

LESSON 7: COLLECTORS OF TALES

MATERIALS:

- Read aloud: *Hank and Ginger Go Snipe Hunting* (teacher copy)
- Optional: *Hansel and Gretel* (teacher and/or student copies)
- Fairytale Timeline from Lesson 3 (teacher copy for display)
- Anticipation Guides: Perrault, Lang, and Grimm (cut into strips, one per group)
- Biographies on the Charles Perrault, Andrew Lang, and Brothers Grimm (one per group)
- Folklorist Journals

OBJECTIVES:



Folktales aren't authored; they are collected from "the people."

Variants are different versions of one folktale that are recorded by different people and/or in different countries.

Students will be able to:

- read a wide range of literature to build an understanding of human experience.
- apply a wide range of strategies to comprehend, interpret, evaluate, and appreciate texts.
- apply knowledge of language structures, language conventions, and genres to create, critique, and discuss print and non-print texts.
- develop an understanding of and respect for diversity in language use, patterns, and dialects across cultures, ethnic groups, geographic regions, and social roles.



Key Terms:

- folklorist

Suggested Story Vocabulary:

- staples
- tobacco
- rejuvenated
- unseasonably
- scrawny

SEQUENCE

READ ALOUD: *Hank and Ginger Go Snipe Hunting* (Folktale)



Invite students to find a comfortable place for listening. Ask the students if they remember the fairytale(s) you read the last time (*Ashpet* and *Cinderella*). Tell them that you are going to read them a folktale. Encourage the students to listen and enjoy the story, paying close attention to ways this story is similar

TEACHER NOTES



Hank and Ginger Go Snipe Hunting is an Appalachian version of *Hansel and Gretel*. Before reading, ask if a student can give a brief summary of the plot of *Hansel and Gretel* to prime students' thinking about the differences

to or different from the tale of *Ashpet*.

Read *Hank and Ginger Go Snipe Hunting*.

Afterwards, encourage students think about what they have learned about fairytale elements, structure, and plot. Did they hear any formulaic elements or features in *Hank and Ginger Go Snipe Hunting*? What about in *Ashpet*?

between the original and this variant.

OPTIONAL: If time allows, you can also read aloud (or distribute copies for students to read on their own) the Brothers Grimm version of *Hansel and Gretel*, which is included as a PDF file.

JOURNAL RESPONSE: Fairytale Similarities



Once the students have brainstormed a list of formulaic elements, ask them to take out their Folklorist Journals. Ask the students to write an entry in response to the question: *What formulaic features do the stories Hank and Ginger Go Snipe Hunting and Ashpet have in common?*

Possible answers: *Both stories are about children who aren't taken care of very well by their parents; both stories contain a magical individual (wicked witch, old woman).*



Journal responses can also be gathered on index cards to place as data in the student's folder. This response, for instance, measures the ability of children to make higher-level connections.

DISCUSSION: Introducing Folklorists as Collectors



Ask students:

- *Do you have a favorite book?*
- *Who wrote your favorite book?*
- *Do you have a favorite author?*
- *What do you know about your favorite author?*

Explain that historically, oral folktales did not have authors. Someone collected and recorded the stories that people told. These stories were then studied by people called **folklorists**, who were people devoted to the study of folklore. Point out that the students are keeping a Folklorist Journal and that right now, they are all studying folklore, so they are folklorists! Point out the word **folklorist** on the Word Wall.

PARTNER TALK: Folklorists

Explain to students that there are three famous kinds of folktale collectors. Students will learn about all of them now, and then later, small groups of students will choose to



which kind of folklore collector they would like to be.

DIFFERENTIATION: Anticipation Guides/Biographies

Group children by reading level based on the teacher's preferred method of reading assessment. Students should be placed in three groups: easiest, on level, and above level readers. The biographies are leveled from easiest to hardest: (1) Grimm (easiest), (2) Perrault (on level), and (3) Lang (highest).



Distribute a copy of the correct Anticipation Guide slip to each student according to group (i.e., one group will be given Grimm, one will be given Perrault, and one will be given Lang). Explain that these guides make statements about what students will learn. The students will read the statement, decide if they agree or disagree, discuss it within their group, and circle the answer. Tell students that they will not find out the answers immediately.

Once students have filled out their Anticipation Guides, distribute the corresponding biography to each group. Ask the students to read the biography as a group, with the intent of finding out if their guesses on the anticipation guides were correct. As the students find the answers to the statements, they should all underline or highlight where they found the correct answer or support for the correct answer in the biography passage.

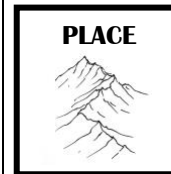
After they finish reading, the groups will then present their anticipation guides to the class in order to teach their classmates about their particular folklorist (Perrault, Lang, or Grimm). The group will read their anticipation guide statements aloud, and the class will orally agree or disagree with the statements. Then, the group members will guide the discussion by correcting the answers and reading the justification for the correct answer from the articles.



Anticipation guides give students a reason to plunge into a non-fiction passage. By first making predictions, they are motivated to find the answers in the text to confirm or reject them.



Allow students to collaborate if they work best with a partner.



The Mother Goose rhymes have been shared in slightly different versions in Appalachia for many years. A collection of them can be found in James Still's *An Appalachian Mother Goose* (1998). Here are two examples:

Pat-a-cake, pat-a-cake, baker's man,
Mix me a stack-cake, bake it in a pan;
A slice for Mary Belle, a slice for Lum,
A slice for Sally, and save me some.

Diddle, diddle dumpling, my son John,
Caught a catfish forty feet long;
It started at one foot, then stretched to forty,
The tale ended long though it started shorty.

CLOSE/DISCUSS: Modern Day Fairytales & Variants



Explain the students that in 1878, the Folklore Society was born; their quarterly journal is called *Folk-lore*. Their interest is primarily in the origin of variants. Ask: *Do folktales all stem from one place?* The prevailing theory is that folktales

originated in India.

In 1893, in the first book-length attempt to provide solid data for such a proof or disproof, Marion Cox published 345 versions of *Cinderella*. This was the start of modern folktale scholarship.

Today, we have many variations of fairytales, and we even have fractured fairytales, which retell the tale from an unusual character. One example of this is *The True Story of the Three Little Pigs*, which tells the story from the perspective of the wolf. There are also modern-day fairytales, which follow the familiar story but take place in present-day settings.

Ask the students: *Where do these dates fit on the Fairytale Timeline?* Ask students to take out their copy of the Fairytale Timeline and add in these dates.