ELA Common Core Content Standards
Reading Standards for Informational Text 1, 2, 3, 7, 9
Reading Standards: Foundational Skills 4
Writing Standards 2, 4, 5, 7, 8, 9
Speaking and Listening Standards 1, 2, 4

Estimated duration: Two 1.5-hour sessions

Goal: Students will learn about the origins and history of several tribal communities. Students will listen to a tribal resource person (when possible) and research the history of the Karuk community.

Teacher Background: The historical relationship between the United States Government and California Tribes is very unique. Before the creation of reservations and designations of Tribal Aboriginal Territories, indigenous peoples maintained and harvested resources and lived in every part of their region. Origin stories place them here soon after the land's creation, whereas their ancestors, the First People (also known as Spirit People or **ikxaréeyav**[1] in the Karuk language), roamed the area prior to this time "*when the earth was a dark and watery place*."[2] Like most local Indigenous groups, Karuk people did not organize themselves in the ways Euro-Americans did: in fact, to speak of these "Tribes" as having been one political unit is incorrect. The Indigenous peoples that populated the area now known as California lived in villages that were linked by language and cultural similarities and were otherwise quite independent from one another. As Karuk Elder Lester Alford recounts, "When I was a boy, my father would take us for a drive and visit people up and down the river. He never spoke of one Native family as being 'Karuk' or 'Yurok,' rather that they were one of us: one of the 'People.'"[3]

The people themselves did not self-identify with the modern-day terms of Karuk and Yurok, which were derived from directional adjectives in the Karuk Language that translate to upstream and downstream; they called themselves people. The terms **kah'áraar** or **kah'arara**

[1] Pronounced something like: ick-xah-RAY-yahv. The "x" is a "h" sound made at the very back of the throat. For further general tips on pronunciation, see Karuk Pronunciation Guide (included in 4th grade binder and DVD, and uploaded to the Karuk Language Collection available to registered users of the online Karuk digital library, archives and museum, Sípnuuk https://sipnuuk.mukurtu.net). Both DVD and Sípnuuk documents have links to sound files.
[2] Free translation of Karuk formulaic prayer transmitted by spiritual leaders to Leaf Hillman.
[3] Personal communication in 2014.

mean upriver Indian, and were used by people living at the Karuk "Center of the World" [4] (Somes Bar area) to describe those living up the river to about 1/2 mile beyond Happy Camp. People did not use the term Hoopa to describe people, for this is the term for the Hoopa Valley Reservation, which originally was designated for many non-Hupa and Hupa tribal people. While people shared common languages, they identified themselves with their villages. Decisions for communities were not made by one governing leader, or body, for villages sharing a common language; they were made by the headman or headmen of and for each village.

As non-Native people began to settle upon Indian lands and overwhelm Native communities, many tribes began to negotiate and sign treaties with the United States government to stop this encroachment and retain some of their lands for the tribe's exclusive use and benefit (more content materials on treaties in Grade 4, Lesson 3). This is how many reservations were established. Some reservations were reserved for one tribe only, while other reservations became home to several American Indian tribes who had never shared land before.

Moving to reservations or losing homelands caused many changes in the lives of tribal people. Tribes had to adapt to living in a smaller area or to living in a type of environment with which they were not entirely familiar. Despite the hardships this created, tribes and tribal communities still value the land they have and are always seeking to gain back land and use the lands they have wisely. Moreover, many American Indian people carry with them and practice their ancient values, traditions and cultures.

A large number of the Hupa, Yurok, and Karuk continue to live within their aboriginal territories, the subject matter of this lesson.

Theme/Big Idea:	Settlers brought major changes to Native cultures
Big Questions:	How did tribal cultures change after Euro-American settlement?
Vocabulary:	sustainable, dominant, retain, occupation, ceaseless, profound

Materials:

California Indian Pre-contact Language Areas, map (included)
California Tribal Lands, map (included)
Vocabulary Worksheet: Tribal Territories (included)
Hoopa Valley Tribe: WE ARE NATINIXWE, text and map (included)
Yurok Tribe, text and map (included)
Karuk'áraaras – Karuk People, text and map (included)

Session 1

Preparation: Prepare the document reader so you can show maps and pictures on the big screen. Copy **Vocabulary Worksheet** (included) for each student.

[4] This is known as **ka'tim'îin** in the Karuk language and is pronounced kah-te-MEEN.

Arrange for a tribal resource person who is familiar with local American Indian community history to come into the classroom and impact the history of land transfer.

Student Activity: Discussion
Show the map of California Indian Pre-contact Tribal Territories to the students and have them identify their own location, the tribes or tribes that may have formerly occupied the area, as well as the present-day homelands of neighboring tribes. Note that Native American ancestral territories encompassed ALL of California.

Compare this map to the California Tribal Lands (Reservations) map. Point out the reduced area of land that tribes now own. Look closely at the Yurok map included at the back of this lesson. Discuss the difference between ancestral territories, and reservations, using the map as a visual aid. Ask students who now control the land that was once the ancestral territory of the local tribe (U.S. Forest Service, National Parks, Timber Companies, private business owners, and individuals).

Ask student to prepare questions that they might ask the Guest Speaker. If you are unable to engage a speaker, you may choose to have students watch a documentary on the tribes in their region and adapt the following two lesson segments accordingly.

Guest Speaker: Invite a tribal resource person who is familiar with California American Indian history to come into the classroom. With permission, set up a video recorder and record the presentation. Ask the tribal resource person to relate the history of the local Indian community from earliest treaties and reservation days, when possible, presenting important historical events.

- When possible, have the tribal resource person assist the students with developing a list of tribal words that are used in and around the community to describe villages, sacred places, and historical places. List the names on the board for the students to copy and repeat out loud. Use these words to create a word wall, which students can access daily.
- Allow time for students to ask questions about community origins, special relationships the people have with the land, and places that are sacred to the people.

Independent Work

Have the students write down notes about what they learned from the speaker (or documentary) and the class discussion.
Have them do the **Vocabulary Worksheet** in preparation for the next session.

Session 2

Preparation: Prepare the document reader so you can show maps and pictures on the big screen. Copy Information on local tribes (included) for each student.

Class Discussion: Solicit discussion content by asking students what they can remember from Session 1's lesson. Ask them to refer to their notes taken that day.

Reading: Pass out Information on local tribes to each student and ask them to highlight the most pertinent information. Students should underline words with which they are unfamiliar. Ask them to put an asterisk next to the words they learned in their Vocabulary Worksheet previously completed in independent study.

Once students are finished, select students to read passages aloud to the whole class, stopping after each passage to ensure comprehension.

Vocabulary Clarification: Clarify the meaning of words students have underlined. Have the students define the words they learned previously that they marked with asterisks.

Writing Assignment: You may choose to assign this activity as a group project: Using information from the tribal resource person presentation, tribal websites, and the attached local tribes' information, students write about a traditional village, sacred site, historical place, or event. Peer edit for correct grammar conventions. Orally present their revised essay to the class.

Evaluation:

- Students will be evaluated based upon their participation in discussions with the tribal resource person on community origins and connections.
- Assess students' abilities to pick out important facts and information from an oral presentation, and put this information on paper.

Resources:

California Indian Tribal Homelands and Trust Lands Map
http://www.waterplan.water.ca.gov/tribal2/docs/maps/CaliforniaIndianTribalHomelands24x30_20110719.pdf

Yurok Tribal Website-History- www.yurok tribe.org

Hoopa Tribal Website-History- www.hoopa-nsn.gov

Yurok Tribe 707-482-1350

Karuk Tribe 530-493-1600

Bright, William: Karok. Available at - http://www.karuk.us/images/docs/hr-files/Karok%20Language%20and%20Territory%20Information.pdf


California Indian Pre-contact Language Areas
Tolowa
Yurok
Chilula
Wiyot
Whilkut
Chimariko
Mattole
Nongatl
Lassik
Wailaki
Sinkiyone
Kato
Coast Yuki
Huchnom
Lake Miwok
Wappo
Coast Miwok
Esselen
Kitanemuk
Tataviam
Gabrieleño
Karok
Hupa
Shasta
Modoc
Achomawi
Wintu
Atsugewi
Yana
Maidu
Nomlaki
Yuki
Konkow
Pomo
Patwin
Nisenan
Northern Paiute
Washo
Mono Lake Northern Paiute
Sierra Miwok
Owens Valley Paiute-Shoshone
Western Shoshone
Northern Valley Yokuts
Costanoan
Foothill Yokuts
Monache
Tabulabal
Southern Valley Yokuts
Salinan
Kawaiisu
Southern Paiutes
Mojave
Chumash
Serrano
Chemehuevi
Gabrieleño
Cahuilla
Halchidhoma
Luiseño
Quechan
Ipai
Tipai
California Indian Library Collections


Smith River
Elk Valley
Big Lagoon
Trinidad
Yurok
Hoopa
Blue Lake
Table Bluff
Rohnerville
Karuk
Quartz Valley
Karuk
XL Ranch
Fort Bidwell
Cedarville
Alturas
Lookout
Likely
Big Bend
Roaring Creek
Montgomery Creek
Pit River
Redding Rancheria
Susanville
Round Valley
Laytonville
Sherwood Valley
Paskenta
Chico Rancheria
Grindstone
Berry Creek
Greenville
Susanville
Coyote Valley
Pinoleville
Manchester
Guidiville
Hopland
Redwood Valley
Upper Lake
Robinson
Colusa
Cortina
Sulphur Bank
Rumsey
Big Valley
Middletown
Enterprise
Mooretown
Auburn Rancheria
Wade Parcels
Washoe (Woodfords Community)
Shingle Springs
Ione Band
Jackson
Sheep Ranch
Bridgeport
Me-Wuk
Tuolumne
Chicken Ranch
Stewarts Point
Cloverdale
Dry Creek
Graton
Lytton
Benton Paiute
Picayune
North Fork
Bishop
Big Sandy
Big Pine
Table Mountain
Cold Springs
Fort Independence
Lone Pine
Timbisha Homelands
Santa Rosa
Tule River
CALIFORNIA
Santa Ynez
Fort Mojave
Chemehuevi
San Manuel
Morongo
Twenty-Nine Palms
Soboba
Agua Caliente
Santa Rosa
Cabazon
Augustine
Cabazon
Colorado River
Ramona
Cahuilla
Pechanga
Pala
Pauma-Yuima
San Pasqual
Mesa Grande
Barona
Viejas
Sycuan
Jamul Indian Village
La Posta
Torres-Martinez
Los Coyotes
Santa Ysabel
Inaja-Cosmit
Capitan Grande
Cuyapaipe
Manzanita
Campo
Quechan
DEL NORTE COUNTY
SISKIYOU COUNTY
MODOC COUNTY
HUMBOLDT COUNTY
TRINITY COUNTY
SHASTA COUNTY
LASSEN COUNTY
TEHAMA COUNTY
PLUMAS COUNTY
MENDOCINO COUNTY
GLENN COUNTY
BUTTE COUNTY
SIERRA COUNTY
NEVADA
COLUSA
YUBA
LAKE
PLACER
SUTTER
YOLO
EL DORADO
SONOMA
NAPA
SACRAMENTO
AMADOR
ALPINE COUNTY
SOLANO COUNTY
MARIN COUNTY
CALAVERAS COUNTY
TUOLUMNE COUNTY
CONTRA COSTA
SAN JOAQUIN COUNTY
SAN FRANCISCO COUNTY
ALAMEDA COUNTY
STANISLAUS COUNTY
MARIPOSA COUNTY
MONO COUNTY
SAN MATEO COUNTY
SANTA CLARA COUNTY
SANTA CRUZ COUNTY
MERCED COUNTY
MADERA COUNTY
FRESNO COUNTY
SAN BENITO COUNTY
MONTEREY COUNTY
KINGS COUNTY
TULARE COUNTY
INYO COUNTY
SAN LUIS OBISPO COUNTY
KERN COUNTY
SANTA BARBARA COUNTY
VENTURA COUNTY
LOS ANGELES COUNTY
SAN BERNARDINO COUNTY
ORANGE COUNTY
RIVERSIDE COUNTY
SAN DIEGO COUNTY
IMPERIAL COUNTY
N
W
E
S
0 25 50 100 Miles
CALIFORNIA TRIBAL LANDS
Tribal Lands
County Boundary
Sources: U.S. Census Bureau (2011), ESRI (2006), TANA (2006).
AIR1100040_3 16 May 2011
EPA
REGION 9 - AIR

Vocabulary Worksheet: Tribal Territories

sustainable – (adj.) able to be used without being completely used up or destroyed

dominant – (adj.) more important, powerful, or successful than most or all others

retain – (v.) keep; to continue to have or use something

occupation – (n.) living in or using a particular place

ceaseless – (adj.) continuous; seeming to never stop

profound – (ad.) very strongly felt

Using the definitions for vocabulary words, try to find the best term to finish the sentence. Remember to read the whole sentence so that you can look for the context.

1. It is hard for me to _____ new vocabulary words unless I repeat them a few times.

2. The _____ tree species used to be hard woods rather than the Douglas fir we have today as a result of plantations and lack of prescribed fire.

3. My Auntie's _____ complaints about the weather, the bad acorn year, and the smell in my room drove me nearly crazy last fall.

4. That's a _____ statement, and I would also say that I love my family deeply.

5. Evidence of human _____ continues to be found in the high country region.

6. We have got to find a source of _____ food to feed ourselves instead of having to rely on someone else.

Hoopa Valley Tribe: WE ARE NATINIXWE

History/Culture

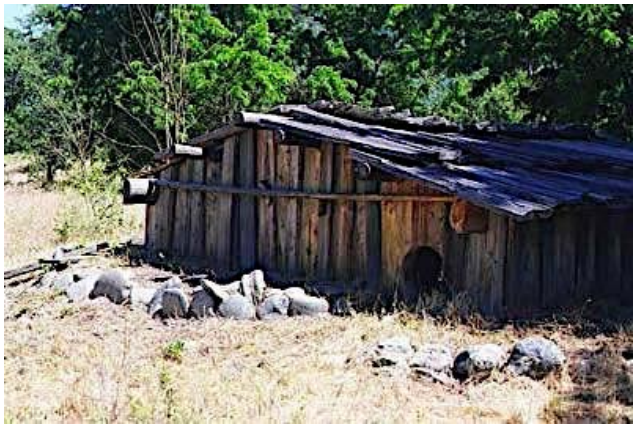
The People of Hoopa Valley are one of California's first cultures. The first American trappers and gold miners entered Hoopa in 1828. They came up the Trinity River into the rich valley, which has always been the center of the Hupa World, the place where the trails return. Legends say this is where the people came into being.

Hupa tribal people's traditional language belongs to the Athabascan Language family, which is related to other peoples in the region and, more remotely, to the Athabascans from the interior of Alaska and northern Canada, as well as to the Navajos and Apaches Tribes of the Southwest. The traditional way of life was based on the semi-annual king salmon runs that still occur on the Trinity River, which flows through the center of the Hoopa Valley Reservation. In addition, the people indigenous to Hoopa made use of other indigenous foods, especially acorns. Both these resources remain important as ceremonial foods.

Villages

The Hupa people have traditionally occupied lands in the far northwestern corner of California since time immemorial. Up until the late 1800's, there is little or no written record on the rich history and culture of the Hupa people now known as the Hoopa Valley Tribe. Much of the tradition and lore that still exists today has been passed along between generations via an extensive oral tradition. The ceremonies and traditions continue in the similar manners as they have since the beginning, and will continue in this custom.

The Hoopa Valley is bisected north to south by the Trinity River. Along the river, the Hupa People constructed and occupied several village sites that still remain to this day. These villages were villages were comprised of several xontahs (homes) that housed the various members of the families. The various villages were generally very close-knit, and strived to uphold the necessary relationships to maintain the villages needs. Several of these villages have, located within them, sacred ceremonial sites. These sites are sacred to the Hupa people for prayer, meditation, and overall world healing ceremonies.



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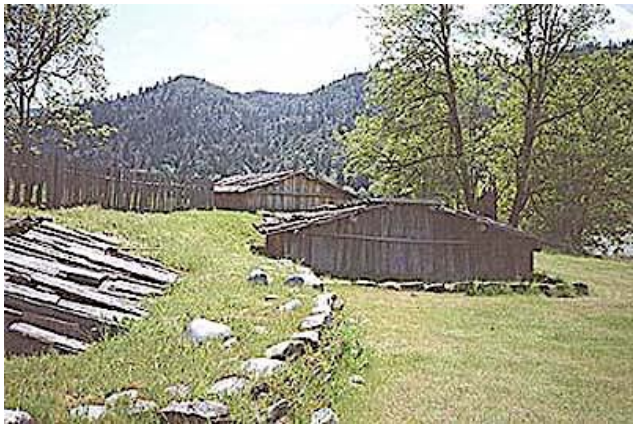
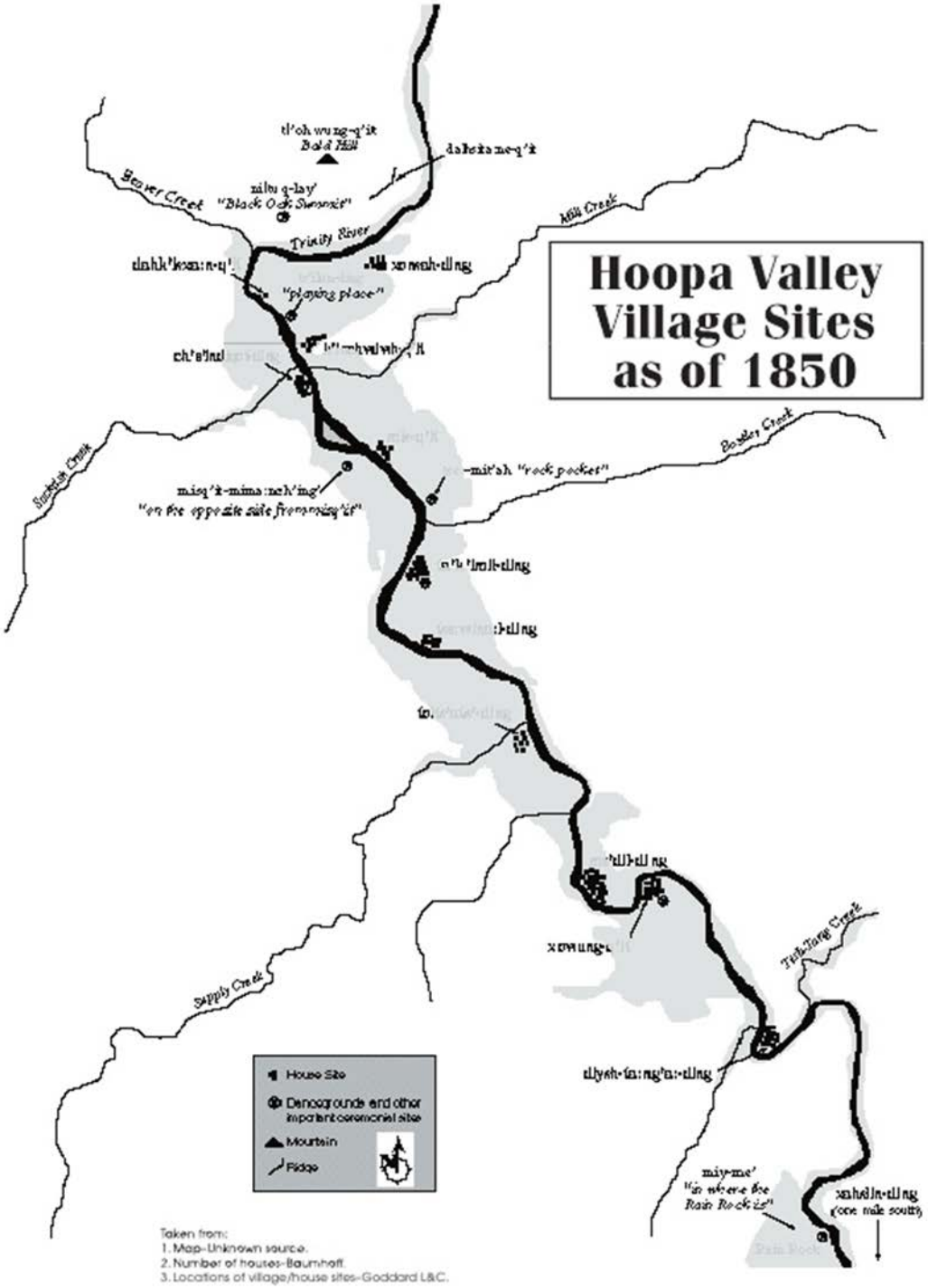


Hostler Ranch

Matilton Ranch

The Hupa People have occupied their lands since time immemorial. However up until the late 1800's there is little or no written record on the rich history and culture of the Hupa people that is now known as the Hoopa Valley Tribe. Much of the tradition and lore that still exists today has been passed along between generations via an extensive oral tradition. The ceremonies and traditions continue in the similar manners as they have since the beginning, and will continue in this custom.


Hoopa Valley
Village Sites
as of 1850
Beaver Creek
Trinity River
Mill Creek
Boulder Creek
Supply Creek
House Site
Mountain
Ridge
Taken from:
1. Map-Unknown source.
2. Number of houses-Baumhoff.
3. Locations of village/house sites-Goddard L&C.

Yurok Tribe

Our world began long before non-Indian exploration and settlement occurred in our area.

At one time the Yurok people lived in over fifty villages throughout its ancestral territory. The laws, health and spirituality of the people were untouched by non-Indians.

Culturally, the Yurok people are known as great fishermen, eelers, basket weavers, canoe makers, storytellers, singers, dancers, healers and strong medicine people. Before this tribe was given the name "Yurok" they referred to themselves and others in the area using the Indian language. The Yurok refer to themselves as **Oohl**, meaning Indian people. When referencing people from downriver on the Klamath the Yurok call them **Pue-lik-lo'** (Downriver Indian), those on the upper Klamath and Trinity are **Pey-cheek-lo'** (Upriver Indian) and on the coast **Ner-'er-ner'** (Coast Indian). The Klamath-Trinity River is the lifeline of Yurok people because the majority of the food supply, like **ney-puy** (salmon), **kaa-ka** (sturgeon) and **kwor-ror** (candlefish) are offered to this tribe from the rivers. Also, important to these people are the foods which are offered from the ocean and inland areas such as **pee-ee** (mussels), **chey-gel'** (seaweed), **woo-mehl** (acorns), **puuek** (deer), **mey-weehl** (elk), **ley-chehl** (berries), and **wey-yok-seep** (teas). These foods are essential to the Yurok people's health, wellness and religious ceremonies. To always ensure sustainability of the Yurok people's food supply for future generations, this tribe made sure to never overharvest.

'Culturally, our people are known as great fishermen, eelers, basket weavers, canoe makers, storytellers, singers, dancers, healers and strong medicine people.'

Yurok traditional family homes and sweathouses are made from fallen **keehl** (redwood trees), which are then cut into redwood boards. Before contact, it was common for every village to have several family homes and sweathouses. Today, only a small number of villages with traditional family homes and sweathouses remain intact. Yurok traditional stories teach us that the redwood trees are sacred living beings. Although, redwoods are used in homes and canoes, the Yurok also respect redwood trees because they stand as guardians over their sacred places.

The **yoch** (canoe) makers are recognized for their intuitive craftsmanship. The primary function of the canoes is to get people up and down the river and for ocean travel. The canoe is also very important to the White Deerskin Dance, a ceremony recently rejuvenated. The canoes are used to transport dancers and ceremonial people. The traditional money used by Yurok people is **terk-term** (dentalia shell), which is a shell harvested from the ocean. The dentalia used on necklaces are most often used in traditional ceremonies, such as the **u pyue-wes** (White Deerskin Dance), **woo-neek-we-ley-goo** (Jump Dance) and **mey-lee** (Brush Dance). It was standard years ago to use dentalium to settle debts, pay dowry, and purchase large or small items needed by individuals or families. Tattoos on men's arms measured the length of the dentalium.

Exploration and Settlement

Yurok did not experience non-Indian exploration until much later than other tribal groups in California and the United States. One of the first documented visits in the local area was by the Spanish in the 1500s. When Spanish explorers Don Bruno de Heceta and Juan Francisco de la Bodega y Cuadra arrived in the early 1700s, they intruded upon the people of Chue-rey village. This visit resulted in Bodega laying claim by mounting a cross at Trinidad Head.

In the early 1800s, the first American ship visited the area of Trinidad and Big Lagoon. Initially, the Americans traded furs with the coastal people. However, for unknown reasons tensions grew and the American expedition was cut short. The expeditions increased over the next few years and resulted in a dramatic decrease of furs in the area.

By 1828, the area was gaining attention because of the reports back from the American expeditions, despite the news that the local terrain was rough. The most well known trapping expedition of this era was led by Jedediah Smith. Smith guided a team of trappers through the local area, coming down through the Yurok village of **Kep'-el**, crossing over Bald Hills and eventually making their way to the villages of **O men** and **O men hee-puer** on the coast.

The reports from Smith's expedition resulted in more trappers exploring the area and eventually leading to an increase in non-Indian settlement.

Gold Rush in Indian Territory

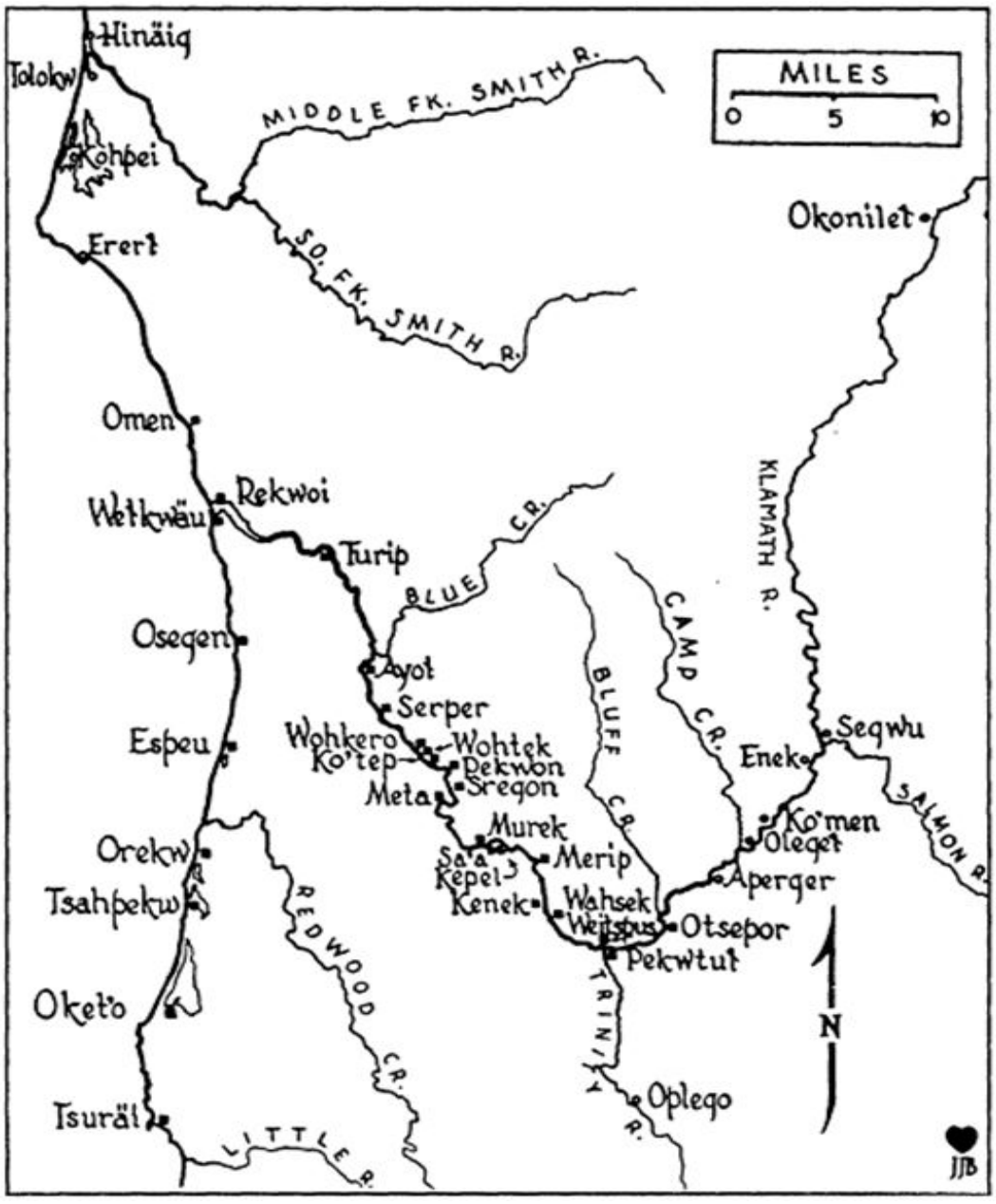
By 1849 settlers were quickly moving into Northern California because of the discovery of gold. Yurok and settlers traded goods and Yurok assisted with transporting items via dugout canoe. However, this relationship quickly changed as more settlers moved into the area, many of which were hostile to Indian people. With the surge of settlers moving in the government was pressured to change laws to better protect the Yurok from loss of land and assault.

The local area's rough countryside did not stop settlers from looking for gold. They moved through the area and found camps of Indian people. Hostility from both sides caused much bloodshed and loss of life. The gold mining expeditions resulted in the destruction of villages, loss of life and a culture severely fragmented. By the end of the gold rush era at least 75% of the Yurok people died due to massacres and disease, while other tribes in California saw a 95% loss of life.

Negotiations between the Races

While miners established camps along the Klamath and Trinity Rivers, the federal government worked toward finding a solution to the conflicts, which dramatically increased as each new settlement was established.

The U.S. government sent Indian agent Redick McKee to start talking to tribes about treaties. At first, local tribes were didn't want to come together. Some even refused to meet with the agent. Nevertheless, the treaties were written and sent to Congress, which was inundated with complaints from settlers claiming the Indians were receiving too much valuable land and resources. The treaties were not "ratified," or passed by Congress.



Karuk'áraaras – Karuk People

Lisa Hillman

The ancestors of the Karuk are the spirit people, the ikxaréeyav, some of whom were turned into humans, animals and natural features at the time of the great transformation at the beginning of creation. We are all related.

Language and Territory: The indigenous people inhabiting the middle course of the Klamath River and lower Salmon River spoke a language with its regional and family dialects that is called **ararachúupha** – the Karuk language. This is the defining characteristic that was used to define the footprint of the over one hundred originally independent villages and call it the Karuk Aboriginal Lands and Territory, and to group its occupants into what is now known as the Karuk Tribe.

The Archaic Period some 6,000 years ago has been pinpointed by some archeologists to be time that the ancestral Karuk first began to live in direct relation to the Klamath River (e.g., Salter 2003). Both the landscapes flanking it for several miles and the waterways associated with the river provided rich resources that the ancestral Karuk depended upon to maintain their elaborate and sustainable life style. By the time early ethnographers came to study the original inhabitants of the Klamath Basin, it was apparent that indigenous peoples had been utilizing the upland resources of the area for seasonal harvest of acorns, game, basketry materials, and other resources, as well as for religious purposes for many generations (Kroeber 1925). Early studies identified village sites along the Klamath and Salmon Rivers. Other large tributary streams included Bluff-, Red Cap-, Wooley-, Indian-, Elk-, and Grider Creeks – all of which have traditionally hosted Karuk villages largely unknown to historic and contemporary

anthropologist, archaeologists and ethnographers due to their remote location and inaccessibility. Studies in later years indicate that although major village settlements were located along the river systems, there were also sites present on high ridges (Wylie 1976).

In pre-contact times, the dominant Karuk language was spoken in the villages along the Klamath River from what is now known as Aikens Creek, just north of Weitchpec, up to the Seiad Valley – perhaps even as far as just below what is now known as the village of Hamburg – on the Klamath (Kroeber 1937, p. 36). The Karuk language was also spoken east from Somes Bar up the tributary of the Salmon River to the Forks of Salmon, where the languages began to mix with those of other indigenous peoples, mainly the Konimihu band of Shasta Indians.

The Karuk people have retained occupation of their Aboriginal Territory and homelands, which is made up of over one million acres of land located in what is now known as Siskiyou and Humboldt Counties in northern California. There has been very little archeological work in this area, due in part to strong Karuk sentiments against such practices, yet there are many estimates on earliest settlement of the Karuk People in this homeland. Much of this guesswork rests on the linguistic reconstruction, and even this is highly conflicting[5]. Comparative fundamental analysis shows that the Karuk language "has no close relatives anywhere on the planet" (O'Neill 2008, p. 25). This proves, however, that the Karuk have lived a very long time removed from any other former places of origin. According to oral tradition, ancestors of the current Karuk people were among the earliest inhabitants of aboriginal California (Whistler 1979).

Connection to Environment: Since time immemorial, the Klamath River and its many tributaries and surrounding landscapes have shaped and, in fact, define the cultural units of the indigenous peoples, of which the Karuk number. Ethnographer A.D. Smith contends that indigenous groups continually inhabiting an area develop an intimate connection to this territory, and that populations through their "ceaseless encounter with a particular environment" (Smith 1986, p. 183) are shaped by the geography of their environment. Moreover, the use of that environment defines their sense of who they are.

The profound bond of the Karuk people to their land and its corresponding development of self-identity are apparent in endless ways. The significantly localized nature of the Karuk language provides evidence of an eternal connection of environment and people. Cardinal directions are in relation to the river and landscape: **káruk** means upstream, **yúruk** means downstream, and **máruk** and **sáruk** translate to uphill and downhill – away from and towards the river. Place names are most often translatable to the main resources defining the area, e.g.

[5] "Karuk is an isolate within the hypothesized Hokan language family." Retrieved April 21, 2015 at http://linguistics.berkeley.edu/~survey/languages/karuk.php

xáyvishshar, a place on the ridge above Ishi-Pishi Falls meaning: "where they pick lots of mushrooms."

To understand the direct connection to the land and the importance of place to the indigenous inhabitants, it may be helpful to consider that tribal people had names for all places, ridges, gathering sites, creeks, land formations, etc. long before these were renamed and repurposed post contact. An example of this may be found in J.P. Harrington notes from the Karuk informant Phoebe Maddux, where she lists no less than 22 names for tiny sites (for lack of a better word) at **íshipishrihak**, now known as Ishipish Ridge (Ferrara 2004). Although often poorly represented by their modern spellings, many locations within Karuk Territory retain their original Karuk designation, e.g. the name for Swillup Creek is derived from the Karuk word for the Jeffrey pine tree – **ishvírip**, and the designation of the Ukonom Ranger District of the Six Rivers Nation Forest comes from the Karuk word for standing water – **úkraam**.

Over an uninterrupted period of thousands of years, the Karuk people refined and developed their sophisticated land management practices. This was and remains true science: Native knowledge based on generations upon generations of experience with this land.

Land Management: The relative plenitude of resources in these areas was the result of long developed strategies of land management, largely through the cyclical use of the low intensity fires now known as cultural or prescribed burns. Prescribed burning is an ancestral cultural practice that has taken place for thousands of years to manage the landscape, to stimulate the production of resources for humans and for animals, to prevent catastrophic wildfires, and have "fundamentally shaped species abundance and diversity" (Norgaard 2014, p. 12).

The combination of ritual, spiritual and technical elements that sustained this ecosystem not only resulted in replenished food and fiber resources, it also served to consciously enhance and enrich the diversity of these systems.

The main staples of the Karuk diet were acorns, preferably tan oak acorns, and salmon. Deer and elk were plentiful, due to the careful management of open grasslands through cultural burning practices. A large variety of other foods were fished, gathered, and hunted, including wild grass seeds, sturgeon, bear, rodents, nuts, onions and other bulbs, "Injun" potatoes, berries, and greens. Other plants cultivated and gathered were the materials needed for making a great variety of baskets, cords and fish nets. The Karuk also participated in a complex system of inter-tribal trade for other food, tobacco, medicinal and fiber resources, as well as items used in making regalia.

These gifts are given to us by the ikxaréeyav with conditions: we Karuk understand the reciprocal responsibilities that are attached to this act of kindness, and the traditional laws

given to us by the ikxaréeyav remain the basis for our land management techniques and the ceremonies that frame them.

Religion: The religious system of the Karuk People is also distinctly defined by its ecosystem: It is a place-based religion and non-transferable to other parts of the world. Besides the flats on which ceremonial dances occur, the locations of the high ceremonies are marked by large sacred rocks, priest trails, rock alters, sacred trees, rock seats for dancers, and sacred fire locations where medicine is made. These are exact locations where the ceremonial dances *must* be performed, as determined by views to sacred mountains and by the direction of the sun and by the shadows casted upon the mountains. All of these ceremonies tie together the health of the world, the river, the land, and the people within it. In other words, humans and spirit people work together: "We help them and they help us to Fix the World" (Leaf Hillman, personal communication).

Prayer and traditional sweats were practiced throughout the year for a variety of reasons and activities. An example of this was done in preparation for the hunt and in honor of their relations: men conducted ritual sweats, fasted, bathed and prayed prior to procuring needed meat or spring salmon.

These practices must be and are kept alive and perpetuated through our legal bind and moral obligations to the ikxaréeyav and to our relations; the birds, fish, trees and all of creation.

Oral Traditions: Our oral traditions recount the formation of plants, fish and animal species, land formations and other resources created and given to us to utilize and manage (e.g., Offield 1957). These stories were told in the winter-time when snow was visible high up on the mountain tops, and had many purposes: they told of the origins of the people and their relations; they taught societal values and the traditional ways and customs of the Karuk as prescribed by the **ikxaréeyav**, the spirit people; they oriented and grounded the people in their landscape; they also simply entertained the listeners.

A great number of these stories feature the trickster-hero, **pihnêefich** – or coyote. Some of these stories are also medicinal formulas, spoken or sung by the individuals who own the rights to them for the purpose of attaining love, good fortune, or health. Songs played a major role not only in religious practices, but also throughout daily life and to empower and protect the singer. Prayer was another form of oral tradition that was often, but not only, formulaic in nature.

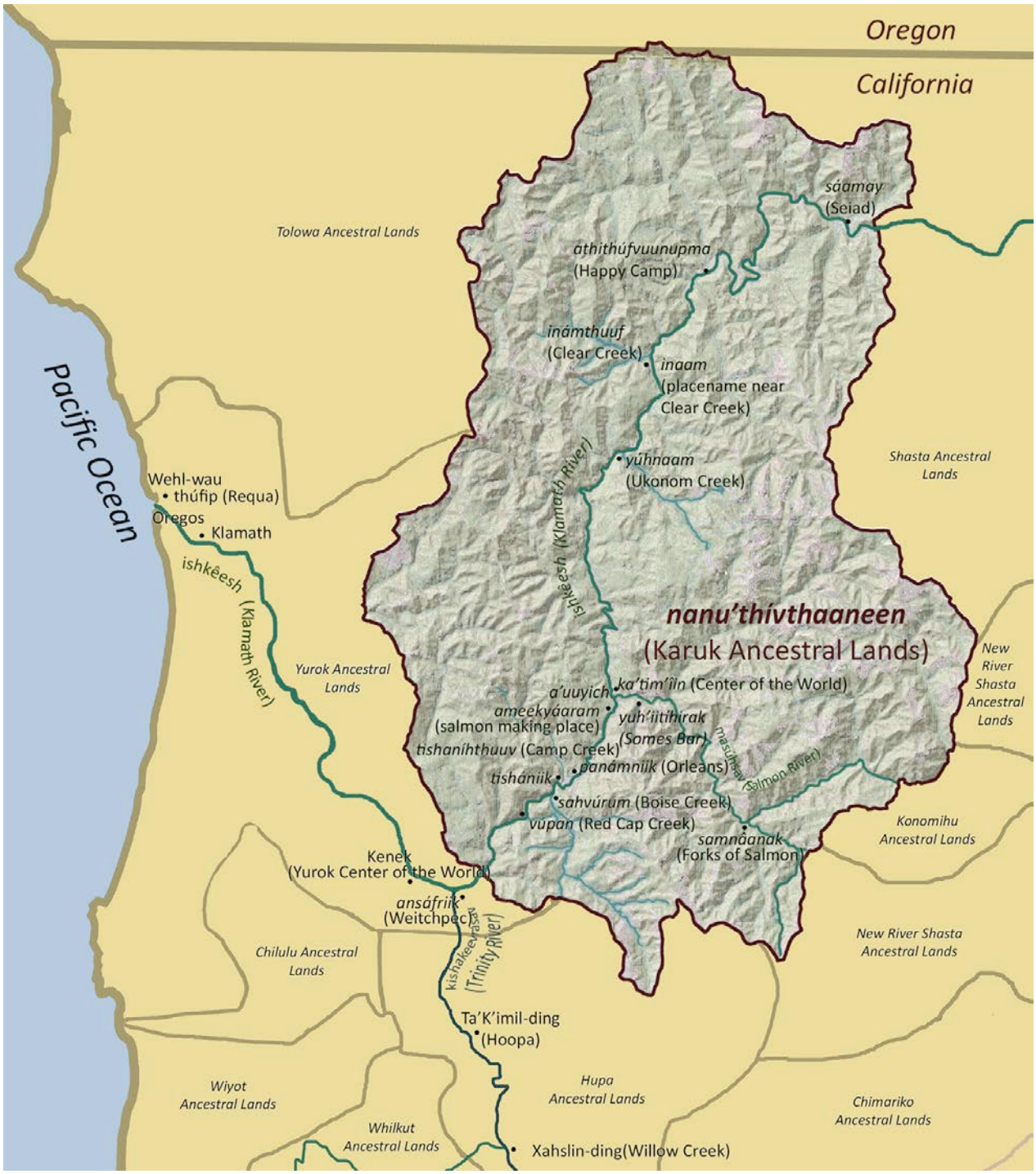
Post –Contact: The settlement of Euro-Americans in our area began on a small and largely peaceful scale prior to the middle of the 19th century. In other parts of the continent, treaties were negotiated with Indians: over 600 treaties between Indian communities and the United

States were entered into by this time. When settlements began to grow – and in our region after gold was "discovered" – this harmony came to an end.

Between 1850 and 1851, an Indian agent from the United States governmental negotiated treaties with the headmen of some of the villages to settle conflicts, but these were left unratified and subsequently concealed for decades from both the general public and the village leaders who had signed them. In 1852 in the mid-Klamath region of the Karuk People, whites burned the sacred villages of **tutamin** and **ka'tim'îin**, (Lower Fishing Place and Upper Fishing Place), near Ishi Pishi Falls, site of the annual World Renewal Ceremonies. Further conflicts arose, the most famous of which are called the "Red Cap Wars" after the village leader nicknamed Red Cap after his trademark cap.

Since the early years of post-contact, the Karuk people have endured many grievous hardships. They were given neither the permission to remain on their ancestral homelands on their own terms with associated hunting, fishing and gathering rights, nor did they gain formal recognition until over 100 years later. Even this was hard fought and won through the wisdom of a group of "half-breeds," who raised money to buy a piece of land in the Orleans area that was put into trust for the group. This piece of tribally owned property was the basis for the successful restoration in 1979 of the Karuk Tribe's long-standing federal recognition.

Karuk Aboriginal Territory



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