

ABSTRACT

CHUKCHANSI LANGUAGE ADULT CURRICULUM

The Chukchansi tribe of the Picayune Rancheria has asked the Department of Linguistics, California State University, Fresno to assist them in preserving and revitalizing their endangered language of Chukchansi through a three-pronged effort. This effort includes the development of a dictionary, a written grammar, and a language-teaching curriculum. At the current time, the adult education program does not have a coordinated, progressive curriculum. As Hinton (2011) states there is little research on curricula for teaching endangered languages such as Chukchansi and teaching materials often need to be “bootstrapped” or developed as needed. With its central focus on oral communication, the best teaching methodology in this situation is felt to be Communicative Language Teaching (Richards, 2006). The special issues for this curriculum are the shortage of native speakers, the lack of a historical written language, and thus written resources, the unique needs of adult students and the language goals of the community.

Doreen Sue Aune
December 2012

CHUKCHANSI LANGUAGE ADULT CURRICULUM

by

Doreen Sue Aune

A thesis

submitted in partial

fulfillment of the requirements for the degree of

Master of Arts in Linguistics

in the College of Arts and Humanities

California State University, Fresno

December 2012

APPROVED

For the Department of Linguistics:

We, the undersigned, certify that the thesis of the following student meets the required standards of scholarship, format, and style of the university and the student's graduate degree program for the awarding of the master's degree.

Doreen Sue Aune
Thesis Author

Brian Agbayani (Chair) Linguistics

Barbara Birch Linguistics

Niken Adisasmito-Smith Linguistics

Cheryl Chan American English Institute

For the University Graduate Committee:

Dean, Division of Graduate Studies

AUTHORIZATION FOR REPRODUCTION
OF MASTER'S THESIS

 X I grant permission for the reproduction of this thesis in part or in its entirety without further authorization from me, on the condition that the person or agency requesting reproduction absorbs the cost and provides proper acknowledgment of authorship.

 Permission to reproduce this thesis in part or in its entirety must be obtained from me.

Signature of thesis author: _____

ACKNOWLEDGMENTS

Thanks to:

Barbara Birch, California State University, Fresno

Brian Agbayani, California State University, Fresno

Charles Ettner, California State University, Fresno

Cheryl Chan, American English Institute Fresno

Chris Golston, California State University, Fresno

Holly Wyatt, Chukchansi tribe of the Picayune Rancheria

Jane Wyatt, Chukchansi tribe of the Picayune Rancheria

Niken Adisasmito-Smith, California State University, Fresno

Special thanks to my husband Greg Church and daughters Sachi and Stephani Kageyama for putting up with me for the last few years.

TABLE OF CONTENTS

	Page
LIST OF TABLES	vi
CHAPTER 1: INTRODUCTION	1
CHAPTER 2: LITERATURE REVIEW	7
Chukchansi Yokuts Culture	7
Teaching and Language Revitalization.....	8
Traditional Language Teaching	13
Translation of Necessary Material into Chukchansi	16
CHAPTER 3: METHODOLOGY.....	18
Overview	18
Research Design.....	19
Perceived Challenges	21
Application of Literature.....	22
CHAPTER 4: THE CURRICULUM UNITS	25
Overview	25
Background for Curriculum	26
This Curriculum	29
Games and Activities	34
CHAPTER 5: DISCUSSION/REFLECTION.....	38
REFERENCES	44
APPENDICES	49
APPENDIX A: CURRICULUM.....	50
APPENDIX B: ADDITIONAL HISTORICAL INFORMATION.....	108

LIST OF TABLES

	Page
Table 1 <i>Application of Richards (2006) to Chukchansi Curriculum</i>	39
Table 2 <i>Considerations of Hinton (2011) to Curriculum</i>	40

CHAPTER 1: INTRODUCTION

As interest in their traditional culture and language has increased, the people of the Chukchansi tribe of the Picayune Rancheria have asked the Department of Linguistics at California State University, Fresno to assist them in preserving the endangered language of Chukchansi through the three-pronged effort of the development of a dictionary, a written grammar, and a language-teaching curriculum. The Chukchansi language is considered severely endangered (Fishman, 1991), as at this time, there are only a few elderly native speakers of the language and younger members of the tribe are not learning the language. With the realization of the possibility of losing their language to extinction, members of the tribe are interested in preserving and understanding their language and passing it on to future generations. In the development of an adult curriculum with these goals, this paper hypothesizes that the Communicative Language Teaching (CLT) methodology based on Richards (2006), with modifications for a language in the process of revitalization based on Hinton (2011), is the best fit for language teaching pedagogy in the situation of the Chukchansi tribe.

The Chukchansi tribe has historically inhabited the foothills of the Sierra Nevada south of Yosemite. The tribe is the northernmost member of the Yokuts family of California Native Americans (Kroeber, 1925). The Yokuts family at one time consisted of approximately 60 tribes, spread throughout Central California (Latta, 1949). Each tribe had a separate, though mutually intelligible dialect (Kroeber, 1925). At the time of the Gold Rush in 1849 it was estimated that there were approximately 80,000 Native Americans living in the Central Valley (Latta, 1993). Yokuts (or Yokutsan) is one of four language families, belonging to the

Penutian stock. The phylum of the language is Macro-Penutian, the stock Penutian, the family Pen and the language is Yokutsan (Ethnologue, 2012).

While there has been extensive study of a few of the languages of the Yokuts family, the Chukchansi language has not been described in detail except in a dissertation by Thomas Collord in 1968 and in some recent work by MA students at California State University, Fresno. Similar to many Native American languages, the Chukchansi language has no historical writing system, and therefore, there are no written records in the language or authentic written literature.

With only five or six native speakers alive, there is a sense of urgency among the tribe and the Chukchansi Revitalization Committee of California State University, Fresno to develop an understanding of the language and the creation of teaching materials to pass on this understanding. This urgency is an important consideration when determining the degree to which the tribe hopes to revitalize its language. While there are languages in the world that have restored themselves through intense revitalization programs such as Hawaiian and Maori of New Zealand (Malone, 2003), this restoration has required a tremendous amount of capital and time. The Chukchansi tribe has neither.

Since 2010, two of the Chukchansi native speakers have been available for language analysis at California State University, Fresno. They have been working extensively with the Linguistics Department to provide language so that the morphology, syntax, phonology, phonetics and lexicon can be described and understood. Achievable language goals for the tribe need to be developed. The few native speakers are available now and the tribal members are anxious to learn their traditional language and to acquire a language-teaching curriculum to teach future tribal learners.

The lack of a historical written language and, therefore, written records for academic study or authentic written material for use in the classroom provides additional challenges. Academic study of the language becomes focused on the few remaining native speakers and taped recordings from researchers of the last several decades. Lack of written materials also affects the language learner in that the central goal for the adult learner must be on oral communication, without the support of written language. While the university has developed a written language, there is no time to develop large numbers of written texts for classroom use.

Each Native American Language seems to provide a unique situation, so that even the development of language goals in this small area of language teaching presents tremendous variability. Areas of variation include the differences between a traditional foreign language program and that of a Native American language program; the consideration of whether the traditional Native American language should be considered a heritage language, an endangered language or both; and the tremendous variation in resources both of language speakers and of financial resources among the various Native American language groups. With Chukchansi, many of the adult students have never been exposed to the native language and consequently the learning skills needed are very similar to those of learning any foreign language. However, many assumptions about language needs in traditional foreign language teaching, such as ordering food in a restaurant or asking directions on the street, become invalid due to the small number of speakers and a contained geographical area. Many of the learners feel a strong affinity to the language, as part of their heritage and traditional culture, and this also needs to be taken into consideration.

The vast spectrum of resources swings, on one side, to language learning experiences such as the Mohawk community. This community was able to enlist fluent parent volunteers to develop materials for a Grade 1 immersion class and release two leaders from classroom teaching to enlarge the program and develop goals (Malone, 2003). There has also been a written Mohawk language since the seventeenth century (Michelson, 1981), so that authentic written materials exist. On the opposite end of the spectrum is the extinct Mutsun language (Warner, Luna, & Butler, 2007), which was reconstructed from unpublished and unanalyzed written documentation.

The most important issue in a curriculum is the goal of the learner. The adult students of the Chukchansi tribe will have varied educational and professional backgrounds. They have a common desire to understand their cultural heritage and revitalize their unique language. The approach to adult education becomes important, as the goals of the adult are often different than those of a younger student. The goals are centered on achieving a specific task outcome, in this case the learning of a new language. The adult is not motivated by grade point averages, but by achieving specific goals. Most often these goals are more pragmatic, and are centered on specific outcomes that the learner wants to achieve (Smith, 2004). Students come voluntarily with the purpose of learning more about their native language and traditional culture and to have fun. It is vital that the classes are enjoyable and the learning experience rewarding, so that students will return. Also, the classes should have a relaxed atmosphere in which students are not afraid to make mistakes or to ask for help.

As tribal members learn the Chukchansi language, communication is probably not going to be grammatically exact. The important point is that the students are using the language in some manner, and the stress will be on the

ability for conversation and the exchange of ideas. This curriculum will not strive for students' perfection in the language, but rather shared exchange with the language and a better understanding of the language and native culture.

Another decision in a language-teaching curriculum is the type of methodology to be employed in the learning experience. For this curriculum, this decision is derived based on the need and desire of the students (Folse, 2006), to learn the severely endangered Chukchansi language. It is the belief that these needs will align with Communicative Language Teaching (CLT). CLT teaches a language through the process of students communicating in the language (Richards, 2006). In addition, it is necessary to consider features of an endangered language community as suggested by Hinton (2011). The Chukchansi learners are not learning the language to read classic texts as in Latin or Greek, or to join the culture and established language community such as French, but rather to recreate and pass on a language community. Daily communication with other adults and children is a key factor in the learning experience.

A final consideration for a language curriculum is the physical location of the class and how this will enhance or detract from the learning experience. The class is held twice a month in a classroom at the Coarsegold Elementary School in Coarsegold, California. Classroom facilities include a whiteboard, desks, computer and other amenities of the well-equipped classroom. The leader at this time is a certified teacher who teaches kindergarten at this school.

The development of this adult curriculum fits into the goals of the Chukchansi Revitalization project at California State University, Fresno. Due to the critical shortage and age of remaining native speakers, it is vital that the language be understood and taught to willing learners now. Without this concerted effort, there will be no speakers of the language within 10 to 20 years

and the language will be considered “extinct” (Fishman, 1991). The advantage of a strong adult curriculum is that it will complement the children’s curriculum and allow the adults to use the language not only with each other, but also with their children in the home, to ensure its continued survival. The curriculum also contains much research on traditional culture.

In striving to achieve the goal of tribal members to learn their language for everyday use, this curriculum is based on second language teaching pedagogy (Richards, 2006) and considerations based on language revitalization efforts (Hinton, 2011). It is believed that a communicatively based curriculum will provide the greatest benefit to the people of the Chukchansi tribe.

CHAPTER 2: LITERATURE REVIEW

Chukchansi Yokuts Culture

Members of the Chukchansi tribe have an acute interest (personal communication, class discussion, July 2011) in their traditional tribal culture. Therefore, the decision was made to include tribal cultural information in the language curriculum. An extremely useful ethnography was that of A.H. Gayton (1948), an anthropologist with the University of California, Berkeley.¹ Gayton observes and documents specific aspects of Chukchansi daily life including clothing, shelter, the life cycle, social organization, the mourning ceremony, games, dances, and shamanism. Her ethnographies are broken down into tribe specific information. Gayton does not try to compare and contrast the various tribes, but rather presents information about the individual tribes and leaves it to the reader to compare and contrast.

A.L. Kroeber (1925) was among the earliest researchers in the ethnography of Native American tribes. He describes both the languages and the cultures of various tribes. Besides being somewhat ethnocentric (C. Ettner, personal communication, July 27, 2011), Kroeber had a tendency to group the various Yokuts tribes together in areas such as dress, homes, food and so on. Therefore, his descriptions are often not useful when trying to research a specific tribe, as in reality, there was quite a bit of variation between the individual tribes. However, Kroeber's work is useful to get an early understanding of the Yokuts tribes as they displayed some usage of tribal culture.

¹ A word of caution: Many of the texts concerning Yokuts/Chukchansi culture contain opposing pictures of tribal life, as well as strong biases based on the time in which they were written. Dr. Charles Ettner of California State University, Fresno (personal communication, July 27, 2011) provided much help in clarifying and explaining these discrepancies.

Another early amateur ethnographer was Frank F. Latta (1949, 1993). Latta travelled extensively to document his observations of the various indigenous tribes. However, his concern for the final effect (such as when a picture of a California Native American seemed more interesting with some traditional Plains Indian dress) causes his work to require close scrutiny by contemporary ethnographers (C. Etnner, personal communication, July 27, 2011). He also had a tendency to group the various Yokuts tribes together, but as an avid photographer and observer, he was able to document a great deal of information. Latta's book *Indian Summer* (1993) is the story of a White man who actually lived among the Choinumne Yokuts tribe in the middle of the 19th century and is based upon that individual's memories and stories.

These three ethnographers—Gayton, Kroeber and Latta—provide a useful framework for understanding the traditional culture of the Chukchansi tribe. Another resource on traditional tribal life is the collection photographs taken by Edward Curtis during the early part of the 20th century. In 1906, Curtis was asked by J.P. Morgan to document indigenous life. These photographs are contained in “The Master Prints of Edward S. Curtis: Portraits of Native America” at the Peabody Essex Museum in Salem, Massachusetts and are widely available on the web. They have been used in several resources for the Chukchansi Revitalization Project.

Teaching and Language Revitalization

As there is immense international interest in the rapid loss of languages, there is much literature on the topic today. Because each language and people have their own situation, there is no overarching plan which will work for all

groups. Among the Native American tribes there is a great deal of variation in approaching the revitalization of the native language.

For the Chukchansi program it is helpful to look at other revitalization programs that have been developed and then to apply what can work in the Chukchansi situation. Leann Hinton (2011) states that language revitalization programs need a separate curriculum as the “models, methods, and materials for second language teaching and learning are developed by bootstrap strategies (developing materials as they are needed) within revitalization programs” (p. 308). Hinton (2011) goes on to state that the “resources, motives, and desired outcomes” (p. 308) of language revitalization efforts are quite different than traditional foreign language programs and the majority of language programs such as English Second language. She states that there are inadequate resources for revitalization programs.

According to Hinton (2011, p. 309) some of the differences between teaching a language in the process of revitalization and a traditional foreign language are:

1. The primary goal of teaching a language in the process of revitalization is to save it from extinction. The traditional foreign language learner is gaining knowledge of a language and knowledge of another culture. For the people of the Chukchansi tribe there is a desire to save their language and recreate their language community.

2. For the endangered language learner there is often a strong sense of cultural identity associated with the language learning process. These learners frequently want to learn culture along with the language while the foreign language learner is often striving only to achieve communication skills in the foreign language.

3. For the endangered language learner there is often a goal of passing the language on to future generations. Therefore, while the traditional foreign language learner is trying to connect with a current speech community, the endangered language learner is trying to recreate and pass on a speech community.

4. When modernizing an endangered language there is often an influence of the dominant language. The endangered language may not have vocabulary for many present day situations and things. As the learners are accustomed to communicating in English, there will frequently be times they use English structured language. However, while the dominant language will influence the usage of the new language by the foreign language learners, the actual language is intact and unchanged.

5. Endangered languages are forced to develop teaching and curricula based on “bootstrapping” (developing materials as they are needed). Because there are few fluent speakers with a background in language pedagogy, it is rare to find an indigenous language program that leads to fluency, while traditional foreign language programs have a wealth of native speakers. Also, teachers in the language programs of a revitalized language must design materials and curricula. Traditional language programs have decades worth of information, expertise and research.

Due to the tremendous variance in the resources and native speakers available, there is a wide range of programs being undertaken to save endangered languages. Variation exists in preparation for language programs, the language leaders of a language program, the content or curriculum of the language program and the resources (both human and financial) available to the program. Each situation can be reviewed for relevance to the Chukchansi language environment.

Two examples that illustrate the tremendous spectrum of endangered language resources and the preparation for revitalization are the Mutsun language (Dorian, 2009) and the Navajo program described by Hale (2001) and Platero (2001). The Mutsun language (Dorian, 2009) was a coastal California language whose last known speaker died in 1930, and today's living community members are widely scattered. A group of people started learning the language with extensive field notes written by J.P. Harrington in the 1920's and have since developed a dictionary, a draft language textbook, freestanding language teaching materials, and a database that contains all recorded information about the language. As members of the Mutsun tribe were learning the spoken language (there was no written language), they developed teaching tools and resources.

On the opposite end of the spectrum, lie the efforts of the Navajo community. The Navajo Nation consists of approximately 100,000 speakers (Hale, 2001). However, recently there was concern that children were not learning the language. Previously developed language materials included an indigenous language dictionary compiled in the 1980s and considerable information about the structure and grammar of the language as researched by Navajo linguists and educators (Hale, 2001). With this concern for maintaining the Navajo language, there has been a concerted effort by the Navajo Nation (Hale, 2001) to promote college level programs in Navajo linguistics, bilingual education and the study of first and second languages at a Navajo Language Academy. In addition, a Navajo Head Start Program was modified to encourage bilingual education. This program encourages training and certification of bilingual teachers, provides high quality teaching and audiovisual materials, and increases parental involvement in language and cultural education (Platero, 2001). These two examples illustrate the

immense variability between endangered languages and the resulting difficulty in creating a “one size fits all” curriculum program.

The Chukchansi Revitalization Program lies in between these two examples. There are still a few elderly native speakers available to help with the revitalization of the language, but the community does not have the time to develop written resources and complex teaching materials before passing on the language. At times there is a paradox, in that at the exact time language teaching is occurring, applicable language information may be changing as new understanding is made of the language. Like the Mutsun, the Chukchansi are developing teaching resources as they learn the language (commonly referred to as “bootstrapping” in the literature).

One of the factors necessary in any learning situation is the teacher or leader. Furbee and Stanley (2002) believe the best teaching situation is to have a native speaker assume the role of curator and teacher who takes on the responsibility of archivist, researcher, language learner, and leader. A linguist is responsible for documentation, analysis, and preparation of teaching materials and plays a collaborative role only. Hinton (2011) views the lack of native speaking teachers a serious problem. Often the only native speakers are elders, past retirement age, and untrained in language pedagogy. Hinton (2003) also states that ideally the teacher/language learners should have several months or even years to develop fluency in the language before teaching fellow tribal members. This is obviously not possible with the Chukchansi tribe as the few native speakers able to share the language are available now.

Malone (2003) also stresses the need for trained educators. However, Malone realizes that for many endangered languages it is necessary to utilize non-trained and possibly non-fluent language leaders, who do not have the time or

training to develop step-by-step daily lesson plans. These language leaders will require a curriculum framework with clear, understandable goals and uncomplicated, repeatable teaching patterns for a productive class experience. For Malone, in a situation without trained educators, the curriculum must carry the lesson planning with organized lessons. These lessons may be organized around cultural themes that can guide the vocabulary, structured phrases, and learning activities. In the Chukchansi situation, at times it may be possible that this facilitator/leader is not a fluent speaker of Chukchansi. In addition to prepared curriculum materials, it becomes imperative to have well-organized taped material to enhance the lessons (Hinton, 2003).

Traditional Language Teaching

As Hinton (2011) suggested, it is necessary to look at current teaching methodology in the field of traditional second language teaching for pedagogy in revitalization projects due to the dearth of resources available for language revitalization.

There is much divergence as to what is available and what is possible within the Native American community. For most people of the Chukchansi tribe, Chukchansi is actually the same as learning a foreign language and not just learning to better use the Chukchansi language. Therefore, when considering pedagogy, the question arises as to whether the language is a heritage language, an endangered language, and/or a foreign language. In the area of heritage language and endangered language curricula, Kondo-Brown (2010) states that the heritage language learner is one who has acquired some competence in a non-dominant language in the home, but does not gain full control over it due to a switch to the dominant language.

For many Native Americans, including the Chukchansi, the lack of exposure to the traditional language has created the situation in which learning the native language resembles learning a foreign language. However, McCarty (2008) argues that although children no longer acquire most Native American languages as first languages, they are languages of identity and heritage and therefore, should be considered heritage languages. The people of the Chukchansi tribe consider their language an important part of their heritage (personal communication, class discussion, July 2011). Because many tribal members have no experience with the language, the learning experience will be similar to learning a foreign language and will need a curriculum that starts at a beginning language level.

An important pedagogical issue is the theory behind the curriculum. The history of traditional foreign language teaching has, among other things, exhibited use of the audio-lingual method, the grammar translation method, and more recently the Communicative Language Teaching (CLT) (Galloway, 1993). Galloway (1993) states that educators were dissatisfied with earlier foreign language teaching frameworks and started using the Communicative Approach (CLT). These educators wished to include usable daily communication in their foreign language teaching experience.

With CLT students can engage in real life conversation for real life situations with one another (Galloway, 1993). Richards (2006) lists the following assumptions for communicative language teaching curricula (p. 22):

1. Second language learning works best when students are using the language in meaningful interaction. This consideration is important for the adult Chukchansi learner, in that, it is vital that the tribe starts to use the language now in daily communication tasks.

2. Effective classroom activities allow students to build on their language skills. Each class in the curriculum must build upon previous sessions so that students are acquiring increasing amounts of communicative skill.

3. Meaningful communication occurs when students are able to use content that is relevant. Chukchansi units must be built around topics that are a part of daily life and conversation.

4. Communication is a process that uses several language skills. Chukchansi students will be using listening skills to hear the different sounds of their language and cognitive skills to apply these sounds to their own speaking.

5. Language learning is aided when students can discover language rules by its use as well as by specific teaching. In the Chukchansi structured practices, students will be introduced to various grammatical structures without explicit explanation. Later, having already been exposed to some of these forms, they will be taught explicit rules for the grammatical structures.

6. Language learning takes time and is a trial and error process. Errors are normal, but the goal is to use the new language accurately and fluently. As will be discussed in the methodology section, it is not probable that most tribal members will learn the language grammatically accurately (Hinton, 2011). Rather, the goal is to learn the language so that it can become a useful part of everyday life.

7. Language learners progress at their own rates and have different reasons for learning a language. For the Chukchansi tribe, adults attend the language class and study at home as their schedule allows. Consequently, each class may have different class members with slightly different skills. Therefore, each class must have the flexibility to deal comfortably with these different levels of learning.

8. Successful language learning includes using useful learning and communication strategies. The Chukchansi curriculum units must have varied activities to appeal to different learning styles.

9. The teacher acts as a facilitator to provide opportunities for students to use and practice language. This consideration is of utmost importance with the lack of fluent speakers and trained educators in the Chukchansi community.

10. The classroom is a learning community.

Most of these considerations are important in determining the relevancy of CLT to Chukchansi needs. The most important characteristic of CLT is that almost everything is done with a communicative intent (Larsen-Freeman, 2003). In practice CLT may take the form of pair and group work requiring communication between learners, speaking based activities to develop confidence in learners and role-plays for students to practice real life language situations (Galloway, 1993). With these communicative activities there is some use of grammar and pronunciation activities. It becomes apparent that with this strong focus on communication, CLT is the best fit for the Chukchansi adult learner who is learning the language for everyday communication.

Translation of Necessary Material into Chukchansi

Resources for Chukchansi: At the current time there is a shortage of information on the Chukchansi language and the information available is often difficult to understand for the lay Leader. Other writings involve other dialects in the Yokuts language family, and while there are many dialects among the family, each has distinct characteristics. There is a need for the professional linguists of the California State University, Fresno, Linguistics department to analyze and describe the Chukchansi dialect and present it in terms tribal members can

understand. This information can then be presented in a course curriculum in an organized manner for both children and adults.

Literature for the grammatical issues of Chukchansi is somewhat sparse and dated with respect to framework. Britsch (1980) and Gamble (1978) provide a more recent and understandable discussion of the related languages of Tachi and Wikchamni respectively. In addition, for Chukchansi there is a dissertation by Thomas Collord (1968) and a few recent masters' thesis from California State University, Fresno including Guekguezin (2011), Martin (2011) and Mello (2012). The Linguistics Department of California State University, Fresno is actively carrying out much research in various areas of the Chukchansi language.

CHAPTER 3: METHODOLOGY

Overview

The specific purpose of the work outlined in this chapter is to determine if the best teaching methodology in the situation of the Chukchansi tribe is a curriculum based on communicative language teaching pedagogy. This methodology is then discussed with application to a unique Chukchansi curriculum.

The three general objectives for this work were:

1. To determine if the best teaching methodology for the unique needs of the Chukchansi tribe is one which is communicatively based.
2. To gain an understanding of current activity in the field of endangered language revitalization with specific interest in Native American Language Revitalization and its applications to the Chukchansi tribe.
3. To learn about the traditional culture of the Chukchansi tribe. As tribal members learn about their language they can also learn more about their traditional culture through the language curriculum.

The ultimate objective is the development of an adult language curriculum for Chukchansi tribal members. In addition, this curriculum must be useable for use by a class leader, possibly not trained as an educational instructor or fluent in the Chukchansi language.

A non-fluent, non-educationally trained class leader presents additional needs for the curriculum design. Lessons need to be clearly explained in the

curriculum so that the class leader can easily present language material to learners in a given lesson (Celce-Murcia, Brinton, & Goodwin, 1996). Class activities need to be clearly explained and easily implemented.

Research Design

The type of research employed was the descriptive research method (Key, 1997) from secondary sources such as published articles in journals and texts. Information detailed the traditional culture of the tribe, the challenges of revitalizing endangered languages and current foreign language pedagogy.

The goals of this research were:

1. To explore and understand the vast amount of effort and research which is going into the revitalization of endangered languages worldwide and what implications this effort and research might have on the language curriculum goals of the Chukchansi tribe.
2. The development of a wide base of knowledge and understanding of the special language and cultural situations that apply to members of the Chukchansi tribe.
3. To facilitate the development of a useful curriculum design for adult members of the tribe by understanding current thought on language teaching pedagogy with emphasis on communicative design.

Information was generally obtained from published journal articles and texts. Historical texts proved the most useful for Chukchansi Yokuts culture. The most concentrated part of the research concerned language-teaching curriculum with the intent to apply a useful teaching methodology to the adult language classes. In addition, research was conducted at the California State Library in

Sacramento, as well as at the photo archives at the offices of the National Park Service in Sacramento.

Additional time was spent in participating in traditional social activities of the tribe such as a “sweat” and a “pow-wow.” These experiences provided a better understanding of the people of the tribe and their interest in their traditional culture. Furthermore, the existing adult class was observed for teaching methodology and student response. It was also necessary to learn a few basic aspects of the Chukchansi language and to work with a California State University, Fresno linguist and two native speakers for translational help.

The research information collected was used only for qualitative analysis and not for quantitative analysis. A decision was made not to conduct a survey of members of the classroom concerning didactic procedure as each class consisted of only four to six students from a tribe of approximately 1,500 (George, 2011). In addition, a survey would not support the goal of attaining an understanding of current academic research concerning this type of language curriculum. During observation of the class, informal conversations took place with students concerning learning goals and progress. These conversations did not have the aim of achieving measureable quantitative analysis, but rather in noting the observations of a few students.

The intent of research was the development of an effective language-teaching curriculum for adult members of the Chukchansi tribe. The curriculum will be based on Communicative Language Teaching methodology (Richards, 2006) and the teaching of a language in the process of revitalization (Hinton, 2011). At the end of the development of this curriculum the teaching material is to be used on the current class of adult language learners and altered as needed. This adult language class meets approximately twice a month in a kindergarten

classroom in Coarsegold, California near the Picayune Rancheria. The current teacher is a Chukchansi tribal member, a learner of the language and a California state certified kindergarten teacher.

Perceived Challenges

With only a handful of native speakers left, there is a sense of urgency in the exploration of the Chukchansi language by the members of the Chukchansi community. Two native speakers have been working extensively with the Linguistics Department of California State University, Fresno for three years to aid the linguists of the university in understanding the language. Due to the many demands on their time, it can be difficult at times to meet with these speakers for translational assistance.

From the data provided by these two tribal members, the Linguistics Department at California State University, Fresno has developed a written form of the language only in the last few years. There are no written historical texts in any form of the Chukchansi language and therefore, there are no authentic native texts that can be applied to the curriculum.

Due to the fact that there are few native speakers left and none of them are trained as educators, the curriculum must be presented in a way to be of maximum benefit to the language leader. There can be no expectation of prior knowledge of language teaching tools, and therefore, these tools must be carefully selected and explained for the language leader's use.

A final challenge is expected to be the unique needs of the adult class of Chukchansi tribal members. These students are volunteering their time and effort; therefore, the classes need to be fun and rewarding, giving the students the desire to return. Also, there is the reality of great variation among the students in age,

educational background and individual time and energy available for outside study. Because students attend class as they are able, individual classes must be enjoyable and rewarding as freestanding units and also fit into a framework that builds upon itself for developing skills in the language.

Application of Literature

With the absence of a historical written language, a grammar structure that is only just being analyzed and the urgency of passing on the language from the few elderly remaining speakers, the most logical path for a Chukchansi curriculum seems to be one that is strongly based on communicative language techniques. Hinton (2003) reiterates this opinion, when she stresses that in beginning conversation, daily conversational usage is an achievable goal, while grammatical perfection is not an achievable goal. Richards (2006) states that fluency, or the ability to use language in meaningful conversation and maintain communication despite shortcomings in communicative competence is a goal of CLT. However, the Communicative Language Teaching (CLT) has many interpretations just as each endangered language program has unique needs. Therefore, in the case of an adult Chukchansi curriculum, the unique applicable aspects of CLT need to be defined in relation to the unique tribal needs, just as the many forms of language revitalization need to be molded to fit the situation of the Chukchansi tribe.

These unique needs can be analyzed together based on the CLT criteria of Richards (2006) and the revitalization observations of Hinton (2011). As mentioned earlier, the adults of the Chukchansi tribe are learning their language in an effort to restore the language and to participate in their traditional culture (communication, class discussion, July 2011). The expectations of adult tribal members is to recreate a community of language speakers by using their language

in basic daily communication with one another and in communication with their children who are learning the language at the Coarsegold Elementary School in Coarsegold, California (personal communication, class discussion, July 2011). Richards (2006) discusses tools in building communicative competence in CLT as the building of structured phrases and role-play into original conversation and discourse as students gain self-confidence. He also stresses that the goal of CLT is to provide communication skills for everyday life. These tools fit well into Hinton's (2011) observations of a language in the process of revitalization, in that they immediately encourage speakers to use the language to the best of their ability. Therefore, with of these easily intertwined connections, Communicative Language Teaching seems to be an ideal fit for Chukchansi Language Revitalization.

While there is a strong need for immediate oral fluency, there is also a need for familiarity with the newly developed written language for the preservation of traditional ceremony. Traditional oral narratives are also being preserved in writing. Therefore, students also need some exposure to the written language for both reading and writing.

With a focus on these needs, specific to the Chukchansi tribe, the curricula will strive for conversation and vocabulary as applicable to everyday life, while providing basic reading, writing and grammar skills upon which the student and future curricula can build. With an acknowledged paucity of educationally trained, native speakers the curriculum will attempt to provide needed lesson structure and activities so that the language leader does not have to develop teaching materials. As Richards (2006) states, with CLT students are expected to be more responsible for their own learning with teachers playing a role of

facilitator. This model works well with the Chukchansi tribe and the shortage of trained teachers.

CHAPTER 4: THE CURRICULUM UNITS

Overview

For this part of the thesis, six units of the curriculum were developed into a more usable condition for the language leader. As the language leader may be a non-fluent, untrained educator, the units strive to provide structured teaching materials and activities that will support a culturally themed unit. I was able to attend one adult class before the tribe temporarily suspended language classes and this proved very helpful. There were seven people of all ages in the class. The students shared that they were frustrated in that, while they had learned a lot of vocabulary, they really had no tools to put it all together to form sentences (personal communication, class discussion, July 2011). In other words, they had not learned verbs or any structure to build conversation and apply the vocabulary they had learned. This observation supports Hinton (2011) that daily conversational language is a desired and achievable goal and supports a communicative curriculum to get tribal members conversing in their language.

Another observation from the class was that several members of the class are only practicing and using the language while they are in class. Therefore, they are not building a memorized language and this makes it difficult for the language leader to build upon previous teaching. It also necessitates each class being a unit unto itself as well as part of a larger structure. It is possible that in later sessions the leader will divide the class into two groups depending on the amount of outside time the student is willing or able to spend with the language outside of class (personal communication, Kim Lawhon, July, 2011).

Background for Curriculum

In developing the ability for conversation, there is strong emphasis on structured dialogue and vocabulary. Hadley (2001) stresses that second language teaching will proceed more effectively when grammatical usage is not separated from meaningful context. Therefore, while this curriculum does have a slow acquisition of grammatical information, much of the grammar is introduced through dialogue without explicit instruction in the beginning units. Later units contain small amounts of explicit grammar. Similar to most Native American Languages, Chukchansi has a grammatical structure significantly different than English and will require some explanation after students gain confidence with basic conversation. The introduction to the language's grammar is not a goal of this beginning curriculum but rather, the goal of this curriculum is to get students speaking as soon as possible, imperfect as their speaking may be. As Folse (2006) notes, the goal of a sound educational program should be based on an analysis of the learners' needs, and the need of the Chukchansi tribe at this time is to have tribal members speaking the language.

As in any kind of instruction, in language instruction it is important to use several different teaching techniques including oral, visual and auditory exposure to effectively teach to various student learning styles (Peacock, 2001). Fortunately these types of activities fit well into communicative curricula. Material is introduced and reviewed through listening, repetition, games, competitions, small group work, dialogue, and role-play. Homayouni and Kadivar (2009) reviewed the effectiveness of various learning styles for ESL learners and found increased learning when teaching and learning styles correlate. Different students will learn better with different teaching activities, therefore, the variety of activities and

enforcement tools will, it is hoped, at some point reach all students in their specific learning style.

The practice and acquisition of new vocabulary allows learners to increase the base from which they can create conversation. Lee and Muncie (2006) found that with the increased focus on key vocabulary students had higher target word usage, thereby leading to increased discourse capabilities. Echevarria (2007) recommends that more emphasis be placed on vocabulary learning and be emphasized in all parts of the ESL curriculum. Echevarria's (2007) recommended teaching strategy is teaching vocabulary in five-minute segments; by writing words on the board, defining them in pictures, demonstration and other familiar examples. After having done this initial introduction, Echevarria (2007) recommends having students practice saying and communicating with the target words. However, in an effort to get students speaking as soon as possible, Chukchansi vocabulary is being introduced at an increased rate. Also, as the adult class only meets twice a month it is important to provide as much material as possible for the learner to use and practice while not in class. To aid in the application of vocabulary at an increased rate, structured sentences are being provided. These sentences provide students progression through the three types of CLT practice (Richards, 2006). The students are first exposed to new material through mechanical or controlled practice. They are then allowed meaningful practice with the ability to adapt sentences to different vocabulary. Finally, they engage in communicative practice where the new language is used in a real communicative manner.

With the strong focus on vocabulary, it is hoped that the learner will obtain communicative competence in several common thematic daily areas such as food, clothing, weather, the family and the home. Lopez-Jimenez (2009) found that

vocabulary presented in thematic sets is more easily remembered than that presented in semantic sets. Echevarria (2007) also states that students need to use target words over several days and across reading, writing, and speaking to aid in vocabulary and phrase retention, the curriculum repeats target language dialogue across several units.

Repetition has a long history of use in the language classroom that has been supported by contemporary research. Baleghizadeh and Derakhshesh (2012) found that in speaking; the number of erroneous utterances decreased during a second attempt, thereby confirming the advantage of repetition. In addition, it has been found that in the EFL context, repeating tasks, with certain time-intervals in between, assists in complexity and fluency (Ahmadian & Tavakoli, 2011). Therefore, repetition has the potential to help learners practice both form and meaning and consequently, to enhance accuracy, complexity, and fluency simultaneously (Ahmadian & Tavakoli, 2011). In this curriculum, the vocabulary and structured phrases for use in role-play, pair work and other activities provides continuous repetition and reinforcement of the language used in daily life.

Ideally, all classroom interaction will take place in the Chukchansi language (Hinton, 2003). While this target language immersion is ideal, Hinton (2003) admits it may not always be realistic but should be the goal of the classroom. Hinton (2003) suggests that actual class time falls into five areas for a children's classroom. These same areas are applicable to an adult class but the proportions of time may differ. These areas are:

1. The actual lesson for the day: the adult Chukchansi units are loose so that material can easily be added or taken away. Much of each lesson consists of new vocabulary, and then structured phrases so that students can immediately use these phrases in conversation. A concept of

Hinton's (2003) that is actively pursued in this curriculum is the idea that informal language is the most important learning goal.

2. Rituals or the things the class does everyday such as greeting each other or discussing the weather. These repetitive tasks increase confidence and enhance comprehension (Hinton, 2011).
3. Review: Common review activities in CLT are role-play, interviews, information gap, games, surveys and group or pair work. These activities help build confidence with language usage and provide information to students in different learning styles. Dialogues in the units build upon one another so that the learned language is in constant use.
4. Classroom management such as "sit down" and "come in." This area will probably not be a large focal area in an adult class.
5. Classroom chatter-the informal discussion that takes place between everything else. The goal of the language leader in classroom chatter is to encourage the use of Chukchansi.

Hinton (2011) stresses conversation from the beginning, and focuses on the concept that perfect grammatical language is not the goal, but that daily conversational usage is the goal. This stress is reiterated in Richards (2006) when he states that in CLT the focus is on the learning process and not the learning product. The goal of the adult language class is not perfect Chukchansi, but rather, increasing ability to use the language in everyday life.

This Curriculum

The hope is that these six units, divided into general subject matter, will provide a progression of the four language skills of speaking, listening, reading,

and writing (the curriculum is located in Appendix A). The focus will be on speaking and listening. While units may seem long, it is important to remember that the class can go at whatever pace is comfortable for class members. As previously discussed, for the Chukchansi tribe reading and writing will be introduced, but will not be a class focus. There is extensive vocabulary usage to encourage active the communicative skills of conversation and listening in everyday life.

Lesson plans strive to meet the specific needs of the Chukchansi adult learner. Therefore, while enjoyment of the class is paramount, communication among students needs to be stressed over and over so that students become comfortable with speaking the language. Students need to feel confident in expressing what they have learned and be ready to communicate with other students outside the classroom, and with other family members who are also learning the language. In other words, students are learning real language for real situations and everyday life. This stress on student communication changes the classroom from being teacher centered to learner centered (Richards, 2006). The role of the teacher is no longer a person who is just providing information. The teacher becomes a facilitator who is encouraging student interaction and student problem solving.

In the future, it is hoped that students can listen to recordings in class and at home. Another useful possibility in the future is the development of a website which has recorded material as well as language and cultural information. Language learning as an adult is not an easy task for most people. For most of the adults of the Chukchansi tribe, these classes are not going to provide total fluency in the language but rather enhance basic communication and cultural awareness. When possible, elder native speakers of the Chukchansi language can be present in

the adult classroom and provide pronunciation and vocabulary examples for the students.

The goal of the curriculum is to provide a basic structure for teaching that will build on itself as students progress and provide a beginning framework for students who simply want to acquire simple greetings, to those who are truly interested in conquering the language. The hope is that these units will provide a base upon which further language skills can be built. The class will emphasize practical oral communication with vocabulary and phrases without an emphasis on accuracy until the second or third year. The most important aspect for reading and writing is the maintenance and documentation of traditional ceremony. Students will be introduced to the alphabet in Unit One and from this the curriculum will build so that students begin attaining basic reading and writing skills for cultural purposes such as conducting ceremonies or documenting songs and music.

Games and activities can enrich the learning experience. Some of these activities are traditional songs, contemporary games including twister (color and body parts), hokey pokey (body parts, imperative), matching/memory games, coyote says (Simon says), and traditional games as provided by the elders. Elders from the tribe can provide much information on the culture in which they grew up.

Because the goal of the curriculum is based on learners needs (Folse, 2006), and these needs encompass the ability to use Chukchansi in everyday life, topics of the curriculum are broken down into aspects of everyday life.¹ For these six units I have chosen:

1. Greetings, requests, introductions
2. Family

¹ Further historical cultural information is located in Appendix B.

3. Food and preparation
4. Daily routine
5. The home
6. Clothing

Each unit will involve some information on the traditional culture associated with the unit topic with the associated vocabulary, phrases, and later, small amounts of progressive grammar. Structured phrases will be stressed the first year in order to enable the students to quickly communicate. Again, the English learner has the advantage of film, books and on-line resources to enhance the learning experience, while for the Chukchansi learner; most exposure will be through the classroom and practice in the home. The adult curriculum will be coordinated with the children's curriculum so that parents and children can effectively communicate as they learn. Also, at present the adult class meets bimonthly which limits classroom exposure and invites the use of CDs and other materials for interested students to use at home.

The structure for each unit will be:

Traditional Culture Based on the Unit Topic

In conjunction with Hinton (2011) and the sense of identity and culture tribal members receive from learning their language; each unit contains a paragraph of information on traditional culture. If desired, the class may build on this information and students may learn about or practice cultural activities such as common recipes or other activities such as the process of basket making. The hope is that tribal elders can come in and teach these skills and these lessons can be filmed for future classes. Most of this discussion will be held in English as the

intent is for students to better understand their own culture and traditional ways of life.

Phrases and Conversation to be Introduced in the Unit

As we are trying to use a communicative method of teaching, vocabulary will be presented through conversation and structured phrases with some specific vocabulary lists. The Language Leader or recorded media will say phrases and conversations several times and the students will repeat. The first time the students can just watch, listen and repeat. The second time they can look at the information in print and repeat. The third time they can practice phrases and responses with their neighbors. This immediate introduction to the new phrases and conversation provides guidance and practice for the students as they become more comfortable with the material while working with it in the unit (Hinton, 2002).

Media will be created and available on a shared website and/or each student will have a CD to practice at home if they wish.

Conversational/Situational Unit Using Vocabulary and Phrases

In keeping with communicative methodology, phrases and vocabulary are presented in an authentic everyday conversational manner that students can replicate in conversation with each other. The leader will read each line or play a taped recording and have students repeat after hearing the line, as often as necessary. Students can then practice these mini dialogues with each other. Thus, quickly after students are exposed to the new conversation and structured phrases, they will be provided with an opportunity for usable communication using these tools (Hinton, 2002). The early dialogues are built upon through several units to

aid students in memorization and in developing comfort with speaking the language. Students should be encouraged to use full sentences (Hinton, 2002).

Language Goals with Specific Skills,
Grammar, Writing

This part of the unit will build upon previous units and will include the alphabet and different sounds of Chukchansi and some verb, pronoun and noun case information. The material will be broken up into small sections and presented slowly so that students are not overwhelmed (Hinton, 2002).

Games and Activities

TPR: (Total Physical Response)
(Hinton, 2002)

In this activity language is combined with activity as the leader says commands or actions and combines the actions with the physical motions. The leader carries out an action and says what he/she is doing. Then the leader carries out the action, says what she is doing and has students follow the action. Leader may then say words without using action to check student competence. For example, the leader may say 'sit down,' 'stand up,' and 'raise your hand.' As she says these commands she acts them out. She then says them, acts them and has the class follow. She may then just say the commands in random order and see if the class or individuals can follow with the action.

Coyote Says (ka'yu' wilit) (Dorian,
2009)

This is actually a modified form of TPR, similar to 'Simon says.' Coyote says is a game in which one player takes the role of 'Coyote' and issues instructions (usually commands for physical actions such as 'sit down'), which

should only be followed if prefaced with the phrase 'Coyote says' (ka'yū' wilit). Players are eliminated from the game by either following instructions that are not immediately preceded by the trigger phrase or by failing to follow an instruction that does include 'Coyote says' (ka'yū' wilit). The object is for the player acting as “coyote” is to get all the other players out.

Fly Swatter Game

Write vocabulary words and translations on the board, one member of each team goes to the board with a fly swatter. Announcer calls the word in English and the first player to swat the word in Chukchansi gains a point for his team. Or announcer can call the word in Chukchansi and the first person to swat the word in English wins a point. For example, among the words written on the board is the word ‘Hille hille.’ When the lead calls “hello” the first person to hit “hille hille” with their flyswatter receives a point. This could also be used for phrases such as ‘Hoyowush nim” and “my name is.”

Whiteboard Games

There are various whiteboard games such as “stickman.” In these games there are two teams. The leader draws a man on the board and then points to body parts of the man. The first team to come up with the vocabulary word wins a point. Another way to play this would be to have a member from each team at the board and call out a body part. The first one to point it would win a point. This game could also be played with other themed items such as clothing or fruits.

Card Games

For words of the vocabulary list, create a card with the picture of the item and then a card with the word on it. These can be used in various games such as

‘matching’ where all cards are turned upside down. The player turns two cards over at a time. If they match word and picture the cards are set aside. If they do not the cards are turned face down again. The object is to remember where the various cards are so that all can be matched and taken out. Another card game is ‘go fish’. Cards are dealt to players. Players ask the person on their right if they have “ma’ sabaadum’?” (do you have shoes) The responding player can say “ohom, na’ sabaadum’” (no I do not have shoes) or “huuhu, na’ sabaadu” (yes, I have shoes). If they do have the card it is given to the first player who forms a pair. These cards are set aside and the first player to run out of cards wins.

Information Gap

Information gap occurs when one person in an exchange knows something the other person does not (Larsen-Freeman, 2003). For example, two students may be given slightly different pictures. They cannot look at the other player’s picture. Then through yes/no questions they try and decipher the differences in the pictures.

Information Gathering Activities (Richards, 2006)

An example of an information gathering activity an exercise centered on the teaching of food conversation and vocabulary. Students may go around the room and develop a graph of each student’s likes and dislikes. Again full sentences can be used. “Ma’ hoyoch’an kayaxit?” (do you like salmon?) ‘Ohom’, hoyoch’an na’ kayaxit’ (no, I do not like salmon) or “Huuhu, hoyoch’an na’ kayaxit’” (yes, I like salmon).

Role Play

Role play gives the student the chance to practice communication in different settings and as different people (Larsen-Freeman, 2003). Roles and conversation can be spontaneous so that students are practicing real life conversation.

The framework of this Adult Curriculum can be used and modified as needed to provide a concrete set of learning materials for Chukchansi language teaching. Each unit is structured to support the learning of vocabulary and structured phrases for one aspect of daily life. Many of the games and learning tools will be used repeatedly so that students are familiar with the content and hopefully, be able to focus on the language.

Adult Chukchansi language learners will have lexical and grammatical carryover from English that may affect the complex grammatical markings of Chukchansi (Hinton, 2011). At the very least they will have an accent (Hinton, 2011). Today's learner's adaptation of the language is dependent upon how well the language is learned with the last of the native speakers (Hinton, 2011). As these language learners are the next generation of speakers their adaptation of the language is in all probability what will be passed on to future speakers (Hinton, 2011).

CHAPTER 5: DISCUSSION/REFLECTION

One of the elements in the revitalization of the endangered language of the Chukchansi tribe is the need to teach adults the language so it can be used in conversation and with each other and with children who have begun learning the language at a local elementary school.

This thesis was developed with the hypothesis that the most effective adult teaching methodology in this endangered language situation is one based on Communicative Language Teaching (CLT) based on the considerations of Richards (2006) with adaptations for a language in the process of revitalization based on Hinton (2011). As previously stated, tribal members want to learn their language in an effort to restore the language and participate in their traditional culture. With the urgency of recreating a language community in an endangered language situation, there is increased emphasis on immediately encouraging daily oral communication in the language among tribal members. Richards (2006) discusses 10 considerations for CLT. The application to Chukchansi of these CLT considerations is portrayed in Table 1.

The learning of an endangered or heritage language differs in several respects from the learning of a traditional foreign language, and as Hinton (2011) predicted, there are problems with this application in an endangered language curriculum. The application of Hinton's (2011) considerations to the Chukchansi curriculum is portrayed in Table 2. Among these differences are the desire to create a language community rather than joining a language community and the language as a symbol of tribal culture. Also, as Hinton (2011) notes, an endangered language often does not have vocabulary for many present day

Table 1

Application of Richards (2006) to Chukchansi Curriculum

Consideration	Application
1. Learning through interaction	Language for everyday use
2. Effective classroom activities allow students to build language skills	Continuous conversational activities and games for practice
3. Content is relevant	Language for everyday situations
4. Communication uses several language skills	Students apply listening, speaking and visual skills in the various activities
5. Students discover language rules through usage and instruction	Conversation contains grammar. Later will receive explicit instruction.
6. Language learning takes time and is a trial and error process	The goal is not perfect Chukchansi, but for students to use the language.
7. Language learners progress at their own rates	The biggest challenge, in that while students can easily progress at their own rate, the lack of consistency in class participation makes it very difficult to maintain a steady cohesive progression.
8. Useful language and communication strategies	The curriculum has varied activities to encourage different learning styles.
9. Language leader acts as facilitator rather than teacher	Due to lack of trained language teachers non-fluent leaders will lead the class, encouraging language usage rather than formally teaching
10. The classroom is a learning community	For the Chukchansi the classroom is the time to learn, practice and gain confidence with the language

situations and things. As the learners are accustomed to communicating in English, there will frequently be times they use English structured Chukchansi.

Table 2

Considerations of Hinton (2011) to Curriculum

Consideration Revitalized language	Application to curriculum
1. Primary goal to save from extinction	Chukchansi tribe realizes their language is severely endangered and want to save it
2. Cultural identity	Each unit has focus on traditional culture
3. Recreating language community	Curriculum stresses vocabulary and conversation which can be used in everyday life
4. Influence of dominant language	Curriculum does not strive to attain perfect Chukchansi but rather the stress is on getting tribal members to use the language
5. Forced to “bootstrap” resources	Strives to provide built in pedagogy so that teaching expertise is not required

The Communicative Language Teaching (CLT) methodology and its considerations (Richards, 2006) seem the most effective way to achieve Hinton’s (2003) goal of daily conversational usage without striving for grammatical perfection in the Chukchansi community. The people of the Chukchansi tribe want to begin using the language as quickly as possible, as the shortage of native speakers creates a sense of urgency in recreating a language community. Communicative Language Teaching emphasizes communicative interaction as the

means and the goal of learning a language and fits well with the goal of having the people of the tribe.

The units in the curriculum attempt to incorporate a rapidly expanding vocabulary with commonly used structured phrases to use the vocabulary. There is also dialogue of commonly used conversational phrases such as daily greetings. This dialogue is reviewed and built upon in the first several units to build confidence in the learners' speaking abilities. Each unit also contains some traditional cultural information as well as some specific language structure such as the alphabet, phonology or grammar. Finally, each unit tries to provide learning and speaking activities so that a non-trained language leader can lead others in learning the language.

The curriculum uses the three types of language practice: mechanical, meaningful and communicative-as described in Richards (2006). These types of language practice are applied with the goal of allowing students to apply new phrases and vocabulary quickly to their conversational abilities. Additional vocabulary is provided so that students can have some flexibility in what they are saying. However, in reality, the phrases are relatively constraining in flexibility in areas such as to verb tense and mode. The decision to teach in this manner was to encourage students to begin speaking quickly, albeit imperfectly as suggested by Hinton (2011).

There are areas that provided challenges in the development of the curriculum, and others that are seen as weaknesses in the curriculum. Some of these are:

1. The understanding of the language is a work in progress by the Chukchansi Language Revitalization Committee of the Linguistics department at

California State University, Fresno. Consequently, there were and will continue to be spelling changes and grammatical changes as the curriculum is developed.

2. As the understanding of the language is a work in progress the curriculum needs the flexibility to change as understanding of the language changes.

3. The attendance of the students is quite irregular and the students are not studying at home which makes it very hard to build upon previous material. Each class may vary completely in the people that are present. Therefore, the degree of language acquisition and commitment by tribal members is highly questionable.

4. Communication and interaction among adult tribal members in everyday life seems to be infrequent, therefore, unless adults make an actual effort to meet and use the language, there is doubt about its actual usage in everyday life.

5. Students do not seem to practice the language at home. Therefore, the classes cannot seem to build on each other.

6. While at the current time the tribe has a trained teacher to teach, no tribal members seem to have the motivation to learn the language and become language leaders.

7. Results of actually teaching the curriculum are not possible as inner tribal conflict precipitated a lapse in the adult curriculum classes and the curriculum was not tested on class members.

Based on student attendance in current classes, it is possible that while students want to save their language; they are not able to actually commit the time required to learning the language. This lack of student continuity makes it very difficult to apply Richards (2006) point of building on students language skills. It may be helpful to provide learning materials through other means such as the Internet or recorded materials to allow students to progress and build in a variety

of manners possibly more easily incorporated in individual time schedules. As oral communication is always the pivotal point in student learning, I do not feel that these variations detract from the focus on CLT methodology. It is possible that at this time, students will not actually learn the Chukchansi language. This is not a problem of teaching methodology but rather current student commitment. At whatever time students commit to learning the language; CLT and oral communication will have to be the cornerstone of the learning situation.

Much work is occurring between the tribe and members of the faculty and students of California State University, Fresno, so that new information is being learned continually. To develop an effective adult teaching program that fits the goal of tribal members of learning their language in an effort to restore the language and participate in their traditional culture, it is believed that a Communicative Language Teaching methodology is the most effective choice. The goals of the tribe easily fit into the CLT considerations of Richards (2006) such as a stress on everyday speaking. However, equally important are the special considerations of Hinton (2011) for a language in the process of revitalization in which learners have a cultural tie to the language and need to strive for using the language daily and not grammatical perfection. Two major challenges to the particular situation of the Chukchansi tribe is lack of consistency of tribal members studying the language at home between classes and the variance of which tribal members attend each class. These challenges make it difficult for a language leader to build on previous classes. It has been an important goal of mine throughout this project to provide a useful tool for the people of the Chukchansi tribe to reconnect with their language and traditional culture. I am grateful to have had this opportunity.

REFERENCES

REFERENCES

- Adisasmito-Smith, N. (2011). *Bilingual dictionary: English-Chukchansi and Chukchansi-English*. (Unpublished manuscript). California State University, Fresno.
- Ahmadian, M.J., & Tavakoli, M. (2011). The effects of simultaneous use of careful online planning and task repetition on accuracy, complexity and fluency in EFL learners' oral production. *Language Teaching Research*, 15(1), 35-59.
- Baleghizadeh, S., & Derakhshesh, A. (2012). The effect of task repetition and noticing on EFL learners' oral output. *International Journal of Instruction*, 5(1), 141-152.
- Britsch, S. (1980). *Tachi: A syntactic sketch* (Unpublished master's thesis), California State University, Fresno.
- Celce-Murcia, M., Brinton, D.M., & Goodwin, J.M. (1996). *Teaching pronunciation: A reference for teachers of English to speakers of other languages*. Cambridge, UK: Cambridge University Press.
- Collord, T.L. (1968). *Yokuts grammar: Chukchansi*. (Unpublished doctoral dissertation). University of California, Berkeley.
- Dorian, N.C. (2009). Revitalization in a scattered language community: Problems and methods from the perspective of Mutsun language revitalization. *International Journal of the Sociology of Language*, 198, 135-148.
- Echevarria, J. (2007). *Effective literacy and English language instruction for English learners in the elementary grades*. Washington, DC: National Center for Education Evaluation and Regional Assistance, U.S. Department of Education. Retrieved from <http://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=WWC20074011>.
- Ethnologue. (2012). *Linguistic lineage for Yokuts*. Retrieved from http://www.ethnologue.com/show_lang_family.asp?code=yok.
- Fishman, J. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Avon, England: Multilingual Matters.

- Folse, K.S. (2006). *The art of teaching speaking*. Ann Arbor: University of Michigan Press.
- Furbee, N.L., & Stanley, L. (2002). Model for preparing indigenous curators of a heritage language. *International Journal of the Sociology of Language*, 154, 113-128.
- Galloway, A. (1993). *Communicative language teaching-An introduction and sample activities*. Retrieved from <http://www.cal.org/resources/digest/gallow01.html>.
- Gamble, G., (1978). *Wikchamni grammar*. Berkeley: University of California Press.
- Gayton, A.H. (1948). *Yokuts and Western Mono Ethnography II Northern Foothill Yokuts and Western Mono*. Berkeley: University of California Press.
- George, C. (2011). Chukchansi issues disenrollment letters. *Sierra Star*. Retrieved from www.sierrastar.com/2011/09/28/56549/chukchansi-issues-disenrollment.htm.
- Golston, C. (2012). *The sounds of Chuckchansi* (unpublished teaching materials). California State University, Fresno.
- Guekguezian, P.A. (2011). *Topics in Chukchansi Yokuts phonology and morphology sketch*. (Unpublished master's thesis). California State University, Fresno.
- Hadley, A.O. (2001). *Teaching language in context* (3rd ed.). Boston, MA: Heinle & Heinle.
- Hale, K. (2001). The Navajo language: I. In L. Hinton & K. Hale (Eds.). *The green book of language revitalization in practice* (pp. 83-85). Bingley, UK: Emerald Group.
- Hinton, L. (2011). Language revitalization and language pedagogy: New teaching and learning strategies. *Language and Education*, 25(4), 307-318.
- Hinton, L. (2003). How to teach when the leader isn't fluent, In Reyhner, J., Trujillo, O., Carrasco, R., & Lockard, L. (eds.), *Teaching native languages*. Flagstaff, AZ: Northern Arizona University Press. Retrieved from http://jan.ucc.nau.edu/~jar/NNL/NNL_6.pdf.

- Hinton, L. (2002). *How to keep your language alive*. Berkeley, CA: Heydey Books.
- Homayouni, A., & Kadivar, P. (2009). Learning and cognitive styles as effective factors in learning English for EFL students. *International Journal of Learning*, 16(6), 445-457.
- Key, J.P. (1997). Research design in occupational education. Retrieved from <http://www.okstate.edu/ag/agedcm4h/academic/aged5980a/5980/newpage110.htm>.
- Kondo-Brown, K. (2010). Curriculum development for advancing heritage language competence: Recent research, current practices and a future agenda. *Annual Review of Applied Linguistics*, 30, 24-41.
- Kroeber, A.L. (1925). *Handbook of the Indians of California*. Berkeley, CA: California Book.
- Larsen-Freeman, D. (2003). *Techniques and principles in language teaching*, 2nd ed. Oxford, England: Oxford University Press.
- Latta, F.F. (1993). *Indian summer*, Berkeley, CA: Heyday Books.
- Latta, F.F. (1949). *Handbook of Yokuts Indians*. Santa Cruz, CA: Bear State Books.
- Lee, S.H., & Muncie, J. (2006). From receptive to productive: improving ESL learners' use of vocabulary in a postreading composition task. *TESOL Quarterly*, 40(2), 295-320.
- Lopez-Jimenez, M.D. (2009). The treatment of vocabulary in EFL textbooks. *Estudios de Linguística Inglesa Aplicada (ELIA)* 9, 59-81.
- Malone, D. (2003). Developing curriculum material for endangered language education: Lessons from the field. *International Journal of Bilingual Education & Bilingualism*, 6(5), 332-348.
- Martin, I. (2011). *A complete phonetic account of the Chukchansi Yokuts vowel space*. (Unpublished master's thesis). California State University, Fresno.
- McCarty, T.L. (2008). Native American languages as heritage mother tongues. *Language, Culture and Curriculum*, 21(3), 201-225.

- Mello, D. (2012). *The Chukchansi stress system* (Unpublished master's thesis). California State University, Fresno.
- Michelson, K. (1981). A philological investigation into seventeenth century Mohawk. *International Journal of American Linguistics*, 47(2), 91-102.
- Peacock, M. (2001). Match or mismatch? Learning styles and teaching styles in EFL. *International Journal of Applied Linguistics*, 11(1), 1-20.
- Platero, P.R. (2001). Navajo Head Start language program. In L. Hinton & K. Hale (Eds.). (2008). *The green book of language revitalization in practice* (pp. 87-97). Bingley, UK: Emerald Group.
- Richards, J.C. (2006). *Communicative language teaching today*. Cambridge, UK: Cambridge University Press.
- Smith, B. (2004). Adult education-How is it different? *Ezine*. Retrieved from <http://EzineArticles.com/3214801>.
- Spier, L. (1978). California: foothill Yokut. In William Sturtevant (Ed.), *Handbook of North American Indians Vol. 8* (pp. 471-485). Washington DC: Smithsonian Institution.
- Warner, N., Luna, Q., & Butler, L. (2007). Ethics and revitalization of dormant languages: The Mutsun language. *Language Documentation and Conservation* 1(1), 58-76.

APPENDICES

APPENDIX A: CURRICULUM

CONTENTS CURRICULUM

- Unit 1: Greetings: Introductions/Structured phrases
 - Sounds in common with English
 - Basic commands
- Unit 2: Family: structured phrases/dialogue with possessives
 - Sounds: long vowels
 - Useful structured phrases using possessives
 - Vocabulary: family
 - Basic commands
 - Numbers 1-10
 - Family dialogue
- Unit 3: Foods: structured phrases/dialogue
 - Sounds: glottal stops
 - Verb: to like
 - Basic commands
 - Numbers 1-100
 - Vocabulary: foods
 - Verb: to eat
- Unit 4: Daily routines: structured phrases/dialogue
 - More dialogue
 - Sounds: ejectives
 - Useful structured phrases
 - Basic commands
 - Subject pronouns
 - Telling time
 - Vocabulary: body parts
- Unit 5: The home: structured phrases
 - Dialogue
 - Days of the week
 - Sounds: the velar fricative [x]
 - Possessive pronouns
 - Vocabulary: home
- Unit 6: Clothing structured phrases/dialogue
 - Sounds: Syllable structure
 - Dialogue
 - Verb-make/can
 - Colors and shapes
 - Months
 - Object pronoun
 - Weather
 - Vocabulary: clothing
 - Weather

Unit 1			
Topics: Greetings, Structured phrases/dialogue, sounds in common with English, useful structured phrases, basic commands			
Topics: greetings, leave taking, introductions, alphabet, basic commands, question words			
	Learning goals	Activities	Learning outcomes
Speaking and listening	Introductions-structured phrases Express pleasantries-structured phrases	-Introduce self to class -Students walk around room practicing dialogue with other students	Students will be able to introduce themselves and exchange pleasantries
	Basic commands	Leaders and students command others Game: Coyote says	Students will understand and be able to say some basic commands
	Be able to question for clarification or identification	Ask fellow students to identify objects, students respond using dictionary	Students will be able to ask basic identification questions and answer using the dictionary
Sounds	Practice shared sounds of alphabet (Unique sounds started in Unit 2)	Repeat words with all the sounds and examples Teams: student draws animal on the board and other students guess	Students will be able to reproduce the sounds of the Chukchansi alphabet
Reading and writing		-Read and practice vocabulary words & phrases, -ask partner to spell words from sound list	Students will be able to produce the vocabulary introduced in the unit when reading the word

Unit 1¹

1. Greetings, leave taking, requests and expressions of appreciation, questions of understanding

Traditionally among the Yokuts, little or no handshaking took place before the white man introduced the custom. Kissing also was not common except between mother and children and lovers in seclusion. The common greeting was *hileu ma tannin* “where are you going?” or in foothill dialect, *ma-wit hide* “you, hello” or more literally “you, where?” (Kroeber, 1925).

2. Listening and speaking: Structured phrases:

An important point about Chukchansi questions: Most questions are formed using a rising voice tone to indicate a question as opposed to question words. For example, in English you might ask, “what is that?” while in Chukchansi, you would say “that is what?” with your voice rising through the sentence. We use this in English as well (often to express disbelief, like when your 15 year old tells you that he/she did something and you respond “you did WHAT!!!?”).

For this exercise and others like it the leader or tape says English word and then says the word in Chukchansi. Students repeat the word in Chukchansi. They can repeat as many times as needed. It might also be helpful to have students read the word as they say it so that they can start associating the letters they see with the sounds that they are hearing.

¹ Much credit is given to the bilingual dictionary and the painstaking spelling check of Niken Adisasmito-Smith. However, it is important to emphasize that my skills in the Chukchansi language are very weak and it is probable that I have made errors of transcription and spelling.

Hello!	<i>Hille hille!</i>
My name is ____.	<i>Hoyowush nim ____.</i>
What is your name?	<i>Ha' min hoyowush?</i>
How are you?	<i>Haw'li xon' ma'?</i>
I am ____!	
<i>Mich gayis.</i>	<i>Good</i>
<i>'Ohom' gayis.</i>	<i>Not good</i>
<i>Tixtinxon' na'</i>	<i>I don't feel well.</i>
It is nice to meet you.	<i>Hille hille.</i>
Good-bye.	<i>Hiya'.</i>

Activities: Instructor (or tape) says phrases, students repeat after him/her. Repeat phrases three or four times. Next, students practice phrases and practice conversational exchanges with other students.

3. Listening and speaking: Dialogue

For this exercise and others like it the leader or tape says English word and then says the word in Chukchansi. Students repeat the word in Chukchansi. They can repeat as many times as needed. It might also be helpful to have students read the word as they say it so that they can start associating the letters they see with the sounds that they are hearing.

Waiting in line.

Gary: Hello, my name is Gary.	<i>Hille hille! Hoyowush nim Gary.</i>
What is your name?	<i>Ha' min hoyowush?</i>

John: My name is John.	<i>Hoyowush nim ____.</i>
How are you?	<i>Haw'li xon' ma'?</i>

j	<u>j</u> agach	j as in jam	donkey, jackass
k	<u>k</u> ayaxit	k as in kite	salmon
l	la' <u>l</u> a'	l as in lake	goose
m	<u>m</u> aw'	m as in mice	grey squirrel
n	<u>n</u> oh'o'	n as in nurse	bear
o	' <u>o</u> w'	o as in open	turtle
p	<u>p</u> alaat'at	p as in puppy	woodpecker
s	lo <u>p</u> is	s as in silly	fish
sh	<u>sh</u> anhay'	sh as in shame	raccoon
t	<u>t</u> ew'	t as in talk	rabbit
u	<u>u</u> guggu'	u as in tube	bullfrog
w	<u>w</u> at'wat'	w as in waffle	duck
y	'it <u>y</u> ay'u'	y as in yell	black millipede

Activities:

Practice the sounds of words after the leader or tape

Read the words and practice the sounds

Say words to your partner, have him/her try to spell them

Game: Pictionary: 2 teams, a team member draws an animal on the board and his/her other team members try to identify with the correct Chukchansi word. If they do, they get a point, if they don't the other team gets a chance to guess and win the point.

Guessing game: One student faces away from board, leader writes a word in Chukchansi on the board, class gives clues in English so student can guess the word

4. Useful Structured Phrases

Repeat phrases after the instructor or tape, and then practice with classmates!

Use nouns (animals) from sounds portion of lesson

Here is a chicken. *Hew gayiina'.*

Thank you! *Mich gayis!*

You're welcome. *Mich gayis.*

What is that? Nearby *Ha' da' ta?*
 Way over there *Ha' da' gi?*

That is a chicken. *Ta gayiina'.*

What is this? *Ha' da' hi'?*

This is a chicken. *Hi' da' gayiina'.*

Would you call this a _____? *Ma' na'ash hin hoyol' _____?*

Conversation activities:

Students walk around the classroom and ask questions of other students in

Chukchansi and answer other student's questions in Chukchansi

Choose roles and use unit conversation and structured phrases in role-play

TPR: (total physical response) (Hinton, 2002): In this activity language is combined with activity as the leader says commands or actions and combines the actions with the physical motions. The students repeat the actions while listening to the words.

5: Commands:

<i>No'om:</i>	<i>Holoshga!</i>	Mother:	Sit down!
<i>Nopop:</i>	<i>Yaligga!</i>	Father:	Stand up!
<i>No'om:</i>	<i>Taxinga!</i>	Mother:	Come here!
<i>Nopop:</i>	<i>Wu'yug!</i>	Father:	Go to sleep!
<i>Na'at:</i>	<i>Yananag!</i>	Older sister:	Be quiet!
<i>No'om:</i>	<i>Xatga!</i>	Mother:	Eat!

Commands activities:

Practice/role play dialogue

Coyote says (Simon says) Coyote says (Dorian, 2009): Coyote says is a game in which one player takes the role of 'Coyote' and issues instructions (usually physical actions such as 'sit down'), which should only be followed if prefaced with the phrase 'Coyote says'. Players are eliminated from the game by either following instructions that are not immediately preceded by the trigger phrase or by failing to follow an instruction that does include 'Coyote says'. The object is for the player acting as "coyote" is to get all the other players out.

TPR: For directions: see above

Unit 2			
Extended family			
Topics: structured phrases/dialogue, sounds-long vowels, useful structured phrases, vocabulary-family, basic commands, numbers 1-10, family dialogue			
	Learning goals	Activities	Learning goals
Speaking and listening	-Simple conversational topics -people-structured phrases -family dialogue using possessive -family vocabulary	-draw family tree -short presentation about family tree-draw on board and explain -Talk to other students using structured phrases	Students will be able to converse about where they live and who is in their family
	Basic commands	Leaders and students command others Role play	Students will understand and be able to say some basic commands
Sounds	Long vowels	-repeat words to practice the isolated sounds	Students will be able to reproduce the long vowel
	Learn numbers 1-10	Bingo, practice sentences	Students will be able to count to ten
Reading and writing		-Read and practice vocabulary words and phrases -practice spelling with sounds words	Students will be able to produce the vocabulary introduced in the unit when reading the word

Unit 2

1. Kinship groups

Tribes were divided into two clans (each clan when there is a division of only two is called a moiety), which for the Chukchansi are the Eagle and the Coyote (Gayton, 1948). This inherited social division was transferred paternally and one could marry only outside their moiety. Every paternally descended family held the animal of the moiety as a hereditary totem. Each individual in the family

had a relation with this inherited animal (Kroeber, 1925). Totems or totemism refers to a special relationship between (human) groups and objects, animals, and/or nature. Thus, each member of the Chukchansi tribe had a special relation with the Eagle or the Coyote. Totems provide a way for societies to order human relations, and a manner in which social groups orient themselves to the natural world. A Yokuts would ask a stranger what his totem was (Kroeber, 1925). Formal games occurred between moieties and each moiety had a distinctive style of body paint (Kroeber, 1925).

The tribe practiced avoidance practices in that a son-in-law almost never spoke to his mother-in-law and a daughter-in-law almost never spoke to her father-in-law. With the parent-in-law of the same sex speech was allowed but only as necessary (Gayton, 1948).

2. Listening and speaking: structured phrases

Students repeat after the leader/tape, and then practice with classmates.

Where is your house?

Hili' min xo'?

Where are you from?

Helew da' ma' xon'?

I live in _____.

Xon' na' _____.

Fresno

Pelesnow.

Clovis

Pulasgew

Coarsegold

Kalunaw

Do you have a husband?

Lowtam' ma'?

Do you have a wife?

Mokyim' ma'?

What is your husband's name?

Ha' min lowtin hoyowush?

What is your wife's name?

Ha' min mokyin hoyowush?

Do you have children? *P'ayee'him' ma'?*
 We have one son/daughter. *Yet min boch'on/gach'ap.*

This is my wife/husband *Hi' nim moki/lowit.*

3. Listening and speaking: Dialogue/Review. This section includes all dialogue from previous units to be practiced.

Waiting in line.

Gary: Hello, my name is Gary. *Hille hille! Hoyowush nim Gary.*
 What is your name? *Ha' min hoyowush?*

John: My name is John. *Hoyowush nim _____.*
 How are you? *Haw'li xon' ma'?*

Gary: I am good! *Mich gayis.*
'Ohom' gayis. Not good
Tixtinxon' na'. I don't feel well.

John: Where is your house? *Hili' min xo'?*
 Where are you from? *Helew da' ma' xon'?*

Gary: I live in _____. *Xon' na' _____.*
 Fresno *Pelesnow.*
 Clovis *Pulasgew*
 Coarsegold *Kalunaw*

John: Do you have a wife? *Mokym' ma'?*
 What is your wife's name? *Ha' min mokyin hoyowush?*

Gary: My wife's name is _____. *Nim mokyin hoyowush _____.*
 We have one son. *Yet min boch'on.*

(Gary's wife Ann approaches)

Gary: This is my wife Ann. *Hi' nim moki, Ann.*

John: It is nice to meet you. *Hille hille*

Gary: Good-bye! *Hiya'!*

Activities:

Students initiate dialogue with a partner

Students change the order of the dialogue and practice conversation

Students put on a class play using the dialogue

4. Language and grammar: The sounds of Chukchansi

(Much of this information about pronunciation is taken directly from Chris Golston's "The Sounds of Chukchansi," 2012)

The leader or tape says the sound and word in Chukchansi. Students repeat the sound and word in Chukchansi. Repeat as many times as desired.

Long vowels:

Another group of sounds that Chukchansi has and English does not is the long vowel. Basically this just means the vowel sound that is produced is twice as long the regular vowel sound.

napaatim	a sound as in <u>lot</u> but longer	son in law
baabas		potato
heedin'	e sound as in <u>egg</u> but longer	relative
deena'		wild potato
jiiwu'	i sound as in <u>beet</u> but longer	goat
gamiisha'		shirt
'oomi'	o sound as in <u>open</u> but longer	mommy
loowit		husband
suugala'	u sound as in <u>boot</u> but longer	sugar
buuda'		prostitute

Activities:

Say words to your partner, have him/her spell them

Find other words in dictionary with long vowels, say them

5. Useful structured phrases: Family

This is my _____. *Hi' nim* _____.

Where is our _____? *Hili'* _____ *mayin (we two)?*

His/her _____ is here. *'Amin* _____ *hew.*

His/her _____ is there. *'Amin* _____ *gew.*

Important note: All words listed in isolation, such as the list below are given without case marking

Other family members:

Relative	<i>heedin</i>
Aunt (father's sister)	<i>noshosh</i>
Aunt (mother's sister)	<i>neket</i>
Child, baby	<i>p'ay</i>
Daughter & niece	<i>gach'ap</i>
Daughter in law	<i>'onmil</i>
Father in law	<i>naxaamish</i>
Grandson	<i>napash</i>
Grandfather	<i>'en'shay</i>
Grandmother	<i>mugshay</i>
Husband	<i>lowit</i>
Mommy	<i>'oomi</i>
Mother	<i>no'om</i>
Mother in law	<i>'ontip</i>
Son in law	<i>napaatim</i>
Stepfather	<i>nopop nanan</i>
Stepmother	<i>no'om nanan</i>
Uncle	<i>noxox</i>
Wife	<i>mokiy</i>

Conversation and listening activities:

Role play: find a partner and practice asking and answering these phrases in Chukchansi

Choose roles and role-play unit conversation.

Draw your family tree and explain it to a partner using Chukchansi for the various relatives

Cards "Go fish" for matching relatives. A set of cards with two of each relative is passed out randomly among a group, with a few in a pile in the middle.

A player asks another player for a “mokiy” or other relative. If the player has the card they must give it to the asking player, if not the asking player must “go fish” from the extra cards and take a card. Once a player has the match of a card he/she can take these two cards out of his/her hand. The first player to run out of cards wins.

6. Commands around the house

Blankets here.	Hew shobon.
Plates here.	Hew bilaasu'.
Cups here.	Hew xaalu'.
Spoons here.	Hew gusal'.
Knives here.	Hew nogoch'o'.
Forks here.	Hew k'asha'hiy'.

Commands activities:

Practice/role play

TPR: Cleaning up the house. Leader says and acts command. Students follow.

7. Numbers:

Hawshin shawgit ma' cheexa'an? How many dogs did you buy?

One-	yet	Shawgit na' yet cheexa'an.
Two-	bonoy	Shawgit na' bonoy cheexa'an.
Three-	shoopin	Shawgit na' shoopin cheexa'an.
Four-	hadbanay	Shawgit na' hadbanay cheexa'an.
Five-	yitshinil	Shawgit na' yit'shinil cheexa'an.
Six-	ch'olippiy	Shawgit na' ch'olippiy cheexa'an.
Seven-	nomch'in	Shawgit na' nomch'in cheexa'an.
Eight-	monosh	Shawgit na' monosh cheexa'an.
Nine-	noonip	Shawgit na' noonip cheexa'an.
Ten-	ch'eyew	Shawgit na' ch'eyew cheexa'an.

Activities using numbers

Oral math using numbers/contests. For example teacher says:

$$1+4-2 \times 3-2=?$$

What else can you buy? Practice the phrases in #7 with different numbers and different items. For example: How many children or other thing do you have? Answer with full sentences

Matching words with numbers, using a blackboard or cards

Bingo

8. More listening and speaking: Dialogue

Remember there is more vocabulary for family at the end of the unit

Getting ready for the big clan dinner

Mother: Where is your friend?

No'om: Hili' min namix?

Younger sister: She is sitting with my older brother.

'Ot'ay: Holosh'an' hitwash nim nibich' 'amaw.

Mother: Where is your younger brother?

No'om: Hili' min ne'esh?

Younger sister: He is running with my older sister.

'Ot'ay: 'Ama' lehem'an' hitwash nim na'at.

Mother: Is your grandfather here?

No'om: Min 'en'shay hew?

Younger sister: Yes, he is cooking with grandma.

'Ot'ay: Huuhu, gosneenoxon' hitwash mugshay.

Younger sister: How many people are coming?

'Ot'ay: Hawshin yokuch' paanan'?

Younger sister: I do not know.

'Ot'ay: 'Ohom' na' huuda'an.

Mother: Twenty

No'om: Bonoy' ch'eyew.

Mother: Is your _____ coming?

No'om: Huyuch' _____ min paanan'?

Younger sister: My _____ is here.

'Ot'ay: Paanat nim _____.

Mother: My _____ is not coming.

No'om: 'Ohom', _____ nim paanan'.

Unit 3			
Foods			
Topics: Structured phrases/dialogue, sounds-glottal stops, verb-to like, basic commands, numbers 1-100, vocabulary-foods			
	Learning goals	Activities	Learning outcomes
Speaking and listening	-Describing foods structured phrases -Describing likes and dislikes	-leader elicits responses -Talk to partner with phrases -play fly swatter game with food vocabulary -matching word and picture	Students will be able to produce basic phrases having to do with food and eating
	Verb-to eat	-Leader/students ask each other if they eat certain food	Students will be introduced to a verb and pronouns
	Learn numbers 1-100	Bingo, practice sentences	Students will be able to count to 100 and perform basic math functions using Chukchansi
Sounds	Glottal stops	-repeat words to practice the isolated sounds	Students will be able to reproduce glottal stops
Reading and writing		-Read and practice vocabulary words and phrases -practice spelling with sounds words	Students will be able to produce the vocabulary introduced in the unit when reading the word

1. Foods and preparation

In the traditional diet, deer, quail and acorn were important foods. In addition, the Chukchansi manipulated and harvested local vegetation, berries, seeds and root crops, and travelled to higher elevations to harvest pine nuts, hazel nuts and elderberry. In addition, ground squirrel, rabbits, ducks, trout, mussels and wasp grubs were used as food (Spier, 1978). Acorns, a primary food, were stored in

sacks in the house or in granaries. The granaries were generally lined with a grass that repelled squirrels and other rodents (Latta, 1949), and every home had one. (Gayton, 1948) At Picayune, there were mostly white oak and water oak (Gayton, 1948). Acorn gathering involved the whole family, and after gathering, the acorns were peeled or stored. To prepare the acorn after peeling they were placed in a mobile mortar bowl or a hole pounded out of a rock. The women then pulverized the acorns into flour with another rock. The flour was then put into a watertight basket and water was added to make a thin gruel. This gruel was then put into a hollow formed in the dirt with sand or leaves pressed into it to act as a lining. Hot water was poured over the acorn gruel several times to wash away the bitterness. The finest flour came to the top and was cooked first for the men; the rest was for general use (Gayton, 1948).

Acorn mush was cooked by heating water, then placing hot cooking stones and the mush into the water. The cooking stones, which were handled with a looped ending long stick, cooked the mush (Gayton, 1948). After the heat of the stones cooked the mush, the stones were removed, cooled, and then scraped in order to salvage all of the mush. Often for meals, the men would have acquired a small animal such as a squirrel, rabbit or bird, which they would cook as the women prepared the acorn food (Gayton, 1948). Men and women cooked, though if both were home, the women generally cooked. Fire or hot coals were almost always available at people's houses, the assembly place or sweathouse; therefore, it was rare to have to begin a fire (Gayton, 1948).

The meats commonly eaten were gray and ground squirrel, gopher snake but no rattlesnake, gopher, jack and cottontail rabbit, fox, wildcat and deer. Meats definitely not eaten were eagle, buzzard, chicken hawk, coyote and dog (though dog was eaten by Yokuts further south) (Gayton, 1948). Meat and fish were

roasted over coals or cut into strips and hung to dry into jerky. Men of the community attended organized drives for hunting deer (Gayton, 1948). During these drives the men would silently move closer to the deer, sometimes for hours. Hunting dogs were also used (Gayton, 1948). Horses were both captured and stolen and kept for riding or killed for food (Gayton, 1948).

2. Listening and speaking: Structured phrases

Activities: Leader (or tape) says phrases, students repeat after her. Repeat phrases three or four times. Next, students say phrases and practice with neighbors.

Do you like/want _____? *Ma' hoyoch'an' _____?*

I like/want _____. *Nim' hoyuch' _____.*

Hoyoch'an' na' _____.

I do not like _____. *'Ohom', nim hoyuch' _____.*

I want _____. *Hoyoch'an' na' kayaxit. I want salmon.*

Hoyoch'an' na' k'eexa'an. I want money.

The food tastes good *Shit'eyat xatash.*

Where can I get _____? *Helew na'ash na' maxal _____?*

3. Listening and speaking: Dialogue

Gary: Do you like trout? I like trout!

Ma' hoyoch'an' dalim'? Nim' hoyuch' dalim'!

John: I don't like fish. Would you like a cookie?

'Ohom', nim lomis. Ma' hoyoch'an' gayeeda'an?

Gary: No, thank you. This pear is good.

'Ohom'. Shit'eyat biichis.

Ann: Where can I get a cookie? I would like a cookie.

Ann: Helew na'ash na' maxal gayeeda'an? Hoyoch'an' na' gayeeda'an.

Conversation and listening activities:

Ask your neighbor questions: What foods do they like and dislike? (use words at end of unit)

Choose roles and role-play unit conversation

Have pictures of food items, students must say if they eat them or not with full sentences

4. Review: Listening and speaking: This section includes all dialogue from previous units to be practiced

Gary: Hello, my name is Gary. *Hille hille! Hoyowush nim Gary.*
What is your name? *Ha' min hoyowush?*

John: My name is John. *Hoyowush nim _____.*
How are you? *Haw'li xon' ma'?*

Gary: I am good! *Mich gayis.*
'Ohom' gayis. Not good
Tixtinxon' na'. I don't feel well.

John: Where is your house? *Hili' min xo'?*
Where are you from? *Helew da' ma' xon'?*

Gary: I am from _____. *Xon' na' _____.*
Fresno *Pelesnow.*
Clovis *Pulasgew*
Coarsegold *Kalunaw*

John: Do you have a wife? *Mokym' ma'?*
What is your wife's name? *Ha' min mokym hoyowush?*

Gary: My wife's name is _____. *Nim mokym hoyowush _____.*
We have one son. *Yet min boch'on.*

(Gary's wife Ann approaches)

Gary: This is my wife Ann. *Hi' nim moki, Ann.*

John: It is nice to meet you. *Hille hille*

Gary: Good-bye! *Hiya'!*

Finally they get served...

Gary: Do you like trout? I like trout!

Ma' hoyoch'an' dalim'? Nim' hoyuch' dalim'!

John: I don't like fish. Would you like a cookie?

'Ohom', nim hoyuch' lopis. Ma' hoyoch'an' gayeeda'an?

Gary: No, thank you. This pear is good.

'Ohom'. Shit'eyat biichis.

Ann: Where can I get a cookie? I would like a cookie.

Ann: Helew na'ash na' maxal gayeeda'an? Hoyoch'an' na' gayeeda'an.

John: My daughter is here. It was nice to meet you.

Nim gach'ap hew. Mich gayis!

Gary: Good-bye!

Hiya'!

5. Verb: To eat

Xatit na' limna?

Do I eat acorn mush?

Huuhu, xatit na' limna.

Yes, I eat acorn mush.

'Ohom' xatit na' limna.

No, I don't eat acorn mush.

Xatit ama' limna?

Does he/she/it eat acorn mush?

Huuhu, xatit ama' limna.

He/she/it eats acorn mush.

'Ohom' xatit ama' limna.

No, he/she/it doesn't eat acorn mush.

Xatit ma' limna?

Do you (just you) eat acorn mush?

Huuhu, xatit ma' limna.

You eat acorn mush.

'Ohom' xatit ma' limna.

No, you don't eat acorn mush.

Xatit mak' limna?

Do we eat (you and me) acorn mush?

Huuhu, xatit mak' limna.

We eat acorn mush.

'Ohom' xatit mak' limna.

No, we don't eat acorn mush.

Xatit 'amak' limna?

Do they (those two) eat acorn mush?

Huuhu, xatit 'amak' limna.

They eat acorn mush.

'Ohom' xatit 'amak' limna.

No, they don't eat acorn mush.

Xatga!

Eat!

5. Language and grammar: The sounds of Chukchansi
(Much of this is information about pronunciation is taken directly from Chris Golston's "The Sounds of Chukchansi," 2012)

Another different sound is a glottal stop and it is written with an apostrophe in Chukchansi ('). You can hear it in the middle of the English words *uh-oh* (right in the middle: there's no letter for it in English) and *unh-unh*. Also, if you say the word *bike* and really emphasize the "k" sound you will hear a glottal stop at the end of the word. Here are some words with a glottal stop:

Practice 1:

Repeat practice from leader/tape:

1. ga'ish leached acorn
2. tisha'it birthday
3. noh'o bear
4. 'ama' he, she, it (the ' indicates the word is in the subject position in a sentence)
5. pa'shit fight
6. na' I (the ' indicates the word is in the subject position in a sentence)
7. ka'yu' coyote
8. ni'waw evening
9. hoyo'lat cure
10. wa'oolot howl

Next: say the above words before they are said on the tape.

Practice as many times as needed.

Practice 2:

Repeat after leader/tape

Practice as many times as needed.

1. ne'jat become sleepy
2. noh'o' bear
3. misa'hiy church
4. na'ash can, could, may, might
5. wo'oyhuy bedroom
6. pi'ish chest
7. li'iyu' earrings
8. ha' what
9. ga'ish acorn leached
10. 'ama' he, she, it (the ' at the end of the word indicates the word is in the subject position in a sentence)

Glottal stops may be difficult to hear at the beginning and end of a word, but they are easier to hear and say between vowel sounds.

Activities:

Practice sounds of words

Say words to your partner, have him/her spell them

6. Commands

Turn off the light! Shapga weela'an! (shaap- 'turn off')

Turn on the light! P'ishga weela'an!

Turn on the television! P'ishga ta'ashhiya!

Turn off the television! Shapga ta'ashhiya!

Sit in the chair! Holoshga hulushhuyaw!

Put it on the table!	Xayag lameesaw!
Open the door!	Odibga teseech'i!
Shut the door!	Sunga teseech'i!
Put the plates here!	Xayag bilaasu'un hew!

Commands activities:

Practice/role play dialogue

Coyote says (Simon says)

Hokey pokey: Leader commands students to put various body parts in front of them

TPR-leader does command and carries out action: students follow

7. Numbers 1-100

To form numbers for 20-100, use the number for how many multiples of ten you are using and then add the modification for 11-19. For example, the number 37 uses three multiples of ten for 30 and then you add the number for the modification for 7. So 37 is shoopin (three) ch'eyew (ten) nomch'om' (seven) or shoopin ch'eyew nomch'om'

11- ch'eyew yeech'am'

12- ch'eyew bostom'

13- ch'eyew shopyom'

14- ch'eyew hachbam'

15- ch'eyew yitsham'

16- ch'eyew ch'olpom'

17- ch'eyew nomch'om'

18- ch'eyew muncham'

19- ch'eyew nonpom'

20- bonoy' ch'eyew

21- bonoy' ch'eyew yeech'am'

22- bonoy' ch'eyew bostom'

23- bonoy' ch'eyew shopyom'

24- bonoy ch'eyew hachbam'

25- bonoy ch'eyew yitsham'

26- bonoy ch'eyew ch'olpom'

27- bonoy ch'eyew nomch'om'

28- bonoy ch'eyew muncham'

10- ch'eyew

20- bonoy ch'eyew

30- shoopin ch'eyew

40- hadbanay ch'eyew

50- yitshinil ch'eyew

60- ch'olippiy ch'eyew

70- nomch'in ch'eyew

80- monosh ch'eyew

90- noonip ch'eyew

100- yet' pich

- 29- bonoy ch'eyew nonpom'
 30- shoopin ch'eyew
 31- shoopin ch'eyew yeech'am'
 32- shoopin ch'eyew bostom'

Activities with numbers

Bingo

Oral math using numbers/contests. For example teacher says:

$$1+4-2 \times 3-2=?$$

Make up questions: How old are you? How long have you lived in your house?
 How many miles to New Jersey?

Important note: All words listed in isolation, such as the list below are given without case marking

8. Vocabulary food

bayin	acorn
hihoolo	bean
maamil	blackberry
bada	butter
keesu	cheese
gayiina	chicken
kape	coffee
gayeeda	cookie, cracker
mayish	corn
hon	egg
haliina	flour
xatash	food
huuwas	grape
ch'ee'am	green vegetables
ch'inch'in	lunch
baagu	mushroom
biichis	peach
bo'osh	meat
leeji	milk
'orinji	orange
beelas	pear
baabas	potato
galwansa	pumpkin, squash
tomaati	tomato
duldiya	tortilla
'ilik'	water

Activities

Fly swatter game: Write vocabulary words on the board, one member of each team goes to the board with a fly swatter. Announcer calls the word in English and the first player to swat the word in Chukchansi gains a point for his team. For example, among the words written on the board is the word 'hille hille.' When the lead calls "hello" the first person to hit "hille hille" with their flyswatter receives a point. This could also be used for phrases such as 'Hoyowush nim" and "my name is."

Matching words and pictures

Unit 4			
Daily Routine			
Topics: Structured phrases/dialogue, more dialogue, sounds-ejectives, useful structured phrases, basic commands, subject pronouns, vocabulary-body parts			
Telling time			
	Learning goals	Activities	Learning Outcome
Speaking and listening	-phrases of daily routine	-ask partner questions about daily routine -leader elicits responses	Will be able to ask and answer questions of daily routine
	Commands of daily routine	Coyote says Hokey pokey TPR daily routine	Will understand and be able to say some basic commands
	-asking questions about plans	Practice role play	Will be able to ask and answer questions of discussing plans
	-body parts	-stickman: A member of each team is at the board. Figure drawn on board and as a body part is named the first person to point at it wins a point	Will be exposed to the vocabulary of body parts and be able to place them in structured phrases
	Telling time	Clock: you change time...contest who can name time	Will be able to tell basic time in hour and half hour segments
	Subject pronoun	Explanation Practice with partner Practice sentences	Will understand the difference between the pronouns of English and Chukchansi
Sounds	The ejectives	Repeat words to practice the isolated sounds	Be able to produce the ejectives
Reading and writing		-read and practice vocabulary words and phrases -ask partner to spell words from sound list	Be able to say the word when reading it

Unit 4

1. Daily Routine

Short prayers in fixed form were spoken on a variety of occasions. One of the most usual Yokuts offerings was tobacco; another at least among the hill tribes and those of the south, was eagle down (Kroeber, 1925).

Women's hair was worn long, but for men the custom was more variable. Both sexes gathered hair with a string when at work. In mourning, men burned their hair off to the neck, women, for a near relative, close to the head. A glowing stick was used for this burning (Gayton, 1948).

Women had their nose pierced for ornaments of bone or wood. Tattooing was practiced more in the north than in the south and used more extensively by women than by men. Spier (1978) states tattooing generally occurred on the chin but Chukchansi women might also be tattooed across breast, abdomen, arms and legs. The method followed was to rub charcoal dust into cuts made with flint or obsidian (Kroeber, 1925).

The common practice of the Yokuts tribes was to eat tobacco instead of smoking it (Kroeber, 1925). Older people used tobacco by drying it on rocks and mixing it with oyster shell lime. Then water was added to make a thin soup and each guest took some. When a guest had enough to make him vomit he left, vomited and went home. This was done about every three days. Tobacco was also smoked by elderly people using a small Manzanita pipe (Gayton, 1948) or a hollow cane from the banks of streams (Latta, 1993).

2. Listening and speaking: Structured phrases:

Good morning! *Hille hille!*

Good night! (I'm going to bed): *Wo 'yuwun' na'.*

Did you brush your teeth?	<i>Yugshut ma' min teeliya?</i>
I brushed my teeth.	<i>Huuhu, na' yugshut nim teeliya.</i>
I want to take a shower. (I want to wash myself)	<i>Yugshuwsha'ma'shoxon' na'.</i>
Did you wash your hands?	<i>Yugshut ma' min p'onosha?</i>
I washed my hands.	<i>Huuhu, na' yugshut nim p'onosha.</i>
Did you brush your hair?	<i>Beenit ma' min shilshi?</i>
I brushed my hair.	<i>Huuhu, na' beenit nim shilshi.</i>
Let's go to bed.	<i>Wo'yuxa may'.</i>
I am tired.	<i>Na' moynit.</i>
Me too.	<i>Na' yo'.</i>

Activities: Instructor (or tape) says phrases, students repeat after her. Repeat phrases three or four times.

Students say phrases and practice with neighbors.

3. Listening and speaking: Dialogue

Gary: I am tired. I want to take a shower.
Na' moynit. Yugshuwsha'ma'shoxon' na'.

Ann: Me too. I brushed my teeth. I brushed my hair.
Na' yo'. Na' yugshut nim teeliya. Na' beenit nim shilshi.

Gary: Let's go to bed. *Wo'yuxa may'.*

Ann: Good night! *Wo'yuwun' na'.*

Conversation and listening activities:

Ask your neighbor questions: Did you brush your teeth? Did you wash your hands?

Choose roles and role-play unit conversation

TPR: Leader role-plays activity while saying appropriate words, students follow

4. More dialogue and commands:

No'om: *Wu'yug!*

Mom: Go to sleep!

P'ay: *Huyuch' ma' na'ash di'shal nim shobona?*

Child: Can you fix my blanket?

No'om: *Huuhu, yunuk'an' ma' mi'in.*

Mom: Okay, you'll be warm.

P'ay: *Huyuch' ma' na'ash odbal windara'an?*

Child: Can you open the window?

No'om: *'Odbit na'.*

Mom: It's open.

P'ay: *Huyuch' ma' na'ash p'ishal weela'an?*

Child: Can you turn on the light?

No'om: *Gayis?*

Mom: Good?

P'ay: *'Ugunma'shoxon' na' ilk'a.*

Child: I want to drink some water.

No'om: *Wu'yug!*

Mom: Go to sleep!

5. The sounds of Chukchansi

(Much of this information about pronunciation is taken directly from Chris Golston's "The Sounds of Chukchansi," 2012)

The third set of sounds is called *ejectives*, written p', t', ch' and k'. They're just p, t, ch and k with a little ' after them. They're called ejectives because your glottis (Adam's apple) actually ejects the sound out of your mouth. We do not have this sound in English. Here are some words in Chukchansi with ejectives:

Practice 1:

Repeat practice from leader/tape:

1. p'aya child
2. t'oyosh arrow
3. ch'enbay' bird
4. k'osoy' mouse
5. xap'il hot
6. xoch'oy' ground, dirt, soil
7. yokuch' people
8. xok'lit snore
9. 'ilik' water
10. t'alit iron (verb)

Next: say the above words before they are said on the tape and listen for differences in your pronunciation. Practice as many times as needed

Practice 2: Repeat after leader/tape

Practice as many times as needed

1. sinik' nose
2. p'ay baby, child
3. 'ot'ay younger sister
4. 'och'ow head
5. sok' brain
6. k'elach' painter
7. shep'eela fiddleneck, deer tongue
8. t'apt'apit clap (verb)
9. wech'et stick
10. wok'yit give (verb)

Finally, Chukchansi pairs m, n, l, w, y with a ' to make the sound m', n', l', w', and y'. Chukchansi is unusual among the languages of the world to have these sounds. They're written like ejective p' t' ch', but they sound like regular m, n, l, w, y but cut off at the end.

Practice 3:

Repeat after leader/tape.

1. hatam'an' is singing
2. 'an' don't
3. hawal'ma when
4. 'ow' turtle
5. hoy'li soon
6. wal'ma lightening
7. kapew'ne' brown
8. jajil' sour
9. 'aw'ja' fox

Next: say the above words before they are said on the tape and listen for differences in your pronunciation.

Practice as many times as needed

6. Structured Phrases

(Body parts vocabulary at the end of the unit)

My _____ hurts. _____ *nim taxeetaxon'*.

Wash your _____. *Yugushga min* _____.

Where are you going? *Helew ma' taane'?*

I am going to _____ soon. *Na' taane'* _____ *mi'in*.

What are you doing?	<i>Ha' ma' mi'in hawe'?</i>
I am running.	<i>Na' lihimxon'.</i>
Do you want to _____?	<i>Ma' hoyoch'an' _____?</i>
No, I don't want to _____.	<i>'Ohom', na' hoyoch'an' _____.</i>
Yes, I want to _____.	<i>Huuhu, na' hoyoch'an' _____.</i>
What did you do yesterday?	<i>Ha'an da' ma' hawhil lagiw?</i>
What will you do tomorrow?	<i>Ha'an da' ma' hawe' hikaw?</i>
Tomorrow we will _____.	<i>Ma'ak' hawe' _____.</i>
What will you do today?	<i>Ha'an ma' hawe' hay'li'?</i>
Where is _____?	
Where is Kim?	<i>Hili' Kim?</i>
Where is your house?	<i>Hili' min xo'?</i>

Repeat after the instructor, and then practice with classmates.

Conversation activities:

Walk around class and ask questions and answer in Chukchansi
Choose roles and use unit conversation and structured phrases.

7: Commands:

(Body parts vocabulary at the end of the unit)

Touch your _____!	<i>Potga min _____!</i>
Lift up your _____!	<i>Hala'leg min _____!</i>
Put down your _____!	<i>Xayag min _____!</i>
Brush your teeth!	<i>Yugushga min teeliya!</i>
Brush your hair!	<i>Beenig min shilish!</i>

Wash your hands!	<i>Yugushga min p'onosha!</i>
Go to bed!	<i>Wo'yuwug!</i>
Wash the dishes!	<i>Yugushga bilaasu'un!</i>
Eat!	<i>Xatga!</i>
Come here!	<i>Taxinga hew!</i>

Commands activities:

Practice/role play dialogue

Coyote says

Hokey pokey

TPR-leader acts out command as she says it, students follow

8. Telling time

This information is taken from the web dropbox for the Chukchansi Revitalization Project of the Department of Linguistics, California State University, Fresno (September 2012)

There are two ways to ask for the time.

What time is it? *Haweeshaxon'?*
 Haweeshat?

1:00	<i>Yeet'at</i>
2:00	<i>Boneyat</i>
3:00	<i>Shopeyat</i>
4:00	<i>Hadebat</i>
5:00	<i>Yet'eshat</i>
6:00	<i>Ch'olepat</i>
7:00	<i>Nomech'at</i>
8:00	<i>Monoshat</i>
9:00	<i>Nonepat</i>
10:00	<i>Ch'eyewat</i>
11:00	<i>Ch'eyew'yetsam'</i>
12:00	<i>Jelet</i>
1:30	<i>Yet'naltam'</i>
2:30	<i>Bonoy naltam'</i>
3:30	<i>Shoopin naltam'</i>
4:30	<i>Hadbanay naltam'</i>
5:30	<i>Yitshinil naltam'</i>

6:30	<i>Ch'olippiy naltam'</i>
7:30	<i>Nomch'in naltam'</i>
8:30	<i>Monosh naltam'</i>
9:30	<i>Noonip naltam'</i>
10:30	<i>Ch'eyew naltam'</i>
11:30	<i>Ch'eyew yetsam' naltam'</i>
12:30	<i>Jelet naltam'</i>

Activities:

Draw clocks on the board with different times, first team to name wins a point
Conversations: What time is it?

9. Subject pronouns

Subject Pronouns Chukchansi differs from English in that the language includes pronouns which include the person that you are talking to (inclusive) and pronouns that exclude the person you are talking to (exclusive). So, if you say “We walked to the store.” It may be expressed as “we” meaning two people (dual) including the person you are talking to, “we” meaning two people (dual) excluding the person you are talking to, “we” meaning a group of people including the person you are talking to and finally “we” meaning a group of people excluding the person you are talking to. (the ' at the end of the subject pronouns indicates the word is in the subject position in a sentence)

I (singular)	na'	<i>Gayeeda'an na' ch'alit.</i> I broke the cookies.
we (dual, inclusive)	mak'	<i>Taxnit mak' lagiw.</i> We (you and I) arrived yesterday.
we (dual, exclusive)	naa'ak'	<i>Lagiyw taxnit naa'ak'.</i> We (me and someone else) arrived yesterday

we (plural, inclusive)	may'	<i>Maaxit may' duwich'a.</i> We (a lot of us including you and I) collected honey.
we (plural, exclusive)	naa'an	<i>Naa'an poyit bayna.</i> We (a lot of us but not you) pounded acorn.
you (singular)	ma'	<i>Potit ma' gaadu'un.</i> You held the cat.
you (dual)	maa'ak'	<i>Potit maa'ak' gaadu'un.</i> You (the two of you) held the cat.
you (plural)	maa'an	<i>Heweeyit maa'an mokeela'an.</i> You (you all) answered the woman.
he/she/it (singular)	'ama'	<i>Shawgit 'esteeji'in 'ama'.</i> He bought the truck.
they (plural, dual)	'amak'	<i>'Amak' loxit leeji'in.</i> They (the two of them) poured milk.
they (plural, they all)	'aman	<i>Xatit 'aman chokolade'en.</i> They (they all) ate the chocolate.

Practice subject pronouns:

Fill in the missing subject pronouns.

(Leader should take out pronouns before giving a worksheet to class)

- 'Adit maa'ak' 'eelawi.* You (you two) brought flowers.
- Beneetit mak' noono'on.* We (you and I) asked the man.
- Beneetit naa'ak' noono'on.* We (me and someone else) asked the man.
- Ch'alit mak' bilaasu'un.* We (you and I) broke the plate.
- Diyelit 'amak' ch'iinalisa.* They (the two of them) guarded the twins.
- Gaabinit na' jiiwu'un.* I accepted the goat.
- Gobit 'amak' galwansa'an.* They (the two of them) harvested squash.
- Heleeyit na' p'aya.* I carried the child.

9. *Heleeyit naa'an cheexa'an.* We (a lot of us but not you) carried the dog.
10. *Hik'it 'aman.* They (they all) played.
11. *Hishit naa'an tesa'hi'in.* We (a lot of us but not you) hid the lizard.
12. *Jalawnit maa'an noono'on.* You (you all) talked loudly to the man.
13. *Namxit maa'ak'.* You (you two) played together.
14. *Huudit ma' mokeela'an.* You (by yourself) know the woman.
15. *Kewshit na' limna.* I boiled the acorn mush.
16. *Goyit 'aman p'aya.* They (they all) took care of the child.
17. *Mondit 'amak' k'exa'an.* They (two of them) gambled the money.
18. *Potit 'ama' noch'o'on.* He held the boy.
19. *Shawgit maa'an kape'en.* You (you all) bought coffee.
20. *T'alit ma' gamiisha'an.* You (by yourself) ironed the shirt.
21. *T'apt'apit maa'an.* You (you all) clapped.
22. *Tanit maa'ak' dendero'on.* You (you two) left the store.
23. *Taxnit naa'ak' xo'ow.* We (me and someone else) arrived at the house.
24. *Ugnit naa'ak' leeji'in.* We (me and someone else) drank the milk.
25. *Waxlit 'ama'.* She cried.
26. *Xatit ma' deena'an.* You (by yourself) ate the wild potatoes.
27. *Xatit mak' baana'an.* We (you and I) ate the bread.
28. *Yawaalit 'ama' ganadu'un.* He chased the cow.
29. *Yawaalit 'aman ka'yu'un.* They (they all) chased the coyote.
30. *'Adit may' galusa.*
We (a lot of us including you and I) brought the cross.
31. *Hayk'itit may' 'uduulana.*
We (a lot of us including you and I) completed the acorn soup.
32. *K'aalit naa'an 'utu'un.*
We (a lot of us but not you) cut branches from the tree.

33. *Malwinit may' gayiina'an.*

We (a lot of us including you and I) forgot the chicken.

Important note: All words listed in isolation, such as the list below are given without case marking

10. Vocabulary body parts

Ankle	kuyu
Arm	weebin
Armpit	lak'lak'
Back	k'ewet
Belly button	ch'utkush
Calf	t'aaxish
Ear	tuk'
Elbow	kuyu
Finger (index finger)	jukukuwi
Finger (little finger)	k'oliswa
Finger (middle finger)	toynew
Finger (ring finger)	'aniiyan
Fingernail	p'onosho xeeshix
Foot	dadach'
Hair	shilish
Hand	p'onosh
Head	'och'ow
Knee	boshon'
Mouth	shama
Neck	mik'ish
Nose	sinik'
Ribs	xamach'
Shin	baw'
Stomach	balik'
Toe/thumb	nomich'
Tongue	talxas
Tooth	teeliy

Activities:

Fly swatter game: Write vocabulary words on the board, one member of each team goes to the board with a fly swatter. Announcer calls the word in English and the first player to swat the word in Chukchansi gains a point for his team.

Stick man on board: A simple human figure is drawn on the board. A player from each team goes to the board and as a body part is named the first person to point at it wins a point.

Unit 5			
The home			
Topics: structured phrases, verb-to eat, dialogue, days of the week, sounds “x”, possessive pronouns, vocabulary-home			
	Learning goals	Activities	Learning outcomes
Speaking and listening	-Structured phrases-the home	Role play Walk around room practice Draw house- which team can label the most	Students will be able to converse about basic things in a home
Sounds	The velar fricative [x]	Repeat words to practice the isolated sounds	Be able to produce the velar fricative
	Possessive pronouns	Explanation and practice Practice sentences Teams: change pronoun on command	Will understand the use of the possessive pronoun
Verbs	To like	-Ask partner in various person question about what they like	Students will practice with another verb
	Learn the days of the week	-Ask fellow students to meet on X day -bingo, word games	Students will learn the days of the week and be able to use them in conversation
Reading and writing		-Read and practice vocabulary -ask partner to spell vocabulary	Students will be able to say the word when reading it

1. The home

Among the northern hill tribes, such as the Chukchansi, the house was conical, usually 12 to 14 feet in diameter and thatched with tarweed, pine needles and other pines or bark. Milkweed string was used for all the lashings (Gayton, 1948). The floor was covered with pine needles. These needles were kept away from the fire that was placed about two feet inside the door so that smoke went up through the opening at the top of the cone. Generally, an elder stayed up all night to keep the fire burning (Gayton, 1948). Posts held up flat roof which adjacent to

the Yokuts houses (Gayton, 1948). Families also had storehouses that were constructed similar to the living homes and used to store foods for the winter (Gayton, 1948).

Soaproot was used to make brushes such as brushes for hair, brooms, washing and scrubbing. Another important implement in the home was the woman's digging stick often made of mountain mahogany. All types of digging were done with this stick from digging for roots, to post holes to graves. Soaproot was also used for washing of the body as well as for the household (Gayton, 1948,).

2. Structured phrases:

Would you like to come to my house for dinner?

Taxinma 'shaxon' ma' nim xo'ow ama' yo' kono 'shema 'shaxon'?

Yes, I would like to come to your house for dinner.

Huuhu, kono 'shema 'shaxon' na' min xo'ow.

What day would you like to come?

Hili 'si hay'liw ma' taxinma 'shaxon'?

Friday

Yat'eeshanaw

Please sit down.

K'ayush holoshga.

Would you like something to drink?

Ugunma 'shaxon' ma'?

Would you like a snack?

Xatma 'shaxon' ma'?

Activities: With structured phrases make up a dialogue with a partner.

With vocabulary at the end of the Unit 5 draw a picture of a home and label it.

Remember other foods are listed at the end of unit 3

3: Verb: to like/want

Hoyoch'an' na' baana'an.

I like/want bread

'Ohom', hoyoch'an' na' baana'an.

No, I don't like/want bread.

Hoyoch'an' 'ama' baana'an? Huuhu, hoyoch'an' 'ama' baana'an. 'Ohom', hoyoch'an' ama' baana'an.	Does he/she/it like/want bread? Yes, he/she/it like/wants bread No, he/she/it doesn't like/want bread.
Hoyoch'an' ma' baana'an? Huuhu, hoyoch'an' ma' baana'an. 'Ohom', hoyoch'an' ma' baana'an.	Do you like/want bread? Yes, you like/want bread. No, you don't like/want bread.
Hoyoch'an' mak' baana'an. Huuhu, hoyoch'an' mak' baana'an. 'Ohom', hoyoch'an' mak' baana'an.	We like/want bread. Yes, we like/want bread. No, we don't like/want bread.
Hoyoch'an' 'amak' baana'an? Huuhu, hoyoch'an' 'amak' baana'an. 'Ohom', hoyoch'an' 'amak' baana'an.	Do they like/want bread? Yes, they like/want bread. No, they don't like/want bread.

Activities Verbs:

Talk to your partner and practice changing who you are talking to and what you are talking about.

4. Dialogue

Other house vocabulary is at the end of the unit

This information is taken from the web dropbox for the Chukchansi Revitalization Project of the Department of Linguistics, California State University, Fresno (September, 2012)

Welcome! Welcome!	This is my house. Hille hille! Hi' nim xo'
K'eshinga!	Come inside!
Gew min ta'ashhiy'.	There's your TV.
Gew min weela'.	There's your light.
Hewetxa may' (or mak') nim gosneno'hiyaw.	Let's walk to my kitchen.
Gew min ustuuba'.	There's your stove.
Gew min bilaasu'.	There's your plate.
Hewetxa may' nim xata'hiyaw.	Let's walk to my dining room.
Gew min lameesa'.	There's your table.
Hili' min hulushhuy'?	Where's your chair?

Hew nim hulushhuy'	Here's my chair
Hewetxa may' nim wo'oyhuyaw.	Let's walk to my bedroom.
Gew min gaama'.	There's your bed.
Gew min 'odix. Hap'is min 'odix.	There's your pillow. Your pillow is soft!
This is our kitchen.	Hi' mayin gosneno'hiy' (cook-place).
This is the bedroom.	Hi' wo'oyhuy' (sleep-place).
This is our bathroom.	Hi' mayin yugshuwsha'hiy' (wash-place)
This is our sitting room.	Hi' mayin hulushhuy. (sitting-place)

5. Days of the week

Today is _____. *Hay'li'* _____.

Tomorrow is _____. *Hikaw* _____.

Yesterday was _____. *Lagyiw* _____.

Sunday	Dominkanaw
Monday	Luunas
Tuesday	Boneeyanaw
Wednesday	Shopeeyanaw
Thursday	Hadeebanaw
Friday	Yat'eeshanaw
Saturday	Sawaadanaw

Activities with days of week:

Practice structured phrases with a neighbor

Leader says day in Chukchansi-teams try to translate first, then reverse, leader says word in English and the first team to say it in Chukchansi wins a point

6. Language and grammar: The sounds of Chukchansi

(Much of this information about pronunciation is taken directly from Chris Golston's "The Sounds of Chukchansi," 2012)

Another sound of Chukchansi, which is not found in English, is a different way of saying “x”. The “x” in Chukchansi sounds a little like an ‘h’ but is made higher up in your mouth where k and g are made. You can make it by saying ak, keeping the tongue up high and keeping the airflow going.

Practice 1: The “x”

Repeat practice from tape:

1. xaalu’ cup
2. xo’ house
3. xomix jackrabbit
4. ’axit stay overnight
5. ’ayax fast
6. doxnut cramp
7. kayaxit salmon
8. loxit pour
9. maaxit pick up
10. xatash food

Next: say the above words before they are said on the tape and listen for your pronunciation.

Practice 2: The “x”

Say the words below and then listen to them from instructor or tape.

Practice as many times as needed.

1. xatit eat
2. xeeshix nail
3. xaxay’ mushroom
4. tixtinit sick (to become)

5. shoyix hole (made by an animal)
6. paaxish water spring
7. noxox uncle
8. naxaamish father-in-law
9. namxit play together

Activities:

Practice sounds of words

Say words to your partner, have him/her spell them

7. Possessive Pronouns: Chukchansi differs from English in that the language includes pronouns which include the person you are talking to (inclusive) and pronouns which exclude the person you are talking to (exclude). So, if you say “this is our dog.” It may be expressed as “our” meaning two people (dual) including the person you are talking to, “our” meaning two people (dual) excluding the person you are talking to, “our” meaning a group of people including the person you are talking to and finally “our” meaning a group of people excluding the person you are talking to.

my (singular)	nim	Hi’ nim ‘ot’ay. This is my younger sister.
our (dual, inclusive)	maagin	Hi’ maagin cheexa’. This is our dog. (you and me)
our (dual, exclusive)	nimgin	Hi’ nimgin cheexa’. This is our dog. (me and someone else)
our (plural, inclusive)	mayin	Hi’ mayin cheexa’. This is our dog. (we all)
our (plural, exclusive)	numoogun	Hi’ numoogun cheexa’. This is our dog. (we all, but not you)

your (singular)	min	Hi' min xo' This is your house. (just you)
your (dual)	mingin	Hi' mingin xo'. This is your house. (just you two)
your (plural)	munoogun	Hi' munoogun xo'. This is your house. (you all)
his/ her/it (singular)	'amin	Hi' 'amin gaadu'. This is her cat.
their (plural, dual)	'amingin	P'ay' 'amingin mich kandich'. Their (those two) child is a real candy eater.
their (plural, they all)	'amnoogun	Hi' chokolade' amnoogun. This is their (their all) chocolate.

Practice possessive pronouns

Instructor should remove pronouns before giving to students, students fill in missing pronoun

Conversation with classmates, change pronouns and noun

1. *'Amak' xatit 'amingin 'aabula.* They (those two) ate their apple.
2. *'Aman bohyit maagin p'aya.* They scolded our (you and me) child.
3. *'Amin no'om' shawgit bek'ewa'an.* His mother bought beads.
4. *Bokit na' 'amingin wonshi.* I found their (those two) purse.
5. *Ch'alit na' min seeya.* I broke your (just you) pestle rock.
6. *Ch'atit ma' mayin hedeesha.* You split our (we all) wood.
7. *Ch'enshit Nancy mingin xo'o.* Nancy swept your (you two) house.
8. *Cheexa' 'amingin kayamwhishit.* Their (those two) dog yawned.
9. *Cheexa' nim shenit.* My dog stinks.
10. *Diyelit na' 'amin lowto.* I watched her husband.
11. *Gos nimgin baanewshit.* Our (me and someone else) pig raced.
12. *Mayin na'at goyut chokolade'en.* Our (we all) sister mixed chocolate.

13. *Mingin cheexa' taxnit.* Your (you two) dog bit me.
14. *Munoogun gos hiw'hiwit.* Your (you all) pig walked fast.
15. *Numoogun p'ay' ch'awit.* Our (we all not you) child won.
16. *P'it'it ma' mayin ganaadu'un.* You pinched our (we all) cow.
17. *Pich'it na' 'amin yaawe'en.* I counted her keys.
18. *Potit na' munoogun ooro'on.* I touched your (you all) gold.
19. *Poyit na' maagin bayna.* I pounded our (you and me) acorns.
20. *Seepit 'ama' maagin gamiisha'an.* She tore our (you and me) shirt.
21. *Shaapit min weela'an.* Turn off your (just you) light.
22. *Shawgit na' 'amnoogun suugala'an.* I buy their (they all) sugar.
23. *Xatit 'ama' nim gayeeda'an.* He ate my cookie.
24. *Xatit na' munoogun kande'en.* I ate your (you all) candy.
25. *Yawaalit na' mingin gawayu'un.* I chased your (you two) horse.
26. *Yaynit 'ama' nim jiiwu'un.* He saved my goat
27. *'Amnoogun gayiina' hadmit peeli.*
Their (they all) chicken crossed the road.
28. *Sheepit na' numoogun mugshayi.*
I wrote our (we all not you) grandmother.
29. *Shawighanit mak' nimgin hoona.*
We sold our (me and someone else) eggs.
30. *Noono' odbinit numoogun teseech'i.*
The man opened our (we all not you) door.
31. *Goyit na' nimgin tesa'hi'in.*
I took care of our (me and someone else) lizard.

Important note: All words listed in isolation, such as the list below are given without case marking

8. Vocabulary Home

bathroom	yugshuwsha'hiy
bedroom	wo'oyhuy
bed	gaama
blanket	shobon
chair	hulushhuy
cup	xaalu
cradle	kebel
dining room	xata'hiy
gate, door	tesech'
garden	woy'en
house	xo'
kitchen	gosneno'hiy
light	weela
outside	manaw
pillow	'odix
plate	bilaasu
pot (for cooking)	keewish
spoons	gusal'
stove	'ustuuba
sweat house	mos
table	lameesa
television	ta'ashhiy
window	windara

Unit 6			
Clothing			
Topics: structured phrases/dialogue, syllable structure, dialogue, verb-make/can, colors, object pronouns, vocabulary clothing, months			
	Learning goals	Activities	Learning Outcomes
Speaking and listening	-Clothing structured phrases	Conversation with a partner Develop dialogue about clothing TPR getting dressed	Students will be able to conduct basic conversation about clothing
	Verb can/make	Make different sentences using verb in different person	Students will practice with the verb can/make
	Colors and shapes	Describe different things using colors and shapes Games with matching color and shape	Students will be able to converse about the color of things
	Object pronouns	Develop sentences using different object pronouns	Students will practice with object pronouns
	Months of the year	-Ask fellow students about activities in certain months -bingo, word games	Students will learn the months of the year and be able to use them in conversation
	Weather	Games: draw weather on board (a cloud) students say word for that weather	Students will be able to converse about the weather
Grammar	Syllable structure		Students will demonstrate a basic understanding of the syllable structure of Chukchansi by applying the rules to words
Reading and writing		Read and practice vocabulary words and phrases Ask partner to spell words	Students will be able to say the word when reading it

1. Clothing

A small child often went naked, but after the age of about fourteen clothing was worn. For men, the Chukchansi made a loincloth of buckskin, the front pounded masses of a long grass called *chulochul*. Tule grass skirts were worn by the women (Gayton, 1948), which Kroeber (1925) also states could have a grass front and a buckskin back.

Both sexes used skins of deer, fox, wildcat or rabbit around the shoulders for warmth. They were tied with string or some people used a little sharp stick through the four corners (Gayton, 1948). In honor of dress occasions or dancing; eagle, bluejay and woodpecker feathers were arranged around the head and neck (Gayton, 1948).

In addition, in cold weather, the rabbit fur blanket protected against cold and rain and was used at night. Most people went barefoot and moccasins of deer and elk skin were only used when walking a long distances (Gayton, 1948). These moccasins would often be decorated with beads or bones that were tied on (Gayton, 1948).

2. Structured phrases

Clothing vocabulary at the end of the unit

What are you wearing today? *Ha'an ma' xayawishxon' hay'li'.*

I am wearing my _____. *Xayawishxon' na' nim _____.*

This shirt is good. (Fits well) *Hi' gamiisha' gayis*

This shirt is not good. *Ohom', hi' gamiisha' gayis.*

Do you need some new _____? *Hoyoch'an' ma' hach'aami'in _____?*

Yes, I need a new _____. *Huuhu, hoyoch'an' na' hach'aami'in _____.*

No, I do not need a new _____. *'Ohom', hoyoch'an' na' hach'aami'in _____.*

Activities:

TPR Getting dressed: leader acts out activities using phrases, students repeat while repeating motions

Matching words and pictures

3. Syllable structure

(Much of this information on syllables is borrowed directly from Chris Golston's "The Sounds of Chukchansi" 2012)

Syllables in Chukchansi always have two or three sounds in them. So in a word like 'halix' (stick to pick up hot basket), the first syllable is 'ha' which has the 'h' sound and the 'a' sound. The second syllable 'lix' has three separate sounds the 'l', the 'i' and then the 'x'.

Important note: All words listed in isolation, such as the list below are given without case marking

The first syllables of the following words have two sounds in them:

- | | | | |
|-----|----------|---------|------------|
| 1. | manaw | outside | ma.naw |
| 2. | monosh | eight | mo.nosh |
| 3. | namix | friend | na.mix |
| 4. | balik' | stomach | ba.lik' |
| 5. | lameesa | table | la.mee.sa |
| 6. | nomich' | toe | no.mich' |
| 7. | potit | touch | po.tit |
| 8. | sipin' | uncle | si.pin' |
| 9. | heweetit | walked | he.wee.tit |
| 10. | shama | mouth | sha.ma |

(Note that **sh** is only one sound, so a sound like sha has only two sounds in it, even though it has three letters). The shortest syllable in Chukchansi will always start with a consonant and always have at least one vowel after that. Therefore, a syllable can't be any shorter than ma, mo, na, etc. And they can't be any longer

than maa, moo, naa, or mak, max, nop as three sounds is the maximum number you can get in a Chukchansi syllable:

- | | | | |
|-----|----------|------------|------------|
| 1. | sox | skunk | sox |
| 2. | gosneeno | cook, chef | gos.nee.no |
| 3. | lagyiw | yesterday | lag.yiw |
| 4. | hew | here | hew |
| 5. | maalis | clover | maa.lis |
| 6. | gustal | sack | gus.tal |
| 7. | hatmit | sing | hat.mit |
| 8. | lalkit | hang | lal.kit |
| 9. | tew | rabbit | tew |
| 10. | gadya | hunger | gad.ya |

However, some roots have a long vowel plus a following consonant:

- | | |
|---------|---------------------|
| saap- | ‘put out, turn off’ |
| heweet- | ‘walk’ |
| booy- | ‘knead’ |
| huud- | ‘know’ |

Sometimes, if you add a verb ending that has a vowel in it, the long vowels in these words simply form their own syllable

- | | | |
|----------|----------------|--------------|
| saapit | put out (fire) | (saa.pit) |
| heweetit | walked | (he.wee.tit) |
| booyut | kneaded | (boo.yut) |
| huudit | knew | (huu.dit) |

The problem comes when you add an ending that begins with a consonant, like the ending **xa** which means *let's* in English.

- | | | |
|---------------|-----------------|---------------------------------------|
| <u>sap</u> xa | ‘let’s put out’ | (<u>sap</u> .xa not <u>saap</u> .xa) |
|---------------|-----------------|---------------------------------------|

hewetxa ‘let’s walk’ (he.wet.xa not he.weet.xa)

boyxa ‘let’s knead’ (boy.xa not booy.xa)

hudxa ‘let’s know’ (hud.xa not huud.xa)

In these words the long vowel shortens in order to follow the rule that a syllable can have no more than three sounds. Remember, in Chukchansi you can’t say huudxa (huud.xa) because the first syllable is too long. It contains *four* sounds: huud. So the vowel shortens and you get three sounds in the syllable (hud), which you *can* say in Chukchansi.

Practice 1:

How many syllables and sounds do you hear?

Leader should remove the numbers before giving to the students

In column 1, write the number of syllables you hear. In column 2, write the number of sounds in syllable 1 and in column 3 write the number of sounds in syllable 2.

			Syllables	sounds Syllable 1	sounds syllable 2
1.	sakma	sourgrass	2	3	2
2.	shama	mouth	2	2	2
3.	gobit	collect	2	2	3
4.	gidwiyat	surround	3	3	2
5.	ka’yu’	coyote	2	3	2
6.	ch’aniw	badger	2	2	3
7.	deena	wild potato	2	3	2
8.	Dominkanaw	Sunday	4	2	3
9.	dooyut	suck	2	3	3
10.	diyit	sting	2	2	3

4. Dialogue

Tanxa may'! Let's go!

<i>No'om: Tanxa may'! Hili' da' maa'an?</i>	Mom: Let's go! Where are you all?
<i>P'aya: Hew na'!</i>	Child: I'm here!
<i>No'om: Hili' min na'at?</i>	Mom: Where's your older sister?
<i>P'aya: Yugshuwsha'hiy.</i>	Child: In the bathroom.
<i>No'om: Hili' min 'ot'ay?</i>	Mom: Where's your younger sister?
<i>P'aya: Gosneno'hiyaw.</i>	Child: In the kitchen.
<i>No'om: Ayxag maa'an! Tanxa may'!</i>	Mom: Hurry up, you guys! Let's go.
<i>P'aya: Na' taane' yugshuwsha'hiy</i>	Child: I'm going to the bathroom!

5. Verbs: make

Can I make acorn soup?	Na'ash na' 'uduulan di'shal?
Yes, you can make acorn soup.	Huuhu, na'ash ma' 'uduulan di'shal.
No, you can't make acorn soup.	'Ohom', na'ash ma' 'uduulan di'shal.
I made acorn soup.	'Uduulan na' di'shit.
Can I make your acorn soup?	Na'ash na' min 'uduulan di'shal?
Yes, you can make my acorn soup.	Huuhu, na'ash 'uduulan ma' nim di'shal.
No, you can't make my acorn soup.	'Ohom', na'ash 'uduulan ma' nim di'shal.
I made your acorn soup.	'Uduulan na' min di'shit.
Can I make his/her acorn soup?	Di'shit na' 'amin 'uduulan di'shal?
Yes, you can make his/her acorn soup.	Huuhu, 'uduulan ma' 'amin di'shal.
No, you can't make his/her acorn soup.	'Ohom' 'uduulan ma' 'amin di'shal.
I made his/her acorn soup.	'Uduulan na' 'amin di'shit.
Can I make our acorn soup?	Di'shit na' maagin 'uduulan di'shal?
Yes you can make our acorn soup.	Huuhu, 'uduulan ma' maagin di'shal.
No you can't make our acorn soup.	'Ohom' 'uduulan ma' maagin di'shal.
I made our acorn soup.	'Uduulan na' maagin di'shit.
Can I make their acorn soup?	Di'shit na' 'amingin 'uduulan di'shal?
Yes you can make their acorn soup.	Huuhu, 'uduulan ma' 'amingin di'shal.
No you can't make their acorn soup.	'Ohom' 'uduulan ma' 'amingin di'shal.

I made their acorn soup. 'Uduulan na' 'amingin di'shit.

Make acorn soup! Di'ishga 'uduulan!

Verb activities

Go around the class and ask about eating or wanting other things from the dictionary.

Have contest who can think of the correct verb and pronoun form the fastest.
Have teams!

6. Colors and shapes

Important note: All words listed in isolation, such as the list below are given without case marking

Clothing vocabulary at the end of the unit

black	limik'
blue	lisanyu
brown	kape'
green	ch'i'iwk'ay
grey	pu'xaych'
orange	shakaka
pink	saliikin
purple	mukaani or mukaana
red	habilk'ay
white	shik'win
yellow	'alk'ik'in

I have black shoes. *Nim sabaadu' limik'.*

I saw black shoes. *Ta'ishta na' limk'a saabadu'un.*

Activities:

Twister with colors and body parts

(This is a boxed game available at Toys R Us)

Pictures of clothing: who can name it first

Point to person's attire...what color is it?

7. Seasons, months and weather

January	Hach'eemataw
February	Sopultaw
March	Tishamyuw
April	Maalisin-bohultaw
May	Shokewtaw
June	Hayaalataw
July	Taxaati'in-xattaw
August	Xap'eelataw
September	Chipne'en-yolowuntaw
October	Gewwishtaw
November	Gay'sinhantaw
December	Wok'yiwshataw
Spring	tishamyuw
Summer	hayaalataw
Fall	hosheewataw
Winter	tomooxishaw
It's sunny	'Op tishit
It's windy	Shokwit
It's cloudy	Somit
It's foggy	K'u'malit
It's rainy	She'eelit
It's snowy	'Eenit!
It's cold	Hoshwit!
It's hot	Xap'eelat!
I am hot!	Na' xap'eelat.
It is cold.	Hoshwit.
I am cold.	Na' hoshwit.

8. Object pronouns

Chukchansi differs from English in that the language includes pronouns that include the person you are talking to (inclusive) and pronouns that exclude the person you are talking to (exclusive). So, if you say “this dog belongs to us.” It may be expressed as “us” meaning two people (dual) including the person you are talking to, “us” meaning two people (dual) excluding the person you are talking to, “us” meaning a group of people including the person you are talking to and finally “us” meaning a group of people excluding the person you are talking to.

me (singular)	nan	Hedesh nan chishit. The wood cut me.
us (dual, inclusive)	magwa	Ch'iinalis magwa heweeyit. The twins answered us. (you and me)
us (dual, exclusive)	naanigwa	Ch'iinalis naanigwa heweeyit. The twins answered us. (me and someone else)
us (plural, inclusive)	maywa	Cheexa' maywa bok'it. The dog found us. (we all)
us (plural, exclusive)	naaninwa	Cheexa' naaninwa bok'it. The dog found us. (we all but not you)
you (singular)	mam	Noono' mam beelet. The man fed you.
you (dual)	maamigwa	Noono' maamigwa beelet. The man fed you. (you and someone else)
you (plural)	maaminwa	Noono' maaminwa beelet. The man fed you. (you all)
him/ her/it (singular)	'amam	Jiiwu' 'amam ach'it. The goat bit him.
them (plural, dual)	'amaamig	Jiiwu' 'amaamig 'ach'it. The goat bit them. (those two)
them (plural, they all)	'amaamin	Jiiwu' 'amaamin 'ach'it. The goat bit them. (they all)

Practice object pronouns:

Fill in the missing object pronoun

Leader should remove pronouns before giving to students

- | | |
|----------------------------------|---------------------------------------|
| 1. 'Aamu' naanigwa bohiyit. | The boss scolded us. (me and not you) |
| 2. Ch'aniw maywa malwinit. | The badger forgot us. (we all) |
| 3. Cheexa' 'amaamig moynit. | The dog tired them. (those two) |
| 4. Dokton maaminwa amlit. | The doctor helped you. (you all) |
| 5. Gos 'amaamig dalwinit. | The pig tripped them. (those two) |
| 6. Gawayu' nan ach'it. | The horse bit me. |
| 7. Hik'iwish p'it'it 'amaamig. | The toy pinched them. (those two) |
| 8. Hol'kinin maywa ch'alwinit. | The animal annoyed us. (we all) |
| 9. Homuch' 'amam hishit. | The woodrat hid it. |
| 10. Jagach maaminwa ach'it. | The donkey bit you. (you all) |
| 11. K'ela'hiy' mam chishit. | The butter knife cut you. |
| 12. Leeleyich' 'amaamin geewit. | The student met them. (they all) |
| 13. Mokeela' 'amam gomooch'it. | The woman hugged him. |
| 14. Mokeet'a' magwa huudit. | The girl knew us. (you and me) |
| 15. Namix magwa bok'it. | The playmate found us. (you and me) |
| 16. Nancy washitit 'amaamin. | Nancy told them a story. (they all) |
| 17. Noch'o' magwa seysit. | The boy embarrassed us. (you and me) |
| 18. Noxox 'amam homnit. | The uncle greeted her. |
| 19. Noono' nan huushit. | The man drove me. |
| 20. Shaalu' maamigwa t'ulnut. | The coal burned you. (you two) |
| 21. Soysoyich' 'amaamin 'ach'it. | The spiders bit them. (they all) |
| 22. T'axish mam diyelit. | The calf watched you (by yourself). |
| 23. Tesa'hi' magwa agit. | The lizard smelled us. (you and me) |

- | | |
|-------------------------------------|--|
| 24. 'Uguggu' maamigwa bohiyit. | The bullfrog scolded you. (you two) |
| 25. Wu'shul maaminwa disheeyit | The eagle fought you. (you all) |
| 26. Xoy' maamigwa alit. | The deer licked you. (you two) |
| 27. Yugshuwsha'hiy naanigwa yaynit. | The bathroom saved us.
(me and not you) |
| 28. Waalapsu' naaninwa yawaalit. | The butterfly chased us.
(we all but not you) |
| 29. T'unul naanigwa ohyoowit. | The bobcat looked for us.
(me and not you) |
| 30. K'a'atwiya' naaninwa diyelit. | The buzzard watched us.
(we all but not you) |

8. Vocabulary: clothing

Important note: All words listed in isolation, such as the list below are given without case marking

belt	woshok
boot	wooda
button	wodon'
cloth	banyu
clothes maker	ha'ee'i di'sham
coat	jageeda
dress	nawash
earrings	li'iyu
eyeglasses	shashi'nawshiy
moccasin	shuyun
pants	galush
pocket/purse	wonish
ring	'aniiya
shirt	gamiisha
shoe	sabaadu
shorts	k'ebes galshuy
sweater	shuweda

Activities:

Stickman game: Draw a figure on the board and teams guess clothing names
Matching picture and word

APPENDIX B: ADDITIONAL HISTORICAL INFORMATION

This section contains additional historical information that was obtained but not used in this thesis. I wished to ensure that it was provided to leaders to build upon for future lessons. These additional areas of information consist of:

1. Tribal positions and games
2. Community and weather
3. Nature
4. Shopping
5. Tribal gatherings
6. Medicine
7. Traditional travel
8. Traditional arts
9. A few historical omens

1. Tribal positions and games

The chief was the rich man of the tribe and was expected to know more, especially regarding religion, than common men. The son succeeded the father and occasionally a woman became chief which signifies the importance of the inherited factor. The tribes had their chiefs born into them...tribes were not created by chiefs. Some of the tribes such as the Tachi had a chief for each moiety (Kroeber, 1925).

Another position that was hereditary was that of the *winatum*, the messenger or herald. These persons announced festivals and other needs to neighboring tribes and essentially worked for the chief. Two other offices, if not hereditary, were held for life. These were the clown whose job was to mock sacred ceremonies, speak contradictorily, be indecent and act nonsensically. The other was the *tongochim* or *tunosim*, a transvestite who alone handled the dead and prepared them for burial. They were then entitled to keep any part of the property

placed with the body and conducted immediate and annual mourning ceremonies which consisted of singing and dancing (Kroeber, 1925).

Games were an important part of the Yokuts culture. One of the games among the Chukchansi was the shinny game that resembles hockey using white oak sticks and a ball that was of skin stuffed with grass (Gayton, 1948). Another game was the hoop and pole game which consisted of rolling a hoop made of bark coiled into a flat disc and held together with willow shoots and covered with untanned buckskin. The hoop was about one and a half feet in diameter with a hole in the center of about two to three inches. Players formed teams and attempted to throw a pole through the rolling hoop (Latta, 1993). Dice was a woman's game. The Chukchansi used six split acorn kernels (Kroeber, 1925) or shells (Gayton, 1948) thrown from both hands on a basketry tray and points were accrued by how the shell or acorn fell (Gayton, 1948).

2. Community and Weather

The art of rain making was learned from a rain shaman. This position was usually passed father to son (Gayton, 1948). The Chukchansi mentioned to Kroeber that the blowing and the dipping of fingers into water as means of making rain (Kroeber, 1925).

Related families usually built their houses in an informal group of perhaps three to five houses about three to five hundred feet apart. There were three to five persons in a house depending entirely on the number and condition of the family members. An average home consisted of a man and wife and their children. If there were an adult dependent, such as an older relative, they would provide a separate little house for her nearby (Gayton, 1948). The house was only used for sleeping unless weather was bad (Latta, 1993).

People would move around, perhaps two or three miles for the summer and come back for the winter. They went up in the mountains to get berries or seeds, always going to the same place on which they had a traditional claim, indeed often claiming actual individual bushes. For pine nuts, hazel nuts and a type of elderberry people went far up into the mountains. This trip was made in about August and seasonal camps were established as entire families went (Gayton, 1948).

3. Nature

A belief of the Chukchansi people was that the creators of the universe were all animals, with the Eagle at their head as a wise and dignified chief. The coyote was his assistant.

The sweathouse was circular (18-20 feet in diameter) and dug down several feet (Gayton, 1948). It was the regular sleeping place of older men during the winter. The inhabitants sang and sweated and then plunge into a stream and returned to dry and sleep (Gayton, 1948).

4. Shopping

Chok was a form of money. In the northern areas of the Yokuts territories, it consisted of a string of shells 1.5 times circumference of a hand. These shells were obtained in part through visits to the ocean and in part through trade. The North American Indians had extensive trade routes (Latta, 1949).

5. Tribal gatherings

Arrangements for marriage were generally made by the parents of the young man. Generally the couple was about thirteen or fourteen and gifts were given to the girl's family. By accepting or touching the gifts the girl was accepting the young man as a husband (Gayton, 1948). An informal ceremony took place with the bride's family providing acorn meal and seed foods and the groom's

family providing meat and other gifts of beads and baskets (Gayton, 1948). If the marriage took place the wife lived with her husband's people, though there is much variability among the various authors concerning this. Polygamy was not considered objectionable but was not common, possibly due to relatively even numbers of men and women. Kindred of any known degree of relationship, except one class of cousins, were ineligible to marry. (Children of brother and sister were different moieties and may have been permitted to marry.) The vast majority of marriages seemed to be of people in different tribes. Children-in-law and parents-in-law avoided speaking to each other, even when living in the same house (Kroeber, 1925).

When a person died the entire tribe gathered. The corpse was wrapped in a rabbit skin blanket with a bead belt and necklaces. For three days and nights members of the tribe cried, sang and danced. In older times the body was cremated, but by the time of Gayton it was buried with the individual's possessions. Sometimes the man's house was burned in which case a new home was built for the widow. In a year she was free to remarry (Gayton, 1948). The dead stayed in the grave three nights and then its soul moved west (Gayton, 1948). The name of the dead could be spoken under no circumstance. For this reason a new name was chosen upon death (Kroeber, 1925). Mourners, parents and spouses were allowed no meat for a month; brothers, sisters, and near relative by marriage were exempt. Mourners burned their hair, men less than women. A Chukchansi woman would pitch her face and not remove it for a year or not until the next annual mourning ceremony. The body of the dead was sung and danced for by the bereaved and professional mourners (Kroeber, 1925).

Toward the end of summer an annual public mourning ceremony was held, which continued for several nights with crying, dancing and singing. Among the

Chukchansi on the final night of the ceremony there were two fires, one for the men and one for the women. The chief was posted at the latter from where he delivered loud statements in an abrupt enunciation. Around each fire, dancing went on in counterclockwise circles; men holding poles from which hung valuables, the women holding baskets and singers standing outside the circle. Once during the night, and again toward morning, the men and women changed to each other's fires. Finally, the displayed property was burned in the men's fires which marked the end of the ceremony. After this the visitors were paid by the residents of the town by purifying them through washing them with water in which a scented plant, "*mechini*," has been boiled. The following day there was a joyous cessation of mourning. Tribal members wore their fanciest clothes. Among the Chukchansi, the men lined up in a row, the women behind them, both facing north. Man after man then paid a woman by taking her from her place, and the couple danced before the double row (Kroeber, 1925). Note: In Gayton (pp 200-202) there are three spokespersons each of whom describes the mourning ceremony very differently. However, what can be taken from these varying accounts is that the annual mourning ceremony was indeed an important rite of passage in the grieving process of members of the tribe.

Divorce was discouraged but could occur at the request of either party on various grounds such as infidelity, barrenness, refusal to accept a second wife, laziness, quarrelsomeness and general incompatibility (Sapir, 1978). Remarriage of a divorced or widowed individual was permitted. The custom of levirate (the custom in which the deceased man's brother or other close relative marries the widow) was reported more commonly among the central foothills Yokuts and denied as occurring among the Northern tribes (Sapir, 1978).

6. Medicine

Medicinal plants were not stored but were gathered as needed (Gayton, 1948). Many plants were used but a few interesting examples were the rubbing of the flower and leaves of the tea plant over the feet, ankles and legs of women going seed gathering. This smell was believed to prevent rattlesnakes from striking (Gayton, 1948). The usual cure for a rattlesnake bite was to send the victim away from the village with a virgin boy or if a woman with a virgin girl, with this person bringing food and water (Gayton 1948). A cure for rheumatism was the application of dry wormwood that was then set on fire (Gayton, 1948). The Chukchansi shaman or “maker” was called *teish*. The Yokuts shaman owned a spirit or supernatural power. This could be a monster, or an animal that turned into a man, or possibly a permanently disembodied spirit. It could be met in actuality, or dreamed of, or both. Shamanistic power among the Yokuts came both unsought and to men desirous of acquiring it (Kroeber, 1925). The dream helper told the shaman what he needed to know (Gayton, 1948). An evil shaman normally met with retribution in the end (Gayton, 1948), and this fear of retribution curbed the malicious activities of shaman. A family believing themselves to be victims of a malicious shaman could seek to have him killed (Gayton, 1948). The shaman had dreams of or encounters in trances with animals, spirits or monsters (Kroeber, 1925) and on occasion used jimson weed to obtain clairvoyant power (Gayton, 1948).

Besides the administration of herbs and parts of animals, sucking the disease object, a pebble or bit of something is universal for curing disease. Among the Chukchansi, who had women practitioners as well as men, the inferior shaman sucked only blood, the superior shaman could suck out blood and the accompanying cause of illness without cutting. The skin was cut, and the first blood and then the disease object drawn out. Cuts between the eyes were

commonly made for headache, sleepwalking and other chronic but light ailments (Kroeber, 1925). Many Chukchansi believed that the usual cause of sickness was an intrusive object, such as bugs, fur, rocks or bones, shot by a malicious shaman (Gayton, 1948). These objects were then sucked out through cut by a shaman (Gayton, 1948).

The Chukchansi had shaman who cured rattlesnake bites. The poison was sucked out with a bone whistle, pointed at the sun. The poison was then displayed as a saliva like string (probably from shamans mouth) and put away in a basket to be kept by him (Kroeber, 1925).

Birth took place in the dwelling with the woman's mother, sister or aunt present. If the birth was difficult, scrapings from a bear's claw were put in water for the woman to drink and were also rubbed on her head and hands. Another option during a difficult birth was to hold scorched whippoorwill feathers under the woman's nose (Gayton, 1948).

About one month after the birth of the first child, a celebration was held by both families.

7. Traditional travel

Expeditions to get basketry material, such as roots were made to the lower Fresno River near Madera. The women who knew how to make baskets, accompanied by their families, would go for about a month, camping as they went. The men hunted as they went along (Gayton, 1948).

8. Traditional arts

Yokuts baskets were of a large variety and of high quality. Many could hold water. The commonest string material was milkweed, *Asclepias*. The stems were collected in early winter, the bark or covering peeled off, and shredded by

rubbing between the hands. The thin epidermis was then removed by drawing the mass of fibers over a stick (Kroeber, 1925).

A baby's cradle was made by the paternal grandmother and was not made until after the baby was born so they would know how big to make it. On the top a horizontal band was woven which indicated the sex of the baby. The baby was held in place with a milkweed string. As the baby grew it was transferred to larger cradles (Gayton, 1948).

Rabbitskin, which were torn into strips and then woven into blankets were common (Gayton, 1948).

Some of the southern Yokuts tribes had pottery making but the Chukchansi did not (Kroeber, 1925).

9. A few historical omens

The Chukchansi had several items which could be classed as omens. For example, if a dog chokes on something and then wheezes, someone, probably its owner is dying. If a fox howls at dusk, a woman is dying. When the brown owl hooted at night it was an indication that someone was dying and indeed would even say who it was. A pestle should not be left in a mortar hole as this will cause the woman's brother or son to be killed (Gayton, 1948).

California State University, Fresno

Non-Exclusive Distribution License

(to make your thesis/dissertation available electronically via the library's eCollections database)

By submitting this license, you (the author or copyright holder) grant to CSU, Fresno Digital Scholar the non-exclusive right to reproduce, translate (as defined in the next paragraph), and/or distribute your submission (including the abstract) worldwide in print and electronic format and in any medium, including but not limited to audio or video.

You agree that CSU, Fresno may, without changing the content, translate the submission to any medium or format for the purpose of preservation.

You also agree that the submission is your original work, and that you have the right to grant the rights contained in this license. You also represent that your submission does not, to the best of your knowledge, infringe upon anyone's copyright.

If the submission reproduces material for which you do not hold copyright and that would not be considered fair use outside the copyright law, you represent that you have obtained the unrestricted permission of the copyright owner to grant CSU, Fresno the rights required by this license, and that such third-party material is clearly identified and acknowledged within the text or content of the submission.

If the submission is based upon work that has been sponsored or supported by an agency or organization other than California State University, Fresno, you represent that you have fulfilled any right of review or other obligations required by such contract or agreement.

California State University, Fresno will clearly identify your name as the author or owner of the submission and will not make any alteration, other than as allowed by this license, to your submission. **By typing your name and date in the fields below, you indicate your agreement to the terms of this distribution license.**

Doreen Aune

Type full name as it appears on submission

November 27, 2012

Date