

American Indians Settle Arizona

(12,000 B.C.—A.D. 1539)

Introduction

The prehistoric cultures of the Anasazi, the Hohokam, and the Mogollon are the focus of this material, along with the discipline of archaeology. In the section called “The Mysterious Disappearance of the Hohokam,” students are encouraged to compare and synthesize multiple theories. Teachers might like to teach this chapter in place of the general information about all pre-Columbian American Indian groups that appears at the beginning of most American history textbooks. The projects below could provide a mini-unit on Arizona Indians that emphasizes higher order thinking about indigenous peoples in place of a disjointed survey approach.

Note: Use of the term Anasazi. Some Puebloan Indian groups have objected to the term “Anasazi” as it is a Navajo word. An alternative term is “Ancestral Puebloans.” The editors chose to retain the word Anasazi to reduce confusion since it is much more commonly found in the literature.

Making Connections: George McJunkin, an African American cowboy, found the evidence of “Clovis Man” in 1908. After the Civil War many former slaves sought their fortune on the western frontier and a number became cowboys. In Chapter 5, on page 111, there is a discussion of John Swain, another African American cowboy.

SOCIAL STUDIES STANDARDS

This chapter addresses the following Arizona Social Studies Standards:

Grades 6–8: 1SS–E8 P02, P03, P05, P06, P07; 3SS–E6 P02; 3SS–E7 P01, P05

Grades 9–12: 1SS–P1; 1SS–P2; 3SS–P3 P02; 3SS–P4; 3SS–P5



INTERNET ACTIVITY

“Exploration of Southwestern Archaeology”

Visit the website created by the Department of Anthropology at Mesa Community College at http://www.maricopa.edu/academic/cult_sci/anthro/activities.html This website features a section called, “Internet Links to Study Activities for Anthropology.” These links offer information, resources, and activities on topics such as archaeological research, southwestern archaeology, virtual reconstructions of prehistoric Hohokam dwellings and canals, Navajo and Hopi cultural heritage, and current issues affecting American Indian communities. Have students select a research topic.

“Kennewick Man”

Prehistory is not just old “stuff” with no relevance to issues today. Do a search on “Kennewick Man” on the Internet. How does the issue of Kennewick Man’s ancestry relate to how his bones should be treated today?



“ALL GONE”

Ask groups to imagine that: All students and staff are forced to abandon your school permanently today. 500 years pass and no one uses or protects the building in any way. The usual weather, with perhaps an occasional cataclysm, ensues. Decay,

wind, and soil erosion take place. What would your building look like at the end of the 500 years? What kinds of evidence about its function as a school might remain? If it were heavily damaged, what assumptions (appropriate and mistaken) might be made by archaeologists examining its remains? Remind students that this chapter will present a great deal of information about ancient American Indian groups in Arizona that has been derived through deduction from archaeological remains. What does prehistory mean? (Before written records). Compare and contrast the kinds of information that can be gained from archaeological remains with information from written records.

Projects



GROUP DISCUSSIONS

1. Discuss the title, "American Indians Settle Arizona." Have students look up the term "settle" in the dictionary.

- Does that term apply to American Indian communities in the Americas?
- Look at titles that deal with prehistory in other textbooks and compare those with chapters dealing with the early colonists. Chances are that the term "settlement" or "settlers" is used only for the European newcomers.
- Discuss whether this indicates a bias in our conception of American Indians.
(This goes back to a concept of American Indians as part of the natural landscape and not owning the territory they inhabited.)

2. Discuss: What is a culture?

(The way of life of a people including their language, economies, architectural styles, arts, beliefs, customs, skills, patterns of behavior, self-identity, etc.)

- Why were there so many different cultures among the American Indians?
(Consider adaptation to different environments and to changing environments, proximity and influence of other groups including introduction of new ideas and goods (example: Spanish introduction of horses), charismatic leaders and inventors.)
- Did American Indian cultures change over time? (Yes)
- Why do students think there are so many different cultures in the world today?



ARCHAEOLOGICAL DRAWINGS

Page 19 in *Studies in Arizona History* shows a 1905 Pima home. If the house was abandoned immediately after the photo was taken, what would it and the objects in this yard look like after 100 years? Draw the house site as you imagine it would appear in 2005 A.D. Draw a cross section of the ground that would reveal parts of the house and object in layers (horizons), as they disintegrated and fell into the surrounding soil.



STONE SPEAR POINTS

(Note: this activity is dangerous. Students should not attempt it unsupervised and must wear goggles and heavy gloves. Bystanders should be out of range of flying stone fragments.)

Look at the picture of the Clovis points on page 5. Wearing goggles and heavy gloves, use a striking stone to shape a flint as closely as you can into a spear point. Describe the procedure you used and display the result in poster form, even if your spear point was not successful. Research how stone tools were produced or have an archaeologist demonstrate the procedure.

- What kinds of skills did early hunters need to create these tools?

(Excellent hand-eye coordination, spatial ability, ability to plan ahead, knowledge of the materials, where to find them, how they fracture, patience, lots of practice.)



STORYTELLERS: AMERICAN INDIAN AUTHORS ONLINE

Access this site at <http://hanksville.phast.umass.edu/poems/poets/index.cgi>. Read the southwestern authors and print samples (e.g., Hershman John's "Navajo Creation Story," Ofelia Zepeda's "We are Papago"). Document parts of these writings in Chapter 1.



PREHISTORIC SITE

Visit an archaeological site near you (examples: Wupatki National Monument, Tuzigoot National Monument, Montezuma Castle National Monument, Casa Grande Ruins National Monument, Pueblo Grande Museum, Besh Ba Gowah Archaeological Park, Tonto National Monument, Romero Ranch Ruins at Catalina State Park). Read the exhibit signage and relate it to what you have read in this chapter.



ETCHED SHELLS

Obtain shells (any kind). Clams shells work well. Draw a design on the shell with nail polish. (The Hohokam used pitch.) Immerse the shell in a weak vinegar solution (one cup of vinegar to one quart of water). Leave overnight. You will get a raised design on your shell, just as the Hohokam did.



KACHINA DOLL POSTER

Using a source like Clara Lee Tanner's *Southwest Indian Craft Arts*, study the ritual role of several individual kachinas and then make a poster of one of them. Interview a Hopi kachina doll carver if you can visit the Hopi mesas or a museum or a crafts shop hosting such an artist.



RESEARCH PROJECT

Look at four or five different books about the first peoples to enter North America (Paleo-Indians). The date(s) given for this event will probably vary from one source to another. What accounts for this difference? (Authors weigh evidence in different ways; some give conservative estimates, others advance more radical theories; new evidence or finds may change the interpretation, so older books may have different dates than more recent ones.)



ABANDONED SITES

Why do people leave settlements? List a number of reasons. What happens to a town after it's abandoned? Visit a ghost town and write a five paragraph essay about it.

CLASSROOM ACTIVITY: TEACHER'S INSTRUCTIONS

*The Garbage Project**



Archaeologists learn about the past through the study of artifacts. Often this involves sifting through ancient garbage. We can learn about modern societies using the same techniques. The

University of Arizona has an ongoing program called the Garbage Project, directed by Dr. William Rathje, that has systematically studied landfills from different cities.

GOAL

To show students how deductive reasoning works in studying artifacts, that different assumptions can change interpretations, and that removing key pieces of evidence can change interpretations. Students should also gain an understanding of why archaeologists are tentative in their conclusions. In this exercise, just as in the study of ancient cultures, there are no right or wrong answers, just logical deductions.

TIME

50 minute class session (extensions could take longer).

MATERIALS

Copy of garbage project list cut so each group receives one list.

INSTRUCTIONS

Photocopy the garbage project lists. Cut off the bottom two items on the list. Divide the class into four groups. Assign each group a household to analyze. Report their conclusions. Ask other groups to challenge the conclusions. Differences of opinion will probably be lively. Students will probably note that more information, such as brand names, use marks, etc. would be helpful. Discuss how the study of real artifacts increases the amount of information.

Now give the missing items from each list to the group. Does the new information change students' interpretations? Make the analogy between this missing information and the damage pothunters do to an archaeological site. A good conclusion for students to reach is that the more evidence they have, the more accurate their analysis can be.

QUESTIONS TO CONSIDER

1. Does the presence of, for example, a water chestnut can indicate an Asian household? (Not necessarily.)
2. Does the presence of a hearing aid indicate an elderly person? (Not necessarily.) Does adding the nitroglycerin pill jar (used by heart patients) prove conclusively that an elderly person lives there? (No, but it increases the probability.)
3. What can students deduce for absolute certain about their household? (Not much except that on a particular day this household threw out these items.)

EXTENSIONS

1. Liberate the wastepaper basket of any colleague in school. List the items in the basket on the blackboard. Using deductive reasoning, determine the original location of the borrowed wastepaper basket.
2. Bring in real objects instead of using the word lists. The use of actual objects increases the amount of information students can use for their analysis.

INTERNET RESOURCE

What Can We Learn from Our Garbage?
<http://www.eric.ed.gov>

*Activity adapted from Robert Barnes, Social Studies teacher, Mountain Pointe H.S.

The Garbage Project

Like detectives, archaeologists use clues from artifacts (things made or used by people) to piece together human behavior. We can apply the same reasoning to the study of modern societies by studying garbage. Imagine that you've found the following items in the garbage of contemporary households in your town. Based on this evidence alone decide the following:



PHOTO BY MARA TANI. COURTESY OF THE GARBAGE PROJECT, BUREAU OF APPLIED RESEARCH IN ANTHROPOLOGY, THE UNIVERSITY OF ARIZONA

1. Age, gender, and number of household occupants.
2. Social status, including occupations, education level, and economic level (wealthy, middle class, or poor).
3. Note the reasons for your conclusions. Are some items more helpful than others? Why?

HOUSEHOLD 1

1. Broken hearing aid
2. Diet soda can
3. Enchilada sauce can
4. Broken Barbie doll
5. Baby food jar with nails in it
6. Star Wars action figures
7. Sawdust
8. Computer floppy disk

HOUSEHOLD 3

1. Wine bottle
2. Steak bones
3. Recipes clipped from a magazine
4. Used deodorant container
5. Empty film cans
6. *Sports Illustrated*
7. Cigar butts
8. Playing cards (hole punched in top)

HOUSEHOLD 1 additional finds

9. *The Wall Street Journal*
10. Empty pill bottle nitroglycerin tablets

HOUSEHOLD 3 additional finds

9. Worn pantyhose
10. Photos of a basketball game

HOUSEHOLD 2

1. Plastic name badge on pin
2. Pizza box
3. Used lipstick hot pink
4. Hairspray can
5. Worn out tennis shoes size 7
6. Macaroni & cheese box
7. Toy bear losing stuffing
8. High school English workbook pages

HOUSEHOLD 4

1. Brown rice box
2. Empty can of water chestnuts
3. Soy sauce bottle
4. Worn sandal
5. Ripped jeans size 38
6. Plastic water bottle
7. Worn cloth shopping bag
8. Fish bones
9. Empty vitamin bottle

HOUSEHOLD 2 additional finds

9. Baby diaper
10. Syringe

HOUSEHOLD 4 additional finds

9. *Consumer Reports*
10. Broken high heel

Answers to Review Questions



IDENTIFY THE FOLLOWING

George McJunkin: African American cowboy, discovered first proof that humans lived in North America about 10,000 years ago.

Pleistocene epoch: Ice Age 10,000 to 8,000 B.C.

Paleo-Indian: First people to enter the Americas.

Archaic Culture: Early Indians in Americas 8,000 B.C. A.D. 200 adapted to climactic change and domesticated crops including corn.

Anasazi: Prehistoric ancestors of Pueblo Indians, lived in northern AZ and NM and southern Utah and Colorado from about A.D. 200 1450. Term means ancient ones in Navajo.

Kiva: Underground ceremonial structure of Pueblo Indians

Pueblo: Village or town composed of above-ground rooms made of stone and mud. Capitalized, Pueblo refers to cultural groups of people who live in pueblos. Term is Spanish.

Chaco Canyon: Place in northwestern New Mexico with numerous Anasazi sites including large towns.

Hopi: Puebloan people who live in north-central Arizona.

Mogollon: Prehistoric culture who inhabited Arizona and New Mexican mountains A.D. 200 1450. Term from Mogollon mountains.

Hohokam: Prehistoric culture living in south-central Arizona from A.D. 300 1450. Akimel O'odham (Pima) term means all used up.

Casa Grande: Great house built by Hohokam consisting of massive adobe walls, located near present-day town of Casa Grande.

Athabaskans: Originally migrating from Canada and Alaska, they entered New Mexico between A.D. 1400 1500, then split into the Navajo and different groups of Apaches. They probably entered Arizona between A.D. 1500 1600.

Archaeology: Science that studies cultures by analyzing their artifacts.

Artifact: Thing made or used by people

Thieves of time : Term used to describe looters of archaeological sites.

O'odham: Indian groups living in southern and central Arizona who may be descendants of the Hohokam. Also called Pimas and Papagos.

Oraibi: One of 12 Hopi villages. Established around A.D.1100, oldest continuously inhabited town in U.S.

Tawakwaptiwa: Became chief of Oraibi in early 1900s, leader of friendly faction.

Yukiwma: Leader of hostile group at Oraibi, he established new town called Hotevilla.



FOCUSING ON IDEAS

1. How and from where did the First Americans arrive on the North American continent? (Earliest peoples probably crossed a land bridge along the Bering Straits from Asia [Siberia] to Alaska.)
2. Describe the lifestyle of the early Paleo-Indians. What is the evidence for their presence in Arizona? (Probably migratory hunters and gatherers. Hunted mammoths and bison. Most evidence at mammoth kill sites, consisting of stone tools around the animal bones.)
3. How did the development of corn agriculture affect the prehistoric cultures in Arizona? (Agriculture permitted people to stay in one place for longer time periods. They adapted more to one region.)
4. How did the ancient peoples of Arizona adapt to their environment? How did their lifestyles impact the environment? (They learned how to use local plants, animals and other resources to build successful and long-lived communities. Large populations who were farming and cutting trees may have overused fragile desert resources causing erosion and crop failure.)
5. How do archaeologists classify prehistoric people into different groups? (By characteristic types of artifacts and structures including pottery styles, tools, architecture, and burials.)
6. What events led to the pushing contest at Old Oraibi in 1906? Why was this a turning point in Oraibi's history? (Two factions had different views about relations with the U.S. government. The friendlies wanted to cooperate by sending their children to American schools; the hostiles wanted to retain traditional ways. The land wasn't producing enough food for growing populations. There were arguments over performing ceremonies. Turning point because the village of Oraibi split into three villages and Oraibi's population dwindled.)