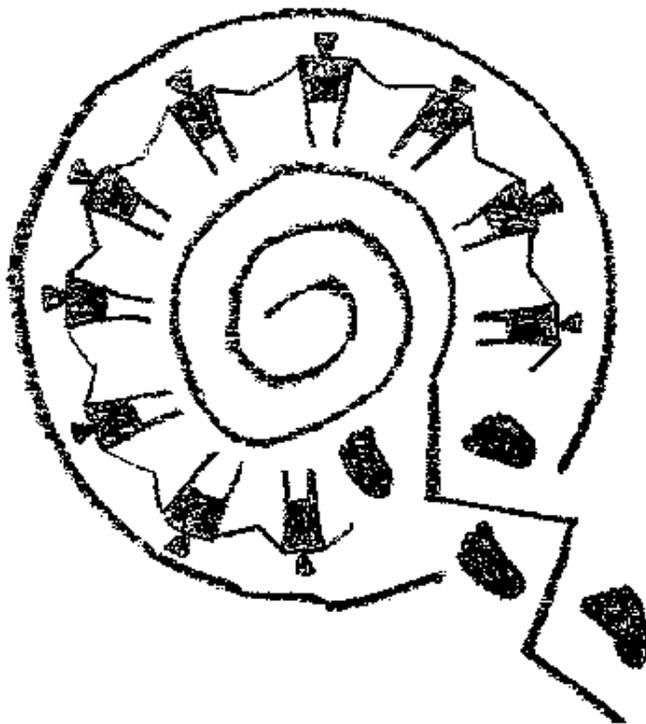


*Paths of Life: American Indians
of the Southwest*

Self-Guided Tour
Teacher Materials



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

How To Use This Material

Welcome to the Arizona State Museum's exhibit *Paths of Life: American Indians of the Southwest!* The exhibit describes ten American Indian cultures of Arizona and northwest Mexico, examining the many ways peoples have used Southwestern resources to meet similar needs. For each of the ten groups a theme of cultural relevance is traced through Origins, History and Life Today.

We hope you enjoy these self guided materials and that they enhance the student experience during your tour. The materials are designed to be used either in the classroom or during a visit to the museum. The materials are geared to the intermediate and middle school grade levels (grades 5-9). For grades 1-4 consider using the Children's Activities with this material. This material can be used for an older age group with some adaptations.

The "Student Activities" Packet is designed to be used by students in the exhibit to focus their observation and learning skills. Parent chaperones can help students with their worksheets during a visit to the exhibit. You may want to have students bring clipboard and pencils to write with. (No pens in the exhibit please!) Please reproduce any portions of this material that will be useful in your classroom.

If you have suggestions, other activities that you have designed, or ideas on how to improve this material, send us the evaluation form in the back of this packet.

TEACHER MATERIALS INCLUDE:

Museum Information for Teachers

Other Exhibit Ideas for Teachers

Map of the Exhibit

Map of the Southwest

Teacher Pages

(Each of the ten sections in the exhibit has one teacher information page and one student activity page that can be completed during the field trip visit.)

Teacher Evaluation

STUDENT MATERIALS INCLUDE:

Student Pre-Visit Activities:

"What is the Arizona State Museum All About?"

"Become a Museum Curator"

Student Map of the Southwest

Student Activity Pages (to be completed during field trip)

Student Post Visit Activity:

"Arizona State Museum Field Trip Reflection"



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Museum Information For Teachers

MUSEUM HOURS: Monday - Saturday 10am-5pm*
Sunday 12pm-5pm

*Please call 621-9434 in advance to schedule a guided tour or self-guided tour. Tours are available Monday through Friday.

ADMISSION: Free

LOCATION: Just inside the Main (West) Gate of the University of Arizona campus, located at the junction of University Boulevard and Park Avenue. The museum has two buildings:

The north building houses the exhibit *Paths of Life: American Indians of the Southwest* and the museum store.

PARKING: Parking is a challenge around the University campus. If you are arriving in marked school buses or vans, you may drop off the class in front of the museum. Parking can be arranged by calling 621-3710 at least three days in advance for buses and vans with state plates.

If your group is arriving in private cars, you may find visitor parking in the following garages: Tyndall and Fourth Street, Second Street at Euclid, or Park Avenue at Speedway.

NOTES ABOUT VISITING THE EXHIBIT:

Please check in with the gallery attendant when you arrive for your tour. The attendant will be able to assist with information and any special needs of your students.

There is an introductory video to *Paths of Life* which begins on the quarter hour. The video lasts 12 minutes, and is located at the beginning of the exhibit. The video is a good way to introduce your students to the major themes and concepts of the exhibit. Teachers with younger students may prefer to skip the longer introductory video and watch the 5 minute videos located throughout the exhibit.

It will be helpful to divide your class into smaller groups led by adult chaperones. Each group will then be able to view the exhibits more clearly. You may want to have each group focus on a culture group or several culture groups to spread the class out in the different sections of the exhibit. Please review the guidelines for museum visits (enclosed with your confirmation letter) with your students before the visit.

Due to the size of the museum store, we cannot allow large school groups to shop during a field trip visit. If your students are interested in visiting the Museum Store, please have them return with their families. For school groups, Discovery Bags (see information enclosed with your confirmation letter) can be requested in advance for \$1.75 each. You can pick up your group's treasure bags at the Museum Store the day of the visit.

If weather permits your students are welcome to eat their lunches on the front lawn.

Enjoy the Exhibit!



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Other Ideas for Teachers:

Paths of Life focuses on American Indian cultures and the shared experiences of people of different cultural backgrounds. The exhibit emphasizes how these diverse cultures met similar needs in many different ways through their own Origins, History, and Life Today. Here are a few other ways to consider using the exhibit:

Have your students use the Paths of Life exhibit to do specific research on American Indians as part of a social studies, government, or geography project. Have students write a paper based on their research in the exhibit.

Use *Paths of Life* as a focus for incorporating storytelling into your curriculum. The origin stories in the exhibit are a great way to encourage your students to become storytellers. Have each student focus on one origin story of choice, then have your students write their own stories based on their own experiences.

Use the exhibit to focus on contemporary issues. A lot of information about American Indians appears “frozen in time” in the 1880s. An important component of the exhibit is the contemporary perspectives, ideas and issues represented. Have your students research a contemporary issue facing an American Indian culture based on information in the exhibit. Have students do further research on this topic, then debate the subject from a variety of perspectives.

Use the *Paths of Life* exhibit for an art experience. Have your class approach the exhibit as artists, looking at the aesthetics of the paintings, ceramics, woodwork, beadwork, baskets, music and ceremonies. How is the art of various cultures different and how is it similar? Have students create their own masks, paintings, or other expressions based on crafted work in the exhibit. Discuss how the artistic expressions of each person are rooted in their own cultural perspectives, and how there are levels of meaning in each expression.

Have your students focus on the voices of American Indians represented in the exhibit. In an important departure from “traditional” anthropology museum exhibits, many American Indian people were involved in the planning and design of the *Paths of Life* exhibit. There are numerous quotes, as well as voices in the videos and audio presentations. Use the voices represented to have students examine issues on a more personal basis. What do those voices say about their own cultures, contemporary issues, and values?

(Continued)



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Other Ideas for Teachers (Continued)

Objects are primary source documents in the same way that written documents are: they tell us information about the people who designed, made, used or purchased the items. Have students pick out artifacts in the exhibit they would like to learn more about. How were the materials gathered? How were they designed and made? Have students consider what objects can tell us about the maker, user, or purchaser. What objects in their everyday life are similar to this object from another culture? Have students ask the same questions about the object from their everyday lives.

Create your own organizing worksheets for students that reflect your own curriculum goals. Students can research their own topics within themes that meet your classroom goals. Here are some suggestions for class study in the exhibit:

Plants and Animals: How did different American Indian peoples use natural resources to make tools, clothing, and art? How are these resources used today? What spiritual values are associated with plants and animals?

Origin Stories: Every culture has its own view of how it came into this world. What do these beliefs tell us about the people? How does it shape their view of themselves and their world?

Focus Group: Are some of your students Yaqui or Tohono O'odham? Do you have a special interest in the Hopi? Let each student choose a focus group and report to the class.

Land and Water Issues: Why has the Tohono O'odham Nation received an allotment of Central Arizona Project Water? Why are some San Carlos Apaches opposed to the construction of telescopes on Mt. Graham?

Enjoy the exhibit!

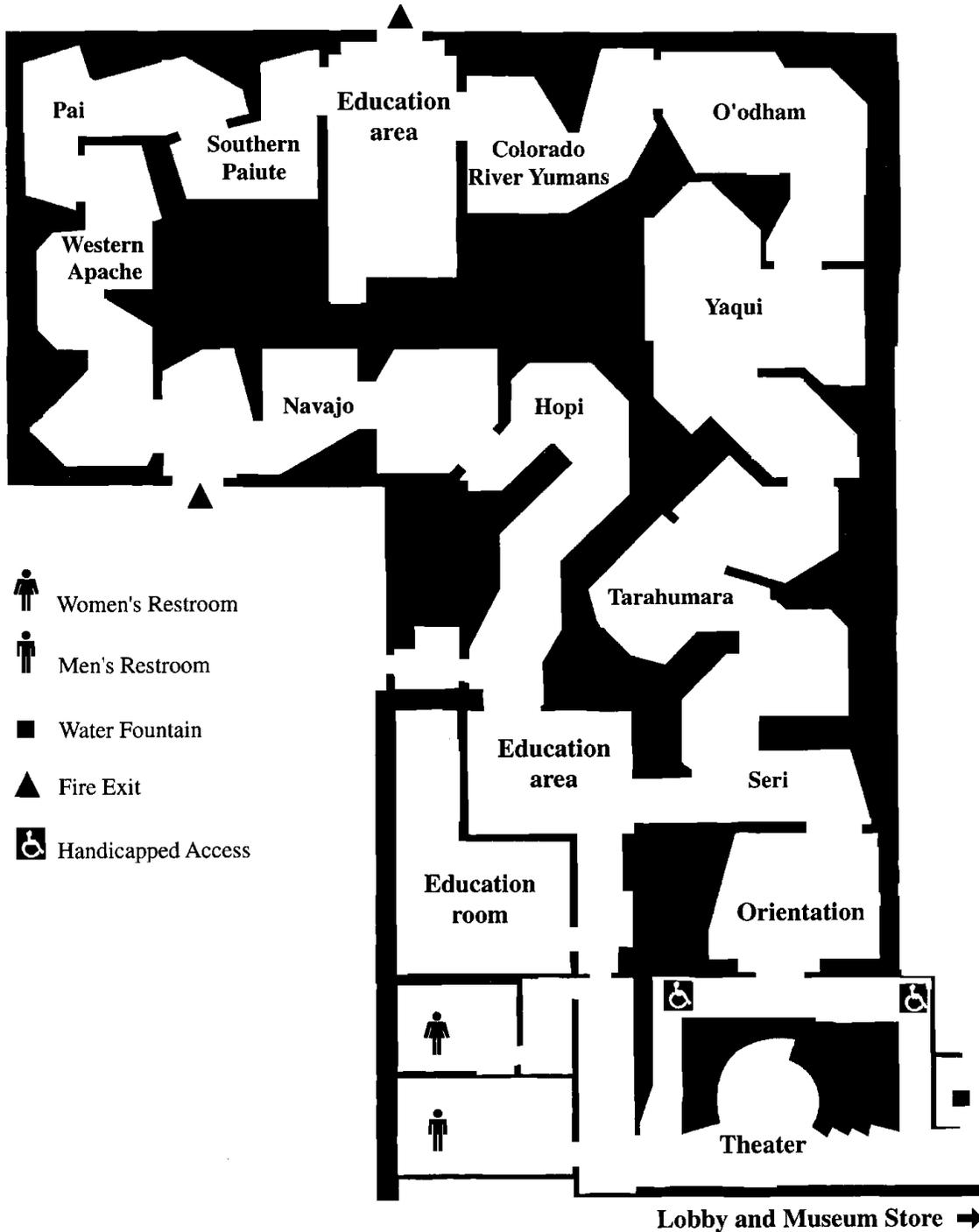


Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Exhibit Map

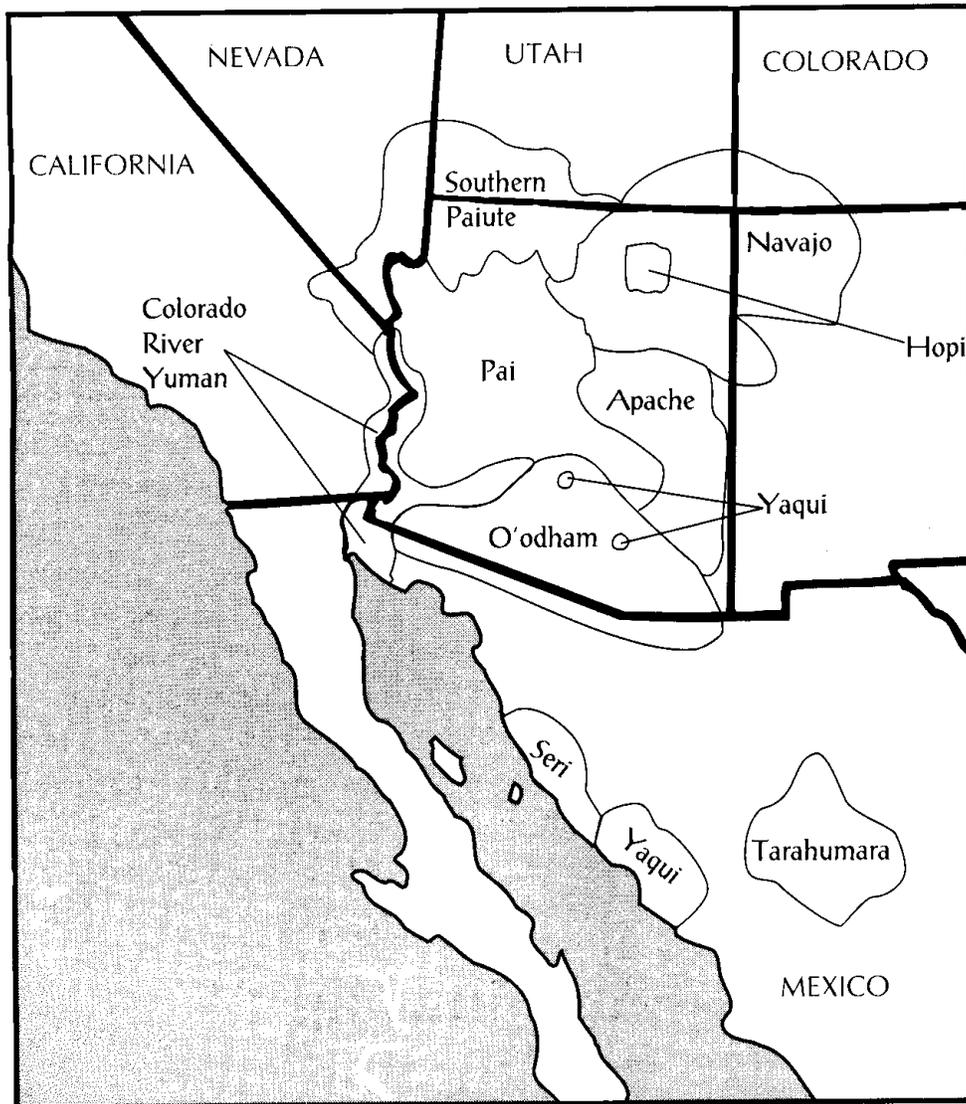
Paths of Life: American Indians of the Southwest



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Map of the Southwest



Cultures featured in *Paths of Life: American Indians of the Southwest* at the Arizona State Museum.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Seri

The Seri (SAIR ee) people call themselves Comcáac (kohng KAHK) which means “the people” in their language. They live at the edge of a sparse dry desert along the shore of the Sea of Cortez in the state of Sonora, Mexico. Today Seris are the descendants of a larger and more scattered population that once occupied a much larger section of coastal Mexico.

Seris tell an origin story about *Hant Caai* (AUNT Guy), “He who made the land.” The story describes the creation of the first people, the giants. Through a test given by *Hant Caai*, the giants realized they would be a seafaring people. After a great flood that transformed the giants into desert plants such as boojum trees and barrel cactus, Seris assumed the giants’ lifestyle and their dependence on the sea.

Over the centuries, Seris have developed an extensive body of knowledge about plants and animals of the desert and the sea. Their dependence on the resources of the land and sea required them to lead a mobile lifestyle in order to gather from different environmental zones. Seris have names for over 400 plants that provide food, medicine and tools. They have an equally impressive list for animals of the land, sea, and mangrove swamps. For example, Seris have names for fourteen types of sea turtles; eight names alone describe different life stages of the green sea turtle.

Seri relations with the Spaniards and Mexicans were never very good. Disagreements occurred over the use of land resources. The Spanish sought to settle Seris near missions as farmers, however, Seris preferred to treat the missions as one more food source on their seasonal rounds. Battles with the Spaniards and Mexicans continued for two centuries. As a result of these encounters, the Seri population was decimated; by 1941 only 160 Seris were left. Concurrent with population loss was a loss of traditional lands.

Although their lifestyle went through many changes, Seris acquired new skills and knowledge while simultaneously keeping many of their traditional ways. Their most recent change came in the field of art and economics. In 1964 one man, José Astorga, pioneered the technique of creating animal life forms from desert ironwood. In addition to ironwood carvings, Seris made changes to their traditional jewelry and transformed them into tourist items.

Today, many Seri still live without electricity or indoor plumbing, yet they drive pickup trucks, listen to radios, and use outboard motors on their fishing boats. Like other American Indians, Seris are caught between the demands of outside culture and their traditional lifeways. However, through fishing and the sale of craft items, they still rely on the resources of the desert and sea.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Tarahumara

Tarahumaras, or “Rarámuri” (rah RAH mur ee) “footrunners” live in scattered communities throughout the canyons of the Sierra Madre region in the Mexican states of Chihuahua, Sinaloa and Durango. Located approximately 300 miles south of Tucson, Tarahumaras speak a Uto-Aztecan language.

In the early 1600s, an influx of Spanish priests, miners and ranchers into the Sierra Madre region forever changed Tarahumara life. Men were forced to labor in Spanish mines and ranches or to perform wage labor in settlements. Women were put to work as household help. While some new elements such as tools, language and religion were adopted from their Spanish and later Mexican neighbors, many traditional Tarahumara lifeways continue today. For years, many Tarahumara fled to the rugged canyons of the Sierra Madre mountains to escape Spanish and Mexican influences.

Catholicism had a major impact on Tarahumaras. This new religion was blended with their own values to form a singular "syncretic" belief system. Many of the words and symbols used in Tarahumara Catholicism appear familiar but have little to do with orthodox Catholic beliefs. An example of this syncretism is the Tarahumara Easter Ceremonies. Jesuit priests first introduced Holy Week ceremonies in the seventeenth and eighteenth centuries using Catholic ritual and European folk dances. Tarahumaras created their own interpretations of these ceremonies, which are still performed today. Through a continuous procession of dance and music, Tarahumaras protect God and his wife who have taken refuge in the church.

Another singular Tarahumara practice is the tesgüinada. This important social occasion centers on tesgüino, a fermented drink which is created from sprouted corn. The focus of this event might be a curing ceremony, or a project which needs group involvement. In the isolated Tarahumara villages, tesgüindas create larger social networks so that a family may complete large projects such as harvesting or building. It is an occasion for families to get together to drink, gossip and discuss community affairs. These social gatherings serve to bring together people scattered in isolated family communities separated by rough terrain.

Today, Tarahumara life is still a blend of traditional lifeways and modern changes. Mining and its effects on Tarahumaras continued well into the twentieth century. A railroad system developed in the 1960s and better roads have made Tarahumara homelands more accessible to loggers and tourists. Today Tarahumara people continue to rely on the blended resources and beliefs that have sustained them through centuries of change.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Yaqui

Yaquis (YAH kee) are a Uto-Aztecan speaking people whose homeland is the Yaqui River valley of Southern Sonora. They call themselves Yoemem (yo EM mem), or “People.” Their nearest neighbors are the Mayos, with whom they share many customs and beliefs. For many Yaqui, the heart of their culture is the five enchanted worlds that mirror the land in which they live. These mystical realms play a part in the everyday life of the Yaqui people.

One of the most important worlds is the *Sea Ania* or Flower World. The flowers of the Sea Ania unite the people and connect them to their past. The deer dance is an important ceremony that lets Yaqui people communicate with the Flower World. It is performed at Easter, as well as other times of the year. It is an excellent example of how Yaquis combine their own spiritualism with traditional Catholic rituals.

In the deer dance, *Saila Maaso* (SIE lah MAH soh) “little brother deer” leaves the Flower World to visit the Yaqui people. The dance was created a long time ago after a man saw the deer having a party of their own in the woods. He practiced their dancing and was able to do it himself. The deer songs that are now part of the ceremony were traditionally used for hunting. For Yaquis, songs are bridges between the natural world and the enchanted worlds. They are the language that unites people and animals. The participants in the ceremony are: the Deer Dancer, Deer Singers, Musicians, and the Pahkola dancers who are the ceremonial hosts and who often perform clownish antics.

Despite their visions of beautiful spiritual worlds, the history of the Yaqui people is full of harsh realities. Following Mexican independence in 1821, the Mexican government stepped up attempts to control Yaqui farm lands. For ninety years, Yaqui guerrilla fighters resisted attacks by the Mexican government. By 1880, Yaquis created a formal army of 4,000 troops; the fighting which took place after this time was known as the “Yaqui Wars.”

The Mexican army finally defeated the Yaqui troops at the battle of Buatachive in 1886. Many Yoemem fled hundreds of miles to the United States to avoid deportation, or execution. As a result of the years of fighting, the Yaqui population dropped from 20,000 to less than 3,000.

Today, Yaqui people live in small communities in southern Arizona as well as in their Mexican homeland. In Tucson there are four Yaqui communities: New Pascua, Old Pascua, Barrio Libre and Yoem pueblo in Marana. The Yaquis' vision of the enchanted worlds, like the Flower World, along with their religious ceremonies, like the Deer Dance, bind them together and help them endure as a people.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: O'odham

The O'odham live in southern Arizona and northern Sonora. Two similar, but distinct groups live in southern Arizona. The *Tohono O'odham* (toh HOH noh AH ah tahm) or the "desert people" (formerly known as Papago), inhabit the vast region west of Tucson. Those who live along the Salt and Gila Rivers are the *Akimel O'odham* (AH kee mel AH ah tahm) or "river people" (formerly known as Pima). They differ mainly in their water resources and how they used them.

To Tohono O'odham, the arrival of the summer rains was a critical event which marks the beginning of their year. Tohono O'odhams or "two villagers" moved out of their winter homes in the foothills, and moved into their summer rancherias located close to the fields and desert foods. Runoff from summer rains was vital to a type of irrigation called "*ak chin*," in which crops were planted in runoff washes. Akimel O'odhams or "one villagers" lived in permanent villages along the major rivers such as the Gila and the Salt.

Beginning with Father Kino's arrival in 1692, Spanish missionaries brought to the O'odham new tools, new crops, Catholicism and epidemic diseases. O'odham peoples moved both willingly and under duress near such Spanish settlements as Tubac, San Xavier, and Tucson. When Anglo farmers moved into the Gila River valley near Florence in the 1870s, they built large canals that diverted the river away from the Akimel O'odham farms. With their farms destroyed, Akimel O'odhams became dependent on the government for rationed foods.

During the 1920's the Coolidge Dam was built to provide a reliable source of water to farmers along the Gila River. However, the majority of O'odham farmers never saw any of that water. In 1978 the Ak Chin O'odham community threatened the U.S. Government with a lawsuit for their water rights. They won a large settlement and a promise of part of the Central Arizona Project (CAP) water each year. The Ak Chin community used their settlement to build a 15,000 acre farm, which has greatly reduced tribal unemployment. In 1982 the Southern Arizona Water Rights Settlement Act was passed. The legislation promised delivery of 76,000 acre feet of CAP water to the Tohono O'odham Nation. However, by August 1995 the water still had not arrived.

Today the majority of Tohono O'odham people hope to use their CAP water to irrigate tribal farms like the Ak Chin, rather than sell it to the city for revenues. Agricultural traditions and values remain central to the O'odham people.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Colorado River Yumans

For centuries many distinct groups of Yuman (YOU man) speaking people have shared the resources of the Colorado River. They include Mohave (mo HAV vee), Chemehuevi (chem uh WHAY vee), Quechan (KWEH tsahn), Maricopa (mare uh KOHP uh), and Cocopah (KOH koh pah). Lands associated with these peoples extend along the Colorado River Valley. Extensive social interactions including intermarriage, warfare and trade occurred between these peoples as well as with their Southwestern neighbors.

Mastamho created Yuman peoples, providing things such as metates and drinking cups. He told each group where to live along the Colorado River lands. In addition, Mastamho taught them how to plant, live, and fight among themselves.

The Colorado River was not only a magnet for diverse peoples, but a trade “superhighway” as well. Colorado River Yumans were uniquely positioned to take advantage of these key trade routes in the Southwest. Materials such as shell, ceramics, textiles, turquoise and salt were traded over long distances.

Warfare amongst Colorado River Yuman peoples was part of a centuries old cultural tradition. Longstanding alliances formed among the Yuman speaking groups and their neighbors. This intertribal warfare came to an end in 1857 after a major battle.

Spaniards first arrived in 1539, but it was not until the huge influx of trappers, soldiers and goldseekers arriving in the mid 1800s that outsiders threatened Yuman river resources. By the turn of the century the U.S. Army pushed Yuman peoples onto small portions of their homelands. In response, the people were forced into a marginal existence on the fringes of new settlements. Crafts such as necklaces, ceramics and flutes were sold to tourists traveling on the railroad.

The Colorado River Indian Reservation of 1865 was set aside for "all the people of the Colorado River and its tributaries," a potentially large number of people. During the 1940s, the Bureau of Indian Affairs relocated Hopi and Navajo families to the Colorado River Indian Reservation. In 1952 the Colorado River Indian Tribes (CRIT) halted outside immigration into their lands. The Colorado River Indian Tribes today include Mohave, Chemehuevi, Hopi and Navajo peoples. The Colorado River Indian Tribes Museum continues to preserve the multicultural heritage that has defined the history of the Yuman speakers of the Colorado River Region.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Southern Paiute

Southern Paiutes (PIE yoot) call themselves “Ningwi” (NING wee) or “speaker of my language.” Southern Paiutes live along the Arizona-Utah border, an area of contact between the Indian peoples of the Southwest and those of the Great Basin to the north. This “cultural frontier” led to opportunities for Southern Paiutes to incorporate materials, goods and ideas from both cultural areas. Southern Paiutes consist of a variety of groups: San Juan (san WHAHN), Kaibab (KIE bab) and Chemehuevi (chem uh WHAY vee) peoples.

Southern Paiutes believe that Coyote brought them to their homeland and that they are the children of Coyote and Ocean Woman who lives far to the West. Anthropologists agree with this origin story; linguistic studies and prehistoric remains confirm a movement from southern California to the current homelands of the Paiute.

The Paiute origin story relates that all the new human beings were placed in a basketry-jar by Ocean Woman who told Coyote to carry them far away to a distant land. She told Coyote not to open the jar until he came to a good place. But, as Coyote walked along, he could hear sounds coming from the jar. Finally Coyote could stand it no longer and he opened the jar. People came tumbling out in every direction! They were Havasupais, Hualapais, Mohaves, Navajos, and other peoples who lived nearby. Coyote quickly closed the jar, but only a few people were left. These were the Ningwi, the Southern Paiutes. He carried them to where the agave, deer and mountain sheep are plentiful. There they remain to this day.

Historically hunters and gatherers, Southern Paiutes took advantage of seasonal resources moving from low deserts to wooded plateaus. Southern Paiute peoples exchanged materials and ideas with their neighbors to the north in the Great Basin, and to the south with neighbors in the Southwest. For example, basket techniques show varied cultural traditions. Southern Paiute basketmakers made bottles similar to those made by both Utes and Navajos, and burden baskets typical of the Basin. Southern Paiutes began to make wedding baskets for Navajos, a tradition that continues today.

Late nineteenth-century Anglo settlers began to pressure Southern Paiute lands. Paiutes became caught in the middle of a bureaucratic frontier between government agencies in Utah and Arizona. In 1907 the Kaibab Paiute reservation was established, but San Juan Paiutes were denied tribal status. Until recently Southern Paiutes of Arizona were not perceived as a distinct group, but considered part of the Navajo Nation. In 1990 Southern Paiutes were recognized independent of other groups. Today Southern Paiutes rely on cattle ranching and tourism for economic support, still managing to blend ideas and materials on a “cultural frontier.”



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Pai

Pai (PIE) peoples consist of Yavapais (YAV uh pie), Hualapais (Wall uh pie), and Havasupais (have uh SOO pie). Historically Pai peoples ranged over nearly a third of what today is the state of Arizona. For more than a century, Pais have fought for their lands in the face of conquest by American prospectors, soldiers, settlers, and politicians. Pai peoples are also called Upland Yumans and speak dialects of the same language as Yuman groups such as the Mohave, Quechan and Maricopa. While Hualapais and Havasupais were allies, Yavapais were their enemies.

The three groups ranged over large territories as they hunted and gathered food. Hualapais and Havasupais shared land resources. They spent most of the summer in the side canyons of the Colorado River farming and the winters on the high plateaus. Yavapais traveled great distances from the low deserts to the mountain forests of the San Francisco Peaks.

Pais tell a story of how the Great Creator gave them their land. During a great flood, Wukahme or Spirit Mountain towered above the land. The Giver of Life created elder brother and a younger brother: Judaba:h. These two gathered pieces of cane and the Giver of Life transformed the cane into people. It was Judaba:h who gave them their lands.

It was not until the mid-1800s that Pai peoples were faced with a large wave of homesteaders who sought their land. Beale's Wagon Road which opened in 1857 allowed prospectors to fan out across western Arizona. During the resulting conflicts, most Pai peoples lost their land. In 1866 Wauba Yuma, a Hualapai band chief was murdered by wagon freighters. War broke out and soldiers were sent in. Although the Pais were tenacious fighters, nearly one quarter of their population was killed, and by 1883 both Hualapais and Havasupais were forced onto small reservations.

Yavapais fought fiercely for their lands as well, but were eventually overwhelmed by General Crook in 1873. In 1875 Yavapais were forced to march 180 miles to the San Carlos reservation near Globe. Out of a group of 1,400 Yavapais, over 100 died during the trip. A reservation was not established until 1904. Without their lands, the Pais' cultural identity was threatened.

In the twentieth century, Pais fought back with political activism. Yavapai activist, Dr. Carlos Montezuma established a newsletter called "Wassaja" in the 1910s which mobilized all American Indians to fight for Indian rights. More recently Havasupais have fought successfully to add land to their reservation. Hualapais combine archaeological surveys and traditional information from elders to preserve sites on their lands, and Yavapais were able to block the Colorado Arizona Project initiative to build Orme Dam at Ft. McDowell. Although they are among the least populous Indian groups in Arizona, the importance of their land continues to unite Pai peoples.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Apache

Western Apaches, who call themselves *Indé* (IN day) include the San Carlos (san KAR los), Tonto (TAHN toh) and White Mountain Apache Tribes. They have lived for centuries in the mountains of east central Arizona. Their Athapaskan language is closely related to that of Navajos, their neighbors in northeastern Arizona. Anthropologists believe that both groups migrated to the Southwest from the Athapaskan homeland in western Canada, arriving in Arizona sometime after A.D. 1400.

The Apaches' own stories of their creation are deeply rooted in their mountain homeland. They learned their way of life from the *Gaan*, the Mountain Spirit People, who live in caves hidden in rugged canyons. The *Gaan* shared their knowledge of the mountain plants and animals, conveyed ceremonial power to the *Indé*, and occasionally had to remind the Apache people of the proper way to live. These moral lessons taught by the *Gaan* are passed on today.

Prior to the 1880s, the Apaches traveled widely through their mountain homeland to take advantage of seasonal plant and animal resources. In the springtime they gathered mesal agave in the high desert regions, and then planted corn in the broad mountain valleys. During the summer months, they moved their camps to different areas as women gathered cactus fruits, grass seeds, acorns, and sunflower seeds. In the fall, they returned to harvest their crops, while the men set off to hunt deer, antelope, and turkeys. In the winter, if stored food reserves ran out, they sometimes raided neighboring O'odham, Navajo, Mexican and American communities to obtain cattle, horses, and other foods.

As American soldiers, miners, and ranchers invaded Apache lands in the 1850s and 1860s, relations worsened and the U.S. Army began a campaign to remove the Apaches from their homelands. By 1875, the Army relocated all Apaches to the San Carlos Reservation, an act that forever changed the Apaches' way of life. No longer able to move freely through the mountains, the people were forced to live on rationed foods and give up their reliance on their mountain resources.

Today, Apaches have found new ways to live with their rich mountain resources. At San Carlos, cattle ranching is an important part of the economy that keeps the people in close touch with the land. Among White Mountain Apaches, the mountains provide jobs through recreational enterprises such as skiing, fishing, and camping, and lumber operations.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Navajo

For more than three centuries, Navajos (NAH vuh hoh) or “Diné” (dih NAY) of north-eastern Arizona were primarily a pastoral people who relied on their herds of sheep, cattle, and horses for their subsistence. The history of their pastoral life revolves around three central concepts: their animals, their close relationship with the land, and their seasonal journeys that followed the movement of their herds. Adaptation to change is a hallmark of all Navajos.

The Navajo origin story tells of their journey through three worlds before arriving in this, the Fourth World (some Navajos say this is the Fifth World). In each of these worlds, they lived in a region called *Dine Bikeyah* - “the sacred homeland.” However, anthropological linguists believe that the *Diné* arrived in the Southwest by a different journey. They theorize that as Athapaskan speakers, the Navajo people originated in western Canada and Alaska and migrated to the Southwest, settling among the Pueblo peoples of northern New Mexico and southern Colorado.

After 1848 prospectors and settlers began to intrude on the *Dine Bikeyah*. In 1863, after a campaign of destruction by the U.S. Army, Navajos were deported to Bosque Redondo (Ft. Sumner) in New Mexico. During this “Long Walk,” several hundred Navajos died of starvation, disease, and exhaustion, or were killed by the soldiers. This forced journey is still remembered by Navajos. Hardships continued at Bosque Redondo as disease, malnutrition and failed crops plagued the people. In 1868, they finally won the right to return to their beloved *Dine Bikeyah* bringing with them new skills such as silversmithing, new styles of clothing, and 15,000 sheep and goats provided by the U.S. Government. These sheep would prove to be the key to the survival and success of the Navajo people well into the twentieth century.

Livestock became the key to the reservation economy. During the late 1800s, American merchants established trading posts which became economic and social hubs. Mutton, wool, rugs, and silver jewelry became the legal tender that was exchanged for food, clothing, tack, and tools.

By the 1960s, the economy of the Navajo reservation had expanded beyond reliance on livestock as a primary source of income. Uranium mines, retail trade, manufacturing, and coal mining contribute to the well-being of Navajos. Today their education system is a model for American Indian communities, combining education in the latest technology with classes on Navajo language and traditional culture.

Pastoralism continues to be an important part of the Navajo lifestyle. For some families raising cattle, horses, and sheep provides an important supplement to the family income. For others, it is an important part of their cultural identity, reminding them of the age-old Navajo cultural values that are passed from grandmother to granddaughter as the two spend an evening together at their looms.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

Teacher Materials: Hopi

For centuries, the Hopi (HOE pee) people have lived on the sparse high plateau of northeastern Arizona. Their stone pueblos, built high atop three mesas, are the oldest continuously occupied communities in the United States.

The story of *Hopivötskwani* (hoe pee VITS kwa nee), or the Hopi Path of Life, begins with the emergence of people into this, the Fourth World. Here, they discovered Maasau, the guardian of this world. The people asked permission to live in this land and Maasau agreed. But, as a farmer, he told them they had to choose how they would live by selecting ears of corn from his pile. One group chose first and grabbed the longest ear. Maasau said, "You have chosen, now go out and live your way." All the other people chose in turn.

As a polite and humble people, the Hopi people waited until last. They selected a short, blue ear of corn. Maasau said, "You have made a good choice. You have chosen to live my way, to be humble farmers in this harsh land. Now, you Hopi people, go out and discover the world. And when you have learned to live the Hopi way, you may return to live in this land." It is this spiritual agreement to follow Maasau's life plan that still guides the Hopi people's lives as farmers in the arid Southwest.

For the Hopis, religion and farming are intimately linked. Ceremonies are necessary to bring the rains that will make the corn and beans grow in this high, arid desert. During the first half of the year, *katsinas* visit the Hopi people to assist in their ceremonies. These spirit beings carry Hopi prayers to the gods to make the rains come, the seeds germinate, and the plants grow. Farming itself becomes a spiritual act in which people may prove their worth as a person and their adherence to the Hopi life plan.

The complex annual cycle of religious ceremonies is not only essential to successful farming, but also to the integration of Hopi society. Dozens of different ceremonies must be performed each year. Each clan must make its ceremonial contribution, or none will survive. With so many clans and separate villages, there is potential for discord among the many groups. Yet, no group can make it on its own. The well being of the community depends on each working together for the communal good.

Today, the ancient philosophy of *Hopivötskwani* still guides Hopis. Following a long day's work in a government office or local business, a Hopi man still goes out to the fields to weed his cornfield by hand. People gather in the plazas to witness the breathtaking beauty of the *katsina* ceremonies. Community members work together to install solar heaters on homes or repair a crumbling kiva wall. The Hopi still toil diligently to live the way of Maasau and fulfill the Hopi life plan.



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu

TEACHER EVALUATION

Please take a few minutes to let us know what you think! This evaluation will shape future outreach materials to teachers and parents. (Send to: Arizona State Museum, Public Programs, University of Arizona, Tucson, AZ 85721.)

1. What parts of the self-guided materials did you find particularly useful?
2. How could the materials be improved?
3. Did you develop other activities or uses for this material? If so, would you share them with us?
4. Would you recommend these materials to other teachers? Would you like an inservice about *Paths of Life*?
5. Comments?



Arizona State Museum
THE UNIVERSITY OF ARIZONA

PO BOX 210026 • Tucson, Arizona • 85721-0026 • 520-621-6302
www.statemuseum.arizona.edu