



Lesson Plan Thirteen: Pueblos Affiliated with the Park

As the culmination of the unit on the Pueblo people of Bandelier, this lesson focuses on the six present-day Pueblos that consider themselves most closely related to the Bandelier National Monument area. Students look at lifeways and traditions of present-day pueblos.



Location: classroom

Suggested group size: whole class for some activities; small groups for others

Subject(s): social studies, history, language arts, art

Concepts covered: culture and cultural identity, continuity and change, compare and contrast

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Last updated: 2/2007

Student outcomes: At the end of this activity, students will be able to identify characteristics of present-day pueblos, especially the six affiliated with Bandelier, and be acquainted with the idea of cultural identity.



EDUCATIONAL STANDARDS

New Mexico State Standards

Art

Content Standard 2: Use dance, music, theatre/drama, and visual arts to express ideas.

Visual arts Grade K-4

1. Identify similarities and differences in the ideas, customs and art of others

Content Standard 6: Show increased awareness of diverse peoples and cultures through visual and performing arts.

Visual arts Grade K-4

1. Determine the function of various works of art and artifacts within a specific culture.

Language Arts

Grade 4

K-4 Benchmark III-C: Be familiar with aspects of human behavior and man-made and natural environments in order to recognize their impact on the past and present

Social Studies

Strand: History

K-4 Benchmark III-B: Identify and describe the symbols, icons, songs, traditions, and leaders of local, state, tribal, and national levels that exemplify ideals and provide continuity and a sense of community across time.

Grade 4

1. Describe various cultures and the communities they represent, and explain how they have evolved over time.

NATIONAL STANDARDS

Visual Arts

5 - 8 Content Standard 4: Understanding the visual arts in relation to history and cultures

Students describe and place a variety of art objects in historical and cultural contexts



History

Topic 1 Living and Working Together in Families and Communities, now and long ago

Standard 2B Grades K-4: The student understands how communities in North America varied long ago

Grade K-4: Compare and contrast the different ways in which early Hawaiian and Native American peoples such as the Iroquois, the Sioux, the Hopi, the Nez Perce, the Inuit, and the Cherokee adapted to their various environments and created their patterns of community life long ago. (Compare and contrast differing sets of ideas)

Topic 2: The History of Students' Own State or Region

Standard 3 K-4: The people, events, problems, and ideas that created the history of their state

3A: The student understands the history of indigenous peoples who first lived in his or her state or region

Grade K-4: Draw upon data in paintings and artifacts to hypothesize about the culture of the early Hawaiians or native Americans who are known to have lived in the state or region, e.g., the Anasazi of the Southwest, the Makah of the Northwest coast, the Eskimos/Inupiat of Alaska, the Creeks of the Southeast, the Mississippians (Cahokia) or the Mound Builders (Formulate historical questions)

Grade 3-4: Compare and contrast how Native American or Hawaiian life today differs from the life of these same groups over 100 years ago (Compare and contrast differing sets of ideas)

Standard 7: Selected attributes and historical developments of various societies in Africa, the Americas, Asia, and Europe

Grade 3-4: Investigate the ways historians learn about the past if there are no written records (Compare records from the past)

Grade K-4: Compare and contrast various aspects of family life, structures, and roles in different cultures and in many eras with students' own family lives (Compare and contrast)

Geography

As a result of their activities in grades K-12, all students should understand:

K-12.4 Human systems



11. the patterns and networks of economic interdependence on earth's surface

Social Studies

I. Culture

Early Grades

a. explore and describe similarities and differences in the ways groups, societies, and cultures address similar human needs and concerns

Middle Grades

a. compare similarities and differences in the ways groups, societies, and cultures meet human needs and concerns

c. explain and give examples of how language, literature, the arts, architecture, other artifacts, traditions, beliefs, values, and behaviors contribute to the development and transmission of culture

English Language Arts

1. Students read a wide range of print and nonprint texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, class, and contemporary works.

7. Students conduct research on issues and interests by generating ideas and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and nonprint texts, artifacts, and people) to communicate their discoveries in ways that suit their purpose and audience.

MATERIALS

Available on loan from Bandelier; contact 505-672-3861 x 517:

Books:

Children of the Clay

Here, Now, and Always

Pueblo Girls

Pueblo Boy

Pueblos of the Rio Grande

Southwestern Indian Ceremonials

Southwestern Indian Pottery

Southwestern Indian Tribes

See full book citation information under Resources, last page of lesson plan



BACKGROUND

For centuries, there were settlements of Ancestral Pueblo people in parts of what are now New Mexico, Colorado, Utah, Arizona, and Nevada. Over the years it was not unusual for groups to move from place to place.

At Bandelier, beginning in the 1100s, villages were built all over the mesa tops and in several canyons. At first people were mostly living in small settlements consisting of only a few homes, but by the 1400s they had gathered into fewer but larger villages, with scores or hundreds of rooms. By the mid-1500s everyone had moved on, settling in new locations nearby. Some groups joined other already-established villages, including San Ildefonso and Cochiti..

The arrival of the Spanish in the 1500s led to many changes in the life of the pueblos. The Spanish wanted to be able to administer the pueblos in order to get taxes and labor, and required that groups remain in their locations rather than periodically moving. European diseases killed large percentages of people in many villages. The Pueblo Rebellion in 1680 led to some villages being emptied, and in the changes in its wake several villages were begun. Many anthropologists believe that there were around 140 pueblo villages at the beginning of the 1500s; by the beginning of the twentieth century there were less than 25.

Today, there are nineteen pueblos in New Mexico, including those along the Rio Grande and its tributaries, and Zuni, which is south of Gallup. In addition there are the Hopi towns in Arizona and Isleta del Sur outside of El Paso, Texas. Some of these pueblos, such as San Ildefonso and Taos, have remained in basically the same place for 800 years or more.

In 1880 Adolph Bandelier (the anthropologist for whom the monument was named) was just beginning his studies of Southwestern peoples, and he worked for some time at Cochiti Pueblo. Some of the Cochiti people offered to take him to see the place where their ancestors had lived, and guided him to Frijoles Canyon. They had held onto the tradition of their link to this place and other nearby sites for hundreds of years, and it is still strong today. People of San Felipe and Santo Domingo Pueblos also consider themselves connected to Frijoles and some of the other Ancestral Pueblo sites in Bandelier. Zuni people maintain a close tie to certain places in what is now the park. The people of San Ildefonso and Santa Clara Pueblos know that the people who lived in the detached part of Bandelier, Tsankawi, are related to them.

National Park staff value and respect the links that present-day Pueblo people have with the area that is now Bandelier, and have regular meetings to consult with pueblo representatives about many aspects of managing the park. The six pueblos mentioned above are particularly involved in these consultations due to their close ties, and are known as the “affiliated pueblos.” Other pueblos are



welcomed at the consultation meetings, and they also consider those six to be the most closely related to Bandelier.

There is an old tradition that Frijoles Canyon was the dividing line between groups that spoke Tewa and those who spoke Keres. Tsankawi is north of that line, and the people of San Ildefonso and Santa Clara do speak Tewa. Frijoles Canyon is on, or south of, that line, and the people of Cochiti, San Felipe, and Santo Domingo do speak Keres. Zuni is much farther away, the people there speak Zuni, and their connection to Bandelier seems related to particular special places more than to ancestral villages.

VOCABULARY

Affiliated: the six pueblos which consider themselves and their ancestors most closely connected with Bandelier National Monument

Cochiti Pueblo: Keres-speaking pueblo along the Rio Grande just south of Bandelier; often considered the home of the present-day people most closely related to the inhabitants of the large villages in Frijoles Canyon and to the south.

Consultation: to ask someone for their opinion, or gain understanding from someone else's knowledge. Bandelier has consultation meetings with Pueblo groups related to the park

Hopi: language spoken at the Hopi villages in northern Arizona

Keres: language spoken at Cochiti, Santo Domingo, San Felipe, Santa Ana, Zia, and Acoma.

Rio Grande: the largest river in New Mexico; many present-day pueblos are located along it or its tributaries

San Felipe Pueblo: Keres-speaking pueblo along the Rio Grande south of Cochiti, with long traditions of being connected to the ancestral towns in Bandelier

San Ildefonso Pueblo: Tewa-speaking pueblo along the Rio Grande near Pojoaque; they consider themselves to be the home of the present-day people most closely related to the inhabitants of the Tsankawi section of Bandelier

Santa Clara Pueblo: Tewa-speaking pueblo along the Rio Grande near San Ildefonso and Española; they also consider themselves to be related to the inhabitants of Tsankawi



Santo Domingo Pueblo: Keres-speaking pueblo along the Rio Grande north of San Felipe and south of Cochiti; they consider themselves to be related to the inhabitants of the main section of Bandelier

Tiwa, Tewa, Towa: languages in the Tanoan group, related but not mutually intelligible. Tiwa is spoken in Taos, Picuris, Isleta, and Sandia. Tewa is spoken at Ohkay Owingeh (formerly known as San Juan), Nambe, Santa Clara, San Ildefonso, Pojoaque, and Tesuque. Towa is spoken only at Jemez.

Tradition: the way a particular group of people chooses to do something, often passed down through many generations

Zuni Pueblo: Zuni-speaking pueblo south of Gallup which still maintains strong connections to certain locations in Bandelier

Zuni: Language spoken only at Zuni Pueblo, and unrelated to any other known language

PRE-EVALUATION AND POST-EVALUATION:

Pre-Evaluation:

1. Draw a simple map of New Mexico on the board or on a flipchart sheet (or do it as part of Activity 1, below), showing the Rio Grande, Albuquerque, Santa Fe, and the town your school is in. Ask the students to name as many present-day pueblos as they can, and locate them on the map.
2. As a class, make a list of things the students know, or think they know, about present-day pueblos and Pueblo people. Save the list for use later.

Post-Evaluation:

1. Review the map, making additions or changes depending on what the students have learned.
2. Review the list, making additions or changes depending on what the students have learned.

PROCEDURES: ACTIVITIES TO CHOOSE FROM

- 1A. Post a large map of New Mexico, and as a whole-class activity determine and mark the location of each of the current pueblos in the state. Divide the class into groups. Assign each group a modern-day pueblo affiliated with Bandelier—San Ildefonso, Santa Clara, Cochiti, San Felipe, Santo Domingo, and Zuni—and/or any other pueblo/s that have connections to someone in the class. Have each group use references such as the books listed under “Materials” and “Resources” to identify things that are characteristic of each



pueblo. Use the worksheet at the end of this lesson plan to assist students with finding distinctive aspects of each; depending on time available, you may want to use some, rather than all, of the questions. In addition, answers to some questions may not be available for some pueblos.

- 1B. If possible, have one or more present-day Pueblo people come to talk with the class about their pueblo and current customs, and answer questions. Have the group that is studying that pueblo prepare a list of questions ahead of time; go over them with the class and see if there are others that should be added, and ask the speaker if they would like to have a copy before the visit. You may find it useful to look at Activity 2 in the lesson plan “Ethnography - What Can We Learn From People Living Today” and consider the concerns elaborated there about asking questions of a Pueblo speaker. You may want to link this with activities in other lesson plans that involve inviting a Pueblo guest speaker, including Activity 4 in “Making Pueblo Pottery”, Extension Activity 1 in “Without Supermarkets”, Extension Activity 4 in “Oral Traditions” and 2B in “Pueblo People Today”.
2. Have each group teach the class about their pueblo when they have completed their research. At the start of their presentation, have each group point out the location of their assigned pueblo on the map.
- 3A. Following the presentations, lead a discussion about cultural identity. To help the students understand the idea and importance of cultural identity, you may want to have them explore the elements that make up what they consider as their own cultural identity. Then have them give examples of things that create the cultural identity for Pueblo people past and present, and have each group add what is distinctive about the pueblo they studied.
- 3B. Have the students discuss things that might make it difficult to maintain a unique cultural identity in today’s world. Invite a Pueblo representative to discuss the things that they think challenge their cultural identity (combine with 1B above) and what their pueblo is doing to meet the challenges.
- 3C. Brainstorm ideas for more things that people can do to help maintain their cultural identities, or things everyone can do to help others do so (learning about other cultures, respecting others’ traditions, visiting cultural sites, learning about your own family traditions, etc).
4. At the end of this lesson plan there is a list of words with translations into Tewa, Keres, and Zuni, the languages of the Pueblo people who are most closely connected to the Bandelier area. These languages are generally spoken, not written, so the words are shown spelled as they are pronounced. Any time a language is written in letters intended for another language, and then some-



one who is not a native speaker tries to say the words, pronunciations are likely to be pretty rough around the edges. So while these translations will give English speakers a rough idea of the Pueblo words, you may not want to try to read them aloud unless you have the help of a native speaker.

When Pueblo people looked over these lesson plans, they felt that it was important to include some of their own language in the section about present-day Pueblo culture. To them, maintaining and using their language is vitally important in keeping their culture alive, passing it on to their children, and showing who they really are. So they gave us these translations, to provide one more view into Pueblo life.

To bring these words into the classroom without having to pronounce them, you could divide the students into three groups, one for each language. Have each group draw a mural of a typical Ancestral Pueblo scene (or use a drawing they have already made) which shows items or activities for at least 4 or 5 of the translated words. Have them include labels with the phonetic spellings. Or, have the class plan and draw a mural, and include labels in all three languages. The mural(s) could possibly be displayed in a public place in the school with a caption explaining why these three languages are used.

EXTENSION IDEAS

1. Host a cultural appreciation day in your class or at your school. Students share family traditions through art, dance, dress, food, stories, etc. If your class or school usually celebrates one of the holidays that falls during the school year (Halloween, Easter, etc) consider having a multi-cultural celebration, incorporating various groups' customs for that holiday or season. To avoid stereotypes, it may be useful to only include customs of groups that are actually represented in your class or school and/or that someone has personal knowledge and experience with.

RESOURCES

Books:

Bahti, Tom and Bahti, Mark, *Southwestern Indian Ceremonials*, KC Publications, 1997 (ISBN 088714-096-3) ***

Bahti, Tom and Bahti, Mark, *Southwestern Indian Arts and Crafts*, KC Publications, 1999 (ISBN 0-88714-095-5) ***

Bahti, Tom and Bahti, Mark, *Southwestern Indian Tribes*, KC Publications, 2003. (ISBN 088714-097-1) ***





Gibson, Daniel, *Pueblos of the Rio Grande, A Visitor's Guide*.

Rio Nuevo Publishers, Tucson, AZ, 2001 (ISBN 1-887896-26-0) ***

Hucko, Bruce, *Southwestern Indian Pottery*, KC Publications, 1999.

(ISBN 088714-148-X) ***

Keegan, Marcia, *Pueblo Girls, Growing Up in Two Worlds*. Clear Light Publishers, Santa Fe, NM, 1999 (ISBN 1-57416-020-6) *** (the girls are Santa Clara)**

Keegan, Marcia, *Pueblo Boy*, Cobblehill Books, New York, 1991

(ISBN 0-525-65060-1) **** (he's San Ildefonso)

Swentzell, Rina, *Children of Clay, A Family of Pueblo Potters*, Lerner Publications, Minneapolis, 1992 (ISBN 0-8225-9627-X) *** (the potters are Santa Clara)**

*** Available for loan from Bandelier; 505-672-3861 x 517

**** Out of print at this writing, limited number available from Bandelier, and may be available through interlibrary loan

Web information:

Bandelier National Monument website: www.nps.gov/band

Bandelier museum collection website: www.cr.nps.gov/museum/exhibits/band
(or go to the Bandelier website and click on the collections listing)

Indian Pueblo Cultural Center, Albuquerque: www.indianpueblo.org This site includes a separate page for each of the Pueblos in New Mexico, and can be very useful for approaching the questions in Question 1A (worksheet below)

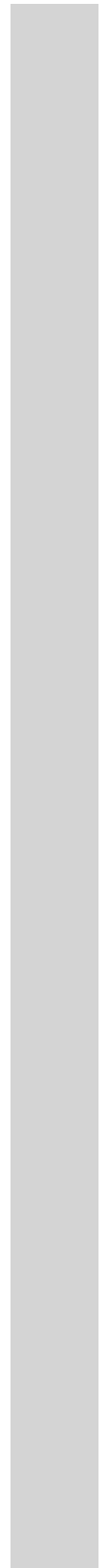
Hopi Tribal Site: www.hopi.nsn.us

Zuni Tribal Site: www.experiencezuni.com



PUEBLO STUDY WORKSHEET

1. Pueblo name:
3. Language spoken:
4. Location (show on New Mexico map and tell if there are towns or landmarks nearby)
5. Describe a craft that is special to this pueblo (pottery, baskets, jewelry, etc) and show a drawing or photograph (or real item if you have one).
6. Name and describe a type of traditional dance done at this pueblo (show a photo or painting if possible) and tell when it is held.





Basic information on the 19 present-day pueblos of New Mexico

Acoma (AA-koh-mah)

Location: west of Albuquerque

Language: Keres

Best known craft(s): Pottery with complex, fine-lined black designs on bright white

Cochiti (KOH-chi-tee)

Location: between Santa Fe and Albuquerque

Language: Keres

Best-known craft(s): drums; off-white pottery with black and red decorations, often storytellers or other figures rather than pots; jewelry, especially shell beads

Isleta (is-LEH-tah)

Location: south of Albuquerque

Language: Southern Tiwa

Best-known craft(s): some pottery, jewelry, clothing, painting

Jemez (HAY-mez)

Location: along the Jemez river, north of Rio Rancho

Language: Towa

Best-known crafts: buff and red pottery with black designs; sculpture (home of Cliff Fragua; his sculpture of Popay is in Washington DC); music (Grammy-winning Black Eagle singers)

Laguna (la-GOON-ah)

Location: west of Albuquerque

Language: Keres

Best-known craft(s): pottery

Nambé (nahm-BAY)

Location: near Chimayo, north of Santa Fe

Language: Tewa

Best-known craft(s): pottery, especially micaceous vessels

Picuris (PEA-cur-EES)

Location: south of Taos

Language: northern Tiwa

Best-known craft(s): micaceous pottery

Pojoaque (poh-HWA-key)

Location: north of Santa Fe

Language: Tewa

Best-known craft(s): pottery, jewelry

Sandia (san-DEE-uh)

Location: between Albuquerque and Bernalillo

Language: Keres

Best-known craft(s): pottery, baskets

San Felipe (san fay-LEE-pay)

Location: north of Albuquerque

Language: Keres

Best-known craft(s): pottery, jewelry



San Ildefonso (san eel-day-FOHN-sew)

Location: north of Santa Fe

Language: Tewa

Best-known craft(s): world-famous matte-on-black pottery

Ohkay Owingeh (OH-kay oh-WIN-gay, formerly San Juan)

Location: north of Española

Language: Tewa

Best-known craft(s): redware pottery, clothing

Santa Ana (SAN-tuh AN-nuh)

Location: outside Bernalillo

Language: Keres

Best-known craft(s): pottery, traditional clothing

Santa Clara (SAN-tuh CLARE-uh)

Location: outside of Española

Language: Tewa

Best-known craft(s): matte-on-black, carved black, red, etched, and polychrome pottery

Santo Domingo (SAN-toh doe-MIN-goe)

Location: between Albuquerque and Santa Fe

Language: Keres

Best-known craft(s): shell and turquoise jewelry, black-on-buff pottery with red

Taos (TAH-ohs)

Location: outside the town of Taos

Language: northern Tiwa

Best-known craft(s): micaceous pottery; jewelry; music (famed flute-player Robert Mirabal); drums

Tesuque (tuh-SUE-key)

Location: just north of Santa Fe

Language: Tewa

Best-known craft(s): pottery

Zia (ZEE-uh)

Location: north of Bernalillo

Language: Keres

Best-known craft(s): buff pottery with black designs and red accents

Zuni (ZOO-nee)

Location: south of Gallup

Language: Zuni

Best-known craft(s): jewelry, especially silver with shell and stone inlay; carved fetishes; buff pottery with black designs

More information available in: *“Pueblos of the Rio Grande – A Visitor’s Guide”* by Daniel Gibson, Rio Nuevo Publishers, Tucson, 2001.

Available for loan from Bandelier, (505) 672-3861 x 517



TEACHER AND STUDENT RESOURCE

Words in Tewa, Keres & Zuni

<i>English</i>	<i>Tewa</i>	<i>Keres</i>	<i>Zuni</i>
Welcome	bepowave	ku wat tse ho pa	keshi
Clay	pe'ing	meetz	hayi k'ha choe
Corn	k'hun	yahk (dried) key not (fresh)	doe wa me'lay (ear of corn)
Farm Field	nava t'o	tsae choo	ido we
Food	hoo-gee	ooh-peh-wah	he sho dan ne
Home	te-wha	sah mah	de yat chi nan ne
Mano/Metate	t'a (mano) o' (metate)	ah-wah-yahn yah kat	a k'e
Rock	k'oo	yoh nee	a'le
Roof Beams	fe'song	pu chum	ya sha way
Trade	ehgo	oo cha kum	ee ya doe na
Water	p'o	tsehts	k'ah way