

trails & tales

A HISTORY OF TRAVEL
IN NEW MEXICO
A CURRICULUM ABOUT
EL CAMINO REAL



CURRICULUM TEACHER GUIDE LESSON PLANS

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August 2008 for the Van of Enchantment A History of Travel in New Mexico

A collaboration of the Department of Cultural Affairs, New Mexico History Museum,
Center for Museum Resources and the New Mexico Department of Transportation
Erica Garcia *Palace of the Governors* with Beth Maloney and Amanda Lujan

ACKNOWLEDGMENTS

Funding provided by the New Mexico Department of Transportation, the Department of Cultural Affairs and the Museum of New Mexico Foundation

Some of the lessons in this curriculum use themes and materials found in two educational sources:

The Grand Adventure! El Camino Real de Tierra Adentro: the Royal Road from Mexico City to Santa Fe by Carol Ellick, SRI Foundation, for

El Camino Real International Heritage Center; and the El Camino Real Lesson Plan and Activity (www.museumeducation.org/pdfs/LessonPlan-camreal.pdf)

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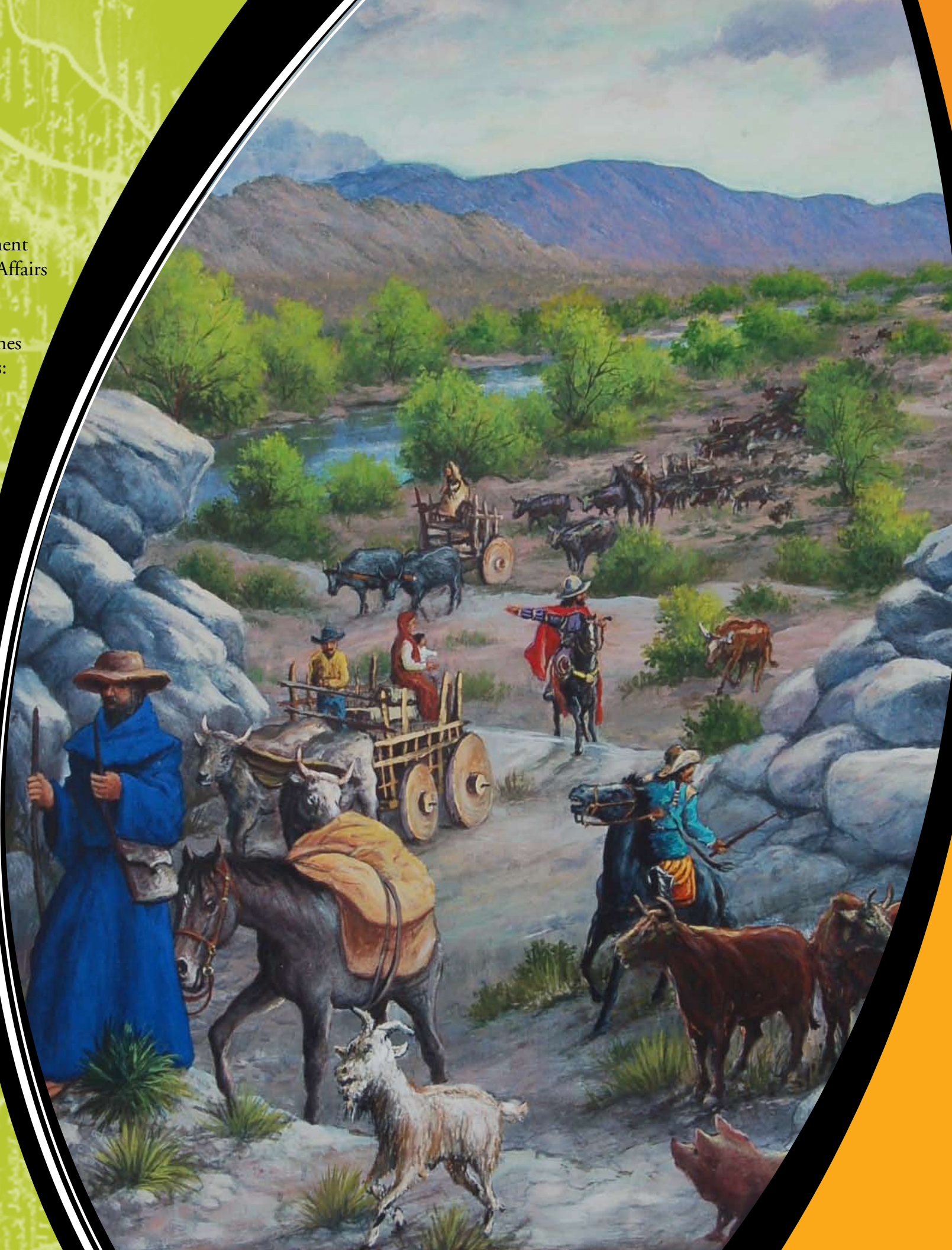


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OVERVIEW

Trails & Tales: A History of Travel in New Mexico tells the story of transportation in the state by examining roads and networks that have joined people, resources and products to near and distant places. Using museum artifacts, interactive activities and compelling stories, this exhibition was installed on the Van of Enchantment—a museum on wheels.

The exhibition explores three key trails, each with its own story:

- *Amazing Places* describes El Camino Real Trail in the late 1500s and Socorro, an important destination and rest stop along the 1,500-mile settlement trail.
- *Amazing People* brings to life the stories of the *cautivos*, or slaves, who were traded along the Old Spanish Trail between Santa Fe and Los Angeles from 1828–1848. One unique feature of this section is a listening station created by ethnomusicologist Jack Loeffler where people can hear enduring *cautivo* songs.
- *Amazing Feats* examines prehistoric roads, such as the footpaths and highly engineered roads of Chaco Canyon and the tools used to realize their sophisticated designs.

This exhibition features some touchable artifacts that help tell the story of life on the trail. Among them are:

- A wheel from a *carreta*, a cart pulled by oxen that was used originally to move goods.
- A *mantón* and a *peineta*, which represent the influence of worldwide trade that came to the remote parts of New Mexico from Spain, China or the Philippines.
- Various canteens, which were essential because access to water was so limited, and also utensils that were created on the trail.

GOALS OF OUR PROJECT

These lessons are designed to support a visit to the exhibition on the Van of Enchantment and can be integrated into a unit that explores history of travel and trade on El Camino Real. They use a host of primary sources—images, maps and official lists of items carried on the road—as a basis for activities and exploration.



HOW TO USE THESE LESSONS

Ideally these lessons should be used in conjunction with a visit to the exhibition on the Van of Enchantment. If used before a visit to the Van exhibition, be sure to let the Van staff know. They may be able to tailor your experience to enhance what your students have been working on in the classroom.

If you cannot take your students to the Van exhibition, these lessons can be used by themselves, either in relation to other topics or as part of a larger unit on El Camino Real. Few additional materials are required and all are either inexpensive or already available in the classroom or on-line. Our goal is to make these lessons as flexible and easy to use as possible.

There are many quality educational materials that can be used to explore the history of El Camino Real. We have listed Web sites and sources in the bibliography of this exhibition curriculum. Be sure, too, to visit the Web site for the Van of Enchantment (www.vanofenchantment.org) for additional information, materials and activities.

BACKGROUND

El Camino Real was a rugged, often dangerous route running 1,600 miles from Mexico City to the royal Spanish town of Santa Fe. During its first two centuries, El 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 traders carrying goods along the Santa Fe Trail from Missouri. El Camino Real connected with the Santa Fe Trail at Santa Fe and became the essential link between the growing U.S. economy and the long-established Mexican economy for the next 60 years.

SPANISH COLONIAL PERIOD (1600–1821)

In 1598, the route of El Camino Real incorporated a variety of Native American trails connecting water sources, river crossings, campsites and Native American villages. Archaeology suggests prior to the arrival of the Spanish, Native Americans traveled regularly across the largely uninhabited desert of northern Mexico.

Francisco Vázquez de Coronado led the first expedition to Northern New Mexico in 1540 exploring the vicinity of the Zuni pueblo and then spent the next two years exploring New Mexico and adjacent regions. Coronado's primary purpose was exploration, not settlement. Because they did not discover gold, as they had in Mexico, the expedition was considered a failure, and for a while there was little governmental interest in exploring the northern territories. When the Coronado party encountered the Pueblo Indians of New Mexico they found diverse, multilingual populations. The Pueblos had their own languages and dialects and while they shared some religious commonalities and similar lifestyles and economies, each community was distinct. The Spanish introduced new foods and animals that were accepted by the Pueblos. Wheat, grapes, chile, horses, donkeys, sheep, goats and chickens were all new to the Pueblo people in New Mexico. But Europeans also introduced Catholicism and a new kind of economy, and diseases Native peoples had not been exposed to before.

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 Ohkay Owingeh on the upper Río Grande. Soon after, Oñate founded the Spanish town of San Gabriel, which later was replaced by Santa Fe as the capital of the newly christened province of New Mexico. El

Camino Real, the royal road, served as the official road between the colonial capital in Mexico City and the administrative center of this new province.

Among the settlers accompanying Oñate's original expedition was a group of Franciscan friars authorized by the Spanish crown to begin the conversion of Native peoples of the region to Christianity. The most important aspect of the royal financial support of the Franciscan missions was the supply caravan established on El Camino Real in 1609. The caravan was supposed to take essential supplies to the missions every three years. 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 then six more for the return trip. Going three years between arrivals of food and news was arduous for people living in New Mexico. To make matters worse, the Franciscans' exclusive control of the caravan 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 private contractors hired to operate the caravan. Also, despite regulations forbidding such use, the caravan became a form of public transportation, carrying friars, colonial officials and private individuals to points on El Camino Real.

The missionary efforts of the Franciscans and the New Mexico colony as a whole, came to an abrupt halt with the Pueblo Revolt of 1680. Loss of life was suffered by both the Spanish and Puebloans. The Spanish lost 400 people and the remaining 2,200 fled out of northern New Mexico. Spanish survivors traveled down El Camino Real to El Paso del Norte where they joined a small Spanish settlement established there. As a consequence of

the rebellion, the Puebloans occupied the Palace of the Governors for thirteen years.

In 1692 Don Diego de Vargas began his efforts of re-conquest and re-colonization in New Mexico with a diplomatic entourage to various Pueblo leaders. Over warm cups of chocolate Vargas negotiated the Spanish return. Vargas returned with colonists in 1693 and after difficult times and a few revolts against the Spanish they were firmly reestablished in the province. With this, the frequency of the supply caravan increased along with the population of the colony and by the second half of the 1700s 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.

During this time Chihuahua emerged as an important silver-mining center on the northern frontier and also as a stop on El Camino Real. An important market for goods traveling north and south, this city came to play a pivotal role in trade along the road. By the second half of the 18th century trade from México City to Santa Fe was dominated by Chihuahua-based merchants who used their positions as middlemen to control prices, deliveries, credit rates and even the value of currency. As a result, the merchants of New Mexico quickly became hopelessly in debt to them.

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. When Mexico won its independence from Spain in 1821, these prohibitions disappeared. At the same time, the expansion of United States settlements from the east had reached Missouri. 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 New Mexicans.

Santa Fe was still a small town of 5,000 in an underdeveloped state of only 40,000 inhabitants. By 1825 there was a saturation of goods.

Rather than cut back on orders, however, the visionary merchants of Santa Fe began buying U.S. goods in excess of their local needs and carrying them down El Camino Real to Chihuahua. The rise of Santa Fe trade marked the beginning of sustained interaction between the peoples and governments of Mexico and the United States.

In the years prior to the Mexican-American War, the Mexican government controlled trade within their boundaries by taxing imported goods, which U.S. traders opposed. When Texas declared its independence from Mexico in 1836, the United States supported the move and in 1845 formally annexed Texas and declared a portion of New Mexico to be U.S. territory. These U.S. political moves combined with the problems with the disagreements with trade taxes led to the outbreak of war in 1846.

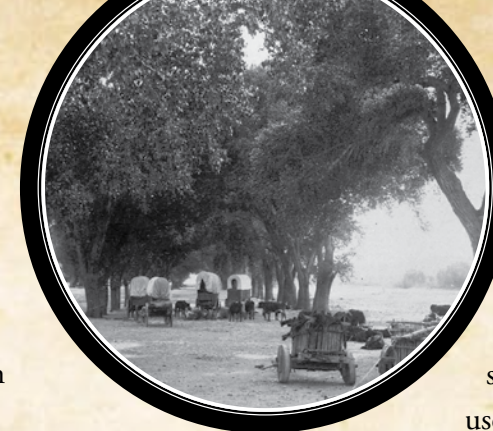
When Colonel Stephen W. Kearny's Army of the West invaded Santa Fe in August 1846, he was entirely unopposed because New Mexico's Governor Manuel Armijo chose to avoid an armed conflict. A U.S. force led by Colonel Alexander W. Doniphan marched down El Camino Real in late 1846, engaging a retreating 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. Chihuahua was captured by Colonel Doniphan on March 1, 1847.

U.S. PERIOD (1848–PRESENT)

When the Mexican-American War ended with the Treaty of Guadalupe Hidalgo in 1848, the portion of El Camino Real north of El Paso del Norte suddenly became U.S. territory, but instead of becoming an even busier route for trade, it quickly declined in importance as new and 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.

El 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 El Camino Real to attempt to capture Union positions and gain control of the western supply route. The Confederacy hoped to gain control of New Mexico

Territory in its entirety and advanced along El 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. El 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 16th century.

With the arrival of the railroad in 1880 important trade and travel routes shifted away from El Camino Real. The Atchison, Topeka and Santa Fe Railroad was completed from Chicago to the Río Grande (ending somewhat south of Santa Fe), and two years later, the same line 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 El Camino Real. The route of the railroad from Santa Fe to El Paso also was basically the same as El Camino Real, with a number of relatively minor changes. The speed and efficiency of rail transport quickly made the wagon caravans on El Camino Real obsolete. The railroads are still important routes for carrying goods, their role has been reduced by the rise in importance of truck transportation.

El Camino Real was transformed. Its role as a trade and travel route was taken over by shadowing railroads and modern highways. Although much of El Camino Real has been destroyed by development including agriculture, urban expansion and construction of the rail and highway corridors that replaced the road, portions of the original road remain intact, especially in the areas between Chihuahua and Santa Fe that have remained largely undeveloped.



THE ENVIRONMENT

El Camino Real connected two cities—Mexico City and Santa Fe—by a 1,500-mile inland route over a sparsely inhabited region with a variety of environmental zones that presented challenges to travel. The most imposing was the Chihuahuan Desert, especially the portion lying between Chihuahua and El Paso del Norte, a journey of just under 200 miles. Annual rainfall there was very low, although summer storms occasionally brought heavy rains. The vegetation was sparse and dominated by mesquite, creosote bush, acacia, agave, yucca and ocotillo. Game animals, an important source of food for

travelers, included jackrabbit, cottontail, pronghorn, mule deer, bighorn sheep and quail.

The elevation of the desert floor ranged from 3,700 to 4,700 feet above sea level, which results in a wide range of temperatures including scorching summer days and cold winter nights. Permanent sources of water between Chihuahua and El Paso were limited to a few, widely spaced springs.

The Río Grande Valley supported vegetation, including cottonwood and willow trees and grasses for livestock. For the most part it was also a level and unobstructed route. Near Socorro, about 75 miles south of modern Albuquerque, the route of El Camino Real left the desert and entered a more mountainous region, following the deepening 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, El Camino Real returned to an upland pine forest much like the one left behind near Mexico City.

The locations of water sources on El Camino Real determined the length of a typical day's travel (*jornada*) because travelers had little 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 probably had been discovered and used by Native Americans long before the Spanish arrived.

The places where travelers stopped and camped were called *parajes*. Many *parajes* were used repeatedly throughout the history of the camino and some later became the locations of permanent settlements.

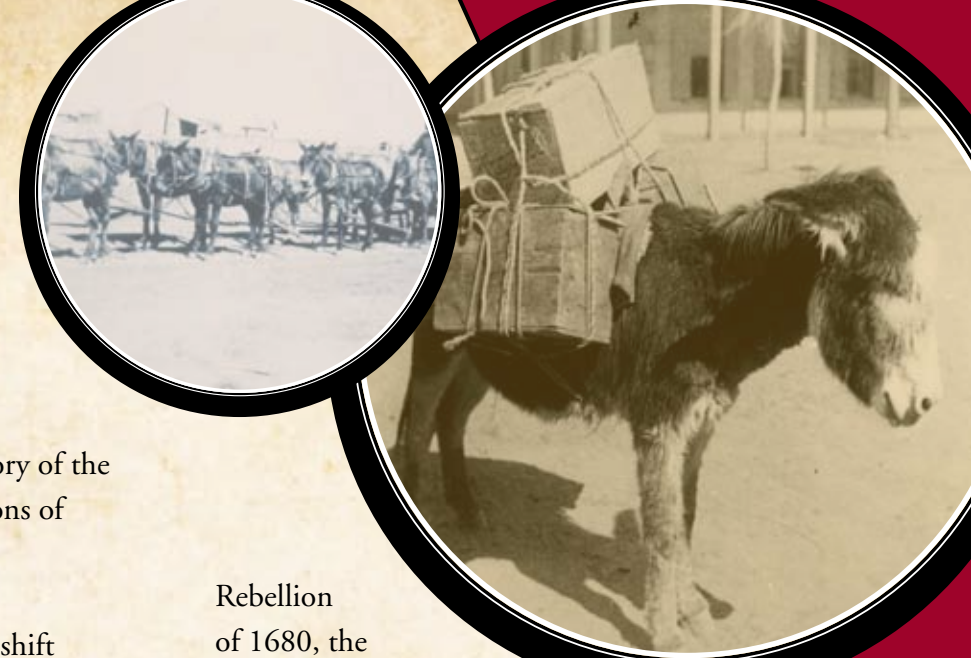
Flooding often caused the Rio Grande to shift its course, wiping out adjacent sections of the road or requiring new crossings to be established. The locations of crossings or fords (*vados*) had to be chosen carefully because the river current, often were enough to send wagons or mule loads careering downstream. Crossing the river with wagons, livestock and cargo without the convenience of a bridge was an unavoidable part of travel on El Camino Real

TRADE AND TRAFFIC

Throughout the history of El 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 were for eventual use by the people carrying them or items to be traded once the people reached their destinations.

Three different ways of transporting goods characterized the traffic on El 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 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 Mexico's independence, wagon trains again became the dominant mode, this time formed by private trade expeditions and employing a distinctive American made wagon.



THE GOODS

The kinds of trade goods carried along El Camino Real changed through time, from the inexpensive jewelry and small metal household items (awls, needles and scissors) carried by the Oñate expedition, intended as gifts or trade with Native Americans, to the fine fabrics and other products carried from Missouri to Chihuahua by 19th century traders.

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. That's why every member of the expedition brought as many belongings as space and personal finances allowed. When the mission supply caravan was established on El Camino Real in 1609, it was intended exclusively as a way to supply goods to Franciscan missions in New Mexico. The caravan also served unofficially as the only way for privately purchased trade goods to travel in either direction along the camino. From the moment the Santa Fe Trail opened there was a great imbalance in the trade between Missouri and Santa Fe. Eastern traders carried load after load of goods to Santa Fe and other southern townships, exchanged most of the goods for gold and silver (especially silver coin) and then returned to Missouri with largely empty wagons.



(Adapted for our curriculum from an essay by Scott O'Mack that appeared in "The Grand Adventure! El Camino Real de Tierra Adentro; the Royal Road from Mexico City to Santa Fe", by Carol J. Ellick, SRI Foundation Rio Rancho, NM, 2003. See <http://www.srifoundation.org/library.html> for more information)

PRE-VISIT ACTIVITY

PICTURES TELL 1,000 WORDS

GRADE LEVEL: 4TH
ESTIMATED TIME: 1 HOUR

GOAL

To analyze images, draw conclusions based in visual evidence and reference historical content.

STUDENT LEARNING

Students examine images related to the experience of travelers on El Camino Real. After drawing conclusions, students create a writing sample based on their imaginative journey into the image and their personal interpretations.

MATERIALS

Images provided in this curriculum

Wool train from Estancia Valley on Railroad Avenue Albuquerque, New Mexico, c.1890.

Neg. # 014876, Cinching the Load, c. 1870. Photograph by William Henry Jackson.

Neg. #049808, Oscar Schiller with G.W. Hodge's Mule team. Photography by Saunders.

Neg. # 14875

Historical essay (page 17)

Chart paper and pen

Pencils and paper

PREPARATION

Historians use primary sources such as letters, documents and images to ground and inspire theories about what life was like in the past. Interrogating these sources for information involves close looking and a broader understanding of the source's historical context. In this activity, students do the job of historians—look carefully, think creatively and ground assumptions on evidence. This activity works best if the students are somewhat familiar with the history of El Camino Real. The historical essay included in this curriculum packet can be used as part of your own or your students' content preparation.

STANDARDS MET FOR 4TH GRADE:

NM Social Studies Standard
Economics: B, C.1 and C.2,
Geography: C.1, C.2, E.3, E.5,
History: A.1

NM Language Arts Standards
1.A.2, 1.A.4, 1.B.2, 1.C.5,
2.A.2, 2.B.4, 3. C.4, 3.C.5

NM Visual Arts Standards
2.A.2, 2.B.1, 3.B.3

NM Career Readiness
Standards 1.A, 4.A, 4.B, 4.C,
5.B, 5.C

National Standards for English
Language Arts (for K–12)

Standards 4, 5, 7, 10–12

National Standards for Arts
Education, Visual Arts Content
standards, 1–5

PROCEDURE

1. Discuss how historians and museum staff use primary sources, such as photographs, to explore and describe the past. The exhibition on the Van of Enchantment looks at the history of transportation in New Mexico and one historical thread it explores is the history of El Camino Real.
2. As a whole class, students look carefully at the image “wool train.” Record the following questions on chart paper and use them to guide the conversation. What is happening in this photograph? What are your first impressions? Describe the people, activities and objects. Who is there and who is missing? What is the setting like? If you were there, what would it sound like? Smell like? Throughout the discussion, ask students to justify their answers based on what they see.
3. In small groups, students examine one image, answering the same questions they did as a whole class. They generate conclusions about the photograph and record these on paper. Conclusions should be grounded in the photograph and also in an historical context.
4. Individually, students “journey into the image” describing their explorations in writing. Use the following prompts to get students started: Put yourself in the image. What do you hear? What can you smell? What textures do you feel? Where are you sitting or standing? What surrounds you? Is it warm, cold, windy, wet? What are you doing? Why are you there? How do you feel?
5. After students have completed the writing exercise, they share their experience and mount their stories next to the images used to inspire them.

EXTENSIONS

Students compose short poems that capture a mood or message explored in the images.

MODIFICATIONS

If time is an issue, assign students the individual writing exercise (“journey into the image”) as a homework assignment to share in class the following day.

ASSESSMENT

Writing samples produced
Student participation in small group and whole class discussion

GOAL

To identify and empathize with the kinds of choices travelers faced when preparing for a journey on El Camino Real.

STUDENT LEARNING

Students discuss the experience of travel on El Camino Real. After determining limiting factors such as space and purpose, they compile a list of items they would take and justify their choices through discussion and writing.

MATERIALS

Produce boxes from the grocery store, milk crates or large paper bags as “trunks”
Supply lists (page 21)
Historical essays (page 17)

PREPARATION

For those embarking on a long journey by wagon, it was terribly important to bring only items necessary for travel or trade. In this activity, students consider the question of space and necessity as a way to gain a better understanding of the experience of people traveling by wagon on El Camino Real. This activity works best if the students are somewhat familiar with the history of El Camino Real. Both the historical essay included in this curriculum packet and the essay specifically about travel along the trail (included at the end of this lesson) can be used as part of your own or your students’ content preparation. As a whole class, discuss the reasons people traveled along El Camino Real—for expeditionary purposes, to trade and sell goods. Traders made money on the goods transported—the more space for sale and trade items, the more financial profit to be made. The trader must pack personal items in a small space and make do with what is on hand.

PROCEDURE

1. Divide the class in to small groups giving each group a “trunk.” Individually, students make a list of items to bring that fit into

PRE-VISIT
ACTIVITY

ONE CARRY-
ON ITEM PER
PASSENGER

GRADE LEVEL: 4TH
ESTIMATED TIME: 1 HOUR

STANDARDS MET FOR 4TH GRADE:

NM Social Studies Standard
Economics A.1, B. C.1
Geography B.2, B.3, C.1, C.2,
E.3, E.4,
History: A.1
NM Language Arts Standards
1.A.4, 1.C.5, 2.B.4
NM Career Readiness
Standards 1.A, 4.A, 4.B, 4.c,
5.B, 5.C

PROCEDURE (CONT.)

- that one trunk. What will you need for travel? What clothes do you need? How will you account for changes in season while on the trip? Is there room for a small trinket or remembrance from home? Is there “luxury” item you cannot do without? Students list items to bring (that fit in the available space). Then they compare lists; some may have thought of items that others forgot. Some may have extraneous items.
2. As a whole class, share and compare student lists. Are there any differences between groups? Create a single list and then raise the question of what else might be needed in the wagon. 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.
 3. Individually students consider one “luxury” item they might bring. After identifying that item, they compose a written rationale for why they need that object (a photograph, special piece of clothing, religious item, favorite food, paper and pen). Why choose this item? What is the significance (to have a reminder of home, community, etc.)? Students may draw a picture of that item or bring it in to share with the class

EXTENSIONS

Hand out the supply list for the Oñate expedition (page 19) and ask students to determine what materials are necessary for travel and what might have been for trade. Note: Supply lists contain many words that are uncommon in today’s language. Please see the Vocabulary list (page 22) for this lesson for definitions of terms that may be unfamiliar to students. Alternatively, students will have to research terms and supplies to determine their meaning and use.

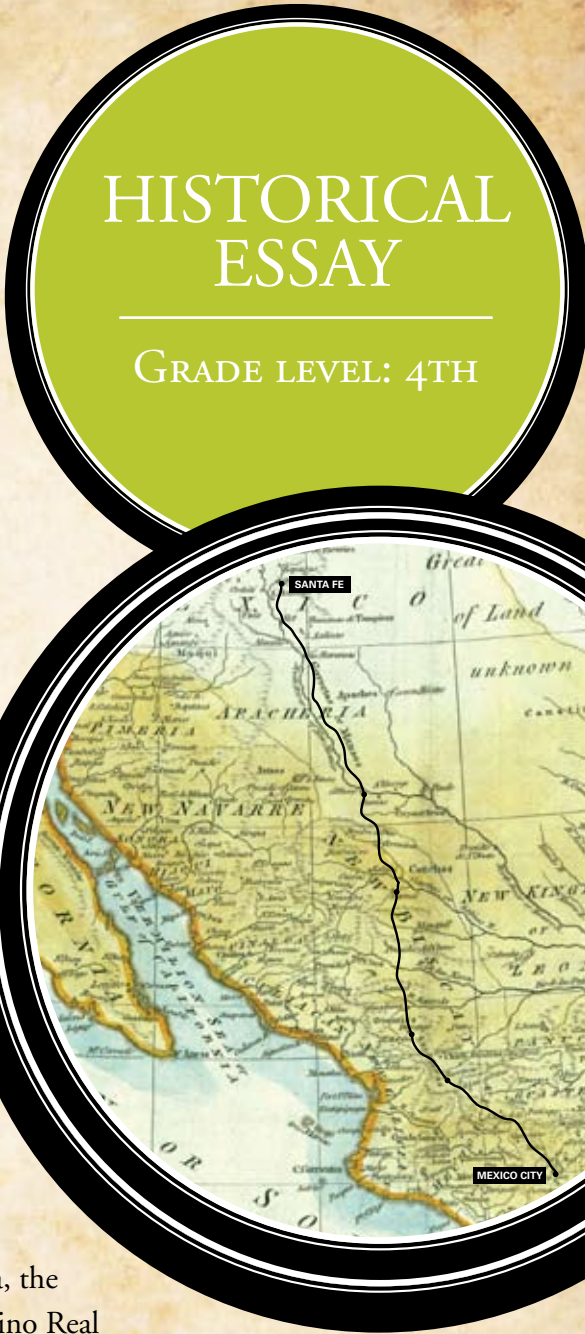
Use actual items to pack into group “trunks” and have students pack and determine the space available and necessity of the items.

MODIFICATIONS

If time is an issue, assign students the individual writing exercise (“choose your personal luxury item”) as a homework assignment to share in class the following day.

ASSESSMENT

- Identification of materials necessary on their expedition
- Written work completed
- Participation in class discussions

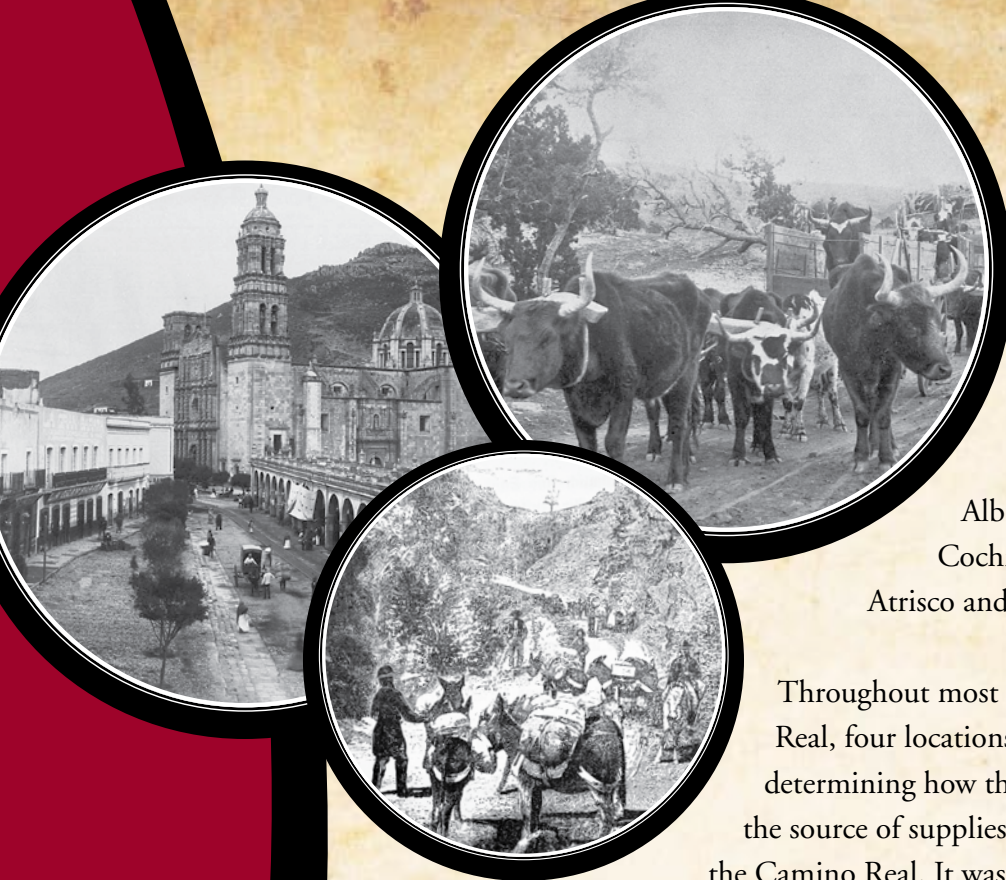


El Camino Real was a 1,500-mile route that connected Mexico City and Santa Fe. This historic road covered a large area and many different environmental zones. Along the way, travelers faced many challenges—weather, the environment and the length of the journey (as long as six months!).

Some parts of the journey went through huge deserts where there was little rainfall and food was hard to find. These areas were tough on travelers, with scorching summer days and cold winter nights. The Chihuahuan Desert was especially hard; rainfall there was very low and plants were scarce (mesquite, creosote bush, acacia, agave, yucca and ocotillo). Animals, an important source of food for travelers, included jackrabbit, cottontail, mule deer, bighorn sheep and quail. Places to find water between Chihuahua and El Paso were few and far between. Another difficult leg of the trip was called Jornada del Muerto, a 90-mile stretch of desert north of El Paso. Travelers braved this desolate area rather than get stuck in the mud along the Río Grande Valley.

When the Camino Real followed the Río Grande Valley there were perks and drawbacks. While there was more vegetation and shade, flooding and river crossings were a serious challenge. Flooding often caused the Río Grande to shift its course, wiping out sections of the road. Places to cross the river (*vados* in Spanish) had to be chosen carefully because the current of the river was very strong and could pull wagons or mule loads downstream. Crossing the river with wagons, livestock and cargo and without a bridge was an unavoidable part of travel on the Camino Real.

From Mexico City to Chihuahua, the route of Camino Real went from mining town to mining town. North of El Paso del Norte, the locations of water sources determined the length of a typical day’s travel (in Spanish known as a *jornada*). 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 places where travelers stopped and camped were called *parajes*. Many *parajes* were used again and again throughout the history of the Camino Real. Some later became settlements or villages and then modern day towns—including



HISTORICAL ESSAY
(CONT.)

Albuquerque, Bernalillo, San Felipe,
Cochiti, San Juan, Socorro, Belén,
Atrisco and of course, the last stop, Santa Fe.

Throughout most of the history of the Camino Real, four locations were especially important in determining how the road was used. Mexico City was the source of supplies and ideas that flowed north on the Camino Real. It was also the largest market for goods coming down the road from New Mexico. Santa Fe was the center for goods entering and leaving New Mexico. It was also the cultural center of the area. Chihuahua, which controlled trade that came down from Santa Fe, became a center of economic power in the 18th century. El Paso del Norte, now the cities of El Paso and Ciudad Juárez, was important because it was an oasis at the end of the dry stretch of desert separating it from Chihuahua. Also, it was the site of the most important crossing of the Río Grande.

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 the development of farming, cities, highways and more.

(This is an edited version of an excerpt from the curriculum “The Grand Adventure! El Camino Real de Tierra Adentro; the Royal Road from Mexico City to Santa Fe”, by Carol J. Ellick, SRI foundation Rio Rancho, NM, 2003. See <http://www.srifoundation.org/library.html> for more information)

SUPPLY
LIST

GRADE LEVEL: 4TH

THE OÑATE EXPEDITION

The main purpose of the Oñate expedition of 1598 was to settle the upper Río Grande Valley and build missions there and not to trade with the local people. Because of this, travelers brought things with them that they would use on the road or when they began to establish a settlement. The expedition did carry some items intended for trade with the Native Americans. The following list of goods is from the official inspection of the Oñate expedition carried out just before it departed.

The trade goods carried on the Oñate expedition were:

- | | |
|--|--|
| 30,000 glass beads in blue, black and other colors | 23 other rosaries |
| 72 jet rings | 1 pound 6 ounces of blue and white Castilian thread |
| 16 tin medals | 180 butcher knives |
| 900 glass beads called aquamarines | 56 Tlaxcala tassels for rosaries |
| 25 alloy rings | 89 ordinary scissors |
| 680 alloy medals | 63 necklaces of glass beads Portuguese thread |
| 4,500 glass beads called half aquamarines | 19 small Flemish mirrors |
| 22 bone rings | 44 throatbands of glass beads |
| some small tinsel pictures | 5 ounces of fine yarn |
| 7 small bunches of little white beads called Indian barley | 7,250 shoemaker’s needles some alloy beads for throatbands |
| 20 thimbles | 1 lot of Paris trumpets for children |
| 10 or 12 small glass buttons | 990 glass earrings |
| 46 bunches (1,000 beads per bunch) of small glass beads | 54 amulets of badger bone |
| wooden beads for 7 rosaries, painted like coral | 1 jet headpiece |
| 6 small flutes for children | 6 small gourd-shaped earrings of colored glass |
| 25 ordinary combs | 8 pairs of whistles of Texcoco clay |
| 31 rosaries of glass beads | 9 small hats |
| 6 awls | 234 hawk bells |
| 162 Bohemian knives | 31 tin Agnus Dei (Lamb of God) images |

Members of the Oñate expedition knew that once they were settled in New Mexico it might be years before later expeditions would give them a chance to trade for things they could not find locally. That’s why every member of the expedition brought as many belongings as space and personal finances allowed.

SUPPLY LIST (CONT.)

The following is the list of what Alonso Quesada, one of Oñate's captains, brought with him. He was one of the wealthiest men making the trip.

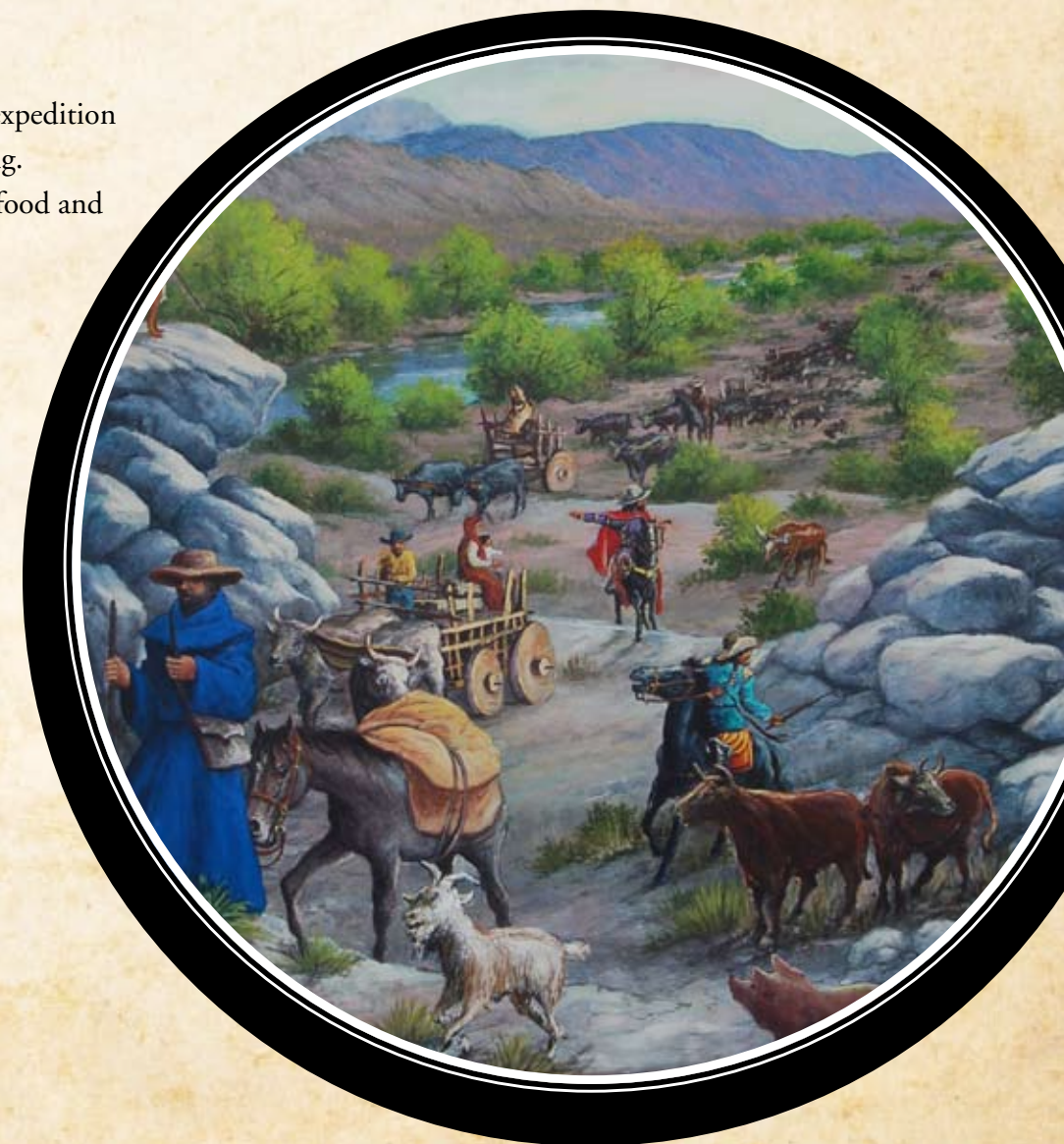
2 male servants	2 currycombs
3 towels	4 cavalry horses
10 pairs of cordovan leather shoes	4 pairs of linen breeches
1 female servant (wife of one of the male servants)	1 ax for firewood
4 sheets	2 harness mules
3 pairs of cordovan buckskins and some white boots	10 linen shirts
personal armor, including a coat of mail and a beaver, cuisses and jacket, all of mail	1 large copper boiler
1 bedding bag of frieze	2 harness horses
2 pairs calfskin boots	3 pairs of garters
1 harquebus with all accessories, plus 2 pounds of powder and 4 pounds of shot	1 copper olla
4 pillows	12 ordinary horses
6 pairs calfskin shoes	3 pairs of sleeves
1 short lance	1 copper comal
1 mattress	15 mares
3 pairs of spurs	2 undercoats for the coat of mail
1 captain's lance	1 grinding stone
4 assorted suits	1 jackass needles, thimbles, scissors, white thread and silk thread
12 pairs of horseshoes, with 300 nails	3 pewter plates
1 sword	1 tent of 54 yards of frieze
4 hats (2 expensive, 2 plain)	144 buttons
1 set of tools for horseshoeing	1 large brass mortar
1 dagger	1 smaller tent of frieze
4 doublets (2 of silk, 2 of linen)	72 ribbons pincers to mend the coat of mail
2 halters, some girths and 2 cruppers buckskin horse armor	1 bed
2 buff doublets	3 boxes of knives punches and tools for making arms
8 sacks of frieze	2 blankets
3 light saddles	6 bridles
4 pairs of silk stockings	7 books, religious and nonreligious
1 iron bar	1 bedspread
1 heavy saddle	100 cakes of soap
4 pairs of woolen stockings	1 soldier, fully armed and equipped, including harquebus, armor, horse armor, clothing and footgear

SUPPLY LIST (CONT.)

This lengthy list contrasts greatly with the belongings of the average man on the expedition. Francisco García, a self-described soldier who 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.



VOCABULARY

Alloy	a mixture of two or more elements (often metals) that come together or dissolve into each other
Amulets	objects considered to have magical powers; used to protect the wearer or owner
Bellows	a tool that blows a strong current of air; can be used to start and maintain a fire
Breeches	pants, designed for men, often reaching only to the knees
Buckskins	pants or leggings made of soft leather from the hide of an elk or deer
Burro	the Spanish word for donkey (See donkey)
Camino Real	royal road in Spanish; any road that was used to connect important locations in the Spanish colonies
Carreta	a two wheeled cart made entirely of wood
Cavalry	refers to soldiers on horseback
Coat of mail	body armor
Comal	a round pan used for cooking tortillas
Crupper	a leather strap designed to keep a saddle in place and prevent sores on a horse or mule
Cuisse	armor made of leather or metal and designed to protect the thighs and knees.
Currycomb	a tool for grooming a horse
Don	the Spanish title for a gentlemen, the equivalent of Mr. and is used before the first name
Dona	a woman or lady
Donkey	the domesticated ass (Equus asinus)
Doublet	a piece of clothing often worn over a shirt and designed to cover the body from chin to waist
Economy	a term that describes the use of goods and services and also the ways they are made and distributed through out a community.

Environment	the place or conditions that surround someone or something
Fanega	a unit of dry measure in Spanish-speaking countries, equal in Spain to 1.58 U.S. bushels or a Mexican unit of land measure, equal to 8.81 acres
First Contact	a term used to describe the first meeting of two cultures that had been unaware of each other.
Frieze	heavy woolen cloth
Garters	straps used to keep clothing in place, for example stockings
Geography	The physical characteristics of a place; the study of the earth's surface.
Girth	like a cinch, used to secure a saddle in place on a horse or other animal
Halters	rope or leather head gear for horses
Harquebus	a portable muzzle-loaded firearm
Jet	a hard, black form of coal that takes a brilliant polish and is used in jewelry or ornamentation
Jornada	march or journey that is traveled in one day
Lance	a pole weapon like a spear
Mortar	a bowl shaped instrument used (with a pestle) to ground or mix herbs or food
Mule	mule is the offspring of a jack (male donkey) and a mare (female horse)
Olla	a clay pot used for cooking
Pewter	an alloy made mostly of tin with other metals, like copper, to make it stronger
Powder flask	a container used to keep gunpowder dry and accessible to those using firearms
Pueblo	town or village
Scorching	intense heat
Texcoco	one of the largest cities in pre-Colombian Mexico, now a part of Greater Mexico City
Taxcala	a nation in the Valley of Mexico that was never defeated by the Aztecs and allied with the Spanish; today Tlaxcala is a state in Mexico located east of Mexico City

EXPLORING VIA MAPS

GRADE LEVEL: 4TH

ESTIMATED TIME: 1 HOUR

POST-VISIT ACTIVITY

GOAL

To determine the geographic location of El Camino Real and identify important places in the history of the trail and relevant modern day communities.

STUDENT LEARNING

Students look at modern maps, learn place names along roads paralleling El Camino Real. They 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.

MATERIALS

Maps of New Mexico and Mexico—historical and contemporary (or on-line) (www.vanofenchantment.org)

Access to Google Maps Highlighter pens
Pencils and paper Historical essay

PREPARATION

In the United States today we think very little of climbing into the car and driving 10 miles to work or taking a weekend road trip that covers 200 miles. Before the invention of cars, trains and buses, 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. This activity requires students to read maps and calculate distances and it's helpful if the students are somewhat familiar with the history of El Camino Real and its location. The historical essay included in this curriculum packet can be used as part of your own or your students' content preparation. (page 42)

PROCEDURE

1. Discuss travel and distances. Where do we travel? How far have you been from home? How far do you live from school? Do you walk, take a bicycle, ride a bus or drive a car? How long does it take to walk a mile or a kilometer?
2. Students identify their home town on a map and a second area that is 12

PROCEDURE (CONT.)

miles or approximately 20 km away (a town, park or destination). 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? How long it would take if you were pulling a wagon and sometimes walking alongside?

3. While the current roads do not always follow the route of El Camino Real exactly, many sections are on top of sections of the trail or close to them. In small groups, students examine maps determine the general route of the camino and highlight with pen. Then they calculate stops along El Camino Real for distances of 6 to 10 miles a day, depending on conditions and terrain. How many days would it take to travel the camino? List the following information on the board: 1 kilometer (km) = 1,000 m = 0.6214 miles, 1 mile = 5,280 feet = 1.6093 km.
4. As a whole class discuss mapping rationale. Did students assume the same location of the historic Camino Real on their maps? How different or similar were their routes? What were students' rationales for determining their routes?
5. 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 El Camino Real in the 1700s. What is a paraje? 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?

EXTENSIONS

Students pick two adjoining parajes and describe the day's trek from one paraje to the next. Ask students to consider what the weather was like, what the terrain was like and if there were any mishaps along the way. They may want to provide illustrations of plants from that area or perhaps a sketch of what their camp looked like.

Teachers should be sure to ask Van staff to show their maps and discuss the historic route of El Camino Real and contemporary routes of similar direction and duration.

MODIFICATIONS

For a more detailed exploration of geographic zones, students can identify specific climate zones and elevation changes along El Camino Real and color them in with pens or colored pencils.

ASSESSMENT

Small group reports on distances traveled
Whole group discussion

PICTURES TELL
1,000 WORDS

GRADE LEVEL: 7TH
ESTIMATED TIME: 1 HOUR

PRE-VISIT
ACTIVITY

GOAL
To analyze images, draw conclusions based in visual evidence and reference historical content.

STUDENT LEARNING
Students examine images related to the experience of travelers on El Camino Real. After drawing conclusions, students create a writing sample based on their imaginative journey into the image and their personal interpretations.

STANDARDS MET FOR 7TH GRADE:

NM Social Studies Standards
Economics C.2, Geography
B.2, B.4, E.1, E.2, History A.1,
skills A.1, A.2
NM Language Arts Standards
1.A.1, 1.A.2, 1.B.2, 1.B.3,
1.C.1, 1.C.2, 2.A.4, 2.B.1–
2.B.12, 2.C.1
NM Visual Arts Standards
5.C.1
NM Career Readiness
Standards 3.A, 3.C, 4.A, 4.B,
5.A, 5.C, 5.D
National Standards for English
Language Arts (for K–12)
Standards 4, 5, 7, 10 –12
National Standards for Arts
Education, Visual Arts Content
standards, 1–5

MATERIALS
Images provided in curriculum
Images - Wool train from Estancia Valley on Railroad Avenue Albuquerque,
New Mexico, c.1890. Neg. # 014876
Cinching the Load, c. 1870. Photograph by William Henry Jackson. Neg.
#049808
Oscar Schiller with G.W. Hodge’s Mule team. Photography by Saunders.
Neg. # 14875
The Entrada by Carlos Callejo. Courtesy of the New Mexico Farm and
Ranch Heritage Museum.
Historical essay (page 42)
Chart paper and pen
Pencils and paper

PREPARATION
Historians use primary sources such as letters, documents and images to
ground and inspire theories about what life was like in the past. Interrogating
these sources for information involves close looking and a broader
understanding of the source’s historical context. In this activity, students do
the job of historians—look carefully, think creatively and ground assumptions
on evidence. This activity works best if the students are somewhat familiar
with the history of El Camino Real. The historical essay included in this
curriculum packet can be used as part of your own or your students’ content
preparation

- PROCEDURE**
1. Discuss how historians and museum staff use primary sources, such as photographs, to explore and describe the past. They rely on prior knowledge and personal perspectives as they create interpretive narratives based on primary sources. The exhibition on the Van of Enchantment looks at the history of transportation in New Mexico and one thread it explores is the history of El Camino Real.
 2. As a whole class, students look carefully at the image “wool train.” Record the following questions on chart paper and use them to guide the conversation. What is happening in this photograph? What is your first impression? Describe the people, activities and objects in this image. Who is there and who is missing? What is the setting of the image? If you were there what would it sound like? Smell like? Throughout the discussion ask students to justify their answers based on what they see in the image. Are there differing interpretations among the students?
 3. In small groups, students examine one image, answering the same questions they did as a whole class. They generate conclusions about the photograph and record these on paper. Conclusions should be grounded in the photograph and also in an historical context.
 4. Individually, students “journey into the image” describing their explorations in writing. Use the following prompts to get students started: Put yourself in the image. What do you hear? Smell? What textures do you feel? Where are you sitting or standing? What surrounds you? Is it warm, cold, windy, wet? What are you doing? Why are you there? How do you feel?
 5. After students have completed the writing exercise, they share their experience and mount their stories next to the images used to inspire them.

EXTENSIONS
Students compose short poems that capture a mood or message explored in the images.

MODIFICATIONS
If time is an issue, assign students the individual writing exercise (“journey into the image”) as a homework assignment to share in class the following day.

ASSESSMENT
Writing samples produced
Student participation in small group and whole class discussion

Mixed Perspectives

Grade Level: 7th

Estimated Time: 2 hours

Post-visit Activity

Goal

To examine the ways communities have interacted with each other with in a specific historical context.

Student Learning

Students discuss the interactions between the Spanish who traveled on El Camino Real and those peoples who were already here. In small groups, they identify key characteristics of these different communities and present their findings to each other.

Materials

Chart paper and pens

Supplies for student presentations (images, chart paper)

Historical essay

Preparation

Historians study the past by looking at primary sources and then interpreting those sources with their own points of view and references. Primary sources, such as journals, maps, letters, images and objects, often reflect the experience of the literate, the wealthy and the victorious. These layers of information and interpretation form our theories and understanding of what has happened in the past.

The night before lessons begin have students research “first contact” between the Spanish and Zuni and agricultural and livestock exchange. They may take notes on this research in preparation for the lesson.

The following sources are recommended for teacher reference:

Kessell, John. *Kiva, Cross, and Crown*. Southwest Parks and Monuments Association, 1995.

Sando, Joe. *Pueblo Nations; Eight Centuries of Pueblo Indian History*. Santa Fe: Clear Light Publishing 1992.

Weber, David. *The Spanish Frontier in North America*. New Haven; Yale University Press, 1994.

Wilson, James. *The Earth Shall Weep: A History of Native America*. New York: Grove Press, 2000.

Levine, Frances. What it the Significance of a Road? Culture Change and Cultural Exchange Along El Camino Real.” In *El Camino Real de Tiera Adentro*, Vol. II, Gabrielle Palmer, editor.

In this activity, students probe the interactions of communities and issues that surface when discussing first contact among culture groups and colonization. If controversy or heated discussion around these topics seems to overshadow learning goals, re-focus students on the methodologies historians use to help diffuse confrontation

Procedure

1. How can something as simple as a road change a region and its communities? What unique experiences came out of the encounters travelers had with those who were already here? What might it have been like for those living in the region to encounter travelers? What are our preconceived notions about these communities?
2. Students brainstorm the roles of people involved in the journey and people already living in the region. List these people on chart paper into two groups (those journeying and those already living here).
3. Divide students into two groups—one representing travelers and one representing those who were already in the region. Each group defines some characteristics such as beliefs, religion, transportation and food and records this key information. There may be a need for more research, for accuracy.
4. In their own groups, students consider what each group contributed to the other? For example, what did the Spanish introduce to the people of the region and what did they introduce to the Spanish? In answering this question, students create a presentation (written chart, drawings, powerpoint, dramatic theatrical presentation, etc.)
5. Students present to each other, outlining the main points of their arguments. Compare and contrast presentations and discuss. How did our own perspectives influence our arguments? What were our stereotypes about these two groups? Were any new conclusions generated through this group exercise?

Extensions

Group presentations can be modified into a classroom exhibit exploring this history, the roles of these diverse communities and what came out of their encounters.

Modifications

If time is an issue, students may do individual research on their groups as homework reporting at a later date and developing a presentation as part of a separate class

Assessment

Class discussion

Group work

Final presentations

WHAT'S IN A NAME?

POST-VISIT ACTIVITY

GRADE LEVEL: 7TH

ESTIMATED TIME: 30 MINUTES

TO PREPARE, 90 MINUTES TO COMPLETE (OVER TWO DAYS),

30 MINUTES OF HOMEWORK

GOAL

To develop a research instrument and conduct interviews.

STUDENT LEARNING

Students investigate state and local history and their own family stories. In the process they learn to conduct, organize and present research and explore their family history.

MATERIALS

List of families on the Oñate expedition (page 31)

Historical essay (page 42)

Colonial family history (page 30)

PREPARATION

Learning the history of the state can begin with an exploration of our own regional and local histories. In this activity, students explore the history of their own families and communities and also how history is discovered and written. This activity works well if the students are somewhat familiar with the history of El Camino Real. The historical essay included in this curriculum packet can be used as part of your own or your students' content preparation.

PROCEDURE

1. Distribute the list of families who came to New Mexico during the 16th and 17th centuries (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 El Camino Real? 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?
2. Consider who the founding families were and the impact 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). Discuss the families represented in the class and how many generations they've been in residence in this country.

How can we find out more? Explain that students will be recording their family histories. What can we ask about our family histories?

3. As a whole class, students develop questions for an interview with a family member. List questions on chart paper. How long has our family been in New Mexico? Where did they live prior to moving here? What brought our family here? What is our cultural heritage?
4. Students create simple one-page sheet with a place for official interview information (date, time, place, name of interviewer, name of interviewee). Then, they write their interview questions and leave space for answers (maximum 6 to 8 questions). For homework, students interview a family member using their interview script. They record answers on paper and prepare to share the information gathered with other students.
5. Review interview experience and findings as a whole class. What were students' experiences? Were there similar ones? What was the most surprising thing students learned? Students should record any similarities or differences. How do the family histories differ and what is the same? How does this diversity affect our community?
6. Students compose a written history of their families (see the sample included in this lesson) outlining key moments, decisions and changes (like moves, marriages, etc.). These histories can be shared as a class, illustrated and bound into a history book recording the students' collective history.

EXTENSIONS

Students create a power point presentation that summarizes their interview and its key points. This presentation can include photographs (current or old), several quotes from the interview and key points that illuminate information gathered. Students post their presentations on line as an exhibition exploring the history of their classroom community. Students write a personal response to their interview experience. What were the most surprising findings? What were the challenges of interviewing someone?.

MODIFICATIONS

For some students, it might be easier to develop one template of interview questions rather than ask students to create their own. Additionally, consider 5 to 6 interview questions rather than 6 to 8.

ASSESSMENT

Independent and group research
Class discussion
Final presentations

A COLONIAL FAMILY HISTORY

Don Fernando Durán y Chávez

More than 400 years ago, the first members of the Chávez family traveled into New Mexico with Juan de Oñate. Historical records list the first mention of the Chávez name in an official government record in 1631 stating that Don Pedro [Gómez] Durán y Chávez was responsible for collecting money for the governor. During the Pueblo Revolt Don Pedro Durán y Chávez’s grandson Don Fernando Durán y Chávez, his wife, Lucía Hurtado de Salas and their four children were released with the other surviving colonists down El Camino Real to Guadalupe del Paso (El Paso). Many of the Chávez clan stayed in northern Mexico, the area that is now Chihuahua. With the re-colonization of Don Diego de Vargas Don Fernando Durán y Chávez and his family returned to New Mexico in 1693. They moved back to their original home in Bernalillo soon after returning to New Mexico.

By 1707 the family had 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 also 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 16TH AND 17TH CENTURIES (1598–1693)

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

PRE-VISIT ACTIVITY

PICTURES TELL 1,000 WORDS

GRADE LEVEL: 12TH

ESTIMATED TIME: 1 HOUR

GOAL

To analyze images, draw conclusions based in visual evidence and reference historical content. To consider how personal perspective may influence both composition and interpretation of primary sources.

STUDENT LEARNING

Students examine images related to the experience of travelers on El Camino Real. After drawing conclusions, students create a writing sample based on their imaginative journey into the image and their personal interpretations.

MATERIALS

Wool train from Estancia Valley on Railroad Avenue Albuquerque, New Mexico, c.1890. Neg. # 014876.

Cinching the Load, c. 1870. Photograph by William Henry Jackson. Neg. #049808.

Oscar Schiller with G.W. Hodge's Mule team. Neg. # 14875.

The Entrada by Carlos Callejo. Courtesy of the New Mexico Farm and Ranch Heritage Museum.

Chart paper and pen

Pencils and paper

PREPARATION

Historians use primary sources such as letters, documents and images to ground and inspire theories about what life was like in the past. Interrogating these sources for information involves close looking and a broader understanding of the source's historical context. As they interpret, historians rely on and reflect their own points of view about the past. In this activity, students do the job of historians—look carefully, think creatively and ground assumptions on evidence. This activity works best if the students are somewhat familiar with the history of El Camino Real. The historical essay included in this curriculum packet can be used as part of your own or your students' content preparation.

PROCEDURE

1. Discuss how historians and museum staff use primary sources, such as photographs to explore and describe the past. They rely on prior knowledge and personal perspectives as they create interpretive narratives based on primary sources. The exhibition on the Van of Enchantment looks at the history of transportation in New Mexico and one of the threads it explores is the history of El Camino Real.
2. As a whole class, students look carefully at the image “wool train.” Record the following questions on chart paper and use them to guide the conversation. What is happening in this photograph? What is your first impression? Describe the people, activities and objects in this image. Who is there and who is missing? What is the setting of the image? If you were there, what would it sound like? Smell like? Throughout the discussion ask students to justify their answers based on what they see in the image. Are there differing interpretations among the students?
3. Then ask students to consider the context for the image and the photographer. Where is the photographer in relation to the subject (up close, far away)? Who is in the photograph and what is left outside of the frame? Why do you think this image was taken? What message do you think the photographer is trying to communicate? What do you see that makes you say that?
4. In small groups, students examine one image, answering the same questions they did as a whole class. They generate conclusions about the photograph and record these on paper. Conclusions should be grounded in the photograph and also in an historical context.
5. Student groups report back to the class, discussing their photographs and the conclusions they've drawn about the images. Allow for questions and answers.

EXTENSIONS

Students compose a creative writing sample that reflects their “journey into the image.” Use the following prompts to get students started: Put yourself in the image. What do you hear and smell? What textures do you feel? Where are you sitting or standing? What surrounds you? Is it warm, cold, windy, wet? What are you doing? Why are you there? Are you taking the photograph or are you the subject of the photograph? How do you feel? After students have completed the writing exercise, they share their experience and mount their stories next to the images used to inspire them.

MODIFICATIONS

Have students work with the same image in their small groups. Do groups come up with different conclusions? Similar ones?

ASSESSMENT

Writing samples produced

Student participation in small group and whole class discussion

WHAT'S IN A NAME?

POST-VISIT ACTIVITY

GRADE LEVEL: 12TH

ESTIMATED TIME: 30 MINUTES

TO PREPARE, 90 MINUTES TO COMPLETE (OVER TWO DAYS),

30 MINUTES OF HOMEWORK

STANDARDS MET FOR 12TH GRADE:

NM Social Studies Standards
Economics A.1, B.5,
Geography B.2, B.3, B.4, E.3,
History A.5, D.1, D.3, D.5
NM Language Arts Standards
1.A.1, 1.B.1, 1.B.2, 1.C.1,
1.D.1, 1.D.4, 2.A.1, 2.A.2,
2.A.3
NM Career Readiness
Standards 3.B, 3.D, 4.A, 4..B,
4.C, 4.D

GOAL

To develop a research instrument and conduct interviews.

STUDENT LEARNING

Students investigate state and local history and their own family stories. In the process they learn how to conduct, organize and present research and explore their family histories.

MATERIALS

List of families on the Oñate expedition (page 31)

Historical essay (page 42)

Colonial family history (page 30)

PREPARATION

Learning the history of the state can begin with an exploration of our own regional and local histories. In this activity, students explore the history of their own families and communities and also how history is discovered and written. This activity works well if the students are somewhat familiar with the history of El Camino Real. The historical essay included in this curriculum packet can be used as part of your own or your students' content preparation. This project could be the beginning of a larger unit on local and regional history as it relates to the 20th century experience.

PROCEDURE

1. Distribute the list of families who came to New Mexico during the sixteenth and seventeenth centuries (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 El Camino Real? 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?
2. Consider who the founding families were and the impact 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). Discuss the families represented in the class and how many generations they've been in residence in this country.

How can we find out more? Explain that students will be recording their family histories. What can we ask about our family histories?

3. As a whole class, students develop questions for an interview with a family member. List questions on chart paper. How long has our family been in New Mexico? Where did they live prior to moving here? What brought our family here? What did they bring with them when they came? How did they interact with communities already here? Was it very different or similar to the climate, community, culture that they were used to?
4. Students create simple one-page sheet with a place for official interview information (date, time, place, name of interviewer, name of person interviewed). Then, they write their interview questions and leave space for answers (maximum 6 to 8 questions). For homework, students interview a family member using their interview script. They record answers on paper and prepare to share the information gathered with other students.
5. Review interview experience and findings as a whole class. What were students' experiences? Were there similar ones? What was the most surprising thing students learned? Students should record any similarities or differences. How do the family histories differ and what is the same? How does this diversity affect our community?
6. Students compose a written history of their families (see the sample included in this lesson) outlining key moments, decisions and changes (like moves, marriages, etc.). These stories reference the broader historical context in which the interviewee lived and are shared with the whole class..

EXTENSIONS

Students create a power point presentation that summarizes their interview and its key points. This presentation can include photographs (current or old), several quotes from the interview and key points that illuminate information they've gathered. Students post their presentations on line as an exhibition exploring the history of their classroom community.

Student histories are illustrated and bound into a history book recording the collective experience of the classroom community.

Students write a personal response to their interview experience. What were the most surprising findings? What were the challenges of interviewing someone?

MODIFICATIONS

For some students, it might be easier to develop one template of interview questions rather than ask students to create their own. Additionally, consider 5 to 6 interview questions rather than 6 to 8.

ASSESSMENT

Independent and group research

Class discussion

Final presentations

PHOTOGRAPHY AND POETRY

GRADE LEVEL: 12TH
ESTIMATED TIME:
ONE CLASS PERIOD

POST-VISIT ACTIVITY

GOAL

To compose poetry and creative writing.

STUDENT LEARNING

Students examine contemporary photographs of El Camino Real. Referencing knowledge of the history of this road, they craft responses and create a poem inspired by the image.

MATERIALS

Images from the book *The Royal Road—El Camino Real* from Mexico City to Santa Fe

<http://www.prestonchild.com/solonovels/preston/royalroad/> (copies of the book can be ordered through UNM press).

PREPARATION

In *The Royal Road*, photographer Christine Preston and author Douglas Preston explore El Camino Real through contemporary photographs of places along the trail—wild places, churches, ruins, villages and modern cities in Mexico and the United States. Their photography and narrative create a compelling portrait of a road that played such a critical role in the development of New Mexico, Santa Fe and the Southwest. In this activity students look to these photographs as inspiration for poetic and creative writing. This activity works best if the students are somewhat familiar with the history of El Camino Real. It might work well as a culminating activity to a unit exploring the history of the trail or as a post visit activity after students have seen the exhibition on the Van of Enchantment. In preparation for this activity, choose one image to critically review with the class.

PROCEDURE

Discuss the book *The Royal Road* and give an overview of the project and the authors' perspectives. Review several of the images available on line and ask students to give their first impressions.

1. Choose one image to critically review as a whole class. Students examine the image in silence for 2 minutes and then answer the following questions in a group discussion. What does this photograph say about

El Camino Real? Why? Where was the photographer standing when she took the photograph and how does that influence the “mood” or feeling of the image? What is included in the frame of the photograph and what is left out?

2. Individually, students chose an image to work with. First, they look at that image and begin brainstorming, writing any responses they may have in a creative “free flow” writing exercise. Then, using the written material they’ve created, students compose a poem responding to the photograph.
3. In small groups, students share their poems and images. Did some students use the same photograph? Are poems different or similar? In general, what were students’ impressions of the photographs.
4. Student compositions may be bound into a book or mounted as an exhibition.

EXTENSIONS

Students develop a list of interesting abandoned places in the community (buildings, roads, historical centers). They visit these places and record them through photography, images and writing. Create a classroom exhibition about these places.

MODIFICATIONS

As opposed to writing poems in response to photographs, students look carefully at the work of the photographer and author of *The Royal Road*, Christine and Douglas Preston. What sort of “anthropology” were they doing? What informed their work? How much are they “artists” and how much are they “historians”?

ASSESSMENT

Group discussion in response to photograph
Individual work responding to photographs
Poems created
Small group discussion

VOCABULARY

- Allies** individuals, groups or nations that join together in an association for mutual benefit or to achieve a common goal or purpose.
- Arroyo** streams that are normally dry except for in the rainy season
- Arrieros** see Muleteers
- Camino Real** A route named the “royal road” or king’s highway during the Spanish colonial period to describe roads connecting important provinces and cities with Mexico City.
- Caravan** a procession (of wagons, mules, camels, cars) traveling together in single file
- Carreta** a cart with two wheels usually drawn by oxen
- Carro** a covered wagon with four wheels and metal axles
- Churro** a breed of sheep introduced to New Mexico by the Spanish in the 16th century
- Conestoga wagon** a heavy, covered wagon with broad wheels, commonly used by pioneers for travel in the 17th and 18th centuries.
- Confluence** the flowing together of two or more streams or rivers; the point of juncture of those streams or rivers
- El Camino Real de Tierra Adentro** The Royal Road of the Interior
- Exotica** objects from another part of the world; foreign. For people living in New Mexico, some of the items on the caravan were “exotica” such as horses, apricots and metal tools.
- Myriad** a large but indefinite number
- Fanegas** bushels
- Jornada del Muerto** “Journey of Death,” a 90-mile stretch of El Camino Real that cuts through a desolate, arid area far from the river
- Mantón** a Spanish shawl decorated with embroidery and fringe
- Mayordomo** conductor, director

- Missionaries** people sent by a religious organization to spread its faith or do humanitarian work
- Muleteers** a driver of mules
- Paraje** campsite along El Camino Real
- Peineta** an ornamental comb first used in 19th-century Spain and later in colonial New Mexico
- Perilous** fraught with danger
- Pieces of eight** a Spanish coin (moneda) with the value of eight reales. The U.S. dollar was originally valued at and tied to eight reales.
- Presidios** forts built by the Spanish to protect missions and settlements
- Provisions** a stock of needed materials or supplies such as food
- Pueblo** a town; a name the Spanish gave to the Native American settlements along the Río Grande
- Strike-a-light** a flint tool in the shape of a rod or bar with a slightly pointed end. This tool, when used in conjunction with the right kind of stone, produced sparks with which to start a fire.
- Succor** assistance in time of stress; relief
- Yoke** a crossbar with two u-shaped pieces that encircle the necks of a pair of oxen or other draft animals working together

HISTORICAL ESSAY

GRADE LEVEL:
7TH & 12TH

El Camino Real de Tierra Adentro, “The Royal Road of the Interior Lands” or simply “the Camino Real,” was a rugged, often dangerous route. Approximately 1,600 miles long, it started in México City and ended in the Spanish town of Santa Fe. During its first two centuries El 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 U.S. and French Canadian traders carrying goods from Missouri on the newly blazed Santa Fe Trail. Once El Camino Real connected with the Santa Fe Trail, Santa Fe became the important link between the growing U.S. economy and the long-established Mexican economy. For 60 years El Camino Real served as the principal route for both Mexican and U.S. traders traveling into the interior of Mexico.

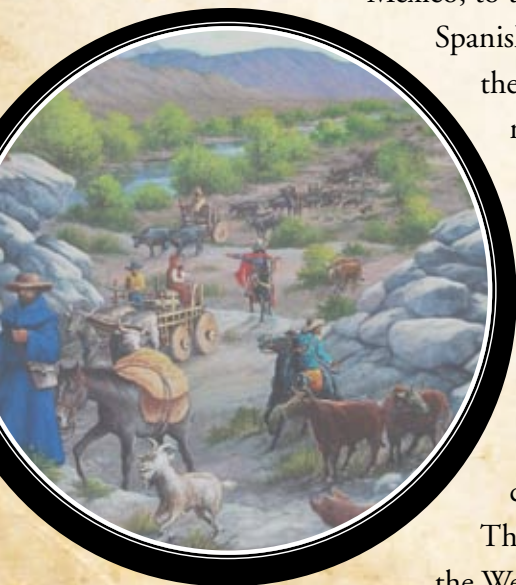
SPANISH COLONIAL PERIOD (1600–1821)

When it was first established in 1598, El Camino Real was based on early Native American trails that connected water sources, river crossings, campsites and villages. El Camino Real was used for Spanish exploration and colonization. It allowed the Spanish crown to expand its land holdings north of Mexico.

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 Ohkay Owingeh 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 capital of the new province of New Mexico until about 1610, when Santa Fe became the capital. There were other royal roads in New Spain, but the royal road to New Mexico was the longest. It served the far northern provinces for more than 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 peoples to Christianity. For the first 80 years after Oñate’s expedition, the Franciscans were the main reason for the continuation of the colony. Attempts at Catholic conversion created strife and frustration for native peoples and their way of life.

These tensions later resulted in one of the first successful revolts against Europeans in the Western Hemisphere.



HISTORICAL ESSAY (CONT.)

Supply caravans began traveling on El 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. Many complications were associated with the caravan such as, only partial supplies being delivered, supplies being delivered to the wrong places and mission supplies being sold to other people. And even though the rules forbade it, the caravan also became a form of public transportation.

THE PUEBLO REVOLT

The Spanish and their missions were exiled in 1680 with the Pueblo Revolt. The rebellion resulted in the death of many, Puebloans and Spanish alike. After the loss of 400 colonists, the remaining 2,200 fled Northern New Mexico. The survivors traveled down El Camino Real to El Paso del Norte, a town where El Paso, Texas, now stands. The northern colony was completely abandoned for 13 years before it was re-colonized by Don Diego de Vargas. Many of the settlers who returned to the area in about 1693 included families who had fled during the Pueblo Revolt. After several years of periodic unrest the supply caravan from Mexico City resumed regular transport on El Camino Real. By the middle of the 18th century the caravan made the trip to the growing colony every year.



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. These restrictions were lifted when Mexico won its independence from Spain in 1821. By that time U.S. towns and communities had reached as far west as Missouri. The result of these events was the opening of the Santa Fe Trail from Santa Fe to Independence, Missouri. A whole new source of goods and materials for the people of New Mexico became available.

Traders were soon leading heavy caravans to and from 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 were plenty 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 had another idea. They began buying more U.S. goods than they needed for local use. They carried them down El Camino Real to Chihuahua where they found a ready market. U.S. traders followed the idea, taking advantage of the relaxed trade rules of the newly independent Mexico. The rise in trade

coming out of Santa Fe marked the beginning of a different type of relationship between the peoples and governments of Mexico and the United States. In the years prior to the Mexican-American War, the Mexican government controlled trade within their boundaries by taxing imported goods. U.S. traders did not like the taxes on merchandise brought into Mexico. 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. New Mexico's Governor Manuel Armijo chose to avoid an armed conflict. U.S. forces led by Colonel Alexander W. Doniphan marched down El Camino Real in late 1846 they met with Mexican forces attempting to leave Mexico's province. The Mexican squadrons were ruthlessly defeated and Chihuahua was captured by Doniphan on March 1, 1847. Interestingly, U.S. trading caravans that had started from Missouri just prior to the outbreak of the war continued their travel down El Camino Real, intent on selling their goods in Mexico regardless of the circumstances. Many managed a profit despite the conflict.

When the war ended in 1848, the portion of El Camino Real north of El Paso del Norte suddenly fell in U.S. territory. Instead of becoming an even busier route for U.S. and Mexican trade, it quickly declined in importance as new, shorter routes to the Mexican interior were opened.



U.S. TERRITORIAL PERIOD (1848–PRESENT)

El 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 El 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 34th 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 El Camino Real as far as Albuquerque and then on to Glorieta outside Santa Fe, but by May 1862 the Union had forced them to retreat. Fort Bliss was itself reoccupied by the Union later that year. El 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 16th century.

With the arrival of the railroad in 1880 important trade and travel routes shifted away from El Camino Real. The Atchison, Topeka and Santa Fe Railroad was completed from Chicago to the Río Grande (ending south of Santa Fe), and the next year 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 El Camino Real. The route of the railroad from Santa Fe to El Paso was basically the same as El Camino Real, with a number of relatively minor changes. The speed and efficiency of rail transport quickly made the wagon caravans of El Camino Real obsolete. More recently, major highways have also been built along much the same route as El Camino Real, both in New Mexico and Mexico. The railroads are still important routes for carrying goods, but their role has been reduced by the rise in importance of truck transport.

(Adapted for our curriculum from an essay by Scott O'Mack that appeared in "The Grand Adventure! El Camino Real de Tierra Adentro; the Royal Road from Mexico City to Santa Fe", by Carol J. Ellick, SRI Foundation Report, NM, 2003. See <http://www.srifoundation.org/library.html> for more information)

TIMELINE

- 1540–1598**
SPANISH
EXPLORATION **1598** Juan de Oñate leads the first successful colonization attempt of New Mexico up the newly established Camino Real, which was based on original Native American trails,
- 1600–1821**
THE SPANISH
COLONIAL
PERIOD **1609** The Franciscan mission supply caravan is established.
1610 Santa Fe was founded. Construction of the Palace of the Governors is completed.
1680 The Pueblo Indians revolt, killing 400 Spaniards and driving the remaining 2,200 colonists out of northern New Mexico.
1692 Don Diego de Vargas and a diplomatic entourage seek alliance with Pueblo people in favor of Spanish return to the area
1693 Don Diego de Vargas makes a second return to the New Mexico area with a group of colonists
- 1821–1848**
THE MEXICAN
PERIOD **1821** Mexico gains independence from Spain and the Santa Fe Trail is opened.
1825 There is saturation of goods in New Mexico.
1836 Texas declared its independence from Mexico.
1845 The U.S. formally and illegally annex Texas.
1846 The Mexican-American war begins.
Colonel Stephen E. Kearny occupies Santa Fe. (August)
An American force led by Colonel Alexander E. Doniphan march down the Camino Real. (Late 1846)
1847 Colonel Alexander E. Doniphan captures Chihuahua, Mexico is ratified. (March 1)
- 1848–1880**
THE U.S.
TERRITORIAL
PERIOD **1848** Mexican-American war ends.
1848 The Treaty of Guadalupe Hidalgo is ratified by both Mexico and the United States
1861 Texas secedes from the Union and becomes part of the Confederacy.
1862 Union troops force the Confederacy to retreat to Fort Bliss. (May)
1862 Fort Bliss is reoccupied by the Union.
1880 The Archison, Topeka and Santa Fe Railroad is completed from Chicago to the Rio Grande.

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- Tripp, Valerie. *Meet Josephina, Josephina Learns a Lesson, Josephina's Surprise, Happy Birthday Josephina, Josephina Saves the Day, Changes for Josephina*. Middleton, WI: Pleasant Company, 1997-2000.
- Yoder, Walter D. *The Camino Real (The King's Road) Activity Book: Spanish Settlers in the Southwest*. Santa Fe; Sunstone Press, 1994.

WEB SITES AND OTHER RESOURCES FOR TEACHERS

- www.alacranpress.com
This site features photographs of locations along El Camino Real with descriptive narrative.
- http://www.blm.gov/heritage/adventures/menu/featured_site_nm.html
Bureau of Land Management Web site featuring a virtual tour of El Camino Real and information about curriculum materials, places to visit and maps.
- <http://www.caminorealheritage.org>
The El Camino Real Heritage Center is a New Mexico State monument located in Socorro. Web site features historical information, lessons and information about the Center's school programs, special events and exhibitions.
- www.distaff.net/Josefina%20Teacher%20Guide.pdf
A teacher's guide for "*Secrets of the Hills: A Josephina Mystery*," by Kathleen Ernst, that includes New Mexico state standards and additional regional resources.
- www.golondrinas.org/
El Rancho de Los Golondrinas is a living history museum that was once a paraje along El Camino Real.
- Kessell, John. *Kiva, Cross, and Crown*. Southwest Parks and Monuments Association, 1995.
- <http://maps.google.com>
This on-line resource provides an accessible way to investigate maps of the region (and the world).

www.museumeducation.org

The New Mexico Department of Cultural Affairs Statewide Outreach brings the resources of state museums and monuments to the public, with a focus on rural and underserved communities.

http://www.nmculturenet.org/heritage/folk_arts/land/lesson_plan/index.htm

This lesson plan involves making a three-dimensional model of original Hispanic settlements along the Rio Grande and was originally developed by Alejandro Lopez, in conjunction with the Museum of International Folk Art in Santa Fe, NM.

www.nmhistorymuseum.org

The New Mexico History Museum opens May 23, 2009. This cultural resource will highlight the rich history of the people, communities, environment and resources in the region.

<http://www.nps.gov/nrcr/programs/nts/index.html>

National Trails System is a group of scenic, historic and recreational trails established in the late 1960s. Check out links to El Camino Real de Tierra Adentro National Historic Trail and other National scenic and historic trails.

www.palaceofthegovernors.org/

The Palace of the Governors/New Mexico History Museum is an incredible resource with exhibitions, educational materials, programs and a collection that document the history of the state. The Palace of the Governors website also links to the Photo Archives and the Fray Angélico Chávez History Library.

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<http://www.srifoundation.org/library.html>

The curriculum for teachers, “The Grand Adventure! El Camino Real de Tierra Adentro; the Royal Road from Mexico City to Santa Fe,” by Carol J. Ellick, SRI foundation Rio Rancho, NM, 2003.

www.vanofenchantment.org

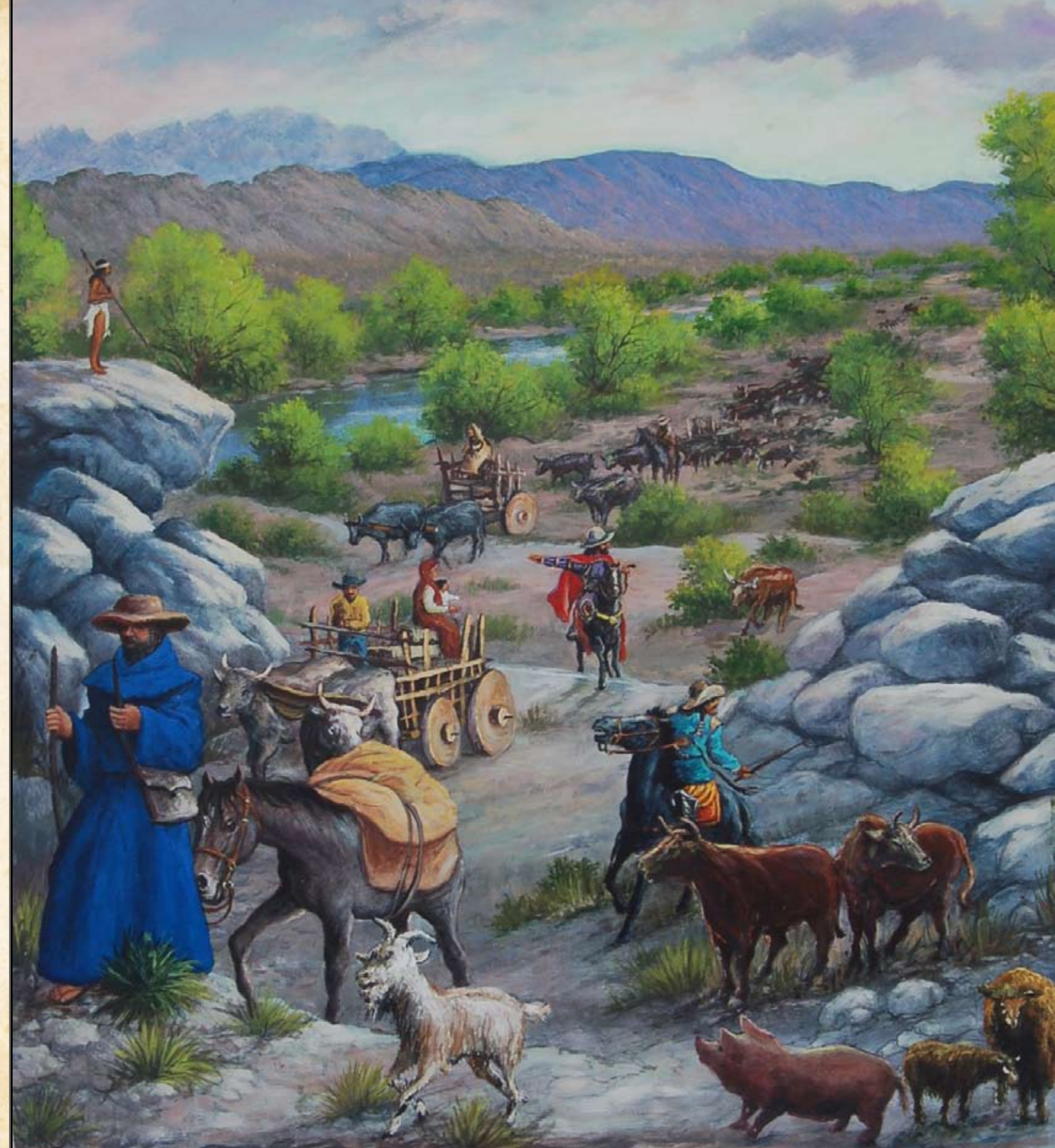
The Van of Enchantment Web site features information about the exhibition on board and additional resources and activities for students, teachers and the general public.

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Wilkinson, Elizabeth. *Sueño Milagroso*. Albuquerque: Technical Vocational Institute, 2002. (Interactive CD Rom Video Game based on “18th Century New Mexico and a Journey on the Camino Real”).

Wilson, James. *The Earth Shall Weep: A History of Native America*. New York: Grove Press, 2000.

“El Camino Real”. A video-recording (VHS) prepared by KNME and originally broadcast as an episode of the television program *Colores!*, 2003.



The Entrada by Carlos Callejo. Courtesy of the New Mexico Farm and Ranch Heritage Museum, Department of Cultural Affairs.



Mexico or New Spain, c. 1777. Fray Angelico Chavez History Library (MNM/DCA).
This map has been modified to show the route of El Camino Real.



Mexico or New Spain, c. 1777. Courtesy of the Fray Angelico Chavez History Library (MNM/DCA).



Cinching the Load, c. 1870. Photograph by William Henry Jackson. Palace of the Governors Photo Archives (MNM/DCA) Neg. #049808.



Wool Train from the Estancia Valley on Railroad Avenue in Albuquerque, New Mexico, c. 1890. Palace of the Governors Photo Archives (MNM/DCA) Neg. #014876.



Oscar Schiller with G.W. Hodge's mule team. Photo by Saunders. Courtesy of MNM, Neg. #14875.

From The Grand Adventure! El Camino Real de Tierra Adentro: the Royal Road from Mexico City to Santa Fe by Carol Ellick, SRI Foundation, for El Camino Real International Heritage Center.