ELA Common Core Content Standards:
Reading Standards for Literature 1, 2
Reading Standards: Foundational Skills 3, 4
Writing Standards 3, 8
Speaking and Listening Standards 1, 2, 3
Language Standards 1, 2, 4, 5

Estimated Duration: Two 45 min. sessions

Goal: Students will learn about the Karuk traditional knowledge practices, spiritual beliefs, and the oral traditions associated with subsistence hunting. The differences in concept definitions between Native peoples and Euro-Americans will be touched upon within the framework of hunting rights. Additionally, students will increase their understanding of tribal ethics and process of socialization.

Teacher Background: In this lesson, students will continue developing their understanding of cultural constructs learned in the G4L2 lesson on Ownership. As in that lesson, students will learn that many concepts, such as hunting rights, medicine, and relations, are defined – or *construct*ed - by culture. In fact, the text that forms this lesson's content was written specifically to fill a void on authoritative information about the hunting rights and rites of the Karuk People.

Hunting Rights are understood very differently, depending on a people's culture and on the legal structure of their existence. For tribes with reservations and associated hunting rights therein, this concept may well have differentiated definitions. The Karuk People were never allotted a reservation, and therefore some may assume that they do not have hunting rights. This viewpoint is not shared by traditional Karuk People, and is explained in this lesson. Furthermore, the lesson sheds light on both traditional and contemporary Karuk hunting *rites* and how some of these are inseparable from their interpretation of hunting rights.

Some important background information for non-Native teachers is that the ancestors of the Karuk People are the First People people, the **ikxaréeyav**, some of whom were transformed into humans, animals and natural features at an early turning point in the history of creation. Our oral traditions recount the formation of plants, aquatic species, land formations and other resources created and given to us to utilize and manage. Animals are honored for giving up their lives for the people and are shown respect in stories, songs and ceremonies, and in caring for their environment to ensure their well-being and perpetuation.

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 and their resources. 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.

Unlike the romanticized version of pre-contact Natives without sense of property or social regulations, Native Americans have – both historically as well as contemporarily – a very sophisticated legal system established long before contact with European settlers. As explored in Grade 4 Lesson 2, Indian villages in this region have, under tribal law, collective rights to large areas of the land that allow for regulated hunting, fishing, and gathering food, fibers, and medicines. When villages are situated closely, agreements about the use of resources were traditionally made. In historic times, a village might claim exclusive hunting rights in a given territory, for example, but people from many villages might share the use of the river or its tributaries for fishing.

Today, this traditional system of tribal law has yet to be recognized. Land recognized as Karuk Aboriginal Territory is now under the jurisdiction of the Forest Service, National and State parks, or logging companies. While many Tribal members and descendants do not acknowledge the loss of title to their homelands, it is now illegal to hunt, fish or gather in many of their traditional places.

Theme/Big Idea:	Hunting Rights and Practices are determined by Cultures
Big Questions:	What animals do the Karuk people hunt? How does one prepare? How can traditional restrictions and ceremonial practices ensure a balanced eco-system?
Vocabulary:	regulate, e.g., rite, tributary, mature, rodent, code, anguish, compensate, contemporary, communal, ravine, taboo, rut, culinary, subsistence

Materials:

Vocabulary Worksheet (included)
Hunting Rights, Rites and Practices, adapted from original text by Lisa and Leaf Hillman (included)
When it was hunting season, they went hunting: PowerPoint (included)
Comprehension Worksheet (included)

Session 1

Discussion: Tell students that long ago, all cultures depended on the environment around us to provide for all of our needs. We depend on it for food, clothing, shelter/homes and medicine. The indigenous people of this region were subsistence hunters and gatherers. Ask students if they know what this means and clarify if needed (*Suggested answer: it means that they had to ensure that there were more than enough healthy resources available before they could take or harvest from the land and waters*). Ask students if they have heard of people "living off the land" and whether they would like to try that some day.

Remind students that the relative plenitude of resources in our area is the manifestation of thousands of years of respect and honor. Indigenous people hold high respect for all living and spiritual beings, and the beauty and botanical diversity of the ancestral homelands of local tribes are result of long developed strategies of land management, largely through the repetitious use of the low intensity fires now known as cultural or prescribed burns.

Discussion prompts: a) What gives a person the right to hunt?
b) Which animals did Karuk People traditionally hunt?
c) When is hunting season?

Tell students that they will be learning about animals that the Karuk People relied upon heavily for meat, and learn about many aspects surrounding the act of hunting these. We will read about past and present hunting practices that represent the obligations of the Karuk People to respect their relations. We will also learn that this culture has a different perspective on the right to hunt.

Developing Key Vocabulary: Tell students that the text they are about to read is adapted from the original for this lesson. While some of the more difficult vocabulary has been modified, there are many vocabulary words that may be new to them. They should first try to discover the meaning of these words using context clues. Should they have trouble, however, you may wish to use one of the following definitions to help clarify meaning:

regulate – (v.) to make rules or laws that control something
e.g. – for example (this abbreviation comes from the Latin phrase "exempli gratia")
rite – (n.) an act that is part of a usually religious ceremony
tributary – (n.) a stream that flows into a larger stream or river, or into a lake
mature – (adj.) having or showing the mental and emotional qualities of an adult
rodent – (n.) a small animal (such as a mouse, rat, squirrel, or beaver) that has sharp front teeth
code – (n.) a set of laws or regulations; a set of ideas or rules about how to behave
anguish – (n.) extreme suffering, grief, or pain
compensate – (v.) to give something of value, like money or food, to someone in return for something else
contemporary – (adj.) happening or beginning now or in recent time
communal – (adj.) relating to or involving members of a group or community
taboo – (adj. & n.) not acceptable to talk about or do
ravine – (n.) a small, deep, narrow valley
rut – (n.) the time when male animals (such as deer) become sexually active
culinary – (adj.) used in or relating to cooking
subsistence – (n.) the minimum amount of food, money, etc. needed to stay alive

Reading: Read the first two pages of *Hunting Rights, Rites and Practices* aloud. Stop when needed to clarify meaning. Tell students that there are references to the source of information – either quotations from knowledgeable people or written records of interviews. Readers can choose not to mention or look at these references: they are a good source of information, however.

Comprehension: Ask students the following questions to assess comprehension:

- What is this text about? (*Suggested answer: Karuk hunting practices*)
- How is traditional Karuk hunting regulated? (*Suggested answers depend somewhat on the era discussed – pre- or post-contact, but could be: regulated by maturity and gender of hunter; tribal codes on hunting grounds and providing first for environment; season and/or hunting area; gender and age of animal; type of animal; proper spiritual preparation; and etc*.)
- How did Karuk boys learn about hunting? (*Suggested answer: through ceremonies; target-shooting; stories told in sweathouses*)

Session 2

Discussion: B egin the lesson by asking students to summarize what they had read in the previous lesson.

Reading: Finish reading *Hunting Rights, Rites and Practices* aloud, stopping to clarify meaning if needed.

Text Connections and Discussion: Tell students that they will be viewing the PowerPoint: **When it was hunting season, they went hunting** showing animals and hunting paraphernalia. Students will make suggestions on which content heading these photos could be placed if they were used to illustrate the *Hunting Rights, Rites and Practices* text, such as "Rights" on the first page of the text. The animations in the PowerPoint will reveal the correct answers. Demonstrate by showing the second slide. Give students time to discuss slides and how they relate to the text.

Then ask students:

- What was the most important lesson you learned from this text?

Vocabulary: Students will retain vocabulary learned by context inference in the lesson text by completing the Vocabulary Worksheet (included) as homework or in class. This could be done as group work, allowing students to go back to the lesson text to see if their answers match the word meanings in context.

Optional Art Activity: Invite Cultural Practitioner to work with students on working with horn materials or carving demonstration bows and arrows.

References:

***Ararahih'urípih*: A Dictionary and Text Corpus of the Karuk Language**. Online resource found at http://linguistics.berkeley.edu/~karuk/karuk-dictionary.php [retrieved October 22, 2015]

Bright, William. **Karok** (1978). In Handbook of North American Indians. Vol. 8, California, edited by Robert F. Heizer, 180-189. Washington, D.C.: Smithsonian Institution.

Bright, William. The Karok Language (1957), pp. 258-259, Text 53

Kroeber, A. and Harrington, J.P. Karok Myths (1980)

Hillman, L. and Hillman, L. **Hunting Rights, Rites and Practices** (2015)

Name _____

Vocabulary Worksheet

regulate	e.g.	rite	tributary	mature	compensate	contemporary		
communal	ravine	taboo	rut	culinary	subsistence	code	rodent	anguish

Choose a word from the vocabulary bank that best completes each sentence and write it on the line. These are more or less definitions for the vocabulary in our Hunting Rights, Rites and Practices text.

1. The overarching name for a small, sharp front-toothed animal is _____.
2. A tribal _____ is the set of laws or rules about how to behave that a tribe has developed over time to regulate the well-being of its people.
3. To suffer extreme grief, or pain is to be in _____.
4. The abbreviated form of this Latin phrase means "for example" and is written: _____.
5. To make rules or laws that control something is to _____.
6. A _____ is an act that is part of a usually religious ceremony.
7. A stream that flows into a larger stream or river is called a _____.
8. Members of a group or community sometimes do things together, like _____ hunting.
9. When a male animal is in _____, it is the time when he seeks out a female animal in order to reproduce.
10. A very small, narrow and deep canyon or valley can be called a _____.
11. To _____ is to give something value, like money or food, to someone in return for something else.
12. _____ is a word to describe something happening or beginning now or in recent time.
13. When a person acts like an adult, he or she may be called _____.
14. If something is not acceptable to talk about or do, it is considered _____ .
15. The _____ aspects of something refer to what is used to cook or relates to (usually good!) food.
16. When you earn or harvest only enough to feed and clothe yourself and your family, you are practicing _____ living.

Hunting Rights, Rites and Practices of the Karuk

Adapted for this lesson from the original text by Lisa and Leaf Hillman

pakári athkuritárahiv takun'ákunvanva - Nettie Ruben[i]

When it was hunting season, they went hunting: Nettie Ruben's simple sentence about the hunting practices of the Karuk people may be quite misleading to some. The individuals who are considered legal hunters; the proper season for hunting; the target of the hunt; the technique, weapons and tools for hunting; and even the way hunters should prepare themselves for the hunt are defined by the practices of a specific culture. Some cultures regulate hunting by giving licenses to those who pay a fee, but don't require them to undertake any instruction unless they are minors. These hunters may be required to have a hunter education certificate and be at least 12 years of age. Some cultures define the hunting season according to a set period of time during which licensed hunters can hunt specific types of game. Hunting is further regulated by defining "legal" targets (e.g. male deer with forked horns) and permitted techniques and weapons (e.g., day-time hunting with licensed weapons).

Rights

Karuk hunting rights, rites and the tribal codes that regulate them are both simpler and more complex than those of other cultures, depending on your point of view. Karuk villages had collective rights to specific hunting grounds, as well as to fisheries and gathering places for food, fibers, and medicines. When villages were close to each other, agreements had to be made about the use of resources. A village might claim exclusive hunting rights in a given territory, for example, but people from many villages might share the use of the river or its tributaries for fishing.

The "right to hunt" was traditionally understood to belong to Karuk males, whereby exceptions to this rule – as with many others - were made according to need. There was no age restriction for hunting; however, a boy must be mature enough to hunt. The men of his village would watch him carefully during his childhood – how he showed respect for animals, weapons, tools, and teachers. They would also see his strength of character with regard to sharing workload and resources, and his courage in the face of hardship, danger and injury.

The right to hunt is directly connected to the responsibility to provide first for the animals. "As a child, I was told that before taking any life, you have to provide for a healthy environment" reports William A. Tripp, Karuk Tribal member and Deputy Director of the Tribe's Department of Natural Resources. "That way, they will live a good life and have ample opportunity to reproduce."

Nowadays, both male and female Karuk Natives hunt, but one aspect that still pertains to both the rites of and the right to hunt is the spiritual and mental preparation before, during, and after the hunt. It is not enough to be old enough, or have the skill to hunt: one must be prepared according to the laws of the tribal people to take the life of one of their relations – in this case an animal. Karuk Elder and Tribal Councilman, Alvis "Bud" Johnson, states clearly that in order to have the right to hunt, one must "…be in that right mind set – be there spiritually."

Education

Learning to use hunting weapons and tools often begins at a very early age – even at the toddler stage, when boys begin to accompany their fathers in the arrow-shooting portion of world renewal ceremonies. Target shooting plays an important function to improve the skills of the hunter – whether they are using a slingshot, bow and arrow, or gun. Later, when boys are taught to aim for certain parts of the animal, they are reminded of their duty to minimize the amount of pain and anguish to the animal by making a clean shot.

The place for learning about hunting is not only at the target range, in the field and at ceremonies, but also in the men's sweathouse. Lessons in rules regarding hunting and animal behavior, teaching respect and treatment of animals, learning what the role of animals and their relationship to humans are – these lessons are taught in traditional stories told in the sweathouse. While the tradition of sleeping separate from women in sweathouses is not often practiced today, Karuk people still gain much of their knowledge through the retelling of traditional and contemporary stories. These teach, spark the imagination and enthusiasm for the hunt, and instill morals. "Learning about hunting means also to learn about respect and honor. It's not just about killing," says Johnson. "You know, a true hunter might let a young deer go, or help a wounded deer in the off-season. This is all in the spirit of giving back to Mother Nature – and included in prayers said for thanks."

Preparation

Mrs. Herman's mother … taught Freddie how to make medicine to catch a deer. Freddie was a little boy yet. After learning this medicine, Freddie killed some little she-fawns at a deer-lick, and his brother, Frank, made fun of him—that this should be the result of his medicine.
- Ferrara, J. 2004. *ananakupheekxúnnikich*: Karuk Ethnographic Notes, p.184

Traditionally, hunters prepared themselves in many ways – particularly by praying, sweating, bathing, making "medicine," fasting, and by disguising the smell of his body and weapons with herbs and smoke. Praying for good fortune in the hunt was done while getting up early before anyone else, climbing to the top of nearby ridge to harvest green fir limbs. Leaved pepperwood limbs were also used to purify weapons and mask the smell. Prayer could also take the form of a song, sung quietly as the man collected and carried wood on his back for the sweathouse. Crying was another form of prayer sometimes used. Those men seeking this form of luck would carry extremely heavy loads of firewood on their backs, which would cut and scratch them on their return to the sweathouse. Crying and bleeding in this way was thought to increase luck in the hunt, as well as for other ends.

A small number of Karuks were known to possess powerful "medicine" and specialized in hunting animals that were particularly difficult or dangerous to hunt, such as bear and mountain lion. Medicine is sought after today as in yesteryear to improve luck, and can take many forms and doses: herbs, songs, stories, formulas – even having a positive mindset. Making herbal medicine might be done by preparing hunters, dogs and their weapons by rubbing them with pepperwood leaves or fir limbs, praying, singing, and burning "root" or *kishvuuf*, which is a Native plant belonging to the celery family. Songs known for the good medicine or luck they bring in the hunt can belong to individuals or to a group of people. Animal songs are communally owned, for example, and sung by both men and women to improve hunting luck.

Certain traditional stories also have the power to increase luck, and these might be told by men or women. Formulas[ii] for making hunting medicine could also be "owned" by both men and women, and while men might use this medicine themselves, women often traded their medicine for meat or firewood, for example. Grant Hillman, Jr. recalled his mother telling him to help out her cousin Nettie

Reuben by gathering medicinal herbs for her from the mountains. In exchange as payment, Nettie would make hunting medicine for him – a spoken form of medicine - and apply herbal medicine to his arms. Then she would tell him precisely when and where the deer would be waiting to offer itself to him, "and it always worked!"

Season, Target and **Technique.**

In former times, most communal hunting for larger animals was done in the fall before the mating season and coincided with the time acorns were gathered. Elk were driven into steep ravines with the assistance of dogs. At certain times of the year, elk was also driven into the river through the strategic use of fire, an ancient and sophisticated resource management technique that also served to improve the quality and quantity of Native foods. Some families used nets made from iris fibers to trap animals for a clean kill. Dogs were also used to run deer into noose snares set on their trails. After the kill, these large animals were butchered in the woods and carried home in a bundle or made into a back pack. Once enough meat was secured for their families and village elders, these groups of men and older boys stopped hunting in packs.

The fall season wasn't the only time for communal hunting in all Karuk villages, however; nor was this the rule for individuals. While some areas have a year-round taboo for hunting certain types of animals, others – as in former times – might be hunted for most of the year. "But if the fish are running" notes Charon "Sonny" Davis, Karuk Elder and Tribal Councilman, "you stay away from hunting – season or no. Why would you kill a deer or an elk if the fish are running?" (2015, personal communication).

"My family rotated licks[iii] along the ridge," remembers Tripp. "Bucks weren't hunted once they went into rut until after mating season. Both fawns and does, when they were caring for young, were avoided when possible. But blue does could be taken any time," explaining that these females are considered past the age of fertility (2015, personal communication).

Individuals continue to hunt according to need and for certain types of smaller game. While rodents were hunted more frequently in earlier times, they are still caught for food by smoking them out of their holes or by poking them out of their nests with a stick. Cougar is considered a culinary delicacy.

Weapons, Tools and **Provisions**

The principal weapon in former times was the bow made of yew wood, with sinew backing and a sinew bowstring. Arrows were made out of mock orange wood shafts and tipped with ironwood, chert or obsidian arrowheads. The quiver was made of animal skin, such as otter, beaver and raccoon hides. Deer masks were also sometimes worn over the hunter's head. Attached was a part of the hide and hung down the back of the hunter to camouflage his human form. For making noose snares and nets, iris plant fibers were first twined together using a special and time-consuming technique to make a sturdy string. These strings were then tied together with special knots and techniques, and a talented craftsperson would be compensated well for his or her skills.

As mentioned above, hunters often fast in order to increase luck. Some might take food and drink only in the evening. Tripp notes: "Only káaf was eaten prior to the kill" (Káaf is a Karuk for Indian rhubarb). In any case, traditional hunters are careful not to eat too much, for that would not only be disrespectful to our relations and reveal bad character, but would also slow the body and mind. Heavy bread made of acorn flour was baked in earth ovens between fern and madrone leaf mats and wrapped carefully for men to take with them on extended hunting expeditions:

> "*When men go out hunting they carry along already-cooked acorn bread, also an ássip or taríppaan, and, when they get ready to eat, they break up the acorn bread in an ássip of cold water and stir with above-described stirrer and eat it along with dried salmon*." – P. Maddux

In Karuk Aboriginal Territory, the right to hunt is still asserted by Karuk people according to regulations of standing ancient tribal codes. These have been passed down through generations of tribal people, long before Euro-American contact.

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[i] William Bright, The Karok Language (1957), pp. 258-259, Text 53

[ii] In the Kroeber and Harrington collection published in1980 under the title **Karok Myths**, there are a number of formulas for hunting, as well as for other types of medicines published. However, these may not contain any divine power since they won't "belong" to the reader, that is, they weren't formally given to the ethnographer that recorded them, which would otherwise transfer their potency from the formula "owner" to the recorder, who could then "give" this power to the reader. There are differing opinions, however. A known medicine woman was reported to withhold her knowledge of medicinal formulas for fear of hurting someone. She believed strongly that in the wrong hands, her medicinal songs and formulas would be harmful because the listener/reader will not understand how to use them.

[iii] Tripp is referring to what is known as a deer lick, which is a naturally or artificially salty area of ground. Since deer and other animals need salt and other essential mineral nutrients often found in these areas, they come here to lick. These places are often known for their good hunting opportunities.