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

Estimated duration:
1.5 hours in class and 30 minutes writing assignment

Goal: Students will learn about the Karuk traditional knowledge practices, tribal codes and spiritual beliefs through traditional and contemporary stories associated with subsistence hunting. Additionally, students will deepen their understanding of tribal ethics such as patience, courage, honor, and respect. They will also gain knowledge of deer anatomy by learning about its parts and their uses in the Karuk culture, as well as learn how to describe and compare different types of texts.

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

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

Rehearing the stories, the lives of the First People function as thought-templates for the listeners, as examples (both good and bad) of how to think about our place and our conduct in the world. Káruk

[1] Pronounced, Ick-xah-RAY-yahv – the "x" is a "h" sound made at the very back of the throat. See Karuk Pronunciation Guide in Curriculum Binder.

multi-species storytelling provides us with a shared imagined background for understanding complex relationships between ourselves and the many other creatures with which we still live today.

Origin Stories usually carry a great deal of cultural weight, sometimes melodramatically so. But many of the stories bear that weight lightly with the help of ironic humor.

In both the modern (non-origin), and traditional (origin) and the ethnographic interview given by Nettie Reuben, the stories taught in this lesson, animals are shown respect and honored for giving up their lives for the people. Tribal people understand that there are responsibilities attached to this act of generosity, and the traditional laws given to us by the **ikxaréeyav** remain the basis for the management techniques and the spiritual beliefs and practices that frame them.

The survival and flourishing of American Indian Peoples depends on their ability to know, retain, make use of, and pass on their special connections with their homelands. Traditions, origin stories, and prayers that provide a sense of tribal uniqueness and identity originate in special places, from land-related incidents or from natural gifts of the land. Additionally, Tribal nations were, and to differing extents, still are supported and sustained by their lands.

There are as many different ways to tell stories, such as these given here, and there are as many different styles of performing as there are different cultures and peoples. In this lesson, the students will learn some concepts related to oral traditions, and how to demonstrate respect for others' beliefs and styles of performing and offer them ways to analyze story elements.

Many individuals consider their beliefs and ways of life as important everyday elements that contribute to rich tradition and cultural heritage. The stories and song that convey those of Native peoples are considered by many to be recounting truths, and not simply to be disregarded or labeled as "myths" or "fairy tales." Respect for others' beliefs and ways of life will make this lesson an experience that teaches appreciation of diverse communities.

Theme/Big Idea:	Learning from Oral Traditions
Big Questions:	What are some differences between modern and traditional stories and texts? What are some similarities? What are the differences in the way modern and traditional Natives hunted? What remains the same?
Vocabulary:	Vocabulary used to discuss text structure will be learned incidentally

Materials:

First Hunt, story written by Monique Sonoquie (included)
Animal Family, image (included)
Ikxaréeyav story for Hunting Luck, told by Georgia Orcutt in 1940 to E.W. Gifford (included)
Elk Hunting, transcribed and translated from Nettie Reuben's Karuk account in 1957
Animal Tracks, photographs of deer tracks for optional art activity (included)
Text Structure Worksheet (included)

Preparation: Copy Animal Family image onto document reader, and the **First Hunt**, **Ikxaréeyav story for Hunting Luck**, and **Elk Hunting** texts for each student, as well as the Text Structure Worksheet.

Discussion: Ask student where people went long ago – say two or three hundred years ago - to get food, clothing, building materials for shelter/homes and medicine. You may need to explain to students that long ago, all cultures depended on the *environment* around them to provide for needs.

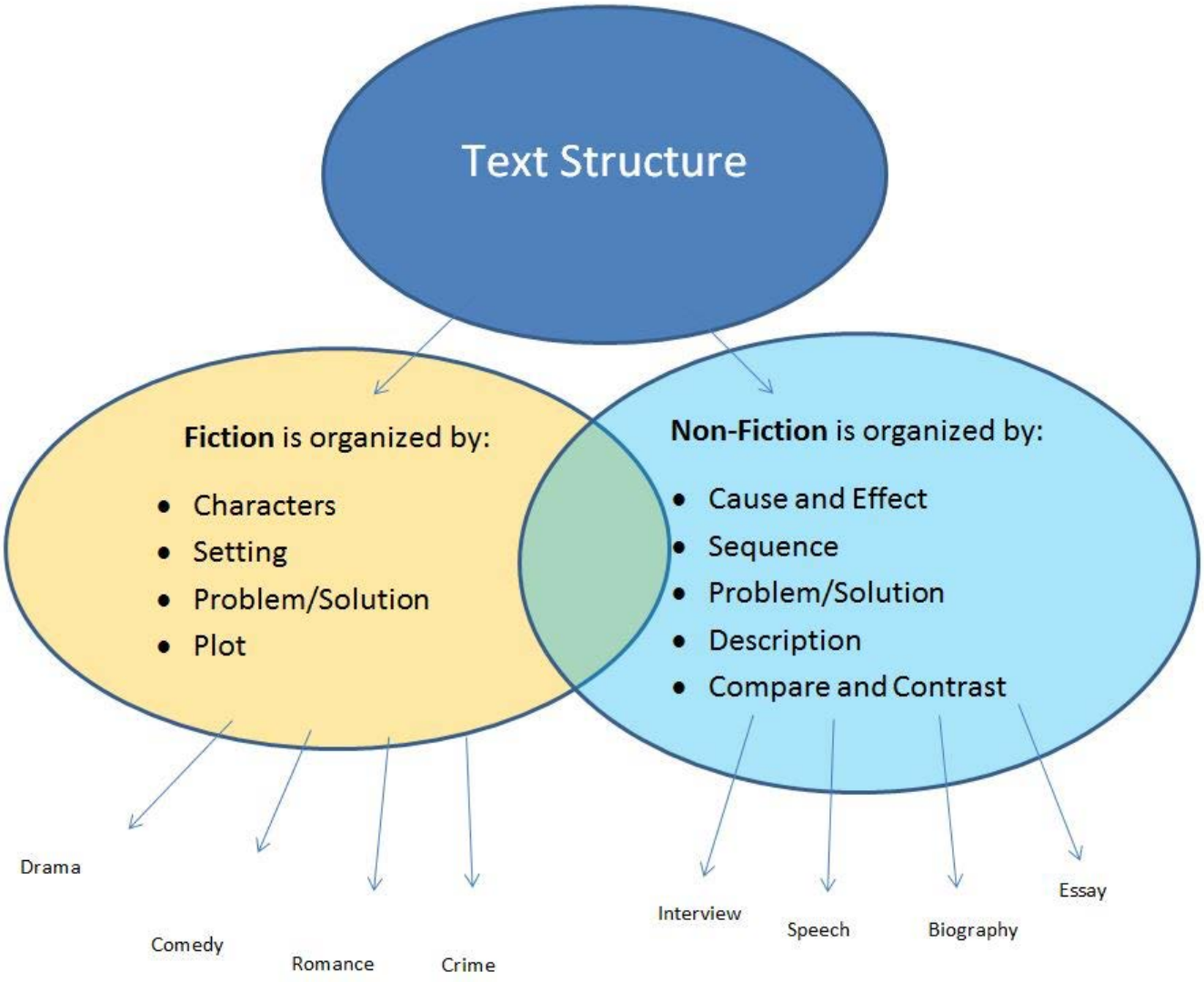
Tell them that the indigenous people of this region were subsistence hunters and gatherers, which means that they took only enough food and fiber resources from the land and waters that the environment could replace in a short period of time. Ask students if they think people still act this way and probe further into their ideas of why and/or why not. Try to encourage students to ask each other for more details or explanations for their opinions.

Remind students that the relative plenitude of resources in our area is a reflection of many centuries of careful land management. Indigenous peoples in our area hold high respect for all living and spiritual beings, and have long-developed strategies of land management that were traditionally used to manage for the land and its resources. One very important and effective tool was the repetitious use of the low intensity fires now known as cultural or prescribed burns. Ask them if they have ever seen some of the modern prescribed burning activities that are now occurring in our area as a result of collaborations between the Tribe, federal agencies, and local organizations.

Nowadays, Natives and non-Natives still hunt animals, and some rely on this source of meat for their subsistence.

Preparing to Read: Tell students that today they will read three texts that deal with the topic of hunting. Not only will we listen for the differences and similarities about content of each text, but also about their structure, i.e., the way the texts are organized. Tell students that texts are usually made up of two types: fiction and non-fiction. Clarify meaning if needed. Then go on to explain to students how these two broad divisions are generally organized.

You may wish to use the following Venn diagram as a template for your classroom discussion, and solicit examples of each type of text as indicated by the arrows. The fiction and non-fiction bubbles overlap here on purpose: authors weave facts into fictional tales in historical novels, for example, and pepper textbooks with unverifiable speculative accounts. Cultural perspectives also help define text categories, for example: traditional **Ikxaréeyav story for Hunting Luck** is considered to be fiction by some people, and non-fiction by traditional Karuk Natives. Tell students that a traditional Karuk origin story, like many other traditional Native American stories, is only told in the winter. In our area, this means that these stories are told when it is cold enough for snow to be in the high mountains.



After you have explained some of the differences in the organizational structure of texts, tell students that they will begin this lesson with a text called **First Hunt**, written by Monique Sonoquie. Leave your text structure/organizational chart up for students to refer to during class discussion and at the end of the lessons when they will complete their comparative analysis of the texts.

Ask them to write down their prediction of what type of text they think this will be (fiction or non-fiction), and what the content will be about on their Text Structure Worksheet. Tell them that this portion will not be graded for correct answers, rather than for their reasoning: they are just making guesses at this point.

Reading: After recording their text predictions, students take turns reading **First Hunt** aloud.

Comprehension: Ask students the following questions to assess comprehension. Model answers are given in the parentheses.

- How old was Billy? (12)
- What did his ancestors hunt with? (bows and arrows in this story)
- When did Billy go hunting? (hunting season)
- What did Billy leave to honor the deer's life? (medicine root)

Discussion: Revisit students' predictions. Discuss reasons why children's predictions were or were not accurate. Other prompts for story discussion follow:

- What is respect? (a feeling or understanding that someone or something is important, and should be treated in an appropriate way)
- Who did Billy give the deer meat to and why? (to Elders out of respect and because they were too old to hunt for themselves)
- What is different about hunting today? (more often, guns are used instead of bows or traps)
- What kind of animal hides do you use or see every day? (cow, pig – clothes, car seats, decorations)

Reading: Students will now read the text **Ikxaréeyav story for Hunting Luck**. Ask the students to use the knowledge they learned in the class discussion on text structure to guess what type of text this is, and what the text might be about. They should write this down on their worksheet. Have the students read this text silently, or with the help of an adult if needed.

Comprehension: Ask students the following questions to assess comprehension. Model answers are given in the parentheses.

- Where did the family live, and how many kids did they have? (on Klamath River; 10 boys and 2 girls)
- Why were men eager to visit this family? (they wanted to see why the boys were so successful at hunting, and some wanted to convince the hard-working girls to marry them)
- Why did the **Imtamvara** man want to sleep in the sweathouse? (that was where men traditionally slept, but also because he wanted to learn the boys' secrets)
- What was the trick the boys used to hide the deer from the man's view? (fog)
- How did the **Imtamvara** man overcome this trick? (he sang a song that pleased the Spirit People; did not lose faith and prayed; estimated when the deer would arrive at the spot at which he eventually shot; and kept his mind clear of bad feelings)

Discussion: Revisit students' predictions. Discuss reasons why children's predictions were or were not accurate. Make sure that students understand that this text is one that belongs in the Venn diagram's overlapping section between the fiction and non-fiction bubbles, since this origin story is considered non-fiction by traditional Karuk Natives. Other prompts for story discussion follow:

- What are the differences and similarities between this story and **First Hunt**?
- The man's song plays an important part in his eventual success. Do you feel that songs play a powerful part in your lives?

Story Connections

Display **Animal Family** photo-shopped image (included in this lesson) on the document reader. Ask them if they can tell if this is a deer or elk family (deer). Do they know the correct way to name male and female deer and elk (buck for deer; bull and cow for elk)? Point out the antlers to students and ask them to count the number of points on each antler. See if they know that this is a 5 pointer (5 points on each side). Ask them if they think this is a real photograph or a photo-shopped image (latter, since males and females don't generally live together as a family with their young).

What can the deer hide, hooves, and antlers be used for? (hide for drum, dress, blanket, etc.: horns for regalia, money holders, etc.; sinew for bow string or for sewing; hooves for decorations)

Identify the other parts of the deer and what they can be used for. Don't forget the meat for food!

Reading: Finally, students will read the text **Elk Hunting**. Ask the students to guess what type of text this is, and what it might be about. They should write this down on their worksheet. Have the students read the English text aloud – the Karuk text might be used for an optional language lesson.

Discussion: Revisit students' predictions. Discuss reasons why children's predictions were or were not accurate. Make sure that students understand that this text is one that belongs in the Venn diagram's non-fiction bubble, since this text is a transcription and translation of an ethnographic interview with Nettie Ruben, a Karuk informant to the linguist and ethnographer William Bright. Other prompts for text discussion follow:

- What are the differences between this text and those of the other two texts? (this text describes a process rather than tells a story; the source does not use a lot of descriptive words…)
- Based on the text, as well as the knowledge learned in the previous lesson (G5L1) and texts in this lesson, what do you think is meant by the "medicine" mentioned in this text? (the first medicine mentioned might have been made with special hunting songs or stories told like **Ikxaréeyav story for Hunting Luck**, or with formulas and/or prayer; maybe the second could have been with herbs or special wood used to make smoke to disguise the smell of the weapons and the hunters; maybe they used pepperwood leaves to rub on themselves…)

Writing assignment: Students will use the **Elk Hunting** text as an outline for their own descriptive fictional narrative. They should include all of the information given by the source Nettie Reuben, but develop and embellish upon the ideas to write a short fictional story. Remind students to structure their texts with introducing setting and characters in the beginning, describing the conflict or problem somewhere in the middle, and finally coming to a solution in a way that signals the end of the story to the reader/listener.

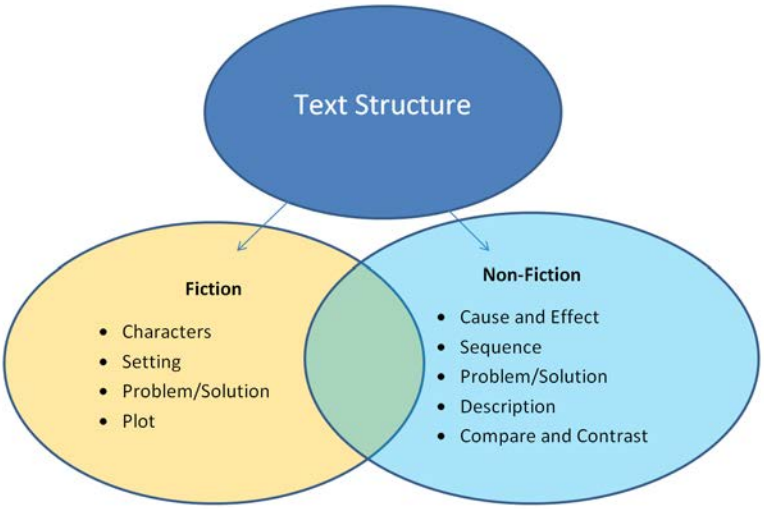
Optional Art Activity: Make deer and elk hoof prints from clay/play dough and toothpicks, which will be used to make outline of track. Students could also make deer track stamps out of potato, soapstone, etc., or use clay to make print ornaments. Some photographs that can be used for models are included.

Invite Cultural Practitioner to work with students on working with horn materials.

Invite Karuk language specialist to read the original Karuk text of **Elk Hunting** (included) to the students, and point out the differences between the English and Karuk language structures.

Name_____

Text Structure Worksheet



Reading the text title and drawing inferences based on your knowledge of oral traditions, make *predictions* of the texts you are about to read. Fill out the *Corrections to Predictions* column after your class has had a text discussion. Remember that your predictions will only be graded according to your language and grammar, since these are only your speculations.

Title	Structure Prediction	Content Prediction	Corrections to Predictions
First Hunt			
Ikxaréeyav story for Hunting Luck			
Elk Hunting			

First Hunt

Written by Monique Sonoquie

Billy had just turned 12 years old. He was old enough to start helping his father provide for his family and community. His father told him a story about their ancestors, how they hunted whenever they needed to eat. He said that sometimes they had to hike a long ways to find enough deer to feed the whole village. They used bows and arrows to hunt deer. Before they hunted, it was tradition for the men to smudge themselves down with cedar branches in the sweathouse to hide the scent of man. His father told him of the struggle their tribe had to keep their hunting rights on the reservation. He explained that because they live off their reservation now, they would have to get a hunting permit and wait for hunting season to begin. A hunting permit would only allow them to hunt in certain places.

The month before Billy's father took him hunting, they attended Hunter Safety Training so Billy knew how to use a gun properly. They also had to buy "deer tags." On the day of the hunt they had to get up very early in the morning. Billy built a fire, put the cedar branches in the fire and smudged his clothes so that they smelled like the forest.

Billy and his father drove a long way to the forest. They hiked about a mile and came to a meadow. His father told him to hide in the bushes and get comfortable. They waited all morning in that one spot. Billy wanted to get up and walk, but his father told him to be patient. He said, "Sit still and watch, the deer will come." Soon after that, a deer walked into the meadow. Billy was nervous and a little scared. His father told him that he must find his courage, the courage of his ancestors who had to hunt for survival. Billy respected the stories his father told him about his ancestors, his people. He wanted to earn the honor and respect of his father and of his community.

Billy raised his gun, took aim, and shot his first deer! It was a spike with two small horns. He was sad and excited at the same time. Billy took some medicine root and left it at the place he shot the deer in honor of the deer's life. He also thanked the deer and its ancestors for their gift of providing food for the people. It took a long time to carry his deer back to the truck; it was heavy.

When they got home, everyone was waiting for them. It was a great honor for Billy to shoot his first deer. His father told him he needed to give the deer meat away. He skinned the deer, cut it up into pieces and his father drove him to the elders' houses where he gave them deer meat out of respect and because the elders were too old to hunt for themselves now. That night there was a community dinner and Billy made stew with his deer meat to feed the people, his community.

The next day Billy stretched out the deer hide and scraped it. He had plans to use it to make a drum. He cut the deer horns for gambling games. He used the sinew (string made of leg tendons) for his bow. He saved the four hooves for his sister's ceremonial dress. Billy was proud to be able to continue the traditions of his ancestors. It meant a lot to him to have the courage and knowledge of the of traditional survival skills of his people.

Animal Family

Ikxaréeyav story for Hunting Luck

told by Georgia Orcutt in 1940 to E.W. Gifford,
adapted for this lesson by Lisa Hillman

Long ago, there was a family living on the Klamath River with ten boys and two girls. Since the boys were old enough to stay all night in the sweathouse, their sisters never knew when the boys went out hunting. Neither did anyone else.

Now people talked about this family up and down the river: for one thing, the boys were exceptionally good hunters and seemed to get more deer than anyone else. Furthermore, the two sisters were said to be very beautiful and hard-working. For both of those reasons, many men were eager to visit this family and stay for a long time. They thought that maybe that way they could discover the boys' hunting secrets; and maybe if they stayed long enough, they could persuade those prized girls to fall in love with them.

During the hunting season, the boys left early in the morning and came back in the evening packing home all kinds of game. Their success in hunting was well known, and many people tried to discover where they went. But try as they may, they couldn't figure it out: the boys seemed to be hiding their destination from others.

One day, a man came to visit after traveling a long way from his home. He came from the small village of **Imtamvara**[2], a place far up one of the creeks in the high country. This man wasn't interested in marrying the girls; he only wanted to see if he could find out where the boys went.

He arrived just before nightfall and was invited into the house, the **ikrívraam**[3], for a meal. They had plenty of freshly roasted meat, acorn mush, and huckleberries to feast on. When it was time to sleep, he got up to go with the other men to the sweathouse. This was not unusual, for the **ikmaháchraam**[4] is where men usually sleep. However, the Imtamvara man had an ulterior motive; he wanted to follow the boys to their hunting grounds in the early morning.

"No, no, uncle," the boys told him in a friendly manner. "You are our guest, and we want you to have the comfort of sleeping in the big house. Lie here. It is too crowded in our sweathouse."

Hiding his disappointment, he agreed. He chose a spot close to the door, and the girls cleared away their basket materials from there and laid out a blanket for him to sleep on. Tired from his long journey, he lay to rest, determined to listen for the boys' early morning departure.

When he woke the next morning, he learned that the girls' brothers had already left long before. Disheartened, the Imtamvara man was uncertain what to do. The girls were heating rocks to make acorn soup, and so he decided to bring them some firewood to thank them for hosting him. As he

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[2] **Imtam** is a verb that means "to be bare," and **imtámpiithva** means to be bare or "bleached all around," which could be a descriptive of a place. The location of an actual place called **Imtamvara** is not known now, but would be pronounced something like "eem-tahm-wara," with the "r" in the last syllable lightly rolled.
[3] Pronounced something like "ick-REEV-rahm."
[4] Pronounced something like "ick-mah-HATCH-rahm."

gathered an armload of dry madrone wood, he spotted a well-worn trail leading up the hill. "This must be their path," he thought eagerly.

"**Yôotva, yôotva**," said the girls, thanking him when he brought the wood to the fire pit of the **ikrívraam**. Resisting the temptation of warm acorn soup and the pretty smiles of the girls, the Imtamvara man politely declined their offer of breakfast and left.

Outside, he looked up toward the hill and could see where they had gone up. As he followed the trail far up the hill, he sang a song. It was almost at the top when he caught up with the boys. He spotted them crouching low, waiting and watching silently at something. The man followed their gaze and saw several deer walking along the ridgeline of the hill toward them.

The boys caught sight of the Imtamvara man. Trying to hide their surprise, they beckoned to him and pretended to be pleased that he had come to help them on the hunt. "Watch the ridgeline over there," they whispered. "That's where the deer are close enough to shoot, but it's also where the trail drops down to the other side of the hill."

Now these boys had great powers, and they made fog appear. I t quickly crept over ridge and covered the hillside. The boys asked the visitor when he was going to shoot, but at the same time they had made the fog so thick that the Imtamvara man could not see the deer at all anymore. The man sat down and kept looking in the direction of the spot where he had seen the deer trail drop over the other side of hill. The boys thought that the deer had all gone over in the fog. They made it that way so their visitor could not see them pass.

Nevertheless, the Imtamvara man did not lose faith. He kept his mind clear of bad feelings and prayed to the Spirit People, the **ikxaréeyav**[5] for good luck in hunting. He estimated the time it would take for the deer to reach that point on the trail, and after a while he knelt and shot an arrow. When he went over to see, he found he had killed ten white deer with one shot.

Working hard to trick their guest with fog, the ten boys hadn't seen the deer themselves. The boys wondered how he had seen through the fog, and didn't realize that the **ikxaréeyav** turned their own trick against them.

The Imtamvara man had been singing as he walked up. He knew this song helped him please the **ikxaréeyav**. He thought, "If somebody knows my song, they will always find good deer." He talked about where he was from in his song. "If anyone calls my name while they are singing, I'll hear it. I'll be listening for it from the place where I come from and where I will always stay, Imtamvara. No matter if anybody makes bad luck, such as the boys making fog; even then, the one who knows my song will have good luck."

[5] Pronounced, Ick-xah-RAY-yahv – the "x" is a "h" sound made at the very back of the throat.

Elk Hunting

Nettie Rueben, recorded in 1957[6]

íshyuux kuniyvúnkurihvuti pachishih'íin	The dogs used to herd elk into ravines.
patóo skákavruk káan xás tá kuníykar	When an elk jumped down over a bank and hurt itself, then the dogs killed it there.
pakári athkuritárahiv tá kun'ákunvanva	When it was hunting season, they went hunting.
víriva itheekxarámva vúra pakunpikvahrúpukva	They made hunting medicine, night after night.
púyava patusúpaahaak púyava ukráam kúuk tá kunihmárava, tá kunpáatvunaa pa'ávansas	When day came, the men went to a pond and bathed.
xás aas kun'íishvunaa	Then they ate a meal.
púyava aas tá kunpíshmaranaa **kári xás víri pamukunxúskaamhar víriva áak tá kunsímku ánam múuk**	When they finished eating, they heated their bows by the fire, with medicine.
kári xás tá kunívyiihship, tá kun'ákunvanva	Then they went off – they went hunting.
puvéek vúra uchvánihich tóo krii, tá kunpavyíhish	The sun hadn't risen by the time they got back.
koovúra pa'íshyuux tá kunthathvíshriihva	They all carried the elk home.
púyava vúra kich	So that's all.

[6] Publication details: William Bright, The Karok Language (1957), pp. 286-287, Text 72, found online at http://linguistics.berkeley.edu/~karuk/karuk-texts.php?text-id=WB_KL-72

Animal Tracks!

Deer – doe tracks: