

THE GRAND! ADVENTURE!

EL CAMINO REAL DE TIERRA ADENTRO

The Royal Road from Mexico City to Santa Fe

Submitted to:
New Mexico Department of Cultural Affairs
Historic Preservation Division
228 E. Palace Ave.
Santa Fe, NM 87501

Submitted by:
Carol J. Ellick
SRI Foundation
333 Rio Rancho Dr. NE, Suite 103
Rio Rancho, NM 87124
USA

September 2003

THE GRAND ADVENTURE!

Welcome Travelers

Welcome to the grand adventure! Lessons on El Camino Real de Tierra Adentro will lead all involved in a traveling experience unlike any other. The four lessons take the traveler from the present to the past and from Mexico City to Santa Fe. Travel through time on highways, back roads, and trails. Discover what was bought, sold, and traded. Learn how a time of exploration shaped our lives today.

Project Goals

The principal goal of this project was to create a set of four lessons relating to the history of travel and trade on El Camino Real de Tierra Adentro, the 1,550-mile road that linked Mexico City to Santa Fe during Spanish colonial and later times. The lessons have been designed to be used in both New Mexico and Mexico, in English-only, English-as-a-second-language, bilingual, and Spanish-only classrooms.

Much has been written about El Camino Real, a rugged, often dangerous trail that served for almost three centuries as the major trade route north from Mexico City. Documentary sources that we have used in preparing the lessons include journals, maps, official and informal lists of items carried on the road, and descriptions of events that took place along the way. The journals are an especially interesting source and include private diaries, official military accounts, and the observations of professional merchants.

Most of the people traveling El Camino Real were men, and it is primarily from their accounts that we know the history of the road. But other perspectives are also represented, and there are other histories to be told. A secondary goal of these lessons is to introduce students to the idea that history often extends beyond what a textbook might provide, and that alternative perspectives on events and people sometimes exist side-by-side with the conventional understanding. Where possible, these alternative perspectives have been incorporated into the background materials and activities.

Using These Lessons

The lessons in this unit relate to New Mexico history, U.S. history, and world history. They can be used as stand-alone activities, or to supplement traditional classroom texts and existing units. Each lesson is tied to a set of concepts and can be used by itself, in relation to other topics, or as part of a larger unit on El Camino Real. A minimum of additional materials are required, and all are either inexpensive or already available in the classroom. The goal is to make these lessons as flexible and easy to use as possible.

Relation to Project Archaeology Materials

The lessons included in this unit relate to many of the lessons in both *Intrigue of the Past: A Teacher's Activity Guide for Fourth through Seventh Grades* and *Discovering Archaeology in New Mexico*. *Intrigue of the Past* contains 28 lessons relating to archaeology and archaeological ethics. *Discovering Archaeology in New Mexico* contains essays covering 12,000 years of cultural history, written at the fifth-grade level. El Camino Real is only superficially covered in the latter text. The essays presented here are specific to the topic, and the activities relate directly to it.

Relation to Educational Standards

For a lesson to be useful in a classroom, it must relate to state educational standards and benchmarks. The subjects covered in each of the lessons presented here have been correlated with the New Mexico Content Standards and Benchmarks for grades 5–8. Learning objectives are also linked to Bloom's Taxonomy of Educational Objectives. The student reading material supplied with this unit has been correlated to the Edward Fry Readability Graph. The graph offers a determination of approximate grade level for the materials based on the number of sentences per 100 words and the number of syllables per

100 words. All student materials fall between fifth- and seventh-grade reading levels.

Initiating the Unit and Evaluating Student Progress

Students should begin the unit by creating a journal. Journals were kept by only a small portion of the people who traveled El Camino Real, but some of what we know about the road comes from the variety of perspectives from which these diaries were written. As part of the unit, students will write down the day's events, including their own observations and thoughts. They are responsible for organizing the information that they gather and for the progress of their own learning. For the teacher, the journal will serve as a portfolio of each student's work and a tool for evaluating the student's progress. Prior to the first lesson, each student should be provided with the materials necessary to create their own journal. This process may be as basic as providing students with construction paper and lined writing paper or something more intricate such as designing cloth-covered journals. The journaling process introduces students to the basics of observing and recording, processes that are essential to historical archaeology, the documentation of the past, and to understanding how historical accounts become "history."

Sponsorship

This project was sponsored by a grant from the New Mexico Office of the Bureau of Land Management, administered by the New Mexico Department of Cultural Affairs, Historic Preservation Division. All materials may be copied for classroom use. For all other uses, please contact the author for permission.

Acknowledgments

The greatest thanks go to Glenna Dean, New Mexico Department of Cultural Affairs, Historic Preservation Division, and Stephen Fosberg, New Mexico Bureau of Land Management, for sponsoring this project. They are to be commended again for their continued support for the development of archaeological and historical education materials. Scott O' Mack, Statistical Research, Inc., conducted background research and wrote the teachers' background section on which all materials are based. Thanks to those who granted permissions for the use of photos and images, and to Chris Dore, Statistical Research, Inc. for creating the student worksheet maps from actual satellite images. Several colleagues read the manuscript and offered helpful suggestions. Thanks to Joe Watkins, Department of Anthropology, University of New Mexico, and to Terry Klein and Lynne Sebastian, SRI Foundation, for their assistance and enthusiastic support. June-el Piper did a superb editing job. Thanks to Sherry Fletcher, Truth or Consequences Public Schools, for reviewing the materials from the perspective of an educator and an administrator. Carole Nagengast, Department of Anthropology, University of New Mexico assisted by locating a translator in Mexico. Thanks to Aurora Muñoz, Mexico City, Mexico for translating the unit into Spanish, thereby expanding its usability. And lastly, thanks to you, the teachers who use these lessons in your classrooms. Through your efforts, your students receive a unique view into the past.

Table of Contents

Lesson 1: Blazing the Trail. Chronology: Cause and Effect	1
Travel along the Camino Real	
Let the Adventure Begin!	4
Spanish Colonial Period (1600–1821)	4
Mexican Period (1821–1848)	5
U.S. Period (1848–present)	6
Camino Real de Tierra Adentro Events	7
Teacher’s Key	9
Coronado's Report to the King of Spain Sent from Tiguex on October 20, 1541	10
Lesson 2: Travel through Time on El Camino Real de Tierra Adentro	13
Travel along the Camino Real: The Places	16
Lesson 3: What to Take, What to Trade?	19
Letter 1: Juan de Oñate:	21
Letter 2: Señor Baca:	22
Letter 3: Mayordomo:	23
Letter 4: Mr. Baca:	24
Lesson 4: Family Stories. Those Who Arrived, Those Who Stayed	25
A Colonial Family: Don Fernando Durán y Chavez	28
Families of the Sixteenth and Seventeenth Century (1598–1693)	29
Appendix A: Teachers’ Background Information <i>by Scott O’Mack</i>	
Appendix B: Map Worksheets, Maps, Photos, and Illustrations	
Appendix C: Resources and References	
Appendix D: Sample Rubric	
Appendix E: Correlation to New Mexico Content Standards and Benchmarks	

Lesson 1

BLAZING THE TRAIL

Chronology: Cause and Effect

Subjects: Social studies (history, geography, government and civics), language arts
New Mexico Standards and Benchmarks: See Appendix E
Skills: Knowledge, comprehension, application, analysis
Duration: Making journals–1 class period; Map work–1 class period; Chronology work–2 class periods; Journal writing–1 class period
Instructional Groupings: individual and small group

Objectives:

Students will gain an understanding of the historical events that led to the founding of New Mexico. To accomplish this objective, students will read and research information on historical events relating to El Camino Real Tierra Adentro. They will organize information on a chart. Using their findings, they will determine some of the possible causes and effects of those events, discuss and summarize their findings.

Materials:

Provided in kit: Teacher’s background information, essay for students, maps, cause-and-effect worksheet; Coronado’s letter

Other: World map and or globe, maps of Mexico and New Mexico; pencils, pens, highlighter markers; journals

Key events, concepts, and vocabulary:

Anglo-American	eighteenth century	profit
blazed	El Camino Real de Tierra Adentro	province
caravans	expedition	pueblo
colonization	Franciscan friars	Pueblo Revolt
commerce	merchants	saturation
conquest	Mexican-American War	thirty-fourth parallel
convert	New Spain	thoroughfare

Background:

Teachers’ background “Travel along the Camino Real: Chronology” section, pages 31–34. The information is essentially the same as in the students’ essay in this lesson, but with additional detail.

Setting the Stage:

In preparation for the lesson, students should create their journals. Ask students if anyone keeps a journal. Even day planners and calendars are journals of a sort. Journals are kept for personal and professional reasons. Some people keep journals that track daily events and happenings. Artists keep journals that contain drawings, concepts, and ideas. Some people use a journal as a place to write personal items and thoughts. Discuss the reasons for keeping a personal diary or journal. In designing the

layout, the first few pages of the journal should be set up for the front matter—title page and the table of contents. The title page should include the title (something relating to traveling on El Camino Real de Tierra Adentro); the student’s name, and the start date of the trip. The end date will be filled in upon completion of the unit. Two to four pages should be left blank for the table of contents. The table of contents will be filled in as students complete their work. Students may wish to keep a page toward the front of their journal for creating a map of the trail. Journals should have the flexibility of adding pages as maps and worksheets are completed.

Begin this lesson with an exploration of a globe or world map. Have students locate Madrid, Spain; Mexico City, Mexico; and Santa Fe, New Mexico. The maps provided with this unit will also be helpful in orienting students to distances and places at this time.

Procedure:

After introducing students to the geographic relationship of Spain, Mexico, and New Mexico, distribute the essay for students. Have students underline important dates and events with a highlighter marker or with a pen or pencil. They should also use the marker to highlight the information suggesting the **causes** for the event and the **effects** of the event. If students have access to three colors, one can be used for the dates, a second color can be used for highlighting causes, and a third can be used for the effects. Students should read the essay individually, and then work together in groups. You may want to post a list of words and terms and their definitions for the entire class, and have students maintain a list in their journals.

Divide the class into groups of 4–6 students. Distribute one Chronology Worksheet per student. Each student in the group records their findings as well as that of other members of the group. Students should work together to check their work against key words and new vocabulary have been **bolded** in the text and also check that all of the dates and events. Beginning with the introductory paragraph, students should list dates and events in chronological order in their journals and on the worksheet. After all of the dates and events have been listed, students should look for information relating to the cause for each event, and discuss why it may have come about. Next they should look at the effect of the event—what changes occurred historically. An extension of this task would be to consider how subsequent events might have been different if the prior event never took place. For example, what might the consequences have been if, after the Mexican-American War, Mexico retained the territory that is now New Mexico?

Journal: The Journal Entry, “The Letter Home”:

A creative writing exercise is included at this point. This activity is included after the research phase of each lesson. For this activity, students should pick an event connected with the Camino Real. Using maps and the information provided in the essay or through minimal research, they should examine where the event took place. They then select the identity of an individual connected with the event, for example, a friar, soldier, trader, or colonist. Based on the information they have collected, students write their first letter back to Spain. The letter may be directed to a family member or perhaps the King of Spain. An example of a letter sent by Coronado to the King of Spain is attached (see <http://www.pbs.org/weta/thewest/resources/archives/one/corona9.htm>).

Closure:

Discuss as a class the events, and the causes and effects of events relating to the Camino Real and the colonization of New Mexico. Also discuss who was in Mexico and New Mexico before the Spanish. How did the events related to the establishment of the Camino Real and colonization affect their lives? List some possible scenarios, for example if another country had colonized the area instead of Spain.

Evaluation:

Evaluation for this lesson is based on independent reading of the essay, identifying key information,

working cooperatively with other students on key information and the completion of the worksheet, writing a letter, journal entries, and participating in class discussions.

A rubric has been designed for the evaluation of the student journals. If desired, it can be adapted for the evaluation of each product in each lesson in this unit (Appendix D).

Link to Project Archaeology Lessons:

*Intrigue of the Past: A Teacher's Activity Guide for Fourth through Seventh Grades: Chronology: The Time of My Life, p. 22; Stratigraphy and Cross-dating, p. 49; Discovering Archaeology in New Mexico: The Spanish *Entrada* and the Early Spanish Colonial Period (A.D. 1540–1700), chapter 7 and accompanying lesson, Mission Artifacts in appendix 1-32.*

Name: _____

Class/Period: _____

Travel along the Camino Real

Let the Adventure Begin!

El Camino Real de Tierra Adentro, “The Royal Road of the Interior Lands,” or simply “the Camino Real,” was a rugged, often dangerous route. It was approximately 1,600 miles long, starting in Mexico City and ending in the small Spanish town of **Santa Fe**. Santa Fe was founded in 1610, and it has served as the capital of New Mexico ever since. During its first two centuries, the Camino Real brought settlers, goods, and information to the **province**. It carried crops, livestock, and crafts to the markets of greater Mexico. When Mexico gained its independence from Spain in 1821, its northern frontier was opened to foreign trade. New Mexico soon became the destination of a steady stream of **Anglo-American** traders carrying goods along the newly blazed Santa Fe Trail from Missouri. The Camino Real connected with the Santa Fe Trail at Santa Fe. When this took place, Santa Fe became the important link between the growing U.S. economy and the long-established Mexican economy. For the next 60 years, the Camino Real served as the principal route for both Mexican and Anglo-American traders traveling into the interior of Mexico.

Spanish Colonial Period (1600–1821)

When it was first **blazed** in 1598, the Camino Real was based on early Native American trails. These early trails connected water sources, river crossings, camp sites, and villages. There is no way to know for sure, but there may have been interconnecting Native American trails following most or all of the **Río Grande**. It is, however, unlikely that the Native Americans ever walked the entire route of the Río Grande. The Camino Real was unique. It was created for Spanish exploration and **colonization**. It allowed the Spanish crown to expand its land holdings to the outer limit of the explored territory.

Northern New Mexico was first visited by Spaniards in 1540 when Francisco Vázquez de Coronado led a large **expedition** to the area of **Zuni pueblo**. The expedition spent the next two years exploring both New Mexico and adjacent regions. Coronado’s main purpose was exploration, not settlement. The first serious attempt at colonization was not made until almost 60 years later. In 1598, Juan de Oñate led 130 men and their families, 83 wagon loads of arms and supplies, and more than 7,000 head of livestock up the trail. They traveled north from **Santa Bárbara, Mexico**, to the **Tewa pueblo of San Juan** on the upper Río Grande. Oñate founded the Spanish town of **San Gabriel** across the Río Grande from the pueblo. San Gabriel was the first successful Spanish settlement in New Mexico. It served as the capitol of the new province of New Mexico until about 1610 when Santa Fe became the capital.

Other Spanish expeditions came before Oñate up the Río Grande, but his expedition made it the furthest. It extended the colonial frontier by 700 miles. Oñate’s route became the Camino Real, the royal road. It is named this because it served as the official road between the colonial capital in Mexico City and the capitol of the new province. There were other royal roads in **New Spain**, but the royal road to New Mexico was the longest. It remained almost the only route to the far northern provinces for over 200 years.

Traveling with the settlers in Oñate’s first expedition was a group of **Franciscan friars**. The job of the friars was to set up missions and **convert** the native Pueblo peoples to Christianity. For the first 80 years after Oñate’s expedition, the Franciscans were the main reason for the success of the colony. Oñate abandoned the province shortly after opening it. The settlers he left behind found life on the distant frontier to be extremely difficult. The colony survived only because the Franciscans were able to convince the officials in Mexico City to support the colony.

Supply **caravans** began traveling on the Camino Real in 1609. Caravans were to take place once every three years. Missions counted on the basic supplies brought by the caravans for their survival. The trip from Mexico City to Santa Fe took about six months. It took another six months to get the supplies to the scattered missions, and another six months for the trip back to Mexico City. Going three years

between arrivals of food and news was hard enough for the people living in New Mexico, but the caravan had an unreliable schedule. Sometimes it took six or seven years between caravans! Sometimes the supplies that were meant for the missions were sold to others. Many times, only part of the supplies was delivered. Sometimes, supplies were delivered to the wrong places. And even though the rules forbade it, the caravan also became a form of public transportation. It carried friars, colonial officials, and private individuals along the Camino Real.

The missions and the New Mexico colony suffered a major setback in 1680 when the Native American Pueblos rose in revolt against the Spaniards. The **Pueblo Revolt** killed 400 Spaniards and drove the remaining 2,200 people out of northern New Mexico. The survivors traveled down the Camino Real to **El Paso del Norte**, a town where El Paso, Texas, now stands. As a result of the rebellion, El Paso del Norte thrived. The northern colony was completely abandoned for thirteen years before it was finally reoccupied. The settlers who returned to the area in about 1693 included many of the families that had fled during the Pueblo Revolt. Once all was safe, the supply caravan from Mexico City resumed transport on the Camino Real. The colony grew in area and population and the schedule of supply caravans became more regular. By the middle of the **eighteenth century**, the caravan made the trip to the colony every year. The caravan shifted from Franciscan to direct control by the King of Spain. This shift of power happened as the power of the local colonial government increased.

Mexican Period (1821–1848)

Rules for trading under the Spanish colonial system were very strict. The **merchants** of Santa Fe were not allowed to trade with anyone other than those approved by the government. The occasional French or Anglo-American trader who ventured into New Mexico in the late colonial period was removed from the area or jailed by the colonial government. When Mexico won its independence from Spain in 1821, these barriers disappeared. By that time, Anglo-American towns and communities had reached as far west as Missouri. This was the same year that Missouri became a state. The immediate result was the opening of the Santa Fe Trail from **Independence, Missouri**, to Santa Fe. A whole new source of goods and materials for the people of New Mexico became available. Anglo-American traders were soon leading heavy caravans to Santa Fe. The caravans brought a wide range of goods never before available in New Mexico. People could now buy newly made materials from the eastern United States and imports from northern Europe.

The quantity of trade and sale items flowing from Missouri to Santa Fe grew so quickly that by 1825 there was a **saturation** of goods in New Mexico. In 1825, Santa Fe was still a small town of 5,000, and in all of New Mexico there were only around 40,000 people. This meant that the trading caravans from Missouri soon ran out of customers. In response, the merchants of Santa Fe began buying more U.S. goods than they needed for local use. They carried them down the Camino Real to **Chihuahua** where they found a ready market. Anglo-American traders followed the idea, taking advantage of the relaxed trade rules of newly independent Mexico. They carried their loads of goods to eager buyers in Chihuahua and other mining centers farther down the Camino Real. Not only was the hold that the Chihuahua merchants had on the Santa Fe trade broken by Anglo-American traders, but the relationship between Santa Fe and Chihuahua was suddenly reversed. Santa Fe held excess goods and Chihuahua was in need. The new imbalance of trade would remain in place for the rest of the Mexican period.

The rise in trade coming out of Santa Fe marked the beginning of a different type of relationship between the people and governments of Mexico and the United States. This interaction eventually led to the Mexican-American War. In the years prior to the war, relations between Anglo-American traders and Mexican officials in New Mexico had become strained. The Mexican government wanted to control who was trading and what was being traded. The government also was upset because they wanted to make money from the goods brought into its territory.

The Anglo-Americans didn't like being forced to pay a fee for bringing merchandise into Mexico. The Mexicans didn't like the Anglo-Americans because the U.S. supported Texas when it declared its independence from Mexico in 1836. When the United States formally **annexed** Texas in 1845, it basically

declared a portion of New Mexico to be U.S. territory. This situation, combined with the problems with trade, led to the outbreak of war in 1846

Colonel Stephen W. Kearny's Army of the West occupied Santa Fe in August 1846. There was no battle. New Mexico's governor Manuel Armijo chose to avoid an armed conflict. An American force led by Colonel Alexander W. Doniphan marched down the Camino Real in late 1846. They met a retreating Mexican force first near Rancho del Bracito, just north of El Paso del Norte, and later at Hacienda de Sacramento, just north of Chihuahua. The Mexican force was soundly defeated at both locations, and Chihuahua was captured by Doniphan on March 1, 1847. Interestingly, Anglo-American trading caravans that had started from Missouri just prior to the outbreak of the war continued their travel down the Camino Real, intent on selling their goods in Mexico regardless of the circumstances. Many managed a **profit** despite the conflict.

U.S. Period (1848–present)

It was the opening of the Santa Fe Trail from Missouri immediately after Mexico won its independence from Spain that made the Camino Real a genuine **thoroughfare** for **commerce**. When the Mexican-American War broke out in 1846, traffic along the Camino Real was at its peak. The amount of goods traveling in either direction was many times what it had been in the colonial period. When the war ended in 1848, the portion of the Camino Real north of El Paso del Norte suddenly fell in U.S. territory. Instead of becoming an even busier route for Anglo-American trade, it quickly declined in importance as new, shorter routes to the Mexican interior were opened. The most important of these was the road leading from **Galveston Bay** through **San Antonio** to El Paso del Norte, which had replaced Santa Fe as the port of entry into Mexico.

The Camino Real played a limited but significant role in the Civil War. In 1861, Texas **seceded** from the Union and became a part of the Confederacy. Fort Bliss, an Army post near El Paso, was abandoned by the Union and occupied by a force of Texans the same year. From Fort Bliss, Confederate troops were sent north along the Camino Real to attempt to capture Union positions and gain control of the western supply route. Fort Fillmore, near Las Cruces, was captured easily, and the victory prompted the commanding officer to declare all of New Mexico Territory south of the **thirty-fourth parallel** the Confederate Territory of Arizona. This new status for the region was short-lived. The Confederacy hoped to gain control of New Mexico Territory in its entirety and did advance along the Camino Real as far as Albuquerque, and then on to Glorieta outside Santa Fe, but by May 1862 the Union had forced it to retreat. Fort Bliss was itself reoccupied by the Union later that year. The Camino Real was the scene of several skirmishes between Union and Confederate troops, as well as a pitched battle at **Valverde**, one of the stops along the road in use since the sixteenth century.

The final blow to the role of the Camino Real as an important trade and travel route came with the arrival of the railroad to New Mexico. In 1880, the Atchison, Topeka and Santa Fe Railroad was completed from Chicago to the Río Grande (actually ending somewhat south of Santa Fe), and the next year (June 1881) the line was extended south to El Paso. Crossing the Río Grande at El Paso, it connected with the Mexican Central Railroad, recently completed from Mexico City and closely following the route of the Camino Real. The route of the railroad from Santa Fe to El Paso was basically the same as the Camino Real, with a number of relatively minor changes. The speed and efficiency of rail transport quickly made the wagon caravans of the Camino Real obsolete. More recently, major highways have also been built along much the same route as the Camino Real, both in New Mexico and Mexico. The railroads are still important routes for carrying goods, but their role has been reduced in turn by the rise in importance of truck transport.

Teacher's Key

1540–1598 Exploration

- 1540 Northern New Mexico was first visited by the Spanish.
- 1598 New Spain was officially declared Spanish territory and administered from Mexico City.
 - Camino Real was first blazed, based on original trails of the Native Americans.
 - Juan de Oñate led the first successful colonization attempt into New Mexico and founded the town of San Gabriel.

1600–1821 The Spanish Colonial Period

- 1609 The Franciscan mission supply caravan was established.
- 1610 Santa Fe was founded.
- 1680 The Pueblo Indians revolted, killing 400 Spaniards and driving the remaining 2,200 colonists out of northern New Mexico.
- 1821 Mexico gained independence from Spain, and the Santa Fe Trail was opened.

1821–1848 The Mexican Period

- 1825 Saturation of goods in New Mexico.
- 1836 Texas declared its independence from Mexico.
- 1845 The U.S. formally annexed Texas.
- 1846 Outbreak of Mexican-American war.
 - Colonel Stephen E. Kearny occupied Santa Fe, unopposed. (August)
 - An American force led by Colonel Alexander E. Doniphan marched down the Camino Real. (Late in 1846)
- 1847 Colonel Alexander E. Doniphan captured Chihuahua, Mexico. (March 1)
- 1848 Mexican-American war ended.

1848–present

- 1861 Texas seceded from the Union and became part of the Confederacy.
- 1862 Union troops forced the Confederacy to retreat to Fort Bliss. (May)
- 1862 Fort Bliss was reoccupied by the Union.
- 1880 The Atchison, Topeka and Santa Fe Railroad was completed from Chicago to the Rio Grande.

Coronado's Report to the King of Spain Sent from Tiguex on October 20, 1541

*(Letters from Francisco Vazquez de Coronado to His Majesty,
in which he gives an Account of the Discovery of the Province of Tiguex.)*

HOLY CATHOLIC CAESARIAN MAJESTY:

On April 20 of this year I wrote to Your Majesty from this province of Tiguex, in reply to a letter from Your Majesty dated in Madrid, June 11 a year ago. I gave a detailed account of this expedition, which the viceroy of New Spain ordered me to undertake in Your Majesty's name to this country which was discovered by Friar Marcos de Niza, the provincial of the order of Holy Saint Francis. I described it all, and the sort of force I have, as Your Majesty had ordered me to relate in my letters; and stated that while I was engaged in the conquest and pacification of the natives of this province, some Indians who were natives of other provinces beyond these had told me that in their country there were much larger villages and better houses than those of the natives of this country, and that they had lords who ruled them, who were served with dishes of gold, and other very magnificent things; and although, as I wrote Your Majesty, I did not believe it before I had set eyes on it, because it was the report of Indians and given for the most part by means of signs, yet as the report appeared to me to be very fine and that it was important that it should be investigated for Your Majesty's service, I determined to go and see it with the men I have here. I started from this province on the 23d of last April, for the place where the Indians wanted to guide me.

After nine days' march I reached some plains, so vast that I did not find their limit anywhere that I went, although I traveled over them for more than 300 leagues. And I found such a quantity of cows in these, of the kind that I wrote Your Majesty about, which they have in this country, that it is impossible to number them, for while I was journeying through these plains, until I returned to where I first found them, there was not a day that I lost sight of them. And after seventeen days' march I came to a settlement of Indians who are called Querechos, who travel around with these cows, who do not plant, and who eat the raw flesh and drink the blood of the cows they kill, and they tan the skins of the cows, with which all the people of this country dress themselves here. They have little field tents made of the hides of the cows, tanned and greased, very well made, in which they live while they travel around near the cows, moving with these. They have dogs which they load, which carry their tents and poles and belongings. These people have the best figures of any that I have seen in the Indies. They could not give me any account of the country where the guides were taking me. I traveled five days more as the guides wished to lead me, until I reached some plains, with no more landmarks than as if we had been swallowed up in the sea, where they strayed about, because there was not a stone, nor a bit of rising ground, nor a tree, nor a shrub, nor anything to go by. There is much very fine pasture land, with good grass. And while we were lost in these plains, some horsemen who went off to hunt cows fell in with some Indians who also were out hunting, who are enemies of those that I had seen in the last settlement, and of another sort of people who are called Teyas; they have their bodies and faces all painted, are a large people like the others, of a very good build; they eat the raw flesh just like the Querechos, and live and travel round with the cows in the same way as these. I obtained from these an account of the country where the guides were taking me, which was not like what they had told me, because these made out that the houses there were not built of stones, with stories, as my guides had described it, but of straw and skins, and a small supply of corn there.

This news troubled me greatly, to find myself on these limitless plains, where I was in great need of water, and often had to drink it so poor that it was more mud than water. Here the guides confessed to me that they had not told the truth in regard to the size of the houses, because these were of straw, but that they had done so regarding the large number of inhabitants and the other things about their habits. The Teyas disagreed with this, and on account of this division between some of the Indians and the others, and also because many of the men I had with me had not eaten anything except meat for some days, because we had reached the end of the corn which we carried from this province, and because they

made it out more than forty days' journey from where I fell in with the Teyas to the country where the guides were taking me, although I appreciated the trouble and danger there would be in the journey owing to the lack of water and corn, it seemed to me best, in order to see if there was anything there of service to Your Majesty, to go forward with only 30 horsemen until I should be able to see the country, so as to give Your Majesty a true account of what was to be found in it. I sent all the rest of the force I had with me to this province, with Don Tristan de Arellano in command, because it would have been impossible to prevent the loss of many men, if all had gone on, owing to the lack of water and because they also had to kill bulls and cows on which to sustain themselves. And with only the 30 horsemen whom I took for my escort, I traveled forty-two days after I left the force, living all this while solely on the flesh of the bulls and cows which we killed, at the cost of several of our horses which they killed, because, as I wrote Your Majesty, they are very brave and fierce animals; and going many days without water, and cooking the food with cow dung, because there is not any kind of wood in all these plains, away from the gullies and rivers, which are very few.

It was the Lord's pleasure that, after having journeyed across these deserts seventy-seven days, I arrived at the province they call Quivira, to which the guides were conducting me, and where they had described to me houses of stone, with many stories; and not only are they not of stone, but of straw, but the people in them are as barbarous as all those whom I have seen and passed before this; they do not have cloaks, nor cotton of which to make these, but use the skins of the cattle they kill, which they tan, because they are settled among these on a very large river. They eat the raw flesh like the Querechos and Teyas; they are enemies of one another, but are all of the same sort of people, and these at Quivira have the advantage in the houses they build and in planting corn. In this province of which the guides who brought me are natives, they received me peaceably, and although they told me when I set out for it that I could not succeed in seeing it all in two months, there are not more than 25 villages of straw houses there & in all the rest of the country that I saw & learned about, which gave their obedience to Your Majesty and placed themselves under your royal overlordship.

The people here are large. I had several Indians measured, and found that they were 10 palms in height; the women are well proportioned and their features are more like Moorish women than Indians. The natives here gave me a piece of copper which a chief Indian wore hung around his neck; I sent it to the viceroy of New Spain, because I have not seen any other metal in these parts except this and some little copper bells which I sent him, and a bit of metal which looks like gold. I do not know where this came from, although I believe that the Indians who gave it to me obtained it from those whom I brought here in my service, because I cannot find any other origin for it nor where it came from. The diversity of languages which exists in this country and my not having anyone who understood them, because they speak their own language in each village, has hindered me, because I have been forced to send captains and men in many directions to find out whether there was anything in this country which could be of service to Your Majesty. And although I have searched with all diligence I have not found or heard of anything, unless it be these provinces, which are a very small affair.

The province of Quivira is 950 leagues from Mexico. Where I reached it, it is in the fortieth degree. The country itself is the best I have ever seen for producing all the products of Spain, for besides the land itself being very fat and black and being very well watered by the rivulets and springs and rivers, I found prunes like those of Spain [or I found everything they have in Spain] & nuts and very good sweet grapes and mulberries. I have treated the natives of this province, and all the others whom I found wherever I went, as well as was possible, agreeably to what Your Majesty had commanded, and they have received no harm in any way from me or from those who went in my company. I remained twenty-five days in this province of Quivira, so as to see and explore the country and also to find out whether there was anything beyond which could be of service to Your Majesty, because the guides who had brought me had given me an account of other provinces beyond this. And what I am sure of is that there is not any gold nor any other metal in all that country, and the other things of which they had told me are nothing but little villages, and in many of these they do not plant anything and do not have any houses except of skins and sticks, and they wander around with the cows; so that the account they gave me was false, because they wanted to persuade me to go there with the whole force, believing that as the way was

through such uninhabited deserts, and from the lack of water, they would get us where we and our horses would die of hunger. And the guides confessed this, and said they had done it by the advice and orders of the natives of these provinces. At this, after having heard the account of what was beyond, which I have given above, I returned to these provinces to provide for the force I had sent back here and to give Your Majesty an account of what this country amounts to, because I wrote Your Majesty that I would do so when I went there.

I have done all that I possibly could to serve Your Majesty and to discover a country where God Our Lord might be served and the royal patrimony of Your Majesty increased, as your loyal servant and vassal. For since I reached the province of Cibola, to which the viceroy of New Spain sent me in the name of Your Majesty, seeing that there were none of the things there of which Friar Marcos had told, I have managed to explore this country for 200 leagues and more around Cibola, and the best place I have found is this river of Tiguex where I am now, and the settlements here. It would not be possible to establish a settlement here, for besides being 400 leagues from the North Sea and more than 200 from the South Sea, with which it is impossible to have any sort of communication, the country is so cold, as I have written to Your Majesty, that apparently the winter could not possibly be spent here, because there is no wood, nor cloth with which to protect the men, except the skins which the natives wear and some small amount of cotton cloaks. I send the viceroy of New Spain an account of everything I have seen in the countries where I have been, and as Don Garcia Lopez de Cardenas is going to kiss Your Majesty's hands, who has done much and has served Your Majesty very well on this expedition, and he will give Your Majesty an account of everything here, as one who has seen it himself, I give way to him. And may Our Lord protect the Holy Imperial Catholic person of Your Majesty, with increase of greater kingdoms and powers, as your loyal servants and vassals desire. From this province of Tiguex, October 20, in the year 1541.

Your Majesty's humble servant and vassal, who would kiss the royal feet and hands:

FRANCISCO VAZQUEZ DE CORONADO

Lesson 2

TRAVEL THROUGH TIME ON EL CAMINO REAL DE TIERRA ADENTRO

Subjects: social studies (history, geography, government and civics), science, language arts, mathematics

New Mexico Standards and Benchmarks: See Appendix E

Skills: Knowledge, comprehension, application, analysis, synthesis, evaluation

Duration: Math and map work—1 class period; Calculating distances—1 class period; Historic research—2–3 class periods; Journal writing—1 class period

Instructional Groupings: individual and small group

Objectives:

Students will list modern-day towns and original stops along the Camino Real, identify distances between parajes, collect information on the age and origins of towns along the Camino Real, and determine travel time between Mexico City and Santa Fe based on travel in the 1800s. They will predict travel distances, speculate on the locations of parajes, and infer from the data the locations of archaeological sites.

Materials:

Provided in kit: Students' essay, maps from this unit

Other: Paper, student journals, current maps for New Mexico and Mexico, and *The Place Names of New Mexico* by Robert Hixson Julyan, University of New Mexico Press, 1996, 1998

Key events, concepts, and vocabulary:

aerial photography	historic preservation planning	parajes
arid	inland	riverine
basins	log-and-caisson bridges	semiarid
careening	middlemen	terminus
documentary	on-the-ground survey	watershed
fords (<i>vados</i> in Spanish)		

Background:

Today, in the United States, we think very little of climbing into the car and driving 10 miles to work, or taking a weekend road trip that may cover 200 miles. For many, even the idea of taking a family trip across country, enjoying the sites along the way, is not unreasonable. Trips like this can cover 5,000 miles from beginning to end, and can be accomplished in a few weeks' time. All this is possible because of technology. Cars, trains, and buses have changed how we travel and the distances we cover. But the car, invented in 1886, is a fairly recent mode of transportation. The first train used in the United States was brought over from England in 1829. It hauled coal from a mine to the Delaware-Hudson canal, a distance of only about 3–4 miles. The first passenger train appeared in 1831. Before the invention of steam- and gasoline-powered engines, travel and the transportation of goods had to be accomplished on foot, by horse, or on a wagon. Distances traveled were dependent on basic things like the availability of water and the ability of the animals hauling the goods.

In this lesson, students will look at modern maps, learn place names along roads paralleling El Camino Real de Tierra Adentro, and trace the age of towns. They will locate the original **parajes**—stops or camps along El Camino Real—estimate the distances between parajes, and calculate the time it would take to travel from Mexico City to Santa Fe today on highways and in the past as part of a wagon caravan.

Teachers' background information for this section begins on page 35.

Setting the Stage:

Begin with a discussion on travel. Where do your students travel? How far have they been from their home or community? Some students may have been on trains, planes, boats, or cars. Some students may have been backpacking. How far did they walk in a day? How far do they live from school? Do they walk, ride a bicycle, ride a bus, or get a ride in a car? How long does it take to walk a mile or a kilometer? Select your town on a map and a second town that is 12 miles or approximately 20 km away. What is the speed limit on the road between the two towns? How long does it take to drive the distance? How long would it take to walk, with nothing extra to worry about? Now, consider how long it would take if you were pulling a wagon and your younger brothers and sisters were sometimes riding in the wagon and sometimes walking alongside. Now think about the drinks and snacks you would have to pull in the wagon because there were no stores back then.

After a general discussion, and depending on the availability of resources, you may want to use the essay provided for students in this lesson or you may want your students to do original research on this topic. If you choose original research projects, topics might be assigned to individual groups based on a segment of the map or perhaps environmental zones and geography. Each group would then be able to contribute their knowledge to the general knowledge of the entire class for the purpose of completing the lesson.

Procedure:

Students begin this lesson by locating the most direct route of travel by car on roads and highways on the modern maps of Mexico and the United States. The route should be charted from Mexico City to Santa Fe. They will then need to measure the distance in miles and kilometers since Mexico uses kilometers and in New Mexico distances will be listed in miles. Students will need to research the speed limits on the roads and calculate the distance they could travel in a day.

1 kilometer (km) = 1,000 m = 0.6214 miles

1 mile = 5,280 ft = 1.6093 km

For example, 8 hours at an average speed of 50 mph is 400 miles/643.72 km. Lower speed limits or longer stops will result in less miles traveled in a day. Stops should be planned in convenient towns and cities where gas, food, and lodging are available.

The second part of this activity involves calculating the distance traveled by caravans on the Camino Real. How far could a caravan of wagons, animals, and people travel in a day? While the current roads do not always follow the route of the Camino Real exactly, many sections are on top of sections of the trail or close to them. Students should look at the maps again and calculate stops along the Camino Real for distances of 6–10 miles a day, depending on harsh conditions and terrain. How many days would it take to travel the Camino Real using this schedule?

The third part of the lesson involves historic research. Have students look at the modern maps and the distances between the exits on highways or between towns along the roadways. What is the average distance between towns? (They can use estimation and then check calculations mathematically.) Where are they closer and where are they farther apart? What might be some reasons behind the differences? Next, have students compare modern towns with the names of the stops on the Camino Real. Which towns are still in existence today? Which towns grew from parajes? An excellent reference for this information is *The Place Names of New Mexico* by Robert Hixson Julyan, University of New Mexico

Press, 1996, 1998. Students should compile information in their journals. Individual towns may be researched and short essays written in draft and final formats. Writing can be taken through self-, peer, and teacher edits prior to producing the final copy. All stages should be represented in the students' journals to show progress.

Journal: The Journal Entry, “A Day on the Trail”:

The creative writing assignment for this activity is a journal entry that describes a day on the trail. Students should each pick two adjoining parajes and describe the day's trek from one paraje to the next. Their journal entry should include information about the type of day it was, what the weather was like, what the terrain was like, and if there were any mishaps along the way. Factual information may be gleaned from the research they have done so far. They may want to provide illustrations of plants from that area or perhaps a sketch of what their camp looked like.

Closure:

Have students share journal entries. Discuss the difficulties in traveling the 1,600 miles from Mexico City to Santa Fe and the differences between taking the route today and traveling the Camino Real in the 1700s. What towns grew out of parajes? What evidence of parajes could you still find today, and how would you go about looking for them? How would you find and identify the trail?

Evaluation:

Evaluation for this lesson is based on independent research and/or reading of the essay, identifying key information, map work, calculation of distances, working cooperatively with other students on key information and the completion of journal entries, and participating in class discussions.

Link to Project Archaeology Lessons:

This lesson links to *Intrigue of the Past: A Teacher's Activity Guide for Fourth through Seventh Grades: Culture Everywhere*, p.11; *State Place Names*, p.127; *Discovering Archaeology in New Mexico: The Spanish *Entrada* and the Early Spanish Colonial Period (A.D. 1540–1700)*, chapter 7.

Name: _____

Class/Period: _____

Travel along the Camino Real: The Places

El Camino Real de Tierra Adentro was an **inland** route, connecting Mexico City and the town of Santa Fe. Both are located at an elevation of around 7,000 feet above sea level, both are surrounded by mountainous terrain, and both are a considerable distance from the sea routes that connected New Spain to its mother country. Mexico City, the capital of New Spain, was linked by another royal road to the coastal city of Veracruz on the Gulf of Mexico. Veracruz was the principal port for all ships arriving from Spain or from the Spanish colonies of the Caribbean. Santa Fe, a small provincial capital, was more than 1,000 miles from the sea by any route, and it was linked to Spain only by the Camino Real leading to Mexico City.

Between the similar highland locations of Mexico City and Santa Fe lay a large area with relatively few people. Most of it can be described as **arid** or **semiarid**, but the Camino Real actually crossed a variety of environmental zones along its 1,600-mile length, all of which presented challenges to travel. The most imposing challenge of all was the **Chihuahuan Desert**, especially the portion of it lying between Chihuahua and El Paso del Norte, a journey of just under 200 miles. The Chihuahuan Desert consists of a series of **basins** and valleys separated by low, rugged mountains. It lies between Mexico's two principal mountain chains, the **Sierra Madre Occidental** and **Sierra Madre Oriental**. Annual rainfall is very low, although summer storms occasionally bring heavy rains. There is little vegetation. Plants include mesquite, creosote bush, acacia, agave, yucca, and ocotillo. Game animals, an important source of food for travelers, include jackrabbit, cottontail, pronghorn, mule deer, bighorn sheep, and quail. The elevation of the desert floor ranges from 3,700 to 4,700 feet above sea level, making for a wide range of temperatures, including scorching summer days and cold winter nights. Permanent sources of water between Chihuahua and El Paso are limited to a few, widely spaced springs.

The Chihuahua Desert continues north of El Paso for another 200 miles, but for most of this stretch the Camino Real followed the Río Grande, a reliable source of water. The **Río Grande Valley** supported **riverine** vegetation, including cottonwood and willow trees, and grasses for livestock. It was also a generally level and unobstructed route. Near **Socorro**, or about 75 miles south of **modern Albuquerque**, the route of the Camino Real left the desert and entered a more mountainous region of higher elevation, following the Río Grande Valley northward. About 40 miles north of Albuquerque, the road headed northeastward out of the valley and onto the high plateau of Santa Fe. At Santa Fe, its northern **terminus**, the Camino Real returned to the upland pine forest it had left behind near Mexico City.

The most important factors determining the route of the Camino Real were ground conditions suitable for wagons and livestock (not too steep, not too soft), and the availability of water. Steep ground was easily avoided, but soft ground, such as mud or deep sand, could be a seasonal problem brought on by rain and wind. A substantial section of the Río Grande Valley north of El Paso del Norte was regularly bypassed by travelers on the Camino Real in part because the firmness of the ground was unpredictable. Travelers generally chose to take the **Jornada del Muerto**, a 90-mile route across a barren stretch of desert with only marginal water sources, rather than risk being stuck in muddy or sandy soil found in that section of the valley.

The locations of water sources on the Camino Real determined the length of a typical day's travel. Travelers generally had no choice but to stop at the same sources used by everyone else. Most water sources outside the Río Grande Valley were springs. More than likely, all of the springs had probably been discovered and used by Native Americans long before the Spanish arrived. The typical day's travel, from one water source to the next, was called in Spanish a **jornada**, and the places where travelers stopped and camped were called **parajes**. Many **parajes** were used repeatedly throughout the history of the Camino Real, and some later became the locations of permanent settlements.

The overall route of the Camino Real was fairly constant through time, but minor variations in the route were common along certain stretches of the road. The route along the Río Grande was especially subject to change because of natural alterations in the course of the river. Prior to the building of modern dams and reservoirs on the Río Grande in the twentieth century, it frequently flooded, especially during the spring when snowmelt in the upper reaches of the **watershed** swelled the river. Flooding often caused the river to shift its course, wiping out adjacent sections of the road or requiring new crossings to be established.

The locations of crossings or **fords** (*vados* in Spanish) had to be chosen carefully, because the current of the river, even when the water was shallow, was often enough to send wagon or mule loads **careening** downstream. Also, the river bottom at a crossing might be too soft to support the weight of wagons or livestock. Simple **log-and-caisson bridges** were built at various places on the Río Grande, but few stood for more than a year or two before being washed away by seasonal flooding. At the major ford just upstream from El Paso del Norte, a bridge measuring 500 feet long by 17 feet wide was built in 1797–1798 from large cottonwood timbers. It washed away the same year that it opened, and replacement bridges built at the same location suffered similar fates. By 1815, the effort to maintain a bridge there was abandoned. Crossing the river with wagons, livestock, and cargo, and without the convenience of a bridge, was an unavoidable part of travel on the Camino Real throughout its history.

South of Chihuahua, mining settlements were the reason for the original route taken by the Camino Real, as well as the primary cause of later variations in its route. From Mexico City to Chihuahua, the Camino Real ran from one mining center to the next, reflecting the expansion of the silver mining frontier during the early colonial period. Among the larger settlements, in order of their development, were **Querétaro, Celaya, León, Aguas Calientes, Zacatecas, Durango**, and finally Chihuahua itself. The emergence of other settlements between these locations but removed from the existing route of the Camino Real would prompt a detour to service the new settlement. Sometimes this prompted a realignment of the main route.

North of El Paso del Norte, the pueblos of the Río Grande Valley were the first settlements connected by the Camino Real, but there were soon Spanish settlements (or mixed Spanish/Native American settlements) in the valley as well, most of which have modern counterparts. On the east bank of the river, where the Camino Real originally ran, the settlements included San Antonio, **San Pedro, La Joya, Tomé**, Albuquerque, **Bernalillo, San Felipe, Cochiti**, and **San Juan**. Settlements later sprang up on the west bank of the river, which led to the establishment of a parallel branch of the road running along that bank. The settlements on the west bank included Socorro, **Alamillo, Sabinal, Belén**, and **Atrisco**. There was also, of course, Santa Fe, the northern terminus of the road, located 25 miles northeast of **Santo Domingo**, the northernmost *paraje* on the Río Grande.

Throughout most of the history of the Camino Real, four locations played especially important roles in determining how the road was used. Mexico City, the center of economic and cultural life in New Spain and later in independent Mexico, was the source—or at least the necessary way station—for all goods and ideas flowing northward along the Camino Real. It was also the largest market for goods flowing southward from New Mexico. Santa Fe was the distribution point for goods entering New Mexico, and the gathering point for trade goods produced within the province. It was also the administrative and cultural center of the province. Chihuahua, because of the control its **middlemen** exercised over the trade to Santa Fe, became a center of economic power in the eighteenth century. When the Santa Fe Trail opened and the flow of goods along the Camino Real was largely reversed, the importance of Chihuahua changed but did not decline, as the city became the main destination of Anglo-American traders traveling south from Santa Fe. El Paso del Norte, the predecessor of the modern cities of El Paso and **Ciudad Juárez**, was always important for two geographical reasons. First, it was the riverine oasis at the end of the dry stretch of desert separating it from Chihuahua. And second, it was the site of the most important crossing of the Río Grande. El Paso del Norte was also important as the refuge of the Spanish colonists driven from New Mexico by the Pueblo rebellion of 1680, the place where they regrouped and from which they eventually reoccupied the province.

The Camino Real was basically abandoned by 1880. Its role as a trade and travel route lessened

through time as railroads and later modern highways were built. Today, much of the Camino Real in both Mexico and the United States has been destroyed by development of various kinds, including agriculture, urban expansion, and construction of the rail and highway corridors that replaced the road. Nonetheless, portions of the road remain intact, especially in the areas between Chihuahua and Santa Fe that have remained sparsely populated. Many of the surviving segments of the road have been traced using a combination of **documentary** research, **aerial photography**, **on-the-ground survey**, and archaeology. Several *parajes* have also been identified in the state of Chihuahua and linked to the names of *parajes* that appear in historical accounts.

In New Mexico, the route of the Camino Real has recently been the focus of **historic preservation planning** by both state and federal agencies, and efforts have been made to identify intact segments of the road and associated *parajes*. This work focused primarily on three areas: La Jornada del Muerto, the 90-mile bypass of the Río Grande that began not far north of modern Las Cruces; **El Bosque del Apache**, now a National Wildlife Refuge, centered on a stretch of the Río Grande just south of Socorro; and the area at the northern end of the Camino Real near **La Bajada** and Santa Fe. This work has been part of an effort to designate the U.S. portion of the Camino Real a National Historic Trail, which would help facilitate efforts to preserve and interpret the former route of the road. A related effort by both U.S. and Mexican agencies has led to a proposal for El Camino Real International Heritage Center, to be located at a site about 35 miles south of Socorro, overlooking the Río Grande Valley and the former route of the Camino Real.

Lesson 3

WHAT TO TAKE, WHAT TO TRADE?

Subjects: Social studies (history, geography, government and civics), language arts, mathematics
New Mexico Standards and Benchmarks: See Appendix E
Skills: Knowledge, comprehension, application, analysis, synthesis, and evaluation
Duration: 3–5 class periods, depending on depth of research
Instructional Groupings: individual, small group, whole class

Objectives:

In relation to the Camino Real, students will look at how travel and trade—the movement of goods from one country to the next—has changed through time and how it stayed the same. Students will research means of transport and trade items based on specific time periods. They will list items taken on trade expeditions, including those necessities for travel and those for trade. They will explain the purpose of their expedition, compare and contrast the differences between the process and purpose of each type of expedition, hypothesize the reasons for the changes based on knowledge from previous lessons, and interpret the results.

Materials:

Provided in kit: Letters to expedition leaders

Other: (1 per student) a box, sack, or piece of paper measuring 18" x 24" (45 cm x 60 cm); student journals

Key events, concepts, and vocabulary:

Conestoga wagons	muleteers	residence
drove	pastureman	territory
destination	provisions	

Supply lists contain many words that are uncommon in today’s language. If you handout the supply lists, students will have to research terms and supplies to determine their meaning and use.

Background:

Teachers’ background including the supply lists can be found beginning on page 38.

Setting the Stage:

The trader makes money on the goods transported. The more space there is for saleable and tradeable materials, the more profit there is to be made. The trader must pack personal items in a small space and make do with what is on hand. What would you take on a trip that might have you away from home for a year at a time?

Students begin conceptualizing space and materials by packing a “trunk.” Each student receives a box or a bag representing the available space on their wagon for their personal items. Produce boxes from the grocery store, melon crates, milk crates, or large paper sacks would work well for this introduction. If possible, send students home with a container. It becomes the standard unit of measure for this introduction. If this is not an option, using butcher paper, make rectangles that measure 18" × 24" (45 cm x 60 cm) They may stack their belongings 18" high (45 cm) on the paper to approximate available space. They must consider their belongings and what they must take with themselves for travel. How many pairs

of trousers do they need? How many shirts? What will they sleep in? (A bedroll is separate from the personal items in the sack.) What will they need for summer? What might they need for winter? Is there room for a small trinket or remembrance from home?

Students should make a list of the items that they would bring on the trip and that fit in the available space. (It is not required that they bring the actual materials.) Divide the class into working groups and let them compare lists; some may have thought of items that others forgot. Some may have extraneous items. Once a single list is agreed upon, raise the question of what else would need to be in the wagon, simply for survival. Food? Water and water containers? Materials to fix the wagon? Shoes for the horses, oxen, or mules? Weapons? Students should take into consideration the lack of electricity, batteries, or even ballpoint pens.

Procedure:

Divide the class into four or eight groups, depending on the number of students in the class. Each group will prepare for an expedition. The first group is the Oñate Expedition of 1598, the second group is a Mission Supply Caravan of 1609, the third is a Pack Mule Train of 1693, and the fourth is a Conestoga wagon train of 1830. Each group is assigned one time period of travel and trade. As an introduction to their adventure, give each group the letter that corresponds to their time period. Students will have to:

1. select a leader for their journey,
2. research the supplies needed for the trip,
3. organize their travel plans and submit the travel plan to their governmental officials, and
4. research the time period and the materials that would be traded.

Students should be prepared to discuss the purpose of the supplies, what was needed to sustain the trip and what was traded. They should also be prepared to discuss the direction that their caravan traveled, and the political reasons for their missions. Information gathered as a group will be discussed in the closure so the entire class can gain an understanding of the changes through time.

Journal: The Journal Entry, “The End of the Trip”

At the completion of their research, students will write a letter to the government official who requested the expedition. They will describe the trip, the people they traded with, any unexpected problems that were encountered along the trail, and their plans for future expeditions.

Closure:

Students explain their expedition—the route, the time period, the method of travel, the materials taken for basic survival and those taken for trade. After group sharing, have students discuss the differences among the various expeditions. How did travel on the Camino Real change through time? How did trade change? How were the changes related to the causes and effects recorded in Lesson 1?

Evaluation:

Evaluation for this lesson is based on independent and group research, identification of materials necessary to their expedition, working cooperatively with other students on key information, the completion of journal entries, and participating in class discussions and presentations.

Link to Project Archaeology Lessons:

Context, p. 19; Stratigraphy and Cross-dating, p.49; *Discovering Archaeology in New Mexico: The Spanish *Entrada* and the Early Spanish Colonial Period (A.D. 1540–1700)*, chapter 7 and accompanying lesson, Mission Artifacts in appendix 1-32.

LETTER 1

Juan de Oñate:

You are hereby commanded to lead an expedition in the year 1598. The purpose of the expedition is to expand the northern limits of the territory. You are to aid in setting up a settlement along the colonial frontier. This expedition will require a great number of people to succeed.

It is the recommendation of the government that you proceed with more than one hundred men. Since it is to be a settlement the men should bring their wives and children with them. You will need adequate provisions for the trip, including tools and weapons. The livestock you take will serve as food along the way and as breeding stock for the new settlement. Traveling with you will also be a group of Franciscan friars. It will be their job to set up missions and convert the native people. You must be prepared for any situation.

Regular reports will be required. The first report will list the supplies and materials required for your trip. The second report will list the trade items that you will carry with you for use in your new home. The third report will tell of your progress along the trail. The final report will be made upon arrival at your destination.

Signed,

**The Governor of México
on behalf of the King of Spain**

LETTER 2

Señor Baca:

You are commanded by the government to organize and lead the Mission Supply Caravan of 1631. Your travels will take you to the far northern reaches of the colonies. With you will travel 20 friars who will join the 46 friars already in residence. For every two friars, one wagon will be provided that will contain their supplies and equipment. Twenty-two additional wagons will be provided to carry the supplies for the friars already in the colonial territory. To ensure the safety of the friars, your caravan will be escorted by a company of 12 soldiers under the supervision of a captain.

Regular reports will be required. The first report will list the supplies and materials required for your trip. The second report will list the trade items that you will carry with you to supply the missions. The third report will tell of your progress along the trail. The final report will be made upon arrival at your destination.

Go with God (Vaya con Dios). Signed,

The Head of the Church in Mexico City

LETTER 3

Mayordomo:

The Spanish Colonial Government requests that you organize a drove of mules for hauling cargo to the capitol, Santa Fe. For this trip, you will need 100 mules, a dozen or so muleteers (arrieros), and an experienced driver (atajador), a pastureman (sabaneros), a scout to ride at the head of your train and serve as an overseer, and a cook (la madre). Your muleteers will ride horses, and you will need la mulera, a female horse whose job is to lead the mule train, carrying nothing but wearing a bell tied around her neck.

Mules are important animals. If treated well, they will be able to carry up to 400 pounds of supplies.

Regular reports will be required. The first report will list the supplies and materials required for your trip. The second report will list the trade items that you will carry with you. The third report will tell of your progress along the trail. The final report will be made upon arrival at your destination.

Signed,

The Royal Governor

LETTER 4

Mr. Baca:

A wagon train consisting of 38 Conestoga wagons will be arriving in Santa Fe in late September 1846 from Independence, Missouri. The wagon train leader will need to return immediately to Independence. Your services are requested to lead the mule train on its final journey from Santa Fe to San Juan de los Lagos, an important early mining settlement along the Camino Real south of Chihuahua. The goal is to get the trade items to San Juan de los Lagos in time for the annual trade fair held during the first two weeks of December. The Conestoga wagons are well used. This is to be their final journey for our company. Since there seems to be a market for these wagons in Mexico, sell what you can and return with a lighter load on the mules themselves.

Regular reports will be required. The first report will list the supplies and materials required for your trip. The second report will list the trade items that you will carry with you. The third report will tell of your progress along the trail. The final report will be made upon arrival at your destination.

Signed,

Owner and Manager, Santa Fe Trading Company

Lesson 4

FAMILY STORIES

Those Who Arrived, Those Who Stayed

Subjects: Social studies (history, geography), mathematics, language arts

New Mexico Standards and Benchmarks: See Appendix E

Skills: Knowledge, comprehension, application, analysis, synthesis, and evaluation

Duration: Part 1: Family Histories: 3–5 class periods; Part 2: Place Names: 3–5 class periods.

Instructional Groupings: Individual and small group

Objectives: Students will learn about the original colonists who ventured into New Mexico with Oñate. They will conduct personal research relating to family names and discover locations named after specific individuals or events relating to the Camino Real. Students will begin by solving a mathematical story problem and reading an essay. They will develop a research instrument and conduct interviews. They will speculate as to how histories are different based on the perspectives from which they are written.

Materials:

Provided in kit: Students' essay, list of families on the Oñate expedition.

Other: Paper, student journals, current maps for New Mexico and Mexico, and *The Place Names of New Mexico* by Robert Hixson Julyan, University of New Mexico Press, 1996, 1998

Key events, concepts, and vocabulary:

No new vocabulary introduced in the student essay.

Background:

The root of history is *histōr*, meaning “knowing” in Greek. When looking at the past, it should be noted that there is more than one “history.” History is written from a specific perspective. Generally, the perspective is that of the winner, the literate, the rich, the male. The story is “fact” based on the individual’s cultural perspective, life experiences, and view of the witnessed events. One person cannot witness all the details. Even if the event is recorded from multiple perspectives, the perspectives rarely include the children, the women, the illiterate, or the enslaved.

In class, issues may arise that spark controversy and discussion relating to colonization and settlement. A discussion of how history is recorded may help students through the process. Allow all voices in an intellectual process. Compare and contrast personal histories. What is similar and what is different? What might account for the differences?

Setting the Stage:

Students begin this fourth lesson with two activities. The first is a story problem that personalizes the passage of time by thinking in terms of generations. The second is a short essay about Don Fernando Durán y Chavez.

A story problem

Counting back in generations

If your ancestors came to New Mexico with Oñate in 1598 at the age of 20, married and had a family that year, and each generation married and had children at the age of 20, how many generations of your family have passed before you in New Mexico?

Answer:

20 generations. Your parents would be one generation, grandparents a second generation, etc. Refer back to the chronology created in Lesson 1.

Procedure:

Students work individually on family genealogies and timelines and will work together to discover towns named after the Spanish explorers and settlers. Begin by distributing the list of families who came to New Mexico during the sixteenth and seventeenth century (1598–1693). Are any of these names the family names of students in the classroom? Do any students have family stories that connect them to these colonial families or the Camino Real?

Part One

Students begin by developing a page for recording a family history. It can be used to record written documents, photographs, or as a tool for interviewing family members. Students should begin with general questions. The following interview questions should be used as a basis for developing more in-depth questions.

- How long has our family been in New Mexico?
- Where did they live prior to moving here?
- What brought our family here?

Are there any Native American students in the class whose families antedate the arrival of the Spanish? How might their history differ from the history of the descendants of the Spanish settlers?

Information should be recorded on the forms and transferred to the journals. Once students have completed their individual histories, they should be posted. Provide students time to read all of the stories. Students should record any similarities or differences in their journals and write a history based on everyone's story. Once the histories are written, they can be shared. How do they differ, and what is the same?

Part Two

Using the listing of colonists, students should look at a map of New Mexico and locate towns and geographic places that may have been named after the first colonists. Research may be conducted on the towns using *The Place Names of New Mexico* by Robert Hixson Julyan (University of New Mexico Press, 1996, 1998). Additional information is also available in reference materials, on maps, and on the internet. Students may expand on their research by including information on the individual after whom the town or place is named.

Journal—The Journal Entry, “Letter to the Past, Letter to the Future.”

Students write a letter for the closure of this unit. Some may write a letter from the present to the original travelers or colonists who traveled on the Camino Real. The letters should include what was learned by the student on their personal journey in this unit and inform the travelers about where they live today and how the Camino Real impacted this place.

The other option is to write a letter as one of the original colonists. These students select a place along the Camino Real that they have learned about. The letter should be addressed to someone in the present, answering the question “What would you want your descendant to know about you and your life on the Camino Real?” As with the previous journal entries, the letters should be a creative writing exercise that incorporates the facts learned as a result of student research.

Closure:

Consider who the founding families were and the impact that colonization in New Mexico had on those arriving and those already in residence from the various cultural perspectives (Spanish and indigenous populations of Mexico and New Mexico). Consider how many generations families represented in the class have been in residence in this country. When is someone considered “native?” How many generations does it take to be native? If the colonists were to think 20 generations into the future, what might they have imagined for this place? What is the future of the Camino Real? What is the future of the “history” of the Camino Real? Considering what you have learned, how might you rewrite the history of travel and trade on the Camino Real?

Evaluation:

Evaluation for this lesson is based on independent and group research, working cooperatively with other students on key information, the completion of journal entries, and participating in class discussions and presentations.

Link to Project Archaeology Lessons:

This lesson links to *Intrigue of the Past: A Teacher’s Activity Guide for Fourth through Seventh Grades: Archaeology and Ethnographic Analogy: The Anasazi and the Hopi*, p. 73; *State Place Names*, p.127; *Discovering Archaeology in New Mexico: The Spanish *Entrada* and the Early Spanish Colonial Period (A.D. 1540–1700)*, chapter 7.

Name: _____

Class/Period: _____

A Colonial Family Don Fernando Durán y Chavez

More than 400 years ago, the first members of the Chavez family traveled into New Mexico with Juan de Oñate. Historical records list the first mention of the Chavez name in an official government record in 1631 stating that Don Pedro [Gómez] Durán y Chavez was responsible for collecting money for the governor. During the Pueblo Revolt Don Pedro Durán y Chavez's grandson, Don Fernando Durán y Chavez; his wife, Lucía Hurtado de Salas; and their four children escaped with the other surviving colonists down the Camino Real to Guadalupe del Paso (El Paso).

Many of the Chavez clan stayed in northern Mexico, the area that is now Chihuahua. Following the Pueblo Revolt, Don Fernando Durán y Chavez and his family returned to New Mexico in 1693 with the Vargas caravan. They moved back to their ancestral home in Bernalillo soon after returning to New Mexico.

By 1707, the family moved to Atrisco, near what would become the modern city of Albuquerque. The family continued to live in the Albuquerque area for the next century or so. By the early 1800s, one of Don Fernando's grandsons, Diego Antonio, had married and moved to Laguna, New Mexico. There his son Juan Bautista Chávez was born. Juan Bautista grew up and married María Manuela Romero of Sabinal, New Mexico, in 1841. Sabinal was a town on the Río Grande south of Albuquerque, and the couple moved there to raise their own family. They had four sons and a daughter. Once the four sons were grown up, they left the Río Grande Valley together, probably in search of land to farm on their own.

By the 1880s, the four brothers had ended up in St. Johns, Arizona, where a new settlement of Spanish-speaking people was forming. Around 1900, one of the brothers, Santiago Chávez, decided to homestead land about 40 miles east of St. Johns, near the Zuni Salt Lake in New Mexico. Santiago lived on his homestead with his wife and other members of his family for the next 30 years. The homestead was abandoned in the mid-1930s and was never occupied again. Santiago and his wife had six children. Their grandchildren, great-grandchildren, and great-great-grandchildren live in various places in New Mexico and Arizona. The descendants of Santiago's three brothers and one sister are likewise scattered throughout New Mexico and Arizona.

Ancestry of Santiago Chávez

[Note: Chávez was originally spelled Chaves, but only the more recent spelling is used here]

Pedro Durán y Chávez, born before 1556, Valverde de Llerena, Estremadura, Spain

Fernando Durán y Chávez, born 1609, [unknown town], New Mexico

Fernando Durán y Chávez II, born 1651, Bernalillo, New Mexico

Pedro Durán y Chávez, born 1674, [unknown town], New Mexico

Diego Antonio Durán y Chávez, born 1724, Albuquerque, New Mexico

Pedro Antonio Durán y Chávez, born 1744, Albuquerque, New Mexico

Diego Antonio Durán y Chávez, born 1791, Albuquerque, New Mexico

Juan Bautista Chávez, born 1817, Laguna, New Mexico

José Santiago Chávez (better known as Santiago Chávez), born 1849, Sabinal, New Mexico

Families of the Sixteenth and Seventeenth Centuries (1598–1693)

Abendaño	Gómez de Torres	Moraga	Telles Jirón
Aguilar	(Torres)	Morán	Torres
Albizu	González	Naranjo	Trujillo
Aliso	González Lobón	Nieto	Valencia
Anaya Almazán	González Bernal	Nuñez Bellido	Varela Jaramillo
Apodaca	González de Apodaca	(Rodríguez Bellio)	Varela de Losada
Aragón (López de Aragón)	(Apodaca)	Olguín (López Holguín)	Vásquez
Archuleta	Griego	Holguín)	Vera
Arratia	Guadalajara	Olivera	Xavier
Arteaga	Guillén	Ortega	Ximenez (Jiménez)
Ávila	Gutiérrez	Ortiz	Zamora
Ayala	Heras, de las	Pacheco	Zamorano
Baca	Hernández	Padilla	
Barrios	Herrera	Paredes	
Berbal	Herrera Corrales	Parra	
Bohórquez	Hidalgo (Cabinillas)	Pedraza	
Brito	Hinojos	Peralta	
Cabinillas	Holguín (Olguín)	Perea	
Cadimo	Hurtado	Pérez	
Campusano	Jiménez	Pérez de Bustillo	
Candelaria	Jorge	Pérez Granillo	
Carvajal (Vitoria Carvajal)	Jurado de Gracia	Perramos (Ramos)	
Casaus	Ledesma	Quintana	
Castillo (López del Castillo)	León (Brito)	Ramírez	
Cedillo (Sedillo)	Leyva	Ramos (Perramos)	
Chávez (Durán y Chávez)	López	Rascón	
Cruz (Cruz Catalán)	López de Gracia	Ribera	
Cuéllar	López Holguín	Río, del	
Domínguez de Mendoza	(Olguín)	Robledo	
Durán	López Mederos	Rodríguez	
Enríquez	López de Ocanto	Rodríguez Bellido	
Escallada	López Sambrano	Rodríguez de Salazar	
Escarramad	Lucero de Godoy	Rodríguez de	
Fernández de la Fuente	Luis	Zevallos	
Fonte	Luján	Romero	
Fresqui	Luna	Ruiz	
Gallegos	Madrid	Ruiz Cáceres	
Gamboa	Maese	Ruiz de Hinojos	
García	Márquez (Márquez Sambrano)	(Hinojos)	
García Holgado	Martín Barba	Sáiz	
García Muerte	Martín Serrano	Salas	
García de Noriega	Mestas	Salazar	
Gómez Barragán	Miranda	Sánchez	
Gómez Robledo	Mizquia	Sánchez de Monroy	
Gómez de Luna (Luna)	Mohedano	Sandoval	
Gómez Parra (Gómez Barragán)	Mondragón	Santa Cruz	
	Montaño	Sedillo (Cedillo Rico de Rojas)	
	Montaño de	Serna	
	Sotomayer	Sisneros (Cisneros)	
	Montoya	Soto	
	Monroy (Sánchez de	Sosa	
	Monroy and	Suazo	
	Mondragón)	Tapia	

