REPORT 14

SURVEY OF CALIFORNIA AND
OTHER INDIAN LANGUAGES

Language is Life
PROCEEDINGS OF THE 11TH ANNUAL
STABILIZING INDIGENOUS LANGUAGES CONFERENCE

June 10-13, 2004
University of California at Berkeley

Wesley Y. Leonard and Stelómethet Ethel B. Gardner, Editors

Andrew Garrett and Leanne Hinton, Series Editors
# Table of Contents

**Wesley Y. Leonard, Leanne Hinton**  
*Introduction*  

*Conference Schedule*  

---

**Martha J. Macri, Victor K. Golla, Lisa L. Woodward**  
*J. P. Harrington Project: Academic and Community Participation*  

**Ivonne Heinze Balcazar**  
*Bilingual Acquisition in Kaqchikel Maya Children and its Implications for the Teaching of Indigenous Languages*  

**Ciwas Pawan**  
*Indigenous Language Education in Taiwan*  

**Michael Capurso**  
*Integrating Language and Culture Revitalization into Public School Life*  

**Jocelyn C. Ahlers**  
*Language Restoration Before Funding: Or, What to Do Before the Grants Come Through*  

**Stelómethet Ethel B. Gardner**  
*“Without Our Language We Will Cease to Exist as a Unique People”*  

**Rob Amery**  
*Kaurna Language Reclamation and the Formulaic Method*  

**Kevin Lowe (Birri-Gubba), Michael Walsh**  
*California Down Under: Indigenous Language Revitalization in New South Wales, Australia*
The 11th Annual Stabilizing Indigenous Languages Conference (SILC) was held June 10-13, 2004 at the University of California at Berkeley. It was attended by over 250 people from the United States and Canada, along with several presenters from as far away as Taiwan and Australia. It was co-sponsored by the Advocates for Indigenous California Language Survival (AICLS) and the Survey of California and Other Indian Languages, the latter a research unit within the Linguistics Department at Berkeley. This year’s SILC conjoined the AICLS’ biennial Language is Life Conference for California Indians (usually held in the spring, but delayed until summer this year so that it would coincide with SILC). It was also held on the heels of the Breath of Life Language Workshop for California Indians Without Speakers, a biennial week-long workshop also sponsored by AICLS and the Survey. Funding for the Breath of Life and SILC conjoined events came from the Lannan Foundation and the Ford Foundation, and was supplemented by funds from the University of California. Keynote speakers at the conference were Daryl Baldwin (Miami Tribe of Oklahoma, and Director of the Myaamia Project at Miami University), and Christine Sims (Acoma Pueblo, and professor at the University of New Mexico).

The entire first morning of SILC was filled with presentations by Breath of Life participants; therefore we will explain something of the nature and content of Breath of Life. This workshop is attended by about 60 California Indians each year, the maximum we can accept. Participants stay in university dorms and attend lectures, workshops, and archive tours; the primary goal is to find, interpret, and use language documentation at the university for revitalization purposes. The University of California at Berkeley has the following four major archives, which together represent one of the largest collections of Native American linguistic materials in the world and have a major focus on California:

(1) the Bancroft Library, which, included in its great collections, are the papers of the Anthropology Department, from the early days of the department when a great deal of fieldwork was being done in California. Also in the Bancroft Library is a massive collection of materials from the Mexican period, including grammars, dictionaries, confesionarios, and other materials on California languages;
Wesley Y. Leonard and Leanne Hinton

(2) the Phoebe Apperson Hearst Museum, which houses the audio recordings and films made by the Anthropology Department faculty from the end of the 19th century through the mid 20th century. This collection includes a very large number of wax cylinder recordings (duly transferred to modern media);

(3) the Survey of California and Other Indian Languages, whose archive houses copies or originals of the fieldnotes on American Indian languages collected by graduate students and faculty since the founding of the current Linguistics Department in 1952;

(4) the Berkeley Language Center, which holds the field recordings made by faculty and students in the Linguistics Department.

Many of the American Indian languages represented in the archives at Berkeley no longer have any living speakers. It is the communities whose languages no longer have speakers that the Breath of Life Workshop is designed to serve. Many of the descendents of the speakers of these sleeping languages yearn deeply for them, and the documents and recordings held at Berkeley and elsewhere are now their only resources for regaining knowledge of their languages.

Participants in the Breath of Life Workshop work intensively day and night during the week. They get tours of the four archives and learn how to find and order copies of the materials on their languages; they attend lectures and workshops on phonetics, grammar, curriculum development and language pedagogy, and have homework every night and give brief presentations every morning. Each language group is assisted by a graduate student or faculty mentor throughout the week. Since some of the mentors come from out of town, some stay at the dorms along with the majority of participants, and thus can provide onsite assistance in evenings as well as all day. Breath of Life workshops also have guest instructors. Our 2004 guest instructors included Professor Juliette Blevins, Professor Ian Maddieson, Professor Pamela Munro, and Miami language activist Daryl Baldwin.

The workshop participants produce a number of projects during the week. For example, after a day of workshops on how to read and pronounce materials written in their languages, they are asked to choose a paragraph in their language and prepare to read it out loud the next morning. After workshops on grammar, they are asked to present something about the grammar of their own language. Later in the week they are asked to prepare and teach a brief lesson on some aspect of their language. And finally, they do a project of their choice on some aspect of the language that interests them. Depending on their goals, they may compose a skit in their language, create a language game, learn a prayer or song, make a genealogy of their family using kinship terms in their language, or one of a myriad of other possibilities.
Introduction

At this year’s SILC, the first morning began with a welcome by elders of the local Muwekma Ohlone Tribe. The Muwekma language committee also had an excellent exhibit about their tribal history and language at the Bancroft Library during SILC, including a slideshow that was shown at the Bancroft several times during the conference. Daryl Baldwin then gave the keynote address *Miami Language Reclamation: Is it really all about fluency?*, in which he noted that conversational proficiency clearly plays a role in language reclamation efforts, but that the process by which fluency is eventually attained is in fact more important in that it entails larger purposes of language revitalization:

When we talk about language and cultural revitalization, we are in essence referring to the revitalization of belief, value, and knowledge systems. It is through our language and culture that we express those ways of knowing. This all takes place as one interrelated process. So when I say, “Is it really all about fluency?”, the answer in my mind is “no”. Fluency is an outcome of the collective effort.

Baldwin’s insights guided the themes of the conference, as presentations ranged from direct issues of language to related social issues that underlie the process of language shift and reclamation. A common element throughout the event was a strong sense of cultural awareness and knowledge being intertwined with language stabilization.

Following Baldwin’s keynote address, the rest of the first morning was devoted to project presentations by the participants in the Breath of Life workshop, consisting of skits, games, songs, talks, and other events, including the first improvised conversation held in the Mutsun language in a century. While all Breath of Life workshops end with such project presentations, the audience is normally made up only of people involved in Breath of Life itself. This time, the presentations extended to the entire SILC audience, and carried with them a special poignancy in that these were primarily examples of languages often called “extinct” being newly spoken, heard, and used in contemporary times.

After that initial morning session, SILC settled into a series of simultaneous sessions over the rest of the three-day period. A theme throughout those three days was one of intense activity, passion, and people devoting many hours toward language and cultural work out of a conviction that these efforts are important. From this comes a common pattern where many people who do language revitalization work are often too busy doing it to take out time to give presentations on it, much less to formally write about their efforts. Fortunately for our purposes, however, in addition to presenting at the conference, several presenters were able to contribute written papers for this volume. As the other presentations also provided great insight to conference participants and formulated the collective wisdom that came out of the event, we are including the conference schedule to show the full diversity of presentations and events that took place (see page vii).
The papers in this volume cover an array of topics, but all are couched within the general principle that “language is life”, and speak to various issues that allow the important social function of language to persist. They collectively form one substory within the larger narrative of language stabilization and reclamation in practice, and we encourage all readers to keep this larger narrative in mind. One thing that is always true about language efforts is that they are multifaceted in scope, and the experiences of one specific effort will almost always provide insight for a different program, even when the languages in question are characterized by seemingly very different situations.

Martha J. Macri, Victor K. Golla, and Lisa L. Woodward begin our story with a report on the J. P. Harrington Project at the University of California at Davis. Given the juxtaposition of SILC with the Breath of Life Workshop, this report on the Harrington Project takes on special relevance to this particular set of proceedings; language documentation collected by Smithsonian linguist John Peabody Harrington represents much of the documentation being used by California tribes to reclaim their sleeping languages. Macri, Golla, and Woodward also speak to the notion of collaboration and of using academic work for immediate real-life purposes such as learning and teaching these languages, which is likewise a theme of both the Breath of Life Workshop and SILC.

Ivonne Heinze Balcazar extends these issues of learning and teaching into a discussion of her quantitative study of the bilingual acquisition of Kaqchikel Maya and Spanish by a group of children in Guatemala. Whether a sleeping language or one that is still widely acquired by children in the home, a question arises as to how children actually learn their indigenous heritage languages, particularly with respect to major world languages such as Spanish or English, which they also learn. Heinze Balcazar offers insights for developing appropriate curricula for teachers of indigenous languages in these situations of community bilingualism.

The next two papers expand the discussion of indigenous language maintenance and the role of formal school curricula, though they examine places in two different parts of the world. Ciwas Pawan reports on indigenous language education in Taiwan, particularly from the point of view of policy and general trends regarding the recognition of indigenous peoples. Michael Capurso brings the story back into the United States, in this case reporting on one specific school district and its specific policies and practices. In his report about this one district, however, Capurso lays out a general model and philosophy that may be applicable elsewhere in the United States, a country in which indigenous languages and peoples have significant diversity but nonetheless operate within a series of common issues that come from a partially shared legal and educational system. Formal schooling very often plays a role in language maintenance or reclamation efforts, and for this reason we are fortunate to have contributors who examine it so directly.

As Jocelyn C. Ahlers notes, however, school programs – particularly large-scale immersion or similar efforts – are usually not a first step, and more crucially
Introduction

require significant funding and other institutionalized backing. What are smaller communities without these resources supposed to do? Ahlers addresses this issue in her report on the first three years of revitalization efforts in the Elem Pomo community of California, which had essentially no funding and yet made significant strides because of the commitment by the individuals involved and the way they approached bringing Elem Pomo back into use. This paper will be of special interest for smaller communities or individuals who are just starting out in language efforts, but it is relevant for everybody in that it also outlines the ways in which collaboration and ongoing discussion facilitate success in language programs more generally.

From Ahlers’ discussion of Elem Pomo in California, we move north up the Pacific Coast to a story from the Stó:lō (Coast Salish) community. As with many other SILC participants, Stelómethet Ethel B. Gardner, an educator from that community and also co-editor of this volume, weaves into the story a highly personal account. In one sense, her paper reports on many of the main efforts associated with the revitalization of Halq’eméylem, the language of the Stó:lō. However, it also brings in the direct perspectives of many of the characters involved in this story. The title of her paper, “Without our language, we will cease to exist as a unique people”, in itself captures the importance placed on the language by these characters.

Finally, our story moves “down under” with two contributions that discuss Australia, a country that, as with others, has many indigenous languages that have gone or are going out of use due to a legacy of colonization. Echoing the sentiments heard throughout the Breath of Life workshop and increasingly common in the larger narrative of language stabilization and reclamation, Rob Amery argues that the Australian language Kaurna, one that had no speakers for a significant portion of the 20th century, is not extinct. Amery outlines several of the efforts that the Kaurna community has undertaken to breathe life back into their language, and he argues for what he terms the “formulaic” method of teaching language, in which learners master an increasingly larger set of well-formed chunks in the target language – in this case, in Kaurna. Finally, Kevin Lowe (Birri-Gubba) and Michael Walsh complete the narrative associated with this volume by bringing Australia into California in their paper. They outline language revitalization efforts in the Australian state of New South Wales – particularly with respect to a curriculum developed to meet Aboriginal language goals – and then explicitly compare those to efforts in California and discuss how the associated models can play off each other.

And with that paper, the narrative from this particular conference comes to a close, but the larger story of “language is life” continues. We hope that these papers will provide insights to others and will help this story continue to evolve in a positive way. The annual Stabilizing Indigenous Languages symposium has been a major influence on language reclamation in North America, and we are pleased to have been able to host it and to produce one of its volumes of proceedings.
THURSDAY, JUNE 10
2-6 p.m. CHECK-IN to hotels and dorms
4 p.m.~ REGISTRATION (MLK STUDENT UNION)

7 p.m. Pauley Ballroom
WELCOMING ADDRESS - Leanne Hinton (University of California at Berkeley)
KEYNOTE LECTURE - Nancy Steele (Karuk language teacher, member of the board of the Advocates for Indigenous California Language Survival)

RECEPTION

FRIDAY, JUNE 11

8:45 a.m. Pauley Ballroom WELCOME by elders of the Muwekma Ohlone Tribe

9-9:45 a.m. Pauley Ballroom KEYNOTE ADDRESS - Daryl Baldwin (Miami Tribe of Oklahoma, Miami University) Language Reclamation: is it really all about fluency?

9:45-10 a.m. BREAK

10-12 Pauley Ballroom Revitalizing sleeping languages - reports from the Breath of Life Workshop for languages without speakers

12-1 Lunch break (on your own)
(Friday – Continued)

<table>
<thead>
<tr>
<th>Time</th>
<th>Humanities Computing Center, 33 Dwinelle</th>
<th>Tilden</th>
<th>Tan Oak</th>
<th>Pauley Ballroom</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:15-2:30</td>
<td>Break</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3:45-4</td>
<td>Break</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

FRIDAY EVENING
7 p.m. Pauley Ballroom FILM FESTIVAL
SATURDAY, JUNE 12

8:30-10:30  **Pauley Ballroom**  REVITALIZATION DOWN UNDER
Speakers: Michael Walsh and Kevin Lowe, New South Wales: *California Down Under*
Rob Amery, Kaurna Language Reclamation
Northwestern Australia: Edgar Price, June Oscar, Michelle Martin

10:30-10:45  BREAK

**Bancroft Library**  10:30-1:30, SPECIAL EXHIBIT.  *Ohlone/Costanoan Language Revitalization: From Written to Spoken Word.*  (exhibit of original old documents and the language revitalization process)  Presentations by the Mutsun Language Committee and the Muwekma Language Committee

<table>
<thead>
<tr>
<th>Room</th>
<th>Stephens Room</th>
<th>Tilden Room</th>
<th>Tan Oak Room</th>
<th>E. Madrone Room</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:45-11:30</td>
<td>Tainey</td>
<td>Naming</td>
<td>Language</td>
<td>Revitalizing First Nations</td>
</tr>
<tr>
<td></td>
<td>Language:</td>
<td>inventory:</td>
<td>Renewal in</td>
<td>languages with</td>
</tr>
<tr>
<td></td>
<td><em>Jumping the</em></td>
<td>GIS CRM map</td>
<td>the Home: a</td>
<td>Culture</td>
</tr>
<tr>
<td></td>
<td><em>Horizon Lois</em></td>
<td><em>of Southern</em></td>
<td>case study</td>
<td>Marjorie</td>
</tr>
<tr>
<td></td>
<td>Provost-Turchetti</td>
<td><em>Sierra Miwok</em></td>
<td>Wesley Leonard</td>
<td>Dressyman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Danette Johnson, Sandra Gaskell, et al, Southern Sierra Miwuk Nation</td>
<td></td>
<td>Lavalle</td>
</tr>
<tr>
<td>Room</td>
<td>Humanities Computing Center, 33 Dwinelle</td>
<td>Tilden</td>
<td>Tan Oak</td>
<td>East Madrone</td>
</tr>
<tr>
<td>-----------------------</td>
<td>------------------------------------------</td>
<td>---------------------------------------------</td>
<td>----------------------------------------------</td>
<td>---------------------------------------------</td>
</tr>
</tbody>
</table>
| 2:30-3:45             | **Archiving your language online (+film, “Awakening First Voices”)** Peter Brand and Ivy Charleston, First People’s Cultural Foundation | **Writing systems and literacy** (1) Jule Gomez de Garcia, Melissa Axelrod, et al  
When literacy emerges: a report from the Ixil Mayan community  
(2) Tung-Chiou Huang, Taiwan  
First steps towards revitalizing..  
(3) Sheri Wells Jensen, Bowling Green - Braille Orthographies for endangered languages | **Stories and Songs**  
(1) Lucille Hicks (Kawaiisu)  
Coyote and Pitch  
(2) Ernie Siva (Morongo)  
Music and language learning  
(3) David Shaul  
Nursery Rhymes and classroom songs as a teaching tool for young children | **Language revitalization in Northwestern Australia**  
Edgar Price, June Oscar, Michelle Martin |

<table>
<thead>
<tr>
<th>Room</th>
<th>Tilden</th>
<th>Tan Oak</th>
<th>East Madrone</th>
</tr>
</thead>
</table>
| 4-5:15                | **Roundtable on social, political and economic factors in language revitalization** Paula Meyer, Daryl Baldwin, Anne Marie Goodfellow, Jon Meza-Cuero | **AICLS Master-apprentice language program**  
(1) Leanne Hinton  
The history and philosophy of the Master-apprentice program  
(2) Heather Souter  
The Challenges of Promoting the Master-Apprentice Program throughout the Métis Homeland  
(3) Nancy Steele and Leanne Hinton  
Master-apprentice demonstration | **Gunqahe:sh me’i?”**  
“Lashashi.” Song and language as a tool in recovery from illness  
Herman Holbrook, Laura Fillmore, et al (Wa:shiw)** |
**SUNDAY, JUNE 13**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>9-9:45</td>
<td><strong>Pauley Ballroom</strong> KEYNOTE ADDRESS: Chris Sims (Acoma Pueblo, University of New Mexico) Contemporary Challenges to Native Language Survival: Observations from the field</td>
</tr>
<tr>
<td>10-11:15</td>
<td>Room</td>
</tr>
</tbody>
</table>
|        | Pauley Ballroom | *Indigenous Mexican languages in California*  
|        |        | Anne Whiteside, Rosalia Canul, Carlos Hau Dzib, et al | *Embracing change for Student learning - Diné language immersion school*  
|        |        | Dr. Deborah Jackson-Dennison, Superintendent; Jennifer Wilson, School Improvement Specialist; Florian Tom Johnson, Dual Language & Culture Director | *Using and adapting MaxAuthor software to produce conversational lessons*  
|        |        | *Indigenous Mexican languages in California*  
|        |        | Anne Whiteside, Rosalia Canul, Carlos Hau Dzib, et al | *Growing up in Hawaiian: student experiences in Hawaiian immersion schools and transition to English-speaking universities*  
|        |        | *Ciwas Pawan, Indigenous language education in Taiwan*  
|        |        | (2) Ivonne Heinze Balcazar, CSU Dominguez Hills: *Bilingual acquisition in Kaqchikel Maya children and its implications for the teaching of indigenous languages*  
|        |        | *Ku'uwehi Hiraishi, Holo Ho'opai, Kéli'ihoalani Wilson, Graduates of the Hawaiian immersion education program*  
| 11:30-12:30 | Lunch break - on your own |
| 12:30-1:45 | Room | Tilden | Tan Oak | East Madrone |
|        | Pauley Ballroom | *Revitalization the world over*  
|        |        | (1) Ciwas Pawan, Indigenous language education in Taiwan  
|        |        | (2) Ivonne Heinze Balcazar, CSU Dominguez Hills: *Bilingual acquisition in Kaqchikel Maya children and its implications for the teaching of indigenous languages*  
|        |        | *Growing up in Hawaiian: student experiences in Hawaiian immersion schools and transition to English-speaking universities*  
|        |        | *Ku'uwehi Hiraishi, Holo Ho'opai, Kéli'ihoalani Wilson, Graduates of the Hawaiian immersion education program*  
|        |        | *Using and adapting MaxAuthor software to produce conversational lessons*  
|        |        | *Intellectual property Issues: a roundtable discussion*  
|        |        | Leanne Hinton, Lauren Lassleben, Marnie Atkins, and others | *Using and adapting MaxAuthor software to produce conversational lessons*  
|        |        | *Intellectual property Issues: a roundtable discussion*  
|        |        | Leanne Hinton, Lauren Lassleben, Marnie Atkins, and others | *Using and adapting MaxAuthor software to produce conversational lessons*  
| 1:45-2 | BREAK |
| 2-3  | **Pauley Ballroom** Business meeting and closing ceremonies |
Thanks

To the Lannan Foundation
To the Ford Foundation
To the Miami Tribe of Oklahoma
To these people and units of UC Berkeley:
   The Dean of Social Sciences
   The Department of Linguistics
   The Survey of California and
      Other Indian Languages
To Dave McKay and
   Smith & McKay Printing

And to the many volunteers who have lent their time and expertise to the organization of this conference