

Shunthagi

NATIVE LANGUAGE PRESERVATION  
**A REFERENCE GUIDE**  
FOR ESTABLISHING ARCHIVES AND REPOSITORIES

ETLINTOQ

WAT CHIA



## Chapter 2: What to Preserve: A Practical Approach to Preservation

Our Native languages are in the penultimate moment of their existence in this world. It is the last and only time that we will have the opportunity to save them. We must continue to promote the successful programs throughout Alaska and Indian Country.

We must quit endlessly lamenting and continuously cataloguing the causes of language death; instead, we must now deal with these issues by learning from successful language preservation efforts.

So if we do nothing, then we can expect our languages to be dead by the end of the next century. Even that timeline might be an optimistic (one), if we do nothing to preserve our languages.

A great void will be left in the universe that will never be filled when all of our languages die.



--**Richard Littlebear**, Ed.D. (Cheyenne), Educator, Linguist and former President of Chief Dull Knife College on the Northern Cheyenne Reservation, Montana, from *Stabilizing Indigenous Languages*

### A PERSPECTIVE ON WHAT TO PRESERVE

This practical approach to preserving Native heritage languages archives focuses on what should be included as part of a Native language repository. A comprehensive repository will include all appropriate information relevant to the stability, growth and identity of Native nations and Native language communities.

The archiving of language materials and other Native property can be highly sensitive in nature. In recognition of this, the NMAI Project Team and Advisory Work Group recommend establishing agreements regarding privacy and access with individuals, families, Native communities and tribal governments, as appropriate, before including any material in the language repository. This and related property matters are addressed in Chapter 4.

Examples of materials to collect for a language repository include, but are not limited to the categories and items below. Whenever appropriate and possible, bilingual annotations should be included.

**Historical information**, such as newspapers, correspondence, missionary materials, bilingual almanacs, recordings and videos.

**Work from Native and non-Native language experts, linguists and consultants**, such as fieldnotes, calendars and correspondence, as well as a glossary of symbols, terms and abbreviations that aid in understanding an individual's specific markings; research journals, reports and published materials; and names and affiliations of linguists who have worked with the language, even if their materials are not immediately accessible

**Language teaching materials**, such as audio and visual works, with translations when possible; songs, stories and histories; individual and group performances; recorded conversations between teacher-student, child-child, adult-child and women only and men only; videos that show gestures and listener responses; dictionaries, phrase books and grammar guides; formal and informal language curriculum; teacher training materials, manuals and guides; teacher lesson plan books and teacher-made instructional materials; and student work.

**Biographical information**, such as recordings of oral histories, with translations as available; biographies and autobiographies; language biographies that can make language "personal and

concrete” and allow language learners an opportunity to view the language from the “inside out” (Erard, 2003).

**Music and art materials**, such as music recordings with annotations; photographs, when permissible, or descriptions of all forms of communication through art work, including rock art, carvings and basket designs, with annotations; photographs of clothing, weaving and beadwork, with annotations; and videos and/or thick descriptions of performance art with annotations.

This Chapter contains guidelines and cautionary notes for language preservation by Project Team Member Darrell R. Kipp (Blackfeet). His experience stems from his work with the Piegan Institute and other language infusion programs, as well as his strong views on other ways of teaching and learning heritage languages.

Dr. Leanne Hinton follows with a view from the field of linguistics, reflecting her work with Advocates for Indigenous California Language Survival and as Chair of the Linguistics Department at the University of California at Berkeley. She was asked to write this perspective by her colleague Cindy LaMarr (Paiute & Pit River), AWG Member and National Indian Education Association Past President, because of the respect Dr. Hinton has earned for her work with people in California tribal language communities.

The views of AWG Members and associates on what to preserve are presented in their own words, as they are in Chapter 1. AWG Members draw advice from and describe aspects of their work inside Native nations and language communities, including Cherokee Nation, Comanche Nation, Oneida Tribe and Santa Clara Pueblo; others contribute from their experience working with Native languages in educational institutions.

Several of the AWG Members are present and former board members of the Indigenous Language Institute (ILI) of Santa Fe, New Mexico, and ILI Executive Director Inee Yang Slaughter has graciously contributed her advice on preserving Native heritage languages.

This Chapter concludes with a survey profile of language programs and preservation by Native nations in California. Other survey profiles appear at the end of the previous chapter.

## GENERAL GUIDELINES

A crucial starting point in deciding what must be preserved in a Native heritage language archival repository is to understand that there is a void in most Native American communities regarding recorded information and material on tribal languages. The depth of linguistic study in tribal communities today does not rival in the least early day studies. The bulk of tribal language recordings lie dormant in academic archives -- and all too often in private collections -- with minimal contemporary study taking place.

Key to the success of language preservation efforts today is creation of an accessible and reciprocal connection between tribal communities and the repository archives. It is important to note that all materials relating to a tribal language are of equal importance and each item may have value in a tribal revitalization effort.

The dynamic language-based repository certainly should begin with historical materials, but organizers should remain cognizant of the contemporary work done by tribal scholars in recent years under the auspices of governmental and private funding sources. There are tribal collections geared primarily toward teaching the language which contain enormous volumes of language work. These collections are often audio and video based, providing an extra dimension to the work.

The basic premise of collecting primary and secondary data might best be maintained via tribal community input. Primary or first-hand information is key to many tribally-based programs. Secondary information or materials reported by a second party that are used in juxtaposition can produce valuable insights into a language.



The other consideration in a pragmatic preservation effort demands a compilation of the scattered collections of a tribal language into one location or index. Most of the major works about tribal languages were completed generations ago and there is a distinct void in information and material readily available to tribal people about how their language was studied, reported or used by others.

With the exception of noted lifetime linguistic efforts among particular tribes, it is unlikely that tribal members are even aware of the names of the linguists who studied their language. The name of the linguist is a common way of identifying the collection and determining where it is archived. Again, it is important for the tribal community to learn the locations of, and gain access to, materials on the content of individual studies and biographies of the linguists.

Biographies of the authors of linguistic studies provide insight into their work. All linguists had unique relationships with their tribal language experts, who are called “informants” by linguists, and the nature of those relationships shaped the content of their work. Knowing this can be crucial in determining the value of their collection. Religion-based linguistic studies often reflect a bias or exclusion of certain content in their work. Much of the Native language work of linguists, ethnographers, musicologists and anthropologists rests on dusty shelves in overcrowded archives, museum basements and off-campus warehouses. After gathering dust for many a year, the linguistic work can find new and valuable life in the hands of the Native people from whose heritage languages it derived.

The proverbial question raised among many tribal language groups is whether it is necessary to employ a linguist to assist in the revitalization and preservation effort. The answer is simply this: only if one is available and actually wants to join the fray, if funds are no problem and if it remains clear that the acquired linguist does not in any way take away the initiative of the Native nation or language community. Keep in mind that linguists talk like us, but they don't act like us.

In order for Native groups to fully reclaim their languages, it must be done primarily, if not entirely, by themselves. Assistance of any nature is good. However, unless the Native group wants desperately to keep its language alive, no amount of grant money, linguistic assistance or other help will do it for them. The self desire to keep the language must be nourished in people, because the obstacles of keeping a language alive are formidable and the odds remain highly in favor of failure. Only a strong amount of human will and spirit can tackle and succeed at preserving Native languages.

*--Darrell R. Kipp (Blackfeet), M.F.A., M.Ed., Director & Founder, Piegan Institute, Browning, Montana, and NMAI Project Senior Advisor on Language Models*

## **WHAT TO PRESERVE: A VIEWPOINT FROM LINGUISTICS**

The first thing to decide, of course, is for whom, and for what purpose, are we preserving this material? I will presume that there are two purposes to the preservation of linguistic knowledge: for scholarship and for language revitalization. These two purposes are not necessarily distinct or conflicting, but they do have different implications for what is most important to preserve.

Here at the University of California at Berkeley, we have four large archives containing over a hundred years of California Indian language and cultural materials – written materials in the Bancroft Library and the Survey of California and Other Indian Languages, and audio-visual materials in the Berkeley Language Center and the Hearst Museum. Most of these archives continue to acquire material from Berkeley linguists doing fieldwork and, when offered, from linguists elsewhere or from Native Americans who have made recordings in their communities and wish to preserve them here. We accept language materials from any Native American language – all of which are either currently or potentially endangered. We are working to ensure that all the materials are safe, well-preserved and accessible to the people who want to use them. Intellectual property-rights issues are now looming large. I will discuss them briefly below.

Although most of the materials were collected by anthropologists and linguists, in fact today the archives are being used far more by Native Americans than by social scientists for purposes of language and

cultural maintenance and revitalization. As the languages of California head toward crisis – at least 35 of the languages for which we have holdings have no speakers left, and another 50 have only a few remaining elderly speakers – these archives become more and more invaluable to people trying to keep or regain their languages and cultural traditions. The wordlists and dictionaries, grammars and texts collected in the past are often the only material left with which the communities can work to learn and attempt to re-establish their languages.

From the point of view of language, this kind of purpose exposes some holes in the documentation. While linguists did and still do a marvelous job of collecting a great deal of material on the grammar and vocabulary of California languages, and also stories, they generally failed to collect what today's Native scholars are most interested in: basic conversation. How do people greet each other? What are the "rules" of conversation? What kinds of small-talk do they do? What are the colloquialisms that they use? What role do facial expressions and gestures play in conversation? How does conversational style differ depending on sociolinguistic factors? For many languages which have ceased to be spoken altogether now, these questions will never be answered.

I don't want to seem overly-critical of linguists, partly because what they *have* collected is of such critical importance and value, and also because a very large part of our holdings were collected before good sound technology was available – and without sound or video recording, it was virtually impossible to record natural conversation. Luckily, now that sound and video recording is so advanced, some of the major linguistic documentation projects today, run by such agencies as the Volkswagen Foundation in Germany and the SOAS Endangered Languages Programme in the U.K., take very seriously the documentation of conversation and other language events.

A potential problem with conversation and other long language events is that it is critical that they be translated, or else they will be of little use in the future to Native or other scholars who do not speak the language of study. In our archives, we have quite a few recordings of stories that have never been translated, in languages that no longer have speakers. In order to record natural speech, the speaker should not be interrupted for translations as they go along, but must be allowed to complete the entire speech event before the collector tries to get a translation.

Typically, linguists later transcribe it, after which they go over it with the speaker or another person who speaks the language being studied, to get a word-for-word translation. This is long and arduous work; therefore many of these important recordings never get translated. Instead, I recommend a "two-recorder" approach to translation: after the story or conversation or other event is recorded, the collector plays the recording to a speaker a sentence or so at a time, while a second recorder is running, and the speaker translates each short sequence orally. The second recorder thus re-records the story along with its inserted translation, a phrase at a time. Perhaps later, the collector will be able to transcribe the recording and do a closer analysis, but, if it never happens, at least there is a translation!

Video-recording is another important new technology, which can record not only what someone says, but the gestures and facial expressions used and the audience response or interaction. Video-recording is thus critical for those who want to redevelop communication practices in their language.

For every language and every speaker of that language, it will be of great benefit to both scholarship and to the descendants of the speaker for the collector to record a good deal of personal information about the speaker. This could include a life history, at least a short one and, it is hoped, a long one.

Besides the raw linguistic materials collected over the years, a new item of interest for archiving is language teaching and learning materials produced for Native American languages. A vast array of Native American phrasebooks and dictionaries, workbooks, reference grammars, curriculum materials, reading materials and workbooks is being produced in California and elsewhere. These are done mostly by local Native teachers and education staff and sometimes by outside people hired by the tribe, working with Native speakers or, in more extreme situations, developing the materials from archival holdings. These pedagogical materials are deeply interesting and valuable. Language programs come and go, get funded, lose their funding, lose their staff and start up again when conditions are favorable. Often the

materials developed during the “up” times are sometimes lost or destroyed during the “down times.” Archives should work to include all these materials in their holdings for the sake of preserving them for future use by the communities.

A major issue for archives is that of access conditions. Most of the older material was collected without any “contract” between collector and speaker about the future use of the material. As a public university, we want our materials to be accessible to anyone, for noncommercial purposes. But if the collector wants access restricted, does s/he have that right? If a descendent says that material collected from her/his ancestor should not be made available to other members of the tribe, does s/he have that right? What about sensitive material – sacred language and songs, songs that should not be transferred to other singers without permission from the previous singer – or injurious gossip? Should such materials exist in archives at all? If so, how should they be marked and who should have access to them? How long should restrictions last on these materials? These questions become even more pressing now that it is possible to put archival materials on the web for people to listen to and download without even visiting the archives. All these questions lead to a crucial task for archives in the future: there must be a contract with the speaker and collector that makes clear the access conditions.

To conclude, when focusing on languages, here is a brief checklist:

Exhaustive documentation of:

Information about the speakers

Vocabulary

Grammatical information

Conversation

Stories, songs and other genres of speech, especially in their natural setting

Videos showing gesture and audience participation

Translations of all this material

Learning and teaching materials for the language

Contracts stating access policy of the archive and any restrictions that the parties want on the accessibility of the materials.

*--Leanne Hinton, Ph.D., Chair, Department of Linguistics, and Advocates for  
Indigenous California Language Survival, University of California at Berkeley,  
Berkeley, California*

## WHAT ARE THE PRIORITIES? WHY PRIORITIZE?

The Indigenous Language Institute (ILI) is watchful of the short timeframe within which we must mobilize all efforts to help create new speakers of the endangered Indigenous languages. As this discussion is among colleagues involved in language preservation and revitalization, we do not need to reiterate the gloomy statistics of the language status. However, we must constantly remind ourselves that so many of the existing 175 languages may not be with us in a couple of decades. With all our concerted efforts, it is possible, and maybe we should dare to say, probable, that some of these remaining languages could survive and even revive. Therefore, our question to ourselves is not WHAT to preserve but rather, HOW to PRIORITIZE the process of planning a preservation program.

ILI's focus is to facilitate “revitalization and perpetuation” of these languages and, for so many languages, it is a critical race against time. Therefore, we are compelled to pay attention to the urgency of the situation. Here are three ways to organize the needed attention.

Documenting. Documenting the few remaining speakers of endangered languages must be an ongoing endeavor.

Transferring. Transferring the language skills and knowledge to as many people as possible must be accelerated.

Deepening. Deepening the knowledge of the language must be pursued.

From the perspective of language revitalization, the first priority is to ensure that there are ample resources for the “learners and teachers” of the languages. These resources -- human, intellectual, and material -- are the basis for developing culturally significant and appropriate and diverse materials in the language that will assist learners and teachers.

The heritage languages are now having to be “taught as a second language” in most cases, a situation that demands so many more tools, new skills and materials. There is a dire lack of materials in our Native languages. ILI focuses on helping to create a critical mass of materials in the languages in all media. We recognize that those who can create these materials proactively are the Native community people themselves. Effective materials draw upon the human, intellectual and traditional resources from within the community.

### ***New Materials***

There is a growing number of material in languages that have been produced during the 20+ years of the Indigenous language revitalization movement and this body of work is growing rapidly in recent years. ILI gathered some materials during its Field Survey Project (1999-2002) that are now in ILI's Reference Library, which is open to all Native nations to visit and glean ideas for creating language materials. It is ILI's goal to expand the collection to create a content-rich research library for all the Native nations and language communities.

There is a need to **train community practitioners** to systematically organize these materials to ensure their safety and accessibility to them. When the community practitioners are empowered with means and resources, one can expect a healthy increase in language materials. There is also a need to create a network for sharing these materials as models for all Native nations to refer to. Innovative ideas must be shared. Duplication of efforts must be avoided in concerted effort to accelerate the revitalization process.

*--Inee Yang Slaughter, Executive Director, Indigenous Language Institute, Santa Fe, New Mexico*

## **WHY PRESERVE ANYTHING AND OTHER QUESTIONS**

In determining what to preserve, it is helpful to consider why preserve anything? And, who will be responsible for such preservation? For me, the question that precedes these is: What about documents and recorded materials that already exist?

I am assuming that there are at least two sources of materials that are the subject of Native language preservation. The first source is at the community level. The second source involves those materials stored in warehouses and institutional archives. Those kept at the community level could be anywhere.

With institutional materials, the better question is: Who organizes the materials for access? I suggest a two-pronged approach. The first approach would be for professional archivists to be employed to catalogue existing materials and make recommendations for procedures that will result in orderly access while protecting the materials. The second approach would be to encourage tribes to enact their own ordinances and codes that regulate access and control over the materials. Such an ordinance might be a Model Ordinance or Code asserting a governmental authority to address the matter of Tribal Intellectual Property Rights which would include access by non-Native scholars, among other things.



--**Gerald L. Hill** (Oneida), Esq., Attorney At Law, Native Language Activist and Chair, Board of Directors, Indigenous Language Institute, Oneida, Wisconsin, and NMAI Project Advisory Work Group Member

## **CHEROKEE NATION LANGUAGE PRESERVATION**

The following is a brief description of how we will proceed as we begin archival activities for Cherokee language.

Cherokee Nation's long range Language Preservation Plan includes the following goals:

- Document the language and develop curriculum;
- Research and document older forms and the current form of the Cherokee language; and
- Establish an archival system to preserve the different forms of the language for future generations.

The archival activities will be overseen by two advisory groups:

- The Cherokee Nation Language Advisory Council – a tribally appointed group of master Cherokee speakers, many of whom are elders.
- A Professional Advisory Committee – a group of professionals with research knowledge and experience in the areas of anthropology, administration, education, linguistics and other skills as needed by projects.

Method and Selection of Material: Cherokee Nation wishes to address the preservation and revitalization of the Cherokee language by conducting fieldwork to document language variation to produce new cultural materials in the Cherokee language, and by establishing methodology for the archiving of language materials in print and multimedia formats. The objectives are as follow:

- 1) collect data that will address perceived variations in the language from Cherokee speakers;
- 2) gather information that captures culturally-embedded ideas about Cherokee concepts and practices;
- 3) identify, collect, and centrally locate the many scattered Cherokee language materials, both about and in the language; and
- 4) establish an infrastructure within the Cherokee Nation for collecting and archiving language materials.

--**Dr. Gloria E. Sly** (Cherokee), Director, Cultural Resources Center, Cherokee Nation, Tahlequah, Oklahoma, and NMAI Project Advisory Work Group Member

## **COMANCHE LANGUAGE PRESERVATION AND NEW MEDIA TECHNOLOGY**

The Comanche Language is a linguistic branch of the Uto-Aztecan language phylum. Dialects of the language are spoken in regions throughout North and South America. Preservation of language is an inherent component of being Comanche. The Comanche Language was the lingua franca in trade and negotiations with neighboring tribes, Spanish officials, French officials, United States officials, settlers and expeditions passing through Comanche territories from the 16<sup>th</sup> to the 19<sup>th</sup> Centuries. The written language is phonetically derived and has been used and recorded since the first contact with Spain, sometime around 1500.

The Comanche people have been identified as such for approximately 500 years, a short period in the long history of the People. In the Native tongue, the Comanche are *taa Numunu*, Original People. Histories of the people have been recorded in the oral traditions, paintings on canyon walls, beaded objects, painted hides, canvas, bone, wood and by descriptive characterizations in the language of other tribal nations.



Comanche language preservationists look at all physical material records of the language, such as rock art, photographic imagery, audio/video recordings and phonetically recorded writings. The importance of collecting and reviewing these types of materials is a key in the preservation of the language, as well as continued use and teachings within the tribal community. Language use changes through time while continuing to provide a root of understanding and a link to the past, present and future relationships of a tribal community. Collected materials of the Comanche language cover centuries in time and have been derived from traders, foreign governments, religious groups, families and individuals.

The reservation of the Comanche Nation is in Oklahoma, where language is taught at the pre-kindergarten, high school and college level. Classes are also being held by independent parties and groups throughout the community.

The Comanche Language Preservation Organization (<http://www.comanchelanguage.org>) relies on individual tribal members, families, outside sources and recorded materials to teach and preserve the language.

A number of individual Comanches are working on independent language preservation projects. Several of these individuals are looking at new ways to communicate, teach and preserve the language using digital technology and multi-media tools.

Anthony Deiter (Plains Cree), New Media Specialist, and I have worked on and produced a Comanche language prototype. “*A Comanche Narrative*” is a two-minute, animated DVD audio recording with a three-dimensional character and texts in Comanche and English. It was produced within two weeks of conception and incorporates the latest in state of the art, new media technology. We paired a 3-D character with a creation story to produce an interactive end product. Modern technology enables one to use an image of a person, object or animal for digitization and animation that can provide a bridge to language and other forms of cultural preservation.

For example, the Comanche Nation Language Preservation Organization produced a VHS on the Comanche story, “How the Grasshopper Got its Coat of Color,” by enlisting an artist to produce a rendering of the grasshopper as a two-dimensional backdrop for filming, while a Comanche Language speaker told the story. With this new technology, we can take that story to a new level and have the grasshopper moving as a three-dimensional character, telling the story in Comanche.

The advantages of this new form of teaching and preserving language are many. For instance, one can link up to an online language program and/or database. If people are unable to attend a language class because of distance, time constraints, family responsibilities or other reasons -- such as the preference of learning from an instructor with a particular dialect -- they can use this 3-D multimedia tool and learn within their own time frame. With this option, the individual can pause, slow down, fast forward, rewind or completely stop while interacting with the character or characters.

Interactive technologies are paving the way for dynamic presentations and providing learning institutions with a powerful and effective teaching tool, by providing basic, intermediate and advanced students the opportunity to progress within their own time frame. Interactive technologies can provide individuals and organizations the necessary visual tools and cues that make for a more successful learning experience.

With this new technology, there are no limitations to any one aspect of teaching languages and preservation. Teachers can use it in their efforts to preserve language. The sky is the limit in regard to the number of options available to the viewer. Options that can be designed for prototypes such as “*A Comanche Narrative*” include role playing and real time inter-activity. With the click of a mouse, we have the ability to immediately access cultural databases and can use new media as a powerful preservation tool.

--**Jimmy Arterberry** (Comanche), Medicine Park, Oklahoma, NMAI Project Advisory Work Group Member

## SANTA CLARA PUEBLO'S TEWA LANGUAGE PRESERVATION OBJECTIVES

Those of us involved in Tewa Language preservation efforts are often divided amongst ourselves about which strategies and techniques we should use to keep our language alive as prescribed normative community speech in the homes, in business, in our schools and even at the Tribal Offices. We find ourselves facing (and sometimes denying) the bitter truth that our language has lost its "natural structural" place in our culture.

More often than not, we count on the use of English to carry out even the most sacred of our community affairs. With the preferential use of English comes the accompanying absence of traditional behaviors (e.g., often we forget to address an elder in formal Tewa). At the same time that we are participating in the continued decline of the power of Tewa, by not using the language at home and other community areas, we are struggling to find a way to reincorporate Tewa language into those places.

The Santa Clara Tewa Language Committee has held many meetings under an ANA grant specifically for the purpose of planning strategies for resumption of language classes in the community. When there is no money from a grant, the work to restore use of the language wanes. Such work is left to the educational expertise of elementary school teachers who find they must teach Tewa as a second language to the children because there are not enough trained Tewa Native speakers available for every classroom.

In 2001, the Santa Clara Pueblo Governor signed a resolution that states:

"in order for the Tewa language to survive as a primary language, Tewa must be implemented within all the learning environments of the Pueblo, including the homes and educational institutions of Santa Clara Pueblo."

The proclamation was followed by five (5) laudable, but unenforceable objectives, all of which would require cooperation from and participation by all community members: from parents of newborn infants to elders, school teachers and all others living at home. The "Tewa Language Preservation Plan" developed by the Tewa Language Committee followed the Tribal Councils' supporting resolution and has as its objectives:

- Provide training in language immersion instructional methods;
- Provide Tewa language instruction to preschool age Santa Clara community members;
- Provide Tewa language instruction to students in the Santa Clara Day School;
- Provide Tewa language classes for the community; and,
- Integrate the knowledge of Santa Clara Pueblo elders into all aspects of Tewa language preservation.

Various efforts to achieve the five objectives have been tried during the past three years; even a demonstration instructional CD was made as an example of a new learning tool that could be used in the BIA elementary school and homes.

Developing objectives is easy; next it is imperative to develop a language policy acceptable to the tribal government that stipulates who can learn and who can teach the language and what the lessons must contain. This policy matter corresponds to a 2002 urgent call from state departments of educations and legislatures for memoranda of understanding based on the recognition of "the unique role of Indian communities in establishing standards and criteria for, and determining competency of persons seeking Certification in Native American Language and Culture, K-12". The Governor of Santa Clara Pueblo and the New Mexico Secretary of Education both signed such an agreement in December 2003. The Memorandum allows Santa Clara schools to use ANA grant-funded community language specialists to provide language instruction. This is done on a part time basis in collaboration with certified teachers.

The content of the instruction modules is good, but the brief instructional presentations do not by themselves create Tewa fluency, any more than learning any other language is accomplished without some degree of immersion. The Tewa lessons are interspersed with standard instructional modules in math, social studies, English grammar, etc. We need consensus from a majority of community members of all ages that Tewa is going to remain our everyday language before these remedial measures can succeed in keeping our language alive. Currently, in all domains (home, school, work), the amount of time devoted to Tewa is insufficient to sustain the structural requirement for Tewa to reproduce itself over the generations.

We have moved from a culture of consensus, functioning under the direction and guidance of moiety leaders, tribal council leaders and the tribal governor, to a community characterized by increasing numbers of members who are individualistic in outlook. Even those elders who lament the loss of Tewa and sometimes long for the ways of our ancestors, act out in forgetful ways in their speech and interpersonal behavior, speaking English to their grandchildren, nieces and nephews. Even though the Council passed the strong language preservation resolution in 2001 demanding conformity to a standard of language usage, in these days community members dismiss the power of the Council to dictate our behavior. How can we achieve a majority voice for the preservation of our language when even our arguments, our tribal business meetings, are held in English?

To keep our language alive, we must face the fact that we must teach it as a second language, in school or after-school programs. Those with even rudimentary fluency must take every opportunity to engage each other in Tewa. We also must greet one another and especially our officials and our elders in Tewa. And, of increasing importance, we must practice remembering stories told to us in Tewa by our parents, grandparents and others, writing down or otherwise recording what we remember, in order to help build the archive of our cultural capital. We must take all measures possible in order to assure that our language and the knowledge that it holds will be transmitted through the generations to come.

Suzan Harjo asked me to write about what “Santa Clara Pueblo and its heritage language speakers consider important to preserve and how they arrived or are arriving at that decision.” What I have written above is based on my observations of changes occurring in the culture of my community over the past four decades. I have talked with revered elders, members of my family, members of the language committee, teachers in the schools here and others about our shared concerns over language loss and efforts to restore Tewa to everyday use. What I have written above is my opinion of the way things have come to be at Santa Clara Pueblo in regard to language preservation. In other words, there are really no answers to be given at this time to the questions Harjo asked.

The larger question, “What to Preserve?...” has only one answer: everything we have left, everything we can remember. We have much work to do and so little time.

*--Tessie Naranjo (Tewa), Ph.D., Cultural Research Independent Consultant, Santa Clara Pueblo, Espanola, New Mexico, and NMAI Project Advisory Work Group Member*

## **PRESERVING SPECIFIC NEWSPAPERS, DICTIONARIES AND OTHER COLLECTIONS**

I would like to see what the Hawaiians have done for their Nineteenth Century Hawaiian language newspapers done for the Navajo, Dakota Sioux, Cherokee and other tribes. During World War II, there was a Navajo language newspaper printed. This newspaper should be archived by the National Museum of the American Indian (if copies can be obtained), indexed and put on the web so it can provide reading material for Navajos learning to read their language. A similar archive of Native language stories should be started; beginning with those that could be put online, such as the bilingual Indian Life Series published by the United States Indian Service in the 1940s.

Other materials that could be indexed and put on the web include missionary dictionaries, such as the 1852 Grammar and Dictionary of the Dakota Language, missionary newspapers such as IAPI OAYE (The Word Carrier) from the late 18th century and material from Indian Territory. The Rev. S.A. Worcester (of

the famous Worcester vs. Georgia Supreme Court case) reported printing 1,025,000 pages on his printing press in Indian Territory in the 1855 Annual Report of the Commissioner of Indian Affairs, including bilingual Almanacs.

Of more recent material, I would like to see the extensive material produced in the 1970s by the Navajo Reading Studies Project be made more accessible to schools. One example of what can be done in terms of cataloging Native language material is the Database of Native American Literature at <http://oak.ucc.nau.edu/wen2/lib/>, which was produced with a small grant from the U.S. Department of Education.

*--Jon Allan Reyhner, Ph.D., Professor of Education, Northern Arizona University,  
Flagstaff, Arizona, and NMAI Project Advisory Work Group Member*

## **PRESERVATION OF HISTORY AND THE ARCHIVES AT HASKELL INDIAN NATIONS UNIVERSITY**

*(A 2003 agreement provides for an archival records management studies program to be jointly developed by Haskell Indian Nations University in Lawrence, Kansas, the Department of the Interior and the National Archives and Records Administration. The Memorandum of Understanding, signed by Archivist of the United States John W. Carlin and Interior Secretary Gale A. Norton, established a national repository for American Indian records to be maintained at a regional records service facility of the National Archives in Lenexa, Kansas. The agreement intends that the highest standards will be observed in the preservation and protection of American Indian records, including fiduciary trust records.)*

Haskell Indian Nations University's vision is to become a national center for American Indian research, education and cultural programs. As part of this effort to become a national center, Haskell has opened to the public its historical museum and archives collections. The Archives at Haskell are housed in the new 6,000 square foot Cultural Center and Museum on campus. The archive is a state of the art facility complete with climate control and storage technologies. Our archives are important to us in that they include art, artifacts and printed materials about the history of Haskell from its inception as a boarding school in 1884 to the present. It represents the academic, personal stories and contributions of our students and faculty, both past and present.

The Haskell Archives collection consists of archival documents such as administrative records, history books, student rosters, theater and music programs, photographs, films and videotapes of Haskell events, and the student-run *Indian Leader* newspaper and yearbook. Because we originally didn't have storage facilities, many of our past records are stored in the National Archives facility in Kansas City, Missouri, and we are looking at ways of getting those back and adding them to our collections. We believe it is important to save what students and faculty have done and continue to do academically, as well as to preserve their personal stories.

The materials left by past students and families were donated with the intention that they would always stay at Haskell and with the intention for others to see, learn from and provide inspiration. It is meaningful that we have a place now to store them.

We receive many inquiries from family members and researchers asking us about alumni and, as a result, play a big role in genealogy questions. People also look to us to store other collections. We recently had a photojournalist from the San Francisco Examiner requesting to store the paper's collection of Alcatraz occupation photographs. We are able to handle many requests, but we are running out of space and are developing long-range plans to expand the Cultural Center and Museum to handle such requests.

Perhaps the greatest benefit of our Archives is for the student workers to become familiar with the collections and spread the word of the wealth of information we have to offer. Many students in turn utilize our collections to do special projects. For instance, one student is working on a project on sports history here at Haskell. Another example is our Reinhart Historical Photograph Collection, which provides



students with the research capability to write historical papers and essays, and provides inspiration for creative writing and art exhibits.

We are also involved in building up our extensive video archive with recordings of elders and veterans. The interest in veterans is tremendous. Many people want to donate letters, artifacts, uniforms, photographs and memorabilia of their veteran family member who attended Haskell. This is very interesting in that, like many Indian boarding schools, Haskell was run like a military institution for many years and students wore military uniforms and many of our alum became veterans. We have this growing military history that we are documenting and preserving. So this is coming full circle.

We are in agreement with the importance of language preservation. At present, the only language taught at Haskell is Cherokee. We are, however, in the exploratory stage of developing a stronger language component to our curricula. It is problematic that, while Haskell is an intertribal institution with over 140 tribes represented from over 35 states, finding qualified instructors is daunting. However, many of our students are bilingual. We are the only place in the nation that can boast so great a diversity of languages and cultures. We are in the initial process of moving Haskell to become a center where people can come and study language and conduct research in cultural preservation and restoration. In our Spring Convocation this past January, 2005, three officers of our Student Senate gave a simultaneous address in Navajo and English to welcome new incoming students. This moving ceremony demonstrated who we are: We are Native AND Contemporary.

*--Dr. Karen Gayton Swisher (Standing Rock Sioux), President, Haskell Indian Nations University, Lawrence, Kansas, and NMAI Project Advisory Work Group Member*

## **SURVEY OF NATIVE LANGUAGE PROGRAMS AND ARCHIVES IN CALIFORNIA**

The Center for Indian Community Development interviewed twenty-eight (28) tribes in California, regarding languages archives repository and what to preserve. Tribes had several approaches to archives and preservation, as well as ideas on what language documentation and archiving included. Generally there is a consensus that tribes want a comprehensive, inclusive, wide-ranging and broad record of the linguistic practices of their communities. They want to capture the “observable linguistic behavior” -- that is, those everyday interactions between people of their tribes. They want to secure those documents and articles that interpret language and events, and they desire to have language descriptions that are the record of the language.

Examples of the above include materials developed for language classes, CDs, documentaries on DVD or VHS about cultural activities, photographs, manuscripts, audio recordings, movies, field recordings about Indian languages, maps, field notes, correspondence, folktales, interviews and oral histories, text databases, primary data and analyses, education materials, teaching materials, newspapers, poetry and literature, protocols, basic grammars and lexicons, dictionaries, grammars, written materials, unpublished manuscripts, word lists, texts, publications, software and microfilms. Tribes are interested in having access to virtually everything written or recorded or developed about their tribe.

Their concerns include:

- Having an on-site repository located within the tribal community
- A national or regional repository site that has easy access and distribution
- Facilities for a repository that meets industry standards
- Cost for development, building and maintenance of such facilities
- Funding opportunities and sources for such an endeavor.

*--Lois J. Risling (Hoopa, Yurok & Karuk), Director, The Center for Indian Community Development, Humboldt State University, Arcata, California, and NMAI Project Advisory Work Group Member*

## 2004 CALIFORNIA LANGUAGE PROGRAMS

(Information compiled between July – October 2004)

### Cahuilla Language

**Agua Caliente Reservation**, 600 E. Tahquitz Canyon, Palm Springs, CA 92262-6706, Museum Telephone: 760-778-1079, Contact: O'Jay Vanegas, Education Director, [ovanegas@accmuseum.org](mailto:ovanegas@accmuseum.org)  
Agua Caliente has language classes, learning station, language CDs, documentary on DVD & VHS, primary focus is on Bird Songs but language is such a big part of cultural activities. Tribe has an archive and a place to store language materials.

**Morongo Reservation**, 11581 Potrero Road, Banning, CA 92220, Telephone: 909-849-4676, Fax 909-849-6306, Contact: Ernest Fiva, Fluent elder/teacher, 9570 Mias Canyon, Banning, CA 92220  
Morongo teaches language classes in the community.

### Chumash Language

**Santa Ynez Reservation**, Education Department, Language Program, P.O. Box 517, Santa Ynez, CA 93460, Telephone: 805-688-7997 Fax: 805-686-9578, Contact: Dr. Frederick Loveys (from England), Director of Education [floveys@santaynezchumash.org](mailto:floveys@santaynezchumash.org).

Offers children's class, a Chumash Dictionary is in the planning stages and will include a children's edition. Materials are kept in education office and are loaded onto the computers in the Lab. All tribal (and community) members have access to web site [www.chumashlanguage.com](http://www.chumashlanguage.com) and participants receive a full CD of classes. Referred me to Dr. Richard Applegate, expert academic who is at Santa Rosa Community College – [richard@jamarta.com](mailto:richard@jamarta.com).

### Cupeno Language

**Pala Reservation Culture Center**, P.O. Box 445, Pala, CA 92059, Telephone: 760-742-1590, Fax: 760-742-1411, Contact: Leroy Miranda, Culture Director & Vice-Chair of Tribe  
Tribe has actively been gathering oral and traditional information since 1994. Language classes are offered in the community. Sometimes will have language activities with the children in childcare, also sponsors language events. About 5 fluent Cupeno speakers. Tribe has a designated storage area in its archives for language materials.

### Diegueno Language (also known as Kumeyaay)

**Santa Ysabel Reservation**, P.O. Box 130, Santa Ysabel, CA 92070-0130, Telephone: 760-765-0845 Fax: 760-765-0320, Contact: Brandy Taylor, Tribe Vice-Chair  
Language classes are offered once a week with mostly adults attending. Tribe has a language dictionary. No formal tribal archive. There are approximately 20 fluent speakers.

### Hupa Language

**Hoopa Valley Tribe**, Tribal Museum, P.O. Box 1348, Hoopa, CA 95546, Telephone: 530-625-4110 Fax: 530-625-1693, Contact: Billy Carpenter and Salish Jackson, Hoopa Tribal Museum  
Language classes are offered in the community, through the JOM program, Head Start, elementary & high school, and at the summer camps. Tribe has participated in the Master-Apprentice teams over the years as well as developed language CDs, VHS, cassette tapes, dictionary, and various language books. Tribe has an archive.

### Karuk Language

**Karuk Tribe**, Language Program, P.O. Box 1016, Happy Camp, CA 96039, Telephone: 1-800-505-2785, ext.2205, Contact: Susan Gehr, Language Program Director, [sgehr@karuk.us](mailto:sgehr@karuk.us)

The program has developed materials for Head Start, elementary, and high school, teacher trainings, community classes, Head Start, and summer camps. Language books, web site, conversational language books. Tribal members have participated in the Master-Apprentice teams. Tribe has an archive. Fewer than 10 fluent speakers.

**Quartz Valley Indian Reservation**, JOM Program, P.O. Box 24, Fort Jones, CA 96032, Telephone: 530-468-5907, Fax: 530-468-5908, Contact: Homer Bennett, JOM & Frieda Bennett, Education Coordinator

The cultural program and language classes are in the beginning phase of a grant with the focus on 3-18 year olds as long as they are attending school. There is a program being developed for community classes. No archive.

### **Kumeyaay Language**

**Manzanita Reservation**, P.O. Box 1302, Boulevard, CA 91905-0402, Telephone: 619-766-4930, Fax: 619-766-4957, Contact: John Elliott, Tribal Council Member

Manzanita has a language program, with no formal classes right now, but they are continuing their documentation phase of cultural information with the recording of elders about cultural knowledge and language. Although many of their elders know some of the language, there is only one fluent Kumeyaay speaker.

**Southern California Tribal Chairman's Association**, 10975 Pala Road, Pala, CA 92059, Telephone: 760-742-8600

The Association sponsors the Kumeyaay Talking Class that is open to the local Indian community.

**Viejas Reservation**, 19862 Viejas Grade, Alpine, CA 91901, Telephone: 619-659-9377, Fax: 619-445-5337, Contact: Charlotte Ochiqui, Language Program Coordinator, [cochiqui@viejas.org](mailto:cochiqui@viejas.org)

Community language classes with the elders; there are approximately 13 fluent speakers.

### **Luiseno Language**

**Pechanga Reservation**, P.O. Box 1477, Temecula, CA 92593-1778, Telephone: 909-506-9491, Fax: 909-506-9491

Culture Department: 909-308-9295, Contact: Gary DuBois, Culture Resources, [Gary@pechanga.org](mailto:Gary@pechanga.org)  
Pechanga has a language program, community classes, developing language database, no formal immersion but language is an integral part of charter school. They also teach language to the Head Start program, two preschools, and the kindergarteners, and are hoping to introduce language curriculum for the first graders this year. Erick Elliot is an applied linguist who studied Luiseno, Cupeno, and Serrano while a student at University of San Diego, and has developed language dictionaries. Currently Erick Elliot helps with the language efforts of the tribe and has office space in the charter school.

**Pauma and Yuima Reservation**, P.O. Box 369, Pauma Valley, CA 92061-0086, Telephone: 760-742-1289, Fax: 760-742-3422, Contact: Wanda Manhole

The program has on-going language efforts, primarily the Tribal Digital Village Project that includes language recordings.

**Soboba Reservation**, Soboba Cultural Center, P.O. Box 487, San Jacinto, CA 92581-0487, Telephone: 909-654-2765, Fax: 909-654-4198, Contact: Charlene Ryan, [cryan@soboba-nsn.gov](mailto:cryan@soboba-nsn.gov)

Soboba has a language and culture program, and have received a language planning grant and are in the process of developing language program. The programs are open to tribal community; conversational language class for community, CD with 4 short language lessons, and special community language activities. Culture and language program are planning to prepare a Luiseno conversational handbook. Cultural center/library stores all language materials.

### **Maidu**

**Mooretown Rancheria**, Cultural Programs Office, No. 1 Alverda Drive, Oroville, CA 95966-9379,  
Telephone: 530-534-4305  
Language: Concow Maidu

### **Miwuk Language**

**Federated Tribes of Graton Rancheria**, P.O. Box 14428, Santa Rosa, CA 95402, Telephone: 707-566-2288, Fax: 707-566-2291, Contact: Jane Hartley, Language Administrator  
Language: Coast Miwuk

Graton Rancheria is currently in the planning phase of language grant and recently had a weekend language gathering but no formal language classes. Plans to produce CDs with written materials (implementation phase) and put on-line bibliography of language information. Archive is closed right now – only in the planning phase of grant. Has been working with Dr. Katherine Callahan from Ohio State University, she is the linguist who has produced all 6 Miwuk dictionaries amongst the various Miwuk dialects. They are currently working on producing a normalized version dictionary by the end of the August 2004.

### **Paiute Language**

**Bishop Reservation, Paiute Language Center**, Nuumu Yadoha Program, 50 N. Pa-ha Lane, Bishop, CA 93514, Telephone: 760-873-5107, Fax: 760-873-4107, Contact: Russ Ames & Jamie Meredith, [j\\_meeeee@yahoo.com](mailto:j_meeeee@yahoo.com)

The Center teaches Paiute language classes to the entire Owens Valley area. Classes are offered to the community, in the high school classes, daycare classes, just about wherever there is an interest among tribal people in Owens Valley. The language program is interested in any recommendations that the repository project team has about best practices and guidelines for permission. The program would also like to be kept informed of the language repository project progress. Tribe has an archive where they can store their language materials. Not more than ten fluent speakers.

**Bridgeport Indian Reservation**, P.O. Box 37, Bridgeport, CA 93517-0037, Telephone: 760-932-7083, [biclanguage@yahoo.com](mailto:biclanguage@yahoo.com), Contact: Georgia Grace-Dick, Language Coordinator  
Language classes started in early 2004, teaching classes at all levels every week (beginners/intermediate/fluent). Classes are open to adults and children with mostly adults attending. Approximately ten fluent speakers. They are working on creating a tribal archive.

**\*Also Susanville Rancheria, see information under Washo Language section**

### **Pomo Language**

**Big Valley Reservation**, 2726 Mission Rancheria Road, Lakeport, CA 95453, Telephone: 707-263-3924, Fax: 707-263-3977, Contact Person: James Bluewolf, ANA Grants Coordinator  
Language: Eastern Pomo

The language program offers weekly language classes and the program is just beginning to design a component for children. Currently they have half-hour classes, which include pizza, language, and games. A youth education program will be starting that will integrate language into the curriculum. Long-term goal is to develop a language program that could possibly develop into a language school. Working on a video project where they record the children pointing to body parts and saying the words in Pomo. The videos are then sent home in hopes that the parents will want to watch their children and in the process pick up some of the vocabulary. The new language lab that is currently under construction will be the primary storage place for their language materials that are developing. Big Valley received a three-year ANA grant for the preservation and revitalization of the language with the goals of producing 40 fluent speakers, a number of media projects that include setting up a language lab, producing videos, DVDs, CDs, CD-ROMs, interviews with speakers and dormant speakers, the creation of their own alphabet and trying to develop a fluency guide. By developing their own fluency guide they will be able to determine for themselves who is fluent in their language. There will be different levels of fluency. When Big Valley originally applied for the ANA grant they had four fluent elderly speakers and now that they



have finally received the grant, there is only one elderly speaker. They are in the process of trying to interview that elder as much as possible.

**Coyote Valley Reservation**, Education Department, P.O. Box 39, Redwood Valley, CA 95470, Telephone: 707-485-8723, Fax: 707-485-1247, Contact: Iris Martinez, Education Department and an Indigenous Language Program Board Member.  
Language: Northern Pomo

**Elem Indian Colony**, P.O. Box 989, Clearlake Oaks, CA 95423, Telephone: 707-998-4100, Fax: 707-998-1900

Tribal member Robert Geary has been volunteering his time working with the elders, learning different Pomo dialects, in the planning/organizing phase of getting a language program started. Robert Geary is also working with Robinson Rancheria with getting their language program up and running.

**Lytton Rancheria**, 1250 Coddington Center, Suite 1, Santa Rosa, CA 95401, Telephone: 707-575-5917, Fax: 707-575-6974, Contact: Lisa Miller  
Has a language workshop 2 times a month open to the community.

**Manchester-Point Arena Rancheria**, P.O. Box 623, Point Arena, CA 95468, Telephone: 707-882-2788, 707-882-2346, Fax: 707-882-3417, Contact: Darnell White  
The Rancheria has a fluent elder who works for the tribe teaching language classes.

**Potter Valley Tribe**, 112 N. School Street, Ukiah, CA 95482, Telephone: 707-462-1213, Fax: 707-462-1240

Contact: Michele Curley, Language Program

The tribe is in the planning phase of a language program and is interested in all language materials.

**Redwood Valley Reservation**, 3250 Road I, Redwood Valley, CA 95470-9526, Telephone: 707-485-0361, Fax: 707-485-5726, Contact: Erika Estrada, Language Coordinator  
Language classes are taught in the preschool, elementary school and in the community. Redwood Valley will be building a language library/resource center, which will serve as the tribal archive for language materials.

**Robinson Rancheria**, Education Department, 1545 E. Highway 20, Nice, CA 95464-1119, Telephone: 707-275-2002, Fax 707-275-2151, Contact: Robert Geary, Tribal Youth Program Coordinator  
Robinson Rancheria is starting language classes in the community and is looking for any information regarding language.

**Sherwood Valley Rancheria**, 190 Sherwood Hill Drive, Willits, CA 95490-4666, Telephone: 707-459-9690, Fax: 707-459-6936, Contact: Barbara Pineda, Education Coordinator

The language program is just starting with language classes at the Learning Center. Plans to work with children first and then expand the language classes to include the adults. They are interested in language grants and any language information. No formal tribal archive.

### **Quechan Language**

**Fort Yuma Quechan Indian Nation**, 350 Picacho Road, Winterhaven, CA 92283, Telephone: 760-572-2969, Contact: Barbara Levy, Environment Department

Language: Quechan/Yuma

Quechan has classes in the community, all ages and levels and is developing curriculum and an archive.

### **Tolowa Language**

**Smith River Rancheria**, 250 North Indian Road, Smith River, CA 95567, Telephone: 707-487-9255, Fax: 707-487-0930, Contact: Brock Richards, Environmental Protection Department

Tribe is in the planning phase of language grant. Tolowa language classes taught in the high school by tribal member Loren Bommelyn, and some language taught in the Head Start program. Tribe has a digital archive project that includes language and tribal members have participated in the Master-Apprentice teams. Approximately 3 fluent speakers.

### **Washo Language**

**Susanville Rancheria**, Indian Education Center, 745 Joaquin, P.O. Box Drawer U, Susanville, CA 96130-0457, Telephone: 530-257-6264, Fax: 530-257-7986, Contact: Zalerie Phelps

Languages: Maidu, Pit River, Paiute and Washo

The summer program had 5 language teachers working with younger children teaching them the basics. In the winter they plan on working with the adults in Northern Paiute doing storytelling. They have held workshops with language people but considers language program in the beginning stages. Wants to be kept informed of repository findings and would like any research assistance, especially with the Maidu and Pit River languages since there is not much out there. Very concerned about the Maidu language, the last speaker is an elderly man. Northern Paiute and Washo have younger teachers. A Paiute teacher from Pyramid Lake, NV was teaching some classes for their program.

### **Washoe Tribe**

Washoe Language Program, 1557 Watasheamu Drive, Gardnerville, NV 89464, Tribal Office: 775-265-4191, Telephone: 775-265-7274, Fax: 775-265-6240, Contact: Lynda Shoshone, Language Coordinator/President of Inter-Tribal Council of CA, Email: [washoschool@aol.com](mailto:washoschool@aol.com)

The tribe has language classes in the community and with the younger kids. No archive yet but interested in learning about ways to preserve language materials.

### **Wintun Language**

**Indian Cultural Organization**, Wintu Language Project, 14840 Bear Mountain Road, Redding, CA 96003, Telephone: 530-275-2737, Contact: Mark Franco, President, [winnemem@msn.com](mailto:winnemem@msn.com)

Beginning phase of language program with the emphasis on learning and preserving as much as language as possible, especially the prayers for ceremonies.

### **Rumsey Rancheria**

**Yocha De He Preparatory School**, P.O. Box 160, Brooks, CA 95606, Telephone: 530-796-2270, Contact: Nancy Remington, Director/Principal

School serves infants/toddlers, primary grades 3-6, secondary grades 7-12 and independent studies for community members. Will be having two Wintun elders, one is a Cortina Rancheria Tribal Member and the other is a Rumsey Rancheria Tribal Member. In their American Studies Program, which is once a week, they will be having their elders come in and do some language work with their students.

**\*Also Susanville Rancheria, see information under Washo Language section**

### **Wiyot Language**

**Table Bluff Reservation**, 1000 Wiyot Drive, Table Bluff, CA 95551, Telephone: 707-733-5055, Contact: Marnie Atkins

Active language revival efforts, no known speakers but are reconstructing language through archival materials.

### **Yokut Language**

**Tule River Reservation**, Language Program, P.O. Box 589, Porterville, CA 93258-0589, Telephone: 559-781-4271

Contact: Nicola Larsen, Eagle Mountain Casino, 559-788-6220

Program holds language classes in their community on Saturdays. Will be setting up a tribal archive in early next year, will have a space for language materials.

## Yurok Language

**Yurok Tribe**, Language Program, P.O. Box 1027, Klamath, CA 95548, Telephone: 707-482-1350, Fax: 707-482-1377, Contact: Barbara McQuillen, Language Director

There are regular community classes in the two counties in the surrounding regions, Klamath, Weitchpec/Johnson area, Arcata, and Crescent City. The Yurok Tribe language program teaches the language although there are informal groups who gather to practice the Yurok language. In the summer time language is taught at local summer camps, the Yurok Tribe JOM summer camp focuses on language activities, Head Start teaches the basics. Margaret Keating Elementary School and the Weitchpec Elementary School also teach Yurok. Tribe has an archive and has an area to store their language materials. There are approximately 11 fluent Yurok speakers.

## No Language Programs - California Tribes

(Information compiled between July – October 2004)

**Alturas Rancheria** -- Vi Riley, Cultural Committee

**Auburn Rancheria** -- Monika Birseno, Education Program Coordinator. No program.

**Augustine Reservation** -- Mary Ann Martin. No language Program.

**Barona Reservation** -- No reply.

**Benton Paiute Reservation** -- No language program, referred to Paiute Language Center in Bishop.

**Berry Creek Rancheria** -- No language program right now but does have a cultural committee. Referred to Mooretown Rancheria.

**Big Lagoon Rancheria** -- No language program.

**Big Pine Reservation** -- Referred to Career Development Center in Bishop.

**Big Sandy Rancheria** -- Andrew Bustamente. No language program but they are really interested in working with language. Tribe was involved with language efforts in the past.

**Blue Lake Rancheria** -- No language program.

**Buena Vista Rancheria** -- No language program.

**Cabazon Band of Mission Indians** -- Judy Stapp, Cultural Affairs Liaison. No language program but there is an awareness of language when doing other cultural activities, e.g. Bird Songs. Believes Tribe needs to proactively fund these projects before we don't have anything left to preserve. Preservation of language is crucial to all cultural projects. Tribe does have an archive in the museum. Tribe is interested in Cahuilla language materials.

**Cahuilla Reservation** -- Anthony Madrigal, Jr. – Tribal Council Member. No classes. Members can join the classes sponsored by Agua Caliente Tribe. No archives but tribe is looking into developing one.

**California Valley Miwok Tribe** -- Tiger Paulk. No classes or program but there are informal tribal efforts. Chairperson has interviewed elders and has created some audio language materials. The Chairperson's mom is also fluent. Small tribe, only 5 members.

**Campo Indian Reservation** -- No language program.

**Capitan Grande Band of Mission Indians** -- No reply.

**Cedarville Rancheria** -- Dana Knighton. No classes or language program but wants to start classes among the young people. Would like grant information. Not sure if they have an archive. N. Paiute

**Chemehuevi Reservation** -- Tito Smith, Chairman. No language program at the present time but tribe does have a cultural committee.

**Chicken Ranch Rancheria** -- Not interested in language.

**Chico Rancheria** -- Arlene Ward, Cultural Liaison. No language program.

**Cloverdale Rancheria** -- No language program.

**Cold Springs Rancheria** -- No answer.

**Colusa Rancheria** -- Don't know of any language efforts or plans. Faxed information to be passed along to Shannon Morgansen, Executive Secretary.

**Cortina Indian Rancheria** -- Working on a grant to get a language program started.

**Cuyapaipe Reservation** -- No program.

**Dry Creek Rancheria** -- Bert Barnes, Programs Manager & Dave Workman, Grant Writer. Trying to get a grant to start a language program. Has a cultural committee, will pass along information.

**Elk Valley Rancheria** -- Wanda Green, Tribal Library. No language program. Referred to Yurok Language Program.

**Enterprise Rancheria** -- No language program.

**Fort Mojave Reservation** -- Linda O'Tero, Cultural Program. Does cultural activities; sometimes has language but not really the focus of program.

**Greenville Rancheria** -- No language program, referred to the Round House Council, they are doing some stuff with Maidu language.

**Grindstone Indian Rancheria** -- No current program.

**Guidiville Rancheria** -- No current language program.

**Hopland Reservation** -- Education Director -- no language program. Approximately 3-4 speakers. Was told that Potter Valley is doing language and that Pinoleville has language in preschool.

**Inaja-Cosmit Reservation** -- No language program. Referred to Southern California Tribal Chairman's Association, they sponsor the Kumeyaay Talking Class.

**Lone Band of Miwok Indians** -- Christine, Heritage Culture Committee. Will present information to heritage culture committee. They are looking into language. No program or classes.

**Jackson Rancheria** -- No program.

**Jamul Indian Village** -- No response.

**La Jolla Reservation** -- Tracy Nielson, Chairman. Tribe began a culture committee in the summer of 2004. Working on Birdsongs is the priority right now but they are also interested in their language. Currently gather for culture nights where they practice learning their songs. Jimmy Trujillo from the culture committee should be informed of anything concerning Luiseno materials. Through the education department there are some teachings of the language, in the Head Start program the basics of the Luiseno language are taught. No archive, no time to do that. Not really very many speakers left, a few .

**La Posta Indian Reservation** -- Referred to Kumeyaay Community College, they offer Kumeyaay language classes.

**Laytonville Rancheria** -- Atta Stevens -- Two fluent speakers, one of whom is Atta's Aunt. No formal classes or program but is interested in working with those who may help to preserve the language. Tribe has been in contact with Bill Anderson, Univ. of Indiana linguist regarding language materials and working with language efforts. Tribe is in the process of starting an archive but they need technical assistance with the infrastructure.

**Lone Pine Reservation** -- Mary Jefferson referred to the Career Development Center in Bishop; they include Lone Pine in their language classes.

**Los Coyotes Reservation** -- Evelyn Duro - Chair is working on getting something going with Cahuilla language but do not currently have a language program.

**Lower Lake Rancheria** -- No answer.

**Mesa Grande Reservation** -- No language efforts.

**Middletown Rancheria** -- Pam Reyes-Gutierrez, Tribal Council Member. No language department. Will give information to tribal council and respond.

**North Fork Rancheria** -- Christina McDonald, Library Liaison. No language classes at this time. There are about 15-20 fluent speakers of the Mono language from North Fork. Tribe does have an archive, and are in the process of preserving the language in the community, working on North Fork Mono archive design project which has slides, photographs, audiocassettes, cd-roms, books, ethnographic materials and newspaper clippings. Elders go to the elementary schools and their elders are developing a dictionary. Suggested contact Sierra Mono Museum, PO Box 275, North Fork, CA 93643, 559-877-2115

**Paskenta Band of Nomlaki Indians** -- No contact.

**Picayune Rancheria** -- Beverly Gram is a speaker and tribal member trying to get a language program going but doesn't work for tribe just yet. The receptionist Donna referred to Beverly.

**Pinoleville Reservation** -- No language or culture program.

**Pit River Tribe** -- Sharon Elmore, Culture Committee. No language program.

**Ramona Reservation** -- Anthony Largo will respond after they have reviewed project description.

**Resighini Rancheria** -- No language program. Was referred to the Yurok Tribe.

**Rincon Reservation** -- Contacted Tammy Peevler and was told that the Tribe is not involved in any language efforts or programs, or of any Luiseno speakers.

**Rohnerville Rancheria** -- Edwin Smith, Council Member - No fluent speakers and no current language program. No tribal archive but trying to start one. Interested in language and wants to work with Table Bluff who are also working on reviving the Mattole language.



**Round Valley Reservation** -- Spoke to the Education Department. No current language program but in the past years the Yuki Tribe was having classes. Will respond after she asks around the community. Round Valley has 7 different tribes.

**San Manuel Reservation** -- Left message with education department. No reply.

**San Pasqual Reservation** -- Referred to Kim Clay, resource center 760-751-7676

**Santa Rosa Rancheria** -- No language program.

**Santa Rosa Reservation** --

**Scotts Valley Rancheria** -- No language program. Referred to Big Valley.

**Shingle Springs Rancheria** -- Michelle Justice, no language program,.

**Stewarts Point Rancheria** -- No language program.

**Sycuan Reservation** -- No language program. Referred to Kumeyaay Community College.

**Table Mountain Rancheria** -- Left message.

**Torres-Martinez Reservation** --Education Library Center. Did have a language program but it is currently not funded.

**Trinidad Rancheria** -- Shirley Laos, Youth Program Coordinator. Tribe is interested in adding a language component to their youth program. Referred to Yurok Tribe Language Classes.

**Tuolumne Band of Me-wuk Indians** -- No language program.

**Twenty-Nine Palms Reservation** -- Not doing anything with language right now, "not that big", only 13 tribal members.

**Upper Lake Rancheria** -- Referred to Big Valley Reservation, they have a language program.

#### ***CHAPTER NOTES on "What to Preserve? A Pragmatic Approach to Preservation"***

Principal contributors to this Chapter are NMAI Project Advisory Work Group Members and NMAI Project Senior Advisor on Language Models Darrell R. Kipp (Blackfeet), as well as Dr. LeAnn Hinton, Chair, Linguistics Department, University of California at Berkeley, and Inee Yang Slaughter, Executive Director, Indigenous Languages Institute.

Principal contributors to this Chapter's telephone surveys of selected Native language programs and archives are NMAI Project Research Intern Jessica Fawn White (Hoopa) and NMAI Project Intern Supervisor and AWG Member Lois J. Risling (Hoopa, Yurok & Karuk).

Principal contributors to the text review of this Chapter are NMAI Project Advisory Work Group Members Dr. Carol Cornelius (Oneida), Dr. William G. Demmert, Jr. (Tlingit & Oglala Sioux), Hon. Arden Kucate (Zuni Pueblo), Dr. Tessie Naranjo (Santa Clara Pueblo) and Marianne Smith; and NMAI Assistant Director for Public Programs Helen Maynor (Scheirbeck), Ed.D. (Lumbee), and NMAI Project Director Suzan Shown Harjo (Cheyenne & Hodulgee Muscogee).