



Lesson Plan Fourteen: Where Did the People From Bandelier Go?

This lesson is intended as a review, summary, or continuation of what students have learned in other lesson plans and perhaps on a field trip. Students find continuity in the culture of the Ancestral and present-day Pueblo people by comparing and contrasting ancient and contemporary Pueblo customs and traditions.



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, continuity and change, compare and contrast

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Student outcomes: At the end of this activity, students will be able to identify Pueblo customs and items from the Ancestral Pueblo period and now, and ones that have continued from the past into the present.





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

Pueblo clothing kit, containing manta dress, kilt, necklaces, earrings, sashes, and photos showing how they are used; available for loan from Bandelier, (505) 672-3861 x 517

Bandelier brochure

Images found on Bandelier collections website:

www.cr.nps.gov/museum/exhibits/band or go to the Bandelier website, www.nps.gov/band, and click on the Collections listing



Reference “Gallery” sheets of drawings from the curriculum newspaper, “Pueblo People Past and Present”, and the trailguide in Unit 1

Newspaper, “Meet the Ancestral Pueblo People”, in this curriculum guide

Books: (see full list on Resources list, 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 groups moved from one location to another. At Bandelier, villages were built all over the mesa tops and in several canyons. In the 1100s, 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 away from the mesas and canyons around Bandelier, settling in new locations. Some joined other villages that already existed elsewhere.

Today, there are nineteen pueblos in New Mexico, including those along the Rio Grande and its tributaries, and the Zunis 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. The pueblos of Cochiti, San Ildefonso and Santa Clara consider some of the villages in Bandelier to be ancestral homes, and San Felipe, Santo Domingo, and Zuni also have traditional connections to the area.

When we think of the Ancestral Pueblo people of Bandelier, we think of them leaving the park area and eventually settling in those closely-related present-day pueblos. Customs vary among the nineteen New Mexico pueblos. So when we want to learn about the lives of the early people of Bandelier, we look at traditions among those who consider themselves most closely linked to the old settlements here.

Due to many years of religious persecution and actions by the dominant culture to try to change the customs of the Pueblo people, many aspects of their beliefs and traditions have become confidential. Many are known only to their own people and seldom or never shared with outsiders. Some aspects of their religious knowledge and activities are only made known to those who are initiated into particular societies or belong to particular families. And as with any group of people, some things are considered too private to discuss with outsiders. So it is not always easy, or even possible, to find out about many aspects of the Pueblo culture. Newer books, written by authors seeking to show respect to the Pueblo people, will of necessity be vague about some things. Older books, whose authors may not have thought about whether it was appropriate to write about certain



subjects, may contain more material. However, often much of it is inaccurate, as tribal members sometimes politely gave answers that would please the writer rather than saying that they were unwilling to discuss certain matters. In recent years, Pueblo people have become more comfortable with expressing their concerns to outsiders. Thus changes are occurring in things like the use of the terms “Anasazi” “abandoned” “ruins” etc,(see the last page of the Teacher Vocabulary) as the Pueblo people have let others know that those terms are inappropriate and sometimes even offensive.

Various pueblos and Pueblo people have differing degrees of openness to outsiders. This may be expressed in such ways as not allowing photography within the village, or not allowing tribal members to do demonstrations of crafts or dances outside of the pueblo. At this writing, some villages, such as Taos, Acoma, and San Ildefonso, welcome visitors. Others, such as Jemez, Zia, and Santa Ana, allow them only during dances that are open to the public. Some potters and other craftspeople enjoy discussing the symbols they use on their work, while others would prefer not to. Explanations of the meanings of dances, songs, or clothing may be minimal or obscure.

For years secrecy was a means of maintaining customs in the face of pressure from the outside to abolish them. Today there is a new problem, as the Pueblos see the effects of outsiders who wish to exploit their culture for their own gain. Non-native potters may copy pueblo styles or motifs. Photographers and artists sell pictures of pueblo subjects with none of the profit benefiting the pueblos themselves. Non-pueblo self-styled spiritual teachers charge large fees to introduce seekers to Native religious paths. Everybody seems to want to make a movie or write a book.

Bandelier became a National Monument in 1916 primarily to preserve the former habitations of Ancestral Pueblo people. These curriculum materials were produced to help students of all backgrounds gain understanding of those people and their ways of life. The Bandelier rangers who produced the curriculum newspaper, trailguide, and lesson plans did so in consultation with Pueblo people on the park staff, as well as tribal representatives who are part of the ongoing consultation process with the park. They were asked to not talk about particular topics, not include pictures of certain things, and not use certain words in the materials. The writing was done within those guidelines, showing respect for the Pueblos and their ancestors.

VOCABULARY

Acoma Pueblo: Keres-speaking pueblo atop a tall mesa west of Albuquerque

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.



Customs: traditional ways of doing things

Jemez: Towa-speaking pueblo along the Jemez River, northeast of Albuquerque

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

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

Taos Pueblo: Tiwa-speaking pueblo, most northern along the Rio Grande

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

PRE- AND POST-EVALUATION

Pre-Evaluation:

Have the class make up their own list of things that are different between the lives of Ancestral Pueblo people and those of Pueblo people today.

Post-Evaluation:

Have the class review the list and see if they wish to add, subtract, or change anything.

PROCEDURES: ACTIVITIES TO CHOOSE FROM

Activity 1: As individuals, small groups, or as a whole class, have the students look at pictures in the books listed in Resources, or similar ones, to see what elements of present-day Pueblo culture have continued since Ancestral Pueblo times and/or what they find that is different from life in Ancestral Pueblo times. In trying to find the Ancestral Pueblo culture within contemporary Pueblo culture, remember that the list of things available to the people now, but not prior to Spanish contact, includes:

- | | | | |
|-----------|-------------|------------|---|
| horses | wheat | metals | written language |
| milk cows | chiles | glass | books |
| beef cows | melons | cars | Christianity, churches, saints' days |
| goats | hay | phones | non-religious leaders such as Governors |
| cats | peas | eyeglasses | computers |
| chickens | tomatoes | plastic | blue jeans |
| pigs | fruit trees | carrots | t-shirts |
| sheep | lettuce | potatoes | tennis |



To begin this review activity, you might want to have the class make up their own list of things that present-day people have that the Ancestral Pueblo people didn't, and just use the list above as a reference in case arguments come up over particular items.

To find things that have stayed the same, you may also want to think about ideas like families working together, older people teaching younger people, and everyone helping each other. You may also want to consider things like: footwear, pottery, tools, structures, crops, jewelry, clothing, designs, activities

Have each student or group choose several pictures and tell some things that have changed and/or some things that have stayed the same.

Is anything a surprise?

Some books about present-day Pueblo culture:

(available for loan from Bandelier, 505-672-3861 x 517;
full citations under Resources)

- *Pueblo Girls* (Santa Clara)**
- *Children of the Clay* (Santa Clara)**
- *Pueblo Boy* (San Ildefonso) ****
- *Southwestern Indian Tribes* - the most useful pictures are on pages 6, 5, 14, 21, 25, 27, and 30**
- *Southwestern Indian Pottery* - the most useful pictures are on pages 14, 17, 19, 30-33, 59-61**
- *Southwestern Indian Ceremonials***
- *Pueblos of the Rio Grande*- the most useful pictures are on pages 13, 18, 35, 45, 47, 64, 79, 84. 87, and 92**
- Paintings by Pablita Velarde of pueblo life in the early 1940s, found in the Bandelier collections website, www.cr.nps.gov/museum/exhibits/band or go to the Bandelier website (ww.nps.gov/band) and click on Collections

1B. Divide the class into 2 groups. One group will represent the Ancestral Pueblo period of time and the other will represent the present Pueblo period. A student in each group is assigned an item, such as a necklace. They then write a story from the perspective of that item, or the perspective of the person who made or owned the item, during the assigned time period, answering at least three of the following questions:



- 1) how was it made
- 2) where it came from
- 3) how is it used
- 4) who is using it
- 5) what is happening around it

Students representing the same items from different time periods pair up and present both of their stories. The class discusses how the stories are similar or different because of the different time periods. They then discuss the concept of continuity across time.

Some possible items might include:

houses, clothing, farming tools, jewelry: necklace/bracelet/earrings, shoes, dishes, lunch, hunting weapons

1C. In small groups or as individuals, have the students draw two pictures of a particular activity, one as it might have been done in Ancestral Pueblo times, and one as it might be done by Pueblo people today.

Possible activities might include:

eating a meal, travelling, building a house, keeping warm in winter, preparing a meal, learning a skill, getting food, getting clothes

EXTENSION IDEAS

1. As a class or in small groups, have the students write a story about a day in the life of a boy or girl their age in Ancestral Pueblo times in Frijoles Canyon, or about the day(s) when they were moving away from the canyon and establishing new homes.
2. Have each student make a drawing of themselves as they might have looked and dressed in Ancestral Pueblo times, doing something they would have enjoyed from those times. The drawings could be incorporated into a large mural including all the students from the class, or a series of small murals by small groups, or just posted as individual pieces. If the students visited an Ancestral Pueblo site, ask them to make the background look, as much as they can, like the place they visited on their field trip. Consider having them include typical buildings for that time and place.

Note: For information on Ancestral Pueblo clothing, look at the lesson plan, “What Would They Wear?”; for structures, look at the lesson, “Be An Ancestral Pueblo Architect”, especially Extension Activity 1; for pottery making, “Making Pueblo Pottery”.



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 for loan from Bandelier, or may be available through interlibrary loan

Drawings in the "Gallery" sheets in Unit 1

Web information:

Bandelier 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)

Useful images: *Paintings of pueblo life in the 1940s by Pablita Velarde; most useful images are 627, 645, 647, 654, 664, 667, 670, 674, 676, 706, 1739b, 3098

* Photos of Ancestral and present-day pottery