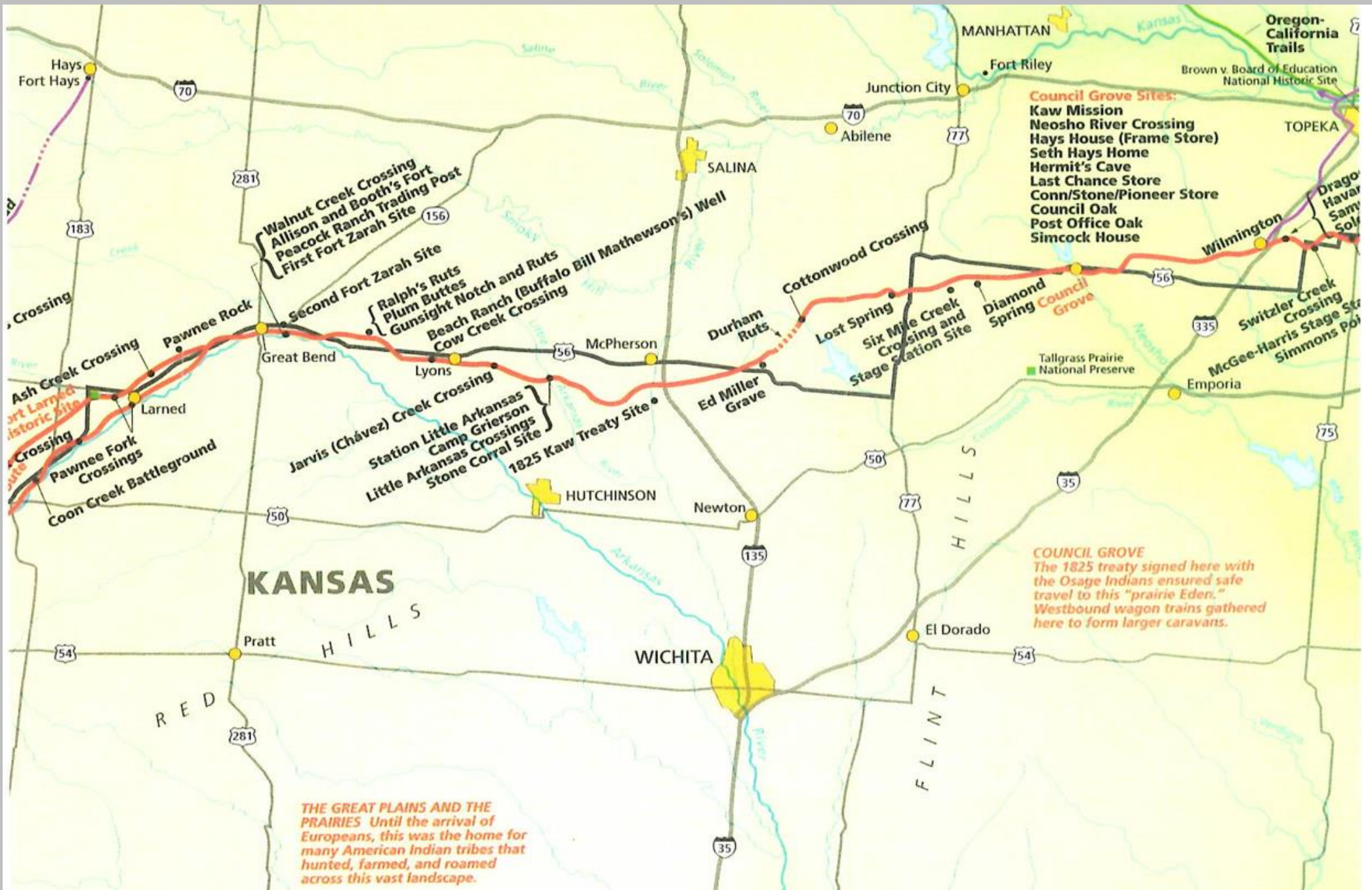
For several years this important Missouri River town, now a suburb of Kansas City, literally teemed with thousands of wagons, full of the hopes and dreams of people searching for a better life.



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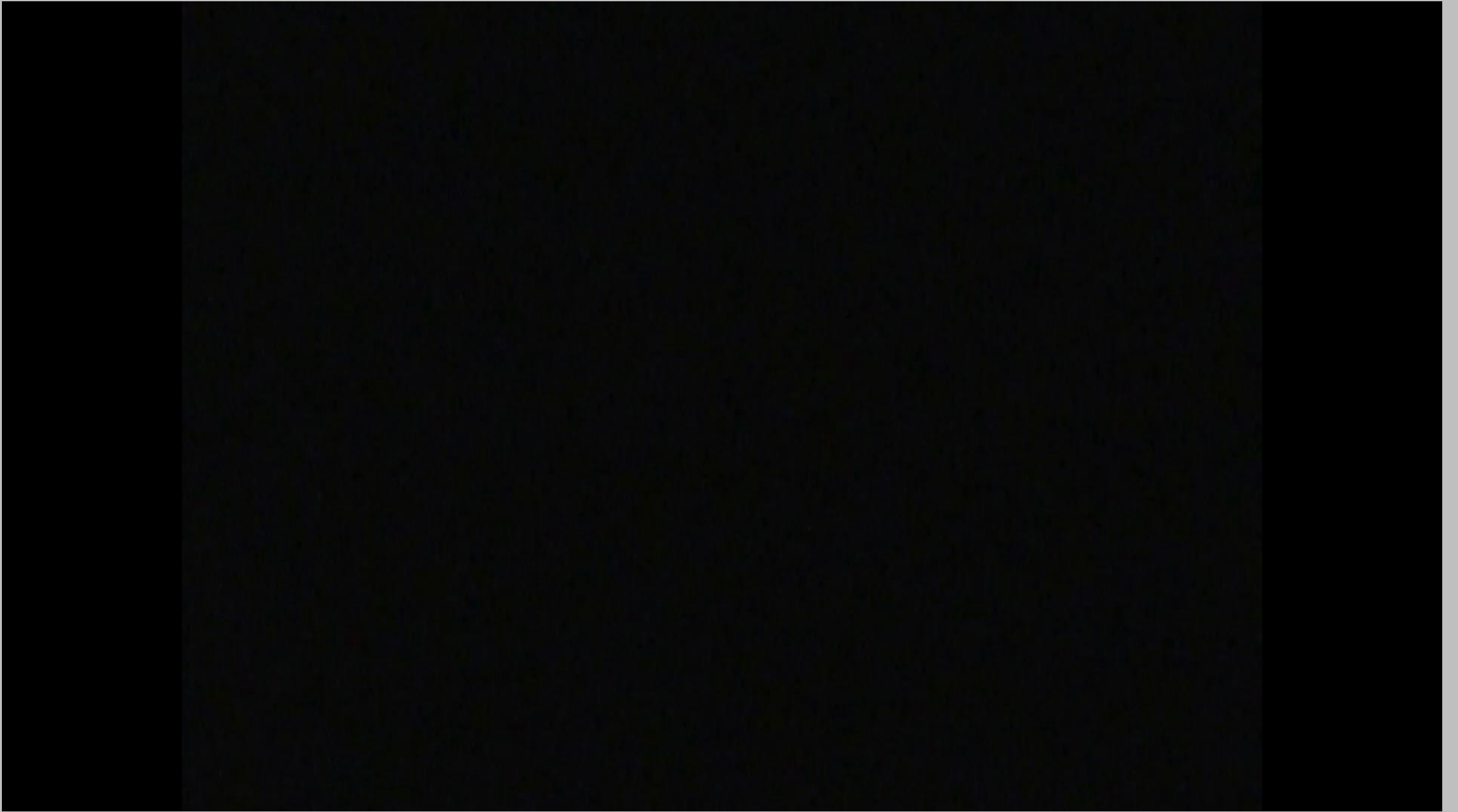








5 Council Grove





## Council Oak

*The remnants of the oak before you once witnessed a council between the Kaw and Osage Indians and representatives of the United States. The hunting grounds of the Kaw (Kansa) and Osage Indians were located here when Americans and Mexicans began hauling trade*

*goods over the Santa Fe Trail in 1821. Four years later, in response to US traders and merchants who eagerly sought trade with Mexicans, the US Congress authorized treaty negotiations between US commissioners and the leaders of the Kaw and Osage.*

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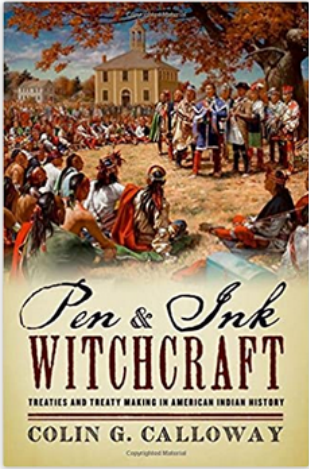
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Colin G. Calloway

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# Pen and Ink Witchcraft: Treaties and Treaty Making in American Indian History First Edition

by Colin G. Calloway (Author)

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Indian peoples made some four hundred treaties with the United States between the American Revolution and 1871, when Congress prohibited them. They signed nine treaties with the Confederacy, as well as countless others over the centuries with Spain, France, Britain, Mexico, the Republic of Texas, Canada, and even Russia, not to mention individual colonies and states. In retrospect, the treaties seem like well-ordered steps on the path of dispossession and empire. The reality was far more complicated.

In *Pen and Ink Witchcraft*, eminent Native American historian Colin G. Calloway narrates the history of diplomacy between North American Indians and their imperial adversaries, particularly the United States. Treaties were cultural encounters and human dramas, each with its cast of characters and conflicting agendas. Many treaties, he notes, involved not land, but trade, friendship, and the resolution of disputes. Far from all being one-sided, they were negotiated on the Indians' cultural and geographical terrain. When the Mohawks welcomed Dutch traders in the early 1600s, they sealed a treaty of friendship with a wampum belt with parallel rows of purple beads, representing the parties traveling side-by-side, as equals, on the same river. But the American republic increasingly turned treaty-making into a tool of encroachment on Indian territory. Calloway traces this process by focusing on the treaties of Fort Stanwix (1768), New Echota (1835), and Medicine Lodge (1867), in addition to such events as the Peace of Montreal in 1701 and the treaties of Fort Laramie (1851 and 1868). His analysis demonstrates that native leaders were hardly dupes. The records of negotiations, he writes, show that "Indians frequently matched their colonizing counterparts in diplomatic savvy and tried, literally, to hold their ground."

Each treaty has its own story, Calloway writes, but together they tell a rich and complicated tale of moments in American history when civilizations collided.

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1: **Pen and ink witchcraft : treaties and treaty making in American Indian history**

Available | History, Philosophy and Newspaper Library  
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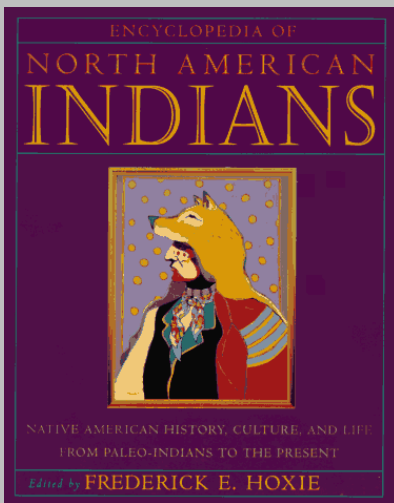
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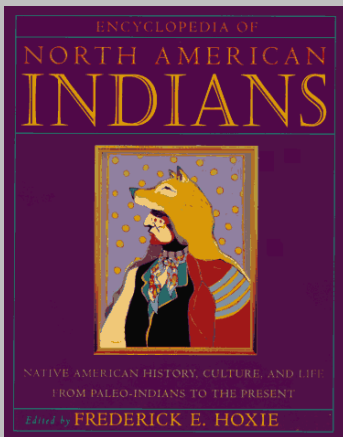


## TREATIES

Between 1789 and 1871, the United States and Indian tribes negotiated approximately eight hundred treaties. However, the Senate ratified fewer than four hundred. History illustrates that the Indian tribes believed that each treaty became effective upon the solemn exchange of rights and obligations during the negotiations with government officials rather than after the document was ratified by the U.S. Senate.



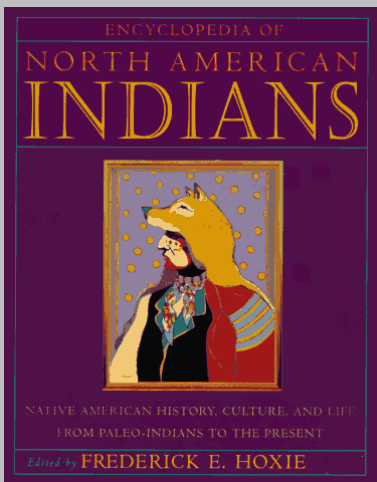
The Indian tribes generally complied with all eight hundred treaties. No tribe ever negotiated a treaty with the United States only to subsequently renege on the grounds that the tribe's lawmakers did not ratify it.



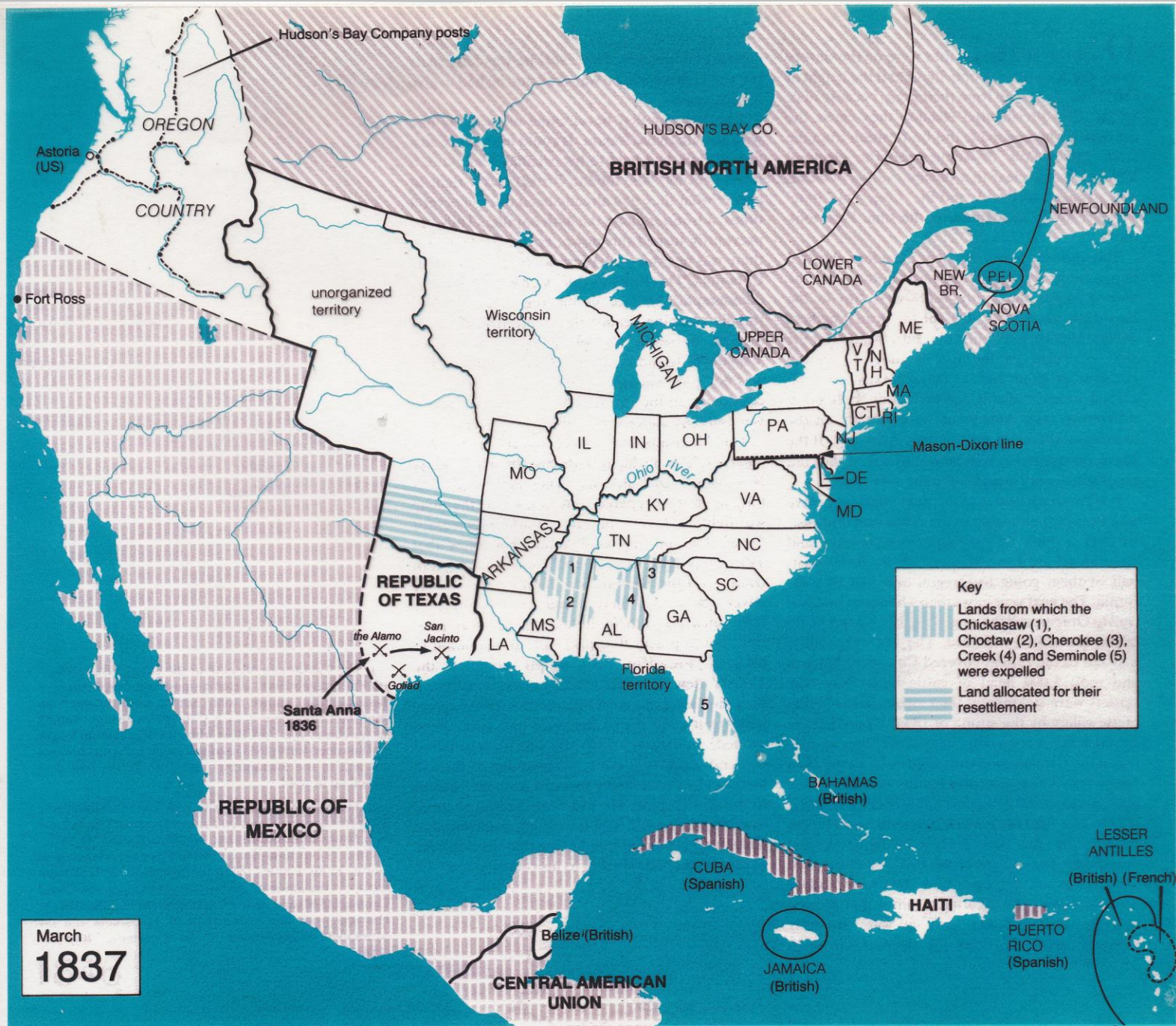
Later, as the United States grew and advanced, treaty negotiations indicated a shifting of bargaining positions, concluding in treaties not of mutual peace but of surrender imposed on militarily defeated tribes. The negotiations themselves were not always conducted in an ethically or morally defensible manner.



The unequal bargaining position of the parties in later negotiations resulted in some treaties being signed by only a part of the tribe without the whole tribe's authority or consent.



In some cases a significant portion of the tribe were absent, perhaps on a hunting party. Sometimes a recognized leader of the tribe was offered extra amenities, or drink, to persuade the leader to convince the tribe to negotiate. The result was that the more powerful United States, often acting in bad faith, became comfortable with breaking treaties it had signed.





The ethnic cleansing of the Cherokee nation by the U.S. Army, 1838. This painting, *The Trail of Tears*, was painted by Robert Lindneux in 1942. | Public Domain

## The “Permanent Indian Frontier”



—the Royal Proclamation of 1763



—the Permanent Indian Frontier of 1834

Twice in American history, governments drew a line beyond which land was reserved for Indians and no white settlement was allowed.

## The “Permanent Indian Frontier”

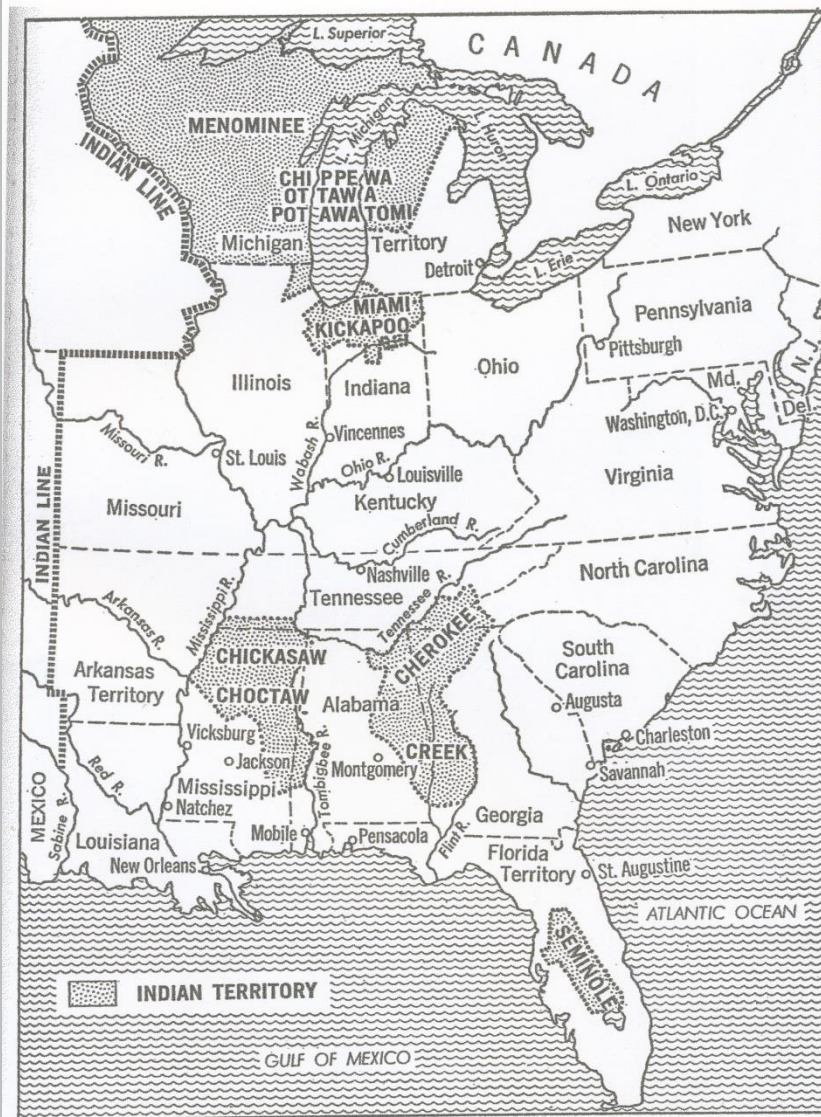


—the Royal Proclamation of 1763



—the Permanent Indian Frontier of 1834

In neither case was the line effective. Population growth meant that settler desire for new lands and better lives was unstoppable.



Shaded areas represent major Indian holdings east of the Mississippi not yet ceded to the United States, January 1, 1825. On January 27, 1825 President Monroe recommended to Congress implementation of the proposal of his Secretary of War, John C. Calhoun, that all Indians be required to move west beyond what was thereafter known as the Indian Line and that as an indispensable component of this new national policy, white settlement be forever prohibited west of that line.



## The Treaty of Chicago, 1833

[partial contents:]

ARTICLE 2d—In part consideration of the above cession it is hereby agreed, that the United States shall grant to the said United Nation of Indians to be held as other Indian lands are held which have lately been assigned to emigrating Indians, a tract of country west of the Mississippi river, to be assigned to them by the President of the United States—to be not less in quantity than five millions of acres, and to be located as follows....

ARTICLE 3d—And in further consideration of the above cession, it is agreed, that there shall be paid by the United States the sums of money hereinafter mentioned: to wit.

**One hundred thousand dollars to satisfy sundry individuals....**

**One hundred and fifty thousand dollars to satisfy the claims made against the said [Potawatomi, Chippewa and Ottawa] which they have here admitted to be justly due....**

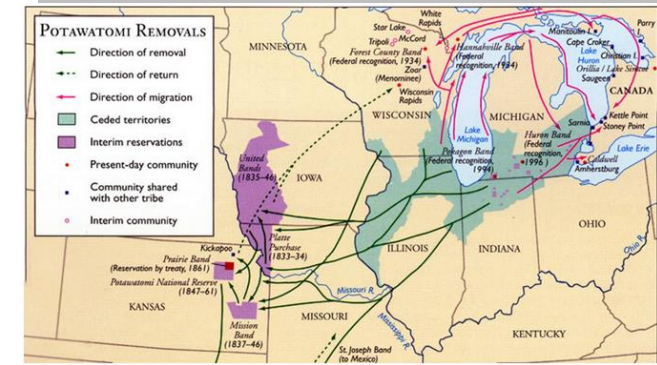
**One hundred thousand dollars to be paid in goods and provisions, a part to be delivered on the signing of this treaty and the residue during the ensuing year.**

**Two hundred and eighty thousand dollars to be paid in annuities of fourteen thousand dollars a year, for twenty years.**

**One hundred and fifty thousand dollars to be applied to the erection of mills, farm houses, Indian houses and blacksmith shops, to agricultural improvements, to the purchase of agricultural implements and stock, and for the support of such physicians, millers, farmers, blacksmiths and other mechanics, as the President of the United States shall think proper to appoint.**

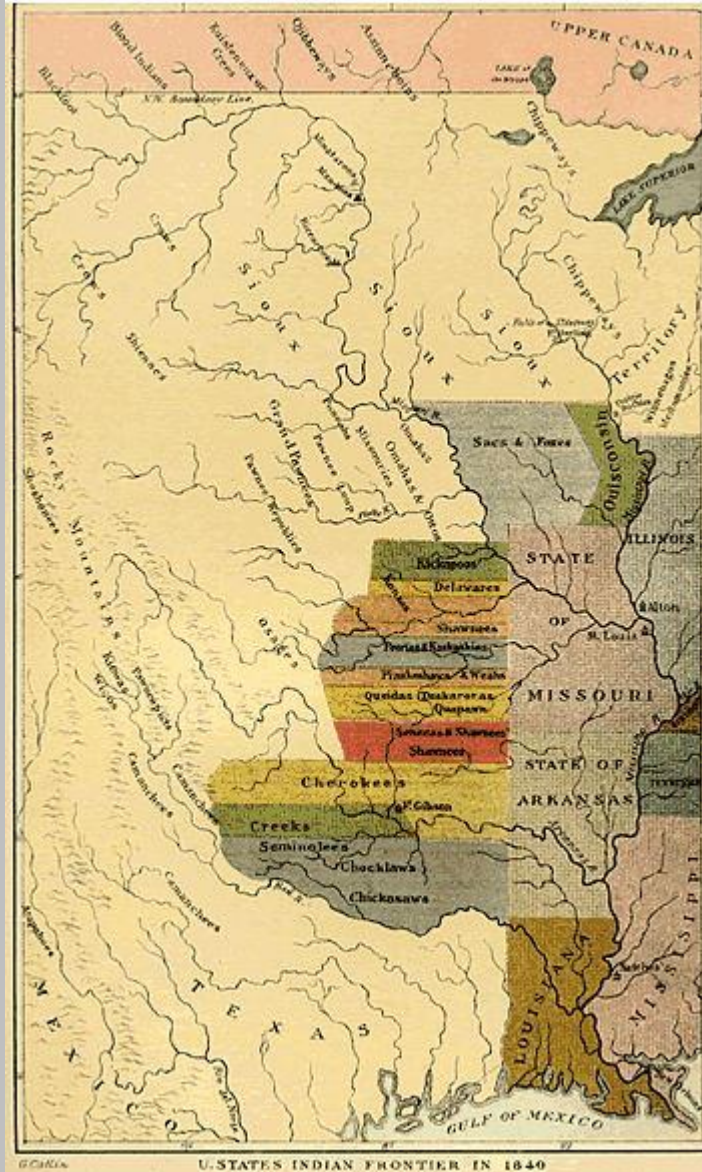
**Seventy thousand dollars for purposes of education and the encouragement of the domestic arts....**

Four hundred dollars a year to be paid to Billy Caldwell, and three hundred dollars a year, to be paid to Alexander Robinson, for life, in addition to the annuities already granted them....

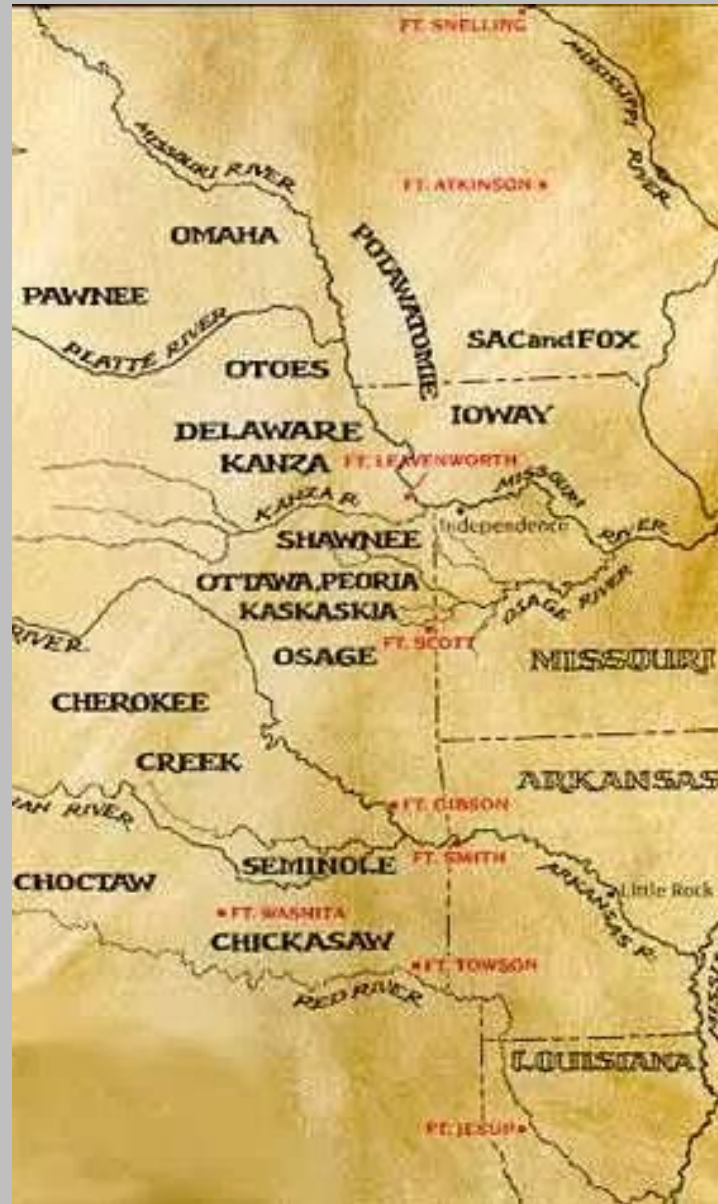


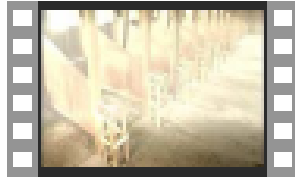
[ Population: Potawatomis c. 6,000; Chippewas and Ottawas, about as many each; total 18-20,000 ]

## The "Permanent Indian Frontier"



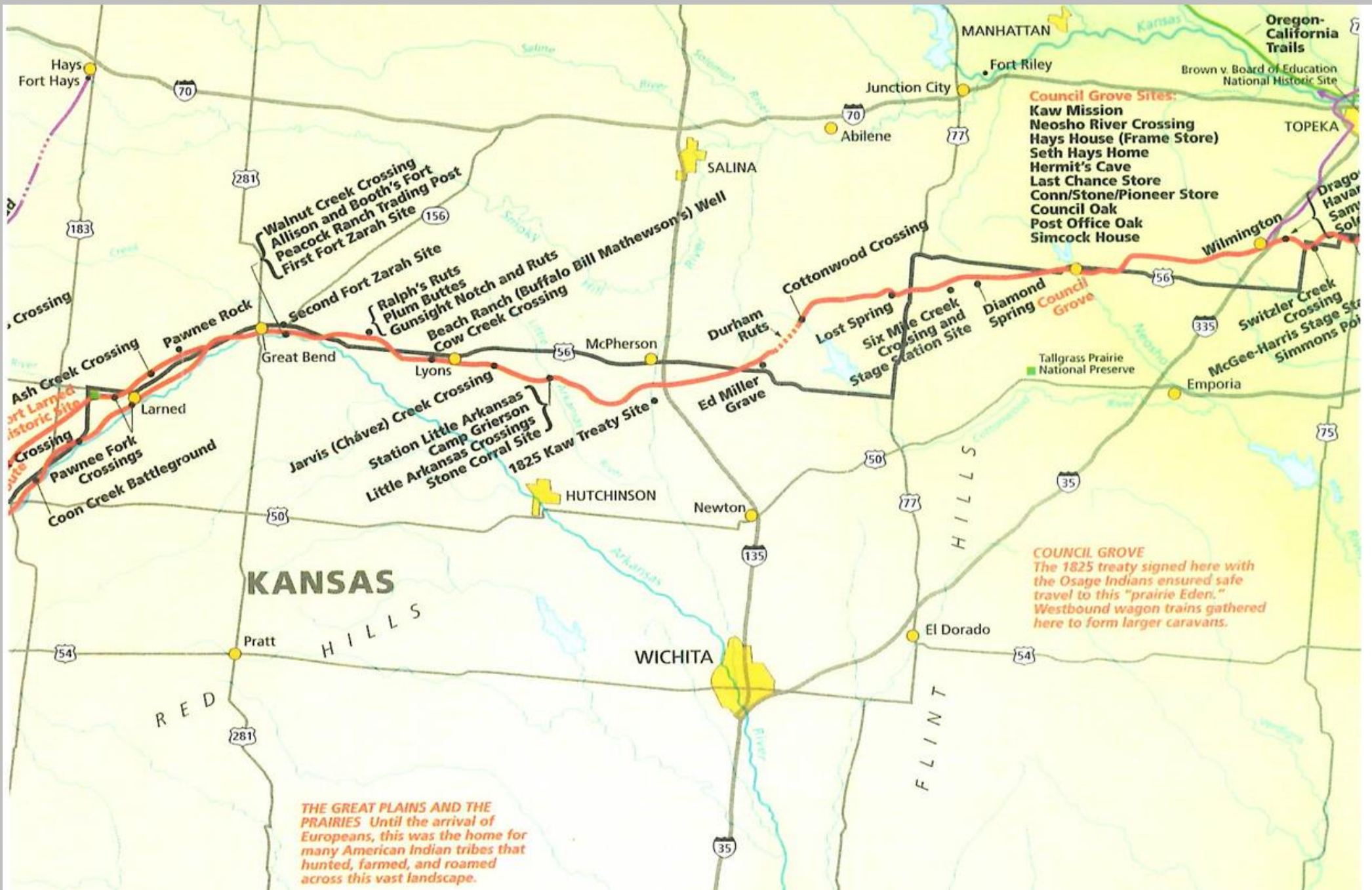
## The "Permanent Indian Frontier"





Permanent  
Indian Frontier,  
Fort-Scott-Movie







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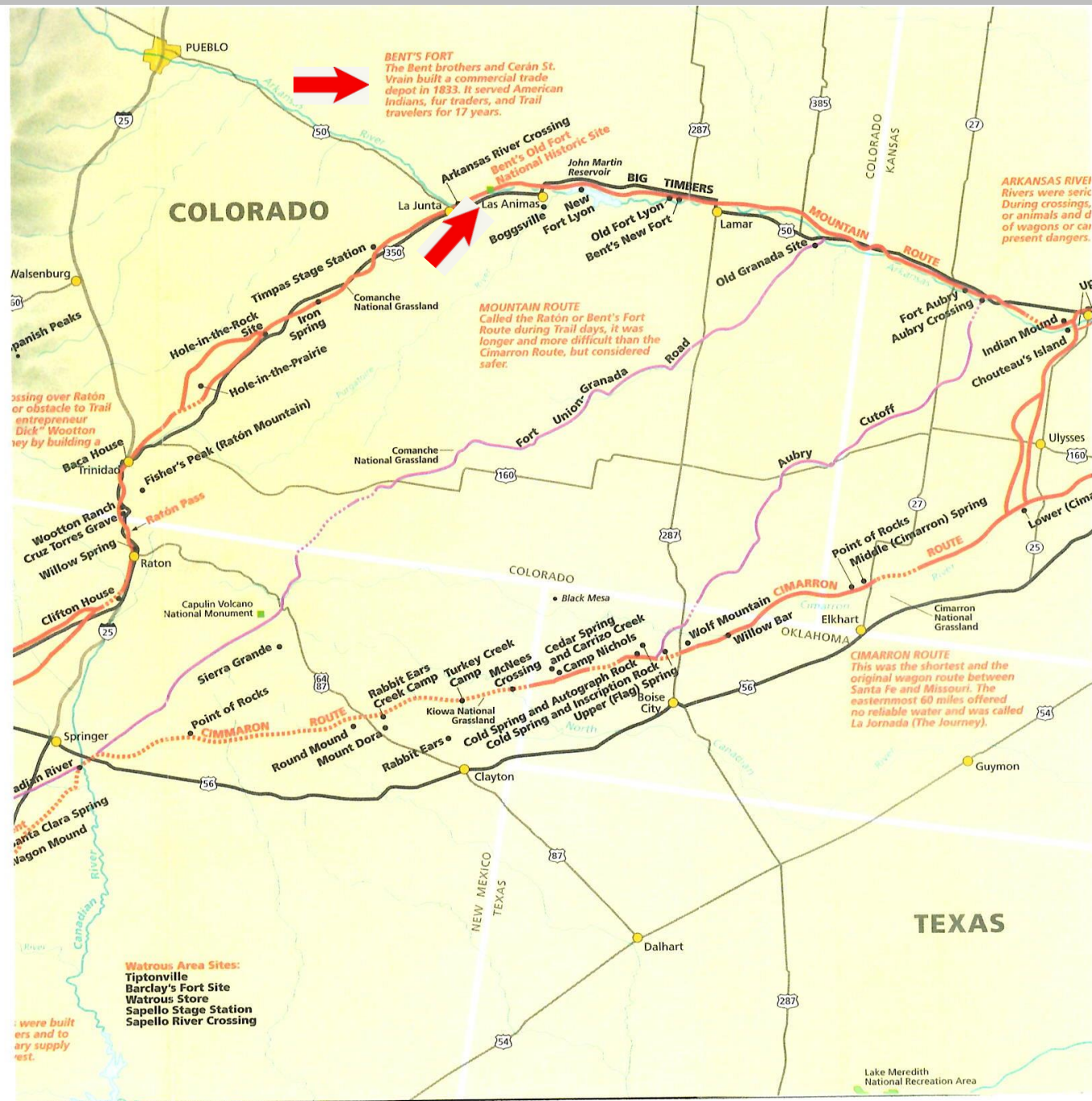






2 Lamar CO to  
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Standing Ground





Watrous Area Sites:  
Tiptonville  
Barclay's Fort Site  
Watrous Store  
Sapello Stage Station  
Sapello River Crossing

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Lake Meredith  
National Recreation Area



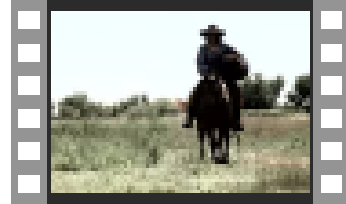
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—WILLIS READ, 1850



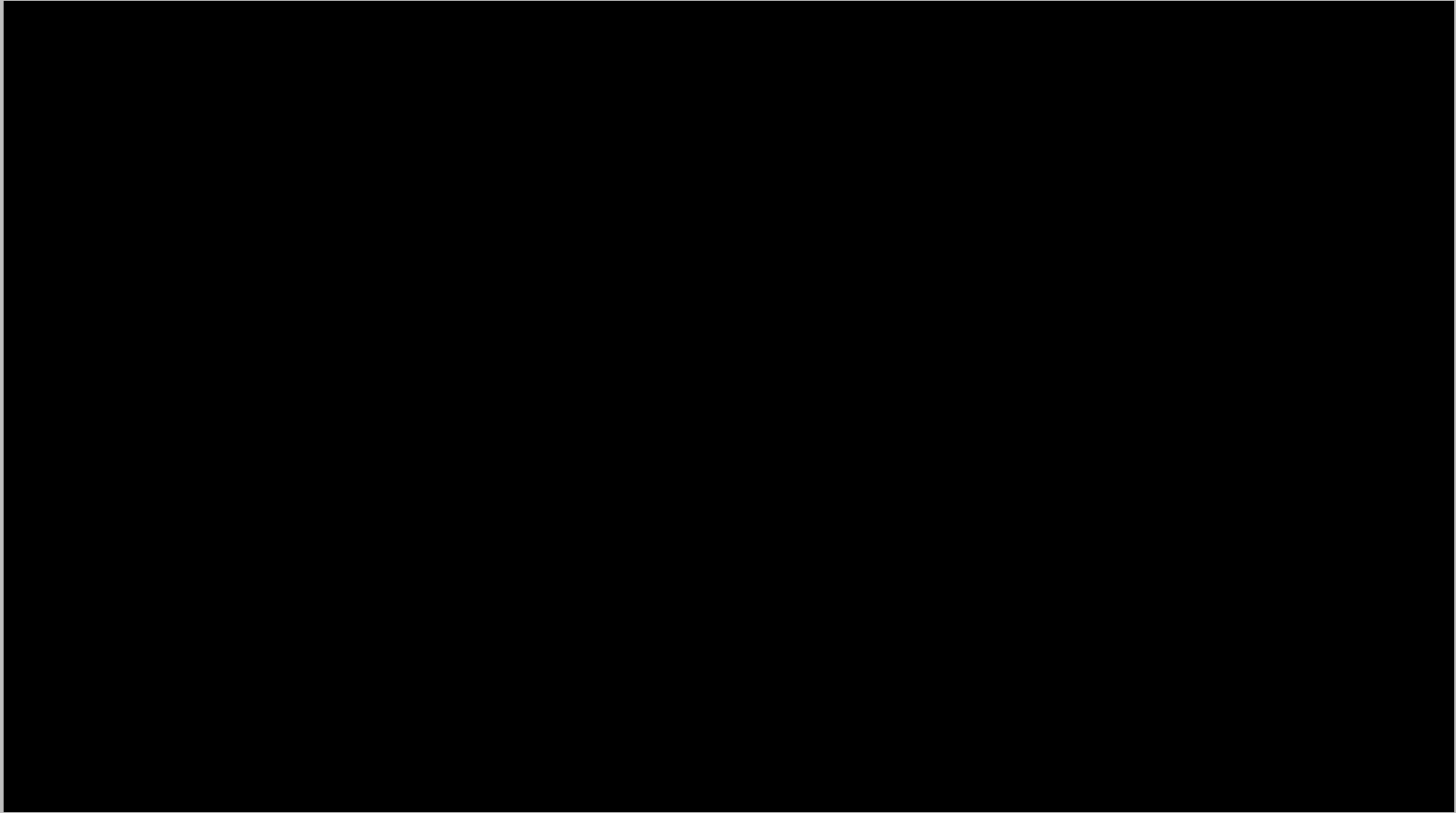
*"No one who has not commanded an expedition of this kind, where everything ahead is dim, uncertain, and unknown, except the dangers, can imagine the anxiety with which I start upon my journey."*  
—EDWARD F. BEALE, 1857

During the gold rush years Cherokee with gold-mining experience from their former homelands in Georgia helped blaze trails west from Arkansas and Oklahoma.

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Bent's Fort NPS  
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3 Bent's Old Fort

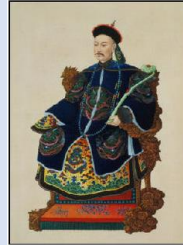




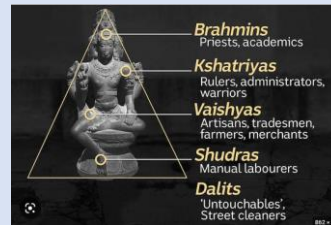
## Race and Racism in the Nineteenth Century

Throughout history, many peoples have believed that they were innately superior to all other groups. Some examples include—

—traditional Chinese arrogance about the superiority of their way of life to all others.



—the Hindu caste system with its rigid hierarchy ranging from elite Brahmins to casteless Dalits (untouchables).



—many tribal peoples in America and elsewhere had names for themselves meaning “the real, true or good people” and derogatory names for neighboring tribes and peoples. For example, the Comanches in particular were contemptuous of Mexicans, the victims of many of their raids and horse-stealing expeditions.

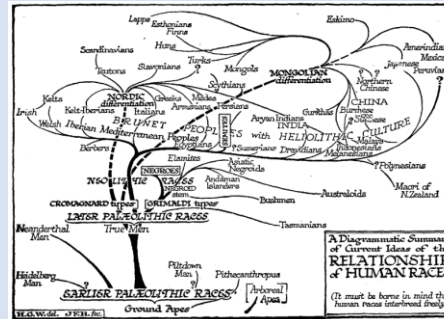
For “Western Civilization” in Europe and America, belief in racial superiority was at its height in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. This form of racism was of unique significance in world history for these reasons:

—By the early 19<sup>th</sup> century, Europeans had developed ways of thinking and organizing society that were uniquely efficient, more so than any other time or place in world history. The Agricultural, Industrial, Commercial and Military Revolutions were the result.

—This gave them the power to dominate the entire world in this age of colonial empires (Europe) and manifest destiny (USA).

—In the 19<sup>th</sup> century, biological theories (“survival of the fittest”) were applied to human societies and groups, leading to the idea that racial superiority was innate, inherited, and unchanging.

It was easy and satisfying to believe that racial superiority was the explanation for this situation. This became the “Golden Age of Racism” in western civilization.



That belief did not explain why Europeans had not been “superior” in those ways of life for many thousands of years before 1800, and why they lost that superiority in the decades after 1900.





Ali Rattansi

# RACISM

A Very Short Introduction

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