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 a 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
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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:
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September 2003

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Table of Contents

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 has 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 Vásquez 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.

Camino Real de Tierra Adentro
Events

NAME _____ DATE _____

DATE	EVENT	WHAT **CAUSED** THIS EVENT TO TAKE PLACE?	WHAT WAS THE **EFFECT** OF THIS EVENT?

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 (*vados* 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 Carribean. 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 solders 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 Dan 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)

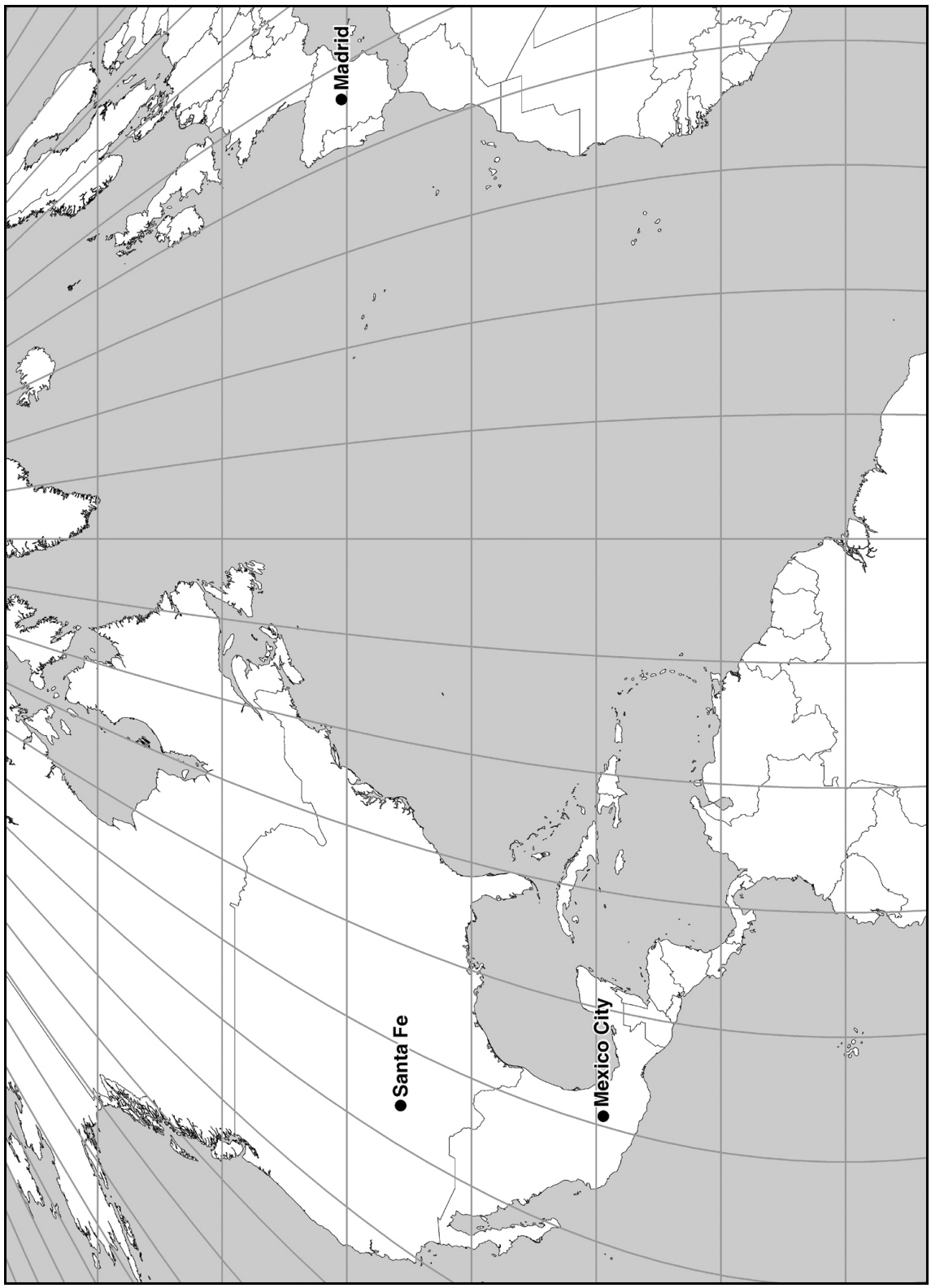
Abendaño
Aguilar
Albizu
Aliso
Anaya Almazán
Apodaca
Aragón (López de Aragón)
Archuleta
Arratia
Arteaga
Ávila
Ayala
Baca
Barrios
Berbal
Bohórquez
Brito
Cabinillas
Cadimo
Campusano
Candelaria
Carvajal (Vitoria Carvajal)
Casaus
Castillo (López del Castillo)
Cedillo (Sedillo)
Chávez (Durán y Chávez)
Cruz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

Eighteenth-century Franciscan Missionary, drawn by Jose Cisneros (from Riders across the Century, Texas Western Press, UTEP).

Juan de Oñate, drawn by Jose Cisneros (from Riders across the Century, Texas Western Press, UTEP).

Name _____ Class/Period _____

Map Worksheet 1 illustrating Madrid, Spain, Mexico City, Mexico, and Santa Fe, New Mexico.

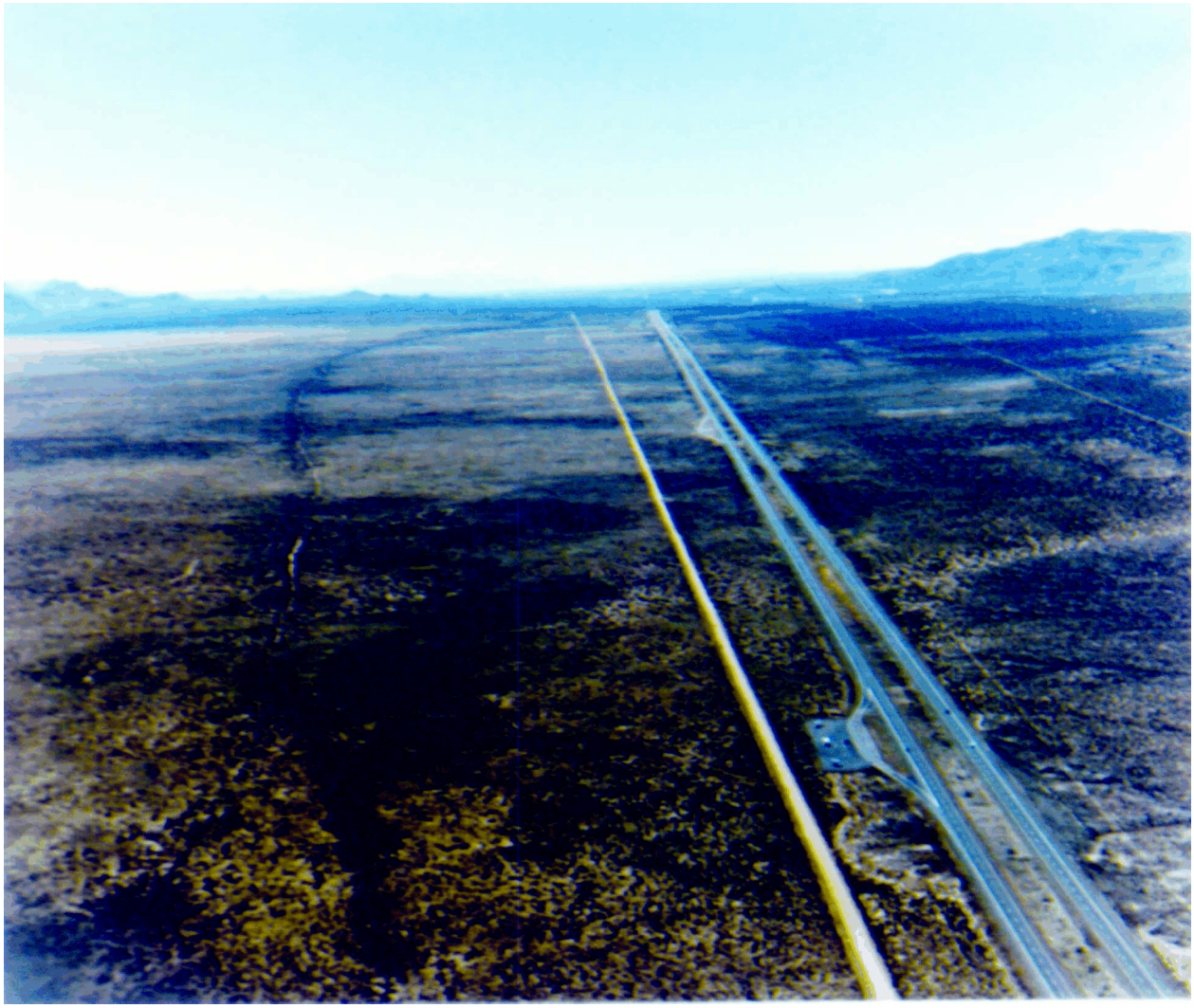


Name _____ Class/Period _____

Map Worksheet 2. A map of New Spain showing the route of the Camino Real.

Map Worksheet Teachers' Key. A map of New Spain showing the route of the Camino Real.

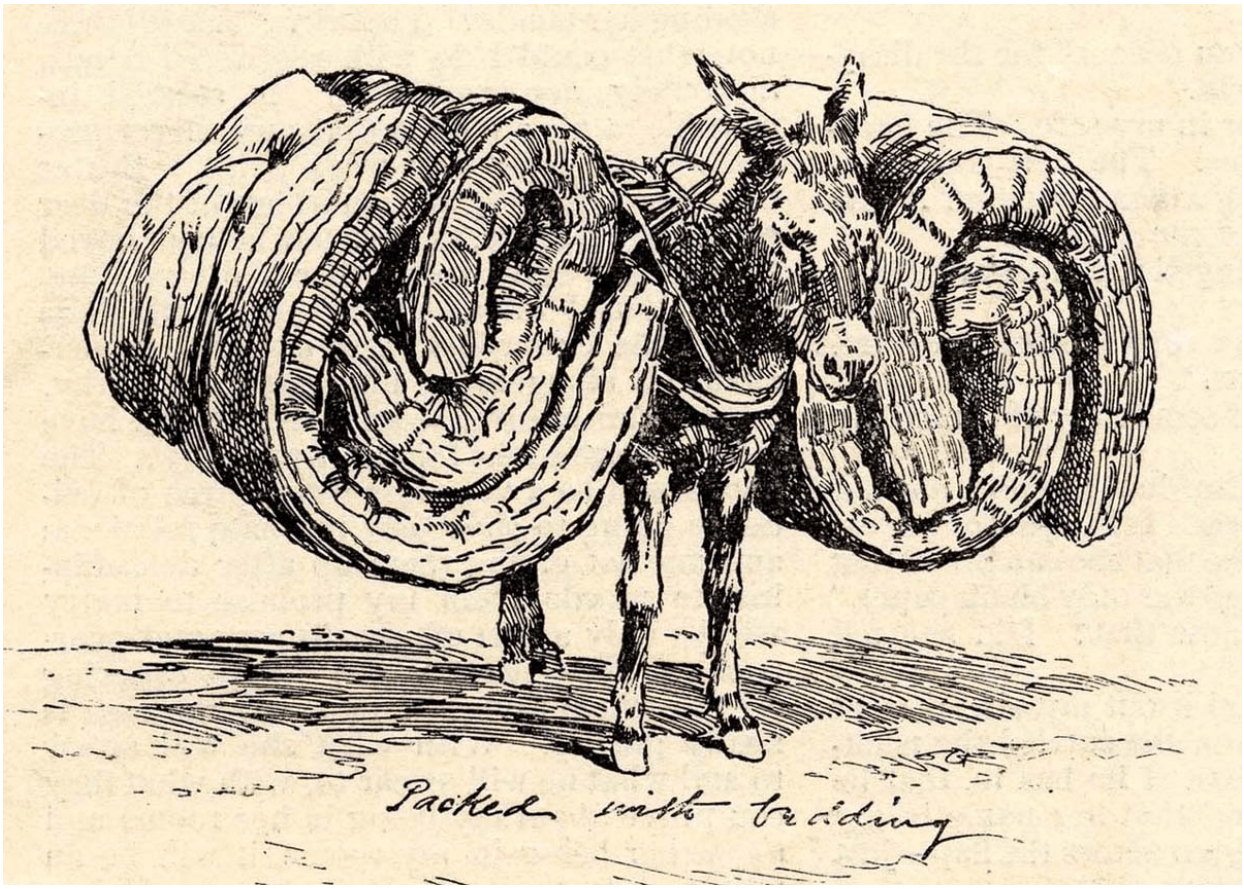
Modern travelers on I-25 parallel the Camino Real, photo by Teresa Sanchez-Martines, courtesy of the New Mexico State Highway and Transportation Department.



Oscar Schiller with G.W. Hodge's mule team. Photo by Saunders, courtesy of MNM, negative no. 14875.

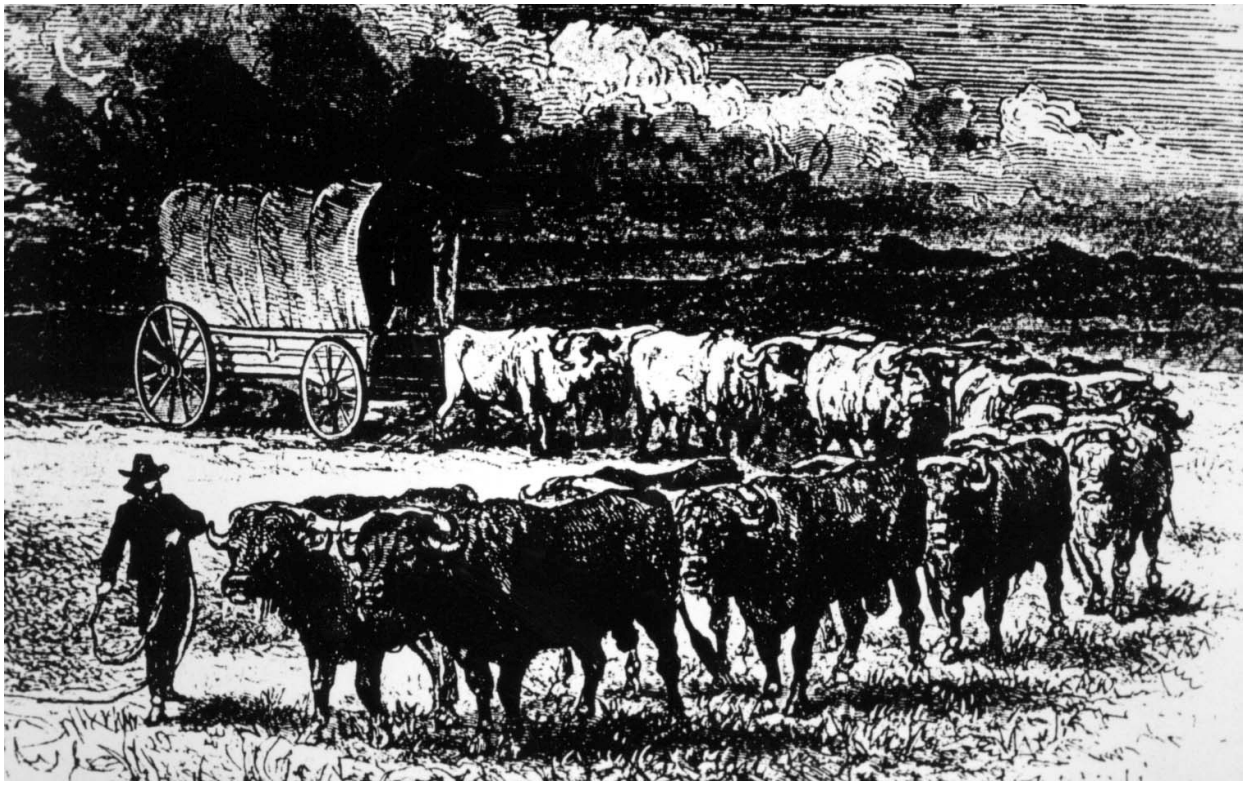
Oxen and carreta, photo by Ben Wittick, courtesy of Centennial Museum, UTEP.

“Packed with bedding,” from Harper’s Weekly, courtesy of History Library Graphics Collection, Museum of New Mexico (MNM)), box 1-item 20B.



Spanish pioneer woman, c. 1650, drawn by Jose Cisneros (from Riders across the Century, Texas Western Press, UTEP).

Wagon train, from Simonin, Le Tour de Monde, courtesy of Western History Department, Denver Public Library. #F9700.



APPENDIX A

Teachers' Background Information

TEACHERS' BACKGROUND INFORMATION

Travel along the Camino Real: Chronology

by Scott O'Mack

When the Mexican-American War ended in 1848, a vast tract of land was ceded by Mexico to the United States under the conditions of the Treaty of Guadalupe Hidalgo. The ceded land encompassed the region now known as the U.S. Southwest and included what later became the state of New Mexico. For 27 years prior to 1848, New Mexico was a distant northern province of the Republic of Mexico, and for more than two centuries before that, a remote colonial outpost of the Spanish empire administered from Mexico City, the capital of New Spain. From the moment it was officially declared Spanish territory in 1598 until the building of railroads across the region in the 1880s, New Mexico was linked to Mexico City and the world economy by El Camino Real de Tierra Adentro, "The Royal Road of the Interior Lands," or simply the Camino Real.

The Camino Real was a rugged, often dangerous route running 1,600 miles from Mexico City to the small Spanish town of Santa Fe, founded in 1610 and serving ever since as the capital of New Mexico. During its first two centuries, the Camino Real brought settlers, goods, and information to the province and carried its 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, and 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, which connected with the Santa Fe Trail at Santa Fe, became the essential link between the growing U.S. economy and the long-established Mexican economy, serving for the next 60 years 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 route of the Camino Real incorporated a variety of Native American trails connecting water sources, river crossings, camp sites, and Native American villages. Most of these trails are difficult to reconstruct, but presumably a Native American trail followed most or all of the Río Grande along its route through modern New Mexico, and established Native American trails crisscrossed the inhabited portions of the territory eventually served by the Camino Real. There is little to suggest that, prior to the arrival of Spaniards, Native Americans traveled regularly across the largely uninhabited desert of northern Mexico. In this respect, the Camino Real was a novelty prompted by the circumstances of Spanish exploration and colonization, a way for the Spanish crown to expand its holdings by enabling establishment of a permanent colony at the outer limit of explored territory.

Northern New Mexico was first visited by Spaniards in 1540, when Francisco Vásquez de Coronado led a large expedition to the vicinity of Zuni pueblo, then spent the next two years exploring New Mexico and adjacent regions. Coronado's primary purpose was exploration, not settlement, and although he determined that parts of New Mexico were suitable for settlement, the first substantial 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 north from Santa Bárbara, in what is now southern Chihuahua, to the Tewa pueblo of San Juan on the upper Río Grande. Shortly thereafter, Oñate founded the Spanish town of San Gabriel on the opposite side of the Río Grande, which was the first successful Spanish settlement in New Mexico. By 1610, San Gabriel had

been replaced by Santa Fe as the capital of the newly christened province of New Mexico.

Other Spanish expeditions had preceded Oñate's to the upper Río Grande, but it was his expedition that effectively extended the colonial frontier northward by some 700 miles. Oñate's route became the Camino Real, the royal road, so named because it served as the official road between the colonial capital in Mexico City and the administrative center of the new province. There were other royal roads in New Spain—for example, the road linking Mexico City and the port of Veracruz—but the royal road to New Mexico was the longest, and it would remain virtually the only route to the far northern provinces for more than 200 years.

Among the settlers accompanying Oñate's original expedition was a group of Franciscan friars, authorized by the Spanish crown to begin a task considered equal in importance to the colonization of the province, namely, the conversion of the native Pueblo peoples of the region to Christianity. For the first 80 years after Oñate's expedition, the Franciscans were in fact the primary reason for the success of the colony. Oñate abandoned the province shortly after opening it, and the settlers he left behind found life on the distant frontier to be difficult in the extreme, with none of the easy wealth from mining, farming, and ranching that they had envisioned. It was only because the Franciscans were successful in convincing the colonial government in Mexico City that their enterprise was worthy of subsidy that the colony in New Mexico survived.

The most important aspect of the royal subsidy of the Franciscan missions was the supply caravan established on the Camino Real in 1609. As it was originally conceived, the caravan was supposed to take shape once every three years to carry essential supplies to the missions. The trip from Mexico City to Santa Fe typically took six months, followed by another six months to distribute the contents of the caravan to the scattered missions, and another six months for the return trip. Going three years between arrivals of food and news was arduous enough for the people living in New Mexico, but the caravan actually had an unreliable schedule: periods of six or seven years between arrivals were common. To make matters worse, the exclusive control of the caravan that the Franciscans were intended to have was often compromised by the illegal commercial ventures of various people associated with the caravan, such as the governor of the province, local merchants, and the private contractors hired to operate the caravan. The supplies that were meant for the missions and their dependents were sometimes delivered only in part, or to the wrong places, or the caravan was delayed, sidetracked, or improperly packed to accommodate the goods of a private party. The caravan also became a form of public transportation, carrying friars, colonial officials, and private individuals along the Camino Real, despite regulations forbidding such use.

The missionary efforts of the Franciscans, and the New Mexico colony as a whole, suffered a calamitous setback in 1680 when the Pueblos rose in rebellion, killing 400 Spaniards and driving the remaining 2,200 out of northern New Mexico. The survivors traveled down the Camino Real to El Paso del Norte, the predecessor of modern El Paso, Texas, where they joined a small Spanish settlement already established there. As a consequence of the rebellion, El Paso del Norte thrived, but the northern colony was completely abandoned for thirteen years before it was finally reoccupied by new contingents of settlers, including many of the families that had fled the rebellion. Once the "reconquest" was assured, the caravan from Mexico City was reestablished on the Camino Real, again as the official means of supplying the Franciscan missions, but also in its extra-official status as a supply and communication line for the colony as a whole. Gradually, the frequency of the supply caravan increased, along with the population of the colony, and by the second half of the eighteenth century the caravan operated on an annual basis. Control of the caravan also shifted from Franciscan to direct royal control, as the influence of the local colonial administration increased.

The early seventeenth century also saw the emergence of Chihuahua as an important silver-mining center on the northern frontier. As a stop on the Camino Real and an important market for goods traveling north and south, Chihuahua came to play a pivotal role in trade along the road. By the second half of the eighteenth century, the trade from Mexico City to Santa Fe was dominated by merchants

based in Chihuahua, who used their position as middlemen to control prices, deliveries, credit rates, and even the value of currency, and to whom the merchants of New Mexico quickly became hopelessly in debt.

Mexican Period (1821–1848)

Under the Spanish colonial system, prohibitions on trade with foreign interests had long prevented the merchants of Santa Fe from dealing with anyone other than their officially sanctioned counterparts in Chihuahua. The occasional French or Anglo-American trader who ventured into New Mexico in the late colonial period was expelled or jailed by the colonial government. When Mexico won its independence from Spain in 1821, these barriers disappeared. At the same time, the expansion of Anglo-American settlement from the east had reached Missouri, which became a state that same year. The immediate result was the opening of the Santa Fe Trail from Independence, Missouri, and the sudden emergence of a whole new source of goods for the people of New Mexico. Anglo-American traders were soon leading heavily laden caravans to Santa Fe, carrying a wide range of goods previously unavailable in New Mexico, including many products newly manufactured in the eastern United States as well as imports from Europe.

The amount of merchandise flowing from Missouri to Santa Fe grew so quickly that by 1825 there was a saturation of goods in New Mexico. Santa Fe was still a small town of 5,000, and in all of New Mexico there were only around 40,000 inhabitants, which meant that the trading caravans from Missouri soon ran out of customers. In response, the merchants of Santa Fe began buying U.S. goods in excess of their local needs and carrying them down the Camino Real to Chihuahua, where they found a ready market. Anglo-American traders followed suit, taking advantage of the liberal (or underenforced) trade policies of newly independent Mexico and carrying their loads of goods to eager buyers in Chihuahua and other mining centers farther down the Camino Real. Not only was the monopoly of the Chihuahua merchants on the Santa Fe trade broken, but the longstanding inequitable relationship between Santa Fe and Chihuahua was suddenly reversed. The new imbalance of trade would remain in place for the rest of the Mexican period.

The rise of the Santa Fe trade marked the beginning of sustained interaction between the people and governments of Mexico and the United States, an interaction that led eventually 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 following attempts by the Mexican government to regulate and profit from the influx of goods into its territory. The Anglo-Americans resented the duties they were forced to pay, and Mexicans in general resented Anglo-Americans because of U.S. support of Texas, which had declared its independence from Mexico in 1836. When the United States formally annexed Texas in 1845, it effectively declared a portion of New Mexico to be U.S. territory, an act that led to the outbreak of war in 1846. Colonel Stephen W. Kearny's Army of the West occupied Santa Fe in August, 1846, entirely unopposed: New Mexico's governor Manuel Armijo chose to avoid an armed conflict, apparently out of prudence. An American force led by Colonel Alexander W. Doniphan marched down the Camino Real in late 1846, engaging 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 embarked from Missouri just prior to the outbreak of the war traveled down the Camino Real either just ahead of Doniphan or immediately behind him, 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 and the volume 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, but 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, but by May 1862, the Union had forced it to retreat to Fort Bliss. 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 two years later, the same 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 also 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 followed much the same route of the Camino Real, in both 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.

Travel along the Camino Real: The Places

As its full name in Spanish indicates, El Camino Real de Tierra Adentro was an inland route, connecting two cities, Mexico City and Santa Fe, situated in the highland interior of the Spanish colony. Both cities 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 Carribean. 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 vast, sparsely inhabited region. 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 was the Chihuahuan Desert, especially the portion of it lying between Chihuahua and El Paso del Norte, a journey of just under 200 miles. This was the section of the Camino Real first blazed by Juan de Oñate in 1598. The Chihuahuan Desert consists of a series of basins and valleys separated by low, rugged mountains and running 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. The vegetation is sparse and dominated by 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 a riverine vegetation, including cottonwood and willow trees, and grasses for livestock. It was also a generally level and unobstructed route. Near Socorro, about 75 miles south of modern Albuquerque, the route of the Camino Real left the desert and entered a higher-elevation, more mountainous region, following the increasingly entrenched 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 the presence of terrain suitable for wagons and livestock (not too steep, not too soft), and the availability of water. Steep ground was simply 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 in the corresponding stretch of the valley.

The locations of water sources on the Camino Real determined the length of a typical day's travel, to the extent that 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, all of which 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 consistent through time, but minor variations in the route were common along certain stretches of the road, prompted by either changing environmental circumstances or the rise of permanent settlements near the established 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 in the twentieth century, the Río Grande 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 wagons or mule loads careening downstream. Also, the river bottom at a crossing might be too soft to support 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 floated downstream from the Sabinal area. 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, the development of mining settlements was the impetus for the original route taken by the Camino Real, as well as the principal 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 and sometimes 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 soon there were 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 pivot 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 barren 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 effectively abandoned by 1880, its role as a trade and travel route usurped first by the railroads and later by modern highways. 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. In Mexico, between Ciudad Juárez and Chihuahua, approximately 150 km (93 miles) of the road have been traced, including a few continuous segments ranging from 20 to 30 km (12 to 16 miles) in length. Several parajes have also been identified in the state of Chihuahua and linked to place names that appear in historical accounts.

In New Mexico, the route of the Camino Real has recently been the focus of preservation planning by both state and federal agencies, and efforts have been made to identify intact segments of the road and associated parajes. Archaeological survey of 67 miles of the known route of the Camino Real identified 127 intact segments of the road, as well as 39 associated sites. 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.

Trade along the Camino Real: Equipment and Preparations

Throughout the history of the Camino Real, the bulk of the traffic along the road was dedicated not to the movement of people but to the movement of goods, whether supplies for eventual use by the people carrying them or things to be traded once the people reached their destinations. It was the effective transport of goods rather than people that largely determined the modes of travel on the Camino Real.

Three different ways of transporting goods characterized the traffic on the Camino Real in three different periods. In the early Spanish colonial period, from 1609 until the Pueblo rebellion of 1680, the principal traffic along the Camino Real was the supply caravan that delivered goods by heavy wagon to the Franciscan missions of northern New Mexico. During the later colonial period, from the "reconquest" of the Pueblos in 1693 until Mexican independence in 1821, the wagons of the mission caravan were gradually replaced by pack mules, which proved more efficient and economical than wagons. Then, with the opening of the Santa Fe Trail following Mexican independence, wagon trains again became the dominant mode, but this time formed by private trade expeditions and employing a distinctive American-made wagon. Each mode of transport was well-adapted to its period and purpose, and the differences in equipment and preparations required by each mode help illustrate a diversity of transportation in the days before automobiles and trucks remade the world.

Wagon Travel in the Early Colonial Period

The mission supply caravan to New Mexico was not officially instituted until 1609, or a decade after Juan de Oñate's original expedition of discovery to the upper Río Grande Valley. During the years between Oñate's expedition and the start of the mission supply caravan, a number of other expeditions also brought supplies and settlers to the upper Río Grande, all of them basically following Oñate's lead in their preparations. A look at the equipment and supplies taken along on the original Oñate expedition shows how practiced the Spanish were by the late sixteenth century in the exploration and settlement of distant frontiers. It also provides an interesting contrast with the mission supply caravan that took shape soon after, which was dedicated to supplying established settlements.

The Oñate Expedition, 1598

The most striking thing about the Oñate expedition was sheer size. One hundred and thirty men, plus the wives and children of many of them, filled 83 wagons, carts, and carriages. They carried with them a wide array of provisions, tools, and weapons, well aware that they could not rely on local supplies of food or equipment along the way. The expedition was accompanied by more than 7,000 head of livestock, which would serve as the principal food source along the way and as the breeding stock of the new settlement. Underway, the train of vehicles and livestock stretched for almost three miles. In addition to the considerable private belongings of each traveler, the list of livestock, tools, arms, and supplies gathered for the use of the expedition as a whole included the following:

Vehicles and Related Equipment

24 carts, fully equipped	2 state coaches	8 heavy saddles
2 carts with iron-rimmed wheels	25 harness sets for mule teams	6 light saddles

Arms and Armor

3 bronze field cannon	6 harquebuses	12 halberds
3 bronze field cannon	18 barrels of gunpowder	6 swords
2 smaller bronze cannon	6 leather shields	6 corselets
1 small-caliber iron cannon	6 lances	12 sets of armor (plus 2 horses each with armor) for 12 men

Foods

105 *fanegas* of maize (a *fanega* is equal to about 1.6 bushels)	689 *quintales* of flour (a *quintal* is equal to about 102 pounds)	56 pounds of sugar
152 *fanegas* of wheat	15 jugs of oil	

Livestock

799 cattle	2,900 sheep	101 mares
500 calves	53 hogs	119 other horses
198 oxen (for pulling carts)	96 colts	41 mules and asses
846 goats		

Iron and Tools

4,890 horseshoes (for horses, mules, and asses)	45 axes	unspecified numbers of sledge hammers, other hammers, tongs, files, hoof parers, bars, picks, mallets
79,000 horseshoe nails	3 padlocks with keys	extra iron for making sheets, rods, barrel hoops, and other items
35 plowshares	5 blacksmith hammers	78 *quintales* of lead sheeting
3 hoes	2 anvils	10 *quintales* of quicksilver
10 adzes	1 vise	6 pairs of bellows
8 small saws	3 knives	26 goad sticks (pointed rods used to prod animals)
12 chisels	2 sickles	
17 augers	13,500 short nails (for uses other than with horseshoes)	

Clothing and Cloth

5 buckskin jackets	3 pairs woven petticoats	1 roll of yellow Chinese taffeta
2 chamois jackets	3 pairs embroidered petticoats	1 roll of green Chinese taffeta
825 pairs of leather shoes and boots	10 trimmings for *huipiles*	5 yards of iridescent Chinese taffeta
5 chamois doublets (these and the following eight clothing entries were for Oñate's servants)	4½ rolls of cotton fabric (12 yards in each roll)	10 yards of native cloth (mixed materials)
7 gray Holland cloth doublets	441 yards of sackcloth	5 yards of coarse gray native cloth
9 coarse Anjou cloth doublets	3 rolls of Campeche cloth	7 yards of coarse white woolen cloth
12 pairs white woolen stockings	1 roll of Holland cloth	10 yards of coarse native blue cloth
4 white *huipiles* (the *huipil* was a sleeveless shirt for women traditionally worn in central Mexico)	1 roll of black taffeta	21 yards of native black baize
5 coarse woolen *huipiles*	1 roll of Chinese black damask	

Medical Supplies

6 syringes	8¼ pounds of *basilicon* ointment	½ pint of rose water
6 lancet cases (2 lancets in each case)	3 pounds of white ointment	1 pint of rose vinegar
10 pounds of cinnamon bark	2 pounds 6 ounces of laxative	12 ounces of sulphur
14½ pounds of sarsaparilla	1 pound 2 ounces of rose extract	15½ ounces of alum
5 pounds of green ointment	1 pound 2 ounces of treacle	5 ounces of *polvos reales*
3½ pounds of incarnative ointment	4 pounds of balsam	3 ounces of mastic
2½ pounds of *jeziaco* ointment	2½ pounds of diachylon	4½ ounces of verdigris

Other Supplies: 41 reams of paper

The Oñate expedition also carried a variety of goods for bartering with the Native Americans they expected to encounter; these items are discussed in the next section (Trade Goods). All of the men on the expedition also brought many of their own supplies, including livestock, carts, wagons, arms, and armor. A full list of the items carried on the Oñate expedition would be much longer than space here allows.

The Mission Supply Caravan, 1609–1680

The principal vehicle for cargo on the Oñate expedition was the traditional two-wheeled Spanish oxcart, with its solid wooden wheels and open-stave sides, but the expedition apparently also included a few large, heavy, four-wheeled wagons pulled by teams of mules. The oxcart continued to serve for local transport in New Mexico throughout colonial and later times, but the heavy wagon became the standard vehicle of the mission supply caravan during the early colonial period.

The supply caravan generally consisted of 32 heavy wagons, each having four iron-tired wheels and an arched cloth canopy of a coarse woolen fabric called *jerga de Michoacán*. Each wagon was capable of carrying 4,000 pounds and, when fully loaded, required a team of eight mules to pull it. The caravan was organized into two sections of 16 wagons, each section having its own *mayordomo,* or wagonmaster. Each section was further divided into two detachments of eight wagons, with the lead wagon of each detachment flying the royal banner. The caravan as a whole was escorted by a company of 12 to 14 soldiers under the supervision of a captain.

A surprising quantity of supplies and tools was carried by the caravan, a reflection of the length and difficulty of the trip. Each wagon carried the following:

40 yards of *jerga de Michoacán*, for the wagon cover	6 small *petates* for packing	8 cowhides for packing, and for making whips, halters, and thongs for the wagon tongues
8 blankets of *jerga de Michoacán*, one for each mule in the team	36 ropes for cinches and harnesses	3 pounds of heavy thread for sewing wagon cover, sacks, blankets, and *petates*
2 sacks of *jerga de Michoacán* (4 yards for each sack) for packing	24 headstalls (bridle parts)	4 needles for sewing
1 large *petate* (reed mat) for packing	8 sheepskins for mule collars	

Each wagon also carried the following spare parts:

26 2-pound tire nails	4 2-pound harping irons	4 1½-pound linch pins
3 27-pound tires	6 2-pound cleats	2 7-pound *costillas* (ribs to support wagon cover)
2 20-pound *hujas*	4 2-pound washers	
2 15-pound *hujas*	2 5-pound bolts	

Each detachment of 8 wagons was provided with the following items:

2 37½-pound bronze kettles	16 axles	6 carpenter's axes
2 25-pound copper kettles for cooking *atole* (corn gruel)	150 spokes	4 wood cutting axes
2 20-pound kettles for cooking meat	32 *camas* (bedding for animals)	9 augers

4 20-pound iron pans	144 horseshoes	4 chisels
12 large strainers	2 tool chests	1 large saw
6 small strainers	500 pounds of tallow for lubricating parts	1 small saw
12 bowls	1 30-pound sledge	2 large calipers
12 jars	1 25-pound crowbar	2 25-pound bars
12 metates with 2 manos each	6 adzes	6 pick axes
8 water barrels		

For every wagon there was an extra team of eight mules, as well as 32 extra mules for the caravan as a whole. In addition to the *mayordomo,* the drivers of the wagons, a variety of laborers, and the military escort, the caravan also included four native men who served as guides and 16 native women who served as cooks.

The goods carried by the mission supply caravan and intended for distribution among the Franciscan missions in New Mexico are discussed in the following section. The goods carried for use during the journey are not entirely known, but they included the following items given to each friar who was setting out for the first time for missionary work:

1 mule with saddle and bridle	1 frying pan	½ *fanega* of lentils
10 heifers	1 *comal* (griddle for cooking tortillas)	½ *fanega* of salt
10 sheep	1 grinding bowl	600 pounds of flour
2 pairs of shoes	6 pewter plates	300 pounds of biscuits
2 pairs of stockings	2 pewter bowls	2 gallons of oil
2 pairs of leggings	15 yards of *jerga de Michoacán*	5 pints of vinegar
2 blankets	12 agave-fiber ropes	8 *fanegas* of maize
34 yards of *jerga de Michoacán* for sacking	1 bronze olla (to be shared with two other friars)	4 *almudes* of chiles
6 yards of Rouen cloth	1 bronze sauce pan (to be shared with two other friars)	6 pounds of oysters
1 set of saddlebags	52 pounds of bacon	12½ pounds of lard or butter
9 yards of canvas for mattress	41 pounds of cheese	½ box of garlic and onions
1 canvas or leather bag for mattress	25 pounds of shrimp (all fish and meat was dried and salted)	8 pounds of sugar
1 hat and box	54 pounds of haddock	6 pounds of raisins

1 wine bottle	12½ pounds of *tollo* (a kind of fish)	4 pounds of almonds
1 breviary (book of prayers and hymns)	½ *fanega* of fava beans	4 pounds of conserves
1 drinking jug	½ *fanega* of native beans	2 gallons of wine
1 box and key	2 *almudes* of garbanzo beans (an *almud* is equal to about one-twelfth of a bushel)	

In 1631, the year this list was prepared, 20 friars traveled with the supply caravan to New Mexico, where they joined 46 friars already in residence. For every two friars making the trip, one wagon was provided to carry their supplies, meaning that of the 32 wagons in the caravan, 10 were filled with supplies to be used by the new friars. The other 22 wagons carried supplies for the friars already in New Mexico, and whatever else the contractor for the trip was able to include unofficially.

Pack Mules of the Late Colonial Period, 1693–1821

The mission supply caravan to New Mexico resumed operations on the Camino Real following the "reconquest" of 1693, but over the course of the next century, the heavy wagons of the caravan were gradually replaced by pack mules. The rugged terrain of the Camino Real, and the cost of maintaining the wagons encouraged attempts to use the simpler, less expensive method of strapping cargo to the backs of pack animals. The eminent suitability of mules for carrying cargo on the Camino Real was quickly recognized. By the final years of the colonial period, pack mules were the principal means of transport for the mission supply caravan, as well as for the increasing number of other trade caravans moving north and south on the Camino Real.

A mule is the infertile offspring of a horse and a donkey, usually of a mare and a jack (a male donkey) but sometimes of a stallion and a jenny (a female donkey). A mule combines the virtues of its two parent species: it is similar to a horse in size and strength, but as sure-footed and tolerant of deprivation as a donkey. Mules have their quirks—they are famously stubborn and sometimes difficult to manage—but neither horses nor donkeys could have carried the loads that mules carried over the rugged, often steep terrain of the Camino Real. An individual mule could carry up to 400 pounds and travel 12 to 15 miles a day, under the most difficult of conditions. Mules were highly valued for their abilities as pack animals, and they were more expensive than either donkeys or ordinary horses. The care they were given was commensurate with their value: whereas donkeys and horses were often neglected or abused, mules were almost always fed and treated well, although the rigors of their job nevertheless had a heavy impact on their health.

Composition of a Mule Train

A drove of mules for hauling cargo was known in Spanish as an *atajo* and consisted of from 50 to 200 mules. For every 50 mules there were five or six *arrieros,* or muleteers, who loaded, drove, and cared for the animals. These men worked for very low wages, but they were highly skilled and indispensable to the efficient operation of the mule train. The *arrieros* generally rode horses when performing their duties, and they were outstanding riders and ropers. Most *arrieros* were the sons of *arrieros,* or at least had grown up on ranches where they learned to handle mules. The role of the *arriero* in Spanish colonial

society was similar to the later role of the *vaquero* or cowboy in Mexico and the U.S. Southwest: he was a colorful character with distinctive clothing and traditions, and the subject of both scorn and romantic imaginings.

In addition to the *arrieros,* the mule train had a *mayordomo,* or supervisor, who might be an owner of some of the mules in the train or simply the agent of an owner. The *mayordomo* was responsible for the delivery of the cargo and for all major decisions, such as when and where to make stops and for what purpose. There was also the *atajador,* or driver, an *arriero* who rode at the head of the train, scouting the way and taking notice of suitable pasture. The *atajador* oversaw the work of the *sabaneros,* or the *arrieros* who served turns as pasturemen. The *sabaneros* were responsible for taking the mules to graze at the end of a day's travel, and for watching them through the night. Finally, there was the cook, facetiously called *la madre* (the mother) of the mule train.

One of the most remarkable components of a mule train was the bell mare, variously called *la mulera, la atajadora,* and *la yegua caponera* in Spanish. The bell mare was a female horse that served as the lead animal for the mule train, carrying nothing but a bell tied around her neck. For reasons unclear even to the *arrieros,* the mules in an *atajo* were in a kind of psychological thrall to the bell mare, following her unfailingly down the trail and always eager to be near her when grazing or passing the night. Josiah Gregg, an American who made many trips along the Camino Real in the years after Mexican independence, wrote that "What the queen bee is to a hive, so is the *mulera* to an *atajo*." The devotion of the mules to the bell mare made the *atajador*'s job of leading the mule train far easier than it would have been without such assistance.

How Mules Were Packed

The most important job of the *arrieros* on a mule train was the correct and efficient packing of cargo on the mules. Incorrectly packed, the cargo on a mule's back would injure the animal, or shift and fall off on the trail, or waste the *arriero*'s time through the constant need for adjustments. The use of pack mules by many generations of Mexican *arrieros* resulted in an art and science of packing, described in detail by several fascinated foreign observers. When Anglo-Americans first came into contact with Mexican mule trains in the early nineteenth century, they quickly recognized the effectiveness of the methods used by the *arrieros.* In fact, the U.S. Army eventually adopted the Mexican system for its own pack mule trains, including the terminology used by the *arrieros*.

The basic piece of equipment for packing a mule was the *aparejo,* a simple saddle that was really no more than a square leather pad stuffed with straw and laid like an open book across the mule's back. The sole appendage of the *aparejo* was a *baticola,* or crupper, a leather loop passing under the tail of the mule and fastened to the back of the *aparejo* to keep it from shifting forward when the mule traveled downhill. The *aparejo* lay over a saddle blanket of the coarse cloth called *jerga,* which itself lay over the *salea,* a piece of uncured sheepskin used to prevent chafing. The *aparejo* was fastened to the mule's back with a wide band of woven grass, which was pulled tightly around the animal's belly to minimize movement of the cargo. Any movement at all of the *aparejo* or its load meant an animal would suffer from chafing and eventually infection, and thus be useless to the *atajo*. The mules did their best to hinder the tightening of the cinch—for example, by inflating their bellies—but the *arrieros* had their own tricks for getting uncooperative mules to comply. Both the extreme tightening of the cinches and the tricks used on uncompliant mules would strike anyone as cruel, but the fate of a pack mule wearing an improperly mounted *aparejo* was worse still.

The *carga* (load) carried by a mule could be anything from sacks of grain to large and inconveniently shaped items such as furniture. If the *carga* was a single item, it was strapped lengthwise along the *aparejo.* If it was two items of the same size and weight, one item was strapped to either side of the *aparejo.* The strapping was done with a single pack rope that was threaded ingeniously through the

carga and wrapped tightly around the mule's belly. The *arrieros* were as diligent in the tightness of the pack rope as they were in that of the cinch. To ensure that the mule stood still during packing, an embroidered leather strap called a *tapojos* was placed over the mule's eyes. Once the *carga* was installed, a *petate,* or reed mat, might be draped over it for protection from the elements. *Petates* were also used to cover the *cargas* after the mules were unloaded for the night.

Despite the best efforts of the *arrieros* to securely fasten their *cargas,* further tightening and adjustments were usually needed along the road as items settled and shifted. It was important that the *arrieros,* often working in pairs, readjust a mule's load without forcing the *atajo* to slow down or stop, since any break in the pace could distract the mules from their grueling job. The speed and facility with which the *arrieros* could tighten and adjust a *carga* without falling behind were legendary, as was their remarkable ability to hoist heavy loads onto the mules' backs unassisted.

Anglo-American Wagons on the Camino Real, 1821–1848

Pack mule trains continued to be used along the Camino Real by Mexican traders in the years after Mexican independence, but the opening of the Santa Fe Trail from Missouri in the same period brought an influx of Anglo-American wagon trains to Santa Fe, and soon to the Camino Real itself. By 1830, the bulk of the goods moving along the Camino Real between Santa Fe and Chihuahua were carried by the distinctive American-made wagons known as Conestogas, Pittsburgh wagons, or prairie schooners.

The Conestoga was only one of several brands of wagon made in Pennsylvania and used on the Santa Fe Trail, but it was a favorite with traders. Its name became synonymous with a basic design that it shared with the other brands. Conestoga-style wagons were crafted from a variety of woods carefully chosen for strength and weight, with extensive ironwork for reinforcing stress points. The wagons were lightweight but also sturdy and relatively inexpensive. The heavy Spanish wagons of the seventeenth and eighteenth centuries were eventually found to be less economical than pack mules for transporting goods along the Camino Real, but the Conestogas proved their worth on both the Santa Fe Trail and the Camino Real. Pack mules remained in use on the Camino Real, even by Anglo-American traders who sometimes sold their wagons in Mexico, returning home with a lighter load packed on mules (sometimes just the gold and silver earned from sales).

A Conestoga wagon carried around 4,500 pounds of cargo when fully loaded. Its box had a sagging bottom and outward-sloping sides and tailgate, a design that served to settle the cargo toward the center of the wagon during travel, minimizing the effects of jostling. The wagon was covered by a large white canvas hood stretched over high wooden arches, with the ends of the canvas pulled tight to protect the cargo from the elements. The white canvas hood, the reinforcing hardware painted a shiny black, and the red and blue paint typically applied to the rest of a Conestoga made the wagon trains of the Santa Fe Trail and the Camino Real striking in appearance.

The wagons were drawn by teams of mules or oxen, depending on the preference of the wagon owners; the two animals were used with equal frequency. Mules were faster than oxen and held up better to a lack of grazing and water, but oxen were cheaper, stronger, and less temperamental. A common complaint about mule teams was their tendency to take fright and stampede, most notably during attacks by hostile Native Americans but also at minor disturbances. Teams of oxen rarely stampeded. The risk of attack by Native American groups such as the Apache and Comanche was considerable along some stretches of the road, both on the Santa Fe Trail and the Camino Real. One of the advantages enjoyed by Anglo-American traders traveling in Conestogas was how well the wagons served for defense from these raids. As long as a wagon train was well-armed and not taken completely by surprise, a raid was easily defended against once the wagons were brought into a circle. Mexican traders soon recognized that the Anglo-American wagon trains were relatively immune to Native American attacks, and many chose to drive their pack mules in close company with a wagon train.

Trade along the Camino Real: Goods

The kinds of trade goods carried along the Camino Real changed through time, from the inexpensive jewelry carried by the Oñate expedition, intended for the expedition's first encounters with Native Americans, to the fine fabrics and other products carried from Missouri to Chihuahua by nineteenth-century Anglo-American traders. This section reviews the kinds of trade goods that traveled in both directions along the Camino Real, first during the Spanish Colonial period, when New Mexico was connected to the world economy exclusively through Mexico City, and then during the Mexican period, when the products of the eastern United States and Europe began arriving in New Mexico via the Santa Fe Trail.

Spanish Colonial Period, 1598–1821

The Oñate Expedition

The primary purpose of the Oñate expedition of 1598 was to settle the upper Río Grande Valley and build missions there, not to trade with the local people. Thus, most of the goods carried by the expedition were intended for use either on the road or for establishing a settlement once the trip was over. Nonetheless, the expedition did carry a significant number of items intended for trade with the Native Americans it encountered. The following list of goods is from the official inspection of the Oñate expedition carried out just before it departed. These goods probably served both as things to be traded for necessary supplies and as gifts intended to impress or gain the support of Native Americans. For the most part, it is unknown how such items were perceived by the Native Americans receiving them, but it is certain that at least some of the goods ended up in Native American hands: archaeological excavations at the ruins of several seventeenth-century pueblos have yielded examples of the very items listed in the Oñate inspection.

The trade goods carried on the Oñate expedition were:

30,000 glass beads in blue, black, and other colors	72 jet rings	16 tin medals
900 glass beads called aquamarines	25 alloy rings	680 alloy medals
4,500 glass beads called half aquamarines	22 bone rings	some small tinsel pictures
7 small bunches of little white beads called Indian barley	20 thimbles	10 or 12 small glass buttons
46 bunches (1,000 beads per bunch) of small glass beads	wooden beads for 7 rosaries, painted like coral	6 small flutes for children
25 ordinary combs	31 rosaries of glass beads	6 awls
162 Bohemian knives	23 other rosaries	1 pound 6 ounces of blue and white Castilian thread
180 butcher knives	56 Tlaxcala tassels for rosaries	7 ounces of coarse
89 ordinary scissors	63 necklaces of glass beads	Portuguese thread

19 small Flemish mirrors	44 throatbands of glass beads	5 ounces of fine yarn
7,250 shoemaker's needles	some alloy beads for throatbands	1 lot of Paris trumpets for children
990 glass earrings	54 amulets of badger bone	1 jet headpiece
6 small gourd-shaped earrings of colored glass	8 pairs of whistles of Texcoco clay	9 small hats
234 hawks bells	31 tin Agnus Dei (Lamb of God) images	

The members of the Oñate expedition knew that once they were settled in New Mexico it might be years before subsequent expeditions gave them the opportunity to trade for things they could not acquire locally. Thus, every member of the expedition brought as many belongings as space and personal finances allowed. During the inspection prior to the start of the expedition, an inventory was made of the belongings of every expedition member, from the poorest soldier to the wealthiest captain. A look at a few examples of these individual inventories gives an idea of the kinds of things that would later be in demand as trade items in New Mexico. These would be carried up the Camino Real by the mission supply caravan, despite an official ban on such practice.

The following is the list of items carried on the Oñate expedition by Alonso Quesada, one of the captains serving under Oñate and clearly one of the wealthiest men making the trip:

2 male servants	3 towels	10 pairs of cordovan leather shoes
1 female servant (wife of one of the male servants)	4 sheets	3 pairs of cordovan buskins and some white boots
personal armor, including a coat of mail, and a beaver, cuisses, and jacket, all of mail	1 bedding bag of frieze	2 pairs calfskin boots
1 harquebus with all accessories, plus 2 pounds of powder and 4 pounds of shot	4 pillows	6 pairs calfskin shoes
1 short lance	1 mattress	3 pairs of spurs
1 captain's lance	4 assorted suits	12 pairs of horseshoes, with 300 nails
1 sword	4 hats (2 expensive, 2 plain)	1 set of tools for horseshoing
1 dagger	4 doublets (2 of silk, 2 of linen)	2 halters, some girths, and 2 cruppers
buckskin horse armor	2 buff doublets	8 sacks of frieze
3 light saddles	4 pairs of silk stockings	1 iron bar
1 heavy saddle	4 pairs of woolen stockings	2 currycombs
4 cavalry horses	4 pairs of linen breeches	1 ax for firewood

2 harness mules	10 linen shirts	1 large copper boiler
2 harness horses	3 pairs of garters	1 copper olla
12 ordinary horses	3 pairs of sleeves	1 copper *comal*
15 mares	2 undercoats for the coat of mail	1 grinding stone
1 jackass	needles, thimbles, scissors, white thread, and silk thread	3 pewter plates
1 tent of 54 yards of frieze	144 buttons	1 large brass mortar
1 smaller tent of frieze	72 ribbons	pincers to mend the coat of mail
1 bed	3 boxes of knives	punches and tools for making arms
2 blankets	6 bridles	7 books, religious and nonreligious
1 bedspread	100 cakes of soap	1 soldier, fully armed and equipped, including harquebus, armor, horse armor, clothing, and footgear

This lengthy list contrasts greatly with the belongings of the average man on the expedition. Francisco García, who described himself as a soldier and was accompanied by his wife and small daughter, brought only the following:

1 coat of mail, with beaver and cuisses	some horse armor	1 buckskin jacket
1 harquebus, with powder flasks	3 horses	1 set of tools for shoeing horses
1 light saddle	2 mules	1 set of bellows, with pipes, for smelting silver
1 other saddle		

Some of the men on the expedition owned and carried nothing. They were supplied with food and equipment by Oñate.

The Mission Supply Caravan

When the mission supply caravan was established on the Camino Real in 1609, it was intended exclusively as a way to supply goods to the Franciscan missions of New Mexico. As discussed above, the caravan did serve this purpose throughout most of the colonial period, while also serving unofficially as the only way for privately purchased trade goods to travel in either direction along the Camino Real. The goods officially carried by the mission supply caravan from Mexico City to Santa Fe (or later, from Chihuahua to Santa Fe) were not, strictly speaking, trade goods, since they were destined for distribution among the New Mexico missions, but a look at the items carried by the caravan gives an idea of the kinds of things that could not be obtained or produced in New Mexico. There are no comparable lists of the goods carried unofficially by the caravan, but these undoubtedly included many of the same items, with

the obvious exception of items specific to the occupation of the friars. The most important unofficial trade items were ironwares of all kinds, especially tools and arms; domestic and imported fabrics; boots, shoes, and other clothing; chocolate; sugar; tobacco; and liquor.

The following is a list of items carried by the mission supply caravan of 1631 for distribution among the friars already serving in missions in New Mexico (this list may be compared with the items carried by the same caravan for the use of friars traveling to New Mexico for the first time; see the section on equipment and preparation). Each friar was to receive:

45 gallons of sacramental wine	2 scissors	6 common rosaries
85½ pounds of candle wax	1 pound domestic yarn or thread	2 bundles of plaited cord
26 gallons of oil for illuminating the Holy Sacrament	12 awls with handles	1 white *cedazo* (apparently a kind of sieve or strainer)
8 additional gallons of oil for the friar	12 angled needles	1 black *cedazo*
4 gallons of vinegar	12 coarse needles	1 pair of spurs
100 yards of sackcloth	24 ordinary needles	1 Jerez bridle
12 yards of Rouen cloth	12 horseshoes	35 pesos' worth of medicine
12 yards of linen	3 pairs of sandals	1 sheet made of Rouen cloth
1 ream of paper	2 pairs of woolen stockings	1 shirt
2 blankets	1 friar's hat	
20 butcher knives	1 friar's padlock	

Each friar was also to receive the following items for use in the infirmary of the mission where he served:

1 pillow	6½ pounds of sweetmeats	6 ounces of cinnamon
1 blanket	25 pounds of sugar	10½ pounds of raisins
6½ yards of coarse linen	3 ounces of saffron	6 pounds of almonds
5 boxes of conserves	1 pound of pepper	5 pounds of conserves in syrup

Every two friars were to receive the following items for use in the infirmary of the mission where they served:

1 copper cupping instrument	1 razor	1 barber's scissors
1 syringe	1 lancet	

The following items were intended for the general use of a mission's infirmary:

2 jugs of Campeche honey	2 stills for distilling water	1 large brass basin
1 grindstone	4 pairs of razor hones	1 box of Puebla crockery

Among the other goods carried by the mission supply caravan were a variety of things necessary for the establishment of new mission churches. The following list, also prepared for the caravan of 1631, shows everything that was to be supplied to friars setting out to establish a new church in New Mexico (it is not clear how many sets of such supplies were actually carried on the 1631 caravan). The length of the list is remarkable: one might have thought that in such a remote, rugged setting the Franciscans would have been content to hold mass in a rustic chapel lacking most of the accouterments of more established mission locations, but even by 1631 they were importing a surprising array of religious paraphernalia. This is a useful reminder of the central importance of Catholicism in New Mexico during the Spanish colonial period.

1 priest's garment of Chinese damask, including chasuble, stole, maniple, frontal and frontal trimming, and corporal cloths	1 pair of gilded wooden processional candle holders	1 crucifix with gilded brass handle
1 alb of Rouen cloth	1 pair of brass candlesticks snuffing scissors	1 wafer box
1 surplice	1 oil painting of a saint, 2½ yards high, in gilded frame	13 yards of Rouen cloth for amices
1 pair of altar cloths	1 small chest with chrism vials (holding oil for the Sacraments)	2½ pounds of incense
1 embroidered altar cloth	2 papers of pins	2½ pounds of *copal* (a native tree resin used as incense)
some coarse corporal cloths	1 pair of cassocks	3 ounces of silk wicking
1 missal	1 piece of damask to cover the altar	3 pesos' worth of soap
1 enameled silver chalice	1 cupboard for the chalice	1 white *cedazo*
1 small bell to sound the Sanctus	1 rug for the altar steps	1 black *cedazo*
1 200-pound bell	1 copper vessel for the Holy Water	
1 iron framework to mount the bell	1 tin plate with vessels for the water and wine used during Mass	

For every five friars of a new mission, the following items were to be distributed:

2 carved images of Christ	1 brass lamp	1 set of trumpets
1 ciborium (vessel for holding eucharistic wafers)	1 pall for the Holy Sacrament	3 books of chants

1 iron utensil for making eucharistic wafers	1 set of clarions and bassoons	3 shoulder cloths of velvet with gold edging

For the building of a new mission, the following tools and supplies were provided:

10 *Calle de Tacuba* axes (named for the street in Mexico City where they were made)	1 large latch for the church doors	800 tacks
3 adzes	2 augers	2 small locks
3 spits	1 plane with box	12 door and window hinges
10 hoes	10 pounds of steel	12 hook-and-eye latches
1 medium-sized saw	600 tinned nails for the church doors	1 pair of door braces
1 chisel with collar and handle	3,620 nails of various sizes	

Once the supply caravan had distributed its load among the missions of New Mexico, and once any unofficial goods had been distributed to their destinations, the wagons of the caravan were available for loads returning to Mexico City. Officially, the returning caravan was supposed to carry only people and goods having a legitimate connection to the business of the missions, but private passengers and loads were often accommodated. Many New Mexican ranchers also took advantage of the protection afforded by the caravan's military escort to drive their livestock to southern markets. This was such a common practice that the caravan would sometimes schedule its departure according to the convenience of ranchers.

As in the case of the privately owned goods carried to Santa Fe by the mission supply caravan, there are no convenient lists of the goods carried on the return trip. Obviously, the kinds of items heading south were determined by what could be produced as surplus in New Mexico, which meant a very limited variety of goods. For most of the colonial period, the goods shipped south were limited to sheep, raw wool, hides (of buffalo, deer, and antelope, and often obtained through trade with Native Americans), pine nuts, salt, brandy (from El Paso), small numbers of Native American blankets, and Native American war captives to be sold as slaves.

Mexican Period, 1821–1848

From the moment the Santa Fe Trail opened, there was a great imbalance in the trade between Missouri and Santa Fe. Anglo-American traders carried load after load of goods to Santa Fe or points south, exchanged most of the goods for gold and silver (especially silver coin), then returned to Missouri with largely empty wagons. Actually, many of the Conestoga wagons driven to New Mexico were in need of repairs when they reached there, and would likely have to be replaced at the end of the trip back to Missouri, so many traders simply sold their fleet in New Mexico, where even a much-used Conestoga could bring a decent price. Then they headed home with a few vehicles or none at all, packing their gold and silver on mules.

The great quantity of silver brought back from New Mexico had a significant impact on the U.S. economy, particularly the economy of Missouri, which, like other frontier states, had long suffered from

a shortage of hard cash. Missouri benefitted also from the influx of mules, the one New Mexican product brought back in any quantity along the Santa Fe Trail. Trading and breeding mules, especially for use on the plantations of the American South, became an important part of the Missouri economy following the opening of the Santa Fe Trail.

The variety of goods carried west along the Santa Fe Trail, then south along the Camino Real, was astounding and included virtually anything not produced in New Mexico. After decades of a monopoly over the Camino Real trade by the middlemen of Chihuahua, the people of New Mexico were eager for access to the diverse and relatively inexpensive goods produced or otherwise available in the United States. As one scholar of the Camino Real has put it, "Buying for the Mexican trade required more imagination than care," since virtually anything other than raw wool and a few staples like corn could be sold easily. The most important class of goods by far was cloth, which was shipped to Santa Fe and points south in a wide variety of materials, styles, and colors. Sometimes the most unlikely products would inspire great interest in New Mexico. For example, the Native Americans of the Río Grande Valley were especially fond of glass bottles, which they would accept in exchange for their fresh produce, or for which they would even pay cash. A trader could buy liquor in bottles in Missouri, drink the liquor on the way to New Mexico, then sell the empty bottles there for more than he had paid for them full.

Among the goods flowing east to west along the Santa Fe Trail, then south down the Camino Real, were:

Dry Goods

muslin	linen	cashmere
broadcloth	nankeen	alpaca
drills	pongee	merino
prints	taffeta	silk
flannels	velveteen	calico

Other Items

clothing of all kinds	clocks and watches	pencils
rings	thread	slates
necklaces	needles	books
bracelets	thimbles	candlewick
earrings	scissors	matches
crucifixes	knitting pins	percussion caps
beads	curtain hooks	gun flints
buttons	wallpaper	gunpowder
buckles	window glass	rifles
hairpins	white lead (for glazing window glass)	traps

ribbons	pots and pans	knives
handkerchiefs	coffee mills	axes
brushes	dishes	shovels
combs	corks	hoes
razors	bottles	other tools
razor strops	wrapping paper	claret
mirrors	writing paper	sherry
cologne	pen points	champagne

Most Anglo-American traders, when they found the Santa Fe market already saturated with American goods upon their arrival, would immediately head south along the Camino Real to Chihuahua. Some Anglo-American traders opened stores in Chihuahua, others found wholesale buyers for their loads, and still others would travel to the trade fairs held in various towns connected to Chihuahua by the Camino Real or other wagon roads. As an example, one such trade fair was held every year during the first two weeks of December in San Juan de los Lagos, an important early mining settlement along the Camino Real south of Chihuahua. In 1846, at the height of the Santa Fe trade, and after war between Mexico and the United States had already broken out, an Anglo-American wagon caravan reached San Juan de los Lagos ahead of the American army to participate in the annual fair. The trade expedition carried over 100 tons of dry goods, clothing, and other items, including both English- and American-made products. The products are described as follows:

striped, black, blue, and plaid satinet	linen	crepe shawls
brown and blue cloth	balzarine	bracelets
plaid cashmere	printed lawn	scissors
cambric	lace	hooks and eyes
calico	muslin dresses	dress patterns
muslin	cotton hose	buttons
prints		

Anglo-American traders took few Mexican products back to the United States on their return trips, but this did not mean that the involvement of Mexican traders in the Santa Fe trade was only as distributors of the goods brought to them by Anglo-Americans. Soon after the opening of the Santa Fe trade, Mexican merchants in Santa Fe, Chihuahua, and elsewhere became closely involved with the Santa Fe trade, forming partnerships with Anglo-Americans, making their own buying trips to the eastern United States and Europe, and funding their own trade caravans out of Missouri. By 1840, it is estimated that half of the goods originating via the Santa Fe Trail and moving into greater Mexico were owned by Mexican merchants.

Of equal consequence to the internal economy of Mexico were the efforts of traders from New Mexico and Chihuahua to acquire the silver and mules necessary for engaging in the Santa Fe trade. For example, not long after the Santa Fe Trail opened, New Mexican merchants opened a trail from Santa Fe to San Bernardino and Los Angeles to enable them to exchange their raw wool and Native American blankets for horses and mules raised on California ranches. Similarly, a route was opened between Santa Fe and the silver-producing regions of Sonora in northwestern Mexico, where the New Mexicans could sell their wool and textiles for silver. The trade along the Camino Real between Mexicans also increased as a result of the Anglo-American invasion: the merchants of Santa Fe were soon driving large herds of sheep and loads of American goods to important mining centers such as Durango, where they could exchange them for the silver and livestock desired by the Anglo-Americans.

APPENDIX C

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Resources and References

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http://www.pbs.org/weta/thewest/resources/archives/one/corona9.htm

El Camino Real de Tierra Adentro an integrated curriculum for grades 6-12
http://reta.nmsu.edu:16080/camino/

El Camino Real de Tierra Adentro National Historic Trail
http://www.elcaminoreal.org/flash/caminorealflash.htm

Hispanic Genealogical Research Center of New Mexico
http://www.hgrc-nm.org/

National Hispanic Cultural Center of New Mexico
http://www.nhccnm.org/

NM BLM - El Camino Real de Tierra Adentro
http://www.nm.blm.gov/www/features/camino_real/history.html

New Mexico's El Camino Real Day Trip - NM Tourism
http://www.newmexico.org/ScenicAttractions/camino.html

New Mexico Office of Cultural Affairs, Historic Preservation Division
http://www.museums.state.nm.us/hpd/

NM OCA - Article: El Camino Real International Heritage Center
http://www.nmoca.org/elcaminoarticle.html

Onate Revisits El Camino Real
http://education.nmsu.edu/webquest/wq/camino/camino.html
http://education.nmsu.edu/webquest/wq/camino/camino_esp.html (Spanish version)

Places

El Camino Real International Heritage Center
Bureau of Land Management
198 Neel Ave. NW
Socorro, NM 87801
(505) 838-1288

El Ranch de las Golondrinas
334 Los Pinos Rd.
Santa Fe, NM 87507
(505) 471-2261
www.golondrinas.org

APPENDIX D

Sample Rubrics
Journal Content and Process
Cooperation, Group Process, and Character Development

Journal Content and Process

	Excellent **4 points**	**Good** **3 points**	**Fair** **2 points**	**Needs Improvement** **1 point**
Overall visual presentation	The journal is neat and well organized and demonstrates high quality work.	The journal is neat and organized, but more attention could have been given to details.	The journal is somewhat neat and organized. More care should have been taken with the overall visual presentation.	The journal is lacking in overall visual presentation.
Level of research	Information is accurate and understandable. Multiple sources were used.	Basic information is present. More research would have benefitted this project.	The journal is missing information. Minimal research was done.	The journal was produced from basic knowledge. Research was not demonstrated.
Incorporation of required components	All required components have been incorporated and are easy to locate.	Most required components are present and are easy to locate.	Several components are missing or are not easy to locate.	Information is missing and is not easy to locate.
Illustrations	The illustrations are well executed, accurate, and can be used for identification purposes.	Illustrations are well executed and may be used for identification purposes.	Illustrations are well executed, but more care could be given to details that would make them usable for identification.	Illustrations are not well executed and are missing important details.
Accuracy of information and demonstration of knowledge	Student demonstrated an advanced knowledge of topic.	Student demonstrated an adequate knowledge of topic.	Student needs to improve information presented.	Inaccuracies are included.
Spelling and grammar	Care has been taken with editorial changes. Spelling and grammar are correct.	Contains minimal errors. More care could have been taken with spelling and grammar.	Contains several grammatical and spelling errors. Student need to take more time and check work.	The cards contain many errors. Student need to take more time and check work.

Cooperation, Group Process, and Character Development

	Excellent **5 points**	**Good** **4 points**	**Fair** **3 points**	**Poor** **2 points**	**Needs Improvement** **1 point**
Group Effort	The group worked together effectively to accomplish tasks. Time was used effectively.	Most of the group worked together to accomplish tasks. Time was used effectively.	Some of the students worked together, but time was not used effectively.	Minimal effort was made to work together to accomplish the tasks.	A group effort was not apparent.
Perspective	A penetrating viewpoint encompassing other plausible perspectives that takes a critical view of the issues involved.	A revealing and coordinated view, making one's own view more plausible by considering the plausibility of others.	A reasonable, comprehensive look at all points of view.	Acknowledges differing points of view and is somewhat able to place own view in perspective.	Demonstrates no awareness of differing points of view.
Empathy	Disposed and able to see and feel what others see and feel, usually willing to seek out the odd, alien, or different.	Disposed to see and see what others see and feel.	Knows and feels what others see and feel differently, somewhat able to empathize with others.	Has some capacity for "walking in another's shoes" but is primarily limited to one's own reactions.	Has little or no empathy beyond intellectual awareness of others.

APPENDIX E

Correlation of El Camino Real de Tierra Adentro: The Royal Road from Mexico City to Santa Fe to the New Mexico Content Standards and Benchmarks for Grades Five through Eight

Correlation of El Camino Real de Tierra Adentro: The Royal Road from Mexico City to Santa Fe to the New Mexico Content Standards and Benchmarks for Grades Five through Eight

SOCIAL STUDIES

Strand: History

Content Standard I: Students are able to identify important people and events in order to analyze significant patterns, relationships, themes, ideas, beliefs, and turning points in New Mexico, United States, and world history in order to understand the complexity of the human experience.

Benchmarks

I-A New Mexico: Explore and explain how people and events have influenced the development of New Mexico up to present day.

I-B United States: Analyze and interpret major eras, events, and individuals from the periods of exploration and colonization through the Civil War and Reconstruction in United States history.

I-C World: Students will identify and describe similar historical characteristics of the United States and its neighboring countries.

I-D Skills: Research historical events and people from a variety of perspectives

(El Camino Real de Tierra Adentro Materials relate primarily to I-A and I-D, but also relate to I-B and I-C through the relationship of New Mexico history to the United States and to the World.)

Strand: Geography

Content Standard II: Students understand how physical, natural, and cultural processes influence where people live, the ways in which people live, and how societies interact with one another and their environments.

Benchmarks

II-A Analyze and evaluate the characteristics and purposes of geographic tools, knowledge, skills and perspectives and apply them to explain the past, present, and future in terms of patterns, events, and issues.

II-B Explain the physical and human characteristics of places and use this knowledge ti define regions, their relationships with regions, and their patterns of change.

II-C Understand how human behavior impacts man-made and natural environments, recognizes past and present results, and predicts potential changes.

II-D Explain how physical processes shape the Earth's surface patterns and biosystems.

II-E Understand how economic, political, cultural, and social processes interact to shape patterns of human populations, their interdependence, cooperation, and conflict.

II-F Understand the effects of interactions between humans and natural systems in terms of changes in meaning, use, distribution, and relative importance of resources.

(El Camino Real de Tierra Adentro Materials relate to Benchmarks II-A, II-B, II-C, II-D, II-E, II-F)

Strand: Civics and Government
Content Standard III: Students understand the ideals, rights, and responsibilities of citizenship and understand the content and history of the founding documents of the United States with particular emphasis on the United States and New Mexico constitutions and how governments function at local, state, tribal, and national levels.

(El Camino Real de Tierra Adentro materials do not directly relate to the Standard within this Strand.)

Strand: Economics
Content Standard IV: Students understand basic economic principles and use economic reasoning skills to analyze the impact of economic systems (including the market economy) on individuals, families, businesses, communities, and governments.

Benchmarks

IV-A Explain and describe how individuals, households, businesses, governments, and societies make decisions, are influenced by incentives (economic as well as intrinsic) and availability and use of scarce resources, and that their choices involve costs and varying ways of allocating.

IV-B Explain and describe how economic systems impact the way individuals, households, businesses, governments, and societies make decisions about resources and the production and distribution of goods and services.

IV-C Describe the patterns of trade and exchange in early societies and civilizations and explore the extent of their continuation in today's world.

(El Camino Real de Tierra Adentro Materials relate to Benchmarks IV-A, IV-B, IV-C)

LANGUAGE ARTS

Strand: Reading and Listening for Comprehension
Content Standard I: Students will apply strategies and skills to comprehend information that is read, heard, and viewed.

Benchmarks

I-A Listen to, read, react to, and interpret information

I-B Gather and use information for research and other purposes

I-C Apply critical thinking skills to analyze information

I-D Demonstrate competence in the skills and strategies of the reading process

Strand: Writing and Speaking for Expression
Content Standard II: Students will communicate effectively through speaking and writing.

Benchmarks

II-A Use speaking as an interpersonal communication tool

II-B Apply grammatical and language conventions to communicate

II-C Demonstrate competence in the skills and strategies of the writing process

Strand: Literature and Media
Content Standard III: Students will use literature and media to develop an understanding of people, societies, and the self.

(El Camino Real de Tierra Adentro materials do not directly relate to the Standard within this Strand.)

MATHEMATICS

Strand: Number and Operations
Content Standard I: Students will understand numerical concepts and mathematical operations.

Benchmarks

I-A Understand numbers, ways of representing numbers, relationships among numbers, and number systems.
I-B Understand the meaning of operations and how they relate to one another.
I-C Compute fluently and make reasonable estimates.

(El Camino Real de Tierra Adentro materials relate to Benchmarks I-B, I-C.)

Strand: Algebra
Content Standard II: Students will understand algebraic concepts and applications.

(El Camino Real de Tierra Adentro materials do not directly relate to the Standard within this Strand.)

Strand: Geometry
Content Standard III: Students will understand geometric concepts and applications.

(El Camino Real de Tierra Adentro materials do not directly relate to the Standard within this Strand.)

Strand: Measurement
Content Standard IV: Students will understand measurement systems and applications.

Benchmarks

IV-A Understand measurable attributes of objects and the units, systems, and processes of measurement.
IV-B Apply appropriate techniques, tools, and formulas to determine measurements.

(El Camino Real de Tierra Adentro Materials relate to Benchmarks IV-A, IV-B)

Strand: Data Analysis and Probability
Content Standard V: Students will understand how to formulate questions, analyze data, and determine probabilities.

(El Camino Real de Tierra Adentro materials do not directly relate to the Standard within this Strand.)