

Unit I: Rules and Laws

Lesson 2: The Chumash Way

OBJECTIVES

Students will be able to:

- Recall several major institutions in the Chumash culture.
- Practice mapping and visualization skills.
- Identify rules that were important to Chumash life.
- Identify common sources of Chumash rules.

PREPARATION

Day One

- **Handout A: The Lost Diary of Fray Gomez**—1 per student
- **Handout B: The Lost Drawings**—1 per pair of students
- **Handout C: The Village of Helo**—1 per pair.
- Drawing materials
- Depending on how you debrief the students' drawings, you may need to make an overhead transparency of the Completed Drawing or transfer the outlines of the map's major features to butcher paper.

(Continued on next page)

Overview

This two-day lesson begins a two-lesson sequence on the culture of the Chumash Indians of the Pacific Coast.

On Day One, students are introduced to the Lost Diary of Fray Gomez, which describes a Chumash village and introduces some of the cultures and institutions at the time of an early Spanish exploration. Using descriptions from the diary, students make a drawing of the Chumash village.

On Day Two, students use the diary of Fray Gomez to identify Chumash customs and some of the rules that governed Chumash life. Students are introduced to the sources of those rules and report their findings in a class activity.

STANDARDS ADDRESSED

National Civics Standard 1: Understands ideas about civic life, politics, and government. (1) Knows various people and groups who make, apply, and enforce rules and laws for others (e.g., adult family members, teachers, city councils, governors, tribal governments, national governments) and who manage disputes about rules and laws (e.g., courts at all levels)

National Civics Standard 3: Understands the sources, purposes, and functions of law, and the importance of the rule of law for the protection of individual rights and the common good. (1) Knows common ways in which rules and laws can be used (e.g., to describe how people should behave; to provide order, predictability, and security; to protect rights; to provide benefits; to assign burdens or responsibilities; to limit the power of people in authority).

California History-Social Science Standard 4.2: Students describe the social, political, cultural, and economic life and interactions among people of California from the pre-Columbian societies to the Spanish mission and Mexican rancho periods. (1) Discuss the major nations of California Indians, including their geographic distribution, economic activities, legends, and religious beliefs; and describe how they depended on, adapted to, and modified the physical environment by cultivation of land and use of sea resources.

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Day One

Procedure

A. Focus Activity—Discovering the Past

1. Tell students that, though they might not know it, all of them are historians, people who study the past. Then ask:

How do historians find out about the past? (Students might answer in books, from movies or film, in libraries, etc.)

2. Explain to students the difference between primary and secondary historical sources. Primary sources are those produced near or at the time and place being studied. Illustrate the differences by examples from their list and then describe typical primary sources: newspaper accounts, pictures and drawings, maps, and diaries. Ask:

If future historians were studying our time, what primary sources might they find? (In addition to the above examples, students might offer videos, CDs, floppy discs, comic books, etc.)

B. Oral Reading—The Lost Diary of Fray Gomez

1. Explain to students that in this lesson they will find out how historians use primary sources to learn about the past.

Preparation (Continued)

Day Two

- **Handout D: The Lost Diary of Fray Gomez (Entry 3)**—1 per student
- **Handout E: Historical Rule Search**—1 section per pair
- Students need to bring their maps from Day One.
- Create the following chart on the board:

<u>Custom</u>	<u>Rule</u>	<u>Source</u>
Village		
Burials		
Clans		
Acorns		
Games		
Dances		

Standards Addressed (Continued)

California Historical and Social Science Analysis Skills: Historical Research, Evidence, and Point of View. (1) Students differentiate between primary and secondary sources. (2) Students pose relevant questions about events they encounter in historical documents, eyewitness accounts, oral histories, letters, diaries, artifacts, photographs, maps, artworks, and architecture.

California History-Social Science Framework: Goal of Skills Attainment and Social Participation: Basic Study Skills. (1) Acquire information by listening, observing, using community resources, and reading various forms of literature and primary and secondary source materials.

Ask them to imagine that one day a mysterious package arrives at the classroom and when it is opened, students find a very old diary with a note. The note is from an old woman who found the diary in the attic of her house. She wants the class to study the diary and tell her what it is about.

2. Distribute **Handout A: The Lost Diary of Fray Gomez**. Read it together and then ask:
 - What year was the diary written?
 - Who was Francisco Gomez?
 - What did he describe in this part of the diary?
3. Explain that the next diary entry is missing a page. Divide the class into pairs and distribute **Handout B: The Lost Drawings** and **Handout C: The Village of Helo** to each pair. Read the first paragraph of **Handout B** with students. Explain that Fray Gomez wanted to keep very good records of everything he saw so that others could learn about the Chumash, but the picture he drew of the village is missing. Tell students that there was only a blank map of the area left and that their job is to fill in the blank map with a drawing of the village.
4. When students have completed their drawings, use one of the following strategies to bring closure to Day One:
 - a. Class composite drawing. On butcher paper, create the blank village map. Have different pairs re-create portions of their drawings on the composite. Pairs can then compare their drawings to the composite.
 - b. Make an overhead transparency from the Completed Drawing provided and allow pairs to check their own drawings.
 - c. Have partners join other pairs to compare and discuss drawings.
5. Ask students to hang onto their drawings because they will use them again in Day Two of this lesson.

Day Two Procedure

A. Focus Activity—Where Do Rules Come From?

1. Ask students to think about some rules they must follow—at school, at home, or in the community. Then ask:

What are some examples of rules you must follow? (As students provide some examples list them on the board.)

Rules might include:

No running in the halls.

Helping with chores at home.

Select several of the examples and ask:

Who makes each of these rules? (Depending on the rule, students might say parents, teachers, religious leaders, etc.)

Example:

No running in the halls. School rule—teachers, principals.

Helping with chores. Home rule—parents

2. Tell students that they are going to go back to the Chumash village of Helo to find out what kinds of rules the Chumash had and where these rules came from.

B. Class Reading—The Lost Diary (Entry 3)

1. Explain to students that written descriptions often help historians imagine how things looked in the past. Explain that writings can give us clues about how things looked. Remind students that they did this with Fray Gomez’s lost drawing as they used his description to draw the village.

Tell students that today they are going to use another entry from Fray Gomez’s diary to learn more about the ways of the Chumash.

2. Distribute **Handout D: The Lost Diary (Entry 3)** to the class. Read the entry together, and then ask students to help you fill in the chart you have made on the board. Ask students to help you fill in the first two sections: Burials and Village.

Custom	Rule	Source
Burials	(A funeral must take place at daybreak.)	(Chumash religion)
Village	(Houses must face east.)	(Custom)
Clans	(People cannot marry members of their own clan.)	(Clans and families)
Acorns	(When and where to gather acorns)	(<i>wot</i> [government])
Games	(Must throw pole through hoop)	(Custom)
Dances	(People must sit outside dance area. Bear dancers cannot talk.)	(Chumash religion)

C. Paired Activity—Historical Rule Search

1. Divide the class into the same pairs as in Day One. Distribute to each pair a section on Clans, Acorns, Games, or Dances from **Handout E: Historical Rule Search**. Tell students that they will need their maps from the last lesson.
2. Explain that in this activity they are going to work with their partners to:
 - Make a drawing on their village maps of the Chumash rule.
 - Write answers to the questions about the rule.
 - Share their drawing and what they learned with the rest of the class.
3. Call on groups, one at time, to report their results. Ask:
 - What rule did the Chumash have? (Fill in the chart with one rule for each entry.)
 - Where did the rule come from? (Fill in the chart with one source from each entry.)
 - What does the rule tell us about the Chumash people?

D. Debriefing

Remind students that the story told by Fray Gomez is based on a culture that existed over 200 years ago. Then ask:

- Why are rules just as important today as in the time of the Chumash?
- Do our rules come from any of the same sources as those of the Chumash? (Custom, the family, government, religion?) If so, why?

The Lost Diary of Fray Francisco Gomez—1769

August 2, 1769

My name is Francisco Gomez. My father was born in Spain, but he brought our family to Mexico when I was very young. Five years ago, I joined the Order of St. Francis. As a brother in the order, my job is to be a missionary. We preach to the Indians about the Christian faith.

For the last two months, I have been on the best adventure of my life. I have come with Father Crespi to explore California. Captain Gaspar de Portola is our leader. We left San Diego two months ago and have seen many wonderful things. We have followed Indian trails along beautiful beaches and over steep mountains. Sometimes the trail disappears and we have to chop our way through the thick brush. Giant grizzly

bears are everywhere. One even chased one of the men up a tree. We also saw a lake of bubbling tar and a valley full of smoke.

Tomorrow is a special day. Father Crespi and I want to learn as much about the Indians as we can. The Indians in this area are called the Chumash. At dawn, Father Crespi and I will go to a Chumash village with our guide, Cayuta. Cayuta knows these people and can speak some Spanish. The name of the village is Helo, which means "The Water." This is because the village is on a lagoon.

I will write about everything I learn in this diary. That is enough writing for tonight. The campfire is almost out and I must get some sleep.

The Lost Drawings

Fray Gomez wrote about what he saw in the Chumash village. He also drew a picture of the village. Somehow the picture was lost from the diary. Work with your partner to make a new drawing for the diary.

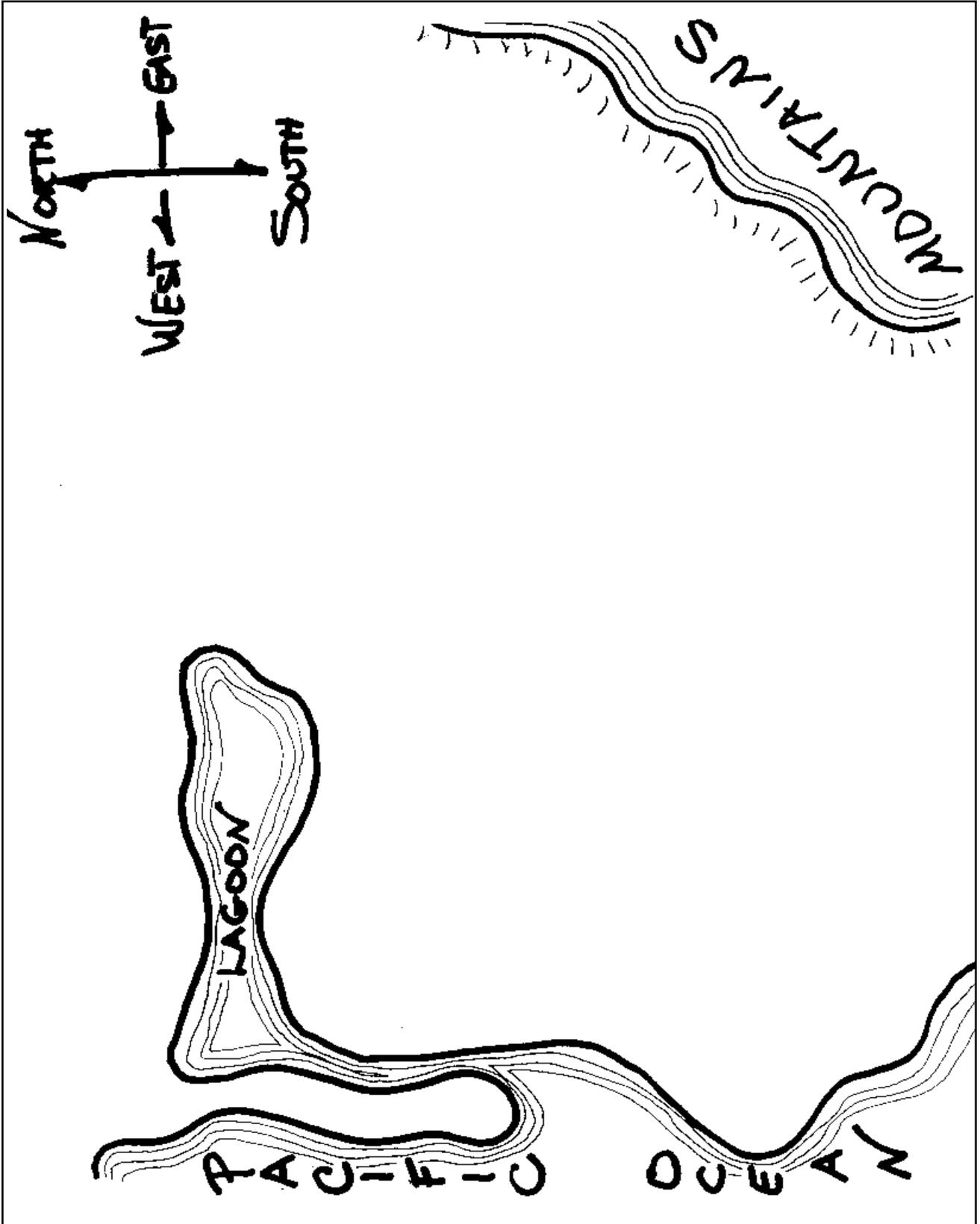
August 3, 1769

Cayuta led us to the village of Helo. This is what the village looks like.

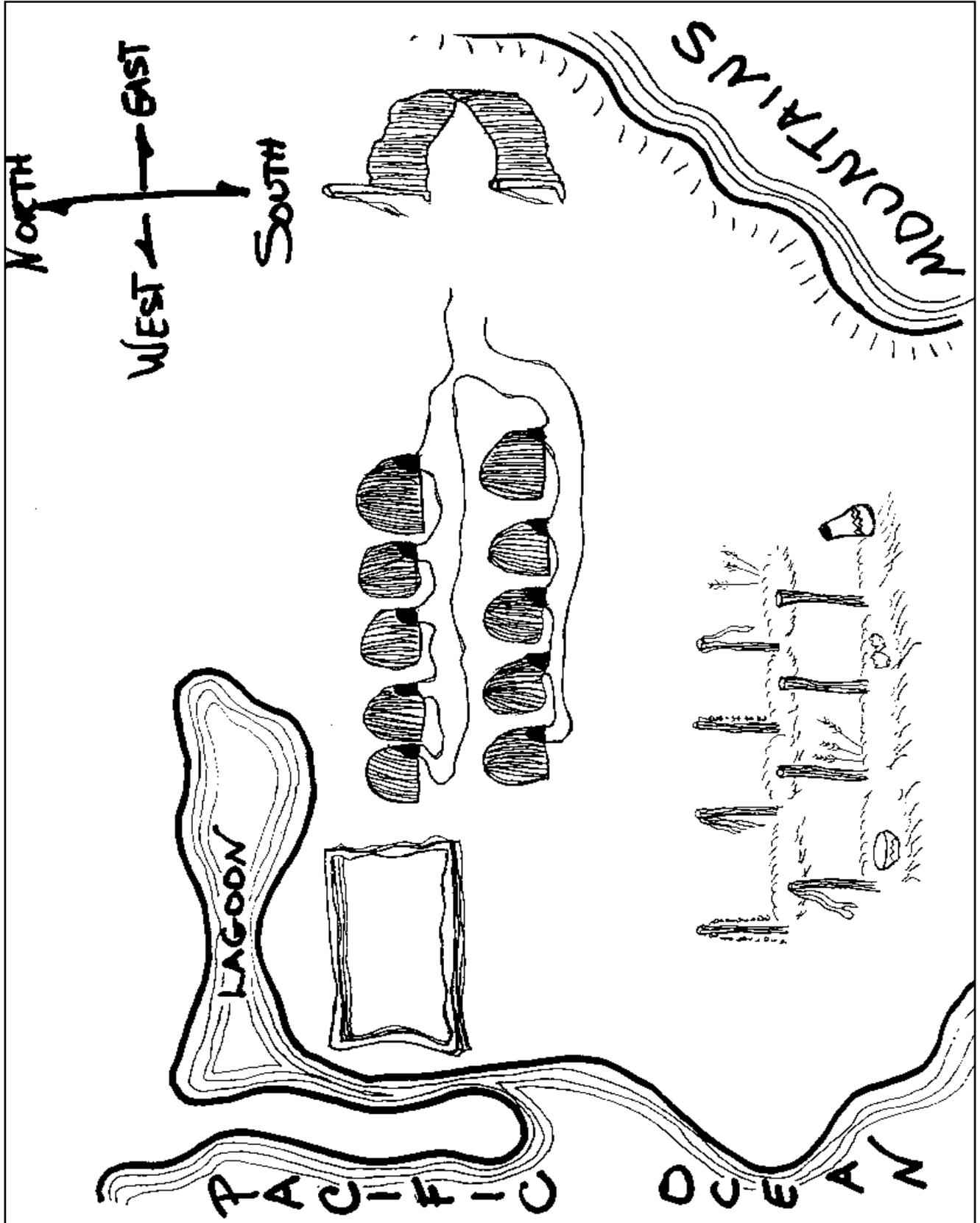
To the west is the ocean. To the east are the mountains. The village runs along the south side of the lagoon. There are four main parts of the village.

1. The Chumash houses are close to the lagoon. They are in the middle between the ocean and the mountains. The houses are small round huts. They are made of long tule reeds tied together. All of the doors in the houses point to the east. There are ten small houses in neat rows with paths running between them. One larger house is at the end of the north row.
2. West of the houses is the village playground. It sits between the houses and the ocean. It is a large, smooth rectangle. The shorter ends face the ocean and the houses. The Chumash have built a low mud wall all the way around the playground.
3. Between the mountains and the houses is the village dance ground. On the east end is the *silyik*. This is where the priests and musicians lead the ceremonies. It is shaped like a half-circle with no roof. The Chumash have hung large woven mats made of reeds to make the walls of the *silyik*. When the people watch the dances, they sit facing east.
4. South of the village houses is the burial ground. There are eight graves in this village. Each grave is marked by a painted pole on the east end of the grave. Things that belonged to the person are left on top of their grave. There are shells, beads, arrows and baskets on many of the graves.

The Village of Helo



The Village of Helo Completed Drawing



The Lost Diary (Entry 3)

August 4, 1769

The Chumash have special customs and ways of doing things. They dress differently from us. The women wear red or white skirts made out of soft deer skin or antelope hide. On their heads, they wear small hats woven like baskets. The men wear long coats made of rabbit or fox fur. Many men have pierced their noses with reeds.

This morning, as soon as the sun came up over the mountains, everyone in the village gathered at the burial ground. Our guide, Cayuta, told us the Chumash have strict rules for caring for the dead. For example, one rule is that a funeral always takes place at daybreak. These rules about caring for the dead come from the Chumash religion.

Cayuta also helped us learn more about the lives of these people. I asked why the doors of the houses faced east. He told us

that the Chumash have special rules about how the village must be set up. These rules come from the customs of the people and are very old.

The village has a leader called a wot. This word rhymes with boat. The wot lives in the biggest house in the village. Each wot has a group of people who help called the antap. Together they form the village government. They lead religious ceremonies and help settle arguments between people in the village. They also make rules for the village to follow.

We are learning that the Chumash have many other rules in the village. Some of the rules are made by the wot and antap. Some rules came from old customs or are family rules. There are also many religious rules that the Chumash follow.

I will describe some of the other rules we have learned about in my next diary entry.

Historical Rule Search

Clans

Directions

1. Read the diary entry.
2. On your village map, make a drawing of the people following the rule.
3. Work together to write answers to the questions.
4. Be ready to share your drawing and tell the class what you learned about the rule.



August 5, 1769

The Chumash people have very close families. The family is important in the lives of the people. Every member of the village lives in a family. Each family is part of a clan. A clan is made up of a group of families. When a man and woman marry, the man usually joins the woman's clan. The clans are named for animals such as Eagle, Bear, and Coyote. Clans and families have rules for their members. For example, one rule is that people cannot marry members of their own clan.

Questions

A. What rule did the Chumash have? _____

B. Where did the rule come from? _____

C. What does the rule tell us about the Chumash people? _____

Historical Rule Search

Acorns

Directions

1. Read the diary entry.
2. On your village map, make a drawing of the people following the rule.
3. Work together to write answers to the questions.
4. Be ready to share your drawing and tell the class what you learned about the rule.



August 5, 1769

The Chumash people get their food by hunting and gathering. The Chumash gather acorns for food. They make many foods like mush and bread from acorns. They also trade acorns with other villages. The Wot makes rules to tell the people when and where to gather acorns.

Questions

A. What rule did the Chumash have? _____

B. Where did the rule come from? _____

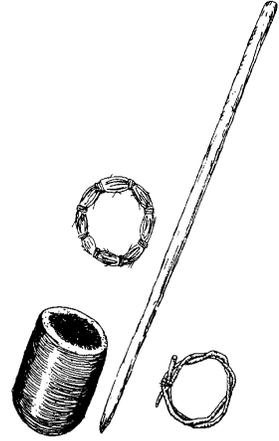
C. What does the rule tell us about the Chumash people? _____

Historical Rule Search

Games

Directions

1. Read the diary entry.
2. On your village map, make a drawing of the people following the rule.
3. Work together to write answers to the questions.
4. Be ready to share your drawing and tell the class what you learned about the rule.



August 5, 1769

The Chumash believe it is important to work hard. They also believe it is important to rest and have fun together. We watched a group of villagers play what they call the hoop-and-pole game at the village playground. In the game, players try to throw a six-foot-long pole through the hoop as it rolls along the ground. They also play a kickball game. The rules for these games come from the customs of the villagers.

Questions

A. What rule did the Chumash have? _____

B. Where did the rule come from? _____

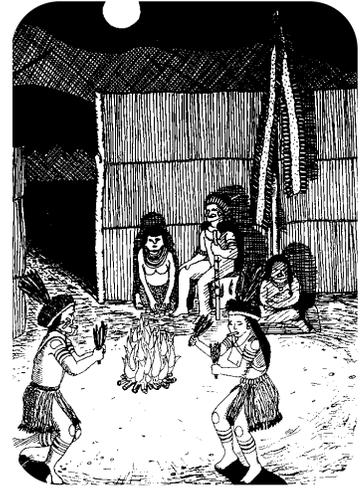
C. What does the rule tell us about the Chumash people? _____

Historical Rule Search

Dances

Directions

1. Read the diary entry.
2. On your village map, make a drawing of the people following the rule.
3. Work together to write answers to the questions.
4. Be ready to share your drawing and tell the class what you learned about the rule.



August 5, 1769

The dance ground is used for dances during religious festivals. In the late summer, the Chumash hold the Hutash ceremony after the acorn harvest. At the ceremony, the priests do the bear dance. During the dance, the villagers have to follow certain rules. People watching the dance have to sit outside the dance area. Also, during the bear dance, people are not supposed to talk. These rules come from the religion of the Chumash.

Questions

A. What rule did the Chumash have? _____

B. Where did the rule come from? _____

C. What does the rule tell us about the Chumash people? _____
