

“Dark Water”

Summary: Lesson plan for writing based on the video. Poems by Native American authors, youtube video of Chumash creation myth, text of rainbow bridge story, factual articles about the tomol crossing and vocabulary worksheets.

Subject Areas: English

Grade Level Range: 6-12

Standards:

CCSS.ELA-LITERACY.W.9-10.4

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

CCSS.ELA-LITERACY.WHST.9-10.2.D

Use precise language and domain-specific vocabulary to manage the complexity of the topic and convey a style appropriate to the discipline and context as well as to the expertise of likely readers.

CCSS.ELA-LITERACY.SL.9-10.4

Present information, findings, and supporting evidence clearly, concisely, and logically such that listeners can follow the line of reasoning and the organization, development, substance, and style are appropriate to purpose, audience, and task.

CCSS.ELA-LITERACY.SL.9-10.5

Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

Resource Provided By: Lucy Carleton, English/ELD, Carpinteria High School, Carpinteria Unified School District

Resource Details:

"Dark water". *The West of the West*

Running time 9 minutes, 45 seconds

Cast:

Reggie Pagaling, Elder , Tomol captain, Santa Ynez band of Chumash Indians

Roberta Cordero, Chumash Maritime Association

John Johnson , Curator of Anthropology, Santa Barbara Museum of Natural History

Gilbert Unzueta, Archaeologist Barbareno Chumash Elder

Gabriel Richard Frausto, paddler Chumash Maritime Association

Ray Ward, chair, Chumash Maritime Association

Marcus V. Lopez, Tomol Captain

Mia Jaimes Lopez, Chumash Maritime Association

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| Name: | Date: |
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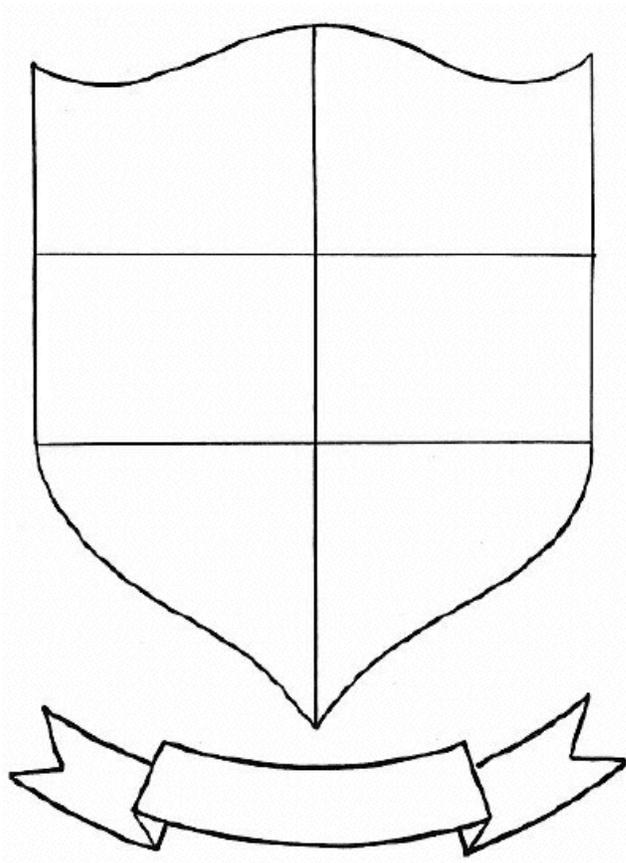
SCIENTIFIC AND TECHNICAL VOCABULARY

“Dark Water” *The West of the West*

DIRECTIONS: Write a definition for each scientific or technical term. Use a dictionary to help you. Next, write an original sentence using the vocabulary word.

| Term | Definition | ORIGINAL SENTENCE |
|-----------------|------------|-------------------|
| bioluminescence | | |
| cordage | | |
| asphaltum | | |
| confluence | | |
| revitalization | | |
| maritime | | |
| symbiotic | | |

Create your Coat of Arms



Name:

Meanings of symbols and colors used:

Reason motto was chosen:

Chumash Tomol Crossing from NPS.gov



Chumash descendants reach the shores of Santa Cruz Island in a recreation of an ancient Chumash tomol crossing.

Each day, commercial and private boats take visitors across the Santa Barbara Channel to the shores of the Channel Islands. Can you imagine making that same journey in a canoe? It might take an entire day and would require tremendous physical strength to forge through the rough waters.

Hundreds of years ago, the native island Chumash traveled these ancient waters for hunting, fishing, and trading. They built canoes, called *tomols*, from redwood

trees that drifted down the coast, fastening the cut planks together with animal sinews and sealed with a tar-like substance called *yop*. *Yop* is a combination of pine pitch and asphaltum which occurs naturally in the Channel and along the coast from oil seeping into the water from below the earth's surface.

The *tomol* remains the oldest example of an ocean-going watercraft in North America.

The *tomol* is central to the Chumash heritage, constructed and paddled by members of the *Brotherhood of the Tomol*. The historic Brotherhood disbanded in 1834, but in 1976, a contemporary group built *Helek*, which means Peregrine Falcon, based on ethnographic and historic accounts of *tomol* construction. It was the first *tomol* built in 142 years and the modern paddlers travelled from San Miguel Island to Santa Rosa Island, and finally to Santa Cruz Island.

Twenty years later, the Chumash Maritime Association completed a 26-foot-long *tomol* which they named '*Elye'wun* (pronounced "El-E-ah-woon"), the Chumash word for Swordfish.

On September 8, 2001, '*Elye'wun* made the historic crossing from the mainland to Santa Cruz Island. The dangers of the past did not escape the modern crew. During the journey, the *tomol* began to leak and also encountered a thresher shark and several dolphins. Over 150 Chumash families and friends gathered to greet the *tomol* and paddlers on the beaches of Santa Cruz.

Three years later, on September 11, 2004, '*Elye'wun* again crossed the Channel to Santa Cruz Island, this time greeted by more than 200 Chumash and American Indians at the historic Chumash village of *Swaxil*, now known as Scorpion Valley. The 21-mile trip took over ten hours! A crew of Chumash youth aged 14 to 22 joined the paddlers, a significant accomplishment for the next generation of Chumash leaders.

Additional *tomol* crossings took place in September 2005 and August 2006. Members of the Chumash community continue to celebrate their heritage and culture through this event.

Centuries ago, the *tomol* was used to connect different island Chumash groups with each other and the mainland. Today, it links past generations of Chumash with the present-day Chumash community.

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|--------------|--------------|
| Name: | Date: |
|--------------|--------------|

SCIENTIFIC AND TECHNICAL VOCABULARY

Chumash Channel Crossing

DIRECTIONS: Write a definition for each scientific or technical term. Use a dictionary to help you. Next, write an original sentence using the vocabulary word.

| Term | Definition | ORIGINAL SENTENCE |
|-------------------|-------------------|--------------------------|
| forge | | |
| sinews | | |
| asphaltum | | |
| watercraft | | |
| ethnographic | | |
| maritime | | |
| thresher shark | | |

Lesson plan: (Could be shown in conjunction with studying Homer's *Odyssey*)
The video "Dark Water" talks about the importance of people remembering who they are and remembering their ancestors. As Marcus Lopez states, "Lots of us have lost our roots" and it is important that we "Don't forget the past."
Before viewing the video, assign this quick write:

Mia James Lopez of the Chumash Maritime Association says we need to teach our kids about the ocean, our connection to the ocean and our connection to the islands. Choose a location, and write about your connection to it.

After viewing the video: Watch <https://www.youtube.com/watch?v=w0iyd68oBok>

A three-minute video of Julie Tumamait-Stenslie, Chumash elder, telling the story of the rainbow bridge mentioned by Reggie Pagaling in the "Dark Water" video, presented by [Channel Islands National Park](#) and Community Access Partners of San Buenaventura. Directed, Shot and Edited by Chad Beaty, filmed on location at Santa Cruz Island.

Assign Creating your Coat of Arms, illustrate 6 symbols, explain the meaning of the symbols, remind students their motto can be in any language, have students share.

We all come from somewhere. We all have a heritage or culture in our families. Write an essay on a family tradition that you would like to perpetuate or create. Explain the significance of your choice as well as any connections to culture or heritage.

Additional Resources:

A Chumash Story of Creation

To create the Chumash people, Earth Mother *Hutash* buried the seeds of a magical plant on *Limuw* ("in the sea"), now known as Santa Cruz Island, in the Santa Barbara Channel. The people sprung full grown from the plant, both men and women to inhabit the island.

Seeing that the people were cold, *Hutash's* husband *Alchupo'osh*, Sky Snake (the Milky Way), decided to give *Hutash's* people a gift. Using his tongue to send a bolt of lightning, he started a fire. The people tended the fire and kept it burning so they could stay warm and cook their food.

The sight of the fire attracted the Condor who at that time was an all white bird. Curious, he flew low over the fire to get a better look and burned most of his feathers. They all turned black except for a little white under the wings.

With warmth and hot food, the people prospered and created plentiful offspring. After many years of filling their gifted land with people, the island became crowded. The noise of the happy Chumash singing and dancing, the children laughing, kept Hutash awake at night.

Sometimes she would complain to Sky Snake. "Sky Snake," she would say, "the people are too noisy! I want to sleep. I whisper to them, shhh, children, it is time to be quiet. It is time to rest, it is time to sleep. But do they listen to Earth Mother? No."

One night when the people were keeping Hutash awake when she wanted to be asleep, she looked out on the moonlit mainland and realized she would have to send the people there.

"Sky Snake," said Hutash, "The people need to leave the Island and go live on the mainland." He wondered how they could get there.

"I will make a Rainbow Bridge," said Hutash. "They will walk across it to the mountain top and they will find plenty to eat and drink and we will all be happy."

Hutash created a tall spanning bridge from a *Wishtoyo*, a rainbow for the people to walk cross to the mainland. She made a long, high rainbow that stretched from the tallest mountain on *Limuw* all the way to *Tzchimoos*, the tall mountain near *Mishopshno* (Carpinteria).

It would take them all day, walking, but when they arrived there would be plenty of room and lots to eat. The people were afraid.

"But Hutash, the Bridge is too high! What if we fall? We will drown!" they protested.

"I will take care of you," she offered.

The people put on their fur and leather clothes, filled a few baskets with belongings, and started up the Rainbow Bridge. Families held hands to stay together.

"Keep your eyes on your goal," said Hutash. "Look ahead to where you are going."

As the people climbed on the Rainbow Bridge, they could see the land as clearly as on the days the warm winds blow from the east, and they were excited.

But some people looked back, and some people looked down. These people felt dizzy. The water was a long long long way down. The fog licked their toes. Some of the people grew afraid, and they looked down instead of ahead to where they were going. They doubted Hutash and their tummies felt funny. Some of the people lost their balance and they fell through the fog toward the shimmering, dark sea far below.

Hutash regretted their danger of drowning because she told them to cross the bridge. To save the people in the water, she transformed them into dolphins. That way they could hold their breath longer under water and swim between the island and the shore.

Now the Chumash call the dolphins their brothers and sisters.

*This version has been edited by Jack Eidt, using as sources:
The Chumash People: Materials for Teachers and Students. Santa Barbara, CA:
Santa Barbara Museum of Natural History, 1991. "The Rainbow Bridge: How we &
dolphins came to be—A Chumash origin story," by Gwendolyn Alley on [Art Predator](#)*



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According to legend, Chumash who fell into the ocean while crossing the rainbow to the mainland were turned into dolphins.

Photo By Jessica Aldridge.

"Love of My Flesh, Living Death"
after García Lorca

by Lorna Dee Cervantes (Chumash)

Once I wasn't always so plain.
I was strewn feathers on a cross
of dune, an expanse of ocean
at my feet, garlands of gulls.

Sirens and gulls. They couldn't tame you.
You know as well as they: to be
a dove is to bear the falcon
at your breast, your nights, your seas.

My fear is simple, heart-faced
above a flare of etchings, a lineage
in letters, my sudden stare. It's you.

It's you! sang the heart upon its mantel
pelvis. Blush of my breath, catch
of my see—beautiful bird—It's you.

The Powwow at the End of the World by Sherman Alexie

I am told by many of you that I must forgive and so I shall
after an Indian woman puts her shoulder to the Grand Coulee Dam
and topples it. I am told by many of you that I must forgive
and so I shall after the floodwaters burst each successive dam
downriver from the Grand Coulee. I am told by many of you
that I must forgive and so I shall after the floodwaters find
their way to the mouth of the Columbia River as it enters the Pacific
and causes all of it to rise. I am told by many of you that I must forgive
and so I shall after the first drop of floodwater is swallowed by that salmon
waiting in the Pacific. I am told by many of you that I must forgive and so I shall
after that salmon swims upstream, through the mouth of the Columbia
and then past the flooded cities, broken dams and abandoned reactors
of Hanford. I am told by many of you that I must forgive and so I shall
after that salmon swims through the mouth of the Spokane River
as it meets the Columbia, then upstream, until it arrives
in the shallows of a secret bay on the reservation where I wait alone.
I am told by many of you that I must forgive and so I shall after
that salmon leaps into the night air above the water, throws
a lightning bolt at the brush near my feet, and starts the fire
which will lead all of the lost Indians home. I am told
by many of you that I must forgive and so I shall
after we Indians have gathered around the fire with that salmon
who has three stories it must tell before sunrise: one story will teach us
how to pray; another story will make us laugh for hours;
the third story will give us reason to dance. I am told by many
of you that I must forgive and so I shall when I am dancing
with my tribe during the powwow at the end of the world.

https://www.noozhawk.com/article/090912_chumash_tomol_crossing_santa_cruz_island/

Chumash Tomol Crossing to Santa Cruz Island Halted by Rough Seas

Dangerous currents disrupt annual event retracing tribe's ancient trading route to Channel Islands

By Mike Traphagen for the Santa Ynez Band of Chumash Indians | September 8, 2012 | 10:15 p.m.

The annual Chumash Tomol Crossing began on schedule at 3 a.m. Saturday at Oxnard's [Channel Islands Harbor](#), but for the first time in nine crossings since 2001, the 21-mile trip was canceled halfway through the journey because of rough ocean currents.

"The ocean dictates everything, and today she said, 'This isn't a good day for a paddle,'" said Reggie Pagaling, a tomol captain and [Santa Ynez Band of Chumash Indians](#) tribal elder.

Organizers knew the waters could be harsh Saturday, which is why only the larger tomol of the tribe's two vessels attempted the crossing.

The 30-foot tomol named Muptami of Kalawashaq, which made its maiden voyage last year, started strong but began taking on water 11 miles short of its destination at [Santa Cruz Island](#), and organizers determined it wasn't safe to continue. Support boats rescued the crew and towed the tomol safely back to [Ventura Harbor](#).

"The swells were coming in at every 3 to 5 seconds; that is very rough," Pagaling said. "We're used to swells at 11 to 20 seconds. That gives the paddlers enough time to react and recover between swells. This was just too rough."



The annual Chumash Tomol Crossing retraces an ancient Chumash trading route that can take up to 13 hours depending on ocean currents, wind and fog conditions. This year, Pagaling wanted to make a point to reflect on loved ones who have recently passed away.

“I did accomplish one our goals — I placed our traditional prayer in the water to honor the memory of my uncle Manuel Armenta, Victoria Lopez (the mother of tomol captain Marcus Lopez Sr.), and our family friend Don Sorenson,” said Reggie Pagaling, a tomol captain and Santa Ynez Band of Chumash Indians tribal elder.

“And about 20 seconds later, a big gray whale came to the surface, blew out a flash of seawater, and when it went back down it gave us a tail salute as we left.”

Organizers of the annual Chumash Tomol Crossing canceled the event three years ago before launch because of rough water conditions.

Dedicated supporters of the annual crossing include the [Barbareno Chumash Council](#), the [Chumash Maritime Association](#), [Channel Islands National Park](#) and the [National Oceanic and Atmospheric Administration](#).

— *Mike Traphagen is a public relations specialist for the [Santa Ynez Band of Chumash Indians](#).*

<http://www.chumashmaritime.org>

<http://ocpc.msi.ucsb.edu/pdfs/TribalMPAs04.pdf>

Tribal Marine Protected Areas: Protecting Maritime Ways and Practice published by the Wishtoyo Foundation (Ventura County, Santa Barbara) in 2004 describes the ecological and cultural significance of south-central California's marine environment