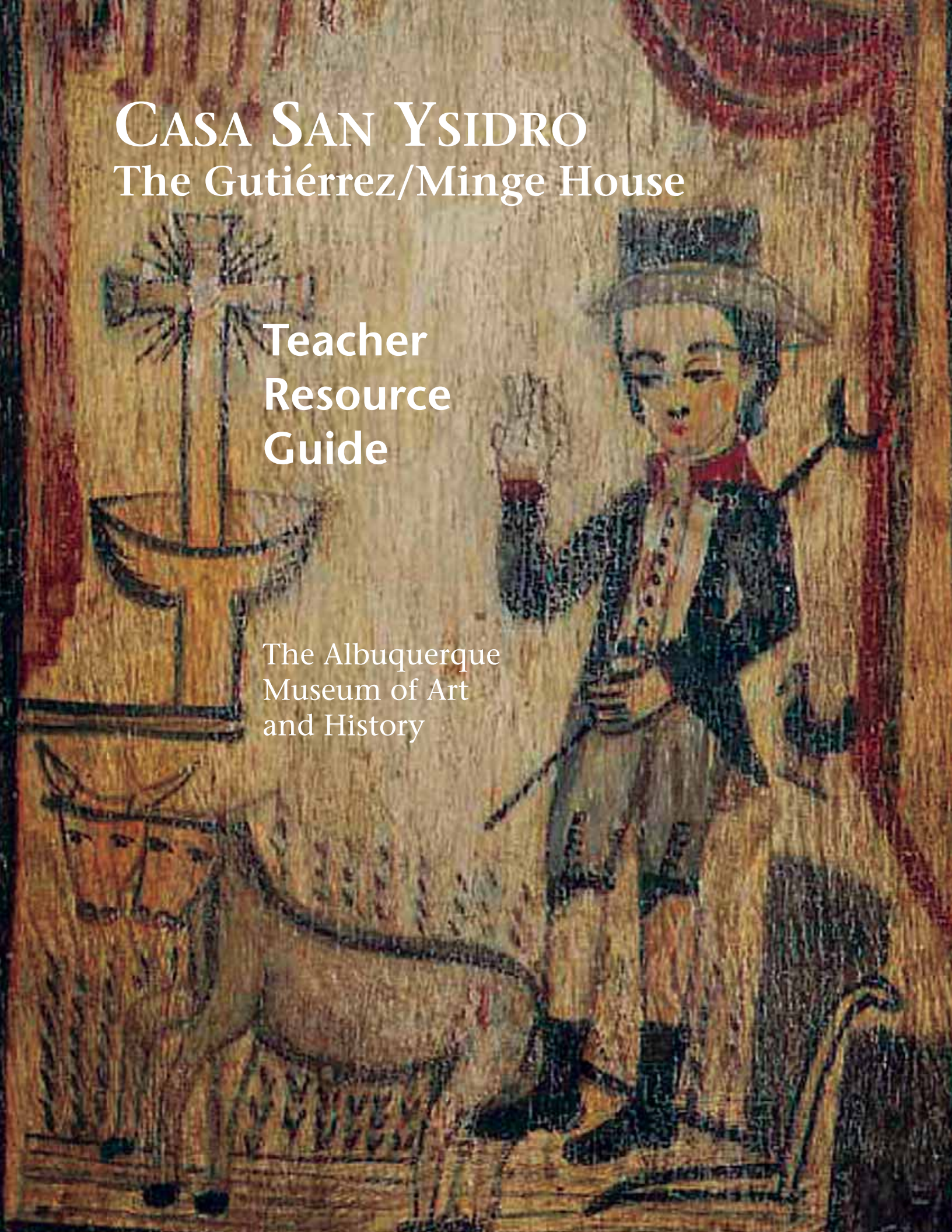

Casa San Ysidro
The Gutiérrez/Minge House

Teacher Resource Guide

The Albuquerque Museum of Art and History

Using this guide

The guide was designed to support you and your students' learning in this pivotal period of history in New Mexico. The teacher background includes a summary of relevant events in history and topics on daily life in early New Mexico. Several activities have been developed for each grade level so that teachers can choose which are most appropriate for their classroom. Images and support materials are provided in the appendix and arranged alphabetically. We hope this is a helpful resource for you and your students.

A note about touring the site. Casa was once someone's home, it is now a museum. The objects are not behind glass or in cases; they are displayed through the home, to help visitors understand how people lived in the past. We need your class to help us preserve Casa for future generations. Please do not touch the artifacts, including leaning on objects and walls (yes the building is a historic object too!). Walk slowly and carefully while visiting as there are many objects displayed along walls and on floors. In Casa, history is all around you!

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This guide is produced by The Albuquerque Museum Education department, written and developed by Maria Russell, museum intern.

Plazuela at Casa San Ysidro

Introduction to Casa San Ysidro

Across the road from the old church in the Village of Corrales stands Casa San Ysidro: The Gutiérrez-Minge House, named for the original owners and the couple who purchased and developed the home into what we see today. Casa San Ysidro is filled with a collection of artifacts representative of the Spanish Colonial, Mexican, and Territorial periods of New Mexican history.

The road to Casa San Ysidro is lined with fields. Apple trees loom over fences along the roadside, bringing to mind the long history of agriculture in the area. Since long before Europeans arrived, people from Sandia Pueblo have lived near the river, taking advantage of the fertile land along the flood plain. In 1710, nearly 200 years after Spanish explorers set foot in New Mexico, the land around Corrales was granted to a soldier named Francisco Montes Vigil by the Spanish king as part of the Alameda Land Grant. Later Vigil sold the land to Captain Juan Gonzales Bas—the Alcalde of Albuquerque. The first settlers were mostly farmers and sheep ranchers. Eventually, irrigation farming was established leading to the development of apple orchards and grape vineyards.

San Ysidro Labrador, also known as Saint Isidore the Laborer, is the patron saint of farmers. He was a farm-laborer in Spain. When his devotion to his faith conflicted with his ability to complete all of his work, an angel helped plough his fields so that the saint could devote himself to prayer and the mass.

It is this tradition which likely led the second church in Corrales to be dedicated to San Ysidro Labrador, patron saint of farmers. When the original church was destroyed by a flood in the 1860s, the Gutiérrez family donated land on higher ground for a new *camposanto* (graveyard) and church. Near the church, the family built their adobe home in the New Mexican Territorial style. The original home is now the lower kitchen, the dining room, the parlor, two bedrooms, and the galleria or breezeway.

In 1953, Dr. Ward Allen and Shirley Minge, avid collectors of New Mexican artifacts, were looking for a new home to house their growing collection. They bought the Gutiérrez house and started restoring the historic building. Between 1961 and 1971, they built a placita-style Spanish Colonial house with rooms surrounding a central courtyard. By the 1980s, they added a corral which included several historic buildings moved from other parts of New Mexico. The current "cookhouse" and "bunkhouse" are late 19th century Hispanic log cabins that the Minges rescued and rebuilt. The property was donated in 1996 to The Albuquerque Museum along with part of their collection of furniture, religious art, Hispanic and Native American weavings and pottery, household implements, agricultural tools, and other artifacts. Minge donated the remaining collection in 2005. Today the property serves as an intriguing peek into the lives of historic New Mexicans.

The history contained within Casa San Ysidro covers a great deal of time and a number of changes in New Mexican material culture. Most of the home combines objects and design elements from both Colonial and Territorial Hispanic New Mexico. Where the Gatekeeper's Room provides an excellent view of a common Spanish Colonial home, the parlor provides a glimpse of a wealthy family's house after the railroad's entrance into Territorial New Mexico.

Colonial New Mexico (1598-1821)

In 1598, when Don Juan de Oñate began a colony in New Mexico many people were already living in the area. According to archaeologists, Ancestral Puebloan peoples have lived in the Southwest since 550 AD. The Navajo and Apaches came to New Mexico between 1450 and 1550, nearly a hundred years before the Spanish settled. Even so, the Spaniards claimed the land as their own. Conflicts between the Pueblos and local Spanish officials and priests, and the local government and church sometimes made New Mexico a violent place. In 1680, the Pueblos revolted and drove the Spaniards out of New Mexico. In 1692 they returned under the leadership of Don Diego de Vargas to form a new government-backed colony. Although there were still many conflicts, for the most part Hispanics and Pueblos learned to live with each other and work together against common enemies.

The first Hispanic houses would have looked like the Gatekeeper's Room at Casa San Ysidro. Men would make adobe bricks and then lay them on top of each other with a mortar of thick mud to make walls. On top of the walls, they would place *vigas* and *latillas* for a ceiling. The women would plaster the walls, inside and out, with clay they dug. As the family grew bigger they would add more rooms to their house. These rooms might be built around a *plazuela*, like Casa San Ysidro is now, or in an L-shape, like the original Gutiérrez house.

Vigas and latillas at Casa San Ysidro.

Windows would be small. Since it was hard to get glass most would have animal hides stretched across them or layers of mica, a thin, transparent mineral. The floors would be dirt that was often soaked in animal blood to make it hard. Like the Gatekeeper's Room at Casa San Ysidro, most houses would have only a few pieces of furniture made out of New Mexican pine or adobe. Some wealthy families might also have items brought from Mexico along the Camino Real, the Royal Road which connected Mexico and New Mexico. These wealthy people were government and church officials, military officers, merchants or large land owners.

Most Hispanics in New Mexico were farmers by necessity. They grew enough food to feed their own families and maybe a little extra to trade. A few New Mexicans learned special skills and spent their time making things for trade. Skilled tradesman included weavers, carpenters, shoemakers, blacksmiths, tailors, masons or silversmiths. Some New Mexicans, mostly Native Americans, were servants. The Comanche tribe would sometimes capture people from other tribes and sell them. The Spanish government saved a "mercy fund" every year to buy these people from the Comanche, teach them Spanish culture and language, and absorb them into their household.

Exchange happened yearly at the Taos Trade Fair, officially established in 1723. Every October, Pueblo, Comanche, Navajo, Ute, Apache, and Hispanic New Mexicans would come together to trade blankets, sheep, food, tools, clothes, and more. Even though many of these groups were enemies, they promised to keep the peace at the trade fair and would not attack people who were traveling to or from the fair. Sometimes, people traded ideas as well as objects. For example, many Hispanic New Mexicans used Pueblo pottery to cook, carry water, and store food. At the same time, they taught the Native Americans how to make *hornos* for baking.

Mexican New Mexico (1821-1846)

When Mexico gained its independence from Spain, life started to change in New Mexico. The government of Spain did not allow foreign traders, but Mexico quickly changed that policy. American traders moved into New Mexico along the Santa Fe Trail. With the traders came new goods including furniture, clothes, building materials, foods, and the first printing press to enter New Mexico. French-Canadian and Anglo-American fur trappers and businessmen also moved to take advantage of new opportunities.

When the central government of Mexico started to assert more control by levying new taxes and appointing unpopular governors, some New Mexicans rebelled. Around the same time, the United States president, James Polk, called upon Manifest Destiny, the idea that the United States was destined to expand west from the Atlantic to the Pacific Ocean. Eventually, border disputes in Texas led to the Mexican American War. When the United States army marched into New Mexico in 1846, the last Mexican governor of New Mexico, Manuel Armijo, fled to Mexico leaving many of his belongings behind. His bed can be seen in the master bedroom of Casa San Ysidro today.

Manuel Armijo's bed.

Territorial New Mexico (1846-1912)

When Mexico and the United States signed the Treaty of Guadalupe-Hidalgo in 1848, the United States gained control of California and New Mexico. A large number of Americans moved into the new territories, raising the population from 61,547 in 1850 to 327,301 in 1910. Most New Mexicans were still farmers but there were a growing number of merchants and other businessmen.

Territorial New Mexico was a time of great change and violent conflicts. When the Civil War broke out, battles between Union and Confederate soldiers occurred throughout New Mexico. Some of the nomadic tribes took advantage of the chaos to increase their raiding. After the war ended, Kit Carson and his men removed the Navajos and the Mescalero Apaches from their homelands to the Bosque Redondo Reservation at Fort Sumner. Many people died making this journey, which is remembered by the Navajo as the Long Walk.

The high walls surrounding Casa San Ysidro, and the cactus lining the tops of the walls, were common defensive features of large households

Land represented an increasing source of conflict as well. For generations Hispanic residents used it as open grazing but newcomers began fencing it for private use. Cattle-ranching was becoming increasingly important and there was fierce competition for land between farmers, new cattle-ranchers, and traditional sheep-ranchers.

When the railroad arrived in 1879, New Mexico continued to change. Although many families retained lives similar to those of their Colonial ancestors, others were affected by the enormous increase in factory-made and store-bought goods. Mining and lumber industries grew as a result of the railroad and created new jobs.

This was the environment of the territory when the Gutiérrez family built their home on the site of Casa San Ysidro. Eastern influence can be seen in the Territorial style of the house; a mix of Greek Revival architectural elements including glass windows, milled wood for trims around windows, doors and in floors and ceilings , a central breezeway floor plan similar to the U.S. Army's standard officer's house, and the traditional New Mexican adobe walls and flat roofs supported by vigas.

The painted wooden trim around windows and doors in Casa San Ysidro is part of the Territorial building style.

El Camino Real

Chocolate was a favorite drink imported from Mexico.

Long before Europeans stepped foot in the "New World," trade routes were established between what is now Mexico and New Mexico. Native American traders walked vast distances, bringing trade items between the Aztec Empire and the Rio Grande Pueblos. When Oñate brought soldiers and settlers to colonize New Mexico in 1598, he followed these trails and "forged" what has come to be known as the Royal Road to the Interior Lands (*el Camino Real de Tierra Adentro*).

For hundreds of years, the Camino Real continued to be a major trade route. In Colonial New Mexico, it was the only route as travel was tightly restricted by Spain. It was the route the Spanish took when they fled the Pueblo Revolt in 1680 and that they took back when Diego de Vargas led the re-conquest of New Mexico. It was the only trade route that supplied New Mexicans with goods made in Mexico, Spain, and other countries. This gave traders a monopoly on goods traveling into or out of New Mexico and led to very high prices.

The journey was dangerous. Flash floods could completely destroy a caravan. Apaches attacked traders stealing their goods and livestock. The route also traveled across large stretches of waterless desert, including the Jornada del Muerto, a 90 mile stretch of land south of Socorro. Ox-drawn carros (four-wheel carts) and carretas (two wheel carts) traveled in caravan groups to lessen the danger.

The Camino Real stretched almost 1,500 miles from Mexico City to Santa Fe, a trip that took six months one way. By 1750, traders were shortening the journey by starting in Chihuahua instead of Mexico City. After 1821, it came to be known as the Chihuahua Trail and connected with the Santa Fe Trail. Today, I-25 runs along parts of the Camino Real. Some of the objects at Casa San Ysidro likely traveled this trail.

Santa Fe Trail

The Santa Fe Trail brought in many new goods.

When Mexico declared independence in 1821, it immediately opened its borders to eager foreign traders. William Becknell, known as the "Father of the Santa Fe Trail," led a trade caravan from Missouri to New Mexico in September, 1821. The opening of the Santa Fe Trail started a new era of commerce for New Mexico. Although many families continued to make what they needed , now they were able to buy different kinds of cloth and clothing, building materials, furniture, tools, silver and glassware, dishes, candles, paper and ink, food, spices, medicine, tobacco, books, and wagon wheels with metal rims.

Caravans would leave Missouri in the spring and arrive in Santa Fe in mid to late summer. Some continued on to Mexico following the Chihuahua Trail. The Santa Fe Trail separated into two routes on the southwestern edge of Kansas. The Cimarron Cutoff

traveled through the Oklahoma panhandle, crossing 60 miles of waterless desert. The Mountain Route passed into Colorado, entering New Mexico through Raton Pass. It was nearly a hundred miles longer but saved travelers from having to pass through the dangerous desert. A famous trading post, Bent's Old Fort, lay on the Mountain Route and was a popular trading spot for Cheyenne traders.

During the Mexican-American War, Stephen Kearny and the U.S. Army entered New Mexico following the Santa Fe Trail. The Santa Fe Trail was also a popular route during the gold rushes and later for those traveling to California.

Railroad

After the Civil War, the American government helped sponsor a number of railroad programs. Railroads had been successfully established in the East and were being built to reduce isolation and increase population and economic growth in the western territories and states. Major building of railroad lines in New Mexico occurred in the short time period between 1878 and 1881. The Atchison, Topeka and Santa Fe railway followed the Santa Fe Trail Mountain Route. The first railcar in New Mexico made it through Raton Pass in 1878. It was the end of the old trail systems.

New towns sprung up across New Mexico followed by new mining, ranching, farming and lumber opportunities. Farmers were able to grow crops on a larger scale and ship their produce to different markets. Hotels, restaurants, and other businesses followed the railroads. People from across the United States started to move into New Mexico, seeking new jobs, adventure, and the famous healthy climate. Land values rose sharply and the increase in large landowners and economically and politically powerful newcomers changed the New Mexican landscape.

Daily Life in New Mexico

19th century Jerga

Weaving

For most of history, people made their own clothing. When the Spanish arrived in New Mexico, they found people wearing animal hides, cotton cloths and blankets of rabbit fur and turkey feathers. Cotton had been woven in Mexico since 5800 B.C. Among the Pueblos, women traditionally were the weavers, spinners, and embroiderers. They raised fields of cotton, used drop spindles to spin cotton thread and wove on vertical looms. Mexico and New Mexico have many natural dyes to use in weaving. Chamisa, prickly pear cactus, snakeweed, aster, goldenrod, safflower, sunflower, berries and many other plants create different colors. Indigo plant dyes were a popular trade item. Cochineal insects found on the prickly pear cactus are used to create a crimson dye.

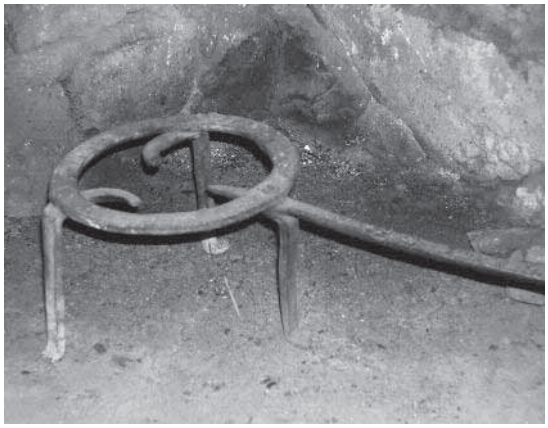
The Spanish brought a new tradition of weaving to New Mexico. They imported *churro* sheep, a strong and hardy breed with

long wool that is easy to dye. Between 3,000 and 4,000 sheep traveled with Oñate's expedition alone. The Spanish used horizontal floor looms instead of vertical looms, such as the one at Casa San Ysidro. Among the Spanish, it was initially men who were shearers, wool cleaners, dyers, spinners, warpers and weavers; this changed over time to include women in parts of the process.

The Pueblo and Navajo quickly adapted to the *churro* sheep and began weaving with wool instead of cotton. Weavers borrowed and traded designs, fibers, dyes, and techniques with each other. The Rio Grande blanket, a major trade item shipped from New Mexico, used designs influenced by Tlaxcalan serape designs from the Saltillo region of Mexico. Another popular style of weaving was *jerga*, which can be seen in a number of places at Casa San Ysidro. This twill fabric had many uses: floor coverings, inexpensive clothing, bedding, and wrapping for cargo in trade caravans. Originally, these fabrics were mostly brown and white but other colors emerged in the 1880s as the railroad brought synthetic dyes.

Metalwork

The blacksmith's shop was an important place in early Spanish New Mexico. Blacksmiths made many necessary tools for agriculture, cooking and other activities. For the most part, blacksmiths did not produce decorative objects. Instead, many objects were designed to serve more than one purpose. Iron was scarce in New Mexico and had to be brought up the Camino Real from Mexico. Many iron objects were melted down and reworked multiple times to make different tools. The blacksmith's shop at Casa San Ysidro is a working replica of a late 19th century forge.



19th century iron trivet used in cooking

Many blacksmiths were also silversmiths who created jewelry, dishes, horse gear and candlesticks. Like iron, silver was rare and expensive.

The techniques used by silversmiths also worked on tin known as the "poor man's silver." Although there are no known surviving pieces of tinwork from Colonial New Mexico, inventory records of missions from 1776 list a few items which may have been brought up the Camino Real.

Tin cans became common storage items in the United States after 1840. They were soon being used to carry foodstuffs and other goods on the Santa Fe Trail. Tinsmiths would cut open the cans and re-use the tin to create frames, nichos, candle-holders and other decorative and functional items. When the United States occupied New Mexico after the Mexican War, trade on the Santa Fe Trail expanded. This trade also brought glass and a number of European and American prints, creating a new demand for frames. Later, the railroad provided a safer way to transport large sheets of glass and panes which became available for tinsmiths to use in frames and nichos.

Frames and nichos are the most common pieces of tinwork that have survived today. Because they were often devotional artifacts, families took more care of them and they were more interesting to collectors. Tin was also commonly used in lighting devices such as wall sconces, candle-holders, and chandeliers. When electricity became commonly available, many of these items may have been discarded.

By the beginning of the 20th century, tinsmithing was a dying craft. After World War I artists

from the Eastern United States started settling in Santa Fe and were fascinated with Spanish and Native American culture and arts. They began reviving some of the traditions. Many tourists were interested in the Revival Period tinwork which gave a "southwestern flavor" to modern homes. Items created during this time include frames for mirrors instead of religious prints, electrified sconces and lanterns, lamps, flower pots, tissue holders, and ashtrays.

Tin nicho with bulto of San José. c. 1885

Agriculture

Most farmers in New Mexico throughout its history were subsistence farmers. They grew what they needed to survive plus maybe a little extra to trade for things they could not make themselves. Agriculture began in New Mexico as early as 3000 B.C. when groups started growing a type of corn that was also grown in Mexico. By the time the Spanish arrived, Pueblo people were growing corn, beans, squash and cotton as well as raising domestic turkeys.

The Spanish introduced a number of new crops including wheat, barley, cabbage, onions, lettuce, radishes, bell peppers, cantaloupes, watermelon, rosemary, grapes, and fruit trees such as apples, quinces, and peaches. They also brought a number of crops from Mexico such as chilé, tobacco, Mexican beans and corn, tomatoes and chocolate. Sheep, goats, cattle, and horses were introduced by the Spanish as well.

New Mexico has a very dry climate and so most good farming land lies along the rivers. Before dams were built, the rivers would flood periodically, covering the land with nutrient rich soil. One of the first things the Spanish settlers did was to start digging irrigation ditches, called *acequias*, and planting their crops. *Acequias* were a community resource and responsibility. Settlements elected a *mayor domo* (ditch boss) to ration irrigation water. In the spring, the mayor domo would call together all the men in the community to repair and clean them.

Coas are all-purpose tilling tools unique to Spain.

Men, women, and children shared the jobs of planting, weeding, and harvesting the crops. Some families had draft animals such as oxen or mules but less wealthy families would use hand tools to prepare the soil, cultivate the crops, and harvest the produce. Because there was little metal in New Mexico, most tools were made of wood with only small bits of iron where needed. Some stories tell of soldiers melting down their swords to build tools for farming.

History shapes the present. The artifacts at Casa San Ysidro, placed in the context of a historic home, provide a tangible experience of New Mexico's heritage. This diverse collection of art and artifacts showcases not only different periods in New Mexican history but also the different cultures that influenced New Mexican society. Walking through Casa San Ysidro gives visitors an opportunity to see history from the viewpoint of people who lived through it. It is a chance to examine the connections between current life in New Mexico and the history that shaped it.

The suggested activities provided are designed to encourage students to look at the artifacts found at Casa San Ysidro and question how they relate to history and to the present. These activities also connect to the New Mexico State Standards and Benchmarks in Social Studies and Language Arts.

VOCABULARY

AGRICULTURE

Acequia- irrigation ditch
Churro- The type of sheep introduced into the United States by the Spanish colonists. This sheep has a fleece with long, straight fibers used by both Navajo and Hispanic weavers to make blankets and rugs.

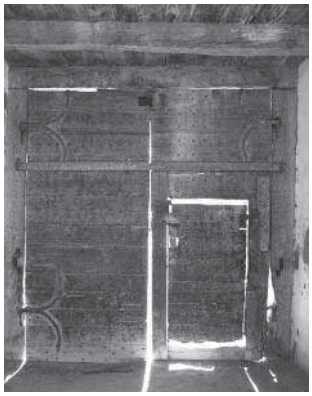
Fanega- the standard dry measure used in New Mexico (about 1.6 bushels).

Harinero- a large grain chest made with reinforced bottoms to take the weight of the grain stored in the chest.

Media fanega- "half *fanega*"

ARCHITECTURE

Adobe- Mud and straw mixture used as a building material. An adobe tradition was introduced by the Moors in Spain and then into New Mexico; the Pueblos had their own adobe tradition.
Banco- a bench usually built into the wall of a structure; this often doubled as a bed.
Latilla- small ceiling beams used in New Mexico architecture.
Plazuela- a courtyard or plaza inside a building; also called a patio.
Viga- a log used as a roofing beam in New Mexican architecture.
Záguan- A very large gate at the entrance of a compound. It has a large door, *puertón,* which has a smaller door, *puerta de zambullo,* inside. The large door is for cargo and livestock while the smaller door is for people to use.



GOVERNMENT/TRADE

Alcalde- Mayor with judicial powers.
Entrada- Spanish for "an entrance." The travels of Spanish explorers into New Mexico are sometimes called entradas.
Repartimiento- A tax. During early colonial times the Pueblo Indians were required to pay in labor or cloth. Similar to the encomienda system.

OBJECTS OF DAILY LIFE

Bulto- A three-dimensional carved sculpture, usually of a saint.
Caja- chest used to store clothing, household and small personal items.

Chocolatera- a chocolate pot. Chocolate was a favorite drink in Mexico and the Southwest and was brought back to Europe via Spain.

Colcha- A type of blanket. In New Mexico this is a type of embroidery.

Farolito- "little lantern;" bags of sand lit with candles and used during the holiday season. This term is often confused with *luminaria*.
Horno- outdoor adobe ovens that look like beehives and are used for baking. Brought to Spain by the Moors and to New Mexico by the Spanish
Mano and Metate- stones used for grinding corn.

Nicho- Niche, a shelf or cabinet. Usually in New Mexico a *nicho* is built into a wall and is used to house religious statues or *santos*.

Petaca- Mexican storage trunk made of hide and wood.

Retablo- A painted wood panel, usually of a Saint.

Santero- "saint maker", an artist who specializes in making either *retablos* or *bultos*.

Trastero- A tall bureau of shelves or cupboards. They were often used to hold items such as pots, pans, dishware, as well as baked and cooked foods.

Activities

New Mexico History Timeline

Objectives: Students will identify the major governments that historically controlled New Mexico by creating a timeline

MATERIALS
5 different colors of paper, reference sources (encyclopedias, history books, Casa San Ysidro Teacher Reference, etc), rulers, ribbon, tape, activity sheet (Appendix D)

ENGAGING STUDENTS
Divide students into 5 groups. Hand each group a picture from the activity sheet. Each picture represents a period of New Mexican history and government. Write on the board: Pueblo, Colonial (Spain), Mexican, and Territorial (United States), Statehood (U.S.). Ask students to decide which image matches each period.

ACTIVITY
Model how to create timeline using a think-aloud method to demonstrate the decision-making process. Decide on a unit of measure for a timeline (1 year=1 inch, 10 years=5 inches, etc.) by calculating the number of years covered on the timeline, the amount of space available and/or how much room is needed for important events.

In groups, have students create a timeline for the time period represented by their object (Chair group creates a timeline for statehood, etc.) Students should use an encyclopedia or history book to determine the starting and ending points of their period. Each period should have a different color of paper. Groups who finish early can find events to add to their timeline.

When students are finished with their timelines, tape them together. Briefly discuss each period.
As a class, decide how much longer your timeline needs to be in order to cover human history in New Mexico.

Casa San Ysidro sits on land that was granted to a soldier in 1712. The home was built in 1875. Using the same unit of measure as your New Mexico timeline, determine how long Casa's timeline would be. Cut a piece of ribbon (opaque tape or yarn would also work) the correct size and attach it to your New Mexico timeline.

REFLECTION
Compare the different time periods. How did these time periods influence Casa San Ysidro? How have these periods influenced current New Mexican society? While at Casa San Ysidro, look for objects that fit into your timeline.

EXTENSIONS
Keep the timeline and add information as the class learns more about New Mexican history. Use pictures and written information.

Create a timeline on paper for one of the 13 colonies that became the first states in the U.S. Compare it to the timeline of New Mexico.

Interview an adult in your family or in your neighborhood who grew up in New Mexico. What was New Mexico like when they were growing up? How has it changed?

Artifact Search: Resources in New Mexico

Objective: Students will be able to identify major resources that were historically used in New Mexico and where they came from.
New Mexico State Standards and Benchmarks: Social Studies II-F, Language Arts II-A

ENGAGING STUDENTS AT CASA SAN YSIDRO
Look for artifacts made from different resources like metal, wood, plants, and animals. Ask docents about types of artifacts that traveled on the Santa Fe Trail and the Camino Real.

ACTIVITY (IN CLASS)
Look at images of artifacts from Casa San Ysidro (Appendix A)
In a notebook, record the following information about each artifact:

- Name of artifact:
- Description/Drawing:
- When and where it was made:
- What materials were used to make it: (be as specific as possible. What kind of metal, what kind of wood, etc)
- What it was used for:

Create a class list of different artifacts and the resources used to make them. List any other resources you noticed being used at Casa San Ysidro.

Split into groups to research the different resources you listed. Using encyclopedias, library books and internet resources, identify the resource, where it can be found, if it is renewable or non-renewable, what it is currently used for, and any historical information about the resource. Present your findings to the class.

Create a class map of resources in New Mexico.

REFLECTION
What resources were available to people living in historical New Mexico? What resources are available to people today? What resources do you think will be available to New Mexicans in the future?

EXTENSION
Look at a timeline of New Mexico history. Identify different periods and the resources that were used in those periods.

Research advances related to the production and distribution of resources (mining technology, lumber and sawmill technology, the railroad, etc).

Write a poem about one of the artifacts you liked.

Examining History through Objects

Objective: Students will interpret visual and written information in order to categorize pieces of art from New Mexico's history.
New Mexico State Standards and Benchmarks: Social Studies I-A; Language Arts III-B

MATERIALS
Tinwork Pictures from Casa San Ysidro (follows). Hide identifying information.

HISTORICAL BACKGROUND
It is difficult to determine when many pieces of tinwork were made. Artists rarely signed their works and so historians are left to guess when many works were made and by whom. Many pieces of tinwork do contain clues that historians can use to create an estimated date. Different tinsmith workshops have certain styles and techniques they prefer which can be used to group pieces of tinwork. Dates can also be obtained from embossed patent dates on the cans that refer to improvements made in manufacture. Some cans have the name of a company embossed into the metal. Historians can look at records about when the companies were founded to determine an earliest possible date for the work. The style of the pieces of wallpaper and the prints contained within tinwork frames can also help date the piece. Historians can then use all of these bits of data to estimate when a piece of tinwork was made and by which workshop or individual artist.

Tin workshops in New Mexico

Santa Fe Federal Workshop: 1840-1870	Mora Octagonal Workshop: 1860-1900
Valencia Red / Green Tinsmith: 1870-1900	Taos Serrate Tinsmith: 1870-1905
Río Abajo Workshop: 1875-1900	José María Apodaca: 1875-1915
Valencia Red /Green Wkshp. II: 1885-1910	Isleta Tinsmith: 1885-1920

ENGAGING STUDENTS
How do we learn about history? Much of history is not included in a written record. How do historians and archaeologists learn about the parts of history that not written down?

ACTIVITY
Divide students into small groups (3-6 students).
Provide students with copies of pictures of tinwork.
Ask students to sort the tinwork images from Casa San Ysidro into categories that make sense to them.
Discuss the ways different groups sorted the pictures. What symbols or patterns show up repeatedly in the tinwork?

Discuss the tinwork.
Read the Historical Background provided above with students.
Which ones do you think are the oldest?
Which belong to the same workshop?

Give students the identifying information provided for each tinwork.
Discuss what you learned about these pieces of tinwork.
What does it tell you about the people who made this art?

(continued on next page)

DISCUSSION

What is the purpose of tinwork? What can historians learn about the history of New Mexico by studying tinwork? Can the dating methods used on tinwork apply to other historical objects? Look at some objects in use in your classroom. What could a historian use to date these objects?

WRITING

Someone you know wants to buy a work of art for their house. Tell them about a piece of tinwork you have seen and why they should buy it from a current New Mexican artist.

Pick two pieces of tinwork from the pictures provided. Compare and contrast the works. Which one do you like better? Why?

WHILE AT CASA SAN YSIDRO

There are many examples of tinwork at Casa San Ysidro. What do you notice about them? What other types of tinwork are there?

Tinwork is sometimes called "poor man's silver" since it was used to make many things that would normally have been made out of silver. What other examples can you find of local resources used to replace luxury ones?

EXTENSION

Attach pictures of tinwork to a timeline at approximate dates they were made.

The collection at Casa San Ysidro is made of everyday artifacts—many of them are things that are not kept or preserved because people do not think of them as important. They tell us a lot about what life was like for people living in the past. Find things around you that could tell someone in the future something about life today. Create a classroom museum or book about those objects.

Make your own tinwork. What patterns or symbols appear?
(New Mexico State Standards and Benchmarks: Art Standard 6- A)

MATERIALS

Tin (craft stores have thin metal sheets as do hardware.), white paper, pencil, tape (cloth or narrow duct tape), wooden dowel/nail (tool for pressing into metal)

- Tape along the sharp edges of the metal using cloth or duct tape.
- Put the metal on a piece of white paper and trace around it.
- Draw a pattern on the white paper using simple lines and dots.
- Cut the paper pattern to fit on the piece of metal and tape to metal.
- Place the metal, paper side up, on a pile of newspaper, paper, foam, or other soft material.
- Using a wooden dowel, nails, or other tool, trace the lines of the pattern. Use the hammer and nail to "punch" the dots to create the sharp holes often seen in tin work.

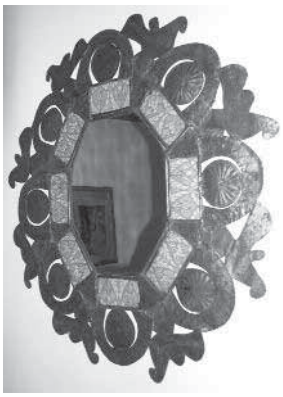
REFERENCE

Coulter, Lane and Maurice Dixon. *New Mexican Tinwork 1840-1940*.
University of New Mexico Press: 1990.

Tinwork Images List (with identifying information)

Sacred Heart of Mary
c. 1860
Santa Fe Federal
Workshop

Frame
1840-1870
Santa Fe Federal
Retablo
c. 1835
San Juan Nepomuceno
Patron saint of silence



Tin and wallpaper
mirror
Probably Mora
Octagonal Workshop
c. 1860-1900

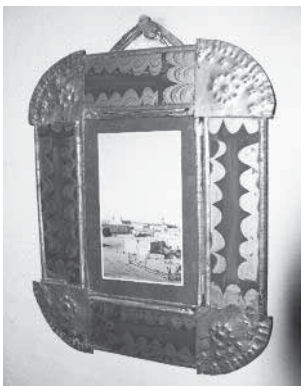
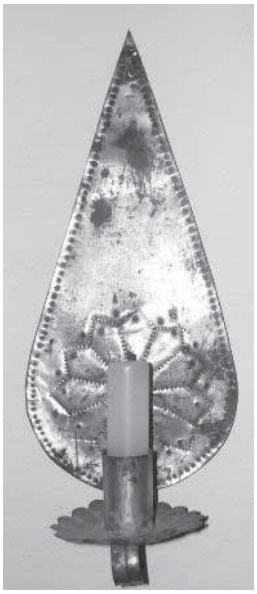


Photo of Isleta
Pueblo in tin frame
with painted glass
c. 1900
Isleta Pueblo
tinsmith

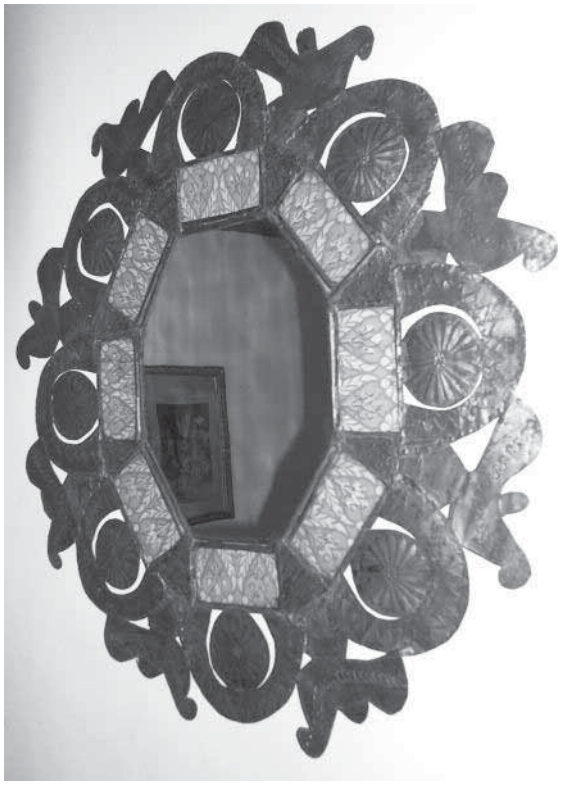
Tin frame
with mirror
c. 1885
Rio Abajo workshop

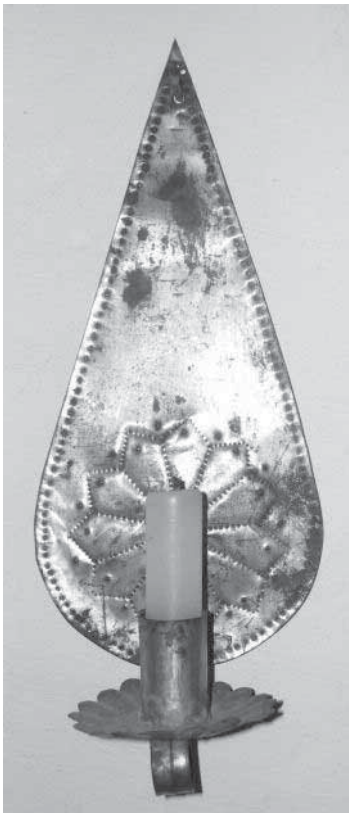
Sconce
c. 1870
Mora Octagonal
Workshop

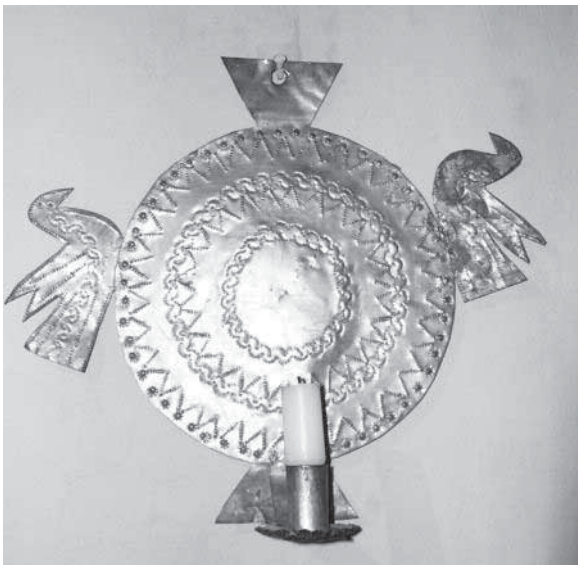


Sconce
c. 1880
Possibly Taos
Serrate

Frame
c. 1880
Valencia Red and
Green II
Santo Niño de
Atocha
Patron saint of
travelers







Cultural Heritage of New Mexico

Objectives: Students will identify patterns and differences in the agricultural traditions in Spain, Mexico, and the American Southwest. Students will identify how these traditions combined to influence modern New Mexican culture.
New Mexico State Standards: Social Studies II-E, III-B; Language Arts I-A, III-B

MATERIALS
Paragraphs and Pictures of mano and metate, horno, and chocolatera. (Appendix B)

ENGAGING STUDENTS
Two traditional snacks in New Mexico are bizcochito cookies and tortilla chips and salsa. Look at, or create as a class, a list of ingredients for each food. If school rules allow, give students a sample of each. How do these two foods represent the cultural heritage of the southwest?

Salsa: tomatoes, cilantro, garlic, onion, jalapeños, salt, lime juice, corn tortillas for chips
Biscochitos: shortening, sugar, eggs, flour, baking powder, salt, anise seed, wine, brandy or apple juice, cinnamon

ACTIVITY
As a class, discuss "domestication." Domesticated plants and animals are made different from their wild relatives by human selection. Define climate and agriculture.

Split into three groups: Horno, Chocolatera, and Mano and Metate. Each group will have a paragraph to read and a picture to view. Read the paragraphs and discuss the included questions in groups.

Re-group so that each group has a Mano and Metate, a Horno, and a Chocolatera group member. Compare and contrast the different farming traditions. What patterns do you notice? How do the objects for each group represent the differences in the traditions? Predict how you think these traditions might have influenced New Mexico.

Read paragraph on Combining Traditions. Discuss the questions as a class.

REFLECTION
What other objects at Casa San Ysidro show connections between different cultures? What connections to different cultures can you find in your classroom?

EXTENSION
Look at a family recipe (or a traditional New Mexican recipe). List all of the ingredients, where they originated, and where they grow now.
Make a list of all the plants you do not know in the readings. Research them and create a presentation.

REFERENCE
Dunmire, William. *Gardens of New Spain*. University of Texas Press: 2004.

Artifact Search: Resources in New Mexico

Objective: Students will identify major resources historically used in New Mexico and describe how the use of resources can affect daily life.
New Mexico State Standards and Benchmarks: Social Studies II-F, Language Arts II-A, II-C

ENGAGING STUDENTS (AT CASA SAN YSIDRO)
Look for artifacts made from different resources like metal, wood, plants, animals, etc. Ask docents which types of artifacts traveled on the Santa Fe Trail and the Camino Real.

ACTIVITY (IN CLASS AFTER VISIT)
Look at images of artifacts from Casa San Ysidro (Appendix A) Discuss artifacts not pictured here that you noticed at Casa San Ysidro.

In a notebook, record the following information about each artifact:
• Name of artifact:
• Description/Drawing:
• When and where it was made:
• What materials were used to make it: (be as specific as possible. What kind of metal, what kind of wood, etc)
• What it was used for:

Create a class list of the different artifacts and resources used to make them.

Where do these resources originate? Use information from the docents at Casa and other reference sources (books, internet research, and knowledgeable people) to find locations of these resources. Create a class map of resources in New Mexico.

In groups, examine one of the artifacts you listed. What was its use? Is it an object still used today? What do we use instead? What materials would it made out of today? Look at the materials used to make the object. What are other uses for this material?

REFLECTION
Discussion: How did the available resources affect daily life in New Mexico? How did trade routes affect daily life? How does trade affect life in New Mexico now?
Writing: Write a story that that shows how people may have used one of the resources you listed or that shows what life in New Mexico would be like if that resource did not exist

EXTENSION
Look at a timeline of New Mexico history. Identify different periods and the resources that were used in those periods.

Research advances related to the production and distribution of resources (mining technology, lumber and sawmill technology, the railroad)

Write a poem about one of the artifacts you liked.

Examining History

Objective: Students will be able to identify primary and secondary sources and use them to gather information about history.
New Mexico State Standards: Social Studies Standard I History, 5-8 Benchmark I-A, I-D, II-E; Language Arts I-A, I-B

MATERIALS
Pictures of artifacts from Casa San Ysidro (Appendix C)
http://www.archive.org/details/elgringoornewmex00davi (El Gringo),
Wadsworth, Ginger and Marion Russell. *Along the Santa Fe Trail: Marion Russell's Own Story.*
McDonald, Megan. *All the Stars in the Sky: The Santa Fe Trail Diary of Florrie Mack Ryder.*

ENGAGING STUDENTS
How do we learn about history? People who study history use many different resources. Primary sources give historians first-hand information by people who actually witnessed an event or time. A secondary source is created by someone who did not witness the event.

ACTIVITY
Objects or artifacts can also be primary sources. As a class, examine pictures of artifacts from Casa San Ysidro. What can they tell us about New Mexican history? Come up with questions for each artifact.

In groups, examine one artifact. What questions can you answer just by looking at the picture? From using your own knowledge? The information you heard or saw at Casa San Ysidro? Using the reference material provided in the teacher's guide? Doing research with history books or websites? Are these resources primary or secondary sources?

Read aloud part of chapter one in *El Gringo* by W.W.H. Davis. Discuss some problems with using primary sources (Old-fashioned language, prejudices, only one person's point of view, etc.). Why are primary sources good to use? (A first hand account, help you understand how people lived in the past).

Read aloud *Along the Santa Fe Trail: Marion Russell's Own Story* by Ginger Wadsworth and Marion Russell. Compare this book to *El Gringo*.

Study the Santa Fe Trail using primary sources when possible. Compare different perspectives (for example, compare Chapter Two of *El Gringo* to the first few chapters of *All the Stars in the Sky)*. Perspectives that might be included: men, women, Easterners, New Mexicans, Native Americans.

REFLECTION
Discussion: Name types of primary sources. How can we use them to learn about history? Name some secondary sources. Are secondary sources valuable? Why?
Written: *All the Stars in the Sky* is a fictional story written like the diary of a person who traveled on the Santa Fe Trail. Write a diary entry from the perspective of someone living at Casa San Ysidro. Use the information you gathered from primary sources (artifacts and books).

EXTENSION
Research your own family or local history using primary sources (interviews with people, diaries, etc.).

Cultural Heritage of New Mexico

Students will identify patterns in agricultural traditions from Spain, Mexico, and the American Southwest and examine how these traditions combined to influence modern New Mexican culture.
New Mexico State Standards: Social Studies II-E, IV-C; Language Arts I-A

ENGAGING STUDENTS
Two traditional snacks in New Mexico are bizcochito cookies and tortilla chips and salsa. Look at (or create as a class) a list of ingredients for each food. If school rules allow, give students a sample of each. How do these two foods represent the cultural heritage of the southwest?

Salsa: tomatoes, cilantro, garlic, onion, jalapeño, salt, lime juice, corn tortillas for chips
Biscochitos: shortening, sugar, eggs, flour, baking powder, salt, anise seed, wine, brandy, or apple juice, cinnamon

ACTIVITY
As a class, discuss "domestication." Domesticated plants and animals are made different from their wild relatives by human selection. Define climate and agriculture.

Split into three groups: Horno, Chocolatera, and Mano and Metate. Each group will have a paragraph to read and a picture to view (Appendix B) Read the paragraphs and discuss the questions in groups.

Re-group so that each new group has a Mano and Metate, a Horno, and a Chocolatera group member. Compare and contrast the different farming traditions. What patterns do you notice? How do the objects for each group represent the differences in the traditions? Predict how you think these traditions might have influenced New Mexico.

Read section on Combining Traditions. Discuss the questions as a class.

Many new domesticated animals came with the Spanish. Research these animals and the impact they had on the cultures and land of New Mexico.

REFLECTION
In your discussion groups, you talked about how the land (climate and soil, etc) affected agriculture. How has agriculture affected the landscape in New Mexico?

What patterns did you notice in how agriculture developed in the three cultures?

EXTENSION
Look at a family recipe (or a traditional New Mexican recipe). List all of the ingredients, where they originated, and where they grow now.

Make a list of all the plants you do not know in the readings. Research them and create a presentation.

REFERENCE
Dunmire, William. *Gardens of New Spain*. University of Texas Press: 2004.

Artifact Search: Resources in New Mexico

Objective: Students will be able to identify resources that were historically used in New Mexico. Students will be able to identify different view points about the use of resources.
New Mexico State Standards and Benchmarks: Social Studies II-F, Language Arts II-A

ENGAGING STUDENTS: (AT CASA SAN YSIDRO)
Look for artifacts made from different resources like metal, wood, plants, animals, etc. Ask the docents about artifacts that traveled on the Santa Fe Trail and the Camino Real.

In a notebook, record the following information about each artifact:
• Name of artifact:
• Description/Drawing:
• When and where it was made:
• What materials were used to make it: (be as specific as possible. What kind of metal, what kind of wood, etc)
• What it was used for:

ACTIVITY: (IN CLASS)
Using your notes and the images of artifacts (Appendix A) create a class list of the different resources used at Casa San Ysidro.

Where are these resources from? Use information from reference sources (books, internet research, and knowledgeable people) to find the location of these resources. Are any resources used at Casa San Ysidro unique to New Mexico?

Metal was a scarce resource in historic New Mexico. There are stories of families melting down swords and armor to make tools. Which do you think would be more important, swords or tools? Why? What objects at Casa San Ysidro were made from metal?

In groups, look at one of the artifacts you listed. What was it used for? Look at the materials used in this object. How else could those materials be used differently?

Not all resources are made into objects. What other kinds of resources are there? Land and water are resources at the center of many conflicts. In groups, find and research a current conflict over resources. Present both sides of the argument to the class.

REFLECTION
Discussion: How do the resources that are available to us affect our everyday life?
Written: Historically, objects made from non-local materials were considered luxuries. Why? How has that changed?

EXTENSION
Look at a timeline of New Mexico history. Identify different periods and the resources that were used in those periods.

Research advances related to the production and distribution of resources (mining technology, lumber and sawmill technology, the railroad, etc).

Examining History

Objective: Students will be able to identify primary and secondary sources and use them to gather information about history.
New Mexico State Standards: Social Studies Standard I History, 5-8 Benchmark I-A, I-D, II-E
Language Arts I-A, I-B

MATERIALS
Pictures of artifacts from Casa San Ysidro (Appendix C)
http://www.archive.org/details/elgringoornewmex00davi (*El Gringo*),
Wadsworth, Ginger and Marion Russell. *Along the Santa Fe Trail: Marion Russell's Own Story.*
McDonald, Megan. *All the Stars in the Sky: The Santa Fe Trail Diary of Florrie Mack Ryder.*
http://www.archive.org/details/commerceofprairi01gregrich (*Commerce of the Prairies*)

ENGAGING STUDENTS
Primary sources give historians first-hand information by people who actually witnessed an event or time. A secondary source is created by someone who did not witness the event.

ACTIVITY
Read aloud the first few pages of *El Gringo*. Discuss problems with using primary sources (old-fashioned language, prejudices). Discuss benefits (first hand account, helps to understand people in the past).

Read aloud, *Along the Santa Fe Trail: Marion Russell's Own Story*. Compare this book to *El Gringo*.

Objects or artifacts can also be primary sources. As a class, examine pictures of artifacts from Casa San Ysidro (Appendix C). What can they tell us about New Mexican history? Come up with questions for each artifact. In groups, examine one of the artifacts from Casa San Ysidro. What questions can you answer just by looking at the objects? For which questions do you need other sources of information? Are these sources primary or secondary sources?

Study the Santa Fe Trail using primary sources when possible. Compare different perspectives (for example, compare Chapter Two of *El Gringo* to the first few chapters of *All the Stars in the Sky)*. Perspectives that might be included: men, women, Easterners, New Mexicans, Native Americans, etc.

REFLECTION
Discussion: Name some types of primary sources. How can we use them to learn about history? What are some types of secondary sources? Are secondary sources valuable? Why?
Written: Imagine a company that makes time machines has started selling vacations to the past. Write a travel brochure for Casa San Ysidro; pick one historical period for visitors to travel to and describe what they will do, what they might see, what they will need to bring. Use the information you gathered from primary sources (artifacts and books).

EXTENSION
Research your own family or local history using primary sources (interviews with people who lived through the history, diaries, etc.). Look for books in the library that include oral histories as primary sources.

Cultural Heritage of New Mexico

Objectives: Students will identify patterns in the agricultural traditions that influenced modern New Mexican culture. Students will be able to explain how certain symbols and traditions represent cultural heritages.
New Mexico State Standards: Social Studies I-A, III-B; Language Arts I-A

ENGAGING STUDENTS

Two traditional snacks in New Mexico are bizcochito cookies and tortilla chips and salsa. Look at (or create as a class) a list of ingredients for each food. If school rules allow, give students a sample of each. How do these two foods represent the cultural heritage of the southwest?

Salsa: tomatoes, cilantro, garlic, onion, jalapeños, salt, lime juice, corn tortillas for chips
Biscochitos: shortening, sugar, eggs, flour, baking powder, salt, anise seed, wine, brandy, or apple juice, cinnamon

ACTIVITY

As a class, discuss "domestication." Domesticated plants and animals are made different from their wild relatives by human selection.

Split into three groups: Horno, Chocolatera, and Mano and Metate. Each group will have an article to read and a picture to view (Appendix B). Read the paragraphs and discuss the questions in groups.

Re-group so that each new group has a Mano and Metate, a Horno, and a Chocolatera group member. Compare and contrast the different farming traditions. What patterns do you notice? How do the objects for each group represent the differences in the traditions? Predict how you think these traditions might have influenced New Mexico.

Read section titled *Combining Traditions*. Discuss the questions as a class.
What other ways do groups have to maintain their cultural heritage?
Bizcochitos are New Mexico's official state cookies. Research the history of another cultural symbol in New Mexico.

REFLECTION

Discussion: What connections to different cultures can you find in your classroom?
Written: How does your family (or school, community, etc.) preserve their heritage? Write a narrative about a tradition you know that helps preserve a cultural heritage.

EXTENSION

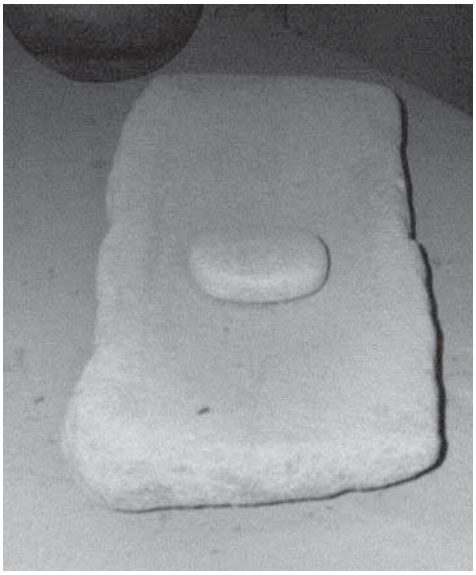
Look at a family recipe (or a traditional New Mexican recipe). List all of the ingredients, where they are originally from, and where they grow now.

Make a list of all the plants you do not know in the readings. Research them and create a presentation.

REFERENCE

Dunmire, William. *Gardens of New Spain*. University of Texas Press: 2004.

Appendix A
Artifact Search Activity Sheet



Mano and metate
New Mexico
Stone

Isleta Pueblo photo in tin and glass frame c. 1900
(Isleta Pueblo tinsmith)
Tin and glass brought on railroad from East

Chest
Late 18th century
Pine chest, pine stand, iron

Petaca
Late 18th century
Mexican
Leather/wood/fabric
Transportation/storage

Chocolatera
c. 1850
Mexican
Copper
Chocolate was a favorite drink but it had to be imported from Mexico along with the copper pitcher it was made in

Appendix B
Cultural Heritage Activity Sheet

GROUP ONE (HORNO)

Spain has dry, hot summers and cold winters. When Christopher Columbus sailed from Europe, there were nearly two hundred plants grown in Spain. Most came to Spain from the Fertile Crescent, an area in the Middle East. Between 8000 and 10,000 years ago, people in the Fertile Crescent started domesticating plants like wheat, barley, lentils, peas, garbanzo beans, anise, flax, olives, grapes, figs, dates, garlic, turnips, almonds, and pomegranates. They also domesticated animals like goats, sheep, pigs, and cattle. Some of the domesticated plants and animals in Spain came from Africa, India, and East Asia. At one time, Spain was part of the Roman Empire and traded with many people. Later, Spain was taken over by Moors from the Middle East and North Africa. They brought many different plants with them like oranges, lemons, limes, apricots, bananas, rice, sugarcane, artichokes, celery, spinach, carrots, melons, watermelons, cotton, hard wheat, eggplant, pomegranates, and licorice. Many of the new plants came from much wetter areas than Spain and had to be irrigated. The Moors built canals to bring water from rivers and used animals to draw water from large wells. Acequia, a Spanish irrigation ditch, is an Arabic word. The Moors also built many flower gardens with medicinal herbs, spice plants, pools, and fountains in them. People in Spain grew some plants in the summer and some plants in the winter. Bread was the one of the most important foods in Spain. The Moors baked bread in outside adobe ovens called hornos. Bread, cabbage, onions, and garlic were common foods.

- How did the climate of Spain affect farmers?
- How did traders moving between cultures and communities affect farmers?
- How does the picture of the horno represent farming in Spain?

GROUP TWO (CHOCOLATERA)

Mexico is a large country that has many different climates. There are deserts, tropical rainforests, grasslands and mountains. It has many areas that are good for farming. Nearly 5,500 years ago, people in Mexico domesticated squash. Later, they also domesticated maize (corn) and beans. By the time the Spanish came, people in Mexico grew more than one hundred domesticated plants. Most of the plants were from Mexico. Some of the plants were domesticated in Central and South America and brought to Mexico. In the 1100s, Aztecs moved into the Valley of Mexico. By the 1300s, the Aztec Empire covered most of what we today call Mexico. Because Mexico has so many different climates, there were different kinds of farming. In places with marshes and shallow lakes, the Aztecs built *chinampas* which are mounds of earth and plants built up along shore lines. These gardens grew corn, beans, squash, chile, amaranth, and tomatoes. People also built long canals to bring water from rivers and springs to their fields to grow cotton and other plants. In the hills and mountains, they had orchards of avocado, Mexican cherries hawthorns, and custard apples. Dry farms without any irrigation grew plants like maguey (agave) and nopal (prickly pears). Small kitchen gardens had plants like bottle gourds, chia, and sunflowers. In the tropical areas on the coast, farmers grew cacao (chocolate), papaya, pineapple, sweet potato, yam, jícama, and sweet manioc. Rich people had big feasts with meat, plants that traders brought from many different areas, seafood, and chocolate drinks in gold or copper mugs. The Spanish later called mugs like these *chocolateras*. Most people ate corn, beans, squash and chile in recipes like tortillas, tamales, atole, and posole. The Aztecs also had pleasure gardens with flowers, pools, and fountains. They planted in the summer and in the winter.

- How did the climate of Mexico affect farmers?
- How did traders moving between cultures and communities affect farmers?
- How does the picture of the chocolatera represent farming in Mexico?

GROUP THREE (MANO AND METATE)

The American Southwest is dry and rocky without much good soil for farming. It has hot, dry summers and cold freezes in late fall, winter, and early spring. It is not an easy land to farm and many native people ate wild plants and animals instead of farming. Despite this, people in the southwest did start to farm over 4000 years ago. Plants grown were first domesticated in Mexico and Central America. Archaeologists think that people in the Southwest learned how to farm from people in Mexico who moved to or traded with them. Ancestral Puebloans learned to grow corn, beans, squash, cotton and bottle gourds from people living in the Sonoran Desert. Corn was very important. People used grinding stones called manos and metates to grind corn to make meal for tortillas and other foods. They domesticated wild turkeys too. They planted crops in the spring and harvested them in late summer and early fall. They ate wild plants and animals. They even grew some wild plants in their gardens like bee plant. Farmers in the southwest had many ways to water their crops. They built canals that brought water from a river to a field. Some of these canals were up to a mile long. Farmers also built small dams on arroyos to collect water from storms. They built "grid gardens" which had foot-high walls that caught rain in rectangles. Hopi farmers knew that sand dunes catch rain and snow and so they built fences to catch windblown sand and snow to hold water.

- How did the climate of the southwest affect farmers?
- How did traders moving between cultures and communities affect farmers?
- How does the picture of the mano and metate represent farming in Spain?

Combining Traditions

When Christopher Columbus landed in the Caribbean Islands, he brought many new plants back to Spain with him, like chocolate, chile, and corn. These plants spread across Europe and into Africa and Asia. Spain later sent people to the Caribbean to build Spanish colonies. They brought plants and animals from Spain. Many of the plants they brought did not grow well on the islands because the climate was too different. They could not grow wheat to make bread. Bread was so important that they brought *bizcochos*—dry biscuits that lasted a long time—on ships from Spain to eat. When Cortés conquered the Aztec Empire, he found that the Valley of Mexico had a climate that was similar to Spain's. The European settlers wanted to eat food that was familiar so they grew apples, peaches, pears, plums, citrus, carrots, turnips, horseradish, lettuce, wheat, and other plants from Spain.

When Oñate came to New Mexico, he brought many Spanish plants and animals with him and some Mexican plants like chile. That was the first time chile was grown in New Mexico. The Spanish also brought new tools and irrigation to the Native Americans. The Pueblos made a canal from a river to a field. The Spanish built a larger canal called an *acequia madre* from the river and then many smaller canals connecting to the different fields. They brought iron tools like scratch plows and hoes that made it easier to grow plants in areas with harder soil.

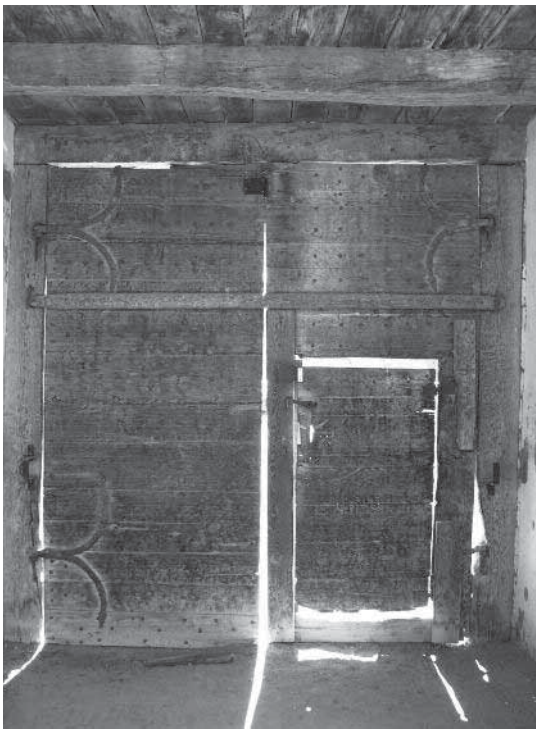
Spanish, Mexican, and Puebloan foods were mixed together. Traders brought tropical foods like chocolate up the Camino Real to New Mexico. People started to make bread in hornos. Some people used wheat flour to make tortillas instead of corn. No one knows when people started to mix chile, tomatoes, onions, and cilantro to make salsa but all of those plants were grown in New Mexico when it was still a colony of Spain. Many of the new crops could be grown in the winter so New Mexican gardens started to have two seasons: summer crops and winter crops.

Look at your predictions about how these three traditions combined in New Mexico. Do they match the paragraph you just read?

Look at the list of ingredients for salsa and bizcochitos. How do these two foods represent the cultural heritage of New Mexico?

Appendix C
Examining History Activity Sheet

Possible questions:
What is this? What might it be used for? Where does it come from? What does this object say about the people who made and/or used it? What does it say about the place where it was made and/or used?



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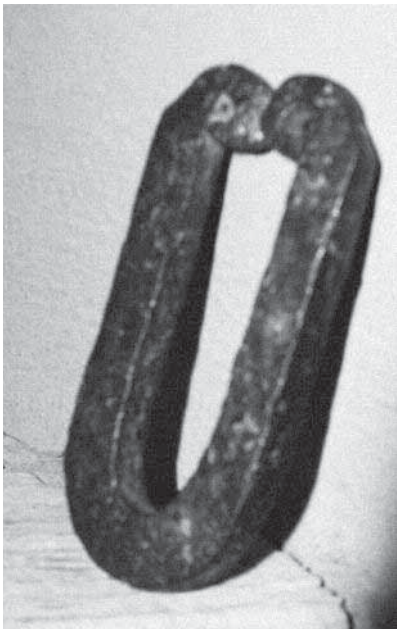

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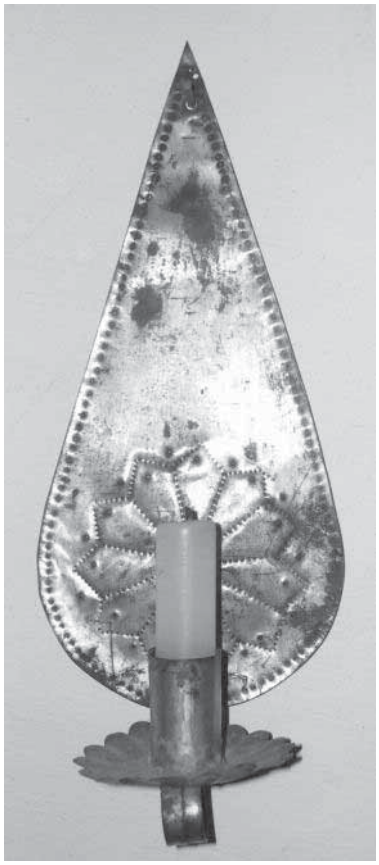

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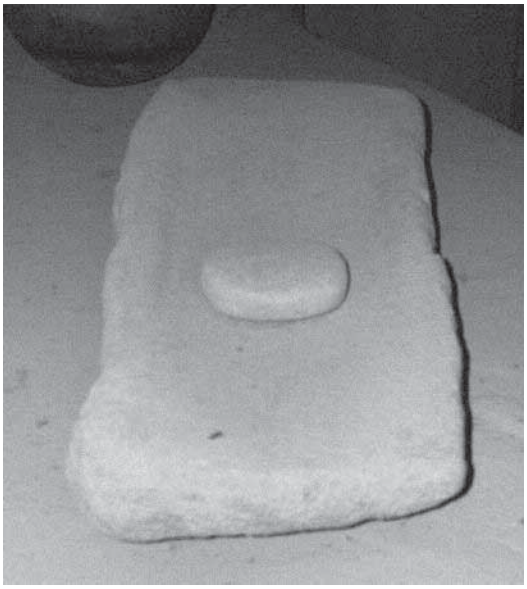
Appendix C continued

6.



7.

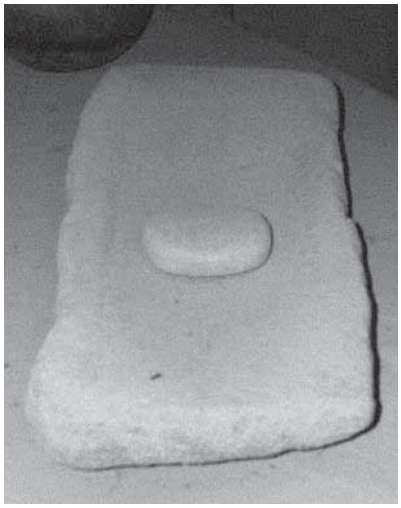
8.

9.

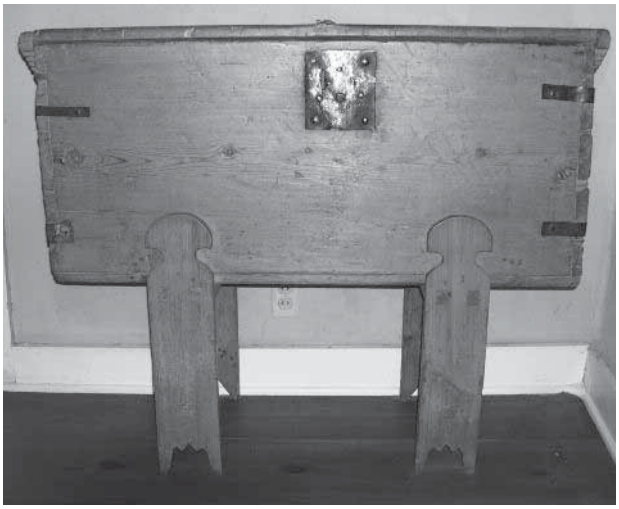
10.

1. zaguan
2. coa
3. chispa
4. canteen
5. sconce
6. comal
7. mano & metate
8. pottery
9. straw applique box
10. colcha

Appendix D
New Mexico History Timeline Activity Sheet



Pueblo
Mano and metate



Colonial
Pine Chest
Late 18th century

Mexican
Manuel Armijo's bed
c. 1845

Territorial
Isleta Pueblo photo in tin and glass frame
c. 1900
(Isleta Pueblo tinsmith)

Statehood
Spanish/Pueblo Revival Chair
c. 1935
Works Progress Administration

Appendix E
Resources

CHILDREN'S BOOKS

Anderson, Joan. *Spanish Pioneers of the Southwest*

Krumgold, Joseph. *...And Now Miguel*

Lapierre, Yvette, Peg Ross, and Jodi Evert. *Welcome to Josefina's World 1824: Growing Up on America's Southwest Frontier*

McDonald, Megan. *All the Stars in the Sky: the Santa Fe Trail Diary of Florrie Mack Ryder*

Ortega, Cristina. *Los Ojos Del Tejedor: The Eyes of the Weaver*

Thompson, Linda. *The Santa Fe Trail*

Tripp, Valerie. *Josefina: An American Girl, 1824*

Wadsworth, Ginger and Marion Russell. *Along the Santa Fe Trail: Marion Russell's Own Story*

TECHNOLOGY CONNECTIONS

http://www.nmculturenet.org/heritage/ (information and lesson plans)

http://www.blm.gov/heritage/adventures/menu/NM_virtualtour_files/Camino_RealVT.html (virtual tour of the Camino Real)

http://www.caminorealheritage.org/gallery/g4/g4.htm (photos of Camino Real)

http://www.over-land.com/santafe.html (Santa Fe trail links)

http://www.newmexicohistory.org/ (NM state historian; lots of resources)

Appendix F
Timeline of NM history

"New Mexico is a state in which history matters more visibly than in most."
Barbara Ferry and Debbie Nathan

History of New Mexico
History of Casa San Ysidro

(Pre-European)
12,000-9,000 B.C. Clovis big game hunters are the first known inhabitants of the Southwest.
6,500 B.C.-200 B.C. Desert Archaic groups are the first known people to cultivate crops.
A.D. 1-1300 Ancestral Puebloan groups grow and eventually dominate the northern part of New Mexico while Mogollon cultural groups live in the southern area.
1200-1500s Pueblo Indians establish villages along the Rio Grande and its tributaries.
1450-1550 The Navajo and Apache move from the North into the southwest area.

(European Adventurers, Explorers, and Fortune Hunters)
1519-1521 Cortés conquers the Aztec empire, creating the Spanish colony of Mexico.
1536 Cabeza de Vaca, two other Spaniards and Estevan the Moor reach Mexico.
1539 Fray Marcos de Niza, a Franciscan priest, leads an expedition north to look for the Seven Cities.
1540-42 Francisco Vasquez de Coronado explores New Mexico and the surrounding areas into Kansas.

(Settlement)
1580-81 Fray Agustín Rodriguez sets out for the Rio Grande Valley.
1582-83 Fray Bernadino Beltran and Antonio de Espejo lead a small expedition into New Mexico to look for Fray Agustín and his companions.
1598 Spain decides to establish a colony in New Mexico governed by Juan de Oñate.
1599 The Acoma Revolt ends with Oñate's men killing 500-800 Native Americans. Severe punishments are levied against the survivors.
1605 Oñate leaves a message on Inscription Rock during his explorations.
1607 Oñate resigns as governor of New Mexico.

("The Great Missionary Era":1610-80)
1609-10 Pedro de Peralta assumes office as royal governor of New Mexico. Peralta moves the capital south from San Gabriel to a settlement named Santa Fe (Holy Faith).
1626 The Spanish Inquisition establishes an official in New Mexico.
1666-1672 an extended drought brings starvation to many of the pueblos.
1680 Pueblo Revolt. Spanish expelled from New Mexico

(Colonial NM)
1692-93 Don Diego de Vargas reclaims New Mexico for Spain.
1696 The second Pueblo Revolt is put down by Governor Diego de Vargas.
1702 Francisco Fernandez de la Cueva Enriquez, the Duke of Alburquerque, becomes the viceroy of New Spain.

Appendix F continued

1706 The Villa de Albuquerque is founded on the banks of the Rio Grande.
1710 The Alameda land grant, including present-day Corrales, is given to Francis Virgil.
1712 Francis Virgil sells the Alameda Grant to Captain Juan Gonzales.
1723 A Spanish royal decree establishes an annual trade fair in Taos.
1739-43 French traders begin to bring their goods into Santa Fe.
1770 Spanish begin to send Apache captives to Mexico, and later Cuba, to work as slaves.
1776 The American Declaration of Independence is signed.
1778 Juan Bautista de Anza travels to Santa Fe to assume governorship.
1779 Anza leads troops against the Comanche, killing several chiefs.
1781 A smallpox epidemic sweeps through New Mexico, killing a large portion of the population.
1786 Governor de Anza and Comanche Chief Ecueracapa agree to peace between the people of New Mexico and the Comanche.
1800 Spain gives Louisiana to the French.
1803 France sells Louisiana to the United States
1806 American Zebulon Pike leads an expedition to explore the border of Louisiana/New Mexico.

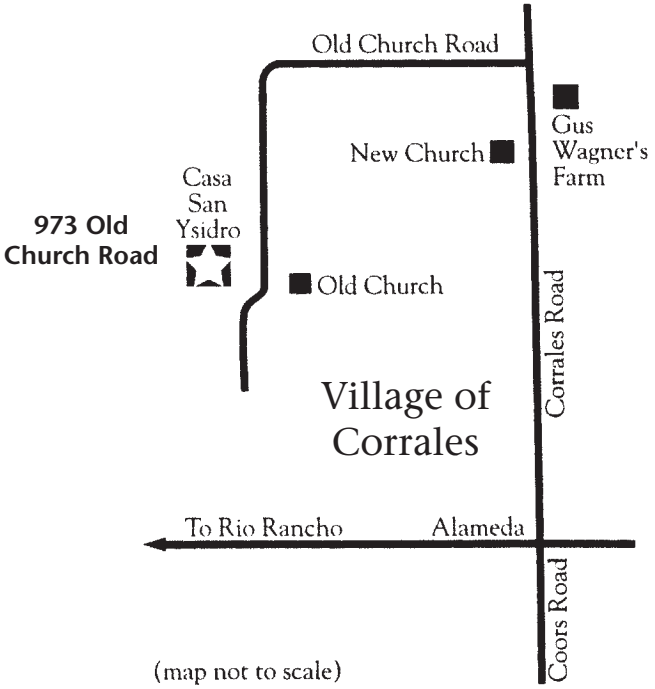
(Mexican Independence)
1821 Mexico declares independence from Spain. William Becknell opens the Santa Fe Trail.
1826 Kit Carson arrives in New Mexico for the first time.
1835 Mexican president Santa Anna creates a centralized government.
1836 Texas, revolts against Mexican rule and establishes the Republic of Texas.
1837 The Chimayó Rebellion, led by northern New Mexican farmers and Pueblo Indians, kills Governor Pérez. Manuel Armijo becomes governor.
1841 The Republic of Texas invades New Mexico and is defeated by Governor Armijo.
1845 The United States annexes Texas.

(Territorial New Mexico)
1846 The Mexican-American War begins. New Mexico is taken by the United States.
1847 The Taos Rebellion made of Hispanos and Pueblos kill American Governor Bent and other officials.
1848 The Mexican government agrees to sign the Treaty of Guadalupe Hidalgo officially ending the Mexican-American War.
1853 U.S. ambassador to Mexico, James Gadsden, arranges for the United States to buy some land from Mexico. The Gadsden Purchase creates New Mexico's "boot heel."
1854 Kit Carson is appointed Indian agent for northern New Mexico and helps bring a fragile peace between the U.S. government, the Uses, and the Jicarilla Apaches.
1861-1865 The American Civil War.
1861 Confederate soldiers from Texas take control of Mesilla, New Mexico.
1862 The Battle of Valverde ends in victory for Confederate forces. Union soldiers manage to destroy the Confederate supply line at Glorieta Pass and Confederate forces retreat south. Kit Carson leads the New Mexico Volunteer Regiment against the Mescalero Apaches and convinces them to surrender. The Mescaleros are forced to Bosque Redondo near Fort Sumner in eastern New Mexico.
1863 New Mexico is divided into two separate territories—New Mexico and Arizona. Kit Carson and his men attack the Navajo homeland, Cañon de Chelly.
1864 The Navajos surrender. They are forced to march across New Mexico to Fort Sumner on the "Long Walk; many Navajos die.

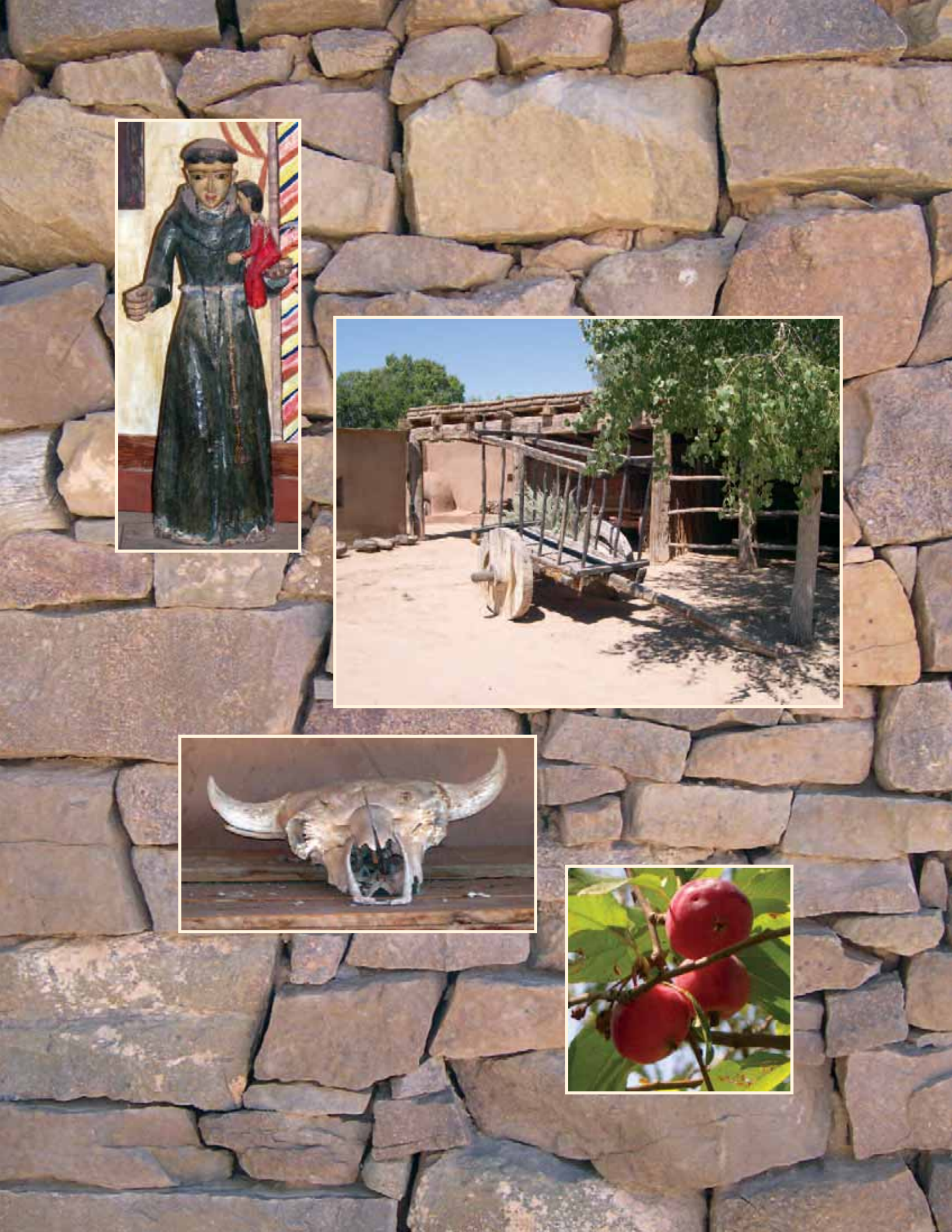
Appendix F continued

1865 The Mescalero Apaches leave the Bosque Redondo.
1866-1890s The Buffalo Soldiers serve in the southwest and on the Plains to subdue "renegade" Indian populations.
1868 The Navajos are released from Bosque Redondo.
1875 The Gutiérrez family builds a seven room house in Corrales.
1878-1881 "Lincoln County War." William Bonney makes a name for himself as Billy the Kid.
1879 Chief Victorio leads an Apache band in a series of bloody raids. The railroad arrives in New Mexico.
1881 Victorio dies. Nana continues leading the Apache in war against the United States. Billy the Kid is shot and killed by Sheriff Pat Garret at Fort Sumner.
1885 Nana and Geronimo break out of the San Carlos Reservation and continue raiding.
1886 The Apache surrender to the United States government.
1898 The Spanish-American War helps Cuba gain independence from Spain.

(New Mexico Statehood)
1910-1920 The Mexican Revolution.
1912 New Mexico becomes the 47th state of the United States of America.
1913 The Apache settled in Oklahoma are given permission to return to New Mexico.
1914-1918 World War I.
1916 Pancho Villa attacks Columbus, New Mexico.
1917 The United States joins World War I.
1929-1942 The Great Depression begins with the stock market crash in October 1929.
1930-1941 Dr. Robert Goddard builds and tests liquid-fueled rockets in Roswell.
1939-1945 World War II.
1941 The attack on Pearl Harbor leads to the United States joining WWII.
1942 Filipino and American soldiers are forced on the Bataan Death March.
1943 The United States Army builds Los Alamos National Laboratory as part of the Manhattan Project.
1945 The first atomic bomb is tested at the Trinity Site within the White Sands Missile Range.
1953 Ward Alan and Shirley Minge purchase the Gutiérrez house.
1954 The Minges begin renovation on the Gutiérrez house.
1961-1971 The Minges build traditional placita-style home connected to the original Gutiérrez house.
1997 The Minges donate the property and part of their collection to the Albuquerque Museum. The Museum purchases the rest of the collection.



Casa San Ysidro is located in the Village of Corrales, north of Albuquerque, at 973 Old Church Road. Tour fees for Casa: $1 per student (no charge for adult sponsors). Call (505) 898-3915 for reservations and information. The facility is closed during December and January.

Comments and questions regarding this guide should be directed to the Education Department, Elizabeth Becker, Curator of Education, ebecker@cabq.gov or 243-7255.

The Albuquerque Museum/Casa San Ysidro is a Division of the
Cultural Services Department of the City of Albuquerque,
Richard J. Berry, Mayor
www.cabq.gov/museum