

Ancestral Pueblo History in Mesa Verde National Park: A Journey through Time

A partnership among the History Colorado State Historical Fund, Mesa Verde National Park and Crow Canyon Archaeological Center, the Mesa Verde National Park Curriculum Project provides a wealth of resources, lesson plans, activities and itineraries for students, teachers and families exploring the park virtually or in person. The goal of this student-centered, standards-aligned curriculum is to enhance, enrich and support active learning about this remarkable national park.

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Unit Key Words and Topics: Colorado history, chronology, cultural change and continuity over time, evaluating historical sources, evaluating tools for historical research.

Unit Essential Questions: How did Pueblo culture change and stay the same over time? What are the uses and limitations to timelines as historical tools?

Unit Overview: In this unit students analyze and evaluate timelines as historical tools by studying Ancestral Pueblo history at Mesa Verde National Park. Students examine common timelines of Ancestral Pueblo history and by creating their own personal timelines. Students also explore the interactive web-based timeline, "Pueblo Indian History for Kids." Students prepare for a Mesa Verde National Park field trip by viewing a short video of contemporary Pueblo people talking about the meaning of Ancestral Pueblo historical sites and appropriate visitor behavior. Students use park maps and itineraries to plan for their field trip. At Mesa Verde National Park, students create original timelines of Ancestral Pueblo history based on the unique sites they visit. Students use field sketches, personal experiences and additional information to detail their timeline. After the field trip, students revisit and revise their timelines and create 3-dimensional chronological exhibits of Ancestral Pueblo history. Finally, students deconstruct timelines as historical tools, comparing timelines of their own lives with Pueblo timelines to evaluate the types of information timelines include and exclude.

Lesson Overview

Pre-Visit Lessons:

1. "What Is a Timeline?" *Students work in groups to compare different types of Pueblo history timelines.*
2. "Here We Go ... A Park Preview." *Students consult park maps, preview their field trip itinerary and view a short video about visiting Ancestral Pueblo sites to prepare for their trip.*
3. "Web-based Timelines: Pueblo Indian History for Kids." *Students explore an online, interactive timeline of Pueblo history and begin drafting an original Pueblo history timeline.*

Field Trip Lessons:

4. "Field Research: Creating Original Pueblo History Timelines." *While visiting archaeological sites at the park, students add detail to their original timelines.*
5. "Field Trip Extensions." *Additional activities for visitors with more time and flexibility.*

Post-Visit Lessons:

6. "Exhibition Timelines: Ancestral Pueblo History in 3D." *Students synthesize research to create presentation-quality timelines. Small groups create dioramas or displays of each time period for a whole-class 3D exhibition.*

7. “Deconstructing Timelines—What Do They Really Tell Us?” *Students use personal timelines to explore the uses and limitations of timelines, extending findings to Pueblo history timelines.*
8. “Extension Activities.” *Activities students can explore to extend and expand themes from this unit.*

Field Notebook:

Customizable writing and research prompts for students at all stages of the curriculum including document-based questions (DBQs).

Background Information and Resources

This curricular unit focuses on cultural change and continuity over time. Pueblo people live and thrive today in villages across New Mexico and Arizona and trace their cultural history to the Mesa Verde region. Pueblo people explain that although their culture has changed significantly since they lived in the Mesa Verde region, many cultural traditions, values, and practices have remained constant. Because of this continuity, many Pueblo people maintain a strong cultural and spiritual connection to Mesa Verde National Park. Visitors to the park can learn about many examples of these cultural changes and consistencies.

This unit also challenges students to think critically about the practice of history and its tools like chronology, archaeology and oral history. Students will carefully examine and analyze the topics, goals, perspectives and biases of timelines.

At the park, students will see examples of housing structures called pithouses, dating from A.D. 550, during what archaeologists call the Basketmaker Period. Archaeologists argue that this time period is when Pueblo culture officially began because people started farming. But Pueblo cultures have many different origin stories and explanations of when and where different tribes, clans or Pueblos began (e.g., Hopi Tribe, Zuni Tribe, Acoma Pueblo, Jemez Pueblo—see links below for more information about today’s Pueblo people and the descendants of the people of Mesa Verde). This tension between different perspectives of Pueblo history and culture is an important one to explore with students. There are multiple ways of telling and learning history; this unit begins to explore these multiple perspectives.

Students will also get to see evidence of a cultural transition from pithouses to room blocks during what archaeologists call Pueblo I Period (A.D. 750–900). Small family groups at this time might still live in pithouses but also built and utilized adobe room block structures for food storage or seasonal living. Pottery began to change, the use of slip and more complex decoration is apparent on pots and jars from this time.

Students will also see evidence of an architectural shift into village life at the park as clustered room blocks and small villages begin to take shape on the mesas. Archaeologists call this time period between A.D. 900 and 1150, Pueblo II. Farming grew and community architecture—structures used for collective food processing, storage, or ceremonial purposes—began to grow more complex as evidenced by the presence of great kivas and “great houses.” Great houses are massive, multi-room, masonry structures with very large rooms and kivas built inside the structure. Reliance on domesticated food production (corn, beans, squash, and even turkeys) during this time increased as wild resources became scarcer. People began to construct check dams, reservoirs and farming terraces in an effort to capture and conserve water for agricultural use.

The most famous habitations at Mesa Verde National Park, the incredibly complex and often massive cliff dwellings, were built during the last century of habitation in the Mesa Verde region, from A.D. 1150–1300. Archaeologists call this time period Pueblo III. Students will be able to see and explore some of these cliff dwellings depending on their itinerary. Though people continued to farm and live in mesa-top villages, significant numbers of people built and moved into the many cliff dwellings seen at Mesa Verde—over 3,000!

By the end of A.D. 1300, Ancestral Pueblo people migrated south to the villages and Pueblos in present-day Arizona and New Mexico. There is much academic debate about why the migration happened and many Pueblo stories and oral histories that describe this time of migration and geographic change. The Pueblo people have maintained their villages and Pueblos in Arizona and New Mexico for the past 700 years, and many are thriving communities today. Though Pueblo people are firmly living in the modern world with its diverse cultural and popular practices, many Pueblo people maintain strong cultural ties to their tribe or Pueblo and participate in vibrant, living cultural practices including traditional farming, hunting, annual celebration and ceremonial cycles, and a commitment to the continuance of their culture and languages.

In the years leading up to the Ancestral Pueblo migration and in those that followed, two groups of hunter-gatherer people came into the Mesa Verde region, the Utes and the Navajos. Evidence of their habitation in the region can be found at the park, and oral histories of the Hopi and the Utes explain that the Pueblo people and the Utes lived in the area at the same time. Though it is still being studied, archaeologists think the ancestors of the Navajos arrived in the area sometime after A.D. 1450. Members of the Ute Mountain Ute and Southern Ute Tribes and the Navajo Nation continue to live in the Mesa Verde region today.

The Spanish made their way to the Mesa Verde region in the 1700s but did not build permanent settlements as they were focused on finding a route to California. The late 1850s saw a host of white settlers “discovering” and exploring the long-abandoned villages and cliff dwellings in the region. The U.S. government moved the Utes away from the cliff dwelling region in 1906 in an “exchange” for other land in southwestern Colorado. Later that year, President Theodore Roosevelt signed legislation designating Mesa Verde National Park.

This unit inspires students to experience Mesa Verde through a lens of chronology, looking at how Pueblo culture changed and stayed the same over time. In one day of visiting the park, students can see evidence of over 700 years of history. By extending their studies in the classroom before and after the field trip using pre- and post-field trip lessons, students can follow Pueblo history and culture into the twenty-first century. In addition, students will look carefully at *how* we study history and how timelines can both limit and expand our understanding of it.

Additional Resources

Mesa Verde National Park website: <http://www.nps.gov/meve/index.htm>

Within this site, the links to “History & Culture”

(<http://www.nps.gov/meve/learn/historyculture/index.htm>) and “People”

(<http://www.nps.gov/meve/learn/historyculture/people.htm>) are relevant for this 5-6 grade unit.

Educational resources, especially the park’s background information on Ancestral Pueblo chronology at Mesa Verde are great classroom resources:

http://www.nps.gov/meve/learn/education/classrooms/upload/ep_activity3_chronology.pdf

Crow Canyon Archaeological Center’s Educational Resources:

<http://www.crowcanyon.org/index.php/classroom-resources>

Crow Canyon Archaeological Center offers some great classroom and online resources for students.

“Pueblo Indian History for Kids” and “Peoples of the Mesa Verde Region” are keystone resources for this lesson as they both provide timelines of Pueblo history in the region. Crow Canyon’s website also has detailed timelines of Pueblo history from a primarily archaeological perspective.

<http://www.crowcanyon.org/index.php/explore-pueblo-history/timelines>

Twenty-six Associated Tribes of Mesa Verde:

http://www.nps.gov/meve/learn/historyculture/upload/meve_associated_tribes.pdf

This pdf provides a list and a map of the tribes that have special relationships with Mesa Verde National Park. It is a good starting point for students doing research on the lives and cultures of the present-day descendants of the people from the Mesa Verde region.

Indian Pueblo Cultural Center website: <http://www.indianpueblo.org/>

This Albuquerque museum’s website is another great place for students to research contemporary Pueblo people.

UNESCO’s Mesa Verde website: <http://whc.unesco.org/en/list/27>

As a designated UNESCO World Heritage Site, this page describes park history and global significance.

Field Trip Itineraries

This curricular unit challenges students to think about and experience Pueblo cultural change and continuity over time. For students who have never visited the park or studied Pueblo history, there is a great deal to see, experience and learn simply as a park visitor. This unit challenges students to pay attention to the many large and small ways Ancestral Pueblo culture changed and stayed the same in the 700 years that people lived in the Mesa Verde region. To do this, it is essential students get to visit park sites representative of different time periods. The Mesa Top Loop is the best area to see these changes up close. If time allows, a pre-arranged educational tour of Balcony House will provide students with a challenging and exciting exploration of a unique cultural moment in the park's history.

Though it helps to connect with the park's Education Coordinator prior to a visit, this curriculum does not necessitate scheduling guided park tours unless schools have the time and interest. Interpretive staff or other park staff may be able to meet with students along the Mesa Top Loop to talk about cultural change and continuity at the park. Balcony House educational tours must be scheduled in advance. If you are interested in meeting with a park staff member, please contact the Education Coordinator.

The Mesa Top Loop provides the best window into cultural change and continuity for this lesson. If schools have additional time at the park, the following sites (in order of relevance) could be included in itineraries.

****Spruce Tree House Closure, 2016****

Until further notice, the Spruce Tree House cliff dwelling is closed to visitors due to rock fall safety hazards. The Spruce Tree House Trail is open to the overlook where visitors can get a clear view of the cliff dwelling.

Mesa Top Sites

- **Location:** Mesa Top Loop
- **Travel time from Visitor and Research Center:** 50-minute drive
- **Travel time from Chapin Mesa Archeological Museum:** 15-minute drive
- **Suggested time to spend there:** 1.5–2 hours depending on number of stops with driving time
- **Description:** This 6-mile driving tour provides students 700 years of Ancestral Pueblo architecture. At each stop, students can view excavated dwellings with special features from remodeling to passageways between towers and kivas. This loop includes five stops and three overlooks with parking for buses.
- **Amenities:** See below

Stop/Overlook Name	Bus Parking on	Recommended Time	Amenities
Pithouse (A.D. 600)	Left	5 min	None
Navajo Canyon Overlook	Right	5 min	None
Square Tower Overlook	Right	10 min (some walking)	None
Pithouse and Pueblo (A.D. 700–950)	Right	10 min	None
Mesa Top Sites (A.D. 900–1100)	Right	10 min	Restrooms
Sun Point Pueblo (A.D. 1200)	Left	5 min	None
Sun Point Overlook	Right	10 min	None
Oak Tree House Overlook	None		
Fire Tower Overlook	None		
Sun Temple	Left	10 min	Restrooms, benches

Chapin Mesa Archeological Museum

- **Location:** Chapin Mesa Museum Loop
- **Travel time from Visitor and Research Center:** 45-minute drive
- **Travel time from Chapin Mesa Museum:** n/a
- **Suggested time to spend there:** 60 minutes
- **Description:** This museum provides students with a visual timeline of the Ancestral Pueblo world through chronological dioramas. Artifacts found throughout the park are on display here. This is an excellent location for students to add detail to their timelines, make sketches of different aspects of cultural life and visualize the many ways culture changed and remained the same at Mesa Verde.
- **Amenities:** Exhibits and bookstore, nearby restrooms, café, nice spots to have lunch and discuss work.

Visitor and Research Center (VRC)

- **Location:** Off highway exit to the left, before entering park
- **Travel time from Chapin Mesa Museum:** 45-minute drive
- **Suggested time to spend there:** 30 minutes
- **Description:** The VRC provides a place for park orientation and a quick look into the Ancestral Pueblo world. From dioramas to digital collections, this center is a great introduction to the park’s mission and the ways Pueblo culture changed and remained the same during park inhabitation.
- **Amenities:** Restrooms, picnic areas, water filling station, ticket sales, gift shop

Spruce Tree House

- **Location:** Chapin Mesa Museum Loop
- **Travel time from Visitor and Research Center:** 45-minute drive
- **Travel time from Chapin Mesa Museum:** 15–20 minute walk each way
- **Suggested time to spend there:** 45 minutes plus addition 30 minutes for the roundtrip hike
- **Description:** This impeccably preserved cliff dwelling allows students to see the technology and ingenuity utilized by the Ancestral Pueblo people. Here students can see a seep spring, go inside a kiva, and use a mano and metate. In addition, park interpretive staff is always available here and students should feel free to ask questions.
- **Amenities:** Restrooms, picnic area nearby, shade, Chapin Mesa Museum book store, interpretive exhibits

Balcony House Educational Tour (advance reservations required)

- **Location:** Balcony House parking lot
- **Travel time from Visitor and Research Center:** 45-minute drive
- **Travel time from Chapin Mesa Museum:** 10–15 minutes
- **Suggested time to spend there:** the tour takes approximately 1 hour
- **Description:** This pre-arranged tour of Balcony House (call park Educational Coordinator to schedule in advance) focuses on the day-to-day lives of Ancestral Pueblo people. For this curricular unit, a Balcony House tour provides a nice data point on students' original Pueblo history timeline where they can experience up close the structures and some of the artifacts from this time period.
- **Amenities:** Restrooms, shaded benches

Grade 5-6 Standards Alignment

Next Generation Science Standards

Performance Expectations:

5-ESS3-1: Obtain and combine information about ways individual communities use science ideas to protect the Earth’s resources and environment.

Science and Engineering Practices:

Engaging in Argument from Evidence

- Construct an argument with evidence, data, and/or a model.
- Construct an argument with evidence.
- Make a claim about the merit of a solution to a problem by citing relevant evidence about how it meets the criteria and constraints of the problem.

Obtaining, Evaluating, and Communicating Information

- Obtain and combine information from books and/or other reliable media to explain phenomena or solutions to a design problem.

Crosscutting Concepts:

Stability and Change: Small changes in one part of a system might cause large changes in another part.

Connections to Nature of Science

- Science findings are limited to questions that can be answered with empirical evidence.
- Scientists and engineers are guided by habits of mind such as intellectual honesty, tolerance of ambiguity, skepticism, and openness to new ideas.

Connections to Engineering, Technology, and Applications of Science

- The use of technologies and any limitations on their use are driven by individual or societal needs, desires, and values; by the findings of scientific research; and by differences in such factors as climate, natural resources, and economic conditions. Thus technology use varies from region to region and over time.

Common Core Academic Standards

Anchor Standards – Language Arts:

CCSS.ELA-Literacy.CCRA.R.1: Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

CCSS.ELA-Literacy.CCRA.R.7: Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

CCSS.ELA-Literacy.CCRA.R.10: Read and comprehend complex literary and informational texts independently and proficiently.

CCSS.ELA-Literacy.CCRA.W.2: Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

CCSS.ELA-Literacy.CCRA.W.3: Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details and well-structured event sequences.

CCSS.ELA-Literacy.CCRA.W.4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

CCSS.ELA-Literacy.CCRA.W.7: Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.

CCSS.ELA-Literacy.CCRA.W.8: Gather relevant information from multiple print and digital sources, assess the credibility and accuracy of each source, and integrate the information while avoiding plagiarism.

CCSS.ELA-Literacy.CCRA.W.9: Draw evidence from literary or informational texts to support analysis, reflection, and research.

CCSS.ELA-Literacy.CCRA.SL.1: Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

CCSS.ELA-Literacy.CCRA.SL.2: Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

CCSS.ELA-Literacy.CCRA.L.1: Demonstrate command of the conventions of standard English grammar and usage when writing or speaking.

CCSS.ELA-Literacy.CCRA.L.2: Demonstrate command of the conventions of standard English capitalization, punctuation, and spelling when writing.

CCSS.ELA-Literacy.CCRA.L.6: Acquire and use accurately a range of general academic and domain-specific words and phrases sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when encountering an unknown term important to comprehension or expression.

Anchor Standards – Mathematics:

CCSS.Math.Practice.MP2: Reason abstractly and quantitatively.

CCSS.Math.Practice.MP5: Use appropriate tools strategically.

CCSS.Math.Practice.MP6: Attend to precision.

CCSS.Math.Content.5.MD.B.2: Represent and interpret data.

College, Career and Civic Life (C3) Framework for Social Studies State Standards

Dimension 1: Developing Questions and Planning Inquiries

D1.1.3-5: Explain why compelling questions are important to others.

D.1.2.3-5: Identify disciplinary concepts and ideas associated with a compelling question that are open to different interpretations.

D1.5.3-5: Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration the different options people have about how to answer the questions.

Dimension 2: Geographic Representations

D2.Geo.2.3-5: Use maps, satellite images, photographs and other representations to explain relationships between the locations of places and regions and their environmental characteristics.

D2.Geo.3.3-5: Use maps of different scales to describe the locations of cultural and environmental characteristics.

Dimension 2: Human-Environment Interactions

D2.Geo.4.3-5: Explain how culture influences the way people modify and adapt to their environments.

D2.Geo.5.3-5: Explain how the cultural and environmental characteristics of places change over time.

D2.Geo.6.3-5: Describe how environmental and cultural characteristics influence population distribution in specific places or regions.

Dimension 2: Human Population: Spatial Patterns and Movements

D2.Geo.7.3-5: Explain how cultural and environmental characteristics affect the distribution and movement of people, goods, and ideas.

D2.Geo.8.3-5: Explain how human settlements and movements relate to the locations and use of various natural resources.

D2.Geo.9.3-5: Analyze the effects of catastrophic environmental and technological events on human settlements and migration.

Dimension 2: Change, Continuity and Context

D2.His.1.3-5: Create and use a chronological sequence of related events to compare developments that happened at the same time.

D2.His.2.3-5: Compare life in specific historical time periods to life today.

Dimension 2: Historical Sources and Evidence

D2.His.9.3-5: Summarize how different kinds of historical sources are used to explain events in the past.

D2.His.10.3-5: Compare information provided by different historical sources about the past.

D2.His.13.3-5: Use information about a historical source, including the maker, date, place of origin, intended audience, and purpose to judge the extent to which the source is useful for studying a particular topic.

Dimension 3: Gathering and Evaluating Sources

D3.1.3-5: Gather relevant information from multiple sources while using the origin, structure and context to guide the selection.

Dimension 3: Developing Claims and Using Evidence

D3.3.3-5: Identify evidence that draws information from multiple sources in response to compelling questions.

D2.4.3-5: Use evidence to develop claims in response to compelling questions.

Dimension 4: Communicating Conclusions

D4.2.3-5: Construct explanations using reasoning, correct sequence, examples and details with relevant information and data.

Lesson 1 – What Is a Timeline?

Lesson overview:

This lesson introduces students to the term “chronology” and explores the use of timelines as historical tools. Students will look at a variety of different timelines of Pueblo history and compare their characteristics, focus, perspectives and biases.

Time required: 1–2 hours

Materials/resources:

1. Sample timelines: either complete assignment in a computer lab OR print out examples of timelines from the web for students to compare.
 - Crow Canyon Archaeological Center timelines from an archaeological/scientific perspective: <http://www.crowcanyon.org/index.php/explore-pueblo-history/timelines>
 - Utah Division of State History “First Peoples” timeline—a very visual, pictographic timeline: http://ilovehistory.utah.gov/people/first_peoples/time.html
 - Zuni Tribe’s chronological history of Zuni: <http://www.ashiwi.org/ChronologicalHistory.aspx>
 - “Visit Mesa Verde” tourism service provider’s Mesa Verde timeline from a general tourist perspective: <http://www.visitmesaverde.com/media/124544/mesa%20verde%20national%20park%20timeline%20image.pdf>
 - Mesa Verde National Park timeline focusing on only the park history, not Pueblo history: <http://www.nps.gov/meve/learn/historyculture/stories.htm>
 - NC (North Carolina) State University’s Pueblo Construction Chronology focusing on structural change over time: http://www.ncsu.edu/project/archae/prehistory_pueblo/timeline.html
 - About Education’s “Anasazi Timeline,” from a simplified archaeological perspective: http://archaeology.about.com/od/americansouthwest/a/anasazi_timeline.htm
2. Student handout – “What Is a Timeline?”

Learning objectives:

- Students will compare and contrast Pueblo history timelines.

Intro activities:

1. Personal timelines: time permitting, challenge students (as homework or during a quiet time in class) to **create a timeline** of their life. If in class, provide blank paper, colored pens or pencils and allow students to organize their timeline in any way they choose. The goal is for students to approach the task in a variety of different ways so it is important they work alone, without any influence of their neighbors. **Pair students** and have them **share their work**. Pairs should then **create a list** of similarities and differences in their timelines. Challenge students to try to find differences in structure and organization, style and approach—not just “what happened.” They are not comparing lives, just comparing timelines.

2. Field notebook “Pre-Visit” questions assigned as short writing prompts, homework or partner/small group discussions.

Directions:

1. **Review** with students the definition of “timeline” and “chronology.” Students can **think-pair-share** definitions or **brainstorm** definitions as a class on the board.

Timeline:

- a schedule of activities or events; a timetable.
- a chronology.
- a representation or exhibit of key events within a particular historical period, often consisting of illustrative visual material accompanied by written commentary, arranged chronologically.

Chronology (from Greek— “kronos” meaning time and “-logia” meaning the study of):

- the arrangement of events or dates in the order of their occurrence.
- the science of arranging time in periods and ascertaining the dates and historical order of past events.
- a document displaying an arrangement of events in order of their occurrence.
- the study of historical records to establish the dates of past events.

Ask students to **think-pair-share** or **discuss** as a class the following: who uses timelines? Why? *Possible answers might include historians or archaeologists who use them to study the past and organize events.* **Explain** to students that they will create their own original timelines of Ancestral Pueblo history in Mesa Verde National Park during this unit. **Remind** students that first they need to look carefully at different types of timelines in order to understand their components, characteristics, and focuses.

2. **Distribute** student handout “What Is a Timeline?” and **preview** it with students.
3. **Assign** students to pairs or small groups and **distribute** pre-printed timeline samples or **direct** students to at least two online samples of Pueblo timelines. **Challenge** advanced groups with additional timelines for their comparison. **Support** students as they work through the comparison and handouts.
4. **Invite** students to **share their findings** with the class by presenting their timeline and describing its design, areas of emphasis, and important information that is omitted.
5. **Wrap up** the discussion by **asking** students to think about why timeline creators make the choices they do: Why might they include or exclude images? Why might they use a line? Why might they include/exclude certain details? How important is the title?

Lesson 2 – Here We Go ... A Park Preview

Lesson overview:

This lesson serves as an orientation to the Mesa Verde National Park field trip and scaffolds lessons to follow. Students preview their park field trip itinerary, watch a 10-minute video about visiting Ancestral Pueblo sites and reflect on the meaning and significance of sacred sites.

Time required: 1–2 hours

Materials/resources:

1. Park maps (one/pair of students or small group):
<http://www.nps.gov/meve/planyourvisit/maps.htm> (you can also request the park send these via mail prior to beginning this lesson, contact park staff for details).
2. Park visitor guides (one/pair of students or small group): download the appropriate season for your field trip: <http://www.nps.gov/meve/planyourvisit/brochures.htm> (you can also request the park send these via mail prior to beginning this lesson, contact park staff for details).
3. Park itinerary: develop this with the help of this curriculum guide’s recommended itineraries; have your field trip schedule including park sites you will visit prepared and ready to share with students. If you have the information available from this curriculum’s recommended itineraries or park brochures, include the approximate habitation dates of each site you will visit.
4. *Visit with Respect* available online either from
<https://www.youtube.com/watch?v=zwDrLqThhYY> or
http://www.crowcanyon.org/EducationProducts/pueblo_history_kids/video_visit_with_respect.asp
5. Student handout – “Here We Go ... A Park Preview”

Learning objectives:

- Students will examine maps and visitor guides of Mesa Verde National Park, identifying the sites and places they will visit on their field trip to the park.
- Students will articulate what it means to visit Ancestral Pueblo sites “with respect” after watching a video describing Pueblo connections to sacred sites in the Mesa Verde region.

Intro activities:

1. Field notebook “Before watching *Visit with Respect*” questions assigned as short writing prompts, homework or partner/small group discussions.
2. Pre-visit Lesson 1, “What Is a Timeline?”

Directions:

1. **Introduce** the lesson by going over your Mesa Verde field trip logistics and itinerary. **Distribute** park maps. Ask students to **circle or highlight** sites in the park you will visit directly on the maps.
2. **Distribute** visitor guides and student handout “Here We Go ... A Park Preview.” Ask students to work in teams or small groups to **read** about the park and **answer** questions 1 and 2.

3. Have students independently **complete questions** 3 through 5 on the handout before watching the video. Students should **discuss** answers with a partner and **report** their responses back to class.
4. Have students **preview** questions 6 through 10 before watching the video. **Show** the video and give students a few minutes to complete the questions.
5. Again, ask students to **share** their responses with a partner and **report** back to the class summarizing their responses.
6. **Wrap up** the lesson by answering questions about the field trip and reviewing expected field trip behavior.

9. How should you “visit with respect?”

10. What behaviors will demonstrate you are “visiting with respect” when you go on your field trip to Mesa Verde?

Lesson 3 – Web-based Timelines: Pueblo Indian History for Kids

Lesson overview:

In this lesson, students explore an online interactive timeline of Pueblo history and begin to construct the framework and initial details for their original Pueblo history timelines.

Time required: 2–3 hours

Materials/resources:

1. Online access for students to explore Crow Canyon Archaeological Center’s “Pueblo Indian History for Kids” interactive website:
https://www.crowcanyon.org/EducationProducts/pueblo_history_kids/introduction.asp
2. Blank paper, preferably 8½ × 14 inches or 11 × 17 inches

Learning objectives:

- Students will use the online interactive resource, “Pueblo Indian History for Kids” to begin the framework for creating original Pueblo history timelines.

Intro activities:

1. Field notebook “Pre-Visit” questions assigned as short writing prompts, homework or partner/small group discussions.
2. Pre-visit lessons “What Is a Timeline?” and “Here We Go ... A Park Preview.”

Preparation:

The information students gather in this lesson will be critical for their field trip lesson, “Field Research: Creating Original Pueblo History Timelines.” They will need to organize information from the online resource chronologically so that during the field trip they can add information found at park archaeological sites. They should be able to place specific park sites and related information directly onto their draft. Therefore, it is important that the format for this lesson’s research be one that students can add information to. You may want to consider this lesson’s timeline as well as the information added to it during the field trip a rough draft and allow students to create a finished copy of their timeline after the field trip. You may ask students to gather information at Mesa Verde on sticky notes that can be added directly to these timelines. Consider your students, your field trip itinerary, and final end product goals before beginning!

Careful consideration of your students’ skill set is also important before beginning this lesson. Some students will be able to competently and independently explore the “Pueblo Indian History for Kids” website and take notes in a chronological, organized manner. Other students may need more guidance and scaffolding to do so. Teachers can support diverse learners by guiding student note-taking with examples of graphic organizers listed below. Each type of organizer has its own biases and focuses—it could be interesting to let students determine their own way of organizing the information or assign diverse approaches and then compare findings at the end.

The “Pueblo Indian History for Kids” website organizes Pueblo chronology in the following way:

1. Paleoindian, 13,000–6000 B.C.
2. Archaic, 6000–500 B.C.
3. Basketmaker, 500 B.C. to A.D. 750
4. Pueblo I, A.D. 750–900
5. Pueblo II, A.D. 900–1150
6. Pueblo III, A.D. 1150–1300
7. Post-Migration, A.D. 1300–1950
8. Modern Pueblo, A.D. 1950 to today

Students may notice some differences in these chronological periods as compared to Pueblo history timelines studied in the “What Is a Timeline?” lesson. This is an important point of interest—though the Crow Canyon Archaeological Center’s “Pueblo Indian History for Kids” integrates archaeological and Pueblo perspectives of history, it is primarily archaeology-based. Differences between this and other timelines students have examined are important to note; even archaeologists don’t always agree about the Pueblo time periods.

If you are limited by time or student skill set, time periods could be divided among groups of students to research individually and then share findings.

Graphic Organizer 1 – Categorical comparisons

Students can create a chart where they take notes based on archaeological research categories described in “Pueblo Indian History for Kids.” One column would organize information from one time period; rows would detail categories of information:

	Paleoindian	Archaic	Basketmaker	Pueblo I	Pueblo II	Pueblo III	Post-Migration	Modern
Geography								
Food								
Houses								
Artifacts								
Other								

Graphic Organizer 2 – Linear note-taking

Students could create a more linear “timeline” approach where their paper is divided into the eight time periods (or two sides of a paper with four periods on each), a line crosscuts the paper and notes are sketched freely in each time period.

Paleoindian	Archaic	Basketmaker	Pueblo I	Pueblo II	Pueblo II	Post-Migration	Modern

Graphic Organizer 3 – Visual timelines

Students could also create a visual recording of what they are learning by creating a sketch for each time period, making sure to include details about geography, food, houses/structures, artifacts and other information on each drawing. Drawings could also be labeled.

Paleoindian

Archaic

Basketmaker

Pueblo I

Pueblo II

Pueblo II

Post-Migration

Modern

Directions:

1. **Explain** to students how you would like them use the timeline graphic organizers (see pages 24–26 above) to take notes from the “Pueblo Indian History for Kids” interactive web timeline.
2. **Direct** students to the “Pueblo Indian History for Kids” timeline:
https://www.crowcanyon.org/EducationProducts/pueblo_history_kids/introduction.asp
3. **Support** students as they work through the website taking notes and creating timelines.
4. **Wrap up** the lesson by reviewing some of the key characteristics of each time period.
5. Questions for **discussion**:
 - a. Where did the information on “Pueblo Indian History for Kids” come from?
Possible answers may include: archaeological research, historical documents, consultation with Pueblo people today.
 - b. What don’t we know about Pueblo history and culture after this exercise?
Possible answers may include: language information, stories, humor, important people, how they cooked their food, cultural traditions/celebrations, religion/beliefs, entertainment, etc.
 - c. How did Pueblo culture stay the same during these time periods?
Possible answers may include: the food largely stayed the same, the shelters all used natural materials from the local environment, people relied upon the natural environment to survive and thrive.
 - d. How was Pueblo history and culture shaped by the environment? How did Pueblo people shape the environment?
Possible answers may include: Pueblo people relied upon the natural environment and its resources to meet their fundamental needs: food, shelter, medicine, etc. Pueblo people impacted their environment by hunting and gathering, domesticating plants and animals, building shelters, burning firewood, building water retention systems (check dams, holding ponds).

Lesson 4 – Field Research Creating Original Pueblo History Timelines

Lesson overview:

During their field trip to Mesa Verde, students will pay careful attention to the ways culture changed and stayed the same during the 700 years Ancestral Pueblo people lived in the region. Wherever students go, they will explore sites and use interpretive information to add details and specific sites to their Pueblo history timelines. For example, if students visit Spruce Tree House, they will learn that it was built and inhabited between A.D. 1211 and 1280. Students will add those details and any others information specific about the site to their timeline. There are many ways to focus student research while experiencing Mesa Verde for this project detailed below.

Time required: 4–6 hours

Materials/resources:

1. Student handout – “Field Research: Creating Original Pueblo History Timelines.” Choose which of these handouts you wish to use to support student note-taking and research while at the park.
 - a. Open-ended assignment to take notes on timelines or notepaper at each unique park site visited. Requires three additional observations or facts about the site in students’ notes.
 - b. Focused assignment to complete a chart/graphic organizer that categorizes each site visited and important information about each.
 - c. Visual note-taking, drawings and sketches of each site.
 - d. Focused assignment to find sites or museum information about specific time periods in Pueblo history during their visit to the park.
2. Field trip itinerary: See curricular unit’s “Field Trip Itinerary” to develop
3. Students’ original Pueblo history timeline drafts (created during “Web-based Timelines: Pueblo Indian History for Kids” lesson, may be in rough draft format) or notebooks to record information.
4. Pencils, pens, etc.

Learning objectives:

- Students will explore various sites at Mesa Verde National Park and conduct research to create original Pueblo history timelines.

Intro activities:

1. Field notebook “Pre-Visit” questions assigned as short writing prompts, homework or partner/small group discussions.
2. Pre-visit lessons 1–3, especially “Web-based Timelines: Pueblo Indian History for Kids.”

Directions:

1. Before visiting the park, or at the first site you visit, **review** student handout “Field Research: Creating Original Pueblo History Timelines” with students (be sure you have selected which of the four handouts you wish to assign). Go over the day’s itinerary and expectations for note-taking and research at each site visited.
2. If you visit one of the park museums, the Visitor and Research Center or the Chapin Mesa Museum, **challenge** students to find additional information for their timelines about the archaeological time periods used to describe changes in Pueblo culture in the Mesa Verde region.
3. **Support** students at the park with note-taking and research.
4. **Print** as many copies of the Site-specific Graphic Organizer (page 32) as you think each student will need for your specific field itinerary. Students will use the site-specific graphic organizers to collect and organize the information that they will use to add detail to the chronological timeline that began to construct in Lesson 3.

STUDENT HANDOUT

Field Research: Creating Original Pueblo History Timelines Open-ended Research

Directions: When you explored the “Pueblo Indian History for Kids” interactive timeline on the web, you began to create an original Pueblo history timeline. The majority of the information presented at Mesa Verde National Park (by rangers, at museums, and on interpretive signs at the sites) focuses on the Ancestral Pueblo periods. However, you probably will hear or see some information on the Post-Migration and Modern periods. During your field trip to Mesa Verde, you will see a number of sites that date from different periods of Ancestral Pueblo history. You may also visit park museums with additional information about how Pueblo culture stayed the same and changed during the 700 years Pueblo people lived in the Mesa Verde region and what happened during the Post-Migration and Modern periods. Your assignment at the park is to collect additional information about Pueblo history in the park to make your timeline more detailed. You will be able to include information gathered from secondary sources (archaeologists and their research projects, Pueblo advisors sharing their oral histories and research, historians) as well as primary sources (your personal observations of the archaeological sites).

As you explore the park, pay careful attention to each site and the information provided by the park to help you understand that site. Once at a site or a museum with information about different time periods, **complete** as much of the following graphic organizer as possible.

On your existing Pueblo history timeline draft or on a separate sheet of paper, **take notes** at each site you visit. Notes should include:

1. Name of the site
2. Date(s) it was built and inhabited
3. Archaeological time period (Basketmaker, Pueblo I, Pueblo II, etc.) that it was built and inhabited
4. Description of what the site looks like (you will sketch the site on your student handout, page 33, below)
5. Additional information about the site, its purpose, how many people lived there, what materials were used to build it, artifacts found there, preservation efforts, interpretive efforts, etc.

STUDENT HANDOUT

Field Research: Creating Original Pueblo History Timelines Site-specific Graphic Organizer

Directions: When you explored the “Pueblo Indian History for Kids” interactive timeline on the web, you began to create an original Pueblo history timeline. The majority of the information presented at Mesa Verde National Park (by rangers, at museums, and on interpretive signs at the sites) focuses on the Ancestral Pueblo periods. However, you probably will hear or see some information on the Post-Migration and Modern periods. During your field trip to Mesa Verde, you will see a number of sites that date from different periods of Ancestral Pueblo history. You may also visit park museums with additional information about how Pueblo culture stayed the same and changed during the 700 years Pueblo people lived in the Mesa Verde region and what happened during the Post-Migration and Modern periods. Your assignment at the park is to collect additional information about Pueblo history in the park to make your timeline more detailed. You will be able to include information gathered from secondary sources (archaeologists and their research projects, Pueblo advisors sharing their oral histories and research, historians) as well as primary sources (your personal observations of the archaeological sites).

As you explore the park, pay careful attention to each site and the information provided by the park to help you understand that site. Once at a site or a museum with information about different time periods, **complete** as much of the following graphic organizer as possible.

Site Name	Date/Time Period Built or Inhabited	Description of Appearance	Additional Information
			(Condition, preservation efforts, interpretive efforts, etc.)

STUDENT HANDOUT

Field Research: Creating Original Pueblo History Timelines Visual Research

Directions: When you explored the “Pueblo Indian History for Kids” interactive timeline on the web, you began to create an original Pueblo history timeline. The majority of the information presented at Mesa Verde National Park (by rangers, at museums, and on interpretive signs at the sites) focuses on the Ancestral Pueblo periods. However, you probably will hear or see some information on the Post-Migration and Modern periods. During your field trip to Mesa Verde, you will see a number of sites that date from different periods of Ancestral Pueblo history. You may also visit park museums with additional information about how Pueblo culture stayed the same and changed during the 700 years Pueblo people lived in the Mesa Verde region and what happened during the Post-Migration and Modern periods. Your assignment at the park is to collect additional information about Pueblo history in the park to make your timeline more detailed. You will be able to include information gathered from secondary sources (archaeologists and their research projects, Pueblo advisors sharing their oral histories and research, historians) as well as primary sources (your personal observations of the archaeological sites).

As you explore the park, pay careful attention to each site and the information provided by the park to help you understand that site. Once at a site or a museum with information about different time periods, **complete** as much of the following graphic organizer as possible.

At each site you visit, **sketch** the site and record the following information.

1. Name of the site
2. Date(s) it was inhabited or built
3. Archaeological time period (Basketmaker, Pueblo I, Pueblo II, etc.) that it was inhabited or built
4. Additional information about the site, its purpose, artifacts found there, preservation efforts, interpretive efforts, etc.

STUDENT HANDOUT

Field Research: Creating Original Pueblo History Timelines Chronological Graphic Organizer

Directions: When you explored the “Pueblo Indian History for Kids” interactive timeline on the web, you began to create an original Pueblo history timeline. The majority of the information presented at Mesa Verde National Park (by rangers, at museums, and on interpretive signs at the sites) focuses on the Ancestral Pueblo periods. However, you probably will hear or see some information on the Post-Migration and Modern periods. During your field trip to Mesa Verde, you will see a number of sites that date from different periods of Ancestral Pueblo history. You may also visit park museums with additional information about how Pueblo culture stayed the same and changed during the 700 years Pueblo people lived in the Mesa Verde region and what happened during the Post-Migration and Modern periods. Your assignment at the park is to collect additional information about Pueblo history in the park to make your timeline more detailed. You will be able to include information gathered from secondary sources (archaeologists and their research projects, Pueblo advisors sharing their oral histories and research, historians) as well as primary sources (your personal observations of the archaeological sites).

As you explore the park, pay careful attention to each site and the information provided by the park to help you understand that site. Once at a site or a museum with information about different time periods, **complete** as much of the following graphic organizer as possible.

	Paleoindian	Archaic	Basketmaker	Pueblo I	Pueblo II	Pueblo III
Sites you visited from this time period						
Description of structures and other constructions from this time period						
Description of artifacts from this time period						
Additional information						

Lesson 5 – Field Trip Extensions

For groups visiting Mesa Verde that might have additional time, the following are ideas for extension activities or assignments during the field trip.

1. **Diary entries:** challenge students to think about what it might have felt like to live or work at the site as a young person. If your class tours Balcony House or Spruce Tree House, ask students to write a diary entry from a typical day in the life of an Ancestral Pueblo child living at that site.
2. **Cultural connections over time:** ask students to search for evidence of today’s Pueblo people at Mesa Verde. Their stories, quotes, research and artwork is on display at the park museums. Ask students to identify some of the ways Pueblo culture has stayed the same from the time Pueblo people lived in Mesa Verde to their lives in New Mexico, Arizona, and all over the world today. *Possible responses might include language, music, humor, stories, religion. The presence of kivas in Pueblo communities, the presence of room blocks and stacked homes, some similar traditional foods (corn, beans, squash, melon).*
3. **Itinerary shuffling:** if you have made it to a number of different sites, ask students to re-arrange your itinerary into a chronological order, listing the oldest sites you visited first and working to the youngest. Students could include detailed descriptions of what changed and what stayed the same in Ancestral Pueblo life from site to site.
4. **Focused chronologies:** as a way to challenge advanced groups, assign students to create a timeline or chronology of one specific dimension of Ancestral Pueblo life: structures, containers or food. Ask students to use resources at the park (museums, interpretive signs, brochures, sites) to create a timeline or explanation of how that dimension changed over time.
5. **Culture and the environment:** as Ancestral Pueblo culture thrived at Mesa Verde, people used and impacted the environment in diverse ways. Challenge students to find as many examples of how Ancestral Pueblo people used the environment at Mesa Verde throughout the day. In addition, students could compare Pueblo relationships to the Mesa Verde environment with their own.

Complementing the list of Pueblo interactions with the environment, students could create a list of the ways the Park Service and Mesa Verde tourists impact the Mesa Verde environment.

Lesson 6 – Exhibition Timelines: Ancestral Pueblo History in 3D

Lesson overview:

In this lesson, students compile research about Pueblo history into a presentation-worthy original timeline. In addition, students are challenged to create three-dimensional dioramas of chronological time periods in Pueblo history.

Time required: 3–4 hours

Materials/resources:

1. Students' research and draft timelines from Mesa Verde field trip and Lesson 3, "Web-based Timelines: Pueblo Indian History for Kids."
2. Student handout – "Exhibition Timelines: Ancestral Pueblo History in 3D"
3. Internet access as needed for additional research
4. Large sheets of paper or posterboard for final timelines
5. Craft materials for dioramas

Learning objectives:

- Students will compile research on Pueblo history into an original detailed timeline
- Students will create three-dimensional dioramas of each chronological time period in Pueblo history

Intro activities:

1. Lessons 1–6, especially "Web-based Timelines: Pueblo Indian History for Kids" and "Field Research: Creating Original Pueblo History Timelines."
2. Field notebook "Post-Visit" questions assigned as short writing prompts, homework or partner/small group discussions.

Directions:

1. **Consider** your schedule, student skill sets and goals prior to assigning this lesson. There are a number of ways the project can be organized:
 - a. Students can work independently or in pairs/small groups.
 - b. Students can be assigned the entire timeline or simply one time period to finalize and present. If assigned one time period, each group could create a poster for each period. That way the class as a whole can make one large Pueblo history timeline.
 - c. Students could be assigned the timeline or display as homework if class time is limited.
 - d. Consider whether or not you want to continue the timeline into the modern day. The "Pueblo Indian History for Kids" website continued the timeline through the present but the visit to Mesa Verde research likely ended prior to migration (A.D. 1280–1320). Students working on Modern Pueblo may need to conduct additional research about today's modern Pueblo people. The Indian Pueblo Cultural Center's

website is a good place to start (see Background and Additional Resources section of this curriculum for more): <http://www.indianpueblo.org/>

2. **Distribute** student handout “Exhibition Timelines: Ancestral Pueblo History in 3D.”
3. **Review** your classroom’s specific requirements and schedule for the assignment.
4. **Support** students as they work on their final timelines and displays.
5. Question for a wrap-up **discussion**:
 - A. How has Pueblo culture stayed the same over the last 1,000 years? How has it changed?
Possible answers include: traditional foods, use of kivas, close connection with the landscape, some ceremonies, beliefs and traditions have remained the same. Language, technology, foods, day-to-day life (jobs, school) have changed.
 - B. Why do you think the Pueblo culture (as compared to many other cultures) has lasted so long?
Possible answers might include: a strong connection with the environment, a strong sense of community, somewhat isolated and rural location, Pueblo people have been able to maintain some of their long-established homelands.

STUDENT HANDOUT

Exhibition Timelines: Ancestral Pueblo History in 3D

Original Pueblo History Timeline

Directions: Use your timeline draft or notes from your “Pueblo Indian History for Kids” web exploration to create an original, detailed timeline of Pueblo history. This presentation-quality timeline should include the following for each time period:

1. Archaeological name and dates of time period
2. Examples of typical structures/shelters/homes during this time period
3. Examples of typical foods during this time period
4. Examples of containers (baskets, pottery) and other artifacts from this time period
5. Sites at Mesa Verde National Park that were inhabited during this time period
6. Any additional information that describes Pueblo culture and lifestyles during this time period
7. Visuals for each time period: drawings, photographs, sketches

3-Dimensional Display

Directions: Create a 3D display of life during one of the Pueblo history time periods. This could be a diorama using paper cut-outs, a clay model, or a model using other materials. Your display should include:

1. Archaeological name and date for your time period
2. Typical structure/shelter/home
3. Typical foods and examples of how they were attained (hunting/gathering, farming, trading)
4. Examples of containers or other time-specific artifacts

Pueblo History Time Periods

*Check with your teacher to confirm which time periods your timeline and display should cover.

- Paleoindian, 13,000–6000 B.C.
- Archaic, 6000–500 B.C.
- Basketmaker, 500 B.C. to A.D. 750
- Pueblo I, A.D. 750–900
- Pueblo II, A.D. 900–1150
- Pueblo III, A.D. 1150–1300
- Post–Migration, A.D. 1300–1950
- Modern Pueblo, A.D. 1950 to today

Lesson 7 – Deconstructing Timelines—What Do They Really Tell Us?

Lesson overview:

In this lesson, students critically analyze timelines as historical tools. Students examine the types of historical information, resources and bias present in timelines. Through collaboration and critical discussion, students create life history timelines for classmates, compare and contrast different types of Pueblo history timelines, and deconstruct the cultural and historical information present in those timelines. This is a wrap-up activity that situates the entire Mesa Verde unit in a broader context of historical research, analysis, and critical cultural studies.

Time required: 1–2 hours

Materials/resources:

1. Blank paper for creating classmate timelines.
2. Samples of Pueblo timelines (from Lesson 1, “What Is a Timeline?”, Lesson 3, “Web-based Timelines: Pueblo Indian History for Kids,” or Lesson 6, “Exhibition Timelines.”)

Learning objectives:

- Students will define and describe timelines.
- Students will create life history timelines of classmates.
- Students will compare and contrast different types of Pueblo history timelines, evaluating their historical information sources and presentation goals.
- Students will describe and analyze the types of information included and excluded from timelines – evaluating when timelines are helpful for historical/cultural research and when they are too limited a tool.
- Students will carefully examine different types of historical questions and identify when timelines would be appropriate tools for answering those questions.

Intro activities:

1. Field notebook “Post-Visit” questions assigned as short writing prompts, homework or partner/small group discussions.
2. Pre-visit Lesson 1, “What is a Timeline?” or Lesson 6, “Exhibition Timelines.”

Directions:

1. Introduction

- A. **Think-pair-share** and review the following questions: What is a timeline? What makes a timeline? What kinds of information do timelines tell us?
- B. **Think-pair-share:** Where does information come from on a timeline?
- C. **Refer** to students’ Pueblo history timelines (the original timelines they created in Lesson 6).

2. Discussion

- A. **Ask** students, “Where did we get information for our Pueblo history timeline?”
Possible answers may include research online and at Mesa Verde National Park, personal experiences and observations at the park, archaeologists and historians, Pueblo people.
- B. **Distribute** sample Pueblo history timelines.
- C. **Think-pair-share:** Compare/contrast the Pueblo history timeline you created from your Mesa Verde and online research with the sample one you’ve been given. How are they different? How are they the same? What is the author trying to share with you? What is important to the author?

3. Transition

- A. **Introduce** the lesson by reminding students that timelines are one tool for understanding history—they help us understand some aspects of history, but not all. **Explain** that during this lesson, students will “deconstruct timelines”—take them apart, learn about how they work, and also learn about how they don’t work. The class will discuss the sorts of historical and cultural information timelines can’t tell us.

4. Partner Timelines

- A. **Introduce** task – students will interview their partner and create a timeline of partner’s life. The interviews will be done sitting together but students should create the timeline away from their partner (allow students to spread out, change seats).
- B. 10–15 minutes for **interviews**
- C. 15–20 minutes for **making timelines**

5. Partner Timeline Debrief

- A. **Identify** one partner timeline that can be used as an example and copy it onto the board without naming the subject or creator (select a pair of students—subject and creator—who will not mind eventually being identified as an example).
- B. **Ask** students to examine the timeline and respond to the following questions:
 - i. What do we know about this student from the timeline? What is important to them? What is their life like?
 - ii. Whose is it? Do we know? (Identify the subject of the timeline)
 - iii. Does the timeline adequately describe that person?
 - iv. Does it give us a good sense of who she/he is?
 - v. What don’t we know about her/him from this timeline?
 - vi. Importantly, what is missing?
- C. **Think-pair-share.** Ask students to look at the timelines they constructed with their partners and discuss the type of information that is missing, share with class.
- D. **Direct** students’ attention to one of the Pueblo history timelines they have created. **Ask** students to think-pair-share, making a list of all the information this timeline does not include about Pueblo history and culture.
- E. **Debrief.** After students share their analysis of the Pueblo history timeline and its limitations, **discuss** where additional information could be found.
 - i. What doesn’t this timeline tell us about Pueblo people and their history?
 - ii. What is missing?

- iii. What don't we know about Pueblo people?
 - iv. What other ways (than archaeology) can we learn about history?
Possible answers may include: oral histories, personal experience, cultural stories, historical documents.
- F. **Summarize.** A key point to make is that timelines are limited tools that tell us a sequence of events but not much more depending on how they are constructed. In order to understand people, history and culture we need more information. Archaeology can only ask certain questions about the past and its methods only answer certain questions. It has limitations. There are other ways of learning about history and certainly many other histories worth learning.
6. **Applying timelines as a tool.** Designate one side of the classroom as “YES, timelines WILL answer that question” and the other side as “NO, timelines WILL NOT answer that question.” Read students the list of historical questions below and ask them to physically move to the side of the room that best aligns to the question. Some questions have “gray areas” or partial answers—students can stand somewhere along the spectrum. Students can think-pair-share the rationale for where they are standing or you can ask students to share their rationale with entire group.
- A. When did Pueblo people start living in large villages with many roomblocks and kivas?
(clearly a “yes, timelines” question)
 - B. What are important lessons and stories Pueblo people in the past wanted their children to learn?
(clearly a “no, timelines” question)
 - C. What changed in Pueblo culture after the Spanish made contact with the Pueblo people?
 - D. How are Pueblo languages different today than they were 100 years ago?
 - E. How has Pueblo humor changed over time?
 - F. What were the most important issues facing Pueblo people in the past and today?
 - G. How has Pueblo people's relationship to the land changed over time?
 - H. How has Pueblo people's perceptions of the land changed over time?
 - I. What is it like to be a Pueblo person today and in the past?
 - J. How do Pueblo people acknowledge and celebrate the passing of time?
 - K. How have Pueblo social structures changed over time?
 - L. How long was the atlatl used before Pueblo people started using the bow and arrow?
(This question could be applied to any technology—trying to make the point that timelines can show more than just “events,” they can show trends occurring over a longer period of time. Should be a “yes, timelines” question.)
 - M. Can a culture change over time? Can a culture stay the same over time?
 - N. What happened BEFORE the Pueblo Migration that might have enticed Pueblo people to move?
(cause/effect)
 - O. What happened to cause Pueblo people to start making pottery?

Extension Activities

1. Alternative Timelines

- Background: The timelines we use to detail Pueblo history in the Mesa Verde region are linear. This means they are laid out in a straight line. These are based on a linear concept of time, a culturally agreed upon idea that time progresses evenly in one direction. But this is not the only way to perceive and understand the passing of time. Some cultures, including some Pueblo cultures, perceive time as following a spiraling or circular path. Cyclical perceptions of time emphasize repetition and continuance, especially in terms of lunar, seasonal and even day/night cycles.
- Task: Challenge students to think carefully about what a cyclical, spiraling, or alternatively shaped timeline might be able to tell us through its different arrangement of information. Then, ask students to redraw their personal or Pueblo history timeline in a different format: cyclical, spiraling or something else. Then, in a few sentences, respond to the question, “How does this alternative format change the timeline and the information it is trying to present?”

2. Origin Stories

- Background: Many cultures share origin stories that explain where people came from. Time, metaphor and symbolism are interesting dimensions of these stories. Metaphor and symbolism appear when certain characters or actions have deeper meanings than simply to move the plot along.
- Materials: Origin story samples—Native American, Pueblo, biblical. For an example of a Hopi origin story (which would make an interesting comparison to the origin of Pueblo people as explained by the Pueblo history timeline), see the School for Advanced Research’s Southwest Crossroads educational resource: <http://southwestcrossroads.org/record.php?num=573>.
- Task: Read some of the following origin stories and challenge students to create a timeline that appropriately details the story. After sketching the timeline, students respond to the following questions:
 - Can this story be put into a chronological timeline? If so, how accurately?
 - What is the role of metaphor and symbolism in this story?
 - How do cultural notions of time align with or contradict this story?

3. Annual Passing of Time – Birthday and New Year Celebrations

- Background: Cultures celebrate the passing of time differently. Some cultures mark the passing of years for individuals (birthday celebrations) and some mark the passing of years for everyone (New Year celebrations).
- Task: Research different cultural practices for birthday and New Year celebrations. These can include individual family cultures, religious cultures, national cultures, linguistic cultures and even consumer cultures. Research five types of cultural celebrations or recognitions of birthdays and/or New Years. For each one:
 - Describe the celebration or recognition—how does it work?
 - Describe who is involved, where it takes place, what materials it uses, and when it takes place.

- Describe how this celebration or recognition tells us about that culture. What is valued in this celebration? What is important?

4. Voices of Pueblo People on History and Time

- Background: Some Pueblo perspectives of time and history differ from archaeological perspectives.
- Task: Read the following quotes from Pueblo people about their history and their perceptions of time and origins. For each quote, discuss or write:
 - What are the speakers trying to explain or share?
 - What do these quotes tell us about Pueblo culture and perspectives of time and history?
 - Reflect on the quotes from your own personal, cultural perspective—what connections, questions, or ideas come to mind for you when you read this?

“As much as we might want to believe that the sacred stories tell empirical truths about our place of beginning...it seems much more practical that we accept that we Tewa probably use metaphors for our physical origins in the same way that we use metaphors for explaining our other beliefs. The stories that we tell in our songs, dances, and other dramas, and to our children orally, contain the historical knowledge of how we came to be and how we now live our simultaneous realities of past and present.”

—Tessie Naranjo, Santa Clara Pueblo

“For those of you accustomed to being taken from point A to point B to point C, this presentation may be somewhat difficult to follow. Pueblo expression resembles something like a spider's web—with many little threads radiating from the center, crisscrossing each other. As with the web, the structure emerges as it is made and you must simply listen and trust, as the Pueblo people do, that meaning will be made.”

—Leslie Marmon Silko. 1979. Language and Literature from a Pueblo Indian Perspective. In *English Literature: Opening up the Canon*, edited by Leslie A. Fiedler and Houston A. Baker, Jr., pp. 54–72. Johns Hopkins University Press, Baltimore, Maryland.

“Locating past events in absolute time in the manner that archaeologists have traditionally favoured is not a priority with Pueblo people. Rather, what is important is not so much *when* things occurred, but *where* they occurred and what these places can reveal about Pueblo society cultural values that is useful in the present. This place-based perspective collapses the standard distinction between prehistory and history and allows people an ongoing dialogue with their ancestors to guide appropriate behaviors. That dialogue is essential for building closer ties within the community and unveils how history is produced and memorialized. Places are nodes in a sacred geography that links together mountains, mesas, rivers, and villages. Alfonso Ortiz (1969) and Rina Swentzell (1993) have eloquently described how the Tewa world is organized according

to blessings and energy flows radiating outward from the village plaza to the mountain-tops and back again to the village. This general principle, if not the specific details, is widespread among all the Pueblos.”

—Joseph R. Aguilar and Robert W. Preucel. 2013. Sacred Mesas: Pueblo Time, Space, and History in the Aftermath of the Pueblo Revolt of 1680. In *The Death of Prehistory*, edited by Peter R. Schmidt and Stephan A. Mrozowski, pp. 271–272. Oxford University Press, Oxford, United Kingdom.

“The idea that the ancestors remain among us in the present is directly based on the Hopi concept that the meaning of the past is what it contributes to life in the present. In essence, by acknowledging our ancestors’ existence, they acknowledge ours through the answering of our prayers. This understanding provides a continual connection between modern Hopi people and their ancestors. This connection is contained within the landscapes, wherein Hopi ancestors interacted with their natural environments, leaving a legacy behind that their descendants must now strive to continue.”

—Lyle Balenquah. 2012. Connected by Earth: Metaphors from Hopi Tutskwa. In *Thinking Like a Watershed: Voices from the West*, edited by Jack Loeffler and Celestia Loeffler, pp. 51. University of New Mexico Press, Albuquerque.

5. Cultural Calendars

- Background: Cultures illustrate or describe a year using different measurements, identifiers, or events.
- Materials: A variety of annual calendars: Aztec, Maya, Hopi, Lunar, Celtic, contemporary calendars with months and days used today in the United States.
- Task: Challenge students to carefully examine the calendars presented. For each calendar students should discuss or answer in writing the following questions:
 - What does the calendar look like?
 - What information is included on it?
 - Does it reference a cyclical or linear (or something else?) concept of time?
 - What makes it similar to other annual calendars?
 - What makes it different?
 - What do the cultures that created these calendars value? How can you tell?

Field Trip Questions:

1. Find a quiet place to sit outside. Where are you? What does it look like? What does it sound like? What does it feel like in this place? Write or sketch your response.

2. Pueblo people lived in this region for over 700 years. Imagine growing up as a child in the Mesa Verde region. What would be the best parts about living here? What would be difficult?

DBQ 1:

Compare the photographs below. One is of Mesa Verde’s Spruce Tree House, inhabited between A.D. 1211 and 1278, then abandoned and now preserved at Mesa Verde National Park. The second photo is of a home at Acoma Pueblo in northern New Mexico. Acoma Pueblo was built between A.D. 1100 and 1250 but remains inhabited by the Acoma Pueblo tribe, a sovereign nation located in the United States. The Acoma people trace their ancestry to the Ancestral Pueblo people who lived in the Mesa Verde region. Preservation and renovation of the structures at Acoma Pueblo has been ongoing for centuries. Carefully examine the photographs and in two to three paragraphs:

1. Describe each of the photos.
2. Describe differences and similarities in the photos.
3. Explain how these photos demonstrate cultural continuity and change.

Photo #1: Spruce Tree House, Mesa Verde National Park

<http://www.nps.gov/meve/index.htm>

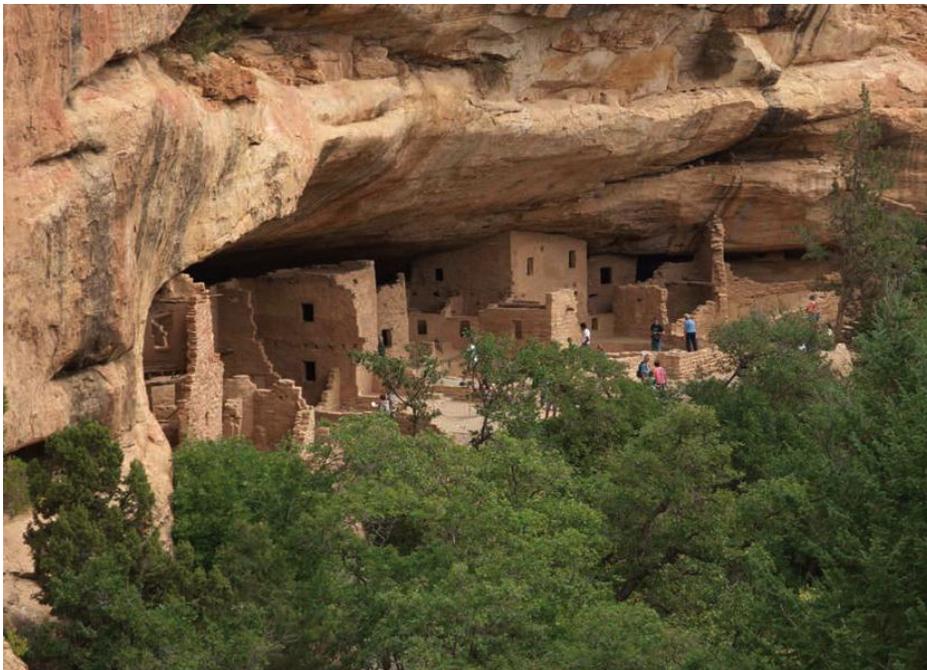


Photo #2: Home at Acoma Pueblo, New Mexico

from Sky City Cultural Center website: <http://www.acomaskycity.org/main.html?pgid=13>



DBQ 2:

Carefully read the quote below from a Pueblo historian talking about cultural changes the Pueblo people have experienced. In two to three paragraphs,

1. Summarize the Pueblo historian’s statement—what does he mean?
2. Use an example from Pueblo history that demonstrates what the historian means when saying, “New technology affords you the opportunity to solve a previous problem and it also affords you an opportunity to create another problem.”
3. Identify an example from modern culture that demonstrates the same point.

“...we’ve just been flooded with technology. My whole approach to talking about culture change is the introduction of better or more efficient technology. It throws everybody for a loop, and you crash, and then you deal with it. I don’t see it happening just today. I see it also happening centuries ago, when some older guy might say to a younger guy, ‘Why are you using that rabbit stick? I mean, a rock would hit that rabbit just as well, you know?’ Then someone comes up with the bow and arrow, and someone says, ‘Oh, when we were young, all we used were rabbit sticks, now you young kids you’re using bows and arrows!’ I think about weaving, basketry, and the introduction of pottery. There’s always a positive aspect that makes life more bearable, but at the same time, you’re giving something else up. New technology affords you the opportunity to solve a previous problem and it also affords you an opportunity to create another problem. So I don’t just see it today, with living in a highly scientific, technological society, I see this starting a long, long time ago. I try to remind myself that there’s always change. By doing things the way that I’m doing it, I’m not trying to live in the past, I’m just trying to be self-aware that change is occurring.”

—From Hays-Gilpin, Kelley, and Lomatewama, Ramson. 2013. Some contemporary Pueblo perspectives on archaeology in the Pueblo world. *KIVA: The Journal of Southwestern Anthropology and History*, Vol. 78, No. 3 (Spring 2013), pp. 229–246.
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