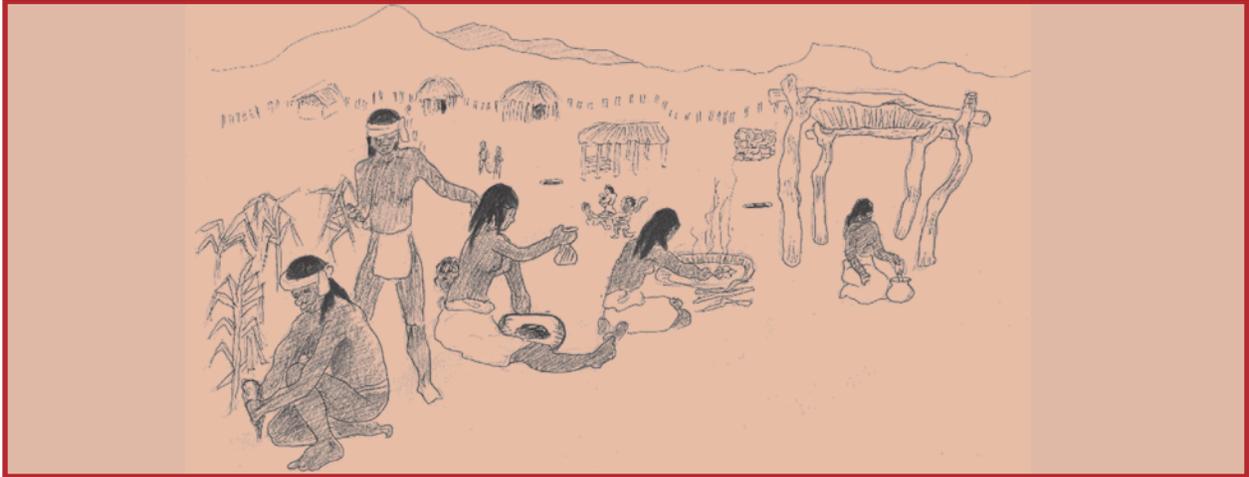


UNIT I

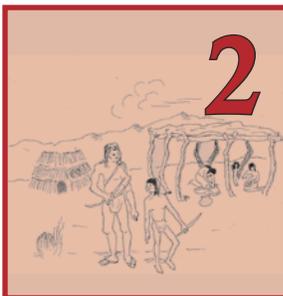
THE O'ODHAM



O'ODHAM VILLAGE LIFE

Students will participate in simulated O'odham cultural activities to include an O'odham language lesson and role-playing various daily tasks such as food preparation, games, weaving and pot making.

PAGE 1.7



CREATE AN O'ODHAM VILLAGE

Students will place a fictional O'odham village along a Santa Cruz River map while using their knowledge of cultural needs and climate restrictions. They will describe the advantages of their chosen site and draw a sketch of their village.

PAGE 1.17

UNIT I - ARIZONA STATE STANDARDS - 2006

Lesson 1 - The O'odham

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C2 PO1 S1 C2 PO2 S1 C3 PO3 S4 C5 PO1	describe cultures of prehistoric people in the Americas describe cultures of Mogollon, Anasazi, Hohokam describe the location and cultural characteristics of Native Americans describe human dependence on environment and resources to satisfy basic needs
READING	S1 C4 PO2 S1 C4 PO3 S1 C6 PO1 S1 C6 PO2 S2 C1 PO1 S2 C1 PO5	use context to determine word meaning determine the difference between figurative and literal language predict text content confirm predictions about text identify the conflict of a plot describe a character's traits
WRITING	S1 C1 PO1 S1 C1 PO5	generate ideas maintain record of ideas
MATH	S4 C1 PO2	identify a tessellation (mat weaving)
SCIENCE	S4 C3 PO1	describe how resources are used to meet population needs

Lesson 2 - Create an O'odham Village

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C2 PO1 S1 C2 PO2 S1 C3 PO3 S4 C1 PO1 S4 C5 PO1	describe the cultures of prehistoric people in the Americas describe the cultures of Mogollon, Anasazi, Hohokam describe the location and cultural characteristics of Native Americans use map to solve problems describe human dependence on environment and resources
SCIENCE	S4 C3 PO1	describe ways resources are used to meet population needs

The people who lived along the Santa Cruz River when the Spanish came were called the Sobaipuri, a branch of the O'odham or Pima people. They farmed, hunted, and gathered along the Santa Cruz and San Pedro Rivers and in the nearby desert.

Unfortunately, very little is known about the Sobaipuri, because they no longer exist. Many died and others got married to members from other tribes. They were believed to have similar customs to those of the neighboring O'odham, whom we know a lot about.

The Tohono O'odham (*desert people*) still live in the Sonoran Desert of Arizona and Mexico. They are also known as the Papago, the name given to them by the Spanish. Historically, in the summer they lived in "field villages" located in the desert. They grew crops of corn, tepary beans, and squash along dry arroyos or washes. Their crops were then watered when the monsoon rains came. They also collected wild food like mesquite beans and all kinds of cacti. In the winter they moved to "well villages" in the mountains where they found temporary springs.

Here they would hunt and eat any wild plants they could find. The late winter and spring was a hungry time for the O'odham.

The *Akimel O'odham* (*river people, called Pima by the Spanish*) lived in permanent villages in Central Arizona along the Gila, upper San Pedro and upper Santa Cruz rivers. Because they usually



had a steady source of water year-round, they were able to grow more crops in their fields and to stay in permanent villages.

The O'odham nation believe themselves to be descendants of the ancient Hohokam civilization or "those who came before." Their culture is rich and colorful, often reflected in traditional activities such as stories, dances, etc.

STORYTELLING, CEREMONIES AND LANGUAGE

Storytelling plays a very important role in O'odham life. For centuries, history, tradition, and culture have been passed from one generation to the next through stories and songs. The O'odham have traditional ceremonies that mark different seasons and traditions in their culture, such as the Saguaro Wine Feast (*June 21st-the O'odham New Year*), the Salt Pilgrimage to the Gulf of Mexico, and the Deer Dance in the Fall. During these ceremonies people sing, dance, and tell creation legends and other stories. O'odham legends, therefore, are not just fun stories, but an important passing on of tradition and language. The O'odham language is also very important to them as it includes words that are special just to the O'odham. (*The O'odham language is a member of the Uto-Aztecan language family, distantly related to Yaqui, Hopi, Comanche and Ute, among others.*)

Traditional Naming of an O'odham Child

An important ceremony is the naming of their children.



Before a child is a year old, the child is named by friends of the parents in the following manner: the friends, or godparents, accompanied by other visitors, come for four mornings in a row. Before sunrise, they sit on the ground in front of the house where the child lives. First one and then another of the company holds the child for a moment. If it is a boy, the *kompalt* (godfather) repeats a ceremonial speech, passing his hands across the baby and holds him up to

receive the first rays of the rising sun; then he gives the boy the name by which he will be known throughout life. However, nicknames are common and often are used instead of the baptismal name. If it is a girl, the *kamult*, godmother, delivers the speech and gives the name. The parents in their turn name the children of godparents that just named their own child.

“From the age of ten until about the time of marriage neither boys nor girls are allowed to speak their own names. The penalty is bad luck in losing arrows in the case of the boys, and the *rsalika* or *kiaha* stick for girls.”

“The name of a [dead] person is not used; he is [thought of] as the brother of So-and-So. The word or words in the name, however, are not dropped from the language.

O'odham Homes

The O'odham built their house by digging a round flat hole in the ground about a foot deep. This hole kept the house cooler in the summer and warmer in the winter. Then they would put 4 posts in and some wood beams to connect them (*made from mesquite tree trunks and branches*). Next they would pile other branches and brush to make their round pit house. They would also build a ramada near their pit house. A ramada is made by standing up four poles and placing smaller branches on top to make shade. They would use the pit house to sleep in, everything else would be done under a ramada.



Gathering and Basketry

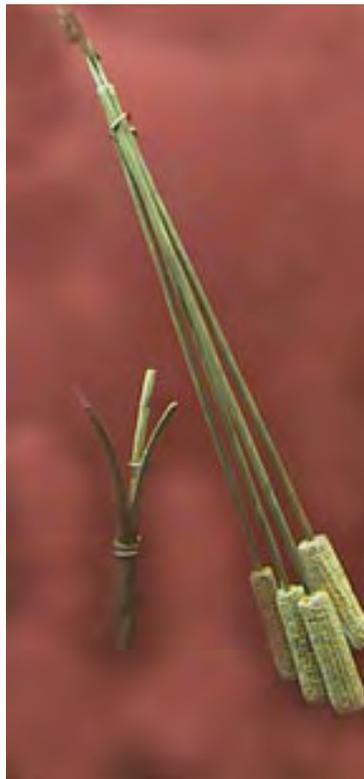
The O'odham use more than 450 desert plants for food, building materials, clothes, medicine, and everything else. The desert was their grocery store. They have been making baskets for centuries. This strong tradition continues today.



Baskets were first made strictly for practical uses, such as transporting and storing materials, and food gathering. Some baskets were even used as cooking containers. Hot rocks were placed in a basket which was then filled with wet grain. The main materials used for basket weaving are bear grass, yucca leaves, devil's claw, and roots. No dyes are used. The natural materials give the baskets their distinctive colors. Although most baskets today are used for decorative purposes, their quality and attractiveness have remained unchanged.

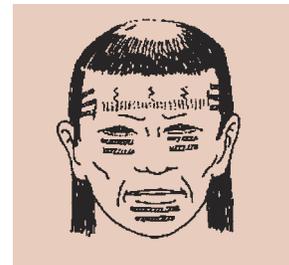
Games

Games were traditionally played by only boys or only girls. It was a cultural taboo to mix them. Only boys played *Ginz*, the Pima Stick Game. The same would apply for an activity like food preparation, done only by women. Both boys and girls performed duties such as tattooing and pottery, although most likely, males and females worked apart.



Tattooing

The O'odham practiced both tattooing and body painting. They usually tattooed boys and girls during their teens between fifteen and twenty years of age.



Designs were first outlined in charcoal. The skin then was pricked with needle points dipped in wet charcoal. (*Needle points were made by using two to four Prickly Pear or Saguaro thorns tied with sinew and cotton.*) They usually tattooed boys along the margin of the lower eyelid and with a horizontal line across the temple. Generally they made a band design across the forehead with a series of lines or short vertical zigzags. Like the boys they decorated the girls along the lower eyelid. Two vertical lines pierced on each side of the chin ran from the top to the lower portion of the jaw. On occasion these two lines were connected under the lip. Painting was then used to emphasize the tattoos.

Wild Foods and Hunting

The O' odham also gathered many wild plant foods. Some like mesquite beans (*peshitas*) were staples. They were gathered in large quantities throughout the year.



Other plants, like carelessweed, were eaten in large quantities when in season. A few of the wild foods included mesquite, grass seeds, prickly pear pads, cholla buds, yucca, agave, purslane, lambs-quarter, cattail, wolfberry, graythorn, hackberry and cacti.

In late spring the desert harvest began with the emergence of leafy greens, buds and flowers, and succulent stems. But most wild foods were gathered in the summer when many desert plants fruit and set seed. Cactus fruit and nutritious seeds from grasses, trees and shrubs were collected in large amounts.

The O'odham stored much of their food for use in lean times, like winter. Many foods were dried for storage. Fruits were often made into jam or syrup.

Keep in mind that they had no sugar until the Spanish arrived, nor were there domestic animals such as cows, horses, sheep, goats or chickens.

Meat came from hunting native animals such as javelina, deer, jackrabbit and cottontail, and from fishing. They most likely hunted birds and reptiles, and may have eaten insects, especially in hungry times.

Other Natural Resources

The land provided many other resources for the O'odham. Baskets were made using beargrass, willow, cottonwood, yucca and agave. Clay was dug to make pottery. Houses and ramadas were made of mud with a wood frame. Wood was also used for making fires for cooking and heating. Water was used for drinking, cooking and farming.

O'odham text adapted from the writings of Leyland Thomas from the Akimel O'odham nation, and from The Pima Indians, Frank Russell, University of Arizona Press, Reprint 1975.





Figure 9, page 87 from *The Upper Pima of San Cayetano del Tumacacori*, Charles C. Di Peso, 1956.
Courtesy of The Amerind Foundation, Inc., Dragoon, Arizona.

Winter Garb: Women wore a skirt of cotton supported by a woven belt, and a skin shawl over the shoulders. Men wore a cotton skirt supported by a woven belt with a cotton blanket over the shoulders. Children wore a rabbit fur jacket.

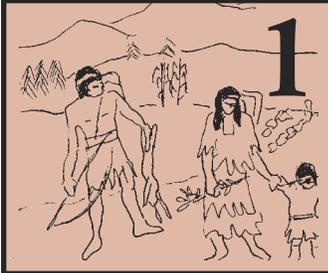


Summer Garb: Women wore cotton or skin skirts supported by a woven belt, and nothing above the waist. Men wore either a breechcloth or a skirt which swung free or was drawn up between the legs. Children wore no clothing.



Winter and Summer Garb of the Upper Pima of San Cayetano del Tumacacori

From *The Upper Pima of San Cayetano del Tumacacori*, Charles C. Di Peso, 1956.
Courtesy of The Amerind Foundation, Inc., Dragoon, Arizona.



LESSON OVERVIEW

Students will participate in simulated O'odham cultural activities to include an O'odham language lesson and role-playing various daily tasks such as food preparation, games, weaving and pot making.

Subjects

Art, Social Studies, Reading, Writing, Math, and Science

Preparation

Part I - Review Background Information and instructions. Make reference copies of *Pages 1.5 & 1.6*.

Part II - Make copies of *Master Pages 1.9 - 1.16* and gather materials as needed.

Materials

Index cards; construction paper; scissors; clay or playdough; mesquite beans or corn, grinding stones, Pima Stick Game, markers, etc.

Time

Part I - One or more sessions.

Part II - Two or more sessions.

Vocabulary

metate, mano

Reference to the Encounters Box

R-6 *Papago and Pima Indians of Arizona;*

R-10 Native American Games;

R-17 Tape: O'odham Language Lesson

O'ODHAM VILLAGE LIFE

Part I - The O'odham Language

In this lesson, students are introduced to O'odham culture while learning to speak simple O'odham words and phrases.

1. Speaking only O'odham - not English, introduce the following greetings (*Master Page 1.9*):

Shap Pi Mas Ma?

(How have you been?)

Shap Kaij?

(What do you say?);

Pi has

(Nothing really),

Shap chegig?

(What is your name?)

John bun chegig.

(John is my name.)

Thyum nui.

(I'll see you again.)

2. Introduce O'odham language phonetics to your class (*Master Page 1.9*)

In doing so you will also be reviewing English and Spanish grammar (*All O'odham consonants are the same as in English. Vowels and pronunciation are the same as in Spanish except the "e" which is pronounced as you would the "u" as in put*).

3. *Master Pages 1.10 and 1.11*

contain a list of O'odham names. Use the list to create individual name tags or cards and distribute them, one per student. Keep a copy of all names as a teacher reference.

4. Take roll-call in the O'odham language:

- Explain to the students your intention to take roll-call in O'odham.
- Teach the response: *haichug* (I am present).
- Call out each name in O'odham. Each student then replies by saying "haichug" and repeating their new O'odham name.

5. Ask students to practice their new O'odham name with other classmates. Consider expanding this lesson to teach counting and colors (see *Master Page 1.9*).

Part II - O'odham Village Life

1. Introduce aspects of O'odham village life by teaching at least two of the following activities. Consider setting up stations and have students rotate.*

Maintadam - Mat Makers

Traditional activity for females.

Use the instructions on *Master*

Page 1.12 - 1.13.

Haha'um Nuatodam - Pot Makers

Traditional activity for both male and female.

Use the instructions on *Master*

Page 1.14.

Chichvidam - Game Players

Traditional activity for males.

Have students play Ginz, the Pima Stick Game. The game is in the Encounters Box, or you can create your own game with craft sticks, using the instructions on *Master Page 1.15* as a blueprint.

Hegam mo ha'icu a:gida - Those who tell stories

Stories were an integral part of the O'dham culture. Use the story on *Master Page 1.16* to help students imagine village life.

Hihidodam - Food Preparers

Traditional activity for females.

Allow students to take turns grinding beans or corn. One traditional food was mesquite beans, which can be gathered easily around the Santa Cruz Valley in late summer and early fall. Corn was also traditional. The O'odham ground their grain with a *mano y metate* (mortar and pestle) which are still commonly used in Mexico. If not available, find a flat rock to use as a *mano* (pestle) and use concrete or pavement for the *metate* (mortar). **We suggest using cracked corn or chicken scratch for this activity. It is cheap, readily available and easy to use. Do not use any of the finished product for consumption!*

RESOURCES AND REFERENCES

Of Earth & Little Rain, Bernard Fontana, U of AZ Press, 1989;
Papago and Pima Indians of Arizona, Ruth Underhill, The Filter Press, P.O. Box 5, Palmer Lake, CO 80133, reprinted 1979;
Pima Indian Legends, Anna Moore Shaw, Univ. of AZ Press, 1968;
The Pima Indians, Frank Russell, Univ. of AZ Press, Reprint 1975;
A Pima Remembers, George Webb, Univ. of AZ Press, 1959;
Sharing the Desert: The Tohono O'odham in History, Univ. of AZ Press, Tucson, 1994;
"Shelter in the Pimeria Alta," Pimeria Alta Historical Society Calendar; Nogales, 1993;
Singing for Power, Ruth Underhill; Univ. of California Press, Berkeley, 1938;
The Upper Pima of San Cayetano del Tumacacori, Charles C. Di Peso, The Amerind Foundation, Dragoon AZ, 1956.

* NOTE: The Ranger-led "Encounters" classroom presentation (See Unit V) involves having students role-play O'Odham people in a village setting which they will create. Students, therefore, will need to be somewhat knowledgeable of each of these activities.

ENRICHMENT

- Use the O'odham recording from the Encounters Box, red section, to teach "An O'odham Language Lesson," Consider expanding the O'odham language lesson to include counting and colors.
- Have students make their own name tags including a sketch of their O'odham name.
- Invite an O'odham person from San Xavier, Sells or the Gila River Reservation to speak to your class or school.

AN O'ODHAM LANGUAGE LESSON

Greetings

How have you been? (usual greeting)

Shap ai Masma?

What do you say? (informal greeting)

Shap Kaij?

Nothing really.

Pi has.

What is your name?

Shap chegig?

John is my name.

John bun chegig

How have you been this evening?

Shap ai masma ida hudunk?

I'll see you again. (used like goodbye)

Tom ñei.

Vowels: All vowels are the same as in Spanish except “e” which is pronounced like the “u” as in P U T. All of the consonants are the same as in English.

A	F A R	G	G E T	M	M O M	SH	S H O P
B	BOY	H	H A T	N	N I N E	T	T O M
CH	C H A T	I	R I N G	Ñ	C A N Y O N	U	M U T E
D	H E A R D	J	J A C K	O	B O A T	V	V A T
E	P U T	K	K I T	P	P I G	W	W A K E
F	F I X	L	L O O K	S	S U N	Y	Y O U

Numbers

1. *Hemako*
2. *Gook*
3. *Vaik*
4. *Giik*
5. *Hetasp*
6. *Chudp*
7. *Veva'ak*
8. *Gigi'ik*
9. *Humukt*
10. *Vestmam*

Colors

Red	<i>s-veg</i>
Yellow	<i>s-oam*</i>
Blue	<i>s-cheedag*</i>
Green	<i>s-cheedag*</i>
Black	<i>s-chuk</i>
White	<i>s-toha</i>
Gray	<i>s-koomag</i>
Brown	<i>s-oam*</i>
Orange	<i>s-oam*</i>

How old are you? *He'ekia ap ed ahidag?*

I am two years old! *Gook ani ed ahidag!*

Like this *hab mas ma*

That is white. *Heg 'o s-toha.*

This is red. *Id 'o s-veg.*

*Many colors have the same name and are distinguished by comparisons.
 For Example: “This shirt is orange like the sun.” *Ida kamish 'o ye s-oam tash vepo.*
 “It is orange like this.” *Goa s-oam ehta ith vepo.*

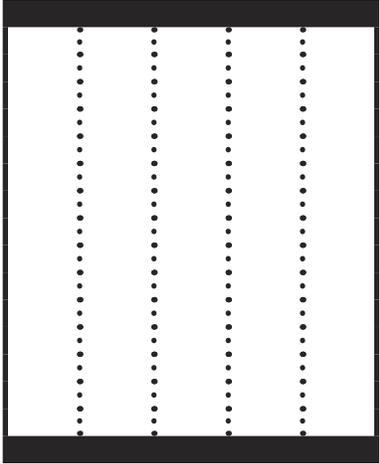
TRADITIONAL O'ODHAM NAMES FOR GIRLS

HO HOR KI MA BUTTERFLY	HEOSIG FLOWERS	HIIVAI SUNFLOWER	TASH DA'A SUN FLYING
SIALIG CHEVEGI MORNING CLOUDS	SIALIG VAUSEG MORNING DEW	SHAKUT 'O NE'EODHAM SINGING RATTLE	S-VEGI HEOSIG RED FLOWER
GE'E HAAHAG BIG LEAVES	CHEVOR WILLOW	GOOK HEOSIG TWO FLOWERS	S-MOIK SOFT
S-OAM HEOSIG YELLOW FLOWER	CHUHUG HEVEL NIGHT WIND	MU'I HAAHAG MANY LEAVES	CHUHUG HEOSIG NIGHT FLOWER
NE'I HEOSIG SONG FLOWER	S-KOOMAG HAAHAG GREY LEAVES	KIOHO HAAHAG RAINBOW LEAVES	HOA HAAHAG BASKET LEAVES

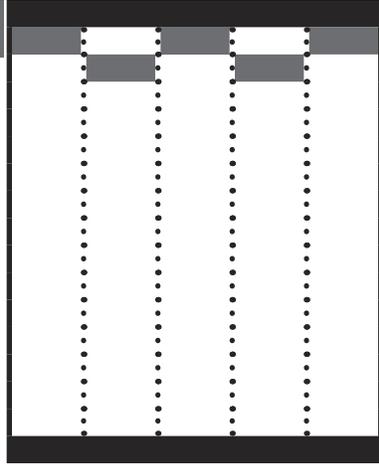
TRADITIONAL O'ODHAM NAMES FOR BOYS

<i>JURUM KIOHOR</i> BEAR RAINBOW	<i>GE'E MASHAD</i> BIG MOON	<i>TONOT HU'U</i> SHINING STAR	<i>BAN MEMRADAM</i> COYOTE RUNNER
<i>SGE'E BA'AG</i> BIG EAGLE	<i>HAVPUL GAAT</i> HAWK BOW	<i>HAVANI</i> RAVEN	<i>TASH GAAT</i> SUN BOW
<i>S-OAM BA'AG</i> BROWN EAGLE	<i>BAN</i> COYOTE	<i>JU RUM</i> BEAR	<i>S-VEG HUUN</i> RED CORN
<i>MAIHOGI</i> CENTIPEDE	<i>BAN HIINEK</i> COYOTE HOWL	<i>HEVEL GAAT</i> WIND BOW	<i>TASH 'O TONOR</i> SUN SPARK
<i>HEVEL 'O MER</i> RUNNING WIND	<i>CHEVEG KIOHO</i> CLOUD RAINBOW	<i>U'UHIG A'AN</i> BIRD'S FEATHER	<i>HAVPUL KAVAR</i> HAWK SHIELD

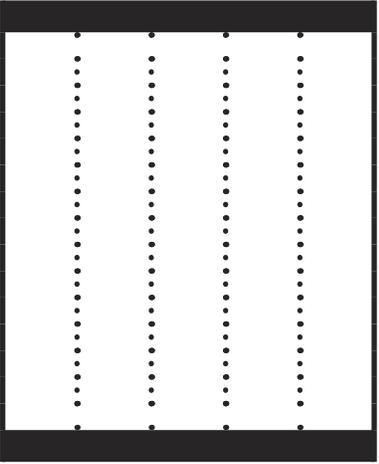
LESSON 1 - WEAVING ACTIVITY INSTRUCTIONS - MASTER PAGE 1.12



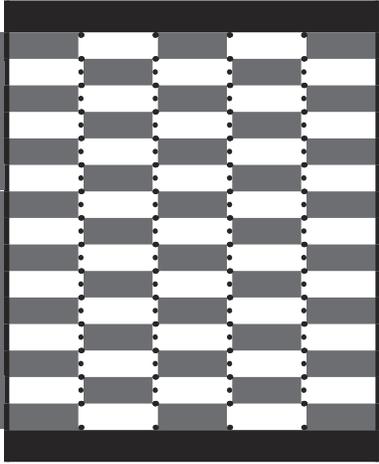
1
MAKE COPIES
OF MASTER
PAGE 1.13 OR
HAVE STUDENTS
MAKE THEIR
OWN ON
CONSTRUCTION
PAPER.



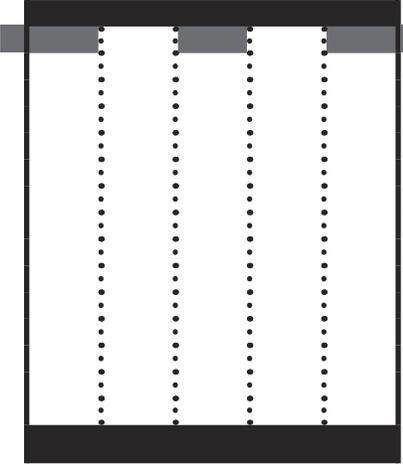
4
WEAVE
ANOTHER
COLORED STRIP
OPPOSITE TO
THE ONE IN
STEP 3.



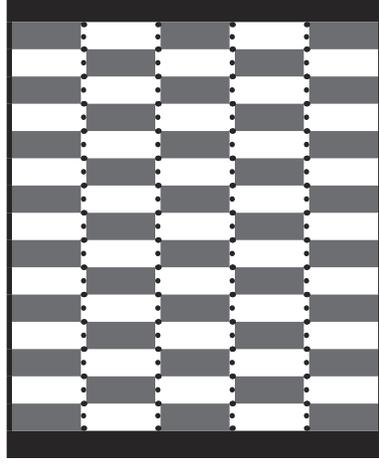
2
CUT ALONG
DOTTED LINE,
STOPPING AT
THE BLACK
BOX, LEAVING
A 1/2"
MARGIN.



5
CONTINUE
WEAVING
STRIPS
UNTIL
COMPLETE.



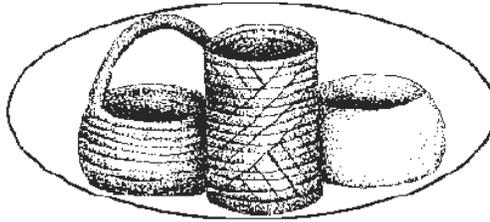
3
WEAVE A STRIP
OF COLORED
PAPER OVER
AND UNDER
THE CUT
STRIPS.



6
TRIM COLORED
PAPER AND
GLUE STRIPS TO
PAGE.

Fold Here

COILING A SMALL POT



Materials

AARDVARK® gray clay cone .06 - It is not necessary to knead this clay. (Other types of clay may also be used.)

Masking tape - Tape the wax paper square to a flat surface. Run the tape completely across the top and the bottom squares.

Sandwich bag - Place an 8 oz. piece of clay in the bag. Close the bag after each removal of clay.

Wooden spoon - 3 5/8" craft size

Small bowl - cover just the bottom with water

Smooth rounded stone - or halves of L'eggs® egg

Corrugated cardboard - cut a 5" by 7" square

Wax paper - cut a 12" by 14" square

Toothpicks

This pot may be taken to a ceramic shop and fired in a kiln at cone .06. Allow it to dry about a week before firing.



1. Shape and roll a small amount of clay into a ball about 2" in diameter.



4. Dip fingers into the water. Run the water around the edge of the clay base and/or score/scratch with a toothpick. Coil the clay rope on the inside of the edge. Press the ends together.



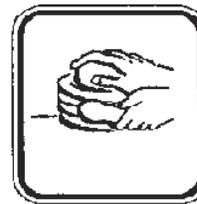
2. Flatten the ball of clay between the fingers forming a round patty about 1/2" thick. This is the base of the pot. Place it on the cardboard square.



5. Roll out a second rope of clay. Run water over the top of the first coil and form a second coil. Make sure that the coils do not connect on the same side. The completed pot is about 2" high and 3" in diameter.



3. Roll a chunk of clay into rope-like thickness to a length that will fit around the clay base. Roll the clay out on the waxpaper from the middle to the ends using both hands.



6. Use a toothpick to engrave designs on the coils or smooth out the coils using the stone or L'eggs® egg on the inside of the pot and patting and smoothing the coils on the outside with the wooden spoon. Be sure the coils are bonded together on the inside and outside of the pot before it is fired.

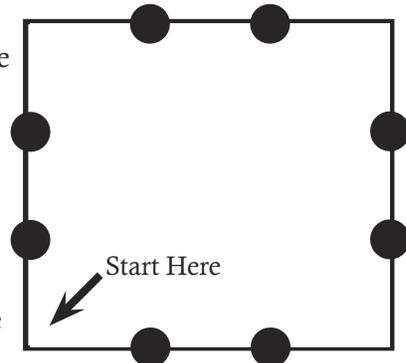
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The Pima Indians

Prehistorically, the northern, or upper, Pima Indian nation covered a large geographic area in what is today Southern Arizona and northern Sonora, Mexico. Their territory ran from the Gila River (*near Phoenix, Arizona*) on the north to the Sonora River (*Hermosillo, Sonora*) in the south, and from the Colorado River (*Yuma, Arizona*) on the west to the San Pedro River (*Sierra Vista, Arizona in the east*). They farmed the river valleys, harvested the natural desert plants and hunted in the mountains. In their villages, especially during winter evenings when their farming and hunting activities were limited, they often played games to pass the time. One such game was the “stick game,” played on a large “game board” marked out in a square on the ground. Each player moved a pebble around the square. The number of spaces the pebble was moved depended on how the markings on a set of four sticks fell when they were tossed in the air, very similar to the rolling of modern-day dice. The markings on the sticks had names such as “old man” and “old woman.” The object was to move the pebble all the way around the square - once or several times - depending on how long they wanted the game to last.

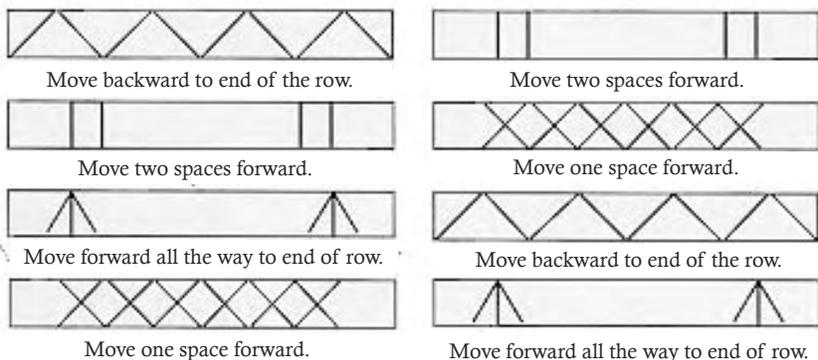
Pima Stick Game

Draw a square on paper, the floor or the ground. Make marks for twelve stops (*four on each side of the square*). If the square is made on the ground, little holes should be dug for each stop. Each player could choose a small rock for a token to move around the square. Players can draw straws to determine who gets to toss the sticks first. The players take turns tossing the sticks in the air to determine the number and kind of moves they will make. This is done by holding the sticks lightly in one hand and hitting the bottom of them with a rock held in the other hand, allowing the sticks to fall as they may. All four sticks have to be used. The order in which the player chooses them will determine how far forward his or her advance around the board will be. On the first toss, it is always wise to choose the backward movement sticks first because one cannot move backwards past the starting point. The markings on the sticks and what they signify are described below. The first player to get completely around the board three times wins.



Making Game Sticks

The game sticks can be easily made using craft sticks. Have students draw lines on both sides of each stick according to the patterns outlined on the right. Consider having them use a ruler and accurately measure the distance between lines.



Ca Kai Choo and Bun

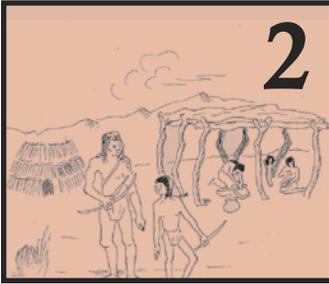
An O'odham Story

As passed down to Nathan Allen



Tohono is the home of Ca Kai Choo (quail) and Bun (coyote). Ca Kai Choo often played tricks on Bun. One time they took some of his body fat while he slept. Bun awoke and was angry! He chased the Ca Kai Choo, but they flew to safety, into their little holes along the Akimel (river). Bun went to the first hole and reached in. He grabbed the first Ca Kai Choo and growled, "Are you the one who did this to me?" A tiny peep, "No! try the next hole," was heard. And so Bun went from hole to hole until he came to the last one. "Was it you?" Again a tiny peep, "No! try the next hole." Bun stuck his paw into the next hole full of hanum (cholla)! Bun howled with pain as the Ca Kai Choo ran away with glee and laughter.

*Again Ca Kai Choo had gotten the best of Bun,
their worst enemy!!!*



LESSON OVERVIEW

Students will place a fictional O'odham village along a Santa Cruz River map while using their knowledge of cultural needs and climate restrictions. They will describe the advantages of their chosen site and draw a sketch of their village.

Subjects

Geography, Art, Social Studies and Science

Preparation

Make copies of the map on *Master Page 1.18*. Gather butcher paper and drawing supplies.

Time

One session

Vocabulary

ki, ramada

Reference to the Encounters Box

B-15 Tumacácori Junior Ranger Book

R-6 *Papago and Pima Indians of Arizona*

RESOURCES AND REFERENCES

Plants and People of the Sonoran Desert Trail, Desert Botanical Garden trailguide;

“Shelter in the Pimeria Alta,” 1993 Pimeria Alta Historical Society Calendar;

Sonora, Ignaz Pfefferkorn, translated by Theodore Treutlein, Univ. of Arizona Press, Tucson, 1989.

CREATE AN O'ODHAM VILLAGE

1. Brainstorm and discuss what life was like for the prehistoric people living along the Santa Cruz.
2. Read and discuss the background information.
3. Discuss and review with your students what life was like along the prehistoric Santa Cruz.
 - *Why did the O'odham people live where they did?*
 - *What problems did they face? • Where did they get food and supplies?*
 - *What was life like in the villages? • What kind of crops did they have?*
 - *What kind of crafts did they do?*
 - *What other activities were essential to O'odham village life?*
4. Utilizing the map of the historic Santa Cruz (*Master Page 1.18*), have students, in groups, select an appropriate area to found their own O'odham village. Have students answer the following questions:
 - *Why is this a good site for a village?*
 - *How will the villagers get enough food and water?*
 - *What problems might they have?*
5. Ask students to draw either a diagram or a sketch of their village, including at least three aspects of O'odham village life such as farming, hunting, games, weaving, pottery making, food preparation, housing, and water use.

ENRICHMENT

- Work with the whole class to create a model of an O'odham village. This could be life-sized with a “ki” (shelter) and / or a ramada, or to scale, made out of clay.
- Use Tumacácori's Junior Ranger Book as a supplement.

