



**ELA Common Core Content Standards:**

Reading Standards Informational Text 4, 5, 7, 8  
Reading Standards: Foundational Skills 1, 2, 3  
Writing Standards 2, 3, 8  
Speaking and Listening Standards 2, 4

**Estimated duration:** One 2 hour session, with additional 2 hour session for addendum materials as needed

**Goal:** In this lesson, students will continue learning about social values and norms, and expand upon them to include tribal rules and social mores with subject focus on Native food and medicines. Using texts from the Karuk oral tradition, students will also learn to respect that these voiced and sometimes implicit understandings are socialization mechanisms, and that these are unique to the Karuk culture.

**Background:** The topics of food and medicine are used as literary devices in many traditional Native American stories, including several stories that discuss the importance of sharing food with and healing the creatures that inhabit the landscape.

To the Karuk, these stories and teachings have been passed orally 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**<sup>1</sup> (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.

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<sup>1</sup> 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.

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 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.

The story we will learn also teaches us valuable lessons about other Karuk customs and restrictions, all of which are set in the socializing structure of traditional story. Oral stories begin and end with formulaic phrases, and include a traditional prayer to close the story. Prayers are, and were, integral aspects of daily life as well as religious ceremonies. These, too, are both individual and communal, and there are many prayers that certain members of a tribal community must keep private, such as those known only by the **fatavéenaan** (priest in world-renewal ceremony). Literally translated, the title fatavéenaan refers to the priest's enigmatic duties: "The person who prays that which is unknown." For those of us who never hold this position, these duties will never be known – and to try to find them out goes not only against sacred tribal code, but will bring harm to those who cannot stem their curiosity.

This lesson includes the formulaic language that generally frames most all origin stories. However, there are as many different oral *traditions*, such as stories, song and prayer; story emphasis, lessons and key components; and *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 ways to analyze story elements, key ideas and details, and story sequence. In learning the story, students will practice identifying story sequence and will be encouraged to memorize this sequence in order to retell the story "by heart."

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.

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.

There are as many different oral traditions, such as stories, song and prayer, and styles of performing as there are different cultures and peoples. 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. In this lesson, the students will learn to differentiate between different types of stories, and how the content is not only shaped by cultural values and assumptions, but also serve to shape cultural values, norms, and traditional ecological knowledge. In learning more about the social values and resource management codes of the Karuk people, Students will be encouraged to reflect on how popular culture and social structure shapes their own views and value systems.

Important to note: 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:** Every Culture has its Own System of Beliefs, Values and Rights

**Big Question:** What assumptions do we make about how our resources should be managed and how our food is acquired and prepared? Do we have preconceptions about what and who makes a good doctor?

**Karuk Vocabulary:**

|  |   |
|--|---|
| <u>thufkírik</u> (Great Horned Owl)                | <u>itkáanva</u> (spear-fishing)                           |
| <u>ípun</u> (salmon tail)                          | <u>ikvíit-har</u> (asleep)                                |
| <u>áh</u> (fire)                                   | <u>-túnviiv</u> (children)                                |
| <u>máh'iit</u> (morning)                           | <u>aachíchhar</u> (happy)                                 |
| <u>vishtáninuv</u> - to be greedy                  | <u>Ukníi</u> (used to begin stories)                      |
| <u>xúriha</u> (to be hungry)                       | <u>á'uuyich</u> (Sugar Loaf Mountain)                     |
| <u>ka'tim'iin</u> (Center of the World)            | <u>ikxaréeyav</u> (spirit person/people)                  |
| <u>áama</u> (salmon)                               | <u>chúukchuuk</u> (osprey, "fish-hawk")                   |
| <u>ishíkkihar</u> (sturgeon)                       | <u>yu'tim'iin</u> (Ike's Falls, a rapids at ameekyáaraam) |
| <u>kupánakanakana</u> (a word used to end stories) |   |

**Materials:**

- á'uuyich, áama kár ishíkkihar: **Mountain, Salmon and Sturgeon** (included)
- The Greedy Father** (included)
- The Doctor**, adapted version (included)
- Oral Tradition Worksheet** (included)
- Comprehension Exercise** (included)
- Karuk Vocabulary Hunt!** (included)

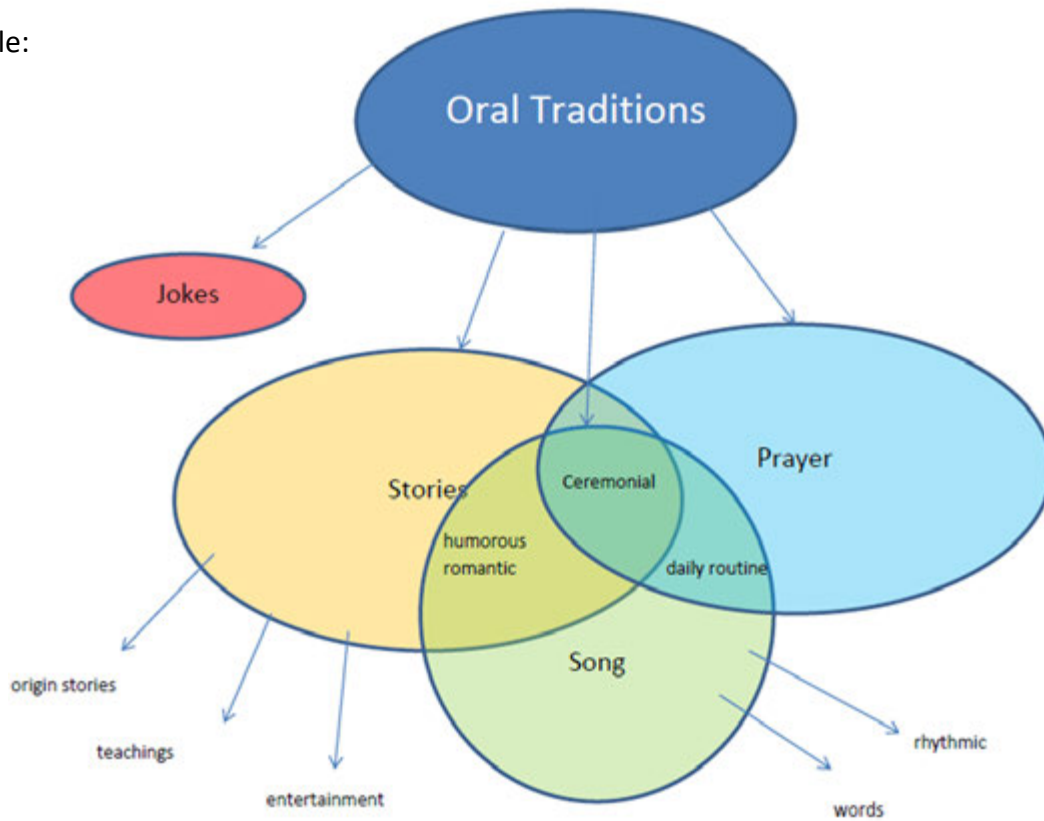
**Preparation:** Review lesson texts and print out copies of all materials needed.

**Discussion:** Ask students if they know what is meant by oral traditions. If they have difficulties defining this broad term, tell them that it is *a system for preserving a group's beliefs, customs, and history*. This is passed on by each generation of a group or culture to the next generation. Tell them that the way western societies pass on their beliefs, cultural values and history is largely through written texts, such as the Bible, Jungle Book, and the Diary of Anne Frank. Ask them if they've ever read the Diary of Anne Frank. If they haven't, tell them that this diary was written by a Jewish girl, Anne Frank, who started her diary after she got it as a present for her thirteenth birthday. Then she and her family had to go into hiding during World War II to escape Nazi terror. After almost 2 years, they were discovered and deported to concentration camps. She and most of her family members died in these camps before the war was over.

Tell them that since this was written down, we can learn about this important time in history. If she hadn't written it down, we might not have ever even heard of this girl and learned from her historical and personal account. Explain that because Native Americans did not have a written language, there is no written record of their history before Euro-American contact. The record of early Native American life comes to us in a large part through the writings of western historians and anthropologists; however, it can also be traced through the oral traditions of each tribe. These are perhaps most important to Native Peoples, as they teach their origins, ways of life and beliefs from their own perspectives.

Pass out the Oral Traditions Worksheet and write "Oral Traditions" up on the board. Ask students what forms oral traditions can take. You might help the discussion by beginning with "jokes" as a type of oral tradition. Answers can be stories, songs, chants, speeches, and prayers. Explain that these can be further broken down into separate categories, such as origin stories, myths, history, fairy tales and legends from "stories." These all have different functions in describing human existence, and the storyteller or singer most always has some kind of intention for the listener: such as teaching lessons, provoking laughter, or evoking the sacred.

Example:



Tell students that they will be reading three Karuk stories, each written in a certain style and with a different intention. The titles are already listed in the comprehension matrix; they should try to guess what form the story will be, e.g. an origin story, or a funny story. The rest of the matrix will be done after reading. Then pass out copies of all stories for each student.

**Reading:** Ask students if they know what kind of a story begins with “*uknîi*,” which is pronounced something like “oohk-nee” and translates to something like, “and this is how it is.” If they haven’t guessed, this is an origin story. 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. These stories end with the key word “*kupánnakanakana*,” which is pronounced something like “*cooPANakahnakahna*” and translates to something like, “and that is how it was.” Have a student or call on students to read **á’uuyich, áama kár ishxíkkihar: Mountain, Salmon and Sturgeon.**

**Comprehension:** Ask: What was Sweet William’s intention? They should fill in their ideas in the next column. Then ask: What lessons, values and/or beliefs does this story reveal about the storyteller’s culture? What knowledge and skills does the story teach? Students should fill this in the next column, and then put the worksheet aside to read the next story.

**Reading:** Have a student or call on students to read **The Greedy Father**.

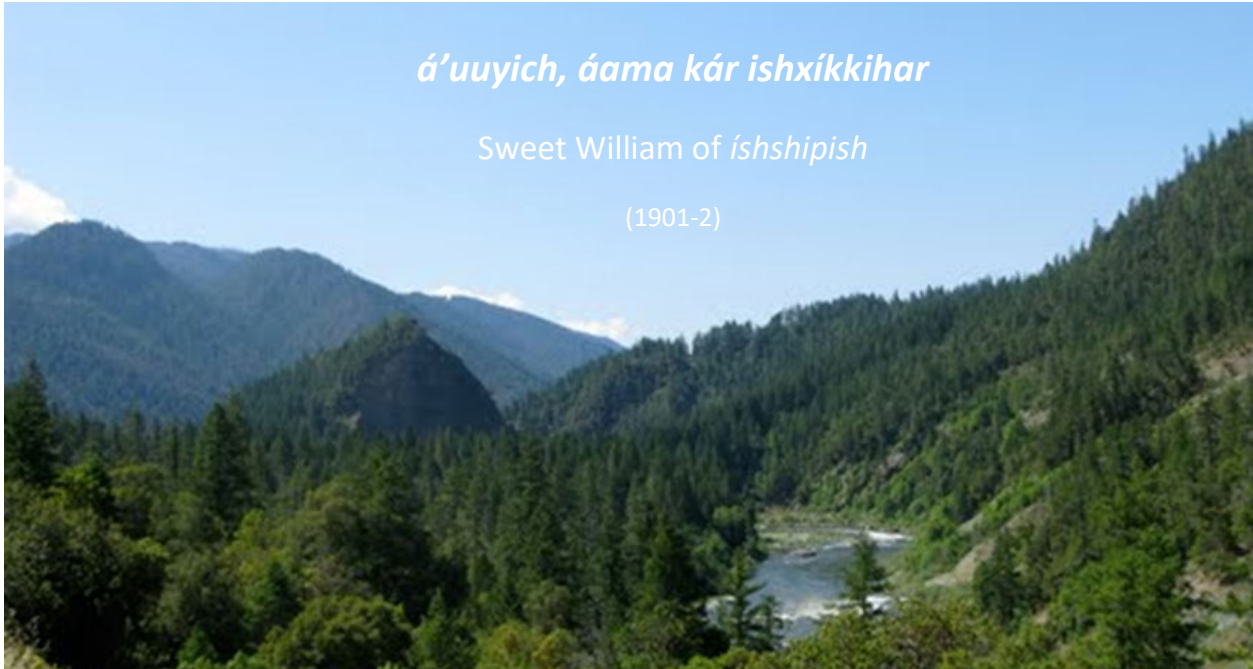
**Comprehension:** Ask the students what is the intention behind telling this story? Again, student should fill in their ideas in the next column. Then ask: What lessons, values and/or beliefs does this story reveal about the storyteller's culture? What knowledge and skills does the story teach? Students should fill this in.

Repeat the Reading and Comprehension sequence with **The Doctor**.

**Discussion:** Pair students to compare their answers with each other. Then lead a classroom discussion on these three stories by having pairs volunteer their answers. Students should try to come to an agreement about which ideas were the most compelling. Then prompt further discussion with questions such as: What are the main differences between these stories? What can we infer about the cultural values of Karuk people? How can these stories influence the behavior and actions of young Karuk people?

**Activity:** Pass out the **Karuk Vocabulary Hunt!** This is a simple comparative language exercise between the English and the Karuk version of **The Greedy Father**. All together, students should look for the **Karuk Words** in the text. Tell students that *pa-* is often used as a prefix, like "the." Students should also notice that there are more than one word for children: *-tunviiv* is a suffix only, and just lets the listener know that the root word has something to do with kids. Have them try to find another word for children. They will notice that many words are combined with other nouns, verbs, pronouns (*tu* is used for he, she and it when combined with a verb. You can only tell by context which one it means!).

**Optional Activity:** Invite a Karuk speaker and/or a Cultural Practitioner to repeat the story of **The Greedy Father** in Karuk and/or talk about the traditional food system.



*á'uuyich, áama kár ishíkkihar*

Sweet William of *ishshipish*

(1901-2)

*uknîi*. The mountain *á'uuyich* at *ka'tim'îin* was a man, an *ikxaréeyav*. His children were rocks.

He makes *áama* in a little pool. There he keeps them while they are small. When they grow, he turns them into the river. The salmon go down. They stay in the ocean.



When they are larger, they come back upriver again. They are nearly full grown, but not quite. And so *á'uuyich* tells them to go downriver again. When they come up again, he makes a lifting net and a scoop net. He also makes a scaffolding to fish from. He makes everything needed to catch them.

*"uknîi,"* he says.

At first he has no knife. He can do nothing with his *áama*— except to put a whole fish into the fire to cook. And then *chúukchuuk* says, "I am the one who will use rock. I will make a knife of stone."

He splits a cobble to a sharp edge. Then he cuts salmon with that. He cuts up suckers too. Then many people come to him. He cuts up their fish for them. He gives each one a piece of rock.



And then *á'uuyich* says, "*uknîi*." And then makes *ishxíkkihar*. He makes them small.



After a time he looks at them again. They have grown. The *ikxaréeyavsá* say to each other, "We shall have *ishxíkkihar* for food."

And then *á'uuyich* says, "*ishxíkkihar* will come back upriver. But when it comes up the river as far as here, and then people eat it, they will die."

And then he takes ten little sticks. They are as long as two joints of a finger. He puts them into the river. They swim downstream. They fall over *yu'tim'ín*. They swim in the large eddy there—around and around.

After a while they have turned into *ishxíkkihar*. Then they grow large.

And then *á'uuyich* tells them, "Come upriver as far as *ameekyáaraam*. "Do not come farther. If you are caught here and eaten here on the Mountain—people will die."

*ishxíkkihar* says, "I will do this: No one will see me. I will go into the mountains. There I will eat grass and whatever herbs smell good. I will be like a deer. When they kill me they will treat me like a deer. They will do everything cleanly. They will wash me and cut off my tail and pull out my spinal marrow. They will not just throw my bones outdoors. They will have to keep my bones together. When they have finished, they must throw them into the river. The bones will turn into sturgeon again.



"They must throw them all in. And they will take my eggs and pound them on a flat rock. The eggs that stick to the rock they will put into the fire. They will cook it thus. And then they will eat it. The other eggs they will wrap in maple leaves. They will put them into a hole by the fire. When they are cooked, they will take them out and eat them.





“But some men will not eat my eggs. They will throw my eggs into the river, so that there may be more *ishxíkkihar*.

“Even if only my head is left lying in the house and my body is hanging up to dry—or has already been eaten, I will know if a man that has slept with a woman comes into the house.

“I will know it, and my mouth will open of itself.

“When a man has eaten me he will wash his hands. He will treat me well. He will use a clean basket plate for me.

“If he is not a good man—if he has slept with a woman—he will not be able to take me. A clean man will take me.”

*kupánakanakana*



**The Greedy Father**, adapted from Mamie Offield's version (1957)

Owl and his wife lived together and had many children. Owl went to spear fish every morning. When it was evening, he would return and shout out just before reaching home: "Little children- here's a tail for you!" They were glad to see him – the children were very hungry. Each evening it was the same when he returned. He would call out: "Little children-tail!"

The children's mother wondered, "Why does he only bring back the tail when he returns?" Each evening, she grew more and more suspicious until she finally decided: "I'm going to watch him and see what he does." So she put her hungry children to bed and pretended to go to bed herself at the edge of the fire. But she didn't sleep – she only pretended to sleep.

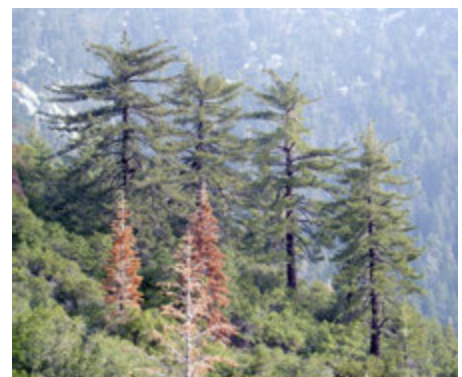


Finally, Owl came home again. He went into the house and sat down in the back part of the house. When his wife didn't move from her resting spot, he thought, "I guess she's asleep." He stuck a stick in the fire until its tip glowed red, and then poked his wife with it. Still, she didn't wake up, so he thought, "I guess she's asleep, all right." Then he went to the corner of the house where the grinding slab lay. He picked it up, took out the hidden salmon from underneath, and ate as much as his belly would allow and fell into a deep and satisfied sleep. When the sun began to rise the next morning, he went away to spear fish again.

After he left, the woman got up and pushed the grinding slab to the side. She took out the salmon that had been hidden underneath and gave it to her children that day for their meal. With renewed strength and happy hearts, they played and ran around again.

Later that evening, Owl shouted as he approached their home: "Little children-tail!" However, no one came to greet him. Then when he got near, he started to wonder. "Why aren't they running to me, happy to see me?" And when he arrived at their house, he crawled inside and flew up onto the drying rack. Then, he looked down at his grinding slab and cried: "*Hûu huhûu*, my grinding slab is sort of crooked!"

Then his wife turned to him in anger. "You held out on your children at various times. All your life you will be doing that, you will fly up and sit on something up high. And as long as Mankind exists, when they do something bad, you will have to speak. When you die, nothing will want to eat you. But we are going underground. As long as Mankind exists, we will be around rich and good people. You will hear it when I feel sad. You will hear my lament when you are under pine trees, because I am Pine." And because they weave baskets of pine roots, Owl's wife and her children are around in front of rich and good people to this day.



## The Doctor<sup>2</sup>



There were two young men who lived near *á'uuyich*, which some call Sugar Loaf Mountain. They had plenty of food, and were very well off. The other people who lived all around had scarcely anything. One day, they received a visitor, who asked them: "Would you let me live here for a little while? I am starving. I can cut wood, and in that way earn my food."

The young men let him stay. He worked hard, and packed quantities of wood for the sweathouse. Exhausted each night, he used to go out in the hills and cry in the way that Karuk men do when they pray for luck. He prayed that he, too, would one day have riches so that he wouldn't have to be a slave to those rich fellows.

One evening after he had returned from the hills, he started to bleed from the mouth. He nearly fainted as he went to the sweathouse. The elder of the rich boys said to his brother: "Did you see that fellow bleeding at the mouth? There is something wrong with him. He doesn't act like a man; we had better let him dance, and turn him into a doctor."

"No," said the younger one. "Then people would be coming here to dance for the ten nights during the World Renewal Ceremony *Pikyávis*. He would want to use the sweathouse and keep me awake all the time." What the man didn't say was that then they would lose this useful slave, and he didn't want to have to do all the work himself.

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<sup>2</sup> adapted from the version told by Karuk Speaker Shan Davis to Leaf Hillman, and from the version in KAROC INDIAN STORIES, Sarah Emilia Olden (1923)

The poor young man continued each evening with his prayers, and finally even the younger man recognized that he had a calling to become a doctor. When he heard he was allowed to become a healer, he made a big fire in the sweathouse, and sweated himself, and bathed in the river, and fasted and danced at *Pikyávish*.

He had taken two baskets and set them on the roof of the sweathouse. At midnight, after he had been dancing for hours, he looked into these baskets and found that they were full of valuable Indian tobacco.



He learned the plants known for their healing qualities and how to use them. Once his talents were trained, people began coming to him to treat their illnesses. He was able to cure them at once and was paid a good price for his services. Over time, he became a very rich man.

One day, the man who tried to prevent him from becoming a doctor fell very ill. As he lay dying, the doctor went to his bedside and healed him. The sick man got up and sat in his chair. "You can go, now, wherever you want," he said to the doctor. "Take all that you want from this place – it now belongs to you."

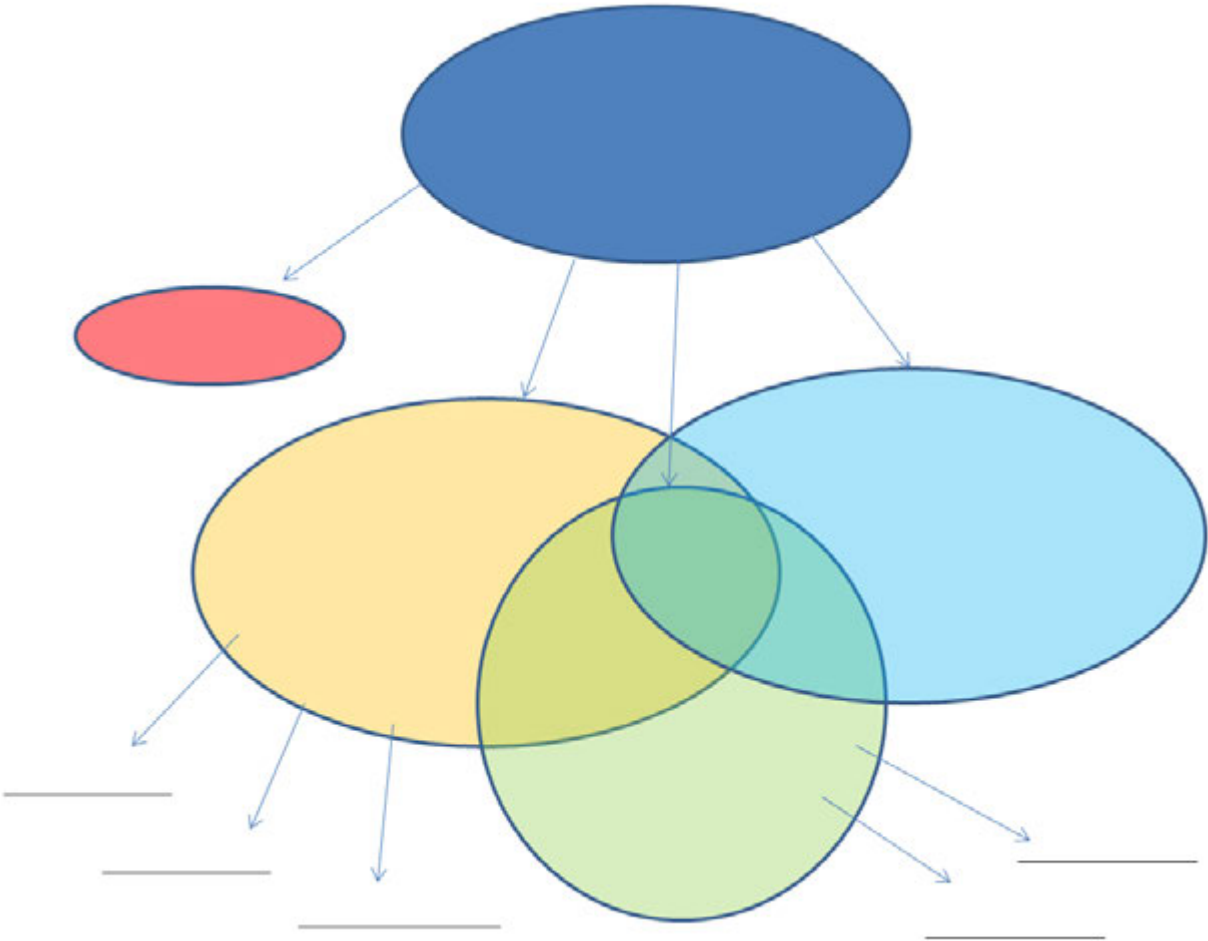
"Very well," replied the doctor. "I will go tomorrow morning to the place from which I first came, but I won't take what I've earned. That can go to the poor people that live around here. You see, I will never die. Early tomorrow morning, all can come to the sweathouse and see me go. When they are all here, I'll depart. However, no one will see me leave, for I'll have turned into fog."

The next day, when the people came to take leave of him, he disappeared in a cloud of mist. He went on the ridge near Medicine Mountain, where he lives to this day. Before he left, he told these people that if they packed wood in the little hollow near the ridge, they would always have good luck.



Comprehension Worksheet

Name: \_\_\_\_\_



| Title                  | Story Form Prediction | Storyteller's Intention | Cultural Beliefs and Values | Corrections |
|------------------------|-----------------------|-------------------------|-----------------------------|-------------|
| <i>á'uuyich, (...)</i> |                       |                         |                             |             |
| The Greedy Father      |                       |                         |                             |             |
| The Doctor             |                       |                         |                             |             |

## Karuk Vocabulary Hunt!

Name \_\_\_\_\_

**thufkírik** (n) Great Horned Owl

**ípun** (n) salmon tail

**itkáanva** (v) to spear fish

**ikvíit-har** (adj) asleep

**-túnviiv** (suffix) -children

**máh'íit** (n) morning

**aachíhhar** (adj) happy

**áh** (n) fire

**xúriha** (v) to be hungry

**vishtáninuv** (adj) to be greedy

***pathufkírik muhrôoha xákaan kun'íinanik.***

Owl and his wife lived together.

***xás táay pamukuntúnviiv.***

And they had many children.

***tóo tkaanvar pa'ávansa, kookamáh'íit vúra too tkaanvar.***

The man went to spear fish, every morning he went to spear fish.

***púyava patée kxuráahaak yimúsich vúra too kpêehva patu'ípak.***

When it was evening, he would shout a little ways off as he returned.

***xás too piip " axichapipúniishich."***

He would say, "Little children-tail."

***púyava tá kun'aachíhhiivrik.***

Then they were glad to see him.

***púyava vaa tá kunxúriha páaxiich.***

The children were hungry.

***kúkuum vúra tu'ípak, vaa too piip " axichapipúniishich."***<sup>3</sup>

The next time he returned, he would say, "Little children-tail."

***kári xás uxús pamukúntaat " hûut áta kúth pa'ípun vúra kích tu'avíkvuti patu'ípakahaak."***

And (the children's) mother thought, "Why, I wonder, is he carrying only the tail when he returns?"

***kári xás uxús " chími kanmáhi."***

And she thought, "Let me watch him."

***tuthaxústay.***

She suspected him.

***kári xás tu'asimáchishrihvunaa páaxiich.***

So she put the children to bed.

***kári xás uum u'ásish, ahinámtiimich.***

<sup>3</sup> (Bright: "From (basic) axiicha 'child' plus pipúniishich, a distorted double diminutive of ípun 'salmon tail.' Cf. footnote to sentence 21 of text WB\_KL-23")

|   |  |
|---|--|
|   | And she went to bed, at the edge of the fire.                        |
| <b><i>kári xás vúra pu'ikviit-hára, káruma kúnish úkviit-hitih.</i></b> |  |
|   | But she didn't sleep, the truth was she sort of slept (in pretense). |
| <b><i>kári xás axmáy upvôonfuruk pathufkírik.</i></b>                   |  |
|   | And suddenly Owl came in again.                                      |
| <b><i>kári xás yôoram upikrîish.</i></b>                                |  |
|   | And he sat down in the rear of the house.                            |
| <b><i>kári xás vúra vaa káan úkrii.</i></b>                             |  |
|   | And he sat there like that.  |
| <b><i>kári xás uxús " áta úkviit-hitih."</i></b>                        |  |
|   | And he thought, "I guess she's asleep."                              |
| <b><i>kári xás áak úkuukirih.</i></b>                                   |  |
|   | And he stuck a stick in the fire.                                    |
| <b><i>kári xás úyuunka pamuhrôoha.</i></b>                              |  |
|   | And he poked his wife (with it).                                     |
| <b><i>kári xás vúra pu'itxâarihvara.</i></b>                            |  |
|   | And she didn't wake up.  |
| <b><i>kári xás uxús " miník áta too kviit-ha."</i></b>                  |  |
|   | So he thought, "I guess she's asleep, all right."                    |
| <b><i>kári xás kixumnipaak kúuk u'uum, pasípaam uthaanêerak.</i></b>    |  |
|   | And he went to the corner, where the grinding slab lay.              |
| <b><i>kári xás u'êechip.</i></b>  |  |
|   | And he picked it up.   |
| <b><i>kári xás usaníshukva pa'áama.</i></b>                             |  |
|   | And he took out the salmon (from underneath).                        |
| <b><i>kári xás ta'ítam u'ávaheen.</i></b>                               |  |
|   | So then he ate it.   |
| <b><i>kári xás yiivári kúuk u'íipma, kúkuum upítkaanvar.</i></b>        |  |
|   | Then he went away again, he went to spear fish again.                |
| <b><i>kári xás pa'asiktâan uvôonsip.</i></b>                            |  |
|   | Then the woman got up.   |
| <b><i>kári xás úsnak pasípaam.</i></b>                                  |  |
|   | And she pushed aside the mortar.                                     |
| <b><i>kári xás usaníshukva pa'áama.</i></b>                             |  |
|   | And she took out the salmon.   |
| <b><i>kári xás ta'ítam u'ákihvunaaheen pamutúnviiv.</i></b>             |  |
|   | Then she gave it to her children.                                    |
| <b><i>ta'ítam kunpáxtiivpuna, aachíhhar vúra kunpihmarápiithva.</i></b> |  |
|   | So they played again, they ran around again happily.                 |
| <b><i>kári xás yiimúsich vúra ukpêehva " axichapipúniishich."</i></b>   |  |
|   | Then he shouted a little ways off, "Little children-tail!"           |

***kári xás pa'ûumukich u'uum, kári xás uxús " hûut kúth papukana'aachichhiivrikthara."***

Then when he got near, then he thought, "Why aren't they happy to see me?"

***kári xás poo'íipma xás upvônfuruk iinâak.***

And when he got there, he crawled inside again.

***kári xás á' úkxiiptak thïivakar.***

And he flew up onto the drying rack.

***kári xás úmuusti pamusípaam.***

And he looked at his grinding slab.

***kári xás upíip " hûu huhûu, kúnish nanisípaam tuyuunhítih."***

And he said, "hûu huhûu, my grinding slab is sort of crooked."

***kári xás upíip " hári ti'áhachakunaa pamitúnviiv.***

Then (his wife) said, "You held out on your children at various times.

***koovúra mímyahti vaa ikupítiheesh, fátaak á' ikûuntakoovish.***

All your life you will be doing that, you will sit on something above.

***víri payaas'ára hûutva tu'íinahaak, víri payaas'ára kâarim tukúphaak, vaa kári xás ík ichuuphítiheesh.***

However (long) Mankind exists, when Mankind does bad, then you will have to speak.  
***hûutva kóo mímyahti pati'ívahaak púra fâat vúra iin aamtíheeshara.***

All your life, when you die, nothing will eat (you).

(Bright: "Two Karok assertions are involved here: the first, that the owl's cry is a sign that someone has done evil; the second, that no wild animal will eat a dead owl.")

***kúna naa, naa káru panitúnviiv, páy nanusúruk kúuk tá nupávyiihma.***

But I, I and my children, we are going underground.

***hûutva kóo yaas'ára u'íinahaak, víri yaas'araréethvaaykam nivúrayvutiheesh.***

As long as Mankind exists, we will be around in front of rich people.

***víri vaa kuthítiimtiheesh, pánaa kâarim tá nixus, peeshviripshúruk poofyúkutihat, yakún na vaa peeshvírip."***

You will hear it when I feel sad, when (someone) goes around under pine trees, because I am Pine.

(Bright: "The reference is to the sad sound made by wind in the pines.")

***xás pasárum víri vaa pa'ásip kunvíiktih.***

And they weave the baskets of pine roots.

***víri vaa yaas'araréethvaaykam uvúrayvutiheesh.***

They will be around in front of rich people.