Native People and the Land

The A:shiwi (Zuni) People:
A Study in Environment, Adaptation, and Agricultural Practices
THE A:SHIWI (ZUNI) PEOPLE
A STUDY IN ENVIRONMENT, ADAPTATION, AND AGRICULTURAL PRACTICES

Grade levels: 6–8
Time required: Three class periods

OVERVIEW
By focusing on the A:shiwi (A-hish-ee) people of the American Southwest, students will learn about the connection Native people have to their natural world. Students will make observations about how the A:shiwi (also known as Zuni) people adapt to their environment and the cyclical aspect of their cultural and agricultural practices. Students will expand their knowledge through independent research on another Native community and their interactions with the natural world.

CURRICULUM STANDARDS FOR SOCIAL STUDIES
Culture (8), Time, Continuity, and Change (8), People, Places, and Environment (8)
Source: National Council for the Social Studies. Material also from National Geographic Standards, Geography Education Standards Project

OBJECTIVES
- Understand how the A:shiwi people adapt to their environment
- Understand how the A:shiwi people and other Native people used observation and experimentation over centuries to develop science-based agricultural practices
- Understand the reciprocal relationship between the A:shiwi people (and other Native people) and the natural world and how this involves understanding the ecosystem and sustainable environment
- Understand how A:shiwi waffle gardening reflects the traditional values of their culture

BACKGROUND
Native people understand the relationship between nature and themselves in a distinct way. Among the world’s first environmentalists, American Indians have maintained the same special connection to the natural world for thousands of years viewing themselves as equal with all life. For example, a story of the Dzii (Nasapi) people of Arizona, Utah, and New Mexico tells of how the First Man and the First Woman were produced from two ears of corn. At the core of this connection is the knowledge that all life deserves great respect, and that by respecting and conserving the earth’s resources, all things will continue for generations to come.

Native people understand that life occurs in cycles and that the seasons of the earth govern all living things. Humans, animals, plants, trees, rocks, spirits, and weather patterns are all related and considered part of one society. A balanced environment is maintained when one knows one’s place within nature and takes only what one needs. This is accomplished by meeting every task—large or small—with honor and appreciation. Throughout the year, many Native people gather for ceremonies to mark each season (or cycle) and to give thanks for what the earth has provided.

Both the environment and climate greatly influence the lives of Native people. By closely observing nature, they have adapted farming, gathering, and farming skills to the lands they occupy. Long before contact with Europeans, American Indians practiced specialized agricultural techniques such as natural selection, selective breeding, and crop rotation.

The Hildahua people, from the plains bordering the Mississippi River, developed farming technologies to deal with excessive moisture in their soil. The A:shiwi people of New Mexico have thrived in a semi-arid environment for thousands of years by finding ways to grow crops with very little water. Indeed, the A:shiwi people have observed their environment for many generations and developed strategies to grow food successfully. They developed a dry-farming method called Laktikeke, or waffle gardening, which takes maximum advantage of what little precipitation the land receives.

Today, the A:shiwi people continue to live on their ancestral lands along the Zuni River in Western New Mexico near the Arizona border, within the presence of their sacred mesa, Dews Yalame (Corn Mountain). The A:shiwi people use Dews Yalame, located about three miles east of Zuni, to mark the path of the sun and determine the time for the solstice and harvest ceremonies that are part of their traditional culture.
PREPARATION

Make photocopies of all pages of the poster before displaying it. Read the Background section on page 1 and prepare to summarize for students. Display the poster in the classroom where students can view it easily.

PROCEDURE

1. Explain to students that they are going to examine how Native people adapt to their environment. They will focus on the A:shiwi (Zuni) people, whose tribal lands are located in the American Southwest. Next, give students ample time to look at the poster and the central image of Corn Mountain, as well as itscaption. Have them look for clues in the photo about the environment and how people living there might adapt to it. Model this by describing what you see in the photo and posing a question. Point out any clues in the text or captions. Have students record their first impressions and then discuss as a group. Encourage questions about the poster, such as “Where is the location?” and “What does the picture tell us about the climate?” The environment is a primary focus. Discuss possible answers to the questions.

Next, have students examine the smaller photos on the poster. What do they notice about the design of the waffle gardens? Discuss possible reasons for the design: the image of chilies and squash to begin a discussion about how Native people work with their environment and use its gifts to help their culture thrive.

2. Distinguish a reproducible of page 1. Have students read about native people and their relationship to nature. Provide additional information from the Background section on page 1. Explain to students that they will work in small groups and use text, charts, and photographs to learn more.

3. Explain to students that they will learn about the A:shiwi people and their reciprocal relationship to their environment. Students will look for themes such as how tradition- als values and agricultural values are linked; some of the contributions that Native people have made in terms of food, produce, and crops; and Native people’s adaptation to their environment. When working in groups to examine and discuss the materials, each student will be responsible for answering any related questions.

4. Make one copy of each reproducible for each student:

Reproducible 2: Connection to the Land
Reproducible 3: Exploratory Questions
Reproducible 4: A:shiwi Geography and Environment
Reproducible 5: In Balance with Nature
Reproducible 6: A:shiwi Cycle of Life
Reproducible 7: Independent Research Project

5. On the classroom wall, have poster Reproducibles 1–4, begin Reproducible 7. Explain that they will need to complete the reproducible template independently as they explore another Native tribe or group for a presentation or research paper.

REFLECTION AND DISCUSSION

1. Choose representatives from each group to discuss what they have learned about Native Americans and the A:shiwi people’s relationship with nature. Record students’ questions about what they learned and summarize responses to reproducible questions.

2. At the end of the discussion, have students reflect on their own relationship with their environment. What part, if any, does nature play in their daily lives? How might they include nature more?

Answer Key

Reproducible 2: Answers may include: 1. Preservation of culture; the trees have been harvested many times. 2. Gardening is an example of many Native traditions that are still practiced today. 3. The house was built to provide shelter and protection from the elements. 4. The landscape is a reflection of the Great Spirit’s design for the world. 5. The design of the garden is an example of the harmony between native people and nature. 6. The garden provides food for many Native tribes. 7. The garden is a symbol of the connection between the people and the environment.

Reproducible 3: Answers may include: 1. The western area, along the Zuni River, on the desert; they needed to stay near water to survive. 2. A:shiwi people may live; Seeds are preserved and prepared; Winter: Seeds are planted; Summer: Seedlings are watered and protected; Soil is enriched and fed; Rains nurture plants so they grow; Fall: Plants are harvested and the A:shiwi people may eat; Soil is preserved and prepared; Winter: Snows are blown and the A:shiwi people may bury; Seedlings are grown and the plants are fed; Plants grow; Trees and plants are harvested and the A:shiwi people may eat.

Reproducible 4: Answers may include: 1. The western area, along the Zuni River, on the desert; they needed to stay near water to survive. 2. A:shiwi people may live; Seeds are preserved and prepared; Winter: Seeds are planted; Summer: Seedlings are watered and protected; Soil is enriched and fed; Rains nurture plants so they grow; Fall: Plants are harvested and the A:shiwi people may eat; Soil is preserved and prepared; Winter: Snows are blown and the A:shiwi people may bury; Seedlings are grown and the plants are fed; Plants grow; Trees and plants are harvested and the A:shiwi people may eat.

Reproducible 5: Answers may include: 1. The western area, along the Zuni River, on the desert; they needed to stay near water to survive. 2. A:shiwi people may live; Seeds are preserved and prepared; Winter: Seeds are planted; Summer: Seedlings are watered and protected; Soil is enriched and fed; Rains nurture plants so they grow; Fall: Plants are harvested and the A:shiwi people may eat; Soil is preserved and prepared; Winter: Snows are blown and the A:shiwi people may bury; Seedlings are grown and the plants are fed; Plants grow; Trees and plants are harvested and the A:shiwi people may eat.

Reproducible 6: Answers may include: 1. The western area, along the Zuni River, on the desert; they needed to stay near water to survive. 2. A:shiwi people may live; Seeds are preserved and prepared; Winter: Seeds are planted; Summer: Seedlings are watered and protected; Soil is enriched and fed; Rains nurture plants so they grow; Fall: Plants are harvested and the A:shiwi people may eat; Soil is preserved and prepared; Winter: Snows are blown and the A:shiwi people may bury; Seedlings are grown and the plants are fed; Plants grow; Trees and plants are harvested and the A:shiwi people may eat.
Native people lived in the Western Hemisphere for thousands of years before European contact. In North America alone, there were more than 500 diverse Native nations who shared a vast land full of natural resources. To them, the earth was a rich source of food, shelter, and clothing. They cared for the land, because it provided them with all they needed to survive. American Indians today continue to see the same special connections that exist between people and the natural world and how this involves understanding the eco- system. Through this recognition of how Native people work with their environment and use its gifts to help their culture thrive, Native people’s adaptation to their environment and how this involves understanding the ecosystem. Through this recognition of how Native people work with their environment and use its gifts to help their culture thrive.

**RESPECTING THE EARTH**

Throughout the U.S., Native people apply their knowledge and skills to the lands on which they live.

- **The Hidatsa Nation** (Mandan) of North Dakota, South Dakota, and Nebraska is the site of the first American Indian reservation, established in 1868. The reservation’s Madosey Society initiated a forest management program to legally protect the value of the tribal land and water resources. Today, the tribe has the same authority as the state of North Dakota to set water quality standards for tribal land.

- **The Seminole Nation** lives in South Florida near the Everglades, a subtropical aquatic preserve, and their cultural and religious ceremonies depend on a healthy mangrove ecosystem. In 1968, the Seminole-Trustee Council formed a Water Management Resource Department to legally protect the quality of the tribal land and water resources. Today, the tribe has the same authority as the state of Florida to set water quality standards for tribal land.

- **The Mawage (Menominee) Nation** of Wisconsin has been in use, there has been an increase of 500 million board feet in standing timber volume. In total, the forest has sustained a harvest of more than 2.25 billion board feet.

- **The San Carlos Apache Tribe** is located in Arizona on the San Carlos Reservation, a 1.5 million-acre area of the southern California desert that was considered uninhabitable by outsiders, yet their complex communities thrived in the canyons. Through their innovative dam construction and riparian systems, they made the land very productive for crops and food production, and plants for basket-making materials. Today, their unique authority over their 52,000-acre reservation enables them to maintain and ensure water use on their own lands and the neighboring Palm Springs community.

- **The Columbia River Treaty** between the United States and Canada established the Columbia River Treaty Agreement in 1964, which required Canada to pay for the construction of the Bonneville Dam, the largest hydroelectric project in the world. The dam is located on the Columbia River in Washington State and is the tallest dam in the United States. The dam has become a symbol of the relationship between the United States and Canada, and it has provided significant economic benefits for both countries.

- **The Everglades** is a 100-mile subtropic preserve in Florida that is home to many species of birds and other wildlife. The Everglades are an important part of the water management system in South Florida, and they provide important ecosystem services to the region. Today, the Everglades are protected as a national park and are considered one of the most important ecosystems in North America.

- **The Seminole Tribe of Florida** is located in South Florida and is recognized by the United States government as a sovereign nation. The tribe has been recognized since the 1820s for its knowledge of the Everglades, and they continue to use the land for cultural, spiritual, and other purposes. Today, the tribe is working to preserve their cultural heritage and to protect the natural resources of the Everglades.

- **The Apache-Mescalero Indian Community** is located in southeastern New Mexico and is an area of the southern California desert known as the Mescalero Apache Reservation. The reservation is home to a number of species of birds and other wildlife, and it is an important part of the water management system in the region. Today, the Apache-Mescalero Indian Community is working to preserve their cultural heritage and to protect the natural resources of the reservation.

- **The Apache-Crusade Band of Calabash Indians** is located in a region of the southern California desert known as the Mescalero Apache Reservation. The reservation is home to a number of species of birds and other wildlife, and it is an important part of the water management system in the region. Today, the Apache-Crusade Band of Calabash Indians is working to preserve their cultural heritage and to protect the natural resources of the reservation.

- **The Wahpeton Dakota Tribal Community** is located in North Dakota and is home to a number of species of birds and other wildlife. The reservation is an important part of the water management system in the region, and it is an important part of the cultural heritage of the Wahpeton Dakota people. Today, the Wahpeton Dakota Tribal Community is working to preserve their cultural heritage and to protect the natural resources of the reservation.

- **The Menominee Tribe** is located in Wisconsin and is home to a number of species of birds and other wildlife. The tribe has a long history of living in harmony with the land and has a strong connection to the natural environment. Today, the Menominee Tribe is working to preserve their cultural heritage and to protect the natural resources of the reservation.
Hayes Lewis, of the A:shiwi Nation, lives just 20 miles from the Arizona border in Zuni, New Mexico. Here, he shares his knowledge about the spiritual connection among the land, his people, and the crops that sustain their lives.

“Agriculture has been an important and constant practice among the A:shiwi people for centuries. We either farm out in gardening—primarily due to the improved water system and renewed interest.

“Seeds are significant in all our cultural practices throughout the year. Two of the most important religious/cultural ceremonies occur during the summer and winter solstices. During the winter, the clans honor the seeds. Representative samples of seeds are taken to family gatherings and honored along with our ancestors with an offering of sacred cornmeal, songs, and prayer.

“There is a direct, reciprocal connection between the corn and the spiritual practice of the A:shiwi people. Corn is used in the preparation of the annual ceremonial meal by the A:shiwi people for daily use and as spiritual offerings to sustain the duties and ancestors. The corn is ground and prepared with special prayers for daily use and for each ceremonial/holy event held throughout the year. Each household maintains a supply of sacred cornmeal for such purposes. During the winter Shalako Ceremony, solstice fasting period, and other ceremonies held during the winter period, the seeds are blessed and honored as part of these ceremonies.

“During our ancestors’ search for the Middle Place [a physical and symbolic center], they brought with them seeds to sustain life and spiritual practice. Seeds such as corn and those used for horticulture are special because they have the spiritual and collective personal energy and power of our people. Seeds are symbols of the life cycle; they are symbolic of the ways we must live, and they must be protected and cared for.

“Pants (especially corn) used to sustain life are seen as part of the world? How might similarities and differences between these regions be important to our understanding of the world? How do you think and feel about the foods you eat? How does that compare with how you think Native people used their knowledge and skills to adapt to the land on which they live.

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Exploratory Questions

Based on what you have already read about the A:shiwi people and other Native people and their relationship to the environment, answer the questions below. Write on the back of this page if you need more space.

1. Hayes Lewis observes that waffle gardening was used more extensively years ago, but it is being revived today. What do you think is the reason for this change?

2. The A:shiwi people’s irrigation systems are more modern than they were hundreds of years ago. How do you think this might affect their farming methods?

3. Name two important days of the year when major religious ceremonial events occur. Why do you think these are the most important? At what other times of the year do you think ceremonies might occur, and why?

4. The A:shiwi people are very respectful of the seeds they use to grow their food. Why? How does that compare with how you think and feel about the foods you eat?

5. Give three examples of ways that Native people have used their knowledge and tools to adapt to the land on which they live.

6. More than forty plants that were first cultivated by American Indians are now grown internationally. Besides corn and the plants listed in Reproducible 1, what other agricultural contributions have Native people shared with the world?

MINI ESSAY: Which two Native food plants have had the greatest global impact, and why? Research and write a one-page essay supporting your answer.
Hayes Lewis observes that waffle gardening was used.

Give three examples of ways that Native people have

The A:shiwi people are very respectful of the seeds they

of the A:shiwi Nation, lives just 20 miles from the Arizona border in Zuni, New Mexico. Here, he shares his knowledge

and other spices are planted early, in a month or so,

Whenever there is rain, it needs to be captured, which is

sea level. Since it is semi-arid, there is not much rainfall.

d and other forms of protection are usually built around the gar-

gardens are fairly small, and they are usually enclosed. Fences or

plants require more water and constant tending. Waffle gar-

Why berms—raised mounds of earth—are built up around

The purpose of the waffle garden is to provide the kind of

“A:shiwi” is the term the Zuni people use to refer to them-

“Plants (especially corn) used to sustain life are seen as

During our ancestors’ search for the Middle Place

There is a direct, reciprocal connection between the corn

Seeds are significant in all our cultural practices through-

• The A:shiwi people and society comprise fourteen

• “A:shiwi” is the term the Zuni people use to refer to them-

Based on what you have already read about the A:shiwi people and other Native people and their relationship to the environment, answer

1. At what other times of the year do ceremonies might occur, and why?

2. Which two Native food plants have had the greatest global impact, and why? Research and write a one-page essay

3. How do you think and feel about the foods you eat?

4. How does that compare with the way Native people use to grow their food. Why?
Using the information on this sheet as well as on previous reproducibles, complete the diagram below to show your understanding of the reciprocal relationship between the A:shiwi people and their environment as it is shown in your own words.

In your own words, explain the reciprocal relationship between the A:shiwi people and their environment as it is shown in your own words.

A:SHIWI BELIEF SYSTEM AND FARMING

A:shiwi people believe that the earth’s resources are finite and that the A:shiwi people have a responsibility to care for them. They strive to achieve balance with nature through various ceremonies and celebrations held throughout the year. These ceremonies are intertwined in an annual cycle of life. The A:shiwi people care for the seeds and plants as they would their own children, nurturing them and holding ceremonies to bring them the water they need for life. In turn, the plants grow tall and strong, they are harvested and consumed, and life continues for the A:shiwi people. New seeds are preserved and honored for next year’s planting.

A:SHIWI CYCLE OF LIFE

The A:shiwi people’s cycle of life is connected to the life cycle of all plants. In the winter, the A:shiwi people hold ceremonies to bless the seeds and honor their own ancestors as well as the ancestors of the seeds. In the spring, they plant the seeds with prayer and songs to nourish and strengthen the new life. During the summer solstice and afterward, the A:shiwi people hold a number of ceremonies that are associated with the need for water for the summer rainy season to begin and continue—without water, the plants and people cannot survive. After the harvest, the A:shiwi people give thanks to the seeds and plants for their life-sustaining food. That, by combining their age-old traditions with modern materials and technology, the A:shiwi people continue to surmount the challenges of their unique environment.

CRITICAL-THINKING QUESTIONS

Please write your answers on a separate piece of paper.

1. What do the A:shiwi people believe are the benefits and challenges of their native environment?
2. What types of traditions, cultural ceremonies, and celebrations do they have that relate to their cycle of life and their environment?
3. Where do they live?
4. What is their Native language?
5. What is the name of the Native tribe or group?
6. What is the climate like?
7. In what type of natural environment do they live (forest, wetland, desert, meadow, etc.)?
8. What type of sustaining crops, products, and food do they rely on?
9. What kind of water distribution methods are they using? How may it affect the planting of crops?
10. How might the A:shiwi people have adapted their water distribution methods?

RESOURCES

Learn about A:shiwi history, culture, and language directly from the A:shiwi people themselves! This site links to the Pueblo of Zuni’s Department of Tourism website, which is full of great photos and information.

http://www.ashiwi.org

View photographs and read about a waffle garden created by the Zuni Waffle Garden: A project by A:shiwi A:wan in Zuni Pueblo, New Mexico. Part of Resources from Thinking Through Native America’s Museum for and by the children of Zuni Pueblo. This site also has activities and links to language websites.

www.nativeweb.org

www.nmai.si.edu

Indian Circle Web Ring

Exhibitions

Learn more about the Smithsonian Institution’s National Museum of the American Indian, which opened in September 2004. Click on “Exhibitions” to view fascinating online exhibitions.

Native American Sites

Museum of the American Indian, which opened in September 2004. Click on “Exhibitions” to view fascinating online exhibitions.

www.nativeweb.org

Museum of the American Indian
ASHIWI CYCLE OF LIFE

To American Indians, life occurs in cycles, and the seasons of the earth govern all living things. Ceremonies are held throughout the year to mark each season (or cycle) of the earth and to give thanks for what the earth has provided. For the A:shiwi people, agriculture and ceremony are intertwined in an annual cycle of life. The A:shiwi people care for the seeds and plants as they would their own children, nurturing them and holding ceremonies to bring them the water they need for life. In turn, the plants grow tall and strong, they are harvested and consumed, and life continues for the A:shiwi people. New seeds are preserved and honored for next year's planting. This relationship is described as reciprocal, so that there is an exchange or interaction between each side that affects the other. This reciprocal cycle repeats year after year, generation after generation.

CRITICAL THINKING ACTIVITIES

1. Using the information on this sheet as well as on previous reproducibles, complete the diagram below to show your understanding of the A:shiwi people's cycle of life. In the outer circle, fill in the agricultural and ceremonial information that corresponds to the time of the year or season. The first one has been done for you. Use another sheet of paper, if necessary.

2. In your own words, explain the reciprocal relationship between the A:shiwi people and their environment as it is shown by your completed diagram.
Look at the photos of waffle gardens from the past and consider all parts of the universe to understand the interconnection of life. What similarities and differences do you see? What differences might there be?

**In Balance With Nature: A:shiwi Cycle of Life**

The A:shiwi people and the plants that sustain them. The A:shiwi people continue to survive the challenges of their unique environment.

**A:SHIWI BELIEF SYSTEM AND FARMING**

In the Zuni Pueblo, New Mexico, an ancient tradition of growing waffle gardens is still practiced today. Modern-day waffle garden in Upper Nutria Village, Zuni Pueblo, showing a single or extended family. Large-scale crops were grown in banks of the Zuni River and provided food for a wetland, desert, or meadow.

**Surrounding each section of the garden are raised borders (known as berms) that trap and retain moisture, and there is one section for shade. The A:shiwi people continue to use modern materials and technology, the A:shiwi people give thanks to the seeds and plants that trap and retain moisture, and there is one section for shade. The A:shiwi people continue to use modern materials and technology, the A:shiwi people give thanks to the seeds and plants.**

**What types of traditions, cultural ceremonies, and celebrations do they have that relate to their cycle of life and their environment?**

**In what ways have they adapted to the environment?**

**Where do they live?**

**What is the climate like?**

**What do they believe are the benefits and challenges of their natural environment?**

**What do they harvest and how do they store it?**

**What type of sustaining crops, products, and food do they depend on?**

**What is their Native language?**

**What is the name of the Native tribe or group?**

**What type of ceremonies and celebrations held throughout the year.**

**Where do they live?**

**What is the climate like?**

**What do they believe are the benefits and challenges of their natural environment?**

**In what ways have they adapted to the environment?**

**What type of sustaining crops, products, and food do they depend on?**

**What types of traditions, cultural ceremonies, and celebrations do they have that relate to their cycle of life and their environment?**

**INDEPENDENT RESEARCH PROJECT**

Broaden your understanding of the relationship between Native people and their natural environment by researching another American Indian tribe or group and answering the questions below. When you are finished, create a “cycle of life” diagram (see Reproducible 6) using the information obtained from your research. Use extra paper if you need it. Check out the links below for some useful websites.

**RESOURCES**

Here are some websites to visit for your research:

- **National Museum of the American Indian**
  - [www.nmai.si.edu](http://www.nmai.si.edu)
  - Learn more about the Smithsonian Institution’s National Museum of the American Indian, which opened in September 2004. Click on “Exhibitions” to view fascinating online exhibitions.

- **Indian Circle Web Ring**
  - [www.indiancircle.com](http://www.indiancircle.com)
  - Maintained by the Seminole Tribe of Florida, the Indian Circle Web Ring serves to connect all federally recognized American Indian Tribes. Click on “Federally Recognized Indian Tribes” to link to a list of tribal home pages of U.S. Native peoples.

- **NativeWeb: Resources for Indigenous Cultures Around the World**
  - [www.nativeweb.org](http://www.nativeweb.org)
  - This comprehensive site contains wide-ranging information on Native cultures, plus links to Native news and current events, resources, books and music, community, and services.

- **Native American Sites**
  - [www.nativecalls.com/research/native.html](http://www.nativecalls.com/research/native.html)
  - Recommended by the American Library Association, this site features information on and links to individual Native nations and their websites. A separate listing for Native languages includes an extensive list of more than 900 Native-language websites.

- **The Zuni Waffle Garden: A Project by Ashlee Awan**
  - [www.ashleeawan.com](http://www.ashleeawan.com)
  - View photographs and read about a waffle garden created by the Ashlee Awan Museum in Zuni, New Mexico, to help the children of Zuni understand the ways of their ancestors.

- **Podcasts of Zuni website**
  - [http://www.zuni.org](http://www.zuni.org)
  - Learn about Ashlee’s history, culture, and language directly from the Ashlee people themselves! This site links to the Zuni’s podcast, which is full of great photos and information.

- **http://www.ashiwi.org**

- **Pueblo of Zuni website**
  - [http://www.zuni.org](http://www.zuni.org)
  - Children of Zuni understand the ways of their ancestors! This site links to the Pueblo of Zuni’s website, which is full of great photos and information.

**REPRODUCIBLE 6**

**SUMMER**

- Rest

**WINTER**

- Rebirth

**SPRING**

- Seeds prepared and planted

**FALL**

- The earth is nurtured, and ceremonies are held to bring them the water they need for life. In turn, the plants grow tall and strong, they are harvested and consumed, and life continues for the A:shiwi people. New seeds are preserved and honored for next year’s planting.

**SUGGESTIONS FOR ENRICHMENT**

**CRITICAL THINKING ACTIVITIES**

1. What are the names of the Native tribe or group? What is their Native language? Where do they live? What is the climate like? What do they believe are the benefits and challenges of their natural environment? In what ways have they adapted to the environment? What types of sustaining crops, products, and food do they depend on? What types of traditions, cultural ceremonies, and celebrations do they have that relate to their cycle of life and their environment? How might the A:shiwi people have adapted their water-ceremonies and celebrations held throughout the year.

2. How can you best represent the cycle of planting, germinating, harvesting, and eating for the A:shiwi people? Make a diagram and share your answers with your class. Your diagram may take many forms: a beachball, a flower, a body, a spiral, a caterpillar, a life cycle, a book, an infographic, a graphic novel, etc. Please write your answers on a separate piece of paper.

3. What is the A:shiwi people’s connection to the natural environment? What do they believe about their role in the world? What do they believe about the seasons? How do they connect the life cycle of people to the life cycle of the earth?