



ELA Common Core Content Standards:

Reading Standards for Literature 1, 2, 3, 4, 8, 9
 Speaking and Listening Standards 1, 2, 3, 6

Estimated duration: 45 min.

Optional Karuk Language: 45 min., with suggestions for follow-up lesson activities

World Language Content Standards: The optional activities, lesson plan and materials found in the *Araráhíh – Karuk Language* supplements align with *Stage I: Content, Communication, Cultures, Structures, and Settings* categories adopted by the California State Dept. of Education.

Goal: Students will learn how conceptual understandings are framed by cultures. Knowing what someone from a different cultural background means by a concept such as “who is a healer” requires understanding what that culture attributes to the concept, or cultural construct.

Teacher Background: For information regarding origin stories, like the ones told here, see Kindergarten Lesson 4. This lesson is designed to help students learn that what they understand by the words *doctor*, *healer* and *medicine* are meanings that they have formulated growing up in a certain culture or in a multi-cultural family/community. In the traditional Karuk culture, the word “medicine” means many things: not only does it mean an herb or herbs prepared as a tea or tincture to drink, inhale or spread on the skin, it can also mean good or bad thoughts; a formulaic song sung by a healer, doctor or other kind of medicine person; roots that are eaten, prepared as tea or whose smoke is inhaled while being burned; having an intense dream about something or someone; or witnessing a dramatic act or a spirit.

This lesson also primes students to the fact that birds and their feathers have certain cultural associations. These traditional Karuk associations are often represented in the feathers or parts of birds that are used in ceremonial and other medicinal practices.

Theme/Big Idea: Different cultures have different types of healers

Big Questions: Who are and who aren't healers?

Vocabulary: healer, sucking doctor, translation, adaptation, medicine

Karuk Vocabulary: **athithxuntápan** (hazel nuts), **kachakâach** (Blue Jay), **uyíkiha** (he/she/it was ill), **mahnûvanach** (chipmunk), **sunyíthi** (chinquapin nuts), **xanpuchíniishveenach** (hummingbird)

Materials:

The Story of Bluejay,¹ adapted for this lesson (included)

Bluejay, the Sucking Doctor,² adapted for this lesson (included)

Bluejay; Chipmunk; Hummingbird; Chinquapin Nuts; Bluejay in Flight, photos (5 included here, and laminated copies are included in the Kindergarten Binder)

Optional Materials: Araráhíh – Karuk Language. Integrated Lesson Plan utilizes photos as above.

Preparation: Copy the photo materials and laminate, if possible, preparing to display the photos to the entire class while reading aloud. Photos will also be used in the **Araráhíh – Karuk Language** lesson.

Discussion: Ask students if they know what a healer is (*Suggested answer: a person who cares for someone who is sick so that they get well again.*). Ask them to name some people that are healers (*Suggested answers: mothers, fathers, teachers, doctors, nurses, etc.*). Ask them now to close their eyes and imagine a doctor: what does this doctor look like?

Now, tell them that a person from another country, or those living a long time ago, might have had a very different vision of a doctor or healer. This is because the culture and the time that we live in helps people form their ideas. People from other countries, like Africa and China, have very different cultures. When these people close their eyes and think of a doctor, they might envision someone completely different than we do. Even here in the United States, our ideas of who could be a doctor has changed dramatically over the past 50 years – most people would have imagined a man in a white coat, while nowadays there are more women studying to be doctors than men!

Building Background. The Karuk People have a few different types of traditional doctors or healers. In general, women did the doctoring, although there were also male doctors and medicine men, too. The lesson's two origin stories were translated from the Karuk language original, told by Karuk people. The people who translated them did not always understand the Karuk culture, and sometimes they made big mistakes like assuming that the doctor birds were men instead of women. That might have happened because the translators assumed that their own ideas of what a doctor could be were shared by Karuk people. For this reason, these translated stories have been adapted for this lesson.

Vocabulary: The stories that students will be hearing deal with Bluejay, who was one of the First People and a “*sucking doctor.*” That means, she was trained in the ways of medicine and would heal her patients by “sucking” the illness out of sick people, who would then pay her for her services. Ask the students if they know what “*translation*” and “*adaptation*” mean. Tell them that a translation is a word or words that have been changed from one language, like Spanish or Karuk, into a different language, like English. Ask the children if they know another language. Tell students that an adaptation is something, like a movie, book, or play that is changed so that it can be presented in another form. Explain to them that most translations are also adaptations, because most languages

¹ This version was told in Karuk in 1929 by Phoebe Maddux and transcribed by John P. Harrington. Originally titled by Harrington as “Bluejay Myth,” it is taken from Harrington’s unpublished works (Project identifier: JPH_PHM-24-343a)

² Adapted from the (inaccurate) English translation of the Karuk original version told by Nettie Ruben in 1927 and published under the name of “Bluejay, Medicine-Man” in: Jaime de Angulo & L.S. Freeland, **International Journal of American Linguistics** 6 (1931), pp. 211-212.

are a little different in the way they express human thought. An example of that is the word “*medicine*.” In the Karuk language, that can mean not only something that is prescribed by a doctor, it can also mean good (or bad) thoughts that make good (or bad) things happen.

Reading and Comprehension: Read the **The Story of Bluejay** aloud once just as it is, showing them **Bluejay** (Photo 1) when you come to the part when she asks for hazelnuts. Ask students if they liked the story, if there was something they didn’t understand, and how the story made them feel. Then, read the story once more, stopping to ask the comprehension questions in the box as you go.

Next, read **Bluejay, the Sucking Doctor**. Hold up the photographs of **Chipmunk** (Photo 2) and **Hummingbird** (Photo 4) as you come to them in the story, as well as the **Chinquapin Nuts** (Photo 3, with photos of the nuts and nutmeats on the back). At the part when Bluejay screeches “katch-katch-katch-katch,” show them the photograph of **Bluejay Rushes Off** (Photo 5).

Discussion: Open classroom discussion by prompting students with questions, such as: Why do you think Bluejay rushed off? How do you think Hummingbird knew that Bluejay wasn’t really healing, but causing the sickness? Ask students if they liked the story, if there was something they didn’t understand, and how the story made them feel.

Optional Activity: Listen to the sounds Bluejay makes using the link to sound bytes below:
https://www.allaboutbirds.org/guide/Stellers_Jay/sounds

Optional: Teach the appended **Araráhíh – Karuk Language** lesson.

If you have the opportunity, invite a Karuk speaker to work with students and/or talk about traditional and/or contemporary methods of “healing.”

The Story of Bluejay³

And so it was: They were living there. Then all at once one of the people got sick.

Bluejay was also living there. She was a doctor and sorcerer. They went to get her. Behold she was sick. She could scarcely answer a question. She had put ashes on her blanket. She was sick.

Bluejay she went over there [to doctor her]. She got there. Behold the sick one was laying there. Then Bluejay started to dance. She began to sing. Then she sang another song.

Bluejay was dancing hard there. Then she sucked her. She removed the sickness. Then she said: "Someone is causing her sickness. Someone is bewitching her. Give me acorns." They gave her a whole burden basket full of acorns. And she went home.

Behold Bluejay got home. Then the patient fell ill again. Her family went to get Bluejay. She came over again. Then she said: "Somebody is making it." Then she doctored her again. "Give me hazel nuts this time." Then they gave them to her. The sick one got well. Then Bluejay went home again.

Behold Bluejay did this way. Bluejay is that way. That's how it was.

Shine upriver soon, Spring Salmon.

Grow up soon, young Indian Potatoes.

1. Who is meant by "they"? (*the First People*)
2. Who does the storyteller refer to by "she"? (*Bluejay*)
3. Why does Bluejay put ashes on her blanket? (to make it look as if she had been lying there a long time)
4. Where is "there" and why does Bluejay go there? (*the place where one of the people was sick, and Bluejay goes there to doctor the sick one*)
5. Why does Bluejay dance, sing and suck on the sick one? (*this is the way this type of doctor cures the patient*)
6. Why does Bluejay ask for acorns? (*this is what she asks for payment for her services*)
7. What is the payment Bluejay ask for the second time? (*hazel nuts*)
8. Now, what do you think was Bluejay's reason to put ashes on her blanket? (*Suggested answer: if the people thought that she was sick but still came to heal, she should get more payment*)

³ http://linguistics.berkeley.edu/~karuk/karuk-texts.php?text-id=JPH_PHM-24-343a

Bluejay, the Sucking Doctor⁴

Adapted freely from the Karuk original version told by Nettie Ruben in 1927 to researchers, Jaime de Angulo and L.S. Freeland

And so it was: Chipmunk was sick all the time, so they went to fetch Bluejay. They always paid her with chinquapin nuts. So she was treating Chipmunk. Then she said, "I cannot cure Chipmunk! I can't do any more for her!" Then she said, "Go and fetch Hummingbird!"

Then Bluejay and Hummingbird were treating Chipmunk together. Chipmunk got well. Bluejay and Hummingbird said: "We really worked hard to treat Chipmunk." Now Chipmunk was up and around, he was getting well nicely.

Then she got sick again. So they said, "You had better go and fetch Bluejay again." Again she treated Chipmunk. They paid her with chinquapin nuts, a pan full of chinquapin nuts. So she treated Chipmunk. Then she said, "I cannot do any more for Chipmunk, you better fetch someone else!" Some people said, "You other ones had better call Hummingbird again!" Then they fetched her.

Hummingbird came and treated Chipmunk. Then Bluejay sat down. Now Hummingbird was dancing the medicine dance, but Bluejay was still sitting there. Then Hummingbird sang as she was dancing:

"Some time ago it was done by trickery..."

Then she said, "My mouth is small!"

Then Bluejay said, "Indeed! Maybe she will say something!"

Then Hummingbird said, "Bluejay does not know her medicine!"

Then Bluejay said, "katch-katch-katch-katch," and up through the smokehole she flew out of the house. That one kept poisoning Chipmunk because she liked chinquapin nut mush. Therefore she poisoned Chipmunk. She was paid much chinquapin nut mush for treating Chipmunk. Therefore she poisoned her. And that is how it was. That is all.

⁴ http://linguistics.berkeley.edu/~karuk/karuk-texts.php?text-id=DAF_KT_03











Araráhíh: Karuk Language

Preparation: Copy the lesson's 5 photos to hold up as you talk about and then tell the story.

Introduction: Introduce yourself by saying: **Ayukíi** (students should respond with the same).

Payeem, nuu chími nupikváheesh! Now we're going to tell stories." Repeat Karuk sentence.

Then ask students if they like stories: **Pikvah kuntápkuup hum?** Do you all like stories?

Collectively, students should answer with **hãã** or **púuhara**. If you want to ask individual students, say: **Pikvah itápkuup hum?**

Cultural Background: Tell students that the story they will hear and learn to tell deals with **kachakâach** – the Stellar Jay or Bluejay, who was one of the First People and a “*sucking doctor*.” That means, she was trained in the ways of medicine and should heal her patients by “sucking” the illness out of sick people, who would then pay her for her services.

Kachakâach is also a known trickster, or witch, who didn't always do what she was paid for. Here is a picture (first photo) of her holding **athithxuntápan**, a hazelnut, in her beak. There are two other characters in this shortened pikyah – **mahnûuvanach** and **xanpuchíniishveenach** (hold up chipmunk and hummingbird photos). In our story today, Chipmunk was sick – **uyíkiha**, and the family paid Bluejay hazelnuts, and then later chinquapin nuts to heal her. The word for chinquapin nuts is **sunyíthi** (hold up the photo).

Storytelling: The first time, read the Karuk slowly with the English translation. Then read only the Karuk version, miming the actions to aid comprehension. The third time, which can follow the next activity, have the students repeat each Karuk line after you say them.

uknîi

mahnûuvanach tuyíkiha.

Chipmunk was sick.

athithxuntápan kun'íshavsip kachakâach.

They paid Blue Jay hazel nuts (to heal her).

kári xás tu'aráriihkanha.

Then (Chipmunk) got well.

kúkuum tuyíkiha mahnûuvanach.

Again, Chipmunk got sick.

sunyíthi tá kun'íshavsip kachakâach.

They paid Blue Jay with chinquapin nuts.

kári xás upíip mahnûuvanach:

Then Chipmunk said:

"xanpuchíniishveenach kiikpíkaan."

“Go get Hummingbird.”

xanpuchíniishveenach upakuríihvutih:

Hummingbird sang:

“kachakâach muvéeniichva, ee yah...”

“It's Blue Jay's mischief, ee yah...”

" kchkchkchkch!"ukachakâachhiti.

She made a sound like a Blue Jay.

kári xás u'árihrupuk.

And then she rushed out.

kupánakanakana.

Visual Literacy: Hold up the photos again and have students call out the Karuk names by asking, **Akâay vaa uum** (who is that) or **Fâat uum pay** (What is this)? Repeat as needed.

Once they've got the new words down, repeat the story again, and have the students repeat each sentence (or word) after you.

Close with: **súva nik** (see you later).

Follow up Activities:

Day 2: Using the photos from the previous lesson, ask: **Akâay uum pay** – who is this? Point to the picture of the Blue Jay and repeat: **Akâay uum pay**? When students answer correctly (**Vaa uum kachakâach**), say **Vaa vúra yav** – that's good. You may want to prompt them to say the Karuk word by saying, "**Hûut ipíttih?** – What are you saying?" Repeat with all the new Karuk vocabulary until finished, and remember to praise them when answering correctly!

Cultural Background: Tell students that traditional storytellers, or **pikváhaan**, often tell an origin story several times. This helps listeners learn the story by heart. They are encouraged to tell the story themselves the third time. Tell them that oftentimes, a person will hear or understand something new each time they hear or tell a story.

Storytelling: Again, read the Karuk slowly with the English translation. Then read only the Karuk version, miming the actions to aid comprehension. The third time, which can follow the next activity, have the students repeat each Karuk line after you say them.

uknîi

mahnûuvanach tuyíkiha.

Chipmunk was sick.

athithxuntápan kun'íshavsip kachakâach.

They paid Blue Jay hazel nuts (to heal her).

kári xás tu'aráriihkanha.

Then (Chipmunk) got well.

kúkuum tuyíkiha mahnûuvanach.

Again, Chipmunk got sick.

sunyíthi tá kun'íshavsip kachakâach.

They paid Blue Jay with chinquapin nuts.

kári xás upíip mahnûuvanach:

Then Chipmunk said:

"xanpuchíniishveenach kiikpíkaan."

"Go get Hummingbird."

xanpuchíniishveenach upakuríihvutih:

Hummingbird sang:

"kachakâach muvéeniichva, ee yah..."

"It's Blue Jay's mischief, ee yah..."

" kchkchkchkch!"ukachakâachhiti.

She made a sound like a Blue Jay.

kári xás u'árihrupuk.

And then she rushed out.

kupánakanakana.

Activity: Have the students try to act out the story. They might choose to have a **pikváhaan**, and three actors: **mahnûuvanach**, **kachakâach**, and **xanpuchíniishveenach**. They may need the teacher's help to prompt them. Conversely, you could tell the story again and have students decide which picture corresponds to each part of the story and hold them up accordingly.

Follow up Activities:

Day 3: Cut out and assign each student one line of the story, save for the invocation and closing lines. They should learn this Karuk sentence or phrase by heart.

Art Activity: Students will draw a picture or make a collage that represents their line of the story. They do not need to write the phrase down on their artwork.

Sequencing: Have the students retell the story, but this time they will try to remember whose line goes where, i.e. student with the first line should line up left in the front of the room; student with the next line will stand next to him or her. Once they are all lined up in the proper sequence, they will repeat their lines holding up their pictures, one after another. The teacher could be the **pikváhaan** who opens and closes the origin story.

mahnûvanach tuyíkiha.	Chipmunk was sick.
athithxuntápan kun'íshavsip kachakâach.	They paid Blue Jay hazel nuts (to heal her).
kári xás tu'aráriihkanha.	Then she (Chipmunk) got well.
kúkuum tuyíkiha mahnûvanach.	Again, Chipmunk got sick.
sunyíthi tá kun'íshavsip kachakâach.	They paid Blue Jay with chinquapin nuts.
kári xás upíip mahnûvanach:	Then Chipmunk said:
"xanpuchíniishveenach kiikpíkaan."	"Go get Hummingbird."
xanpuchíniishveenach upakurîihvutih:	Hummingbird sang:
"kachakâach movéeniichva, ee yah..."	"It's Blue Jay's mischief, ee yah..."
"kchkchkchkch!"ukachakâachhiti.	She made a sound like a Blue Jay.
kári xás u'árihrupuk.	And then she rushed out.