ELA Common Core Content Standards:
Reading Standards for Literature 1
Reading Standards: Foundational Skills 3, 4
Writing Standards 1, 8
Speaking and Listening Standards 1, 2, 6
Language Standards 1, 2, 4, 6

Estimated duration:
2 sessions, 1 hour each

Goal: Students will gain an understanding of what it means to be a "place based" people. While many cultures have built systems of law and education, social structures and religions that are independent of geographic constraints, the identity of the Karuk people is tied directly to the landscape they have occupied since time immemorial.

Teacher Background: 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 this region, 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"[1] - 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 corroborating evidence to an eternal marriage of environment and people. Instead of the use of the 4 cardinal directions of North, East, South, and West, spacial relationships are understood in the context of the river landscape: **káruk** means upstream, **yúruk** means downstream, and **máruk** means uphill from the river, and **sáruk** means downhill towards the river. Place names are most often translatable to the main resources defining the area, e.g. **xáyvishshar**, a place on the ridge above Ishi-Pishi Falls meaning "where they pick lots of mushrooms."[2]

Traditional Ecological Knowledge of indigenous peoples is built almost solely on the natural and social sciences that support a thriving Native food system. Ceremonial practices, legal and moral constraints, oral traditions, artist expressions, and the socialization mechanisms of the tribal

[1] Smith, A.D. (1986). The Ethnic Origins of Nations (Wiley-Blackwell), p. 183
[2] Ferrara, J. (2004). ananakupheekxúnnikich: Karuk Ethnographic Notes. Happy Camp: KTOC.; pp. 197-8. Edits and transcription of conversations between Phoebe Maddux and J.P. Harrington.

community all contribute fundamentally to the delicate balance of a healthy eco-system, of a thriving people together with their animate and inanimate relations.

Theme/Big Idea:	The culture of indigenous Peoples is place-based
Big Question:	How do we protect and preserve our cultures?
Vocabulary:	indigenous* visualize* lobed* strain lash wedge thrash canopy low-intensity fire tension birthright lever grove*

Materials:

Visualization narrative: **Naneethívthaaneen – Our Country!** (included)

Local Heroes: Amos Tripp, adapted from the Two Rivers Tribune article (included)

Vocabulary Black Line Master (included)

Vocabulary Worksheet (included)

Session 1

Preparation: Write "indigenous –(adj.) existing naturally in a particular region or environment" on the top of a whiteboard or poster paper. Prepare the document reader to display Vocabulary Black Line Master. If desired, copy Visualization narrative, **Naneethívthaaneen – Our Country,** for each student. Have art supplies ready for the art activity.

Discussion Circle: Tell students that we live in a place that was inhabited by indigenous people long before white explorers and settlers came to this area. It is a very special place on earth, and it has shaped the language, diet, physical attributes and culture of these peoples, as well as the resources and landscapes surrounding them. Remind the students that indigenous means someone or something produced, living, or existing naturally in a particular region or environment (see Grade 2, Lesson 2). Ask students if they ever wondered why Africans like to eat the food they do, and why they look different from us? Ask them if they know people from different countries, and if they eat differently. Ask them why they think Native Americans have darker skins than many Euro-Americans, for example, and why it might be good that they are often smaller in stature many northern Europeans (answers might be that their skin and their smaller frames helps protect them in their native climate).

Developing Vocabulary: Display Vocabulary Black Line Master (included in this lesson) on the document reader and read the first sentence aloud. Some of these words marked with an asterisk have been defined in earlier lessons. Ask students what the word *indigenous* means. Clarify meaning. Remind students that there are often many definitions of the same word, but that the context gives us clues on how the word is meant to be understood. The word meanings reflected in the provided sentences matches those vocabulary words they will hear in the narrative later in this lesson.

Show them the definition you have written on the board and explain how this definition can be used to learn the meaning of the first sentence of the Master. Repeat for the rest of the sentences, asking students to try to identify the underlined words' part of speech and provide a "dictionary-like"

definition, using the definition on the board as an example. (Model answers are given below). You may ask students to work in groups, as a class, or individually, but make sure they turn in their definitions for use in Session 2.

indigenous* – adj. existing naturally in a particular region or environment
visualize* – v. to form a mental picture of someone or something
lobed* – adj. curved or rounded (like an earlobe)
strain - v. to be pulled or stretched in a forceful way
lash – v. to tie something to an object with a rope, cord, or chain
wedge – v. to force something into a very small or narrow space
thrash – v. to move about violently
canopy – n. the highest layer of branches in a forest or on a tree
low-intensity fire - n. a fire – man-made or natural – that does not produce really high temperatures
tension – n. the amount that something is stretched; tightness
lever – n. a pole, bar or rod that is used to operate or move something else
birthright – n. a right that you have because you were born into a particular family, place, etc.
grove* - n. a small group of trees; *especially*: a group of trees that produce fruit or nuts

Preparing to Read

Tell the students that today you will read a *narrative*, which is a story told or written. This particular story can also be described as a time travel narrative, which attempts to cause readers or listeners to visualize living in a different time. Remind students what it means to visualize what they are hearing, e.g. that they are trying to create a picture in their mind as a story is being told.

Turn off the lights and ask students to relax by taking a deep breath, have students close their eyes, tell students to try and create a visual picture in their mind of the story. Read the visualization narrative **Naneethívthaaneen**, which is the Karuk expression for "Our Country" or "Our Land" (included in this lesson).

Discussion: Lead the students in a discussion of this story using the following prompts (model answers are provided in the parentheses):

What is the setting of this story (in the woods, by a creek, in the narrator's room)?
As you listened to the story how did you feel (calm, relaxed, safe, connected to the land)?
Where were the womenfolk and what were they doing there (tan oak grove gathering acorns)?
What was hidden there for them to use (mortar and pestles)?
What tools did the men use to fish (dam or bridge, dip net, club)?
How did the story end (the narrator wakes up from a dream)?

Art: Have the students pick one part of the story that they enjoyed visualizing, and have them try to draw, paint, form with clay, or build a collage that represents this image so that others can see what was in their minds.

Optional: Pass out copy of **Naneethívthaaneen – Our Country** and have students underline the vocabulary they learned. Encourage students to read the story aloud to their families at home.

Session 2

Preparation: Read the Local Heroes article prior to this lesson. You may wish to familiarize yourself with the California Indian Lands Settlement Act, Indian Child Welfare Act, and the work of the United Indian Health Services in case students pose questions and want to learn more.

Copy the Vocabulary Worksheet and the Local Heroes article for each student.

Discussion Circle: Ask one female student to summarize the acorn gathering part of Visualization narrative: **Naneethívthaaneen – Our Country!** Then let one male student summarize the fishing scene. If students read the story to family members at home, you might ask them if they would like to share some of their family discussion with their classmates.

Tell students that since Euro-Americans came and settled in the special place we live in, the rights to fish, hunt and gather are understood very differently. You might remind students that they have learned a lot about those differences in understanding in this year's past lessons. Sometimes people feel sad that the times have changed, but there are some who work very hard to make this place a better world. Today you will read an article adapted from the local newspaper published by the Hoopa Valley Tribe, the Two Rivers Tribune. This article features one of the Karuk Tribe's **Local Heroes: Amos Tripp**.

Reading Activity: As there are some difficult concepts in this article, it may be helpful to have students take turns reading this article aloud. You might choose to stop when questions arise and clarify.

Comprehension: Ask students how the work of Mr. Tripp is related to the visualization story, **Naneethívthaaneen – My Country!** You might prompt them with hints: carrying on traditions, fishing rights, families, concepts of land and resource ownership.

Vocabulary: Assign the Vocabulary Worksheet to students. You may choose to have them return to their groups that wrote up their definitions for the words for group work.

Journal Write – Students write their own "Visualization Story," choosing either to write about a fictional past or future story, or about a present day experience – fictional or non-fictional. Remind them to give their stories a title and write in complete sentences. The object of this kind of writing is to tell a story using words that describe the smell, textures, light, color, etc. so that the listener or reader can imagine being in the story itself.

Students may choose to illustrate their stories, but remind them that the story will be judged by the way the words help the reader/listener put themselves into the setting.

Name_____

Vocabulary

Choose a word from the vocabulary bank that best completes each sentence and write it on the line. You may have to change the word's form to match the correct part of speech.

indigenous visualize
lobed strain lash
wedge thrash
canopy low-intensity
fire tension
birthright lever grove

1. The people of the Karuk, Yurok and Klamath Tribes are_____ to the Klamath River Basin.
2. Did you _____the leaves falling from the tree during the story?
3. She was distracted by the grossly _____ ears of the man sitting on the bank of the river.
4. The leather shoulder straps _____under the weight of the basket.
5. "_____ the canoe's rope to that tree – otherwise it'll float away!"
6. He used a strong branch of hard wood to _____the rock up from the ground, but he didn't find what he was looking for underneath.
7. The sleeping child _____about under his blanket with a bad dream.
8. Thick tree _____ can prevent the growth of good berries underneath.
9. Many indigenous cultures made use of _____ to manage their landscapes, as well as increase food and fiber production.
10. The _____ in his face did not match his joking and easy manner.
11. Sometimes I use the dull end of my pocketknife as a _____ to pry open canned jars of fish.
12. It is my _____ to gather the acorns at chimiknîinach: my family has been doing that since time immemorial.
13. A healthy _____ of sugar pine trees is hard to find nowadays.

Vocabulary Black Line Master

1. The people of the Karuk, Yurok and Klamath Tribes are indigenous to the Klamath River Basin.

2. Did you visualize the leaves falling from the tree during the story?

3. She was distracted by the grossly lobed ears of the man sitting on the bank of the river.

4. The leather shoulder straps strained under the weight of the basket.

5. "Lash the canoe's rope to that tree – otherwise it'll float away!"

6. He used a strong branch of hard wood to wedge the rock up from the ground, but he didn't find what he was looking for underneath.

7. The sleeping child thrashed about under his blanket with a bad dream.

8. Thick tree canopy can prevent the growth of good berries underneath.

9. Many indigenous cultures made use of low-intensity fires to manage their landscapes, as well as increase food and fiber production.

10. The tension in his face did not match his joking and easy manner.

11. Sometimes I use the dull end of my pocketknife as a lever to pry open canned jars of fish.

12. It is my birthright to gather the acorns at chimiknîinach: my family has been doing that since time immemorial.

13. A healthy grove of sugar pine trees is hard to find nowadays.

Naneethívthaaneen – Our Country!

Visualization narrative by Lisa Hillman

You have just come home from a long day at school. It was hot in the classroom: the air-conditioner was broken again, and now you feel a little sick to your stomach – maybe from the heat, or maybe because you didn't eat or drink enough water that day. You just don't feel very good, and so you drop your backpack in the corner of your room and try to clear the junk off your bed so that you can crawl in. You are so tired you don't even bother to take off your shoes before pulling the covers over your head.

That's why you think it is really strange to see trees above you now, and patches of the deep blue sky behind the branches. What kind of tree is that? It looks like a black oak with a wide trunk and thick, ridged grey bark. The wind rustles the leaves gently, and you watch as some of the leaves drift down, spiraling elegantly to rest close to where you are lying. You reach out and catch one - the leaf is deeply lobed, and you can see from the golden yellow color of it that it must be fall. When you push yourself up to sit, you can feel the hard form of acorns and crunchy dried leaves under your palms.

The air is mild, and the sun streaming through the forest canopy is warm on your face but not too hot. You strain your ears to try to identify the sound of what you hear over the light wind and the call of birds: you hear laughter. Curious; you stand up and walk toward the voices. It is not hard to walk through the woods: there is not too much brush, and you can see the faint dark marks of a low-intensity fire that must have burned through this area not too long ago.

A narrow trail spotted here and there with signs of deer and elk leads you to a large stand of magnificent tan oak trees. You stop in your tracks when you notice something different about a couple of the largest trees on the edge of this grove. All around the base of these trees, you see piles of stones and river rock, partially overgrown with dark green moss. You know right away that there must be a reason why someone spent so much time and effort to bring these stones here. It comes to you that this place is special, and has been marked as such many, many years ago.

The scent in the air is a combination of smoke from a small campfire, spicy pepperwood leaves, and earth and mushrooms. You see women and children bending over and picking up plump oval acorns, warm brown and tan colored. Sometimes one of the smaller girls glances at one end of an acorn and either pitches it into the brush or puts

it into a nearby basket. These girls take more time than the older girls and women to find the good acorns, the ones with the white ends.

No one seems to notice you. You watch as the women and older girls move quickly under the trees to pick up acorns, some of them not even standing up completely as they cover ground. It seems like they are working in groups to fill a large open weave basket standing close by. All at once, one of the women picks it up and places the flat leather handle strap on her forehead, swinging the heavy basket to rest on her back. Followed by the others, she moves to another spot and sets the basket down again.

The women chatter happily, scolding children now and then, and you wish you could understand what they are saying. You notice that a few women carry burden baskets on their backs while they gather alone. Without even a backward glance, they toss their acorns behind them and you marvel that these land perfectly into the baskets on their back. The littler girls have their own baskets, and you watch as they run back and forth like squirrels, competing with each other to fill their baskets first.

On the edge of the grove, a group of women and older girls sit with piles of acorns in front of them. Some of these women have flat stones or slabs on the ground in front of them or between their legs. They are taking acorns from the pile and cracking them with a smooth oblong and sturdy stone. You can see that they are very skilled at this, and they often only have to strike once to release the nut meat from the hard shell. A few of the littler girls pound at acorns with smooth round rocks, watching their mothers or aunties and imitating their movements. You can hear the women speak to them from time to time, and you guess that they are correcting or praising them.

You know that these flat rocks are called mortars and that the hand-held pounding rocks are called pestles. Worn smooth with long use, you can tell that they have been used for decades, if not hundreds of years. They are river rocks, chosen carefully and carried here to this place. You know that these women will place them in a hollow tree or a marked spot so that they will find them again next year, and you also know that no one else will take or use them, for they belong to the owners of this gathering site.

One of the women has a flat basket next to her mortar stone. After pounding the acorn with her pestle, she sweeps the shell and nut meat into this basket with the back of one hand while reaching for another acorn with the other; Crack, swish, crack, swish. An older girl trades the full basket with another flat one from time to time, and then empties the cracked acorns into another basket. A group of girls and women sit and

separate the shells from the nut meats. Their hands and arms move quickly and efficiently as they toss the nuts into packing baskets. Smaller children carry the empty shells away from the work space. You watch and giggle as a very small boy tries not to spill his shells out of his little basket as he wobbles away.

Your attention is drawn to two little girls fighting over a piece of dried meat. They are pushing each other in front of what looks like a pile of baskets leaned up against the trunk of one of the biggest trees. When you look closer, you are surprised to see that these are filled with the cutest babies and toddlers imaginable, each swaddled in blankets and tied securely with wide deerskin ties into their own baskets. They wait quietly and watch their mothers, aunties and siblings with their dark brown eyes.

For some reason, you know that these women, girls and children all belong together. You can tell that they have been coming here to this grove of trees ever since they can remember, and that their mothers and grandmothers gathered acorns from these trees before them. This must be the reason the grove is marked. And just when you start to wonder where all the men are, you find yourself tripping on a tree root and sliding down a steep bank covered with dry leaves.

When you finally stop falling and the dust and small rocks settle, you see that you have landed on the bank of a large creek. Why didn't you hear the water crashing over the rocks before? A fine spray cools and moistens your skin, and you long for a gulp of the water rushing over and between the creek's massive boulders and rocks. You scramble to your feet and start toward it when you see poles wedged in the rocks, and wooden planks lashed with a kind of rope to make a narrow bridge or dam that spans the creek.

Several young boys are perched on some rocks, straining to see something in the current. One of the bigger boys is crouched low at the water's edge. He is trying not to cast a shadow on the water that might scare the fish, and he is careful to stay clear of the fisherman and his hoop net. Everyone is quiet and watching the water intently.

A man is standing on a small platform on one side of the wooden structure holding two long fir poles that are lashed together on one end, forming a "v" behind the man's back. In front of him, there are two slender and peeled live oak branches attached to the far ends of the poles. You know that this wood is flexible, and that is why they can be bent inward to wrap around each other and tied to form the hoop. A large net dangles from the hoop. One edge is woven stronger than the rest and stretched between each pole. The rest of the net is fastened to the rim of the hoop.

The fisherman's eyes are on the churning water; he holds the poles in front of him with the net dangling above the surface of the water. You can see how he uses the length and weight of the hoop to keep his balance on the narrow platform. All of a sudden, the man casts the dip net into the current. His arm muscles ripple as he plunges the poles downward, using the top of his head as a lever to force the net to the bottom of the creek. His mind and body are focused as he forces the net again and again into the whirling water.

Your heart races. You wish you could be a part of the action, but you know that these people – like the acorn gatherers - wouldn't see you. These people belong here, and you know that they have a right to fish in this spot. Like the women and children under the mighty tan oaks, these men must be from a village nearby. They have been fishing at this place on the creek since time immemorial, and that is their birthright.

When the man finally pulls up his dip net, he tilts the hoop rims sideways to close the opening of the net, trapping the fish inside. From the way he strains to keep from falling into the water, and from the tension you see in his muscles and facial expression, you know that there are several large fish in the net. He pivots his hips and swings the net over to the water's edge to the waiting boy.

This boy is strong; he reaches out and wraps his upper body around the top of the net to contain the fish. Working his way down the net, making sure to keep the fish from escaping, the boy forces all of the fish to the very bottom of the net. You know somehow that this boy is special: he is the clubber. He positions the net so that he can aim for a spot on one of the fish's heads just above the snout. Then he pulls a heavy hard wood stick from his belt. Like a lightning bolt, the club comes down on the thrashing fish. The boy rapidly adjusts the net and strikes down at the next fish, being careful of his aim. You know that he is trying to cause the least amount of pain and damage to the fish, and he moves faster than you could imagine.

The autumn sun's reflection on the silver salmon flashes and blinds you for a moment. You cross your arm over your eyes to protect yourself from the glare, but your arm bumps up against somebody. "Ha ha," cries out your big brother, "I got a snapshot of you drooling in your sleep!"

What just happened? Where are you now?

Amos Tripp: Karuk Tribal Council Member, Lawyer, Ceremonial Leader[3]

Amos Merrrill Tripp was a member of the Karuk Tribal Council, an attorney for Indian causes and a supporter of ceremonies. He was born July 5, 1943 in Eureka to Amos and Violet Tripp. He grew up in Klamath, attended Klamath Union Elementary School, and graduated from Del Norte High School where he was student body president.

Amos worked in the local mill while also attending Humboldt State University. After graduating in 1972, he attended University of California Davis Law School. He was a partner in the first Indian Law Firm in California from 1976-1979 and then went into private practice for many years.

His legal work often represented Indians and their rights. He worked with the Pitt River People to fight against the California Indian Lands Settlement Claim, and he and his wife never did take the California Indian Money, refusing to sell their land to the State of California. He worked on fishing rights cases with the California Indian Legal Services and defending and protecting Indian families through the Indian Child Welfare Act. He taught Federal Indian Law and Water Law classes for many years at Humboldt State University and College of the Redwoods.

He was the first director of United Indian Health Services and later worked for over twenty-five years as their Program Attorney. During his time there he always provided guidance that honored both traditional and legal values. Amos' family remembers receiving deer meat and fish, deer hides, crocheted hats and other forms of traditional payment in trade for his lawyer work.

In the early 1970s Amos and his family worked closely with Karuk elders Charlie Thom, Shan Davis, Frances Davis, and Fred and Elizabeth Case to restore the brush dance at Katimiin. This was a time when other ceremonies were also getting stronger and Amos was involved in many parts of the cultural revitalization efforts. He was a maker and caretaker of regalia and he later became the dance leader for the Karuk brush dance Camp, a role that became his life's work.

He was especially proud of all the young people who have chosen to carry on these traditions and he was never happier than he was in 2013 when all four of his granddaughters danced together at Katimiin.

Karuk Council Member Joshua Saxon speaks for us all when he said, *"I'm considerably blessed to have been entrusted with Amos Tripp's encouraging words: 'Us old folks, our time is getting shorter, it's up to you younger ones to carry on with all that energy you have.'"*

[3] Adapted from the Two Rivers Tribune article with permission from the editor. See more at: http://www.tworiverstribune.com/2014/04/karuk-tribal-council-member-lawyer-ceremonial-leader-dies/#sthash.1NDgDrci.dpuf