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American Indians of the Local Region: The Cahuilla

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Unit Overview: American Indians of the Local Region... The Cahuilla

California History-Social Science, Grade 3, Standard 2

Students describe the American Indian nations in their local region long ago and in the recent past, in terms of:

1. the national identities, religious beliefs, customs, and various folklore traditions
2. how physical geography including climate influenced the way the local Indian nation(s) adapted to their natural environment (e.g., how they obtained their food, clothing, tools)
3. the economy and systems of government, particularly those with tribal constitutions, and their relationship to federal and state governments
4. the interaction of new settlers with the already established Indians of the region

California Historical and Social Sciences Analysis Skills

Students use map skills to determine absolute locations of places and interpret information available through a map's legend and symbolic representations.

Students judge the significance of the relative location of a place ...

Students identify the human and physical characteristics of the places they are studying and explain how those features form the unique character of those places.

Description of Unit

Upon completion of this unit students will be able to identify where the Cahuilla Indians were located and explain how their way of life was influenced by their physical geography. Students will summarize information learned about how the Indians obtained their food, clothing, tools; their folklore traditions; and about their economic structure and system of government.

Focus Questions for Standard 3.2

Lesson 1: Who were the American Indians of the local region and where were they located?

Lesson 2: How did the physical geography affect the ways the Cahuilla Indians lived (e.g. food, shelter, clothing, tools)?

Lesson 3: What were the elements of the government of the Cahuilla Indians?

Lesson 4: What were the elements of the economy of the Cahuilla Indians?

Lesson 5: How can the culture of the Cahuilla be preserved?

Lesson 6: What are some of the folklore legends of the local American Indians?

Assessment: Prompts and Rubrics

Standard	Lesson	Title	Teacher Directions	Handout for students with the prompt and rubric
3.2	Lesson 2	<i>Write a Personal Letter as a Member of the Cahuilla Indian Tribe</i>	Pages 17, 18 & 19	Page 24, Handout #1.4
3.2	Lesson 3	<i>A Cultural Replica and a Mural Depicting Life in a Cahuilla Indian Village</i>	Pages 26-27	Pages 30-31, Handout #2.2 and Handout #2.3
3.2	Lesson 5	<i>Write a Formal Letter to a Member of a Cahuilla Indian Tribe</i>	Pages 34-35	Page 36, Handout #4.1
3.2, 3.3 and 3.5	Extended Activities (Optional)	<i>Coachella Valley through Time History Book</i>	Page 42	Page 42

Additional Assessments for the Unit 3.2 include:

Lesson 1

- Map of the *Ancient Village Sites of the Cahuilla Indians* labeled with the sites of Cahuilla Indian Reservation today
- Legend with map symbols
- Legend with abbreviations used for Cahuilla Indian Lands or Reservations today

Lesson 2

- Two-column table including facts about the physical location, food, shelter clothing, tools, economy, and government of *My Life in the Coachella Valley* (Activity #1)
- Two-column table including facts about the *Culture of the Cahuilla Indians*, including the physical location, food, clothing, shelter, tools, economy, and government of the Cahuilla Indians (Activity #3)
- Summary sentences about the influence of the physical geography on the way the Cahuilla Indians lived (Activity #5)
- (Optional) Turn the summary sentences into a paragraph about the Cahuilla Indians and the ways they obtained their food, shelter, clothing and tools from the environment (Activity #5)
- (Optional) Compare/Contrast paragraph comparing students' life with the life of Cahuilla Indians.

Lesson 3

- Write a constitution that outlines tribal responsibilities during construction of the Unit Project mural titled, "Life in a Cahuilla Indian Village." (Activity #1)

Correlation Guide for Standard 3.2 Curriculum Guide and *Reflections: Communities*

PE refers to Pupil Edition; ML refers to Model Lesson; WK refers to Worksheet

Source	Model Lesson Unit 2: American Indians of the Local Region
Introduce Textbook	Review Table of Contents. Find Unit 2; Review Grade 3 Standard 2 CS 2; Post a copy of Standard 2
ML 1	Complete Activities # 1 through # 3 from Model Lesson 1
Text	Skill: Compare History Maps. PE pgs 138-139 & Transparencies 2-3A & 2-3B
Text	Lesson 1 Tribes of California. PE pages 92 to 97. Focus on pages 92-93 & 97.
Text	(Opt.) Skill: Read a Table PE 98-99 & Transparency 2-1
Text	Lesson 2 Using the Land. PE pages 100 - 107. Focus on pages 106 and 107
WK	Homework and Practice Book. Using the Land page 24
WK	Homework and Practice Book. Read a Cutaway Diagram page 25
ML 2	Complete all Activities (#1 through #5) from Model Lesson 2
Text	Cause and Effect. Use Focus Skill Transparency 2. Refer to PE pages 84-85 but relate the skill to the Indians of the Local Region. Note the signal words for cause/effect.
Text	Government PE pages 112-113, including the Government section of Review PE pg.113
Text	Indians and Government PE pages 150-153
WK	Homework and Practice Book: page 35 Indians and Government
Unit Project	Complete Activities #1 and #2 from the Unit Project: Life in a Cahuilla Indian Village – a Mural
Text	Trade – PE pages 110-111 and the Trade sections of Review PE page 113
Text	Review Main Ideas PE pages 158 Items #1-#2
ML 4	(Opt.) Complete Activity # 1 (Build a Boat that Floats) from Model Lesson 4
ML 4	Complete Activities #2 and #3 from Model Lesson 4
Text	Customs and Folklore – PE pages 114 to 119, Review PE page 119 & pg. 123 #s 1-5
WK	Homework and Practice Book: page 27 Customs and Folklore
Text	Legends: Fire Race. PE pages 88-91
ML 5	Complete Activities # 1 through # 3 from Model Lesson 5
ML 5	(Opt.) Complete Activities # 3 and # 4 from Model Lesson 5
Text	A Changing Way of Life. PE pages 133-137
Text	Preserve the Culture PE pages 142-147 and pages 146-147
Text	(Opt.) Primary Sources PE pages 148-149
Review	PE pages 155 Items 1 - 5 and 7 - 10
	Optional Activities:
ML	Refer to the “Extended Activities” section of the Model Lesson.

Teacher Background: The Cahuilla Indians

Note: The past tense is used to place the Cahuilla culture in historical perspective. However, many of the activities presented are still a part of the culture today. The text for this section is based on *Mukat's People: The Cahuilla Indians of Southern California* by Lowell John Bean.

Cahuilla (pronounced Kah-we-ah) means "masters" or "powerful one." The Cahuilla have a rich history that predates both the Spanish and Anglo arrivals in the region by thousands of years. They learned to survive the blistering temperatures of the dry, unyielding land by digging wells. They devised creative methods for using local plant life such as acorns, mesquite and pinyon. And they built their homes (known as a kish) from reeds, branches and brush.

Reservations Today

Today, Cahuilla tribes in Southern California span eight reservations linked by a shared language yet distinguished by tribal identities. These reservations include the Agua Caliente Band of Cahuilla Indians in Palm Springs, the Augustine Band of Mission Indians near Coachella, the Cabazon Band of Mission Indians near Indio, the Cahuilla Band of Mission Indians and Ramona Band of Mission Indians near Anza, the Morongo Band of Mission Indians near Banning, the Santa Rosa Band of Mission Indians near Hemet, and the Torres-Martinez Band of Desert Cahuilla near Thermal.

The map, *California Desert District Palm Springs* published by the U.S. Dept. of the Interior Bureau of Land Management, is the best map for locating the tribal areas for each reservation.

Physical Location Note: Each of the following geographic areas can be located on the *California* map, South Portion, published by the American Automobile Association (AAA).

The location of the Cahuilla Indian villages varied from the low deserts to the high mountains. The area covered about 2,400 square miles (roughly 44 miles by 53 miles). The elevation ranged from the peaks of the San Jacinto Mountains (San Jacinto Peak, Elevation 10,804') and the San Gorgonio Mountains (San Gorgonio Mountain, Elevation 11,499') to 273 feet below sea level at the Salton Sink. It included the summits of the San Bernardino, Little San Bernardino, the Orocopia and the Chocolate mountain ranges to the north; the Colorado River to the east; the area to Borrego Springs to the south; the eastern slopes of the Palomar Mountains to the west and the San Jacinto Plain near Riverside.

The area also included a series of valleys and passes. The San Gorgonio Pass (elevation 2,616') separates the San Bernardino Mountains from Mount San Jacinto and the Santa Rosa ranges. The Coachella Valley separates the Santa Rosa Mountains from the Little San Bernardino Mountains.

California Indians had a tendency to stake out their tribal territory so as to cover several life zones. Life zones include various combinations of elevation, rainfall, climate, and certain plants and animals. By being able to freely hunt or gather in more than one life zone, the Indians could secure a much greater variety of plant and animal foods.

The Cahuilla had distinct vertical life zones within their territory. Plant and animal resources came from different life zones. Refer to the chart on the next page (Bean p. 25-28).

Life Zones	Plant Resources	Animal Resources
<p>Lower Sonoran Zone is the desert region and it extends into some of the foothills. It lies below the juniper-pinyon belt. Contains about 60% of total Cahuilla land.</p>	<p>Arrowweed, barrel cactus, beavertail cactus, brittle bush, California fan palm, creosote bush, desert agave, desert willow, desert lavender, Mojave yucca, octotillo, sugarbush, screwbean mesquite, teddy bear cholla, yerba mansa, yucca whipplei (Our Lord’s Candle), cat’s claw, desert honey mesquite, desert ironwood, milkweed, palo verde, saltbush,</p>	<p>More edible varieties than any other zone, including badger, chipmunk, cottontail rabbit, mule deer, raccoon, seven species of mice, three species of rats, three species of kangaroo rats, three species of squirrel, gray squirrel</p>
<p>Upper Sonoran Zone lies approximately from the 1000 ft. to 5000 ft. elevation. Contains 30% of the total Cahuilla land.</p>	<p>60% of the plants used for food are in this zone, including oak trees and pinyon trees, cacti, agave, mesquite, nolina, octotillo</p>	<p>Abundant fauna including mule deer, antelope, mountain sheep, numerous rabbits and other rodents</p>
<p>Transition Zone lies at the five to seven thousand foot elevations. Contains 7% of the total Cahuilla land. Cold, snowy winters with 20-30” precipitation per year.</p>	<p>15 % of the plants used for food occurred in this zone, including oak trees, elderberry, service berry, wild cherry. Plant life also includes coniferous forests with groves of oak trees, and cottonwoods growing along streams. South slopes have chaparral vegetation.</p>	<p>Deer, gray squirrel, ground squirrel, chipmunk, deer mouse, pinyon mouse, pack rat. (Bears and mountain lions were not eaten but they were dangerous to the hunter and were competitors for the same food resources.)</p>
<p>Canadian-Hudsonian Zone is at the highest elevations. Contains about 5% of Cahuilla land. Heaviest precipitation, lowest temperatures.</p>	<p>Very little food resources</p>	<p>Mountain sheep, mule deer, rabbits, rodents, lizards and snakes</p>

Food

As noted in the Life Zone chart above, a variety of **large game** and **small game** were eaten by the Cahuilla. Many species of **birds** were an important part of the Cahuilla diet. Quail were regularly hunted and provided a significant portion of the diet year round. Seasonal birds such as ducks and geese were more difficult to acquire. Most birds in the area were eaten except for the eagle or raven which were significant in Cahuilla rituals. Generally, hunting, butchering and skinning were done by men and cooking by the women. Reptiles eaten include numerous **snakes** (rattlesnakes were a particular favorite), **lizards** (such as the chuckwalla) and **tortoises**. **Insects**, including ants, grasshoppers, cricket pupae, cicadas, and moth larvae and **worms** were also a source of food. **Fish** were sometimes caught in mountain streams and small lakes and were obtained by trade from neighboring groups. Hundreds of years ago fish played a larger part in the diet of the Cahuilla from the now desiccated Lake Cahuilla where fish were captured using bows and arrows, nets, and stone enclosures called fish traps.

The most extensive food-producing tree for the Cahuilla was the **oak**. The black oak, coast live oak, and canyon oak were the most productive and palatable of the species. The Cahuilla were supplied with a large annual food resource of acorns which matured during a two-to-three week period in October or November. Properly shelled, crushed, and leached, the acorn meal was the major staple of the Cahuilla diet, and was eaten in combination with various other foods and condiments (Bean p. 36-38).

The second most extensive food producing tree for the Cahuilla were the **mesquites**. These plants produced edible blossoms in June and seed pods in July and August. The blossoms were roasted in a stone-lined pit and then squeezed into balls or sun-dried and placed in water to produce a refreshing beverage. The pods were eaten fresh or mashed in mortars and mixed with water to make a drink. The beans were dried and eaten directly or ground into flour which was stored in the form of cakes. Pinyon trees also provided a source of food but it was a more erratic source (Bean p. 39-40).

There were many varieties of edible **cactus** that were gathered in early spring just after the rains. The leaves, stalks, fruit, and seeds of cacti were used for food. They were collected by women and children. The barrel cactus produced the largest quantity of edible fruit. **Agave or mescal** were harvested beginning in the spring and again in midwinter. The flower bud, usually called the mescal head, was rich and juicy. Preparing the heads and leaves required a considerable amount of time. Groups of men and boys traveled to the agave areas, camped for several days, excavated baking pits, harvested and prepared the food by baking it. **Yucca and nolina** provided two food sources for the Cahuilla: the blossoms and stalks. They were collected between April and September by the women and children although sometimes men returned from hunting expeditions with loads of blossoms and stalks.

Mesquite, screwbean and several other plants produced edible seed pods that were collected from May to September and baked or collected fresh and dried and then pulverized into flour. Numerous **fruits and berries** of the Cahuilla area added taste, variety, and nutrition to the Cahuilla diet. An important source of starch in the Cahuilla diet came from **tubers and roots** that were collected by women using digging sticks to pry plants from the soil. **Seed-producing plants** provided variety to the Cahuilla diet and included seeds such as sunflowers, chia, ocotillo, wild squash, and juniper (Bean p. 42-46).

Types of Shelter

Houses in the desert regions varied in size and shape depending upon the family's needs. Most were dome shaped although some were rectangular. Plants such as arrowweed, the sturdy leaves of the fan palm, willow and tule provided the Cahuilla with building materials. The house of the Cahuilla was made from bending willow branches and covering it with it with tule or grass. Willow mesquite, and cedar provided heavier construction materials.

Each hut had a front opening and a smoke hole at the top that could be covered in adverse weather. A hearth located in the center of the floor provided heat and warmth, and tule mats covered the doorway and the dirt floor. Some houses were large from 15 to 20 feet in length and perhaps as wide; others might be described as small brush shelters. Most living complexes were a cluster of two or three houses interconnected with armadas or thatched arbors and wind breaks, which sheltered people from the intense summer sun and winds as they worked on domestic chores. (Bean p. 72)

The largest structure in a village was the ceremonial house. The lineage leader, or *net*, made this his home so he could protect the ceremonial bundle and to supervise various daily activities. This dome-shaped structure could be as large as fifty feet in diameter. Each village had a small earth-covered building called the sweathouse where men of the village would gather. Clustered around the individual homes and the ceremonial house were granaries where various seeds and foodstuffs were stored. Some villages had water wells varying in size from minor depressions to walk-in wells some thirty feet deep.

Types of Clothing

Most of the year, the Cahuilla wore very little clothing. Agave plants provided the Cahuilla with a sturdy fiber used in making shoes, nets and other items. Sturdy leaves from fan palm trees were used for wearing apparel. During the cold weather, they wore capes made from rabbit fur or deerskin. Capes also doubled for blankets. In warmer months the women wore only a two-piece apron of deerskin or woven tule. Most of the time they went barefoot, but if the terrain was rough they wore sandals. The women wore basket caps. They adorned themselves with flowers and tatoos.

Appearance

The Cahuilla were physically strong, of medium height, and stocky build. Both the men and women had long black hair parted in the middle. Only the women wore bangs. Both sexes tattooed their foreheads with vertical or horizontal lines. To designate clan relationships, the women also tattooed their chins. Tattoos were made by pricking the skin with a cactus thorn or a needle made from the yucca plant. Charcoal from a yucca cabbage, or juice from certain leaves, was rubbed into the open skin prick to make a blue-black tattoo.

Types of Tools

The **bow and arrow** and the **throwing stick** were the primary weapons for killing game. Bows were usually made of willow, mesquite, or the stalks of palm fronds; arrows were made of cane, sagebrush, and arrowweed and tipped with stone or wooden points of different sizes depending upon the kind of game sought. The arrow tips were dipped in poisonous concoctions made from venoms of black widow spiders, rattlesnakes and fetid meat. **Fire** was also used for killing game. Nests were burned and trees were set on fire to flush the game out. The game was clubbed, netted, or shot with bows and arrows as it fled from the burning area. Several types of **traps** were also used. **Nets** were a significant tool. They were made and owned by men and placed along game trails for whatever small game or birds would be caught within. (Bean p. 64-66)

The most common method of processing food was grinding. Grinding acorns and dried berries was done in **stone mortars** with stone or wooden **pestles**. **Bones** were used for making tools, and tanning hides. Bones were sharpened for awls (hole-puncher), shoulder blades of animals were used for hide-scrapers, and stones were made into pounding tools. **Rocks** were sometimes thrown at game. **Flints** were used for arrowpoints and small drills. **Tortoise shells** were used for making household utensils and rattles. **Pottery** containers were used for boiling dried and fresh seeds, fruits, blossoms, and meats. (Bean p. 52-53)

Fan palm leaves were used for making various tools and utensils such as ladles and spoons. Rabbit sticks and digging sticks were made from **hard woods**, and **flexible woods** were used for making bows and cradles, and as basketry materials. **Plant fiber** was used for making carrying nets, nets for capturing game, articles of clothing, traps and snares, and threads and twines for sewing hides and weaving rabbit-skin blankets. String and cord was made from the stems of plants such as milkweed,

yucca, or nettles. The **agave leaf spine** was used as a needle for sewing and puncturing purposes (tattooing, puncturing ear lobes and nasal septums). (Bean p. 42)

Various foods were cooked in **baskets** with liquid to which intensely hot rocks were added for instantaneous boiling. Foods were often dried and stored for future use in large **basket granaries** and **ollas**. Women supported the heavy baskets on their backs using a strip of netting on top of a cap which they wore down over their foreheads. Baskets were used for many purposes. Among the most common basketry forms were:

- Burden baskets that were usually wide-mouthed, conical and finished with sturdy rims. They were usually fitted with some kind of carrying strap.
- Flat trays for serving food.
- Shakers, sifters and seed beaters.
- Storage baskets – used to store and preserve food.
- Treasure baskets and trinket baskets – sometime decorated with shells, beads or feathers to hold jewelry, shells, money etc.
- Leaching baskets – circular, twined shallow sieves used in the preparation of acorn meal.
- Boiling and serving baskets – sturdy watertight baskets for the cooking of acorn meal. Scoops or dippers were used for pouring water over acorn meal during the leaching process and for scooping acorn mush out of the cooking vessel.
- Water bottles – made of twined basketry were sealed with asphaltum or pitch to make them water tight.
- Fish or bird traps – elongated in design to catch fish in small stream currents and to trap woodpeckers which were unable to turn around once they entered the narrow tube.
- Cradles – from the time a child was born until it could walk, it was placed first in a small carrying basket and later in a cradle or cradle board.
- Mats –mats of plaited weaving were woven into long capes worn by both men and women. Mats were used on the floor of the house as sleeping pads and as curtains for partitions and doorways.
- Cages – cages were woven to hold insects and grasshoppers and large enough to raise eagles. (These birds were used as part of a religious ceremony.)

System of Government

Cahuilla land was divided into ten or twelve distant geographical areas called sib areas ranging from 70 to 600 square miles, each ranging from the Lower Sonoran to the Canadian-Hudsonian life zones. The Cahuilla population is estimated at five to six thousand persons. Villages within each sib were occupied year-round. Although the villagers moved to different places while gathering foods during the summer and fall, they always came back to their permanent village.

Villages within sib territories were connected by a complicated but well-defined trail complex making movement from village to village relatively easy. These trails also connected villages to gathering and hunting areas.

The sib acted as a political or economic unit. The *net* or leader presided over a council of lineage leaders. The status was usually inherited, preferably from father to eldest son.

The *net* was the ceremonial leader and was in charge of taking care of ceremonial bundle.

He also served as the economic leader, determining when and where people would go to gather foods or hunt game.

When two individuals were unable to settle a dispute, the *net* would hear both sides of the issue and make a decision that was binding upon the conflicting parties. The *net* met with *nets* from other lineages concerning land use, boundary disputes, and disputes between lineages regarding marriages, warfare and ceremonial decisions.

The *paxaa* was the ceremonial and administrative assistant to the *net*. The status of *net* and *paxaa* in Cahuilla society were greatly sought because they provided sources of power and prestige (Bean p. 104-105).

The Cahuilla were divided into two moieties or groups of clans: the Wildcat and Coyote. They were further divided into approximately a dozen patrilineal clans, each having its own name, territory and common ancestry. Every Cahuilla lineage or sib was a member of a moiety. They were distributed in space so that most sibs of one moiety immediately bordered a sib of the opposite moiety. Moiety locations were situated for the acquisition of wives, as well as for ceremonial and economic activities (Bean p. 85-86).

Economy

Although the basic lifestyle of the Cahuilla was that of hunter-gatherers, the wealth of food and natural resources allowed them to build a complex society of significant economic power and cultural influence.

The Cahuilla economy was based on goods and services, supply and demand and sharing. Each person in a village had a share of the work. The women provided services like raising the children. They provided goods like coil baskets. Cahuilla basket designs, taken from nature, such as animals, birds, clouds and lightning, were produced from varying shades of the rush. The men hunted and traded. They made goods like rope and string. The children also contributed by gathering yucca plants used as a staple in their diet.

Trade was important to the Cahuilla way of life. The villages traded with each other using a system of supply and demand. The coastal Indians would trade dried fish, sea otter skins, asphaltun, and shell beads with the inland villages of the Cahuilla who would trade animal skins, including deerskins, acorns, salt and obsidian in return. Pottery and agricultural products were traded with tribes to the east.

The Cahuilla territory was bisected by the major trade route, the Coco-Maricopa Trail. It was at the edge of the Sante Fe Trail which went from what is now the city of Needles through the Mojave Desert and the Cajon Pass; and the Yuman Trail, leading from the city of Yuma and crossing the Borrego Desert to San Diego. Geographical features separated the Cahuilla from all of their neighbors except their western neighbors, the Gabrielino.

Refer to <http://www.fourdir.com/cahuilla.htm> for links to a variety of Cahuilla websites.

Lesson 1: The Cahuilla Indians – Where They Lived

Focus Question:

Who were the American Indians of the local region and where were they located?

Materials Needed: Document camera or a transparency of the map **Ancient Village Sites** (Handout #1.1 on page 13) and a copy of the map for each student; brown, blue and yellow colored pencils or crayons; pencils or thin-point black pens.

For each group of students, a copy of the map *California Desert District Palm Springs* published by the U.S. Dept. of the Interior Bureau of Land Management. Maps are available for purchase at \$8 each from **Desert Map & Aerial, 73612 Hwy. 111, Palm Desert, (760) 346-1101.**

Activity # 1 A Map Study of the Cahuilla Indians

Explain to students that the American Indians of our local region are the Cahuilla Indians. The original Cahuilla territory covered about 2,400 square miles (roughly 44 miles by 53 miles). Cahuilla villages were located from the low deserts to the high mountains. The elevation ranged from 273 feet below sea level at the Salton Sink to 10,000-11,000 foot elevation at the peaks of the mountains. The area also included a series of valleys and mountain passes.

Procedure:

Step 1: On the map, **Ancient Village Sites** (Handout #1.1, page 13), locate San Jacinto Mountains, Santa Rosa Mountains, San Bernardino Mountains and Orocopia Mountains. Lightly shade each mountain range brown.

Step 2: **Locate the Salton Sea.** Color it blue.

Step 3: **Locate the approximate Ancient Cahuilla Territorial Boundary.** Lightly trace the boundary line yellow. Note the locations of the ancient village sites. Explain to students that the American Indians in the local area lived by hunting and gathering the resources provided by nature and by trading with other Indian groups. They gathered acorns, roots, nuts and other wild plants to add to their diet. The Indians lived on the lowland portion of Coachella Valley, in the hills and valleys, and in the mountains.

Step 4: **Make a map legend.** Under the box labeled *Ancient Village Sites*, add other map symbols. For example,

- Mountains - series of upside down V's. Shade the V's brown.
- Sea - oval shape. Shade the oval shape blue.
- Boundary lines – series of dashes. Shade the dashes yellow.

Activity # 2 Locate the Current Day Reservations on a Map

Display a copy of the map *California Desert District Palm Springs* published by the U.S. Dept. of the Interior Bureau of Land Management. If possible, provide a copy of the map for each group of students.

Using the Land Status Legend, locate the sites of Indian reservations and lands where the Cahuilla Indians live today.

- Agua Caliente Indian Reservation (ACIR)
- Augustine Indian Reservation (AIR)
- Cabezon Indian Reservation (CIR)
- Cahuilla Indian Reservation (CHIR)
- Morongo Indian Reservation (MIR)
- Ramona Indian Reservation (RIR)
- Santa Rosa Indian Reservation (SRIR)
- Torres Martinez Indian Reservation (TMIR)

Provide time for students to discuss and infer information from the map.

Activity # 3 Label the map - Ancient Village Sites (Handout #1.1).

Step 1: Create a legend for the reservation names at the bottom of the *Ancient Village Sites* map. Title the legend, “**Cahuilla Indian Reservations Today.**” Caution students to write small since the reservation names are long. For example:

ACIR Agua Caliente Indian Reservation
AIR – Augustine Indian Reservation
CIR – Cabezon Indian Reservation
CHIR – Cahuilla Indian Reservation
MIR – Morongo Indian Reservation
RIR – Ramona Indian Reservation
SRIR – Santa Rosa Indian Reservation
TMIR – Torres Martinez Indian Reservation

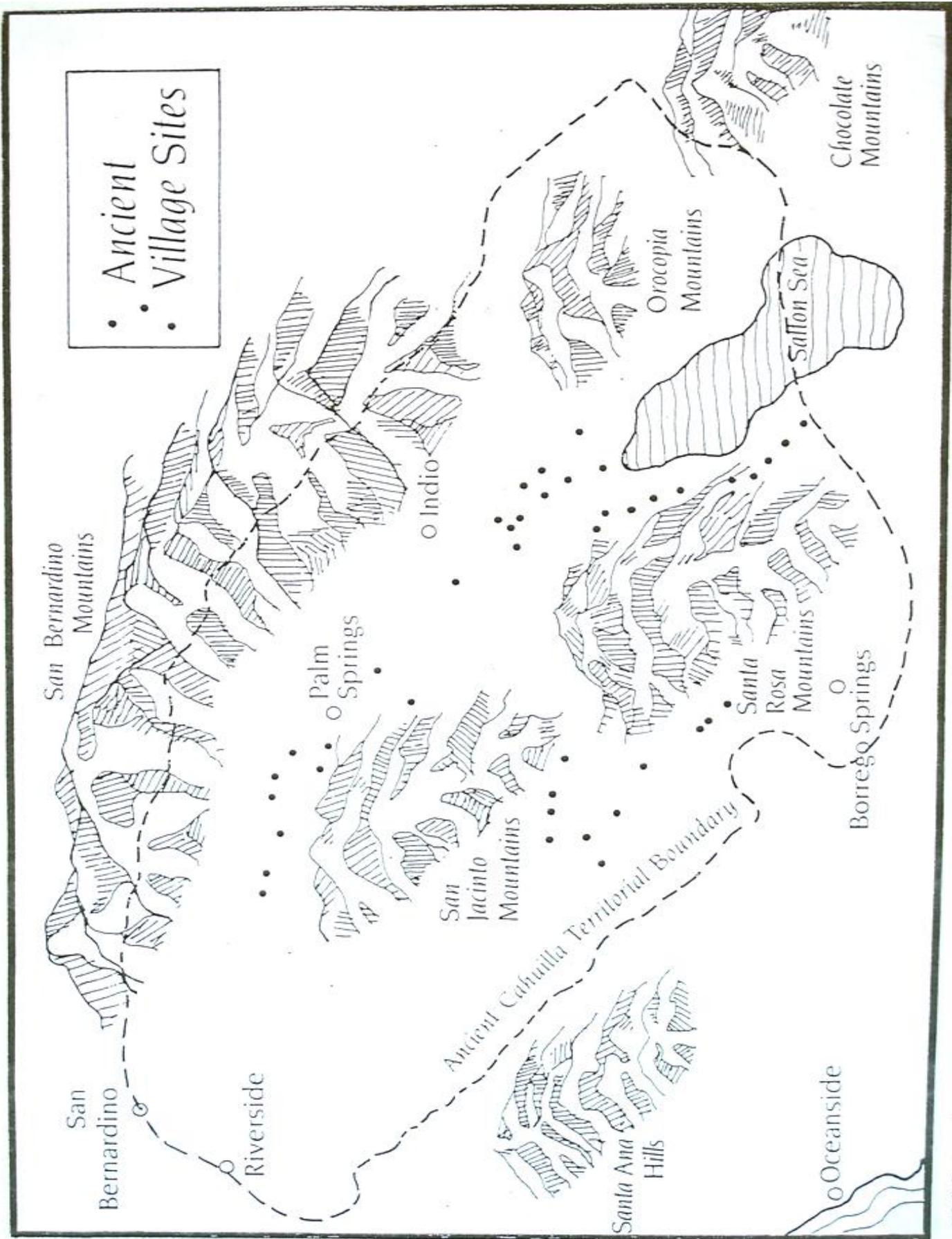
Step 2: On the *Ancient Village Sites* map, write the name of each Cahuilla Indian Reservation in its approximate location today. Using pencil or a thin-point black pen and, for reference, a copy of the *California Desert District Palm Springs* map, have students label the lands and reservations of the Cahuilla Indians today..

Step 3: Discuss the significance of the relative location of the Cahuilla Indians, including the physical features and the climate.

Assessment:

The focus question provides a framework for the evaluation of the lesson. Student work can be assembled into a unit portfolio and displayed at the end of the unit. Student work to be assessed from this lesson includes:

- Map of the **Ancient Village Sites of the Cahuilla Indians** labeled with the sites of Cahuilla Indian Reservation today
- Legend with map symbols
- Legend with abbreviations used for Cahuilla Indian Lands or Reservations today



Lesson 2: Influence of the Physical Geography

Focus Question:

How did the physical geography affect the ways the local American Indians lived (e.g. food, shelter, clothing, tools)?

Activity #1 Make a Table – *My Life in the Local Region*

Materials needed: a copy for each student of *My Life in the Local Region* (Handout #2.1 on page 20) and a document camera or a transparency to display the handout.

Procedure:

Step 1: Explain to students that a *table* is a graphic organizer that shows information in columns and rows. Like charts and graphs, tables have titles that describe what they show. Columns go up and down, and rows go across.

Step 2: Display a copy of the two-column table *My Life in the Local Region* (Handout #2.1) and distribute a copy to each student. Ask different students to read:

- the title of the chart (*My Life in the Coachella Valley*).
- the heading for each column (*Ways of Life* and *My Life in the Coachella Valley*)

Have students complete the heading in the second column, e.g., *My Life in the Coachella Valley*, or be more specific by listing the name of your city, *My Life in Palm Springs*.

Discuss each of the rows listed on the two-column table. Following an oral discussion of each row, model for students how to record the information on the table. As the students record their responses, it is helpful for the teacher to write a sample response on an enlarged version of the table.

Ask students questions such as:

- How would you describe the physical geography of where we live?
- What types of food do we eat? Where do we obtain our food?
- In what types of shelter do we live? How do we obtain our shelter?
- What types of clothing do we wear? How do we obtain our clothing?
- What types of tools do we use? How do we obtain our tools?
- What is our system of government? How are our leaders selected?
- What are the elements of our economy? How is it obtained?

Following is an example of how you might proceed through each row of the two-column table:

Types of tools and how obtained: Ask students, “What tools do you use on a daily basis?”

Brainstorm with students and create a list of the tools they use for their schoolwork (e.g., pencil, pen, eraser, paper, computer). How is each tool used? How do you obtain (get) the tools you need?

Next, list the types of tools that can be found in the students’ homes. Include tools for collecting and preparing food, for clean-up, for making repairs, etc. What materials are used to make these tools? By what method does your family obtain the tools it uses? Model how to write a sample response on a copy of the two-column table.

Activity #2 Tap into Prior Knowledge

Procedure:

Step 1: Ask students to imagine a time when there were no supermarkets, shopping centers or grocery stores. Have them discuss what they would have used to build their home, to make their clothes, what they would have eaten, and where they would have obtained the things they needed.

Introduce **natural resources as something from nature that people can use, such as plants, water, animals, stones and soil.** Like people today, the Cahuilla Indians used the land's rich natural resources. Like all American Indians, the Cahuilla used natural resources for food, clothing, shelter and tools. The physical surroundings were very important to most Indians. They thought of themselves as being part of their environment. They treated the land and its plants and animals with respect.

Step 2: Draw a thought cluster or web on the board around the question "How did the Cahuilla Indians get the things they needed?" As they answer the following questions, encourage students to draw upon the information learned during Unit 1 about the physical geography of the Coachella Valley.

- What food did the Cahuilla Indians eat and how did they get their food?
- What types of shelter did the Indians build and what materials did they use?
- What type of clothing did they wear and where did they get their clothing?
- What tools do you think the Cahuilla Indians used? How did they get the tools?
- What types of transportation did the Cahuilla Indians use?

Record student's responses in a cluster format around the central question. Explain to students that during the rest of this lesson, they will examine how the American Indians who lived (and still live) in the local region used different natural resources found in the local environment, including plant fiber, stones and bones. The land and natural resources around the Cahuilla Indians determined the types of homes they built, the food they ate, the clothing they wore, and the tools they used.

Activity #3 Read-Aloud or Paired Reading and Note Taking

Materials Needed: For each student, duplicate a copy of the table *Culture of the Cahuilla Indians* (Handout #2.2 on page 21) and the *Student Reader: Culture of the Cahuilla Indians*. It is helpful to have photographs of the animals and plants referenced in the Student Reader.

Procedure:

Step 1: Explain to students that they are going to learn how to take notes and write summaries while they learn about the way of life of the Cahuilla Indians. We take notes by determining the main idea(s) and supporting details. Note-taking helps us to remember key points in the text; organize important information; and, get ready to write.

Step 2: The teacher can read the *Student Reader: Culture of the Cahuilla Indians* as a "Read Aloud" or have students read the text with a partner. As the information is read, model how to summarize the information and write notes about the culture of the Cahuilla Indians in the appropriate row on the *Culture of the Cahuilla Indians* (Handout #2.2). It is helpful to use a document camera, an overhead transparency or large version of the two-column table, (Handout 2.2). As you write on the "class size" version of the two-column table, students may add information to their own copy of the table.

Example:

Food and how obtained	Acorns – gathered them
Clothing and how obtained	Sandals – made from palm fronds

Ask: How did we work to paraphrase the information?

How do readers determine relevant/irrelevant details? Why is this important?

Why do readers and writers take notes?

What we Know/Are Learning about Summaries

- States the main idea(s) of the text (topic sentence).
- Includes important details that support the main idea(s).
- Does not include minor details, personal examples, or opinions.
- Includes information only found in the text.
- Does not repeat ideas.

Step 3: Supplement the *Student Reader: Culture of the Cahuilla Indians* with information from the *Teacher Background: The Cahuilla Indians* on pages vi-xii of this curriculum guide. Help students summarize the information and take notes on the two-column table. **As available, show photographs of the animals and plants as students read about them in the Student Reader.** Refer to <http://www.fourdir.com/cahuilla.htm> for links to a variety of Cahuilla websites.

Step 4: Complete short sections of the two-column table at a time, doing one or two rows daily. Guide students on a discussion of each topic and how it relates to their own life. As students complete a row on the two-column table, they **illustrate** accompanying pages in the Student Reader.

As an example of how you might proceed through each row of the two-column table, refer to the following: **Types of Tools and How Obtained.** Explain that the Indians in the local area were hunters and gatherers. Their tools were fashioned from natural resources and they had no metals. While they left no written records, artifacts of stone and plant fiber tell their story.

Read the sections on tools in the *Student Reader: The Culture of the Cahuilla Indians* (pages 10 - 12) Help students summarize the information and take notes on the two-column table. As students report their ideas, ask them to verify their response by reading the appropriate section in the Student Reader.

Activity # 4 A Monument to Treasure

A Monument to Treasure by Bertram and Bloom provides content information and beautiful illustrations by Stuart Funk that are useful to students when completing the table **Culture of the Cahuilla Indians** (Handout #2.2). If available, this is a good time to read the following sections: “Cahuilla Indian Food,” “Shelter,” and “Baskets.” Also, refer to “Life Zones of San Jacinto and Santa Rosa Mountains,” and “Desert Flora and Fauna – Trees and Scrubs, Mammals, Reptiles, and Birds.”

Activity #5 “Cut and Sort” Food Sort Activity

Materials needed: For each group of 3 to 4 students, a copy of Handout #2.3 on pages 22 & 23; scissors, construction paper, glue. (Optional) pictures of each item listed below in the Answer Key.

Procedure:

Have students work together in groups to “Cut and Sort” the types of food into the seven categories listed: plants, small game, large game, birds, reptiles, insects, seafood/fresh water.

This activity provides an opportunity for students to get a better understanding of the vocabulary words used in the *Kumeyaay Indian Student Reader*. As available, share pictures of each of the items listed.

Answer Key for the “Cut and Sort” Food Sort Activity

Plant Materials

acorns
agave
fruits and berries
mesquite
sunflower seeds
tubers and roots
yucca

Large Game

antelope
deer
mountain sheep

Small Game

chipmunks
mice
rabbits
raccoons
squirrels
woodrats

Reptiles

lizards
rattlesnakes

Birds

ducks and geese
most birds except eagles and
ravens
quail

Insects

ants
cricket pupae
grasshoppers
moth larva

**Seafood/
Fresh Water**

fish
grunion
mollusk

Activity #6 Summary Sentences**Procedure:**

Working together with their partner, students use their two-column table, *Culture of the Cahuilla Indians* (Handout #2.1) to write summary sentences utilizing what they have learned about how the physical geography affected the ways the Cahuilla Indians lived. Examples may include:

- The Cahuilla made their homes with palm fronds and other plant materials.
- The local Indians ate acorns, mesquite and some kinds of seeds, fruits and small animals.

(Optional) Have students turn the summary sentences into a paragraph about the Cahuilla Indians and the ways they obtained their food, shelter, clothing and tools from the environment

Activity #7 Write a Personal Letter as a Member of the Cahuilla Indian Tribe

Materials needed: Copies for each student of *Write a Personal Letter as a Member of the Cahuilla Indian Tribe* (Handout #2.4 on page 24).

Procedure:

Step 1: Review with students the prompt and rubric for *Write a Personal Letter as a Member of the Cahuilla Indian Tribe* (Handout #2.4)

Prompt: You are a Cahuilla Indian living in the past. Write an informal letter to a present-day 3rd grader to describe how your family obtains at least 3 of the following: food, clothing, shelter, and tools.

Rubric:

Indicator: Knowledge of Historically Accurate Content

Indicator: Knowledge of Geographical Content and Spatial Thinking

Indicator: Supports the Topic with Accurate Examples

Step 2: Present the following chart and differentiate between personal letters and formal/business letters. (Note: A Formal/Business letter will be written in Lesson 5 of this Cahuilla Indian Unit.)

Understanding Different Kinds of Letters		
	Personal/Informal Letter	Formal/Business Letter
Purpose	<ul style="list-style-type: none"> • Share stories, new information • Stay in contact with someone • Express thanks • Congratulate someone • Ask for information • Share opinions • Persuade others 	<ul style="list-style-type: none"> • Ask for information • Convey Information • Share opinions • Persuade opinions • Persuade others • Apply to college • Complain • Express thanks
Audience	<ul style="list-style-type: none"> • Friends • Family • Acquaintances 	<ul style="list-style-type: none"> • Business/Offices • Editors of Newspapers • Schools/Colleges
Parts	<ul style="list-style-type: none"> • Heading (date) • Greeting (Dear Jane,) • Body • Closing (Yours truly,) • Signature • Comma following greeting and closing 	<ul style="list-style-type: none"> • Heading (return address) • Inside Address (name and address of person you are writing to) • Greeting • Body • Closing • Signature • Colon following the greeting
Language	<ul style="list-style-type: none"> • Friendly/Informal (e.g., Hi!, I love it!, We'd have a blast!) 	<ul style="list-style-type: none"> • Formal/Business-like (e.g., If everyone works to preserve the culture of the Cahuilla...)

Read and deconstruct a Sample Personal Letter. Model how to move from the information recorded on the two-column table (constructed earlier in this lesson) to the first draft by adding details and elaboration. This summary work students have done is become a scaffold for their letter. Students should not just copy these summaries. Rather they should use the summaries in a way that is appropriate for their audience and purpose.

- Who will you write your letter to and why? (Give attention to audience and purpose)
- What text will you write about and why? (purpose)
- What are the main ideas in the text? (refer to summary)

Step 3: Review Writing Letters: Questions Writers Ask

- Have I considered my audience and purpose throughout my letter?
 - Does my beginning grab the reader's attention?
 - Does my ending feel right to the reader?
 - Does my organization make sense to the reader? Does it "flow?"
 - Have I included the correct date, salutation, body, closing, and signature?
- Have I provided enough information for my reader? Have I provided the right information?
- Have I stated my ideas/information clearly for my reader?

Thinking About Voice – How do writers add voice in their writing?

- They show how much they care about the topic.
- They make the writing sound personal.
- They speak directly to the reader.
- They show their personality (funny, serious, sarcastic, emotional)
- They have a spark – their writing is not dry.

Thinking about Word and Language Choice – How do writers use "just right" words and phrases?

- They use strong, powerful words.
- They use figurative language.
- They use active verbs.
- They use descriptive nouns.
- They use phrases that paint a clear picture in the reader's mind.
- They use precise/specific language.

Assessment:

The assessment for this lesson is ***Write a Personal Letter as a Member of the Cahuilla Indian Tribe*** (Handout #2.4). Rubric Indicators include *Knowledge of Historically Accurate Content, Knowledge of Geographical Content and Spatial Thinking and Supports the Topic with Accurate Examples.*

Additional assessment of this lesson occurs throughout the lesson. The focus question provides a framework for the evaluation of the lesson. Student work to be assessed includes:

- Two-column table including facts about the physical location, food, clothing, shelter, tools, economy, and government of *My Life in the Coachella Valley* (Handout #2.1)
- Two-column table including facts about the *Culture of the Cahuilla Indians*, including the physical location, food, clothing, shelter, tools, economy, and government of the Cahuilla Indians (Handout #2.2)
- Sort the types of food the Cahuilla Indians ate into 7 categories: plants, small game, large game, birds, reptiles, insects, seafood/fresh water (Handout #2.3)
- Summary sentences describing how the physical geography affected the way the Cahuilla Indians lived (Activity 6)

(Optional) English Language Arts Extension: Compare/Contrast Paragraph

Using the tables completed during this lesson (Handouts #2.1 and Handout #2.2) completed during Activities 1-3 and the summary sentences from Activity 5, have students write a paragraph comparing their life with the life of the Cahuilla Indians of the local region.

My Life in the Coachella Valley

Ways of Life	My Life in the Coachella Valley
Describe the physical location	Include the City, County, State, Country and the Physical Landscape
Food and how obtained	
Types of shelter and how obtained	
Clothing and how obtained	
Types of tools and how obtained	
System of government and how selected	
Elements of the economy and how obtained	

Culture of the Cahuilla Indians

Way of Life	Cahuilla Indians
Describe the Physical Location	Include the location and the physical landscape
Food and how obtained	
Types of shelter and how obtained	
Clothing and how obtained	
Types of tools and how obtained	
System of government and how selected	
Elements of the economy and how obtained	

Handout #2.3 Below are foods eaten by the Cahuilla. Sort the foods into the seven categories.

PLANTS	SMALL GAME	BIRDS
LARGE GAME	REPTILES	INSECTS
SEAFOOD/FRESH WATER	deer	tubers and roots
agave	acorns	mountain sheep
antelope	ducks and geese	moth larve
ants	fruits and berries	cricket pupae

grunion	grasshoppers	quail
yucca	racoons	rabbits
mollusks	woodrats	rattlesnakes
sunflower seeds	lizards	fish
chipmunks	mesquite	snakes
most birds <u>except</u> the eagle or raven	mice	squirrels

Write a Personal Letter as a Member of the Cahuilla Indian Tribe

Prompt: You are a Cahuilla Indian living in the past. Write an informal letter to a present-day 3rd grader to describe how your family obtains at least 3 of the following: food, clothing, shelter, and tools.

INDICATORS	ADVANCED	PROFICIENT	BASIC	BELOW BASIC
KNOWLEDGE OF HISTORICALLY ACCURATE CONTENT	Student demonstrates an in-depth understanding of the historical content; all main ideas are supported by facts with no obvious inaccurate facts; contains substantial supportive evidence.	Student demonstrates a clear understanding of the historical content; all main ideas are supported by facts; contains no obvious inaccurate facts; has significant evidence.	Student demonstrates a limited understanding of the historical content; most main ideas are supported by facts, no obvious inaccurate facts; would be improved with more evidence.	Student demonstrates little understanding of the historical content; facts may be inaccurate; lacks supportive evidence.
KNOWLEDGE OF GEOGRAPHIC CONTENT and SPATIAL THINKING	Student demonstrates an in-depth understanding of the geographic content and spatial thinking.	Student demonstrates a clear understanding of the geographic content and spatial thinking.	Student demonstrates a limited understanding of the geographic content and spatial thinking.	Student demonstrates little understanding of the geographic content and spatial thinking.
SUPPORTS THE TOPIC WITH ACCURATE EXAMPLES	Student supports the topic with insightful historical and/or geographic examples.	Student supports the topic with several historical and/or geographic accurate examples.	Student supports the topic with limited historical and/or geographic examples.	Student has few or no historical and/or geographic examples.

Lesson 3: The Government of the Local Indians

Focus Questions:

What were the elements of the government of the Cahuilla Indians?

How did the physical geography influence the way the Cahuilla Indians lived (e.g., food, shelter, clothing, tools and transportation?)

Activity # 1 Create a Government

Materials needed: For each group of 5 students, a copy of *Grade 3 Indian Government Guide* (Handout #3.1 on page 29); copy of the two-column chart, *Culture of the Cahuilla Indians* (Handout # 2.2, page 21) completed during Lesson 2.

Procedure:

Step 1: Review the information about the government of the Cahuilla Indians in the section of the unit titled, *Teacher Background: The Cahuilla Indians*, and in the *Student Reader: The Culture of the Cahuilla Indians*. If not already completed during Lesson 2, have students record information about Cahuilla government on their copy of the two-column chart, *Culture of the Cahuilla Indians* (Handout # 2.2).

Step 2: To create a microcosm of local American Indian government, divide students into *sibs* (groups) with 5 students in each *sib*. Within their *sib* (group), students will form a system of government. Explain to students that this government will be used by them as their *sib* (group) completes the project, *Life in a Cahuilla Indian Village - a Mural*.

Direct each *sib* to:

- Select a *net* or leader to oversee the distribution of the supplies, to determine each tribal member's job, and to ensure the group works together "peacefully." (The *net* is the ceremonial and economic leader and presides over a council of lineage leaders.)
- Write a constitution that outlines tribal responsibilities during construction of the mural titled, *Life in a Cahuilla Indian Village*. To decorate the mural, the *net* assigns each group member one of the following responsibilities: physical location, food, clothing, shelter and tools. (To write the constitution, refer to the instruction listed below. Remind students that the local Cahuilla Indians did not have a written language.)
- Select a Shaman or Medicine Man to tell their story of the mural to the class.

To write their constitution, student tribal groups complete *Grade 3 Indian Government Guide* (Handout #3.1) with the following information:

Tribe *Sib* Name Location of Village Names of Tribal Members

Name of *Net* Name of Messenger Name of Shaman

Tribal Constitution (Outlines the task responsibilities of each tribal member.)

To decorate the mural, the *net* assigns each group member of the *sib* one of the following responsibilities: physical location, food, clothing, shelter and tools. Refer to the next page for detailed directions for construction of the cultural replica and the mural.

A Cultural Replica and a Mural Depicting Life in a Cahuilla Indian Village

Assessment - Refer to the directions listed under Activity #2.

Prompt Part 1: Using a pattern of a human form provided by your teacher, decorate your *cultural replica* based upon the information in the Student Reader and on your table, *Culture of the Cahuilla Indians*. Save the *cultural replica* and place it on the foreground of the mural constructed in the Part 2 of the prompt.

Prompt Part 2: Create a mural to illustrate life in a Cahuilla Indian village. Working in *tribal sibs*, draw or paint the background of the mural to reflect the natural environment of the region. Next, each person in the group is responsible for depicting one of the following using historical data learned during the unit: physical location, shelter, food, clothing, and tools/transportation and placing it in the foreground or middle ground of the mural along with his/her *cultural replica* made in Part 1 of the prompt.

Rubric:

Indicator: Knowledge of Historically Accurate Content

Indicator: Knowledge of Geographic Content and Spatial Thinking

Indicator: Supports the Topic with Accurate Examples

Indicator: Historical Interpretation and Analysis of Significance

Recommended Correlations: Visual and Performing Arts

Creative Expression. Mix and apply tempera paints to create at least 3 tints by adding white to a pure color, at least 3 shades by adding black to a pure color, and using neutral colors.

Creative Expression. Paint or draw a landscape, seascape, or cityspace that shows the illustration of space and the concept of depth using foreground, middle ground, and background with appropriate size and placement relationships between objects.

Activity #2 Making a Cultural Replica

Materials needed: For each student, a copy of *A Cultural Replica and a Mural Depicting Life in a Cahuilla Indian Village* (Handout #3.2 on page 30) and *Cultural Replica* (Handout #3.3 on page 31); construction paper, crayons and material scraps (e.g. raffia from a craft store, feathers, acorns and oak leaves, fan palm leaves).

Review with students the prompt and rubric, *A Cultural Replica and a Mural Depicting Life in a Cahuilla Indian Village* (Handout #3.2). Provide students with a pattern of a human form *Cultural Replica* (Handout #3.3), construction paper, crayons and material scraps to decorate their cultural replica based upon the information in the *Student Reader: The Cahuilla Indians* and information listed on the table, *Culture of the Cahuilla Indians* developed in Lesson 2. Save the cultural replicas and place them on the murals constructed in the next activity.

Activity #3 Mural: Life in a Cahuilla Indian Village.

Materials needed: Materials for a mixed media mural include large sheets of neutral-toned butcher paper for the background; tempera and watercolor paint; crayons; colored chalk; construction paper to create three-dimensional paper sculpture objects that are glued to the background; a variety of other papers such as tissue paper and cardboard; mosaic materials such as sticks, stones, tiles, sandpaper and raffia (available from craft stores); several sizes of sponges (use to smear, wipe, dot or trail the paint on the background paper); glue; and, various containers for supplies, etc...

Teacher Instructions: Divide the class into *sibs* (groups) with 5 students in each *sib*. *Sibs* (groups) will each create a mural to illustrate life in a Cahuilla Indian village. Drawing upon the geographical and historical data presented throughout the unit, students will illustrate their understanding of the physical environment and its affect on the lifestyle of the Indians of the local region. The size of the mural can vary from small to part of an entire wall.

The teacher should encourage students to be creative in their use of materials while remaining as historically accurate as possible. Help students choose materials suitable for the project and assist students with the organization of their murals.



Construction of the Mural

A mural is a design or a pictorial representation executed on background paper using a variety of media. It can be either two- or three-dimensional.

To help them depict a scene that visually illustrates the daily life of people who lived in a Cahuilla Indian village, students should use the information from the Student Readers and from the table, *Culture of the Cahuilla Indians*, developed during Lesson 2.

Steps to complete the mural:

Each *sib* (group) should:

1. Determine the background for their mural that depicts the local landscape. Tempera paint may be applied to the neutral-toned butcher paper using paint brushes and/or small sponges. Watercolor paint or colored chalk may be used.
2. To decorate the mural, the *net* (leader) assigns each group member one of the following responsibilities: physical location, food, clothing, shelter and tools.
3. Construct the items of food, clothing, shelter and tools that will be depicted on the mural to visually illustrate the daily life in a Cahuilla Indian village. Discuss the proportions of the objects that will be constructed and then attached to the mural. Use construction paper to create the objects that are glued to the background. A variety of other papers and materials may be used. Refer to the “Materials needed” section at the beginning of this project.
4. Place the drawn artifacts and each “cultural replica” (Activity #2) on the mural.
5. Add a title “Life in a Cahuilla Indian Village” to the mural.

Assessment

The focus question provides a framework for the evaluation of this unit project. A cultural replica is completed by each student whereas the murals are completed by groups of students. Student work to be assessed includes:

- Write a constitution that outlines tribal responsibilities during construction of the Unit Project mural titled, “Life in a Cahuilla Indian Village.” (Activity 1)
- *Make a Cultural Replica of a Cahuilla Indian* reflecting the information read in the Student Reader and information recorded on the table, *Culture of the Cahuilla Indians*. Rubric Indicators include:

Knowledge of Historically Accurate Content; Knowledge of Geographic Content and Spatial Thinking; Supports the Topic with Accurate Examples; and, Historical Interpretation and Analysis of Significance (Activity 2).

- ***Mural Depicting Life in a Cahuilla Indian Village*** - Working in *sibs* (groups), students create a mural to illustrate the geographical location of a Cahuilla Indian village and to reflect the historical data learned during the unit. Include a title, information from the table *Culture of the Cahuilla Indians*, and the cultural replicas. Rubric Indicators include: Knowledge of Historically Accurate Content; Knowledge of Geographic Content and Spatial Thinking; Supports the Topic with Accurate Examples; and, Historical Interpretation and Analysis of Significance (Activity 3).

In addition, each person’s participation in the group activities may also be assessed according to:

- willingness to interact within the group
- staying on task
- sharing materials
- cooperating with other group members
- being courteous to others
- doing a fair share of the work
- willingness to clean up the work area

(Optional) Oral Presentation on an Issue/Topic

Prompt: Have each student from each *sib* orally present his/her section of the mural.

Rubric Indicators include: Knowledge of Historically Accurate Content; Knowledge of Geographic Content and Spatial Thinking; Supports the Topic with Accurate Examples; and, Historical Interpretation and Analysis of Significance.

Quick Check: Fluency, accuracy, pacing & rhythm, intonations, expression, use notes appropriately, maintains eye contact.

What Makes an Oral Presentation Effective?
<ul style="list-style-type: none">• The reading sounds smooth (fluency).• The speaker pronounces every word and doesn’t repeat words or phrases (accuracy).• The speaker sets a good speed – not too fast or not too slow (pacing).• The speaker’s voice goes up and down appropriately (intonation).• The speaker’s voice conveys emotion (expression).• The speaker uses notes for reference but does not read them.• The speaker maintains eye contact with the audience.

Grade 3 Indian Government Guide

Tribe *Sib* Name: _____

Location of Village: _____

Name of *Net*: _____

Name of Messenger: _____

Name of Shaman: _____

Tribal Members: _____

Tribal Constitution (Outlines the task responsibilities of each tribal member):

(This activity was developed by Susan Mastin and Cynthia Delameter.)

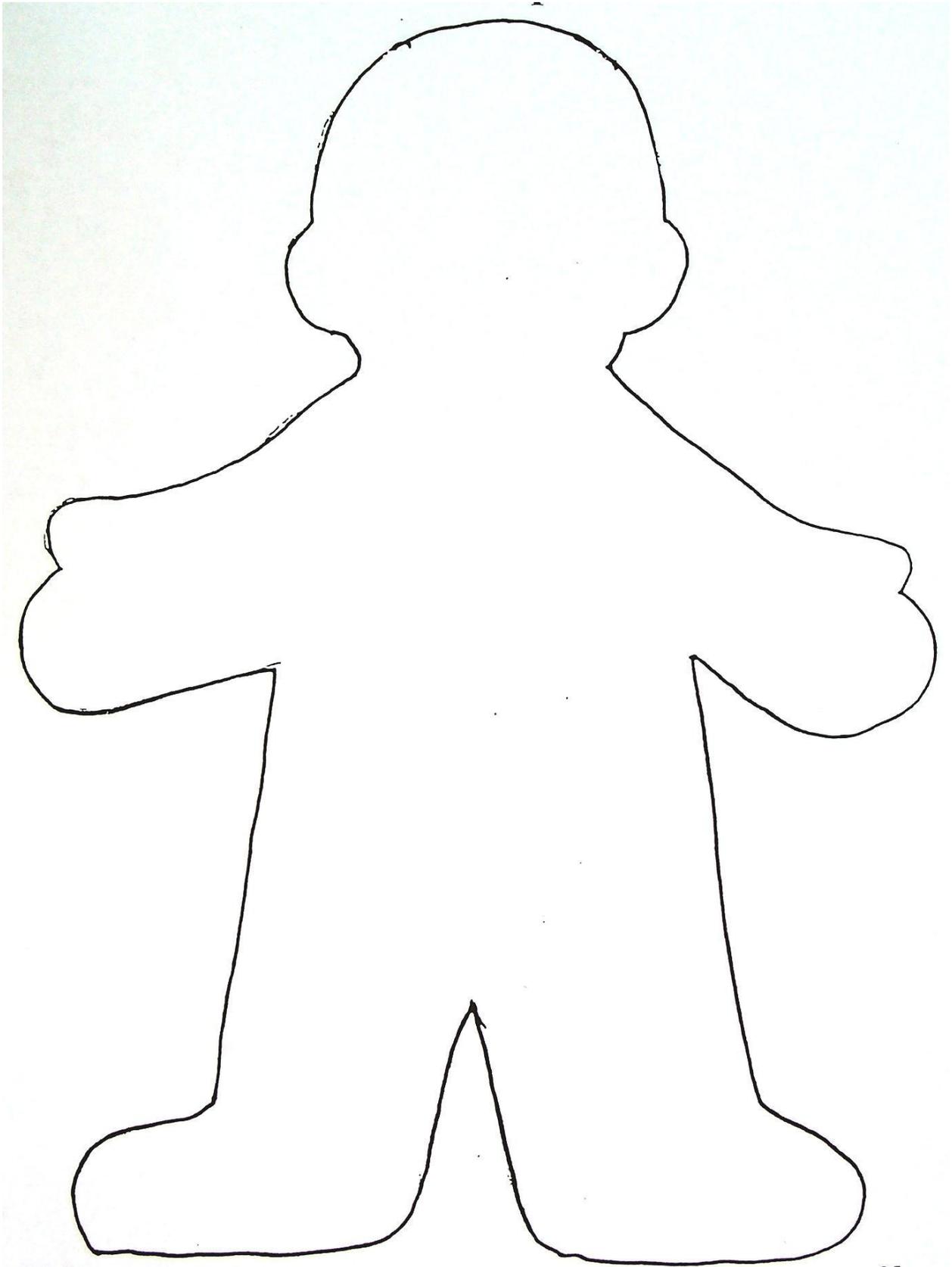
A Cultural Replica and a Mural Depicting Life in a Cahuilla Indian Village

Prompt Part 1: Using a pattern of a human form provided by your teacher, decorate your *cultural replica* based upon the information in the Student Reader and on your table, *Culture of the Cahuilla Indians*. Save the *cultural replica* and place it on the foreground of the mural constructed in the Part 2 of the prompt.

Prompt Part 2: Create a mural to illustrate life in a Cahuilla Indian village. Working in *tribal sibs*, draw or paint the background of the mural to reflect the natural environment of the region. Next, each person in the group is responsible for depicting one of the following using historical data learned during the unit: physical location, shelter, food, clothing, and tools/transportation and placing it in the foreground or middle ground of the mural along with his/her *cultural replica* made in Part 1 of the prompt.

INDICATORS	ADVANCED	PROFICIENT	BASIC	BELOW BASIC
KNOWLEDGE OF HISTORICALLY ACCURATE CONTENT	Student demonstrates an in-depth understanding of the historical content; all main ideas are supported by facts with no obvious inaccurate facts; contains substantial supportive evidence.	Student demonstrates a clear understanding of the historical content; all main ideas are supported by facts; contains no obvious inaccurate facts; would be improved with more evidence.	Student demonstrates a limited understanding of the historical content; most main ideas are supported by facts, no obvious inaccurate facts; would be improved with more evidence.	Student demonstrates little understanding of the historical content; facts may be inaccurate; lacks supportive evidence.
KNOWLEDGE OF GEOGRAPHIC CONTENT and SPATIAL THINKING	Student demonstrates an in-depth understanding of the geographic content and spatial thinking.	Student demonstrates a clear understanding of the geographic content and spatial thinking.	Student demonstrates a limited understanding of the geographic content and spatial thinking.	Student demonstrates little understanding of the geographic content and spatial thinking.
SUPPORTS THE TOPIC WITH ACCURATE EXAMPLES	Student supports the topic with insightful historical and/or geographic examples.	Student supports the topic with several historical and/or geographic accurate examples.	Student supports the topic with limited Historical and/or geographic examples.	Student has few or no historical and/or geographic examples.
HISTORICAL INTERPRETATION AND ANALYSIS OF SIGNIFICANCE	Student shows an in-depth understanding of the significance of the topic in history; has a clear conclusion with historical evidence; links the topic to today.	Student shows the significance of the topic in history; concludes with adequate historical evidence; links the topic to today.	Student shows the significance of the topic in history; concludes with some historical evidence; attempts to link the topic to today.	Student makes no statement or suggestion that the topic is significant; uses vague or no evidence; fails to link the topic to today.

Cultural Replica



Lesson 4: The Economy of the Local Indians

Focus Question:

What were the elements of the economy of the local American Indians?

Activity #1 Build a Boat that Floats – A Simulation

Materials needed: Assemble 5 realia bags. A sample list of realia for each bag includes:

Bag # 1 Hard candy Pennies Math manipulatives Masking tape Yarn Marshmallows	Bag # 2 Hard candy Pennies Math manipulatives Wood coffee stirrers Rocks	Bag # 3 Hard candy Pennies Math manipulatives Wood coffee stirrers Toothpicks
Bag # 4 Hard candy Pennies Math manipulatives Marshmallows Rubber bands Rocks	Bag # 5 Hard candy Pennies Math manipulatives Tin foil Masking tape	

Note: If desired, word cards may be used instead of realia for doing the boat simulation. It isn't as much fun, but it saves the task of creating realia bags. Tribal groups receive a list of the items in their "bag." Students trade for the cards needed to build a boat. Instead of testing their boats in the tub of water, they must be able to tell why their boat would float. The other students vote either thumbs up if they think the boat would float or thumbs down if they don't think the boat would float.

Procedure:

Step 1: Arrange students into five villages (groups). Read the following passage in order to set the scene.

You are a Cahuilla Indian. The sun is just rising. The cool breeze is balanced by the warmth of the sun. You are sitting on the shore of Lake Cahuilla. Your job for today is to help your friends build a "boat that floats" using the materials before you. When the boat is finished, you will paddle across the lake to trade some items with Indians from other villages.

Step 2: Provide each village (group) with a bag containing some materials that may be used for building a boat, but not everything that is needed to successfully build a boat that will float. Students in each village open their group's bag and pour out the contents. They try to "build a boat" using only the materials in their bag. As groups construct the boats, they will discover that they do not have enough materials to complete the task.

NOTE: This activity is designed to demonstrate how the local Indians frequently traded with other Indians to get all of the materials they needed. **Do not use the word “trade” prior to the boat building activity.** Let students discover the concept as they build their boat.

Step 3: Ask "Why can't you build a boat? What did the Indians do to get the things they needed?" Let the students discover the idea to trade for the needed materials. Once they discover this concept, students trade with neighboring "villages" for the goods they need and try again to build the boat. Students test their boat's buoyancy in a tub or sink of water. Boats may be rebuilt if necessary.

Step 4: Ask students, "How do we get the things that we want or need?" (We make them or we buy them.) "How do we purchase or buy things?" "What steps do we take to purchase or buy something?" Make a list of all types of currency available, including coins, paper bills, checks, ATM cards and credit cards. Ask students questions such as: Have you ever traded one thing directly for something another person had? What did you trade? (stickers? baseball cards? Pokeman cards? food?) How does it work? Why did you make the trade?

Explain that this is called one-for-one barter. The Cahuilla Indians obtained many of the things they needed from their local environment. However, they did not have all the resources that people needed or wanted. To solve this problem, they traded resources they had for those they needed. They obtained a large variety of foods and different useful materials, as well as luxury goods, by bartering with the people from other villages. To barter is to trade without using money. The economy of the Cahuilla Indians included trading (bartering), gift-giving, and sharing. Ask students, "What do you think the Cahuilla Indians traded with one another and with other tribes?"

(This activity is based on a lesson designed by Susan Mastin.)

Activity # 2 Economy of the Cahuilla Indians (If not completed in Lesson 2)

Review the information about the economy of the Cahuilla Indians in the section of the unit titled, *Teacher Background: The Cahuilla Indians*, and in the *Student Reader: The Culture of the Cahuilla Indians*. If not already completed during Lesson 1, have students record information about Kumeyaay economy on their copy of the two-column table, *Culture of the Cahuilla Indians* (Handout # 2.2, page 21).

Explain to students that the exchange of prized foods and other items between local groups and between tribes was economically and socially important. For example, the Cahuilla obtained obsidian from their neighbors. The Cahuilla used to take lots of salt from the bay and trade it for mesquite beans and other things from the desert. They used to go a long way to trade for what they needed. There were no roads then, just trails. They walked and carried everything on their backs. Dried sea food, pumpkins, and dried greens were traded for gourds, acorns, agave, and honey.

Assessment

The focus question provides a framework for the evaluation of the lesson. The trading simulation is completed by groups of students.

- Trade materials to construct a boat that floats. (Activity #1)
- Record information about Cahuilla economy on their copy of the chart, *Culture of the Cahuilla Indians* (Handout # 2.2) begun in Lesson 2. (Activity #2)

Lesson 5: Preserving the Culture

Focus Question:

How can the culture of the local American Indians be preserved?

Activity #1 Keeping Culture Alive

Materials needed: Harcourt's *Reflections: Our Communities*, Chapter 4, Lesson 2 pages 142-147 and Lesson 3 pages 150-153. (Note: Although reference is made to specific page numbers in Harcourt's *Reflection*, the same activities and strategies may be completed using any of the state-adopted social studies textbooks.)

Procedure:

Step 1: Help students understand the concept of culture by writing on the board some examples of things that make up culture, such as foods, music, folklore, holidays and celebrations. Explain to students that today, many Cahuilla Indians are working on ways to preserve, or keep them alive.

Step 2: Read *Reflections: Our Communities* Chapter 4, Lesson 2 *Preserving Their Culture*. Focus on "Keeping Culture Alive" (pages 142-143) and "Learning to Preserve Culture" (pages 146-147). Read Lesson 3 *Indians and Government* pages 150-153. Focus on tribal government today.

Step 3: With the students, begin a list of some things that Indians are currently doing to preserve their culture. Brainstorm a list of other suggestions Cahuilla Indians might do to preserve their culture.

Step 4: With students, research some of the Bands of Cahuilla Indians to find out the types of programs they have to preserve their culture. The Four Directions Institute provides a list of many websites to contact for information about the Cahuilla Indians. <http://www.fourdir.com/diegueno.htm>

Activity #2 Write a Formal Letter to a Member of the Cahuilla Indian Tribe

Materials needed: For each student, a copy of *Write a Formal Letter to a Member of a Cahuilla Indian Tribe* (Handout #5.1 on page 36). Address one or more Tribal Councils of Cahuilla Indians. Refer to <http://www.fourdir.com/cahuilla.htm> for links to a variety of Cahuilla websites.

As sovereign nations, each Band of Cahuilla Indians has its own tribal government. Select one or more Bands of Cahuilla Indians for students to write to their Tribal Government. Addresses are generally available on the band's website.

Procedure:

Step 1: Provide each student with a copy of the prompt *Write a Formal Letter to a Member of a Cahuilla Indian Tribe* (Handout #5.1).

Prompt: Write a formal letter to a member of a Cahuilla Indian Tribal Council with suggestions on how the Cahuilla can preserve their culture and keep their traditions alive today.

Rubric:

Indicator: Knowledge of Historically Accurate Content

Indicator: Supports the Topic with Accurate Examples

Review the prompt and rubric together. Discuss what information students will need to write a formal letter to a member of a Cahuilla Tribal Council (name, address, format for a formal letter).

Step 2: Discuss the following questions with students:

- What is a formal letter?
- What are some of the purposes of formal letters?
- Who is the audience for formal letters?
- How are personal letters different from formal letters?
- How do you consider your audience and purpose in planning your work?

Topic	Problem	Possible Solutions	Audience – who might be able to help?

Parts of a Formal Letter	
Heading	<ul style="list-style-type: none"> • Your address and the date
Inside Address	<ul style="list-style-type: none"> • Name and address of the person you are writing to
Greeting	<ul style="list-style-type: none"> • Polite way of saying hello • Followed by a colon (:)
Body	<ul style="list-style-type: none"> • Main part of the letter
Closing	<ul style="list-style-type: none"> • Polite way of saying goodbye
Signature	<ul style="list-style-type: none"> • Your first and last name at the end of the letter
Format	<ul style="list-style-type: none"> • Letter is written without paragraph indentations • Spaces between each paragraph • All parts begin close to the left hand margin

How does a Formal Persuasive Letter Work?	
Audience and Purpose	<ul style="list-style-type: none"> • To convince the Tribal Council to preserve the Cahuilla culture and keep their traditions alive.
Introduction	<ul style="list-style-type: none"> • Author identifies self/role • States the problem • Includes a strong opinion statement
Body Paragraphs	<ul style="list-style-type: none"> • Provides evidence to support opinion statement • Offers possible solutions/calls for action
Conclusion	<ul style="list-style-type: none"> • Restates/summarizes the problem and possible solutions

Step 3: Students write their letter. Focus the evaluation of the letter on the Indicators: *Knowledge of Historically Accurate Content* and *Supports the Topic with Accurate Examples*.

Assessment Student work to be assessed for this lesson and standard includes:

- **Write a Formal Letter to a Member of a Cahuilla Indian Tribe.** Rubric Indicators include: Knowledge of Historically Accurate Content *and* Supports the Topic with Accurate Examples

Write a Formal Letter to a Member of the Cahuilla Indian Tribe

Standard 3.2

Prompt: Write a formal letter to a member of a Cahuilla Indian Tribal Council with suggestions on how the Cahuilla can preserve their culture and keep their traditions alive today.

INDICATORS	ADVANCED	PROFICIENT	BASIC	BELOW BASIC
KNOWLEDGE OF HISTORICALLY ACCURATE CONTENT	Student demonstrates an in-depth understanding of the historical content; all main ideas are supported by facts with no obvious inaccurate facts; contains substantial supportive evidence.	Student demonstrates a clear understanding of the historical content; all main ideas are supported by facts; contains no obvious inaccurate facts; has significant evidence.	Student demonstrates a limited understanding of the historical content; most main ideas are supported by facts, no obvious inaccurate facts; would be improved with more evidence.	Student demonstrates little understanding of the historical content; facts may be inaccurate; lacks supportive evidence.
KNOWLEDGE OF GEOGRAPHIC CONTENT and SPATIAL THINKING	Student demonstrates an in-depth understanding of the geographic content and spatial thinking.	Student demonstrates a clear understanding of the geographic content and spatial thinking.	Student demonstrates a limited understanding of the geographic content and spatial thinking.	Student demonstrates little understanding of the geographic content and spatial thinking.
SUPPORTS THE TOPIC WITH ACCURATE EXAMPLES	Student supports the topic with insightful historical and/or geographic examples.	Student supports the topic with several historical and/or geographic accurate examples.	Student supports the topic with limited historical and/or geographic examples.	Student has few or no historical and/or geographic examples.

Lesson 6: Folklore Legends of the Local Indians

Focus Question:

What are some of the folklore legends of the local American Indians?

Activity #1 Reading Cahuilla Legends

Materials needed: For each student, a copy of *Bear, Coyote, and the Three Sisters* (Handout #6.1 on page 39) and *The Legend of Moul* (Handout #6.2 on page 40).

Explain to students that the local Cahuilla Indians have a close relationship with the natural world around them. In the past, every Cahuilla person knew stories of how their land came to be. Some Cahuilla elders told the story of Bear, Coyote, and the Three Sisters. Coyote the trickster is a popular character in stories of the Cahuilla and other American Indian groups throughout the Southwest.

Cahuilla stories often included star lore, creation stories, coyote stories, and magical flight to the sky. The Coyote was often portrayed as a vain, foolish, and gullible fellow who becomes the fool in the story. The crow was thought to advise of the approach of strangers. A wise chief, before dying, told his people that he would become an eagle so that they might have his feathers for dances.

Read aloud the Cahuilla legend, *Bear, Coyote, and the Three Sisters* (Handout #6.1). Have students follow along on their copy of the legend. Discuss the basic plot (major events) of the story and list these on the chalkboard or on sentence strips. Discuss each character and have the students determine what the characters are like by what they say or do and by how the author portrays them. (Grade 3 Reading Literary Response and Analysis Standard 3.2 and 3.3) Discuss what props might be used to clarify and enhance an oral presentation of this legend. (Speaking Strategies Standard 1.8)

Explain to students that *Bear, Coyote, and the Three Sisters* is just one story about how the mountains and the lakes in the land of the Cahuilla came to be. The Cahuilla tell many different stories about the origins of their land. The story of “Bear, Coyote, and the Three Sisters” is one example of a story about the natural world – the mountains, stars, and animals the Cahuilla knew. (Source: This legend is reported by Anthony Madrigal in “How the Cahuilla Indians Lived in Their Land” from *Native Americans of Southern California*, a Cobblestone Chronicle.)

How the First Palm Tree Was Formed. Share the following information with students:

The palm oasis was a productive environment that offered many attractions to desert peoples. The Cahuilla frequently visited and stayed at the desert fan palm oases. Most oases had permanent surface water that could be reached by digging. The desert fan palms provided shade in the high daytime temperatures in summer. In addition, the palms provided an abundance of construction material for dwellings, bows, baskets, and clothes such as sandals, as well as wood for tools, ceremonial objects, and fire-starting materials. Palm fruit was often eaten fresh or Cahuilla women sun-dried the fruit and stored it in large ceramic jars. Later the fruit would be ground into flour in rock mortars. (Source: Cornett, James. W. *Desert Palm Oasis* p.25-26)

The desert fan palm plays an important role in the legends of the Cahuilla Indians. In his book *Stories and Legends of the Palm Springs Indians* Cahuilla Chief Francisco Patencio tells how the first palm tree was formed:

One of the head men of the people of Sungrey [legendary ancestors of the Cahuilla] felt that his time was about gone. His years among his people were many, and he must be prepared to go. This man wanted to be a benefit to his people, so he said: 'I am going to be a palm tree. There are no palms in the world. My name shall always be Moul' [palm tree]. So he stood up very straight and very strong and very powerful, and soon the bark of the tree began to grow around him, and the green leaves grew from the top of his head.

Another version of how palm trees were created, "The Legend of Moul," is retold in *A Monument to Treasure* by Bertram and Bloom and reprinted in **Handout #6.2**. Read the legend to the students as they follow along on their copy.

Additional legends included in *A Monument to Treasure* are "The Legend of Tahquitz" and "The Legend of the Mockingbird."

Activity #2 (Optional) Writing a Legend

Materials needed: For each student, a copy of *Writing a Legend* (Handout #6.3 on page 41).

Explain that as the Native Californians looked at the world around them, they wanted explanations for what they saw – the sun, moon and stars, earthquakes and wind. They also wanted to teach their children all the things that were important in their lives. They did this through stories. They had legends that explained how the sun came to be and why the earthquakes shook the land. They told their children stories that taught behaviors that were vital for their welfare and the welfare of the tribe.

Can you think of any stories that we tell today that help to teach behavior to children or that help to explain certain natural events? (Nursery rhymes are a good example.)

Have a class discussion about why the Indians told these legends. Why do people want a reason for things they see around them? What are legends? Where do they come from? What do they tell us?

Assign students the prompt: Write a nature legend to explain one factor of the natural environment. Refer to *Writing a Legend* (Handout #6.3) for suggestions.

Activity #3 (Optional) Orally Telling a Legend

Because the California Indians did not possess a written language, their narratives were memorized and passed down by word of mouth from generation to generation. Through this oral literature, the Indians passed on important cultural knowledge. To provide practice with the Grade 3 Speaking Application standards (2.0), have students retell one of the legends presented in this unit, a legend of their choice, or the legend they wrote in the above (optional) Activity #2.

Assessment

- (Optional) Write an Indian Legend (Activity #2)
- (Optional) Orally retell an Indian legend. (Activity #3)

Bear, Coyote, and the Three Sisters

The Cahuilla have a close relationship with the natural world around them. In the past, every Cahuilla person knew stories of how their land came to be. Some Cahuilla elders told the story of Bear, Coyote, and the Three Sisters. Coyote the trickster is a popular character in stories of the Cahuilla and other American Indian groups throughout the Southwest.

In the beginning of time, Coyote became jealous of Bear and the Three Sisters. So Coyote killed Bear and cooked him. Coyote invited the Three Sisters to a meal and served them Bear. The Sisters ate the bear, but when they found out the evil thing Coyote had done they left earth, taking Bear with them to the sky. We still see all of them as stars in the night sky.

Coyote searched and searched for them. One night, he came to a great lake and looked into the water and there he could see a reflection of the Three Sisters. He ran around and around the lake looking for a way to get at the Three Sisters. As he did, he kicked up the earth around the lake and created the mountains of Southern California. In frustration, Coyote dove in after the Three Sisters and drowned.

This is just one story about how the mountains around the lakes in the land of the Cahuilla came to be. The Cahuilla tell many different stories about the origins of their land. The story of Bear, Coyote, and the Three Sisters is one example of a story about the natural world – the mountains, stars, and animals the Cahuilla knew. This legend is reported by Anthony Madrigal in “How the Cahuilla Indians Lived in Their Land” from *Native Americans of Southern California*, a Cobblestone Chronicle.

THE LEGEND OF MOUL

Long, long ago an Indian elder named Moul was growing old.

He knew his time on earth would soon be over.

He wanted to leave something useful for his people.

“How will I be remembered?” he wondered.

He walked down to the stream

He thought and thought

He stood tall.

He thought some more.

He stood very still.

“HMMMMMMM.”

Slowly, roots began to grow from his toes and feet.

His feet were planted into the earth.

Soon....

His body became the trunk of a tree.

He folded his arms and thought some more.

Then slowly...

His arms became palm fronds.

His hands became leaves.

There stood a beautiful palm tree.

And today...

Moul’s people always remember him.

Retold by Bertram and Bloom in *A Monument to Treasure*

Writing a Legend

Working individually or in groups of 2 or 3, ask students to develop their own legends to solve a problem the way the California Indians did – by making up a story. The story should describe a natural phenomena such as rain, snow, wind, clouds, sunrise and sunset, earthquakes, etc.

Writing the Legend Select a subject for your nature legend, such as “How a Breeze Was Created.”

Here are some other ideas for topics:

How Clouds Were Created

Why We Have Mountains

How the World Was Created

Why We Have Deserts

The Creation of Rain

Why the Sun is So Hot

- **Many legends include an animal. As a model, select a type of animal, such as a bird. Write a sample sentence that contains a subject and a predicate**

The birds flew.

- **Help students use sensory details and descriptive phrases to bring their animal to life. Paint your predicate**

How? (with wings outstretched)

When? (at sunrise)

Where? (over the treetops)

The birds flew with wings outstretched at sunrise over the treetops.

- **Move the predicate painters**

With wings outstretched, the birds flew over the treetops at sunrise.

The birds flew over the treetops with wings outstretched at sunrise.

At sunrise, with wings outstretched, the birds flew over the treetops.

- **Paint the Subject. List information to describe your animal.**

Which? (that emerged from the clouds)

What kind of? (giant, white)

How many? (several)

At sunrise, with wings outstretched, several giant white birds that emerged from the clouds, flew over the treetops.

- Detail your words **What kind of bird is it? What does your bird look like? What does your bird do?**

Birds – eagle; Flew – soared; Treetops – towering treetops; Over – above

At sunrise, with wings outstretched, several giant white eagles that emerged from the clouds, soared over the towering treetops.

- Finishing Touches – Explain the natural phenomenon.

It is this soaring of the eagles that creates the breeze you feel against your cheek on a spring day.

- Illustrate Your Legend

Extended Activities: Coachella Valley through Time History Book

Standards 3.2, 3.3 and 3.4

Prompt: Complete a page of the *Coachella Valley through Time History Book* to reflect the information learned for each of the following topics:

- the Cahuilla Indians (Unit 2)
- the growth and development of the Coachella Valley (Unit 3)
- the government of the Coachella Valley (Unit 4)
- the economy of the Coachella Valley (Unit 5)

Each page in the *Coachella Valley through Time History Book* must include:

- dates of the time period
- a map with at least 5 features appropriately placed and relevant to the topic
- a symbolic border with detailed illustrations that depict accurate historic information (For example, for the Cahuilla Indians, decorate the border with artifacts that illustrate how the physical environment influenced the way the Indians lived.)

Once the pages for each unit have been completed, compile them in chronological order and design an appropriate cover for the book.

INDICATORS	ADVANCED	PROFICIENT	BASIC	BELOW BASIC
KNOWLEDGE OF HISTORICALLY ACCURATE CONTENT	Student demonstrates an in-depth understanding of the historical content; all main ideas are supported by facts with no obvious inaccurate facts; contains substantial supportive evidence.	Student demonstrates a clear understanding of the historical content; all main ideas are supported by facts; contains no obvious inaccurate facts; has significant evidence.	Student demonstrates a limited understanding of the historical content; most main ideas are supported by facts, no obvious inaccurate facts; would be improved with more evidence.	Student demonstrates little understanding of the historical content; facts may be inaccurate; lacks supportive evidence.
KNOWLEDGE OF CHRONOLOGICAL THINKING	Student correctly places key events and/or people of the historical era they are studying into a chronological sequence and/or interprets time lines.	Student correctly places key events and/or people of the historical era they are studying into a chronological sequence and/or interprets time lines.	Student correctly places a few key events and/or people of the historical era they are studying into a chronological sequence and/or provides limited interpretation of time lines.	Student fails to correctly place key events and/or people of the historical era they are studying into a chronological sequence and/or provides no interpretation of time lines.
KNOWLEDGE OF GEOGRAPHIC CONTENT and SPATIAL THINKING	Student demonstrates an in-depth understanding of the geographic content and spatial thinking.	Student demonstrates a clear understanding of the geographic content and spatial thinking.	Student demonstrates a limited understanding of the geographic content and spatial thinking.	Student demonstrates little understanding of the geographic content and spatial thinking.

Clues from the Past

Lesson Abstract: Students determine that one way of learning the stories of past lives is through the analysis of artifacts.

Activity #1 What is Archaeology?

Explain to students that the American Indians in the local region did not have a recorded history or a written language. Ask, “How do you think we know what their culture was like?”

Write the word “**Archaeology**” on the chalkboard. Archaeology is the science that focuses on the study of ancient peoples and their cultures. An **archaeologist** is a scientist who studies these peoples by finding and analyzing what they left behind.

Activity # 2 What do Archaeologists do?

Ask, “What might be some clues that archaeologists might be able to find that would tell the about the past?” (tools, weapons, food remains, village ruins)

Explain that archaeologists investigate artifacts, those objects that are made or modified by people. They also investigate the sites or locations where the objects are found. “What tools do you think archaeologists might use?” (shovel, pickax, brushes, magnifying glass).

Explain that archaeologists usually have a hypothesis or a set of questions they want to answer before they start to dig. During excavation, archaeologists must dig carefully and record their findings in detail. They also must make maps of the site, noting where the artifacts were found. In the laboratory, archaeologists analyze the artifacts. They try to determine what they were made from and what they were used for. They also analyze the spoil around the artifacts.

Brainstorm with students a series of questions that archaeologists might want to answer as they study about the culture of the American Indians of the local region.

Activity # 3 Artifacts Tell a Story

In groups, students create an artifact (a clay flower pot) that reflects the culture in a region of their choice. As a group, they list attributes found in their region: physical features, shelters, plants, food, and clothing. Using crayons, these attributes are drawn on a clay pot. On a card, students list the attributes of their culture. The pots are then placed in a paper bag.

The pots are broken by the teacher while still in the bags and are redistributed to a different group. Becoming archeologists, each group must recreate the “story” of this culture by analyzing attributes of the artifact (pot). Students are encouraged to use the Reciprocal Reading Strategies of Predicting, Wondering, and Clarifying as they “read” the pots. On a separate card, students then list the attributes found on the pot.

A member from each group stands and shares with the entire class their findings listed on the card. Teacher then reads the first card written by the group that designed the pot to see if the attributes match. Each follows this format until all groups have spoken.

(This lesson was developed by Cynthia Delameter)

I Am Poem

From the viewpoint of a Cahuilla Indian, write an “I Am Poem” to summarize the concepts learned during this unit.

I am

I wonder

I hear

I see

I want

I am

I dream

I say

I touch

I worry

I hope

I am

Cahuilla Indian Culture Worksheet

1. Explain where the Cahuilla Indians lived. Include information about the physical landscape of the area (2 pts.)
2. Name two ways in which the environment affected the lives of the Cahuilla Indians (2 pts.)
3. Name two tools or weapons used by the Cahuilla Indians and tell what materials were used for their construction. (2 pts.)
4. Explain how the Cahuilla Indians constructed their shelter. List three things that could be found inside. (6 pts.)
5. List at least 6 foods that the Cahuilla Indians enjoyed eating. (6 pts.)
6. Write about two types of clothing worn by Cahuilla women and two that were worn by Cahuilla men. (2 pts.)
7. Name at least two things that the Cahuilla Indians traded? (2 pts.)
8. Name at least 3 jobs found in the Cahuilla Indians system of government. (3 pts.)

(This worksheet is adapted from the work of Denise Smith)

California Indian Games

Ring and Stick - Get a small stick or tree branch, about nine inches long and ½ inch thick. It should be fairly straight. Ask the butcher for a beef shank. Scrape all the meat off the bone (boiling it works fine), wash it, and let it dry thoroughly for several days. Tie one end of a piece of string about 15 inches long to the bone and the other end to the stick. While you are holding the end of the stick, toss the string into the air and try to catch the bone on the end of the stick. This is harder than you think.

Walnut Shell Dice Game - Crack open walnuts (very carefully) along the middle so that you have two complete half shells. Eat the walnuts and clean out the shells. Fill the shells with tar or asphalt (or clay or play dough) and level the top. Press a few chips of shell into the tar for decoration. Let the dice dry. You will need six half shells for the game. Get ten sticks about the size of a pencil. These will be used as counter sticks. You can decorate them any way you want. Two players begin the game. All the counter sticks are in the middle. If three dice land with the tar side up, the player takes one counter stick. If the player gets all six dice either tar side up or tar side down, he takes two counter sticks. When a player scores, he gets another turn. If he does not score, they turn goes to the other player. Once all the counter sticks in the middle have been picked up, the players take the sticks from each other as they score. Whoever ends up with all ten counters wins the game. Usually the play goes on until someone has won two out of three games. This can take a long time!

Peon – “The Hand Game” Each player needs two short sticks that can be hidden within a closed fist— one white and one black (for Indians, bones were often used). You also need counter sticks to keep score – any number desired up to 15. The players are divided into two teams. All the members of one team hide their short sticks, one in each fist. Then they bring their hands in front of their bodies and fold their arms. A “killer” is chosen from the opposite team. He guesses which hand holds the white stick for each of his opponents by bending his head (or pointing) toward the hand he chooses. His team gets a counter stick for every correct guess. Now the other team hides their short sticks, and a “killer” from the first team guesses. The game continues until one side holds all of the counter sticks. They are the winners.

Chachaukel – A Game for 2 Players You will need 50 counters (sticks or rocks), 2 markers (2 long, thin sticks), 8 split reeds or popsicle sticks, painted dark on one side. Space the 50 counters out in a long row. Players begin with their markers at opposite ends of the line. The 1st player tosses the 8 split reeds in the air. When they land, count only the light side facing up. Move the marker stick past that number of counters. There is an exception: If every reed lands dark side up, that is a score of 8. A player gets another turn if all the reeds land the same side up. Players take turns tossing the reeds and moving their markers, getting closer and closer to each other. If a throw brings the 2 marker sticks to the same spot, the player already in the space must move all the way back to the beginning and start over. The first player to reach the other end wins. (Courtesy of Katy Tahja in the publication *Native Americans of Southern California*.)

Art Projects

Many art projects make use of stones, minerals and related materials used by American Indians. Below are samples of art projects using different media and tools.

Charcoal is one of the oldest and finest drawing media. It is capable of making a very wide range of light and dark grays and blacks. It may be used crisply or blended and rubbed to produce sensitive shadings and achieve volume through lights and shadows. Before working on white or pastel-colored paper, “fix” the surface by spraying with a shellac and alcohol solution or with hair spray.

Sticks and twigs of varying sizes and flexibility may be dipped in thin paint or ink and used as “pens” or “brushes.” Try drawing with the sharp end of a toothpick to make crisp lines before using the chewed end of a green twig to introduce fuzzy, mealy lines into the same drawing. Drag, push, dot and skitter a brittle twig over a surface to achieve varied linear effects.

Chalks are powdered pigments mixed with white talc and pressed into large or small cylinders. Chalk can be used in a number of ways to achieve interesting art projects. Chalk rubbings can be made by drawing with the point or side of the chalk upon thin paper placed over a textured area. The texture will appear as a rubbing upon the paper surface. On colored paper, the broad side of white chalk can be used to make wide strokes while the end of the chalk can be used to make narrow strokes. Using sandpaper wet or dry, apply colored chalk to achieve vivid, unusual effects. Chalk can be dipped in water and applied immediately to the paper for a rich, colorful effect. Since chalk dries quickly, frequent dippings are necessary to keep it moist. Dry chalk can be used on wet paper. Moisten the paper and draw upon it with dry chalk, using its point or side. Try smudging the chalked areas with fingers for variation. Moist newspapers underneath help the surface paper retain the necessary dampness. Dry chalk can be used also with buttermilk or liquid starch.

Crayons may be chipped or scraped with dull knives or scissor blades. The colored chips may be arranged closely upon paper that is then covered with another piece of paper and pressed with a warm iron. When the chips are sufficiently melted, the top sheet may be peeled off or, for variation, slightly slipped before removal. Use either the original, the monoprint or. Crayon engravings can be made by first heavily covering the entire surface of the paper with crayons, preferably light, bright colors. This area is then covered solidly with black or dark crayon, which may be burnished with the palm of the hand. Using a tool such as a partially unfolded paper clip, compass point or nail, scratch a design into the top covering of crayon to reveal the colors underneath. Also, crayon may be used to draw on sandpaper to create rich textural effects.

Clay modeling may be used to make coil bowls, pinch pots and animals. Modeling tools such as a dull knife, fingernail file, tongue depressor or a lollipop stick can be used to help achieve the desired shapes.

Storyboard

Cahuilla Indians			
	Physical Location	Types of Food	Types of Shelter
Types of clothing	Types of Tools	Elements of the economy	Systems of government

Materials: 12" X 18" white construction paper, black felt tip pens, crayons, colored markers or colored pens. Procedure: Fold paper into 8 equal parts. Outline each panel using a black felt tip pen and a straight edge. Set up the categories as shown above. Provide time to research and draw. Display around the room.

Resources for American Indians of the Local Region

Local Museum Resources

Aqua Caliente Cultural Museum. 471 E. Tahquitz Canyon Way. Palm Springs, CA 92262 (760) 323-0151 or (760) 778-1079.

Cabazon Band of Mission Indians. 84-245 Indio Springs Drive. Indio, CA 92203-3499.
www.cabazonindians.com/

Coachella Valley Museum and Cultural Center. 82-616 Miles Avenue, Indio, CA.
www.coachellavalleymuseum.org

Malki Museum. 11-795 Fields Road, Morongo Indian Reservation. P.O. Box 578, Banning, CA 92220. (951) 849-7289. Fax (951) 849-3549. www.MalkiMuseum.org or MalkiMuseum@aol.com.

Palm Desert Campus of California State University San Bernardino. Exhibits such as “The Cahuilla: Yesterday, Today, and Tomorrow” are displayed in the lobby of the Mary Stuart Rogers Gateway Building at the entrance to the Richard and Janice Oliphant Auditorium. Developed through a collaboration of the Agua Caliente Cultural Museum and the Cabazon Cultural Museum, the exhibits provide an overview of the Cahuilla reservations in the Coachella Valley and surrounding areas.

San Bernardino County Museum. 2024 Orange Tree Lane. Redlands, CA. sbcm@sbcounty.gov
Curator of Education: Jolene Redvale 909 307-2669 X252.

Southwest Museum. Located at 234 Museum Drive in Highland Park (near Pasadena), this museum has the most extensive American Indian collection on the West Coast. Permanent exhibits on California Indians include the California Hall, the Carolyn Boeing Poole Basket Collection, and several dioramas showing traditional lifeways of California and other Indians. The artifact’s collection in the museum’s storage areas include over 10,000 objects collected from California Indians as well as 200,000 California archaeological artifacts. These are available to researchers by appointment. The Photo Archives are available by appointment and contain over 1,500 photographs of Californian Indians, especially from Southern California.

Website related to Cahuilla Indians - <http://www.fourdir.com/cahuilla.htm>

Books Specifically Related to the Cahuilla Indians

Books marked with ** are highly recommended, with an * are recommended.

**Bean, Lowell John. *Mukat’s People: The Cahuilla Indians of Southern California*. Berkeley: University of California Press, 1974. ISBN 0-520-02627-6. This is the definitive resource for the Cahuilla Indians. The content in this book provides the basis for the Student Reader and the Teacher Background sections of this unit.

Bean, Lowell John & Bourgeault, Lisa. *The Cahuilla*. Chelsea House Publishers, 1989. This book provides an in-depth look at the history and culture of the Cahuilla, as well as information about their lives in more recent times. This book is one in the series *Indians of North America*. Grades 5-8.

**Bertram, Debbie & Bloom, Susan. *A Monument to Treasure*. Palm Springs, CA: Desert Publications, 2005. www.palmspringslife.com ISBN 0-9772908-0-8. Beautifully illustrated by Stuart Funk, this children's book provides excellent background information on the different kinds of plants and animals found in the desert and the mountainous land of the Cahuilla. The monument of the title refers to the Santa Rosa and San Jacinto Mountains National Monument. This book belongs in every Grade 3 classroom in the Coachella Valley, especially for use in Grade 3, Standard 2.

**Boule', Mary Null. *Cahuilla Tribe*. Vashon, WA: Merrant Publishing. 1992. ISBN: 1-877599-30-1. Book Three in a series of twenty-seven called "California Native American Tribes." This fifty-six page book is suitable for reading aloud or for students in Grades 3 and 4 to use for reference to complete the table for this unit.

Cornett, James. W. *Desert Palm Oasis*. Santa Barbara: Companion Press, 1989. ISBN 0-944197-10-8. Produced for the Palm Springs Desert Museum, this photo essay provides extensive background and stunning photographs of the palm oasis locales of the Colorado and Mojave deserts. Historic facts including the multiple uses of the fan palm by the local Indians make this book useful background content on palm oasis landforms in general and as a guide for understanding the cultural of the local Indians.

**Native Americans of Southern California: California Chronicles*. Petersborough, NH: Cobblestone Press, 1999. Edited by Clifford E. Trafzer (U.C. Riverside) and Paul Apodaca (Chapman University). Articles in this 33-page student reader include "Cahuilla Bird Songs" and "How the Cahuilla Indians Lived in Their Land."

Patencio, Cahuilla Chief Francisco. *Stories and Legends of the Palm Springs Indians*. (Check with Dr. Lowell Bean for the reference. He is updating the book.)

*Perez, Robert. *The History of the Cabazon Band of Mission Indians 1776-1876*. Cabazon Band of Mission Indians: Indio, CA, 1999. www.cabazonindians.com. This 50-page booklet provides detailed information about the Cabazon Band of the Cahuilla Indians that is useful for completing the table in this unit.

The Cahuilla Indians. Positive Publishing: La Jolla, CA, 2000. (800) 551-0889, www.pospub.com, pospub@aol.com. This coloring book/activity book includes useful content about the Cahuilla Indians.

**The Cahuilla Indians of Southern California: Their History and Culture*. Banning, CA: Malki Museum Press. 1997. (909) 849-7289. This booklet is a detailed description of the Cahuilla Indians' culture including information for the table completed during this unit.

General Resources for American Indians, mostly of California

Arlen, Karen W.; Batt, Margaret; Benson, Mary Ann; and Kester, Nancie N. *They Came Singing: Songs from California's History*. Oakland, CA: Calicanto Associates. 1995. This booklet and the accompanying CD-Rom contains a collection of over sixty traditional songs set in an historical context. Although none of the songs is Cahuilla, the collection of predominately vocal tribal music is a welcome addition to the curriculum. The melodies are of small range and usually pentatonic (five tone scale). Songs and dances may be accompanied by clapper sticks, flutes, and various types of rattles.

Anderson, Eugene N, Jr. *The Chumash Indians of Southern California*. Banning, CA: Malki Museum Press. 1983. This is a detailed description of the Chumash culture including information on rock art and games.

Baldwin, Gordon C. *How Indians Really Lived*. New York: G.P. Putnam's Sons. 1967. This is a survey book about Native Americans classified by region. Chapter 8 focuses on seed gatherers of California.

Boscana, Reverend Father Friar Geronimo. Santa Barbara, CA: Peregrine Smith Inc. 1972. An historical account of the origin, customs, and traditions of the Indians of Alta-California, this primary source is included together with *Life in California* by Alfred Robinson.

Busenberg, B. E. & Roeder, E.D. *California's First People: Their Search for Food*. Claremont: Green Oak Publishing. 1990. ISBN 0-9627639-3-4. This book includes activities and student literature such as "The Acorn Gatherers" and "The Acorn Maidens".

Cherry, L. *A River Ran Wild: An Environmental History*. New York: Harcourt Brace & Co. 1992. ISBN 0-5909-99519-7. A pictorial timeline of the history of New England's Nashua Native American area is provided. Each page has a border of artifacts which can serve as a model of the "The Coachella Valley Through Time" History Book described in the Extended Activities section of this unit.

Caduto, Michael, and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, CO: Fulcrum, Inc., 1988. This book is resource for teachers. It incorporates a variety geographical and environmental projects.

Eargle, D. H., Jr. *The Earth is Our Mother: A Guide to the Indians of California – Their Locales and Historic Sites*. San Francisco: Trees Co, Press. 1992. ISBN 0-937401-09-9. This is a standard reference for those interested in California's Indians. Sensitively written, it not only tells their history, it bridges the gap between past and present with information on how these people live today.

Gendar, Jeannine. *Grass Games and Moon Races: California Indian Games and Toys*. Berkeley, CA: Heyday Books. 1995. In very thorough detail, this book describes field games, hoop and pole games, bows, arrows, sticks and stones games, hand games, dice games, string figures, and today's games. It also describes the difference between the tribes in how they play.

Harvey, Karen D., Lisa Harjo, and Jane Jackson. *Teaching About Native Americans* (Second Edition). Waldorf, Maryland: National Council for the Social Studies Publications, 1997. This publication provides practical support for elementary and secondary teachers, including lesson plans, extensive resources, and information about the indigenous peoples of this country.

Heizer, Robert F., Editor. *The Indians of Los Angeles County: Hugo Reid's Letters of 1852*. Highland Park, Los Angeles, CA: Southwest Museum Papers Number Twenty-One. 1968. This primary source includes first-hand accounts of the Indians of Los Angeles County.

Hubbard, Fran. *A Day with Tupi: An Indian Boy of Yosemite*. Fredericksburg, Texas: Awani Press. 1978. This book describes what a young Indian boy sees, the food he eats, the games he plays, with whom he interacts, and what he does throughout his day. It is written in story form.

Johnston, Francis J. *The Serrano Indians of Southern California*. Banning, CA: Malki Museum Press. 1997. (909) 849-7289. This booklet is a detailed description of the culture of the Serrano Indians who inhabited the San Bernardino valley and mountain areas.

Korb, V. & C., Eds. *Echoes of Our Past: California Native Americans*. Sacramento, CA: California Department of Parks and Recreation. 1997. This 30 minute video provides a broad coverage and depicts the ways Native Californians cultures adapted their lifestyles to their geographical regions. It depicts culture (including ceremonies, clothing, food, medicine, shelter storytelling, tools, and transportation) of a variety of Native Californians, “their history, their tragic decline, and their present cultural revival.” Stressed is the importance of grinding acorns and making tule huts in the Sierras.

Lee, M. *Indians of the Oaks*. Illustrated by L. W. Lee. San Diego Museum of Man. 1989. ISBN 0-937808-50-4. This book includes read-aloud children’s stories about the lifestyles of the Kumeyaay of San Diego County. It can be used to study the Cahuilla due to their similar cultures in the foothills. The stories, “Going for Acorns” and “It takes Two to Build a House,” work well with this unit.

Margolin, Malcolm, Editor. *The Way We Lived: California Indian Stories, Songs and Reminiscences*. Berkeley: Heyday Books, California Historical Society. This book provides background resources.

McCawley, W. *The First Angelinos: The Gabrielino Indians of Los Angeles*. Banning: Malki Museum Press. 1996. ISBN 0-9651016-0-1. “A definitive monograph on the Gabrielino [that] has been long overdue.” A rich teacher’s resource with maps, illustrations, and photographs.

Nechodom, K. *The Rainbow Bridge: A Chumash Legend*. Illustrated by T. Nechodom. Los Osos, CA: Sand River Press. 1992. ISBN 0-944627-36-6. This ancient legend set on Santa Cruz Island explains the origin of fire and the first dolphins. The book contains fabulous paintings with native pictographs.

O’Dell, Scott. *Island of the Blue Dolphins*. New York: Bantam Doubleday Dell Books for Young Readers. 1997. This is a story about a Native American woman who is left behind as her tribe evacuates their small island off the coast of Santa Barbara. She is left alone to survive – she must build a shelter, find food and fresh water, and fight off the wild dogs that killed her brother.

Preble, D. *Yamino Kwiti: A Story of Indian Life in the Los Angeles Area*. Berkeley: Heyday Books. 1983 (1940). ISBN 0-930588-09-06. This is a good read-aloud book to provide information about an Indian boy living in the Los Angeles area just before the Europeans arrive. Out of print.

Time Life Books. *The Indians of California*. Alexandria, Virginia: Time Life, Inc. 1994. Beautiful pictures and clear examples of artifacts are included in context. The text explains how Native Americans used baskets and other tools. This book is divided into three sections: “Dwellers in a Land of Plenty,” “The Impact of the Missions,” and “Cultures in a Struggle to Survive.”

Wood, Audrey. *The Rainbow Bridge*. San Diego: Harcourt Brace. 1995. This is a story inspired by an oral Chumash Indian legend about their creation and how they came to populate the areas that they did. A goddess who lived on an island created the people, but when it got too noisy, she decided to send half of them to live on the mainland. She created a rainbow bridge for them to cross. She also created dolphins and the story explains their connection to people as brother and sister. Beautiful illustrations.