Migration of the Pueblo People to El Cuartelejo

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In this unit you will understand that:

- archaeology is a valuable way to learn about past cultures
- sometimes there are different perspectives on why a particular group of people migrates
- evidence of the past is worth protecting

In this unit you will answer:

- how do archaeologists investigate the past?
- how do you account for the different perspectives of a people’s migration?
- why is protecting archaeological resources important?

Student Journal


The Kansas Archeology Training Program field school gives people with little or no archaeological training the opportunity to work with professionals. They explore an excavation site together to discover the past. The field school is sponsored by the Kansas Historical Society and the Kansas Anthropological Association.
The Mystery of the Ancient Walls

Scientists found the remains of walls in a canyon in western Kansas. The walls created a pattern of rooms.

Scientists had never seen a foundation or pattern of rooms like this in Kansas. They wondered what group of people built the shelter and why. In this unit you will discover the answer to this mystery!

(Student Journal)

Pages 2-3 – “What Do Archaeologists Do?”
Complete the activity.

(Left) This diagram was made by the scientists who first excavated the site.
(Below) This landscape at Lake Scott State Park is similar to what archaeologists saw before they began excavating.
What Do Archaeologists Do?

These pictures show some of the work that archaeologists do.
Getting It First Hand: Using Primary Sources

Later in this unit you will use three primary sources to learn about a migration event involving American Indians and Spaniards in Kansas history. Do you know what primary sources are? They are first-hand accounts of events, people, or places. Some examples of primary source materials are journals, letters, photographs, artifacts, and oral histories. You will use the following:

1. artifacts and features from a Kansas archaeological site

2. the oral history of the Picuris [PIK-ur-is] Indians

3. the journal of Juan de Ulibarrí [U-lee-bah-REE], a Spanish army officer
The Archaeology of El Cuartelejo [KWAR-tuh-leh-ho]

In this section you will understand that archaeology is a valuable way to learn about past cultures. Your investigation question is: **How do archaeologists investigate the past?**

**Archaeology Basics**

You will investigate an archaeological site in Scott County, Kansas, and decide what part it played in Spanish and Pueblo history. An **archaeological site** is a place where people lived in the past. Archaeologists know about the site you will study from the artifacts and **features** they found there. An **archaeologist** is a scientist who studies how people lived in the past, including before written history. An artifact is a thing made and used by people, such as a clay pot or a stone knife. A feature is **evidence** of where people lived, such as a stain in the earth where a post once stood or the foundation of a shelter.

Sometimes archaeologists do an **excavation** of a site. An excavation is carefully removing dirt so that artifacts and features can be observed and recorded. Archaeologists determine the date of the site. They describe, photograph, and map the location of every artifact and feature. They collect and label each artifact.

When the excavation is done, the artifacts, photographs, descriptions, and maps are brought to a university or historical society. Here, archaeologists study the artifacts and features and draw conclusions about how people lived. Their work is complete when they write and publish a detailed report. From start to finish, the research and report of an archaeological site can take many months and sometimes years to complete.

Archaeologists have special training in excavating, finding artifacts, and doing research. Because special training is important to properly handling sites and artifacts, citizens should report what they find.

*(Top) Workers excavate an archaeological site. This process includes taking photographs, making maps, and taking notes.*

*(Left) To help others learn about what was found at the excavation site, archaeologists must prepare a report of what they found.*

**Report what you find by contacting the Kansas Historical Society’s Cultural Resources Division, 6425 SW 6th Avenue, Topeka KS 66615, 785-272-8131.**
Dating a Site

Archaeologists always try to determine the age of a site or artifact. They determine age in a number of ways. They know that soil builds up on top of sites over time. Because of this, artifacts that are below others are older than those above them.

Archaeologists can also use a radioactive isotope, carbon-14 ($^{14}$C), to see how old some materials are. $^{14}$C is present in living things at a stable amount. When a living thing dies, the $^{14}$C in its tissues decomposes at a known rate. By measuring the rate of decomposition from a sample of organic material in a site, scientists can get an idea of how old it is within a couple hundred years. This is a very short explanation of dating sites and artifacts. Research radiocarbon dating on the Internet for more information.

Artifact styles change through time. For example, just as the style of cell phones changes over time, so did things like projectile points and pottery. If archaeologists always find one style of projectile point below another style of projectile point when excavating a site, they can say that the lower style is older. Then if they find a projectile point of the same style at another site without other artifacts above it, they know its approximate age.

The ground surface often builds up in layers over time burying artifacts. When we look at a cross section of a piece of ground, the soil looks like a layer cake. The oldest layers are on the bottom and the more recent soil is on the top.

Scientists use radioactive carbon atoms to determine the age of artifacts.
A Mystery at the Homestead of Herbert and Eliza Steele

Herbert Steele was born in New York in 1859. In 1884 he longed for adventure and so decided to come west. He moved to Kansas in 1886 and married Eliza Landon in 1892. They bought land in a beautiful canyon near Ladder Creek in Scott County, Kansas, and lived in a dugout while they built their house. The Steeles raised horses, cattle, and crops. They sold vegetables, fruit, eggs, milk, and butter. Eventually they built a house out of sandstone from the hills. Today you can visit their house at Lake Scott State Park.

One day while plowing, Mr. Steele noticed ground squirrels bringing up grains of corn from their burrows. This seemed odd. Why were they bringing corn up from their burrows instead of down into their burrows? He wondered if maybe the corn was put there by humans long ago and had been covered by dirt over time. Another story says that Mr. Steele saw mounds of dirt that seemed to be in the shape of the foundation of a house. Still another story says that Mr. Steele found many arrow points, beads, and pieces of pottery on his land. All of these stories may be true. Anyway, we know that Mr. Steele was inspired to write a letter to the University of Kansas, asking scientists to investigate the mystery at his homestead.

Finding an Archaeological Site

How do archaeologists know where to excavate? Archaeologists find sites in many different ways. These are a few examples.

A farmer might find an artifact, such as an arrow point, on her or his property and report it to an archaeologist. Road construction or dam project workers might be clearing land and find a feature, such as the foundation of a shelter. In some cases the law requires that the construction company must report its find. If the artifact or feature is important, archaeologists may do an excavation before construction is continued.

Sometimes archaeologists find sites by looking in places where people might have lived. An example is near the floodplain of a Kansas river, such as the Solomon and Arkansas Rivers. The floodplain is a fertile place to plant crops. Sometimes a site is found in a surprising way. Ground squirrels discovered the site you are about to investigate!
The First Excavation, 1898

In 1898 paleontologists Samuel Williston and Handel Martin from the University of Kansas excavated the mound of dirt. They found many artifacts and features, including the foundation of a shelter made with rock and adobe, evidence of ladders inside the foundation, painted pottery pieces, and an adobe trough for a stone or metate [muh-TAH-tay] grinding slab. Adobe is a sun-dried brick made from earth and straw. A grinding slab or metate is a flat surface, usually a rock, used with a mano or hand stone to grind grain into flour. Williston and Martin knew that these objects were not the usual artifacts related to people living in Kansas long ago.

(Below) Adobe and rocks were the foundation of the shelter excavated on the property of Herbert and Eliza Steele.

(Inset) The adobe grinding trough found at the excavation site.
A Second Excavation, 1939
Waldo Wedel [WAY-del] was an important Kansas archaeologist who also excavated the site on the Steele’s property in 1939. Wedel excavated in areas away from the foundation. He found evidence of a shelter supported by posts, undecorated pottery, and hunting tools. Most of the artifacts that he found belonged to a different group of people or culture.

Who did Williston, Martin, and Wedel conclude lived at this site and why? To find out, you can do an archaeology investigation using their data. Data is factual information gathered in many ways and used to draw conclusions.

Waldo Wedel’s 1939 excavation, marked by hatching, is adjacent to the El Cuartelejo pueblo excavated by Williston and Martin.

Your Turn to Investigate!

Archaeologists are scientists, and like all scientists they conduct investigations. Their scientific inquiries often begin with a question. Your investigation question is: Who lived at this site and why?

Student Journal pages 3-8. Complete “Your Turn to Investigate!”

1. Page 3 – “Directions for the Investigation of a Kansas Archaeological Site”
2. Pages 4-5 – “Artifacts and Features Found by Williston and Martin”
3. Pages 6-7 – “Artifacts and Features Found by Wedel”
4. Page 8 – “Investigation Data Collection Sheet”
The History of El Cuartelejo, 1539–1706

In this section you will understand that sometimes there are different perspectives on why a particular group of people migrates. You will compare two primary source accounts of a migration by Picuris Indians using oral and written records. Your investigation question is: **How do you account for the different perspectives of the a people’s migration?**

Here is a modern map of the south central United States. Find the Picuris Pueblo. If you have a mental picture of this region and its relationship to the location of El Cuartelejo in Scott County, Kansas, you can better understand the migration of the Pueblo peoples.

This first reading will give you background information to help prepare you for the oral history of the Picuris and the journal of Juan de Ulibarri, a Spanish army officer.

The Pueblo Indians’ Encounter with the Spaniards

Spaniards first entered the southwestern United States, the home of **Pueblo Indians**, in 1539. The Pueblo peoples had lived here, among the desert animals and plants, for hundreds of years. Adobe apartment-like houses sheltered them from the rain and the hot sun. They were farmers, weavers, and artists.

The Spaniards came north from Mexico in search of land that they could claim for Spain. They imagined a place they called the Seven Cities, a place rich in gold, silver, and pearls.

Anasazi ruins in southeastern Utah. The Pueblo Indians encountered by the Spaniards in 1539 would have lived in dwellings similar to these.
1539

Pueblo Indians’ First Encounter with the Spaniards

Fray Marcos de Niza [NEE-zah], a Catholic priest, and Esteban [ess-TAY-bahn], an enslaved black man, were the first to look for the Seven Cities. As they moved northward, Esteban traveled ahead of Fray Marcos. It was his job to scout the land and send word back with a messenger to tell Fray Marcos what lay ahead. Esteban was the first to arrive at the pueblo of the Zuni. He was carrying a sacred rattle that the Zuni recognized as belonging to a tribe they had fought. The Zuni broke the rattle and killed Esteban. Fray Marcos arrived a few days later. He did not come near the Zuni Pueblo but looked at it from a high point. He gave the Zuni Pueblo the name Cibola [SEE-buh-luh]. Fray Marcos was sure that he had found the first of the Seven Cities.
Coronado’s Conquest of the Pueblo Indians
Word of the discovery of the first of the Seven Cities reached the Viceroy of New Spain, Antonio de Mendoza, in Mexico. He decided to conquer the pueblo for Spain. He asked Francisco de Coronado to be the leader. Coronado reached the Zuni Pueblo in 1540. He and his men soon found out that this pueblo did not have the riches that they hoped to find. They took what they could from the Zuni. Then they claimed this pueblo and 80 others for Spain.

Spanish Treatment of Pueblo Indians
The Spaniards lived among the Pueblo peoples. At first they depended on the food that was grown in the Pueblo peoples’ gardens. This sometimes left the Pueblo Indians without enough to eat. Many Pueblo peoples were forced to become servants in Spanish homes. In acts of extreme cruelty, Spaniards would cut off one foot of young adult males as a way to control them.

The Spanish priests tried to convert the Pueblo peoples to Christianity. They pressured the Pueblo Indians by hanging, whipping, or putting them in prison. Most Pueblo people did not want to be Christians. They wanted to worship in their own traditions.

The Spaniards also brought smallpox to the pueblo. This very serious disease causes a rash and high fever and spreads easily. It was an illness that the Pueblo Indians had never had before. Smallpox swept through the pueblos killing hundreds of people. Sometimes whole villages were wiped out.
1664

The First Migration to El Cuartelejo
Forced Christianity, hunger, abuse, and disease are some of the reasons why the Pueblo Indians fled their homes. Some historians say the Taos [TAH-ose] Pueblo people migrated to escape Spanish control. Today, the Picuris, another Pueblo people, disagree. They say it was the Picuris who migrated north to present-day Kansas to live with their friends, the Kiowa Apache. Many times in the past, they had gone north to hunt bison with the Apache in the Apache homeland. The Picuris built at least one shelter and stayed for two years. In 1666 they returned to the Southwest for unknown reasons.

1680

Pueblo Revolt
The Spaniards continued to live among the Pueblo Indians. The Pueblo peoples finally reached a breaking point and organized a revolt against the Spaniards. The revolt killed or removed all of the Spaniards living in the area. The Picuris today say that the Pueblo people were revolting against Spanish domination. After the revolt the Pueblo Indians lived free of the Spaniards for 12 years, and then the Spaniards returned.
1692

The Spaniards Return

Don Diego de Vargas, the governor of New Mexico, returned with his army in 1692. He promised the Pueblo people mercy if they would accept the King of Spain as their leader and Christianity as their religion. Many Pueblo Indians did not want to be under Spanish rule. Many fled again. Some went into the mountains. The Picuris returned to live with the Kiowa Apache.
The following are two accounts of the Picuris migration. The first account is from oral history, gathered through interviews with contemporary Picuris Pueblo officials. Oral history is the practice of passing information by word of mouth, or storytelling. The oral account is very short and to the point.

The second account is from the journal of Juan de Ulibarrí, taken from Alfred Thomas, *After Coronado*. (Norman: Oklahoma University Press, 1935)

**A Picuris Oral Account of their Migration**

When Spanish soldiers returned to New Mexico in 1692, many Picuris did not want them there. They wanted to live by their own ancient ways. They wanted the land they lived on for thousands of years to be under their control. The Spaniards came anyway, and some Picuris decided to leave for a second time. They took sheep and goats and many horses loaded with supplies and migrated once again to El Cuartelejo. They planned to live permanently with their friends, the Kiowa Apache. They lived there in peace for 14 years. Together they fought battles, hunted buffalo, and intermarried.

In 1706 Juan de Ulibarrí arrived at El Cuartelejo with his soldiers. The Governor of New Mexico ordered Ulibarrí to gather all the Pueblo Indians and return them to New Mexico. The Picuris did not want to return. They wanted their freedom from Spanish power. They had built a pueblo because they were going to live permanently at El Cuartelejo. The Spaniards came to El Cuartelejo and forced them to return to the Picuris Pueblo in New Mexico.

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**Student Journal**

Page 10 – “Create a Timeline.” Add 1706 to your timeline.
Excerpts from the Journal of Juan de Ulibarrí

The return of the Picuris to New Mexico is described in the journal of Juan de Ulibarrí, recorded in the book *After Coronado*. This is a much longer account than the Picuris oral history. You will read only a small part of the journal.

Sometimes the language in historic journals is hard to read. Ulibarrí’s way of expressing himself is different from the way we communicate today.

This is the introduction to the diary. The diary ... of the journey which Sergeant-Major Juan de Ulibarrí made at the order of ... the Governor ... of this kingdom, Don Francisco Cuerbo y Valdes ... to the unknown land of the plains for the ransom of the Christian Indians of the Picuris nation; and the discovery of the new province of San Luis and the large settlement of Santo Domingo of El Cuartelejo, which is inhabited by ... tribes of pagan Indians, who are peaceful, and obedient to his majesty, the king, etc.

The campaign having been arranged for, the troops assembled and equipped with all necessary rations as well as with powder and balls needed for their defense, I, General Juan de Ulibarrí, ... received the troops and orders from General Don Francisco Cuerbo y Valdes ... (page 60).

This passage was written on Tuesday, July 13, 1706, the day that Ulibarrí began his journey from Picuris Pueblo.

Thence I set out ... and arrived on this day at the pueblo and mission of San Lorenzo of the Picuris tribe. The few Indians who lived there came to me ... and told me that they were exceedingly gratified and hoped, with the assistance of God and the Spaniards, to see in their pueblos ... those who were now in captivity and oppressed by the barbarous heathen Apache tribes of the plains and Cuartelejo (page 60).

Fast forward to Ulibarrí’s arrival at El Cuartelejo on Wednesday, August 4, 1706, after a journey of 22 days.

... we ascended to the ridge where many chiefs of the settlements of El Cuartelejo were awaiting us. After we joined them with great pleasure to one another, we went on together the entire way. They came without arms, very happy and kindly disposed. They brought us much buffalo meat, roasting ears of Indian corn, tamales, plums, and other things to eat. In this way we continued together until we arrived on the last hill, where there was a most holy cross which the Apaches had set up.

A chief of the Apaches came to me and took me forward to where the most holy cross stood. After he had showed it to us, all the Spaniards and Christian Indians ... worshipped it. Then ... we carried it in the procession as far as the rancheria ...
... From out of the huts or little houses came Don Lorenzo and the rest of the Picuries Indians, men and women ... . There we ... embraced him and gave them to understand why we were coming, having been sent by our governor ... . After they understood everything, they cried for joy.

We ... set up camp. In it I received all the Apache chiefs and the rest of the people of the tribe to whom I showed the same equal good will. I made them gifts and good presents and assured them of our good intentions and certain friendship. I gave them to understand the purpose of our coming ... on behalf of Don Lorenzo, the Indian chief of the Picuries, whom they [the Apache] had enslaved, ... for their own safety they had sent to us to ask for aid and protection which we as Christians could not deny them and that our captain had great forces and thus he had dispatched me. On account of this I advised them that they should not make the slightest objection in handing over the Picuries, for otherwise they would experience the severity of our arms. To that they all answered they were ready to obey and carry out that which our captain had ordered (page 69).

Thursday, August 5, 1706
Don Lorenzo came very early in the morning to our camp and told me that some Picuris Indians of his tribe who were missing were scattered out in different rancherias. I ... had to arrange for rounding them up since they had not been able to do it, as they had no horses and were completely destitute. For this reason, it was not only necessary to lend him some horses to collect his people, but that it also should be ordered that some Spaniards go with the Indians ... so that by their visit and awe which they inspired there might not be an embarrassment. I comforted him a great deal, assuring him that I would bring them all back because it was ... the order which I had from my governor ... .

On this day I gave the chiefs and the rest of the Apaches many good gifts and presented them with knives, tobacco, biscuits, and pinole so that they were delighted (page 71).

"On this day I gave the chiefs and the rest of the Apaches many good gifts and presented them with knives, tobacco, biscuits, and pinole so that they were delighted."
Wednesday, August 11, 1706
This day I told the Apaches I was not yet ready to go on account of not having the apostate Indians of the Picuries together; they were to hand over to me the rest in their possession that were missing (page 73).

Friday, August 13, 1706
After I left the Apaches very pleased and contented and subject to the obedience of his majesty, the king, I took my leave with considerable affection on both sides. I brought back sixty-two persons ... who were living as apostate slaves, and as captives of the barbarity of the Apaches, among whom are two of the most noteworthy Indians of the entire kingdom and provinces; they are Don Lorenzo and Don Juan Tupatu, his nephew (page 74).

Monday, August 31, 1706
We all arrived at the Pueblo and mission of San Lorenzo de Picuris, where the very Reverend Father Prior Fray Francisco Ximenez [si-me-NEZ], minister of the pueblo of Taos, received the apostate Picuris and absolved them ... It was a day of the greatest rejoicing which this kingdom has seen (page 76).

Student Journal
Pages 12-14 – “In Your Own Words” Translate Ulibarri’s account into your own words.

Student Journal
Page 8 – “Investigation Data Collection Sheet.” Complete Column B of the worksheet.
Archaeologists rely on many types of records beyond the physical evidence. In studying El Cuartelejo they used all of these sources.

Herbert and Eliza Steele discovered artifacts on their land. They did not understand what they found. They contacted the University of Kansas to help investigate.

Williston and Martin excavated in 1898. They examined Ulibarri’s journal. They concluded that this site is El Cuartelejo and that the Apache and Pueblo people lived here at the same time.

Wedel excavated the site in 1939. He studied Ulibarri’s journal. He concluded that this site is El Cuartelejo and that the Apache and Pueblo people lived here at the same time.

The oral history of the Picuris states that they lived with the Apache at El Cuartelejo.
Show what you have learned

1. **Student Journal**
   
   Page 1 – “What Do I Know? What Do I Want to Know?” Record what you learned from this section in Column C of your chart.

2. Based on what you just learned, answer these questions:
   - How could there be different perspectives on why people migrate?
   - How do you account for the different perspectives of the Picuris’ migration?
   - How is what you learned similar to a present-day circumstance that caused a migration?
Preserving Archaeological Resources Is a Civic Responsibility

In this section you will understand that evidence of the past is worth protecting. Your question is: Why is protecting archaeological resources important?

What if Herbert and Eliza Steele had not been curious and thoughtful about the archaeological resources on their property? Imagine that, instead of leaving the artifacts where they found them, they picked them up, looked at them, and then threw them in a box in their barn. Imagine that the Steeles plowed up the mound and destroyed the pueblo foundation instead of inviting Williston and Martin to investigate.

1. What would the Steeles have destroyed?
2. Would it have mattered if these resources had been destroyed?
3. How did Herbert and Eliza Steele exercise their civic responsibility? Civic responsibility is something for which a citizen of the United States is responsible. For example, voting is a civic responsibility and so is being involved in your community. A person who works to protect a historic landmark, archaeological resources, or a wetland is practicing civic responsibility.

The thoughtfulness and respect of Herbert and Eliza Steele led to the preservation of El Cuartelejo and the creation of Lake Scott State Park. Dr. Robert J. Hoard, the state archaeologist at the Kansas Historical Society, tells the story of its ongoing preservation.
Herbert and Eliza Steele knew the importance of El Cuartelejo. Rather than hiding it or digging it up, they decided to protect it. In 1922 they gave the two acres of their property around El Cuartelejo to the Kansas Society of the Daughters of the American Revolution (KSDAR). The KSDAR created a monument to show its historical importance. In 1928 the land around El Cuartelejo became Lake Scott State Park. Today Lake Scott is one of Kansas’ most beautiful parks with its deep rocky canyon and a spring-fed lake. Visitors can see the remains of El Cuartelejo, the Steele home, and the objects used by the Steeles in their everyday lives.

The Work Continues

In 1970 State Archeologist Tom Witty fixed the foundation of El Cuartelejo to look like it did when Martin and Williston excavated it. Builders used sandstone from the hillsides and covered it with adobe to preserve it from all kinds of weather. They did not rebuild the pueblo because archaeologists could only infer how the pueblo was built. Also, the Picuris went in and out of the pueblo through the roof using ladders. This would make it hard for visitors today to enter and exit the pueblo.
El Cuartelejo Today

El Cuartelejo is listed on the National Register of Historic Places and is considered a National Historic Landmark. The National Register is America’s official list of cultural resources worthy of preservation. A National Historic Landmark is further special recognition given to historic buildings, places, or objects. The KSDAR, Kansas Historical Society, and Kansas Department of Wildlife and Parks are all concerned about protecting, preserving, and telling the story of El Cuartelejo.

El Cuartelejo is important in Kansas, as well as United States, history. The site represents the meeting of different cultures during difficult times. The Pueblo Indians fleeing Spanish oppression came to live with the nomadic Kiowa Apache. They brought objects and ways of living from their homeland to the plains of Kansas. The site is linked to early homesteaders in Scott County – the Steeles. Because of their care, the site was identified and preserved, and an early Kansas state park was created. This also is the site of some of the earliest archaeological excavations in Kansas.

El Cuartelejo can be seen as a hub around which moved the interests of Plains and Pueblo Indians, the Spanish, and early American settlers. What remains of this important site are the ruins, the scattered records of the people who came to the site, and the artifacts that they left. With work and dedication, we can make sure that the story of this unique place has the recognition that it deserves.
A Scouting Outing Dilemma

Imagine that you are at the annual scout jamboree on a bluff overlooking the Smoky Hill River. You are with a small group that is exploring the river bottom with your scout leader. Suddenly someone yells for everyone to come and take a look. Sticking out of the cliff’s dirt wall are what look like pieces of broken pottery. But maybe they are thin rocks that look like pottery. You learned about pottery sherds in your archaeology class. You look closer and see that one of the sherds has patterns, like the one pictured above.

The scout leader has not learned about archaeology. He suggests that someone run back to the camp for a pick ax so that he can dig out the sherds. You know from what you learned that you are not supposed to dig up artifacts or take artifacts. What should you do?

A. Ignore what you learned. Get the pick ax and dig out the sherds. You are not sure, but maybe you and your friends can get a badge for finding the artifacts.

B. Do nothing and mind your own business. Pretend that you have not seen anything.

C. Take just one sherd for a souvenir.

D. Tell your scout leader what you learned in school about preserving archaeological resources. Explain to your scout leader that you will not participate in removing the artifacts.

E. Tell the scout leader what you learned in school about preserving archaeological resources. Encourage the scout leader to report the find to the historical society. Make a map of the cliff side showing where the artifacts are found and give the map to the archaeologists at the historical society.

Discuss your choice with your classmates. Did you all agree?

Student Journal

Page 16 – “Design an Award.” Complete the activity.

Show what you have learned

1. Student Journal
   Page 1 – “What Do I Know? What Do I Want to Know?” Record what you learned from this section in Column C of your chart.

2. Based on what you just learned, answer the question:
   • Why is the archaeological past worth protecting.

3. Return to the narrative you wrote on
   Student Journal
   Page 2 – “What Do Archaeologists Do?” Read what you wrote. Think about how your conclusion would change as a result of this unit. Describe your changes to a partner.
Now you can apply what you have learned by solving a real problem that can be presented to a real audience. The strategy that you will use is called RAFT. It allows you to choose an interesting form for presenting your information. RAFT is an acronym for the following words.

**R** stands for Role:
What is your role as the creator of this project? In this case you are a Kansas citizen with knowledge of archaeology and El Cuartelejo.

**A** stands for Audience:
Who will be seeing your product? Your teacher may have a specific audience in mind, but you may choose to develop your project for one of these groups: peers, other students, school principal, parents, citizens of your community, or service clubs like Kiwanis or Optimists.

**F** stands for Format:
What is the best way to present your information. Your persuasive presentation should communicate the importance of El Cuartelejo and inspire people to participate in its preservation. You may choose to present your project in any form that you and your teacher agree upon. Some options are: PowerPoint; podcast; poster; travel brochure; large, visual timeline that includes drawings, titles, and descriptions; diorama; skit; musical composition; or poem.

**T** stands for Topic:
What is this product about? Through this unit you have come to understand that sites and artifacts are a valuable way to learn history. You realize that the Steeles’ preservation of El Cuartelejo and archaeologists’ work at the site have preserved a very important event in Kansas history. Your goal is to develop a product that will help citizens in your community know about El Cuartelejo and the importance of preserving archaeological resources.

**Your final product must include these criteria:**

- where El Cuartelejo is located
- the history of El Cuartelejo
- how archaeology taught you about El Cuartelejo
- why preservation of sites and artifacts is important
- how individuals can make a donation to support one of these causes
  - the building of a museum to protect the pueblo foundation of El Cuartelejo and to display El Cuartelejo artifacts
  - the Archaeological Conservancy (americanarchaeology.com/aaabout.html)
  - the preservation of significant archaeological sites in Kansas