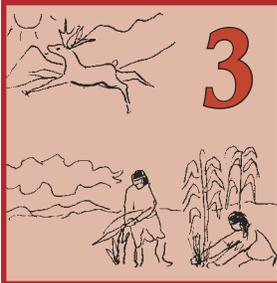


UNIT II

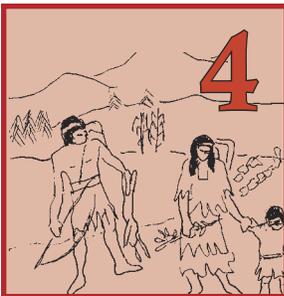
THE APACHE



APACHE LIFE

Through reading and discussing an essay about the Apache, and participating in various traditional Apache activities including folktales, songs and games, students will gain understanding and appreciation for Apache history and culture.

PAGE 2.5



ADAPTING TO YOUR ENVIRONMENT

Through discussion and participation in a game comparing Apache and Spanish warfare strategies, students will understand how the Apaches were able to successfully combat the Spanish soldiers.

PAGE 2.19

UNIT II - ARIZONA STATE STANDARDS - 2006

Lesson 3 - Apache Life

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C2 PO1, a & b S1 C3 PO3 S4 C5 PO1	describe legacy and cultures of prehistoric people describe characteristics of Native Americans during the Spanish period describe human dependence on environment and natural resources
READING	S1 C4 PO2 S1 C6 PO3 S1 C6 PO6 S2 C1 PO1 S2 C1 PO2 S2 C1 PO3 S2 C1 PO5 S2 C1 PO7 S2 C2 PO1 S3 C1 PO1 S3 C1 PO4	use context to determine meaning of figurative language ask clarifying questions use reading strategies (summarizing) identify the main idea or conflict of literary text identify the resolution identify the moral of a folktale describe characters' traits describe the setting describe historical/cultural aspects of cross-cultural literature identify the main idea and supporting details/expository text locate specific information/expository text
WRITING	S1 C1 PO1 S1 C2 PO2 S3 C2 PO1	generate ideas through a variety of activities organize writing into a logical sequence record information
LISTENING/ SPEAKING	LS-E1 VP-E1	prepare and deliver an organized speech analyze visual media

Lesson 4 - Adapting to Your Environment

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO2 S1 C3 PO3 S4 C5 PO1	describe the impact of Spanish colonization on the southwest describe characteristics of Native Americans during the Spanish period describe human dependence on environment and natural resources
MATH	S1 C3 PO4	estimate/measure distance

The Apache people and culture are an integral part of the history of the Pimería Alta (upper Pima land). Their role, however, was often not one of friend, but of enemy. In discussing the Apache and their history, however, we must be careful to not portray them as savages. Whereas some were formidable foes, others were friendly and worked together with other cultures. That aside, Apache history is riddled with strife. Father Kino recorded his first contact with the Apaches when describing their attack on the O'odham near Benson. From this first contact, until the surrender of Geronimo in 1886, the history of the Apaches in the Santa Cruz Valley is full of warfare.

Anthropologists believe that the Apache people came to Arizona sometime in the 1600s. Descendants of northern Athabascan language speakers, they traveled slowly through the plains just east of the Rocky Mountains, eventually arriving in the Southwest. They separated into seven tribes and each group lived in a different place. The "Western Apache," who still live in Arizona, are descendants of the Apaches who lived in the Pimería Alta during Father Kino's time.



The Apaches call themselves "Nde", which means "The People." When they first arrived in Arizona and New Mexico, they found other indigenous people with whom they had to compete for land and resources. Farmers and hunters, the Pueblo Indians of New Mexico lived in stone houses grouped closely together like apartment buildings. To the west were the Pima (Akimel O'odham) and Papago (Tohono O'odham) people living in desert villages along the river's open spaces of southern Arizona.

At first, Apache people moved a lot. In the spring and summer, they camped in the mountains and hunted deer, rabbit, and other wild animals. Other groups started gardens of corn, beans, squash and tobacco.

Cactus fruit, acorns, agave, walnuts, juniper berries, and many other edible and medicinal plants were gathered near their mountain camps. The women had to be able to identify the plants, know where each plant grew, when to harvest, specific collecting techniques, cooking preparation and proper storage.

In winter, the people moved their camps to lower elevations where it would be warmer. The men continued to hunt and the women spent time tanning hides and making them into bags, clothing, and containers.

In the spring, the people went back to their mountain camps, replanted their gardens and continued to hunt and collect wild plants. Toward the end of the summer, if there was extra food, it was dried and stored for leaner times.

Apache women are renowned for their basketry. Thin sticks of willow, cottonwood, or sumac were stitched together with split sticks of the same material that became flexible when soaked in water. The black in the designs was made from the devil's claw plant and the red color was made with the bark of the yucca root.

In addition to baskets used for storing grain, others were made for carrying things. These were pack or burden baskets that had buckskin fringes and painted designs. For carrying water, the women made a bottle-shaped basket and then covered the outside of it with pitch (sap) to make it water-tight.

Although lightweight baskets were preferred for their nomadic lifestyle, some pottery was necessary for cooking. Pottery was adapted for traveling with shapes just right for cooking quickly over a campfire. Dark in color, pots had pointed bottoms and slanting sides. They could be placed right in the fire, so the sides could heat as fast as the bottom.

Babies were put in cradles made of wood and deerskin that were carried on the back, to keep them safe and easy to carry. Cradleboards are sometimes used today, now made with yellow canvas instead of deerskin.

Because the Apache people moved a lot, their housing patterns were adapted to their lifestyle. People who lived on the edge of the plains had tepees made of animal skins.

People who lived in the mountains made grass houses called "gowaa" or "wickiups." Houses were used mostly for sleeping and storing things. Most of the cooking and other work was done outside, similar to what we do in present-day camping.



Relationship to the Environment

The Apaches were closely tied to their environment. As nomadic hunters and gatherers, they relied on nature for their food, clothing and shelter. An intimate knowledge of their environment was essential. From a very young age, Apache boys and girls started learning the different plants and animals and their uses as they worked alongside their mothers gathering and preparing food and doing daily camp chores. At about age seven or eight the boys were separated from the girls to learn different things. The girls continued to learn from their mothers and other women.

The identification and uses of plants were particularly important to their survival. Edible versus non-edible plants needed to be distinguished, and they had to learn to prepare each plant for consumption and storage. Basket weaving required that they become versed in the different reeds and grasses, as well as in the plants used for dyes and paints. Plants were of utmost importance for medicinal uses. Many young women would become herbalists and healers.

Boys learned how to hunt and become warriors and training was based on survival in nature. They were required to identify plants, learn the habits and characteristics of animals, and study the cycles of nature. Often they had to observe a tree or stalk an animal for hours. Becoming warriors meant that they needed to become masters of hiding and escape, for which an intimate knowledge of the local geography was vital. They knew nature so well that they learned the location and names for specific trees, rocks, caves and geographical landmarks.

Becoming an Apache Warrior

The training for an Apache boy to become a warrior was long and difficult. An Apache boy spent his first seven or eight years with other children, both boys and girls, helping his mother. It was during this time that he learned moral conduct, hard work, and respect for the work of his mother and other women in the tribe.

When a boy turned eight or nine, he was no longer allowed to play with the girls. He began to spend more time with his father and other male tribal members. Boys learned how to use the bow and arrow and to hunt small animals. Their games became more competitive and often rougher. During these games, such as wrestling and ambush games, they learned about and tested the ways of the warrior. One such game was to raid a wasp's nest. The boys would plan their strategy and attack an active nest, often with a parent or relative observing. Adults would not intervene, letting them learn the hard way, often with multiple stings. Praise was given if they were successful.

Each morning, summer and winter, started with a cold bath, sometimes in an ice-covered stream. They believed that the cold would make the heart strong and help them with the shock of fear. This belief also led to rolling in the snow or putting it under their armpits until it melted.

Running was a daily activity that encouraged stamina. Apache boys were often required to run with their mouths full of water or to carry a stone in their hand. The distance they had to run increased with age and ability.

Boys were also required to undergo mental training, memorizing the names of plants and animals, the location of rocks, trees, holes and other features. Patience and self-control were learned by spending hours stalking and getting close to deer.



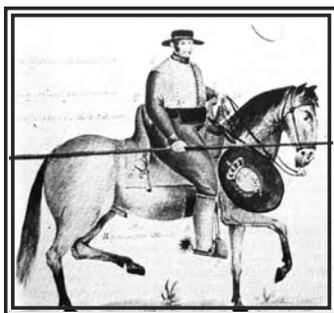
When a boy felt ready, usually when sixteen years of age, he could volunteer to become a *dikome* or apprentice.

Taking a new name, he joined a raiding party. Although the danger to which he was exposed was limited, he could get the experience that would let him successfully participate in the hazards of war.

The first lesson was to learn conduct. It was believed that if a boy proved to be unreliable, immoral, or disobedient, he would remain that way throughout his life. Therefore, the novice had to be particularly careful during his apprenticeship.

Strict rules were enforced on the novice. He could never turn around quickly to look behind himself. He must glance over his shoulder first. If he didn't, bad luck would come to the party. He was not allowed to eat warm food. If the food needed to be cooked, then he must wait for it to get cold before eating. He was cautioned to not overeat, and was forbidden from eating the best meat for fear that he would become a glutton. He had to be very discreet and should not laugh at anyone, no matter how funny it was.

He was not to talk with any warrior except in response to a question, or when told to speak. He must stay awake until he was told to lie down, for to fall asleep before the others would show contempt and cause all other members to be drowsy. Above all, an apprentice needed to show courage, bear all hardships and do what he was told. All without complaining!



Life as a Spanish Soldier

In contrast to the Apache's early training, most Spanish soldiers did not usually begin their training until shortly before or after they were in the military. Of course, as in many cultures, wrestling, hunting and playing war were common boyhood activities.

The expectations for a Spanish soldier were very different from that of an Apache warrior. Soldiers, along with their families, lived at a presidio, or fort community, when not out on a campaign.

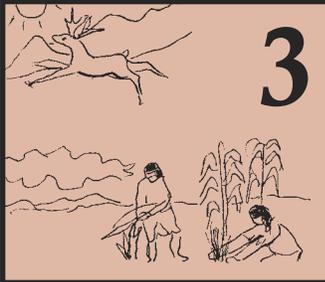
Training included physical hand-to-hand combat, horsemanship and weaponry. An officer would also learn about strategic planning and management.

A young man could become a soldier through several means. If he had the right connections through family or friends, he might become a cadet, which was like an apprentice. He then lived with the commanding officer's family and received personal training from the commander. If a young man had money, allowing him to show up at the presidio with all the required equipment and livestock, he would probably be accepted as a soldier. Young men without money first joined the militia as volunteers to get experience, while continuing to save their money by working on a ranch or other employment until they had enough money to buy horses and equipment.

Inspections were once a month. Each soldier was expected to keep his equipment clean and repaired. Each soldier had to keep one horse tethered, saddled, fed and watered day and night to be ready for instant action in case of surprise Apache attacks.

Every presidio soldier was required by Spanish law to have and use the following:

- 1 broad sword (1 lb.)
- 1 lance with a metal head 13½ inches long and 1½ inches wide (1 lb.)
- 1 cartridge box with belt and bandolier (1/2 lb.)
- 1 shield, composed of three layers of bullhide, 20 inches high by 40 inches across (5 - 10 lbs.)
- 1 escopeta - musket (8 lbs.)
- 2 pistols, no more than 10 inches long (2 lbs. total)
- 1 set of "armas", basically a tanned cow hide that was carried over the lap to protect the legs of the rider and shoulders of the horse from cactus, etc. (10 lbs.)
- 1 set of "botas", which protected the legs from the knees down (1 lb.)
- Boots and spurs (5 lbs.)
- 1 vaquero saddle with wooden stirrups and mochila (10-15 lbs.)
- Saddle blanket (3 lbs.)
- Saddle bags (2 lbs.)
- Three pounds of gunpowder (although they probably carried no more than a pound of it with them at any time.)
- Six horses, one colt, and one mule



LESSON OVERVIEW

Through reading and discussing an essay about the Apache, and participating in various traditional Apache activities including folktales, songs and games, students will gain understanding and appreciation for Apache history and culture.

Subjects

Social Studies, Reading, Music, Writing, Listening

Preparation

Review background information on *pages 2.1 - 2.4*; have materials for the Moccasin game available (*page 2.10*) and the cassette recording ready to play. Make copies of *Master Pages 2.6- 2.9*, "The Story of the Apache People."

Materials

Working copies of *pages 2.6 - 2.10* and student work group copies of *Master Pages 2.12 - 2.17*; cassette player and recording of Apache songs (if available) from the Encounters Box; moccasins (or cups) and sticks.

Time

Part I - one session;
Part II - one session.

Vocabulary

ancestors, *Nde*, tanning, buckskin, moccasin, pitch, teepee, wickiup, ceremony, headdress

Reference to the Encounters Box

R-17 Apache Music (tape)

APACHE LIFE

Part I

Using the story, songs and games from "Why We Have Night and Day" on *Master Pages 2.6 - 2.10*, introduces students to Apache culture. As much as possible, learn and tell the story as a storyteller would.

1. Read the story, interweaving the songs, game, and story as described.

* If available, play the associated "Apache Songs" cassette located in the red section of the Encounters Box as part of the story.



WHY WE HAVE NIGHT AND DAY *

At the very beginning of the world, the sun shone all the time and there was never any darkness. Yusen, the Creator, kept Night prisoner in a sack which he gave to Badger to safeguard.

One day, while Badger was traveling through the land, Coyote, the trickster, saw him carrying the large sack in which Night was kept.

Coyote, always thinking about food, thought that Badger was carrying something really good to eat so he started walking along with Badger. After a while Coyote said, "Old Man Badger, you look pretty tired. Why don't you let me carry that heavy sack for awhile?"

Badger knew Coyote and suspected he was up to no good (as usual) and replied, "I was given this sack to protect and I can't let anybody open it or look in it. I know you, Coyote. You're just looking for a free meal, but there's nothing to eat in the sack."

Right then, Coyote figured there must be something really good to eat if Badger was trying so hard to hide it from him, but he reassured him, "No Old Man, I was just offering to help you carry that heavy load since you looked so tired from traveling. I know there isn't any food in the sack. Just think about it. You're really looking very tired and need the rest."

Coyote, of course, sounded very sincere. So, as they traveled along for a while, they sang a traveling song to make the miles go faster:

"I live, you live, we all live a good life."

Awhile later, when the sun was at its hottest, Badger finally said, "Well, Coyote, I guess you're right about how tired I am." He gave his sack to Coyote. "You guard this carefully and don't let anybody open the sack. I'm going to lie down and rest awhile over there in the shade."

With that, Badger wandered over to some bushes, lay down in the shade and was soon fast asleep.

As soon as he heard Badger snoring soundly, Coyote sat down and said, "Now I can see about that delicious food Badger tried to hoard for himself and have something great to eat." Coyote is always hungry.

Coyote opened the sack and Night escaped and there was darkness everywhere. Coyote forgot all about being hungry and scurried off to hide and think up some story to tell Badger about that sack.

Some of the creatures were pleased by the darkness which completely covered the Earth. These were the four-legged who were predators who could better sneak up on their prey and capture them. Those with evil power like Snake, Owl, and other monsters reveled in the advantages Night gave them over those with good power.

Traveling Song

Ha ya Na sho o ha we yo hwe na - na sho o ha we yo
 hwe na - a na sho o ha we yo hwe na - a na sha na o na
 na ah yo yo ha hwe na e yo ha hwe na e e - eh.
 he - e ya. tu - in te - li na - es ka ah ha ya yo hwe na - a
 shi - eh ko - nes sha ah ha ya yo hwe na - a na sha na o na
 na ah yo yo ha hwe na eh yo ha hwe na eh he - e ya. Na

The birds and insects feared Night and the new dangers caused by the darkness. They were afraid they'd be killed by the creatures of darkness. Finally, they met together to plan how to restore Light.

All the animals were called in for a council and the ones preferring Light told the Night creatures, "You want Night and we want Day. Let's have a moccasin game and see who wins -- if we win, it will be Day forever, but if you win, you can have Dark."

All the animals and birds agreed to this and they held the first moccasin game--the same type of game still played today. This first game was held in the winter, at night, and that is when it should still be played.

First, each side made score-keeping sticks out of yucca leaves and placed these in a pile between the sides. Then, the players buried four moccasins in the sand and hid a small piece of bone in one of the moccasins. If the other side could guess which moccasin contained the bone, it would get one point; if they guessed incorrectly, the hiding side would get the point. At first, the side winning the point would take a stick from the middle pile; then, after all sticks were taken, points won would be taken from each side's pile of scoring sticks. When all the sticks are taken from one side, the game is over.

Moccasin Game Song

he ya no he ya no he yo - ngo he ya no he ya no he
 yo - ngo he ya ah he ya he yo - o he ya he
 ne - e ya. he ya na he ya na he yo - ngo
 he ya ah he ya he yo - o he ya he ne - e ya.

Well, the game started and the score kept pretty even for a long while. The teams sang songs and chanted to bring luck and to distract the other side while the piece of bone was being moved from moccasin to moccasin.

Pretty soon, the game was so close that both sides began to cheat. Gopher was playing for the animals and would burrow down under the moccasins and see where the bone was hidden. When he saw where it was, he tunneled back up and told the animals where to "guess". When the animals had the bone, he would move it quickly to another moccasin every time the birds guessed correctly so they would lose the point.

The birds had a few tricks of their own. To keep the animals from knowing how many sticks they had left, the birds hid spare sticks up Turkey's leg so the animals would think they were winning and would be less cautious. Before the game, Turkey didn't have any tendons on his legs, but the sticks stretched his legs so much that they now have the longest legs. When it looked as if the animals would win, the birds would fool them by pulling more sticks from Turkey's leg.

Roadrunner was the best player of all, but he'd been sleeping for most of the time. The birds and insects woke him up so he could play for them while they sang more songs with the power to ruin the animals luck. While they sang these powerful songs, Gopher went blind and couldn't help the animals any longer. This is why gophers have such tiny eyes today.



Finally, the game got so close that Coyote (who sneaked back in to see what the excitement was and to look for something good to eat, of course) got up and left the animals and stood by the fire thinking, "I'll just help whoever's winning so I'll be ahead no matter what." Coyote is like that.

The animals finally began to lose badly and the Owl-Man Monster got up and started to run away: "I can't run very fast and the birds will kill me when they win." As the Birds won more and more points, the Sun began to rise and start Day. Pretty soon, some birds noticed Owl-Man Monster running and started to chase him. He got caught in the cholla cactus thorns and the birds got him there, then started after the other animals and monsters.

Before the birds could kill all the evil animals and monsters, some of them got away. That is why we still have some like Snake and Owl today.

Because the game never was completely over and some of the animals escaped, Night still exists for a time each day and is full of danger for the day birds and good animals.

Playing the Moccasin Game

There are many ways to play the Moccasin Game today. A good way to imitate the first game is to place moccasins (or small cups, etc.) on a sheet or blanket on the floor to simulate placing the moccasins in the sand. (For younger students, only two moccasins or cups could be used to make play more enjoyable.) A small marble or other object is used for the piece of bone. This object is hidden by the team's player and the moccasins shuffled around to confuse the other side. The second team then guesses which moccasin hides the object and wins a point (small sticks can be used as counters) if correct and then hides the object. If the guess is incorrect, the first team continues to hide the object until losing a point.

All the time, the teams should sing songs to confuse their game opponents and increase their enjoyment of recreating this game. Usually, the "words" to a moccasin game song are just nonsense to add to the confusion. They also might include fragments of other songs, or the phrases might be out of order.

*The story, game, and songs are taken directly from *When The Earth Was Like New*, pages 76 - 81, "Why We Have Night and Day," with permission from the authors, Chesley Goseyun Wilson, Ruth Longcor Wilson and Bryon Burton, World Music Press, Danbury, CT, 1994.*

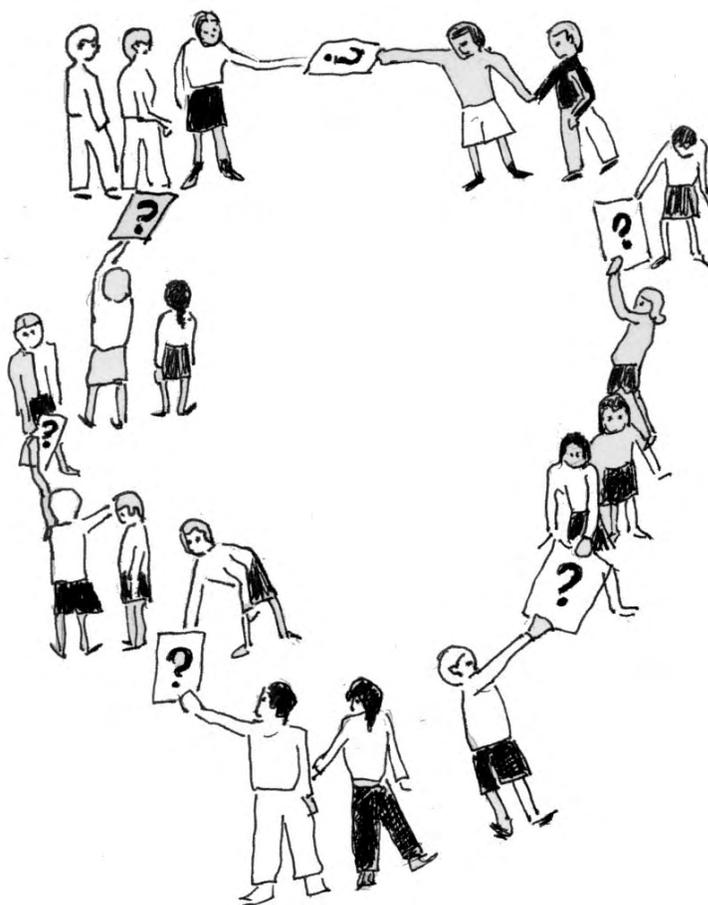
Part II

1. Read aloud "The Story of the Apache People" on *Master Pages 2.12 - 2.17* to the class.
2. Review any new vocabulary words.
3. Divide the class into six work groups of approximately four students, based on student reading ability with a strong reader in each group. Assign one reading paragraph cut out from *Master Page 2.12 - 2.17* to each group to be read together.
4. Ask each work group to read their section of the story twice.
5. Assign each group the task of creating an illustration depicting the contents of the paragraph that they read.
6. Using the picture as a guide to paraphrase, have a member of each group present a brief summary of what their group read to the rest of the class.



Part III

1. Model how to make a question with your students, reviewing basic question words such as who, what, when, where, why, etc.
2. Maintaining the same groups as described in Part II, ask the groups to create one question about their selected reading. Ask a student-recorder to neatly write it on lined notebook paper.
3. Rotate the student-recorded questions to the different groups allowing time for each group to answer before circulating. (For example, group two has group one's question, group three has group two's, etc.)
4. Continue rotating questions until each group has answered all six questions. Have each group use their same answer sheet for all six questions.
5. Make sure students write their team members' names on their completed answer sheets and turn them in.
6. Evaluate your students by doing one or both of the following: a) collect and grade group papers, and/or b) select three to six of the student questions to prepare a quiz to be given to each student.



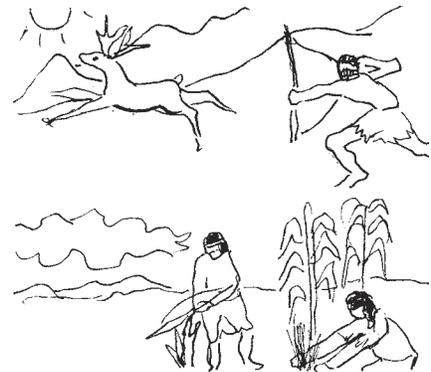
THE STORY OF THE APACHE PEOPLE

Historians believe that a little before the year 1600, or about 400 years ago, the Athabaskan people came to Arizona. Long before this, their ancestors had lived far north in Canada. They traveled slowly toward the south through the plains just east of the Rocky Mountains. At last they arrived in the Southwest. They separated into seven tribes and each group lived in a different place.

Many Apaches who still live in this state are part of the "Western Apache" group, descendants of the Apaches who lived in the Pimería Alta during Kino's time. They are the people we discuss here.



The Apaches call themselves "Nde", which means "The People." When they first arrived in Arizona and New Mexico, they found many people who spoke different languages living there already and often had to compete for resources. Many settled to live as farmers and hunters, but others made their living by raiding other tribes. Although some Apaches in the north lived in tepees or cone-shaped houses covered with animal hides, most lived in wickiups - circular or oval huts made of brush, with the dirt floors scooped out to make it bigger. As the season's changed, so did the wickiups. In summer they covered it with leaves and branches to keep it cool, and in winter they used hides to keep it warm.



At first, Apache people moved a lot. In the spring and summer, they camped in the mountains. During that time they hunted deer, rabbits, and other wild animals. They also started gardens of corn, beans, squash and tobacco. They gathered many wild plants too. Cactus fruit, acorns, agave, walnuts, juniper berries, and many other good things could be found near their mountain camps. The women had to be able to identify the plants, know where each plant grew, when it would be ripe, what tools to take to collect it, how to cook it when they returned home, and how to store the leftovers so they wouldn't spoil.



As it got colder and snow began to fall, the people moved their camps to lower country where it would be warmer for winter. The men continued to hunt and the women spent time tanning hides and making them into bags, clothing, and containers.

In the spring, the people went back to their mountain camps and planted their gardens again. They also continued to hunt and to collect wild plants. Toward the end of the summer, if there was extra food, it was dried so that it could be saved for a long time. Apache women made large baskets to store this food. Thin sticks of willow, cottonwood, or sumac were stitched together with split sticks of the same material. The split pieces became flexible when soaked in water for a while. The black in the designs was made from the devil's claw plant and the red color was made with the bark of the yucca root.



APACHE BASKETS

There were other kinds of baskets, too. For carrying things, they made burden baskets that had buckskin fringes and painted designs. For carrying water, the women made a bottle-shaped basket and covered the outside of it with pitch (sap) from a tree so that the water wouldn't leak out. Baskets were more useful than pottery for people who moved around a lot. They are not very heavy and do not break easily. Today, since Apaches don't move very often and they use metal or plastic containers. They also have cars and pick-ups..



In addition to the many baskets for carrying things, the Apache had a bit of pottery for cooking. They made shapes that were just right for cooking food quickly over a campfire. These pots were dark in color, had pointed bottoms and slanting sides. They could be placed right in the fire which could heat the sides as fast as it heated the bottom. This way it didn't take long for the people to get dinner cooked when they were on a trip.



Babies were put in cradles so that they would be safe and easy to carry. A long time ago, these cradles were made of wood and deerskin. Some are still made today, but they are made with yellow canvas instead of deerskin. A baby is usually happy in his cradle. He feels warm and comfortable. He has some toys or decorations to look at and he can be with his mother listening to her sing or talk to him. When his mother hangs the cradle in a tree he can also watch the people all around him.

Long ago, when the Apache people moved a lot, they had different kinds of houses. People who lived on the edge of the plains had teepees made of skins and the people who lived in the mountains made grass houses called "gowaa" or "wickiups". Houses in those days were used mostly for sleeping and storing things. Most of the cooking and other work was done outside like we do when we camp.



Today, Apaches live in wood or stone houses, however, some people also build wickiups, too. They live in small communities where they have police stations, post offices, churches, stores and gas stations. Usually the people live with their families--mother, father, children and sometimes an aunt, and uncle or their grandparents. In the old days bigger families lived together in one place. You can imagine there would be many people if you lived with your parents, aunts and uncles, your sisters and their husbands and children, your grandparents, and perhaps some cousins. A good thing about having this many relatives nearby would be that you would always have plenty of help to do the work. You would always have someone to play with as well.



These days, Apache boys and girls go to school and learn the kinds of things that other children learn. In the summers, boys may help their fathers with rounding up cattle or farming and harvesting crops. Many boys still learn how to ride horses.

When a girl is growing up, it is important for her to learn to work hard and to learn about the things she will do when she is a wife and mother. Sometimes the Apache people have a very old ceremony to let everyone know that the girl is becoming an adult and is ready to do the jobs that other women do. The Apache believes the ceremony brings good luck to everyone who comes, and helps the girl to be healthy and live a long time. This ceremony is usually held in the summer so that the girls will be home from school. Not every Apache girl has this kind of ceremony today because it is very expensive and not everyone can afford it. The costume is very beautiful with lots of fringes and beadwork. Food is given to everyone who comes and to all the people who help.

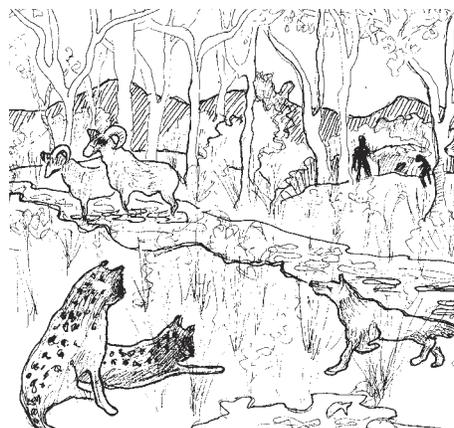


At night during this ceremony there is a mountain spirit dance in which dancers wear masks and large headdresses. They dance to drive away any evil powers and bring good luck to all the people. The "Gans," or mountain spirits, sometimes dance at other times when they are needed to cure sickness or keep away disease.

Sometimes Apache people remember the old ways with stories. They tell about how certain things in the world came to be and sometimes give lessons on how to behave. You can read some of these stories and maybe you can think of some that you already know. Here is a story about how coyote helped get fire for the people:



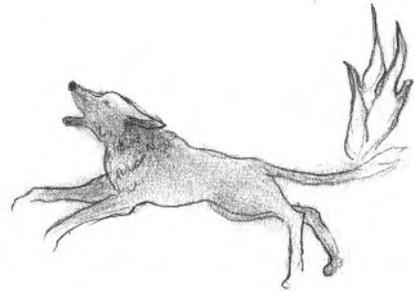
A long time ago there were people living here on earth. Coyotes, birds and other animals were all people. Many of these people didn't have any fire. The martens (long, thin animals that look like mink or weasels) lived in the tops of tall pine trees -- they were the only ones who had fire. The people living below them got together to figure out how to get fire. They decided to play a game and invited everyone to come. They called the martens to come down and bring some fire because they were going to play "hide the ball". They came down and brought fire with them, but they stood in a circle around the fire so no one could run off with it. None of the people who didn't have fire were in the middle of the circle.



Coyote said he would get the fire and run with it. Everyone was playing and the people who had fire were winning. They began to dance. Coyote made a torch by tying bark under his tail. He went up to those who were dancing and said he was going to join them. They were dancing and having a good time. It was nearly daylight. Coyote danced in near the fire, bending and turning, until he switched his tail into the fire, assuring them that it wouldn't burn.



As daylight broke, coyote stuck his tail in the fire again and it caught fire. "Your tail is burning," they called to him. He jumped over the four lines of dancers who were in circles around the fire and ran off. The people who were stingy with fire ran after him. Coyote became winded and could hardly run. The People caught him, but he passed the fire on to Night Hawk, who kept on flying and jumping with it. Soon he was nearly exhausted and he gave it to Roadrunner. Roadrunner kept on for a long time, but the people chased him and almost caught him. He gave the fire to Buzzard. Buzzard was almost worn out when the people caught up with him and they pulled all of the hair out of his head. But Buzzard had already passed the fire on to Hummingbird. So when the people looked up, they saw the smoke of a fire rising in the distance from the top of a mountain. It was Hummingbird who had set the fire. There was a fire too on the top of another mountain which stood far away on the opposite side. A little way from that there was a fire on another mountain. Everywhere fires were burning. It was Hummingbird who had accomplished this. Those who had owned fire turned back saying it was now impossible to recover their fire. Everyone who had been without fire now had it. The people all thanked Coyote for his trick to get fire for them.



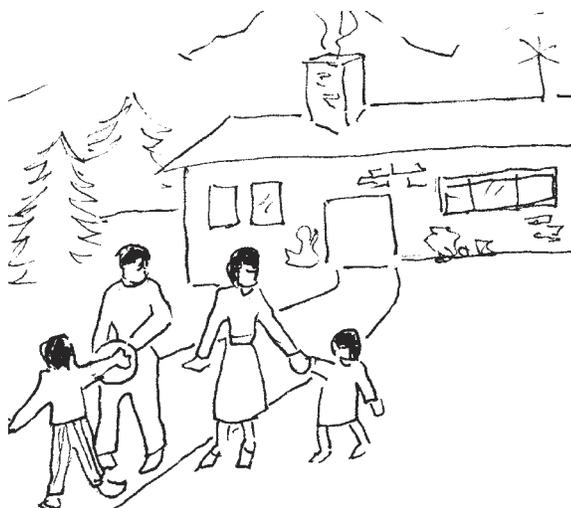
Part IV

1. Conclude the lesson by reading the following and discussing it as a group:

Now that you have read a story and some other things about Apache people, perhaps you will understand them a little better. Remember that the things you see in the movies about Apaches are not always true. Apache people see these movies too. What do you suppose the Apache people think about Hollywood films?

There are many Apaches living in Arizona today. A lot of their land has forests, lakes and meadows. Many people go there for vacation. Perhaps sometime you might get a chance to visit Apache lands and towns and talk with the people.

*Adapted with permission from the Arizona State Museum;
Story credit: Myths and Tales from the San Carlos Apache, Pliny Earle
Goddard, American Museum of Natural History, New York.*



RESOURCES AND REFERENCES

The Flute Player: An Apache Folktale, Michael Lacapa, Northland Pubs, Flagstaff, AZ, 1990;

When The Earth Was New, Chesley Goseyun Wilson, World Music Press, PO Box 2565, Danbury, CT 06813, 1994;

The Apaches: Eagles of the Southwest, Donald E. Worcester, Univ. of Oklahoma Press, 1979;

The Apache Indians, Nicole Claro, Chelsea House Pubs, NY, 1992;

Indeh: An Apache Odyssey, Eve Ball, Univ. of Oklahoma Press, 1980;

The People Called Apache, Thomas E. Mails, BDD Books, NY, 1974;

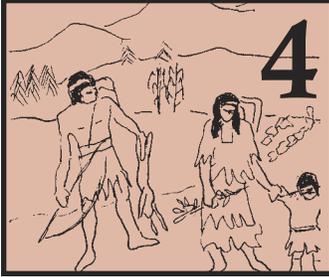
Western Apache Material Culture, Alan Ferg, Univ. of Arizona Press, 1987;

Women of the Apache Nation, H. Henrietta Stockel, Univ. of Nevada Press, Reno, 1991;

Video: *Geronimo's last Surrender*.

ENRICHMENT

- Learn more about Apache culture. There are a wealth of books (see Resources and References) and documentary films. Be cautious of Hollywood accounts!
- Read *The Flute Player: An Apache Folktale*.



LESSON OVERVIEW

Through discussion and participation in a game comparing Apache and Spanish warfare strategies, students will understand how the Apaches were able to successfully combat the Spanish soldiers.

Subjects

Science, Math

Preparation

Prepare five or more daypacks weighted down with books or other heavy items. (Ask students to use their daypacks.);
Locate a large open area or playing field for this activity.

Time

One session

Vocabulary

raiding, *presidio*, *botas*,
armas

Reference to the Encounters Box

Y-8 Juan Bautista de Anza National Historic Trail

ADAPTING TO YOUR ENVIRONMENT

Part I: Discussion

1. Discuss the Apaches' lifestyle and how they adapted to their environment. Using the Background Information or information from lesson 3, discuss with the students what it was like to grow up to be an Apache warrior. Continue the discussion based on the Spanish military and contrast the two lifestyles. If you were to stage a fight between the two, both wearing traditional clothing, which group do the students think would win? Why?

Part II: Training

1. As a demonstration of part of a young Apache's training, take your students outside and have each of them take a mouthful of water without swallowing it. Next have them run a specified distance and back, all the while retaining the water in their mouth. Discuss the results. In contrast, march in drill formation to demonstrate Spanish training.

Part III: The Apache Advantage

1. Divide the class into two teams, one to represent the Apaches and the other the Spanish. The Apaches usually dressed and traveled light and carried little. The Apache team participants, therefore, may run the race in their regular or gym clothes. The Spanish soldiers, on the other hand, had to wear a heavy protective leather vest and a uniform. Hence, as a handicap, Spanish team participants, need to race with heavy daypacks.

2. Conduct a relay race, Apaches vs. Spanish. Who won? which group was better adapted to running? Why?

PART IV: Summary Discussion

1. Discuss: In what ways was each of the two groups successful at warfare?

- Which technique was best and why?
- If you were alive at the time of Father Kino, would you rather be an Apache or a Spanish Soldier? Why?
- Do you think either group helped or hurt the environment in which they lived? How?
- Did one group have more impact on the environment? Which one? Why?



The Apaches' ability to travel lightly, physical stamina and use of guerilla warfare tactics gave them a distinct advantage over their enemies. Because of this they were able to defeat or elude conquest by opponent tribes, the Spanish and later the Mexicans and Anglo-Americans. In the Santa Cruz Valley, the Apaches' success resulted in Tubac and the surrounding area being abandoned at least three times. Needless to say, the population always remained fairly small. Consequently, the overall impact on the environment was also low, and the river and surrounding areas remained relatively untouched until Geronimo's surrender in 1886. What might have happened to the environment if the Apaches had not been there?

RESOURCES AND REFERENCES

Apache Voices, Sherry Robinson, Univ. of New Mexico Press, 2000;

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Geronimo and the Apache Resistance, Public Broadcasting System, Pacific Arts Video, Peace River Films, Beverly Hills, CA 1988.

Geronimo, My Life, As Told to S.M. Barrett, Dover Pubs, Ny, 2005;

Geronimo, The Man, His Place, His Time, Angie Debo, Univ. of Oklahoma Press, 1980;

The Story of Geronimo, Zachary Kent, Children's Press, Chicago, 1989;

The Apaches, Eagles of the Southwest, Donald E. Worcester, Univ. of Oklahoma Press, 1979;

The Apache Indians, Nicole Claro, Chelsea House Publishers, NY, 1992;

The People Called Apache, Thomas E. Mails, BDD Books, NY, 1974;

I fought with Geronimo, Jason Betziniz, Univ. of Nebraska Press, 1959;

Indeh, An Apache Odyssey, Eve Ball, Univ. of Oklahoma Press, 1980.

ENRICHMENT

- In addition to the relay race, time students individually as they race, carrying the heavy daypack as compared with hauling nothing.
- Study about Geronimo or Cochise and the Apache conflict. There is a wealth of books and documentary films about this (see Resources and References). Be cautious of Hollywood tales!