

**ELA Common Core Content Standards:**

Reading Standards Foundational Skills 1, 2  
Writing Standards 2, 8  
Speaking and Listening Standards 1, 4  
Language Standards 1, 2, 4, 5, 6

**Estimated duration:** one 45 min. session,  
with extra time for art activities

**Optional Karuk Language:** 45 min., with  
two 45 min. follow up sessions

**World Language Content Standards:** The optional activities, lesson plan and materials found in the **Araráhíh – Karuk Language** supplements align with *Stage I: Content, Communication, Cultures, Structures, and Settings* categories adopted by the California State Dept. of Education.

**Goal:** Students identify traditional food sources as important forms of sustenance and learn the need for sustainable resources to support the survival of several species.

**Teacher Background:** The Klamath Basin is one of the most ecologically diverse ecosystems in the western United States, yet our tribal communities are neither physically nor economically healthy. Once replete with an abundance of healthy traditional foods and medicines traded up and down the river, the Klamath Basin now home to a poverty-stricken population riddled with diet-related diseases such as diabetes and heart disease. Climate change, denied access to traditional foods and medicines, the prevalence of commodity foods and prescription drugs, high unemployment, and limited availability and affordability of fresh, healthy foods have resulted in high rates of food insecurity, diabetes, obesity and depression.

There are manifold reasons to explain the current situation: Our People's intimate and deep relationship to the landscape has been violently disrupted due to colonization and globalization. Land appropriation, ban on traditional land management practices, and forced assimilation into Western culture has driven many Native people from their homelands. Even those remaining have insufficient access to traditional foods and medicines. Additionally, the marginalization of Native cultures and the generations lost to the traditional forms of tribal education during the Indian Boarding School Era have led to what is widely known as inter-generational trauma. And finally, the current threats posed by increasing frequency and scale of wildfire, continued drought conditions, pest and disease infestation have highly and negatively impacted access to Native foods, fibers and medicinal plants.

Despite the growing health crisis in Indian country, the traditional ecological knowledge (TEK) of Native cultures is gaining wide recognition. The revitalization of Native food, fiber and medicinal health systems with the help of traditional land management practices is a goal currently sought by federal, state, tribal and local governmental agencies, as well as non-profit and grass-roots organizations. Learning about the healing properties of plants was – and still is – an important responsibility for Native people. By balancing western-science based botany with Native-science based TEK, Native and non-Natives alike can help contribute to the revitalization of one of the most ecologically diverse ecosystems in the country.

Our region has provided food, medicinal plants and resources that the indigenous peoples, animals, and other species have used and cared for over centuries. Students should be made aware of the effort and intense processes necessary for securing and providing food for a family. Long ago, people depended on the land for survival. There were no stores, no restaurants, no pharmacies, and no building supply stores. Families spent considerable time and effort securing food, medicines and other resources in order to live throughout the seasons and years.

Much of the knowledge needed to survive is known to us through **pikvah** (origin stories) that have been told and re-told, heard and re-heard for countless generations. Listening to the stories together, we again re-imagine “the times before” human existence, “when the animals, plants, rocks were people.” These First People are called the **ikxaréeyav**<sup>1</sup> (or often in English, “Spirit People”). The stories are dramatic retellings of the ancient actions and interactions of these First Peoples. The Karuk, like most indigenous peoples, traditionally only tell stories when it is cold enough for snow to be in the high mountains. Please respect this tribal code.

These First People understood their responsibility to figure out how the yet-to-come humans should live.<sup>2</sup> Hearing the stories, we learn that they fulfilled that responsibility through repeated sequences of contemplation, discussion, inspiration, and both collaborative and random experimentation. As human re-hearers, we inherit the same ancient responsibilities of the First People, each of us in our own way trying to figure out “how people should be living.” We also inherit their time-proven methods of proceeding as well.

Rehearing the stories, the lives of the First People function as thought-templates for the listeners, as examples (both good and bad) of how to think about our place and our conduct in the world. Káruk multi-species storytelling provides us with a shared imagined background for understanding complex relationships between ourselves and the many other creatures with which we still live today.

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<sup>1</sup> Pronounced something like “ik- ha-RAY-yav” with the “h” in the second syllable gargled like the Spanish “j” and the final “v” sounding something between the English pronunciation of “v” and “w.” Please refer to the Karuk Pronunciation Guide.

<sup>2</sup> This figuring of the **ikxareeyavs** has been called “laying down the world.”

This lesson features some of the many native foods still harvested and managed for in our northern California region. The origin story introduced will help students understand the importance of the two main staple foods for traditional indigenous peoples: salmon and acorns.

<b>Theme/Big Idea:</b>	We all Take Care of Each Other
<b>Big Questions:</b>	Who knows the plants? Where do we get our foods?
<b>Vocabulary:</b>	marine, gather, native, plentiful
<b>Karuk Vocabulary:</b>	<b>ávaha</b> (food), <b>áama</b> (Chinook salmon), <b>xuun</b> (acorn soup), <b>púufich</b> (deer), <b>akraah</b> (eel), <b>aay/áayas</b> (wild grape/grapes), <b>áxthaan</b> (river mussel)

#### Materials:

Special item to pass around during discussion circle, e.g., acorn, shell, etc. (not included)  
**Native Foods**,  
**Cultural Resource Cards** (18 included in binder)  
**Sound Game** – Best Practices Vocabulary Direct Instruction Procedure (included)  
**Vocabulary: Native Foods** – Black Line Master (included)  
**Naming Words** – Black Line Master (included)  
**Naming Words; Begins with b, s, or m; and Traditional Foods** – worksheets (included)

#### Optional Materials: Araráhíh – Karuk Language

**Little Song of Food** – Video (included in *Nanu'ávaha Grade 1, Lesson 2* DVD)  
**Ávaha – Native Foods** – PowerPoint (included in DVD)  
**Hûut úxaakti? - How does it sound?** Phonics Worksheet (sound bites included in DVD)  
**Ávaha – Native Foods: Comprehension Worksheet** (sound bites included in DVD)

**Preparation:** Write the following sentence on the white board: *i gather food for u*  
 List food categories on poster paper or white board: 1) Plant 2) Animal 3) Marine life  
 If needed, print worksheets for each student.

Optional **Araráhíh – Karuk Language**: prepare projector and computer for viewing the *Nanu'ávaha Grade 1, Lesson 2* DVD video, PowerPoint and sound bites. Print **Araráhíh** worksheets as needed for each student.

**Discussion Circle:** Explain that long ago, people didn't go to stores or restaurants for their food. They also couldn't go to the store to buy ingredients. Ask the students where they think people got their food, and then explain (if needed) that people depended on the resources provided by the land and waters for survival, e.g. elk meat and berries from the forest; eels from the river. Tell students "Let's learn more about who we are and where we come from, because it's important to the community that we know this. If you agree, say "**ávaha**"<sup>3</sup> (food).

**Daily Language Practice:** Have children correct the sentence: *i gather food for u*

**Vocabulary** and **Phonics Activities**: Please refer to the **Sound Game: Best Practices Vocabulary Direct Instruction Procedure** (included) to guide the following vocabulary building activities.

<sup>3</sup> Pronunciation is something like, "AH-wah- hah"

**Vocabulary:** Display **Vocabulary: Native Food** Black Line Master on document reader. Read the first sentence for children. Following the **Sound Game** guidelines, have students practice sounding out and reading the underlined words. Ask what they think each word means. Clarify definitions. You may wish to explicitly teach vocabulary using a large poster board.

**marine** – of or relating to the ocean and at the mouths of rivers at the ocean

**gather** - collect or pick things

**native** - a person, plant, or animal that originally lived or grew in a certain place

**plentiful** - a lot

**Building Background:** Now hold up the special item you've chosen for today (an acorn, mussel shell, etc.) and let students know that everyone will have a turn to hold it when they share a story about food. You may need to clarify the difference between Native and non-Native foods, and help students think of a story by using one of the following prompts: Have you ever gathered food? (It could be from a garden, acorns, mushrooms, etc.); What Native foods does your family eat? Does your family hunt and fish for food?

**Discussion:** Ask students if they think that Native foods are important to our culture and community. Tell them that most food sources can be grouped into categories, such as the ones you've written up on the board: 1) plants 2) animals 3) marine life. Ask students if they can name some of the foods close to us that we can *hunt*, *catch*, or *gather*. When students offer suggestions, ask them if they can name which category they think the food source belongs to.

### Ararahih: Karuk Language

**Discussion:** Tell students that the three main traditional foods that Karuk people eat are salmon, acorns and deer. Ask them which categories these belong in. Make sure to point out that salmon is not only a marine animal, which lives in salt water, but that it also lives in the fresh water of rivers, streams and lakes.

**Grammar:** Review the verb "to eat" with all 6 personal pronouns.

**Music Activity:** Show them the short video, making sure you have speakers hooked up.

#### Little Song about Food

Áama nu'áamti

*We eat salmon*

Xuun nu'áamti

*We eat acorn mush*

Áama xákaan xuun káru púufich nu'áamti

*We eat salmon with acorn mush and deer*

After the students have watched the video, ask them to stand up and join in singing the song. You may wish to replay the video for the sound accompaniment. It might be fun for them to walk around the classroom in a line while singing: their footfalls will help keep time. This would also be a great to sing in other settings, such as during outdoor activities.

Ask students how Karuk People used to get foods and shells from the ocean since their territory is not located on the ocean. Answers can be through travel, or more importantly, through

extensive trade with their Yurok neighbors for maritime foods, such as abalone (whose shells are used in regalia), mussels (whose shells are then used as women's spoons), and seaweed, which provided needed trace minerals sodium and iodine.

Ask students to try to name only Native foods. This can be hard, for some plants and animals seem like they have always been here, like the invasive Himalayan blackberry. Some examples of Native foods might be acorns, mushrooms, seaweed, huckleberries, hazelnuts, deer, elk, salmon, sturgeon, steelhead, eels, abalone, and mussels. As students name different kinds of Native foods, hold up the corresponding **Cultural Resource Card**, if given, so that everyone can see and hear the name of the food being discussed. Ask the class if the food is a plant, animal, or marine life. Make sure to point out that some fish, such as salmon, live not only in the salt water of oceans, but also in the fresh water of rivers, streams and lakes. Tell them that there are also certain types of mussels and clams that live in fresh water, too. Write or place the picture card of the Native food under the correct category. If there is a question if a plant or animal is Native, you may wish to do collective research.

If students have not said all of the Native foods displayed on the Cultural Resource Cards, either give them hints or show them the ones that weren't mentioned and put them into the correct category. Once students have categorized all the food resources, ask students where they might find this food, and if they would gather it, hunt it, catch it, or perhaps trade for it. Listen to all student answers.

**Grammar:** Display the **Naming Words** on the document reader and tell students that these sentences are missing naming words, or nouns. Have students take out their workbooks and review the list of naming words in the box at the top of the page.

Teacher/student reads the first incomplete sentence. Ask the children to choose a noun from among the words in the box to complete the sentence. (Note: elk and deer are interchangeable in the sentences, as are the pronouns.) Write the suggested noun on the line. Have students as a group read the sentence and decide if it makes sense. Put a line through the words in the word box as they are used. Students now write the word on their worksheet. Follow a similar procedure with the remaining sentences.

**Phonics Review:** Assign students ***Begins with b, s, or m*** worksheet. Display the worksheet on the document reader. Read the directions with students, review the letter sounds for b, s, and m, and have students complete the worksheet. Note: Picture of Phil Albers should represent "man" and the deer is a "buck."

**Art:** Assign students **Traditional Foods** worksheet. Read the directions aloud so that students can draw pictures of traditional foods in the boxes.

**Optional activities:** Invite Guest speaker to do cultural presentation on Native Foods; Teach the appended **Ararahih – Karuk Language** lesson.

## Ararahih: Karuk Language

**Grammar:** Evaluate student retention of the verbs learned in previous lessons: **vishtar** (to like, to want food), **imnish** (to cook), and **ífikar** (to gather). Practice conjugating with simple personal pronouns. Then introduce the verb suffix and explain that the verb suffix **-tih** is a way to make verbs like **av** (to eat) in the Little Song about Food “durative,” which means that the action continues over a period of time. Thus, **áamtih** means “to be eating.” When we say “**nu’áamti**,” this phrase combines the pronoun **nu-** (we) with the durative verb.

**Translation:** Ask students to try to translate the phrase: “I am gathering tan oak mushrooms.”

Remind them that the word order in Karuk is different: the object often comes first. A good translation would be: **xayviish ni’íffiktih**. Ask them to try to translate the phrase: I am gathering tan oak mushrooms.

**Phonics:** Practice forming the “x” sound explicitly to help students pronounce “**xayviish**.”

**Vocabulary:** Many of the vocabulary terms have been taught in preceding lessons. You will need to teach the following new words explicitly, using the guidelines listed in the **Sound Game**: Best Practices Vocabulary Direct Instruction Procedure (included).

Show students the **Ávaha: Native Foods** PowerPoint. Slides 2-6 will help students visualize them as you teach the words: **ishxíkkihar** (sturgeon), **ishyuux** (elk), **axthah** (river mussel/s), **xayviish** (tan oak mushroom), and **akraah** (Pacific Lamprey eel).

Once you’ve explained what each picture depicts, proceed to Slides 7-11, which repeat the photos with increasing speed while students call out the Karuk names. Then proceed to Slide 12, which briefly shows the same photographs in random order. Depending on how quickly your students gain proficiency, proceed to the next activity.

**Communication Activity:** Clicking onto Slide 12, point to the photo of the tan oak acorn already learned: “**Yáxxa pay ôok** – look at this!” Repeat, “**Yáxxa páy ôok**.” Then ask: “**Fâat uum pay** – What is this?” Point to the picture of the acorn(s) and repeat: “**Fâat uum pay?**” Students may remember the Karuk, or say the English word. You may want to prompt them to think about what it is called in Karuk by saying, “**Hûut ipíttih?** – What are you saying?”

Note: Karuk doesn’t distinguish between plural and singular except for personal nouns and their adjectives, so if students want to say, for example: “Those are tan oak acorns,” they should respond the same way: “**Váa uum xuntápan**” (that is a/ those are tan oak acorn/s).

Next, show the photo of the tan oak acorn tree and ask, “**Fâat uum pay**– What is this?” As learned in GKL6, the word for this tree is **xunyêep**. Children should respond with, “**Váa uum xunyêep**” (That is a tan oak acorn tree). Follow the same format for **axvaan** (white oak acorn), **xánpuut** (live oak acorn), **xánthiip** (black oak acorn), **ápxaan** (basket cap), **chufnîivkach** (fly), **áama** (salmon), **ávansa** (man), and **chináakat** (mosquito).

Now, show the students the pictures with their new vocabulary and tell them: “**Pay uum...** - this is a/these are...” Use the new words: **ishxíkkihar** (sturgeon), **íshyuux** (elk), **axthah** (river mussel/s), **xayviish** (tan oak mushroom), and **akraah** (Pacific Lamprey eel). Next, show these photos and ask, “**Fâat uum pay**- What is this?” Students respond with, “**Váa uum...**”

Finally, hold up the photo of acorn soup and ask: “**Fâat uum pay** – What is this?” Some may respond with “**Váa uum xuun!**” Finish with: “**Vur uum amáyav!**” (They’re delicious!).

**Grammar:** The new verb for this lesson is **ixak** (to make a sound). Below, see how it is used in the traditional story, “Coyote’s Journey”:

**kári xás uthítiv, úxaaktih, pa’ishaha úxaaktih.**

Then he heard it, it was sounding, the water was sounding.

For students to learn this verb (in its durative form) implicitly, play the audio recording: [It is sounding](#). Ask students what they hear. Tell them that in Karuk, you might express the sound of the water like it is done in the sentence above: “*It is sounding – the water is sounding.*” Tell them that the simple form of the verb for making a noise, or sound, is **ixak** (to make a sound), and then guide them to the verb suffix learned earlier in the lesson: **-tih**. expression:

**Phonics Activity:** Pass out the **Hûut úxaakti? - How does it sound?** Worksheet and have students try to remember what the initial sounds of the names of the species depicted are. Let them work alone first, then allow them to ask their colleagues. Correct together, trying to stay in the Karuk language using the Classroom Instructions phrases in Lesson Binder.

**Comprehension:** Pass out the **Ávaha – Native Foods:** Comprehension Worksheet and some coloring pens. Sounding out the instructions, evaluate student retention of the verbs: **vishtar** (to like, to want food), **imnish** (to cook), and **ífikar** (to gather). Have students draw the pictures as instructed on worksheet.

## Sound Game

### Best Practices Vocabulary Direct Instruction Procedure

*This explicit direct instruction procedure must be used for vocabulary instruction (including the optional **Araráhíh: Karuk Language** vocabulary instructions) of each lesson plan in order to meet all the common core standards for Speaking and Listening listed for this lesson.*

Vocabulary instruction should begin with the teacher saying the word out loud, then clapping out the syllables counting how many.

Ask the group what the beginning sound in that word is.

All students and teacher answers chorally and the teacher begins writing the first phoneme/letter or letters that make one sound of the vocabulary word on the poster paper or oversized index card.

Ask the students to say the sound when teacher says “sound,” or “**kiikxaakap**” in Karuk.

Repeat for next, doing the same for all following phonemes and then put your finger back to the beginning of the word and repeat slightly faster.

Then sweep your finger beneath the word from left to right and say “blend,” or “**kiikupeephîishrihap**” in Karuk. Lead the students in blending the sounds to make the word.

Repeat. Then point to word and say “read,” or “**ikxúrik kiihyanákookap**” in Karuk (*Literally: “Speak to writing”*) for the teacher and all students to read the word three times.



## Vocabulary: Native Foods

1. Some mussels are marine animals.
2. We gather acorns in the fall.
3. I am native to this place.
4. The berries are plentiful in the summer.

Name \_\_\_\_\_

*Choose a noun from the words in the box to complete the sentence.*

## Naming Words

I	elk	He	deer	dad
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1. My \_\_\_\_\_ will get some eels.
2. The \_\_\_\_\_ ran into the forest.
3. The \_\_\_\_\_ is looking for food.
4. \_\_\_\_\_ will pick some berries.
5. \_\_\_\_\_ shot a buck.

Name \_\_\_\_\_

*Name each picture. Think of the beginning sound. Write b, s, or m.***b, s, m**

1.



2.



3.



4.



5.



6.



7.



8.



9.



10.



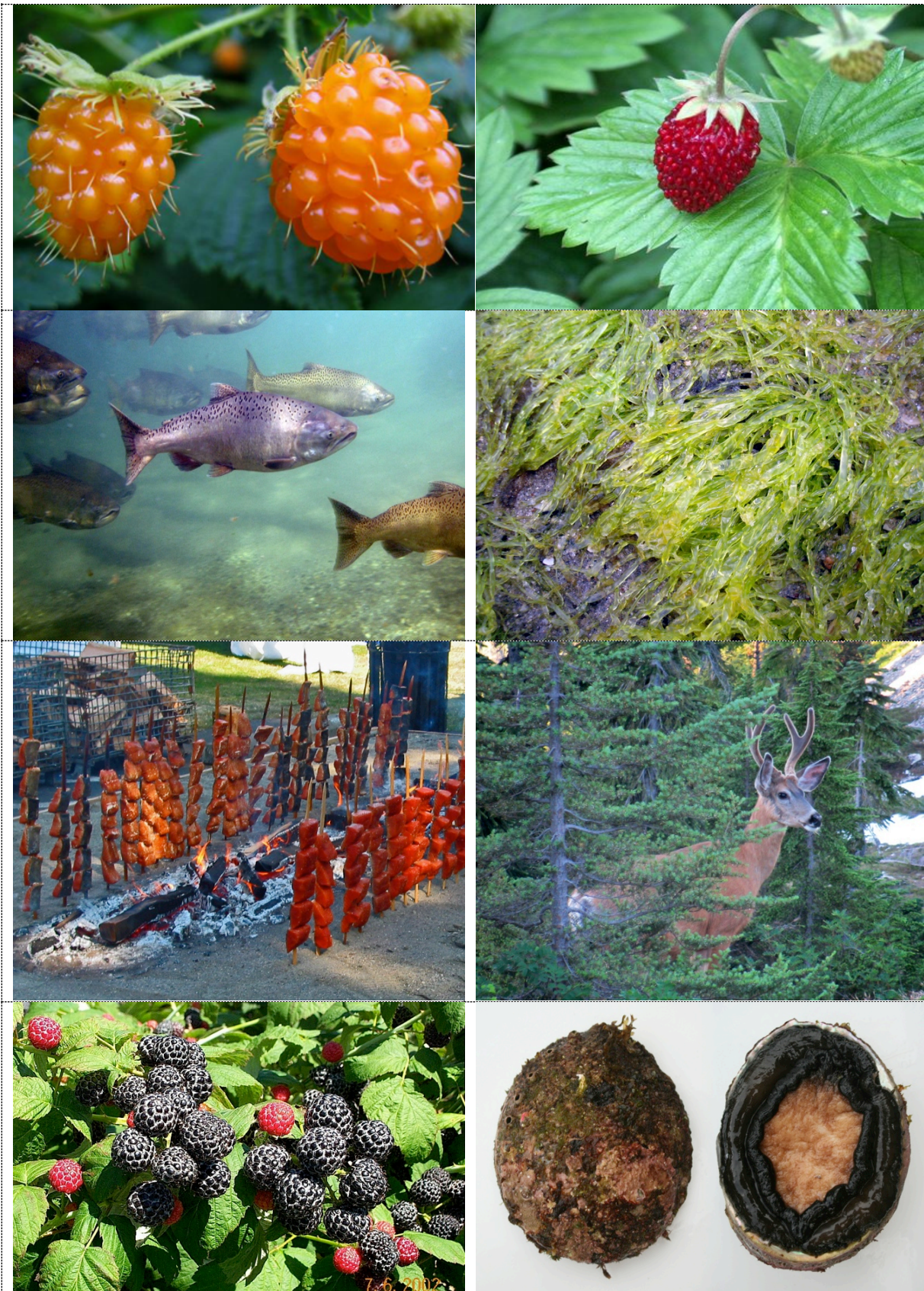
11.



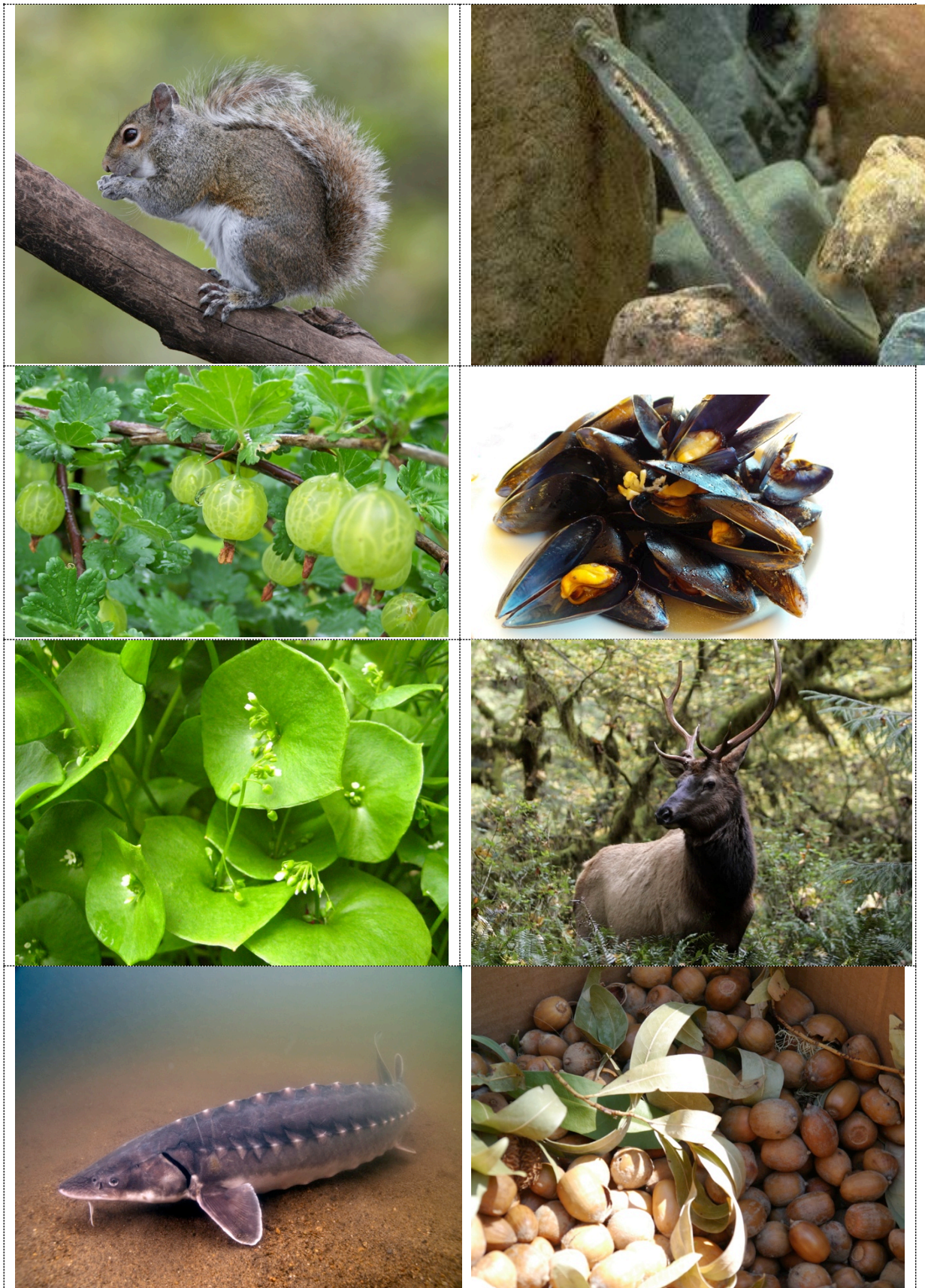
12.









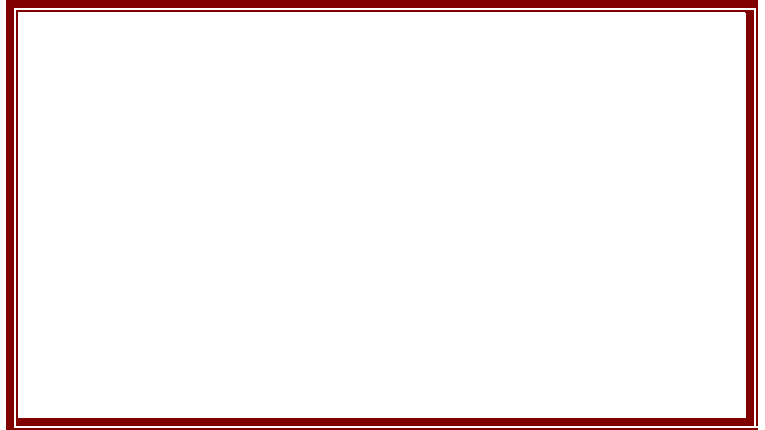


Name \_\_\_\_\_

*Complete each sentence with a drawing of a traditional food.*

## Traditional Foods

1. I like to eat...



2. We cook...



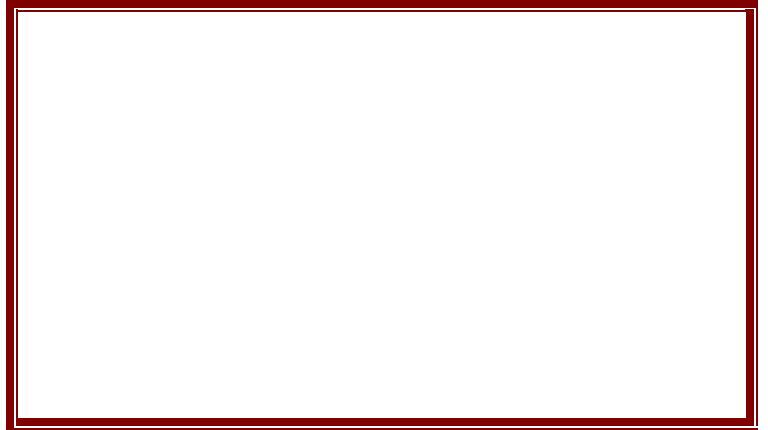
3. I gather...



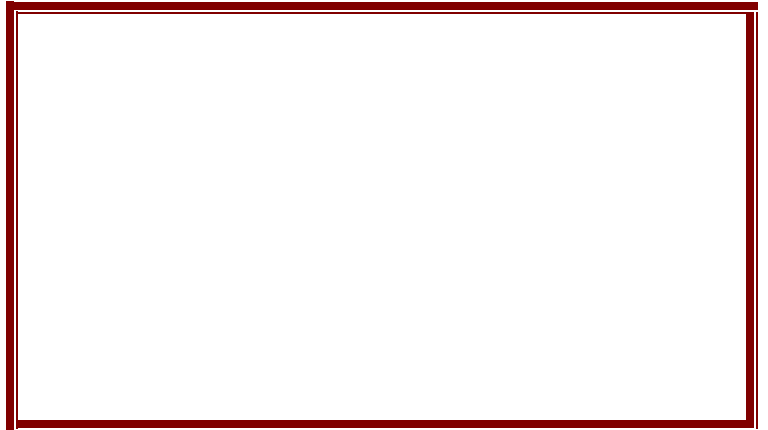
Pamíthvuuy: \_\_\_\_\_

## Ávaha

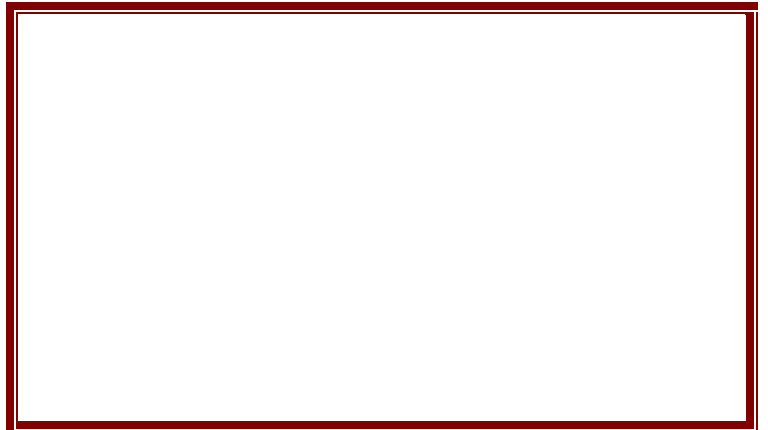
...nivíshtar.



...númnish.



...ni'íffiktih.





Pamíthvuuy: \_\_\_\_\_

## Hûut úxxaakti? How does it sound?

x, ch, a

1. \_\_\_\_\_



6. \_\_\_\_\_



2. \_\_\_\_\_



7. \_\_\_\_\_



3. \_\_\_\_\_



8. \_\_\_\_\_



4. \_\_\_\_\_



9. \_\_\_\_\_



5. \_\_\_\_\_



10. \_\_\_\_\_

