INDIGENOUS WISDOM:
CENTURIES OF PUEBLO IMPACT IN NEW MEXICO

A Pueblo-Based Educational Curriculum • IndianPuebloEducation.org

MIDDLE SCHOOL CURRICULUM

2nd Edition

Title of Unit: Protecting Zuni Lake

Content Area: Language Arts

Grade Level: 8

Authors: Valerie Siow and Laura Kaye Jagles

Co-Editors:

Azella Humetewa, MBA-Ed. (Kewa/Acoma)
K-8 Head of School, Native American Community Academy

Glenabah Martinez, Ph. D. (Taos/Diné)
Director, UNM Institute for American Indian Education
Associate Professor, Department of Language, Literacy and Sociocultural Studies - UNM

Natalie Martinez, Ph. D. (Laguna)
UNM Institute of American Indian Education, Faculty Member

Christine Sims, Ph. D. (Acoma)
UNM Institute of American Indian Education
Associate Professor, Department of Language, Literacy and Sociocultural Studies - UNM

The Indian Pueblo Cultural Center K-12 Indigenous Wisdom Curriculum is Supported by:

Indian Pueblo Cultural Center

Gateway to the 19 Pueblos of New Mexico

Indian Pueblo Cultural Center, Inc. | 2401 12th Street NW, Albuquerque, New Mexico 87104
505.843.7270 | www.IndianPuebloEducation.org

Section A: Introductory Materials

Names: Valerie Siow and Laura Kaye Jagles
Title of Unit: Protecting Zuni Lake
Content Area: Language Arts
Grade Level: 8th grade

Rationale:
For a little over two decades, the Zuni Pueblo people fought to protect their beloved Salt Lake. The Salt River Project (SRP) proposed to use land next to the Salt Lake for the purpose of pumping water to supply a coal mine. This project seriously threatened the aquifers that fed this lake. If the aquifers were used to pump water on coal dust, at 84 gallons per minute over a 40-year period, the salt water would dry up. Yet, the Zuni's case reaches far beyond a sense of environmentalism. The Zunis and other pueblos, such as Acoma and Laguna, consider Salt Lake a sacred place because it has culturally sustained generations of their people. The Pueblo People possess a spiritual relationship with Zuni Salt Lake, which they've maintained for centuries. Other tribes such as the Apache and Navajo also consider it a special place. SRP's claim to use the region near Zuni Salt Lake soon became a legal case, which heightened between the years of 2000-2003. Many Pueblos and neighboring tribes collaborated with Zuni to protect this precious body of water. In the end, the legal case was resolved when SRP withdrew their claim to the area. This reflects the love, commitment, and reverence the Zuni have for their mother, Salt Lake. In this unit, students will gain an understanding about this complex struggle as they analyze Zuni perspectives on Salt Lake, viewing it as more than a landmark with the use of metaphor, personification, and analogy.

Unit Goals:
Students will be able to:
1. Analyze and interpret informational text to make personal connections with the content.
2. Recognize metaphor and personification as literary devices.
3. Evaluate the concept of sacredness and consider what classifies an object, idea, or place as sacred.
4. Describe the relationship between Pueblo People and Zuni Salt Lake.
5. Articulate the symbolism of Zuni Salt Lake to Pueblo People by recognizing the analogy of the lake as a mother.
6. Identify Pueblo core values embedded in the relationship between Pueblo People and Zuni Salt Lake.

Standards:

CCSS -
ELA-LITERACY.RI.8.1
ELA-LITERACY.RI.8.2
ELA-LITERACY.RI.8.3
ELA-LITERACY.RL.8.1
ELA-LITERACY.RL.8.3
Craft and Structure
ELA-LITERACY.RI.8.4
ELA-LITERACY.RL.8.4
Integration of Knowledge and Ideas
ELA-LITERACY.RI.8.9
ELA-LITERACY.RL.8.9
Comprehension and Collaboration
ELA-LITERACY.SL.8.1
ELA-LITERACY.SL.8.2
ELA-LITERACY.SL.8.3
Vocabulary Acquisition and Use
ELA-LITERACY.SL.8.1.A-D
ELA-LITERACY.SL.8.4
ELA.LITERACY.L.8.5.A-C
ELA.LITERACY.L.8.6
Text Types and Purposes
ELA.LITERACY.W.8.3

Section B: Lesson Plan One
Title: Salt Lake Is Our Mother **Duration:** 45 to 60 minutes **Grade Level:** 8th grade **Author:** Valerie Siow

Lesson Objectives: Students will be able to:
1. Analyze an informational article to create a text-to-self connection.
2. Recognize an example of metaphor.
3. Reflect and prioritize what makes an item, idea, or place sacred.
4. Articulate the significance of Salt Lake to Pueblo People and recognize the analogy of lake and mother.

Prerequisite Skills and Knowledge:
1. Familiarity with examples of figurative language, such as similes.
2. An understanding of the word "sustainability."
3. Ability to synthesize or summarize main ideas in a text.

Materials and Resources:
1. Handout #1: Anticipatory Guide
2. Handout #2: Newspaper Article
3. Handout #3: Legend of Zuni Salt Lake
4. Handout #4: Saving Our Mother: Zuni Salt Lake

Guiding Questions:
1. Why are physical landmarks, such as Salt Lake, perceived as spiritual relatives to the Pueblo People?
2. Who determines what is considered sacred?
3. What does Salt Lake symbolize to Pueblo People and surrounding New Mexico tribes?

Core Values: Love, Respect, Compassion

Procedure:
1. Begin with distributing Handout #1: Anticipatory Guide. Have students complete this activity independently, using their own background knowledge. (5 to 10 minutes)
2. Distribute Handout #2: Newspaper Article, for students to read. (Depending on your class needs, you can read this text in whole group, pairs, or independently.) Afterward, check for understanding by asking a few students to synthesize the main ideas in the article. Use questions such as: What is the conflict in the article? Who represents the two sides to this conflict? What factors make the lake sacred to the Zuni and nearby Pueblo and Navajo communities? (10 to 15 minutes)

3. Draw attention to the first line in the second paragraph, "The Zuni call the trails leading to the Salt Lake, 'umbilical cords.' This network of ancient footpaths connects the lake to every major Indian community within 100 miles." Ask: What are umbilical cords? How does an umbilical cord sustain life for the child in the mother's womb? Explain to students that this is an example of *metaphor*. A metaphor is a comparison of two unlike things which suggests a likeness. (5 minutes)
4. Introduce Handout #3: Legend of Zuni Salt Lake. Read aloud the story to the class and ask: What is Salt Lake being compared to? Students should identify that the Pueblo People view Salt Lake as their mother. Explain that Pueblo People view landmarks, such as Salt Lake, more than just recreational spaces. These places are perceived as spiritual relatives; they are highly revered and protected. Help students make this connection by engaging them in the activity on Handout #4: Saving Our Mother: Zuni Salt Lake. (15 to 20 minutes)
5. After completing the task in step 4, ask students to examine their work on Handouts #1 and #4. Engage students in a discussion about the concept of sacredness. Ask: Who gets to determine what is sacred? Can you put a price on something that is sacred? Why or why not? Encourage students to analyze whether value and price have anything to do with sacredness. (5 to 10 minutes)
6. To close the lesson, have students write a reflection about their takeaways from the class discussion and texts. Have them connect to their own lives by writing this prompt on the board: Identify a sacred place that you perceive as a spiritual relative. What is it about this space that evokes love and compassion similar to what the Zunis and surrounding Pueblos feel for their mother, Salt Lake? (5 to 10 minutes)

7. Extension:
    a. Have students create a visual representation of the quote, "The Zuni call the trails leading to the Salt Lake 'umbilical cords.' This network of ancient footpaths connects the lake to every major Indian community within 100 miles." Students can illustrate their vision of this quote. Next have them do an online search of a map that showcases the proximity of Salt Lake to Zuni and surrounding Pueblos to compare the two versions.
    b. Have students complete a mini-research project where they design research questions centered around other physical landmarks that are sacred to indigenous people world-wide. Another example is the story of Taos Blue Lake. After researching on the struggles of indigenous people to reclaim these sacred sites, have students complete a visual (PowerPoint or poster) that brings awareness of these spiritual and environmental issues occurring throughout the world. Students might consider searching “Water Protectors” on the internet for more information about indigenous people protecting their lands throughout the world. For example, one may locate a map of pipelines and spills in or on indigenous lands from 2012-2020 on the website: https://welcomewaterprotectors.com/

Assessment:

1. Student responses to discussion questions.
2. Completion of Handout #4 and students' ability to make connections.
3. Closing activity with written reflection.

Modifications/Accommodations:

1. Presentation accommodations: Work with fewer items per page or line and/or materials in a larger print size; Have a designated reader; Hear instructions orally; Have another student share class notes with him or her; Use visual presentations of verbal material, such as word webs and visual organizers; Be given a written list of instructions
2. Response accommodations: Give responses in a form (oral or written) that's easier for him or her; Dictate answers to a scribe; Use a spelling dictionary or electronic spell-checker; Use a word processor to type notes or give responses in class
3. Setting accommodations: Work in a different setting, such as a quiet room with few distractions; Sit where he or she learns best
4. Timing accommodations: Take more time to complete a task; Have extra time to process oral information and directions; Take frequent breaks, such as after completing a task
5. Scheduling accommodations: Take more time to complete a project
6. Organization skills accommodations: Mark texts with a highlighter
7. Assignment modifications: Write shorter papers; Answer fewer or different questions; Create alternate projects or assignments
8. Curriculum modifications: Be excused from particular projects

Notes to Teacher:

1. It is essential to do some background reading about the Zuni Salt River Project. You can easily find some information by visiting these online resources:
   - Index of Zuni Salt Lake: http://www.sacredland.org/zuni-salt-lake/
   - Saving a Sacred Lake: Zuni Activist Pablo Padilla: http://www.hcn.org/issues/267/14527/print_view
   - Indigenous Religious Traditions: The Old Salt Woman: Zuni Salt Lake, New Mexico: http://sites.coloradocollege.edu/indigenoustraditions/sacred-lands/the- old-salt-woman-zuni-salt-lake-new-mexico/
2. This lesson is a prerequisite to Lesson Plan 2: Salt Lake's Voice

Attachments:

1. Handout #1: Anticipatory Guide
2. Handout #2: Newspaper Article
3. Handout #3: Legend of Zuni Salt Lake
4. Handout #4: Saving Our Mother: Zuni Salt Lake

Handout #1: Anticipatory Guide

List ~~item~~s that you own which you consider sacred:

~~List~~ places you visit that are sacred to you:

Define sacred in your own words:

List <u>items</u> that your family or community consider sacred:

List <u>places</u> that your family or community consider sacred:

Handout #2: Newspaper Article

Zunis Fear Coal Mine Will Kill Sacred Lake By S.J. Ludescher

Zuni - The sacred Zuni Salt Lake is under siege fueled by the desire for profits and coal. To native people throughout the region-not just the Zunis-the loss of the sacred lake would be equivalent of a murder. The Zuni call the trails leading to the Salt Lake, "umbilical cords." This network of ancient footpaths connects the lake to every major Indian community within 100 miles. And the lake is a living deity, referred to as a female, Salt Woman.

Now the Salt River Project Agricultural Improvement and Power District, an Arizona utility company that supplies power to Phoenix, hopes to develop a 7885-acre site known as the Fence Lake Coal Mine, located in Catron and Cibola counties and on part of the Zuni Reservation. The site is about 75 miles south of Gallup. A 44-mile railroad will haul coal from the mine to the SRP Coronado Generating Station in St. Johns, Ariz. The mine's main well will be sunk only 13 miles from the sacred lake. Community members are afraid pumping water for mining and other unspecified uses will ruin the lake. Mineral springs from an extinct volcano bubble to the surface teeming with salt. The lake that is formed is less than one square mile and an average of only four feet deep. Some of the water evaporates, leaving salt crystals that create a crust on the lake's bed. The crystals are larger than rock salt and purer than any salt purchased commercially.

Long History
Native people have gathered the salt for consumption and use in ceremonies for thousands of years. Salt gatherers' hands become rough and toughened from collecting. Before motor vehicles, wagons were used to reach the lake. Before wagons, horses were used. And before that, people made the pilgrimage on foot. The tracks from the past visitors are faint but still evident on the way to the lake.

Today, the 55-mile journey still begins before daybreak. Motor vehicles and paved state highways reduce the travel time. In ancient days, however, the long and arduous pilgrimage lasted several days. Even now, gathering the precious salt still takes an entire day. In times past, the people climbed the summit where a plateau in sun-bleached cliffs overlooked the valley and lake below. The trail winds down the plateau to the water's edge.

Today people reach the lake's edge in vehicles. The trucks allow the people to carry back more than half a ton of salt with each trip. But even with these changes, the ritual remains sacred.

Young Zuni men also are initiated at this lake. Zuni tribal councilor Dan Simplico described his first visit to the religious spot as "exciting." He remembers the wetland smell on the way down to the lake and the alertness for signs from the ancient people: deer and raptors, "signs from our ancestor's reincarnation." "The sacredness of the area is what's exciting. We've been taught about what to look for that isn't tangible that may be valuable," he said. "And we are hopeful of good thoughts. It's a sacred space that we have a special relationship to."

The surrounding valley has also been considered a buffer zone where all people could gather in safety. "Even warring tribes would have to lay down their differences in this place, because She (Salt Woman) doesn't allow it," Simplico said.

Water Rights Declared
In 1991, SRP declared water rights to several aquifers near the mine site. The New Mexico Mining and Minerals Division approved a permit allowing SRP to pump an average of 85 gallons of water per minute for 40 years from any of those aquifers. The Zunis are concerned about the Dakota Sandstone aquifer, which has a direct hydrologic connection to the springs feeding Zuni Salt Lake.

Part of the controversy hinges on whether the buried sandstone is "confined" or a "confined-leaky" aquifer. If the Dakota is leaky, as SRP maintains, the aquifer will replenish itself as the mine draws the water level down. If the aquifer is contained, as the Zunis and their geologists believe, then the mines will drain the sacred lake. SRP maintains that a series of monitor wells between the mine and the lake will warn of an impending draw down and allow it to switch to another source of water. The utility company, however, has claimed 10 times the amount of water needed for the mine while refusing to disclose what it plans to do with the valuable resources. Additionally, SRP reserved the right to take all of its mining water from one aquifer, if necessary.

To further complicate the issue, SRP claims that it will be the single largest employer in Catron County during the construction phase, with a forecasted $6 million in total payroll to the local economy. This could be considered an economic windfall in a rural area where unemployment runs in the double digits. Although the Zunis have known for 20 years that the mine was coming, the proposed economic benefits may have persuaded earlier tribal leaders to be complacent. The last two administrations, however have adamantly opposed the mine. Former Zuni Gov. Donald Eraicho called the lake "irreplaceable."

An Uphill Fight

The Zunis seem to be embroiled in an uphill fight to block the mine. Zuni Tribal Councilman Anthony Otto Lucio believes the Mining and Minerals Division's hearings on Zuni's hydrology concerns were not objective because the same agency issued the mining permits to SRP. "The public hearings have fallen on deaf ears," Zuni Gov. Malcolm Bowekaty said. "We have had no success with the judicial process and will take it to federal litigation if necessary."

A series of tribal appeals have forced SRP to renew its permit. When the initial permits for the mines were signed, little attention was paid to the archaeological and cultural property sites and issues. The lake and surrounding endangered sanctuary zone are now recognized as historic sites, protected by both the State of New Mexico and the National Register of Historic Places. The Zunis are using this argument to have the mine permits reassessed. Additionally, the Zunis claim that they were given false information by both the Bureau of Land Management and the Bureau of Indian Affairs, resulting in the loss by the Zunis of the ability to protest the permit approval. Zunis are also claiming collusion on the part of federal agencies due to make huge profits from these ventures, citing that regulations regarding the time frame in which the mine permits must be used have been suspended and timelines have been suspended.

The site continues to be one of the most sacred sites in North America, according to Simplico. And he said the ancestral spirits still inhabit the area. "They still live there and we still call on them in our daily lives," he said. "It's a practice we'll never trade off in any way. She's (the lake) alive and if her sacredness is ever compromised in any way, it's a great treachery for our people."

Source: Ludescher, S.J. (2000, June 13). Zunis fear coal mine will kill sacred lake. *The Gallup Independent*, pp. 1-2.

Handout #3: Legend of Zuni Salt Lake

Legend of Zuni Salt Lake

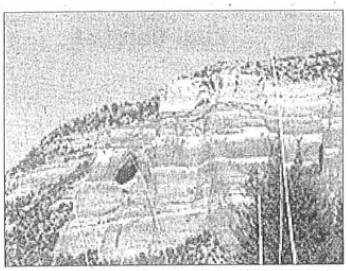


Photo of A'su'wa (Pierced Rock Mesa), where it is believed Salt Woman passed through on her way to her new home.

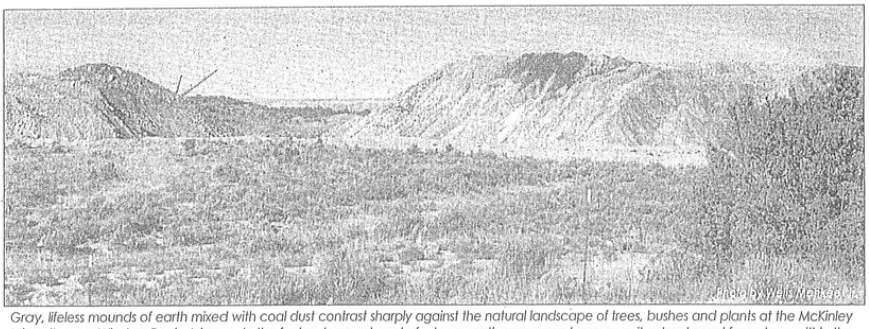
This story recounts how the ancestors of the A:shiwi (Zuni people) took one of our most important natural resources for granted, and nearly lost an important part of their culture.

Many years ago, Ma'lokyattsik'i (Salt Mother) lived at a sacred spring in Blackrock, near the vicinity of our present-day village of Halona: Idiwan'a. She lived there for many years providing salt to our ancestors. But after a time, our ancestors started to abuse and disrespect Ma'lokyattsik'i. They started wasting the salt and gathering the salt without leaving proper offerings. Because of this, Ma'lokyattsik'i became dismayed and decided to leave Zuni.

Ma'lokyattsik'i left Zuni and went towards the south. In the Zuni language, the word for south is Ma'k'yayakwi, which means "general direction of the Salt Lake." She left a path of barren ground which showed the way to her new home of Ma'k'yayanne (Salt Lake). Although Ma'lokyattsik'i was angry with our ancestors for disrespecting her, she also felt sorry for the A:shiwi. For this reason, Ma'lokyattsik'i left two visible markers to show our ancestors which way she was going.

About a mile south of Blackrock, there is a small mesa known as A'su'w'a, or Pierced Rock. The A:shiwi believe that Ma'lokyattsik'i, being a religious deity, used her supernatural powers to pass through an outcropping on the mesa, which left the hole in the rock for which A'su'w'a was named. In addition, Ma'lokyattsik'i was said to have taken a downy eagle feather from her headdress which she planted in the ground at the base of A'su'w'a. This feather then turned to stone. These visual markers can still be seen today.

When our ancestors discovered that Ma'lokyattsik'i was gone, they searched far and wide and eventually found her at Ma'k'yayanne. They begged her to return, but she refused, saying that Ma'k'yayanne was to be her new home. She also told our ancestors that if there ever came a time when we disrespect her again, she would leave forever and never return. Now, when anybody wants salt, they must make the long journey to Ma'k'yayanne, which is approximately 60 miles south of our present-day village. Prayersticks and other sacred offerings must be prepared to give to Ma'lokyattsik'i in exchange for taking her salt, and she must always be treated with respect. We cannot allow SRP to disrespect Ma'lokyattsik'i again with a coal mine. That is why Ma'lokyattsik'i and Ma'k'yayanne must be protected against the Fence Lake Coal Mine.



Gray, lifeless mounds of earth mixed with coal dust contrast sharply against the natural landscape of trees, bushes and plants at the McKinley Mine site near Window Rock, Arizona. In the far background, part of a huge earth mover can be seen as it extracts coal from deep within the earth's surface. Research has shown that once the earth's soil is contaminated with coal dust, it can no longer support plant life.

Traditionally, the A:shiwi do not differentiate between organic and inorganic materials—all things are considered to be "living"—the earth and all stones, streams and materials upon the earth. The A:shiwi have had, and still do have, an extraordinary knowledge of, affinity with, and empathy for the land around them. The land is considered a spiritual relative and is thus cared for with reverence. To explain this unique relationship, the A:shiwi use a metaphor and say, "This land is our church, our cathedral. It is like a sacred building to us."

Excerpted from "A Zuni Atlas"

The Shiwi Messenger • SPECIAL EDITION - Zuni Salt Lake • Friday, March 8, 2002

Source: Legend of Zuni Salt Lake. (2002, March 8). The Shiwi Messenger, p. 3

Handout #4: Saving Our Mother: Zuni Salt Lake

Salt Lake is viewed as more than just a lake that produces salt and sustenance to surrounding wildlife. Salt Lake is a mother to the people of Zuni Pueblo and surrounding tribes. After reading both texts in this lesson, analyze the Pueblo People's experience by making text-to-self connections.

Imagine your mother was facing an imminent threat. How would that impact you? How would you react or respond?

My Mother

How does my mother provide sustenance for me/my family?

Mother Salt Lake

How does Salt Lake provide sustenance for Pueblo People?

Lesson Plan Two Title:
Salt Lake's Voice
Duration: One class period
Grade Level: 8th grade
Author: Laura Kaye Jagles

Lesson Objectives: Students will be able to:
1. Identify personification as a literary device.
2. Examine how point of view impacts our understanding of the text's content or topic.
3. Analyze the concept of land ownership.

Prerequisite Skills and Knowledge:
1. Ability to read primary sources.
2. Ability to choose a passage for close reading and share his/her opinion.

Materials and Resources:
1. Handout #1: Where Salt Woman Rests
2. Chart paper
3. Markers
4. Timer

Guiding Questions:
1. How does personifying Salt Lake as a woman and mother help us understand her significance to Zuni people?
2. Where do you think the modern concept of land ownership began?

Core Values: Love, Respect, Compassion, Faith, Service

Procedure:
1. To begin, identify a local park or school to use as the centerpiece of the next activity. For this portion you will implement a chalk talk. To set up this activity, do the following: (5 minutes)
    a. Post chart paper around the classroom, (create ample space for students to move around the room).
    b. Place one of the following questions on a chart paper (1 question/chart paper):
        i. Who uses this space?
        i. Does one person or group have more right to this area than someone else? Why or why not?
        ii. Who benefits from using this space?

2. Distribute a marker to each student and give them about 5-7 minutes to peruse the room and answer the questions. Tell students they should respond to the questions, but encourage dialogue with one another on the chart paper. (5 to 7 minutes)
3. Once the chalk talk ends, bring students back together and revisit what was learned in Lesson Plan 1: Salt Lake is Our Mother. Ask students to recall information by asking: What was the struggle over Zuni Salt Lake? Have students connect what they did in the chalk talk to this activity. Draw their attention to the concept of land ownership based on the Zuni's struggle to preserve Salt Lake. Guide students to think critically about where the concept came from. Ask: Based on all the reading in this unit, how do Pueblo People view ownership claims to land? How does this contradict American mainstream society's concept of land ownership? (5 to 10 minutes)
4. Next, display a copy of the Handout #1: Newspaper Article from the first lesson. You only need one copy to show students. Point out the title of the article, "Zunis fear coal mine will kill sacred lake." Ask students: Can something be killed if it is not alive? Explain to students that this is an example of *personification*. Personification is a literary device where an inanimate object or item is given human characteristics. (5 to 10 minutes)
5. Distribute Handout #1: Salt Woman. Have students read the short story. Use the discussion questions in the handout to check for understanding. You may choose to have students answer these in pairs or as a whole group. (10 to 15 minutes)
6. To close the lesson, write this on the board: How would Salt Woman's voice change if she were owned or claimed by one group or individual? Write a short narrative as Salt Woman depicting her feelings and attitude. (10 to 15 minutes)
7. Extension: Have students delve deeper into the concept of land ownership, which is a Eurocentric concept. Students can create research questions such as: How did indigenous people view the land prior to European contact? How did European contact and settlement impact the perception of land ownership?

Assessment:

1. Handout #1 discussion questions
2. Written reflection from closing activity

Modifications/Accommodations:

1. Presentation accommodations: Work with fewer items per page or line and/or materials in a larger print size; Have a designated reader; Hear instructions orally; Have another student share class notes with him or her; Use visual presentations of verbal material, such as word webs and visual organizers; Be given a written list of instructions
2. Response accommodations: Give responses in a form (oral or written) that's easier for him or her; Dictate answers to a scribe; Use a spelling dictionary or electronic spell-checker; Use a word processor to type notes or give responses in class
3. Setting accommodations: Work in a different setting, such as a quiet room with few distractions; Sit where he or she learns best;
4. Timing accommodations: Take more time to complete a task; Have extra time to process oral information and directions; Take frequent breaks, such as after completing a task
5. Scheduling accommodations: Take more time to complete a project
6. Organization skills accommodations: Mark texts with a highlighter
7. Assignment modifications: Write shorter papers; Answer fewer or different questions; Create alternate projects or assignments
8. Curriculum modifications: Be excused from particular projects

Notes to Teacher:

The Lesson, "Salt Lake is Our Mother" should be taught prior to this lesson. This lesson was created to make use of personification to help explain the spiritual relationship Pueblo People have with the land, especially Zuni Salt Lake.

Handout #1: Where Salt Woman Rests
By Laura Kaye Jagles

After becoming angry with the Zuni for disrespecting me because of greed, I moved fifty miles away. The Zuni now make their journey to harvest my salt like they and other Pueblo People have done for centuries. Only now, they travel further than before. But, because I love them, I could never really leave. Eventually, the Zuni learned to harvest only what they needed, not taking me and my salt for granted like they once did. They also learned to share. They graciously share my salt with Navajo, Apache, and other Pueblo tribes, who all use it for baking, cooking, and ceremonies. My salt brings life to food, to ceremony, and to them.

Because they cherish my life's gift, they learned to protect me from harm. I bestowed my love by staying near them even when I was angry. They reciprocated my love by not being greedy and assuring my preservation for centuries to come. I worried that a mining company was going to damage two aquifers, two main arteries, which are my lifeblood. I trembled. I feared I would no longer produce water, nor salt. If that occurred, what would happen to the Zuni's prayers, food, and ceremonies? But, I had faith in my people; that they loved me enough to protect me. They did and they do!

I am a part of the Zuni. The Zuni are a part of me. Being land, water, and salt does not disconnect me from life. Together, we coexist. We cherish each other's presence and gifts to one another. The victory of protecting and preserving me is not just their victory or my victory; it belongs to everyone who believes I am alive. I rest here, knowing I will be protected and will do my part to continue providing life to the Zuni with their continual reliance on me, Salt Woman.

Discussion Questions:

1. Who or what is being personified in this narrative?

2. How does Salt Woman's voice help us understand the lake's significance to Zunis? Why do they not want her disturbed?

3. How do you show your own mother respect? How might you apply this level of respect toward the land, the same way Pueblo People do?

4. What is the author's point of view? What does she hope to reveal about the Salt Lake and the Zuni People?

5. Describe the relationship the Zunis have with Salt Lake.

Section C: Culminating Activity

Debate Proposition: Zuni Salt Lake should be protected from outside development.

Have students debate the statement above. Divide your students in groups that either support or oppose this statement. When groups are formed, students should research information to support their position. Begin with having each side list the pros/cons for outside development. Ensure that students are anticipating counterarguments from the opposite group. Below are starting points students can use as they begin to research their arguments.

For	Against
Conduct background research of cases where indigenous people resisted or are struggling to preserve sacred sites, such as the Zuni Salt Lake story or return of Taos Blue Lake. What reasons do indigenous people have for saving their sacred spaces? How does outside development impact our environment? What are the threats or irreversible damage when development clashes with preserving mother nature?	Conduct background research on specific examples of how development of natural resources benefited people in New Mexico or in your local community. Who benefits from development of natural resources and do all groups equally benefit?