Grades: 3rd - 5th Grade
Lesson: 5
Unit: 1: American Indian traditional land values
Subject: English Language Arts
Achievement Goal: Identify culturally significant places, buildings, or landmarks in the community and the land around it that tell a story about the community’s history.
Time: Two class periods

Lesson Description:
In this lesson, students will find and research places that have significant meaning to the Hoopa, Yurok, and Karuk tribal people. Learning more about these places and the stories associated with them will help students define who they are, where they come from, and why this land, their home land, is so special to the people that live here.

Teacher Background:
All of the natural world, from the earthworm to the mammals, trees, specific geological formations (certain granite outcroppings, for example), sacred sites, mountains, creeks, the sun, the moon, even the mosquito, were once Ikxare’eyav People.....Our little sacred mountain, Sugar Loaf (A’uuyich), was once an Ikxare’eyav Spirit-man, who being motivated by love, invented all the fishing and hunting tools, and much of our dance regalia. In fact, Sugar Loaf’s creative powers resulted in much of what anthropologists call our “material culture. (Ararapikva - Creation Stories of the People by Julian Lang).

Hoopa origin stories tell of a time when the Trinity River headed west as it left the valley, a time that geologist place at one hundred and fifty thousand years ago. The fire pit in the Big House at Takamil-ding has been carbon dated at 10 thousand years, by the Anthropologists at the University of California-Berkeley.

A long time ago, peoples’ homes and special places were not identified with a street address. People remembered where places were using stories, memories, and other landmarks or places. For example, the Hupa village of Xahslin-ding means at that place where there are riffles.

Standards:
ELA Common Core Content Standards:

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

Teacher Preparation Resources:

- Warm up the document reader/elmo so you can show the maps and pictures on the big screen.
- Cut out the maps and photos to show them separately. (Be sure to place them in an envelope and put them back into your curriculum binder when you are done so they can be re-used.)
- Invite an elder or other resource person to speak to the children about “the Big House”, a nearby village, or sacred site. Keep in mind that the most productive discussions will come from those
who actually come from that area. In a Karuk community ask a Karuk elder/local historian/culturally knowledgeable person from that tribe. In a Yurok community ask a Yurok Elder, In a Hoopa community ask a Hoopa Elder.

**Student Activity:**
Identify significant places on the Yurok, Karuk, and Hoopa ancestral territories.

Show students map #1 identifying the Pacific Ocean, the mouth of the Klamath River, Johnsons, Weitchpec, Orleans, Somes Bar, Happy Camp, Hoopa, and Willow Creek. Tell students that they will be re-creating this map on a large piece of paper, and adding some tribally significant land marks/sites to it.

**Yurok**

1. Show the picture of Wehl-wau. Starting at the mouth of the Klamath River, on the south side is Wehl-wau, the place where the Yurok People once held the First Salmon Ceremony. There is currently a ceremonial dance house, a sweat house, and places for the Yurok, Karuk, and Hupa dance camps at this traditional village site.
2. Show the picture of the rock O-rey-gos. Across the river from Wehl-wau is the guardian rock O-rey-gos, one of the pre-human races of spirit beings that chose to stay here on earth to help the people.
3. Show map #2. Ask students to identify the south side of the river mouth where the first salmon ceremony was held (Wehl-wau), and the North side, where the guardian rock  O-re-gos sits.
4. Show the picture of Kenek. Going up river, approximately 35 miles is Kenek, the Yurok “Center of the World”. Note that although there are no traditional Indian houses here, people do still live at this ancient village site.
5. Show map #3, pointing out the location of Kenek in relation to the Martins Ferry bridge and the confluence of the Klamath and Trinity Rivers at Weitchpec.

**Karuk**

1. Show map #4. Located near the confluence of the Klamath and Salmon Rivers is the Karuk “Center of the world”. The village of Ka’tim’iin is located near the base of Sugar Loaf Mountain, a sacred mountain. There is currently a ceremonial dance house, a sweat house, and Karuk, Yurok, and Hupa dance camps at this traditional village site.
2. Show picture of men fishing at Ishi Pishi falls. Below the village of Ka’-tim’iin is 3. Ishi Pishi falls, the only place where Karuks can legally fish.
4. Show picture of Inaam. Further up the Klamath River, near the mouth of Clear Creek, is Inaam, here the Karuk People still hold the First Salmon Ceremony.
5. Show map #5, identifying Orleans, Somes Bar, and Happy Camp. Remind students that highway 96 follows the river, point out the mouth of clear creek, and Inaam. Ask if they remember where Sugarloaf Mtn and the village of Ka’tim’iin is (Somes Bar, confluence of the Klamath River and Salmon River)

**Hupa**

1. Show picture of Ta’K’imil-ding and the stick field. Ta’K’imil-ding is the center of the Hupa world. Located at this traditional village site, also known as Hostler Field is a Brush Dance house, a sweat house, the “Big House”, and another living house. This is also the site of the sacred Jump Dance. (Show picture of traditional houses)
2. Show map #6. Point out highway 96, the bridge that crosses the river, Ray’s food place (at the
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star), and the village of Ta’K’imil-ding near the river.
3. Show the picture of Xahslin-ding. This is the site of the Hupa’s First Salmon Ceremony.
4. Show map #7. Xahslin-ding is a traditional Hupa village site on the east bank of the Trinity River about a mile above the Sugar Bowl. It is at the mouth of Horse Linto Creek.
5. Show Map #1 on the big screen using a document reader/Elmo. Ask students to re-create the map on a large piece of paper. Give each student a copy of “Identify these places on the map that you create”, and “Place Descriptions” (included at end of lesson). Students should label the towns, rivers, and cultural sites discussed earlier. They should also draw a salmon at the Hoopa, Yurok, and Karuk “First Salmon Ceremony” sites.

(Note: students may label the blank copy of the map included at the back of this lesson if “re-creating” a map from scratch is too difficult).

Guest Speaker

1. Have an elder or other resource person speak to the students about the “Xonta Nikyaw” or a nearby village. Ask the resource person to share their memories of how this place relates to the history of the community. Also any other building or landmark and relate it to events that have happened in the community. Remind students about how one respectfully listens to an elder.

Research paper

1. Each group of students should decide on one of the places they’ve learned about in this lesson to do further research. They can request materials from the Indian Ed Resource center, look on the internet, or ask relatives and community members. They may use the “Research paper questionnaire” included at the end of this lesson. (Give extra credit to students that find out how to say any of the Hupa, Karuk, or Yurok place names correctly)

Optional:

1. Have the students research the oldest structures in the community asking parents and grandparents to contribute to the assignment. (Use the “What is the Oldest” worksheet included). Have students research their elementary school. How the building came about. Did it begin as a school? (Hoopa Elementary at one time was part of Fort Gaston. It then became a boarding school a day school, and then an Elementary/High school. All but one of the Buildings on the campus has been replaced. Can we guess what building that is?)
2. Have students research significant structures that are no longer present in the community. For example, did you know that there was once a hotel at Martins Ferry, and a Brizards Store at Johnsons?
3. Students present their findings in class.

Evaluation:

1. Evaluate the students on their group research skills. Evaluate the completeness of the information they present to the class, and notes they have taken.
2. Assess the listening skills of the students during the presentation.

Lesson Resources:

- Hupa, Yurok, Karuk maps and photos of culturally significant places
- PBS Kids, Learning Adventures in Citizenship
- Our Home Forever a Hoopa Tribal History, Byron Nelson, 1978
Source URL: http://www.lessonsofourland.org/lessons/culturally-significant-places