

# THE ANCIENT AMERICAS

Follow the epic tale of the peoples in the Americas. This exhibition will present the diverse and fascinating story of the ancient cultures of North, Central, and South America and the Caribbean, from the earliest humans in the Western Hemisphere to the end of AD 1400.

### The Ancient Americas

Permanent Exhibition, Opening March 9, 2007 (Free with general admission)

This Educator Guide is separated into five parts:

- Exhibition guide, including Learning and Teaching about Indigenous Cultures guide
- Bibliography: Teacher and student resources
- Noteworthy facts
- Vocabulary
- A walking map

*The Ancient Americas* consists of 8 galleries. You will encounter over 2,200 artifacts, as well as numerous interactive stations, video presentations, and contemporary Indigenous perspective information panels. Before you visit the exhibition, spend some time viewing the information on the Museum's Web site at [www.fieldmuseum.org/americas](http://www.fieldmuseum.org/americas) to begin planning your visit. This guide includes an introductory section, *Learning and Teaching about Indigenous Cultures*, to be reviewed before your visit to *The Ancient Americas* exhibition. We also recommend using some of our quick noteworthy facts and pre-activities to introduce your students to the exhibition themes. We suggest focusing your visit by studying one or two sections within the exhibition in depth. Each section of this guide has an introduction, guiding questions and answers, pre-activities, field trip activities, and post-activities to help guide your students' experience.

#### Acknowledgements:

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# Illinois State Standards (ILS)

with adaptations to specific activities and grade levels



Use of the materials in the educator guide in combination with a field trip to *The Ancient Americas* will help you structure learning experiences that correspond to the following Illinois Learning Standards. This exhibition, while suitable for all students regardless of grade level, maps closely to the concepts studied in later elementary and middle school. Fifth and sixth grade students in Illinois will find explicit connections to most Illinois social studies curricula, as well as a wealth of interdisciplinary connections.

## English Language Arts

State Goal 1:

Read with understanding and fluency.

State Goal 2:

Read and understand literature representative of various societies, eras and ideas.

State Goal 3:

Write to communicate for a variety of purposes.

State Goal 5:

Use the language arts to acquire, assess and communicate information.

## Mathematics

State Goal 7:

Estimate, make and use measurements of objects, quantities and relationships and determine acceptable levels of accuracy.

State Goal 8:

Use algebraic and analytical methods to identify and describe patterns and relationships in data, solve problems and predict results.

State Goal 9:

Use geometric methods to analyze, categorize and draw conclusions about points, lines, planes and space.

State Goal 10:

Collect, organize and analyze data using statistical methods; predict results; and interpret uncertainty, using concepts of probability.

## Science

State Goal 11:

Understand the processes of scientific inquiry and technological design to investigate questions, conduct experiments, and solve problems.

State Goal 12:

Understand the fundamental concepts, principals and interconnections of the life, physical and earth/space sciences.

State Goal 13:

Understand the relationships among science, technology and society in historical and contemporary contexts.



# Illinois State Standards (ILS)

with adaptations to specific activities and grade levels



## Social Science

State Goal 14:

Understand political systems, with an emphasis on the United States.

State Goal 15:

Understand economic systems, with an emphasis on the United States.

State Goal 16:

Understand events, trends, individuals and movements shaping the history of Illinois, the United States and other nations.

State Goal 17:

Understand world geography and the effects of geography on society, with an emphasis on the United States.

State Goal 18:

Understand social systems, with an emphasis on the United States.

## Fine Arts

State Goal 25:

Know the language of the arts.

State Goal 26:

Through creating and performing, understanding how works of art are produced.

State Goal 27:

Understand the role of the arts in civilizations, past and present.

## Foreign Languages:

State Goal 29:

Use the target language to develop an understanding of the customs, arts, literature, history and geography associated with the target language.



**B**etween the end of the last Ice Age and AD 1500, thousands of distinct societies called the Americas home. These societies created a rich diversity of social systems, languages, art, and religions, independent of—and prior to—the arrival of Europeans. Through the objects they left behind and the places they lived, you meet a few of the many peoples who lived in pre-Columbian North, Central, and South America, and the Caribbean. As students explore the history of the peoples in the Americas, they will discover the American experience is a *human* story that applies to all of us today.

Step inside *The Ancient Americas* to uncover the abundant creativity, dynamic relationships, and enduring contributions of early peoples in the Americas.

- Discover how people not only survived, but thrived, during the Ice Age, and witness what “cropped up” when gathering and hunting groups experimented with their resources over time.
- Find out what happened when people settled in farming villages, and how this changed the lifestyles of early peoples.
- Examine different types of leadership in early societies, including how life was altered when more powerful individuals made decisions for whole communities.
- Learn about a range of societies that successfully used local resources, created communities, formed governments, built cities, and created monuments in art and architecture.
- Explore how and why multi-ethnic empires formed in the Americas, and what life was like in these vast societies.
- Investigate how contemporary Indigenous peoples maintain ties to their rich heritages, as they live and work in the modern world.

This 19,000 square-foot exhibition features over 2,200 objects, ranging from works of art to everyday objects, maps, dioramas, photographs, videos, and interactive stations. Each gallery in *The Ancient Americas* also features “Past Meets Present:Voices of Our Peoples” informational panels highlighting themes in the exhibition that are relevant to contemporary Indigenous peoples today. These panels feature full-color portraits and first-person quotes from Indigenous peoples from North, Central, and South America. At the end of the exhibition, learn about some of the contemporary descendants of the first peoples in the Americas and further investigate the archaeology of the Americas exhibition. Come hear the stories of peoples and societies across the Americas through time, both past and present.

While **pre-registration is required for all Field Museum field trips**, no timed-entry ticket is required for *The Ancient Americas*. **Register on-line at [www.fieldmuseum.org/fieldtrips](http://www.fieldmuseum.org/fieldtrips) or call 312.665.7500** for more information. Because the exhibition is so large and covers a range of cultures and regions in the Americas, *we recommend teachers focus on one or two of the galleries each trip*. As this exhibition is permanent, we hope you will enjoy using it as a teaching resource for multiple field trips for years to come.

**L**earning and teaching about Indigenous cultures of the Americas can be challenging for educators. We may lack confidence in our knowledge of this subject and question our ability to sensitively explore questions of ethnicity in a multicultural class. Until recently, the study of Indigenous groups has either been absent or distorted in many state curricula. Little attention has been given to the significant and continuing contribution of Indigenous peoples to our contemporary American landscape. Stereotypes about Indigenous individuals have contributed to students' inaccurate and static conceptions of these diverse cultures. While the subject matter may be difficult, it is critical for teachers and students to disabuse stereotypes, and change understandings in an open way.

While this guide describes strategies for teaching about Indigenous cultures in the classroom, teachers should also look for additional resources to help them raise awareness about their own stereotypes or preconceptions about past and contemporary Native peoples. Debbie Reese (1996) and Donnarae MacCann (1993) suggest that stereotyping is not always obvious to people. Some teachers may have limited experience discussing Indigenous peoples in the classroom, and may feel ill-prepared to cover topics about the great diversity and unique cultural identities of Native peoples. Bernhard Michaelis (1997) believes these differences are not apparent to many because the diversity of Indigenous peoples is not reflected, nor is it presented accurately, in readily available instructional materials and popular entertainment. This means teachers should be highly critical and aware when selecting materials and resources for the classroom. Also keep in mind, teachers can integrate cultural studies into every facet of the curriculum, as students are best equipped to understand diversity if they 'see' it in many academic subject areas. For example, explore Indigenous experiences in literature, art, science, math, and history.

## Strategies for Teaching about Indigenous Peoples and Diverse Cultures

The following suggestions are based in part on materials developed by The D'Arcy McNickle Center for the History of the American Indian at the Newberry Library, Chicago; the Eiteljorg Museum of American Indians and Western Art, Indianapolis; the Council on Interracial Books for Children; the Ableza Institute; Native Nevada Classroom; and resources available from The Clearinghouse on Early Education and Parenting (CEEP) Web site.

When teaching about Indigenous peoples, it might be helpful to keep some of these ideas in mind:

### Understanding Diversity

1. **Avoid the assumption that there are no Native students in your class.** Not everyone is identifiably Indigenous.
2. **Allow students to explore their cultures, and the cultures of others.** If given the opportunity to use the same perspective to analyze both, some stereotypes may be avoided as students observe similarities while also observing important differences between their own and other cultures.
3. Remind students that although many Indigenous cultures share a common past experience of marginalization and colonialism, **different groups also have diverse, individual histories that are equally important to the story of the Americas.**
4. **Avoid singling out Indigenous students,** asking them to describe their families' traditions, or their people's cultures. Do not assume all Native children are acquainted with their heritage, or the ancestry of all Indigenous peoples, or that they want to serve as an expert on their heritage.
5. Whenever possible, **use books and materials that are written and illustrated by Indigenous peoples,** such as songs, poems, speeches, and writings; these show the linguistic skills of Native peoples, many of which come from a strong oral tradition. There are also good non-Native-authored resources, as well. Make books and publications readily available that show diverse contemporary children engaged in their usual, daily activities playing basketball, riding bicycles, as well as more traditional activities.

# Learning and Teaching about Indigenous Cultures

(continued)



6. **Help children understand that Indigenous peoples have a wide variety of physical features, attributes, backgrounds, and values, as do people of all cultures.** Some children think Native peoples all look the same. Challenge “western” stereotypes so often seen in movies and other forms of media. Talk about why stereotypes are harmful to all of us.
7. Talk about ethnic foods, but be sure to point out that **not all members of a particular cultural group eat a specific food.**
8. It is important for students to know that there is continuity in many Indigenous societies, in that **some traditional spiritual and cultural practices are strongly connected to the present in various ways, and have great meaning today** (Reese 1996).
9. **Do not divide Indigenous peoples and non-Indigenous peoples into “us” and “them,” or “our culture” and “their ways.”** Language is powerful. Point out that ethnicity and identity are complex, and that there are lots of variations on what people consider themselves to be, not just “Indigenous” or “non-Indigenous.” Instead, explain that Native peoples were the first peoples in the Americas and emphasize the great benefits of people with diverse backgrounds living alongside.

## Integrating Cultural Studies

10. **Teach Native histories as a regular part of American history.** Use accurate materials that put history into perspective, as well as primary documents when possible.
11. **The Americas have been and currently are inhabited by separate nations and Indigenous peoples with different names, languages, histories, beliefs, and cultures that deserve recognition.** Present materials that show respect and understanding of the sophistication and complexities of Native societies, past and present.
12. Indigenous peoples, Native peoples, and Native Americans are very broadly defined terms. **When speaking in general about Indigenous peoples across the Americas, educators may want to focus on the terms “Indigenous peoples” and “Native peoples,” as they both represent collective terms for many different Indigenous groups with different histories and cultural backgrounds.** When talking specifically about certain Indigenous groups, use specific cultural affiliations. Ideally, use the specific group’s name: For example, Miami, Yucatec Maya, Yaqui, Tairona, Tlingit, etc. Lumping all Native peoples together does not allow students to see the great diversity of the cultures of the Americas, past and present.
13. **Talk about the lives of Indigenous peoples in the classroom.** Invite Native community members to your classroom, treating them as teachers. Emphasize the fact that Native peoples today represent half the languages and cultures in the United States, including over 500 different groups that reflect great geographic, linguistic, socio-economic, and educational diversity.

## Choosing Classroom Materials/Resources Carefully

14. **Thoroughly research the traditions and histories of Native peoples, past and present** before teaching such material in the class.
15. Although there are roughly two million Native North Americans in the United States today, **many books and educational materials convey the idea that Indigenous peoples exist only in the past. Steer clear of these kinds of resources.**
16. **Carefully select drawings, pictures, and photographs that avoid stereotypes.** Even photographs can be misleading and present only one interpretation of a snap moment in time.
17. Choose books in which **Indigenous peoples are portrayed as real human beings with strengths and weaknesses, in which stereotypes and clichés are avoided, and in which regional and cultural differences are recognized when appropriate.**



# Learning and Teaching about Indigenous Cultures

(continued)



18. **Avoid presenting arts, crafts and activities that trivialize Native dress, dance, or ceremony.** For example, making headbands with feathers is often a popular activity chosen for younger children to represent Native North Americans. Historically, eagle feathers were worn only by certain members of the Plains cultural groups who had distinguished themselves as worthy of such adornment. Feathered headdresses were not worn as everyday clothing, but rather for special ceremonial occasions (Michaelis 1997). Today, feathers are highly religious articles for some Native tribal groups. Realize that many songs, dances, legends, and ceremonies of Indigenous peoples are also considered sacred and should not be portrayed as an activity.
19. When talking about shelter, be sure to point out that **today Indigenous peoples also live in houses, apartments, mobile homes, and other forms of housing** just like non-Native peoples throughout the Americas.
20. Incorporate teaching materials that **show Indigenous women, elders, and children as integral and important to Native societies.**
21. Despite the obvious disruption to Indigenous communities caused by European presence in the Americas, **there are also numerous stories and historical accounts of strong resistance to encroaching European peoples and ways of life.** These stories are important elements in the history of the Americas, and should be highlighted where possible.

Teachers are in a unique position to counter Indigenous stereotypes in young people by using available resources, and to highlight the value and benefits of diversity in our communities. For example, The Center for Cultural Understanding and Change and The Education Department at The Field Museum offer public programming using local museums and cultural centers as resources for learning about the richly diverse cultures in Chicago. Increase your knowledge about Indigenous peoples by looking for diverse cultural experiences where you live.

For additional resources for teaching about Indigenous cultures, see the recommended list below, as well as the list at the end of the Educator Guide.

## References Cited:

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- Smithsonian Anthropology Outreach [www.nmnh.si.edu/anthro/outreach/sterotyp.html](http://www.nmnh.si.edu/anthro/outreach/sterotyp.html)
- Strategies for Teaching Science to Native Americans [www.as.wvu.edu/~equity/native.html](http://www.as.wvu.edu/~equity/native.html)



### Additional Recommended Teacher Resources: Web sites

- American Indian History and Tribal Information [www.americanindians.com/NorthAmericanTribes.htm](http://www.americanindians.com/NorthAmericanTribes.htm)
- American Indian Literature [www.indians.org/Resource/natlit/natlit.html](http://www.indians.org/Resource/natlit/natlit.html)
- Guidelines for the Selection of Culturally Appropriate Materials in the Classroom [www.eric.ed.gov/ERICDocs/data/ericdocs2/content\\_storage\\_01/0000000b/80/0d/79/a0.pdf](http://www.eric.ed.gov/ERICDocs/data/ericdocs2/content_storage_01/0000000b/80/0d/79/a0.pdf)
- Indigenous Geography, National Museum of the American Indian [www.indigenousgeography.si.edu/home.asp?lang=eng](http://www.indigenousgeography.si.edu/home.asp?lang=eng)
- Native American Children's Literature [www.library.humboldt.edu/~berman/naclit.htm](http://www.library.humboldt.edu/~berman/naclit.htm)
- Native American Education Program [www.fwps.org/info/naep/](http://www.fwps.org/info/naep/)
- Native American Voices, Digital History [www.digitalhistory.uh.edu/native\\_voices/native\\_voices.cfm](http://www.digitalhistory.uh.edu/native_voices/native_voices.cfm)
- Native Languages of the Americas for Kids [www.native-languages.org/kids.htm](http://www.native-languages.org/kids.htm)
- NativeWeb—Focused Discussion Forums for Teachers Involved in Native Education [www.nativeweb.org/community/bboard](http://www.nativeweb.org/community/bboard)
- Teacher's Corner: Teaching about Native American Issues [www.UnderstandingPrejudice.org](http://www.UnderstandingPrejudice.org)

### Additional Recommended Teacher Resources: Books

- Cleary, Linda, and Thomas Peacock. 1998. *Collected Wisdom: American Indian Education*. Allyn and Bacon, MA.
- Gravelle, Karen. 1995. *Soaring Spirits: Conversations with Native American Teens*. Franklin Watts, New York.
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- Wall, Steve. 1993. *Wisdom's Daughters: Conversations with Women Elders of Native America*. HarperCollins, New York.
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## Section/Gallery 1: Introduction: Ice Age Americans



**E**arth's most recent **Ice Age**—a time when global temperatures were cooler—began 2 million years ago, and lasted until roughly 11,000 years ago. **Glaciers** covered large parts of the Earth, and sea levels were lower than they are today. But not all areas were ice-covered. When glaciers finally began to melt, forests and tundra grew on the ice-free lands. In this gallery, students will be surrounded by what scientists believe the Chicago area looked like during this **period**. **Archaeologists** studying the end of the Ice Age find the first scientific evidence of people in the Americas. Ancestors of today's **Indigenous** peoples of the Americas, these early peoples created thriving societies and later adapted successfully to different environments after the Ice Age. In this gallery, students will read and hear some different ideas about how people first came to be in the Americas. Archaeologists look to different kinds of evidence to tell their story about the early Americas, including artifacts, **DNA**, blood types, and language. Many Indigenous groups have traditional stories about where and how their people originated. Many say their ancestors always lived in the same place, but others also tell stories of long migrations and journeys to new lands. These accounts—essential to Indigenous identities—have been passed from generation to generation. Students can explore these different ways of knowing about the past. Throughout this exhibition, students will realize that the American experience is a *human* story that applies to all of us today.



Continuing through the gallery, students will find two forms of **projectile points** from the Americas—Clovis in

North America, and Fishtail in Central and South America. Archaeologists have determined that people using Clovis points appear in the archaeological record around 13,500 years ago (11,500 BC) and that these people had stopped using them by 13,000 years ago (11,000 BC). In actuality, these dates vary depending on how scientists report and use them. Students can explore the similarities and differences in the finely crafted Clovis and Fishtail stone tools and locate on a map where in the Americas Clovis points have been found. The makers of both kinds of points relied on hunting and gathering, so their tools were of great importance. Women, men, and children likely all had roles in hunting and in preparing meat, hides, and bones for use. Children learned how to complete tasks by observing parents and older siblings.

Touchable specimens in this section include **mammoth** and **mastodon** teeth. Graphics of now-**extinct** animals include the mammoth, mastodon, giant sloth, horse, and bison, a near life-size video projection also depicts mammoths in their natural setting. There is also a video presentation about the difficulty involved in making points (only a few **flintknappers** today can replicate the tools), and how this required sharing knowledge to survive. The very end of this gallery, and the beginning of the *Innovative Hunters and Gatherers* gallery depicts a changing Ice Age environment, where climates and plants become more like those of today, and many large mammals become extinct. Encourage students to view a video in this section about life after the Ice Age.

**Be sure to visit our new 27,000 square foot exhibition, *Evolving Planet*, and go deeper into the Ice Age! [www.fieldmuseum.org/evolvingplanet](http://www.fieldmuseum.org/evolvingplanet).**





## Section/Gallery 1: Ice Age Americans

### Guiding Questions and Answers

#### Guiding Questions:

1. What did Ice Age environments look like? How are Ice Age environments different from the Midwest environment today?
2. What kinds of diverse interpretations exist about how people first came to be in the Americas?
3. Where do archaeologists think the makers of Clovis points lived, and where do they think the makers of Fishtail points lived? Who lived in Illinois? What specific characteristics define the two kinds of stone tools?
4. Why do archaeologists think there was substantial communication among Clovis **societies** across North America?
5. At the end of the last Ice Age, why did people have to adapt to a changing environment?

#### Answers to Guiding Questions:

1. In the Chicago area, land was predominantly covered with spruce woodlands; lakes and marshes were common in the entire Midwest. Temperatures were cooler than they are today; thus, many of the plants and animals in the Chicago area were different than those we find in the region today. Some of the animals that lived in the Midwest during the most recent Ice Age included mammoths, mastodons, ground sloths, giant beavers, and saber-toothed cats. The *Evolving Planet* exhibition and website are great resources for further exploration of Ice Age environments ([www.fieldmuseum.org/evolvingplanet/](http://www.fieldmuseum.org/evolvingplanet/)).
2. People understand the world differently, and have diverse ideas about how the first peoples came to be in the Americas. Many Indigenous peoples have beliefs describing their origins here in the Americas that are related in their creation or origin stories. Archaeologists propose that the first peoples **migrated** from Asia, but there are different ideas about the evidence for and against these migration routes. The *Ice Age Americans* gallery covers several migration hypotheses, as well as various origin stories.
3. Clovis spear points are found from Maine to Washington, suggesting the makers of the tools lived across North America. Fishtail points are found through Central America to the tip of South America. Early peoples who made and used Clovis points lived across Illinois. Clovis points have a unique, central **fluting** down the center of the point, and Fishtail points have a narrow, slightly flared stem.
4. Archaeologists suggest there was considerable communication among Clovis peoples. Clovis spear points are found from coast to coast in North America. Different groups of people had very similar spear points that all required a high degree of skill to produce. The presence of Clovis spear points in so many locations suggests the makers were sharing knowledge about how to make the points with neighboring groups, who then shared with other groups. Eventually, information spread across the continent. Students can learn more about this type of early communication from a video presentation about the early makers of Clovis points.
5. People had to adapt because the environment around them was changing greatly. As students will see in the following *Innovative Hunters and Gatherers* gallery, people skillfully adapted through human creativity. Early peoples experimented to solve the challenges presented by the end of this period, the Ice Age. People began changing their lifestyles, and these lifestyles better fit new environments that emerged at the end of the Ice Age, including deserts, woodlands, mountains, and rainforests—all of which were very different from the previous Ice Age environment.





## Section/Gallery 1: Ice Age Americans



### Pre Activities

1. Provide students with a list of familiar tools, and ask them to sketch one from memory that they use often. Have students write a descriptive paragraph about how the tool helps them perform an important task and why.
2. Split the class into groups of 4, and ask one group to investigate the Ice Age environment they will see in *The Ancient Americas* exhibition, and the other three groups to research environments that emerged just *after* the Ice Age. Choosing different regions, the 4 groups can describe what resources would be available in those environments for food, constructing shelter, making clothing and tools, creating art. As a class, create a map of the Americas with a key denoting the information each group collected. See [www.museum.state.il.us/exhibits/ice\\_ages](http://www.museum.state.il.us/exhibits/ice_ages) for helpful information.
3. Ask students to draw what giant sloths and mastodons in Ice Age Illinois might have looked like. As a class, research these mammals then draw and paint a life-size sloth or mastodon. Tape the animal to the wall, and have students stand next to the animal to compare size.
4. Brainstorm a list of favorite foods and have students illustrate the origin of each ingredient (See [www.foodmuseum.com](http://www.foodmuseum.com) for ideas). Ask the class to compare their own experiences finding and making food today, with methods that may have been used by the earliest inhabitants of the Americas.
5. After providing an overview of the natural environment of the Midwest roughly 13,000 years ago, ask students to make suggestions about the kinds of tools used by people in the past. Have students share some of their ideas based on their knowledge of the environment 13,000 years ago. What materials preserve better than others? How did the environment play a role in the preservation of **artifacts** found through the Americas?

### Field Trip Activities

1. There are many different ways to explain how the first peoples came to be in the Americas. Ask students to choose one of the ways people first came to be in the Americas to describe through an illustration, using information from the gallery.
2. Archaeologists find two traditions of spear points made by Indigenous peoples of the Americas 13,500 – 13,000 years ago. Compare information about these two types of spear points (Clovis and Fishtail). Ask students to describe why they have different names, and sketch one of each found in the exhibition on the same piece of paper. Have students explain why the points are so similar, or why they are not exactly the same. A Venn Diagram can also be used to show similarities and differences in spear points.
3. Ask students to role-play and imagine that they are part of the societies that produced Clovis or Fishtail points. Which member in society are they and how did they achieve this status? Ask students to draw a picture book describing different days in a “typical week,” using a variety of information found in the exhibition.
4. Crafting Clovis points is difficult; only a few flintknappers today can replicate the tools. Ask students to write a diary entry as if they were a flintknapper, describing what a day making tools would be like. Entries can include sketches of where the **chert** for the tools came from, and what the different stages in the tool-making process looked like.
5. In the *Ice Age Americans* gallery, have students copy 4 descriptions of artifacts and classify the artifacts they have selected (eg. by color, shape, size, material, etc.). Be sure to direct students to explore the four different cases. After they have classified the artifacts, ask students to share their methods, and why they organized their artifacts as they did.



## Section/Gallery 1: Ice Age Americans (continued)



### Post Activities

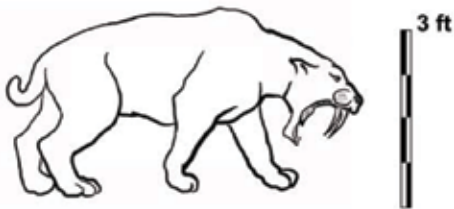
1. Have students split into small groups and brainstorm a hunting strategy to trap a 10-foot mammoth. Ask students to think about what tools they are going to need, how many should participate in the hunt, what time of day would be best, and how they will carry it back to the group.
2. Students can test their knowledge about the Ice Age environment with a memory game, using the “Ice Age Environment” cards included in this guide.
3. Ask students to describe a typical day in their life. What activities comprise a “normal day”? What similar activities might the first peoples in the Americas have engaged in every day? How might they have learned to perform these activities? Have students write a short story about a day in the life of an 11-year-old, boy or girl, 10,000 years ago in North America, followed by a similar story set in their town today.



4. Early Indigenous peoples walked everywhere. Ask students to figure out how long it would take a group of people (including children and older individuals) to walk from Seattle, WA to Santiago, Chile. Then have students locate the corner of Madison and State Streets (0/0) in Chicago on a map. Using the information they collect about the distance from Seattle to Santiago, ask students to identify another town or city that is this same distance from the corner of Madison and State Streets. Direct students to find a location that is north, south, west, or east of Madison and State Streets. Students can also investigate early Native American trails in Chicago, and look for connections between these trails and roads in Chicago today.
5. Compare a saber-toothed cat skeleton with a peccary. Prompt students to record information about the similarities and differences, using a Venn Diagram. Based on skeletal information only, have each student reconstruct the animals in their Ice Age environments in a 3D diorama. ([www.museum.state.il.us/exhibits/larson/smilodon.html](http://www.museum.state.il.us/exhibits/larson/smilodon.html))



**Smilodon** - means "knife-tooth" in Greek; weighed 450 pounds and had 7 inch long fangs; it became extinct about 10,000 years ago



**Giant Bison** -

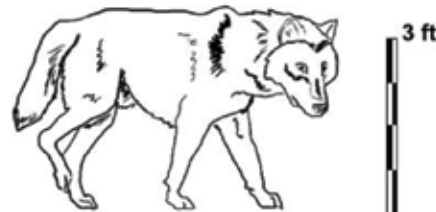
travelled in migratory herds; from tip to tip, horns were 3 feet wide; were herbivores



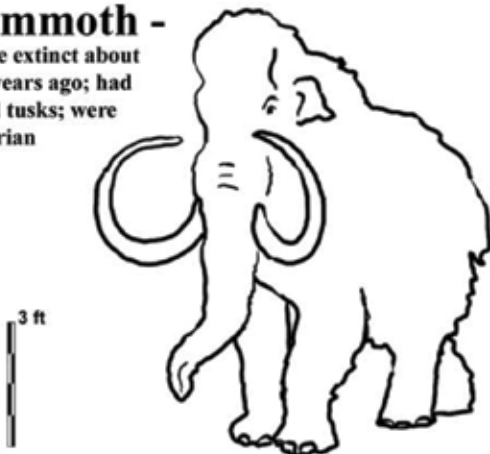
**Giant Beaver** - the beaver's teeth could be 6 inches long; fossils have been found in Ohio, Wisconsin, Indiana, and Minnesota; it is a rodent



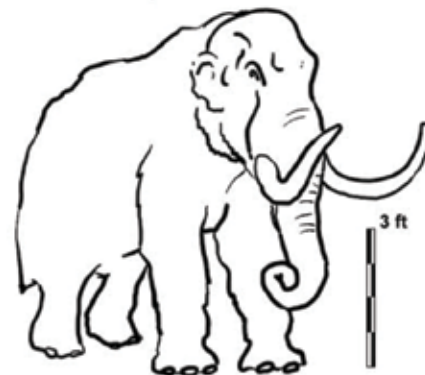
**Dire Wolf**- hunted in packs; is part of the dog genus; weighed about 110 pounds



**Mammoth** - became extinct about 3,500 years ago; had curved tusks; were vegetarian



**Mastodon** - means "nipple tooth" in Greek; are not part of the elephant family; their horizontal tusks could be 15 feet long





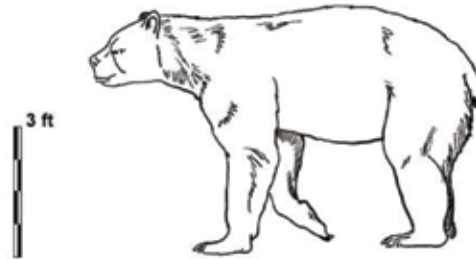
## Ice Age Memory Game Cards



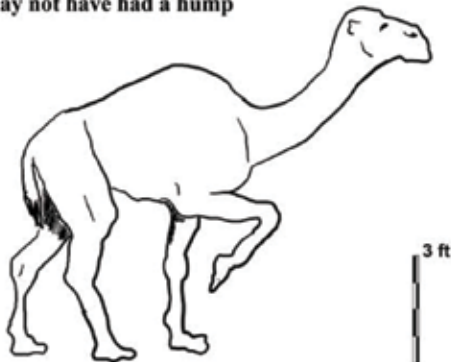
**Glyptodont** - means "grooved tooth" in Greek; is a relative of the armadillo; had a top speed of 1 or 2 miles per hour



**Short-faced Bear** - when standing, was over 11 feet tall; was an omnivore; also known as *Arctodus*



**Camelops** - was an herbivore; first appeared in North America 45 million years ago; may not have had a hump



**Ground Sloth** - distantly related to armadillos and anteaters; weighed over 3,500 pounds; had huge claws and was an herbivore



**American Lion** - used its 4-foot-long tail to keep balanced while chasing down prey; male lions had no mane; they had a very large brain relative to the rest of the body



**Western Horse** - existed in North America before the Spanish re-introduced horses; resembled the African zebra; scientific name of *Equus occidentalis*







## Ice Age Memory Game Cards



### Clovis Point -

named for the town of Clovis, New Mexico, where they were first found; made by flaking pieces of flint; the points were tied to wooden shafts to make spears

2 in



### Fishtail

**Point -**  
typically found in South America; formed by flaking pieces of flint

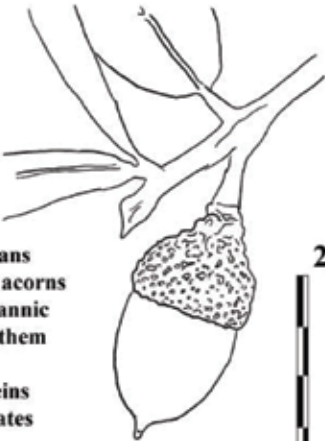
2 in



### Acorn -

the fruit of an oak tree; ancient Americans would soak the acorns to remove the tannic acid and make them edible; rich in nutrients, proteins and carbohydrates

2 in



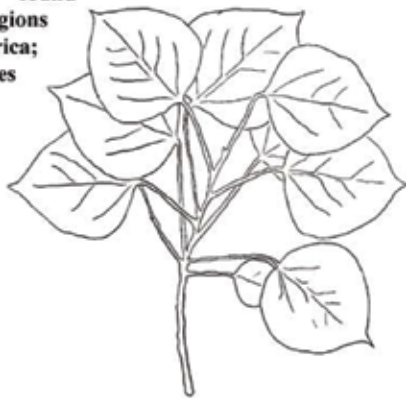
**Coast Live Oak -** the source of edible acorns; found in the coastal regions of southwest US; can be 90 feet tall when mature

2 in



**Aspen -** found in northern regions of North America; grow in colonies from a single seed

2 in



### California

**Juniper -**  
the fruit is edible; thw twigs can be used to make tea; native to southwest US

2 in





## Section/Gallery 2: Introduction: Innovative Hunters and Gatherers




**A**lthough we share many important traits with humans across time, one in particular is our natural creativity. After the Ice Age, many of the animals people depended on became extinct and a wider variety of environments began to emerge: deserts, woodlands, mountains, and rainforests. These factors presented challenges, but also new opportunities. People began to move into different regions, and creatively experimented with resources in these new environments and solved problems in their lives—inventing remarkable things that we take for granted. Their innovative abilities were even more critical when faced with food shortages or natural disasters.

In this section, students will challenge the view of **hunter-gatherers** as “primitive” and explore how their creativity and innovation over long periods of time led to many different societies across the Americas—including some that experimented with farming as early peoples faced shortages of resources.



The gallery highlights peoples from Coastal California, the Andes Mountains of Peru, the River Valleys of the eastern United States, and the Tehuacán Valley of Mexico. Students will learn that not all hunters and gatherers were mobile; if there were particular regions with many resources, some hunters and gatherers may have chosen to settle near these resources like the early peoples from Coastal California who incorporated acorns as a major part of their diet. Other peoples, like those in the Andes Mountains, shifted from hunting to herding **camelids**, dramatically changing their lifestyle and the animals on which they relied. Hunters and gatherers in what is now the eastern US tinkered with **cultivating** wild plants, creating new food sources that were local, and easy to harvest. In the Tehuacán Valley, peoples experimented with **domesticated maize** while still hunting and gathering. On a food wall, students can learn about important foods today that were domesticated by peoples of the Americas over thousands of years. How do we know what life was like for these early hunters and gatherers? Students will examine artifacts, replicated specimens, illustrations, and maps to learn more about the creativity and experimentation of these ingenious innovators. As you move into the *Farming Villagers* gallery, a video describes changes as early people began to settle in what is now the American Southwest.



## Section/Gallery 2: Innovative Hunters and Gatherers

### Guiding Questions and Answers




#### Guiding Questions:

1. After the Ice Age, why was it so important for people to continue to be creative and innovative? Think of some of the ways people demonstrated creativity.
2. What are some advantages of the hunting and gathering lifestyle?
3. The peoples of Coastal Southern California are credited with great creativity leading to many inventions that made life easier for them. What are some of these inventions?
4. What are the most significant innovation of the Asana peoples of the Andes Mountains—how do you think this affected their day-to-day life?
5. Over time, early peoples in what is now the eastern United States developed what new way to gather or produce foods?
6. What are **domesticates**, and how did early peoples domesticate wild plants and animals?
7. Where did people experiment with domesticated maize, peppers, and beans to supplement their hunting and gathering diets as early as 4000 BC?

#### Answers to Guiding Questions:

1. Creativity and innovation were extremely important as the climates and environments changed dramatically, and many animals went extinct. People were innovative in the ways they chose to live in their new surroundings, which had different environments with different resources.
2. For one, hunters and gatherers had more leisure time than farmers. Secondly, this lifestyle provided a more robust and balanced diet, low in sugars and fats, meaning good health and few cavities. Third, individuals had more independence, as there was no one person or multiple “leaders” to formally instruct all in the group as to what to do. Thus, women, children, and elders all had important roles in the group and were highly respected, as was the case with farming communities that are presented in the *Farming Villagers* section of the exhibition. And fourth, hunters and gatherers developed excellent observational skills, and thus a sophisticated knowledge of their environment and all of its resources and dangers.
3. Early inhabitants of Coastal California invented harpoons, fishhooks, and fine nets for fishing, elaborate shell beads for exchange, and acorn processing. The inventions improved the success and efficiency of fishing, allowed people access to important resources outside their own region, and fed more people with calorie-rich acorns.
4. The Asana peoples devised ways to herd domesticated camelids for meat and wool. The shift from relying on hunting and gathering to herding allowed the Asana peoples to become more sedentary. Eventually camelids provided a lot of the food for Asana peoples, supplementing plant processing and hunting.





## Section/Gallery 2: Innovative Hunters and Gatherers

### Guiding Questions and Answers (continued)



5. Over time, early Eastern peoples established themselves in sedentary communities, experimenting with cultivating wild plants. Cultivation created new food sources that were readily available and easy to harvest.
6. Domesticates are plants and animals that are dependent on humans for care and propagation. Early peoples manipulated their local animal and plant resources by breeding certain animals, or sowing certain seeds instead of only gathering and hunting. Over time, these purposeful and accidental actions created domesticates, where both the physical features and genetics of the animals and wild plants were changed.
7. Evidence from Tehuacán suggests that early peoples in the area were experimenting with domesticated maize while still practicing hunting and gathering. During this time, they planted and harvested maize and other domesticates. As populations increased and more food was needed, people domesticated and ate plants that became a primary source of food.







## Section/Gallery 2: Innovative Hunters and Gatherers



### Pre Activities

1. The Brazil nut is an important source of protein and calories in the Amazon today, as well as in the past. Make copies of the *From the Forest to the City* drawing at the end of this section. Have students write a narrative, describing how the nuts are harvested and processed in Bolivia before ending up on grocery store shelves and in homes today. How might this process have occurred in the past?
2. The ocean was a critical resource for early coastal peoples. Ask students to research the kinds of fish that live along the western coast of North America (One good resource is [www.sbnature.org/research/anthro/chumash/health.htm](http://www.sbnature.org/research/anthro/chumash/health.htm)). In small groups, have students experiment with sketching different fishing hook shapes and sizes for different kinds of fish, and then make the fish hooks out of cardboard. Ask students to bring their fish hooks when they visit the *Innovative Hunters and Gatherers* gallery for comparison with the real artifacts. Once back in the classroom, have students share the new information they learned about early Coastal California fishing.
3. Archaeologists frequently make **hypotheses** about the function of an artifact based on shape or form. Provide students with images of different early stone tools from the Americas, and ask them to hypothesize their uses, based on form. Students can report back to the class using flashcards with drawings of the tools and their uses on the back.
4. Responsibilities for early peoples in the Americas were often dependent on age and gender. Ask students to consider the roles and responsibilities of youths, adults, and elders in their own communities, and to write a short narrative about these roles. Once the class views the *Innovative Hunters and Gatherers* gallery, ask students to compare their narratives with what they learned about roles and responsibilities in hunter and gatherer societies.
5. The acorn was an important food source for early peoples in the Americas. Using the Harris Educational Loan Center experience box *Animal Habitats: Oak* for orientation ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)), ask students to illustrate the different life cycle stages for an oak tree and leaf profiles for two different oak species.

### Field Trip Activities

1. The Pre-Chumash along the southern coast of present-day California depended on the ocean for food. Ask students to take detailed notes that include sketches of various Pre-Chumash fishing tools displayed in the exhibit, and describe how they were used. What differences do they see in all types of food resources that coastal peoples used through time, and why might these shifts have occurred?
2. A **“midden”** is a trash heap. Have students find a midden in the exhibition. Using their observation skills, ask them to write a newspaper article describing what they see in the midden layers in the *Innovative Hunters and Gatherers* gallery. Be sure to have students explain what the different layers represent in terms of the history and daily life of that community over time. Students can also examine more recent, historical garbage found below The Field Museum in the *Trash to Treasure* exhibition located just outside the *Inside Ancient Egypt* exhibition on the Museum’s ground level ([www.fieldmuseum.org/plan\\_visit/groundfloor\\_plans.htm](http://www.fieldmuseum.org/plan_visit/groundfloor_plans.htm)).
3. Ask each student to choose a food that originated in the Americas from the gallery “Food Wall,” and create a recipe or dish using the chosen food. Travel to the *Plants of the World* exhibition to discover how some other plant sources are used.



## Section/Gallery 2: Innovative Hunters and Gatherers (continued)

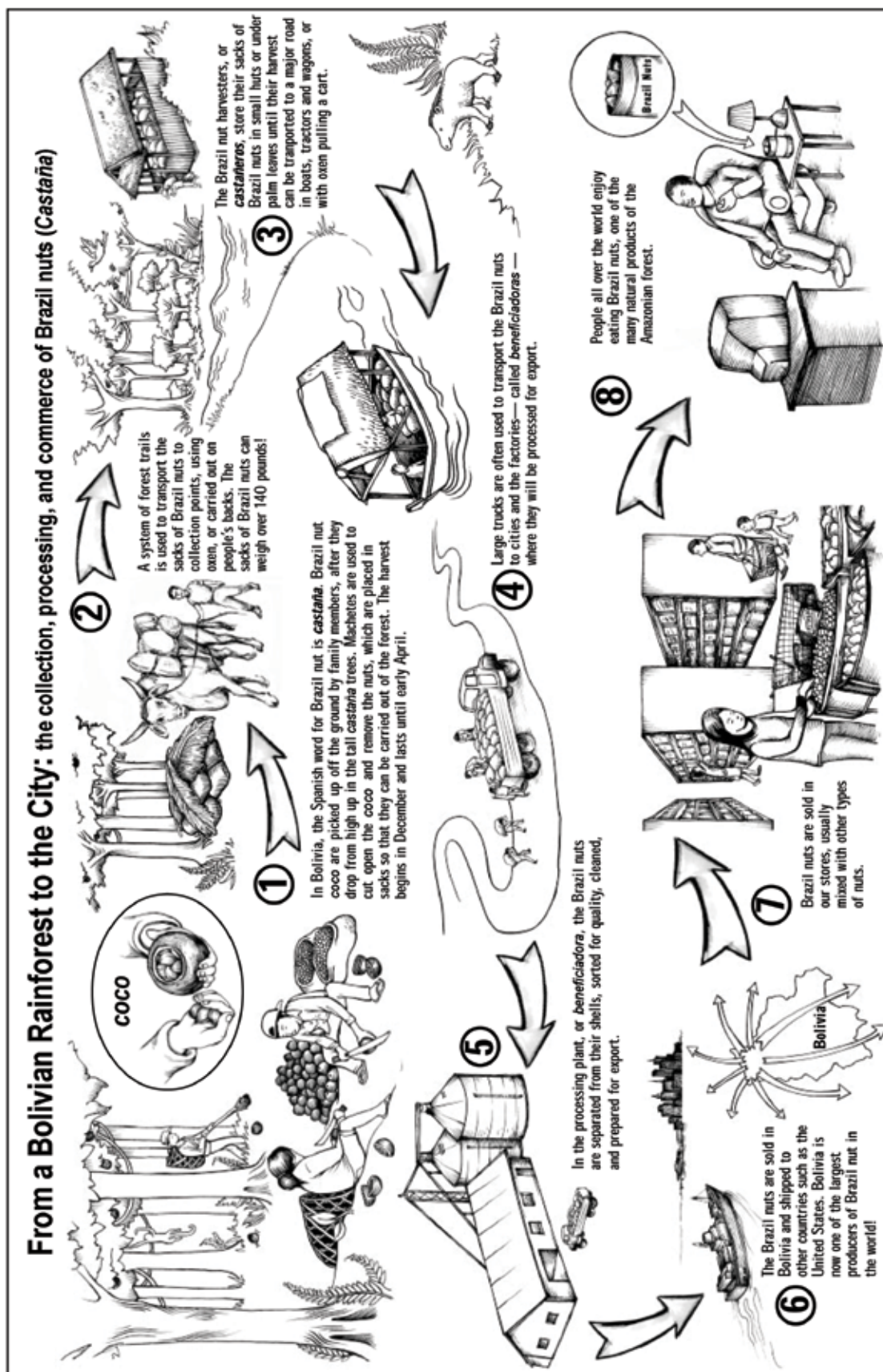


4. Working from an outline map of North, Central, and South America ([www.nationalgeographic.com/xpeditions/atlas/](http://www.nationalgeographic.com/xpeditions/atlas/)), ask members of the class to identify locations where early foods originated. Then ask students to search the gallery for appropriate tools for growing, gathering, harvesting, or processing different kinds of foods that were important to early peoples in the Americas. Finally, ask students to compare the creativity involved in food growing/gathering/harvesting/processing techniques to those we use today.
5. Ask students to read the “Past Meets Present” gallery panel featuring Noland Johnson (Tohono O’odham) and the theme “innovation.” Have students think about how they would work together to construct their own school garden, and then list the kinds of foods they would like to grow. Once back in the classroom, students can investigate Noland Johnson’s community based organization further at [www.tocaonline.org/homepage.html](http://www.tocaonline.org/homepage.html).

### Post Activities

1. Introduce **llamas** to your students using a KWL Chart (What I Know, What I Want to Learn, and What I Have Learned). In small groups, have students design their own llama ranch. For initial ideas, learn about a working llama ranch in Illinois ([www.thellamafarm.net/History.htm](http://www.thellamafarm.net/History.htm)). Remind students to consider the needs of both the llamas and the ranchers. How do both co-exist? Ask students to take on a specific role on the ranch (herder, land owner, ranch-hand, etc.). Have each student write his or her role and responsibilities on the ranch. Each group can share, comparing and contrasting llama ranch designs, challenges and workload.
2. Archaeologists find evidence for basket weaving, fishing nets, and cords as early as 6,000 BC. Ask students to practice different weaving techniques using a cardboard loom at [www.princetonol.com/groups/iad/lessons/middle/weave.htm](http://www.princetonol.com/groups/iad/lessons/middle/weave.htm). Do any weaving techniques look similar to basketry or nets in the *Innovative Hunters and Gatherers* section of the exhibition?
3. Early peoples in the Americas were ingenious inventors, creating solutions to solve problems, but also finding ways to occupy free time, and entertain children. Games are an example of human creativity. Introduce students to American Indian games with the Harris Educational Loan Center experience box *Native American Games* at [www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan), and discuss the different kinds of Indigenous games. Have students consider how past and present games are similar and different.
4. Garbage provides much information about societies. Have students imagine they are archaeologists in AD 3000 who have found a midden from **AD 2006**. What kinds of things can archaeologists learn from trash, and what kinds of information are difficult to gather from looking at trash? Ask students to create a poster depicting the trash heaps, and then write detailed notes about their interpretations of people from AD 2006 based on their findings. For reference, show students photographs from the book *Rubbish! The Archaeology of Garbage* by W. Rathje and C. Murphy (2001).
5. Early people in the Tehuacán Valley of Mexico successfully cultivated maize. Use the “Growing Corn” lesson at [www.michigan.gov/hal](http://www.michigan.gov/hal) to learn about the stages in the corn life cycle (look under “Resources for Teachers,” then in the search box type “corn lesson” and choose the first link).

## Section/Gallery 2: Innovative Hunters and Gatherers (continued)



Dan Brinkmeier, Environmental Conservation Program, The Field Museum



## Activity Sheet: KWL Chart



<b>K</b> What I Know	<b>W</b> What I Want to Learn	<b>L</b> What I Have Learned

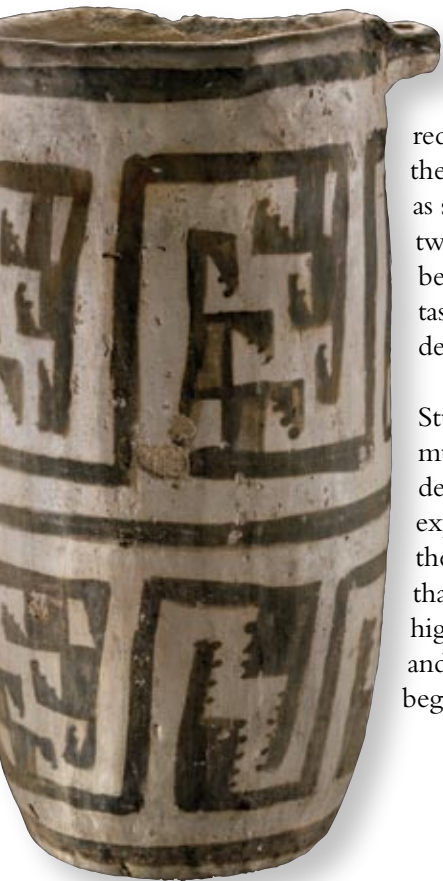


## Section/Gallery 3: Introduction: Farming Villagers



**E**xperimentation with a farming lifestyle led some people to increase ties to the land through domestication and plant cultivation. When people came to rely on **agriculture**, they often settled in permanent villages (sedentism). As people settled together to practice farming, fishing, and even hunting and gathering, individuals banded together to get things done as a group, or a **community**. Once these settled communities formed, life changed dramatically for families, and whole regions. Archaeologists find evidence of settled villages including permanent home and storage structures, pottery, and crop irrigation.

In this area of the exhibition, students will be able to explore questions about why some individuals chose to settle down, in place of a predominantly hunting and gathering lifestyle—a question scientists continue to investigate today. Peoples presented in this gallery include Ancestral Puebloan communities (Mesa Verde, Chaco, Kayenta, and Cibola) in what is now the southwestern US (AD 750–1400). Additional early settled villages are also identified on a map near the end of the gallery, including the early Iroquois peoples in an area that is now New York state and Ontario, Canada (AD 1200–1500), and early Tainos in the Caribbean (300 BC–AD 600).



A gallery highlight includes a lifesize replication of a typical household in a **Pueblo** community from roughly AD 1300. Students will be able to explore the types of activities occurring in the household as they walk through the recreated rooms, and imagine their entire family living in the small space. Family issues and the importance of community are addressed outside of the Pueblo *roomblock* on the plaza, as students learn about changes caused by farming and village life from ancient objects, and two video presentations. Students can try their hand at grinding corn, and learn about the benefits and disadvantages of a corn-based diet. Women, men, and children all had specific tasks in Ancestral Puebloan societies; objects in the exhibition used to perform these tasks demonstrate the importance of all members of Ancestral Puebloan societies.

Students will also be able to view a typical Puebloan community through a large-scale mural stretching across the gallery wall. Another highlight is an impressive collection of decorated Puebloan pottery vessels with unique decorative patterns. One way communities expressed identity was through different pottery styles and patterns. Students can examine the incredible diversity in pottery patterns while learning about the unique communities that produced them. This section also features an interactive hands-on **potsherd** activity that highlights the importance of community. As you leave the gallery, watch a video presentation and learn more about societies like the Early-Taino of Puerto Rico, where certain individuals began to make choices for communities as a whole.



## Section/Gallery 3: Farming Villagers

### Guiding Questions and Answers



#### Guiding Questions:

1. There were both benefits and challenges for farming families. What are some of the many ways farming changed peoples' lives?
2. What are some examples of archaeological evidence for shared identity—or a relationship among people based on cultural (or geographical or historical) similarities—in the Ancestral Puebloan villages or territories?
3. Were all settled villagers full-time farmers?
4. Did people on the eastern coast of what is now the US rely more heavily on hunting and gathering or farming between AD 1200–1500? What kinds of local resources were available in this area?
5. The Early Taino peoples of what is now Puerto Rico successfully combined farming and fishing, making use of the many available local resources. What are some of the Caribbean resources available, and what are the crops that Early Tainos grew?

#### Answers to Guiding Questions:

1. Benefits of farming included increased security, larger and more reliable food supplies, cooperation in food production and decision making, and a home base; all of which allowed farming families to have more children. Some of the challenges included working longer hours than hunter-gatherers tending plants and animals, and relying on a diet heavily based on one food source: maize (corn), which meant a decline in health. Not unlike today, villages and neighbors sometimes disagreed about available local resources. These types of challenges faced by a farming lifestyle lead archaeologists to ask interesting questions about why early peoples would want to farm.
2. Archaeologists find evidence for shared Ancestral Puebloan identity in art, architecture, and clothing. There were hundreds of farming villages in the Southwest; and while all these communities were similar in some ways, each community also had a distinct identity. All the pots in this section of the exhibition have black or red patterns painted on white backgrounds, and may look the same at first glance, but they are actually also different. Many village potters used different painted styles and patterns that were *unique* to their region, and produced by most potters from the same villages. But although styles and patterns are unique to individual communities, there is also great similarity among these styles and patterns used by various communities over a large regional area. Archaeologists find these types of interesting patterns through time and across space (geographic), with styles and patterns used earlier in time different from those used at a later date, and by different people. These designs serve as an example of community identity.
3. No, not all early villagers in the Americas like those in the Southwest were strictly farmers. For example, some combined plant cultivation alongside traditional hunting and gathering, while other settled villagers did not practice farming at all. Students can see how some eastern villagers gathered, hunted, *and* farmed by examining artifacts and illustrations in the *Farming Villagers* gallery, which all help tell the story of the daily lives of those who heavily relied on fishing and farming. People settled for a range of reasons, but all villages had ample food resources, either natural or human-created, in one place.
4. Many individuals on the eastern coast of what is now the US cultivated crops including corn, beans, and squash, but unlike southwestern farmers, they relied greatly on hunting and gathering. The local woodland environment offered a variety of animals and plants including strawberries, acorns, deer, passenger pigeons, and whitefish.
5. The Early Taino peoples in Puerto Rico grew **manioc** (cassava) and pineapple for food, and **maguey/agave**, and cotton for clothing and other textiles. They also fished the ocean for marine fish, mollusks, and crabs.



## Section/Gallery 3: Farming Villagers



### Pre Activities

1. Pottery decoration was highly specialized in some Ancestral Puebloan villages. Ask students to use graph paper to design repetitive, geometric patterns to decorate the outside of a cereal bowl. Have students consider what designs will work best on the interior and exterior of a bowl. Ask students to compare their designs, and describe how they are similar or different. What may have led to some of the similarities and differences in the class?
2. Symbols, colors, and patterns are often used to signify membership in a specific community. These markers provide information about an individual simply by looking at them. Ask students to list 2 communities to which they belong (eg., school, classroom, church, community center, neighborhood, music, arts, or sports organizations, etc.). Have them draw or describe an identity marker for each community. If a symbol or marker does not already exist, students can design their own symbol. Ask students to state the significance of the marker they have drawn or described.
3. Some animals are important to American culture today, like the American Eagle, or dogs and cats, which are often household pets. Animals were spiritually significant for many early peoples in the Americas. Divide students into four groups, and ask each group to read one of the four Iroquois oral traditions from [www.terrain.org/fiction/5/welker.htm](http://www.terrain.org/fiction/5/welker.htm) (these can also be printed out ahead of time). Ask students to think about why the animals may be featured in these oral traditions. Then have students illustrate the animals presented in the stories, and describe their own experiences with them.
4. Maize (corn) has always had great significance for some Indigenous cultures, and plays an important role in many **Native** North and Central American stories and histories. Storytelling is an essential means for passing history to younger generations. Have students listen to Mr. Merlin Red Cloud Jr. (Ho-Chunk) discuss growing corn, past and present ([www.uwlax.edu/mvac/Research/IntroGarden.htm#Garden](http://www.uwlax.edu/mvac/Research/IntroGarden.htm#Garden)). Then ask students to focus on the idea of community gardens, as mentioned by Mr. Redcloud. Using the Openlands Project Web site ([www.openlands.org/urbangreening.asp?pgid=108](http://www.openlands.org/urbangreening.asp?pgid=108)), ask students to make a plan for a classroom community garden.
5. An advantage to settled life is being able to store food, like seed and grains for extended periods, thus ensuring food availability year-round. Early Puebloan peoples used both gourds and ceramic containers for storage. Archaeologists find evidence that suggests gourds were used as containers before clay pottery. Ask students to think about why early peoples would have moved towards greater reliance on ceramic containers over gourd containers, and then compare these two types of containers, keeping a list of the benefits and drawbacks of each. What types of natural resources in Illinois would work well as containers?

### Field Trip Activities

1. People living in settled villages and those living as mobile hunters/gatherers have different positive and negative ecological impacts on the environment. Ask students to use the information in the gallery about settled village life to create a story about the impact preColumbian farmers had on their landscape.
2. As people began to rely on farming, thriving villages arose across the Americas. Using outline maps of North, Central, and South America found at [www.nationalgeographic.com/xpeditions/atlas](http://www.nationalgeographic.com/xpeditions/atlas), have students pinpoint where the following villages were located: Pedro Oco, Fire Heart Creek, El Hatillo, Campo Colorado, Ananatuba, Ozette, Paloma, and Chumash. Ask students to record the foods people in each village harvested at the bottom of the maps. What is the importance of these food sources today, and how are they used?



## Section/Gallery 3: Farming Villagers (continued)



3. Examine the beautiful Ancestral Puebloan pottery. Ask students to compare and contrast the decorative styles of Ancestral Puebloan potters in the Mesa Verde, Chaco, Kayenta, and Cibola communities by drawing some of the different vessels and noting the differences and similarities. Once back in the classroom, students can learn more about pottery and community in the Southwest by using the Harris Educational Loan Center *Southwest Archaeology and Daily Life* experience box ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)).
4. Working as “newspaper reporters,” ask students to come up with interview questions for a child living in an Ancestral Puebloan household. In pairs, students can conduct interviews, taking turns serving as reporter and interviewee. Ask each student reporter to write a one-page newspaper story based on the interview.
5. Archaeologists find many projectile points made by Ancestral Puebloan peoples. Young children learned to craft tools by watching their elders produce tools. Ask students to examine the exhibit case with tools, including knives, **awls**, axes, and **mauls**. Have each student choose a tool to sketch. Illustrations should show how the student thinks the tool may have been used based on the shape and size. When back in the classroom, students can compare their tool drawings and hypothesized functions.

### Post Activities

1. People who settled in villages had a greater need for permanent storage containers. Oftentimes, these functional containers were elaborately decorated. Ask students to think about everyday things in their own lives that are also highly decorated (eg. everyday dishes, school notebooks and folders, bed sheets, etc.), and come up with some ideas about why people make useful things beautiful. To make their own storage containers, students can experiment with different pottery forming and decorating techniques used in the past, as well as the present with self-hardening clay, and instructions found at [www.nativetech.org/pottery/index.htm](http://www.nativetech.org/pottery/index.htm).
2. Some Indigenous peoples of the Amazon, like the Baure, may have been successful fish farmers around AD 1600–1700. Have students read about an archaeology project in Bolivia where researchers investigated early fish farming: [ccat.sas.upenn.edu/fishweir/articles/fishexp.pdf](http://ccat.sas.upenn.edu/fishweir/articles/fishexp.pdf). In groups, have students discuss the evidence and photos, and illustrate what they think a “fish weir” from the Amazon would look like.
3. Decision making in Ancestral Puebloan and Iroquois villages was often consensus-based, which frequently helped avoid conflict. As a group, negotiate to create a new (temporary) seating chart for the class. The final decision must be unanimous among teachers and students. Ask students to think about why some early social groups may have decided to use this form of decision making. Have students consider how consensus-based decisionmaking can come up with different kinds of answers than other forms of decision making (eg. majority rule).
4. Preparing corn can be time consuming and labor intensive. Using the Harris Educational Loan Center experience box *Metate* ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)), have students experiment with grinding corn. Ask students to compare their experience with this *metate* to the one in the exhibition, as think about why people would have put so much effort into processing food? Can students come up with contemporary labor-intensive food-processing examples?
5. Ask students to describe the reconstructed Pueblo room from the *Farming Villagers* gallery. List all recollections on the board. Ask each student to explore what life was like for ancient farming villagers by writing a short story, poem, or journal entry about what it would be like to live in a 6 x 9 foot Pueblo room with their entire family.



## Section/Gallery 4: Introduction: Powerful Leaders



In many hunting and gathering and small farming villages, groups of respected elders, councils, and clans made decisions for the community. But in some larger communities, an individual assumed the decision-making for entire groups. As leaders began to exercise power, they looked for ways to differentiate themselves from the rest of society. Leaders had responsibilities and status that differed from those of other group members. Through various means, these new leaders gained power to manage resources, organize labor, and wage war. Leaders had their people build larger scale architecture, such as plazas, ball courts, and ceremonial centers. They often used religion to enhance their authority. With power came **status**, which was often reflected in the grand possessions of the leaders.

In this gallery, students will meet members of the Tairona, Muisca, Quimbaya, Hopewell, Mississippian, Olmec societies, and the Ancient Peruvians of the Norte Chico. Students can explore early Colombian societies between AD 500 and 1500, when **caciques**, or chiefs made decisions for communities, and investigate a model of the Tairona site Pueblito, featuring feasting platforms, roadways and canals, residences, burial grounds, and cultivated fields. Artifacts help demonstrate how leaders in different Colombian societies led in similar ways, exchanging goods and distributing gifts to garner influence and respect. Eastern Woodland Hopewell society people created incredible “**earthworks**”; a clear symbol of the organizational capabilities of leaders. Students can view a model of the Hopewell Mound Group, and then explore several Hopewell ceremonial centers on a video “flyover” program. The gallery also contains objects with numerous images that depict the world of the Hopewell and their belief systems.

Continuing through the gallery, students will find evidence of Mississippian societies from AD 900 and 1350, including information about the Illinois site Cahokia, an impressive Mississippian town. A diorama, site plan, and video presentation all provide information about the physical features of Cahokia, as well as the people who lived there. Although Mississippian societies were distinct, they shared characteristics, demonstrated by the occurrence of similarly decorated objects at different sites.

The Olmec, who lived in what is now Veracruz and Tabasco, built some of the earliest, large-scale urban monuments in Mesoamerica. Students can view a photograph of a colossal Olmec head. The final hallway of the gallery presents information on the Ancient Peruvians of the Norte Chico, who built urban capitals of trade and commerce nearly 5,000 years ago. The end of the gallery features a video describing changes to societies with social hierarchy, such as those in the Norte Chico Region of Peru.





## Section/Gallery 4: Powerful Leaders

### Guiding Questions and Answers



#### Guiding Questions:

1. What are three different ways early leaders were able to gain power? What were some of the accomplishments of these early leaders?
2. How did Colombian leaders gain influence and respect?
3. What leads archaeologists to suggest influential leaders organized Hopewell society in the eastern woodlands of North America?
4. Many Hopewell objects depict people and animals. What information do these objects provide about Hopewell people and society?
5. What characteristics did Mississippian societies have in common? Name the largest Mississippian archaeological site in Illinois, and in the world. What feature made this Mississippian site's location advantageous for communication with other sites?
6. Describe examples of art that suggest powerful Olmec leadership in Mesoamerica.
7. What important elements are attributed to the Ancient Peruvians of the Norte Chico?

#### Answers to Guiding Questions:

1. Leaders gained power through spiritual guidance, military might, wealth and favors, and managing trade. Early leaders planned and organized constructions of monumental size, commissioned beautiful ceremonial objects, and created extensive trade connections.
2. Throughout Colombia, valuable objects of redstone, greenstone, and gold were symbols of leaders. Only leaders owned grand possessions, such as figurines of **supernatural** beings, which served as clear markers of their power and leadership status. Stone axes were also highly valued by Tairona leaders. Leaders gained influence and respect by sharing through feasts and gifting as signs of generosity.
3. Hopewell peoples created large earthen mounds in diverse geometric shapes. The monumental earthen structures are signs that people with power organized Hopewell people and society. Leaders were necessary to organize labor acquired for these huge structures. The leaders also maintained great trade networks through which the Hopewell obtained exotic materials from distant people and places.



## Section/Gallery 4: Powerful Leaders

### Guiding Questions and Answers (continued)



4. Images may express something about the Hopewell belief system. Objects provide ideas about what animals were important, and how people adorned themselves. Some animals seem to hold great significance. Copper **earspools**, shell beads, and bear teeth are evidence for how Hopewell peoples adorned themselves, and of their very large exchange networks. Some Hopewell items depicting human faces provide an idea about how the Hopewell peoples wore these craft items.
5. Mississippian societies all shared similar architecture, artistic traditions, and types of leadership. Cahokia was the largest Mississippian town. Located at the intersection of the Illinois, Mississippi, and Missouri rivers, Cahokia was the center of a communication network stretching from the Dakotas to the Gulf of Mexico.
6. Leadership can be seen in urban architecture and monuments—such as colossal heads—honoring individual leaders. Human-made lagoons, drainage systems, **plazas**, and earthen mounds at La Venta all suggest a high level of planning.
7. Ancient Peruvians of the Norte Chico had many significant accomplishments in modifying their landscape, as well as organizing people to travel across that landscape. They built monumental pyramids, irrigation complexes, and organized impressive trade systems. These accomplishments are all presented in a video presentation at the end of the *Powerful Leaders* gallery. Platform pyramids were the largest structures in the ancient Americas in 3000 BC. Rulers oversaw irrigation systems that controlled the production of cotton and other crops and the people of the Norte Chico supervised extensive trading systems across the landscape.





## Section/Gallery 4: Powerful Leaders



### Pre Activities

1. The ways that we adorn ourselves is filled with meaning about where we come from, who we are, and who we want to be. Personal adornment also carried great symbolism in early Mississippian societies. Have students investigate Mississippian belief systems at [www.museum.state.il.us/muslink/nat\\_amer/pre/htmls/m\\_beliefs.html](http://www.museum.state.il.us/muslink/nat_amer/pre/htmls/m_beliefs.html) and then create a Mississippian-style spider **gorget**, a pendant used by Mississippian peoples, worn on the chest, and hung from a string or necklace ([www.museum.state.il.us/ismdepts/zoology/spiders/Spider\\_Gorget\\_Lesson.html](http://www.museum.state.il.us/ismdepts/zoology/spiders/Spider_Gorget_Lesson.html)).
2. Leaders have responsibilities and status that is different from other members of society, as they make decisions for whole communities. In early Tairona societies, individuals came to power in various ways, such as by using force, or controlling the exchange of goods. Ask the class to brainstorm a list of qualities they might look for in a student leader for their classroom. As a group, have students come up with ways one student could establish their authority over others, but also mechanisms for the student community to remove, or discontinue support, for a leader who is not effective. What kinds of things would lead to an unstable leadership? (i.e. What would make support for a leader disappear?)
3. Ask students to think about the ways that Americans honor their leaders (national and local), and then share these with the class. In Mesoamerica, Olmec peoples carved colossal basalt heads to honor their leaders. As a class, choose several Olmec head sculptures and sketch life-sized pictures of them ([www.mesoweb.com/olmec/headlinks.html](http://www.mesoweb.com/olmec/headlinks.html)). Tape the drawings to the wall and have students stand next to them to compare head sizes. What type of impact would these monuments have had on those who viewed them?
4. Ask students to identify a neighborhood, city, or state leader they would like to interview about the kinds of responsibilities they have to people in their neighborhood, city, or state. Have each student describe why they selected a certain leader, and compose five questions they would like to ask them.
5. Leaders in many societies planned feasts, giving away food and valuables to help hold their peoples' loyalty. The more generous a leader, the more powerful he or she was considered. Ask students to think of a "feast" they have attended, or one they have read about in a book, newspaper, magazine, or viewed on television. As a class, have students compare their examples while listing the similarities in associated feasting activities. Was there a clear leader, or organizer of the event, and were goods distributed to participants?

### Field Trip Activities

1. An **effigy** is an image or representation of an animal or person. Have students sketch effigy objects from at least two different cultures represented in the *Powerful Leaders* gallery. Ask students to record information about each object, and identify similarities and differences among the effigies in terms of physical characteristics, as well as their meanings and uses.
2. Have each student imagine they are the leader of the Tairona, Mississippian, or Olmec peoples. Ask them to write a journal entry for a particularly difficult day as the leader of one of the communities. What difficulties did they list and how would they deal with these challenges?





## Section/Gallery 4: Powerful Leaders (continued)



3. Many cultures valued personal ornamentation, which carried information about the wearer and their cultural background. Ask students to sketch someone wearing ornamentation from one of the cultures represented in the gallery. Label the illustration with the cultural group and any information provided in the gallery about the ornamentation (eg. time period for use, materials, significance of items). Have students write about what the adornment tells them about the beliefs and values associated with a specific culture.
4. Hopewell societies were very good at establishing extensive trade networks to acquire goods not available locally. Therefore these societies were able to get things from all over North America. Ask students to identify five Hopewell Mounds objects in the gallery made from imported materials. Using an outline map of North America ([www.nationalgeographic.com/xpeditions/atlas/](http://www.nationalgeographic.com/xpeditions/atlas/)), have students indicate where the materials originated and how this type of trade was accomplished.
5. Cultural groups in this gallery are diverse, yet also share similarities common among societies with powerful leaders. Ask students to collect evidence to support this statement by illustrating examples of similarities observed across the cultures.

### Post Activities

1. Mississippian peoples played a game called chunky. In small groups, have students research what is known about chunky and other games played by early North American peoples ([www.uwlax.edu/mvac/knowledge/nagames.htm](http://www.uwlax.edu/mvac/knowledge/nagames.htm)). How are games used to build important skills? What do they tell us about Mississippian leisure time?
2. In large societies in the past, central decision makers were often more effective than groups at organizing large amounts of labor and managing resources. To demonstrate this idea, ask students to develop a task list for constructing a stone road between two ancient Tairona towns. Randomly assign one student to oversee all decisions about the necessary resources, where they will come from, and who will perform different tasks. Once the student leader has determined the best course of action, discuss as a class the benefits to having one individual oversee the project. What could have happened if each student had their own ideas about how things should be done? Do they think final decisions about the road would have been made as quickly, and why or why not?
3. Examine Olmec “were-jaguar” depictions that combine human and jaguar characteristics. Ask students to think about why these representations may have been made (i.e. What purpose might they have filled?). Pass out self-hardening clay and ask students to sculpt their own were-jaguars, combining animal traits with their own self-portrait. (For examples, see [www.umaine.edu/hudsonmuseum/images/jagwere.jpg](http://www.umaine.edu/hudsonmuseum/images/jagwere.jpg), [www.mesoweb.com/olmec/ceremonial\\_adze.html](http://www.mesoweb.com/olmec/ceremonial_adze.html), and [www.aal.ucsd.edu/reserves/vis126an/midterm/97434.jpg](http://www.aal.ucsd.edu/reserves/vis126an/midterm/97434.jpg))
4. Hopewell societies viewed some animals, like the bear and birds as spiritually significant. Use the Harris Educational Loan Center experience box *Bears* and the exhibit cases *Adult Birds* and/or *Red-Tailed Hawk* ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)) to examine these animals in detail. Based on the information students gather from the experience boxes, as well as what they learned in the *Powerful Leaders* gallery, ask them to talk about why they think these animals carried spiritual significance.
5. Authority is represented in many different ways today, as it was in the past. Ask students to list different symbols that demonstrate authority in American culture today. Gold was used for ornamentation in early Colombian societies to demonstrate authority. It was also used because of the physical qualities, which make it highly malleable and durable. Students can “create” their own gold adornment by cutting “pendants” from lightweight aluminum roasting pans. Once pendants are cut out, students can use a stylus (or, a blunt marking tool) to draw images on the pendants. Decorate the pendants with gold-colored tempera paint.

## Section/Gallery 5: Introduction: Rulers and Citizens



In some societies in **Mesoamerica** and the Andes, leaders began to acquire extraordinary power over the people they led. These rulers derived their influence from three important aspects of society—the **economy**, military, and religion. Powerful leaders managed **hierarchies** of administrators, a system we would call *government*. A key element of these kinds of societies that differentiate them from societies with other forms of social organization is that rulers had tremendous wealth; contrasted against those they ruled who lived in relative poverty. Social difference was extremely pronounced. Many people lived difficult lives, while those in power yielded great influence over them. With these societies, archaeologists see monumental architecture on a large scale that required coordination of massive labor and materials. Influential rulers with immense control directed individuals to build monuments for them. The constructed architecture functioned as ceremonial and administrative centers that underlined the leader's extreme power.

In this gallery, students will meet the Zapotec, the Maya, the society of Teotihuacan, the Moche, and the Wari. It is important to note that while all these societies existed, the Americas were also occupied by other kinds of successful societies, including farming villagers and active hunter-gatherers.



In societies like the Zapotec in the Valley of Oaxaca, architecture provides a good example of how the power of rulers was reflected in the monumental buildings that they had constructed. Students can closely examine a model that highlights the architectural features of Monte Albán, the capital of Zapotec society. Some of the objects produced in Zapotec households were also strictly for elite individuals, or for trade purposes. Students can view an illustration of a Zapotec potter's house, noting the use of space, and the objects used to make pottery. A video presentation describes how archaeological evidence suggests all Zapotec communities were connected into a larger Zapotec society.

Continuing through the gallery, students will learn that the early Maya were composed of many separate **polities** (some archaeologists would say "kingdoms"), at times tied together into larger states by individual rulers. Many of the more beautiful objects students will see were representative of the **status** and wealth of the Maya rulers and elite. A model of the ceremonial center of Tikal depicts locations at the large site used for public ritual, most often led exclusively by powerful Maya rulers. In this section of the exhibition, students can investigate Maya **hieroglyphs** by listening to a translation of Maya text on a stone carving.



## Section/Gallery 5: Introduction: Rulers and Citizens



Moving from the Maya to the society of Teotihuacán, the monumental city of Teotihuacán is represented through a map, model, and photographs that allow students to observe the grid-like layout of the city, similar to Chicago, and the various **ethnic** neighborhoods, all of which provide an accurate picture of what the center would have looked like at its height. Teotihuacán was known for its craft production, the products of which students will see all around the gallery.

Students can also explore Moche society, where powerful elite **warrior-priests** governed densely populated cities. Many vessels in the gallery depict different people and animals from Moche society, while others illustrate supernatural beings and important local resources. A model of Huaca de la Luna shows where some important Moche rituals occurred. Students will also learn about the Wari of Peru, and the incredible expanse of settlements across the regions managed by extremely influential Wari elite governors. Wari officials are depicted in some figurines; note the unique regalia on several stone figurines in the display. Because the Wari society was large and powerful, some artifacts—like the ceramics in the gallery—demonstrate Wari designs alongside designs from different regions, suggesting to archaeologists that the Wari conquered some neighbors, while forming alliances with others. For example, Nazca pottery decoration changed over time from depictions of the natural environment to increasing images of brutal warfare, and finally Wari symbols—likely a result of increased conflicts with the Wari. A final video describes how the Wari formed an empire by conquering and allying with neighboring cultures, using the site of Cerro Baul as an example.





## Section/Gallery 5: Rulers and Citizens

### Guiding Questions and Answers



#### Guiding Questions:

1. In some Mesoamerican and Andean societies, powerful leaders with elite status had immense control over most aspects of society. How was this early form of government similar to government in the United States today?
2. How was the power of elite Zapotec, Maya, and Moche rulers reflected in architecture? What are specific examples from the Zapotec capital of Monte Albán?
3. How were early Maya polities organized? Who governed each polity and from where did these individuals draw leadership authority? What are some commonalities all Maya cities shared?
4. Leaders in Teotihuacán society were depicted with nondescript faces, and were not named in writing or inscriptions. What does this suggest to archaeologists? What role did rulers play in Teotihuacán society?
5. How did trade bring different groups of people to Teotihuacán? Why do archaeologists think different ethnic groups lived in Teotihuacán neighborhoods?
6. The Moche society of Peru did not use written language, so how do archaeologists know about Moche spiritual and political life? What do we know about Moche daily life?
7. How did powerful Wari rulers oversee the different groups of people within Wari society? What is one technique Wari rulers used to incorporate their neighbors into the growing Wari Empire?

#### Answers to Guiding Questions:

1. Leaders had immense control over many aspects of society, including the economy, military, and religion. They organized and managed societies through formal systems that we might call government. Societies in the gallery have defining characteristics, such as monumental architecture, cities and urban life, luxury craft production or labor specialization, well-defined social stratification, large populations, and food surplus. While these types of early civilizations had benefits for some members of society, they also had many *disadvantages* for most of the people who were not elite. For example, rulers had tremendous wealth while those ruled experienced poverty. The idea of living with an extremely powerful ruler and not having wealth or control over improving aspect of ones life may lead students to ask, “Why accept being ‘lower class’ when other people’s lives were immensely better?” This type of question can be the starting point for an exploration of how people today are making many of the *same* choices people made in the past for the same reasons. And, how learning about the decisions ancient people made (and the outcomes) can help inform those we are all making today.
2. In all three societies, the power of rulers was often reflected in monumental architecture, such as pyramids. Many Mesoamerican societies constructed pyramids, in part, as a demonstration of the authority and greatness of the rulers. But *also* because rulers had the immense power necessary to organize labor and persuade workers to *construct* the pyramids. Rulers were able to force individuals to build impressive structures for them, such as buildings and stone monuments (**stelae**). Examples of the extraordinary power and influence of rulers at Monte Albán include stone carvings on the site’s main plaza that depict images of warfare and great conquest attributed to powerful Zapotec rulers.





## Section/Gallery 5: Rulers and Citizens

### Guiding Questions and Answers (continued)



3. The early Maya were composed of many different polities in Central America. Each was governed by immensely powerful ruling families who maintained strong ties with other polities. Rulers drew unquestionable authority from **kinship**, but also by depicting themselves as divine links between the human world and the supernatural. Early Maya individuals spoke related languages, practiced similar religious rituals, and interacted through trade, marriage, and warfare.
4. Illustrations and carvings on objects and in artwork indicate how Teotihuacán's powerful rulers ran their governments; they worked within the city's bureaucracy, rather than ruling from above it, like some kings and queens in the early Americas. Elite Teotihuacán leaders oversaw the officers, bureaucrats, warriors, priests, and all the workers in the city. The influential ruling class also took part in religious rituals and ceremonies. Rulers were perceived as immensely powerful leaders who controlled every aspect of Teotihuacán society.
5. Traders and craftspeople came from outside Teotihuacán to live and work in their own areas within the city—establishing ethnic neighborhoods. Archaeologists studying Teotihuacán find household architecture, dishes, and ritual objects that are nearly *identical* to those found in other areas of Mesoamerica. Like some of today's modern cities, it appears that many of Teotihuacán's ethnic groups lived together and brought arts, foods, and architectural styles from their homelands.
6. Even without written records, archaeologists have learned a lot about the Moche through the wide array of painted ceramic vessels that offer a unique look at the society's spiritual, political, and daily lives. Moche society was made up of drastically different social classes. Some of the Moche pots are highly realistic in their portrayals of citizens and the mundane, pleasant, and serious aspects of daily life.
7. Large towns were built in many newly conquered lands to manage local populations and resources in these areas. The new towns became regional capitals, each acting as a local seat of government for powerful elite Wari governors. The Wari often incorporated neighboring groups into their growing empire through force or conquest. Yet, they may have also simply influenced aspects of life in neighboring communities without conquering them.





## Section/Gallery 5: Rulers and Citizens



### Pre Activities

1. Zapotec stone monuments known as stelae depict important points in history, commemorated in stone. Powerful rulers instructed workers to construct these monuments to represent their accomplishments, and to create a lasting legacy of their leadership. With clay, have each student form an 8.5" x 11" "stela" slab. Next have them engrave the monuments with popsicle sticks and toothpicks to illustrate an important event in their life. On a field trip to the Museum, have students watch for the Maya stelae at the entrance to *The Ancient Americas* exhibition.
2. Animals were important components of Moche religious beliefs and were often depicted on pottery. Students can closely examine some of the South American animals depicted on Moche pottery before visiting the *Rulers and Citizens* gallery by using the Harris Educational Loan Center experience boxes *Bats* and *Cats*, and the exhibit case *Shark* ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)). Based on the information students gather from the experience boxes, ask them to talk about the characteristics of each animal that suggest strength, power, or other traits that may have been considered desirable by the Moche.
3. Through its many regional capitals, Wari territory stretched for 800 miles along the spine of the Andes Mountains. One important Wari center, called Cerro Baúl, was an administrative center near the southern frontier of the Wari expanse. Before visiting the *Ruler and Citizens* gallery, ask students to collect information about this ancient Wari site, tracking Field Museum scientist Dr. Ryan Williams and his work through Expeditions@fieldmuseum ([www.fieldmuseum.org/expeditions](http://www.fieldmuseum.org/expeditions)).
4. Using an outline map of Central and South America found at [www.nationalgeographic.com/xpeditions/atlas](http://www.nationalgeographic.com/xpeditions/atlas), ask students to identify the approximate locations of the archaeology sites Monte Alban; Cerro Blanco; Tikal; Teotihuacán; and Copan and the contemporary cities Flores, Guatemala; Lima, Peru; Belize City, Belize; San Jose de Copan, Honduras; and Mexico City, Mexico. Have students list the possible reasons why past and present peoples selected these locations on the **landscape** to create cities, and discuss as a class.
5. Teotihuacán was a large city with different ethnic neighborhoods, similar to Chicago. In small groups, identify 3 different Chicago neighborhoods, and research the arts, foods, and customs that contribute to each neighborhood's unique ethnic identity. The *Cultural Connections* Web page may provide helpful information: [www.fieldmuseum.org/research\\_collections/ccuc/ccuc\\_sites/culturalconnections/partners.html](http://www.fieldmuseum.org/research_collections/ccuc/ccuc_sites/culturalconnections/partners.html). Discuss findings as a class, and look for similarities among neighborhoods that suggest the exchange of ideas, information, materials, foods, etc.

### Field Trip Activities

1. This gallery contains a fragment of Copan's "Hieroglyphic Stairway." The stone section notes that an important event occurred on "18 Kaseew," but archaeologists are not exactly sure what the event involved. Ask students to write a one-page story describing what they think happened at Copan on 18 Kaseew, being sure to describe the role of the powerful Copan ruler in the event, and the Maya this ruler governed. Students can view the impressive Copan staircase at [www.mayaruins.com/copan/a1\\_1138.html](http://www.mayaruins.com/copan/a1_1138.html). How important do they think it is to see all of the pieces of the staircase to interpret the meaning?
2. The cultural groups in this gallery are diverse in some ways, yet they also share similarities common among societies with extraordinarily powerful rulers. Ask students to collect evidence that demonstrates the similarities in societies with extremely powerful rulers, listing some of the key examples observed through artifacts, architecture, and information about every day life. Back in the classroom, ask students to create a Venn diagram with their information.
3. Look at the Zapotec glyphs that reference people and places like "8 Deer" and "Jackrabbit Hill." In the gallery, ask students to create a glyph to represent their own name and then have them create a glyph to represent where they



## Section/Gallery 5: Rulers and Citizens (continued)



were born. Once back in the classroom, have them engrave their glyphs on clay tiles. While visiting *The Ancient Americas*, students can view another glyphic form of writing (Egyptian) in the *Inside Ancient Egypt* exhibition.

4. Archaeologists remain puzzled by the significance of the “**Nazca Lines**,” which are enormous geometric shapes and animal forms that remain carved into the Peruvian landscape. Today, archaeologists study and compare these symbols, called “geoglyphs,” with similar motifs found on some Nazca ceramics. Ask students to examine the images of the Nazca Lines, and then search for Nazca pottery in the gallery with design motifs that appear similar to the earthen sculptures. Have students ask themselves how the Nazca Lines and the pottery decorations are similar, and what type of significance the decorative elements might have had for Nazca peoples. Back in the classroom, students can watch *Mystery of the Lines* from the Harris Educational Loan Center ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)).
5. Ask students to imagine that they are sports writers for a newspaper called the *Tikal Tribune*, and have been assigned to cover a Maya ballgame. Have students creatively write a one-page article about the game, being sure to include names of players, background information about the teams, descriptions of particularly impressive plays, and the reaction of the city’s powerful ruler to the outcome of the game. For reference before visiting *The Ancient Americas* exhibition, students can watch an animated Maya ballgame at [www.ballgame.org](http://www.ballgame.org).

### Post Activities

1. Teotihuacán was planned on a grid system, much like the city of Chicago. Create 2D maps of portions of Chicago and Teotihuacán, highlighting significant landmarks (See [www.ancientmexico.com/content/map/teotihuacan.html](http://www.ancientmexico.com/content/map/teotihuacan.html) and [www.nationalgeographic.com/xpeditions/atlas](http://www.nationalgeographic.com/xpeditions/atlas)). Ask students to offer suggestions as to the benefits and disadvantages to designing a large city on a grid system.
2. Some societies had craft specialists who were specifically trained in a trade (or job), such as making pottery. The Moche, Wari, and Zapotec all had specialist potters who created vessels depicting people with animal characteristics, like fangs or feathers or wings. These vessels were in part representations of the belief systems of these early societies. To make a Moche-style pencil holder modeled after ancient Moche pottery, ask students to sketch a picture of themselves with both animal and human characteristics. Once colored, students can glue their pictures around empty (clean) soup cans and coat with Mod Podge.
3. Maya peoples developed one of the earliest-known calendars and were experts at mathematics. The Aztecs and Inca (as you’ll learn in the *Empire Builders* gallery) were also sophisticated innovators of numbering systems. Use the Harris Educational Loan Center experience box *Living Together: Multicultural Math* ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)) to explore the early Maya system of math. Students can also experiment converting from Gregorian dates to Maya dates, and the reverse at [www.pauahtun.org/Calendar/tools.html](http://www.pauahtun.org/Calendar/tools.html).
4. Powerful rulers instructed members of Teotihuacán society to create murals for them. The multicolored murals of Teotihuacan feature themes focused on plants, animals, and war. Many of these also appear on objects found in private homes and may have been an important part of their **worldview** (The overall perspective from which one sees and interprets the world, and one’s place in the world). Ask students to come up with different images and symbols that reflect their classroom “worldview.” As a class, students can illustrate and paint a large mural with elements that reflect their classroom worldview.
5. Many members of early Mesoamerican societies, like the Zapotec, Maya, and Moche, were under the rule of incredibly powerful leaders, and had far fewer resources than their wealthy leaders. Some lived in great poverty, like many people across the world today. Ask students to use [www.care.org](http://www.care.org) to research children and poverty in their world today (in the menu bar, choose “Campaigns” and then “Children and Poverty”).



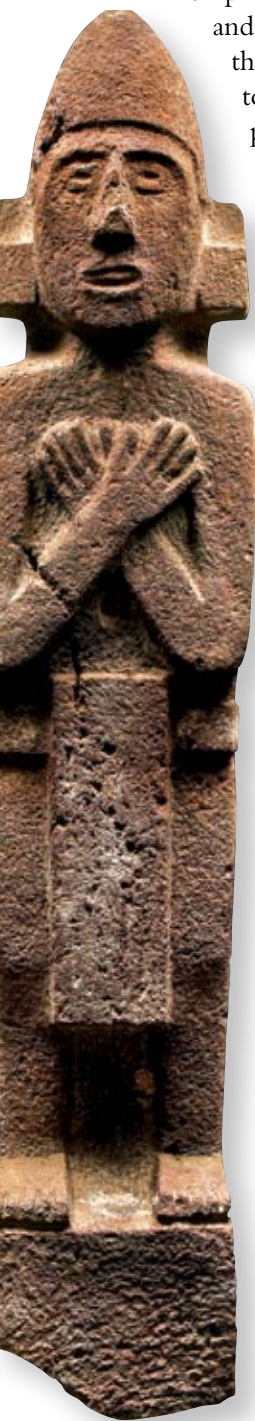
## Section/Gallery 6: Introduction: Empire Builders



**T**wo of the largest societies in the ancient Americas were the Aztecs of Mexico and the Inca of South America. In the 15<sup>th</sup> and early 16<sup>th</sup> centuries, these societies were what archaeologists call **empires**—large governments that gained control over other communities, sometimes through military conquest, and other times by political alliances. The resulting empires covered large geographic territories and included diverse ethnic groups. Holding these immense territories and diverse peoples together was not an easy task, and while large and powerful, empires were also often unstable.

In this section, students will explore the different ways that empires controlled their territories through creating political alliances, sharing religious beliefs, developing extensive trade networks, and managing complex record keeping and communication systems. Students will see a reconstruction of the Aztec Sun Stone that commemorates the five “suns” or worlds, and can explore Tenochtitlan, the capital city of the Aztecs. **Tribute** and gifting to Aztec emperors included items like jaguar pelts, bird feathers, cacao seeds, and obsidian lip plugs, or **labrets**, all of which can be found in the gallery. Students will learn that Aztecs acquired necessities from markets, such as **spindle whorls** and spinning bowls for making thread, obsidian tools, and ceramic rattles and dishes. Warriors and religion helped hold the Aztec empire together. Throughout the gallery, there are numerous depictions of Aztec deities or gods, as well as the elaborate objects used as offerings or accessories during Aztec religious ceremonies.

The gallery also highlights the Inca Empire, called Tahuantinsuyu, or the “Four Parts Together.” Have students explore maps showing the expansion of the Inca Empire through military conquest and political alliances over time. An interactive map represents the urban Inca capital, Cuzco, and various elements that informed the design of the city inhabited by the emperor, the Inca ruling class, and their servants. The city was connected to all parts of the empire by an impressive network of roads, depicted here through an impressive mural, illustrations, and photographs. Nearby, students will find objects from Cuzco, as well as representations of llamas, which helped merchants and traders move goods along the Inca roads. Direct students to the **quipu** and **quipu** kit to explore how some Inca encoded information on knotted cords. When the Inca conquered new areas, they constructed administrative centers, such as Huanaco Pampa, shown through a map and illustrations.







## Section/Gallery 6: Empire Builders

### Guiding Questions and Answers



#### Guiding Questions:

1. Why are ancient Aztec and Inca societies considered empires? What are some of the characteristics of an empire? List some ways the Aztec and Inca Empires expanded their authority.
2. What is unique about the construction of Tenochtitlan, the Aztec capital? How was the city organized? What did rulers do in Tenochtitlan?
3. The Aztec Empire was maintained through forced tribute to rulers. What is tribute? What was used for tribute?
4. How did Aztec warriors and religion help bind the Aztec Empire together? What are some of the important Aztec gods?
5. What was the name of the Inca Empire and what does the name mean? What are some of the benefits the Inca gained by incorporating new peoples into the empire and expanding into different environments?
6. What types of things moved along the Inca network of roads and bridges? What were the roads connecting, and why were they so important for the Inca Empire?
7. Do empires still exist today? What are some examples?

#### Answers to Guiding Questions:

1. Empires are large governments that gain control over other, ethnically distinct communities by conquering peoples, or forming alliances. Both the Aztecs and Inca conquered others to form “superpowers.” To expand their authority, the Inca and Aztecs conquered or formed alliances with neighboring peoples. To keep people under their rule, empires created alliances, shared religious beliefs, developed extensive trade networks, and managed complex record keeping and communication systems.
2. Tenochtitlan was built on island swampland in the middle of Lake Texcoco. Some swampy land was also used to create *chinampas* on which Aztecs grew vegetables and flowers. The city had four regions, or neighborhoods, centered around a main temple. The city center was used for religious ceremonies. Rulers managed the empire from Tenochtitlan, deploying armies and amassing wealth through the taxes and tribute items.
3. Forced tribute refers to taxes paid to Aztec rulers by all people in the empire. Every community was required to pay tribute. Tax-paying subjects had to provide specific quantities of goods or services. Tribute was often in the form of land, food, labor, and luxury goods. Examples include jaguar pelts, *cacao* seeds, elaborate shields, tropical bird feathers, bolts of cotton, and ear spools and labret lip plugs of obsidian and quartz.
4. Aztec warriors helped advance the empire by conquering and managing outlying territories and by participating in religious life and rituals. When they conquered other societies, “warrior-priests” brought back gods and other important supernatural objects from newly conquered peoples. These “captured” deities were featured in Aztec religious festivals, bringing other societies’ beliefs under Aztec control. Some Aztec gods in the gallery include *Tezcatlipoca*, *Tlaloc*, *Xochipilli*, *Xochiquetzal*, *Chicomecoatl*, *Huitzilopochtli*, and *Quetzalcoatl*.



## Section/Gallery 6: Empire Builders

### Guiding Questions and Answers (continued)



5. The Inca Empire was called Tahuantinsuyu, or the “Four Parts Together,” a name describing a vast territory divided into four political regions. When the Inca incorporated new peoples into their empire, they gained access to their resources. By expanding into many environments, the Inca acquired a diverse set of resources.
6. The Inca network of roads and bridges connected all of the empire’s territories to the capital city of Cuzco. People, goods, and information of all types moved along the Inca roadways. People carried items such as fish, cotton, and *coca* leaves from the outlying areas of the empire to the center at Cuzco. Information “ran” along Inca roads; roads served as “information highways” on which imperial relay runners carried messages from one town to the next.
7. In some sense, yes, because nations with *characteristics* of empires exist today. But many scholars disagree on what exactly constitutes an empire. In addition to the Aztec and Inca Empires, several other very early examples of empires include the Egyptians who invaded then incorporated Nubia and the Levant in the 16<sup>th</sup> century BC, the Assyrian Empire (roughly 900 BC to 612 BC), and the Chinese Empire (221 BC to 1912). Many modern day countries and their governments that share some characteristics with “empires” do not view themselves as such. Three examples include the British Empire, which was an extremely extensive empire in world history as the result of the **European Age of Discovery** beginning in the 1400s; the United States; and the former Soviet Union. The former Soviet Union had many characteristics of an empire, yet never viewed itself in that manner. Nor does the United States, although the term “American Empire” is sometimes used to describe their historical expansionism and the current political and economic influence in the global world.





## Section/Gallery 6: Empire Builders



### Pre Activities

1. Busy leaders needed sophisticated record-keeping techniques to keep track of their wealth, goods, and the population. Students can make their own record-keeping booklet to record information in *The Ancient Americas* exhibition using this book-binding resource: [www.gort.ucsd.edu/preseduc/bookmkg.htm](http://www.gort.ucsd.edu/preseduc/bookmkg.htm). Then when visiting the exhibition, ask students to look in the “Aztec Tribute and Marketing Systems” section of the *Empire Builders* gallery for goods sold at Aztec markets. Have students record the number of market items they see in their booklets, and have them write a description of how the objects were used.
2. Aztec market buyers and sellers used cacao seeds, bolts of cotton and salt to set standards for trade goods. As a class, determine an item in the classroom that could represent the trading standard, and express the value of other objects in terms of the standard (For example, a textbook could be traded for 350 pieces of chalk).
3. Tiwanaku was an important religious site for the Inca, even though it was built by earlier peoples in the area. It later became incorporated into Inca mythology as the birthplace of humankind. Tiwanaku remains an integral locale in the religious lives of Andean people in the turbulent present of modern Bolivia. Have students explore the current archaeological work at this site through photographs, field notes, interviews with archaeology students, and more at: [www.archaeology.org/interactive/tiwanaku/index.html](http://www.archaeology.org/interactive/tiwanaku/index.html). Ask groups of students to read different sections of “Field Notes 2004” and share their archaeological findings with the class.
4. The cacao bean, valuable to many preColumbian Mesoamerican cultures, is used to make chocolate. The Aztecs also used cacao seeds as a standard of value from which people set the prices of other goods in the market. Students can get a glimpse of the amount of work involved in turning cacao seeds into chocolate at [www.fieldmuseum.org/Chocolate/manufacture\\_interactive/manufacture.html](http://www.fieldmuseum.org/Chocolate/manufacture_interactive/manufacture.html). Or learn about chocolate from the Harris Loan Experience Box *Story of Chocolate* ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)). When visiting the *Empire Builders* gallery, ask students to use their knowledge to identify the Aztec cacao seeds.
5. The Aztec Sun Stone does not track days, but is dedicated to the sun. The face of the main Aztec Creator, *Tonatiuh*, is in the center. Around the face are four previous worlds. The 5<sup>th</sup> world was believed to be the final world, the one in which the Aztec were then living. Depictions on the Sun Stone include twenty squares, each naming one of the twenty different days of the Aztec month. Some of these days are crocodile (*Cipactli*), monkey (*Ozomatli*), jaguar (*Ocelotl*), flower (*Xochitl*), and dog (*Itzcuintli*). Ask students to mold, dry, and then paint their version of the Aztec Sun Stone with their own interpretation of these days using white Model Magic and acrylic or tempera paint.

### Field Trip Activities

1. Ask students to pay close attention to the finely crafted “imperial” pottery in the gallery. Some very fancy ceramic vessels from Cuzco reflect the Inca “imperial style” while less-descript ceramics were mass produced for quantity, not quality. Have students sketch three examples of imperial pottery, and label specific characteristics that they notice about this style.
2. The Aztec and Inca used military, religious, and economic means to maintain their vast territories. In small groups, note examples in the gallery that support this assertion, and ask students to describe why these three areas helped rulers maintain control of distant lands. Once back in the classroom, have each groups share their findings, noting all information on the board.



## Section/Gallery 6: Empire Builders (continued)



3. **Aclla**, or esteemed Inca women weavers, lived in residential areas called **acllawasi**. Imagine that you are one of these young women while in the *Empire Builders* gallery, and based on the evidence you find in the exhibition, write a journal entry describing your daily work. Once back in the classroom, have students examine weavings made by contemporary Inca artists in the village of Chinchero at [www.incas.org/weavings\\_srce.html](http://www.incas.org/weavings_srce.html).
4. A well-known Inca Empire site is Machu Picchu, the “Lost city in the sky.” Find a photograph of Machu Picchu’s architecture, and draw some of the hallmark characteristics of imperial Inca architecture. How is this architecture similar to, or different from building seen in Chicago? Once back in the classroom, see [www.fieldmuseum.org/machupicchu/](http://www.fieldmuseum.org/machupicchu/) for additional information about Machu Picchu.
5. Aztec spirituality honored the connection of people to the natural world. Ask students to select one of the Aztec gods from the gallery and make a drawing of the **deity**. Then have students write a paragraph describing what the god is associated with, and why they chose to focus on the specific deity. Once back in the classroom, have students discuss all of the different ways in which deities were recognized and honored in every day life.

### Post Activities

1. Imperial relay runners carried messages from one Inca town to the next. Have students compare the Inca “information highway” with the Pony Express that operated in the United States in the 1860s, using [www.ponyexpress.org/history.htm](http://www.ponyexpress.org/history.htm).
2. Codices were used to record information about the Aztec and Inca cultures and the historical events of the meeting of Europeans and Indigenous peoples. Create your own codex to record the meeting of Cortez and the Aztecs at [www.tc.pbs.org/opb/conquistadors/teachers/pdf/unit1.pdf](http://www.tc.pbs.org/opb/conquistadors/teachers/pdf/unit1.pdf).
3. Have students read why the country of Chile has nominated the Inca roadway as a UNESCO (United Nations Educational, Scientific and Cultural Organization) World Heritage site: [www.whc.unesco.org/en/tentativelists/1872/](http://www.whc.unesco.org/en/tentativelists/1872/). What characteristics do they list as evidence for the feature’s “Outstanding value to humanity?” Students can discuss the benefits and disadvantages of UNESCO’s nomination and selection process. Do students believe the proposal will be accepted? Why or why not?
4. The Aztec city of Tenochtitlan was built on reclaimed swampland, as was a large portion of downtown Chicago east of Michigan Avenue. Have students research and describe how the Aztec and early Chicagoans accomplished these engineering feats. Going even further back, students can research how many of today’s streets that do not follow Chicago’s grid pattern were once Native trails. The trails, in turn, often followed natural geographic features and ridges left by glaciers (See [www.chicagohs.org/treasures/chic4.html](http://www.chicagohs.org/treasures/chic4.html)).
5. The Inca encoded information on knotted cords known as *quipus*. In small groups, ask students to develop a method for expressing any 3-digit number on a length of cord. Have the groups discuss the rationale behind their encoding methods. (See [www.sfu.ca/archaeology/museum/laarch/inca/quie.html](http://www.sfu.ca/archaeology/museum/laarch/inca/quie.html) for some ideas.)



## Section/Gallery 7: Introduction: First Contacts



In 1492, Spanish **explorers** arrived in the Caribbean, soon followed by other European explorers and colonists. Many were searching for resources, treasure, and lands to claim in the name of their homelands. Much of the European conquest was “justified” by spiritual salvation. These new arrivals dramatically changed various aspects of life for Indigenous peoples. Relations with Native peoples also changed life for European explorers and colonists.

In the *First Contacts* hallway, students will see images and text describing how worlds collided when new arrivals came to the Americas. While some initial contacts were peaceful, others resulted in cultural misunderstandings, loss of homelands, and warfare. This gallery is structured differently than the previous galleries as it focuses on texts and images, not artifacts. Information presented in the gallery cannot begin to describe the depth of change experienced by America’s Indigenous peoples upon arrival of Europeans. The Field Museum will explore this period of history in a later exhibition that will cover the Americas from the arrival of Europeans through today.

When Europeans first arrived, the Americas were occupied by tens of millions of people, and an extraordinary diversity of languages, religions, and political systems were represented. Within a few hundred years, disease, slavery, and warfare had killed up to 9 out of every 10 people. Entire cultures had disappeared, but the strength and resilience of other cultural groups endured, continuing to pass on their languages, histories, and cultural traditions to future generations. It is important for students to know that despite centuries of great change, Native peoples have maintained important cultural elements alongside those that have changed through time. The following *Living Descendants* gallery highlights the many different ways that Native peoples draw on and honor the **traditions** of their ancestors.



## Section/Gallery 7: Introduction: First Contacts

(continued)



There are many resources that describe the many ways peoples across the Americas fought against oppression and invasion, such as the Pueblo Revolt of 1680, the 1742 Indigenous resistance in the Koogi region of Colombia, or the Caste War of Yucatan (ca. 1847-1901), just to mention a few. Some books that supplement the main ideas presented in the *First Contacts* gallery, covering resistance and cultural tradition and change, include the following resources:

- Adorno, Rolena. 1986. *Guaman Poma: Writing and Resistance in Colonial Peru*. University of Texas Press, Austin, TX.
- Alexander, Rani. 2005. *Yaxcaba and the Caste War of Yucatan: An Archaeological Perspective*. University of New Mexico Press, Albuquerque, NM.
- Bieder, Robert E. 1995. *Native American Communities in Wisconsin 1600-1960: A Study of Tradition and Change*. University of Wisconsin Press, Madison, WI.
- Hulme, Peter. 1992. *Colonial Encounters: Europe and the Native Caribbean, 1495-1797*. Routledge, Oxford, UK.
- Knaut, Andrew. 1997. *The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico*. University of Oklahoma Press, Norman, OK.
- Leon-Portilla, Miguel. 1992. *The Broken Spears: The Aztec Account of the Conquest of Mexico*. Beacon Press, Boston, MA.
- Mann, Charles. 2005. *1491: New Revelations of the Americas Before Columbus*. Knopf Publishers, New York, NY.
- White, Richard. 1991. *The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650-1815*. Cambridge University Press, Cambridge, UK.

## Section/Gallery 7: First Contacts

### Guiding Questions and Answers



#### Guiding Questions:

1. How did the Americas come to be called the Americas? What were the continents called by the Indigenous peoples who lived there before European arrival?
2. What is a worldview? What were some of the fundamental differences in worldview between Native peoples of the Americas and early European explorers and colonists?
3. What are explorers and *conquistadors*? What were they doing in the Americas and Caribbean?
4. Did the Spanish and Inca value gold for the same reasons?
5. How did culture affect early trading relations among Indigenous populations and explorers and colonizers?
6. How did the mingling of European and Indigenous traditions and peoples influence the diverse cultures of Indigenous peoples?
7. How did European diseases affect Indigenous populations in the Americas? What were the diseases?
8. What is **assimilation**, and how does it relate to Native peoples of North America?

#### Answers to Guiding Questions:

1. The name America was given to the Western Hemisphere by European writers and mapmakers in honor of Amerigo Vespucci, who acknowledged that Columbus had reached a part of the world unknown to Europeans. Previously there had been few accounts of the peoples of these “new” continents in European popular chronicles. The earlier Spanish explorers referred to the area as the Indies, thinking, as did Columbus, that it was a part of eastern Asia. We do not know how the regions where Indigenous peoples lived were perceived by the peoples themselves, or what they were called. But we do know there are many Native words for “earth,” “home,” “land,” etc. The name “America” is a European construct.
2. Worldview is the overall **perspective** from which one sees and interprets the world, and one’s place in the world; it is a collection of beliefs about life and the universe held by an individual or group. The differences in worldview among Indigenous peoples and Europeans informed early negotiations among the groups, and involved working around diverse understandings of social customs, language and writing, property, reciprocity, etc. These differences often led to great misunderstanding and judgment about each other. The tendency to evaluate others from unfamiliar cultures using the perspective of one’s own culture is called **ethnocentrism**. While ethnocentrism is difficult to avoid, it is important to be aware that this type of evaluation can occur, and to keep it in mind when learning about cultures that may seem different from one’s own.
3. Many early explorers and *conquistadors* (Spanish for conquerors) in the Americas wanted to expand their country’s empires, find great riches, and spread Christianity in places they poorly understood. Spanish *conquistadors* who came upon the Americas were motivated by many of the above forces. The discovery of gold in Mexico and Peru caused thousands of Spanish peasants to join the military. Others sought glory, fame, and conversion of Native peoples to Christianity.

## Section/Gallery 7: First Contacts

### Guiding Questions and Answers (continued)



4. No, the Spanish and Inca did not value gold for the same reasons. For the Incas, the Spanish desire for gold was curious. For them, gold had an **aesthetic** value but not a **monetary** value. The Inca used gold for decoration of images of gods and shrines, not for exchange. They thought the Spanish desire for gold as a commodity was strange and uncivilized. Don Felipe Guaman Poma de Ayala (an Indigenous, Quechua-speaking individual) included a drawing in a book he wrote about Andean history and Spanish contact, asking the Spanish: “Do you actually eat this gold, then?”
5. Early relations among Indigenous individuals and explorers and colonizers were grounded in local political and cultural agendas. Different cultural systems meant there were different ideas about many aspects of daily ceremonial and commercial life. For example the Pequot, in the area that is now New England, engaged in trade with Europeans in the 16<sup>th</sup> century. Europeans found fox, marten, and otter fur desirable as the market for such furs greatly increased in Europe. In return, as the Southern New England Native peoples became more familiar with European goods, they demanded items like metal tools, brass kettles, and woolen cloth. In terms of trade, these different kinds of items had different value to these trade partners. Differences in ideas of value or wealth due to divergent cultures sometimes made trade easier, as each group perceived themselves as getting a better deal than their trading partners.
6. The introduction of European goods influenced Native cultures in different ways. For example, foods commonly eaten by Spanish conquistadors (like rice, pork, onions, etc). were eventually incorporated with Indigenous Mexican foods (such as maize, beans, avocado, etc). creating a new Mexican cuisine infused with both Indigenous and Spanish flavors. In the Great Lakes region in the 1600s and 1700s, most Native groups were willing to trade furs for European goods. Beaver pelts were used to make hats in Europe. In exchange, Native peoples acquired European-made goods such as guns, cloth, knives, and metal cooking utensils.
7. Because Native peoples previously had no exposure to certain diseases, they had little or no resistance and were not immune. As a result, Indigenous peoples in the Americas experienced high rates of sickness and death. Some of the diseases new to the Americas included **smallpox**, influenza, measles, and typhus. Many of the diseases preceded the Spanish conquistadors. Extraordinary population loss from disease had a great impact on Indigenous populations across the Americas, as students will see in the *First Contacts* gallery.
8. Assimilation is essentially the social process of absorbing one cultural group within another. From roughly 1850 to 1930, the United States developed an assimilation policy in which Native peoples were strongly encouraged or forced to give up important parts of their culture, including languages, customs, religions, and ways of life. To implement an assimilation policy, the United States used boarding schools, land allotments, and massive restrictions on important cultural practices. The largest and most well-known boarding school was the Carlisle Indian Industrial School in Pennsylvania in 1879. The superintendent of Carlisle and other boarding schools believed it was necessary to separate children from their tribes and families so they could be purged of their “savage” lifestyles. As a result, there was a great loss of language and traditional knowledge, leaving a sizable generation gap. Many Native groups today continue to work to repair the damage done by assimilation campaigns.



### Pre Activities

1. As a class, read *The Sad Night: The Story of an Aztec Victory and a Spanish Loss* by Sally Matthews (2001, Clarion Books), a codex-style book that tells the story of the Aztec victory against the Spanish conquistadors. Students can then create their own codex manuscript, colorfully illustrating their interpretation of the story of “*La Noche Triste*” (or, the Sad Night).
2. The introduction of European objects influenced Native peoples in different ways. Examine the depiction of a Pequot family group in the early 16<sup>th</sup> century, and describe the European materials visible in the pictures ([www.pequotmuseum.org/SocietyCulture/AFamilyGroupca1500](http://www.pequotmuseum.org/SocietyCulture/AFamilyGroupca1500)). Read to investigate how aspects of Pequot daily life changed while others remained the same.
3. Origin and creation stories have always been important to many Native peoples in North America. Stories serve as ways to pass cultural information from generation to generation. Stories would have been a very important means of communication and cultural tradition continuation for Indigenous peoples around the 15<sup>th</sup> century, as more and more Native peoples died as a result of European contact. Before class, print out the creation stories of the Apache, Cherokee, and Yuchi from [www.drlamay.com/library\\_northern\\_na\\_creation\\_etc.htm](http://www.drlamay.com/library_northern_na_creation_etc.htm). Divide students into 3 groups, and give each group a story to read. Ask students to illustrate an important element from the creation story, and then describe their drawings to the class.
4. Early explorers like Hernan Cortes did not have accurate maps to show them how to get to the Americas. To consider the usefulness of maps, have each student construct a map to represent the route they take from home to school, estimating the distance. Ask students to research the actual distance, and other possible paths from their home to school. What factors affect the route they choose? How accurate were their maps?
5. Effigy mounds are earthen constructions of soil built in the image of an animal, person, or shape. When people of European descent first discovered effigy mounds in Wisconsin in the early 1800s, they suggested the mounds were the lost city of Aztalan. Have students read a primary document describing the mounds ([content.wisconsinhistory.org/cdm4/document.php?CISOROOT=/tp&CISOPTR=1538](http://content.wisconsinhistory.org/cdm4/document.php?CISOROOT=/tp&CISOPTR=1538)). As a class, discuss why the Aztalan hypothesis may have been constructed, thinking about early misconceptions about Native North Americans.

### Field Trip Activities

1. Ask students to record their reactions to the illustrations in the *First Contacts* hallway in a notebook. Once back in the classroom, discuss what was new, and what students already knew.
2. Meeting new people can be intimidating. Before visiting *The Ancient Americas* exhibition, have students write down a personal account of a daunting meeting with a new person or group of people. Then in the *First Contacts* hallway, ask students to compare their written personal experience with those depicted of Indigenous peoples in the gallery.
3. European explorers often engaged in trade. Divide students into groups, and ask them to examine the text and images in the *First Contacts* hallway. In groups, students can develop some assertions about what the explorers might have wanted from the Native peoples in the Americas, and some assertions about what the Indigenous peoples wanted from the explorers. What evidence can be found in the hallway to support or refute these ideas?
4. Using the information in the gallery, have students describe through illustration their interpretation of the first meeting of Indigenous peoples in the Caribbean and Columbus. Once back in the classroom, students can present their drawings in groups, and discuss the different interpretations.

## Section/Gallery 7: First Contacts

(continued)



5. In small groups, have students compare and contrast the religion of the Spaniards with the state religion of the Aztecs. After identifying as many differences and similarities as possible, ask the groups to present their analyses to the class, pointing out evidence in the *First Contacts* and *Empire Builders* galleries.

### Post Activities

1. Some say Doña Marina, or “La Malinche,” helped Hernan Cortes defeat Montezuma II. Have students research Doña Marina and present a mock trial to determine whether describing her as a traitor is too harsh or well-deserved.
2. Diego Rivera was an influential Mexican painter of the 20th century. One of his murals is *El Mundo Azteca* ([www.diegorivera.com/murals/result.php?recordID=10](http://www.diegorivera.com/murals/result.php?recordID=10)). Have each student focus on a specific section of the mural, and reproduce that section. Once completed, re-create the mural on a classroom wall, assembling all of the small sections reproduced by class members. Use the mural to start a discussion about what they see based on what students learned about Indigenous and European contact in Mexico.
3. Early European explorers introduced smallpox to the Americas, eventually devastating Native populations. Ask students to investigate how vaccines are developed to combat some viruses, and consider what the Americas would be like today had so many Indigenous peoples *not* succumbed to smallpox.
4. Black Hawk (or *Makataimeshekiakiak*) was an important Sac born in Illinois. In May 1832, Sac and Meskwaki Indians under the leadership of Black Hawk, left Iowa territory to return home to northern Illinois after losing their Illinois lands in a disputed 1804 treaty. Have students explore primary documents about treaties signed during Black Hawk’s lifetime, considering how it would feel to have their homes taken away from them ([lincoln.lib.niu.edu/blackhawk/](http://lincoln.lib.niu.edu/blackhawk/)).

5. Jacques Marquette and Louis Joliet were likely the first Europeans to travel the region that is now Chicago. Have students examine the photograph of a monument to Marquette and Joliet. Ask each student to write a journal entry from the perspective of one of the individuals in the monument located in Chicago, IL: Marquette, Joliet, and an unidentified Native person. For further exploration, have students research the cultural identity of the Native individual, based on available information about the Native peoples in the Chicago area during Marquette and Joliet’s travels. Helpful links may include [www.pbs.org/wgbh/amex/chicago/peoplevents/p\\_mandj.html](http://www.pbs.org/wgbh/amex/chicago/peoplevents/p_mandj.html), [www.wisconsinhistory.org/diary/cat\\_marquette\\_and\\_joliet.asp](http://www.wisconsinhistory.org/diary/cat_marquette_and_joliet.asp), and [users.rcn.com/clonk/CCFPD/ChicagoPortageHistoricSite.html](http://users.rcn.com/clonk/CCFPD/ChicagoPortageHistoricSite.html).



Monument of Marquette, Joliet, and an unidentified Native person.  
By Ferdinand Rebechini. Located on the west side of Harlem Ave. in Chicago, IL



## Section/Gallery 8: Introduction: Living Descendants



Contemporary Indigenous peoples draw on their pasts as they live in the present and prepare new generations for the future. Integral members of contemporary societies, Indigenous peoples in North, Central, South America, and the Caribbean are mothers and fathers, friends and coworkers. No matter what their contemporary roles, almost all Native peoples draw on and honor the traditions of their ancestors. They maintain ties to their rich heritages, but they live and work in the modern world, just like everyone else. Throughout this exhibition, students will realize that the American experience is a *human* story that applies to all of us today.

In the *Living Descendants* gallery, students will better understand processes of **cultural continuity and change** by learning about the different ways Indigenous peoples reconnect to reinvigorate, and reinvent the traditions of their past.

A window overlooks the Chicago skyline, reminding visitors about the diverse historic and contemporary Indigenous peoples who lived here in the past, and who continue to live all over Chicagoland today. Students can learn more about the histories of Indigenous peoples in Chicago from a panel near the window. The gallery includes a motion mural with a montage of images of Indigenous peoples who draw from traditional knowledge in their contemporary settings. Students can further investigate origin stories and archaeological information presented throughout the exhibition at several computer stations. Benches for reflection and storytelling are located in the center of the circular gallery.

Many museums are breaking from historically *static* modes of presenting Indigenous peoples by acknowledging that Native peoples are not from history, but dynamic living peoples with diverse histories. In recognition of the incredible diversity of Native peoples whose ancestors are represented throughout *The Ancient Americas* exhibition, The Field Museum worked alongside two local Indigenous advisory committees in the construction of the exhibition content, as well as *The Ancient Americas* educational materials. Museum personnel today are also working with Native North American populations to return some important objects to appropriate tribes under the Native American Graves Protection and Repatriation Act (**NAGPRA**). Repatriation is the process by which museums and other institutions transfer possession and control of Native North American, Alaska Native and Native Hawaiian human remains, funerary objects, objects of cultural patrimony and sacred objects back to the tribes of origin (For more information about NAGPRA and museums, see: [www.nmnh.si.edu/anthro/repatriation/whatis/](http://www.nmnh.si.edu/anthro/repatriation/whatis/)).

While in this gallery, ask students to think about how ethnicity and identity are complex, fluid concepts for many Indigenous peoples. Many Indigenous peoples identify with various cultures and ethnic categories, and move from one identity to another, depending on the context. For example, in South America, there are many variations on the ethnic identities that people consider to be their own (eg., *mestizo*, *cholo*, *mistis*, *cambas*, *collas*, etc.). Have students ask themselves what it means to have ancestors who were Native to the Americas, and what it means to have ancestors who were immigrants to the Americas from other parts of the world. How do all people maintain ties to their family and cultural history in the present? Use this final gallery as a place for contemplation and further exploration of familiar and unfamiliar histories, and for understanding how these histories and differences can help us to strengthen connections among us all.



## Section/Gallery 8: Living Descendants

### Guiding Questions and Answers



#### Guiding Questions:

1. Why do some cultural elements continue while others disappear?
2. What early Native peoples inhabited the Chicago area in the past? What led many Native peoples in North America to the urban center of Chicago in the 1950s?
3. What kinds of roles and professions do contemporary Indigenous peoples have in societies across the Americas today?
4. What factors shape all of our decisions about dress?
5. Why is community so important to humans? Is there evidence of community in the images in the gallery?

#### Answers to Guiding Questions:

1. In the process of change, some cultural elements—customs and traditions—persist and some are left behind. Some practices are surprisingly resilient and persist through centuries. This continuity might result from the fact that a particular practice or custom simply works really well. For example, some cultural traditions live on because they are important to a community's identity and the members of that group have worked hard to keep that tradition alive. Often times anthropologists observe that cultural continuity—the continuation of some elements or traditions—actually goes hand in hand with changes that involve a blend of older and newer ideas and approaches to the common concerns of life.
2. Indigenous peoples have always lived in what is now the Chicago region. Before European contact, the Chicago area was home for various Native North American groups, including the Potawatomi, Miami, and Illinois. Factors such as European expansion into Native territories and disease diminished Native populations. Treaties in the 1800s forced Indigenous North American peoples to cede their lands to the American government. Yet the Native presence was never completely eliminated. In the 1900s, more Indigenous peoples began to move to Chicago for jobs and other opportunities (see primary documents at [memory.loc.gov/ammem/ndlpcoop/ichhtml/cdnp5.html](http://memory.loc.gov/ammem/ndlpcoop/ichhtml/cdnp5.html)). Later movement to Chicago was fueled in part by the federal government's "relocation program" in the 1950s and 1960s. Many social clubs were formed to help Native North American peoples adjust to urban life, such as the American Indian Center in 1953. Although today many families are in their third and fourth generations of urban life, many continue to maintain ties to tribal communities where they have both extended family and formal tribal membership that provides certain tribal rights and privileges.
3. Contemporary Indigenous peoples have all kinds of roles in societies across the Americas today, many of which students will see represented in the gallery. Indigenous peoples are mothers and fathers, grandparents, friends, and coworkers. They work in all professions, including law, art, government, horticulture, athletics, the military, education, journalism, medicine, skilled labor, music, business, agriculture, non-profit, entertainment, academics, etc.
4. The environment, history, and creativity all help shape aspects of our appearance, including the clothing we as individuals, and as members of specific communities, choose to wear. Students will see images of various contemporary Indigenous people all across the Americas in the *Living Descendants* gallery, and can look for similarities and differences among the appearances of people in the images, and between themselves and the diversely represented Native peoples.



## Section/Gallery 8: Living Descendants

### Guiding Questions and Answers (continued)



5. Humans are social beings. We look to other people for help in many of life's tasks, from obtaining food, protecting ourselves and raising our children, to sharing and passing down our traditions and beliefs. Yet we form bonds in different ways, and for different reasons. The communities in our lives reflect our history, environment, and creativity. People are connected to each other in many different (and often surprising) ways. Students can examine a video presentation in the *Living Descendants* gallery to look for indications that the individuals are connected to other people, or specific communities through the work that they do, and the people with whom they interact. For example, they will see an Alaska Chickaloon Village comic artist using modern technology to retell traditional Athabascan stories in comic book form, Nativezine, a Native television show in New Mexico, and adobe brick making in the Andean Highlands, just to name a few.



Lilah White, Junior Miss Indian Chicago 2006  
(pictured with sisters Linda and Lisa)



## Section/Gallery 8: Living Descendants



### Pre Activities

1. Some Native oral traditions continue to be passed from generation to generation through storytelling, but also via the Internet. Ask students to carefully listen to stories told by Ojibwe and Cree elders in English, Cree, and Ojibwe ([www.oshki.ca/elders/Frames/index.htm](http://www.oshki.ca/elders/Frames/index.htm)). In pairs, have students come up with a set of interview questions for one of the storytellers.
2. In the early 1900s, many Native North American children were taken from their families and forced to live in boarding schools to be assimilated into Euro-American culture. Ask students to read information at [www.clarke.cmich.edu/indian/treatyeducation.htm](http://www.clarke.cmich.edu/indian/treatyeducation.htm), and look specifically at the section entitled “The Indian Experience, ca. 1900–1930.” Have groups of students read different sections of information about federal education policy towards Native peoples and the Native experience. Ask each group to share what was learned. As a class, discuss the ways that federal policy changed the traditional educational experience for Native children.
3. Indigenous peoples in Canada are collectively referred to as First Nations peoples. Members of the Métis Nation of Alberta have mixed Indigenous and European ancestry. The Métis sash symbolizes the group’s unique heritage. Students can weave their own Métis sash using: [www.albertametis.com/images/education/Lesson-Metis%20Sash.pdf](http://www.albertametis.com/images/education/Lesson-Metis%20Sash.pdf).
4. Many Indigenous individuals and groups are actively working to reinvigorate the cultural traditions of their ancestors. For example, years ago, Juan Quezada reinvented the Casas Grandes style of pottery production, teaching other members of the Mata Ortiz community the techniques used today by prominent potters in the community. Ask students to investigate another initiative to reinvigorate traditions, such as the White Earth Recovery Project, founded by Winona LaDuke, Anishinaabekwe (Ojibwe). Using [www.nativeharvest.com/displaypage.asp?pageid=2](http://www.nativeharvest.com/displaypage.asp?pageid=2), have students read about the various current projects, and report their findings back to the class. Ask students to highlight the ways that these projects restore traditional Native values and practices.
5. Creation stories have always been important to many Native peoples in South America. Stories serve as ways to pass cultural information from generation to generation. Many Indigenous peoples in South America have successfully maintained some important aspects of their culture through time by ensuring the continuation of creation stories. Using the Orinoco Online web resource ([www.orinoco.org/apg/lopeople.asp?lang=en](http://www.orinoco.org/apg/lopeople.asp?lang=en)), ask students to select a creation story from one of the cultural groups to read and illustrate. Students can also collect background information about each Indigenous group in Venezuela to share with their classmates.

### Field Trip Activities

1. Native peoples have always lived on the land that is now Chicago. Today, millions of people with ancestors from all around the world live and work in Chicago, including descendants of the Indigenous peoples of the Americas. Using the information provided in the *Living Descendants* gallery, ask students to compose a narrative describing the first peoples in the Chicago area, and then how their own ancestors came to Chicago (or how they think they came to be here).



## Section/Gallery 8: Living Descendants (continued)



2. Many Native peoples are very connected to their pasts, and to their ancestors. After viewing everything in the *Living Descendants* gallery and thinking about connections to the past, have students consider the different ways they are connected to their pasts through their parents, grandparents, or other family members. In the gallery, ask students to write about an object, photograph, letter, or some other item that demonstrates a family connection they would like to share with the other students. Once back in the classroom, have students bring their items in to discuss the different ways we are connected to our pasts.
3. Ask students to consider traditions that are important to their own families and communities. Have students choose one tradition to write about, describing the importance of the tradition. In a quiet section of the gallery, ask students to discuss they can do to help keep their family traditions alive.
4. Tlingit carvers Stephen and Nathan Jackson collaboratively constructed the totem pole near the exit of *The Ancient Americas* exhibition and entrance to the *Alsdorf Hall of Northwest Coast and Arctic Peoples* exhibition. Ask students to compare the individual artistic styles of the father and son carvers before visiting *The Ancient Americas* exhibition ([www.washington.edu/burkemuseum/bhc/projects\\_houseposts.html](http://www.washington.edu/burkemuseum/bhc/projects_houseposts.html)), and then illustrate the actual pole in the gallery. Have students identify specific sections on the pole where they can see the influence of each individual artist. Ask students to think about the types of forces that cause artistic change on an individual level, and those that cause larger, cultural changes.
5. Ask students to discuss the kinds of evidence they have seen throughout the exhibition for Indigenous commitment to families, resilience and adaptability.

### Post Activities

1. Language is an important element of many Native groups, like the Cherokee. Have students learn about the **revitalization** of Cherokee language ([www.cherokee.org/modules/culture/games.htm](http://www.cherokee.org/modules/culture/games.htm)).
2. Kuna women in Panama create intricate **mola** shirts, or blouses. Some artisans have added more contemporary attributes to their more traditional **mola** patterns. Have students design and paint colorful **mola** patterns they would like to wear themselves ([www.princetonol.com/groups/iad/lessons/middle/molash.htm](http://www.princetonol.com/groups/iad/lessons/middle/molash.htm)).
3. Have students start a KWL about Ojibwe culture, then ask students to read “Growing Up Ojibwe” ([www.glifwc.org/pub/mazinaigan/Growing\\_Up\\_Ojibwe.pdf](http://www.glifwc.org/pub/mazinaigan/Growing_Up_Ojibwe.pdf)) and complete the activities found throughout the article. As a class, finish the KWL chart, filling in the new information learned.
4. In 1990, the federal government passed the Native American Graves Protection and Repatriation Act (NAGPRA), which is a law that allows museums and federal agencies to return certain Native North American and Native Hawaiian cultural items to descendants and culturally affiliated groups. Before NAGPRA, many museums and agencies possessed culturally important items that were originally collected from tribal groups. Ask students to read about Walter R. Echo-Hawk, Jr. (Pawnee nation), an attorney who was instrumental in the passage of NAGPRA ([www.narf.org/profiles/walter.html](http://www.narf.org/profiles/walter.html)). Then have students choose several objects that they own that they would want to keep in their own person collection, and which they would be willing to have displayed in a museum. Ask them to explain why they chose to keep some at home with themselves, and others to share with museum visitors.
5. Inuit artist Peter Irniq constructed a stone **inukshuk**, or arctic wayfinder near the exit of *The Ancient Americas* exhibition and entrance to the *Alsdorf Hall of Northwest Coast and Arctic Peoples* exhibition. Once students have returned from visiting *The Ancient Americas* exhibition, engage them in learning more about common, everyday items used by Arctic peoples, including sewing kits, games, and snowgoggles with the Harris Educational Loan Center experience box *Eskimo Daily Life* ([www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan)). In addition, students can watch footage of Peter Irniq constructing another inukshuk ([www.pem.org/ourland/#](http://www.pem.org/ourland/#)).

Activity Sheet: KWL Chart



<div>K</div> <div>What I Know</div>	<div>W</div> <div>What I Want to Learn</div>	<div>L</div> <div>What I Have Learned</div>



## Part Two:

# Related Programs, Exhibitions, and Teacher and Student Resources



Planning a field trip to the Museum? Register for a field trip on-line at [www.fieldmuseum.org/fieldtrips](http://www.fieldmuseum.org/fieldtrips). Be sure to register your students for one of these exciting opportunities during your visit.

### Just for Students!

Engage your students with these hands-on classes that include a guided tour of the exhibition as well as laboratory activities. Call 312.665.7500 or go to [www.fieldmuseum.org/education](http://www.fieldmuseum.org/education) for more information, schedules, and prices.

#### ***Family Life in the Americas: Past and Present (Grades 3-8; Also offered in Spanish for grades K-3)***

Explore family life across the Americas, today and in the past. Step into an ancient Pueblo house and learn about growing up in an early Puebloan community. Students will discover similarities and differences in past and present daily tasks and family life.

10:30 am – 12:30 pm, \$3 Chicago, \$4 non-Chicago residents.

#### ***The Art of Ancient Maya Pottery (Grades 6-8)***

Learn about ancient pottery traditions of the Maya, then do some hands-on experimenting by forming and decorating pots. Students will use only tools and techniques that were available to preColumbian Maya potters!

10:30 am – 12:30 pm, \$3 Chicago, \$4 non-Chicago residents.

#### ***Cultures of the Ancient Americas (Grades 9-12)***

Investigate the arts, customs, and social systems of Indigenous peoples of the Americas. Undertake culturally specific research in the exhibition, then use this new knowledge to explore the cultural continuity and change that links past societies to contemporary cultures.

10:30 am – 12:30 pm, \$3 Chicago, \$4 non-Chicago residents.

### Just for Teachers!

Earn CPDUs, Lane and Graduate Credit with *The Ancient Americas* teacher workshops. Check our Web site at [www.fieldmuseum.org/americas](http://www.fieldmuseum.org/americas) for dates, times, and details. Register by calling 312.665.7500.

#### ***Ancient Americas: Educator Viewing***

See the new *The Ancient Americas* exhibition, and explore the vast history of the Americas. Uncover the abundant creativity, dynamic relationships, and enduring contributions of the first peoples in the Americas through objects and images from all over the Americas. Discover linkages to Illinois Learning Standards while developing focused field trip activities. Using Field Museum research and Harris Educational Loan Center resources, you'll discuss concepts of culture, invention, and community. Earn 3 CPDUs.

Wednesday, March 14, 2007, 5:00 pm to 8:00 pm, \$18, members \$15

#### ***Uncovering the History of the Americas***

Step into the new *The Ancient Americas* exhibition and uncover the complex history and cultures of Central America. Take part in a behind-the-scenes tour. Learn about early Mesoamerican societies that created an amazing diversity of social systems, art, and religions long before contact with Europeans. Increase your knowledge about the lifeways of Indigenous peoples and the history of the Americas. Earn 3 CPDUs.

Wednesday, April 4, 2007, 5:00 pm to 8:00 pm, \$18, members \$15

## Related Programs, Exhibitions, and Teacher and Student Resources (continued)



### ***Art in Context: The Art of the Americas***

Explore the diverse settings and context in which centuries of art in the Americas has been produced, and learn about the artistic influences of contemporary Indigenous artists in the Americas. You'll learn about best practices in teaching about the art of the Americas by touring the new *The Ancient Americas* exhibition. Then visit the National Museum of Mexican Art and the Chicago Botanic Garden, and end the week with a trip to the Dickson Mounds Museum in Lewiston, IL! Earn 20 CPDUs, 1 Lane Credit or 1 National Louis University Graduate credit (\$120 per credit).

*August 13-16, 2007, Monday-Wednesday 9:00 am to 3:00 pm; Thursday Fieldtrip 8:30 am to 8:30 pm, \$375, members \$350*  
*Breakfast and Dickson Mounds Museum transportation provided.*

### ***Exploring the Americas***

Visit the new *The Ancient Americas* exhibition and discover linkages to Illinois Learning Standards while developing focused field trip activities. Step inside the exhibition to uncover the abundant creativity, dynamic relationships, and enduring contributions of the first peoples in the Americas. Using Field Museum research and Harris Educational Loan Center resources, you'll discuss concepts of culture, invention, and community. Earn 3 CPDUs.

*Saturday, September 15, 2007, 9:00 am to 12:00 pm, \$18, members \$15*

### ***Art, History, and Cultures of Native North Americans***

Explore the art, history, and cultures of Native peoples of North America through a visit to the renowned Eiteljorg Museum of American Indians and Western Art in Indianapolis, IN. During a day trip to the Museum, teachers will focus on the Native peoples of the Midwest, touring the Museum's *Mihtohseenionki (The People's Place)* gallery, bringing history into the present. Discuss best practices and strategies for teaching more effectively about the cultures and histories of Indigenous peoples in the classroom. We will conclude the day with dinner in lovely downtown Indianapolis. Earn 3 CPDUs.

*Saturday, October 6, 2007, 7:30 am to 9:00 pm, \$95, members \$90*

*Field trip transportation, admission, and light breakfast provided.*

### ***Native Ways of Knowing***

How and what archaeologists study affects Indigenous peoples identities and lives. Several innovative researchers have successfully brought to light Indigenous issues in American archaeology. Learn about the interaction of Native and scientific ways of knowing, and hear about cooperative projects demonstrating collaboration between Native peoples and archaeologists in the Americas with prominent scholar and archaeologist Dr. Larry Zimmerman. Workshop also includes entry into Indigenous Archaeology panel discussion at 6:00pm. Earn 3 CPDUs.

*Thursday, November 8, 2007, 4:00 pm to 8:00 pm, \$30, members \$25*



### ***Alsdorf Hall of Northwest Coast and Arctic Peoples***

Compare life in the Arctic with that along a temperate coast, and see how these environments led to two unique cultures.

### ***Pawnee Earth Lodge***

Explore this full-scale reconstruction of a traditional Pawnee lodge, a fully furnished Native American dwelling that brings to life the traditional ways of this Great Plains tribe.

### ***Webber Gallery***

Discover contemporary Native American cultures.

### ***Evolving Planet***

Learn more about the Ice Age and early hominid culture in the last galleries of *Evolving Planet*.

### ***Animal Biology***

How does a species become endangered? What is variation? Consider these and other issues in biology.

### ***Messages from the Wilderness***

Discover how all living things are linked in nature.

### ***Bird Habitats***

A birdwatcher's paradise of peacocks, penguins, quetzals, weavers . . . You can study them to your heart's content.

### ***Plants of the World***

Marvel at world-famous plant models, from algae to orchids. You won't believe these are models crafted from glass and wax!

### ***Traveling the Pacific***

Compare Life – Adaptations and innovations of Ancient Americans with that of Pacific peoples.



Reserve these materials for use in your classroom by visiting [www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan) or call 312.665.7555

**Harris registration fees:**

Individual teachers: \$30; Home school teachers, parents, and families: \$60; Museum members: \$30;

**Experience Boxes:**

*Aztec and Maya Marketplaces*

*Celebrate Mexican Day of the Dead*

*Hopi Traditions*

*Eskimo Daily Life*

*Fishing in the Americas*

*Ice Age Mammals of Chicago*

*300 Million Years of Illinois*

*Indian Games*

*Living Together: Home Sweet Home*

*Molcajete (Grinding Bowl)*

*The Metate*

*Northwest Coast Indians: Religion and Ceremony*

*Northwest Coast Indians: Weaving and Basketry*

*Northwest Coast Indians: Woodcarving*

*Southwest Archaeology and Daily Life*

*Trees*

*Woodland Indians: Basketry, Birchbark and Weaving*

*Woodland Indians: Beadwork and Quillwork*

*Woodland Plants*

*Woodland Shelter*

*Vamos a Comer! Latin American Food and Culture*

**Exhibition Cases:**

For a complete list, visit the Web site listed above.

**Audiovisual Materials:**

Audiovisual materials include slide sets with printed scripts, videotapes, and filmstrips with audiocassette tapes, and music (CDs).

**Slide Sets:**

*Archaeology*

*Birds*

*Chicago Past and Present*

*Eskimos*

*Indians of Illinois: Paleo and Archaic*

*Indians of Illinois: Woodland and Mississippi*

*North American Indians*

*Pottery*

*Woodland People and the Environment*



## Relevant Harris Loan Education Center Materials

(continued)



### **PBS Science Explorers (1/2" VHS)**

**American Chief in the Amazon:** *The Cofán peoples in Bolivia work to protect their land from encroaching oil drillers. (DVD)*

**Children of the River:** *Students on an Indian reservation in Canada test water quality to insure that chemical companies are not polluting.*

**Creating an Ocean:** *Intuit Indians capture Beluga whales to recreate an ocean environment at Chicago's Shedd Aquarium.*

**Flight for Survival:** *Bald eagles are relocated to areas where the species has died out.*

**Islands in the Jungle:** *The Field Museum scientists study the ecosystem of Peru's rainforest.*

**Mystery of the Lines:** *An Adler Planetarium astronomer explores the giant figures etched in the Peruvian desert nearly 2,000 years ago.*

### **Music (CDs)**

*Native American*

*Caribbean Islands*

*Cuba*

*Peru*

*Puerto Rico*

### **Posters:**

*Americanos: Poster Show*

These posters show an extraordinary and surprising view of the breadth and variety of the Latino experience, encompassing the spectra of natural origins, economic status, education, profession, religion and language.

### **Printed Materials (fees apply):**

*I Spy Birds! I Spy Mammals!*

*Animal Camouflage*

*Bird Bills*

*Bird Feet*

*Indian Homes*



### *About: Archaeology*

Information about archaeology.

[www.archaeology.about.com](http://www.archaeology.about.com)

### *American Indian Literature on the Web*

Literature by Indigenous peoples.

[www.indians.org/Resource/natlit/natlit.html](http://www.indians.org/Resource/natlit/natlit.html)

### *American Indian Center of Chicago (and the Trickster Gallery)*

One of the oldest Native American organizations in the country.

[www.aic-chicago.org](http://www.aic-chicago.org)

### *Anasazi Heritage Center, Bureau of Land Management*

FAQ about the Ancestral Pueblos, short bibliographies and resources.

[www.co.blm.gov/ahc/anasazi.htm](http://www.co.blm.gov/ahc/anasazi.htm)

### *Anthropology in the News*

Links to Anthropology news stories published on the web.

[www.anthropology.tamu.edu/news.htm](http://www.anthropology.tamu.edu/news.htm)

### *Archaeology's Interactive Dig: Tiwanaku*

Tiwanaku archaeology project with field notes, photographs, interviews with archaeologists, questions and answers, information about experimental archaeology, and more.

[www.archaeology.org/interactive/tiwanaku/index.html](http://www.archaeology.org/interactive/tiwanaku/index.html)

### *ArchNet*

Search by region, topic and grade level, for resources on South, Central American and Caribbean archaeology.

[www.archnet.asu.edu](http://www.archnet.asu.edu)

### *Aztecs at Mexicolore*

Aztec related resources for teachers

[www.mexicolore.co.uk/index.php?one=azt&two=aaa](http://www.mexicolore.co.uk/index.php?one=azt&two=aaa)

### *Cahokia Mounds*

Illinois Mississippian site with interpretive materials.

[www.cahokiamounds.com](http://www.cahokiamounds.com)

### *Center for Cultural Understanding and Change, The Field Museum*

Cultural Connections program addresses the questions *Why is there cultural diversity? What is culture?*

*What makes cultural diversity important?*

[www.fieldmuseum.org/research\\_collections/ccuc/ccuc\\_sites/culturalconnections/introduction.html](http://www.fieldmuseum.org/research_collections/ccuc/ccuc_sites/culturalconnections/introduction.html)

### *Cornell University, Library's Native American Collection Exhibition Online*

*Vanished Worlds, Enduring People* highlights Cornell's Native American Collection.

[www.nac.library.cornell.edu/exhibition/introduction/index.html](http://www.nac.library.cornell.edu/exhibition/introduction/index.html)

## Online Resources (continued)

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### *Digital History – Native American Voices*

Extensive history including learning modules, lesson plans, resource guides.

[www.digitalhistory.uh.edu/native\\_voices/native\\_voices.cfm](http://www.digitalhistory.uh.edu/native_voices/native_voices.cfm)

### *Expeditions@fieldmuseum, The Field Museum*

Receive emails from Field Museum–featured scientists, watch video reports from expeditions, explore and track research with interactive maps, and view expedition photo galleries.

[www.fieldmuseum.org/expeditions/interactive\\_main\\_content.html](http://www.fieldmuseum.org/expeditions/interactive_main_content.html)

### *Illinois State Museum, “Museum Link Illinois”*

[www.museum.state.il.us/muslink/nat\\_amer/pre/htmls/paleo.html](http://www.museum.state.il.us/muslink/nat_amer/pre/htmls/paleo.html)

### *Indian Boarding Schools, Arizona State University*

A bibliography of Indian Boarding Schools (1879 – 1940).

[www.asu.edu/lib/archives/boardingschools.htm](http://www.asu.edu/lib/archives/boardingschools.htm)

### *Instituto Nacional de Antropología e Historia*

National Institute of Anthropology and History, Mexico (in Spanish)

[www.inah.gob.mx/index\\_.html](http://www.inah.gob.mx/index_.html)

### *MesoWeb Teacher’s Page*

Highlights cultures of Mesoamerica.

[www.mesoweb.com/teachers/teachers.html#](http://www.mesoweb.com/teachers/teachers.html#)

### *Midwest Archaeology Center*

Click on “Hopewell newsletters” learn about current research in the Midwest.

[www.cr.nps.gov/mwac/index.htm](http://www.cr.nps.gov/mwac/index.htm)

### *Moundbuilders (Illinois State Museum/Brookfield Zoo/Marie Murphy Junior High)*

“Museums in the Classroom Project: Birds: How early North American peoples used birds in mythology, imagery and functionally.”

[www.avoca.k12.il.us/os/mariemurphy/moundbuilders/moundbuilders.html](http://www.avoca.k12.il.us/os/mariemurphy/moundbuilders/moundbuilders.html)

### *National Museum of the American Indian*

[www.nmai.si.edu/](http://www.nmai.si.edu/)

### *National Park Service, Archaeology Program*

Explains when and how the earliest peoples in the Americas arrived in the Midwest and eastern North America and how they adapted to Ice Age climates.

[www.cr.nps.gov/archeology/eam/index.htm#](http://www.cr.nps.gov/archeology/eam/index.htm#)

### *Native American Graves Protection and Repatriation Act (NAGPRA)*

An explanation of the 1990 law mandating the return Native American cultural items, includes FAQ.

[www.cr.nps.gov/nagpra/FAQ/INDEX.HTM](http://www.cr.nps.gov/nagpra/FAQ/INDEX.HTM)

## Online Resources

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(continued)



### *National Museum of Mexican Art*

[www.nationalmuseumofmexicanart.org](http://www.nationalmuseumofmexicanart.org)

### *Native American Web Sites*

Home of the American Indian Library Association web page.

[www.nativeculturelinks.com/indians.html](http://www.nativeculturelinks.com/indians.html)

### *Native Peoples of North America*

An overview of online sources.

[www.ci.cambridge.ma.us/~CPL/kids/nativepeoples.html](http://www.ci.cambridge.ma.us/~CPL/kids/nativepeoples.html)

### *NativeTech*

Indigenous ethno-technology focusing on the arts of Eastern Woodland Native peoples, historical & contemporary background.

[www.nativetech.org/](http://www.nativetech.org/)

### *NativeWeb*

Information from and about Indigenous nations around the world.

[www.nativeweb.org/](http://www.nativeweb.org/)

### *Newberry Library Darcy McNickle Center for American Indian History*

[www.newberry.org/mcnickle/darcyhome.html](http://www.newberry.org/mcnickle/darcyhome.html)

### *Ohio River Valley Earthworks*

Visually reconstructed earthworks of the Ohio River Valley.

[www.earthworks.uc.edu/](http://www.earthworks.uc.edu/)

### *Pow-wow*

Great Lakes Inter-Tribal Council: Pow-wows – FAQ and links to schedules.

[www.glitc.org/events/pow-wows/default.php](http://www.glitc.org/events/pow-wows/default.php)

### *Society for American Archaeology, “Archaeology for the Public”*

Includes many links to curriculum and other educational tools.

[www.saa.org/public/home/home.html](http://www.saa.org/public/home/home.html)

### *The Mitchell Museum of the American Indian*

[www.mitchellmuseum.org/about.htm](http://www.mitchellmuseum.org/about.htm)

### *Wisconsin Historical Society Resources for Students & Teachers*

Early Native peoples through Colonialism, primary sources, books, images.

[www.wisconsinhistory.org/turningpoints/subtopic.asp?tid=1](http://www.wisconsinhistory.org/turningpoints/subtopic.asp?tid=1)

### *Woodland and Mississippian Traditions, Logan Museum, Beloit College*

Survey of ceramic art of early southeastern North America.

[www.beloit.edu/~museum/logan/mississippian/introduction/disclaimer.htm](http://www.beloit.edu/~museum/logan/mississippian/introduction/disclaimer.htm)





*Children's Museum of Indianapolis, Native Americans and the Natural World*  
[www.childrensmuseum.org/teachers/unitsofstudy\\_nativeamericans.htm](http://www.childrensmuseum.org/teachers/unitsofstudy_nativeamericans.htm)

*Crow Canyon Archaeological Center*  
[www.crowcanyon.org/EducationProducts/WOODS/background.html](http://www.crowcanyon.org/EducationProducts/WOODS/background.html)

*Denver Museum of Nature and Science*  
[www.dmns.org/main/en/Professionals/School+Groups/Teacher+Resources/Resources/eceGuideSchool.htm](http://www.dmns.org/main/en/Professionals/School+Groups/Teacher+Resources/Resources/eceGuideSchool.htm)

*Eiteljorg Museum of American Indians and Western Art, Indianapolis*  
[www.eiteljorg.org/ejm\\_Education/JustForTeachers/default.asp](http://www.eiteljorg.org/ejm_Education/JustForTeachers/default.asp)

*FAMSI (Foundation for the Advancement of Mesoamerican Studies)*  
[www.famsi.org/reports/03075/CKguidebook\\_english.pdf](http://www.famsi.org/reports/03075/CKguidebook_english.pdf)

*Illinois State Museum "Museum Link Illinois"*  
[www.museum.state.il.us/muslink/nat\\_amer/pre/htmls/re.html](http://www.museum.state.il.us/muslink/nat_amer/pre/htmls/re.html)  
[www.museum.state.il.us/exhibits/athome/welcome.htm](http://www.museum.state.il.us/exhibits/athome/welcome.htm)

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[www.perth.uwlax.edu/mvac/Educators/LessonPlans.htm](http://www.perth.uwlax.edu/mvac/Educators/LessonPlans.htm)

*National Endowment for the Humanities*  
[www.edsitement.neh.gov/monthly\\_feature.asp?id=99](http://www.edsitement.neh.gov/monthly_feature.asp?id=99)

*National Geographic*  
[www.nationalgeographic.com/xpeditions/lessons/04/g912/twocitiesinca.html](http://www.nationalgeographic.com/xpeditions/lessons/04/g912/twocitiesinca.html)  
[www.nationalgeographic.com/xpeditions/lessons/06/g912/geofriendly.html](http://www.nationalgeographic.com/xpeditions/lessons/06/g912/geofriendly.html)

*National Park Service Archaeology Program, general teacher resources*  
[www.cr.nps.gov/archeology/public/teach.htm](http://www.cr.nps.gov/archeology/public/teach.htm)

*New York Times—Legal and Historical Experience of Native Americans*  
[www.nytimes.com/learning/teachers/lessons/20050718monday.html?searchpv=learning\\_lessons](http://www.nytimes.com/learning/teachers/lessons/20050718monday.html?searchpv=learning_lessons)

*Plimoth Plantation*  
[www.plimoth.org/olc/hpteachg.html](http://www.plimoth.org/olc/hpteachg.html)

*Phoebe A. Hearst Museum of Anthropology, Berkeley*  
[www.hearstmuseum.berkeley.edu/outreach/pdfs/guide2.pdf](http://www.hearstmuseum.berkeley.edu/outreach/pdfs/guide2.pdf)

*San Diego Museum of Man*  
[www.museumofman.org/html/journal\\_maya.pdf](http://www.museumofman.org/html/journal_maya.pdf)  
[www.museumofman.org/html/lessonplan\\_maya\\_collapse.pdf](http://www.museumofman.org/html/lessonplan_maya_collapse.pdf)  
[www.museumofman.org/html/lessonplan\\_maya\\_math1.pdf](http://www.museumofman.org/html/lessonplan_maya_math1.pdf)

*Smithsonian Institution*  
[www.smithsonianeducation.org/educators/index.html](http://www.smithsonianeducation.org/educators/index.html)

*US Department of Interior, National Park Service*  
[www.nps.gov/hocu/html/curriculum\\_guide.htm](http://www.nps.gov/hocu/html/curriculum_guide.htm)



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## Books for Students—Harris Educational Loan Center

Books, Available Through Harris Loan Center.

Visit [www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan) or call 312.665.7555:



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Visit [www.fieldmuseum.org/harrisloan](http://www.fieldmuseum.org/harrisloan) or call 312.665.7555:



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## Part Three:

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### Noteworthy Facts



#### South America

- The capital of the Moche state was called “Cerro Blanco” or White Mountain.
- Moche rulers were buried at the royal burial site of Sipan.
- The Moche are well-known for their elaborately decorated ceramic vessels.
- The capital of the Inca empire was Cuzco.
- The Inca empire was called Tahuantinsuyu, meaning the “Four Parts Together.”
- The supreme Inca ruler was called the Sapa Inca.
- There were 20,000 miles of paved roads running throughout the Inca empire. Some roads were connected with rope bridges, a technology Europeans had never seen before.
- Archaeologists discovered a grouping of granite blocks along an Amazon hilltop in 2006. Researchers suggest they may be the remains of a centuries old astronomical observatory constructed by early Amazonian inhabitants.

#### Mesoamerica

- The Aztec capital city of Tenochtitlan was located on an island in Lake Texcoco, which is now the location of Mexico City.
- Tenochtitlan means “Place of the Fruit of the Nopal Cactus.”
- The two main pyramid structures in Tenochtitlan are dedicated to the “Sun” and the “Moon” and are located on the main street, “The Street of the Dead.”
- Olmeca means “Rubber People” in Náhuatl because of the rubber trees that were located near the Olmec capital.
- The capital of the Olmec civilization was the city of La Venta.
- In several Mesoamerican civilizations, caves symbolized wombs or birthplaces of early peoples.
- Jade was a common material used for sculptural decoration and figurines.
- Obsidian is natural glass that was originally molten magma associated with a volcano.
- Much of the written information about the peoples of Mesoamerica comes from manuscripts called “codices” that are translated into Spanish.
- The Newberry Library in Chicago owns a copy of the Popol Vuh, or “Book of Council” that contains the creation myth of the world, the origins and early migrations of Mesoamerican Indians, the history and tradition of those people, and the chronology of the last Quiche kings and rulers.

## Part Three:

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### Noteworthy Facts



#### North America

- Glaciers in Illinois were from 2,000 to 200 feet thick.
- The largest mound at Cahokia is called Monks Mound.
- Native Peoples in Illinois from AD 1300 to AD 1673 lived in small villages, and were skilled hunters and gatherers.
- In the 1600s when Native Peoples came into contact with Europeans in the Great Lakes region, two Native American ethnic groups resided in what is now Illinois—the Illinois or Illiniwek Indians (composed of twelve tribes) and the Miami.
- Ancestral Puebloan women spent hours each day preparing food by grinding corn into flour with *manos* and *metates*, and soaking and cooking beans in large jars, into which hot rocks were dropped for boiling (among other food preparation tasks).
- A totem pole was originally erected in the Lincoln Park community area of Chicago (along what is now the Lake Michigan bike/running trail) in 1929. In 1985, the original pole was replaced with a replica by Kwakutil artist Tony Hunt, called *Kwanusila*, and the original was transferred to the British Columbia Museum of Anthropology in Vancouver.
- Although the first “American Indian Day” was declared by the State of New York in 1916, a month-long recognition of Native North Americans was not achieved until 1990. November is nationally designated as “Native American Heritage Month.”
- An Inuksuk is a monument of stones piles in a representation of a person. They are traditional landmarks created by the Inuit Peoples of the Arctic where there are no trees and few distinguishing features of the land to use for reference when traveling.

## Part Three: Educator Guide Vocabulary Words

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Compiled with the help of the following resources:

Price, T. Douglas, and Gary Feinman. 2003. *Images of the Past*. Fourth Edition. McGraw Hill: New York.

Museum Link Illinois [www.museum.state.il.us/muslink/nat\\_amer/post/htmls/gloss.html](http://www.museum.state.il.us/muslink/nat_amer/post/htmls/gloss.html)

Thames and Hudson [www.thamesandhudsonusa.com/web/archaeology/flashcards/ch02.html#](http://www.thamesandhudsonusa.com/web/archaeology/flashcards/ch02.html#)

Crow Canyon Archaeological Center [www.crowcanyon.org/education/glossary\\_student.asp](http://www.crowcanyon.org/education/glossary_student.asp)

About: Archaeology [www.webref.org/archaeology/a.htm](http://www.webref.org/archaeology/a.htm)

Dig [www.digonsite.com/glossary/index.html](http://www.digonsite.com/glossary/index.html)

Illinois State Museum [www.museum.state.il.us/exhibits/ice\\_ages/what\\_are\\_ice\\_ages.html](http://www.museum.state.il.us/exhibits/ice_ages/what_are_ice_ages.html)

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On-line Dictionary of Anthropology [www.anthrobase.com/Dic/eng/index.html](http://www.anthrobase.com/Dic/eng/index.html)

National Museum of Mexican Art [www.nationalmuseumofmexicanart.org](http://www.nationalmuseumofmexicanart.org)

GlossArtist [www.webref.org/archaeology/a.htm](http://www.webref.org/archaeology/a.htm)

**AD:** The initials A.D. (used with or without periods) are an abbreviation for the Latin “Anno Domine,” which translates to “the Year of Our Lord” (following the year 1).

**Aclla:** Highly esteemed Inca women weavers.

**Acllawasi:** A monumental stone enclosure located in the city center. It housed a group of weavers known as the *aclla*. Young, unmarried, and highly esteemed women, the *aclla* created exquisite textiles for the Inca.

**Aesthetic:** Concerning the appreciation of beauty or good taste.

**Agriculture:** A system of food production involving the cultivation of domesticated crops.

**Archaeologist:** A person trained in the knowledge and methods of archaeology. A professional archaeologist usually holds a degree in anthropology with a specialization in archaeology and is trained to collect archaeological information in a scientific way.

**Artifact (or Artefact):** Portable objects made, used, or modified by humans. Common examples include tools, utensils, art, food remains, and other products of human activity.

**Assimilation:** The social process of absorbing one cultural group within another.

**Atlatl:** A spearthrower, or wooden shaft, used to propel a spear or dart.

**Awl:** A pointed instrument for piercing small holes in leather, wood, etc.

**BC:** The term B.C. (used with or without periods) is used in the United States to mean dates in the Julian Calendar before the date thought to be that of Christ’s birth (the year 1).

**Cacao:** A bean of the cacao tree, native to Mesoamerica; used to make chocolate. *Cacao* also were used as money by the Aztecs.

**Caciques:** Leaders or chiefs in ancient Colombian society; originally a term specific to the Taino. *Caciques* made important decisions for communities.

**Camelid:** A ruminant mammal—such as camel, llama, and extinct related forms—having long legs and two toes.

**Chert:** A type of fine-grained, silica-rich rock often found in limestone. Indigenous peoples worked chert into tools (in Europe, chert is commonly referred to as flint).

**Chinampas:** Artificial islands or agricultural fields for farming the Aztec and earlier Mesoamerican groups made from piles of lakebed mud and rotting plants.



## Part Three: Educator Guide Vocabulary Words

(continued)



**Coca:** A native Andean shrub whose dried leaves are chewed as stimulants.

**Codex (plural, codices):** A type of manuscript painted on treated bark paper (*amatl* in Nahuatl, *amate* in Spanish) or deerskin that unfolds like a screen. Codices recorded history, myth, lists of tribute, etc. For example, the Aztec and Inca codices provide description of daily life and encounters with Europeans.

**Conquistador:** A conqueror; refers to the Spanish explorers who invaded Mexico in the early 1500s and also ventured into the southern area of what is now the United States.

**Cultivation:** The human manipulation or fostering of a plant species (often wild) to enhance or ensure production, involving such techniques as clearing fields, preparing soil, weeding, protecting plants from animals, and providing water to produce a crop.

**Cultural Continuity:** A continuation of shared patterns of thought and behavior characteristic of a group or society over time.

**Culture:** The learned patterns of thought and behavior characteristic of a group or society. The main components of a culture include its economic, social, and belief systems.

**Deity:** A supernatural being, like a god, or goddess.

**DNA:** The genetic code that makes every living thing unique. A “blueprint” inherited from both mother and father, DNA determines an individual’s characteristics. Over generations, the DNA found in any group evolves.

**Domesticates:** Plants and animals dependent on humans for propagation and care.

**Domestication:** The taming of wild plants and animals by humans. Plants are farmed and become dependent on humans for propagation; animals are herded and often become dependent on their human caretakers for food and protection.

**Earspools:** Ear ornaments worn in holes cut into ear lobes.

**Earthworks:** Hopewell monumental earthen mounds, walls, and ramps often built in geometric shapes. Many are associated with burials, although their function is unknown.

**Economy:** The management and organization of the affairs of a group, a community, or an establishment to ensure their survival and productivity.

**Effigy:** A representation or image of a person or animal, as in a three-dimensional carving, molding, or sculpture.

**Egalitarian:** A term that refers to societies lacking clearly defined status differences between individuals, except for those due to set, age, or skill.

**Empire:** A union of dispersed territories, colonies, states, and unrelated peoples under one sovereign rule.

**Ethnic group:** A group of people with the same national, tribal, religious, or linguistic identity who share a common ancestry and distinctive culture.

**Ethnocentric:** Viewing and judging other cultures and societies according to the assumptions of one’s own society; to evaluate other cultures from the perspective of one’s own culture.

**Evidence:** Data used to support a point or contributing to a solution.

**Explorer:** A person who seeks knowledge of unfamiliar, poorly known, or poorly understood regions, places, or phenomena.

**Extinct:** A species of organism that has no living representatives.

**European Age of Discovery:** Period from the 15th century to the early 17th century when European ships traveled around the world searching for trading routes and trade goods.

**Flintknapper:** Someone who experimentally replicates stone objects, using techniques people in the past may have used. Also used to describe lithic-workers in the past.

**Fluting:** Shallow, concave grooves running vertically on the shaft of a point (eg., Clovis points have unique central fluting down the center of the point).

## Part Three: Educator Guide Vocabulary Words

(continued)



**Glacier:** A slow moving mass of ice.

**Glyph:** A carving; a drawn symbol in a writing system that may stand for a syllable, a sound, an idea, a word, or a combination of these.

**Gorget:** A circular ornament, flat or convex on one side and concave on the other, usually worn over the chest.

**Hierarchy:** A series of ordered groupings of people or things within a system. Hierarchical societies have a graded order of inequality in ranks, statuses, or decision makers.

**Hieroglyph:** Any descriptive, art-related system of writing, such as that of Mesoamerica; also may refer to an individual symbol.

**Hunters-Gatherer:** A hunter of large wild animals and gatherer of wild plants, seafood, and small animals, as opposed to farmers and food producers. Hunting and gathering characterized the human subsistence pattern before the domestication of plants and animals and the spread of agriculture. Hunters-gatherers are also known as foragers.

**Hypothesis:** A proposed explanation of one or more phenomena in nature that can be evaluated through observations, experiments, or both.

**Ice Age:** The era in global history between approximately 2 million years and roughly 11,000 years ago, during which *Homo sapiens* evolved and moved around the planet. Also see Pleistocene.

**Indigenous:** Native to a region or place. When specifically used to describe people, "Indigenous" is an anthropological term referring generally to the Native people of an area, in contrast to invading or colonizing peoples.

**Inuksuk:** An Inuit sculpture of stones, often used as a landmark in the vast arctic landscape. Among many practical functions, they were, and are employed as hunting and navigation aids, coordination points, indicators, and message centers.

**Kinship:** Kinship refers to the culturally defined relationships between individuals who are commonly thought of as having family ties.

**Kiva:** A semisubterranean ceremonial room found at sites throughout the American Southwest.

**Labret:** A decorative lip plug; used as a tribute item by some Aztec and Maya.

**Landscape:** A collection of natural and cultural features that characterize a particular district or region; a portion of the earth's surface that can be taken in from a single viewpoint at ground level.

**Llama:** A woolly South American camelid; used as a beast of burden.

**Maguay/Agave:** Any of several species of arid-environment plants with fleshy leaves that conserve moisture. The fiber and needles of maguays were used to make rope and clothing in Mesoamerica and what is now the Southwestern United States. Pulque, a fermented beverage, is also extracted from the maguay.

**Maize:** (*Zea mays*) Corn. Over thousands of years, peoples of southern Mexico transformed wild teosinte, a grass-like plant into domesticated maize or corn, with a large cob.

**Mammoth:** The mammoth is a relatively close relative to the modern elephant. It stood between 10 and 12 feet tall, ate mainly grass, and lived throughout North America and Eurasia. Like many other Ice Age mammals, the mammoth became extinct in Illinois more than 11,000 years ago.

## Part Three: Educator Guide Vocabulary Words

(continued)



**Manioc:** One of staple crops of sedentary agriculturists in the Americas. Also refers to the starch made by leaching and drying the root of the cassava plant; a staple food in the tropics.

**Mano:** The hand-held part of a stone-milling assembly for grinding maize or other foods. Often granitic, sandstone, or basalt.

**Mastodon:** The mastodon is a distant relative to the modern elephant. It stood 7 to 10 feet tall and weighed four to six tons. Mastodon ate mainly shrub or tree leaves and herbs in forests and woodlands. Remains of the extinct American mastodon are found throughout North America.

**Maul:** A heavy club, mace, or hammer used by Ancestral Puebloans.

**Mesoamerica:** The region consisting of central and southern Mexico, Guatemala, Belize, El Salvador, and the western parts of Honduras and Nicaragua that was the focus of complex, hierarchical states at the time of Spanish contact. The people of this area shared a basic set of cultural conventions. Also called Middle America.

**Metate:** A large stone, sometimes with a broad trough or groove. *Metates* are used with *manos* to grind dried corn or other plant foods.

**Midden:** An accumulated pile of trash and waste materials near a dwelling or in other areas of an archaeological site.

**Migration:** The movement of a group of people from one country or area to another.

**Mola:** A textile made by sewing layers of colored cloth together to form patterns.

**Monetary:** Of or relating to money.

**Multicultural:** Strongly influenced by or having prominent characteristics of several cultural groups or peoples.

**Multiethnic:** Involving several ethnic groups. Multiethnic societies integrate different ethnic groups irrespective of differences under a common social identity. Today, all cities and most towns can be regarded as being multiethnic.

**NAGPRA:** Native American Graves Protection and Repatriation Act. This law, passed in 1990 provides a legal mechanism for federally recognized Indian tribes, Native Alaskan corporations, and Native Hawaiian organizations, to make claims for human remains and certain categories of objects held by museums and other institutions that receive Federal funding.

**Nation (American Indian):** Historically, a group of related American Indian tribes associated with a particular territory.

**Native American:** Of, or relating to, a tribe, people, or culture that is indigenous to the Americas. Usually synonymous with “American Indian.”

**Nazca Lines:** Also called “geoglyphs,” these geometric shapes and animal forms created by Nazca people are found on desert areas in southern Peru.

**Obsidian:** Translucent, gray to black or green, glasslike rock from molten sand; produces extremely sharp edges when fractured and was highly valued for making stone tools.

**Period:** A unit of time used by archaeologists to identify the duration of a particular culture, i.e., the Maya Terminal Classic.

**Perspective:** The process of viewing something from a distinct vantage point; or, the impression one has of an object or landscape from particular vantage point.

**Plaza:** A large, open space, sometimes surrounded by buildings, used for many types of gatherings and activities.

**Polity:** A politically independent or autonomous social unit, whether simple or complex, which may in the case of a complex society (such as a state) comprise many lesser dependent components.

## Part Three: Educator Guide Vocabulary Words (continued)



**Projectile Point:** Artifacts such as arrowheads and spearheads, used mostly for hunting animals.

**Pueblo:** A stone-masonry complex of adjoining rooms found in what is now the American Southwest. Dwellings within a pueblo are called roomblocks.

**Quipu:** The Inca word for an elaborate knotted string device used by the Inca and other peoples in Peru for record keeping. A *quipu* consists of a horizontal cord from which a series of smaller knotted strings hang. The placement, color, and nature of the knots on the cords convey numbers and other information.

**Revitalization:** Resurgence, reinvention, rediscovery, or renewed interest in cultural aspects from the past.

**Roomblock:** Two or more aboveground rooms built side by side and touching. In ancient Pueblo villages, the rooms were usually rectangular, and they were probably used for day-to-day living and storage. Roomblocks can be very small or very large.

**Sherd (or Shard):** A broken fragment of pottery; the majority of pottery archaeologists find consists of ceramic sherds.

**Smallpox:** A highly contagious viral disease characterized by fever and weakness and skin eruption.

**Society:** A social group with a distinctive cultural and economic organization.

**Spindle Whorl:** A cam or balance wheel on a shaft or spindle for spinning yarn or thread from wool, cotton, or other material; usually made of clay.

**Status:** The relative position or standing of a person in society. The high status of leaders is often reflected in the kinds of possessions they own.

**Stela:** An upright stone or slab with an inscribed or sculptured surface, used as a monument or as a commemorative tablet (“Stelae” is the plural form of “stela”).

**Stratigraphy:** The study of a cross section of deposits left sequentially over time.

**Supernatural:** Relating to existence outside the natural world, as to a deity.

**Teosinte:** A tall annual grass, native to Mexico and Central America that is the closest relative of maize.

**Tradition:** Customs, legends, or beliefs that are handed down from generation to generation, often by word of mouth or by example.

**Tribe (American Indian):** Historically, a group of people united by, for example, ties of descent from a common ancestor and a set of shared customs and traditions. Today, the term is often employed legally for federal recognition as a Native group.

**Tribute:** Aztec taxes paid to rulers with land, food, labor, and luxury goods. Inca Empire subjects also paid tribute to their rulers through a system called mita, a tax paid through labor (eg., working as an *aclla* weaver in an *acllawasi*).

**Warrior-priests:** Aztec and Moche warriors who managed outlying territories for their rulers. Warrior-priests also helped unify societies by participating in religious life and rituals.



