

Lapuhch: Tunica language awakening, a new methodology?
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- I. The Tunica-Biloxi are an amalgamated tribe.
 - A. Biloxi is an extinct Souian language
 - B. Tunica, a language isolate
 - C. Tunica: had large trading empire, control salt trade
 - D. Lived in Mississippi, Louisiana and Arkansas, with influence over and trade with communities: in Arkansas, Oklahoma, Missouri, Tennessee, Louisiana, Alabama, and even Florida.
 - E. By the early 1800s they had settled in Marksville. (map) along with the Biloxi. Sesostrie Youchigant, the last recorded speaker of Tunica recounts:

The Biloxi were friends with the panther. The Tunica were friends with the rattlesnake. The Tunica and Biloxi met. Now they questioned each other. "We are friends with the panther," said the Biloxi. The Tunica said that they were friends with the rattlesnake. For this reason, the Tunica and Biloxi became friends.

Tahalayihkuku tahikuwak'oteni. Tayoroniku tanarat 'ek'oteni. Hinyatihch tayoroniku tahalayihkuku ákahúnihkeni. Hinyatihch 'awirahk'untani. Hinyatihch tahalayihkuku, "Tahikuwaku 'im'eti," nik□ni. Hinyatihch, tayoroniku uwitanarat 'ek'oti, nik□ni. Hinahk'□hchat, tayoroniku tahalayihkuku 'akahúnahch 'ontiya'unikeni.

- F. Albert Gatschet worked briefly on Tunica in 1886, using French spelling conventions. His notes contain valuable paradigms.
- G. John Swanton worked with Tunica in the early 1900s, publishing a sketch grammar in IJAL Vol. 2, no. ½ in 1921
- H. Mary Haas worked with the language in the early 1930s, defending her doctoral dissertation in 1935. She revisited the language in 1938 to prepare the volume of texts.
- I. Sesostrie Youchigant last speaker. Mother died in 1915. Rememberer. spoke French and English. Elected chief in 1911. Led the tribe until 1921, resigned.
Youchigant died 1940s or early 50s and with him the language
- J. The tribe began to work toward federal recognition in 1940; bestowed in 1981.
- K. Tunica has been sleeping for over sixty years.
- L. However, Donna Pierite had a dream. She was told that she was to be the legend keeper, the language and culture keeper for the Tunica. Went to her father-in-law, who was on the tribal council and told him. Recognized by the Council as the legend keeper. MA from UNO in Modern Languages, linguist; teaches Spanish and Portuguese. Has also worked with Vietnamese, and taught English to Vietnamese immigrant children.

Working with Haas material, arrive at an understanding. Made flashcards and booklets for teaching the language, using modified IPA.

We have since modified this to a practical orthography. No diacritics for intonation, not representing prosodic nasalization; retain □ and é. Influence of French and Donna's comfort level with this replacing our original suggestions of E and ei.

M. Donna, Elizabeth, Jean Luc: perform at the Casino, 2-3 minute sections of the alligator show. A story and one to two songs. Songs are vocable or Choctaw songs, which Donna learned from her grandmother

N. Donna has gleaned possible unrecorded words from non-indigenous townspeople in Marksville: yana lg yama Indian language: possible resource for expanding the vocabulary, also activate local memories

II. Kaqchikel

A. 25 years of teaching Kaqchikel in an immersion setting in Guatemala

B. 1-1 student teacher ratio

C. Print and audiovisual materials

students have syllabus, read lessons the night before

D. Methodology

1. dramatization: helps to have lots of people to draw on, especially for units like the family; other teachers remain interspersed with students

2. model the questions to be asked, and the answers

3. move to student participation

a. physical response

b. yes/no questions

c. use of already learned vocabulary in response, with the target vocabulary used in the question

d. use of target vocabulary

4. work in dyads or small groups with teachers in the patio

5. come back for a game that uses the vocabulary of the day

a. Ri Ajaw nub'ij: Simon says

b. hot potato: forfeit or penalty, do something with the days

vocabulary: jump, sing, dance

c. bingo

d. Tawokusaj aq'a', tawelesaj aq'a' : hokey pokey

e. race to objects, etc.

6. apply in the surrounding cultural milieu

E. Cultural context

1. skill sets: spinning, weaving, basketry, weaving tule mats and fans, making kites for All Saints' Day celebrations, cooking, etc.

2. market: use of language and bargaining skills

3. cohort for support

4. travel to historic sites: K'aminaljuyu', Copán, Iximche'

5. Mayan spirituality, ceremonies

F. Tunica: sleeping in an English and French bed

1. Not only must we re-awaken it but we need to enrich the environment, cultural anointing if not immersion

2. increase the accessibility of written resources in the language

new children's books based on the tales Sesostrie Youchigant told

Mary Haas, which she published in 1950, volume is out of print, open domain, we have permission from University of California to use all the materials; other archives, University of Indiana, Smithsonian, American Philosophical generous

3. children's dictionary

4. games to accompany the dictionary

5. Children's book, to be presented at this year's Pow-wow

6. Pedagogical grammar

7. Updated dictionary: including Haas, Gatschet, and neologisms

8. Flashcards (already done)
 9. mad lib magnets (already done)
 10. Tumblr for Tunica (this is up and running and has followers who are adding to it)
 11. Tunica songs: two written in English and Tunica, more in the works, combine with the Pierite's repertoire
 12. Introductory language lessons: 1-6 written, 7-10 in the works
- G. Summer language camp
1. games: stickball/ help from the Coushatta
 2. Hide & Seek/ Pihu-weni
 3. dances that can be shown off at the annual Pow-wow, that brings the Chicago, Houston and Marksville bands together
 4. crafts: Donna Pierite
 5. Tulane-Tunica collaboration for more intense activity with students
- H. Master teacher to model the methodology: Ixnal
1. Past fall gave demonstration classes at SE tribal conference on language teaching
 2. Gave a demonstration class for potential Tunica language teachers and a sample of kids
- I. Slacking of energy
1. Spiritual renewal: Ixq' uq'
- J. Master teacher's classes, April 6, 13, and 20
in time for the pow-wow May 18-20
- K. If we can bring the children into the speaking circle, engage their parents, and provide a fun and supportive environment for Tunica language use, it will be a good thing: Lapuhch.