

Santa Fe Trail

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The Santa Fe Trail

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From the Mountain Route to the Cimarron Cutoff





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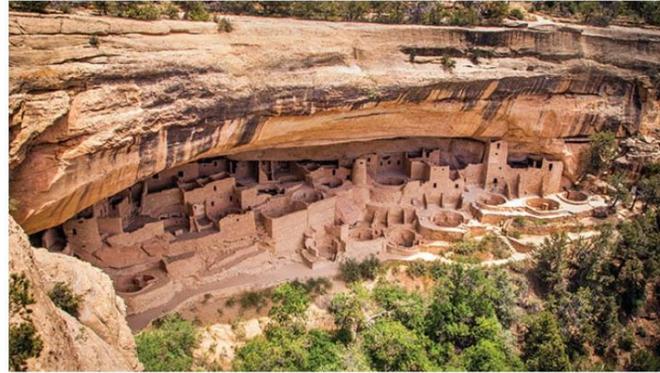


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New Mexico/Colorado/Arizona

Ancient Pueblos: Mesas, Monuments, Canyons and More

Program No. 11010ENG05

Delve into the history of the Ancestral Pueblos as you learn about prehistoric villages, explore the region's National Parks and visit important sites with a local expert.

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National Parks

Regional Studies

On the Road

Native American Studies

Best Value

Length

9 days

Rating (5)



Activity Level



Starts at

\$2,299

Single

Double

Prices displayed below are based on per person, double occupancy.

| DATES | PRICES | |
|-----------------------|----------|---------------|
| May 12 - May 20, 2023 | \$ 2,299 | Limited Space |
| May 26 - Jun 3, 2023 | \$ 2,299 | Limited Space |
| Sep 1 - Sep 9, 2023 | \$ 2,299 | Select Date |
| Sep 15 - Sep 23, 2023 | \$ 2,299 | Select Date |

National Trails System

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National Trails (previously named National Trails Intermountain Region) administers nine national historic trails and one historic highway that, combined, stretch for 25,000 miles across 24 states. [Partnering](#) is our passion! We work with a diversity of partners to protect, develop, and promote these special places.

Our staff of interdisciplinary experts assist community groups, private landowners, nonprofit organizations, tribes, and federal, state, county, and local agencies with site planning and design, on-the-ground trail mapping, educational opportunities, and identifying the resources.

Do you live near one of the historic routes listed below? This website offers tools and services to develop and promote your historic sites and segments. It also shares best practices in how to care for the national historic trails. [Contact](#) us about working together!

[California National Historic Trail](#)

[El Camino Real de Tierra Adentro National Historic Trail](#)

[El Camino Real de los Tejas National Historic Trail](#)

[Mormon Pioneer National Historic Trail](#)

[Pony Express National Historic Trail](#)

[Old Spanish National Historic Trail](#)

[Oregon National Historic Trail](#)

[Route 66 Corridor Preservation Program](#)

[Santa Fe National Historic Trail](#)

[Trail of Tears National Historic Trail](#)

NATIVE NEW MEXICO LAND OF ENCHANTMENT

Your Guide to New Mexico's Twenty-Two Tribes
and American Indian Events & Attractions



VISITOR ETIQUETTE

Attractions on tribal lands, especially those located along major highways, are usually intended for tourists, but Tribal communities, on the other hand, are home to living Native American cultures and people. When visiting a tribal community, behave as if you are a guest in someone's home and abide by the recommended visitor etiquette:

1. First, contact tribal offices or visitor centers to determine if the tribal community, its dances and events are open to the public. Please note that tribal offices and visitor centers are usually closed on Pueblo feast days.
2. Obey all posted signs in tribal communities. Inquire about rules on photography, sketching and recording first. These activities are likely prohibited. If allowed, fees and restrictions vary for each Pueblo and Tribe.
3. Cell phones - it is best to leave them in your vehicle when attending Pueblo events.
4. Direct visitor inquires to visitor centers and tribal offices, not private homes or unmarked buildings. Respect the residents of the tribal community you are visiting.
5. Remember that Pueblo Feast Days, dances and ceremonies are expressions of religious beliefs, not shows or performances. Applause after dances is not appropriate. Dances do not begin and end at precise times and should be observed with attention and respect. Actions such as pushing to the front of a crowd, talking loudly pointing for extended periods of time, blocking others' views and approaching dancers is inappropriate. Enter a Pueblo home as you would any other - by invitation only. It is courteous to accept an invitation to eat, but do not linger at the table, as your host will probably want to serve many guests throughout the day, thank your host after eating.
6. Drive slowly in tribal communities, watch for children and animals.
7. Obey all posted signs and refrain from entering off-limit areas. Never attempt to climb a ladder to enter a Kiva.
8. Be mindful of your children at all times.
9. Limit your questions about religion and culture, as some subject matter is not for public knowledge.
10. Do not disturb or remove plants, rocks, artifacts or animals.
11. For your own safety and to preserve the historic structures in tribal communities, please do not climb on any walls or other structures.
12. Do not bring pets, alcohol, drugs or firearms into tribal communities.
13. Help keep tribal lands clean and please don't litter. Please refuse in trash cans or take it with you.
14. Teepees may be used for religious purposes on the Apache reservations and the Navajo Nation they should not be approached by visitors, unless invited to do so.

A BRIEF HISTORICAL LOOK AT NATIVE NEW MEXICO...

The mystique of New Mexico's Native American tribes is extremely powerful. The unique languages, colorful dances, distinct arts and crafts, and cultural traditions handed down through the generations. They are intrinsic to what makes New Mexico- The Land of Enchantment. The spiritual roots that sustain the state's various tribes, connect them to the earth and sky, to the wind and water, to the sun and moon, and to their ancestors. Visitors are drawn to Native New Mexico.

Native American traditions affect many aspects of our modern New Mexico lifestyles. Perhaps the most obvious is the architectural style of the typical adobe pueblo homes, which is imitated statewide and often combined with other traditional and modern building styles.



NEW MEXICO'S FIRST PEOPLE

Archaeologists theorize that New Mexico American Indian groups began evolving from 12,000 to 30,000 years ago. During this span of time groups of prehistoric Indians wandered throughout what is now New Mexico and the Southwest, some possibly arriving from across the Bering Strait. Certain groups of these nomads developed farming skills and established some of the first agrarian communities, whose crops are still grown today on many of New Mexico's farmlands, including those on today's pueblos and reservations. The descendants of these early people today belong to as many as 22 distinct pueblos, tribes and nations. Each maintains separate, sovereign governments and they take great care to preserve ancient traditions and languages.

Native American spiritual leaders dispute the generalized archaeological theories of their evolution. Elders choose to teach young tribal members that their people evolved from the earth itself and the people

A BRIEF INTRODUCTION TO THE TRIBES OF NEW MEXICO

APACHE TRIBES

Since settling the Plains and Southwest around 850 A.D., Apache Indians live today on the Fort Apache and San Carlos reservations in Arizona and the Jicarilla and Mescalero reservations in New Mexico. The Apaches' reputation as fierce warriors began in the 1500s, when Spanish colonizers disrupted and forever altered tribal trading relationships, territorial boundaries, and access to buffalo. In the 1800s, the US government waged a war of extermination against the Apaches to facilitate settlement in the West. Apache chiefs such as Mangas, Conchise and Geronimo led the Apaches in legendary battles against the U.S., fighting even after the Southwest became an American territory.



The Mescalero Apache Tribe is located in the Sierra Blanca Mountains of southern New Mexico and was formally recognized by the US in 1874. Its membership consists of the original Mescalero Apache Tribe, as well as Lipan and Chiricahua Apaches who came to Mescalero in 1903 and 1912, respectively, after suffering hardships in wars with the US. The Jicarilla Apache Nation is located in the mountains of northern New Mexico, at the Colorado border. The Jicarilla historically traded and farmed alongside Taos and Picuris Pueblos, all of whom hunted buffalo and were influenced by the Plains Tribes.

NAVAJO NATION

The largest, most populous Native American Nation in the United States, the Navajo Nation is located in the Four Corners Area, covering northwest New Mexico, northeast Arizona and southeast Utah. Its capitol is Window Rock, Arizona, just across the New Mexico state line. Three other Navajo Bands in New Mexico are located away from the main reservation in the communities of Alamo, To'hajilee and Ramah. The Navajo Nation's population is over 298,000 (2000 Census) with 70,000 residing in New Mexico.



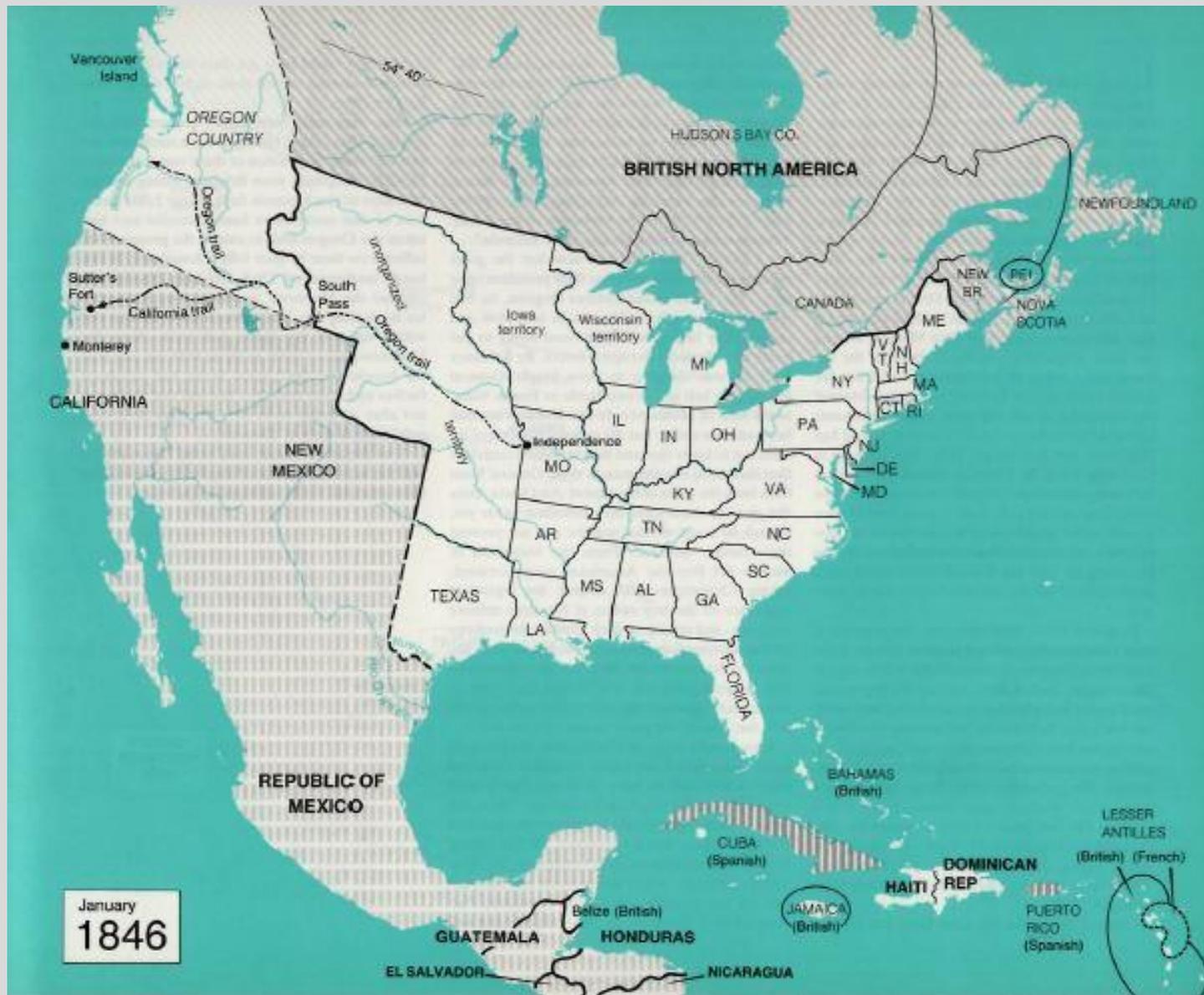
The Diné (Navajo- The People) have endured many hardships. During the infamous "Long Walk" of 1860, more than 8,000 Navajos were forcibly marched and incarcerated at Bosque Redondo near Ft. Sumner, NM by the U.S. Army.

The Navajo Nation is well known for its fine silversmithing, weaving and sand painting traditions featured in trading posts and reservation stores. The Navajo Nation hosts several fairs and rodeos, along with annual ceremonies and other events, which offer colorful expressions of traditional Navajo culture and contemporary life. In New Mexico, the Navajo Nation also offers fishing lakes, camping, hiking and other great outdoor activities.

PUEBLO INDIANS

Located primarily in central and northern New Mexico, most Pueblos are within one hour of Albuquerque or Santa Fe. The 19 Pueblos of New Mexico are the oldest tribal communities in the U.S., having descended from the ancestral Pueblo cultures that once inhabited Chaco Canyon, Mesa Verde and Bandelier. Modern-day Pueblo culture evolved largely along the fertile Rio Grande Valley where Pueblo people developed advanced agriculture and animal husbandry. Despite the loss of land to colonization by the Spanish, Mexican, and American governments, the Pueblo Indians remain on their original homelands to this day. Pueblo Indians are well known for their fine





The Hispanic population of New Mexico did not cross the border to enter the U.S.



...the border crossed them!

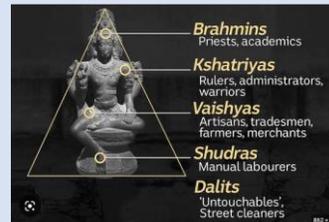
Race and Racism in the Nineteenth Century

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 19th and early 20th centuries. This form of racism was of unique significance in world history for these reasons:

—By the early 19th 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 19th 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.

Race and Culture

During the 1940s, Hitler gave racism a bad name. Since then, few have been willing to describe themselves with that term. But there's an alternative: "Cultural Arrogance!"

"Race" is a biological term. "Culture" is learned group behavior. "Ethnic" is a useful term because it combines the two without saying which is dominant.

People can assert that their culture/way of life is superior to all others. Traditional Chinese attitudes of superiority would fit this definition of cultural arrogance, and many people in today's world (especially on the political right) would also.

Racism and cultural arrogance are different, but the emotions, attitudes and behavior they produce are quite similar: "We're just better than everybody else!"

“Race” OR “Culture”

“Born that way”.... OR “You’ve got to be carefully taught....”

You've got to be taught before it's too late
Before you are six or seven or eight
To hate all the people your relatives hate
You've got to be carefully taught

—from “South Pacific” by Rodgers and Hammerstein

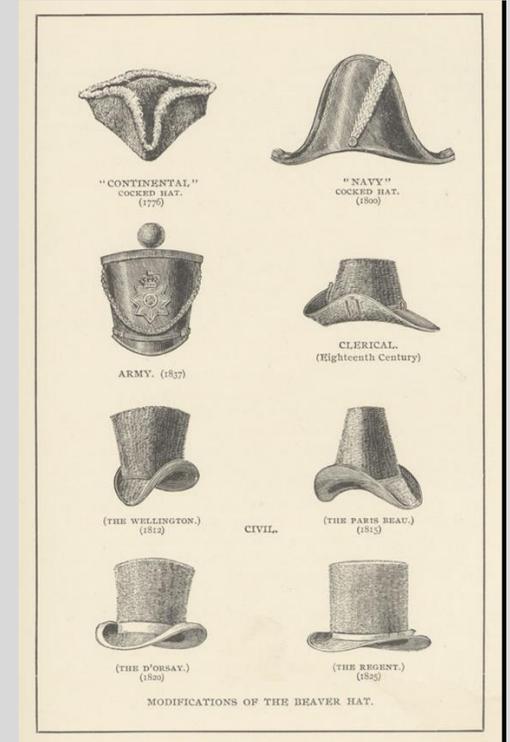
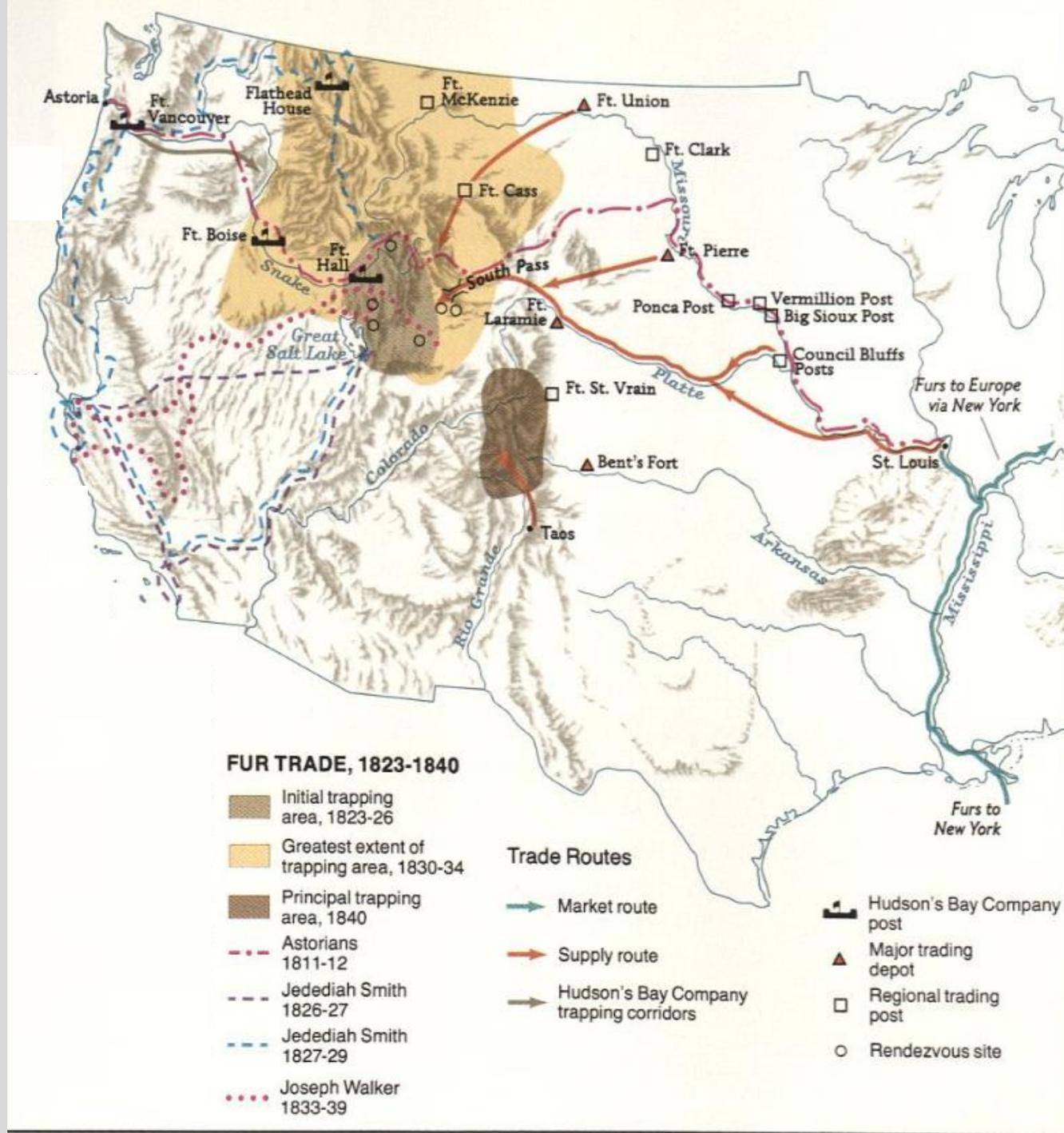


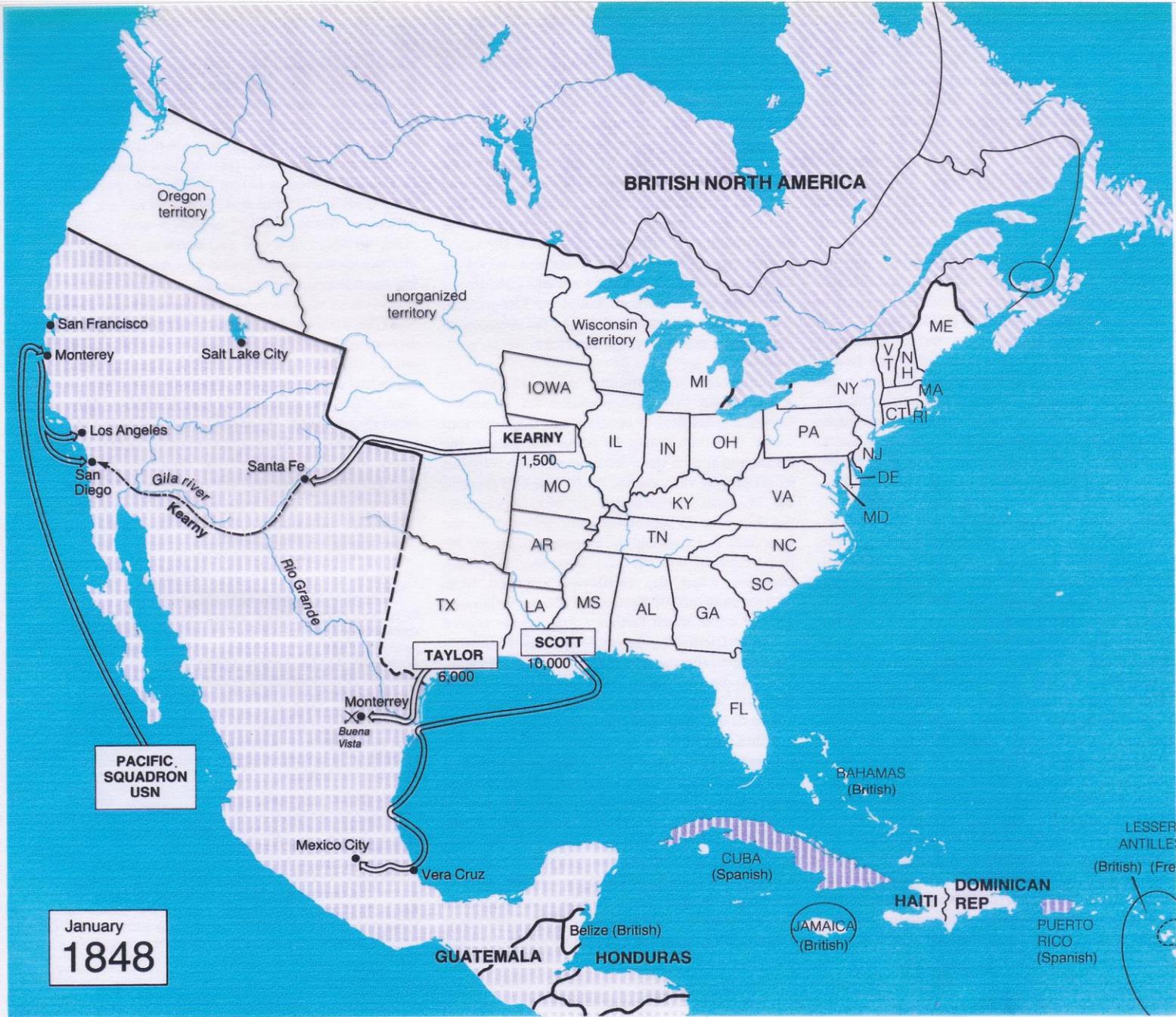
Ali Rattansi

RACISM

A Very Short Introduction

OXFORD





January
1848

PACIFIC
SQUADRON
USN

KEARNY
1,500

TAYLOR
6,000

SCOTT
10,000

BRITISH NORTH AMERICA

Oregon
territory

unorganized
territory

Wisconsin
territory

San Francisco

Monterey

Salt Lake City

Los Angeles

San Diego

Gila river

Kearny

Santa Fe

Rio Grande

TX

LA

MS

AL

GA

SC

FL

Monterrey

Buena Vista

Mexico City

GUATEMALA

HONDURAS

Belize (British)

CUBA (Spanish)

BAHAMAS (British)

JAMAICA (British)

HAITI

DOMINICAN REP

PUERTO RICO (Spanish)

LESSER ANTILLES (British) (Fre



"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

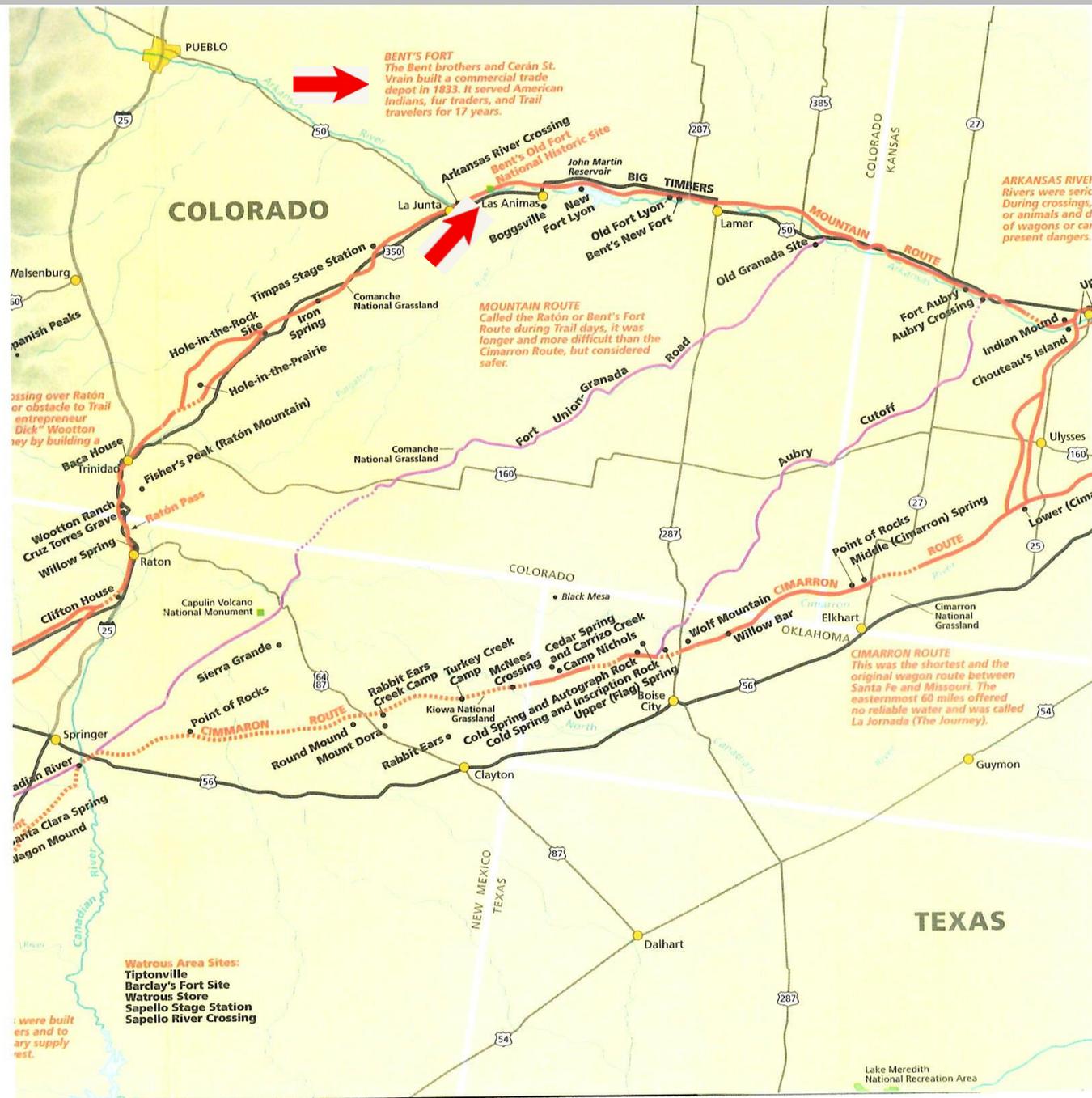


"No one who has not commanded an expedition of this kind, where everything ahead is dim, uncertain, and unknown, except the dangers, can imagine the anxiety with which I start upon my journey."
—EDWARD F. BEALE, 1857

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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Lake Meredith
National Recreation Area



3 Bent's Old Fort



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4 Comanche
Grasslands to
Trinidad CO



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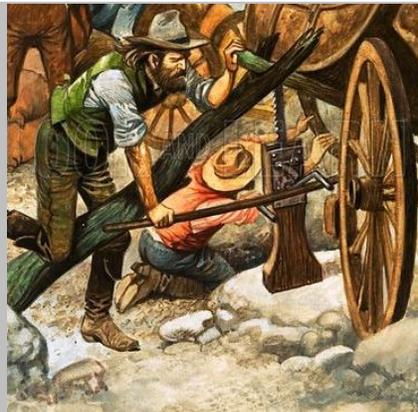
5 The Raton Pass
to Cimarron NM



*“Friday 14th. Camp No.8 It is surrounded by the most magnificent scenery. On all sides are stupendous mountains, forming an entire beast-work to our little camp below. To the south is what might be considered the “pinnacle” of the mountains, a great rock towering above everything else around. This, *mi alma*, calls the “wagon mound” from its resemblance to one of the same kind on the old road to Santa Fe and which derives its name from its resemblance to the top of a covered wagon.”*



We have been rather unfortunate today—a wagon was turned over this morning, and the bed and bows so much broken as to cause a delay of some hours to repair it sufficiently to travel on. “The Raton” is not the best place to keep such articles new; almost every fifty or an hundred yards there are large stones, or steep little hillocks, just the things to bounce a wagon wheels’ up, unless there is the most careful driving.





And as for myself, I have been walking till I am covered with dust till instead of being black any longer, I am brown changing back to white again. If exercise will do me any good I must surely be benefited now. Many a one of these long hills do I walk up and down, beside rambling through the bushes, along the banks of the little streams &c. in search of "what I can find." Some times this is a curious little pebble, a shell, a new flower, or the quill of a strange bird.



Saturday 15. Camp No. 9. Still in the Raton, traveling on at the rate of half mile an hour, with the road growing worse and worse. I have scarcely ventured in the carriage this morning; but have "climed the hills" not on my own feet as I did yesterday, but on the back of *my caballo* [my horse]. Horse back exercise is my delight, and of the riding today I shall not complain, though the sun was very warm.

Worse and worse the road! They are even taking the mules from the carriages this P. M. and a half dozen men by bodily exertions are pulling them down the hills. And it takes a dozen men to steady a wagon with all its wheels locked—and for one who is some distance off to hear the crash it makes over the stones, is truly alarming. Till I rode ahead and understood the business, I supposed that every wagon had fallen over a precipice. We came to camp about half an hour after dusk, having accomplished the great travel of *six or eight hundred yards during the day.*



Sunday 16th In our great travel of yesterday, more than one wagon became lame beside the breaking of the *catrin* [*carreton*—little carriage] tongue—this morning we must lay by to repair those evils.



“Friday 28th. This has been rather a more agreeable day than yesterday, though we met with a little accident this morning. At the little creek the other side of San Miguel the carriage tongue broke entirely out, and we were in rather a critical situation as to traveling, till Lieu. Warner came up with his wagons, and we got two carpenters he had with him to make a new tongue. This required two hours time...”

Wednesday 28th. A little Mexican boy of nine or ten years came this morning to *mi alma* to buy him. His story though affecting is soon told.—Three years since the Apache Indians beside depredations to other families, murdered his father (his mother was then dead) and carried him off prisoner. After three years of hard servitude among them, the little fellow ran off and found his way to the house of an old Mexican, who resides here on the bank of the River in a lone hut the picture of misery. Here this boy has been for two months under the fostering care of the old *compadre* [godfather], but growing weary of this life, which was not better than that with the Indians, he now wishes to be bought with *the sum of \$7.00* which he owes the old man for his protection. Tomorrow the money is to be paid & hence forth Francisco is our servant.



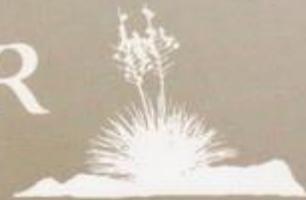
6 Springer NM
Museum



The Cimarron
Cutoff



MURDER
on the
SANTA FE TRAIL
An International Incident, 1843



MARC SIMMONS