



ELA Common Core Content Standards

Reading Standards: Informational Text 1, 7
 Reading Standards: Foundational Skills 3, 4
 Writing Standards 2, 4, 7, 8
 Speaking and Listening Standards 1
 Language Standards 1, 2, 3

Estimated duration:

2 sessions, 1 hour each

Goal: Students will learn about the importance of identifying culturally significant places, buildings, or landmarks in the community and the land around it that tell a story about the community's history.

Background: In this lesson, students will find and research places that have significant meaning to local Native American tribes. Learning more about these places and the stories associated with them will help students define who they are, where they come from, and why this land is so special to the people that live here. Note that the traditional sites named in the informational sheets are given in the language of the respective Native people.

All of the natural world, from the earthworm to the mammals, trees, specific geological formations (certain granite outcroppings, for example), sacred sites, mountains, creeks, the sun, the moon, even the mosquito, were once Ikxaréeyav People.....Our little sacred mountain, Sugar Loaf (Á'uuyich), was once an Ikxaréeyav Spirit-man, who being motivated by love, invented all the fishing and hunting tools, and much of our dance regalia. In fact, Sugar Loaf's creative powers resulted in much of what anthropologists call our "material culture" (Ararapikva – Creation Stories of the People, by Karuk Tribal Member Julian Lang).

Theme/Big Idea: The culture of indigenous Peoples is place-based

Big Question: How do we keep our cultures alive?

Vocabulary: confluence, estuary, mouth (of river), tributary, headwaters, significant

Materials:

Vocabulary Master: River Terms (included)

Vocabulary Worksheet: River Terms (included)

Ten Maps (included)

Significant Places for the mid and lower Klamath Tribes: Map instructions (included)

Karuk Ancestral Lands Worksheet (included)

Research paper questionnaire (included)

Preparation: Cut out the maps and photos to show separately. Be sure to place them in an envelope and put them back into your curriculum binder when you are done so they can be re-used.

Copy the Vocabulary onto the board, or project the **Vocabulary Master** on a document reader.

Suggestion: Invite a Karuk elder or other cultural resource person to speak to the children about a nearby village during Session 2 of this lesson.

Session 1

Developing Vocabulary: *confluence *estuary *mouth (of river) *tributary *headwaters *significant

Display **Vocabulary Master** (included in this lesson) on the document reader. Read the words and their definitions and tell the class that these words are often used when describing river-dependent landscapes and regions. Keep this vocabulary visible when showing the maps, and refer to the words as you point out these features on the map.

Student Activities: Tell students that they will be identifying significant places in tribal ancestral lands.

Begin by showing students **Map #1** identifying the Pacific Ocean, the mouth of the Klamath River, Johnsons, Weitchpec, Orleans, Somes Bar, Happy Camp, Seiad, Yreka, Hoopa, and Willow Creek. Tell them that this map shows the ancestral lands of the three local tribes, Yurok, Karuk, and Hupa.

Tell students that they will be creating a map showing Tribal significant places on a large piece of paper, and adding some land marks/sites to it.

Yurok: Show the picture of Wehl-wau. Starting at the mouth of the Klamath River, on the south side is Wehl-wau, the place where the Yurok People once held the First Salmon Ceremony. There is currently a ceremonial dance house, a sweathouse, and places for the Yurok, Karuk, and Hupa dance camps at this traditional village site.

Show the picture of the rock Oregos. Across the river from Wehl-wau is the guardian rock Oregos, one of the spirit beings that chose to stay here on earth to help the people.

Show **Map #2**. Ask students to identify the south side of the river mouth where the first salmon ceremony was held (Wehl-wau), and the North side, where the guardian rock Oregos sits.

Show the picture of Kenek. Going up river, approximately 35 miles is Kenek, the Yurok "Center of the World." Note that although there are no traditional Yurok houses here, people do still live at this ancient village site.

Show **Map #3**, pointing out the location of Kenek in relation to the Martins Ferry Bridge and the confluence of the Klamath and Trinity Rivers at Weitchpec.

Karuk: Show **Map #4 and #5**. Identify *panámniik* (Orleans) and *yuh'iitíhirak* (Somes Bar), the Klamath and Salmon Rivers, as well as the confluence of the *ishkêesh* (Klamath River) and *masúhsav* (Salmon River). Point out the village of *ameekyáaram* (salmon making place). The Karuk people held their first salmon ceremony at the river below the village of *ameekyáaram*.

Located near the confluence of the *ishkêesh* (Klamath River) and *masúhsav* (Salmon River) is *ka'tim'îin*, the Karuk Center of the World. The village of *ka'tim'îin* is located near the base of *á'uuyich* (Sugar Loaf Mountain), a sacred mountain. There is currently a ceremonial dance house, a sweathouse, and Karuk, Yurok, and Hupa dance camps at this traditional village site.

Show picture of men fishing at Ishi Pishi falls. Below the village of *ka'tim'îin*, is Ishi Pishi falls, where Karuk people have traditionally dipnetted for salmon for eons.

Map #6 and #7. *inaam* - placename near confluence of *inámthuuf* (Clear Creek) and *ishkêesh* (Klamath River) where a first salmon ceremony is held after the very first one at *ameekyáaram* (salmon making place). In the fall, this is one of the sites where ceremonies to "fix the world" are held. Map #7 shows *inaam* downriver from *athithúvuunupma* (Happy Camp), where the Karuk Tribe's administration offices are located.

Map #8. About 5 miles downriver from *ameekyáaram* (salmon making place) is the ancient village of *panámniik* (Orleans), the home of the celebrated Karuk *ikxaréeyav* and trickster Coyote, who created the site for the Karuk People. Another 2 miles downriver is the former village and ancient site for the annual ceremonies at *tishániik* still practiced today, the placename of the ancient village located near the confluence of *tishanihthuuv* (Camp Creek) and *ishkêesh* (Klamath River).

Hupa: Show **Map #9**. Point out Highway 96, the bridge that crosses the river, Hoopa Shopping Center - *itwai kiliwh* (at the star), and the village of Ta'K'imil-ding near the river.

Show picture of Ta'K'imil-ding and the stick field. Ta'K'imil-ding is the center of the Hupa world. Located at this traditional village site, also known as Hostler Field, is a Brush Dance house, a sweathouse, the "Big House," and another living house. This is also the site of the sacred Jump Dance. (Show picture of traditional houses.)

Show **Map #10**. Xahslin-ding is a traditional Hupa village site on the east bank of the Trinity River about a mile above the Sugar Bowl. It is at the mouth of Horse Linto Creek.

Show the picture of Xahslin-ding. This is the site of the Hupa's First Salmon Ceremony.

Show **Map #1** on the big screen using a document reader. Ask students to re-create the map on a large piece of paper. Give each student a copy of "Identify these places on the map that you create" (included), and "Place Descriptions" (included). Students should label the rivers, towns, and cultural sites discussed earlier. They should also draw a salmon at the Hoopa, Yurok, and Karuk "First Salmon Ceremony" sites. Note that students may label the blank copy of the map if "re-creating" a map from scratch is too difficult. The key to the map is included in this lesson.

Independent Work: Assign students the *Karuk Ancestral Lands Worksheet* to complete in class.

Session 2

You may wish to repeat the vocabulary or project the **Vocabulary Master** (included in this lesson) again on the document reader. Read the words and their definitions and tell the class that they will be using this vocabulary again today.

Student Activities: Tell students that they will continue identifying significant places in tribal ancestral lands.

Guest Speaker: Have an elder or other resource person speak to the students about a nearby village. Ask the resource person to share their memories of how this place relates to the history of the community, and/or any other landmark and how it relates to events that have happened in the community. Remind students about how one respectfully listens to an elder.

Research paper: Divide the class into groups of four. Each group of students should decide on one of the places they've learned about in this lesson to do further research. They can request materials from a Historic Preservation Officer and/or the Indian Education Resource Center, look on the Internet, and/or ask relatives and community members. They may use the **Research paper questionnaire** included in this lesson. (Give extra credit to students that find out how to say any of the Hupa, Karuk, or Yurok place names correctly.)

Independent Work: Assign students the **Vocabulary Worksheet: River Terms** (included) to complete in class.

Optional:

- Have the students research the oldest structures in the community, asking parents and grandparents to contribute to the assignment (use the "What is the Oldest" worksheet included).
- Have students research old Indian trails and trading sites. How did people travel from one village to the next? How did they trade with their neighboring tribes?
- Students present their findings in class.

Evaluation:

- Evaluate the students on their group research skills. Evaluate the completeness of the information they present to the class, and notes they have taken.
- Evaluate the listening skills of the students during the presentation.

Resources: Students may wish to contact the following, and they should check with the tribal human resources departments for current contact information:

Tribal Historic Preservation Officers
Tribal Land Managers
Tribal Ceremonial Leaders

Vocabulary Master: River Terms

confluence - A place where two rivers or streams join to become one is called the confluence.

estuary - An estuary is the area where a river meets the sea or ocean, where fresh water from the river meets salt water from the sea.

mouth (of river) - The mouth is the end of a river, where it empties into a large body of water.

tributary - A tributary is a river or stream that flows into another stream, river, or lake.

headwaters - Headwaters are streams and rivers (tributaries) that are the source of a stream or river.

significant – Something that is very important is “significant.”

Name _____

*Underline the correct answer(s). Watch out! There may be more than one correct answer.***Vocabulary Worksheet: River Terms**

1. A place where two rivers or streams join to become one is called a(n):
 - ☐ confluence
 - ☐ estuary
 - ☐ mouth
2. The *area* where a river meets the sea or ocean and where fresh water from the river meets salt water from the sea is called a(n):
 - ☐ estuary
 - ☐ confluence
 - ☐ mouth
3. Where a river empties into a large body of water is called the:
 - ☐ headwaters
 - ☐ significant
 - ☐ mouth
4. A river or stream that flows into another stream, river, or lake is called a:
 - ☐ estuary
 - ☐ significant
 - ☐ tributary
5. Streams and rivers that are the source of a stream or river are also called:
 - ☐ headwaters
 - ☐ estuaries
 - ☐ tributaries
6. Something that is very important is:
 - ☐ significant
 - ☐ estuary
 - ☐ headwaters

Name _____

*Underline the correct answer(s). Watch out! There may be more than one correct answer.***Vocabulary Worksheet Key: River Terms**

1. A place where two rivers or streams join to become one is called a(n):
 - ☒ confluence
 - ☐ estuary
 - ☐ mouth
2. The *area* where a river meets the sea or ocean and where fresh water from the river meets salt water from the sea is called a(n):
 - ☒ estuary
 - ☐ confluence
 - ☐ mouth
3. Where a river empties into a large body of water is called the:
 - ☐ headwaters
 - ☐ significant
 - ☒ mouth
4. A river or stream that flows into another stream, river, or lake is called a:
 - ☐ estuary
 - ☐ significant
 - ☒ tributary
5. Streams and rivers that are the source of a stream or river are also called:
 - ☒ headwaters
 - ☐ estuaries
 - ☒ tributaries (only for rivers)
6. Something that is very important is:
 - ☒ significant
 - ☒ estuary (arguably correct)
 - ☒ headwaters (arguably correct)

Significant Places for the mid and lower Klamath Tribes

1. Identify these places on the map that you create:

Rivers

Klamath River (*ishkêesh*)
 Salmon River (*masúhsav*)
 Trinity River (*kishakeevrásav*)

Towns

Klamath
 Johnsons
 Weitchpec
 Hoopa
 Willow Creek
 Orleans (*panámniik*)
 Somes Bar (*yuh'iitíhirak*)
 Happy Camp (*athithúfvuunupma*)

Cultural Sites

á'uuyich (Sugar Loaf Mountain)
ameekyáaram (salmon making place)
ka'tim'îin (the Karuk Center of the World)
inaam (placename near Clear Creek)
 Ishi Pishi Falls
ka'tim'îin (Center of the World – Karuk)
tishániik (placename near Camp Creek)
 Kenek
 Oregos (Guardian Rock)
 Ta'K'imil-ding
 Wehl-wau
 Xahslin-ding

2. Draw a salmon at these places on your map:

First Salmon Ceremony – Yurok
 First Salmon Ceremonies (2) – Karuk
 First Salmon Ceremony – Hupa

Place Descriptions

Yurok

Starting at the mouth of the Klamath River, on the south side is Wehl-wau, the place where the Yurok People once held the First Salmon Ceremony. There is currently a ceremonial dance house, a sweathouse, and places for the Yurok, Karuk, and Hupa dance camps at this traditional village site.

Across the river from Wehl-wau is the guardian rock Oregos, one of the pre-human race of spirit beings that chose to stay here on earth to help the people.

Going up river, approximately 35 miles is Kenek, the Yurok Center of the World. The traditional village of Kenek is about 8 miles below the confluence of the Klamath and Trinity Rivers. It is a few miles below the Martins Ferry Bridge on the westerly side of the river. Although there are no traditional Indian houses here, people do still live at this ancient village site.

Karuk

Located near the confluence of *ishkêesh* (Klamath) and *masúhsav* (Salmon River) is *ka'tim'îin*, the Karuk "Center of the World." The village of *ka'tim'îin* (*Center of the World*) is located near the base of *á'uuyich* (also known as Sugar Loaf Mountain), a sacred mountain. There is currently a ceremonial dance house, a sweathouse, and Karuk, Yurok, and Hupa dance camp sites at this traditional village site.

Below the village of *ka'tim'îin* (Center of the World) is Ishi Pishi falls, where Karuks continue their traditional dip netting.

About 3-4 miles downriver from *ka'tim'îin* (Center of the World) is the village of *ameekyáaram* (salmon making place), the site of the First Salmon Ceremony for the Karuk people.

About 5 miles downriver from *ameekyáaram* (salmon making place) is the ancient village of *panámniik*, the home of the celebrated Karuk *ikxaréeyav* and trickster Coyote, who created the site for the Karuk People. Another 2 miles downriver is the former village and ancient site for the annual ceremonies at *tishániik* still practiced today.

Upriver about 30 miles upriver from *ka'tim'îin* (Center of the World) is *inaam* (placename near Clear Creek) where a first salmon ceremony is held after the very first one at *ameekyáaram* (salmon making place). In the fall, this is one of the sites where ceremonies to "Fix the World" are held. Another 10 miles upriver from *inaam* is *athithúvuunupma* (Happy Camp), which is where the Karuk Tribal administration offices are located.

Hupa

Ta'K'imil-ding is the center of the Hupa world. Located at this traditional village site, also known as Hostler Field, is a Brush Dance house, a sweathouse, the "Big House," and another living house. This is also the site of the sacred Jump Dance.

Hostler Ranch is located about $\frac{3}{4}$ mile downriver from the center of Hoopa/Bridge that crosses the river.

Xahslin-ding is a traditional Hupa village site on the east bank of the Trinity River about a mile above the Sugar Bowl. It is at the mouth of Horse Linto Creek. Xahslin-ding is the site of the Hupa's First Salmon Ceremony.

Karuk Ancestral Territory Key

Name _____

Karuk Ancestral Lands Worksheet – use the key to label *sáamay* (Seiad), *athithúvuunupma* (Happy Camp), *ka'tim'íin* (Center of the World), *panámniik* (Orleans), *ameekyáaram* (salmon making place), *tishániik* (confluence of *tishanihthuuv* and *ishkêesh*), and *inaam* (confluence of the sacred *inámthuuf* and *ishkêesh*).



Name _____

Research Paper Questionnaire

What is the name of the place you are learning about? _____

Where is it located? _____

Whose ancestral territory is this place located on? _____

What kind of ceremony or other activity takes place here? _____

What time of year does this ceremony/activity take place? _____

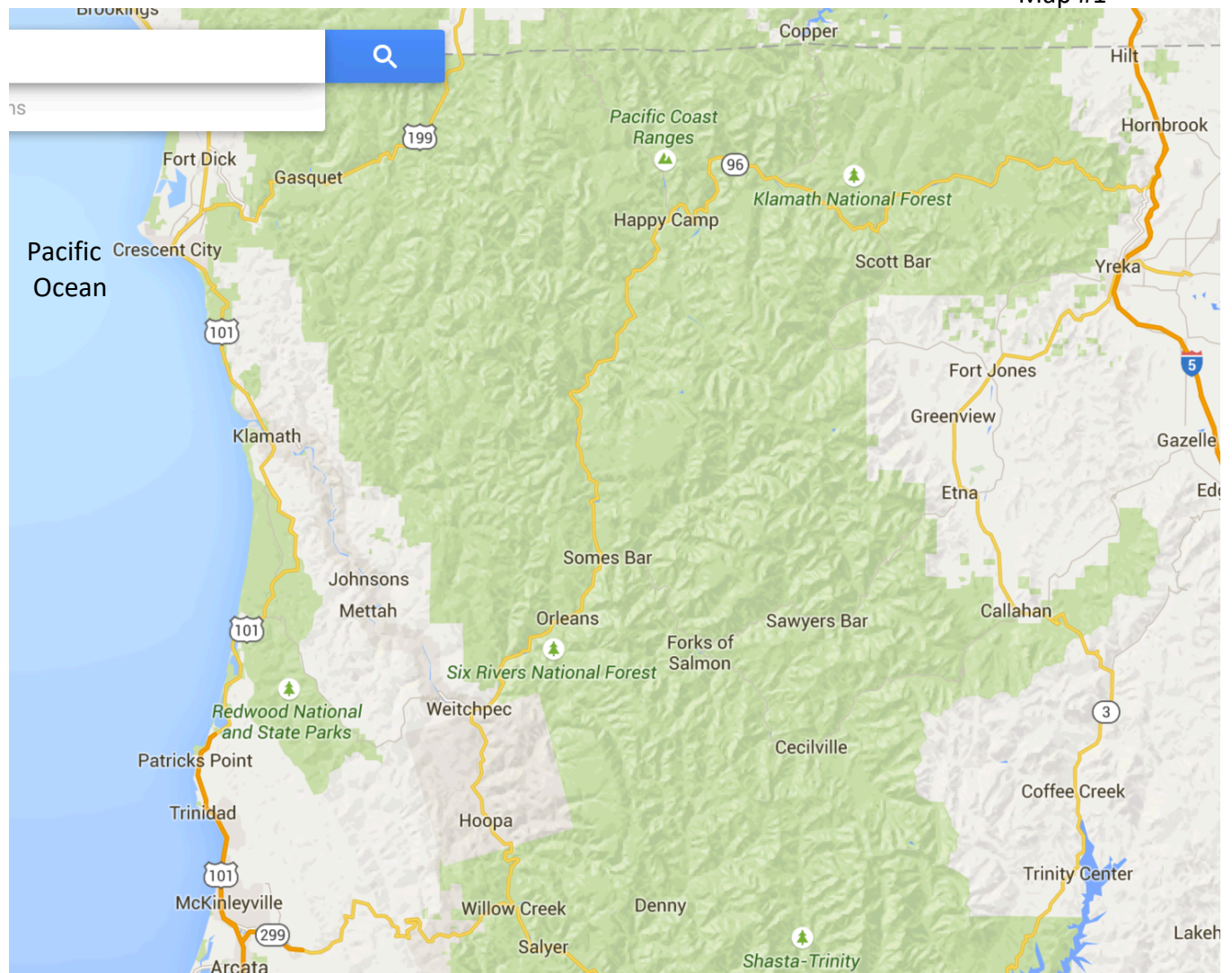
Why is the ceremony or activity that takes place here important to tribal people?

Is there a creation story about this place or activity? _____

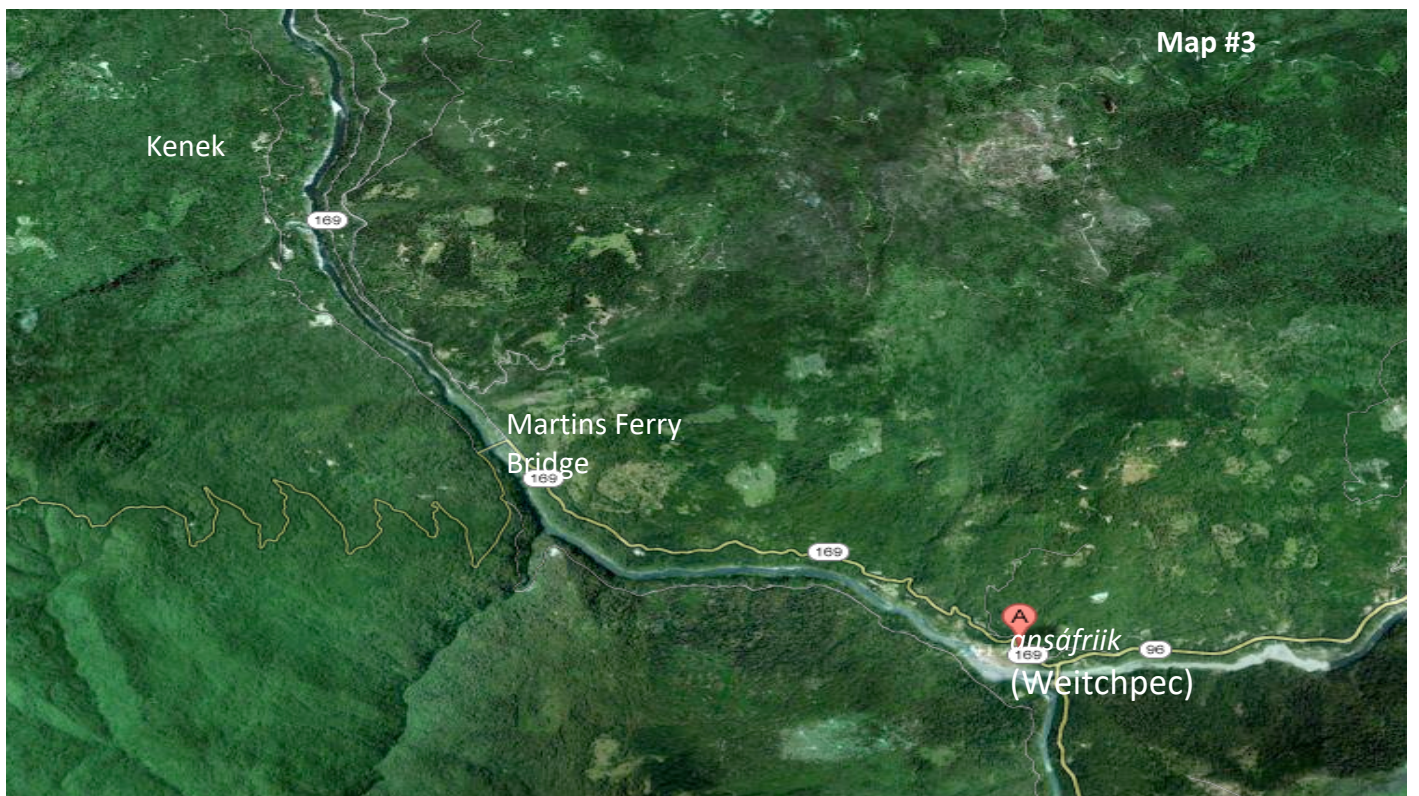
What is the name of the story? _____

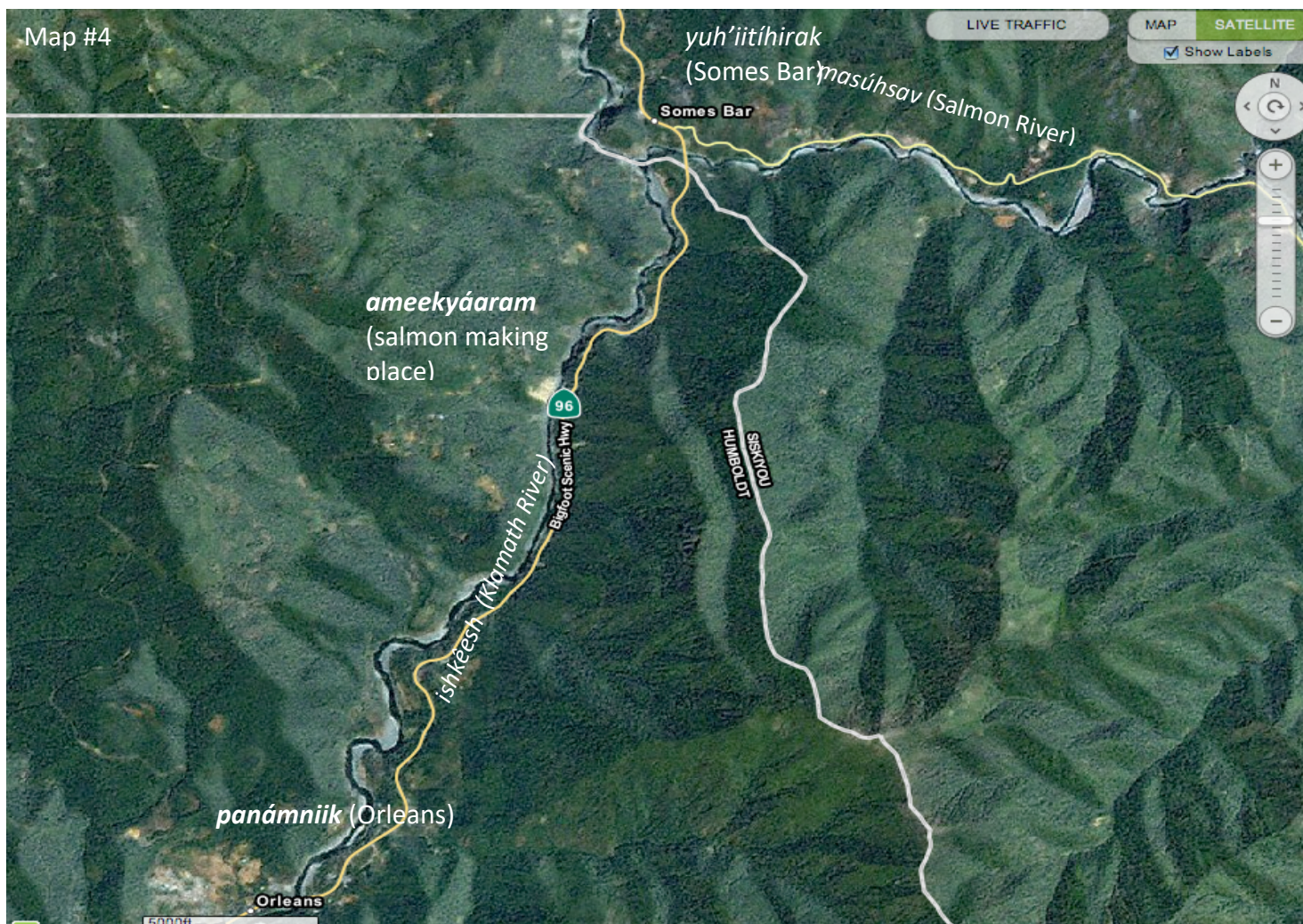
Extra credit for re-telling the creation story that goes with this culturally significant place that you are learning about.

Map #1





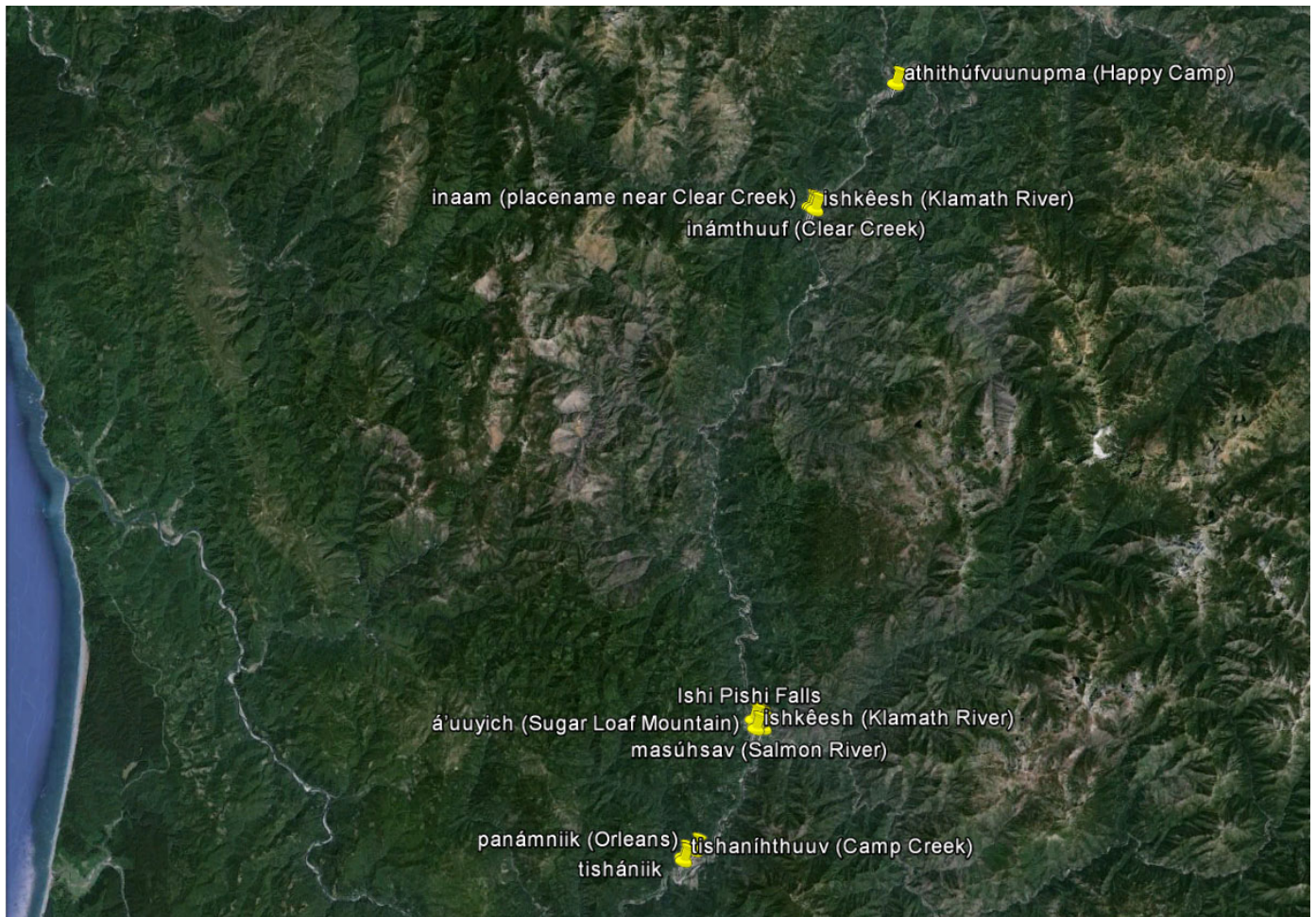




Map #6



Map #7



Map #8





This is *ka'tim'iin*, Karuk Center of the World, where *masúhsav* (Salmon River) meets *ishkêesh* (Klamath River). The cone-shaped mountain is *á'uuyich* (Sugar Loaf Mountain).



tishániik is a sacred dance ground where the Karuk People have held the annual *pikyávish*, or World-Renewal Ceremony, since the beginning of time. The ceremonial site, *tishániik*, is eligible for the National Register of Historic Places, and is listed on the California Register of Historical Resources, as well.

