Paths of Life: American Indians of the Southwest

Student Activities
What Is the Arizona State Museum All About?

The Arizona State Museum focuses on American Indian cultures of the Southwest. It was first established by the Arizona Territorial Legislature (before Arizona was a state) in 1893. The museum has been located on the University of Arizona campus ever since.

Everyone has culture. **Culture** is a learned, shared set of beliefs and way of life that identifies people. Culture includes language, social rules and values. People learn about other cultures from the objects left behind, called **material culture**. The museum collections include all kinds of objects, or **artifacts** that you can see and learn about when you come to the museum. Artifacts, or material culture like a basket, clay pot, music, or woolen rug can tell us information about others just like written documents.

Arizona State Museum **curators** work to **interpret**, or tell the meaning of, those stories to visitors. **Exhibits** are displays that interpret artifacts to visitors. Arizona State Museum’s exhibits include artifacts such as stone spear points made by Arizona’s earliest hunters to kill mammoths, hundreds of masks from Mexican fiestas, and artifacts that describe the origins, history, and life today of the American Indian peoples living in Arizona and northern Mexico. When you come to visit the Arizona State Museum think about the stories the artifacts have to tell!

**MUSEUM WORD MATCH**

**Draw a line between the words and their definitions:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
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</thead>
<tbody>
<tr>
<td>Material Culture</td>
<td>A display of artifacts or objects.</td>
</tr>
<tr>
<td>Interpret</td>
<td>A permanent collection of objects stored in a place which is kept open and on exhibit for the public.</td>
</tr>
<tr>
<td>Artifact</td>
<td>People who take care of collections.</td>
</tr>
<tr>
<td>Curators</td>
<td>A name for an object in a museum.</td>
</tr>
<tr>
<td>Exhibit</td>
<td>A way of explaining the meaning of objects.</td>
</tr>
<tr>
<td>Culture</td>
<td>Another name for objects or artifacts.</td>
</tr>
<tr>
<td>Museum</td>
<td>Learned, shared beliefs, knowledge, ways of life, values and attitudes that define a group of people.</td>
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</tbody>
</table>
BECOME A MUSEUM CURATOR!
Complete the Material Culture Study Worksheet

Have you ever been to a museum? What kinds of things did you see there? Dinosaurs? Paintings? Old furniture? Museums save the material culture of people so that today we can visit and learn about those objects and who used them. Museum curators care for this material culture carefully so that the objects will be preserved for all people now and in the future.

Museums collect objects that are new as well as objects that are old. Take a few minutes to study an ordinary, everyday object in your classroom, and write down your observations with your group or partner. Through careful study you’ll find out what the object has to say to you!

Group Members ________________________________________

Object ________________________________________________

1. Preconceptions (What is the object and what do you think it is used for?)

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2. Observe the object and describe it (Use all your senses to help describe the object: sight, touch, hearing, smell, and taste—if it is safe.)

   A) Material (What is the object made of?)

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   B) Dimensions (Measure the object with a ruler, and weigh the object on a scale)

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   C) Construction (How is the object put together or held together?)

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   D) Design (What "style" does object have? Is it modern or old-fashioned? Does it remind you of another decade or another century?)

____________________________________________________________________________________________________________________________________________________________________
E) Condition (Is the object brand new or old and worn out? Are there "wear marks" that tell how it was used?)

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F) Markings (Is there something stamped, written or drawn on the object?)

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_______________________________________________________________________________________________________________________________________

2. History (Choose one of the objects and find out who invented it, what company or person made it, and where and when the object was made. Who used the object? Where? When?) Write this out on a separate sheet of paper.

3. Use/Meanings

1) Usefulness / Meanings (How was this object used? What does it tell us about its owner?)

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2) Social / Meanings (Was the object a gift? A souvenir?)

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3) Society / Meanings (What does this object tell us about the culture this person lived in?)

_______________________________________________________________________________________________________________________________________

4. What do you think? (Will this object be used in the future? Can we do without this object? What would it be like if we didn’t have this object? What would we use instead? What do you think people used before this object was invented?)

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This material was adapted from the Cooperstown Graduate Program Material Culture Model.
Map of the Southwest

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

Seri peoples live at the edge of a dry desert along the shore of the Sea of Cortez in the state of Sonora, Mexico. Can you find the Sea of Cortez on the map? Seris use a wide variety of plants and animals from the desert and the sea in their everyday life.

Find the exhibit cases "Living with the Sea" and "Living with the Desert." Pick one object that Seris used. Write a description and draw a picture of the artifact. What was it used for? What sea or desert materials were used to make it? What do you use in your everyday life here in Tucson that is like the artifact?

Look at the cases and panel called "A Changing Way of Life." How have Seri used their knowledge of the desert and sea to make a living today? Pick an object that Seris make today, and write down which plants or animals that it is made from. How might a Seri boy or girl help their parents make this object?
Tarahumara

Tarahumaras (pronounced TAR uh hu MAR uh) live in the Sierra Madre mountains. Find which country Tarahumaras live in by looking at the map. In the 1600s, Spanish miners, priests, and ranchers moved into Tarahumara country. Tarahumaras accepted new ways from the Spanish, but kept many of their old ways too. They have blended their own religious beliefs with those of the Spanish Catholics. While some aspects of Tarahumara religion may look familiar, they have very different meanings for Tarahumaras.

Find the case with the burden basket and the plow. Look at the label. How does the burden basket show the mix of old materials and new materials?

Look at the pictures and objects in the exhibit called "Holy Week: When We Walk in Circles." Take a few minutes to study the Easter Ceremonies panel and case. Write down those objects you think you might find in a church in Tucson. Write down those objects you would find only in a Tarahumara village.

Find the big picture of the party called a Tesgüínada. At a Tesgüínada, (TESS kwee nada) a family throws a party for friends who have gotten together to work on a large project such as a house building, harvest or a curing ceremony. The tesgüínada is also a social event where families get together to talk and discuss community information. Are there parties like tesgüínadas in your own culture?
Yaqui

Yaquis' (pronounced YAH kee) homeland is in the Yaqui River valley in southern Sonora, Mexico. Yaqui people call themselves Yoemem (yo EM mem) which means “people.” The spiritual beliefs of Yaquis have united the Yoemem for centuries through difficult times. The Flower world is a spiritual world that mirrors Yaquis' everyday life.

In the Pahko, or Deer Dance, Little Brother Deer visits from his home in the Flower World to bring blessings to the people. The ceremony is filled with music and dance. Can you match the name of the people in the ceremony with the object they use? (Look at diorama, video)

<table>
<thead>
<tr>
<th>Ceremonial Participants</th>
<th>Ceremonial Objects</th>
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<tbody>
<tr>
<td>Saila Maaso &quot;Little Brother Deer&quot;</td>
<td>rattles, masks, bell belt</td>
</tr>
<tr>
<td>Maso bwikame, Deer Singers</td>
<td>harp</td>
</tr>
<tr>
<td>El Moro, Manager</td>
<td>gourd rattles, cocoon ankle rattles, deer hoof belt, ribbons and scarf representing flowers</td>
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<tr>
<td>Pahko'olam, Ceremonial Hosts</td>
<td>violin</td>
</tr>
<tr>
<td>Tampaleo (Yaqui instruments)</td>
<td>two with raspers representing Saila Maaso's &quot;breath,&quot; one with water drum representing &quot;heartbeat&quot;</td>
</tr>
<tr>
<td>Apaleo (European instrument)</td>
<td>provides cigarettes that become &quot;flowers&quot;</td>
</tr>
<tr>
<td>Lavelo (European instrument)</td>
<td>plays drum and flute</td>
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O’odham

O’odham people are made up of two different groups. The Tohono O’odham (pronounced TOH hoh noh AH ah tahm) or “desert people” who live west of Tucson and the Akimel O’odham (AH kee mel AH ah tahm) or “river people” who live to the north along the Salt and Gila Rivers. Water is an important and respected natural resource for the O’odham. Water is so special that the arrival of the summer rains begins the new year.

The summer rains are a crucial event to the yearly cycle of O’odham life. Find the large photomural of the lightning-storm over the desert called "The World Would Burn Without Rain." Read the story about how Hummingbird found Rain and Wind. What important ceremony brought back Rain and Wind? What desert plant plays an important part in this ceremony?

Tohono O’odhams and Akimel O’odhams share many of the same lifeways, but also have adapted to different environments. Compare similarities and differences and write down three ways that Tohono O’odham and Akimel O’odham differed in their way of life.

Tohono O’odham                                                                 Akimel O’odham

Today there are more than 466,000 people living in Tucson and water resources are scarce. What new source of water is helping the O’odham maintain their farming way of life?
Colorado River Yumans

For centuries many groups have shared the resources of the Colorado River. These groups share a common language: Yuman (pronounced YOU man). Colorado River Yumans include Mohave (mo HAH vee), Maricopa (mare uh KOHP uh), Quechan (KWEH tsahn), Cocopah (KOH koh pah). The Colorado River was a trade “superhighway” for the Southwest, and Colorado River Yumans were traders with others.

Name four items that were traded historically by the Colorado River Yumans.

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Find the case and panel "The Colorado River: A Magnet for many Peoples." How did Mastamho teach the Yumans to make a living?

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The railroad brought increasing numbers of prospectors and settlers who began to use Yuman lands in the late 1800s. How did the Yumans make a living after the U.S. Government took away most of their lands?

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What groups make up the Colorado River Indian Tribes today?

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Southern Paiutes call themselves “Ningwi” (pronounced NING wee) which means “speaker of my language.” Southern Paiutes live in a “cultural frontier” between two cultural regions: the Southwest cultures to the south and the Great Basin cultures to the north. Paiutes shared materials and ideas between the different groups they came in contact with.

Read the story of Coyote and Ocean Woman. How did Southern Paiutes come to live on their land? Do anthropologists agree?

Find the case "Contact and Exchange on the Northern Frontier." Southern Paiutes shared ideas and household objects with their neighbors. Name two items that are examples of how Paiutes shared ideas or objects with other groups of people.

Find the case "Cooperation and Interdependence." Who do Southern Paiutes make baskets for? Why?
Pai (PIE) peoples include Hualapais (WALL uh pie), Havasupais (have uh SOO pie), and Yavapais (YAV uh pie) groups. Pai peoples once lived in a huge area, about a third of the land that makes up Arizona today. Pais have fought hard to keep their lands, and continue to live on portions of the lands given to them by the Great Creator.

Look at the map to see the areas that once belonged to Pais. Find the panel "They Are Taking Our Land." Read the letter from John Dunn, Indian Agent, which is dated May 23, 1865. What happened at Skeleton Cave?

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You can fight for your land in ways that don't involve guns. How did Pais hope to save their lands using the Ghost Dance? What was Wassaja?

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List two ways the Yavapai, Hualapai and Havasupai have recently continued their struggle for their lands.

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Apache

Western Apaches, who call themselves “Indé,” include the San Carlos, Tonto and White Mountain Apache tribes. They have lived for centuries in the mountains of Arizona. The mountains are important to Apaches both as a place to live, and because the land teaches people how to live the right way. Apaches learned how to be Apache from the Gaan: the mountain spirit people.

Historically, Apaches made “seasonal rounds” to gather food. That means Apaches moved to different locations at different times to gather food. List four different foods and when each one was gathered.

<table>
<thead>
<tr>
<th>Food</th>
<th>Month Gathered</th>
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In 1875 Apaches people were forced to move to the San Carlos Reservation. Because they were no longer able to gather, hunt and live in the mountains as they used to, Apaches had to find new ways to make a living. Today the mountains are still important to Apaches. List two ways Apaches use their mountain resources in the 1990s.

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Navajo

Navajos call themselves “Diné” (pronounced dih NAY). Until the 1950s Navajos relied on sheep, cattle and horses for ways to make a living. Today livestock and seasonal journeys continue to shape everyday life for Navajos. The Navajo homeland is called “Diné Bikeyah.”

Look at the sandpainting "Spiritual Journeys." Think of it as a kind of spiritual map that shows how Navajos journeyed into this land. What two things do each of the four colors in the center of the sandpainting represent? __________________________________________________________________________

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Now look at the map of North America. How do anthropologists think the Navajo came to the Southwest? Why?
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In 1863 Navajos were forced to walk to Ft. Sumner, New Mexico. The hardship of “The Long Walk” brought many changes, and is still remembered by Navajos today. List two things that became part of the Navajo economy after they returned from Ft. Sumner.
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Look at the living room in the Navajo exhibit. Many of the activities going on in the room are similar to things you probably do in your own living room at home. List two activities you see that are similar, and then list one thing that is different.
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Hopi

The Hopi (HOE pee) people live in northeastern Arizona. The stone pueblos of the Hopis, which are built on top of three mesas are the oldest occupied communities in the United States. For Hopis all things are connected to a belief system called “Hopivötskwani,” (pronounced hoe pee VITS kwa nee) the Hopi Path of Life.

The Hopi Path of Life begins with the story of how the Hopi emerged into this world. Who did they encounter when they emerged? Find the case "Farming: Practicing the Hopi Life Plan." Why is farming so important to the Hopi way of life?

The Hopis left ancient ruins across the Southwest. What are the ruins called by Hopis? Why are these sites significant?

The clans arrived at the mesas after living in the ancient pueblos of the Southwest. Find the katsina case that shows the Powamuya ceremony. Which clan's arrival is portrayed in the ceremony? What did this clan bring to share with the Hopi people?
Field Trip Reflection

Name: ____________________________ Date: _______

1. All people have similar basic needs such as food and shelter. Different cultures use natural resources to meet those needs in different ways. Compare how two cultures you studied in the *Paths of Life* exhibit used different resources to meet the same need.

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2. Write one new thing you learned about American Indian cultures. Do you have a different view about American Indians after visiting the museum?

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3. Describe the *Paths of Life* exhibit to someone who has never been to the museum.

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